



What is Described by (Gharib) in the Refinement of Language to Al-Azhari

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ABSTRACT

Authorship in the strange field is a wide field, in which many have compiled, in the strange of the Qur'an, and in the strange hadith, and then followed that studies in it, and there is no doubt that studying in it is of great importance, not less important than others, than other linguistic studies. To us, and it became clear what was obscured and hidden from the language. And that Al-Azhari in his dictionary (Tahdhib al-Linguistics) included expressions that have been described as strange, and that this research seeks to know the stranger, and to know what has been described as (strange) in refining the language, the reasons behind it, and whether all that is described as (strange) in the refinement of the language Is it strange?

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INTRODUCTION

Praise be to God, Lord of the worlds, and blessings and peace be upon the one who was sent as a mercy to the worlds, our Prophet Muhammad, and upon his family and companions As for after

The Arabs paid great attention to this phenomenon (the stranger), which goes back to Ibn Abbas (may God be pleased with him), when he was asked about the stranger of the Qur'an, and he said: "If you ask me about the stranger of the Qur'an, then touch it in poetry, because poetry is the court of the Arabs." Many wrote about it, in Gharib al-Qur'an and Gharib al-Hadith, and after that studies followed, and the Arabic language received great interest in research and study from among scholars, and among these scholars, the linguist Abu Mansur al-Azhari, author of the book (Tahdheeb al-Lugha) He mentioned in his book words that were described strangely. Those words caught my attention, so I decided that the study should be based on that, and refer to language books, such as dictionaries and others, to find out (the stranger) and the reasons that lie behind him, and whether each is described as strange. Refining the language, is considered strange?

The stranger in the language:

The article (West) in the linguistic dictionaries indicates (distance), and from that we say: A man is estranged from us, he will set aside from us, if he departs from us, and alienation is alienation from the homeland, which is also the distant nucleus. (See: Al-Farahidi 4/410) And the man was so estranged, that is, far away, and that includes their saying: stranger to me, meaning: farther away, and their saying - also -: Has there been a report from immigration? Which: Is it from news that came from a distance? (See: Ibn Duraid 1/321) "It is said: he was struck by a west arrow, if it was not known who shot it." (Al-Farabi 1/204) And we say: So-and-so and he is estranged, for he is a stranger, and a stranger, too. (See: Al-Jawhari 1/191) So the stranger is the people who are far from their homeland, cut off from their people. (See: Al-Khattabi 1/70)

Strange term:

Abu Suleiman Al-Khattabi said: "What is strange in speech is said in two ways: One of them is that it is meant by a distant meaning that is ambiguous, that understanding does not deal with it except from a distance and the suffering of a thought, and the other aspect: that it is intended by the words of those who moved away from the home and distanced it from the place of homosexual tribes The Arabs, if the word falls to us from their languages,

we will be surprised at it. " Al-Khattabi 1/71)

KHUWAIKHIA: THE RESOURCEFULNESS

Al-Azhari narrated, according to Abu Ubayd, on the authority of Abu Amr, that (Khuwaikhiyyah) means: Dahiyah, and that includes the saying of Labaid: Every people will enter their house through Khuwaikhiyah. Shammar said: I did not hear (Khuwaikhia) except with Lapid. Al-Azhari said: "It is a strange letter, and Abu Amr is trustworthy." Some of them narrated it (Dowayyah). (See: Al-Azhari 7/251)

What was mentioned in the Divan of Lapid (Dwaihiyah), not (Khoikhiyah), Lapid said: (Lapid 85)

Every person will enter among them a dowel, the fingertips of which are yellowing.

Ibn Qutaybah mentioned that it is one of the names of Al-Dawahi (Al-Khuwaikhia). See: Ibn Qutaybah 1/429)

The owners of the maqamat reported that (Khuwaikhia) is (the shrewd), and they cited the saying of the poet Lapid. (See: Ibn Duraid 1/232, Al-Jawhari 1/420, Ibn Faris 2/253, and Ibn Sidah 4/266)

Al-Midani mentioned that (al-Khuwaikhia) is a tajhir (tajhir), which

means the takbeer, which is about the shrewdness. (See: Field 1/164)

In sum: (Khuwaikhia) is meant by it: the shrewd, this is how the owners of the Mu'tamim reported it in this sense, and it is not strange in that, and it seems that Al-Azhari described it as strange, because it was not heard in poetry except from Labeed, as mentioned by Shammar.

ENTRY

Al-Azhari reported, "Al-Layth said: Dakhous: an adjective for the slave girl of Tara. I said: This is a strange letter, and I do not memorize it except the Layth." (Al-Azhari 7/59) And the slave girl at Tara: she is the one who pleases with flesh. (See: Al-Zamakhshari 1/92)

Al-Khalil reported that (Dakhous): an epithet for the slave girl, the Tara, and the neglected bark and the Seen as well, a language, that is, the thrust. (See: Al-Farahidi 4/182)

Ibn Faris mentioned that (dakhous) is an adjective for a fat slave-girl. (See: Ibn Faris 1/3490)

Ibn Sidh mentioned that (Dakhous) is the slave girl. (See: Ibn Sayyidah 5/53)

Ibn Manzur reported, according to Ibn Bari, that it was said: The slave girl entered a slave. Which: be full of flesh. (See: Ibn Manzoor 7/34)

Al-Zubaidi quoted Al-Saghani as saying that he mentioned that (dakhous) is an adjective for a young slave girl, and in some copies he mentioned that (dakhous) is an adjective for a female slave girl. (See: Al-Zubaidi 17/577)

In summary: "Dakhous" is an adjective for a fat slave girl who is full of flesh. This is what was reported by a number of the imams of the language, and it is not surprising. The strangeness lies in the fact that only Hebron did not mention this meaning in the time of Al-Azhari, and as for the owners of the Mu'jamat who came after Al-Azhari, they followed Hebron and declared this meaning.

DOFS: ONIONS

Al-Azhari narrated, according to Abu al-Abbas, on the authority of Ibn al-Arabi, that (duffs) is meant: onions. Al-Azhari said: It is a strange letter. (See: Al-Azhari 10/103)

Ibn Duraid reported that (Al-Dafs) is an act of death, and it is intended to mean: malus, and from it the derivation of (dofs), which is smooth white onions, and the waw in it is a plus. (See: Ibn Duraid 2/655) Ibn Sayyidah reported: "The white onion is smooth." (Ibn Sidh 8/293)

Ibn Al-Atheer reported that (Al-Dawfas) is meant: smooth white onions, and from that the hadith of Al-Hajjaj, "He said to his

cook:" Do more of it. " Which: more onions. (See: Ibn Al-Atheer 2/140)

So (dofs) is the smooth white onion, this is how some of the imams of the language reported it, and they did not describe it as strange, so it is not surprising.

SHA'AM: REFORM AMONG THE PEOPLE

Al-Azhari reported, "Abu al-Abbas narrated on the authority of Amr that his father said: Sha'am: reconciliation among people. It is a strange letter." (Al-Azhari 1/285)

Ibn Manzur and Al-Zubaidi reported that (shuam) is meant: reform among people, a strange letter. (See: Ibn Manzur 12/323, and Zubaidi 32/466)

Al-Fayrouzabadi mentioned that (shuam) is meant: reform among the people. (See: Turquoise Abadi 1126)

In summary: "Sema" means: reform among people, strange, because I did not find it in the language books that I looked at except what Al-Azhari, Ibn Manzur and Al-Zubaidi reported, and described it as strange, and Al-Fayrouzabadi mentioned it and did not describe it as strange

AD- (DAWWIYAH) AND (DAWADIYAH): DAHIHAYAH

Al-Azhari reported, "Al-Mundhiri - on the authority of Athlab, on the authority of Ibn

Al-Arabi - said: Ad-Dhawiyah: Al-Dahiyyah. (Al-Azhari 7/251)

Abu Amr Al-Shaybani reported that Al-Dawadhiyah is a man who is of little mind, the laughter. (See: Al-Shaibani 2/196)

Ibn Sayyidah reported that it is said: a man who is a humiliator, meaning: a shrewd and denounced. (See: Ibn Sayyidah 8/218) He mentioned in another place that (Al-Dhawadhiyyah) the shrewdness. (See: Ibn Sayyidah 3/368)

Al-Zubaidi mentioned that (Ad-Dhawiyah) by miniaturizing it is meant: (Dahiyyah) because of its greatness; K (Al-Dahdia) is meant: the shrewdness, too. As-Saghani narrated that (Ad-Dhawiyah): the raging stallion. (See: Al-Zubaidi 38/476)

In sum, according to Abu Amr Al-Shaibani, "Al-Dhoudia" refers to the low-minded man, the laughter, and according to Ibn Sayyidah and Al-Zubaidi, it is the shrewdness. As for (Al-Dawhayyah) it is meant by: Al-Dahiya, according to Al-Zubaidi, and according to Al-Soghani, it is meant: the raging stallion, as Al-Zubaidi reported.

ELDERLY: THE NAKED MAN

Al-Azhari reported, "Narrated by Abu Ubayd on the authority of his companions: Dhikal: the naked man, and it is a strange and authentic letter." (Al-Azhari 10/25)

He also reported - on the authority of Tha`lab, on the authority of Ibn Al-Arabi, that if a man comes naked, he is told: Al-Bahsal and Al-Dhikal. (See: Al-Azhari 6/275)

Ibn Qutaybah and al-Farabi reported that (Dhikal) is meant: the naked man. (See: Ibn Qutaybah 2/320, and Al-Farabi 2/42)

Ibn Duraid reported that al-Dhakal is the poor. (See: Ibn Duraid 2/910)

Al-Gohary stated that (dementia) is meant: the naked man from poverty. (See: Al-Gohary 5/1748)

Ibn Sayyidah mentioned that (adhikal) is meant: al-Arian, the poor, and his pluralism (Dhayakil) and (Dhakilah). And from a fox, it is meant: the great, great. (See: Ibn Sayyidah 6/698)

From the aforementioned it becomes clear that (Al-Dhikal) is the naked man, and it is not strange in that, because that was reported by a number of the imams of the language, as we have explained, and it is intended by: the poor, according to Ibn Duraid, and the son of his master, and it is intended: the great, the great, with a fox, as he reported. Son of his master.

AL-TAAR: THE JUDGE COMPELLING THE MAN TO RULE

Al-Azhari reported, "Abu al-Abbas narrated on the authority of Ibn al-Arabi that he said: Al-Taar forcing a man to rule by a judge. I said: This is what he neglected. (Al-Azhari 2/97)

Al-Jawhari and Ibn al-Qata'a reported that al-ta`ar means marriage, and that includes their saying: "The woman has a perfume, that is, he marries her." (See: Al-Jawhari 2/726, and Ibn al-Sector 2/50)

Ibn Sidah and Ibn Manzoor reported that the (taar) marriage was, and among them: the woman had dung: he marred it. (See: Ibn Sayyidah Al-Hakam 1/541, and Ibn Manzur 4/501). For the owners of non-religious women used the term (to-do) with zai, in their deeds, and it is intended to mean marriage. (See: Ibn Duraid 2/813, Ibn Sayyidah 1/515, and Ibn Manzhari 5/369)

Ibn Manzur reported on the authority of Ibn Al-Arabi: "Al-Ta`ar" is the judge's compelling a man to rule. (See: Ibn Manzoor 4/501)

Al-Fayrouzabadi mentioned that (al-ta`ar) means marriage, and it is also meant: the judge's compelling the man to rule. (See: Turquoise Abadi 431)

In summary: What is meant by al-ta`ar is the marriage, which was mentioned by a number of the imams of the language as we have explained, and as for what is meant is: for the judge to force the man to rule. He did not describe it as strange, and Al-Fayrouzabadi mentioned it, and did not describe it as strange.

THE CLOTHING BY OPENING THE KAF: GLORY, HONOR AND ELEVATION

Al-Azhari narrated, according to Abu Bakr, that (clothing) by the opening of the kef, is meant: glory, honor and elevation, narrated by Abu Musa Harun bin Al-Harith. Al-Azhari said: It is strange. (See: Al-Azhari 10/171)

Ibn Sayyidah stated that (al-kisah) with conquest is meant: glory. (See: Ibn Sayyidah 5/18)

Ibn al-Qataa reported that (clothing) with conquest is meant: honor. (See: Ibn al-Sector 3/106)

Al-Fayrouzabadi mentioned that (clothing) with conquest is meant: glory, honor, and elevation. (See: Turquoise Abadi 1328)

In summary: The (cloth) by conquest, was reported by Al-Azhari that it meant: glory, honor and sublime, and he described it as strange, and it was described by Ibn Sayyid as meaning glory, and Ibn al-Qataa

mentioned it in the sense of honor, and al-Fayrouzabadi mentioned it in the sense of glory, honor and elevation, and they did not describe it as strange. I did not find in the references that I looked at that any of the imams of the language mentioned (al-kasaa) the opening, except what I have mentioned.

THE KHUFUD CAMEL: IF SHE GIVES BIRTH TO HER CHILD BEFORE IT BECOMES CLEAR THAT HE WAS CREATED:

Al-Azhari reported on the authority of Abu Ubayd on the authority of the Umayyad that if the camel gives birth to its offspring before its creation becomes evident, it is said that it is slashed, and it is a camel of khufud. Shammar said: This is odd. (See: Al-Azhari 7/127:

And Ibn Qutaybah reported, "If she cast him before his creation became clear, it was said: She went back, she would go back, and she became chafed and wrinkled and aborted and slapped, and she is the camel of Khufud." (Ibn Qutaybah 2/174)

And Kraa reported that it is said: The camel is shackled, it is a camel with a cheek, and it should have been said: a rimmed camel. (Looking: as Shepherd 141)

Al-Farabi stated that "it is said: a camel of the slippers: for the one who slows

down, which is: to deliver her child before it becomes clear to him of his creation." (Al-Farabi 1/389)

Al-Gohari stated that if the camel showed that it was pregnant and was not pregnant, then it is said that the camel is lowered, and it is depressed, but if it gives birth to its child before it becomes clear to him, then it is a camel. (See: El-Gohary 2/469)

Ibn Sidah reported that it is said: "The camel shackles while it is slumping: if she gives birth to her child before he is complete." (Ibn Sidah 7/357)

And the Arabic Language Academy in Cairo stated that it is said: She shakes the camel, for she is cushioned, if she shows that she has conceived and was not pregnant, but if she becomes pregnant and throws her baby with a throat, or she threw it on the upper part of her head, then she is not born. (See: Academy of the Arabic Language in Cairo 1/246)

In summary: If the camel gives birth to its child before it becomes clear that its creation is clear, it is said: The camel has a camel, and she is a camel, and this statement was mentioned by a number of the imams of the language, as we have explained, then we do not. And Kraa believes that it should have been said: A camel is a cheeked camel, and the Arabic

Language Council believes that our saying: a camel is a cheek pad, not by analogy.

HE MATES WITH HIM: IS JOKING WITH HIM

Reported Azhari, quoting Abu Abbas Ibn A'raabi, he said: "licensed: joking. He said: Roy stolen from Aisha (may Allah be pleased): that the Prophet (peace be upon him) was then days.. Entered upon the age of Vqtab and Tczn him when Adad the Prophet (may God bless him and grant him peace) turned to his first flatness. She said: So I said: O Messenger of God. Omar is not one of those who chronicle with him. "That is, he is joking with him.

Al-Zamakhshari mentioned that the Prophet (peace and blessings of God be upon him) said to Aisha: "O Aisha, Umar is not one with whom he chimes." What is meant: that it is not used with lianas. And it is from your saying: the dough is filled with water if you add more water and dilute it with oil. And from it - also - mars trees and merlons, that is, thin, and from them are marquises. (See: Al-Zamakhshari 3/356)

And Ibn al-Atheer reported that what is meant is the saying of the Prophet (peace and blessings be upon him) to Aisha: "Umar is not one of those who befriend him." No one is drawn aside, for relaxation

and humor are the same. It is from the ointment of the man with ointment, if you anointed it with it and then rub it. The dough will soften, if I increase its water. (See: Ibn Al-Atheer 4/315)

From the aforementioned it becomes clear that (chronicles with him), meaning: he is joked with him, because the verb (chronicles) is taken from (the man churns the dough) if he increases his water. And (chronicles with him), meaning: he is joking with him, it was only mentioned in this hadith, as mentioned by Al-Azhari. The strange thing is that this meaning was only mentioned in this hadith.

CONCLUSION

Among the most prominent results of this research is that there are expressions described as strange, and by referring to the language books it became clear to the researcher that they are not strange, and they are:

1- (Khuwaikhia) is meant by it: the shrewd, and it has become clear that this is not strange, because the owners of deacons mentioned in their dictionaries that the shrewd (Khuwaikhia) is shrewd.

2- (Dakhus) is an adjective for the slave girl, and it turns out that this is not strange, because a number of the imams of the language mentioned that (dakhus) is an

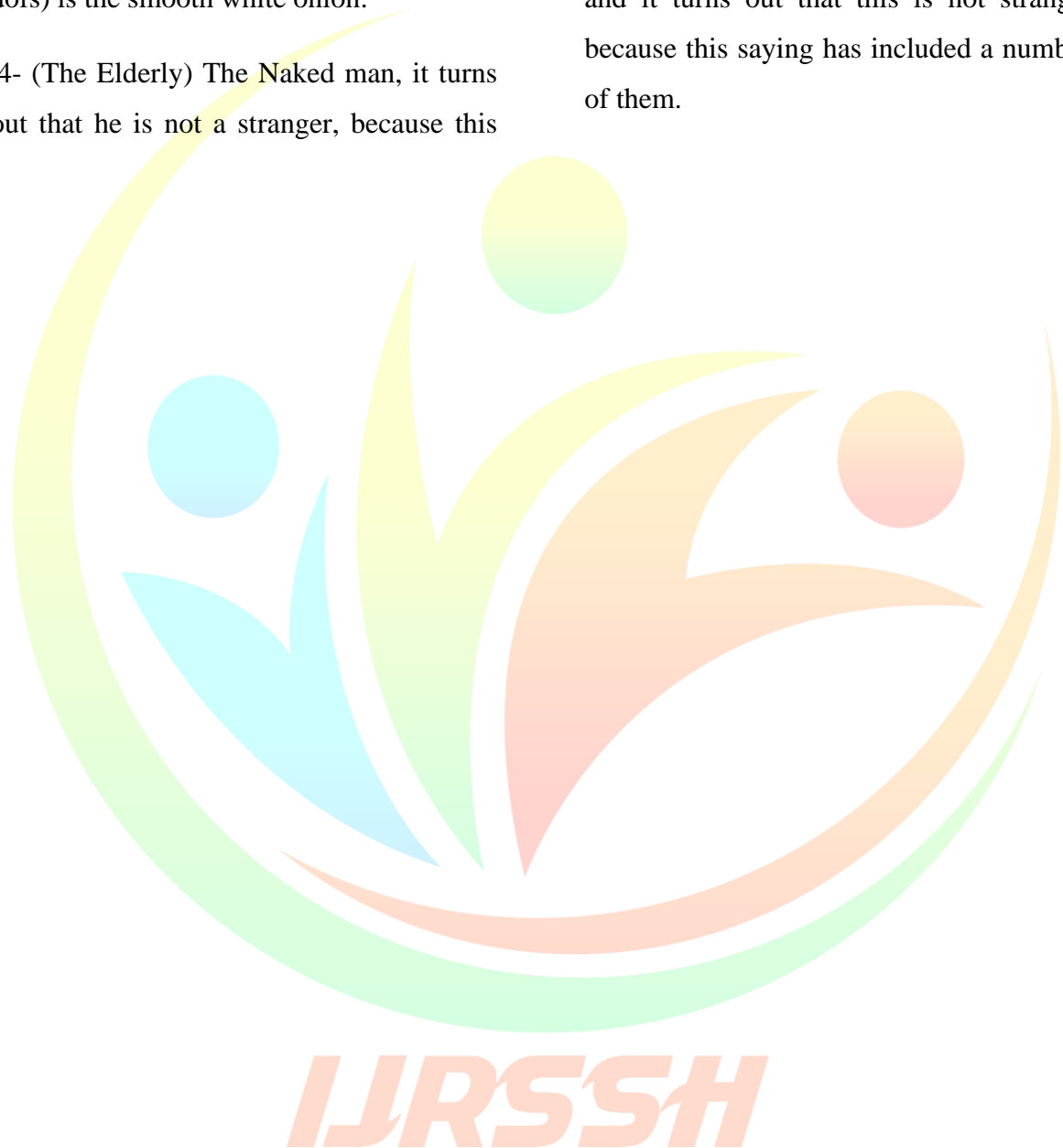
adjective for the slave girl, or fat, full of meat.

3- (The dofs) is the onion, it turns out that it is not strange, because some of the imams of the language mentioned that (the dofs) is the smooth white onion.

4- (The Elderly) The Naked man, it turns out that he is not a stranger, because this

meaning was mentioned by a number of the imams of the language.

.5- If the camel gives birth to its child before it becomes apparent of its creation, it is said: The camel has slashed the camel, and it turns out that this is not strange, because this saying has included a number of them.



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