

Verbal Accompaniment And Similar Linguistic Phenomena (A Linguistic Study)

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Abstract

Accompanying words are related to other words in the linguistic material through a number of semantic relationships, so almost no linguistic text is devoid of these relationships between its words, as it may be combined by a specific semantic field, or a relationship of correspondence, synonymy, verbal participation, and other relationships, which makes the text more mixed. And coherently. These semantic relations are among the difficult problems facing the issue of pronunciation and meaning and the ambiguity of semantics and purposes, and the only way to understand them and determine the limits of their meanings is (context).

Keywords: verbal accompaniment, linguistic phenomena, the Prophet's speeches.

Introduction

Verbal accompaniment means the habitual tendency to accompany certain words and not others, so that pairs of words occur in action or force; Because they are related by virtue of this or that relationship, and these words do not coincide arbitrarily; Rather, there are semantic relations between them, relations that bring together the ends of the text and link its sequences, and these relations are hardly devoid of a text, as they contribute to casting the text and knitting its parts. In the following, we will present the most important of these relationships that brought together the accompanying words that were mentioned in the sermons of the Prophet, peace be upon him, and the linguistic analysis of these associations, as well as the type of semantic relationship that collected between them, citing evidence from the Holy Qur'an and from the words of the Arabs in poetry and prose, using the descriptive-analytical approach in the study..

First: the semantic contrast

Semantic correspondence falls within modern linguistics, and under the section of semantic relations (correspondence, synonymy, and verbal common), as it is one of the contemporary semantic topics, and it can be defined as: "The existence of two words, one of which carries the opposite meaning of the other, such as good and evil, light and darkness, Love and hate, small and large, above and below, take and give, laugh and cry" (Hadi Nahr, 2007: 15).

Linguists and modernists see that it is a complementary phenomenon to synonymy, and some of them defined it as: "The difference in the significance of two or more words is opposite and contradictory, or it is different verbal dualities corresponding to a semantic duality opposite and contradictory" (Hadi Nahr, 2007: 15).

As for the relationship between (contradiction) and (contradiction), it can be described in general and in particular, since the opposition among the people of the language is one of the sources of

contrast, and it is one of its main branches, “the opposition is more general and comprehensive than the opposition”, because the opposition is not all opposition, but rather It often includes contrast or disagreement, in addition to the fact that the contrast is limited to one word, and this word carries the meaning and its opposite. As for the contrast, it is closest to the semantic fields.

Therefore, the semantic contrast is more extensive than the antithesis.

Linguists have divided the semantic contrast into several sections, namely (Hadi Nahr, 2007: 15):

Acute contrast (non-graded): when the opposite words are not subject to plurality or diversification, in which one of the elements of the contrast is negated, while the other element must be recognized, towards: male_female, alive_dead.

Gradual contrast (dissonance): when the two words are on opposite sides, but there is a relative gradient between them towards: high and low, hot and cold.

Reverse correspondence (relational): It is about the relationship between pairs of words towards father and son, sold and bought. The logicians called such contrasting relationships the term (al-Tadha'if), as one cannot imagine the existence of one without the other, and this type is considered the closest semantic interactions to the accompaniments and verbal syndromes.

Directional contrast: in the relationship between pairs of words combined by movement in opposite directions relative to a specific place, towards: (right, left), (up, and down)

Picture semantic contrast: This type of contrast is related to rhetorical methods such as metaphor, metonymy and metaphor, which leads to the expansion of the horizon of reception, charging the image and activating the imagination, as well as the structure of the sentence that reveals the relationship between the two opposites within the conceptual fabric and the merging of the opposites, which makes it centered on the opposite parties, so the image comes out deeper affluence _ The contrast is sometimes between the single words, towards the contrast that occurs between the nouns such as: (secret and

public), (punishment and reward), and (comfort and fatigue).

And sometimes between verbs like: (laugh and cry) and (guides and leads astray)

Or between a noun and a verb like: (allowed and allowed), and (prohibited and forbidden)

Among the structures and sentences, there may be something like: “Whoever God guides, then he is the rightly guided One, and □ whoever □ misleads, it is they who are the losers, so He is the one who is □ guided.”

In the book Ithaf Al-Anam, the Messenger of Islam's speeches.

omen and omen

This accompanying structure was mentioned in his blessed sermon when he said (□:(

))He sent him with the truth as a bearer of good tidings and a warner before the Hour. He who obeys God and His Messenger has been guided, and whoever disobeys them has been deceived)) (Al-Khatib, 1373 AH, 281), and the Bashir: The one who gives good tidings to his people, and gives you good news: makes you happy and happy (Abu Mansour, 2001 AD: 11 / 246), he is the next with what is good, or the conveyer of glad tidings, and the warning is notified, and it is only through intimidation. Weighing (Fail), which indicates exaggeration, steadfastness and necessity (Al- Samarrai, 2007: 117), and this formula is one of the most prominent morphological formulas, the most widespread and the most frequent in the linguistic use among the Arabs, due to the semantic multiplicity and spread in the morphological chapters among the Arabs, and it is often derived from The doors denote the attributes, and are formulated from the imperative and the transitive verb to denote the one from whom the matter has become like nature (Lmbard □285 AH: 2/115), and this structure was mentioned in the precise download: “Indeed, we have sent you with the truth as a good tidings □ and a warner. ”□

Al-Zamakhshari said: “A herald of the true promise and a forerunner of a threat” (Al-Zamakhshari 538 AH: 3/608). The two words have a sharp nominative relationship between them, and it is one of the

associations that can be highly predicted. Present.

secret and open

(□) (Al -Khatib, 1373 AH,: 94): ((He who reconciles what is between him and God in his command, in secret and in public, does not intend to do so except in the face of God, he will be remembered for him in his immediate affair and a treasure after death)). “Secret” is what is concealed and concealed (Omar, 2008: 1/208), and “publicity” is from publicity, which is to show and openly. (Al-Maqari T. 770 AH: 2/247), for secret and public are two words that are sharply interchanged with each other in this sermon, and it is beneficial for the listener to get confused in this sermon. overt repair), or both.

It is a high-expectancy syndrome; Because of the sharp contrast between them, no other word comes to mind except (publicity), when hearing the word (secret), and this accompaniment was mentioned in the Almighty’s saying:

□Those who spend their money by night and day, secretly and openly).

The poet (Jamal al-Din 672 AH: 311) said: Generous money increases his praises... as long as he spends it in secret and in public. Another said (Al- Mukhtoun, 1990: 1/238): Do not be oppressed by a fence, for it is yours... from those who have fulfilled in secret and in public.

Certainty and uncertainty

He said (□): ((The best wealth is self-sufficiency, the best provision is piety, the head of wisdom is fear of God, and the best that is cast into the heart is certainty and suspicion of unbelief)) (Al-Khatib, 1373 AH,: 126).

“Certainty and uncertainty” are two opposite terms, so certainty: it is knowledge, verification, and the removal of doubt (Bin Faris, 1979: 6/157). As for suspicion: it is doubt, suspicion and uncertainty (Bin Faris, 1979: 2/463). And between them there is a sharp and non-graded opposition; These two words were mentioned in the honorable sermon. To confirm one of the meanings of the other, the certainty in the heart, and the suspicion of disbelief, and they both fall under the same heading; It is certain that the one who is certain of the truth is suspicious of

unbelief. Otherwise, how could he have certainty, which is a higher rank in faith, which is the opposite of unbelief ?

It is considered one of the accompaniments that have a medium expectation. The accompanying word (certainty) is usually associated with the word (doubt.(

Arabs and non-Arabs

This accompaniment was mentioned in his sermon (□) about the people of Paradise and the people of Hell and their signs in world, and he said (Al-Tabarani, 1995 AD: 3/206): ((God looked at the people of the earth and hated them, their Arabs and non-Arabs, except for the remnants of the People of the Book((...

And the Arabs: a well-known generation of people, unlike the non-Arabs, which is a gender name (Al- Zubaidi, 1965: 3/333), and the non-Arabs: against the Arabs, and a non-Arab man who does not speak, and the non-Arabs: a foreign plural (Ibn Manzur, 1414: 2/385, 386). Allah says: □In a foreign language, and in an Arabic language, say, “It is for those who believe, guidance and healing □” .

This accompaniment has a kind of frequency in use, as these two examples are often considered because of their religious character. We find them in the products of writers and in the collections of poets; Al-Jahiz said:

“You insulted me with the book of Arabs and non-Arabs, and you claimed that there is a difference between Arabs and non-Arabs”.

Dhul-Rama said:

Watery homes, when water is abundant, and the like of it is not seen by non-Arabs or Arabs.

And from this is what Al-Farazdaq said in praise of Imam Zayn al-Abidin:

Your saying of this does not mean that the Arabs know who you deny and the non-Arabs.

The two words met together in the form of the sympathetic and the sympathetic in a relationship that indicated the opposite, so between the two words there is a sharp and non-gradual contradiction.

asleep and awake

This contrast was mentioned in his blessed sermon (□) in the category of the people of Paradise and the people of Hell, he said (Al-Khatib, 1373 AH,: 298): “I have sent

you to afflict you and to afflict you, and I sent down to you a book that cannot be washed by water, that you read while asleep and awake”.

And sleep is well-known, it is said: he fell asleep, he fell asleep and he slept, (and sleeping) a participle noun of it, he is asleep when he fell asleep, and wakefulness is the opposite of sleep, and waking him up from his sleep: I alerted him, so he woke up, the noun from him (wakes), and the epithet (wakes) on the weight of (two verbs), and the meaning You read it for memorization in a state from your heart, that is, in the states of sleep and wakefulness. He meant that it would never be erased, rather it is preserved in the hearts of those who were given knowledge, and falsehood does not come to it from before it or from behind it. Newspapers, unlike the Qur'an, are many times that of his memorizers” (Ibn Manzur, 1414: 12/596).

The two words may be accompanied by a sharp contrast relationship, and it is one of the highly expected accompaniments, as the mind calls the word (awaken) when the word (sleeping) is mentioned.

command - forbade

And he said (□): (Bin Faris, 1979: 1/137) ((Leave me as I left you, for those who were before you perished because of their many questions and disagreements about their prophets, so if I command you to do something So do as much of it as you can, and if I forbid you to do something, leave it.”

It is against the prohibition The contrast of these two structures in this sermon helped to repel ambiguity and suspicion. His saying (□“ If I command you with something, then do as much of it as you can” means that Muslims are required to carry out the commands, each according to his ability and ability, but the prohibitions must be left all and not some of them, as they are not related to ability and ability.

If he had not come with his saying: (((□) and if I forbid you from something, then leave it)), the listeners would have thought that he too can leave what he was forbidden, each according to his ability and ability, so the difference of the ruling of commands from the ruling of prohibitions is what called for the two opposite structures to be brought.

tandem

The subject of tandem has been linked to semantic scientists with the theory of multiplicity of meaning, a single meaning may contain a number of words, or a single word may include several meanings (Ullman, 1975: 98), the word replaces another in another context, and gives the same meaning, and thus the tandem is Totally, Palmer denied the existence of this (total) synonymy.

Because there are no two words that have exactly the same meaning and can replace them in all places (Ullman 1975 AD: 106). It should be noted that the distinction between synonymy and the so-called inclusion; Or what is called inclusion, and it is intended that the word includes or includes several other words, and it is called the implicit upper word, and the other is called the lower word implied. When we say this is a lily, we must also say this is a rose (Ullman 1975 AD: 10 7).

synonymy because the inclusion or inclusion was included by one party only. Al- Sheikh, 1999: 49)

Synonymy can be divided into three sections, which are (Mukhtar Omar: 220): perfect tandem: or what is called (symmetry), It means that the two words are completely identical, so the people of the language do not feel any difference between them, and they can exchange them freely in different contexts, which is rare.

Semi-synonymous: or the so-called (convergence), and it means that the two words converge very closely, which leads to the difficulty of differentiating between them (for non-specialists), about (year, year, about).

Semantic convergence: or the so-called (partial tandem), when the meanings converge, with the pronunciation differing from the other with at least one semantic feature, towards (vision and dream), as the first means (mixed obsessions and confused concerns), while the other indicates (The meaning of true vision.

The various types of synonymy were mentioned in the honorable prophetic speeches, and the researcher will analyze the verbal accompaniments that included these types.

Sins and sins

This accompaniment was mentioned in the Farewell Pilgrimage sermon, he said (□) (Al-Khatib, 1373 AH): ((The believer is one from whom people are entrusted with their money and themselves, the immigrant is the one who forsakes sins and sins, and the mujahid is the one who strives himself in obedience to Allah)) Al- Sihah, 1999: 92), the Almighty said: □“And enter the door in prostration, and say, ‘Hate □!

The Kufics and the Visuals differed in the weight of sins, so the Kuficians held that their weight is effective, and so did Al-Khalil, while the Basrians believed that their weight was effective (Abd al-Rahman, 2003): 2/664)_ _ .

And sins: plural sin, which indicates sin, crime and disobedience (Ibn Manzur, 389/1/1414), and in the download: □ And who forgives sins except God □.

The relationship between the two accompanying words indicates a similar synonymy, and it is one of the associations that have a high degree of expectation. As the first word calls for the second when you hear it, and the two words are accompanied by the form of the emotional compound repeatedly in the speeches and poetry of the Arabs, Jesus, peace be upon him, said: “Indeed, this has sent you a sign. Such a believer is like a believer if he is polluted in sins and sins; his beauty and goodness are stripped from him. He repented and went back to him, and his beauty and goodness returned to him” (Ibn Asaker, 1984: 20/134), including the words of Al-Tuwaijri: “Sins and sins of the heart are like wood that fuels the fire and ignites it”.

Immorality and disobedience

Messenger (may God bless him and grant □him peace) gave a sermon on the day of Uhud, so he praised and praised God and said: “ O God, endear faith to us, and make it beautiful in our hearts, and make unbelief, immorality and disobedience hateful to us, and make us among the rightly guided.” (Al-Khatib, 1373 AH: 91) .

Fasq: disobedience, going out on the path of truth, and it was said immorality is departing from religion, as well as the tendency to disobedience.

As for disobedience, it is the opposite of obedience. (Ibn Manzur, 1414: 298), and

the relationship between the two words indicates a near-synonymy.

The two accompanying words are combined together in Surat Al-Hujurat; Allah says: □But God has endeared faith to you, and He has made it fair in your hearts, and He has made it hateful to you, and blasphemy and blasphemy □.

Which confirms that the sermons follow the example of the Noble Qur’an, and the Arabs used these two words in a concomitant manner frequently in their sermons and poems, including the saying of al-Zamakhshari: “One of the greatest blessings is the health of bodies, and it is the cause of immorality and disobedience.” Other: “Great immorality, small disobedience” It is considered a concomitant and a high degree of expectation. Because of its religious character, and its flow on the tongues of the Arabs, and between them there is a close synonymous relationship.

Shame, fire, and fire

This accompaniment was mentioned in his honorable sermon on the day of Hunayn. He said □: “ They replied. ” Thread and sewn, for loathing will be a disgrace and a fire and a blasphemy for its people on the Day of Resurrection) (Al-Khatib, 1373 AH: 16).

And shame: “Insult and disgrace, it is said: disgrace him if he insults him” (Al-Sihah 1999: 2 / 764), and it is a noun from the verb (disgrace), and from it is the words of Laila Al-Akhiliya:

For your life, death is not a disgrace to a person, if the young man meets a generous pigeon.

And fire: female from the verb (fire), and it is from the waw, because its diminutive is (nuwairah). (Ibn Manzur, 1414: 5/242), Al-Shinnar: “disgrace and disgrace” (Abu Mansour, 2001: 11/233), and it was said that it is the ugliest blemish and dishonor and the matter known for ugliness and heinousness..

It is considered one of the continuous companions to the present time, as these vocabulary is frequently used in conjunction, and hardly one of them is mentioned until the mind calls the other, it was narrated on the authority of Ali bin Abi Talib (may God honor him) that he said: May God’s prayers and peace be upon him,

so return to the fight, and feel shy from fleeing, for it is a disgrace in the heels, and a fire on the Day of Reckoning.” And on the authority of Ibn Abbas - may God be pleased with them both — he said: “Abandoning the will is a disgrace in this world and a fire and a fire in the hereafter.” Jundub bin Abdullah, may God be pleased with him, said God said about him: “And beware of injustice, for injustice is a disgrace, a fire, and a heinous one.”

We note that this accompaniment possesses a kind of frequency, and it took place on the tongues of the Arabs over and over again, and these words were combined in a relationship that indicated a similar synonymy; Shame, as mentioned above, involves a defect, and Al-Shinar is the ugliest of this defect, and it encompasses the meaning of shame and fire.

Alarm and panic

This synonym was mentioned in his sermon (Al-Khatib, 1373 AH,: 100) ((By God, I give to the man and supplicate to the man, and that which I supplicate is dearer to me than the one who is given, but I am given to him by what I give)).

Fear is the opposite of patience. It is anxious, anxious, anxious, and anxious. On the authority of Ibn Al-Arabeel, a people to whom God has placed riches and goodness in their hearts..."As for panic: it is a lack of patience, and it was said that it is the worst and most obnoxious anxiety (Ibn Manzur, 1414: 8/374), and Abu al-Abbas al-Mubarrad said: “A man who is anxious if he cannot be patient with goodness is good”.

And it was said: Panic is what God Almighty mentioned in His saying: □“Man was created in terror.” 19 When evil touches him, terrified 20 And if a variety of good touches □it, it is not called a panic unless these characteristics are combined in it.

It is clear from the foregoing that the two words are synonymous, and both terms indicate a lack of patience.

It is one of the accompaniments that have a high degree of expectation, due to its religious character.

Humiliation and affliction

This synonymy was mentioned in his sermon regarding death, he said (Al-Khatib, 1373 AH,: 171): “Blessed is he

who spends money that he earned without disobeying God, and sits with the people of jurisprudence and wisdom, and mixes with the people of humiliation and misery”....

(Bin Faris, 1979: 2/345)

As for the miskinah: it means the poverty and weakness of the soul, and it is a source of the verb (ask), and the man dwelt, settled and settled, if he became poor (Ibn Manzur, 1414: 13/217), and al-miskin: weak and humiliated, and Ibn al-Atheer said: “The meaning of misfortune revolves around the Submissiveness, humiliation, and lack of money...” (Al- Zubaidi, 1965: 35/201), the man was humiliated and submissive, because he (he meant by (hit) and humility, and wretchedness (activated) from stillness, and the poor is called miskin for his stillness and lack of movement, Sibawayh says that Al-Miskin is one of the most merciful words.

In the context of the sermon, it indicated humility and intercourse with the poor and needy, and the two words are partially synonymous, or what is called (semantic convergence). And it is one of the highly expected companions of its Qur’anic character. The Almighty said: □And humiliation and humiliation were struck upon them □.

verbal joint

It is that the same word denotes two or more meanings, such as: the eye, which is used for the human eye, the spring of water, the spring of money, the eye of the army, and so on.

From this definition, it becomes clear to us that the common verbal column (connotation), because a single word may denote one or two or more meanings. This development does not happen suddenly, but rather proceeds gradually and takes a long time, which leads to a change in the meaning of the word and moves from one meaning to another close to it (Abdel-Al, 2009: 9).

Perhaps the first indication that defined the concept of the verbal common came in Sibawayh’s book, when he expressed it as “the agreement of the two words, and the difference of meanings”.

The opinions of scholars differed regarding the occurrence of the verbal common in Arabic, and “most believe that it is possible” (Ali, 1972: 189)

A group went to deny the verbal common and worked on interpreting its examples from the common section, and at the head of this group was Ibn Darstawayh (d. 347 AH), who denied the verbal common and the reasons for the rare coming of it in languages, or by deleting or abbreviating speech, or because of the development that may affect the words, We find that this doctrine in its interpretation of the joint has been supported by the modern linguistic lesson.

As for the modernists, most of them acknowledge the existence of the verbal common in the Arabic language, but they call for not being extravagant in it and moderation in accepting its examples. Morphological forms, and so on, including Ullman, who believes that the verbal common arises by chance; From the agreement of two or more independent words in the formula.

The verbal accompaniment has a close relationship with the accompaniment, as some linguists decided to refer to the verbal accompaniment to use it in the interpretation of the meaning, ((The linguist must collect a large number of different contexts in which the studied word comes with its common meaning, and then make lists of words that accompany it with each meaning. That the word belongs to two different lists; treat it on the grounds that they are two different singularities) (Muhammad, 1990: 55)

Undoubtedly, revealing the relationship between the meanings of words in terms of their contextual status is what determines their meaning and intended meaning, uncovering their hidden meanings, and knowing their sign that denotes them (Abdel-Al, 2009: 9) and a number of common verbal expressions were mentioned in the honorable speeches.

the gift

(□) said: ((What follows, for the best speech is the Book of God, and the best guidance is the guidance of Muhammad, and the worst Things are newly invented, and every innovation is a misguidance, and every misguidance is in the Fire. ” And he (□) said in some of the rulings on sacrifice: ((I used to command you not to eat sacrifices for more than three days. to accommodate you, I make it lawful for you,

so eat of it what you like, and do not sell the meat of the sacrificial animal.” (Al-Khatib, 1373 AH,: 69)

The word “huda” has two meanings, namely: the gift and the gift (Al- Farahidi 170 AH: 4/77-78). Ibn Faris mentioned in Al-Maqayyis that the guidance is of two origins, the first of which is progress for guidance; She says: His guidance is the path of guidance, that is, I guided him, and from it he branched out (Guidance is the opposite of misguidance), and the other: the Mission of Kindness, that is, the gift, and the blessings offered to the Sanctuary are a closeness to God Almighty (Ben Faris, 1979: 6/42, 43)

This expression indicates guidance in the first sermon, in his saying: (The best guidance is the guidance of Muhammad) ; Because the speech in the context of the sermon revolves around guidance and misguidance. As for the second sermon, which is his saying: (And do not sell the meat of sacrifice), the meaning of the sacrifice here is what is offered to the Kaaba of sacrifices, evidenced by its addition to the word (meat)

This confirms that the word (guidance) comes from the common verbal meaning (guidance), and the meaning (gift), and it was not mentioned in the blessed speeches except with these two words.

Grandpa

And he (□) said: ((O people, shall I not inform you of the best of people, maternal and paternal uncles, shall I not inform you of the best of people, father and mother: Al-Hassan and Al-Hussein, their grandfather is the Messenger of God, and their grandmother Khadija bint Khuwaylid, and their mother is Fatimah the daughter of the Messenger of God, and their father is Ali ibn Abi Talib...) (Al -Khatib, 1373 AH,: 261).

And he said in his sermon on the marriage of Imam Ali (peace be upon him) to his daughter Fatimah al-Zahra (peace be upon her): ((May God reunite you and honor your grandfather, and may God bless you both, and bring out many good things from you))

Ibn Faris states that the grandfather has three origins; The first of them: greatness, as the Almighty says:

□ And that, Exalted be He, the grandfather of our Lord, he never took a companion nor a son. □

The second: luck and richness towards: So and so, I find from you meaning: more fortunate than you. As for the third, it is cutting; It is said: I renewed something very much, renewed and new, i.e. cut off (Bin Faris, 1979: 1/407).

The word (grandfather) also denotes the father's father, the mother's father, and the sustenance (Al-Farahidi 170 AH: 6/7).

As for his saying (□): (May God reunite you and honor your grandfather), the most acceptable meaning of the word (grand) in this honorable sermon is: (Greatness); Because it fits the verbal preposition (the dearest.)

It is clear from the above that the word (grandfather) is one of the verbal common, and it was mentioned in the honorable speeches with two meanings (the father of the mother, and the greatness), and it was not used except for these two meanings.

Sultan:

said (□): ((Praise be to God, praised by His grace, worshiped by His power, obeyed by His authority and supremacy)). And he (□) said: ((The people of Paradise are three: a ruler, just, chaste, charitable, successful, a merciful man with a gentle heart for every relative and a Muslim, and a chaste, chaste, with dependents)). And he said (□): ((And the devils came to them and deviated them from their religion, and forbade them what I made lawful for them, and I commanded them to associate with Me that for which I did not send down any authority)) (Al-Khatib, 1373 AH: 126).

A group of linguists went to the fact that the word "sultan" is from the verbal consonant. (Bin Faris, 1979: 3/95).

In his saying: (Praise be to God, who is praised for his grace, who is worshiped with his power, and who is obeyed by his authority His power), the word (Sultan) was mentioned in the context of the sermon on the power of God, so it is very appropriate to use this word

In the sense of power, since power and authority have two close meanings, and therefore the word "sultan" is correlated with another word that belongs to its same semantic field, and it is the word "Al-Sawat" which indicates the severity of

oppression (Ibn Manzur, 1414: 14/384). That is because the word (Sultan) in this sermon means the power of the king, and he is God Almighty.

As for his saying: "Sultan, just, charitable, trustworthy, successful," the word "sultan" appears in the honorable sermon, and it denotes the king or the governor in terms of my nouns of the subject (justice, and charitable), which are an adjective for "the Sultan," and these two adjectives can only be described by the wise.

As for the fourth text, which is his saying: (Unless I sent down authority), the word (sultan) here denotes argument and proof.

□ We will cast terror into the hearts of those who disbelieve by associating partners with God as long as there is no power revealed to him □. A group of commentators went to the view that the Sultan here is the argument and the proof (Abu Hayyan, 1420: 9/267).

the tongue

This word was mentioned in (Al-Khatib, 1373 AH: 126: 103), the Farewell Pilgrimage, he said: ((I will tell you from the Muslim, who safed people from his tongue and hand...)).

The owner of the crown stated that the tongue has two meanings: the first of them is: a speaking instrument or a verbal instrument, as evidenced by the Almighty's verse: □ Did we not make for him two eyes and a tongue and two lips? □ When the one with the hurtful eye was treated, and the one with the one with the lips was treated with kindness (Al-Zubaidi, 1965: 36/113), and the other: the language, as evidenced by the Almighty's saying:

□ And we did not send any messenger except in the language of his people □ (Ibrahim, 538 AH: 4), that is, in their Arabic language (Al-Fayrouzabadi, 817 AH: 314).

If the word tongue accompanies with (the man), then this indicates a verbal or verbal instrument. The word (tongue) is a common verbal.

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