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VERBAL PARTICIPATION IN THE DICTIONARY OF AL- MISBAH IN
THE COMBINATION OF ALAFA'AL AND SEHAH BY IMAM AL-
QURTUBI) D.671 AH(SEMANTIC STUDY)

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ABSTRACT

The Arabic language was distinguished by a number of characteristics, which made it a rich language with renewed meanings. Among those characteristics is participation , and to know this feature and how it contributed to enriching the language, the research deals with this phenomenon, and because it is one of the linguistic phenomena that can only be monitored through a dictionary that includes language terms and their various meanings. I chose this dictionary as a field of study, as it has not been investigated yet and has not been covered in the study before. In that, we referred to three approved written copies, and the books from which AL-Qurtubi collected his material. So I extracted the text as the author wanted it, and dealt with it in the study of this phenomenon.

Introduction

The book AL-Misbah is considered a verbal wealth, issued by one of the imams of Arabic language and literature, AL-Qurtubi, in which AL-Qurtubi focused on the semantic side of words. In my quest to know the semantic relationships between the words and their connection with each other . And highlighting by owners' of dictionaries to this phenomenon.

Al-Qurtubi broadcast these expressions in his dictionary, and they were mentioned whenever required, and they were not mentioned it as a purpose for it selves, nor were they treated as a linguistic phenomenon, but rather as connotations of Arabic expressions. We have verbally stripped these common expressions from the dictionary and dealt with them in the study, so the research came divided into:

Preface: included the life of Al-Qurtubi (his biography and scientific standing) And two topics: The first topic: verbal participation in the linguistic lesson.

And the second topic: verbal participation in the Lexicon of Lamp

We ask Allah to guide us to what he loves and is pleased with.

Preface

First : Al-Qurtubi's life

1- Its origins :

He is Muhammad bin Ahmed bin Abi Bakr bin Farah al-Andalusi, and al-Ansari al-Khazraji al-Qurtubi.

He was born in Cordoba in the seventh century AH, where he received his education and wide culture, he was called Abu Abdullah.

He took his knowledge from the elders who were evacuated in science, and he contacted the most senior scholars and jurists of his time, and he moved to them in their place of residence and took from them various sciences and culture.

Then he traveled to Egypt after the occupation of his city. And many trips happened to him in Egypt, including: Alexandria, Fayoum, Mansoura, and Minya of Bani Al-Khasib. He died in Miniyat Bani al-Khasib on the night of Monday the ninth of Shawwal 671 AH, and was buried there, may Allah have mercy on him[1].

2- His elders[2] :

Al-Qurtubi - may Allah have mercy on him - received his culture on the great scholars of Islam, language and literature. The most important of his elders are:

- 1- Abu Jaafar Ahmad bin Muhammad al-Qaisi Ibn Abi Hajjah, from the people of Cordoba.

He was at the forefront of memorizing the Qur'an and teaching the Arabic language. He died in the year 643 AH

- 2- Rabi` Ibn Ahmad Al-Ash`ari Ibn Ubay, from the people of Cordoba, was one of the scholars of hadith.

- 3- Judge Abu al-Hassan Ali bin Abdullah bin Muhammad bin Yusef al-Qurtubi. He died in 651 AH

- 4- Dhafer bin Ali bin Fattouh bin Mohsen (Rashid al-Din Abu Muhammad Abd al-Wahhab bin Rawaj)

He was a jurist, a scholar who owned the sect.

- 5- Abu Al-Abbas Ziauddin Ahmed bin Omar bin Ibrahim bin Omar Al-Ansari

He was one of the well-known Maliki jurists and famous scholars, so he was a scholar of hadith, jurisprudence, Arabic and other sciences from whom al-Qurtubi received his knowledge in Egypt. He died in 656 AH.

- 6- Modern Imam: Abu Ali al-Hassan ibn Muhammad al-Bakri, from Nishapur, was a scholarly imam.

3- *His disciples*[3] :

Most of the studies neglected to mention the students of Al-Qurtubi or mentioned a few. Perhaps the reason is due to the decrease in the mixing of people after he left Cordoba, so the effect of the distance was on his psyche, so the effect of that on his contact with the general population.

As for the most important of his students:

- 1- Sheikh Abu Jaafar bin Ibrahim al-Asimi al-Gharnati, the sheikh was a hadith jurist, a literary interpreter of grammar, who prevailed in the readings and rulings of Arabic. He died in Granada in the year (708 AH)
- 2- Ismail bin Muhammad bin Abd al-Karim al-Khurasani, one of the students of al-Qurtubi who stayed with him in Cordoba, and was working in the bureaus, died in Muharram in the year 709 AH
- 3- Dhia Al-Din Ahmed bin Abi Al-Saud bin Abi Al-Maali, was known as Al- Serarii :

Al-Qurtubi asked him to write his book "The Reminder of the Conditions of the Dead and Matters of the Hereafter."

- 4- Abu Bakr Muhammad bin Kamal al-Din Abu al-Abbas al- Qasttali : the author of scholars and virtues, he was an ascetic Maliki jurist. And one of the most important students of Al-Qurtubi and his son Shihab al-Din Ahmed.

4- *His culture*[4] :

Al-Qurtubi had a great scholarly position, with which he enriched the Arab library. He spent most of his time between worship and classification.[5] . The result of his knowledge was many books, including the printed ones and the missing ones:

1- **Printed books**

- aljamie alquran -1
- altidhkar fi 'afdal al'adhkar -2
- altadhkirat fi 'ahwal almawtaa wa'umur alakhira -3
- al'ielam bima fi din alnasaraa min almufasid wal'awham, wa'iizhar -4
- muhasin din al'iislam.
- game alhirs bialzahd walqanaeat wrd dhl alsuwal bialkisab walsanaeati -5

2- **Lost books**

- al'asanaa fi sharah 'asma' allah alhusnaa wasafatih alelya. -1
- 'arjuzat jame "fyha 'asma' alnaby (slaa allah ealayh wasulm) washarahaha" -2
- munhaj aleabbad wmhjat alsaalikin walzahad. -3
- Alantehaz fi qara'at 'ahl alkawfat walbasrat walshaam wa'ahl alhajaz. -4
- almuqtabis fi sharah mawta malik bin 'ans. -5
- allamae allawluiyat fi sharah aleashrinat alnbwiat. -6
- almisbah fi aljame bayn al'afeal walsahah. -7
- 'aelam alnnbw. -8

Verbal participation in the language lesson

The subscription of the characteristics of language Arabic, was not the language of Arab individual in this characteristic, it is the phenomena that participated languages in which.

The combination of the common and the opposing is inclusive; It is the multiplicity of the meaning of the single word, although the difference in the meaning of the common word is based on contrast, whereas in the oppositional it is based on the contradiction ([6]).

Accordingly, two common Valolvaz: one: indicates the opposite concerned, a so-called contradistinction, about: (calamity), calling on the despicable and great, and will come talk with him later.

And the other denotes two different meanings that do not reach the point of contradiction or contradiction, which is the so-called verbal joint, towards the word (eye), which denotes the eye of water, the eye of clouds, the eye of money, the eye of the spy, and the eye of sight.

The first top

Subscription

Sharing in language: It came from the article Shirk where: "Shirk: the company and the company are both: mixing with the two partners, it is said that we shared the meaning of our sharing, and the two men participated and shared and shared one of the other. And a common path: in which people are equal, and a common name: it shares many meanings such as the eye and the like. Many" (7).

Sebwayh is the first to refer to this phenomenon (verbal participation) in the chapter on pronouncing the meanings, he says: "Know that their words include the difference in the two expressions because the meanings differ, the two terms and the meaning are one, and the two terms agree and the meanings differ" (8).

What this topic is concerned with is the third section of Sibawayh's saying (agreement of the two words and the difference of the meanings). On the same division of Sibawayh, Ahmed Mukhtar divided "language words in terms of their connotations into three types." [9].

As for the verbal common idiom: The scholars differed in the definition of this phenomenon, according to each point of view, we find alone when the people of assets "as one word indicative of two different meanings and above, an indication of both

the people of that language " ([10]). They stipulate that the meaning of the word for the meanings is a real, not a metaphorical, sign for the people of that language [11] .

It is " that the term is possible for two or more stakeholders " ([12]) As for the hadiths, they knew it: "It is the connotation of one word for more than one meaning " ([13])

Perhaps the oldest definition of this linguistic phenomenon appeared in Sibawayh's book, as we have indicated earlier, when he said : " From their words ... the two terms coincide and the meaning is different " ((14))

By this term, we mean that the word has two or more meanings ([15]) , which the fundamentalists " word per signifier on two different meanings and above, an indication of both the people of that language ." ([16])

We find the language scholars have disagreed wa to look at this phenomenon, and divided the two parts, the headquarters of the Department of the existence of the common verbal in Arabic, denier and his department , and both teams argue and inferred evidence of illnesses . It has been agreed , " the majority is as possible to fall ." (17)) As for those who deny it among the ancients , the most prominent of them was Ibn Darstawayh (d. 347 AH) who denied most of the common expressions deliberately to interpret what was mentioned in the language by making one of its meanings real and the other meaning metaphorical ([18]) , and his argument in that is that "the language is intended to express meanings. If it is permissible to put one word to denote two different meanings or one of them against the other, then that would not be an expression, but rather a blinding and covering up, but something rare may come from this for a reason , and it will be delusional. ills known that the word status of those involved, and hearing it is true about the Arabs, but it comes in two languages or to delete a shortcut in the speech even suspected that word and hidden on the hearer, Vtool the error . " ([19])

The auditor, looking at Ibn Darstoy's opinion, finds that it was not a denial of the participant as a whole, rather it was one of those who constricted him , as he removed from this concept everything that can return its meanings to one meaning ([20]), and found that the probability of the term gloss multiple returns for reasons for the ills of Astamalah language, including different dialects and overlapping languages, development and figuratively and voice felt by words and so on , and this is what he went to Abu Ali Persian (T. 377 e) when he said : The " agreement and the different three words should be concerned all of be intentionally in the situation, not originally, but languages overlapped, or be all the word used in the sense, then borrowed something she can beat, and becomes the original is like . " ([21]) P we can say that two of the frugal to say SIMs verbal, not Denier him .

Has been the opinion of Ibn Stoah in common verbal and subordinate it , the desirability of a range of linguists because of the profusion of the ancients in the monitoring of examples of common words, including Dr. Ibrahim Anis , who did not deliver jointly verbal only when concerned are

different not canned ones find or hinted at any link between them, as He said : “ Ibn Darstoyah was right when he denied most of those expressions that were counted among the verbal common, and considered them a metaphor ... because the true verbal commonality is when we do not glimpse any connection between the two meanings, as if we are told, for example, that the earth is the globe, and it is also the cold As if we are told that the maternal uncle is the mother's brother, and he is the mole in the face . (22

There are those modernists who saw in the denial of common verbal arbitrarily, going to the receipt in the language is not a lot that reaches the limit, he said it Almgizon him and Spendthrifts, says Dr. Ali Abdul Wahid Wafi : " From an arbitrary attempt to deny the common denial of full , and the interpretation of all the examples interpretation leads them out of this door ... but he did not multiply the common rod in the Arabic language on the image that went to the second team, so that many of the examples that this team thought it such as the common verbal can be interpreted on the face of another leads them out of this door . " 23

Based on this, it can be said that ancient and modern linguists did not completely deny the verbal commonality . Because the participant is considered one of the tributaries of the language through his contribution to the enrichment of Arabic and its semantic enrichment, as well as that “the study of the meaning based on the semantic disparity of the terms in their different contexts and the differentiation between the multiple lexical meaning, and the unified contextual meaning is the best evidence of the phenomenon of the joint that was not limited to Arabic alone. but most of the included languages . " [24], and came from the common words " in Arabic languages has become civilized issues for granted.”)

The disagreement that occurred - as mentioned above - about the joint is not a matter of existence and nothingness, but rather in the context of this term. Because some of them have expanded the concept of participation - they are the majority as it has passed - including what was originally set for different meanings - which is called the true participant - and what resulted from dialectical and phonological changes and semantic developments, and some of them defined his concept and limiting it to the origin of the situation - the likes of Ibn Darstawayh and those who followed him - By making the meanings of the common expressions resulting from the emergence of semantic development factors such as the unreal (metaphorical) verbal commonality , and these metaphorical meanings were known in ancient studies as (faces and analogues . [26]) .

Just as linguists and fundamentalists differed about the common occurrence in Arabic, they also differed in its occurrence in the Noble Qur'an, and most of them acknowledged its occurrence in it . , including : (the likes of isotopes in the Koran) fighter bin Sulaiman (T. 150 e) and (faces and isotopes in the Koran Karim) Harun bin Musa (T. 170 e) , and (faces and isotopes for boys Mgana (T. 478 e) and (picnic eyes Alnoazer in the science of faces

and isotopes) of Jamal al- Din ibn Jawzi (v 97 e) , and (revealed the secrets in the meaning of the faces and the likes of isotopes) of Mohammed bin Gen. (T. 887 e).

Words Quranic has received joint attention from the presence of linguists Vovrdoa independent books on this subject, including Abu Abbas radiator in his book (what was agreed intonations and different meaning of the Glorious Koran) , and there was allocated Baba So, as Ibn Qutaiba did in his book (interpretation of the problem of the Koran) 27^{He} called it (Chapter of the One Pronunciation for Different Meanings).

It must be admitted that there are common Qur'anic expressions. This is because the Quran was revealed in the language of the Arabs, and according to their verbal styles .

Although the common expressions are distinguished from other expressions by the multiplicity of meanings, but this multiplicity characterizes the common word with the feature of ambiguity in the connotation, and the difficulty in defining its meaning while it is out of context, but it becomes a specific connotation when it joins the context containing a context that helps to define one of its meanings. The common verbal " must have in every place of an article and the meaning of one of the other meanings evidenced by, and this is different meaning depending on the multiple uses of that word ." 28

The context was the focus of the attention of scientists and researchers from ancient and modern Ibn Al Atheer (T. 671 e) Speaking of the joint verbal " must ... this owner of the industry to take into account in his words , such a position, which is among the common words that need to be reflected the presumption should be allocated . " [29] He wants by saying : "a presumption that is assigned a necessity, " that it requires - when citing a common word - the existence of a semantic context to determine its meaning, which the speaker intended from among its multiple meanings . This context is either contextual, current, or mental, and context refers to the order and course of speech, and it is of three types : advanced, backward, and encompassing . And the current thing related to the Quranic text of the causes of revelation and the stories of the verse [30].

The modernists have also realized the effect of context in defining one of the meanings of the common word, and without it it has no meaning. Orientalist Stephen Ullman says : " If two or more words coincide in their voices completely agreement, then such words do not have them. The meaning of a bit without the context in which it is located . 31"

Verbal subscription to the lexicon of the lamp

As for Al-Qurtubi, he was one of those who agreed with the verbal participant, but he did not declare this term just as he declared the two terms (contradiction) , which he mentioned in more than one place - and he did

not refer to the common expressions that they are of the common, except that this indicates from his presentation of the multiple meanings of the word that falls within the circle of the subscriber .

The dictionary of Al-Misbah was full of the phenomenon of the verbal joint, whose meanings varied, and we found that it has three meanings, including four, including five, six and more.

We will deal with a few of that large number of expressions, including :

1- Command :

Such as saying : " thing is something, and ordered him : plenty of skilled and it is commanded : many offspring .

And God enjoined an order : it is obligatory and also : permissible . And with a thing : I set it free . And the nation has an emirate : I have a guardian, and I have no command over me to obey - by conquest -: this is the one time of the command, and the collection : the order : against the prohibition : orders . And the matter : One of the issues is the case, the story, and the sheep . "

The first referred to the concerned Hebron as saying : " command : it : Contrary to the prohibition, one of the things people it . If I ordered it : Owmr Hey this, the one who said : { and ordered the family Basaloah }[32] . .. "[33]

It was followed by those who came after him from among the dictionaries owners, who came in al-Tahdheeb : “ Al-Laith said : The command is known : nullifying the final . The command, one of the matters. ” [34] .

P and it Bafatth the opposite forbidding the second meaning of the command every event and every story is happening , and it is also the source of the thing if ordered abundance , in these faces is used in the words of the Arabs came in the Koran on other meanings, but due to what we[35] .

2- Ponds :

Kcolh " , ponds : camels of the many, and also the chest, if you enter a distraction broken and I said : pond, the pond also : the body in Albrook and Aquarium .."[36] .

It came in the language group : “ Ponds : live camels are as old as they have reached .. and ponds : the chest, so if you put aha in it, you break the disease, so I said : blessing. ” [37] .

Said Alfarba : " ponds : chest, ponds : camels many Albarkh " [38] .

" Ponds soles of the chest, and it was said the pond phenomenon " [39] .

In the tongue : ponds located on all the pools of all beauty and camel on the water or wilderness free from the sun or satiety, and one park .. and Ibn perspective on the essential ponds chest[40] .

3- Baal :

Such as saying : " The Baal : pair . They Baolh . Women Baal Baale, and Baal : the owner of the thing . The palm who drinks Barogah, and it was said : What Sagth heaven " [41].

According to the concerned son Skeet in saying : " The Baal : the husband, said : is her husband , which is the soul and Baalth , also Baal : palm who drinks Barogah , has Adzo , Vistgne for irrigation , said : may Astbaal palm trees : the poet said ² :

There is no matter , sift Baal ... nor watering , though bone Alata " [42] . According to Hebron , the first meaning but Khalvhma in the second meaning in the saying : " Baal : the husband . Said : Baal Abaal Baala and Baolh it Baal Mstbaal, and a woman Mstbaal, if given when her husband, ... and Baal : high ground do not hit it rain only once a year " . It also has two meanings in Hebron .

Ibn Manzur mentioned to Baal two meanings: the first was quoted from al-Khalil al-Baal, meaning the husband, and the other, al-Baal, meaning the male from the palm[43] .

And it was mentioned in the hadith : " Whenever the sky was watered, and what was flowing or was rainy, then there was a tithe if it reached one-fifth or a summer. "[44] .

4- Maiden :

Such as his saying : "The virgin : the virgin and the plural : the firstborn . The source : the virginity and the virgin also : the woman who gave birth to one womb and gave birth to her firstborn, as well as in camels. " [45] . This is the saying of Al-Khalil and those who followed him, and Al-Qurtubi transmitted it in the firstborn : The virgin is the firstborn , and the source of the virgin is the conquest . The firstborn : a woman who gave birth to one son . And her firstborn : her son . The male and the female are the same , and so are the firstborn camels[46] .

5- Bell :

Such as saying : " Jurst bees bell : I ate what Tasl him, they Jawars and bull cow : Nkhsha Baqrnh . The bird : If you click on something to eat shall hear his voice is the bell . The bell - Bafatth and breakage -: hidden voice like the voice of ornaments " [47] .

Vlljurs two meanings : First : eat bees trees, said : Jurst bell and bell all , the bell and bellflower : the sound, said : may Ojurs the bird, if I heard once , has Ojurs neighborhood, if the voice bell heard the bell has Ojdersena seven, if he heard Jersey and Jersey all[48] .

In the words of Ibn Arab perspective , he said : " The bell speech : spoken . .. bell : who hits it ... Bees Jurst Aeraft bell [bell] if eaten " [49] .

6- Gilf :

Such as saying : "And the jafl : the dry and the empty chest, and the flattened if its belly is taken out, and every vessel and envelope is coarse and the combination is cliff. "[50] .

Hebron said : " The man in the dry Gulf created and morals , and slob [of palm trees : the male who impregnates sortie and said to him : Alvhal . And slob : every circumstance and a pot [51] .

Ibn Duraid said : " The slob : pieces . Said : Jfatt thing Ogelovh Jolfa If you made " [52] .

And it says in al-Tahdheeb : and al- Jhelf : the Bedouin al-Jafi, and al-Jilf : the body of the sheep without the head or feet . [53] .

So, as it came in Arabic dictionaries, al-Jaffi, in his creation and creation, was likened to that of a sheep, that is, its belly is air that has no mind in it. Sibawayh said that the plural is unscrupulous ... and it is said to a man if the man becomes dry .

And Ibn Al-Arabi sang to the bitter :

I did not shy away or neglect me, but it has come for me to hurry Which I have not insisted Jolfa Javea and saying any Gulf Bedouin dry originally from dry sheep , a Muslokh headless and lists no belly, and if Muslokh Geoffh Gulf also go out in the talk : " Vojabha man dry Gulf "[54] .

The foolish chick has its origin from a stained sheep and the camel is likened to the fool with them due to the weakness of his mind, and if the money has neither fat nor back or belly he carries, it was said : it is like clay[55] .

7- Habaj :

" Hbj stick Habja : hit it . Also : I came out wind event " [56] .

Ibn Skeet : " The Alhbj : source Habjah Ihabjah Habja , was Habjah stick Habjat, in the sense of Khaljh stick, if you hit them , and Alhbj : also a source Hbj Ihbj , in the meaning of basil, if fart " [57].

And the fat hajj with many twists , including the saying of Ibn al-Zubayr : " Indeed , by God, we do not die in our beds for fear as the children of Marwan die, but we die as a bowl with spears and die under the shades of swords .[58] .

It is said : Hbjh stick Habja, as well as Khaljh stick if it hit him, said Abu Obeida for Asma'i : Hbj Ihbj , and Bj Abj if fart . Fennel said : Hbj man Ihbj Habja if distended abdomen for sniffing, and if you eat the camel Hbj Alafarag Vtkpb in the stomach and fed him and did not come out expressive of his throat , and perhaps perished and perhaps perished and perhaps survived, he said : and Ancdna Abu Abdul Rahman :

I saturated a shepherd with yoke ... so he kept weeping for a human being

8- Partridge :

Such as saying : " also partridge : constraint . Anklets " [59] .

According to Hebron : the chain of narration : its ring . Uday bin Zaid said : Relief, I have met what disturbs the boy, ... and I matched the bound walking in the two legs

And Al- Hijl : the anklet [60] . And it was said that a restriction is made of skin or skin [61] .

According to Ibn al-Saket, it has two meanings : "the anklet and the partridge : the restriction ..."[62] .

And he took the partridge from the horse, which is the link ring[63] And the partridge opens and breaks ... And the partridge is bilingual, and the plural is two-language[64] .

9- War :

Such as saying : " The war of religion or money : his armor, and war shatter war : anger " [65] .

Ibn Al-Saket preceded him for these meanings in his saying, "And war : the source of war, which is fought by war, if his anger intensifies, and war is also : when a man is fought for his money. "[66] .

And war : knowledge and its derivation from war, and it is perdition.[67] . P War Movement : that the man take away his money , And Hreph : money that beguile, based the effect, is not called so only after it took away, or Haribh man : his money , who lives it, and it was said : Aharibh : money from the war, the looting, war : that the money taken all, he is a man of war, which came down by war, he Mahrob and Hreib[68] .

It is a metaphor : a man of war : the wrath of it is a war, and his lance, a lion and a war, and Mahrb, including semi - war , the intensity of his anger fall ill[69] .

It is said that his spear is his money, his war is said to be his money, and his money, that is, his plunder, was fought by war . And the warrior : the warrior . And a man is a friend : a brave person who directs the matter of war to her . The Haribh man : his money , who lives by, if not beyond his armor . A lion is said to be a war, that is, from the intensity of his anger, as if he fought a thing or spoiled it . Likewise, the man in war [70] .

10- The Rebellion :

Such as saying : " The sulk fracture Harda : anger . And sulk man : heavy , the shield is not able to walk . The camel : cut off the nerve in his arms, then she hand . And Ohardt man : Oferdth . And also : not able to walk . Said camel Ohard . The camel Aillae " [71] .

Valhard in language dictionaries : anger, and Ahard : that withers the backbone of the camel of the headband, or be habitus, Vijbt out if you walked , said : camel Ohard and camel Harda and camels sulk [72]

Ibn Duraid " and Ahard also Reposefully Alra : anger and agitated error . Lion Hard any angry .

The military is a difference between anger and Ahard : " The Ahard is that angers human Phippad who anger him and is from your saying planet Harid any far from planets inspired Harid that a remote shop and this is not described as God Almighty Balhard which Ahard housing is not said to sulk and stirring , but Ahard relaxation is in the hands of the camel camel Ohard and camel Harda may be said that Ahard is intent which is to reach in anger is far too " [73] .

The hard is the source of the hardship, and it is the one who, if he walked, would lift his legs up very high and place them in their place due to the intensity of his gathering in beasts and other things .

He said, and the man said: If his armor is heavy on him and he is not able to relax while walking, it was said that he is blown away ... And the father of Shamil Al- Harrad said : If the band of the camel's arm breaks, then his hand relaxes, and he still does not beat it at all. Its height from the ground and its looseness, and the hardening is only in the hand. It is said : A hardened camel, and a hardened camel .

According to the refinement of the language : Asma'i said : Ahard : disease takes him to shake his hand camel[74]

And chant to Abu Nakhleh : a roof like a single camel

Gohary says : Ahard anger, and was told Ahard that withers the backbone of one of the hands of the headband which faction, if walked hit their chest, and was told : Alohard that if walked lifting its lists lifted strongly and put their place of severity Qtafth be in animals and other Ahard source[75] .

Conclusion

After I have completed this research, God willing and success, I can summarize the most important results that he reached as follows:

Al-Qurtubi is one of the Arabic scholars who added a lot to the Arabic library. He was not limited to exegesis and was interested in linguistic studies, and that his rich dictionary is one of his most important linguistic products. -1

The verse of those who say that the occurrence of common verbal in both of the Arabs, the evidence that he cited the word and reminded him Daltan or more. -2

Al-Qurtubi was not confined to the transmission of the common term, its connotations that he conveyed from Ibn al-Qatta, and al-Jawhari, but he included a number of words , which these books are empty of , and this is an effort to be counted for. -3

There are expressions mentioned by Ibn al-Sector from the verbalSubscription, and al-Qurtubi did not refer to them, and this indicates that his approach is not only an abbreviation, but rather selects the connotations and refines them and this is what we found when presenting the word -4

Footnotes :

[1] Al-daybaj Al-madhab fi Maerifat 'Aeyan eulama' Al-madhahb: 407 , Nafih Al-tayib min Ghasn Al'undilis alrtyb: 2/210 , Shadharat Al-dhahb: 5/335 , Al-wafi balwfayat: 2/87.

[2] shadharat AL-adhahb: 5/335 , tabaqat AL-mufasirina: 79 ,: l'aelam lilzarkali: 6/217 , wamaejam AL-mulafin ; 3/52.

[3] tabaqat AL-mufasirin lilsiyuti: 79 , 'aelam lilzarkli: 6/217 , wamaejam AL-mulafin ; 3/52.

- [4] yanzura: AL-wafi balwfayat 2 / 87. shadharat AL-adhahb: 5/335 ,
ljamie 1/302..
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