

Al-Jawaliqi criticism in the sequel

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Introduction

Praise is to God who created man, blessed him and taught him explanation. The Qur'an was revealed in the Arabic language, and blessings and peace be upon the evangelist, and the illuminating lamp, our Prophet Muhammad. And the Arabs are their best, their good and their good, and they torment them with logic, and for his family and companions who are the flame of Islam and the language of the Qur'an spread the religion, and people know its vehicle.

As for...

Islam hijacked hearts one by one, and its circle expanded to include the sects of the different societies that struggled to learn them. It was essential to master the Arabic language, as it is a means and method of understanding the Qur'an and the Qur'an. The provisions of Islam and its teachings. This Islamic entry into the hearts coincided with the emergence of the phenomenon of melody in the tongues as a result of the mixing of these societies, and it seemed clear and clear. From the corruption of what appeared, they composed several sciences aimed at preserving the Arabic language from the melody that leaked to it, and what is known as (linguistic criticism) appeared in the spread of these sciences, to distinguish good words from the melody. The bad. This is what caught my attention towards this type of composition, so I decided to focus my studies on one aspect of it. His sign was explained by the one who did the work of Abu Mansur Abu Mawhib al-Jawaliqi ibn al-Hariri in Darth, and it was called an appendix to the book I utter by mistake, or as Abu Mansur Abu Mansur Muhib al-Jawaliqi called it. (Complementary and tail on Dora the Ghattas)

Criticism of my heart in the sequel

The meaning of the trip

Al-Jawaliqi denied that the common people use (flying) in the sense of throwing something from high to the bottom, and they said: (I flew with

something) if I throw it, and this is wrong. Because for the Arabs, flying is the height in the air, and it is said: (The bird flew in the middle of the sky) if it intensified and ascended in its flight, and (the height of the star) if it rose. Al-Jawaliqi narrated on the authority of Ibn al-Zubayr al-Asadi who said:

The father of the inspection room, Tao, a rose, a star fell, and the stars flew in the sky (1)

By referring to the linguistic dictionaries, we found that the word (fly) denotes height. It says in the book Al-Ain: (The bird is shaved): If it rises (2). Al-Azhari said: The assistant of the sun to escape from the first day: it rose from the east, and from the day: the sunset. The fennel said: I can only see in the air. He said: The star flew when it rose, and the bird flew into the sky at the rose. (3) in the hadith: he raised his eyes to the sky as a bird flew in the air. In other words, he raised his eyes with what the barber said: the great mountain (4). Up to ... bottom.

The meaning of death

Al-Jawaliqi mentioned that the general public claim that "bahnana" is an adjective indicating defamation, and they refer to her as a foolish woman. Al-Samha went to her husband, and (Ibn al-Arabi) said in his saying to the poet:

Behan would not say, and we did not preserve the blessings, and the bliss is not befitting of you

If he wants: humiliation, and commitment: sin ((5)). Al-Khalil was mentioned in the article (Behn), and it continues with Hanana, that is, it is soft in his logic and his work, and Al-Bahnah is also: the best of the wind ([6]). Al-Azhari narrated on the authority of Al-Asma'i that Al-Bahnana is laughter on the authority of Al-Kasaei, a joy of joy, and on the authority of Amr on the authority of his father, who said: Al-Bahnana. : Good-smelling, well-intentioned, tolerant of her husband

((7)). Ibn Manzur mentioned that the bahana was a joyful laugh, and he cited the poet's saying:

**Oh God, O Lord, with hidden company,
relieved of advice from the cold (8)**

Meaning of the bear

Al-Jawaliqi mentioned that the general public claim that (the anus) is a special rubber material, and it is not. God Almighty said (9) Referring to the dictionaries of the written language, we find that (Dabar) is against kisses. Al-Khalil said in an article (arranged): "Everything is not arranged in front of him as a solution: so-and-so and a mastermind's mind has made his ear, that is, behind the ear." (11) Al-Gohary mentioned that the anal is a disagreement with the kiss, and the matter has been determined, and the last of it was quoted by the deceased saying:

**I promise you from the first guy you ask about
the background of a Western relationship (12)**

In Lisan Al-Arab in the article (March): The beard and the beard: facing the qiblah. He arranged everything: his heels, his back, and his sleeves hanging down, and he arranged everything: Otherwise, before him, he said: He arranged your gate for a month, and in his anus and anus, and arranged the house: his buttocks and its angle ((13)). And it came in the dictionary surrounding the topic (Adhar): the anal: the plural: the opposite of kisses, and the backwardness of everything: the heel and the back, and the anus: the lute, the back, and the angle of the house (14). Accordingly, the researcher found, through searching in linguistic dictionaries, that (Bear) joining is not only about dystopia, but rather coordinating everything by accepting what we explained earlier. .

The difference between analysis and analysis

Al-Jawaliqi mentioned that the common people place the (crescent) as the (urethra), and they mean the dhikr, which is a mistake. Because (the urethra) is the husband, and (the urethra) is the perforation of the penis through which urine comes out, and it is also the product of milk from the udder of camels and others (15). And by referring to the dictionary books to clarify the difference between the two words, we find that (Hulayl and Hulaylah): husband and woman; because it is located in one place, the plural is

majestic (16). Because each one of them refers to its owner, and it is better than the saying of those who said that it is permissible, meaning that it is permissible for him and it is permissible for him. Because it is not a legitimate name but a name. Rather, it is one of the oldest names. Antara said:

**Haleel from Ghana left Majdal with his
opportunity, like the split of the world (17)**

And it was said: His solution is his neighbor, and from it is the saying of Aws Bin Hajar:

**I am not an Atlas of two garments to wear his
clothes if the sleeper sleeps (18)**

As for (urethra), its meaning differs from (solution). Al-Khalil said: (And urine came out of the penis and milk came out of the udder) [19]). It is mentioned in Lisan al-Arab that the urethra and analysis is the exit of urine from a person, and the outlet of milk from the breast and udder, and it is associated with urethritis, and from it the saying of Ka'b. Bin Zuhair:

**Dates are like mesmerizing honeycomb with a
stranger they never betrayed in an affair**

It is the collection of the urethra, which is the milk coming out of the udder, and betraying it: it is lacking, meaning that it has dried up the milk because it is fat and has not been weakened by the milk coming out of it. (20). And the researcher found, through searching in linguistic dictionaries, that (urethra) and (urethra) are derivatives of the substance (analysis), but there is a difference between the two terms. .

Meaning of castor

Al-Jawaliqi reason for the general public is that they make mistakes in the word (castor) and its meaning. As for the word, they open its bark, meaning that it is a specific plant. And he said: It is not like that, but castor is every folded seed, meaning that it sprouts, and for this reason the soft woman was told: Good and I cited the hadith of Abu Saeed al-Khudri. (May God have mercy on him): (If one of you hears the pressure of the grave expels him) that is: corrupt and weak. Al-Jawaliqi said: Nothing in the words of the Arabs weighs (utensils) by breaking the sack except for two letters: castor and neck (21). (Castor) is derived from the substance (castor) that came in

the dictionary of Al-Ain, that castor: is softness in everything, and castor is a tree that carries love as the eggs of birds called Indian sesame, and charity: the woman who did not prevent her hand from touching the vine, the man fell weak and soft And the man fell back: he was broken and weak (22). Castration is the softness of the joints and brings out all the softness and you will be curious. From it the castor bean is derived, which sprouted all together because its leaf and stick crumble (23). Al-Azhari (24) and Al-Asasi (25) agreed that (al-khoor) indicates the looseness of a thing, and from it the derivation of castor, which is every weak, folded plant, meaning the seed that is folded, and inferred to the essence by the poet's saying:

Manipulating the Hadrami Muthanna is as if a demon is penetrating the Castor Land

Thus Ibn Manzur went to the conclusion (Al-Kharr): the looseness of a thing, and narrated on the authority of Al-Asma'i, the castor, which is every weak plant that excludes any plant it is (26). As for his wording, Ibn Yaish mentioned that he had only acquired the weight of the foal a little, namely: castor and money (27). , The researcher found that castor by cracking cha is given to each tender tree, not a specific plant.

Its use (the market) means the people of the market

Al-Jawaliqi criticized the common people for using (the market) in the sense that they are the people of the market, and this is wrong. Because among the Arabs there is someone who does not have a merchant or a merchant, so the marketer is like the horror that is ruled by the kings and among them is the saying of Zuhair bin Abi Salam:

O neighbor, I do not throw sophistication among you that a marketer has not met before me or a king

(28) Al-Azhari said:

“A parish is like a mob, that the kings call them the masses, because the kings fell asleep, and they followed them,

And they said to one group and the common people” (30) and it was mentioned in al-Gohari:

that the market: opposite the king (31). The market according to Ibn Manzoor from the people: The parish and many people think that the market is the people of the markets. The market among the people: He who has no authority over which male and female are equal, and the gathering is the market (32). Al-Jawaliqi said about the use of “the market” similar to the parishioners or those who have no authority, and not as the market people claim to be the people of the market.

Their frequent use in the sense of sequential

Al-Jawaliqi denied the use of the general public (Tawaru) in the meaning of (the caliphate), including his saying: (My books abounded on you) meaning I contacted without interruption, so they put hesitation in the meaning of communication, and this is wrong. Because hesitation is the coming of a thing, then its disappearance, then its coming, and from it the Almighty's saying ([33]) and the separation of its meaning is not equal. Because there is a long period between each prophet, even if it is said: (Written by so-and-so), then the meaning followed, and between each two books a period) (34). Al-Azhari narrated on the authority of Al-Asma'i in the article (Wattar): He said: (The narration followed after some and between the two stories for a while) (35). Al-Gohary stated that the disagreement between things does not occur unless there is a period between them, otherwise it is tangible and continuous (36). Abu Hilal al-Askari quoted al-Hariri in Durrat al-Ghawwas explaining the difference between sequence and frequency, that the sequence is the return of one thing after another without separation, so he says: (The horses came to us in sequence). If some of them came after the other without parting. And from it the Almighty said ,(37))and as for hesitation: it is chasing something, and there is a time interval between them. He separated them, and is supported by the Almighty saying ,(38)) and it is known that between each period and the period of laxity (39)Through a search in dictionaries, the researcher found that there is a difference between the sequence and the frequency, the sequence is that things come without separation, and the hesitation comes immediately after a period between them, which is a period that may be shortened or prolonged.

The difference between the Tuareg and the prey

Al-Jawaliqi rebuked the common people that they put the word in something other than that for it in the original language, including their saying in the supplication: (We seek refuge with you from the Tuaregs). Al-Layl and Tuareg al-Nahar) which is a mistake. Because it is the paths that bring the night in particular, which is why the star was called the road. And from it, the Almighty said: 40]). Al-Jawaliqi stated that it is correct to say: (We seek refuge with you from the Tuaregs by night and from the prey of the day). And from it, the Almighty said: 41]), and (Abu Zaid) narrated on the authority of the Arabs: I wounded him during the day and knocked him at night (42). Due to the accessibility of language dictionaries, and it was found that the word (Tuareg) indicates what came at night, it came in the eye in the article (roads), he said: I knocked on the house meaning the night (43). Al-Azdi mentioned in the crowd: that the roads are only at night, and people cross the roads if they come at night, and it is said: We seek refuge with God from the Touaregs of the bad ones, that is, what they knocked. In the night and the star was called Tariq. To hit him at night ([44]). Ibn Faris mentioned in the article (The Roads) four principles, including: the evidence in the evening, and it is said: the pilgrimage to the house at night. They said: A man is a hammer when he walks until he knocks his family at night. And he mentioned that some people say that during the day as well, and it was originally at night. The proof is that the original night was called the star Tariq. Because he rose at night, and everyone who comes at night has lost his ways (45). Al-Fayrouz Abadi ((46)) and Al-Zubaidi (47) agreed that (Al-Mutahir): He comes at night, and the hadith about Al-Zubaidi forbade the traveler from his family, Taraka, which comes: at night (48). And through the lexical rooting of the material (paths) we notice the validity of what al-Jawaliqi went to in using (roads) to bring the night and this indicates that al-Jawaliqi used to trace the word in its language. The original for which it was set and not departing from its meaning.

The difference between hiss and hiss

Al-Jawaliqi kept blaming the general public for their error in speaking, and the meaning is

reversed by saying: (Christians will be disheartened) if they eat meat before their fasting. And it was said to correct the saying: (The Christians are like kos) by God, and the meaning of their saying Christians is that if they left they would eat meat and would not eat ((49)). Al-Azdi said: And their saying that the Christians will suffer: It is right for them to leave the food of the living, even if I do not know its source. And it was said: So-and-so, if he is hungry, as they said, then he has become. (50) Ibn Manzur agreed with that ((51)), and al-Fayrouzabadi ([52]) and the meaning (suggestion of the Christians) that they abandoned eating meat. Al-Zubaidi cited an explicit statement in explaining the reason for naming, that (Christians get angry). Fluent Arabic words, for letting them eat animals, and in this they weaken the rhythm of the common people ((53))

The difference between frowning and damned

Abu Mansur's saliva, Mawwob al-Jawaliqi to the general public, is that they do not differentiate between the lexicon with the reprehensible money, and the lexical lexicon. (54). this means that they have cleared the word that they made any central position, which is in the language that means (ugly) Mazan: ugly, it is said to support his face ugly at last; it is ugly (55). As for (disbelief), it is bad manners. It came to the eye in the article (slander): (slander: blaming the nation) (56). On the authority of Ibn al-Arabi, Tha`lab said: The cursed is the indication in his judgment, and the dirty in his morals ((57)). Accordingly, the difference between them is that (impermeability) is in the moral qualities, while (impermeability) is in the moral qualities. Valdmin: is ugly in appearance, and dirty is ugly. And from it the poet said:

Like the wives of a beautiful woman, her face is fried with envy and want: it is blood (58)

He meant the ugly, and the fox narrated it with slander, and he answered that (59)

Accordingly, the difference is clear, and linguistic dictionaries have revealed confusion and mixing between them.

Conclusion

In the name of of Allah the Merciful

In conclusion, I can only thank God who is done by His righteous grace and who has enabled me to complete this research, so it was necessary for me to record the most important results of the research, which are:

1. Al-Jawaliqi denied the use of the common people (flying) in the sense of throwing a thing from a height to the bottom, and they say: (I shaved something) if I threw it and that is a mistake. Because, according to the Arabs, flight is the height in the air, and it is said: (the bird's levitation in the liver of the sky) if it intensifies and rises in its flight, and (the star's levitation)
2. Based on this, the researcher found, through searching in linguistic dictionaries, that the (bear) by joining is not specific to the acetate only, but rather to orchestrate everything.
3. Through research in the linguistic dictionaries, it became clear that the urethra (and the urethra) are derivatives of the substance (analyzes), but there is a difference between the two terms, the halil: the husband, and the analyte: the woman or the slave-girl, and the plural of the two halalas, while (the urethra) is the output of urine, milk, and plural forms.
4. From the foregoing it is evident that what Al-Jawaliqi went to in receiving (the souk) is like a parish, or whoever was not of authority, and not like the common people, that they are the people of the market.
5. And through the lexical rooting of the material (methods) we notice the correctness of what al-Jawaliqi went to in the use of (taruq) to come at night, and this indicates that al-Jawaliqi used to follow the word in its linguistic origin, which was developed for it.

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