

The Integrative Significance of the Admissible in the Qur'an for the Letter, Verb and Noun

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Summary

The Noble Qur'an is that book whose miracles are innumerable and its oddities are not extinguished. And in the nominative and verbal forms from one form to another, as well as in the use of the singular and the phrase. A student of knowledge who has knowledge of linguistics often deals with the reason for using the word (noun - verb - letter) without other vocalizations or modifications in the pronunciation, but this question is often asked when reading the Qur'an because we are required to do so. The purpose of writing the research includes the Almighty's saying: "Do they not then reflect upon the Qur'an, or are there locks upon hearts?" And the Qur'an confirms: that there are certain "locks" that close human hearts, and distract them from contemplation. These locks are old, they are new, but with modern pictures, new people and new logos. We have to break these locks and open our hearts to the shining light of God by reflecting on the Qur'anic verses.

Key words : Integrative significance, rhetoric, miracles, articulation

Introduction

The concept of semantics:

Significance in the language of: ((the evidence: what is inferred. The evidence: the signifier and he has shown him on the way indicated by significance, connotation and connotation, and Al-Fath Ali, 14 C Manzur 14:a)

IbnFaris mentioned it in al-Maqayyas by saying ((I indicated so-and-so on the path. The evidence is: the emirate in something. It is the sign of the signification and the signification), 259.)) (IbnFaris, 1979).

And according to Al-Zamakhshari: ((He guided him to the path, and he is the evidence of the metaphor and they are its guides, and I showed the way: I was guided to him ... and from the metaphor: “The signifier of goodness as its doer.” And he pointed to the straight path. 1, p. 295).

As for the terminology of linguists, the indication ((It is that a thing is in a state of knowledge in which knowledge of something else is required, and the first thing is the signifier, and the second is the signified)) (Al-Jarjani, 1983 AD, p. 104)

The modernists defined it with many definitions, including ((that it is the study of meaning or science that studies the meaning or that branch of linguistics that deals with the theory of meaning, or that branch that studies the conditions that must be met in the symbol in order to be able to carry the meaning)) (Omar, 1998 AD, 11 am)

We must clarify the relationship between (significance) and (integration) in the linguistic lesson, for the term connotation is more comprehensive and broader than the meaning, and therefore it integrates in shifting and shifting from one singular to another. The required destination, and the integration takes place to a large extent, as the complementary connotation of the verb, the noun and the letter includes multiple and complementary meanings in the purpose that determines the essay context. At other times.

As for the phenomenon of transgression, it is achieved in the text when the text surprises the recipient and raises his astonishment in revealing the significance of its latent energies in the language, and that is due to the use of the word in a way other than what was set for it, or in its chain of transmission or its structure, etc.

Linguistics studies all linguistic phenomena ((from the lowest levels - the abstract sound - to the highest, which is the meaning)) Introduction to the science of style / Muhammad ShukriAyyad / 48.

Reversion in language

The verb “just” is just, just, just, and the verb and its sources have multiple connotations. Al-Khalil says: ((justice that satisfies people is his saying and his ruling)) Al-Ain / for Al-Khalil/ (article justice)/2/38, ((and justice is the opposite of injustice, she says: justice) In his flock)), the standards of language / IbnFaris / (Justice Article) / 4 / and the word “Adoul” came in the Noble Qur’an. Meaning that they make God justice and partner, and just as justice is in the sense of sharing, it is in the sense of ransom, the Almighty says: (No justice is accepted from it) (Al-Baqarah: 123).

And the Almighty says: (And when you judge among the people, that you judge with justice) (An-Nisa ': 58). The verse included justice with judgment and there is justice in saying. The Almighty said: (And when you say, do justice) (Al-Anam: 152)

and it is said, "He judges the truth and corrects. 432.

The man may be described by the source, as they say: A man of justice, and its meaning is with justice, i.e. justice ..." Lisan Al-Arab / IbnManzur / (Article Justice) /11/430, (Taj Al-Arous) / Al-Zubayri / (Article Justice) /8/9. The term "justice" means settlement, and it is said: "I adjusted so-and-so, i.e., I settled between them".

It becomes clear to us through the two glossaries that one of the meanings of the word al-Adoul, which is one of the sources of the verb (justice) - the tendency and change of direction from its familiar side, and this meaning leads us to its idiomatic meaning, which derived from this connotation.

Justice in the jurisprudential term: Justice by opening the eye and the silence of the signifier meaning fairness against injustice, and sometimes it is called and intended to mean the suspicious adjective, and it is one of the people who avoids major sins and does not insist on minor sins and avoids the behavior of what is in it. Publisher, Department of Quran and Islamic Sciences, Karachi, Pakistan, p. 307.

Justice in the fundamentalist term: It has two meanings given to a person who avoids major sins, insists on minor sins, conquers him with his reward and also avoids everything that devours women according to customs and habits.

Or the middle order between the two extremes of excess and neglect. Dr.. / Mustafa San, A Dictionary of Terms of Usul al-Fiqh, Dar al-Fikr al-Aasir, Beirut, reprint 1423,281.

Justice in the rhetorical term: It is the production of speech in contradiction to Muqtada al-Zahir, Ahmad Al-HashemiJawaher Al-Balaghah Foundation Al-Sadiq Iran 1st Edition 1379 AM / pg 207.

Moving away from the utilitarian language to the creative language. See: Rhetoric and Stylistics / Muhammad Abd al-Muttalib / 7/248 and Dictionary of Linguistics / Abd al-Salam al-Masadi / 225,137.

Adoul at the poets

He was the first to refer to the phenomenon of deviation from the original Al-Khalil when he touched upon the poets' deviation from the general pattern when he said: ((Poets are princes who spend it as they wish and they may do what is not permissible for others in terms of releasing the meaning and restricting it and defining the word and its complexity, extending the limited and shortening the extended and combining its languages And the distinction between his attributes and the extraction of what the tongues are devoid of his description and adjective, and the minds to understand and clarify and clarify, so they approach the distant and keep the relative away and invoke them and do not protest against them. ... Judge Al-Jarjani also affirmed this ability of the poet in his saying: ((Verick common vulgar in the image of the inventor the inventor)) mediation between the

prophet and his opponents / Al-Jarjani / 168 .. That is why the abandonment of the column of poetry in the past constituted the highest levels of creativity of the originator - modernity and innovation - And that by going out ((from the limit of use and habit)) for the sake of rhetorical values and artistic suggestions that achieve the uniqueness that is ((especially the features of artistic creativity)) positions in literature and criticism / Abdul-Jabbar Al-Muttalabi / 5.

Indication of reversals

One of the purposes of rhetoric is to enable meanings in the mind of the recipient, and therefore one of its results is that the text contains structures specific to responding that are related to empowering the meaning. The idea of empowerment in Arabic rhetoric goes back to studies of the Quranic miracles, and the interest in studying the meaning from the sources of the rhetorical lesson. Those studies revealed faces that the Holy Qur'an intended in patterns in order to communicate its discourse and the miraculousness of the Qur'an (it was in the word and the meaning together, that is, in this wonderful method of composition, including the most correct meanings). 27.

Most of those who wrote in the miracles claimed that the miraculous aspect is reflected in the ability of systems - which is a specific method - to enable meaning in the recipient's soul. It is easy on the tongue and the soul accepts it...) Jokes in the Miracles of the Qur'an / Al-Rumani / 107.

Al-Baqlani went on that (Speech becomes clear in its merits and preponderance of its eloquence by mentioning the word in the multiplication of speech .. then the ears take it, then souls yearn for it) Miracle of the Qur'an / Al-Baqlani / 42 The singular that the listeners and souls long for is a choice and departure from another word in order to be able in its place From the systems seen / the cognitive assets of the receptivity theory / NazimOdehKhader / 64.

We find that the vocabulary of the Qur'an is beautiful in its location, great in its meaning, consistent with the context of reception, according to the state of the addressee.

The connotation of the complementarity of the return in the Quran

The indication of Adoul, by the letter :-

1-Reversing from (Ali) to (V) The Almighty said:

“Who provides for you from the heavens and the earth?” Say God and I or you are on guidance or in lost ways.” Say, 24

He mentioned with guidance the preposition (on), so he said: (for guidance), then changed it to (in) with error, and said: (or in clear error). (And I or your absentee is on guidance or in a clear delusion) The continuation of the Prophet (PBUH) saying and this saying after giving the definitive argument and the clarity of truth in the issue of

divinity is based on taking the path of fairness, and the meaning is that every saying is either guidance or a delusion for a third of them is denied and evidenced and we and you are two sayings We are different and do not meet, so either we are on guidance while you are in error, or if you are on guidance and we are in error, then look with fairness to the argument that has been presented to you and distinguish the Mahdi from the lost and the righteous from the invalid.

And the difference in the expression in his words like (on guidance) and (in error) with the word for loyal - as it was said - to indicate that the converted is as if he is on fire looking forward to the path and its goal in which he is happy, and the lost one is immersed in darkness and he does not know where to put his foot and where to go .. Interpretation of Al-Tabatabai Surah Saba 24. (Al-Zamakhshari) stood on the secret of this reversal, and said: ((Because the one who has the truth is as if he is on a horse running around wherever he wants, and the stray is as if he is immersed in a darkness in which he is confused and does not know where to go. (Interpretation of al-Kashshah by al-Zamakhshari, vol. 3 p.: 510.

Ibn al-Qayyim says in the context of his interpretation of the Almighty saying (2): (For guidance or in clear error): In a tool (Ali)

Nice secret; It is the notification that the one who travels is on this path, according to guidance, and it is true, as he said concerning the believers: (Those who are on the guidance of their Lord are) [Al-Baqarah: 5]. The valuable interpretation of Ibn al-Qayyim: 1/14.

And Ibn al-Qayyim continued, saying: ((If you say: What is the benefit in mentioning (Ali) in that also, and how can the believer be superior to truth and guidance? With the tool "Ali" that indicates his loftiness, steadfastness, and integrity, and this is in contrast to misguidance and doubt, for it is brought into it with the tool "In" that indicates the immersion of its owner, his oppression, and his intrusion into it.

God Almighty says: (Understand in their suspicions they hesitate) [At-Tawbah: 45], and His saying: (And those who deny our revelations are deaf, and their wisdom is in the darkness), so is (39) and their cattle: (And they are in doubtful doubt about it) [Hud: 110].. and contemplate his saying: (And neither of you nor I, upon guidance or in the astray of the Righteous, take the path of the Exalted: 24 Sa'b Al-Sahib, by the path of the Most High." Psalkha at the bottom of the lowly.

To this shall be added the significance of the context and what is useful for it from high, in (For Ali Guidance); The elevation of the rank and position requires the elevation of the will, its pervasiveness, and its supremacy over the tendency to fall and fall, by their willingness to follow guidance by their own choice. This is in contrast to the connotation of triviality and circumstantialism in saying: (or in an apparent error); This entails indications of deprivation of will, restriction of movement, lack of clarity of vision, and loss of freedom of thought. The humiliation

leads to the tearing and confusion of the soul and the interpretation of the thoughts of Muhammad Metwally Al-Shaarawy.

The Almighty said: (And neither you nor I are on guidance or in clear error) Saba: 24

Guidance: It is the sign of goodness and the path to it, and delusion: to stray from good and the significance to it, and from it the words of the Most High: (((And he found you lost and guided)) Al-Duha: 7.

Guidance and misguidance are contradictions in religion that never meet, so one must be on guidance and the other on misguidance. Neither this nor this, but something else. As for the two extremes, if one is higher, the other is proven, as here in guidance and delusion.

The meaning of (and I or you are on guidance or in clear delusion)} Sabaa: 24 {If one of us is on guidance, the other must be in error, and not a third of them, and the conversation here is about a good approach on the side of faith, and an evil approach on the side of disbelief. God says to them: We and you are on opposite sides. We say there is no god but God and we call to goodness, and you disbelieve in God and call to evil. Nevertheless, I do not judge you for guidance nor for you to go astray. Rather, I say: You and I are on the opposite, if one of us is on guidance The other is in error.

By God be upon you, have you seen pilgrims thinner than this pilgrim? So the Messenger of God, may God's prayers be upon him and his family, did not judge for himself and the believers with guidance, despite his clarity on their side, and he did not judge the infidels with delusion despite his clarity on their side. For example, if two men swore to one thing in front of a blind man, then one will be: You are truthful, and for the other you are a liar? Rather, he says: One of you is honest and the other is a liar. This is a preliminary ruling that does not bind anyone, but when you search for the case it becomes clear to you who is on guidance and who is misguided. Guidance is not above you, but you are above guidance and you are above it, as if it were a ride to reach you to the desired good and to the straight path, so when you read (Ali), know that there is a high place, and there is something below this. The Almighty's saying: ((And your Lord is Possessor of forgiveness for people for their wrongdoing)) (Thunder 6). And she's not upright here; Because she equates injustice with forgiveness and makes them equal, so forgiveness overcomes injustice in this sense? So forgiveness must be for injustice, not for injustice.

Likewise in the Almighty's saying: ((Praise be to God who granted me in old age Ishmael and Isaac)) (Ibrahim: 39) and he said ((In old age.... That is why our master Zakaria, peace be upon him, said: ((I have reached from old age) (Maryam: 8). It prevents it, so if there are many diseases in the body, there is no reference to it except old age, and a person after the age of seventy and eighty complains of everything in his body, so they call them diseases of old age.

So: We say, "On guidance ... {}] Shebaa: 24 [meaning that guidance will be your

vehicle that leads you to heaven and to bliss. As for the delusion, he said} In a delusion ... {} Sabaa: 24] As if it is darkness surrounding the lost while he is wandering in it, he does not know Where does he go, and the meaning of (clarified) [Sabaa: 24] is clear.

2-Changing from the letter (in) to (baa) :

From this verse on the tongue publicly of the people of Noah ((publicly of his people said, I see you in manifest error * said, O my people, not my misguidance but I am a messenger from the Lord of the Worlds)) (usages: 6061) (interpretation Tabatabai norms 60/61).

The Almighty said: “The mullah of his people said, “Indeed, we see you in clear error.” Glory be to Him, with the message and the warning, so they marveled at that, so they asserted the misguidance, claiming that among the misguidance there is an investigation.

The vision is the vision according to thought, I mean judgment

God Almighty said: “Yaquum said, I am not misguided.” The deity is all, so when they divide it among their gods by allocating each of them, we will create from its affairs and its gates: the primacy of the sea, the divinity of the earth, the godliness of the sky, and so on.

And he, peace be upon him, stripped his answer from the affirmation to indicate the emergence of his message and his lack of misguidance towards their insistence on this and the confirmation of their claim. He answered them by denying the misguidance about himself and the realization that he is a messenger from God Almighty, and mentioned him as “Lord of the worlds” to unite him.

The preposition (in) came in the words of Noah, their prophet, when they said: “I see you in clear error“.

This letter indicates circumstantial, so the delusion had become an envelope for him, and it was enveloped in it, surrounding it from everywhere. In this context, we find that the answer of Noah (peace be upon him) had included a modification, a grammatical change represented in the change of the preposition (in) to (Ba), and a morphological change represented in the refusal of the source "delusion" to the name of the time "delusion" His word for ba'a in it is a further negation to distract him from the slightest misguidance, not to mention his immersion in misguidance at all, and this is confirmed by the advent of the bitter name “delusion“.

Therefore, it was appropriate that his answer to them came with the ba'a, instead of the letter al-'wa' (he said, “O my people, there is no error in me, but I am a messenger from the Lord of the worlds)). (Al-A'raf: 61) Exaggeration in denying his approach to delusion and wearing him with it, which is frequently mentioned in the context of the prophets' speech to their people,

including the words of the Hood of the people of their Prophet:

((Indeed, we see you in foolishness)) (Al-A'raf: 67) and his response to them came: "He said, "O my people, there is no foolishness" (Al-A'raf: 66).

3-Change from (in) to (who), the Almighty said:

{And when the oath is present, the first of the kinship, the orphans, and the needy, then separate them from it and say to them (8) Saying: (Saying to them: 8).

He said: Starting with "provided them in it." So he brought the preposition (in) and then changed it to the preposition (from him), and said: "So provide them with it".

And this was so that the first verse is a speech to guardians about orphans' money, as evidenced by his saying: "Provide them with them, clothe them, and say to them a well-known saying, and wet the orphans even if they reach marriage. Orphans' money and to spend on them from the profits of money not from its original, which is what Al-Zamakhshari referred to by saying as "and provide them with it," and make it a place for their livelihood by trading in it and making a profit so that their expenditure is from the profits, not from the solid money, so that the spending does not eat it.

This meaning arising from the installation of the verb (Varozkohm) with the situational character (in), Making money envelope for sustenance and a place for him, while justice for (in) to (from) then} if attended by division Ulu kin and orphans and the poor Varozkohm of it, and tell them words of kindness { (An-Nisa: 8). Because the division paid to relatives, orphans and the needy when they attend, is from the origin of the estate's money, so it came (from) Al-Taba'idiyyah to indicate that they were given some of the inheritance as a way of consolation and benevolence.

The significance of the reversal in the actual form from form to formula

Over has past Palmdhara and the present tense to the past or the matter contrary to the appropriate apparent in all acts, the Almighty says: ((Say command of my Lord with justice that mercy and your faces at every mosque sincerely and I call his religion as Bdokm you return)) (usages: 29) comes to the mind of the recipient What is formulated by Muqtada al-Zahir (the command of my Lord to be fair and to set up your faces) but amended to the matter, because the meaning expressed, which is the establishment of the prayer, is an important meaning, and with this reversal, the recipient turns and ends attentively, and there are other indications that we perceive in (and stand up your faces at every mosque) is an expression in it The meaning of glory to God Almighty and that a person does not kneel except to him.

The Almighty says: (They said: O Hood What Jitna by evidence and what we Patarrki our gods for your saying and what we are you not believe * that we say only Aaatarak some of our gods in bad said I bear witness of God, and testify that I am innocent of what Chrcn) (Hood: 5354) said reverse between the two types of certificate, namely :

God's testimony of his innocence and

it is a true testimony, and their testimony is a testimony that is useless, but rather means being complacent about them. By it to that...))((Characteristics of Structures / Dr. Muhammad Abu Musa / 206-207). And God Almighty says: (Indeed, we sacrifice the mountains with Him, to which He praises the evening and the sunshine) (p. 18) The context leads to (rosaries) instead of (praise) to which He changed the power of our Lord to praise the mountains in the time of (praise), to which He changed His power to praise the mountains in the time of His praise. Its expression came in the form of the present tense that transposed the events of the distant past to the present as if you see this scene as an eye's opinion. Verbs in the language convey events, turn times, and contain facts in their signs. 87) The context suggests - in harmony with (inflates) - (and frightens), but it adjusts (to faz) with the past, and in that there are indicative fingerprints that indicate the realization of its occurrence. So do not hurry him ؑ) (An-Nahl: 1) Adjust to it from the expected word by analogy (to come), when it was ((coming inevitably), it was considered as if he had come and that he really has surrounded life). And for the Almighty: (and the day we walk the mountains and see a prominent land and Hhernahm did not leave one of them) (Cave 47) came Hhernahm past tense suggesting that Hashr has already occurred in this intimidation and intimidation informed him reverse to the past and in the verse: (It came as bad Vktpt their faces in Fire) (An-Naml: 90) The recipient appears from his saying (I suppressed) threats and intimidation, people are still alive and in the construction of the verb (suppression) for the unknown, a sense of kidnapping and surprise. The future in these shrines is the most eloquent expression .. they are formulas and methods that do not leave the recipient to think about the possibility of occurrence and occurrence of events, but rather tend to manage in the event itself - which actually occurred, especially since future events are in the darkness of the unseen.

The indication of turning back to one word without another (synonymous)

The Arabic language was distinguished by the abundance of words in the same meaning, with the subtle variation and specificity of each individual in usage without the other according to the status and context of the text, and the Holy Qur'an selects its words and uses them precisely because of the subtle differences between them that the recipient may feel as though they are equal in the expression and the intended statement, but for each A characteristic word that distinguishes it from others, and special suggestions that it sends in the same recipient.

Almighty says: (He created the heavens and the earth liqueurs night on the day and liqueurs the day on the night and has subjected the sun and the moon is named for not is the Mighty) (cliques: 5) Edit to choose liqueurs about simplifies what is meant by pelleting the briefing and the word (liqueurs (Stress the meaning required in the most accurate phrase) (since what is meant is that night and day surround the globe, and it is known that the earth is in the shape of the ball, and night and day circulate around the surface of the globe at all times ... The verse is a declaration from God Almighty that day and night exist together on the surface of the ball. Earth at the same time as it

is a declaration of the sphericity of the Earth (The Fineness of the Word / Dr. Abdel Fattah Lashin 85/86).

In the term takkir, it is a scientific connotation that preceded the discoveries of scientists today more than fourteen centuries ago. According to the expression (Ali), the illustration does not apply to day and night.

It may be modified to choose a word without its companion because of its lightness on the tongue, such as the Almighty's saying: (And you did not recite a book before it, nor did you transcribe it with your oath. So a recited word is lighter in pronunciation than a word that is read and in which there is a reduction of the exerted muscular effort, so the qaf and the hamza are pronounced (that book is without suspicion in it is a guide for the pious) (Al-Baqarah: 2) (They are not doubtful) () (Al-Imran: 139) amended to choose (weaken) for (weaken) because of the lightness of the word, and the same choice for weakening ((and weakening of the bone from me)) (Maryam: 4) so the opening is lighter than the hermaphrodite in (weakness) and is modified to choose (see) about (Learn) in the verse (Did you not see how your Lord did ...) (The Elephant: 1) (Did you not see how) (Al-Fajr: 6) The phrase (did not see) indicates visual vision, and modified to choose (did not see) instead of (pain) You know (despite the necessity for her in the two pictures of these events) the Messenger - may God bless him and his family and grant him peace - heard it before his reign, because the elephant incident was in the year of his birth - may God bless him and his family and grant them peace - and he did not see its events, but he was informed as well as the events of Erm with the same pillar and a people who returned, all of which preceded him He did not see it, but chose the Qur'anic expression (Have you not seen) because this news from God Almighty to His Prophet is like the seen news, so it was not news from God God Almighty has come with the most powerful tools and means of knowledge and the vision is stronger (and it is unconstrained as one who has heard). How it changed with the logic of mankind and the means of their plotting and warfare, in Surat Al-Feel the destruction was due to the flying Ababil and the stones of the record, and in Surat Al-Fajr it was poured by a whip of torment. This whip included people who returned, and Thamud, and Pharaoh (n) and (who) described them () So their Lord poured on them the whip of their father's torment here and clearer in the shave and elsewhere. The whip was a metaphor for torment, because it requires, from repetition and repetition, that which is not required by the sword or anything else. () (Interpretation of the surrounding sea / Abu Hayyan / 8/470).

There are stylistic indications that the two verses cited in the interrogation intended as negation, but it did not help and the meaning came to be a report.

The Almighty says: (And we have supplied them with fruit and meat that they desire) (Al-Tur: 22) He did not say (and we extended them), so the wording ("the tide" comes in the abomination)). Towards the Almighty's saying: (And We extend for him a measure of torment) (Maryam: 79) and the analogy of that is the presence of (deed and deed) in the Holy Qur'an. (Did

they not see that we created for them from what we did by hands as cattle, then they have their own) (Yassin: 71). (Abraham: 45) Destruction occurs without slowness (they fear their Lord of those above them and do what they are commanded) (An-Nahl: 50) The description here is for the angels and choosing (they do) instead of (work) to confirm the speed of their response and the lack of slowness: (and the like that). Act.) (The Believers: 4) ((As the intention was that they would come with it quickly and without delay)) (See: Mastery in the Sciences of the Qur'an / Al-Suyuti / 195, Al-Burhan / Al-Zamalekani 91 // The Battle of Al-Peer / Al-Suyuti / 3/602) .

The words that he feels the recipient Btravgaha which is not a means awareness (cosine and perfect) ((Today I have perfected your religion for you and completed My favor upon you and chosen for you Islam as it was forced to Mkhmsh is Mtgianf to sin, Allah is Forgiving, Merciful)) (Table: 3 (q) Completion) to remove the decrease of the asset, and (completion) to remove the decrease symptoms after completely original and saying this was exalted in the provisions is allocating Hajj ((Whoever cannot fast for three days in Hajj and seven if you turned those ten complete that those of his family was not attendees of the Grand mosque And fear Allah, and know that God will punish the most. The two terms (giving and giving) have features synonymous with the recipient, but each vocabulary has its own peculiarity, and this is why we find the Qur'an turning away from it and to it the case advocate.

Giving is obedient, you say, "Give me a gift, and giving is stronger than giving in proving its effect." (Al-Imran: 26), the king is great, and he is given only by one who has power. The Almighty said: (We have given you Al-Kawthar) (Al-Kawthar: 1) (And surely your Lord will give you, and you will be pleased) (Ad-Duha: 5) because of the repeated giving and the increase in the Qur'an 1 / 19.) So, using sitting for that which is sitting and staying is unlike sitting (for the righteous are in gardens and a river * in a seat of charity with a powerful angel) (Al-Qamar: 54-55) That is, there is no end to him and God says: (O, O 555). And if you are told to spend in the councils, then let God give you permission (The argument: 11).

Almighty says:} And let not those who hoard what God gave them of His bounty is good for them, but is evil to them Satoukon what Boukloa the Day of Resurrection and God, the inheritance of the heavens and the earth, and God what you do expert {(Al-Imran: 180) The choice of the word (Inheritance) about what the recipient (king) expects, stylistic connotations, for it is the reality of its location and is more accurate than (king) in this context. ((Money is in the hands of its owners of the people, but it will become an inheritance to God)) (The aesthetic phenomenon in the Holy Qur'an / NazirHamdan / 28) .

Integrative significance of selection and scientific miracles

The Almighty says (even if they came from the valley of ants ant said O ants Enter your dwellings Ihtmenkm Solomon and his soldiers, they do not feel) (ants: 18) The choice of the word (Ihtmenkm) ants without other words that the meaning of

destruction and death, how can lead to an ant shatter in smashing cracking and crushing? The word fits with what is capable of breaking, such as glass and other things, and ancient scholars dealt with the meaning of the word according to its context. An Australian scientist who conducted long research on that weak creature appeared to find that the ant had a large proportion of the substance of glass, and then the choice and occurrence of the word was appropriate in its appropriate place. The ant is one of the creatures whose skeleton does not have "calcium", which is an external structure that differs from the internal structure of humans and animals, and the exterior of the structure is consistent with the nature of the word - it breaks you down - and glass is a state of matter - a glass phase - so all metal oxides when burning at a high temperature, the cooled product is glass And the ant's body has a high percentage of oxide.

And such a choice we notice in the Almighty's saying: {By the closed sea} phase 6. The Almighty swore in the deserted sea and did not comprehend in the past how the sea can be fenced, meaning it protects, and it was originally water, but it was finally proven to the scholars that the sea has rocks. At the bottom of the oceans are charged rocks and the ratio of the balance between water and heat, the water does not extinguish the heat, nor the heat destroys the water, as recent science has proven evidence of scientific miracle in choosing some words from that of the word (plural) in the Almighty's saying (then when the light shines * and the moon shines) (Resurrection 7-10). Astronomers have concluded that the moon in its movement is away from the earth at a rate of three (centimeters) each year, and this gradual divergence at some time will lead to the approaching of the moon from the sun and then to its entry into its gravity, which exceeds the gravity of the earth, and then the sun will swallow it up and whenever The distance of the moon from the earth is twice as long as its light is diminishing until it enters into the gravity of the sun, and then the sun and the moon have been combined, and there are stylistic features in the order of words. The word "sun" precedes the word "moon", for it is the strongest and it takes the initiative to attract the moon when it approaches it.

The Almighty says: {created you from the same one, then made her husband and sent down to you eight pairs of cattle in the wombs of your mothers created after the creation of three in the darkness of your Lord is Allah, King is no god but He: Then you spend {(cliques 6) In This verse is a scientific miracle of the Noble Qur'an, and the choice of "three darknesses" over others was in agreement and appropriate, so the scientists told that the fetus has three membranes that the Lord called the darknesses - these membranes are deaf, and they do not penetrate water, light, or heat.

The Almighty said: (Say: "Travel through the earth and then see what was the end of the deniers." (Al-An'am 11) Why did God not say: Say, "Travel on the earth"? I am walking on the earth .. but we find that God has used a word in .. and did not use a word on .. He says: They will walk on the earth (in) circumstance requires .. and the meaning is expanded because the earth is the condition of walking .. hence the

expression is permissible .. But There is no permissible word in the Qur'an .. The expression is just as much as the meaning .. and the single letter changes the meaning and has a purpose .. It has been changed for wisdom, but what is the wisdom of using the letter (in) instead of the letter (Ali) ..? When science advanced and God revealed the secrets of the earth and the secrets of the universe.. we knew that the earth is not only its material meaning.. that is, it is not water and earth.. or the Earth alone.. but the earth is with its atmosphere.. the atmosphere is a part of the earth that revolves with it and accompanies it. ... and complementary to life on it .. and the inhabitants of the earth use the properties that God has placed in the atmosphere in their scientific discoveries .. The evidence for this is that if you board the plane, it will lift you 30,000 feet, for example, from the surface of the earth .. But you say you are flying in the earth .. When will you go out From the earth, scientifically and in fact.. When you leave the Earth's atmosphere, as long as you are in the atmosphere surrounding the Earth.. You are in the Earth.. not outside the Earth.. If you leave the atmosphere, you are at this moment when you are outside the Earth. The atmosphere is complementary to the earth ... and a part of it ... and rotates with it. We return to the noble verse and say: Why did God Almighty use the word in the word "in" and did not use the word on ..? Because you are in fact walking on the earth .. not on the earth .. this is a scientific fact that the world was not aware of at the time of the revelation of the Qur'an .. but God Almighty is the one who said .. and he is the Creator knows the secrets of his being .. he knows that a person walks on the earth .. that he is walking On the surface of the earth..and from here it travels in the land that is another part..and thus we find the accuracy of the expression in the Qur'an in a letter.

The significance of the change of choice in the singular and the phrase

If we look at the formula feminisation in the verse: (the day you see stuns all nursing mothers what breastfeeds and put all of pregnancy to carry and see people drunk and what they Biskary but the punishment of Allah is severe) (Hajj: 2) We note reverse to choose (nursing) rather than (a woman), for example, And he investigated the aesthetic aspects of the word and its connotations, as the breastfeeding woman is similar to it from (breastfeeding) as well as it is (the one who, in the case of breastfeeding, breastfeeds the boy and the breast-feeding woman who is likely to breastfeed, and if she does not engage in breastfeeding if described, then it was said that she is a nurse to indicate that that horror if she was surprised by it This, and she licked her breast with its inclination due to the astonishment that befell her. Metaphorically speaking of life and (Islam implanted in the souls of the Arabs the idea of life after death) The problem of death in Islamic thought (research) / Ihsan Abbas / Al-Adeeb Magazine May 4/1955.

One of the clearest aesthetics of remission is what came from the hoopoe - the positive bird - in his dialogue with Siden Solomon - peace be upon him - and he lost the bird and did not find it. Solomon, peace be upon him, was angry for his absence when he lost the bird and did not find it.. All the birds responded to the invitation of

our master Solomon, peace be upon him, to attend except for the hoopoe. I found a woman ruling over them, and the best of everything and have a great throne * and her grandmother and her people prostrate to the sun without God and the devil Zine them about the way their repulsed they are not guided ants) (2224).

Modern Hoopoe this and Solomon peace be upon him came had agitated for his absence (and lose the bird said, What I do not see the hoopoe or was absentee * to Oazpinh severe punishment or Ozbhnh or come to me with authority shown) (Ants (2021) and this Hoopoe began his dialogue, speaking and Solomon peace be upon him - Listening, as signs of understanding and assimilation of the message appeared on him, and the impact of this was explained on him, which made the hoopoe come to tell him in harmony with the movement of the emotion of our master Solomon - peace be upon him - and the hoopoe adopted in his speech a narrative technique until Solomon - peace be upon him - calmed down from his revolution and anger due to the absence of the hoopoe and the lack of Complying with his commands and responding to his call to the meeting, he was thrown (I encompassed that which it did not encompass) (An-Naml: 22). It did not occur to him that he would be surprised by such an accusation by the hoopoe, who had mocked the king unless someone came after him.

The hoopoe walked in his speech and changed his tone of surprise, which was a key to a phrase that mitigates the surprise somewhat, until our master Solomon - peace be upon him - sharpens the absorptive energies to understand what the hoopoe is saying (I brought you from a cursed message of certainty) (An-Naml: 22). That he changed this method to another after he had paved the way for the previous two steps, which is the method of preference for the news that was compatible with the case advocate of calming our master Solomon from his revolution - the revolution of anger - and his surprise.

He said (I found a woman ruling over them, and the best of everything and have a great throne * and her grandmother and her people prostrate to the sun without God and Zen to the devil their repulsed by the way they are not guided Ants) (23 24) Vonst details Lord (saying he will look they have ratified or you Liars * Go with this book, and throw it to them, then turn away from them, and see what they will return) (An-Naml 27-28).

We note the aesthetics of reversal in the narration from one step to another according to the situation and in consistency and coherence with the mention of the hoopoe in the story of the Noble Prophet and the occurrence of a number of animals, including: the horses, the ant, the beast of the earth, the sheep, ... The Holy Quran has given the recipient great importance in terms of Choosing compositions and their levels that correspond to the nature of the recipient's shrine.

The language is not a fixed given, but rather in a constant vitality from the phonetic level to the semantic level in the fields of narration. Each discourse has a context that

has its impact on the structure of semantics and stories in religiously employed listed formats whose context extends beyond the verbal. The method of surprise and tension leads to contemplation of receiving the signs contained in the surah.

And among the Qur'anic stories is an expressive creativity that we see in the strength of order, accuracy and choice of words and suggestive phrases, so our master Moses - peace be upon him - addresses a girl - his servant - in the Almighty's saying: (Our lunch) He did not say (my lunch), for lunch is shared between the servant and his master, and from the aesthetic of this choice is what the chosen word suggests of a righteous character and etiquette in the behavior of our master Moses - peace be upon him - and it is a choice that is in agreement with the case advocate, they are on a journey together that supports one another, there is no room for the virtuous .

Adding to the beautiful narrative response servant, saying the Almighty (said what do you think it Oana to the rock, I forgot the whale and humane, but the devil to remind him and took him in a marvelous sea) (Cave 63) was followed by saying the words of the prophet Moses, peace be upon him (he said that what we were excelled Vartda on their impact stories) (cave / 64) and note that the servant said, (forgot) did not say (forgotten) and Kdahart verse (when he reached the complex between them forgotten Hutema who took him in Sirba Sea) (cave / 61) although this verse forgetfulness attributed to The speaker's conscience - himself - and he made it clear that Satan was behind it, so he was polite in choosing the words of dialogue so that his master's name was not associated with forgetfulness or the action of Satan.

And another example of the aesthetics of adulteration by choosing the word without any other is the Almighty saying: (And you closed the doors, and said, Come to you.) (Yusef: 23) He changed to choosing the weakening formula for (closed), meaning the weakened form (closing the doors) (confirming the severity of the rulings and closing the doors). This brings to mind the image of the strong thrust of the doors (Aesthetics of the Qur'anic Singular / Ahmad Yassouf / 155.

The weakness increases the meaning and strengthens the meaning, which made the word commensurate with the case advocate who was charged with emotion, intensity, urgency and prevalence of psychological conflict and its steadfastness in front of temptations.

The result

The Qur'an in itself is a miracle from its descent until now until the end of mankind. It is renewed in its words and its sweetness, and it is the source of all sciences. Rather, it is the constitution of mankind and describes those who contradict it as in the Almighty saying: them and their ears do not hear by those like cattle, but they misled those are the heedless {(customs 179) and also the Koran challenged the jinn and mankind as in the verse:} Say met while mankind and the jinn to this Koran does not come in kind, such, even if some of them for some At noon {(Al-Israa: 88) and His

words: "Do they not consider the image of the Qur'an and if it was from someone other than God, they would have found in it the distinction (The women had a lot of contemplation). In the source of the verse: Meditation on the verse after verse n or contemplation after contemplating the verse / One /, but since the purpose was to clarify that the Qur'an has no difference in it, and that is only between more than one verse, the first meaning – I mean: contemplation on the verse after the verse is the pillar, although this does not negate the second meaning also, so what is meant is to encourage them to reflect on the Qur'anic verses And they review in every revealed ruling or clear wisdom or story or sermon or other than in all the verses related to it, including their Makkan, Madinah, decisive, and similar ones, and they include some to each other until it appears to them that there is no difference between them. There shall be any imposed difference between them - not the difference of contradiction: that they deny each other or argue, nor the difference of discrepancy: that the two verses differ in terms of the similarity of the statement or the robustness of the meanings and intentions, so the height of these differences from the Qur'an guides them to the fact that it is a book revealed by God and not with others for the sake of last. Contemplation in the Qur'an is the way to act on what is stated in it, because working with the Qur'an depends on understanding it, and understanding the Qur'an can only be pondered over its verses. Hence, those who do not contemplate the Qur'an may miss the application of many of the principles of religion in their practical life. He said the Almighty: ((... and said, Praise be to God who guided us to this and what we have to guide us for the fact that God has guided us came the messengers of our Lord in truth and that Noodwa talcum Paradise Oorttamoha what you were doing)) (usages: 43).

O God, be the guardian of the argument, Ibn al-Hassan, may your prayers be upon him and his fathers at the hour and every hour, a guardian, a guardian, a leader, a helper, a guide and our consciousness, so that your land will dwell voluntarily and enjoy it there for a long time with your mercy, O Most Merciful, and may God bless Muhammad and the good and pure family of Muhammad.

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