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SEMANTIC SEARCH IN THE BOOK OF THE TRIANGLE BY IBN FARIS
(D. 395 AH)

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ABSTRACT

Arabic is characterized by the depth of its linguistic history among the sublime tongues, because of its characteristics that prove this, as it is an etymological language, not affixing, rich in its vocabulary and composition, and therefore it is able to elaborate in the linguistic tender, and its ability to respond to the ideas of researchers in the field The linguist before and after, whether that idea was narrow specific or broad and sprawling, and was disclosed by the Ibn Faris Triangle (d.395 AH)

Introduction

Linguistically, what the early researchers had written from linguistic studies had an inexhaustible source of the totality of contemporary linguistic research concepts, because they tired the depth of Arabic as a language, significance, eloquence and a Qur'an, until they called for its creativity and rhetoric a distant affair that did not trade with another language before or after, because it is the mother of Semitic languages in the opinion of some Imams of the language and because it is the pride of the

Holy Prophet (PBUH) based on his accomplished performance (I am speaking the Arabs, however I am from Quraysh), and Ahmed bin Al-Hussein bin Faris (d. 395 AH) was only one of them, and the pillow had been folded for him in sailing in the surrounding Arabic dictionary Its freshness, the quality of its creativity, and its ability to elaborate in clarifying brightness I am short of her letters and symbols, and if Ibn Faris with this triangle is narrowed by the meaning of the term, and curbed its tandem, and closed the door of the meaning of the meaning, and this was only a linguistic humor that responded to him (may God have mercy on him); To show his ingenuity through its fertile moral giving that settled in a triple origin, or fluctuation to produce a new meaning, and a semantic image, it may be a little distant from the first meaning while the moral thread of the linguistic triangle that Ibn Faris planned in his study remains uninterrupted, whether it is clear or illusory in need To something of a metaphor, because the root root does its action, and its effect continues to be a sound and a moral effect in it, along with the breadth of meaning for the triple origin that Ibn Faris assigned with a new indication according to, and the reluctance to other meanings indicated by the origin, what called us to search for the meaning of the verb hoping In the presence of a meeting in the sense between the three In addition to what he went on, considering his step to sparkle linguistic creativity from the presence of an imam who is a navigator in the vicinity of the dear download language, the language of the glorious Qur'an, we have devoted more than half of the language triangles that surrounded the book from beginning to end, in pursuit of the linguistic feature singled out by Ibn Fares in his book To be a comprehensive search for all the models that Abu Al-Hussein Ibn Fares represented as a study of the ability of the Arabic individual to respond to the creativity of researchers who found in Arabic giving a dazzling linguistic increase and a certain inexhaustible rhetoric and voluntary bestowal.

Derivation

Arabic was distinguished by the language of the splendor of derivation, and it had the most abundant part of it in the rest of the Semitic languages, in addition to its adherence to the streams of speech represented by the Arab movements, until researchers considered it the oldest language among its Semitic sisters, and the derivation became a symbol of its richness, development and validity for all times and the progress of ages; In response to the new developments and developments in all fields of scientific and practical life, and the language among them, provided that he is an Arab, Abu Bakr Ibn Al-Sarah (d. 316 AH) said: (So what should be warned with the utmost caution is to derive from the Arabic language for something that has been taken from the language of Ajam It is like the one who claimed that the bird was born a whale ⁽¹⁾, and it is in two ways: large and small, and the small is in the hands of people and their books, as in (the ladder), which indicates the meaning of safety in all its fluctuations ⁽²⁾, while the largest is

the owner of the six approaches that It meets in one meaning even if its significance is divergent. K, and you, and your knowledge in the sense of Jala⁽³⁾ and most researchers agree that there should be a fit between the one taken and the word taken from it in the meaning and all of it⁽⁴⁾, i.e. it must be the connection between that, but the largest derivation has passed through others, which is small and large, but rather you return to The substitution, citing this in the convergence of the exits and attributes in successive isotopes, and everything that converges in terms of rhetoric and calligraphy, and building and meaning, and their enemy are a year of the Sunnah of the Arabs, such as: praise and duration, and abomination and abomination, and found and blasphemy of the grave and date, and rub, and the path and path, and stuck to it and plaster.⁽⁵⁾

Heart and substitution

Ibn Jani (d. 392 AH) believes that the derivation is the manipulation of the letters by the origins of what is meant in them from the beneficial meanings of them⁽⁶⁾, and the derivation is a historical science: it defines the characteristic of each word, the path that it passed through, and follows the path that the word passed through, and the changes that took place in it on the one hand Meaning or use⁽⁷⁾ It is a generation of some words from some, and refer to it to one origin, even if the meaning changes somewhat, because the letter takes its meaning in its journey, does not overstate its significance, and does not distance itself from its meaning, but rather retains the meaning Because the symbol relates to sound, meaning: morphim and alfon, as Arabic is a phoneme that does not overlook it, but rather gets distracted. Actively engage in clarifying the meaning even in the new from the ideas generated by the derivation, as well as in exchanging the location of the term in place of the other, as the meaning remains close to what the term holds, the Almighty said: ((Creating man from a calf)) (Al-Anbiya / 37) So the heart and the substitution in the site It happened in ((haste, as the origin: the calf was created by a person due to the severity of his release from it, and its attachment to him). Tamim bin Abi Muqbel said: [The Simple]

I stopped my palm from the sieve, as it was taken by an individual who was drawn at the hands of the redeemers⁽⁸⁾.

And appreciation: Hasret from the palm of the sieve, and the like in substituting letters, some in place of others, which is what Ibn Faris went to in his booklet ((The Triangle)); And on all of his thirtieth and more triangles contained therein, despite the spacing of meanings in the first triangle: the Halim, the Hamil and the Melhem, I speak among them in terms of hoarding the thing, and the like in other triangles that have met one meaning, mentioned in the lexicon of the language, and it seems clear clearly that Ibn Faris was He strangled the verb from his neck, and left it in the event that many of its connotations prevented him, and that is what is

contained in the vast crowd of Arabic roots, which leads us to say that the Arabic remains in the letter carries its meaning, even if only a little, employing it in creating a new meaning for an upcoming Arab word, Perhaps we needed to demonstrate that literal ability in indication to something AD Metaphor taken by Ibn Faris in the whole of his ideas and was clearly evident as put in (Alsahabay), and (glossary of language standards) and other literature, this is like languages taken from the ground in a single voice and constructive approach based; As Arabic is an audio language, not an affirmative language, it has linguistic richness unless it is available to others, and in the examples of the triangle coming, it clearly shows that, and that is what is calculated for it and not on it, and for this reason it was chosen rabbinic to be the language of the Seal of Heavenly Books, the language of the Mighty Quran.

Triangle models of Ibn Fares

Ibn Faris (d. 395 AH) said: This is the Book of the Three, and it is to remember the word from its discipline in three ways, including:

1- The Halim, the Hamil and the Melhem, the Halim: the man with patience and kindness, and the Hamil, the da'i man, and the Melhem: the slain ⁽⁹⁾ but dreams are the bodies and the nipple: convergence among the breast, and the Halim: the next fat, and the fat camel ⁽¹⁰⁾, and carried about it: a dream That is, he is slow and attached, for he has a dream, and the bearer is: the supplication (and the porter: the blood money is carried by a people on the authority of a people, and he carries a belt: a sponsor, and the pregnancy, with the opening of the h and the Mim: the clouds are a lot of water, and the bearer: he carried the water ⁽¹¹⁾. A knight with a slain is flesh, it is well-known, and it is blood knotted, and the flesh, by including the blame: kinship, and the epic: the great killing, because of the large number of dead bodies, and the goldsmith's flesh silver: for her mother, J: sticking together, making them one block, and the war joined together: it intensified ⁽¹²⁾, and accordingly, the three vocabulary poured semantically into one moral bay, because the dream is the body, the old camel, and the lamb is the cloud with a lot of water, and the son of lamb: because of the meat As for the solder in the sense of the dead, it is from the flesh, it is the blood that has been gathered, and thus the three terms have united in one meaning and a related connotation: hoarding the thing.

2- Ibn Faris said: Including: commodities, licking, and honey. Goods are bitter trees, and honey is blackness in the lip, and honey is known ⁽¹³⁾, but commodities in the sense of fissuring and the commodity are broken by seine, the goods, and an increase in the body, but Licking is biting, and blackness is on the lip, as if it was an effect resulting from the action, licking, abundance and intensity, and the bad-mouthed: severe eating ⁽¹⁴⁾, honey: disturbance, thickening of the thing and its intensity ⁽¹⁵⁾ and honey:

goodness, for its abundance ⁽¹⁶⁾ and thus the significance in Triangle: abundance, density, and increase of something, so meaning is one.

3- Ibn Faris said: Including: Habr, dazzling, and monk. Habr: He obeyed the flesh, and dazzling: the dominant, and the awe: the pure, atrophic ⁽¹⁷⁾. But the lean is the cutting and the abundance of the thing, and the lemon from the ground: the reassuring, and the leanest: ghee ⁽¹⁸⁾, and the man of the lean: fat I feel ⁽¹⁹⁾. As for dazzling, it is dazzling: what expands from the earth, and dazzling: predominance, love, and pride. Omar bin Abi Rabia said: [The Light].

Then they said, Love her, I said brilliantly: the number of sand, gravel, and dirt

The spice: the aroma is good, widespread, and dazzled: dispensed after poverty, and dazzled: filled ⁽²⁰⁾, and dazzling: dominance, illumination, and fullness, while monk is fear and high camel, and the designation of the atrophic camel, and the feared: the lion ⁽²¹⁾, and the monk: The worshiper in the silo ⁽²²⁾, and thus the triangle is related to the meaning and concept of widening and surrounding something.

4- Ibn Faris said: Including: beating, beating, and beating, and beating: the light man, and biting: what is reported by living and water, and beating: plural, and bare mice, meaning: society ⁽²³⁾, but beating is the distance, and beating, by opening Dead and behind: white honey if thickened, and beating: prevention, Almighty said: (And he struck us on their ears) (Cave / 11), and he beat: defeated ⁽²⁴⁾, and he struck: moved, incandescent, grabbed, shocked, crossed, drafted, surrounded, and repeated, And multiplication: proverb and form ⁽²⁵⁾: As for land, it means lack of something, and impurity: communicating with little living, and running out of thing, and with: reducing his gift ⁽²⁶⁾, as if he prevented his giving from him, and the beef is a place in which trees do not grow ⁽²⁷⁾. It is the plural, and from it the file, which is the case Zammah, and the collective disbelief, and the severe: the severe ⁽²⁸⁾, and the object of the thing: its tension ⁽²⁹⁾, and the tension of the thing that prevents it from being excessive and decomposing and the camel of the creator of the creature, its strength, and the fat: the tanks⁽³⁰⁾.

5- Ibn Faris said: Including: Al-Darram, Diseases, and Destruction, Al-Dram: Fire ignites, Diseases: A sick group, and Dhamar: Every absentee does not please ⁽³¹⁾, and (Dram) appeared in the lexicons of the meaning of intensification, anger intensified, and flared up, And Al-Darm, by breaking the raging: the hungry ⁽³²⁾, and the Dharma: burning ⁽³³⁾, and Al-Darma: the anthrax from the burning wood, and the burning, with the opening of the opposing and the behind: the anger of hunger, and the injustice, the fracture of the weak, weak: what expands from the earth ⁽³⁴⁾ Anger ⁽³⁵⁾. As for illness, which is the patient, it is a disease in the sense of disturbance ⁽³⁶⁾, and the disease: a departure from health and moderation ⁽³⁷⁾, a sick patient with a lot of poverty and wars ⁽³⁸⁾, and sickness: sickness and suspicion that provokes harm and raging, and disease: hypocrisy, and a sick wind: very

hot ⁽³⁹⁾ As for the disbelief, it is atrophied in an invisible sense, and the conscience: the deep secret ⁽⁴⁰⁾ is its disappearance within the soul, the intensity of its preservation, and the disbelief from the debt: it was not forever, and the disbelief: contradiction, and the atrophy: the narrow; It has a place ⁽⁴¹⁾. Thus, the three terms agree on the significance of the intensification of the matter and the depth of its condition, which explores the meaning of the valley.

6- Ibn Faris said: From that: the armor: the deterrent, the thunderer, the armor: the wearer is a shield, and the deterrent: which is encompassed by the perfume, and the thunder: the one who threatens others ⁽⁴²⁾. ⁽⁴³⁾, and he called the night ⁽⁴⁴⁾, and he called the night so-so: he entered in his darkness ⁽⁴⁵⁾, and the palm shield, by annexing the sign and opening the ray: the fiber was not covered from the Jamar ⁽⁴⁶⁾, but the deterrent came from deterrence in the sense of a palm, and stained ⁽⁴⁷⁾ as if After stinking with mud, he stinked, entered the heel, spread it, and deterred it: enjoining it and forbidding it ⁽⁴⁸⁾, and deterrence: resembling a house where the hyena or wolf will be hunted if it enters it ⁽⁴⁹⁾ and deterring the woman: treading it, i.e. he entered into it ⁽⁵⁰⁾, but thunder Thunder: the sound of clouds, and chant: Coward ⁽⁵¹⁾; For fear to enter its feelings, and fullness of it, and of the subordinate: shrewd, and trembling: turmoil ⁽⁵²⁾, and it must be in the vocabulary of all the triangle: entering in the thing and its fullness.

7- Ibn Faris said: This includes wine, marsh, and percussion. Al-khamr: the winery of the heart from love, and marsh: trees, and al-Mukkharr: selection and choice ⁽⁵³⁾. It says in the language books that wine is concealment, mixing, shame, and wine, by breaking the M: Hide, from the meaning, and the command is red: Dmarih ⁽⁵⁴⁾, and the wine of his testimony: her silence ⁽⁵⁵⁾. The trees of fire are soft ⁽⁵⁶⁾, and this indicates that something in another is intertwined and mixed with it. As for a creep, it means running, a cleft, and a creep of the earth: send water in it to find goodness ⁽⁵⁷⁾ i.e. water enters into it, and the people despise: choose their choice ⁽⁵⁸⁾, This is not only through mixing with them and testing them, and brothels: House of suspicion ⁽⁵⁹⁾, because of the mixing of words and corruption, and thus the significance of the triangle is mixing and mixing, and entering something in others.

8- Ibn Faris said: This includes abandonment, playfulness, and speaking out. Forsaking halfway during the day and playfulness: killing, and speaking out against offense ⁽⁶⁰⁾. It came in the dictionaries of language, abandoning the meaning of fasting, leaving, cutting, leaving, and prolonged ⁽⁶¹⁾. Half of the day, because the sun started to disappear from it, i.e. left it, and deserted: spacing ⁽⁶²⁾, and desertion: mixing and delusion ⁽⁶³⁾, and desertion by including distraction: obscenity ⁽⁶⁴⁾, and delirium, and desertion: its neglect ⁽⁶⁵⁾, and the desertion, including Mim: which exceeds something, and ugliness ⁽⁶⁶⁾. As for fussiness, it means flowing, mixing, disturbing, fussiness, strife ⁽⁶⁷⁾ ⁽⁶⁸⁾, and fussiness, with a fraction of

distraction: foolish and weak ⁽⁶⁹⁾, and fawning beasts: their amphibians, and the festive door: which It does not close ⁽⁷⁰⁾, and playfulness: he shouted and laughed ⁽⁷¹⁾. As for speaking out, it means revealing. T Sound: rose, Jahrul: afternoon, contrabass: who Aeibesr during the day ⁽⁷²⁾, it Vtakhtlt things. Thus, the significance of the triangle is mixing and turmoil .

9- Ibn Faris said: Including: rash, scratching, and the month. The rash is a form of stabbing, and the scratching of dogs' scratching and marching, and the month: one of the months ⁽⁷³⁾. The term rahsh came from the meaning of tremor ⁽⁷⁴⁾. ⁽⁷⁵⁾, and Al-Rahaish: the weak, and the people are battered: they are crowded ⁽⁷⁶⁾. As for Harsh, it means that it has become more severe ⁽⁷⁷⁾. Turbulence and misery: mixing ⁽⁷⁹⁾ As for a month, its meaning was announced and broadcast ⁽⁸⁰⁾, and a month: spread, and the crescent was called a month for its fame ⁽⁸¹⁾ and monthly, by breaking the shin and weakening the open ya: the seed, which is between the disgusting and the parsons of the horse, and the fame: a thousand Al-Daiha ⁽⁸²⁾. The indication for the triangle is mixing and confusion.

10- Ibn Faris said: Including: the raid, the duration, and the cradle. The father: the number is a lot, the duration is the praise, and the cradle is the cradle of the boy ⁽⁸³⁾. And confusion: the shrewd, the fool and the garden of reassurance: green struck to the black, Almighty said: ((two raids)) (Rahman / 64) ⁽⁸⁵⁾, and his raid: a cloud ⁽⁸⁶⁾, as if he covered it, as the black color of the remaining colors, and the blood: the number Many ⁽⁸⁷⁾. As for the term, it means praise in everything ⁽⁸⁸⁾, and the duration is in the attribute of beauty and body ⁽⁸⁹⁾, and this indicates that the object is enclosed from the divider to the soles, as if it covers it. As for the cradle, its meaning is treading, and the mulch: the earth and the cradle: tawthar ⁽⁹⁰⁾, And the cradle of the matter was equaled by it ⁽⁹¹⁾, and the cradle: It did not depart from the earth ⁽⁹²⁾, as if the one walking down the stream, enters it, joins it and surrounds it from all sides, and the cradle: the extension, the Almighty said: ((Did he not make the earth a bed)) (Al-Nabba / 6). Thus, the significance in the triangle is to enter into something.

11- Ibn Faris said: Including: flame and stupidity, and stupidity. Flame is the flame of fire, which is its flare-up, and stupor: bereavement, and stupidity: the negligence of the thing ⁽⁹³⁾. The flame is the source of the action of a flame, if the fire is rid of smoke, and the flames: the severity of heat And thirst ⁽⁹⁴⁾, and flame: kindle ⁽⁹⁵⁾, and flame, breaking the lam: ventilated between two mountains ⁽⁹⁶⁾. As for the tongue, the tongue, and the mother's tingling, so that it has ruined it, that is: it lost it, and the vagina: the chasm that is gone on the earth, and it is: a prostitute and gain ⁽⁹⁷⁾; By combining the confusion and the blame, and the foolishness: the chaos and the foolishness, by breaking the distraction and the fame: the body of the camel ⁽⁹⁹⁾. One overlooks it on the Tuareg ⁽¹⁰¹⁾, and its confusion: weakness ⁽¹⁰²⁾, and idiots: morons ⁽¹⁰³⁾. Thus, the triangle agrees, in its indication of decline and decline.

12- Ibn Faris said: Including: pumping and bulky, and labor, and pumping: pumping with something, and pumping so and so with perfume, and huge: the master of men, and pumping: pumping the camel with his shove ⁽¹⁰⁴⁾. In the lexicons of the language, it is said that infusion: smudging ⁽¹⁰⁵⁾, anointing ⁽¹⁰⁶⁾, and inflating his face: striking him with his eyes or his nose ⁽¹⁰⁷⁾, because of the force of the blow, and pumping, by breaking the opposing part: the fat woman and camel ⁽¹⁰⁸⁾, while huge means the master, and huge: Roughness and bone, and a huge road: wide ⁽¹⁰⁹⁾, and huge water: heavy ⁽¹¹⁰⁾, and the huge: the great of everything ⁽¹¹¹⁾. As for Muddad, it means a result of any intensity, and the muddling of his opinion: his heart and managing its consequences, and labor: labor pain ⁽¹¹²⁾, And it is difficult. So the significance of the triangle: the greatness of the thing and its breadth .

13- Including: abstinence, skinning, and slinging: the despairing of children of will and skinning: the woman taking off her armor, and the phantom: a source that puts out the thing ⁽¹¹³⁾, the people of the language say: miserliness, meaning weak, scandalous, negated, and indecency: the waste ⁽¹¹⁴⁾ : saliva, another ignorance of ⁽¹¹⁵⁾, and Alschl, the annexation of the Seine attenuated: Hes of dates, ie poor ⁽¹¹⁶⁾, while splitting their meaning scrape, Jafar, and went on ⁽¹¹⁷⁾, disarming, and Estelle, and Alosk: bald ⁽¹¹⁸⁾, while Khals It means that there is a difference ⁽¹¹⁹⁾, and the slave: robbery, and the slave: between the white and black parents ⁽¹²⁰⁾, which has a defect, and the slave: the defect, and the slave: the brownest, from the arrogance and the slave: what is extracted from the seven, from the hunting and you die ⁽¹²¹⁾, and the significance of the triangle: Defect of something and its negation.

14- Ibn Faris said: Including: the reproach, the rent, the grazing, and the reproduction: the eye is the eye, which is its human being, and the rent: the source of the shepherd is rent if he returns, and the grazing is the source that the stars were graced: I look at it, but the carrion is the protruding bone, and the carrion: every cantilever, including a person The eye, disgrace: went on the face, disgrace: escaped, and disgrace: ugliness; For his character to go, and calibrated: I tested, and it included the caliber in weight and the measure, and the greed, by opening the eye: the zebra; It does not get rid of it and its going ⁽¹²²⁾, and the carrots are broken, broken: the caravan; To go to her ⁽¹²³⁾, and disgrace the reproach of Ayran: He hesitated to go and come, and loaned the thing: I gave it to him, that is, he went away from me, and the winds turned flat, drawing the house: I chastised him, and he went away, and he left ⁽¹²⁴⁾, but the rent is from a shepherd if he returns, and the rent: the increase. And he preferred everything over his origin ⁽¹²⁵⁾, as if he left him and went away from him, and she took care of the camels: she came back, and the mirage was brought up: he came and went, and two quarters of the youth: his prime and his best, which soon to go and go away ⁽¹²⁶⁾ and the rent: turmoil and panic ⁽¹²⁷⁾, and the rent, with a broken Al-Raa:

The high place, as if he had left his resting place from the ground ⁽¹²⁸⁾. As for grazing, he who grazed grazed: monitored and surrounded, and preserved: and the pastoral, and the shepherd: the tendency to ignore ignorance, i.e. leave it and go and be good to return from it, and irrigate: stop the thing, meaning it is gone from it, and pastoralism: the departure from the thing and the shepherd: the introduction of the gray that warns of the youth going ⁽¹²⁹⁾ Thus, the significance is in the triangle going and changing.

15- Ibn Faris said: From that: the place, the salt, and the salt, so the place: the dryness of the earth, and the salt, by opening the M, the source of the woman's salt, if she breastfed him, and the milk and the salt in the sense of shining ⁽¹³⁰⁾. And disturbed the assignment, by breaking the M: the affliction and hostility, and the man of the place: to not benefit from it, and the subject: the variable body ⁽¹³²⁾, and the decaying temptation: prolonged, does not expire ⁽¹³³⁾, and the place: the gravity and the interruption of rain and the place of the unacceptable milk, and the referred, by breaking the M: Punishment ⁽¹³⁴⁾, and Mahalah: Al-Maakilah ⁽¹³⁵⁾. As for salty means disagreement with fresh water, which is salt, by breaking the m, and salt, by opening the m and the blame: a defect in the man of the animal ⁽¹³⁶⁾, and the mother H: the color is not pure white, but it has a red color, i.e., a little blackness ⁽¹³⁷⁾, and its salt: its aggravation ⁽¹³⁸⁾. As for the hint, it is a glimpse of the meaning of gloss, and embezzled ⁽¹³⁹⁾, and the hint: looking, hastily ⁽¹⁴⁰⁾, it is incomplete, And hint his eyesight: he went with it, and thus the indication in the triangle means the shortage and incomplete thing, while it is indicated by a meaning of its meanings.

It is learned from the foregoing from the triangles of Ibn Faris that the Arabic term is broad in terms of connotations and meanings, possesses the linguistic ability to respond to the requirements of the semantic reality of the individual in its Arab linguistic context, and that is generous of them, indicating that it is a language of great reality, experience in urban life and raise the banner of creativity in its history Linguistically, it is clear that it is the language of a living nation that will not fall asleep in its world through its response to the requirements of the times when its men are conservative to provide it with what is new, because it responds to the developments of the times .

research results

The Arabic language is soft and pliant for researchers in their research creativity, which responds to all the methodological proposals in linguistic research, and its windows for the creation of research and lessons remain open shutters, and over time without interruption, appropriate to all developments of linguistics in its curricula and its chapters.

The letter - wherever it is solved - takes its voice and its meaning with it to actively contribute to the significance of the term, even if its location

changes in its root trilogy, because Arabic is a derivative phonetic language, suggesting to the reader or listener that the letter does its verb in the linguistic root. Perhaps in Ibn Triad I find in his triangle the hijacking of the gesture of one moral intent for the verb and restraining the synonym of the meaning of the verb that we tried to seek the convergence of the three vocabulary in an agreed meaning and an interrelated connotation, and it is noticed through the accuracy of the letter in its use that it took a long period of use, until it became The reliability of its significance is that the Arabic language is the oldest of the languages of the Semitic family, because it has the effectiveness of the meaning of the letter with sound, symbol and significance. The triangle utilizes Ibn Faris' ingenuity and effort to demonstrate the ability of the Arabic language to elaborate in summoning many synonyms by flipping letters; To create meanings as a derivative language with a delicate sense in the formulation of the term homogeneous with the sound of the letter expressing its meaning .

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