

The Meaning of the Compiler between the Two Concerned in Arabic

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Abstract--- *This study deals with the significance of the mosque between the two concerned in Arabic, in the light of the science of meanings and statement, especially in the chapters of the Musnad and assigned to it, analogy and metaphor, in its various sections, with a statement of homogeneity or convergence between the two parties, and the similarities and differences between these mosques.*

Keywords--- *Compiler, Concerned in Arabic, Mosques.*

1- *The significance of the mosque differs between the concerned parties and its nature according to the different parties in terms of noticeable and vocal, mental and illusory, real and imaginary.*

2- *The whole in the analogy is either a fact, then the adjective is present in the truth at both ends of the analogy, or it is fiction, which is why it requires the meeting of the two things in the intellectual power, that they have a comparison in the imagination before the sympathy for the reasons leading to it. The mosque between them may be achieved by one side and imagined in the other.*

3- *Match the whole in the metaphor and metaphor, the pseudonym equivalent to the face of the similarity;*

4- *If there is a union between the predicate and the predicate.*

5- *The whole between the two sentences of the chapter in all places is a moral collector, either to be between the two sentences full union in the sense, or semi-union in the sense. As for the two sentences, the mosque may be functional and may be significant.*

I. INTRODUCTION

The whole name is an effective weight, from the act of collecting collects, Ibn Faris said: (Gym and the eye is one origin, indicates the solidarity of the thing. It is said collected the thing together) (1), and said essential: (collected the dispersed thing. It is said to the neighbor if she grows up: You have gathered clothes, that is, you have put on the shield, the, and the, and the people have gathered, that is, they have gathered here and here ... It is also said to: a gathering, for the people have gathered together. It is said that you hit him by collecting enough palm (2). The term is what brings together two meanings or what brings them closer to a relationship, or is the description that near between the two things and requires a combination of both, and can be divided as follows:

First: the whole in the analogy

Omnibus in the analogy: the similarity, a special description which is intended to participate in the parties (imitated and imitated) (3), either the fact: in your saying: Zaid, the attribute is present in reality at both ends of the analogy, such as analogy of poetry at night, and the likeness of black in Both of them, and likening the publication Musk, and similarities smell good in each of them, the similarity is taken from each of the parties, so that the black

is observed in the hair, and the good consideration in the smell and in the smell of musk, both exist on the truth in humans and in them (4). And also the words of the poet (5):

I will kill a wire, then I will rationalize it

As a bull is beaten when the cows recover

The poet resembles himself. In other words, his demand for reason was injustice, as was the injustice of the bull. He was beaten as the cow refrained from drinking water (6), and the mosque between the two concerned wore each other harm. Either the mosque is between the two sides of the analogy imagination, which is why it requires the meeting of the two things in the intellectual power, that they have a comparison in the imagination pre-compassion for the reasons leading to it, and these reasons are different; therefore, the fixed images in the fantasies differed in order and clarity, how many images do not If there is a picture of one in his imagination, there is a picture of the rest, for many thousands of his imaginations, while it does not meet in the imagination of a carpenter or builder, for example (7). He invoked one of them by seeing him for a few thousand his imaginations and say so for the coming and saw and drilled in the imagination of the carpenter, the sword, the spear and the shield in the imagination of the fighter, and so on, how many images do not miss the imagination, which is in the imagination of another, which never meets, as a beloved image of Khaled, it does not miss his imagination is, but don't fall into the imagination of Ali who is unloving).

Narrated that described case, he said: (Isa narrower than the inkwell, and my body is more accurate than a ruler and thinner than the glass and had concealed from the incision pen weakest hands of the reed and my food order of tannins and Sharpie more blacker than ink and bad case obliged me gum) (8) said sayings in describing eloquent words on the lips of the crafts and industries, including what he said on the tongue of the essence: (the best words what the idea pierced and organized discernment and the separation of the essence of meanings in the words of the words towards narrators) (9), said on the tongue of: (What He led by the visionary and his eye, the eye of the vision and weighed the standard of eloquence is not pronounced false and not heard in the flash (10), and said on the tongue of the ankle describes the most correct eloquent words: The queen appointed by the tendency of rhetoric and in order to ignore the coldness of vigilance (11), and from the meeting of the parties in the imagination of the poet (12):

O who has black hair of my luck?

My body is slender than your teams is yellow

The poet likened the poetry of his beloved to his luck in black. The similarity between poetry and luck is (black) and is not present in the likeness of reality, but imagination, because luck is not of the same color, nor is it felt that one of the five senses, if it is said: O Luck like a black moment, it was an example of where the likeness of the two sides is imagined (13). It is also the words of the poet (14):

And the two are: gentle and pure

As the park's bed is allowed

The poet, in describing nature, likened the jasmine in its purity and purity, to the bed of the park, which is permissible in its purity and purity, but the whole of them resembles the same: serenity and purity achieved in the jasmine-like and imagined in the suspect, which is the bed (15).

Ibn Faris said that the name of the mosque on the active weight of the group of acts combines (gym and eye pain out of one, refers to something hug. Said said collectively) [1], and Johar said: (gathered thing gathered by Spars He said that for the woman he is said to continue if caught: I have collected clothes that we're wearing armor, muffler, and quilts, gathered people from here and here. It is also said: to Muzdalifa: gather, to meet people where. And gathered to stop the annexation, which is when you spend. Idiom is what brings together two things or brings them closer to the relationship, or is a description that combines the two things and requires combining them, and can be divided as follows:

First: All in measurement

Omnibus in the analogy: likeness, a special description aimed at the involvement of the parties (similar and similar) [3], either the truth: Kalbas in your words: Zaid Kalsad, the attribute is in fact at both ends of similarities, such as the analogy of hair at night, semi-black In each of them, the analogy of musk diffusion, and similar smell in each, the face is taken from both ends, so that the black color is observed in the hair, and a good look at its smell and the smell of musk, both of which are actually present in humans and in them [4]. As well as the words of the poet [5]: And then kill the silica bull eaters, hitting the beef offs the poet resembles himself as he kills silica and then refrains from giving money to a bully who was beaten by a shepherd to drink females from the cow. Ie: Vmlaat cause of injustice because the injustice of the bull shocked the cow refrained from drinking water [6], and the mosque between those concerned wear each of them harm; for the benefit of others.

Either the mosque is between the sides of the analogy of imagination, which is why it requires a meeting of two things in intellectual power, that they have a comparison in the pre-compassion imagination of the reasons leading to it, and these reasons are different, therefore, the fixed images in the illusions vary in order and clarity, how many images different if there is a picture of one in his imagination, there is a picture of the rest, for several thousand of his perceptions, while it does not meet in the imagination of a carpenter or builder, for example. He summoned him to see him for a few thousand of his perceptions and say that to come and see him and dig into the imagination of the carpenter, sword, spears, and shield in the imagination of the fighter, and so, how many images do not miss the imagination, which is in the imagination of another he never meets, as a beloved image of Khalid, does not miss his imagination, but do not fall into the imagination of Ali who is unloved. [7]

He recounted that Raka described the situation, saying: (Issa narrower than inkwell, and my body is finer than the ruler of a thinner face of glass and had concealed from the pen slit and my hands weaker than my chills and my food from tannins and mustache blacker than the ink and bad condition that forced me to glue) [8] Said Sakaki words in describing eloquent speech on the lips of business owners and industries, including what he said on the basic language: (The best talk is obscured by the idea and organized discernment and separated from the essence of its meaning in the smashing of his words because his campaign tells the tales of narrators) [9], and he said on the tongue of Al-Sarifi: (what paid him insight to the American hand and his generation eye Royah and weighed record

speech does not j Pronounced by false and do not hear the flash) [10], and said on the tongue, as applauds correct speech eloquent: (What crushed in the carpentry of intelligence and palm tree discrimination A nights eye dead, as well as doubts, Mete visions Fawakhil eye Lakhiah tendency discourse and the anger of Ramadan awake [11], and the Meeting of the Parties in the imagination of the poet [12]:

Oh ,who has lucky hair ,my body is black ,thin from your teams ,yellow.

The poet has compared his poetry to his love with his black color, and his face in parallel between poetry and luck is (black). What a shame black luck, was an example of the similarities in the two images of the parties [13]. It is also the words of the poet [14]:

And the two names: nice and pure as the bed of the park.

The poet describes the nature of pseudo-jasmine in purity and purity, which shakes the garden Masamah in serenity and purity, but the mosque between the face of the resemblance: serenity and purity achieved in love Jasmine and imagined in love Surah [15].

Second: The Mosque in Al Majaz

The mosque in the metaphor corresponds to the similarities of measurement, a feature that combines the ends of the metaphor, that is, its nickname with its nickname. The face resembles similarities in measurement [16] the poet [17]:

Adana forever Light what shall we?

The poet was almost a predator forever who bites his prey to eat, he enslaves his words as dogs, and the act of biting is not required, and therefore immortality (his nickname) is equivalent to (loving), predator (borrowing from him) which is equivalent to (loving it), The process of nibbling and predation is (title) equivalent (face likeness), incidents of age party, mosque influence and tenderness for all [18]. It is proof that in the Quranic verse) and the verse at night we withdraw from it in the day if they are dark (Yassin/ 37. Here, the metaphor of the machine tool [19], a metaphor of great significance to a large public mind [20], The night of disguise from the day of skin from the body of the crucifixion until the morning was sharp when it was recited by the night accumulation was carried out in the name of tanning, so the first thing that comes out of it is, for example; It combines the removal and erosion, just as she takes off the sheep while stripping her skin, as well as the night if she stripped him of sleep one day. Light seems unfair darkness inundated the darkness of the universe. Mentalism [23] borrowed a lie to die, all of which lacked the appearance of the act, because both sleep and the dead did not show the act and to be the act of the optional aggressor, did not respond to the dormant issue related to it, but we said it is authentic; Mimi also, but if we make it the name of the place, the metaphor is a dependency [24].

Third: The whole between the predicate and the predicate

Sabawa is related to the meaning of grammar rules, and every useful word must contain a headrest and armrest, said Sebawia in the door assigned to it: ((what does not sing from each other, does not find the speaker sounded from it) [25], and this is what went To him Suyuti said: (Talk comes only from two names or name and did not come from two verbs or two characters nor the name of the character or person is not a word; because the benefit but get

attribution and is not associated with both sides armrest and headrest) [26], and must be for these two cornerstones of the moral mosque brings them together, and this mosque has two parts: the mental mosque is a fictitious mosque, has known Isam al-Din Hanafi Mind that: (a force of the same language understood by the college Mvomat, and imagination forces her wardrobe to depict sensibly) [27], and identified the illusion that: (force recognizes the partial meanings extracted from sensitivities) [28]. Hanafi adds that (the same other force operates in its complex perceptions and dismantling called a notebook when the mind perceives them, and imagine when they perceive just their illusion, which revolves between the facades of separation) [29], and Sakaki said: (If you imagine between two things, either To be from both sides like the one between the front and back by reason, or the height and height of Ahmadinejad by virtue of faith, or by one such as one between science and life by reason of reason, or between lion and daring by virtue of belief) [30], based on That the mental mosque combines Musnad and Musnad, because of which it requires that the mind meets two things with the power of thought and that they have a union Qa or add [31].

1- Union: To unify the concept of reason, that the second is the first, unified them, writer Zaid is a poet, or Musnad, Zaid writer, Khaled poet, or a constraint, to: Zaid poet light-heart, and Khaled poet heavy shadow, Zaid is a skilled teacher , Khalid is a skilled writer.

Bahauddin al-Sobki said that the union in the perception may be one of the shapers of one fact or person or gender, and cited a number of examples such as: (Zaid yesterday, increased yesterday Merida, and thus stand one, has increased yesterday, then increased yesterday, stigmatization tomorrow Or deaf tomorrow, and this is used to deliberately confirm until the listener understands that this is more than what he or she has repeatedly told or repeated, because tell something twice or ask the organization twice to rate the report or create a report of useful news intentions and confirm another request that is well-informed) [32].

Valsbuge believes that telling something means twice asking for confirmation of his knowledge and UCD and a blatant example of this saying: both will know that you will know (reproduction / 3, Fndh that the second constituent does not confirm; because he made the second mentioned in the warning and most [33] The second caveat is aware of the first and most, as you say to the unchecked: I tell you, then I say to you: Do not do, meaning: Do you know wrong with you if your sample in front of you from the room to meet God, though That this alert advises you and have mercy on you) [34]. It is also from the verse: what and what he realized what day of religion. Then he realized what is the Day of Judgment / 17-18. Zamakhshari stated that the repetition of the second sentence is an increase in intimidation and exaltation. [35]. The occurrence of intimidation repeatedly authorized the revision of the ascent, i.e., exceeding the term of expression and expression of verbal confirmation, and the second sentence was associated with (at the time) if among other things benefit the lanked pager, there is no divergence arrangement in the purpose marketer, which is In this place the rank of greatness and intimidation, heritage is the increase in veneration and intimidation.

2. Symmetry: the agreement in reality and the difference in symptoms [36], and the symmetry assigned to them: writer Zaid, and Khaled poet, between Zaid and Khalid are similar in human truth, as if it were said: human writer and the whole human poet between them absolute sex, and the symmetry of Yes supporters: Zaid's father

Mohammed, Khaled's father Saad, Zaid's father and his father Khalid, one person, although he did not agree. All of them are absolute paternity, including the words of the poet: [37]

Nor is he proud of the glory that Zaid recognizes and anyone can Amr

The similarity entrusted to him (Zaid and Amr) in the truth of man based on praise or defamation of another human being, as if he said: recognized by a man and found another human being, in fact, agreed and differed in symptoms, and similarity assigned to him the words of the poet [38]: Wealthy people praise and point in their actions luring the actor Zaid Al-Rabi Nada Amr in his cafe as well as the eldest of the communication generation. The symmetry here in its support (Zaid, Amr, and Bakr) is based on praise, Zaid Mamdouh, Amr Mamdouh, and Bakr Mamdouh also.

But the symmetry was a mental collector. Because the mind realizes the ideals after stripping of its external characters; in the sense that it does not notice what those distinctive characters of the two individuals who differ from each other in length, width, color, etc., but draws between them the general meaning, and this raises pluralism between them, and then become something One in thought such as the Union [39].

(C) Increase: the two are so that they can only make sense to each other compared to the other. [40], Caleb father and son, cause and reason, cause and reason, small and large, lower and higher, less and more ... Etc., as we said: your father writer and your son poet, and for this participation least you, and the most participation of your brother. It is the words of the poet [41]:

I found your daddy treated what your mind had experienced the news, and Akhramak shouted

Ford poet (less, more) so do not be rational each of them only with regard to the wisdom of the other must imagine a little necessary to imagine a lot, and this verse :) He said that those who disbelieve do not come to us to say yes Lord my totem unseen world does not escape the weight of an atom In heaven, not in the earth, nor smaller, nor greater, but in the book (Saba / 3), the text of the Qur'an says a generous and continuous expression (smaller and larger), so each of them is only rational in terms of common sense. Laz a "for a large perception, and many times in the Koran [42].

Phantom Mosque: This is something imagined to meet the illusion of two things strongly thought [43], contrary to reason, if it was cleared and did not judge by himself [44] so that between them almost symmetric, or hostility or semi-hostility.

1- similarity: that there is convergence and similarity as, by contrast such as [45], whiteness and yellow in your saying: the whiteness of silver goes melancholy, gold zero worries, illusion is highlighted in the exhibition of the two examples on the one hand that they have one species Zaid in one of them opposes the claim that the origin of egg whites increased slightly depression is no different from the mind, he knows that they are two different types within the genus of this color.

And for this good combination of the three in the words of the poet praises Mu'tasim Abbasi (and my name is Abu Ishaq) [46]:

Three ascents of Dunya under the pretext of the sun of Duha and Abu Ishaq and the moon

They fancy that the three of one kind, but they differ according to symptoms, and the mind knows that things are different [47]. This is what he said: three low ascents Bjdtha, the soul seemed to know; because in the predicate what feels the fate of values, where the world shines, if brought Musnad in a good self-place. The mosque between Musnad and Musnad is an ethical mosque that accepts illusion and combines the three: (Sun of the victim, father of Isaac and the moon), because of the moral similarity.

The Almighty says: Is this the best inn or tree Zqom we have made it sedition for the oppressors. It is a tree in the origin like the heads of demons (Safat / 62-65, and the words of the poet [48]:

I will kill me, and my supervisor, my loins, and the blue tooth, like the fangs of sheep. Devils generally mark Ghoul and teeth, which is not aware of one of the senses five phenomena, but if I found I realized would have been aware of through the sense of sight. Valjama between collector moral acceptable delusion gathered between (Zaqqum tree and the heads of demons) and between (sword and canines alcohols), because between them of almost similar moral.

2. Contradiction: is the correspondence between two existential things between them very controversial, successive to one place, such as black and white in the senses [49], it says: whiteness beloved color, black color hateful, and faith and disbelief in the reasonable, says incline disbelief and triumphed in faith, as well as what is mentioned, such as black and white, and the believer and infidel, they are not against them as their own, but because they contain the opposite descriptions. It is mentioned in the Koran verse) who spend their money at night and day secretly and openly, they have their reward when their Lord, nor fear them nor they grieve (Albaqarah/ 274, and says) Do not take the believers unbelievers parents of without believers and do so it is not of God in Something (Al-Imran/ 28, and the saying of the Almighty)On the day of bleaching faces and predominant faces (Al-Imran / 106. In the precious texts have been received words (night and day, believers and unbelievers, and bleaching and prevail), and these terms are not antibodies as the same, but it encompasses the descriptions of the opposite, Kallil and day, as faith and disbelief and Kalsoad and white. And from him the words of the poet [50]:

And whoever tells the world and drinks with her cup, she finds her bitter is sweet, and sweet in bitter. In the poetic text used the poet verbally opposite sensible one hand sense of taste, a (bitter and sweet), but it came in a moral description, which is the minimum description, Vkonhma opposites Mhassosin to Achtmalhma on opposite directions and two rows, and punish these two Alusvan Almtldhadan on the prescribed one is described (life) and the sweetness of the living they described, and the bitterness and chagrin, and be when the news and knowledge of their conditions.

5. Semi-antagonism: not be one of the things against the other, and not described against what was described by the other. But each has a meaning contrary to what the other [51], including:

1- What is in the senses: such as the sky and the earth, it is said: heaven is raised and the earth is placed, the opposite is between them that one is very high and the other is very degraded, and not contrary to the non-succession of one place; because they are objects without symptoms; because the opposite descriptions in black and white two parts of, as the black thing proves his black, white and nothing to prove his whiteness, unlike heaven and earth, the two opposing characterizations, both high and low, no time for them, and are not in entrants [52]. That saying the

Almighty) little and weep much (repentance/ 82, and saying the Almighty). The righteous for in and that the ungodly for in hell (cleaving/ 13 - 14, as well as the words of the poet [53]: Madi determination does not see in his opinion on the bad bewildered hesitant

What is meant semi - contrast correspond to the two things which are not incompatible in themselves, but requires all of them meaning contrary to what entailed the other, and connecting the mosque placebo, as provided in the texts above represent the laughter and tears, the righteous and the ungodly, bliss and hell, determination and frequency.

What is the senses and reasonable: fatigue I and II in numbers, the former former and the second later, between them semi-hostility; because the former is the former over others, and not preceded by others, and the second, which is preceded only antibodies Vsabha because it contains descriptions can not be combined [54]. And did not make opposites such as black and white; because it may be required in the opposites to have a great disagreement, and this condition is not here; because it is no secret that the violation of the third and fourth and above for the first violation more than the second violation. This is because it is required in opposites to be existential, and this is not existential; because nothingness is considered in their concepts, the first because it is not preceded by anything at all, there is no existential does not include a concept other than, and the second is to consider the constraint (only) in it, which is not. For example, the words of the poet [55]:

The mosque between the first and second eras is an imaginary mosque because the two (the first and second) are non-existential;

Rather, they make opposites and their quasi-imaginary collectors, because the illusion gives them a hospitality status, just as one of the hosts is still separate from the other in mind, but the risk of one being compromised on the other. [56], as well as one opposes the other when delusion, and therefore finds the closest adversary with danger with the antibody, and that the base of illusion, otherwise the rational mind amazes the other.

Fourth: All between sentences in the chapter and focus

Chapter and link is the science of places of kindness and gravity, and know-how to link associations in their positions according to their meanings [57], and one of the greatest pillars of rhetoric, so that some of the limits of rhetoric as knowledge of separation and coordination, it was narrated (Farsi said: What discourse? Said: knowledge of focal separation) [58], the composition of the chapter and arrived on two sentences, and must be for these two sentences of the collector, whether moral or functional collector. Based on the following:

1- In the chapter: The mosque between the two sentences in all places is a moral mosque:

Position 1: Perfect Connection:

Must be between the two sentences union in the full sense, so that the sentence wholesale insistently for the first time or benefit from or instead [59], and then said: that between the two sentences (Kamal communication) as in the verse on the tongues of wives Egypt) They said surround this human being preached that only the king is generous (Joseph / 31, if we look at the sentence first :) What is this human beings), then look forward to the second sentence) that this only king is generous (and found that the meaning of the same thing in the two sentences The second verb

is to confirm the first sentence, as if between the two sentences is a perfect union: the moral mix, even if they are emptied into a single mold, is all between it A moral, as well as saying Mutanabi [60]:

And age is only from the narrators of my poems, if I say poetry, age becomes cheered.

If we look at the first sentence, then we look at the second sentence, we find that the same meaning in the two sentences, the second sentence is to confirm the first sentence. There is a moral mosque between the two sentences.

The devil whispered to him the devil said, O Adam, do I betray you on the mole tree and the king does not wear (Taha / 120.) we find the second sentence to clarify the statement of the sentence first, as shown, including the mite of Satan to Adam (peace) for Agoah, We find that the second sentence has a link wholesale first as a statement of sympathy Palmatov or as a relationship with the Albaladd of it. Sentence first) Satan whispered him (in which hidden and thumb and lack of clarity came the second sentence) He said, Adam, did I betray you on the mole tree did not wear the king the cruel and this thumb; so the separation of the two sentences, the existence of the moral mosque. The verse) is run by separating verses (we find the first two sentences) run by (measure) separating verses (i.e., clarifying and identifying persons, we find that there is a relationship between the two sentences, verses part of the measurement, for that separation between the two sentences, the existence of the moral mosque between them.

Second place: almost perfect connection

This is achieved by asking the first question that the second sentence answers. Separated between them because there is almost contact between them [61], as in the verse: Juma is innocent of me - the spirit of the Principality as bad as Joseph / 53. There are two sentences separate from each other because there is a nice secret: the first sentence raised a question, why not exonerate. The speaker itself? Is the self-accused? What kind of charge? These questions were raised in the first sentence and the second sentence was an answer to these questions. This is the answer the emirate's spirit is bad. Separating the two sentences, because the second sentence is an answer to a question raised by the first sentence; and because the question-answer is a kind of full or moral link rather than a full link.

Such as the words of the Almighty: K eat and drink and do not scar that he does not like luxury norms / 31, and note that the first sentence raised an implicit question, which is that God did not allow eating and drinking in halal? ! What kind of charge? These questions were raised in the first sentence and the second sentence was an answer to these questions. It is the answer: "He does not like the untouchables. Separating the two sentences, because the second sentence is an answer to a question raised by the first sentence;

2. In Focus: The mosque between the two focal sentences may be functional and maybe important:

First place: If you accidentally participate in Arab rule

This is the first position: engage the second sentence with the first sentence by grammar. I mean if the first sentence (replaced by the expression) and we want to share the second sentence with the same grammatical sympathy in Wau, to take the second sentence the grammatical sentence of the second sentence [62]. As we say: Muhammad is studying and studying. The syntax between the two sentences is a functional one, as well as a moral sentence if we want to give the same grammar sentence to the (taught) sentence of our kindness in F. Provided that

the first sentence has a place of expression. Like him: I saw Zaid playing and enjoying. It is the words of the poet [63]:

Love to live worship all free and science Sagba eat Murar

The meaning of the house that the love of survival or the love of living enslaved for free, and taught us hungry to eat bitterness, we find that the phrase (studying the desire to eat bitterness) royalty on the words (love of living worship are all free) Any link between the two sentences Palau, what is the secret in that? Answer: It is the second sentence of the grammatical sentence of the first sentence. Love (beginner) and (life) added to it, and (worship) sentence in place lifting beginner news. F. Passion, the (verb) verb and the conscience of the hidden actor, the (eat) its effect is added and (bitterness) added to it, the sentence (taught) in place of lifting on the words (worship everything for free). The mosque is functional, as is the moral mosque between the two sentences.

Second position: the agreement between the two sentences in the news or construction:

Also, link the agreement between the two sentences in the news reports or construction of the existence of the appropriate university, including [64]: Almighty said: righteous in bliss If the slut in hell (cleaving / 13-14, the two sentences agreed in News reports with a combined relationship between them, a moral bond between them.

But if the sentences are structural and arrived as in verse:)assess prayers and pay zakat and bowing with bowing q cow / 43, all the structural sentences and meaning interconnected and the mosque exists, then the agreement is true, there is a link.

Third place: Kamal falls and they

Separation may lead to unintended illusions and link the two sentences in advance of this illusion [65]: For example, say also respond to a negative person: not in your feast of God, we say: No - and lips God who asks: Do you want like this? Was Zaid acquitted? So leave the illusion while hearing a prayer that contradicts the intention, because the purpose is to pray for it, and also to tell someone: Do you want money? You tell me: God does not bless you. Meaning in the sense without attachment is not an illusion, but the word deceives, the two sentences (no), (God bless you). Various news and construction. (I do not want) - News and prayer (may Allah be pleased with you). Established. It is two chapters, but this separation and leaving the lead to an unintended meaning.

The protagonist in his statement at the door of speeches short of sermons and advances sermons hermit, and discipline scholars discipline: (The man spent with Abu Bakr and with him the garment, he said: Print my dress, he said: Do not keep you safe from God, said Abu Bakr (Ra): You know if you know, say: No, and keep you safe in God) [66]. I came to Palau to pay for this illusion. P said: And keep you safe in God. Both sentences are moral, but without any illusions in the opposite sense.

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