

Altruism in the names in the Hadith (the key book in the commentary of lamps for appearance (T:727 Ah) is a model

Bashair Mohamed Obaid Dayeh Al-Jumaily
Assist. Prof.Dr. Mahmoud Suleiman Aliwi Al-Subhi
Fallujah University/ Faculty of Islamic Sciences

Summary

The words of the Prophet (peace be upon him) are the most obvious and freshest words, and God has lost knowledge and knowledge unless others come, and his speeches (peace be upon him) are very important in their words and meanings and the judgment, religious teachings and meanings they carry with them.

Our research included the ills of altruism in the names and these ills show us how important the words of the Prophet (peace be upon him) are and his care to put each word in its appropriate place to indicate the meaning to be desired.

Introduction

Thank God, The Lord of the Worlds, and peace and prayers be upon the Lord of the Missionaries Muhammad and on the god of the good.

The research into expressive ills in prophetic hadiths has gained the attention of scholars from the hadiths, and the Prophet's Hadith is the second source after the Holy Quran from the sources of sharia, and the words of the Messenger of God (peace be upon him) are very important, because the hadiths are so accurate and eloquent expressions. Moreover, there must be secrets in his choice of expression, and the consequent divine wisdom, eloquent meanings, and intended purposes.

The book "The Keys in the Commentary of Lamps" by Mazher al-Din al-Zaydani, known as "Al-Madari", is one of the works that was meant for the words of Mustafa (peace be upon him) and was chosen after consulting (the supervisor) to be the focus of this study.

This research dealt with the subject of altruism, and it is known that altruism falls in names, deeds and letters, and this research has specialized in the study (altruism issues in names) mentioned by al-Dothari in his book referred to above, and we have focused our research on reasoned issues only. The title reads on the following formula: (Altruism in the names in the Hadith the key book in explaining the lamps to the appearance (t:727 Ah) as a model) and the ills differed between the issues, and altruism came from the point of putting the reason in the place of reason and confirmation and from what it used and other ills, and from God good luck.

ltruism is a language and a term.

language

(Hamza, Taa and R, has three origins: presenting the thing, mentioning the thing, drawing the rest))⁽¹⁾. One of the meanings of altruism is to prefer something to something that is said in the tongue: ((And I chose a "mistake" on myself, i.e., ²i.e. preferred it). Darwish also said in his book that he chose him to do so, i.e. his allocation and virtue³.

Convention

I did not stand on the definition of altruism in its expressive sense and it is not surprising because it is one of the terms developed in the fields of academic research.

Altruism is choice and preference, and in it the Shihab said in his entourage on the interpretation of the oval ((altruism is choice and also in the sense of preference)⁴ and ⁴ said al-Karmani in Labbah: ((and the fact of altruism: preference for the thing because its effect is more beautiful than that of others)⁵ which concerns us from the above that altruism: is the preference of one word and its effects on another for a rhetorical secret and a strange wisdom that only the saying knows⁶.

We conclude from these definitions that they are close in meaning and that there is no contradiction between the linguistic and aesthetic meaning of altruism, as it does not depart from being submission, preference and competence.

Altruism in names

The names are very present and have their honor and status, they are presented to the speaker, whether good or bad, but wisdom lies in the good choice of the word and its preference over others and its formulation in a verbal form that earns it ^{a good form}⁷ and content.

Altruism of strangers on Muslims

In his saying (peace be upon him): "Blessed are the strangers who fix what has corrupted people after me from my year."⁸

⁽¹⁾ Dictionary of language standards for Ibn Fares: 1/53, Bab al-Hamza, The tith and the third.

⁽²⁾ The Tongue of the Arabs for the Son of Perspective: 4/7-8, Chapter A.

⁽³⁾ The expression of the Qur'an and its statement by Mohieddin Darwish: 10/43.

⁽⁴⁾ Shihab's footnote on the oval interpretation: 5/203.

⁽⁵⁾ For the door of interpretations of the Turkmen: 880.

⁽⁶⁾ Seen: The ills of the prophetic expression in the dari planets in true bukhari explanation of Shams eddin Al-Karmani, (Doctoral thesis): 193.

⁽⁷⁾ Seen: The ills of prophetic expression in the dari planets in the true bukhari explanation of Shams eddin Al-Karmani, (Doctoral Thesis): (194).

⁽⁸⁾ Sinan al-Tarmadi: 5/18.

"The muslims, he called them strangers, because they are few at the end of time, and the infidels are many, I mean: blessed are the Muslims who work in my year, and they show religion as much as they can."¹

The hadith has gone to what al-Dhahri went to, as they see that the strangers, the people of the first religion, the Muslims who cling to his rope who adhere to his true religion, and call strangers because they are not attached to the world and its people and their patience for harm, are strangers in their faith due to the large number of infidels.²

What seems to me to me is that the strangers here are the few and I mean the believers who are few because of the Muslims, and in his book "The Ammunition of the Aqaba", which is held on to their religion at the time of the sedition referred to by the saying (peace be upon him), "Holding on to his religion as the one holding on the embers" and they are the believers of the unseen, the ³ believers are strangers in the world and do not be alarmed by its humiliation and do not compete with its people in its glory.

Altruism on the kneeling

In his saying (peace be upon him): ((If one of you realizes a prostration from the afternoon prayer))⁴

He changed his mind to kneel down to prostration in order to release some and the will of all said the appearanceist: "He uttered a prostration and wanted a kneeling prayer, because the release of some to all is many, such as the saying of ^{5 6} All, ""Kneel with the kneeling";

Our holy prophet wants a kneeling, and he expressed the prostration of it, as he is not aware of prostration until after realizing a kneeling and the rak'ah is called a prostration to complete it, and it is known that the Prophet did not want to kneel, especially until he has prostration, one time he changed from kneeling to prostration, and once he limited himself to mentioning kneeling. The imams of the fatwa agree that those who did not realize the rak'ah did not realize the prostration⁷.

One of the people who sees this altruism as a method of dialectic is that the hijaz people call the rak'ah a prostration, and the origin of prostration: inclination and bowing, the palm sajda, i.e.⁸. malt.

(1) Keys in explaining lamps for appearance: 1/277.

(2) Seen: Explanation of the niche of the folding: 2/626, the key mark of the continental: 1/243-258.

(3) Al-Aqeqi ammunition: 3/415.

(4) True Bukhari: 1/204.

(5) Cow: Verse 43.

(6) Keys in explaining lamps to appearance: 2/28.

(7) Seen: True Steamy Explanation of Ibn Btal: 2/182, Continental Mayor of Al Aini: 5/48, Key Mark for the Continental: 2/532.

(8) Reading the lights of Ibn Qurqul: 5/456.

Altruism is punished for praises

In his statement ((peace be upon him) ((((disabled women who do not disappoint their saying or doers))¹⁾)

He expressed the obstacles and the will of praises because they are words that are remembered after each prayer. Al-Dothari said: (These praises are called "" disabled"" by breaking the rhyme; because the comment is returning means that every word returns the aqib of a word or returns those words behind every prayer.)²⁾

"They support his words and see that they are words that come to each other's necks and read every prayer for their virtue, because they are the copiers of sins and the obstacle to reward,"³ he said⁴.

As for Bakri in his book (The Guide to the Falhin), he sees that they are acts that are done after prayer, saying the act of the tongue and the act may be called upon if it becomes constant and firm, the firmness of the act, and thus it will be a constant habit that the Muslim does to ask for forgiveness and reward.⁵

The expression of obstacles is that they are remembered again and again and the comment is the reluctance to ask for something and seriousness in it and therefore becomes a work that is sustained by the human being and everyone who has done a job and then returned to it has lost his heels⁶.

It's a thrill.

In his saying (peace be upon him): "Except to meet those on his right and north from a stone, tree or a shield⁷."

The reason for this, And God knows how to move it from the level of the skulls to the level of the wise, he said: "All of this is not wise, if these things are not for the wise, they are not (from) meaning (what) because (from) the wise, and (what) for the inanimate and for the animals other than the wise⁸." The phrase "what is on his right" is the most obvious meaning, but it is modified from (what) to (who) because when he attributed the meeting to him expressed it in a way that expresses the first mind to go from the space of the skulls to the status of the minded to prove the meaning to be indicated this if it indicates something,

(1) True Muslim: 2/98.

(2) Keys in explaining lamps for appearance: 2/177.

(3) Seen: Illustration to explain the correct collector: 7/305, key mark for the continental: 2/766.

(4) Key mark for the continental: 2/766.

(5) Seen: Al-Falih's Guide to Bakri: 7/218.

(6) Seen: Explaining al-Shafei's support to the lifter: 1/387, the facilitator in explaining the lamps of the year to the Torpesti: 1/262.

(7) Leash niche: 2/781.

(8) Keys in explaining lamps to appearance: 3/271.

it indicates the awareness of every wet and ambiguous on earth the real things in beings and its knowledge of god of self-unification and perfection of qualities¹.

Whata thrill to the heresy.

In his statement (peace be upon him): (Except that before you the people of the Book parted on seventy-two sects, and that this sect will be divided on seventy-three, seventy-two in the fire, and one in paradise, the group increased the son of Yahya and Amr in their talk: and he will come out in my nation with commercial people with those whims as the dog trades with his owner and Amr said: The dog with his companion does not There is no sweat left from him and his income is not detailed².

And the reason for altruism here and God knows that it is related to the man's love, his will and his desires, he said the appearance: ((whims): collecting fancy, which is what the soul desires, and what is meant here: here: here: here, here it is called heresy(fancy);³ because it is the subject of the fancy of the same man and his followers, not a subject from the point of view of The Sharia).

He stated that the reason for altruistically the word "fancy" on the word heresy is only to put the reason in the place of the cause, and in it he said the good in his complaints: ((And put the whims of the subject of innovations to put the cause of the cause, because it is the identity of the man who brings him to create that corrupt opinion))⁴ and the continental followed him in his broth and explained the illness itself⁵.

The love is the tendency of the soul to its desires and desires and it is called that because it is something invented in religion without an earlier example, it loves its owner in this world to every artful and in the hereafter he loves him to the abyss and carries the man to invent corrupt opinions that have no basis in faith, saying and work.⁶

Altruism of swords on other machines

In the words of (peace be upon him): (O people, do not wish to meet the enemy, and ask God for wellness, if you find them, be patient, and know that paradise is under the shadow of swords).⁷

⁽¹⁾ Seen: Explanation of the niche of the folding: 6/1956, explaining the lamps to ibn Malik: 3/254, the key mark of the continental: 5/1761, the revision of the dahlawi: 5/301.

⁽²⁾ Sinan Abi Daoud: 4/324.

⁽³⁾ Keys in lamps explanation: 1/280.

⁽⁴⁾ Explaining the niche to Al-Taybi: 2/641.

⁽⁵⁾ Seen: Key mark for the continental: 1/260.

⁽⁶⁾ Seen: Facilitator in explaining lamps to the torpeshti: 1/92, the key-taker for the Parkfori: 1/278.

⁽⁷⁾ True Bukhari: 3/1101.

Our Master and Prophet chose swords over other war machines because they are more frequently used by Arabs than arrows.¹

The commentator explained the same illness that al-Sadari explained in al-Souf's altruism against other machines because they are the greatest and most useful machines compared to others and the reward of jihad is under the shadow of swords, because most of the jihad is in it, and because it remains its owner when it is beaten².

One of the commentators who stuck to the ropes of rhetoric and saw that the expression of swords is a metaphor for the convergence and congestion between the combatants so that the swords are an umbrella for them or they are in their shadows, and in it the continental said in his broth: ((but mentioned swords; because it is the most machine of war. And in the end: it is a metaphor for the lowness of beating in jihad, so that the sword rises above it and becomes its shadow on it, and the raw shadow that occurs from the barrier between you and the sun)) and this is the equivalent of the saying (Peace be upon him). This is a metaphor for the purpose of submission, the end of groveling and the necessity of service, as stated in the download: {And lower the wing of humiliation from ³mercy to them⁴}.

What seems to me to me that the raison d'être of swords on other machines as a metaphor is the most likely view because it is a metaphor for the den of enemies in war.

Cold altruism on comfort

The Messenger of God (peace be upon him) said: (Fasting in the cold booty winter⁵).

"The cold booty is fasting in winter," he said, "because their homes are dominated by heat, and if they find their atmosphere or water cold, they are comforting," he said. Fasting in winter is rewarded for fasting, and the hardship of hunger has not followed it; for today's palace⁶.

The King's son followed him in explaining the lamps and explaining the illness itself⁷.

Altruism on marriage

The Messenger of Allah (peace be upon him) said: (Whoever can get married from you should marry⁸).

(1) Keys in explaining lamps for appearance: 4/397.

(2) Alpari Grant: 5/633, Information on the Benefits of the Mayor of Judgments: 10/277, Sari Guidance: 5/53, Effort sought to dissolve the sin of Abu Dawood : 9 / 228.

(3) Key mark for the continental: 7/3097.

(4) Isra: Verse 24.

(5) Masand Ahmed: 31/290.

(6) Keys in the explanation of lamps for appearance: 3/47.

(7) Explain the lamps to the king's son: 2/550.

(8) Cushion more praiseworthy : 28/ 190

The al-Madhi said: "O young people who have been able to get married", (youth): a young man, (the baba) is brought together by the extent of the marriage, and (the b) in fact: the house, the marriage is called b, because it prepares for marriage a house, so the name of the house is called what is the reason for the creation of the house¹.

The explanation of this altruism followed and they explained the same illness².

The effect of the word "b" on marriage or marriage is only in the way of linking the lexical meaning of the word "b" in the resulting sense of the word "al-Azhari" in politeness: "The origin is in the "b" in the house, and then it was said to hold marriage: B, because the one who married a woman who has a house has been given a house, he ³ called marriage a b. When a man marries, he takes refuge in his family and is able to do so.

The book's altruism on the kit.

The Messenger of God (peace be upon him) said(:() stay in your house until the Book reaches its end⁴.

He chose the word "the book" on the word "ada", because it is obligatory from Allah, and he said: "Until the Book reaches its end", and (the term): the duration: i.e., until the count is over, but the kit is called a book, because it is obligatory from Allah Almighty, as Allah almighty said: {Written on you} [Cow: 178], i.e., imposition.⁵

This altruism has been explained by the same illness as the appearance⁶.

If we look at the dictionaries, we will find that the Book has its meanings (imposition) and ibn Fares said in the standards: ((The Book is the imposition.) ⁷ Allah almighty said: "Fasting is written on you⁸."

The tendon's effects on the year.

The Messenger of Allah (peace be upon him) said: ((String is a right for every Muslim, whoever wants to be a woman is seven, and whoever wants to have a⁹ five otter, and whoever wants to be more or more with one) and whoever wants to have a woman)

(1) Keys in explaining lamps to appearance: 4/7.

(2) Seen: The facilitator in explaining the lamps of the year to the Torbashti: 3/737, the masterpiece of the righteous of the Oval: 2/329-330, the glossy boy of the Permawi: 6/372.

(3) Language refinement of Azhari: 15/427.

(4)Your money's foothold: 2/591.

(5) Keys in the explanation of lamps for appearance: 4/130-131.

(6) Seen: Explanation of the niche of al-Taybi: 7/2371-2372, explanation of lamps for the king's son: 4/59, the revision of the dahlawi: 6/186.

(7) Cow: Verse 183.

(8)Language standards for Ibn Fares: 5/159.

(9) Al-Shafei's Support: 1/191.

He expressed the Sunnah by the word of truth to confirm and God knows best, al-Dothari said: ((Saying: "String is right"), (truth) here means: Sunnah, and it is uttered by him with this word for confirmation¹.

The sahar reasoned for its excitement (peace be upon him) to pronounce the truth on the Sunnis and they considered it as a matter of emphasis on string, so the truth is the constant².

His purpose is to make it clear that the chord is a certain and loving year, so he came up with the word "truth" instead of "Sunnah" so that the idea would become clearer and more certain.

the altruism of conscience they are on

The Messenger of Allah (peace be upon him) said: "We have not safed them since we fought them, and those who left something from³ them are afraid, not from us."

He expressed the lives with the conscience of the wise and it is known that the lives are not wise and the reason in this altruism is that peace and reconciliation take place between the wise, he conducted their lives, he said the appearance: (and the right to say: "What we have safed them" is to say: "What we have safely said", because the word "they" is said to the group of masculine wise people, not the lives of the wise, but he said: "What we have given them is reconciliation, and reconciliation is taking place among the wise, and when he expresses life in peace, he makes their conscience the conscience of the wise⁴."

The commentators explained this issue and did not stay away from the illness that caused the appearance, the peace of the wise, and it brought with the conscience of the wise to life because reconciliation is the work of the wise and with this expression carried out the life of the wise⁵.

Altruism of Sura al-Cowa on other walls

The Messenger of Allah ((peace be upon him)) said: ((Satan is alienated from the house where the cow's surah is read))⁶

He chose the Sura al-Cowa for its length and for its many judgments and the names of Allah almighty.⁷

⁽¹⁾Keys in explaining lamps to appearance: 2/287.

⁽²⁾ He considers: The understanding of what constitutes the summary of a Muslim book of Qartabi: 5/488, the explanation of lamps for the son of the king: 2/184, enlightenment explaining the small mosque of Al-Manani:11/54.

⁽³⁾ Bulb niche: 2/1204.

⁽⁴⁾ Keys in the explanation of lamps for appearance: 4/489.

⁽⁵⁾ Seen: Explanation of lamps for the king's son: 4/525, key mark for the continental: 7/2678, revision flashes for dahli: 7/205.

⁽⁶⁾ True Muslim: 2/188.

⁽⁷⁾ Keys in explaining lamps to appearance: 3/71.

He followed the continental in his broth and explained ^{the same illness}¹.

This is a second novel by Abu Herra: (The devil flees the house where the cow reads) without the word "Sura", this difference in the novel of hadith and the narrator is one that indicates that there is no hatred to say the cow's surah, in which the reader said in his broth: "In the hadith, it is an indication that he does not hate to say the cow's surah, unlike those who say: but it is said that the surah is in which the cow is said or the cow is mentioned²."

The altruism of the morning and the afternoon prayers at all times

The Messenger of Allah (peace be upon him) said: ((Because I sit with people who remember Allah almighty from the prayer of lunch, until the sun rises, I would love to release four of Ismail's sons, and to sit with people who remember God from the afternoon prayer until the sun sets, I love to release four).)³

He chose (peace be upon him) the two times mentioned on the rest of the times for their honor and for meeting the angels of night and day in them, and God knows best, al-Dahari said: ((To sit down with people who remember God... "To the end of the day, the allocation of these two times is the honour of these two times;⁴

The king's son followed him in explaining him and explained ^{the same illness}⁵.

The devil's entry into the mouth is raised without any other placement.

The Messenger of God (peace be upon him) said: "If one of you yawns in prayer, let him do what he can, then satan enters into it⁶."

He chose (peace be upon him) to enter satan in the mouth of man without any other places because the openness of the mouth with something hateful is a way for satan and Allah Almighty knows the appearance said: (And the meaning (the entry of satan in it) here: his predominance, by making him accustomed to what is hated in Islam, and is likely to enter into his mouth for the whisper, and singled out his entry into the mouth although he has the ability to enter the human being from every position; There is a path for satan⁷.

In his explanation, the King's son explained a bug similar to that of the ⁸appearanceist.

(1) Seen: Key mark for the continental: 4/1460.

(2) The key mark of the continent: 4/1460.

(3) Sinan Abi Daoud: 3/363.

(4) Keys in explaining lamps to appearance: 2/179.

(5) Seen: Explain the lamps to the king's son: 2/50.

(6) Masand Ahmed: 17/365.

(7) Keys in explaining lamps to appearance: 2/186.

(8) Seen: Explain the lamps to the king's son: 2/58.

Yawning is hated and it is from satan and from the manners that our Holy Prophet (The prayers of God on him and his delivery) taught us to put a hand on the mouth to prevent Satan from obtaining his will to distort the image of man.

Tongue and hand altruism on all the other esaid

The Messenger of Allah (peace be upon him) said :((the Muslim who handed over Muslims from his tongue and hand))¹

He was chosen by the tongue and hand over all the other neighbors, and the reason for this, And Allah knows that the most harm and harm is done to him².

Al-Sharah addressed this issue and did not stay away from the illness that the appearanceist posed in the mention of the tongue and hand and left the rest of the wounds because most of the actions by hand and tongue in him express the human being what is in his mind and because the authority of words and actions comes from these two members and because most of the actions appear by hand such as bashing, cutting, taking, preventing, giving and beating, etc. came the Qur'anic context, adding actions and acquisition to the hands in his saying: ((and what disaster you suffered, so whatever you gained your hands)) ³ Most of the work is done by hands, so it has prevailed and the proportions of each work have been attributed to it⁴.

Altruism on the right on the north.

The Messenger of God (peace be upon him) said: "If one of you prays, he does not spit in front of him; he will survive as long as he prays, nor on his right hand, then his right is king, but to spit on his north or under his leg, and he will bury him⁵."

He chose (peace be upon him) on the right hand to prevent the bismack on the north side and the reason for that, and God knows best to glorify the king of the right and to honor him because he writes good deeds, he said the appearance :((perhaps the purpose is to prevent the throwing of the bzaq from the right: to increase the maximization of the king who is from the⁶ right;

Some commentators explained the reasons for the illness that the appearance was caused by the right to forbid the bizaq in honor and honoring the king of the right, and to warn against the advantage between the two kings and distinguish between the angels of mercy and the angels of torment, and thus the king of the right shall be the prince of the King of the North,

(1) Masand Ahmed: 11/66.

(2) Keys in explaining lamps to appearance: 1/66.

(3) Shura: Verse: 30.

(4) Seen: Clarification of the correct mosque explanation of the son of the teleprompter: 2/492, the nearby opened the respondent to The Fyumi: 11/96-455, al-Suyuti's explanation on a Muslim for The Sioux: 1/58, Al-Sari's Guidance to Al-Qaslany: 9/278, Al-Bari Grant to Zakaria Ansari: 9/462.

(5) Hammam Bin Menbah: p. 58.

(6) Keys in explaining lamps to appearance: 2/70.

as he prevents him from writing the bad things, perhaps due to obedience.¹ This came in a speech to the Prophet (peace be upon him): ((The writer of favors amir on the writer of bad things))⁰².

Some of the commentators increased and expanded the explanation and went on to say that the word "king" came in the form of a disclaimer to maximize the king of the right³.

The deal's on the contract.

The Messenger of God (peace be upon him) said: "Whoever sold an imam and gave him the deal of his hand and the fruit of his heart⁴, let him obey him as much as he could."

The Prophet (peace be upon him) chose the word "deal" on the word "contract" and the illness in that, and God knows that the applause hit the hand by hand and the current habit between the contractors to take one hand to be contracted or sold between them said: (He said: (He gave him the deal of his hand and the fruit of his heart", (the deal): the contract, and the contract was called a deal because the applause hit the hand by hand, and usually contractors and followers to take one hand of the other, this is called the contract and the sale of a deal, i.e. Who sold an imam and fell in his heart his love)⁵

In his explanation, the King's son argued that this expression was a metaphor, a phrase (his hand deal) as a metaphor for taking money⁶.

As for the reader, he combined the two sayings with that of the son of the king, who said in the mark: "The deal of his hand" in the end: the bitter deal of clapping by hand;⁷.

Which seems because altruism is the word of the deal on the contract because it is held by hand and shaking hands and taking hands until the allegiance is done and God knows best.

Conclusion

The words of the beloved Mustafa (prayers of God be upon him and his delivery) are one of the most tormented words, because he has revealed the Arabs to the knowledge and wisdom that God has come to him unless he comes to others.

1_ Altruism is few and difficult to find the reasoned issues and they were more in names than in verbs and letters.

⁽¹⁾ Seen: Explanation of the niche of the Tabi: 3/937, explaining the lamps to the son of the king: 1/429, the key mark of the continental: 2/600, kawtar the dari meanings of the shangit: 7/85.

⁽²⁾ Seen: Explaining lamps to the king's son: 1/430.

⁽³⁾ Seen: Explaining the lamps to the son of the king: 1/429, the key mark of the continental: 2/600.

⁽⁴⁾ Ibn Abi Sheba: 18/208.

⁽⁵⁾ Keys in explaining lamps to appearance: 4/295.

⁽⁶⁾ Seen: Explain the lamps to the king's son: 4/252.

⁽⁷⁾ Key mark for the continent: 6/2400.

- 2- The issues of altruism in the names were diverse.
- 3_ The most altruistic is related to physical worship such as prayer and verbal as male.
- 4- The rest of the worship and transactions were varied and scattered.
- 5_ We have seen that the appearance is more pronounced in the mention of altruistic ills, although these illnesses are few.
- 6- We found more than one follower of the appearance and almost quoted a text about him, the son of the king, in his book (Explaining the Lamps to the Son of the King).
- 7 . The rest of the commentators sometimes expand on some issues.

Finally, we hope that we have succeeded in presenting the material of this research and that we and those who see it will benefit from it.

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