The Effect Of Language On The Construction Of The Source Verb Formula In The Language Assembly Of Ibn Dredd

Dr. mkhled Salman Abed Al Mawayta


Summary:
Sculptors and linguists have tried to build from the formula (verb) a range of pure loads, such as verb, verb, verb, verb, verb, and interaction, by demonstrating their association with triangular and non-threefold sources, which are familiar in books of Arab heritage, the most important of which are the Holy Koran, the dictionaries of Arabic and their notification. While Ibn Dredd tried hard through his lexicon ("Language Grammar") to explore the sources in their context in terms of words, and to mention their pure loads in the light of their use in the lexicon, they synonymous with the first word when meaning, but increased the revelation of the meaning more clearly: Hate, effort, terror. Through research, we have drawn on a number of linguistic links that have contributed to the role and loads of these sources stemming from the "verb" of the trilogy, which often only denotes the event.

Indicative words: Semantic load, multiple formulas, discharge loads, context connotation.

Introduction:
The formula (verb) is a source of trespassing threesomes that are on the weight of the verb (verb or verb), such as its creation created by creation (coolant, g2/p125), knocked out, locked up (Siouti, 1966, g6/p46), and from it on the agnostic example of the verb, like a position placed), to: Weighing weight), the necessary actress (Rag Yerug Roga), and the imperfect as a protagonist (Son of Perspective, 1414 AH, Rog), are multiple drainage meanings, indicating the amplitude of the source's energy and grasping connotations, and the ancients went to this formula as the origin of the casual formulas; For too much hearing, as well as for the source of the time on it (verb), as a blow, a session, killers, as well as for the attendance of the collection on it, as in and through (Samaritan, 2013, G1/p179), and for the tying of the infringing act on a craft or making, its source on the weight (verb) of a measure, as a display, as a creation, as well as a distract (halo, 2003). It is stated in the Quran: That's for God's sake, and that's for our partners. 136], Al-Kasaei cited the source (allegedly) by including Al-Zay and the rest by Fatah Al-Zay (Nisaburi, 1981, p. 2203), examples of poetry on the source (verb) include the poet's statement (Ibn Al-Taib, 1989, p. 2444):

http://www.webology.org
They confuse the innocent with our ears and the empty one doesn't work. Ibn Qutah built Baba Kamla in his book called him: (Verb and verb) By opening and combining the F, with eye thickness), the examples are clear enough for an extensive research study: Poison, magic, magic, though, vulnerability, poverty and poverty (Ibn Qutadah, G1/S531). The weight is proportional to the easy construction of sources (Al-Mansur, 1984, p149), in the Qur'an about 100 and 11, based on the statistics of Dr. Salahuddin Hassan (Hasnain, 1979, p243).

In his lexicon, Ibn Dredd cited a number of examples of dialectal and linguistic diversity in the paraphrase, including:

1- He did and he did: The source (verb) is linked to the source (verb) in terms of threesome sources, which are defined by the words of the Arabs in their books, but there are majority controls, the most important of which was the color in it, such as yellow, red and green. (Garm, G2/s234), some of whom were based on the construction of the time (Verb) As a paper, sadness of sadness (Galaini, 1993 m, G1/p164), an example given by Ibn Dredd to denote the language is the source(Effort): He lost his leg to build the source of the action (Effort) and got him to build(Verb) From the source (Verb), as two scriptures in one sense, it says: The man attains his effort, his effort and his effort, if he reaches his maximum strength and his collar (Ibn Dredd, 1987, c. 3, p. 1317). Those who swore to God the effort of their faith 53], while the interpreter made it (an effort) or (an effort) to the confirmed source of the act (an effort), it may be erected on behalf of the absolute effect: A type statement; Because he's an adjective (Ibn Ashour, 1984, J22/S331), the Ferruzabadi says that effort: Energy and hardship. I worked hard, I followed it with a jaw (copper, 1409 H, G1/S407). They swore to God to strive for their faith, removing the act and establishing the source as its place; The fact that the source means the verb (swore) (Oval, 1418 AH, G1/S443), that is, is defined by word and by word (hard working), meaning: Oath the right.

Over urban effort brings a text... He hunts like a caravan and the brain goes round. Another source (Hada) was Dredd's son from: I got the guy on the thing. As weak, weak, cuddled and cuddled: A drug known to Arabs (Ibn Darid, 1987, J1/S99), Sheikh Izz al - Din (Ibn Hajjad al - Hamouri, 2004, J1/S95) said:

Well, I've got luck to mind. Inverted meaning filled the guts of pain. Two other sources, for example, came together. (Weakness) and (haters), he pointed out that hate and hate, like weakness and weakness, are two broad languages that have been used to denote a loathsome meaning. (Ibn Dredd, 1987 M, G2/S800), and the source (Weak) was referred to by Ibn Dredd as a scriptural language used as a formula. (Weakness and weakness) and weakness in the language of the Prophet. (after twice as strong) (Ibn Dredd, 987 AD, p. God who created you from weakness and then made after twice as much power and then made after strength as weakness.2], (Adha) by opening the counter in all; Ibn Sha'b, Fahib, Abu Amr, Ibn Amr and Al-Kasaei read by including the anti-Adha as well; Hafs read about himself and not Asim by including the counter (Ibn Mujahid, 1436 AH, J1/S393); "Twice the power of Ya Ghulam, and a weak man of weak people (Ibn Darid, 1987, J2/S800), Abu Hayan stated that the annexation of

http://www.webology.org
the Anabaptism was from the Hejaz language, and the opening of the anabaptism from the Tamim language (Abu Hayan, 1420 AH, J4/S517).

It worked. It could be... Double and it could trick the Arabe.

The source says: In saying, come on: You cannot inherit women against women. 19], say:
I hated him, and I hated him, so if they opened up, it became hated. And it's hideous, hideous, in
the sense of hideous or hideous (Oval, 1418, G1/S341). Women who have been subjected to
coercion and injustice in inheritance. The meaning shows the effect of the act on the source. I
hated something hated (Son of a Negro, 1997, G1/p195), and hate hardship, it says: I came to
you on a hate, I: On hardship, it's also said: He hated me, and who made one ball and one ball.

An example of the formulation (verb) of source (scarcity), meaning inertia and excess care, is
therefore said to be: They fight over something if they dispute it. He is scarce (Ibn Darid, 1993
m, G1/S98). I brought the breath of the pale. 128], in the view of the Zimbabwean, the source
could carry a formula (verb and verb), and Al-Azrahi read: For the source of the opening of the
shin, Al - Farhan Al - Madani referred to him, confirming the same semantic load of places by
annexation and breaking, so he said: "And known: Pale pale, name: Paucity, it says: A Shrine
Man, Opening the Shin "(Ibn Farhoun, G3/S405), Lepid ibn Rahim (Al - Amri, Al - 1425, P78)
said:

If I'm afraid of a prophecy... And lock up the pale if it's too late.
Amr Benahtam (Isfahani, 2003, G1/p156) said: Excuse me. The pale, Mother Haytham... For the sake of the manners of men he stole.
Among the examples of Ibn Dredd following the language was the source (a monk), whom the
Holy Koran addressed by saying: And I include your wing of terror. ] The Oval and other linguists
treated the source by reading Hafs (terror), Ibn Aamer B (terror) (Ibn al-Jazri, 1380H J2/S341),
who used languages in such terms, in the sense of absolute effect (meaning event).
I caught on and made... The critical letter is a scare.
Ibn Darid based the formula on the weight of the verb: "A man's terror is frightened and
frightened if he fears (son of Dredd, 1987 m, G1/S332). Terror and Terror (Ibn Fares, 1986,
J1/S401), the poet (Ibrahim, 1992, S53) said:
I see Muslims with participants... It's helpless or it's frightening.
This is evidence of the breadth of the language and the extent to which it carries the capacity of
the source to express the same meaning in more than one parchment.
- 2 verbs and verbs: The verb came from an anomaly. (Verb does), as science teaches science,
magic charms magic, measuring open. Al-Zoubi, 1996, p. 24), Ibn Al-Haq stated that he may
open if he is from (Magic with food, drink and rain), and if it's a statement or a knowledge of the
devil, it's a first break. (Son of Perspective, 1414, G4/p348 (Magic)), and Towards Action
(Narrows) He's got to have an open eye, and he's got two sources on weight. It's standard, and
the second weight is tight, and he's hearing me. And don't get too tight. 127], as light and light,
and as people and as people, the poet (Al-Shenfri, 1996, p. 110) said:
You're too old to be in the ground. A secret who is willing or a monk who is reasonable. Examples of sources treated by Ibn Dredd in his lexicon include Salam, who led him to break the Seine (ladder) or open the Seine and Ladder (ladder), who also authorized the breaking of the Seine and the Seine of Ladder (ladder), who is against the war, including the safe and sound one; Safety optimism, the ladder said: The bucket of arms is in its midst, and the peace is Islam. Don't congratulate and pray for the peace. We passed and we said, "What a ladder." It's just like lightning. Also from the source (Keen), in which Ibn Dredd allowed him to have an "act" formula, it says: Careful and careful to ensure that the fracture is more used (Ibn Dredd, 1987 m, G1/S513), he said: To find them, make sure people live their lives. 96] E: To find the most keen people to live in the world, the poet (Ibn Qutah, J1/P15) said: You see him floating Keen & apos horizons... For the head of Lugman Ben Aad In some examples, the source (verb) rotates loads of an (effective) formula suitable for fracture, thereby flipping the Wao-J, such as fasting and maintenance; For falling after a fracture, origin: Som and Strength (Gorgani, 1987, p.107), for example: Ransom of fasting, charity or forgetting.196], fast is the catch of the food and the drink, and everything I've moved is fast. (Ibn Dredd, 197 m, G2/S899) Sam, they show holding and slack in the place and the Samaritan is barely the source. He said: Good horses and unhappy horses... Under the chickens and a horse. Act and act: The source ("Faul") is based on the construction of the triple source by measure, such as quad and ride ("Siboue," 2009, G3/S408), and the source ("Faul") is associated with the verb through its linguistic root, and it is done, as Scutta, exited, and reached down ("Ibn Qutarah."). If I see hypocrites repulsing you [women: 61], the source (rust) of the act (repulse) repulses and repulses, if I happen to or offer about the thing, that is, distract and prevent it, and it is said that repulsion: The source of the verb (repulsion) required, the source (repulsion) of the trespass, that (faul) is often taken from the trespass (snail, 1998, g4/p16), and the repulsion is more severe than the trespass formula; Because the repulsion is limited to those who display the path of God and prevent other followers, other than those who carry the meaning of the symptoms of God's path, i.e. directed at hypocrites, Jafar ibn Qabah al-Harathi (Isfahani, 2003, p37) said:

So they told us two things had to be... Spears released or strings. One example of the wording of the act of the source (amnesty) was referred to by the act (pardon, pardon, pardon), which means against punishment (Ibn Dredd, 1993, G2/p938), including the statement of the Almighty God: Take the pardon, order the custom and show the ignorant. Take pardon from me. And don't speak in my room when I get angry. Act and acts: The verb (s) associated with the source came from the verb, as a constant formula in the verb, as a given, taken out, and honored as an acronym (Siboué, 2009, G4/S789), as our finest favor, acceptance, and supervision. Ibn Rumi (Ibn Rumi, p142) said: Well - wishers bring joys from her boiler. Ibn Dredd listed a number of sources in his lexicon, citing their role in confirming the meaning of the building and their role in revealing the meaning of the lexicon, including the source.(Redha) It's, in a sense, if it's clay, and it's said that it's subtle, in a sense, that it's diligently

http://www.webology.org
expanded at the end of the apartment, from the house to the mud, and it's clay. (Ibn Dredd, 1993, J1/S502), the poet (Abu Nawas, 2010, p. 23) said: So I told her, booze, how many guts you said Alden lived for eternity.

Also a source (Hakka), the son of Dredd built the source from the verb ("knot scripts"), meaning if you tighten its contract, and we say ("Hakka"), that they are two scriptures that have been used correctly in the reality of spoken speech ("Ibn Dredd, 1993, J2/S1088"), and some of them think that the source is interested. This is not inconsistent with the source and variety of the derivative. The meaning is the same and the syllabic formula is the same (verb and verb), and its linguistic root is multiple.

Another source is Zra, who was built by Ibn Dredd from my shirt button and button, as two screams mentioned by Abu Obeida and approved by Abu Zayd (Ibn Dredd, 1993, J1/S120), meaning the shirt was fixed to the button. They say: Grasshopper rice, or terzeza, in the general sense, rice everything you prove in something (Azhari, 200m, G13/p113).

**Action and interaction:** According to the Arabs, the source of the reaction only refers to the reaction: Condescending and multiplying, with the exception of one letter, came open, broken and guaranteed, as varying, uneven and uneven (cousin, 1979, p. 52).

It is also a source (pride) that pride means that you prefer it to its owner, and the source comes from the act (pride), and they say: People bragged, proud and proud (Ibn Dredd, 1993, G1/S589). If you know, life is a game, it's an ornament, it's a boast between you, and it's a proliferation of money and kids. Some referred to his concept in the Qur'an as being separate between bragging and reproduction.

The lightning on the light wasn't blocked... His forehead was a squeaky sword. The sidekick (Fox, 200m, G1/p103) said: For the sweet boiler in it bragged... The book is made. The source (sin) on the weight of the verb (sin) came from the hearing, and the analogy was the source (sin) for which we found no use in the lexicons.

One of the sources that Ibn Dredd treated in his lexicon is the source of the misstatement of the misstep. I threw it in a blur (Al-Farahidi, 1985, J1/S148) in the words "Blink Ben Al-Abd" (Blink, 2002, p. 35):

And to toss away your offer to soak up a cup of death before threatening.

The source (slander) on the weight (verb) of the verb (verb) and the measure is on the weight (verb), i.e.: Al-Mansur (1984, p. 140), this is the best evidence of Arabic capacity and the ability of the source to withstand other drainage weights and buildings. The variation or cash loads seems to have gained good luck in the formula (verb) of Ibn Dredd; The fact that he is a linguist and the author of a lexicon that is abundant and rich in Arabic-based and essentialist, does not mean that you find that some of his opinions have been put forward by giving him a root and not another.

**Summary:**
After this brief study on the effect of language on the construction of an (verb) formula, it came up with a series of conclusions and recommendations, the most important of which were:
1- The importance of the edifying structure of the sources, especially when it relates to the meaning and connotations of Koranic and poetic evidence derived from the scriptural language spoken among members of society.

2- The language syntax (verb) had the message: The origins of the linguistic derivation, which in two basic rules was the rule of measurement and hearing and the rule of triad and non-triad of sources, must be traced, while the rule of encroachment and necessity was less influential than them.

3- The study confirmed that each formula is of a single linguistic origin, due to the same categorical type, and may differ from the meaning of another formula, as in the source (fasting), fasting is effective in the sense of fasting, and the formula (fasting) is indicative of absolute fasting.

4- We do not deny the efforts of thinkers and linguists alike, who understand the keys and doors of science. They have opened up perspectives on the semantics and semantics of the building, resulting from the expansion of linguistic use in the formulae.

List of sources and references:

Al-Azhar, Mohammed bin Ahmed (370 AH), (2001), Language Proficiency, Investigator: Mohamed Awad Harab, T1, House of Arab Heritage Revival, Birut-Lebanon.
- (1991), Meaning of Readings for Azhari, T1, Research Centre at the Faculty of Arts, King Saud University, Saudi Arabia.
Al-Azhar, Mohammed bin Ali bin Mohammed (433), (1420), Al-Shafrah, investigator: Ahmed bin Said bin Mohammed Qashash, T1, Scientific Research Pillar, Islamic University, Medina, Saudi Arabia.
Oval, Nasser al - Din Abu Saeed (685 AH), 1418 AH, Lights of Download and Secrets of Interpretation, investigator: Mohamed Abderrahman Al-Marashli, T1, Arab Heritage Revival House - Beirut.
The Fox, Abdul Malik bin Muhammad (429 AH), (200 AD). Khalil Imran Al-Mansour, T1, Scientific Book House, Beirut-Lebanon.
Aljarm Ali and Mustafa Amin, as pronounced in Arabic grammar, Tal 1, Saudi Egyptian House, Egypt.
Abu Fatah Osman Al Mosali (392 AH), 2010, Al-Qadr, T4, Egyptian General Authority for Writers, Cairo.

http://www.webology.org
<table>
<thead>
<tr>
<th>Name</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jawad</td>
<td>Hasnin, Salah (1979), Source Buildings in Arabic and Hebrew, Faculty of Science, Department of Arabic and Oriental Studies, Cairo, Egypt. Halwani, Mohamed Khayr, New Singer in Exchange Science, T1, Arab East House, Beirut, Lebanon, DT Abu Hayan, Muhammad bin Yusuf (745 AH), (1420 AH), Ocean Sea in Interpretation, investigator: Believe Muhammad Jamil, T1, dar alhikma, Beirut.</td>
</tr>
<tr>
<td>Al</td>
<td>Al - Hussein bin Ahmed (370 AH), 979 AH, not in Arabic, detective: Ahmed Abdul Ghafur Attar, T2, Mecca.</td>
</tr>
<tr>
<td>Daoudi</td>
<td>Al-Daoudi, Zahir ibn Mahun, (2001), Jamhara ibn Darid, Master's thesis, Faculty of Arts, Sultan Qaboos University, Oman.</td>
</tr>
<tr>
<td>Halabi</td>
<td>Al-Samaani, Mansour bin Muhammad (489 AH, 1997), Interpretation of the Koran, investigator: Yasser bin Ibrahim, T1, Home Home, Riyadh, Saudi Arabia.</td>
</tr>
<tr>
<td>Halabi</td>
<td>Ibn Shanshah, Abu Al-Faddah Imad Al-Din (732 AD), Elkanash in grammar and drainage, investigation and study: Riad Khorram, T1, Modern Printing and Publishing Library, Beirut,</td>
</tr>
</tbody>
</table>
Lebanon.

Al-Shenfari, Amr ibn Malik (70 Que), (1996), Diwan Al-Shenfri, Collection and Investigation: Emil Adeel Jacob, T2, Arab Book House, Beirut.


Ibn al-Ashour, Mohamed al-Tahir bin Muhammad (1393), (1984), Liberation and Enlightenment, T1, Tunisian Publishing House, Tunisia.

Al - Amri, Leppe Ben Rahim (41 AH), (1425 AH), Dewan Leppe Ben Rahim, Tal 1, took care of him: Hamdo Tamas, House of Knowledge.

Galayini, Mustafa bin Mohamed Salim (1364), (1993), Arab Course Collector, T28, Modern Library, Sidon, Beirut.


Ibn Farhoun, Badreddin Abu Muhammad, Mayor of the Mayor, Tal 1, Investigation: Al - Hadi Heritage Achievement Office (Abu Abdurrahman Adel bin Saad, Imam Al - Bakhari House - Doha).


Ibn Qutah, Abu Muhammad Abdullah (276e), Writer or Writer, Investigator: Mohamed Al Daly, T1, The Letter Foundation - Berot Science Book House. (1418), News Eyes, P1, Berrot Science Book House.

Qadussi, Abdul Razak bin Hamouda, (2010), Following the Koranic readings in the Marvel Industry, The Crown of the Bride is a model, doctoral thesis supervised by Professor Rajab Abdul Jawad Ibrahim, Faculty of Arts, University of Halwan, Egypt.

Cooler, Mohamed Ben Yazid (285), (1997), Full in Language and Literature, Investigator: Mohamed Aboudid Ibrahim, Ta3, House of Arab Thought - Cairo.

Al-Mansour, Samia Abdel-Mohsin (1984), Source Buildings in Ignorant Poetry, T1, University Publications of Kuwait University, Kuwait.

Ibn al- ah, Muhammad bin Makram bin Ali (711), (1414), Arabic Tongue, T3, Dar Est, Beirut, Lebanon.

Al-Nasibiani, Diwan Al-Nasibiani (2004), T3, Dar Al-Pen, Beirut, Lebanon.


http://www.webology.org