

Forbidden In Surat Al-Hujurat Is a Semantic Grammatical Study

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Abstract

Forbidding is a linguistic method in the Arabic language that is intended to leave doing the thing and avoiding it and avoiding it, for what is left is forbidden and it is presented in various structures in the linguistic context, either explicitly or implicitly, and a linguistic reference, especially the grammatical one, is not free from it, but the author took this method - the prohibition - by urging the study and statement of grammatical aspects and rulings, how to install it and inferring it, and showing the correctness of using this method linguistically or not, as for the indication of the prohibition in terms of its types, and whether leaving is a duty or desirable, when and how is it due to the context in which it was mentioned and what it contains in this context of previous and subsequent. It is a style of many roses in the language to intent and is important among the addressees. That is why we have devoted our research to studying this method and clarifying its aspects and implications in a linguistic context, which is the Holy Qur'an which we called (which is forbidden in Surat Al-Hujurat, a semantic grammatical study) because of this Surah in the context of divine teaching indications of how to deal and address the Prophet as well as social matters, organization of the nation, and equality between Creation only piety. The research included an introduction showing the methodology of the study, and then a prelude to the definition of the prohibition and its grammatical provisions and types, and highlighted the Surah Al-Hujurat and its provisions and the lessons learned from them, and this was followed by a semantic study of the terminology forbidden in Surah Al-Hujurat arranged according to their occurrence in the Surah, and the study concluded with the most important findings The study mechanism has results.

Keywords: Structures, Prohibition, Linguistic Context, Implicitly, Equality

Introduction

The best thing that the researcher works on in the Arabic language is the book of God, whose falsehood does not come from his hands or his successor, so our tagged research (which is forbidden in Surat Al-Hujurat is a semantic grammatical study) A share of this blessed book, and the study falls under the linguistic studies of the Holy Qur'an, and that When we decided after trusting God to study the method of prohibition and its implications in Surat Al-Hujurat, the study preceded the prelude to the method of prohibition and its provisions in the Arabic language, relying on the most important sources and references that dealt with the prohibition and its provisions, and then studying the terminology prohibited in Surat Al-Hujurat is a semantic study by showing its significance from dictionaries First, where we refer each word to its lexical origins and show what it can hold of indications, then we include it to its contextual significance in the text in which it was presented, and what is the significance of this context in determining its significance, relying in this analysis on the books of interpretation and Quranic miracles and books of the meanings of the Qur'an as well as other sources that were Help us in our analysis of the wording and statement of what is intended, and the conclusion was a list of the most important results of the research. God is behind the intent and has to trust.

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Forbidding in language: Contrary to the matter, it says: It is forbidden and forbidden by the matter, so it ends if it ceases, and if one forbids one another from the act of evil, then they are forbidden. (1) The prohibition end of the matter and purpose. If forbidden people from leaving the act and ended that goal, the son of Knight, "said Noon distraction and Omega, the origin of true indicates very reach. And it finished him the news: reached him. And the end of everything: then." (2) And from it, the mind is called (prohibited or forbidden) because it forbids its owner to do the ugly. (3) So the article revolves around prohibiting something and asking to stop it. The prohibition in the terminology: Sibawayh was satisfied with his talk about the prohibition, saying: "Do not strike," deny because he said, "strike." We understand that the prohibition has a contradiction to the matter. (4) This is what Al-Jarjani mentioned by saying: "The prohibition is against the matter, which is the saying of those who write without it. (5) And his chariot was with Al-Jurjani the superiority and the formula (do not do). As for Kafawi, he combined language and terminology when he said: "The forbidding, the language: enjoining something by the verb or by saying as (avoid), and according to the law (do not do) to use the arrogance. It was for something or a rebuke about it (6). It is noticed that the rapprochement is evident between the people of language and convention. The significance of restraint and the cessation of coming to the verb is the predominant among the signs of the prohibition.

The formula (do not do) is the true positional formulation of the prohibition by the people of the language for the masculine singular or the addition of F or the plural or the thousands of the two, as well as the address to the woman. Let us end one instrument, which is (no) the definitive, definitive one, which interferes with the present tense and asserts it.

One of the conditions of the prohibition is that it is issued from the highest order to the lowest of it and this is called the real prohibition, and the prohibition of this formula may be deviated to a metaphorical form in which supplication is intended if it is issued from the lowest to the highest as we say: (Our Lord does not torture us), or it is intended by a petition if it is issued from who is in the same rank as your saying to your friend (do not go out and the weather is rainy), and all that is forbidden when grammarians because the common formula between them is (do not do) without looking at the place and this is what Ibn Hisham expressed by saying, "There is no difference in requiring no demand for certainty between being useful the prohibition of whether the prohibition as provided or Transcendence towards {and do not forget the credit between you} and being to pray for interpretation of the meaning {Our Lord Taakhzna}, bing to seek Kcolk for your match is transcendentalist it does not do such and such judgment if his demand to others such as threats in You said to your son or servant, do not stab me (7).

In the hands of Surat Al-Hujurat

Surat Al-Hujurat is one of the civil fences that was revealed after the emigration of the Prophet from Mecca to Medina, and the number of its verses is eighteen verses. The Shan Wall will focus on morals and how people treat each other.

Lessons from Surat Al-Hujurat

1. How to deal with the position of the Messengerp Especially when talking and talking to him.
2. Not reporting the news before making sure of its authenticity, as false news in it has a lot to spoil the thing .
3. It left bad thinking of others and urged us to leave backbiting and gossip.
4. Establishing the principle of brotherhood and tolerance among Muslims and acceptance of the other.
5. Leaving surnames and not raising the volume, especially with those who are older.
6. All creation is equal to God, so the most pious and faithful are closest to him.
7. Urging reform between people and saying well to quell hatred.]8 [

Word study

First :Do not come forward.

It was mentioned in the verse in the first verse of Surah's rooms: in, the value of Ge, the value of ke, how much he did to me that he saw what name n ni ap apolipoprotein Hebron said: "Football: What a person who gave him the presence of the wrist and above it" (9) As if he was called because he is a tool to push something forward, she says: Thus he presented the truth if he gave good, and this root - feet - feet in the language of the signed triangle, so the broken fracture says: He came from his journey forward when he returned, but the old foot is open and his presence shows that Advance if he goes, but the content of importance - forward - the hadith means: something forward is old (10) Ibn Faris collected these sayings when he said: (The wedding, indicative and correct, true origin indicates a precedent and compassion, then get rid of it). (11) As for the noble, it started with the hadith of the believers and suggests the importance of what is presented after it, and the prospect awaits it with longing and interest. The concerned (depositors) have two opinions, the first who presented (feet) and a sense of the required progress, which the chief observer read for his reading (It is not outdated) to open the letter T and the concept, and the original (do not go an extra distance) is omitted from the first exploitation of the Tai mix and it is not from the verb here that the effect

is (12). Sound "from the verse to prohibit something without the permission of the Messenger of God, may God bless him and grant him peace ... came down from his saying: Do not attend .. etc. Follow the meaning of Allah and His Messenger. (13) But it means the second saying in reality, in fact, the verse omitted from the circular intention, that is: the prohibition of submitting every act or saying before God and a ruling on the Messenger (14), and some of them read (does not apply) the present (feet), meaning: "It does not apply to the religious order before its arrival, and speeds it up." Without it "(16). The prohibition is here to warn, as all of the above is intended to alert believers and guide them to refer to God and His Messenger, and not to do anything before it is revealed to them and their tablets.

Second :Do not rise.

This composition is mentioned in the Almighty saying from Surat Al-Hujurat: Lifting in the language is contrary to the situation (17) It says: You lifted the thing, lift it up if the land exceeded it, and from it, you approached the thing from the thing that came in the download (incident: 34), i.e. close to them (18) and from the metaphor: "raising his camel to walk and lift it his voice Rvaap and Rvaap annexation and conquest (19), which collected Ibn Faris said: "eye out one, indicates otherwise the situation. Says: raised lifting the thing; it is otherwise cut and raised camel In her biography: the succession of the topic (20).

As for the Almighty saying in the previous verse: Al-Nasafi said: "That is, if you speak and pronounce you, you must not inform your voices beyond the limit that he communicates with his voice and disregard them so that his words are loud to your words and his shouting are loud for your ignorance so that his reward for you is a list and his predecessors are clear to you" (21) This is from the door of good treatment with lifting the word metaphor here to speak out where the sound "semi Jahrul sound body in upholding it more to the order to realize that the ears as to uphold the body explained to him in a vision, or almost shed a strong speech Abjahr threw him from a high place Kalmiznh." (22) So what is forbidden is to leave the voice raised, as otherwise is evidence of lack of modesty and leaving respect, and this is not one of the characteristics of the believer with the person of the prophet.

Third: Do not speak out

The secret to speaking out against the language is the secret. Ibn Faris said: "The gymnasium, distraction, and hypocrisy are one and the same, which is revelation, revelation, and height." All of them are said. (23) He said: A man speaks his words, supplications, prayers, and recites if he sees them and announces them, so he must have every appearance or advertisement of propaganda (24) and Abu Hilal Al-Askari distinguished them when he said: speaking in public is exaggeration and exaggeration ... the origin of the voice is raised. A voice is said to read if it raises its voice with it. .. And the origin of speech is expressing the meaning of the soul ... It may happen that speaking frankly is the opposite of a whisper because the meaning appears to the soul by the appearance of sound. (25) And from it came the name of the land in Jahra: it is the open, visible, and visible land that nothing conceals (26). (27) Among the things that God forbade in Surat Al-Hujurat is not speaking to the Messenger and his presence, in the continuation of the previous verse in the Almighty saying: What was said What is the benefit of repetition (do not speak frankly) even though it is included in his saying (do not raise your voices) preceded by it was said: "It is forbidden to raise the voice does not make his words or his voice higher than the words of the Messenger, may God bless him and grant him peace or his voice, and prohibit speaking publicly. Equality, that is, do not speak to him by saying while you speak publicly to your counterparts but make his word high. (28) If speaking publicly is harmful to his sanctity. He is in veneration of the Prophet, and tar and calm in his title, and in full that his name is not addressed explicitly, or (Ni conclusion) Conclusion: The prohibition here occurred on the "left estrangement in his speech and the necessity of literature in proximity because the unknown contract, but among the specialists who do not have some advantages, must be respected and appreciated." (29) The interpretation of this prohibition that came before it came at the end of the verse in the Almighty saying, The source responsible for his saying (to be disappointed) is in a favorable (fear) position for him, i.e., for fear of frustrating your actions as Unless you feel (30).

Fourth :Do not make fun

This composition was mentioned in the Almighty's saying in Surat Al-Hujurat, and it was mentioned for (mocking) two meanings in the dictionary. The first of them is mocking: "He mocked him and him, as joy, as a mockery, (31) as for (mocking) the opening of H, it is entrusting you with the person to do unpaid work (32). Ibn Faris said: "Sins, frankness, and hypocrisy are a steadfast, straightforward origin that denotes contempt and inferiority (33). And all that was mentioned in the Qur'an from this article - was a mockery of mockery, other than the Almighty saying in Surat Al-Zukhruf.

Where it indicates harness (34). As for the ones in Surat Al-Hujurat, it denotes mocking the formula of prohibition, meaning (does not mock) The prohibition of mockery is repeated twice in a verse, once for men who expressed them with the words of the people, then for women. Al-Samani said: And contempt (35). In the context of a gesture nice when it is forbidden special for men and women, and it Razi said: "The lack of attention and Alasthakar but issued in more matter than men for men, because women in the same weak, if the men did not pay attention to it does not have

something, And for men, for men and for women, for women, this type of shame is found in them. (36) As for the joke of roses (women and women), it is a denial that the will of the Shiites is not to be under the illusion that what is meant by them is a certain people. He did not say: Some of you are from one or one of you from one of the people). So what is forbidden in the verse takes each individual and every time and place. Al-Azhar Al-Sharif is evidence of mockery, whether it was words or deeds when he said: "Mockery maybe by simulating the verb by saying and pointing, or laughing at the words of the mockery of it if it seemed to him floundering or mistake, or its making, or ugliness of its image, and some of them see that the mockery mentioned the person What he hates on a funny face in his presence, and some believe that it is despised to say or act in the presence of its owner (37). The prohibition is prohibited here, and God knows best

Fifth :Do not touch.

And this is in the Almighty's saying from Surat Al-Hujurat: The blame in the language is the defect, and it was said that the defect was devoted to the face of the man, not from behind him, and the source in it is the indication of the face (40) it says: "He touched him, he touched him, and he touched him with a touch." A man who is identical and identifiable, which means: If he struck him and pushed him (41) and mentioned to the lamels synonyms, it came in the crown of the bride, what Al-Zubaidi quoted from the fur as saying: "The shaking, the tingling, the gossip, the lankness and the impurity: the defect. Its origin is the reference to the eye and the like, such as the head and lip with hidden words." (42) This significance came the verse in Al rooms: Ma prepared Almakr defect to one face of it directly Balmkroh Ibn Ashour said: "innuendo. If the right is the rudeness and aggression, though void it insolence and a lie." (43) As for the mention of (yourselves) in the verse, even though what is meant is not to mention the faults of one another, it is like the statement of God Almighty in Surat Al-Nisaa, meaning that God made "the shouting of some believers a benefit for the soul because they are the same soul, so when the believer blames his brother, it is as if he punished himself (44). This is among the matters dealt with by the Surah to organize the ummah and spread love and affection among Muslims.

Sixth: Do not be proactive

This composition is mentioned in the Almighty's saying from Surah from Surah Al-Hujurat Al-Nabz in the language is a source of their saying "Al-Nazzb Yuzbuz", and "Al-Nabiz" in the original: the name. (45) Then it was used to designate defects and nicknames in particular. Ibn Duraid said: "I pronounced the man as a tribe if he called him or played him. The people advocated if they calibrated and nicknamed each other." (46) It was said: Baking is the common and permanent title, whether for a man or a people. Abu Hilal said, quoting from Al-Mubard, that baking is: "It is the fixed title. He said: The rumor of the title is said to Bani so let us know that if they have a common and popular title" (47) and the original was said in Prophecy is lifting as if you are raising the dawn and witnessing (48) and all these attributes were from the pre-Islamic habits, and when Islam came, he exhorted souls and called for the spread of love and non-discrimination by organizing family relations in society through God's revelation and this is his counterpart in Surat Al-Hujurat, where God forbade from a whole What he forbade is not naming titles because they call for hatred and hatred. The Almighty said: A fighter says: "He says that a man does not lend his Muslim brother to the religion that he had before Islam and he does not name him without the people of his religion. In the name of disbelief after faith "(49) It was said that what is meant is forbidding every title in which hatred is not preferred by man, so it is the complete faith that the believer addresses his brother with the most beloved of names to him. (50) This is part of what I want from the heavenly message.

Seventh: Do not spy

Palpation and sense of humility and joy: searching for things inside what is missing from you, and the difference between them is that the same gym abounds in their use in evil, and it was said that if the matter was requested for others it was called palpation and if he asked for it himself was the sense, and the first is used in the search for shame, and the second is listening, and its significance was said one, it requires knowledge of the news. And from it came the name of those who follow the news and transmit it as a spy, and the first-named the five senses by the senses as an overlap of significance. One of you searches for his brother's fault until he looks at it after God has hidden him. " (51) Which is the completion of the saying: (Avoid a lot of conjecture) "understand him that what counts certainty he says, saying I reveal So and so mean I know for sure, and briefed on the downside watch has avoided conjecture he says: do not follow conjecture, and to strive to demand certainty in the malfunction of people. (52) And some of them read (not) and with them mentioned in the hadith, the prophet said, and conjecture, the conjecture lies to talk, and do not spy, nor, and do not hate one another, and be brothers" (53) was said to be "two to their meaning and one which is The search and demand for the defects of people and their equality if it is absent and hidden has not been possible for him to ask about it nor to reveal its experience "(54) then the root of all of this is not to follow the news of people and their shame.

Eighth: He shall not be alienated.

The backbiting reminded the person of his successor of what he does not like to mention because if it is in it, it is backbiting, otherwise, they are both hidden from the verse (55). The place where no one knows what is behind it, and its collection is unseen (56) and from it was called the attribute of one who spoke from behind the person backbiting. Ibn Faris said: "Adultery and adultery and adultery are a true origin that indicates the concealment of something from the eyes, then it is true (57). The context of the verse forbade backbiting without (Avoid) "to inadvertently preface representation contained in the saying: do you eat his dead flesh because of what was having representation on the side of an active Alagtiap and its effect paved including shows Matin because it increases representation clearer (58). The verse depicted the insulted, the ugliest image that alienated souls and disgusted hearts, and it depicted his condition by eating his brother's dead meat, in order to terrify the backbiting and intimidate it.

Conclusion and research results

1. The surah in its entirety dealt with moral and educational matters that would organize the believing family and then make the nation equal, and if they honor them, fear them.
2. The linguistic composition (the prohibition) had a wide presence in this surah, as it appeared in eight places, in one part of which indicated the prohibition of the prohibition, and in the other part to the warning.
3. The study found that the use of the prohibition method in some places of the surah was more than the use of its synonyms, such as using (and not being lost) instead of (and avoiding backbiting) and the use was restricted to the context after installation as we have shown.
4. The study found that the word is used in the language and it means one connotation such as (Al-Maz and Al-Hamz) and (Al-Nabb and Al-Sob) . (

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Margins

[1] (See): Health: Al-Johari: 6/2517.

[2] Language: 5/359 standards.

(3) (Seen): Tight and the Great Ocean: Ibn Sayda: 4/385.

(4) See Book: 1/136.

[5] Definitions: 1/248.

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(10) (Seen): Asahah: 5 / 2006-2007.

[11] Language of Standards: 5/63.

(12) (See) Reading Meanings: Al-Azhari: 3/24.

[13] Editing and Enlightenment: 26/215.

(14) (See): Indicator Lights: Al-Shanqeeti: 7/400.

(15) Sea of the ocean: Ibn Hayyan: 9/507.

(16) The metaphor of the Qur'an: Abu Ubaidah: 2/219.

(17) Refer to: Health: The Essential: 3/1221.

- (18) (Seen): Arbitrator and the Great Enclosure: 2/120.
- [19] Based on rhetoric: 1 / 370-371.
- [20] Language: 2/423 standards.
- [21] (Tafseer Al-Nasfi): 3/347.
- [22] (Liberation and Enlightenment): Ibn Ashour: 26/129.
- [23] Language of Standards: 1/487.
- [24] (Seen): Tight and the Great Ocean: 4/160.
- [25] (Language differences): 286.
- (26) (The basis of rhetoric: 1/153.
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- (33) Bride crown: Al-Zubaidi: 11/522.
- [34] Language of Standards: 3/144.
- (35) (See): Colleges: 494.
- [36] (Interpretation of Al-Samani: 5/221.
- [37] Keys to the unseen: 28/108.
- (38) (See): Liberation and Enlightenment: 26/247.
- [39] Interpretation of the verses of rulings: 707.
- [40] (See: Al-Ain: 7/772, and Lisan Al-Arab: Ibn Manzur: 5/407.
- [41] (Azza): 3/895.
- [42] 15/321.
- [43] (Tahrir and Enlightenment): 26/248, see: The meanings of the Qur'an and expression: Glass: 5/36.
- [44] Interpretation of the verses of the rulings: 708.
- [45] (Seen: Al-Ain: 7/375.
- [46] (Population): 1/335.
- [47] (Language differences): 52.
- (48) Memorizing Al-Durr: Al-Sameen - Al-Halabi: 10/10.
- [49] (Interpretation of the combatant: 4/95).
- (50) (See) Meaning of the Qur'an and its Arabization: 5/36.

[51] (Seen: Tongue of the Arabs: 6/38.

(52) (including the provisions of the Qur'an: 16/333).

[53] Keys to the unseen: 28/110.

[54] (Sahih Al-Bukhari): 7/19.

(55) (Tanweer Al-Hawaleq: Al-Suyuti: 2/214.

(56) (See) Meaning of the Qur'an and its Arabization: 5/37.

(57) Refinement of the language: Herafi: 8/182.

[58] Language of Standards: 4/403.

[59] Editing and Enlightenment: 26/254.