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Commons

The first issue

General: pronounciation, which takes the good without limit .So we said: Utterance, the meaning comes out, because the general is one of the symptoms of words more correct, without the meanings it takes the good for it, that is, deals with each individual from what is suitable for entering it in one go. He came out with that absolute, because it does not indicate anything from individuals, as well as taking it, and the negation came out in the context of proof, whether it was a single or a bind, or a group, or the name of a number, such as a man, two men, men and ten, it deals with what is suitable For him, but by way of allowance, not in general and absorption, towards your saying: Honour a man And you believe in ten dirhams, the man does not take all the men, and the ten does not take all Dozens, and the man comes out of custody by honouring a man, one, without appointing him and believing him with ten Without her appointment . Without: limiting this is a restriction in which the name of the number came out in terms of its absuming it for ones, there is no doubt that it takes it, but it is limited like ten, for example, it takes one of them, but it does not exceed it, it is limited or so In general, he takes everything that works for him infinitely. And that's as if the one who said: Do not honour the atheist, for he forbids honouring everyone who believes that he is an atheist, without exception. This limit includes: the word used in its two facts, such as reading, for example, inclusive of menstrual and purification individuals. As the word used in its truth and metaphoris enters it, so the word is inclusive of individuals, the true meaning, and the meaning Metaphor, such

as touching, it is intended to try by hand and tray. The word used is included in its metaphor, so that it is inclusive of individuals of the fial concerned, such as the purchase of the sum intended and the purchase by the agent. It also includes the participant used in one of its meanings if the presumption is based on the fact that what is meant by one concerned, as it is with the establishment of the presumption, it is not suitable for the second meaning. If it was a year, it took everything that was good For him Entering the rare and unintentional image in general, we knew that the year is the used pronunciation for everything that is suitable for it, but in some cases the general pronunciation is released, and there are some rare individuals, which Her will does not come to mind, and there are some individuals that the speaker did not intend in his words, so is it This rare image enters, based on the absorption of the wording.

For all that is suitable for him, it is rare or famous, his intention Or did he not mean it, or did she not enter, based on her rarity and unintentional?

The fundamentalists agreed that this rare image, and the image that was not intended, definitely enters in general if the presumption is based on its intention, and definitely comes out of it, if the pressumption is based on its unwilling. And it remains that if the presumption does not rise, and that is like an elephant in the rare image, it is light, and the competition may fall with it, but it is rare. Does it enter into the saying of the Messenger of God that there is no previous except in light, or we reach, or a hoof, and it is covered by the judgement, and the precedence with it is valid, based on the generality of the utter and its handling, or does not enter based on its scarcity?

The audience of the fundamentalists is that it is within taking into account the comprehensiveness of the word and its generality, unless the presumption is based on his will. And the example of the picture that did not mean, and realise, by presumption, what if the client said to his agent: Buy slaves of so-and-so and there are those who are freed from a father or mother, but he did not know about him the state of power of power of attorney. It is true for fundamentalists to enter the image that you did not intend, and therefore it is correct to buy, and it is freed from. The king is freed. The significance of the year:

The year is either based on evidence of the absence of its allocation, or it does not, if there is evidence of the absence of its allocation. It is the definitive sign of all its members, in agreement, as the Almighty says: And Allah is All-Knowing of everything, He has risen. The mental evidence of the absence of its customisation, and therefore the knowledge of God is definitely related to everything, and as the Almighty said: By God, what is in the heavens and what is in the earth, the mental evidence has been based on its non-allocation, and therefore the sign of the verse is God's ownership of everything in the heavens and the earth is definitively in agreement, but if the evidence is not based on The absence of allocation from the general, in this case it indicates the origin of the meaning as a definitive meaning. And that

As the generality of one, in what is not plural, and its denoting of the three in what is the plural. Because it is not possible to come out of allocation, as it will come, but specialisation ends with it, and if he came out of the judgement, it would be copies, not Specifically, and therefore the indication of it was

definitive. As for its significance for all individuals, it is a meaning, a conjecture For the possibility of receiving the customisation, and if the custom does not appear now, because of the many customisations In the generalities .

Al-Hanaf went on to say that the indication of the general is on all its members, while the evidence of the absence of allocation about it was also conclusive for the zoom, the meaning of the wording for it is definitely shown by its difference from the allocation in the year, or otherwise

Pan People require general conditions, times, and Bekaa If the utterance is general in people, such as the Almighty says: the adulteress and the adulterer, then flog each of them with a hundred lashes of the thie thief and the thief, cut, the adulterer, the thief, and other persons are indispensable for time and place, and the situation, as these matters are necessary for him, and therefore the general public in persons requires the circumstances, times, and the Bekaa, that is, flog and cut off anyway, and in any time and place And the Almighty said: ﴿And do not approach adultery, that is, neither of you approaches it in any situation, in any time and in any place .And the Almighty says: So kill the polytheists, that is, kill every polytheist in any case, in any time and in any place .The exception of this is what is related to the evidence, such as the people of the dhimma, and the fortified adulterer, when he is stoned instead of whipping Fixed generality in words Sections.

The public's voice On what we mentioned is that one of the symptoms of pronunciation is true - it is divided into three The first section: to be a fixed language by itself The second section:

to be fixed as a custom .Section 3: To be mindful and we will talk about each of these sections

The first section: It is in the generality that is benefitted from the status of language, and it has two situations: The first case: to be benefitted from the status of the language itself, without a presumption it needs, which is types, including what is general in the rational and others, and some of which are general in the rational in particular, and some of which is general in the non-rational ,Some of them are common in time or place. .The first type: which is general in the rational and others both, and has words that indicate it, namely:

- 1- All and she A party with what they have joy and saying:
Everyone in the heavens and the earth will not come the
Most Merciful as a slave

The strongest forms of the generality, and this is towards the saying of the Almighty: Every soul has a taste of death and saying: Every soul

- 2- That is, whether it is an interrogative, and that is towards the words of the Almighty: Which of you has increased this in faith or a policeman, and that is towards our saying: “Any man who strives has Paradise) and in the non-rationalable: “Any dress you wear suits you.”

- 3- Who: singly it was towards our saying: “The most honourable of the one who came to you or binded towards the words of the Almighty: And those who come from you, so harm them or gather towards the words of

the Almighty: And those who strive for us, We will guide them our ways

4- Which towards our saying: “The most honourable one who comes to you, that is, every coming All the people have come.

5- Saar: taken from the wall of the city towards: (All other people went out for jihad, not those taken from Al-Sur, And he is the rest

The second type: which is a general in the sane, especially in fact, and it may be used in others as a metaphor, which is "who", which is generalised by males, females, free and slaves, a policeman who was towards the words of the Almighty: And whoever does evil will be rewarded or questioned, towards the words of the Almighty: And whoever we are sent from our shrine, or connected to his saying Allah prostrates to those in the heavens and the earth. The third type: which is a general in the non-rational fact, and it may be used metaphorically in others, which is: (what). A policeman was towards the saying of the Almighty: And what you do of good that God knows, or connected to his saying Allah: What you have will run out, and what is with God remains, or questioning about the words of the Almighty: And what is wrong with you, The senders

The fourth type, which is general in times, especially, and it is (when) interrogative, towards the words of the Almighty: When is this promise, if you are truthful, or a policeman, and that is about our saying: “When you come to me, I will honour you”.

The fifth type: which is general in places, such as: (where) questioning was towards the words of the Almighty: Where is my partners in whom you were in which you were squaling, or a policeman towards the Almighty's saying: Where are you, God will bring you And likewise, where the condition is in the words of the Almighty, and wherever you were, follow your faces, his part The second case: that the public is benefitted from the situation of the language, but not by himself, but with a present that joins it, And this presumption may be in proof, and it may be in the negation

A. The generality benefitted from the presumption in the proof

If the plural enters it a thousand and the lam, i.e. the known plural, and that is towards the Almighty's saying: It has succeeded

The believers) and say: And the invalids lost there

2- The known plural, in addition, as in the words of the Almighty: God recommends you in your children and His saying: Your fathers and your children do not know which of them is closer to you in a benefit, and from him the Almighty's saying: And take charity from their wealth (i.e. from each type of their money

3 - The singular known as the thousand and the mother, and is expressed in the name of sex towards the words of the Almighty: And God has made it permissible for selling And his saying: that man is lost and his saying: the adulteress and the adulterer

4 - The singular defined in addition to the Almighty's saying: Let him beware of those who violate his command, that is, about every matter God

B. The generals benefitting from the presumption in the negation, and this is in the negation if it occurs in the context of the negation, whether it is "what", "what", "not" or "not" or "not" or otherwise, but its indication in general is a text There is no man in the house." And its significance will be visible to him if you do not build on Opening towards what is in the house is a man.(The common standar The balance by which we know that the word is general first, is the permissibility of the exception from it, in a year. And this is as in the words of the Almighty: Indeed, man is in loss except those who believe. All that is permissible to be exempted from him was general, and what is not permissible for exception from him is not and they did good deeds. The exception in the verse indicated that the word“ Man» is general, which is the name of the genus of Jewet by a thousand and the mother, as if it were not general, it would not be permissible to exclude it, or rather if it were not for the exception, every person would be in a loss, whether he was a believer or an infidel, and this is The generalism, and therefore the exception came, and this is the meaning of their saying: "the generalism is the exception" The plural of the evil: With this rule, we knew that the deniable gathering is not a year, as the sculpular stipulated that no exception is not permissible in We said: Men except Zida came, even if it was a general, it would be permissible to exclude him from the rule in the general standard.