



From the Public Speaking in Refining the Language

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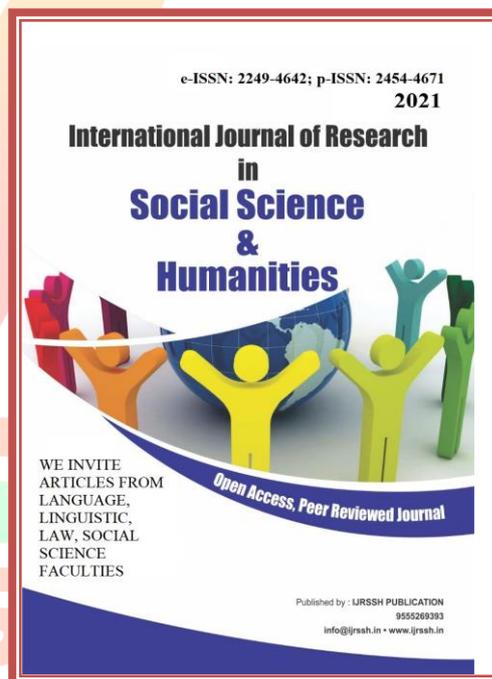
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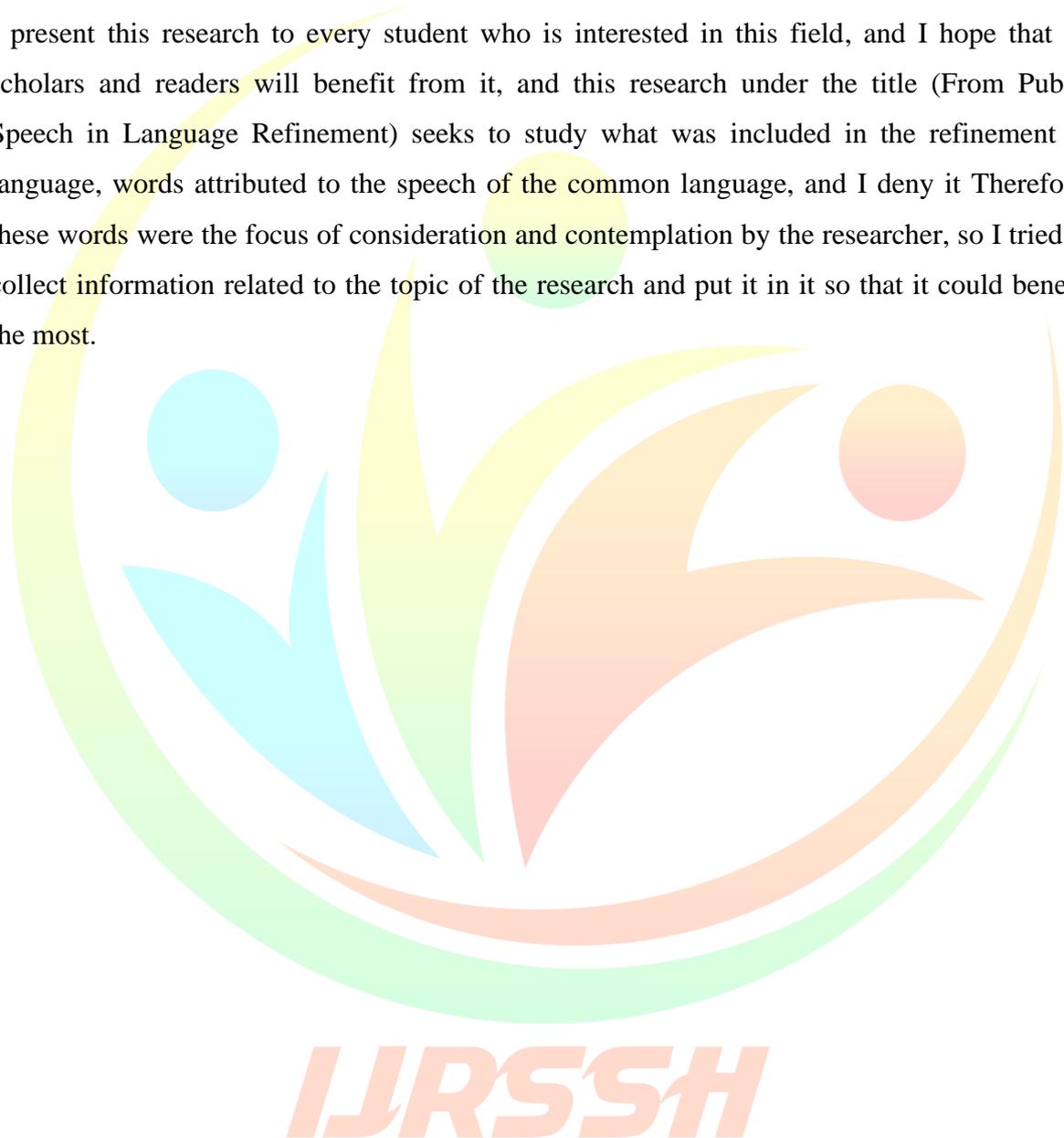


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ABSTRACT

I present this research to every student who is interested in this field, and I hope that all scholars and readers will benefit from it, and this research under the title (From Public Speech in Language Refinement) seeks to study what was included in the refinement of language, words attributed to the speech of the common language, and I deny it Therefore, these words were the focus of consideration and contemplation by the researcher, so I tried to collect information related to the topic of the research and put it in it so that it could benefit the most.



INTRODUCTION

This research deals with a number of expressions that have been attributed to the speech of the common people, in refining the language. On that, and referring to language books from dictionaries and other things, in order to reach knowledge, is all that is attributed to the speech of the common people, in refining the language, is considered wrong, non-eloquent, and it is not correct to say, this is what the research aims to achieve. As for the sources that the researcher referred to in writing his research, they are varied, and the most important and prominent of them were the lexicons of language and other language books. As for the words, the researcher arranged them in alphabetical order, without a division into subjects or the like.

REFRESH IT

Al-Azhari quoted Ibn al-Saket as saying: “God blessed him, that is, He raised it, and it is not said that he revitalized it, and it is from the words of the public.” (Al-Azhari 1/277)

Al-Khalil mentioned that our saying: God nourished him, then be refreshed, if he seals his poverty, and your saying: I revitalized him, then be refreshed, if you force him, then he will be forced after poverty. (See: Al-Farahidi 1/259)

Ibn Qutaybah, Ibn Faris and Ibn Sayyidh also reported that it is said: God blessed him and revived him. (See: Ibn Qutaybah 440, Ibn Faris 5/450, and Ibn Sidah 1/374)

And Qasim al-Saqustati mentioned that everything that you raised or strengthened, you revived it, and that (nested) in it is two languages: (Naash) and (Anakha), and Abu Aubaid it. (See: Al-Saqosti 2/726)

Ibn Duraid stated that if you prevent a person from destruction, you say: “I revived him,” but “revive him”, do not pay any attention to it, because it is the saying of the public, and no one said it. (See: Ibn Duraid 2/871)

Al-Gohari also mentioned that it is said: God revived him, he will refresh him as a rest, if he raises it, and it is not said: God revived him. Among this is the saying of Dhul-Rammah: (Dhul-Rammah 248)

The limb does not revive except what you betray it. A caller calls by the name of water with a cynicism.

And we also say: The falterer revives, if he gets up from his stumbling block, and I live for him, that is, I said to him: May God bless you. (See: El-Gawhary 3/1021)

Sa'id al-Sarqustati and Ibn al-Qitât reported the two verbs (nahesh) and (revived), and from that: God revived him, meaning: He will make it strong, and

revitalize it in language. And the man revived others, and revived him as well. (See: Al-Saqosti 3/118, and Ibn al-Qattah 3/213)

Al-Awtabi mentioned that the verb (to live) comes without a thousand (to refresh), and it comes with a thousand (to revive). (See: Al-Awtabi 4/391)

Ibn Ayyad believes that "revah it" is a weak language, which Yaqoub denied, and Abu Ubaid mentioned it. (See: Ibn Ayyad 2/19)

Al-Safadi believes that it is correct to say: God revived him, not (God revived him). Looking: Al-Safadi 1/1330)

Al-Fayrouzabadi believes that (refreshing it) is like (refreshing it). (See: Turquoise Abadi 607)

The Arabic Language Academy in Cairo mentioned the two verbs (nafah) and (revived), and from that they said: He revived him from his suppleness, meaning: He raised him and strengthened his greed, and (God revived him) meaning: He raised him up and said to him: He raised him up, and said to him: He raised him up, and said to him: He raised him up. (See: The Academy of the Arabic Language in Cairo 2/934)

In summary: The verb (revive) was reported by a number of the imams of the

language, and they did not attribute it to the common people, including: Hebron, Abu Ubayd, Ibn Qutaybah, Ibn Faris, and others, as we have shown, and it was denied by Yaqoub, Ibn Duraid, Al-Jawhari, and Al-Safadi. It is a weak language.

TOOTH

Al-Azhari narrated a story on the authority of Abu Zaid that the people of the Levant say the fruits of Farasad are (berries) with Ta, and the Arabs say (tooth) with thaw, according to the words of the common people (see: Al-Azhari 14/253)

He also mentioned that "al-Toth is as if it were Persian, and the Arabs say: the berries are two tas" (Al-Azhari 14/220)

There is no difference between them except in the thaw, by three points, and the t, by two points, and this similarity refers us to the possibility of a substitution between (t) and (al-thaa). See: Al-Farahidi 1/58), but according to Sibawayh and the two hadiths, it seems that they are close in the way out. 433, and Anees 47/61) and he combines them from the attributes, whispering, openness (see: Sebwayh 4/434, 435, 436), and low (see: Ibn Yaish 5/522)

Ibrahim Anees mentioned that (Al-Tha'a) and (Ta'a), two of the converging

sounds are the exits, and the similarity between them is that their output is almost confined to the beginning of the tongue (including its tip) and the upper folds (including its origins). (See: Anees 46)

It is clear from the foregoing that there may have been a substitution between (Ta) in (berries), and Thaa in (al-Tooth), due to their convergence in the way out, and in the characteristic of whispering, openness and decline.

Ramadan Abd al-Tawab mentioned that “the sound of Thaa is one of the sounds that were lost in the colloquial dialect, and was replaced in it by the Taa, towards: heavy, spoken.” (Abd al-Tawab 45)

And Ibn al-Sukiyet said: “And it says: It is the berries and the night, and it is not less: the tooth.” (Ibn Al-Saket 220) He mentioned that - also - Al-Jawhari (See: El-Gawhary 1/245)

Ibn Qutaybah narrated from Al-Asma'i that (Al-Tooth) with Thaha is the language of the Persians, and (the berries) with Ta, the language of the Arabs, and what is common among all people (Al-Farasad). (See: Ibn Qutaybah 386)

Al-Battaliusi mentioned a story from Abu Hanifa that “tut” and “twoth” are languages. (Looking: Al-Battaliani 2/195)

Ibn Duraid attributed (al-Tooth) to (al-Amamah), and he mentioned that (berries) with ta, is the fruit of the Coronad. (See: Ibn Duraid 2/1015)

Ibn Darsawiyah mentioned that (the berries) are non-Arab and Arabized, and it is according to the ajam (tooth) in the triangle - as the commoners speak - and (tooth) with humiliation. And if it decreases towards: loot, licorice, and cuckoo. (See: Ibn Dorsuya 492)

Al-Hariri denied (al-Tooth) with a thaw, and said: It is a thaf, and al-Saheeh (al-rut) is a thaa with two from above. See: Hariri 78-79)

Abu Mansur al-Jawaliqi mentioned, “And al-Tout, it was said: He is an Arab Persian. His origin is al-Tuth.

Ibn Al-Shajri mentioned that (al-Tout) is more pronounced than (al-Tooth) with a triple duha (see: Ibn al-Shajri 2/48), and he mentioned that - also - al-Nawawi, and he indicated that Ibn al-Arabi mentioned the two languages, and favored the two-language (see: al-Nawawi 182)

Ibn Barri reported on the authority of Abu Hanifa that (al-Tout) was by the al-Muthanna, it was not heard in poetry, but rather (al-Tuth) was heard in the triangle, and sang by Mahboub al-Nahhali (see: Ibn Barri 58): (I did not find his poetry)

It is tastier and sweeter for my eyes if I pass it by it than the slums of Baghdad with pomegranates and pomegranates.

Ibn Bari also mentioned that whoever said: "The berries" were attached to them by the Arabs, with some of their buildings, has no meaning, because its structure has not changed in the case of the non-Arabic language and in the case of its Arabization, but it is replaced by it.

Al-Fayoumi mentioned that it is known that (berries) are the fruits, and its tree is (al-Faresad), and it may have been said: (Tooth) with the triple thaw. (See: Al-Fayoumi 1/78)

Al-Suyuti quoted from Abu Hanifa that he said: (Tooth) with the triple duha, and some grammarians say it: Bala al-Muthanna, and it is not heard in poetry except in the triple, and it is also a little, because it hardly comes from the Arabs except by mentioning (Al-Furasad) (Al-Farasad). 1/215

Al-Zubaidi mentioned that (al-Tooth) is a language in (al-Tut) with Ta al-Muthanna, as was narrated by the linguist Ibn Faris in his book "The Illah al-Musannaf al-Gharib" (See: al-Zubaidi 5/180)

Given the above, it is likely that I have (berries) and (Tooth) are two languages.

AGGRAVATION

Al-Azhari quoted Abu Hatim as saying: "The people say: Al-Jokhan. (Al-Azhari 7/194)

Al-Jokhan has several designations, including: (Al-Baydar) among the people of Iraq, and among the people of the Levant it is called (Ander), and the people of Basra are called (Al-Jokhan), and for the people of Hijaz it is called (Al-Marbad). (See: Abu Ubayd 1/287)

Ibn Duraid mentioned that "Jareen is like a flat plate of dates. Perhaps the place of dates is called green as well, which is Jokhan." (Ibn Duraid 1/467)

Al-Gohari mentioned that (Jawkhan) is Jirin in the language of the people of Basra. (See: El-Gawhary 1/420)

Ibn Faris mentioned that (Jokhan) is Arabized, and it is the threshing floor. (See: Ibn Faris 1/493) And he mentioned in another place that the place in which dates are collected are jaren, thuja, sandal, and thorn. (See: Ibn Faris 105)

Al-Jawzi mentioned that the place in which the dates and fruits are dried is called flat according to the weight of the verb, the same is the marmalade and the green for the people of Najd, and the same is for the food (the baydar) for the people of Iraq, and the (rarer) for the people of

Levant and the people of Basra. They are called (the marid) the Jokhan, and (the Jokhan) are Persian Arab. (Look: Nutty 169)

Ibn Manzoor mentioned that (jokhan) is a threshing-ground of wheat and its grammar, and it is a visual language, and the plural is (Jawakin), and the thicket is based on the weight of (operatives). And it is said: His ulcer becomes agitated if it bursts for a while. (See: Ibn Manzoor 3/13)

From the aforementioned it becomes clear that (Al-Goukhan) is a synonym in the language, and what is meant by it is the place in which the dates or fruits are dried, or the place in which the wheat and the like are placed, as well as the flat, the threshing floor, the rarer, the meadow, and the two jars.

YOU'VE PROBABLY SEEN HIM OFTEN

Al-Azhari quoted Abu Hatim as saying: "It is a mistake for the common people to say: maybe I saw him a lot, and (maybe) it was put to reduce." (Al-Azhari 15/134)

Sibawayh mentioned that (Lord) was created with (what) as a single word, so that the verb should be mentioned afterwards, because it is not permissible for us to say (may say), so attach it to (what) and conclude it to the verb, so we

say: (perhaps he says). (See: Sebawayh 3/115)

Abu Al-Abbas Al-Mabrad stated that (Lord) denotes a little thing, and that thing is nothing but denial, and that it is only in the beginning of your speech in order to enter this meaning in it. (See: File 4/139, 140)

Abu Al-Barakat Al-Anbari mentioned that (Lord) benefits the reduction, that is, the reduction of what you entered into, towards: the Lord of a man who understands, i.e.: that this is a little. (See: Anbari 2/686)

Al-Akbari mentioned that (Lord) has the primacy in speech, because it is similar to the letters of the negative, as it is for the lessening, and the few in the ruling of the exile, and it is also specialized in the negation, because the few are perceived in it without knowledge. (See: Al-Akbari 1/367)

Ibn al-Sayegh mentioned that (Lord): a preposition, indicating the reduction, and is concerned with entering it on the outward surface, and with the denials without the known ones. (See: Ibn Al-Sayegh 1/255)

Al-Muradi mentioned that (Lord) comes to reduce, and that includes their saying: God is a man, if they praise him, and this is a pure understatement, he does not fancy

it, because the man is not praised by a lot of analogues, but rather praised by the lack of equivalent, or lack thereof, as a whole, and what is meant by their saying: his Lord A little strange in men, as if they said: What is less in men, that is, what is less than its counterpart! (Lord) comes to reduce, and the phenomenon appears to be multiplying, which is very much, and most of it comes in places of ostentation and pride, and that includes the saying of a man of measure: (Imru al-Qais 26)

May not you have a day from them that is good, especially a day in the neighborhood of Jaljal

And they mentioned three aspects of that:

1-That (Lord) in that to reduce the counterpart, so the proud claims that the thing which is more abundant of it than others, and this is more eloquent in boasting.

2- Saying: Lord of the world, I have found. He has received many scholars, but he is less than modest.

3- When we say to someone: Do not antagonize, perhaps you will repent. This is a place in which repentance should abound, but what is meant is that if regret is small, then what leads to it should be avoided, so how is it so much? So the word reduction became more lucid here

than the declaration of the word "condense.

Based on this, the grammarians interpreted the Almighty saying: "Perhaps those who disbelieve will be loved if they are Muslims." (Al-Hijr: 2) And on it - also - some interpreted the words of the leader of the previous Qais. (See: Al-Mouradi 443, 444)

Ibn Hisham believes that (Lord) comes to increase a lot, and to reduce a little. Let us multiply a lot; His saying (may God bless him and grant him peace): "O Lord, clothed in the world naked on the Day of Resurrection," and the saying of some Arabs, at the end of Ramadan: (O Lord, his fasting person will not fast, and his standing will not perform it)

A father who is not born and does not have a father and one who was born without two parents.

He wants Adam and Jesus, peace be upon them both. (See: Ibn Hisham 3/47, 48)

And he mentioned in another place that (Lord) does not mean that it always means reduction, unlike the majority, and there is no permanent increase in contradiction to Ibn Dutwaih and a group of people, but rather a lot of them. (See: Ibn Hisham 180)

Al-Ayni also went to the fact that (Lord) does not always return to reduce, nor to always increase, but rather to increase a

lot, and to reduce a little, as we explained earlier, according to Ibn Hisham)

From the above, it is clear that the linguists differed about (Lord), so most of them went to the point that it benefits the reduction, and among them: Abu al-Abbas al-Mabarad, Abu al-Barakat al-Anbari, al-Akbari, Ibn al-Sayegh, and others, and some of them went to the fact that it is to multiply, and among them: Ibn Dura, and Satawi. That is Ibn Hisham, and as for Ibn Hisham and Al-Aini, they said that it comes to increase a lot, and to reduce a little.

CONFUSED

Al-Azhari quoted Abu Bakr al-Anbari as saying: "The public's saying: I distorted the matter, its correctness: it was confused. He said: It was confused by mistake." (Al-Azhari 6/189)

Al-Khalil mentioned that our saying: I confused a thing, meaning: it mixed it up and disturbed the people, and it meant: mixed (see: Al-Farahidi 4/67)

Abu Obeid mentioned that everything that you mixed with it has made it confused, and that includes their saying: It has disturbed the people if they mingled (see: Abu Ubaid 4/85)

Al-Farabi mentioned the verb (confused), including: The matter confused

him, he became confused. (See: Al-Farabi 3/432)

Al-Khattabi mentioned that some of the people of the language said in the saying of the public: I confused the man with his matter: but it was confused, and it means: I mixed and corrupted, and the Arabs say: They came with hos and bushes, that is, they came with a lot of different plural. And from that hadeeth: "Whoever collects money from confusion, God will send him in our habitation," that is, in perdition. (See: Al-Khattabi 2/561)

According to Ibn Faris that the "distraction and Waw and Shin [in (Hosh)] Authentic shows the mixing and likeness, it Hoshua: mingled, and Hacht horse in the raid, and Almhaoh in the talk of this, and said: Housht the wind with dust: came by colors, and it Alhoush: No. There is a great deal, and the people have become overwhelmed by so-and-so: they are overwhelmed by him. " (Ibn Faris 6/19)

Al-Hariri mentioned that it is correct to say that the matter is frustrated, because it is frustrated, and it is a mixing of something, and from the hadeeth: "Beware of you and the delusions of markets." Not to say: You confused the matter, it is confused. (See: Hariri 43)

Al-Humayri mentioned the verb (confused), including: I confused the

matter with him, meaning: I put it on him.
(See: Al-Humayri 6/3587)

Al-Fayoumi mentioned that some clever people of the language mentioned that “the matter was confused by him, I mixed it up and confused it.” (See: Al-Fayoumi 1/327)

Ahmad Mukhtar Umar believes that the verb (chaos) is a tune in (hawasha) in the sense of mixed up, because the verb (chaos) is not mentioned by the Arabs, but rather (hawas). (See: Omar 1/479)

From the above, it becomes clear that the correct thing is to say: I distressed the matter, meaning: I confused it, not to say: I confused it, because our saying: (I confused the matter) was denied by most of the Al-Farabi, and it was mentioned by most of the Al-Farabi, and he mentioned it.

SIBERIAN DISPLAY

Al-Azhari reported that “The Arabs say: So-and-so offered me a sign of a sign.” Abu Ubayd said: Al-Kasa’i said: It is in the sense of the common saying: A Sabri symptom. (Al-Azhari 13/75)

He also narrated - according to Abu Ubaid, that he said: “It is said: I was offered a high sum of food, if you were offered food while you were dispensing of it, and it is like their saying: a symptom.” (Al-Azhari 1/80)

Abu Ubayd reported, according to Al-Asma’i, that he mentioned that this proverb: (He offered the matter to me a high sum). Rather, its origin is in camels that have fallen from drinking, and then raised the second, because they are severe, so that does not offer them an overstatement of it. (See: Abu Ubayd 247)

Ibn Duraid mentioned that every thin layer of white garments has Sabri, and (Saberian garment) is attributed to Sabur, so it is heavy for them to say Saburiyyah, Sabri, Sabri, and Sabri. (See: Ibn Duraid 1/310)

Al-Farabi mentioned that (al-Sabri) was a type of clothing, and it came in the proverb: (A Saberian offering). (See: Al-Farabi 1/369)

Al-Gohary mentioned that (Al-Sabri): a type of thin clothing, and a (Saberian show). An example is given by the one who is offered something accidentally and does not exaggerate it, because the Saber is of the finest clothes, he desires the slightest width. (See: El-Gohary 2/675)

Abu Hilal Al-Askari mentioned that their saying: (a sapphire show) means: a display that is not an airtight, and (a saberi) is a thin type of clothing that is attributed to Sabor, and what is meant is that it displays a piece of clothing. (See: Military 2/48)

And Ibn Manzur reported that their saying: (Show me a high sowam) in the sense of the common saying: (A Sabri's offer). And it came in the proverb: (Sapri's offer), because it is bought on the first offer and is not exaggerated. (See: Ibn Manzoor 7/182)

FEDDAN

Al-Azhari quoted Abu Hatim as saying: "The common people say: The feddan is the feddan, and the righteousness is the fudan by lightening it." (Al-Azhari 14/100)

Al-Gohari mentioned that (Al-Faddan) is the plowing machine of the bulls, on the weight of (effective) by stress. It was narrated on the authority of Abu Amr: It is the cow that plows, and the gathering of sacrificial animals. (See: El-Gohary 6/2176)

Ibn Sayyidah reported that (the fudan) by reducing it, it is the one who collects the instrument of the two bulls in the Qur'an, and its collection is (a feddan) and (a feddan), and (a fudan) is a hardening, such as (a fudan) is an abolition. That (the feddan) is the two bulls that are joined together and it is plowed on them, and it is not said to one of them: a feddan, and (a feddan) - also - is meant (the farm). See: Ibn Sidah 9/351)

And it was said: (the feddan), by stressing, the cows with which it is

plowed, weighed (effective) and gathered it together (the two sacrifices). (See: Al-Nasfi 153)

Ibn Barri reported on the authority of Abi Mansour on the authority of Abu Bakr that (Al-Feddan) Nabati is Arabized. He also narrated from Sibawayh that (a feddan) is the instrument with which it is plowed, and the gathering of a small number on (an acre) and a large gathering over a (feddan). And it was narrated on the authority of Abu al-Hasan al-Sicili that (fadan), by thinning it, is the instrument by which it is plowed, and (fadan) by stress, the amount is known. (See: Ibn Barri 129, 130)

Al-Mutarazi mentioned that (al-feddan) by diluting and intensifying the sign, it is a name for the two bulls that are plowed by them, and (al-feddan) by lightening, it is combined with (fudan) by lightening it. (See: The Mutarazzi 353)

Al-Fayoumi reported that (a feddan) by stiffening the sign and loosening it, the machine of the plowing, and it is given to the two bulls. (See: Al-Fayoumi 2/465)

In sum, (the feddan) came to tighten the sign (the feddan), and to reduce it (the feddan). Both terms are mentioned by the imams of the language, and what is meant by it is: the plowing machine, or the two

bulls machine that is plowed, or the bull that is plowed with them.

THE ROOSTING OF THE COCK

Cited Azhari "son Skeet: said Qozaa your parents can not be said Guenzaa said. Abu Hatem for Asma'i: says public if you fought a Deccan fled, one of them: Guenzaa your parents; it is said to Qozaa your parents if defeated; can not be said Guenzaa. I said, and originally the cumulus, if He ran away, and dispersed a verb." (Al-Azhari 1/127)

And Ibn Duraid reported that "it is said: the rooster's gripping, if he flees from his owner and the nag, and the common people say: he qua'a, and nothing." (Ibn Duraid 2/1176)

Al-Gohary reported that it is said: The antelope and others knock over the grouse, if it speeds up and loosens, and that includes their saying: The rooster crows, if it is defeated, then flee, and Jacob said: Do not be downcast Because it is not taken from the mask of the head, but rather it is from (girdle rattle), if it loosened in its enemy on the run. (See: El Gawhary 3/1264)

Ibn Sidh reported that "(the mask) and (the mask): the feathers gathered in the head of a rooster. (Ibn Sidah 2/404)

And it came in the hadith of Ibn Umar, may God be pleased with them: "He was asked about a man who was in 'Umrah and had become cold and he wanted to perform Hajj. (Al-Zamakhshari 3/230) It is understood from this that (Al-Qina ') is concerned with poetry, and not with running and running away.

Al-Fayrouzabadi mentioned that if he kills the two decks, and one of them escapes, it is said: The rooster was removed. (See: Turquoise Abadi 756)

The Academy of the Arabic Language in Cairo reported that it is said: the rooster girdles, if it plucked any of the feathers around its neck. (See: The Academy of the Arabic Language in Cairo 2/733)

It can be said: The correctness is to say (the scurvy of the rooster), which means: he defeated and fled from his companion, or he ran away. We do not say (qazaa al-rooster), because (al-qaza ') is concerned with poetry, not with running and running away, and from it (the mask of the head)

TO MAKE YOU

Al-Azhari quoted Abu Hatim on the authority of Al-Asma'i that "The Arabs say: Let the knight congratulate you with the assertion of the whisper, and let the knight congratulate you with a silent one,

and it is not permissible for you, as you say.” (Al-Azhari 6/228)

Al-Khalil stated that, “It is said: Congratulations to you, Abba So-and-so, that is: let you be with you.” (Al-Farahidi 113)

And it came in the hadith, “On the authority of Abu Ibn Ka’b that the Prophet, may God’s prayers and peace be upon him, said to him: “ Which of the Book of God is the greatest? I said: Allah and His Messenger know, so he took it back three times, and then I said: {no god but God is living and subsisting (Baqarah: 255) said, struck on my chest, and then said: Ihnk science Abu Mundhir. "(Wahidi 1/365)

Ibn al-Hajib stated that you “If you say: Congratulations to you, the nail, you only mean that the nail will make you weak.” (Ibn al-Hajeb 1/436)

Ibn Hajar reported, “(To you) by breaking the noon, and Ibn Al-Tin claimed that by opening it, but Al-Saffaqsi said: It is more correct, because it is from Al-Hanna." (Ibn Hajar 12/8)

And Ali al-Qari reported that the original (to congratulate you) with a hazza after noon, so (the hamza) was removed to ease it, so it became (to bless you) and what is meant is: Congratulations for you. (Looking: Continental 4/1462)

And Al-Hasan Al-Yousi reported that their saying: The knight shall humiliate you! A supplication for him and optimism, and what is meant is: Let your child be happy for you to keep him, and reach the amount of equestrian! (See: Al-Yusi 3/230)

And the poet Abu Tammam said: (Abu Tammam 195)

Let it be to you that I did not obey in you citing righteousness, nor did I become a sayer near you

It can be said: It is permissible to say (to yehnak) without a hamza, and no j after the nun, because that term was mentioned by most of the imams of the language, and eloquent texts were mentioned in it, as we have explained, and what is meant is: Congratulations to you.

THE TENDENCY: WHAT THE EYES WEAR WITH THEM

Al-Azhari narrated, according to Abu Hatim, on the authority of Al-Asma'i, that (inclination) is what the eye shines with, and it is the saying of the common people, and it is wrong, but it is (the malevolent). (See: Al-Azhari 15/285)

He also narrated - on the authority of Abu Hatim that the one with which the wounds are exposed and the wounds are examined is (the bored), and not (the

tendency), because (the mile) is a piece of the earth. (See: Al-Azhari 15/252)

Al-Khalil mentioned that (mikhal) is the tendency with which the eyes wear kohl. And he mentioned in another place that the (inclination) is a beacon to be built for the traveler in the depths of the earth and its overlooks, and (the mile) - also - the mikhal, that is, what is covered by the eye. (See: Al-Farahidi 3/62, 8/345)

And Ibn Duraid mentioned that the (tendency) that is used by it is called (the maltol). And he mentioned in another place that (the mile) is the one that is clumped with it, and its plural: miles, and it is also called (the inclined), and (the mile) from the ground, it is the distance from the ground that is slack, it has no known limit, and it adds miles as well. (See: Ibn Duraid 1/223, 2/988)

Al-Farabi mentioned that (the inclined) is the tendency. (See: Al-Farabi 3/113)

Al-Gohary stated that (the inclined) is the tendency with which it is attached. (See: El-Gohary 5/1821)

Ibn Faris mentioned that (the boredom) is the tendency that is used to wear kohl, because it is turned in the eye with kohl. (See: Ibn Faris 5/275)

Ibn Sayyidah reported that the (mile) is a lighthouse that is built for the traveler, and

it is also a slouchy distance from the earth that has no known boundary, and (the mile) is also a lighthouse. (See: Ibn Sidah 10/426)

It can be said: What is covered by the eye is called the inclination, and the malicious also, because both nominators are mentioned by the imams of the language, as we have explained.

CONCLUSION

Among the most prominent results of this research are

1- The verb (revitalize), reported by Al-Azhar, that it is from the words of the public, and it is not correct to say it, and by referring to the language books, we found that the verb (revitalize) was reported by a number of the imams of the language, and they did not ascribe it to the general public.

2 -(Berries) and (Tooth) are languages

3 -The Jokhan was reported by Al-Azhari that it is from the words of the general public, and by referring to the language books it became clear that (the Jokhan) is a visual language.

4 - Al-Azhari reported that it is not permissible to say (to you) according to the saying of the general public, and by referring to the language books it became clear that it is permissible to say (to help

you), and what is meant is: Greetings for you, because this was mentioned by most of the imams of the language, and it was clear that it is permissible to say (to help you)

5 -The inclination is what the eye disguises, which Al-Azhari reported that it

is from the words of the public, and that it is wrong, and the correct thing is that what the eye disguises is called (the inclined). Also, both of them are correct, because both are mentioned in language books, in this sense.



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