

The significance of the triple verb "sense" and the quadruple verb "feel" are comparative morphological study between linguists and modernists

Dr. Talib Hameid Khalaf

University of Al-Anbar

College of Physical Education

Abstract

Linguists differentiate between the meaning of the triple verb "sense" and the meaning of the quadruple verb "feel", the first verb means in the origin of his linguistic status of murder, and the second verb in the origin of his linguistic status means sense and feeling, and this is the steady famous in the language that each word has its original significance, and there is no equality in their significance, and some linguists pointed out that they may not be equal in significance, and promised to use in one sense slang language is not fluent, but we found many linguists equate between the significance of the sense, in addition to this has authorized the explanation of the Hadith Sharif equally in the indication In hadiths and atha The use of the triple verb "sense" in the sense of poetry and sense, which are many conversations and proved correct, there is no justification in its response, which is correct may not be described this language as slang, but the language of eloquent or a second level of standard Mandarin used by non-public Arabs, and the most profound language The famous that distinguishes between their significance because it is the language of the Koran and the words of the Arabs.

In the name of Allah the Merciful

INTRODUCTION

Praise to Allah, Lord of the Worlds And blessings and peace be upon our master Muhammad, the sincere, trustworthy and on his good and pure family and on his companions owners of blessed white faces and who had followed them in a good way to the last day of the human's life, As for:

The Arabic language, at the origin of its linguistic status, differentiates between expressions, Each Pronunciation has its own connotation and does not participate in it from the pronouncement. Linguists have distinguished between the connotation of the triple verb such as "sense" and the significance of the quadruple verb "feel", It is not permissible to be equal in indication, Some linguists considered this impossible to fall into one language, But it

can be located in two contrasting languages, If there is a proverb in one language, then this is considered confusion and a blindness to the listener, every increase in the Word form is followed by an increase in meaning, and some linguists exaggerated and considered their equal significance the language of common people, It is not the language of literati and polite people.

However, some linguists sanctioned such a sign, It equals a "verb" and "Do" in equal significance, Because it was mentioned in eloquent words of the Arabs, This was not permissible at all, It is based on hearing, not analogy, because the principle is an inequality of significance, Some linguists authorized the equivalence between the connotation of the triple verb "sense " and a quadruple verb "feel ", They considered it a less eloquent language than the well-known language mentioned in the Holy Quran and the words of the pure Arabs that differentiated the two connotations, the triple verb means its original connotation is killing , as for the quadruple verb " feel ", its original significance means poetry, knowledge, and perception with its own senses.

In addition to this, some scholars have permitted it as well as the explanation of the Prophet's hadith equal to them in significance, it was mentioned in many hadith and monuments the triple verb "sense " meaning " feel ", and they are proven true hadith and the sayings attributed to those whose tongues were delivered from the melody and colloquial and language corruption by talking with foreigners, there is no justification for describing this language as colloquial, It is a fluent language, or a level of formal language there is eloquent and more eloquent, the language of the Holy Quran is the most eloquent, this language is eloquent, Many people of the language referred to its use as being less than the well-known fluent language, accordingly, this language can be considered eloquent, it is not a slang, as some linguists have suggested, and Praise be to Allah, the Lord of the Worlds.

And there are in Arabic verbs that came to measure "Did " and to measure "Do" Once with an agreement of meaning, and again, the meaning is different in them, the return of this difference in the formula is due to the opinion of Hebron regarding the difference in dialects, Sebawayh said: (And you may have "done" and "I did" The meaning in them is the same, except that the two languages differed according to that of Hebron, then people will bring it according to what "I did " a people will be added to it (the letter alif), and they form it as "I did")⁽¹⁾, Ibn Darstoye confirmed this saying: so he went that it is not a "Do" and "did" in the same meaning, it is impossible to be in one language, rather, it is in two different languages, and he believes that some of the linguists have not carefully considered what they heard about the Arabs from the two formulas, they thought that they had the same meaning, so the language of the Arabs cannot be a language of vesturing and a blindness to the listener, it is a language of illustration, because he sees that the author of the language is wise, since it is not good for the two words to have one meaning except that they are from two different languages, or that there is a slight difference between them that linguists have not considered⁽²⁾, and he went to this from Al-Asmai, as he was stressing about this and most of it did not accept except what was mentioned in the Holy Quranas mentioned by Ibn Duraid, he assigned a gate named himhe said: ("The chapter on what Abu Zaid and Abu Ubaidah agreed upon about what the Arabs spoke about who "Do" and "did", and Asmai used to emphasize it and did not permit the most Abu Zaid said: (That to the matter and manifest....It started and I

(1) Book: 4/61.

(2) See: Language Population: 7/20/2, chapter on what Abu Zaid and Abu Ubaidah agreed upon.

start and bring out something new and Abu Ubaida recite: Praise be to God the Restorer the Originator, and Abu Ubaida recite: and I stab them, starting back, it is said: throw on the fiftieth and fling, numerous and more numerous, If he added to it, compound and give full, authorized by Al-Asma'i, Abu Ubaidah recited it to Duraid ibn al-Sammah.⁽¹⁾

(The fulfillment of his father's hearing For those who have done it with a Covenant or a contract)

Travel by night and make travel by night, Al-Asma'i did not speak about it because in the Qur'an, He read: Then "Set out your family".⁽²⁾ And it is in contrast to what is known of him in his severe denial of this significance, and to this also went Abu Hilal al-Askari⁽³⁾, and this is what many contemporary researchers also went to contemporaries believe that the advent "Did" and "do" with one meaning is from the different Arabic dialects, Dr. Abdo Al-Rajhi said: (Their stories almost agree that when the two examples unite, "Did" and "do" in meaning. For "did" the dialect of the people of Hijaz, The Tamimis use "do" the example of "do" is attributed to Tamim, Rabi'a, and Qais, as quoted by Ibn Khalawiyah on the authority of Abi Zaid, it is a dialect of Bani Kalbi.⁽⁴⁾ The reason for this morphological use between the two dialects is that it suits the Bedouin environment, which tends to be quick in its speech, her words do not differentiate between weight and weight, while the civilized environment tends to be slow in pronunciation and differentiate in usage between an example and another, the difference between the two dialects is not of equal degree, it is easy and accurate, and it may be as large as a paradox,⁽⁵⁾ in the words of these linguists, consideration was given to the fact that many linguists permitted the coming of "Did and Do" with one meaning, these could not have been what Ibn Darstuyah described, they did not enjoy looking at the words of the Arabs, they did not improve the interpretation, so they were wrong in their interpretation.

Hadith scholars had a position on this morphological dispute, They authorized their equal significance, so Imam al-Nawawi had some morphological responses to the linguists who distinguished between the two morphological formulas "Did" and "Do" in one sense, however, he did not disclose their names in some places and in other places he declared their names, he may mention two terms in the morphological issue, and he thinks that the second word that the hadith of the Prophet had said is permissible because it is an eloquent and underused language, it is not in agreement with the widespread and famous in the language, but his coming in the novel with this wording indicates the correctness of his use, thus, it is considered a little language, not as it is in the first famous narration in which the Holy Qur'an and the well-known language came, among this is what came in the words of the great companion Anas bin Malik, "may God be pleased with him" (reported The Messenger of Allah "Peace be upon him" was observing prayer during Ramadan. I came and stood by his side. Then another man came and he stood likewise till we became a group. When the Messenger of Allah "Peace be upon him" perceived that we were behind him, he lightened the prayer)⁽⁶⁾. Al-Nawawi said: (As it is in all copies "sense" without the letter "Aleph", it is existing in the ways of some transcription "feel" With the letter "Aleph", And this is the eulogy in which the Qur'an came, As for "sense" by deleting the letter "Aleph" it is a little

⁽¹⁾ I did not find it in his office.

⁽²⁾ Book: 4/61.

⁽³⁾ Seen: Linguistic Differences: 23.

⁽⁴⁾ Arabic Dialects in Quranic Readings: 206.

⁽⁵⁾ See: Arabic dialects in Qur'anic readings: 208-209, and linguistic and grammatical phenomena in the books of al-Gharibeen: 154-156.

⁽⁶⁾ Sahih Muslim: (1104) The Book of Fasting - Chapter forbidding connection with fasting.

language, and this narration is true of this language)⁽¹⁾. He also said about this language: (His saying: "and the Alharith "felt" evil. this is how we set it from verified assets "feel" and he signed a lot of assets or most of them "sense" other than letter "Aleph", and they are two languages of "sense" and "feel", but "feel" the most revealing and the most famous, and with it came the dear Qur'an, Al-Jawhari and others said: "sense" and "feel" two languages of the meaning of knowing and assured, as for the words of the Jurists and the companions of the senses and the five senses, for in the few language it is true for a "sense" other than the letter "Aleph" and much in a "sense" other than the letter Aleph, is to have the meaning of killing).⁽²⁾ some hadiths followed in this saying, as Al-Suyuti said: (when he "sense" the same, it is the same in most of the principles, It is a little language, and in some "feel" the letter "Aleph")⁽³⁾. this is the view of Ibn Qarqoul before (d.569 AH), he said: (In the introduction to the book of Muslim: then Alharith "feel" evil and went ", and according to some of our sheikhs: Alharith "sense", and their delusion is a people, it is not an illusion; It has two languages: "sense and feel"⁽⁴⁾, this is the saying of al-Khattabi⁽⁵⁾.

Ibn Abd al-Barr pointed to this significance by saying: (the origin of this word in the language is from your saying the sense of a thing, that is, perceive it with its sense and sensation and the tentacle, and likewise Ibrahim Al-Harbi said they are one meaning,⁽⁶⁾ and here it indicates that "feel" means (he knew or felt), Allah says: {**But when Jesus felt (persistence in) disbelief from them, he said, "Who are my supporters for (the cause of) Allah?**}⁽⁷⁾, and as for the triple verb "sense", it is meaning the kill⁽⁸⁾, Allah says: {**And Allah had certainly fulfilled His promise to you when you were killing them (i.e., the enemy)**}⁽⁹⁾, this is the most famous in the language, Ibn Faris said: (H and S have two origins, The first is to gain victory by killing or otherwise, The second: the story of a voice when pain and appetite)⁽¹⁰⁾, and from it the Arabs said: Cold is the sensitivity of the plant, meaning that it destroys it⁽¹¹⁾,

As for "sense", meaning "science", many of the people of the language mentioned this significance, Ibn Duraid said: (The sense of a thing, perceiving, he also felt what they said I felt something and I felt it, the source is the sense and senses; They said: I felt something in this sense, and I felt it,⁽¹²⁾ Ibn al-Qotah said: (I felt you thinned, I felt the thing I saw and knew, I heard his move, and I felt it)⁽¹³⁾, Al-Azhari said: (Thaleb on the authority of Ibn Al-Arabi, the news subsided and sensed it in one sense, he said: And it is said: I felt the news and felt it, And I felt if I knew of him, and she says: I did not feel the news, and I did not feel and did not feeling and what I emotion),⁽¹⁴⁾ Ibn Manzur said: (I sensed a thing, a sense of the thing, a sense

⁽¹⁾Explanation of Sahih Muslim: 7/213.

⁽²⁾Explanation of Sahih Muslim: 1/99.

⁽³⁾Brocade on Sahih Muslim Ibn Al-Hajjaj: 3/203.

⁽⁴⁾"Tale'i al-Anwar" on Sahih al-Athar: 2/355.

⁽⁵⁾See: Gharib al-hadith by al-Khattabi: 2/505, and the end in Gharib al-hadith: 1/387.

⁽⁶⁾Explanation of al-Muwatta by al-Zarqani: 4/331, and see: Introduction to the meanings and foundations of al-Muwatta: 18/21.

⁽⁷⁾Surah Al Imran from verse: 52.

⁽⁸⁾See: "Nuzhaat al-Ayyun al-Nazir": 139.

⁽⁹⁾Surat Al-Imran from verse: 152.

⁽¹⁰⁾Language scales: subject (sense).

⁽¹¹⁾Diwan al-Adab: a door activated by opening the letter meem, breaking the ein.

⁽¹²⁾Language population: subject (sense).

⁽¹³⁾The book of verbs by Ibn al-Qatta': 127, and the book of verbs by Ibn al-Qotah: 1/246

⁽¹⁴⁾Refining the language: subject (sense).

and a sense)⁽¹⁾, Al-Gohari said: (It is said: I felt the news and felt it, meaning: I became certain certain of it)⁽²⁾, Al-Furoo 'transmitted this language to us, as he said: (And I heard some Arabs say: I never saw mental but felt for him, and I felt a language, and the Arabs say: where did you feel this news?, they want where you tell it, and they might say: I feeling the news and I felt it)⁽³⁾, and here readers see that "sense" may come to mean "felt" in the face of the few, and not the abundance and the few does not mean lack of eloquence in the language, how much of a little but eloquent language, it may come to mean sympathy, which was said by Abu Bakr Ibn Al-Anbari, and it is the saying of Abu Al-Jarrah, which was quoted by Ibn Al-Saket⁽⁴⁾. And it also indicates the sense of feeling, and Al-Ragheb said: (It is said: I feel, felt, and feeling)⁽⁵⁾, feeling)⁽⁵⁾, Al-Fayoumi said; (and the man felt the thing a sense that he knew transgressing by himself with the letter " Aleph". Almighty saying **{But when Jesus felt [persistence in] disbelief from them,}** and perhaps the letter "Ba'a" was added to it, so it was said: I feel it in that he sense, and I sense it from the entrance of the killing of a language in it, and I felt the news from a entrance that toiled and transgressed by itself, it is said, "I felt the news through the entrance of the killing, for it is felt, and I felt it."⁽⁶⁾, Al-Fayoumi considered "sense", meaning "feel" a language.

Imam al-Nawawi was correct when he described this language to us with little use, and the evidence for its use and eloquence is its inclusion in the noble Prophet's hadith. there is a lot of evidence to support this little language, it is what was narrated by the great companion Abu Hurairah "May Allah be pleased with him" (He said: Allah's Messenger "Peace be upon him" sent out ten spies under the command of `Asim bin Thabit Al-Ansari, the grand-father of `Asim bin `Umar Al-Khattab. When they reached (a place called) Al-Hadah between 'Usfan and Mecca, their presence was made known to a sub-tribe of Hudhail called Banu Lihyan. So they sent about one hundred archers after them. The archers traced the footsteps (of the Muslims) till they found the traces of dates which they had eaten at one of their camping places. The archers said, "These dates are of Yathrib (i.e. Medina)," and went on tracing the Muslims' footsteps.)⁽⁷⁾, and from it the saying of the Prophet "Peace be upon him" (He said: Have you seen any sign of your horseman?)⁽⁸⁾, as it was narrated in some accounts (He then said: Have you seen any sign of your horseman? they said: We have not, Messenger of Allah.)⁽⁹⁾, Al-Qari said: by breaking the letter "sin" which (Did you perceive your your knight? That you have seen him or heard his voice? Then a man said: O Messenger of God, what we have heard i.e., what we have known to us as news)⁽¹⁰⁾, Al-Mudhari said: (That is: Do you realize your knight?)⁽¹¹⁾, Al-Azim Abadi said: (Did you feel "from feeling, which is knowledge with the senses, and these are the five apparent feelings)⁽¹²⁾, And from it the saying of the Prophet "Peace be upon him" (Indeed Ash-Shaitan has a sense of taste, for which he licks, so beware of him. So whoever spends the night with [a smell] on his hand and

⁽¹⁾Lisan al-Arab: a subject (sense).

⁽²⁾Language Correct: Subject (sense).

⁽³⁾Meanings of the Qur'an: 1/216.

⁽⁴⁾See: Reformation of Logic: 215, Al-Zahir in Ma'ani Al-Nas Words: 2/139.

⁽⁵⁾Vocabulary: 231, subject (sense).

⁽⁶⁾The illuminating lamp: a substance (sensor).

⁽⁷⁾Sahih Al-Bukhari: (3989).

⁽⁸⁾Sunan Abi Dawood: (2501), Al-Sunan Al-Kubra by an-Nasa'i: (8819), and Al-Mustadrak: (2433).

⁽⁹⁾Al-Jihad by Ibn Abi Asim: (149), Al-Mu'jam al-Awsat: (407), The Great Dictionary: (5619), and Al-Mustadrak: (865)

⁽¹⁰⁾Marqat Al-Keys: 9/3826.

⁽¹¹⁾The Keys Explaining the Lamps 6/226.

⁽¹²⁾Aoun al-Ma'bood 7/129.

something happens to him, then let him not blame anyone but himself.)⁽¹⁾, Ibn al-Atheer said: (i.e., strong sense and perception)⁽²⁾, an effectively form but it comes from the triple verb "sense" and not from the quadruple verb "feel", and to this Shihab Al-Din Al-Khafaji and Sheikh Ahmed Faris Al-Shidiaq⁽³⁾, and from it the saying of the Prophet "Peace be upon him" (then if you pray Fajr on Friday, in the half of Ramadan, enter your homes and close your doors and block Cover yourselves and cover your ears, so if you feel the cry, then prostrate to God)⁽⁴⁾, and from it the saying of the Prophet "Peace be upon him": ('It has the inclination to run away like a wild animal. If this happens to any of you, do likewise.)⁽⁵⁾, Ibn al-Atheer said: (Al-Khattabi said: Such a response, but it is: Did you feel what ?, It is said: I felt the broken the Predicate: that is, I knew it and I heard news, and I sense the news and felt it, As if the original was felt in it, so they changed one of the two letter "alsayn", "alya'u", and it was said: It is from a gate that you have remained and you touched in two shadows and touched in two parts)⁽⁶⁾. Imam Al-Zarkashi mentioned to us that in some narrations in Sahih al-Bukhari the term "sense" is the place of "feel," and that is what came in the words of Abdullah bin Omar "May Allah be pleased with them both" (Then Abdullah offered two rak`at of `Isha' prayer. When the day dawned, `Abdullah said, "The Prophet never offered any prayer at this hour except this prayer at this time and at this place and on this day." Abdullah added, "These two prayers are shifted from their actual times the Maghrib prayer (is offered) when the people reached Al-Muzdalifa and the Fajr (morning) prayer at the early dawn." Abdullah added, "I saw the Prophet "Peace be upon him" doing that.)⁽⁷⁾, he said: (And he narrates: "When he see the time for dawn," from the sensation)⁽⁸⁾, Al-Zarkashi believes that it is correct for the verb to be quadruple in this context from the "feel", i.e. science⁽⁹⁾, which is referred to by Al-Qastalani⁽¹⁰⁾, Judge Ayyad also believes that much in the language is that it comes in the form of "feel" the quartet in this context, with his permission for the two actions, which means that it is "se" in the sense of "feel" from the feeling of something, he said: (And when a Muslim book was published, and the Alharith felt evil, then he went as we told it, and for some of our sheikhs he had a sense and some of them had an illusion, his righteousness said: "feel." We mentioned before that: It is said "Sense" and "feel the meaning of the meaning. I deluded something and found it like that,⁽¹¹⁾ some linguists permitted it in response to the linguists who denied it, such as Abu Bakr Ibn Al-Anbari, who considered it to be a common expression when he said: (And their saying: "He has sensed so-and-so," the public errs in this, and thinks that the meaning of a sense: is heard and found, and it is not)⁽¹²⁾, And to this Ibn Darstwayh went.⁽¹³⁾

It should be noted that I found a lot of evidence supporting this language that was narrated on the authority of the Prophet "Peace be upon him" and on the honorable companions and followers "May Allah be pleased with them both" Which does not differ in the eloquence of

⁽¹⁾ Sunan al-Tirmidhi: (1859).

⁽²⁾ End: 1/384.

⁽³⁾ shifa' alealy: 127, and the spy on the dictionary: 58, subject (sense).

⁽⁴⁾ "Seditious" by Na'im Bin Hammad: (638).

⁽⁵⁾ Musnad of Abu Hanifa by Ibn Khusraw: (509).

⁽⁶⁾ End: 1/387, and see: Gharib al-Hadith al-Khattabi: 2/505.

⁽⁷⁾ Sahih Al-Bukhari: No. (1675).

⁽⁸⁾ The revision of the words of al-Jami al-Sahih: 1/430.

⁽⁹⁾ See: The revision of the expressions of al-Jaami al-Sahih: 2/827.

⁽¹⁰⁾ See: Irshad Alsari: 6/259.

⁽¹¹⁾ Mashareq Al-Anwar, in Sahih Al-Athar: 1/213, and see: Sahih Muslim: 1/19.

⁽¹²⁾ Al-Zahir in Ma'ani al-Nas's Words: 2/139.

⁽¹³⁾ El Fasih Correction: 147.

two of its companions such as the Companions Al-Hasan Al-Basri and other the attendants "May Allah be pleased with them both" And from that is what was narrated by Ibn Wahb (197 AH) "with his chain of transmission" on the authority of Sinan Ibn Saad, on the authority of Allah's Messenger "Peace be upon him", He said: (anger embers in the human heart glow, you not see the red eyes and swollen Oodajh , if One of you sense something so let him sit)⁽¹⁾,and Ibn Al-Jaad narrated with his chain of transmission: (Affan told us: Yazid bin Zirai told us: Abu Awana used to give Jariri to Jallal Tamr,he said: When Al-Jiriri went out, he would say: Who did Al-Wasiti sense for me? He wants Aba Awana)⁽²⁾,and he also narrated: ((It was narrated by human beings, Muhammad bin Talha told us, on the authority of Al-Walid Bin Qais,on the Ishaq bin Abi al-Kahila, Muhammad said:I think it was on the authority of Abdullah, on the authority of the Prophet "Peace be upon him" He did not see Gabriel"peace be upon him" except twice in his image,Once, he asked him to show himself in his image, then I saw him and he blocked the horizon, And as for the second thing, that he was with him when he ascended in God Almighty says:{**Then he approached and descended,And was at a distance of two bow lengths or nearer,nd he revealed to His Servant what he revealed [i.e., conveyed].**})⁽³⁾,Ibn Abi Shaybah narrated with his chain of narration: (Wakei told us, on the authority of Mahdi, on the authority of a man called Ismael al-Jhadari, who said:we went out for a funeral, and Hassan witnessed it. He said: Then he saw a people crowded on the bed,Al-Hassan said: What is the concern of these people? I think the Devil has a sense of the people, so he followed them to frustrate their wages)⁽⁴⁾,this al-Hasan al-Basri, who is famous for eloquence, also includes his chain of narrators:(on the authority of Abd al-Rahman bin Abi Layla, he said:if one of you senses devil, let him look at the earth and seek refuge)⁽⁵⁾,and from that what was narrated by Ishaq bin Rahwiyah with his chain of transmission: (On the authority of Aisha she said: When the Messenger of Allah fell ill, the disease in which he died"Bilal" came to him calling him to prayer, so he said:They passed by "Abu Bakr," let him pray with the people, and he mentioned something like him and said in the hadeeth:When Abu Bakr sensed the Prophet, he went to be late, and indicated to him.)⁽⁶⁾,among this is what Imam Ahmad narrated with his chain of transmission: (On the authority of Salama bin Mansur, he said: My father bought a boy,and he used to be "Al-Hanaf" so he set him free, and an old man overtook him,he used to say that the general prayer of "Al- Hanaf" is supplication at night,And he used to put the lamp close to it, put his finger on it, and said, "Sense": O Al-Hanaf)⁽⁷⁾,and from that what Al-Bazar narrated with his chain of transmission: (From the hadith of Al-Harith ibn Umayrah that:He came with Muadh from Yemen, and stayed with him in his house,at his home, the plague struck them, so forbid was stabbed,Abu Ubaidah bin Jarrah and Sharhabil bin Hasanah,And Abu Malik all in one day, and Amr ibn al-Aas, when he sense of the plague, fled and separated severely)⁽⁸⁾,It is also that: (Abi Huraira The Messenger of Allah prayed for the people, so he took off his shoes, so when the people felt that they took off their sandals)⁽⁹⁾,And from that also what he narrated in the story of Abraham with Pharaoh, with his chain of transmission from the Prophet "Peace

⁽¹⁾Al-Jami': (473).

⁽²⁾Musnad of Ibn Al-Jaad: (1455).

⁽³⁾The Musnad of Ibn Al-Jaad: (2713), and it was narrated by Al-Tabarani in Al-Mujam Al-Awsat: (5125), and in Al-Mu'jam Al-Kabeer: (10574)

⁽⁴⁾Classified: (12117).

⁽⁵⁾Classified: (24072).

⁽⁶⁾The Musnad of Ishaq bin Rahwayh: (1482), and Ibn Hibban narrated it in his Sahih with the same wording: (2120).

⁽⁷⁾Alizhd : (1318).

⁽⁸⁾Musnad Al-Bazzar: (2671).

⁽⁹⁾Musnad Al-Bazzar: (9884).

be upon him" (And Abraham was standing and praying. When he sensed it, he departed)⁽¹⁾, among that is what Abu Awana narrated with his chain of transmission: (said the failure of the Messenger of Allah, peace be upon him, and lagged behind him when he spent his need, said With you water I missed him washing the hands and face and then went reverse the about his arms sleeve robe, waving his hand from under the robe and threw a robe on his shoulders and wash his arms and wipe By his forelock on the turban and hidden, then rode and rode when he's over to the people and they did in prayer to pray them Abdul Rahman bin Auf And he knelt with them one rakah, and when he felt the Prophet, may God bless him and grant him peace, he went late, he nodded to him and prayed with them. When he greeted the Prophet,)⁽²⁾, among this is what Ibn Hibban narrated with his chain of transmission: (Aisha said: The Messenger of Allah "Peace be upon him" said: "The devil will not let one of you comes and says: Who created the heavens and the earth?, says: God, he says: It is your creation?, says: God, he says: Who created God?, If a sense of you do so, let him say I believed in God and his messengers)⁽³⁾, and from that what Al-Tabarani narrated with his chain: (He said: Jundub ibn Sufyan, a man from Jilah, told me: I saw the Messenger of God, "may God bless him and grant him peace," when a news of his concubine came to him, so he told him of the victory that God offered his blessings and blessings with him, O Messenger of God, while we seek the people, and they were defeated by God Almighty, when I chased a man with the sword, so when he sense that the sword was in its place, and he was striving and saying: I am a Muslim, I am a Muslim)⁽⁴⁾, it is also that: (On the Muadh ibn Jabal, Jabal, that he heard a rattle, so he took it and said: Who are you? he said: I am a devil, he said: Answer the Messenger of God, "may God bless him and grant him peace," he said: leave me, because I will not go back, so let him go, when he came to the Prophet, "may God bless him and grant him peace", he said: O Muadh, what did your prisoner do? he said: I let him go, so when it was the second night, he sense it so he took it, So he sought him also, he swore that he would not return, so he abandoned him, when it was the third night, he counted it and took it)⁽⁵⁾, and from it what Al-Hakim narrated with his chain of transmission, when he said: (On the authority of Abdullah bin Amr bin Al-Aas "may God be pleased with them" that a man from the enemies of the Muslims in Andalus is said to him: The people of good will gather from the tribes of polytheism a great group, Those in Andalusia know that they have no power, so the people of power flee the Muslims on ships, they will pass They do not have ships on which they can pass, so God sends Glory and Exalted is Almighty and crosses over to them on the sea to Tangiers, leaving the weakness of the people and their community, so he permits the bed to not cover the water, and the people will see it, and say, Caribou, caribou follow him: so it permits the people on the effect of all of them, then the sea will be as it was on it, and it is permissible to run in boats, so if the people of Africa sense them, they all sense from Africa, and with them those who were in Andalusia among the Muslims)⁽⁶⁾, Among this is what Abu Naim narrated with his chain of transmission: (reported The Messenger of Allah "Peace be upon him" was observing prayer during Ramadan. I came and stood by his side. Then another man came and he stood likewise till we became a group. When the Messenger of Allah "Peace be upon him" perceived that we were behind him, he lightened the prayer.)⁽⁷⁾, among this is what was narrated by Zia al-Din al-Maqdisi (643 AH) with his chain

⁽¹⁾Musnad Al-Bazzar: (10054).

⁽²⁾"Extract of Abi Awana": (710).

⁽³⁾Sahih Ibn Hibban: (150).

⁽⁴⁾The Great Dictionary: (1723).

⁽⁵⁾Al-Mujam al-Kabir: (197), and it was narrated in Musnad al-Shamiyyin: (1612)

⁽⁶⁾Al-Mustadrak on the two Sahih: (8423).

⁽⁷⁾Musnad extracted: (2485).

of narrators on: (Anas Ibn Malik said: A woman prayed behind the Prophet, "may God bless him and grant him peace," from the night when he prayed, sense her, and prayed two rak'ahs)⁽¹⁾, Imam Ahmad narrated with his chain of transmission: (On the authority of "Ihns", that when he came to Al-Medina, Hamzah ibn Abd al-Muttalib married Khawla bint Qais bin Qahd al-Qahd. She said: The Messenger of God, "may God bless him and grant him peace," came to us one day, and the Messenger of God, may God bless him and grant him peace, put his hand in the pottery pot to eat, so it burned, sense, then he said: Ibn Adam, in a cold sense on him, he said: sense, and if he was struck by the heat, he said: sense)⁽²⁾, I think he used this language from "sense and he should have said: "feel" the famous language, Al-Qari said: (His saying: sense and affirmation is a word that a person speaks when he is afflicted by what he burns, such as coercion and harm.)⁽³⁾, This language is also supported by what was narrated on on the authority of Mrs. Aisha, "may God be pleased with her", when she said: (I was eating with the Prophet, may God's prayers and peace be upon him, feeling in a heel, so Umar passed by and called him and he ate and hit his finger on my finger. So he said, feel or ouh, if he had obeyed, so what lean is an eye)⁽⁴⁾, and in another narration, the reaction is "sense" categorically, (So he said, "sense" or ouh, if he had obeyed, so what lean is an eye)⁽⁵⁾, (Then your prophet will turn away and be divided, on its impact the righteous then you walk as a bridge from the fire, one of you steps on a coil and says: "Sense")⁽⁶⁾, and from it what Al-Maqdisi narrated: (Anas Ibn Malik said: A woman prayed behind the Prophet, "may God bless him and grant him peace," from the night when he prayed, sense her, and prayed two rak'ahs)⁽⁷⁾, (I heard Abd Al-Hikm bin Abdullah bin Abi Farwa say: He hit me in prayer and I find the wet, and he goes out of me in prayer, so I used to leave the hour and perform ablution, I asked Ibn al-Musayyib and he said: Do not leave, He said: I thought that he thought that he was like me. He said: I said: it is more than that, it infects my feet, or he said: the land, he said: Do not leave, if you feel that, so meet it with your garment)⁽⁸⁾, also narrated; (on the Othman bin Abi Al-Aas Al-Thaqafi, he said: I said: O Messenger of Allah, the state of Satan between me and my prayers and my recitation, The Messenger of God, "peace be upon him" said: There is a devil who is called "Khanzab". then if you feel it, so seek refuge in God from the accursed Satan)⁽⁹⁾, Imam Ahmad narrated with his chain of transmission: (The Messenger of God "may God bless him and grant him peace" passed by Arab he was impressed by his health and flogging, he said: then the Messenger of God called him "may God bless him and grant him peace." he said: "When did you feel Mildem's mother? He said: And anything Mildem's mother, He said: Fever. He said: What is a fever? He said: A heat that is between the skin and the bone, He said: I have no covenant with that. He said: When did you feel a headache?)⁽¹⁰⁾, Narrated Ibn Abi Asim on the authority of (Othman bin Abi Al-Aas "may God be pleased with him" says: he offered me something in my prayers, and the Messenger of Allah "Peace be upon him" did not take care of me, except while I am in his hands, He said: He said to me: Sit on the breasts of your feet, He said: So I sat on the breasts of my feet, He said: He said to me: open your mouth, so I opened mouth, The Messenger of God,

⁽¹⁾ Al-Hadiths Al-Mukhtara: (1532).

⁽²⁾ Musnad of Imam Ahmad: (27316).

⁽³⁾ Muraqat al-kaliyat, Explanation of Miskat al-Misbah: 9/3905.

⁽⁴⁾ Al-Adab Al-Singular: (1053), Al-Sunan Al-Kubra by Al-Nisa'i (11355), and Al-Mu'jam Al-Saghir: (227).

⁽⁵⁾ The Middle Lexicon: (2947).

⁽⁶⁾ The Sunnah by Ibn Abi Asim: (635), Al-Tawhid by Ibn Khuzaymah: 2/460, and Al-Mustadrak on (Al-Sahihin): (8683).

⁽⁷⁾ Al-Hadiths Al-Mukhtara: (1532).

⁽⁸⁾ Al-Musannaf: (593).

⁽⁹⁾ Al-Musannaf: (4220), and it was narrated by Ibn Abi Shaybah in al-Musannaf (29591).

⁽¹⁰⁾ The Musnad: (8794).

"may God bless him and grant him peace," spoiled in my mouth and he struck my chest, and he said: Get the enemy of God out of his chest. He said: I did not feel it after)⁽¹⁾.

And it seems clear to us that Imam al-Nawawi did not deviate from what the linguists said. He was not mistaken in considering this language as a little language. But these many evidences support what he mentioned from her eloquence, and it brings out it being a little language. Moreover many linguists have legalized it, They are well-known imams in transmission, such as al-Furra, Ibn Duraid, Ibn al-Skeet and al-Azhari.

Conclusion

In this conclusion, I can summarize the most important findings that I have reached as follows:

- The Arabic language is concerned with the indications of the actual formulas, and the increase in its content, what this addition gives of a new connotation according to the famous morphological rule, every increase in the composition gives an increase in the meaning. The majority of linguists went to differentiate between the meaning of the triple verb "Did", and the connotation of the quadruple verb "Do".
- From this morphological rule, some linguists have argued that it is not permissible in one language that the meaning of the triple verb be equal to "Did", and the quadruple verb "Do". From this differentiation, each verb has its significance in the origin of its linguistic status that differs from the other. The significance of the triple verb "sense" means "to kill", and the sign of the quadruple verb "feel" means "I felt something" or "perceive" with its sense, and this is a lot in the language, which is mentioned in the language of the Holy Qur'an and the language.
- Based on this, some linguists considered speaking in indication of the meanings a slang language. Accordingly, it is not considered an eloquent language. Among these linguists, Abu Bakr Ibn Al-Anbari Al-Kufi, and Ibn Darstwayh also went to the non-permissibility of the connotations at all. And he permitted it to be located in two distinct languages. It is not permissible in one language. If this occurs, it will be blind, and confusing on the listener.
- But despite the fact that there is a distinction between the two semantics in the Holy Qur'an, I found many linguists who have permitted their equivalence. It is transmitted from the well-known imams of the language, famous for transmitting the words of pure Arabs, Such as al-Fura, Ibn al-Arabi, Ibn al-Skeet, Ibn Dredd, al-Azhari, al-Jawhari, Ibn al-Qotiyah, Ibn Sayyidah, and Ibn Manzur, However, Ibn Al-Skeet narrated from Ibn Al-Anbari evidence that it is permissible.
- Linguists have missed a great linguistic wealth to stand upon, namely the noble prophetic hadith and the traces narrated from the Companions of the Messenger of God and the followers. They are many hadiths and narrations that are authentic and related to the chain of narrators, so it is in no way possible to underestimate them or diminish it, which is the linguistic legacy that linguists must embrace, therefore, we find that the linguists' extrapolation to the words of the Arabs was incomplete by their reluctance to invoke the hadith of the Prophet, as indicated by Imam al-Nawawi in his response to them, and not accepting the invocation of it.

⁽¹⁾Alahad and Almathany: (1532).

- The modernizers permitted the two signifiers to be equal, meaning it is permissible to use the triple verb "sense" meaning the quadruple verb "feel", It is a little language that is not in the many famous language in the language that differentiated between the two connotations because of that in the noble Prophet's hadith, It is true and proven evidence that it is not permissible to describe its narrators as those who speak in colloquial or melody. And the little language does not mean its lack of eloquence, for this language is considered a second level of the formal levels.
- Those about whom these hadiths or archeology were related have lived in the eras of linguistic protest, and their words were quoted before the corruption of the language or the melody, and how is it permissible for anyone to describe the saying of the Companion as an ugly, vulgar melody? This is not a correct approach and may not be said, and the narrators are based on hearing and not analogy. They transmit according to what they hear, without adding or decreasing, and they do not tell about the unknown in a way that the people of the language do, the ignorance of it among the linguists does not denounce his story.
- Imam al-Nawawi "may God have mercy on him" and the hadiths did not deviate from what the people of the language said, describing them as this language with a few, Imam al-Nawawi protested what was proven in Sahih Muslim to prove this language, which he called a few, and support him with what was stated in Sahih al-Bukhari, which is the most authentic book in hadith, this is what is required by the syntactic industry, by taking from the linguistic heritage transmitted from eloquence, But I have strengthened this language with many evidences from the books of Sunan and Musnad, that this language is beyond the limit of the few, Some of the hadiths, such as Al-Khattabi and Ibn Qarqul, preceded this saying and some of them followed him, Some of them authorized both languages, but much of what he has sustained, corresponding to the context, is the quadruple verb "I feel", because it is the language of the Holy Quran, this language is a second level of the level of eloquence, there is the most eloquent and eloquent.

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- *Language scales: Ahmad bin Faris bin Zakaria al-Qazwini al-Razi Abu al-Hussein (395 AH), investigator: Abd al-Salam Muhammad Harun, Dar al-Fikr, Beirut, 1399 AH - 1979 CE.*
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