

Fundamental issues in the book *Al-Bustan* in the parsing of the problems of the Qur'an by Ibn Al-Ahnaf Al-Yemeni (d. 717 AH)

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Abstract

Al-Bustan fi I'rab Mushkil al-Qur'an by Ibn Al-Ahnaf Al-Yemeni (d. 717 AH) is a seminal work in Qur'anic linguistics, offering an in-depth analysis of the grammatical and syntactical complexities of the Qur'an. The author meticulously addresses ambiguous structures, polysemous words, and variations in canonical readings (qira'at), providing linguistic and theological insights that harmonize with the Qur'an's eloquence and unity. By employing the principles of Arabic grammar (nahw), morphology (sarf), and contextual analysis, Ibn Al-Ahnaf resolves apparent contradictions and clarifies rhetorical features, showcasing the linguistic sophistication of the Qur'an. The book bridges the gap between language and theology, demonstrating how grammatical parsing (i'rab) enhances the understanding of Qur'anic meanings while safeguarding doctrinal integrity. Designed as a resource for scholars and students alike, Al-Bustan remains a pivotal reference in Qur'anic exegesis and Arabic grammar, reflecting its enduring significance in Islamic scholarship.

Keywords: *Al-Bustan, theology, exegesis, significance.*

Introduction

Praise be to God, and may blessings and peace be upon the best of God's creation, his family, and all his companions.

And after:

Many scholars have turned their attention to interpreting the Holy Qur'an, in order to deduce its rulings and discover the miracles it contains. You will see that some of them have focused on interpreting the Qur'an based on the transmitted verses, some of them have focused on the rhetorical aspect, and some of them have focused on the linguistic and jurisprudential aspect...etc.

Since the interpretation of Ibn al-Ahnaf al-Yemeni (d. 717 AH) tends towards the linguistic aspect in which the linguistic levels (phonetic, morphological, syntactic and semantic) are multiple, the choice fell on studying one of the most prominent phenomena in it, which falls under the semantic level, which is the phenomenon of authentication, which prompted me to study (the authentication issues in the book *Al-Bustan fi I'rab Mushkil al-Quran* by Ibn al-Ahnaf al-Yemeni (d. 717 AH)). One of the linguistic benefits in which he was interested is the process of authenticating words in order to stand on the semantic meaning of the Quranic verse whose meaning is to be revealed. This led to tracing the course of the word historically. The research adhered as much as possible to the features of scientific research and its elements, and its nature required following the descriptive method - in most of its aspects - as a way for him to present some of these efforts and discuss them. With the help of other methods and calling upon them when needed in order to clarify The pattern of linguistic transformations that occurred in the meaning of words.

I have benefited from some studies and research that dealt with the subject of linguistic rooting, including:

- Linguistic Rooting in the Book of Manal Al-Talib in Explaining 'Twal Al-Ghara'ib by Ibn Al-Athir (d. 606 AH): Khaled Suwailem, Study and Statistics; Al-Azhar University
- The origin of words in the book "Al-Zina" by Abu Hatim Al-Razi (d. 277 AH): Ali Jassim Jatheer Awda, Master's thesis.

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□ The origins of Al-Raghib Al-Isfahani (d. 502 AH) in his interpretation in light of what Ibn Faris (d. 395 AH) mentioned (a comparative study): Dr. Sayyid Abd Rabbuh Muhammad Rajab.

Here I can only mention the difficulties I faced, which were represented by the scarcity of modern sources that focused on the phenomenon of linguistic authentication.

In conclusion, this study is nothing but a serious attempt to understand the importance of authentication in linguistic studies and the scientific value of the book, which appears in the linguistic authentication of words, in which I seek useful knowledge. Whatever is correct is by the grace of God Almighty, and whatever is wrong is from my own mistaken self, and God is the Grantor of success.

Introduction

First: The concept of linguistic rooting in language and terminology and its relationship to the term “derivation”

Second: The author’s life – his nickname, lineage and name / his academic standing – his sheikhs – his students – his works – his death

Chapter One: The author’s approach in his book and the most important sources he relied on

The second section: The most important fundamental issues of Ibn al-Ahnaḥ al-Yemeni

Introduction

The concept of linguistic rooting and its relationship to etymology

First: The concept of linguistic rooting in language and terminology:

Linguistic rooting

The limit of authentication is returned to the word “origin of something,” meaning that you made a second origin for it upon which something else is built. “The origin” is “the lowest part of everything, and its plural is ‘origins. It cannot be broken down into anything other than that, and it is ‘origins.’ It is said ‘origin’ is ‘originated.’”) Ibn Jinni (d. 392 AH) used the original in place of the root, saying:

((Alif, even if it is in most cases a substitute or an extra letter, if it is a substitute for an original, it follows the same course as the original. This was not spoken by the Arabs, but rather it is something that the ancients used in some of their speech, and the origin of something became an origin))

Umayyah al-Hudhali said:

The only concern is that I am afraid of your honor unless you make the thing take root.).

Al-Zajjaj said: Asal is the plural of origin, so according to this, it is the plural of plural. It is also possible that it is one origin, like Tunub.)Ibn Seeda (d. 458 AH) said: “He took the thing with its root and its origin, meaning with all of it, he did not leave anything of it. He took the thing with its root and its origin, meaning with all of it, the first from Ibn al-A’rabi (d. 340 AH). The root of water is an origin, like stagnant if it changes, and the root of a man is all of his money.” .

As it came In Taj Al-Arous: (The origin: the bottom of something. It is said: He sat in it.) The root of the mountain, {and the root of the wall, and the root of the tree was uprooted, then it became more common until it was said: The root of everything is what the existence of that thing is based on, so the father is the root of the son, and the river is the root of the stream, said Al-Fayyumi, and Al-Raghib said: The root of

everything is its base, which if it were thought to be elevated, the rest of it would be elevated by its elevation))(.).

It was narrated on the authority of Abu Musa al-Madani that the word (origin)In the hadith of Utbah ibn Abd, may Allah be pleased with him, (The Prophet, may Allah bless him and grant him peace, forbade the uprooted), meaning in the sacrifice - the uprooted: the one whose horn was broken off. It was narrated in some narrations with an explanation like this. It is said: Allah uprooted the sons of so-and-so: meaning He took away their roots. It was said: It is from the root: meaning destruction, and in its opposite it is said: The tree was uprooted: its roots were established.).

The origin technically:

Al-Jurjani (d. 471 AH) stated in his definitions that the originIt is what others are built upon, and it is: what establishes its ruling by itself and is built upon others.).

Dr. Muhammad Hassan Jabal mentioned in the first chapter of his book, The Science of Etymology, that the term “rooting” is derived from the word “origin” in the saying of the imams, “origin is such and such,” when they used to say it to clarify the previous stage of a partial meaning or the word before them, or to clarify the basic meaning from which the uses of a certain root were derived and to which they return.).

We can go back to the history of linguistic rooting and find that the book Mu’jam Maqayis al-Lughah by Ibn Faris (d. 395 AH) dealt with linguistic roots, as well as the book Al-Sahibi. We find in the chapter on the hamza and the sad and what comes after them in the trilateral that the root)) The hamza, the sad, and the lam are three roots that are far apart from each other. One of them is the foundation of something, the second is the snake, and the third is what is during the day after the evening. As for the first, the root is the origin of something. Al-Kisa’i said about their saying: “It has no root and no separation”: The root is lineage, and the separation is an authentic glory. As for the original, it is the great snake.

Therefore, the concept of the origin, as previously mentioned, is the root and foundation upon which others are built, because the second word after the origin, which is the linguistic, can be said: “The correlation between the two words, then the concept of the linguistic origin is linked to those laws and other linguistic uses governed by this linguistic origin, and those phenomena cannot be changed except through this origin, as it is an important element of the elements of guidance for those phenomena.”).

This is what came in the meaning of the root or origin. As for the linguistic or language, its concept in the language is from “laghwat” meaning I spoke, with the weight (fu’lah). It came in Lisan al-Arab: ((And it is a fu’lah from “laghwat” meaning I spoke, its root is lughwa like karra, qala, and thuba, all of its lams are waws.It was said: Its origin is “lughy” or “lughaw,” and the “ha” is a substitute, and its plural is “lughy,” like “burah” and “burra.”) The plural is languages and language.

Language is the tongue and logic. It is said that this is their language in which they speak, that is, they pronounce it. The language of birds is their sounds.

There is disagreement about the origin of its derivation.It was said:

That she hasIt was taken from the word “al-mayl” (inclination), in their saying: “So-and-so deviated from the truth,” if he deviated from it. The author of Lisan al-Arab mentioned the saying of Ibn al-A’rabi (d. 231 AH): “The language was taken from this, because these people spoke words in which they deviated from the language of these others.”

Or it was taken from the dialect of something, Ibn Faris said:(395 AH): ((He talked nonsense about the matter: if he talked nonsense about it, and it is said that the derivation of the language is from it; that is, its owner talks nonsense about it)))And it was saidIts source is: idle talk, which is throwing away, so speech is thrown away due to the great need for it.

Language technically

Ibn Jinni (d. 392 AH) defined it and said: “They are sounds that each people uses to express their intentions.”

As for Al-Zubaidi (d. 1205 AH), he defined it by saying: ((It is the agreed upon speech between every tribe, and it is an action from the verb laghawt, meaning I spoke))

2- The concept of linguistic rooting and its relationship to linguistic etymology:

The term linguistic etymology is part of linguistic etymology and the etymology of everything whose origin is

It is mentioned in Arabic dictionaries (the hamza, the ta' and the lam) indicating the origin of the thing and its gathering, so everything that has an ancient origin, or was gathered until it has an origin, is mu'aththal, and the athalah of the thing is its origin, and at-ta'thil is rooting. Hence, it is said that it is a glorious legacy.

Etymology: is the science of the origins of words. It is derived from “athal” which means origin. Therefore, it is a term that corresponds to the word “taseel”.

Second: The author's life: his nickname, lineage and name/ his academic standing/ his sheikhs/ his students/ his works/ his death

His nickname, name and lineage:

He is Abu Al-Abbas Ahmed bin Abi Bakr Ibn Omar Ibn Abi Al-Khair Ibn Abi Al-Haitham Al-Jibli ().

His nickname:

Al-Jibli was nicknamed Al-Ahnaf.)Al-Hanaf: the crookedness in the foot, which is when one of the big toes of the foot faces the other, and Al-Ahnaf bin Qais was named after it.

But some sources called him Ibn al-Ahnaf, as al-Jundi said: He was known as Ibn al-Ahnaf because of the Hanafism that his father had.)And the Khazraji said something similar:

As for both Al-Zirkali and Omar Reda Kahlala, they corrupted his title. Al-Zirkali said:

(Ibn Al-Akhnaf) It means: with the voiced kha)Kahlala said: Ahmad Al-Akhnaf: Ahmad bin Abi Bakr bin Omar, known as Al-Akhnaf. Meaning: with the voiced kha' also, and this is what Kahlala said in “Al-Mustadrak ‘ala Mu'jam Al-Mu'allifin”)

His birth:

The sources that translated Al-Jabali agreed that he was born in the year 641 AH, and none of them disagreed with that.)These sources did not mention the place where he was born, but through what was mentioned in the biography of al-Jibli in these sources, it can be said that al-Jibli was born in the city of Jablah, and it is clear that he lived most of his life in this city, and did not leave it except to teach in the schools of the city of Taiz. .

The Chalabi lived during the Rasulid dynasty and their lineage goes back to their grandfather Rasul bin Muhammad bin Harun bin Abi Al-Fath, who is from the descendants of Jablah bin Al-Ayham. After a period and his residence in the lands of the Romans, his father stayed after him for what God willed in the lands of the Romans. Then his father and those who joined them from their people moved to the lands of the Turkmen and settled there with a tribe of the Turkmen tribes. They settled among them and spoke their language and were far from the Arabs, so their news was cut off from many people. Many people thought

that they were from the Turks, but they remained with their lineage. When the people of this house left for Iraq, some of them knew them and some of them did not know them. Muhammad bin Harun was of great stature and great status with the kings. One of the Abbasid caliphs brought him close, brought him close and singled him out, and lifted the veil from him. He used to send him to whomever he wanted from the kings with whatever he wanted of hidden matters and concealed secrets without a letter, trusting in his truthfulness and honesty. He was given the name Rasul, so he was not known except by it among Most of the people, and he stayed for a period in Iraq, then he moved to Egypt and settled there ().

His scientific status:-

Al-Jibli enjoyed a great scholarly status in his country, Jablah, and in the city of Taiz, where he taught in two of its schools. Al-Jundi (d. 297 AH) said about his teacher, Ahmad Ibn Abi Bakr::

He has useful works on interpretation, language and hadith. I came to Jablah in the year 701, and I found him teaching at Al-Sharafiya, so I read some of his works to him, and he granted me permission to read the rest of them. Then he moved to Taiz, and taught at the Dar Al-Jadidah School in the west of Taiz, then he moved from there to the Al-Muayyadiyah School, and taught there for a period, and a group of the people of Taiz benefited from him.)Al-Khazraji (d. 600 AH) said:((He has useful works on interpretation, language, and hadith. He was a knowledgeable, memorizing scholar who transmitted the doctrine. He taught at the Sharifiyah School, then moved to the Mu'ayyadiyah in Taiz, where he taught, and a group benefited from him. Al-Suyuti and Al-Dawudi transmitted Al-Khazraji's words about him. What indicates that status is that he taught at the Mu'ayyadiyah School, which was built by King Al-Mu'ayyad, who ruled Yemen from the year(696 AH) to the year (721 AH))And of course, only those who had a firm footing in knowledge and teaching would teach there. This is all that the sources mentioned about his news and scientific status, and what scholars praised him for. This talk - even if it was little - indicates the status of al-Jabali and his position among the scholars of his time.

His works and death:

- Its effects:

The sources that translated Al-Jabali's works did not mention anything about his works except:Al-Bustan in the parsing of the problems of the Qur'an, which is the book that is the subject of this study.

However, the scholars who translated his biography mentioned that he had useful works in interpretation, language, hadith, and jurisprudence, even though they only mentioned some of them.The orchard)It seems that the hands of time have destroyed the rest of his writings, as is the case with much of the heritage of previous scholars that has not reached us..

- His death:

The sources that translated Al-Jabali unanimously agreed that he died on the tenth of Jumada al-Akhira in the year...)717 AH

Sixth: His sheikhs:

Although Al-Jalabi had a prestigious scientific position, the sources that translated his biography did not mention...: Abu al-Fadl Abbas bin Mansour bin Abbas al-Burayhi The Shafi'i Sakski(d. 683 AH) He wrote "Al-Burhan in Knowing the Beliefs of the People of Religions in the Principles")

Seventh: His students:

The sources that translated Al-Jabali were scarce in mentioning the names of his sheikhs, and they were also scarce in mentioning the names of his students.He only mentioned the names of two of his students:

the firstHis brother, Abu Ishaq Ibrahim bin Abi Bakr bin Omar al-Jabali, was an imam at the Sharafiya School, and he was pious and devout (d. 720 AH).)

Second: Sheikh Judge Abu Abdullah Baha' al-Din Muhammad bin Yusuf bin Ya'qub al-Jundi al-Sakaski al-Kindi, author of the book al-Suluk ()

The first topic

The author's approach in the book "Al-Bustan" in parsing the problems of the Qur'an:

The book Al-Bustan is full of the opinions of scholars on the grammar of the Qur'an. The author's attention to these opinions reached a great extent. He also paid clear attention to the language, which he used in his grammar and explanation of the Qur'anic verses. He also paid attention to citing the speech of the Arabs, especially poetry. His grammatical and linguistic evidence exceeded six hundred verses, in addition to the verses of asceticism and wisdom that he cited.

The author sought to combine the opinions of the Basrans and Kufians in his grammatical choices, but he tended towards the Kufic school in his grammatical choices.)He was also influenced by the language of jurists and theologians, and showed interest in the different narrations of poetry, along with his frequent quotations from scholars.)When he discusses the surah, after al-Jibali mentions what was mentioned about the virtue of reciting the surah, he mentions: "The chapter on what came in it of grammar," which deals with the verses of this surah in terms of grammar and explanation, but in most cases he does not deal with all the verses of the surah, rather he selects some of them, and in this he follows the method of most of the previous grammarians, but at other times he grammars all the verses of the surah, as is the case in most of the surahs of the thirtieth part.

He may mention within the folds of the surah a chapter or more, in which he cites one or more hadiths in the interpretation of a verse or mentioning the reason for revelation, and he may mention some stories in this chapter. Al-Jabali cited about eight hundred hadiths, some of which he cited in the virtues of the surahs as mentioned above, and some of which he cited in the interpretation of a verse, or in the reason for revelation or something like that, and some of which were hadiths that Al-Jabali cited as evidence for a grammatical ruling or a linguistic opinion, and they are few in comparison to the other hadiths. As for the news and stories, most of them are fabricated Israelite narrations.

The second section: Fundamental issues according to Ibn al-Ahnaf al-Yemeni

Ibn al-Ahnaf al-Yemeni relied in his original approach on several issues:

□ The first issue:

Stating the original meaning (the origin of the word is such-and-such, or its origin is such-and-such, or its origin is such-and-such...) either at the beginning of the words or after mentioning the uses of the structure.

As he said in the origin of the composition of (qaddana) from the Almighty's saying :{And among us are the righteous, and among us are less than that. We were of different ways.} [Al-Jinn: 11]

The commentator said:

It is said of everything that is cut from the skin.: Qidda, plural qiddad, and it is said: the people became qiddad: if their conditions became dispersed.)The commentator stated the origin of (qadd) which is cutting.

And from it his saying: In the Almighty's saying :{ so when We decreed death for him, nothing showed them his death except a creature of the earth that gnawed at his staff. But when he fell down, the jinn realized that if they had known the unseen, they would not have remained in the humiliating punishment.} [Saba: 14]

It is a stick in the language of Abyssinia and Hadramaut, and its plural is manase', and its origin is from: I urged the sheep: if you urged them and drove them)

And as he said in the foundation of the construction of (its signs) from the Almighty's saying:

{Do they then await anything but the Hour, that it should come upon them suddenly? But its portents have already come. So how will they be helped when their reminder comes to them?} [Muhammad: 18]

The commentator said: "The singular of 'ashrat' is 'sharat', and the root of 'ashrat' is 'ilam'." It is said: He made a condition for the matter: if he made himself a sign for it, and thus the people of the condition were named because they wear clothing that is a sign for them, and from this it was said: the condition in selling and other things; because it is a sign from the two parties to the transaction. And it is said: So-and-so made a condition for himself in such-and-such work; meaning: he informed it and made it his. Aws bin Hajar said, describing a man who hung down by a rope from the top of a mountain to a date palm in order to cut it and make a bow from it ()

The commentator mentioned that the origin of the indication is the notification and he used the word (origin) to indicate that.

□ The second issue: The commentator's reliance on mentioning one origin for the composition:

In most cases, the commentator mentions one origin for the structure, while we find that Ibn Faris may mention more than one origin for one structure, including what he mentioned in the Almighty's saying :{And leave the sea at rest. Indeed, they are a drowned army.} [Ad-Dukhan: 24]

The commentator said: "It means: still if you and your companions crossed it, meaning Moses, peace be upon him. This is because when he and his companions crossed the sea, he wanted to strike the sea with his staff so that it would close, and he feared that Pharaoh and his soldiers would follow him, so it was said to him: [Smoke:24] Meaning: in the condition and form that he was in {Indeed, they are a drowned army.} [Ad-Dukhan: 24] Meaning Pharaoh and his people, so God Almighty drowned them in the Sea of Qulzum, which is the Sea of Ayla. It was said that its meaning is: Walk slowly, meaning: in your manner.

He mentioned that the origin of the word "rahw" in Arabic speech is stillness. It is said: "raha yarhu rahwan" and he is "rahin." And everything that is still and does not move is called "rahin."

We notice from the above that the commentator employed one root for the construction of (rahwan), which is stillness, while we found that Ibn Faris mentioned two roots for the construction of (rahw), the first being tranquility and stillness, and the second being a low place.)This can be explained by the fact that the commentator took the meaning that suits the interpretation within its general Qur'anic context on the one hand and on the other hand in order to be brief.

Among the structures that the commentator based on a single origin is the structure of (lightning) from the Almighty's saying:

God almighty said: {Then when the sight is dazzled} [Al-Qiyamah: 7]

The commentator said: "It means: his eyesight was fixed upon death. Nafi', Abu Ja'far, Ibn Abi Ishaq, and Nasr ibn Asim read: 'baraq' with the opening of the ra', meaning: it flashed. Abu Amr, Asim, Shaibah, Ibn Amir, Ibn Kathir, Hamzah, and Al-Kisa'i read it with the breaking of the ra', meaning: he was perplexed and terrified by the matter of death and the matter of the Resurrection. The root of barq is astonishment. It is said: a man flashed, flashing lightning.").

Quoting the poet:

If Luqman the Wise had been exposed to clear water, it would have almost sparkled.().

The other said Take care of yourself, do not be stubborn, treat wounds, and do not be ungrateful.

Quoting the author of Ain al-Ma'ani: Do not be alarmed by the wounds you have. The kasra is better. Whoever reads it with the fatha, it means: He split his eyes and opened them.). And Abu Ubaidah recited:

When Ibn Umair came to me seeking help, I gave him a white camel, and he was very handsome.

Any He opened his eyes. The opening in (barqa) is a language, and it is possible that it is from the lightning, as al-Tha'labi said.

The commentator pointed out that it may Readers differed in reading I am. ٢ ٢ ٢ (Resurrection: 7)

And Abu Jaafar Al-Qari', Nafi' and Ibn Abi Ishaq read it. If it flashes (with the opening of the ra', meaning a person, and the opening is at death; Shaiba, Abu Amr, and most of the readers of Kufa read it) it flashes (with the breaking of the ra', meaning: frightened and split)).

The commentator made the origin of the construction of (Baraq) to be (Al-Dahash) and explained the uses of the word. He mentioned that there are two languages in the construction (Kasr and Fatha) and each has its meaning. Ibn Faris said that there are two origins in the word. He said in that regard: ((The Ba, Ra, and Qaf are two origins from which branches branch out: One of them is the shine of something; and the other is the meeting of blackness and whiteness in something. And what comes after that is all metaphorical and based on these two origins.))

It seems that Ibn Faris relied on what Al-Khalil mentioned regarding the uses of the construction (lightning), as he stated that "lightning" is: Lightning is a foreign word in Arabic, and its plural is Birqan. Lightning is the source of Abraq from ropes, which is a rope that is twisted with black strength and white strength. Among the mountains: what has white threads and black threads. Barqa' of the land: paths of a spot in which there are black stones mixed with white sand, and every piece on its side is Barqa, and if it expands, it is Abraq, and Abarq is its plural, and its plural is Buraq. Al-Abariq: hills mixed with pebbles and sand.)This statement by Al-Khalil refers us to the uses of the second root that Ibn Faris brought (and the other is the meeting of black and white in something)

Among the uses that scholars have also mentioned is their saying: "He flashed with the sword and with something, and the woman flashed with her face and her eye, and the lightning..." One of the lightnings of the clouds, which is what shines in the clouds, and lightning flashed, frightening and astonishing, so he could not see, and sight is the lightning of something in which two colors of black and white come together, so it is lightning and it is lightning, and he sent a telegram (new) and threatened and made a warning.

From the above, we noticed the confusion in determining the origin, and it appears to us that the frequent use of the structure led to the expansion of the circle of meaning. The commentator determined one origin for the structure, which is (amazement), unlike Ibn Faris, who made (lightning) have two origins.

The third issue: Giving precedence to the legal origin over the linguistic origin:

If the word has both a linguistic meaning and a legal meaning, the legal meaning is given priority, because the legal is an extraneous term to the language, and because the intention is to explain the legal ruling, so it is more appropriate to apply it to that, unless there is evidence that supports the linguistic truth over the legal meaning.).

God Almighty said: {And establish prayer and give zakah and bow with those who bow.} [Al-Baqarah: 43] In the language, prayer means: supplication. In Islamic law, it means: the well-known pillar. The command to pray is understood in the Islamic law's meaning. Because the absolute prayer in the language of Islamic law is: the prescribed prayer that is commanded.

God Almighty says: {Then let them complete their untidiness and fulfill their vows and perform Tawaf around the Ancient House.} [Al-Hajj: 29]

The commentator said: “The spittingAll the rituals of Hajj include: shaving, cleaning, trimming the moustache, plucking the armpit hair, shaving the pubic hair, cutting the nails, wearing clothes, and the like. The root of the word “tafat” in the language is “dirt.” You say to a man when you find him disgusting: “How dirty you are!” meaning: “How filthy and disgusting you are.”),

The commentator listed the number of uses of the construction (taft) in the Hajj rituals, including shaving, cleaning, trimming the moustache, plucking the armpit hair, and cutting the nails... Then he proceeded to mention the origin of the construction, which is: dirt.

We notice that many scholars have made the origin of the composition of (taft) to be dirt and filth.)

As for the second group of scholars, they denied that (taft) has an origin in Arabic and said that it is...

A word that occurred in the Qur'an and the interpreters hesitated about its meaning. Al-Zajaj says: “Al-Taft came in the interpretation, and the linguists do not know except from the interpretation. They said that Al-Taft is taking from the mustache, trimming the nails, plucking the armpit hair, shaving the pubic hair, and taking from the hair, as if it is leaving the state of ihram for the state of ihram.”)) ()

As for Al-Farra', he said: “The slaughter of sacrificial animals and other animals, such as cows and sheep, shaving the head, trimming the nails, and the like.”)

Al-Nahhas quoted Ibn Abbas as saying: “Troubling the throat, shortening the hair, throwing stones, slaughtering, taking from the mustache and beard, plucking the armpit hair, and cutting the nails. This is how it is according to all the people of interpretation, meaning leaving the state of ihram to the state of ihram. People of language do not know it except from interpretation.”)We tend to the first opinion that the construction has been mentioned in the speech of the Arabs in addition to the occurrence of this word in the noble hadith. On the authority of our master Abu Ayoub Al-Azdi, may God Almighty be pleased with him, he said: ((A man came to the Prophet, may God bless him and grant him peace, and asked him about the news of the sky, so the Messenger of God, may God bless him and grant him peace, said: One of you asks about the news of the sky while he leaves his nails like the nails of birds, in which major ritual impurity and impurity are combined)) ().

This evidence proves the validity of what we have gone to in favor of the statement that the structure of (taft) is original in the language, and when it was interpreted as the rituals of Hajj, they meant its legal reality, which is the actions that, by performing them, remove dirt and filth. And God knows best.

And also from it what the commentator mentioned in the origin of the construction (Kharaj)

God Almighty said: قُمْ لَهُ كَذْ كَذْ كَذْ كَذْ To [Al-Mu'minun: 72] The commentator said: ((That is: a reward and a reward for what you brought them of faith and the Qur'an. كَذْ كَذْ [That is: what God gives you of reward and recompense, and His provision is better for you] and He is the best of providers [the best of those who give, Ibn Amir read:]Kharjan Fakharaj Rabbika[without an alif in both of them, and Hamza and Al-Kisa'i read]Kharjan[with an alif in both of them, and the rest read]Kharjan[without an alif Fakharaj with an alif)) ().

The commentator considered that the origin of the tax and the taxYield, tax and tribute, such as the tax on a slave and land.), and he quoted the saying of Al-Nadr bin Shumayl)) : I asked Abu Amr bin Al-Ala about the difference between Kharaj and Kharj, and he said: Kharaj is what is due from you and obligatory upon you to pay, and Kharj is what you give as a donation without being obligated.)And he mentioned the saying of Al-Abuwardi:)) Al-Kharj: on the heads, and Al-Kharaj: on the lands)) ().

The commentator made the origin of the word “kharaj” to be the yield, tax, and tribute. When Ibn Faris made the origin of the word “kharaj” (to go out), he mentioned that it includes two origins. He made the central meaning of “kharaj” to be the penetration of something, and the second refers to the difference between two colors. Ibn Faris said: “(kharaj) is composed of the letters kha’, ra’, and jim, and they are two origins that can be combined, but we chose the clear path. The first means the penetration of something, and the second refers to the difference between two colors.”

The letters kha, ra and jim are two roots, and it may be possible to combine them, except that we took the clear path. The first: penetration of something. The second: the difference of two colors. As for the first, we say he went out, he goes out, exiting. And the tax is with the body. And the tax and the tax: the tax;... As for the other origin: the tax is two colors between black and white)) ()

We notice in this place that the commentator has made the tax from the first origin that Ibn Faris referred to, and it appears that Ibn Faris intended to differentiate between the two origins for the sake of clarification, and this indicates that the scholars have mixed up their understanding of the two origins and they did not mention this detail.

The author of Al-Ain says: ((The tax and the income tax: A game for Arab youth. And the exit: is the exit of the writer, the driver and the like, he exits and he exits and he is a graduate. The external: horses that do not have a vein of quality so they emerge as pioneers. The external: is the one who did not have honor among his fathers so he exits and is honorable by himself. The clouds expel the clouds. Just as the night expels darkness. And the akhraj: the meowing. And the akhraj: the color of its blackness is more than its whiteness, like the color of ash. And the akhraj of goats, ostriches and mountains is what is of this description. And a continent that is kharja’: of two colors. (((.))

We notice in Al-Khalil’s previous statement an overlap between the meaning of penetrating something, such as the exit of the writer and the driver, and the meaning of the difference in color, such as his saying: (And a continent that is empty)(Bi-coloured) But in fact the two concepts can be combined and traced back to the meaning of penetrating something. Some of them said: ((The appearance of the earth: that its plants are in one place and not another, so you see the whiteness of the earth in the greenness of the plants)) ()As if the white color is penetrating it.

Among the uses mentioned by scholars is their saying:

Abscess and tax: One; for the Sultan, and its plural is akhrijah and khirjan, and from it the noble prophetic hadith ((The kharaj is guaranteed))).

And the abscess)) : A tumor or ulcer that comes out of a person. Al-Mukharija, Al-Kharij, and Al-Kharaj: a game for young Bedouins. Al-Kharuj: the opposite of Al-Dukhul. And they extracted him from prison: meaning they brought him out. Al-Kharij: the one who is expelled by someone else in literature or something else))(.)

It is said: “The boy wrote his slate and left out parts that he did not write. If a book is written and parts that were not written are left out, then it is an ‘outline.’ So-and-so wrote his work in different ways.”).

And from the metaphor: ((The shepherdess brought out the pasture, and the shepherdess bringing out the pasture: is that she eats some and leaves some)))

And from the metaphor is the Almighty’s saying: I am أَنَا When ثُمَّ تَرْتَرُ [Al-Baqarah: 72]

We note from the above that the central meaning is penetration from space or time by gathering: Like a tumor in the body and clouds from the depths of the horizon. .. And the exit of camels: the advanced embrace that penetrates among a group of camels.

And the exit-With the fat-ha and like a cloud: the tribute is taken (extracted) from people's money. The land was extracted: it was prepared by agriculture or planting to produce grain and fruit.

This is what the commentator went to, that the composition of the tax is the yield and the tribute, and thus the implementation of the thing is achieved by exiting from it. Rather, he presented the legal origin over the linguistic one, relying on the Qur'anic context to clarify a legal ruling, and God knows best.

The fourth issue: The return of the origins in many places to their sensory origins, in an indication by the commentator to their precedence over their rational and moral meanings.

God Almighty said: {And those who disbelieve - wretched is theirs, and He renders worthless their deeds.} [Muhammad: 8]

The commentator said: ((i.e.: Away with them, and it was said: a setback for them, and it was said: disgrace and affliction, and it was said: hatred, and it was said: a stumble and a fall, and it was said: disappointment, and it was said: hated and bad, and it is said: the one who falls on his face, and the setback: is to fall on his head. The origin of the word "unlucky" is among people and animals. It is said about the one who stumbles: unlucky: if they do not want him to get up, and they say: May God make him miserable, so he is miserable and miserable.))

Then he mentioned the saying of Tha'lab: "And misery is destruction." And its opposite is la'an: if they wanted him to stand up, and la'an means "you are safe.")Citing the poetry of Al-A'sha, who said:

With a dirty, filthy body when it stumbles And misery is closer to it than I say: La'a ()

It is said to someone who is cursed with evil and destruction::To stumble and collapse: to fall and collapse)

The commentator explained that the origin of (unhappiness) among people and animals is (to fall on his face) indicating stumbling, which is the opposite of the meaning of (backsliding). Then he explained the linguistic uses that branch off from this origin: it may come with the meaning of a backsliding for them, or disgrace and calamity, or to indicate hatred, or stumbling and falling.

The commentator did not go beyond the circle of scholars who spoke about the origin of the word (Ta's) and its uses. We find that Al-Khalil (d. 180 AH) expressed that meaning when he indicated that ((Wretchedness) is not recovering from one's fall or stumbling and falling into the abyss. The man is wretched, miserable, and so he is wretched. God made him wretched, so he is wretched if God sent that down upon him.)And may God make him miserable, meaning He made him stumble and make him stumble. The man is miserable and wretched, and a miserable man if he is withdrawn, slack-jawed, and also enjoying himself.).

We conclude from the above that the central meaning of (miserable) is: Destruction, originally, is the falling of a person or a camel, collapsing on its face: like that state. Then it was expressed as a spiritual fall, collapsing, meaning in an extremely bad state, as in the verse () The commentator relied on returning the origin to the sensory meaning (stumbling and prostration) in animals and humans.

And from it also in the origin of the structure (faqirah)

God Almighty said: {She thinks that something bad will happen to her} [Al-Qiyamah: 25]

The commentator said: ((Meaning: A disaster. Al-Faqira is a great disaster and a serious matter. Its origin is from al-Fiqr and al-Faqara, and they are one thing. It was called a vertebra because it breaks the vertebrae of the back. So whoever says: Faqara, its plural is Faqar, and whoever says: Fiqr, its plural is Fiqr. So it is as if Faqira is a disaster that cuts the vertebrae of the back, which is the bead of the back. Its singular is Faqara. You say: Faqartu ar-Rajul if you break his vertebrae, just as you say: Ra'astuhu if you hit his head.)).

The commentator mentioned that the word “faqra” in this context means a great calamity and a serious matter, and he explained that its origin is from the vertebrae of the back (which is the bead of the back). Returning to the statements of the scholars, we notice that the commentator did not explicitly establish the central meaning of the word’s significance, but rather went in the direction of the uses that can be employed to indicate the meaning, even though he mentioned “the bead of the back,” which is the space created between one vertebra and another, as he did not specify the origin with a specific example, as Ibn Faris did in his saying: “The letters fa, qaf, and ra are a correct origin that indicates a gap in something, from an organ or other than that.”).

The central meaning is (the opening of something) and among its uses that scholars have mentioned and support this origin is the saying of Al-Khalil: ((The vertebrae are arranged one after the other from the tailbone to the crown of the head, and the vertebrae: Need, and so-and-so became poor and God made him poor, and he is the poor, and poverty is a bad language. And God enriched his poverty, meaning the aspects of his poverty.).

As for Al-Jawhari, he listed many uses of the word, most of which go back to the origin of the opening in something. He says, “The best verse in the poem is called a paragraph, in comparison to the vertebra of the back.” A poor man: complains of his back pain. The word faqira is a disaster. It is said: the faqira broke his back, meaning it broke the back of his back. I broke the camel’s nose, if you cut it with an iron rod and then put a string on the cut, to tame it and train it. From this comes their saying: the faqira has worked on him. A poor man in terms of money. Ibn al-Sikkit said (244 AH): The poor man is the one who has a means of livelihood.).

Among the uses mentioned by Al-Zubaidi is his saying: “The poor person...”: The well in which the seedling is planted, then the camels’ dung is pressed down around it with clay and dung, plural fuqar, with two dhammahs. And he made it poor: if he dug a hole for it to be planted)) ()

Al-Raghib Al-Isfahani said: ((It is said: He became poor, so he is poor and needy. It is hardly said: faqara, even if analogy requires it. The origin of faqir is: the one with broken vertebrae. It is said: faqaratuhu faqira, meaning a disaster breaks the vertebrae. And the game afqaraka you faramahu, meaning: you were able to catch its vertebrae. And it was said: it is from fuqra, meaning: the hole, and from it every hole in which water collects is called faqir. And faqaratu for the seedling: I dug a hole for it and planted it in it.) .

The central meaning indicates a penetrating void in the depths that continues to extend or perpetuate. Like the vertebrae of the back, which are bones but a canal penetrates them from beginning to end, and like those wells that penetrate one another, and the canal that is in the interior of the earth, and like the opening of the head in the shirt through which the head penetrates so that the body can penetrate the rest of the shirt, and like the hole of a bead, and they are both permanent...)

We note from the above that the commentator inferred the origin through the multiple uses of the word (poverty) and attributed the meaning of the great calamity and the severe matter in the Qur’anic verse to the breaking of the vertebra of the back, which is one of its uses, relying on the fact that the sensory origin of the derivatives is the origin and it is the first and from it all other uses branch out.

Conclusion

Praise be to God who helped me complete my thesis and I reached the following results:

Ibn al-Ahnaf al-Yemeni was very interested in establishing the meanings of the words he included in his book, as he would state the origin of the meaning (the origin of the word is such-and-such, or its origin is such-and-such, or its origin is such-and-such), either at the beginning of the words or after mentioning the uses of the structure.

If the legal meaning and the linguistic meaning come together, the commentator gives precedence to the legal meaning because of its strength in the ruling and because it is an innovation in the language, as in his foundation of the construction (suppressed / wicked).

The commentator did not take into account, when using the linguistic expressions in the structures whose original meaning he mentioned, the attention to what came from them in the true sense, or the others that came for metaphorical meanings. I have indicated in some places and in conclusion, after I have made an effort to present the most important results that I have reached, I have reached the last points of this research, which I hope will be a guide for every researcher who wishes to learn more about this topic, which I hope God Almighty will benefit those interested in this science with. Praise be to God, Lord of the Worlds...

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