

Grammatical puzzles at Damietta study and investigation

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Abstract

Our research, tagged: (Grammatical puzzles at Al-Damiati), in which we dealt with an aspect of the grammatical puzzles mentioned by Al-Damiati in his book (The Apple of the Eyes of the First Desires in the Statement of Constructs and Expressions), and the importance of the topic is that the grammatical puzzles include intentional syntactic problems that the puzzle has masterfully and intelligently tackled large; With the aim of revitalizing the mind, and seeking to know the high sound pronunciation of the language.

Mysteries are among the oldest literary forms known to man. Because it is a sport for the mind that provokes the mind to work on its solution, and this art reveals the expansion of the sciences of the Arabic language and its evidence, and this phenomenon became an art until the great scholars began to compete in writing in this art.

The aim of this topic is to demonstrate the importance of grammatical puzzles in activating the mind and mobilizing the mind to work on solving the puzzle and extinguishing the fire of confusion within the thought.

In this study, we followed the descriptive approach that is commensurate with the nature of the subject.

Introduction

The science of grammar is one of the most honorable sciences of the Arabic language. There is no way to understand the language without the learner mastering the science of grammar, and grammatical puzzles are a kind of science in which expressions that contradict the rules of the Arabic language are searched outwardly, but they agree with them inwardly. The mainstay of the grammatical puzzle is the formation of a grammatical paradox A phenomenon that makes the listener accept this or that statement with caution. For violating the grammatical rule, the riddles revolve around a grammatical issue that is

contrary to what was agreed upon, or the issue is not well-known. in that art.

And when we investigated the book (Qara Ain, the first desires in explaining the types of buildings and Arabizations), we found that Al-Damiati had devoted a part of his book to grammatical, jurisprudential, and moral riddles. to make it easier for them to see them; for its great usefulness.

The nature of this research necessitated that it be divided into a preamble and two chapters. In the preamble, we dealt with a brief translation of Damietta and the definition of puzzles. In the first chapter, we dealt with puzzles related to meaning.

Then we concluded the research with the most important results, and then an index of sources and references.

The research is small in size, but it is very interesting and useful for students of Arabic, as it stirs minds with grammatical puzzles, whether they are related to meaning or pronunciation, but makes the reader ponder, make an idea and search his linguistic and grammatical information for the appropriate answer with pleasure and suspense before resorting to the solution mentioned at the end of each question..

We have worked hard to produce the text according to what the author wanted, with the formation of each word, and the graduation of verses, hadiths, poems, and sayings, and an explanation of what is formed of words, questions, and other things that are required by scientific investigation.

And we hope that we have succeeded in our work. If we are right, it is by God's grace and ease, and if we err, then it is our negligent selves, and it is sufficient for us that we have striven to be right.

Preface: Translating the author and introducing the riddles :

First: the author's translation:

His name and lineage: He is the scholar Muammar, the hadeeth scholar, Shams al-Din Muhammad Abu Khudair bin al-Sheikh Ibrahim bin al-Hajj Muhammad bin al-Hajj Abi Aamer al-Damiati al-Madani al-Azhari al-Ahmadi. Abu al-Fayd al-Bakri says about him: "The sheikh of our sheikhs, the learned scholar, the scholar, the scholar, the checker").

His lineage and sect: Al-Damiati in relation to the city of Damietta) , Al-Madani in relation

to Al-Madinah Al-Munawwarah, and he is the Shafi'i school of thought).

His birth and upbringing: Allama Abu Khudair Al-Damiati was born in the city of Damietta in the year (1223 AH), and there he grew up) , and he received his education at the Ahmadi Mosque in Tanta) , then he came to Medina in the year (1282 AH) and there he resided).

His sheikhs: Sheikh Abu Khudair al-Damiati took it from the greatest people of his time, and a group of sheikhs from Al-Azhar Mosque approved it, and the following are the most important of his sheikhs:

- 1- His father, the scholar Sheikh Ibrahim Abi Khudair).
- 2- Ahmed Bishara Al-Damiati Al-Shafi'i).
- 3- Sheikh Ali Al-Khafaji Al-Damiati Al-Shafi'i).
- 4- Al-Radawi: He is Abu Abdullah Muhammad Salih. The Imam, the Knower, the Muhaddith, the Musnad, the skilled physician, the wanderer).
- 5- Sayyid Abd al-Mawla ibn Abi al-Fawz al-Tarabulsi, the Hanafi mufti in Damietta).
- 6- Sheikh Hassan Al-Azhari Al-Quisni).
- 7- Sheikh Ibrahim Al-Bijouri).
- 8- Sheikh Muhammad Al-Khudari Al-Kabir).

His Students: Many people learned from Sheikh Al-Damiati, and the following are the most important of his students:

- 1- The Imam, the Knower, the Muhaddith, the Musnad, the skilled physician, the traveler, the wanderer, Abu Abdullah Muhammad Salih, Al-Radawi, originally from Al-Samarqandi, and the birth of Al-Bukhari in order to seek knowledge and the fame of the Aurangabadi

as a guest and mufti, then Al-Madani as his residence and burial place, who died there in the year (1263 AH)).

2- Ibn Dhaher: He is the scholar, the scholar, the scholar, the scholar, the traveler, the Sufi, and the supporter of Medina Abu al-Hasan Ali bin Dhaher al-Watari al-Madani al-Hanafi, born in the year (1261 AH), and who died there in the year (1322 AH) suddenly and was buried in al-Baqi').

3- Al-Ba'alawi: He is Abu Ali Husayn bin Muhammad bin Husayn bin Abdullah bin Sheikh al-Habashi al-Ba'alawi al-Makki, formerly the Shafi'i Mufti of Makkah Al-Mukarramah, its blessing and its support. 1330 AH)).

4- The scholar, the historian, the chain of transmission, the narrator, the genealogist, Sheikh Abu al-Fayd Abd al-Sattar bin Abd al-Wahhab al-Bakri al-Siddiqi al-Hindi al-Makki al-Hanafi, who died in the year 1355 AH).

5- Amin Radwan Al-Madani: He is Muhammad Amin bin Ahmed Radwan, Sheikh of the evidence in the Prophet's Rawdah, the righteous jurist, and Al-Musnad. He was born in Medina in the year (1252 AH)).

6- Al-Marghani: He is the notable Sufi jurist, Shams al-Din Muhammad ibn Muhammad Sir al-Khatim ibn Uthman ibn Abi Bakr al-Marghani al-Husayni al-Hanafi al-Makki al-Iskandari).

7- The jurist, the writer, the traveler, Abu Abdullah Muhammad bin Khalifa Al-Madani, his origin is from Tunisia, and his family is known there as the sons of Al-Raqaa, and he used to write in his signature Al-Masoudi, and some of his authors from the Fasians and the Rabatis described him as the honorable Al-

Hasani Al-Idrisi, and he is amazing. When he was young, he traveled to Medina and administered it, then moved to Egypt, Tunisia, Kairouan, Algeria, Fez, Marrakesh, Essaouira, Safi, Rabat and Meknes at a time when the Golan in this country needed patience and trouble).

8 - Sheikh Allama Najeeb, virtuous, understanding, intelligent, and pious, Ibn Al-Taqi, Jalal Al-Din Abd Al-Rahman Abu Khudair Ibn Al-Shams Muhammad Abi Khudair Ibn Ibrahim Al-Damiati Al-Shafi'i Al-Ahmadi).

His writings:

1- The End of Hope for Those Who Desire Healthy Belief and Action, printed with the investigation of Dr. Sheikh Hussein bin Abdullah Al-Ali at Dar Al-Fath in Amman in the year 1440 AH / 2019 AD.

2- The Brotherhood's masterpiece on the end of hope for those who desire the correctness of belief and work in Shafi'i jurisprudence, the first part, written by Ahmed bin Muhammad Al-Amawi.

3- The clear methodology of the wayfarers in explaining the behavior of those who seek, and there is a copy in the Makkah Al-Mukarramah Library, the preservation number: 101 Sufism.

4- The apple of the eyes of the first desires to explain the types of buildings and vehicles, which is our manuscript.

5- Al-Fawa'id al-Musta'irat Haashiyat Qurrat 'Ayin Oli al-Raghat, which is a manuscript and a copy is available in the Al-Azhar Library within the total preservation number (3638) towards.

6- Mawlid or an average book on biography.

His death: Allama Muhammad Abu Khudair al-Damiati died on the twenty-third of Rabi` al-Thani in the year (1303 AH), when he reached the age of eighty, and was buried in al-Baqi`).

Description and photos of the manuscript.

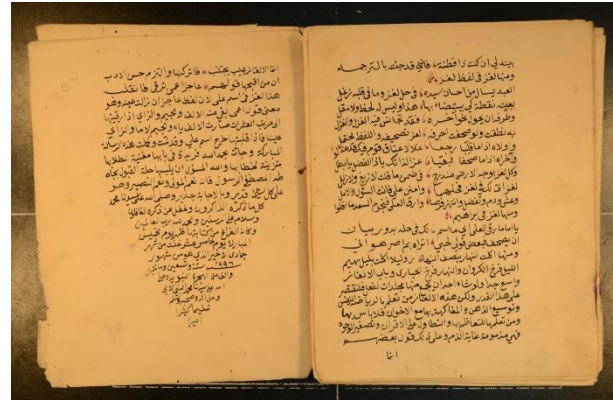
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The second image of the original grammatical puzzles in the manuscript



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Second: the definition of the puzzle:

1- The linguistic meaning of the riddle:

Ibn Faris, who died in the year (395 AH), defined al-Lughiz in the Dictionary of Measures of Language. He leans into his hole to blind his seeker. And riddles: roads that twist and form on their travellers. One is a riddle and a riddle. And so and so puzzled in his words. And in the hadith of Omar: "He forbade al-Lughizi in the right".

And it came in the custom of Ibn Sayyidah, who died in the year (458 AH): ((I enigmatic the speech and I conquered its blindness and implied it in contradiction to what I showed, and the noun is a riddle and the riddle and the plural are riddles)). The investigator of Ibn Hisham's book on grammar mentioned that the riddle in the language is: the hole of the lizard, which is an intelligent animal that misleads its enemies, so it digs a path in one side of its hole, and digs a path on the other side, as well as in the third and fourth. This term was borrowed for misleading issues in the language, as if the reader's confusion in front of the linguistic aspects of the meaning of speech – whether linguistic or non-linguistic – is similar to the Bedouin's confusion in front of the multiple tunnels of

the lizard; He does not know which wire to catch his catch .

2- The idiomatic meaning of the riddle:

Ibn Hajjah al-Hamwi, who died in the year (837 AH), defined riddles, and he said: ((This type, I mean riddles: is called argumentation and ta'miya, and it is the most general of its names, and it is when the speaker comes after common words, without mentioning the described, and he comes with expressions whose appearance indicates something else. And its inwardness is upon him, and the most creative thing in it is that he did not travel in the horizon of ornaments other than the face of the pun)) .

And among the most beautiful definitions in terms of terminology: ((The science of riddles, and this is one of the branches of the science of eloquence, and its elaboration depends on presenting its definition, and that is because riddles are an indication of words to what is intended, a hidden indication of the purpose, but in such a way that sound minds predict it, rather it is in a way that you approve of it and explain to it on the condition that The intent is from the entities that exist outside, or if the intent is the name of something, whether it is from a person or from someone else, it is called blind)) . It is clear from these definitions that the puzzles have been put; To test the human ability to solve them, which is more like a mental debate between the questioner and the respondent in discovering the solution to these puzzles. There is no doubt that solving these puzzles requires mental alertness from the recipient to solve these puzzles.

The first topic: What is asking for meaning. Some of it was quoted from the Maqamat al-Hariri :

1- This riddle was taken from Al-Hariri's Maqamat Al-Qati'iyyah, where Al-Hariri said: ((So what is a word that is, if you wish, a beloved letter ? Or a noun that has a sweet letter ?)) .

The answer: Al-Hariri said: ((It is (yes). If you want to believe the news or the kit when asking, then it is a letter, and if you mean camels, then it is a noun. And blessings are male and female, and they are called camels and every livestock that has camels. And in camels is the letter, and it is the lean camel , it was named as a letter likening it to the letter of the sword, and it was said: It is huge, likening it to the letter of the mountain)) .

Solving the riddle: The beloved letter means the answer letter (yes), and the milking letter is (yes), which is the camel.

Ibn Yaish mentioned that the letters indicate a meaning in others, so Abu Ali Al-Farsi objected to that, explaining that some letters indicate meanings in and of themselves, including the preposition (baa), which indicates affixation, as well as (al) the definition indicates the meaning of definition, and he has Ibn Yaish replied that the meaning of affixing and defining are two nouns that are imaginary on their own, and there is no difference between them and other events and there is no speech about them.

The letters of the answer are: yes, yes, e, yes, jeer, if, no, and no. The answer letter (yes) is used to answer the question to attest the one who accepted it absolutely, i.e.: in proving what came before it, towards: Do you go? I said: Yes, so the meaning is: Yes, I go .

Rather, it was said to the she-camel (a letter), and Ibn Faris said: ((And the she-camel is said to be a letter. Some people said: It is the camel, likened to the letter of the sword.

Others said: Rather, it is huge, likened to the letter of the mountain, which is its side)) .

2- Al-Hariri said: ((Which noun resonates between the singular Hazim and the plural Mutazim?)) .

Answer: Al-Hariri said: ((As for the noun that is repeated between the singular Hazem and the plural Muleazim: it is trousers. Some of them said: He is one, and the plural of trousers, so according to this saying it is singular. And he implied that he was joined at the waist as being firm. Others said: Rather, it is the plural of one, pants. Such as: Shamlal, Shamalil, Sarbal and Sarabil, according to this view it is a plural, and the meaning of his saying is concomitant, i.e.: it does not end, but this type of plural did not end, and it is every plural of the third alif and after it is a stressed letter or two or three letters in the middle of which is a consonant, due to its weight and uniqueness without others. Of the plurals, because he has no equal in the singular nouns, and in this riddle he used what is not used by the bound, just as he was used in the previous one by what is left by the necessary) .

Solve the puzzle: What is meant by the firm individual and the plural of lieutenant is the pants.

The grammarians differed in (Sarwael), so Sibawayh went as a singular noun, and pluralized it as Sarawat, and it is not dismissed; Because it agreed with the words of the Arabs what does not end, and the similarity of this plural verbally, on the weight of (facilitators), towards: Qandil . And Al-Akhfash recounted his disavowal from the Arabs in the indefinite form if he made a singular noun . Al-Mubarrad mentioned that pants are forbidden from the grammatical grammar in knowledge and indefiniteness. Because it is similar to the plural in Arabic on

the weight of (reasons), which is not included in the morphology, such as: lamps, and dahalis

Sibawaih said: ((As for Nawazil, it is one thing, and it is a non-Arab, and it is expressed as the al-Ajar, except that Nawasal is similar to their speech that does not expire in indefiniteness or noun, just as it is similar to (the noun) of the verb, and it has no equivalent in the nouns. Likewise, do not use (hug) the name of a man)) .

Al-Sirafi mentioned the reason that prevents the disbursement of this combination. It is a plural and has no equal in the one, and it has no equal in the plural, for this plural is distinguished by an advantage in its distance from the one. And the second aspect: This plural is not likely to combine a crushing plural, so it has an advantage in being far from the one; Because one collects a cracking collection. The third face: (trousers) does not collect cracking, and it is more like the verb; Because the verb does not collect, that is: the verb and the plural are similar to it .

Abu Ali Al-Farsi said: ((Abu Bakr said: Which pants goes out in the nuance as it goes out (ajar) if it is called by it, except that trousers are like what does not go out in knowledge or ingratitude, so it did not go away in knowledge, and if it is small and it is known, it does not spend it, because it is feminine I moved it and named it after him)) .

3- Al-Hariri said: ((Which Ha' is if it joins, undoing the burden and releasing the detainee ?)) .

Answer: Al-Hariri mentioned that what is meant by (ha'a) is that which joins the plural, and it is called (haa') the plural, as you say: money changers and goldsmiths, so this plural ends when the ha'a joins it; Because it has

turned it into the likes of the ones, towards: luxury and hatred. So he eased this reason and spent this reason. In this riddle, he used something that does not go away with the detainee, i.e.: the one who is imprisoned, just as he used in the previous one what does not go away with the one who is bound .

The reason for preventing the dispensation of (sayaqil) and (changer) is the prohibition of the plural, and the disposition if connected with the feminine form of the word “ta”, such as: sayaqil and “changer”, so feminization is one of the reasons for the prohibition of exchange, but it is with this “ta” the form of the ones, so it is dismissed, such as: luxury and hate () ..

4- Al-Hariri said: ((And where do you enter the Seine and dismiss the worker. Without complimenting ?)) .

Answer: Al-Hariri said: ((It is the one that enters the future verb and separates it from (that) that was before its entry from the accusative tools, so at that time the verb rises, and (that) moves from being the accusative of the verb until it becomes the lesser than the heavy, and that is as the Almighty says: {Knowing that there will be sick among you} , and appreciating it: Knowing that it will be)) .

Solve the riddle: it is (that) the diluted of the heavy.

It is obligatory to nominate when it falls between (that) the diluted of the heavy and the separating verb other than (not), towards: may, the seine, and will. If the separator is (no), then it is permissible to nominate and accusative, as in the words of the Most High: {And they thought that there would be no sedition} . And it must be lifted without (no), as the Almighty says: {He knew that there

would be sick among you} . So the seine is the separator, so the present tense must be raised after it, and (that) is a mitigating of the heavy, and not (that) is the accusative of the present verb . Ibn al-Anbari said: ((It does not abbreviate with the verb except with one of four letters, namely: no, Qad, Suf, and Sein)) .

Ibn Ya'ish mentioned that the meaning of (that) to reduce heavy weight is investigation and affirmation, so verbs must be included that indicate the same meaning, which are the verbs of knowledge and certainty, and what indicates its meaning is proof and stability, so that the meaning matches between the worker and the done, so its name is the pronoun of the matter omitted, And its predicate is the actual sentence, and nothing of the verbs of greed and pity precedes (that) the diluted, and (that) is then accusative of the present tense verb; Because these verbs do not contain an affirmation, such as: I hope that you will do good to me, and I fear that you will offend me, so it is not permissible to raise it . The difference between (that) an-Nasibah and (an) a mitigated heavy one is (that) an-Nasibah means greed and hope, and they are contradictory to the known and verified, so an act of knowledge and certainty does not come before it, so if an act of knowledge and certainty comes after it, it is reduced. Of the heavy, and it is stipulated that it must be bound by a separator between (that) the reduced and the verb, and these commas are: may, the sein, will, and the negative letter. The Almighty: {And they thought that there would be no sedition} . If the conjecture is conducted in the course of knowledge, then verification takes precedence over it, so it is (that) a nominative case that is reduced from the heavy one .

5- Al-Hariri said: ((It is never indicated by an adverb. It is only reduced by a letter)) .

Answer: Al-Hariri said: ((As for the accusative adverb that is not reduced by anything but a letter, it is: (at).

Solving the riddle: The adverb that is indicative of the adverb is (at), which is reduced only by the preposition (who).

Al-Mubarrad said: ((It is not permissible to enter it from the letters of the addition except from, saying: I came from Zayd, and it is not permissible to say: I went to with Zayd, because the end is a known end and not at a known place)) . Ibn Aqeel mentioned that (at) an adverb does not depart from the adverbial unless it is followed by the preposition (from), such as: I came out from Zayd, and it is not correct to say: I went out to him . Ibn al-Sarraj said: ((But (from) was singled out for that, because it is the beginning of the end, so it is the origin of the letters of addition)) . And it comes (at) the adverb of an Arabized place, as in the Almighty's saying: {My Lord, build for me a house with You in Paradise} , and the accusative does not separate it from the adverb, unless it is affixed with (who), as in the Almighty's saying: {And We gave him his family and their like. May they be a mercy from Us}, and it may come (At) for a little time, towards: I visit you at sunrise .

6- Al-Hariri said: ((And a noun is not known except by hosting two words, or limiting it to two letters, and in its first case it is obligatory, and in the second it is obligatory)) .

Answer: Al-Hariri said: ((As for the noun that is not known except by adding two words, or limiting it to two letters, then it is (whatever). Stop), and in the first obligation, and in the second obligation)) .

As for (whatever), it has two aspects:

One of them: that the original in it is (ma), so it added to it (ma) just as it is added to (if), so

the word became (mama), so they replaced the first vowel with (ha) because it is from its way out, disliking the repetition of the word, so the word became (what), and we have shown that (what) is used in the undivided.

And the second: that the original in it is (meh), like (shh) meaning: shut up, then add to it (what), and this also is not specific to the penalty, but it is permissible to include it in the penalty; Because the penalty may be answered by answering the condition and it is not obligatory, so it is permissible to use it after its words .

7- Al-Hariri said: ((Any worker whose deputy is more welcoming than him, the greatest in deception, and the most remembrance of God Almighty)) .

As for the worker whose deputy is more welcoming than him, and greater in deception and more in remembrance of God Almighty, it is the oath of Baa', and it is the origin of the letters of the oath, and the waw is its representative, and it is more rotating in the oath than it, so it was more for God Almighty in remembrance. Because the waw is for the oath, and it is taken after the deletion of Lord, and it is a conjunction, and it enters the noun, the verb, and the preposition, and it enters the adverbs of the verb, so it was more spacious and more cunning than the baa .

Ibn al-Sayegh mentioned that the baa' and waw are among the letters of the oath. Because it is similar to it in that they come from one way out, which is the lips, and it came from the meanings of the baa to affix, and one of the meanings of the waw came to be sympathy, which is the plural, which is a kind of affixing, and that the baa does not denote anything but the noun and does not act other than the preposition, and as for the waw,

it enters the noun, the verb and the articles of conjunction .

The second topic: what is required to explain the inflection, that is: clarifying its face, and the verbal puzzles are called:

1- Salman Abu Hashim came to you, and its master, Al-Harith, has come to you

Abu Khudair Al-Damiati said: ((came: a past tense verb, and kaf is a prepositional and simulatory preposition, Salman: a plural with fatha, because it is forbidden to morph, her father: a subject came, and the pronoun of a woman known from the context, shamma: an affirmative verb with a light noun meaning (see). Sidha: Objective, and Al-Harith: Subject of tomorrow, meaning (gold))) .

This riddle was mentioned by Ibn Hisham, and he clarified the points of confusion, which are three :

The first problem: it is in the accusative (Salman), and it appears that it comes in the accusative case because it is the subject of (came). And the solution to the puzzle: is that (Salman) is a noun that is plural in the fatha; Because it is prohibited from conjugation, it is followed by the preposition (kaf), and it is not related to it (kaf), and that is because of riddles.

The second problem: it is the accusative (hashim), and it seems that it comes accusative in addition.

And the solution to the riddle: the word (Hashim) is composed of two words, namely, (ha): it is a pronoun connected to (Abu), and (shamma): it is an imperative verb meaning (see), and the light affirmation noun connected it, and I wrote an alpha for the puzzles, and drew it : (snf). Ibn al-Anbari mentioned that the light noun of affirmation is changed to an

alif when standing, due to its resemblance to tanween, as the Almighty says: {Let them be imprisoned, and let them be among the despised} .

The third problem: where it is accusative (sidha), and it appears that it comes in the noun, because it is the subject of (except). The solution to the riddle: it is the accusative (sidha) object of the verb (shamma), and al-Harith: it is the subject of the verb (except). Ibn Hisham mentioned that he chose all of his riddles from a book by al-Ramani, except for two riddles .

Al-Rummani has excelled in directing the problems in pronunciation and syntax, as he depicts the verse correctly, that the verse confuses you and makes you deluded that the syntax is a severe earthquake, so you see the noun drawn up, and the noun upright, so if you look closely at the house and understand the meaning, you are certain of the pronunciation, and this is the sweetness of the puzzle, directing the syntax According to Al-Rumani, it is his reliance on verses whose syntax is ambiguous, and the appearance of these verses is corrupt, but the interior is good and correct . Al-Rumani mentioned this quick, enigmatic verse:

Salman Abu Hashem has come to you, and its master has become al-Harith

And directing the syntax in this riddle: came: a past verb, and kaf is a preposition for analogy, and this kaf came to be connected to the appreciation of (Salman), and it prescribes it with the fatha instead of the kasra; Because it is prohibited from morphing, because it is a proper noun, and at the end of it is an extra thousand and one nun, and (her father): the subject of the verb (came), and appreciation: her father came as Salman, and (shamn): the verb of an order from the sham of lightning

that he smells if he sees, and the light affirmation nun at The endowment turns into an alpha, as in the Almighty's saying: "Let us use the forelock," and the subject is a hidden pronoun whose appraisal is (you), and (sidha): object accusative of the verb (shamen), and (al-Harith): a participle accusative of the verb (tomorrow), and the accusative of the house: (came). Her father, Kasalman, is one of her masters, and Al-Harith has come tomorrow .

2- Do not despair, and seek reward in God, for while you are in despair, relief has come.

Abu Khudair Al-Damiati said: ((That: predicate would have been omitted, because the conditional article is not followed by anything but the verb, so when it was omitted the pronoun separated, and the vulva: the object of the reckoning, and the subject of a pronoun came back to the vulva, to precede it with an intention, and the estimate of the house: do not despair, and be in God expecting vulva So between what you were in despair, relief came to you)) .

In this riddle, Ibn Hisham explained the problem in two places :

The first problem: where the accusative is (the), and the apparent meaning of the word is raised; Because he signed news to the beginning (you).

The solution to the puzzle: where he set (the) news that would have been deleted, and its estimate: while I was in despair.

The second problem: it is the accusative (al-Faraj), and the apparent meaning of the word is raised; Because he is the subject of the verb (came).

Solving the puzzle: Where is (Al-Farja) erected? Because it is the object of the subject's noun (to be counted), and the subject

of (came) is a hidden pronoun that refers to the vagina. And the meaning of the verse: Do not let despair seep into your soul, and hold fast to God, for relief will emerge from the heart of distress.

Al-Rumani mentioned that this line he saw in (Tazkirat Abi Ali), and as for directing the inflection in this riddle: the accusative (vulva) is the object of the subject's noun (rewarding), and in the verb (came) a hidden pronoun that refers to the vagina, and the appreciation: (and be). In God, hoping for relief), and as for the accusative (the) accusative that it is news that was omitted, and appreciation: (while I was in despair), and as the other said:

Aba Kharashah, you are a group of people, for my people were not eaten by the hyena

That is: if you are a person. The compound (either) came from the open infinitive (that) the infinitive hamzah, and (what) that came instead of the deleted kan, so it became a single letter, and thus the connected pronoun was separated, and it became separate, and it is not permissible to combine the deleted kan and (what); Because (what) replaced what was, and it is not permissible to combine the substitute with the substituted, and that is permissible, such as: Were you not going out, I set out .

3 Pharaoh Mali and Haman Al-Ali claimed that I was stingy with what Qarun gives

Abu Khudair Al-Damiati said: ((And its Bedouins, Fir: an imperative verb meaning (a lot), and Awn meaning (helpers): its object, and (she): a past verb meaning (weakness), man: subject, and man (lower abdomen), and Qarun: A second object to give, and the subject is a pronoun that returns to God, because it is known, and the meaning of the verse: Many helpers of what I have is twice as

many as those who claimed that I was stingy with what God gives Qarun)) .

Abu Ali Al-Farsi said: ((Fer: the verb of (I saved)... and Awn: may be (the aid of his money), and it may be the name of a woman, so the meaning is financial aid, and (flee my financial aid), i.e.: give aid My money is abundant giving, and if it is a woman's name, then it says: Give so-and-so my money, and (ha): the supplication of whom, and it is the thing that will be given if it is weak, and man: the plural of mana, the abdomen, which is below the navel... and Qarun: the second participle (to give) and the participle to give It is implied for knowledge, as if it was given by God)) .

Ibn Hisham mentioned the problem with this riddle in three places :

The first problem: Where the accusative is (Pharaoh) and it appears that the speech is raised by the beginning, the noun of knowledge came at the beginning of the speech and is expressed as a beginner.

The solution to the puzzle: Pharaoh: It is a word composed of two words, and it does not mean Pharaoh Moses.

The second problem: It is the noun of Haman, and the apparent meaning of the word is a sympathetic noun referring to Pharaoh.

Solve the riddle: Haman is likewise: it is a word composed of two words, and it does not mean Pharaoh's minister. The first word is (and behold): a past tense meaning (weakness), and the second word is (man): the subject of the verb (wa), and it means (below). belly).

The third problem: It is the accusative (Qaruna), meaning Qarun Musa. The solution to the riddle: It is not a subject, but rather a

second object to the verb give, and the subject is a hidden pronoun whose estimation (he) refers to the word majesty (God). And the meaning of the house: the helpers of my money increased and increased, and let the people who claim that I am miserly with what God has given Qarun, that is: money, weaken.

Al-Rumani mentioned in directing the inflection that the inflection of (fer): an act of command, and its meaning is abundance, i.e.: increase, and (man): either it means financial aid, or it is intended by it the name of a woman, even if he made (aid) a noun for the gender of what he wants (a lot Financial helpers) is good, (wa): it is a supplication from (and it is yeah) if it is weak, and (man): it means below the navel, and qarun: it is a second object of the verb to give, and the subject is a hidden pronoun for knowledge of it, and appreciation: God gives it qarun .

4 I say to Khalid, O Amr, why did the slender swords harm us?

Abu Khudair Al-Damiati said: ((And its inflection, l: an imperative verb and the subject is concealed, and khalid: its object, and ala: a past tense verb, and the ta' is a feminine sign, and nabi: a genitive object for the speaker, i.e.: my camel, and as-syuf: a high-subject participle, and al-marhafat: an adjective for swords)) .

And Al-Rumani mentioned in directing his inflection, to: the verb is an order of guardianship from (wali and next), and the analogy is to separate it from the noun, and it is desirable if it is separated that the distraction (his) follows it, and the accusative immortal is that it is the object of it, and the accusative: a past verb, and the canine: the old, large camel And swords: the subject of the verb, the tensed, and the slender: expressing an adjective for it, and

appreciation: (the sharpened canine of the swords) .

Ibn Hisham mentioned that this riddle is problematic in two places :

The first problem: it is accusative (eternal), and the apparent meaning of the word is the preposition lam.

The solution to the puzzle: Lam (l): an imperative verb, based on deleting the vowel, which is (yaa); Because it is from the verb (wali yali), and the lam is not a preposition, and immortal: the object is accusative with the fatha.

The second problem: it is the raising of (the swords), and the apparent meaning of the speech is the preposition (baa).

The solution to the riddle: the ba connected to swords is not a preposition, and its origin is (nabi): it is the elderly camel, and the speaking ya is omitted for riddles, and swords: expresses the subject of the verb. And the meaning: when the poet saw the swords of the plain surrounding the pyramid and almost licking it with their delicate white tongues, he called out to Omar to follow Khalid and protect him from his enemies.

5 - A caravan is not a dowry. A dowry is not a dowry.

Abu Khudair Al-Damiati said: ((The second is not an affirmation of the first, and the dowry is a dowry: a beginner and a news, and this house has a story, which is that Al-Yazidi is one of the famous Arab imams. Is there a defect in it? Al-Kisa'i said: Yes, the poet has composed it, because it is his right to set the last dowry, because it is news, so Al-Yazidi said: I made a mistake, because the poetry is correct)) .

Ibn Hisham mentioned the problem with this riddle in one place :

The problem: it is raising a (dowry) in the incapacity of the house, and the words appear to be fixed; Because it is news that is missing.

The solution to the riddle: since the second (not to be) is a verbal affirmation of the first, and the mahr is a nominal sentence consisting of a subject and a predicate, and the words in it are new. Al-Kisa'i was put to the test with this issue in the presence of Al-Rashid, when Al-Yazidi asked him, Is there any defect in this poetry? And he said: Yes, so Al-Kasa'i made a mistake when he said that (dowry) should be fixed. Because it is news that will be, so the Yazidi hit the ground with his cap, and Yahya bin Khaled said to the Yazidi: By God, Al-Kisa'i's mistake with his manners is better than your rightness with your bad manners .

6 - Abi Uthman clothed me with two garments [for yoga], and is a thin garment useful in war?

Abu Khudair Al-Damiati said: ((Al-Kaf: a letter of similitude and a preposition, and Al-Sani (Al-Mustaqi), and Al-Jar and Al-Majrur are predicate predicates, and Thawban is a man's name: beginner, delayed, and Al-Waghi (war), i. Benefit)) . Ibn Hisham mentioned the problem in this riddle in two places:

The problem: The first problem: it is the preposition of (Abi Othman), and its appearance requires that it be a nominative subject of (Kasani); Because it is one of the five names. His answer: His saying (Kasani) is sufficient in it for comparison, i.e.: like (Sani), and Al-Sani means the one who is thirsty, and Abu Othman is in this case by adding Sani to it.

The second problem: it is a raised (thawban) and it appears that it should be erect. Because it is the effect of (Kasani). His answer: It is a proper name for a man, not by draping the garment .

7- The mourner, the Commander of the Faithful, mourned for us, O best of those who perform Hajj and Umrah to the House of God

The rising sun is not eclipsing, the stars of the night and the moon weep for you

O Amra

Abu Khudair Al-Damiati said: ((Nujum): An eclipsing object, meaning: the sun, due to its sadness and changing its light, did not eclipse the stars and the moon, i.e.: it did not cover them with its light, for they are visible with it, and the participle of crying is returning to the sun, and the sentence is present, and his saying: Oh Omar: delegated The ha' al-sikt was removed from it)) .

Al-Rumani mentioned the directing of the syntax of this riddle, so the grammarians had four aspects in the syntax of (the stars and the moon) in the accusative :

One of them: the (stars) expresses the object of the participle noun (kasifah), so the appreciation is: (the sun is eclipsing the stars of the night and the moon, it is not rising to weep for you).

And the second: that he meant the adverb by it, and he put it in place of a omitted infinitive, which is what is meant by the adverb meaning, so appreciation: (The sun is eclipsing, not rising, weeping for you as long as the stars of the night and the moon). He omitted the infinitive, which is the adverb, and put it in its place, so he expressed it with his inflection, as in the words of the Almighty: ((And ask the

village in which we were and the caravan in which we came, and we are truthful))

And the third: that it is actually erected (weeping), so the predestination: (the sun weeps the stars of the night and the moon over you), as you say: I cried Zaid.

And the fourth: he wanted balaw in the sense of (with), so appreciation: (the stars of the night and the moon weep for you), meaning: with the stars of the night and the moon, so he expresses the object with him, as you say: the water and the wood equal, that is, with it, and the meaning is (the water equaled the wood), and the waw was omitted..

Ibn Hisham mentioned the problem in this riddle in two places:

The first problem: it is the accusative (the stars of the night and the moon), and the apparent ruling is that they express the subject of the verb (weeping).

The answer to the riddle: Monument (stars); Because it is the object of the subject noun (kasifah), which is derived from the triple verb (kasf).

The second problem: It is the accusative of (Umar), and it appears that it is a herald, and it is a proper noun, so it is based on what is raised by it.

The answer: It is based on the destined annexation, at the end of which it was prevented from appearing in the shop with the appropriate movement, which is the opening with the thousand scar and for the poetic necessity omitted the distraction .

Conclusion:

At the end of the research, we would like to mention the most important results that we reached:

1 Grammatical riddles are of two types, one: what asks for meaning, as they are prose riddles, formulated in a rhymed prose manner that delves into issues of grammar, and the second: what is asked to interpret syntax, and are called verbal riddles, as they are poetic riddles, as they are in the form of separate verses or systems lattice.

2 The riddles have been developed for educational purposes, including in order to exercise the mind, and the realization of thought, including the humorous ones that were developed for entertainment and recreation, and these puzzles have been collected in the Dumyati puzzles.

3 The grammatical puzzles are not what the speaker needs to correct his tongue, or in his daily life, but it is an art used in the grammar lesson. To add suspense, discussion, moving minds, reflection, and highlighting the capabilities of the talented and intelligent.

4 The interest of the ancient grammarians in riddles and their uses for their various purposes was proven, including: Al-Rumani, Ibn Hisham, Al-Azhari, and Al-Suyuti, which indicates that this art is ancient, and that the ancient grammar scholars paid special attention to it, taking into account the desire of the people and the seekers of knowledge.

5- The authorship of grammatical puzzles was confined to ancient grammar scholars, and contemporary scholars neglected this art. Indeed, there is no art, and we find a thousand in this art, which indicates people's reluctance to pay attention to grammatical puzzles in the classical language.

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