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Revista de Antropología, Ciencias de la Comunicación y de la Información, Filosofía,
Lingüística y Semiótica, Problemas del Desarrollo, la Ciencia y la Tecnología

Año 35, Abril 2019 N°

88

Revista de Ciencias Humanas y Sociales

ISSN 1012.1587/ ISSNe: 2477-9385

Depósito Legal pp 198402ZU45



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Linguistic Recalls Of Ibn-Al Farus In His Book The Ahkam Al Quran Of On Ibn Attieya In His Book Al Moharer Al Wajez

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Abstract

The present research aims to identify the biography of the two Imams Ibn al-Fars (d. 599 AH), Ibn 'Atiyah (d. 542 AH) (may Allah have mercy on them). And comparing the evidence of both Imams with the evidence of jurists in other schools of jurisprudence for the purpose of reaching the most correct words after presentation and discussion, including the recognition of the approach of the son of the Persians in the remediation, and highlight a great image of the keen interpreters to correct understanding of the words of God. That difference in the installation of the rules and assets of the science of interpretation.

Keywords: Astdrakat, linguistic, the book of the provisions of the Koran, the book brief editor.

Recuerdos Lingüísticos De Ibn-Al Farus En Su Libro El Ahkam Al Quran De Ibn Attieya En Su Libro Al Moharer Al Wajez

La presente investigación tiene como objetivo identificar la biografía de los dos imanes Ibn al-Fars (muerto en 599 AH), Ibn ‘Atiyah (muerto en 542 AH) (que Allah tenga piedad de ellos). Y comparando la evidencia de ambos imanes con la evidencia de juristas en otras escuelas de jurisprudencia con el propósito de llegar a las palabras más correctas después de la presentación y discusión, incluido el reconocimiento del enfoque del hijo de los persas en la remediación, y resaltar un gran imagen de los intérpretes entusiastas para corregir la comprensión de las palabras de Dios. Esa diferencia en la instalación de las reglas y activos de la ciencia de la interpretación.

Palabras clave: Astdrakat, lingüística, el libro de las disposiciones del Corán, el editor breve del libro.

Introduction:

Mind is the cornerstone of human knowledge, and this was a reason to make it the axes of debate and debate to determine the Islamic concepts, Vd tip definitions, sayings, and different concepts among interpreters each according to his reflection and understanding, the mind is a means to understand the law and reasoning through it on the path of good and happiness as in the Almighty: So you have reason) (Baqarah / 73), and thus won the honor honor in Shara, it is the mandate of the mandate and the basis of the validity of worship and the condition of access to science and the satisfaction of God (Azogel). Of the book wa For the blessed year of the Prophet's preoccupation with many Muslim scholars and their scholars, including the son of the Granite Persians, as well as the judge Ibn Attia Vsoh him blessed efforts have borne fruit, and we continue to pick from their fertile planting to this day two books for books of interpretation, and since every human work had some lapses and forgetfulness, and sometimes mistakes However, the commentators on each other, including Imam Ibn Al-Faras, but the Imam Ibn Attia in some linguistic positions, which I will show in this research, God willing, has included three topics devoted the first section to identify perception in language and legal terminology as well as its origins and evolution The second section Faihtoa a brief transla-

tion Balamamin son Persians and the son of the gift, and the third section devoted to the exposure of impairment and discussed.

The problem of research: The Astdrakat shown by the son of the Persians was characterized by research in important issues, although he was transferred from the interpretation of Ibn Atiya brief editor supported him in many of them, but Astdrk him in some, there is no doubt that the clarification of these Astdarkat scientific value.

Objective of the research: to collect Astdrakat son of the Persians in his book the provisions of the Koran to Ibn Atiyah in his book brief editor and discussed to reach the most correct words.

The importance of the research: This topic concerns an important book of interpretation, where it is a role model in this art, especially in the country of Andalusia, and there is no doubt that the study is of benefit to the student and the Islamic library. To the Islamic library something useful and useful, God willing. To clarify these Astdarkat and discuss them by inferring the various books of interpretation has scientific value.

Limits of research: The current research is determined by the book of the provisions of the Koran of the son of the Persians, and the book of the brief editor of Ibn Attiyah.

Previous studies: After the research and the question of the people of competence, I did not stand on the thesis or scientific thesis dealt with this subject independently have been seen on the letters and theses dealt with the provisions of the Koran from different bodies, namely:

-Mohammed Abdel-Moneim Ibn al-Faras and his book the provisions of the Koran, to the researcher Moulay Hassan al-Haban, a letter submitted for the degree of postgraduate diploma, University of Mohammed V, Rabat,, 1409 e,

This letter has been divided into two parts: The researcher talked in the first chapter about the age of Ibn al-Faras, his practical and scientific life, and in the second chapter he talked about the value of the book. May support the validity of this book is important in the interpretation and study Astdrakat author.

- Principles of jurisprudence when the son of the Persians and the method of his work in the interpretation of the provisions of the Koran, the researcher Mohammed Abdul Wahab Abyat, a thesis for a doctorate degree, in 1418 AH, and this thesis included two sections: The researcher talked in the first section on the origins of jurisprudence when the son of the Persians and then spoke In the second section on the approach of the son of the Persians in the work of fundamentalist article, and by reviewing the

content of this letter to find a convergence of the current research material and this shows the new research in the hands.

- Ibn Al-Faras methodology in his interpretations in the interpretation of the book through the provisions of the Koran, to the researcher Bandari bint Abdul Rahman Al-Huwaimel, a letter submitted to obtain a master's degree, Imam Muhammad bin Saud Islamic University, in 1431 AH, and this letter included six chapters in which I talked about the life of Ibn Al-Faras and value In this weighting, the researcher briefly touched on the Astrakat son of the Persians and derived from them in the interpretation, and thus the researcher did not devote a study of Astrakatah on the preceding discussion and analysis.

The first topic: Definition of perception

W1 / linguistic and idiomatic definition:

Recognition defines the language of its response to its origin (gendarmerie), and gendarmerie: the right of liability, and gendarme follow the thing on each other (Al-Ain, 5/328). P (D), (R), and (Kef) one asset, which is the rights of something thing.

In the median lexicon (3/281) it was known as: remediation to correct his mistake, or complete his shortage, or removed the confusion.

As for the idiomatic definition: cognition is defined as the surrounding of the whole thing (definitions, 1/14).

He paid a delusion similar to the exception, and from him as saying: to him a hundred dirhams only a dinar is a reminder to say the first to one hundred dirhams by saying only a dinar (Colleges, 1/115).

The second requirement: the emergence of remediation.

The emergence of Alastdarkat with the emergence of the first interpretation and its emergence, as it is considered a way in the statement of meanings and clarification, but the method of perception in the interpretation of the best methods of response and correction, after the statement and clarification, has taken this method momentarily since the blessed Prophet and then became a method followed in the interpretations of the companions and their followers And followers of their followers (may Allah be pleased with them) and after the imams of the interpreters following the example of the Prophet in this and taking the benefits of this road and its great returns in interpretation.

It is Astrakat the Prophet (peace be upon him) on his companions (may Allah be pleased with them): -

Tell us Abu Bakr ibn Abi Shaybah, Abdullah bin Idris, told us about the immune from the popular, from Uday bin Hatem (may Allah be pleased

with him) said when I came down (until you find the white thread of the black thread) Baqarah / 178 Uday ibn Hatem said to him: O Messenger of Allah Under the pillow I make two minds: Akalaabid and a black mind know the night of the day, and the Messenger of Allah (peace be upon him) said, “Your pillow to the broad nape is the darkness of the night and the whiteness of the day” (Saheeh Muslim, 1090), in his saying (peace be upon him and God “It is the darkness of the night and the whiteness of the day,” he said.

She said that Aisha (may Allah be pleased with her) said that ‘Aisha (may Allaah be pleased with her) reported that’ Abdullah ibn ‘Umar says (that the deceased should torture the crying of the neighborhood). But he did not lie but forgot or sinned, but the Messenger of Allah (peace be upon him) passed on a Jewish woman who cried on her and said, “They are crying for her and she is tortured in her grave” (Saheeh al-Bukhari, 5010).

The second topic: Definition of the Imamin

The first demand / definition of Imam Ibn Persians:

He is Abdel Moneim bin Mohammed bin Abdul Rahim bin Faraj bin Khalaf bin Said bin Hisham al-Ansari al-Khazraji al-Ghurnati (al-Tikmala, 3/127).

It is also known as Abu Muhammad, as well as Yakni Abu Abdullah (Layers of Mufassirin, 2/133).

Mentioned by Abu Abdullah Ibn Wells in the sequel he said (it was achieved by science on the Tvartha and take in all the art of them, and progress in the maintenance of jurisprudence, with participation in the science of modern, and get down to science, I heard Abu Rabi bin Salem says: I heard Abu Bakr Ibn Grandpa and not to mention It says more than once (what I know Andalusia memorized the doctrine of Malik bin Abdul Moneim son of the Persians after Abu Abdullah bin Zarkoun)

He grew up in an ancient house in science and integrity and his father and grandfather novel and knowledgeable, he told Ibn al-Sarifi (he is from the house of knowledge and majesty in Granada), his father was a scientist preserved Koran and jurisprudence involved in talk and assets, with eye-sight in the fatwa and its faces, and control of the novels and collection,

1 - Ahmed Mustafa Omar, *Specialized Media Study and Application, Journal of Media Research, No. 19* Benghazi, 2000, p. 112.

2- Mohamed Munir Mahjoub, *The Media Encyclopedia, Vol. I, Cairo, Dar Al Fajr for Distribution and Publishing, 2003, p. 340.*

3- Adib Khadour, *Specialized Media, 2, Syria, Damascus, Media Library Series, 2005, p. 7 and beyond.*

and be aware of the areas of disagreement Sevilla died in 567 and was taken to Granada and buried there.

The son of the Persians many elders took knowledge of them, the first of which was his grandfather Abu al-Qasim and his father Abu Abdullah heard them and read some of whom he met and verbally and heard from him and authorized him without meeting, and some of them to meet without reading (briefing in the news of Granada, 3/416), but his disciples understand Considered a group because it enabled him to master the science of many elders and intelligence and his pupils and his son, Minister Abdul Rahman in the field of reporting Vdqh students of science and gathered around him intending to benefit and benefit from his knowledge, and something Abu Abdullah al-Nuja'i and Abu al-Rabi ibn bin Salem, said Ibn al-well (a book In the provisions of the Koran Jalil interest of the best in what I saw him and Rowe Some lost his companions)

The book has printed the provisions of the Koran in three volumes Part I: the investigation of Dr. Taha Bou Sareeh from Al-Fatihah to the end of Surat Al-Baqarah, while the second part was the investigation of Dr. Manjih Bint Al-Hadi Al-Suaihi from Al-Omran to Surat Al-Maida, and the third part to investigate Dr. Salahuddin Bu Afif Surat Al - Anaam to the end of the Koran.

The second requirement: the definition of Imam Ibn Attia

Abdul Haq bin Ghalib bin Abdul Rahman bin Ghalib bin Abdul Rauf bin Tammam bin Abdullah bin Tammam bin Attia bin Khalid bin Attia bin Khalid bin Khafaf bin Aslam bin Makram al-Muharbi, his grandfather Attia descended in the village of the chain of the corner of Granada (doctrine doctrine, 57).

From the issuance of the men of Andalusia to the jurisprudence and talk and interpretation and literature and his home in ancient science and grace and generosity and nobility, Vovqih Hafez updated famous writer Grammar poet eloquent writer extremely in the kind of mind and good understanding and behavior

His nickname: - I am the father of Muhammad, one of the judges in the Andalusian country

Born in Granada in the year 481 AH - 1088 AD

His father and grandparents are famous for their knowledge and virtue, and they are described as the dignitaries of his father Granada Fakih and updated, Sheikh of science, and bearer of his banner, and kept the hadeeth of the Prophet peace be upon him and the planet of the sky, God explained to save his chest, and his age table, with being in every flag abundant,

share With the sergeant and sergeant, he traveled to the Orient to perform the duty, dressed in a cold of a young age, furry and tied.

This original upbringing in the House of Science and Religion succeeded in Ibn Atiyya this spirit aspiring to science and knowledge, and was the most important reasons for his genius and superiority, Abu Mohammed began to seek knowledge at the hands of scholars of Granada, including his father and continued this care until the time of Abu Mohammed (brief editor) It was the jurist Abu Bakr Ghalib bin Abdul Rahman may have awakened his son Abu Mohammed Abdul Haq twice in the night says to him: Qom, my son write such and such in such a position of your interpretation. The third topic: Astdarkat in the Arabic language arts

The first demand / remedy on the express

Allah the Almighty says: "Following a favor and performing a favor to him with charity"

Ibn Attiyah (brief editor, 245) said in his interpretation of this blessed verse Followers: lifted the news of the beginning of his discretion (duty and judgment follow) and this way of duties come raised and cited for his interpretation of this saying by saying: "Grab a known or demobilized with charity" Al-Baqarah / 229 and he said that the delegate is the one who is affiliated with Muhammad. 4.

Ibn al-Farus replied to correct his mistake by saying (this is mentioned by Abu Muhammad Mentzah not required by the Arab) (provisions of the Koran, 1/172)

Referring to the views of the interpreters in this blessed verse, including al-Tabari, where he said: "If he said to us:" How was it said (follow a favor and perform to him with charity) and did not say (follow the favor and perform to him with charity) as he said (if you meet those who disbelieve and strike necks), it was said. If the download came to the monument was permissible in Arabic is true on the face of it as it is said: beaten beaten, and if received so and so venerated and glorified, but it came lifted and he disclosed in the words of Arabic from his monument.

It is noticeable that Tabari in his interpretation of this blessed verse did not account for the lifting of duty and monument delegate, but accounted for the statement of eloquence of the Koran.

And followers in the statement in the expression of the Koran: Beginner back and news deleted and appreciation (he should follow) and the sentence in place to confirm the answer of the condition and tell the novice of doing the condition and his answer (charity) also related to performance, so (follow the known) appreciation (he should follow)

That is, the owner of the blood to follow the favor in claiming blood, and the killer to perform him with charity any of non-procrastination and delay for time

If it is not in the Koran to Jazz (follow the known) on the meaning of the followers and follow the performance, but the lifting of all readers, which is the finest in Arabic, and the rule of anomalies other than lifting is based on the loss of recurring bond violating the Ottoman fee

It is the unanimous lifting of readers and not being a duty, which is the finest in Arabic.

In raising «followers» three aspects, one of which: that the news of a novice omitted, estimated by Ibn Attiya: the rule or duty to follow, and estimated by Zamakhshari: It is to follow and I do not know what is the difference between the monument and the lift, but what they said that the statement is confirmed, The son of Atiyah this, as they said in saying: (They said peace said peace)} Dhiarat / 25.

The second: to rise by the verdict, and estimated by Zamakhshari: Let it be followed is weak as it was often atrophied only after the conditional evidence even if evidence.

Third: To be a novice deleted the news, some of them estimated ahead of him, ie: he should follow, and some of those who are behind him, ie: follow the known.

The fur in its interpretation (the meanings of the Koran, 109) Vajazalfaa and monument. But then clarified and said, but was the lifting in the face of speech because it is general who did and is intended by those who did not. As if he said: It is on this, lifted. The action is focused if something when the thing falls not as durable as saying to the man: If you take in your work very very walk and walk.

Erected because you did not take the public Vsar as the duty of the one who came and did and like him (and whoever killed you deliberately and as a part of the general), as he killed all of the blessings) Table / 95 and like (Massamah). As if he said: Who did this he should do this. As for the martyrdom of Ibn Atiyah by saying: (hit necks) he urged them to kill if they met the enemy and the induction was not the thing that must be done before him, therefore, erected. After contemplating the statements of the exegesis and the scholars of the fundamentals of jurisprudence, the researcher finds that the closest and most obvious one is the campaign of the son of the Persians against Ibn Attiyah in this part of what proved in the eloquence of the Koran. It must be set up but followed by a raised (to benefit the meaning of stability and the investigation in the nominal sentence)

The perception of the son of the Persians is correct and in place.
The Almighty said: (and you have been separated from what is forbidden
to you except what you had to)

Ibn Attiyah said in his interpretation of the Almighty saying (except what
is forced) of this verse blessed:

He wants it from all Muharram Kalmita and others, and is in the position of
the monument of the exception and the exception interrupted (brief editor,
2/335).

As for the son of the Persians, when interpreting this blessed verse, the
opinion of Ibn 'Atiyah is mentioned above. Correction type: Error cor-
rection.

Recognition formula: which I have.

Discussion of remediation:

There are many meanings about the evidence of the exception, chapter and
chapter, we must refer to what was decided by grammarians and interpre-
ters.

The origin of the exception is to exclude something from a sentence that
included it in the first thing that was uttered, which is to say: People came
out only Zaidi was Zedvi among the people and then taken out of them,
and therefore named an exception because he was once mentioned in the
sentence and once in detail. Therefore, some grammarians said: The ex-
ception came out of what entered it, and this is taken from (Alnna) and
(Alnna) is dissuaded twice.

The exception is the following: three types: connected, disconnected and
discharged (Pulp, 98).

Caller: Is not the sex of the exception to: workers left only an increase.

Discontinued: Is to be excluded from the gender of the excluded. Towards:
The people left only a camel, the camel is not of the race.

Discharger: is to be incomplete speech is not positive any free from the
mention of the excluded and exiled.

The scholars differed in the validity of the exception of non-sex Vjuzh
owners Abu Hanifa and Malik and judge Abu Bakr and a group of speakers
and grammarians and prevented him most.

They agreed to abstain from the exception that it took for him to say to
him ten but ten, but disagreed in the exception of half and more went most
scholars and speakers to the validity of the exception even more that if he
told him ten but nine did not require only one dirham

Judge Abu Bakr in his last statements and Hanbalis and Ibn Darsawah

grammar to the prevention of this increased Judge Abu Bakr and Hanbalis say prevention of the exception of equal.

Scholars were divided between supporters and opponents of Ibn Attiyah's statement. Abu al-Qutbi and al-Qurtubi agreed, but al-Akbari explained his classification by saying: "He put an exception to sex on the way of meaning because he scolded them by leaving food from what he called. This includes the permissibility of eating at all and the meaning of Allah." He has separated you from what is haraam. You have to choose if that is halal in case you have to)

As for the chubby Halabi, he said the two sides in his interpretation he said: it has two faces, one of them: that it is an interrupted exception, and the second: that it is an exception connected, then likely interrupted by saying: (The first explained and contact concern concern). Then he explained his weight by saying: (and saying has detailed to you what is forbidden to you, ie: in the case of choice and halal in the case of forced) Among the above meanings, it is clear that the two exceptions are valid greed, if I carry on the apparent sentences be connected as said by the son of the Persians, because it meets the requirements of the caller to be excluded from the sex of the excluded from him, but those who carry them on the meaning of the verse and that it is halal in case of forced disconnection, but The researcher believes that the appropriate and closest is that the exception is connected without carrying on its meaning, so the remediation of the son of the Persians is correct and in order.

Conclusions, recommendations and proposals:

Conclusions:

1 - The Astdrakat son of the Persians (Maliki doctrine) on Ibn Attiyah (Maliki doctrine) shows the importance of the rectified in correcting the doctrine and facilitate access to its issues, which is indicative of advice to religion, and the rejection of intolerance of the doctrine without evidence or even with its weakness, as that of the fulfillment of the doctrine that Malis dissolves him, and seeks to reform.

2. The definition chosen for remediation is to correct the error, complete the imperfection, or remove the confusion.

3 - that the difference between Almstdkerk but Almstderk is natural is not resolved in many issues, and that the offender may have a face that may be hidden on the question, which is called for by Sharia

"O you who believe, do not say our shepherd, and say," Look, and hear, and the unbelievers are painful torment. "

4 - These remedies were characterized by research on important, accurate and ambiguous issues.

5 - that of these Astdrakat is originally the subject of disagreement among most jurists.

6 - The book brief editor is the most important source upon which the son of the Persians in the provisions of the Koran, which authorizes the transfer often.

7 - the son of the Persians agreed with Ibn Attia in many places, which was quoted or said it is more than the positions that Astdarkha it.

Recommendations:

In the light of the results of the current research, the researcher has drawn a set of recommendations as follows:

- The need to guide researchers to study the subject of Astdrakat in interpretation as it contributes effectively to know the differences between interpreters, including the establishment of the rules of the origins of religion.

-Introduction of Astdrkt in the interpretation within the curriculum of interpretation for graduate students in the departments of Quranic Sciences.

Proposals:

To complement the current research, the researcher proposes to conduct similar researches to the current research on Astdrakat Ibn Al-Faras on other interpreters.

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**UNIVERSIDAD
DEL ZULIA**

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Revista de Ciencias Humanas y Sociales

Año 35, N° 88, (2019)

Esta revista fue editada en formato digital por el personal de la Oficina de Publicaciones Científicas de la Facultad Experimental de Ciencias, Universidad del Zulia.
Maracaibo - Venezuela

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