

THE AESTHETIC OF THE HOLY QUR'AN'S TECHNICAL ANALYSIS, SURAH AL-IMRAN FROM VERSE (31-40) AS A MODEL

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Abstract

The artistic value of any literary work is determined according to the aesthetic of the differences between the systems and another so that we perceive them with our sense, and our taste, and thus we can evaluate the beautiful artistic image, so how if we look into the artistic value in the Holy Qur'an, this complete miracle rhetorically and grammatically.

This study researched the gripping linguistic value of the Holy Qur'an in the selected verses of Surat Al-Imran. In the semantic aspects, a focus was placed on an important field which is supplication (Al-dua'), which has broad rhetorical significance. As for the syntactic side, it was embodied in a set of linguistic concepts: (inversion, indefinite noun, definition, reference name (demonstratives), and use of the identification), As for the morphological aspect, it was represented in the derivation: (the active participle, qualifying adjective, exaggeration) All these and other aspects showed the aesthetic of the technical analysis of the language and its application on examples from the verses of Surat Al-Imran.

Introduction:

Surat Al-Imran is a Medinite chapter and its verses are two hundred. This Surah is from the long surahs (long chapters) of the Holy Quran. It includes two important pillars of Islam:

The first: The pillar of belief and establishes the evidence and proofs of the oneness of Allah Almighty

The second: Legislation, especially regarding Maghazi (military assault) and jihad for the sake of Allah ... As for the first, the Holy Qur'an verses in Surat Al-Imran came to confirm the oneness of Allah and the prophecy of the Prophet, prove the truth of the Qur'an, and respond to the suspicions raised by the Jews and Christians about Islam and the Qur'an and the prophet Muhammad.

The Surah (Al-Imran) talked about the People of the Book (Christians) who have argued about Christ and claimed his identity, disbelieved to the message of Muhammad, and denied the Qur'an. The Surah discussed with the Christians disbelief in almost half of the Holy Surah. The Holy Surah also responded to the suspicions they raised with bright arguments and conclusive proofs, especially with regard to Mary and Jesus, and within this decisive response came some references and definitions to the Jews and a warning to Muslims about the plot and intrigues of the People of the Book.

This holy surah also talked about the rulings of Hajj, jihad, usury, and the rule of the one who does not pay zakat (alms) ... etc., and it also talked about the battle of (Badr) and (A'hud) as well as the lessons that the believers received from those invasions. They (the Muslims) won in Badr, and were defeated in A'hud because they disobeyed the Prophet's command and after this defeat, Muslims heard many words of gloating and indignation from the infidels and hypocrites.

The Surah was called the Al-Imran because the story of that virtuous family (Al-Imran) was mentioned in it, the father of Mary mother of Jesus, and the manifestations of the divine power in her by the birth of Mary the Virgin and her son Jesus.

The first topic: Semantic Aspects

First: The Right to Supplication: This main section is the largest semantic aspect of the honorable name (Lord) in the surah, so it includes Allah Almighty deeds (it is a manifestation of the number of Allah holy names. There was no supplication (Duaa') in the Holy Qur'an without the inclusion of the name (Lord) at the beginning..... the secret in that is the name's implication and plead to the Lord himself alone more than anyone else, and therefore followed by his great prophets in that case)⁽¹⁾. This field contains (subsection), which in turn are divided into (smaller sections):

The first Section: The supplication of the prophets:

The surah does not include the supplications of the prophets only the supplication of Zakaria, so the honorable name was repeated in this section (4) times. Here are detailed:

- a. In the news section for a place to pray, came in verse 38: (there called Zakaria his God (Allah Almighty) after the verse (37) in the Surah Al-Imran, the interpretation of the verse: (Every time Zakariyya entered the Mihrab to (visit) her, he found her supplied with sustenance. He said: "O Maryam! From where have you got this!" She said, "This is from Allah." Verily, Allah provides to whom He wills, without limit. (3:37), and the kindness and compassion in the use of the word (Lord), and what it added to the conscience returning to the Prophet Zachariah is not hidden and an indication of the divine care of this noble Prophet.
- b. In the field of establishing supplication, as follows: Supplication for the splendor of a good offspring in verse (38): this verse talks about how Prophet Zechariah asks Allah for offspring. Zechariah saw Allah's honor for Mary from the fruits of summer in winter, and the fruit of winter in summer, and this is a violation of the habit, Then he hoped that Allah would give him and bestow upon him also, and blesses him with a boy from his old barren wife ⁽ⁱⁱ⁾. In the verse (40): the interpretation of this verse is when the prophet Zechariah asks the Lord for a boy when his wife became old and barren and his supplication to Almighty Allah saying that Allah does what he wills. This is an exclamatory question and reality questioning ⁽ⁱⁱⁱ⁾ rather than exclusion or magnifying with the proclamation of this good news, and that Allah will give him what he asked offspring, a boy(4). Here It is noted that the honorable name in the field of the supplication of the prophets (the supplication of the prophet Zechariah) has been added to (the speaker's letter E in Arabic that refers to the appeal) who has eluded the (kasra), which appears to shorten the length of the letter (ya in Arabic) to a short length (the kasra) in the position of supplication and to appeal to the Lord Almighty. It is used to express the supplication's humiliation, resignation, and self-denial in the presence of his Lord.

2. The second field: The supplication's field of Imran's wife (Umm Mariam):

This field is divided into two branches:

First: Establishing the supplication, it is used in two subfields:

1. Supplication by accepting the vow in verse (35): the interpretation of this verse is when Imran's wife said that she vowed to you what was in my belly liberated, then accept from me that you are not)
2. Praying seeking refuge in Allah to Mary and her offspring from the accursed Satan, in verse 36: the interpretation of this verse is that when Mary gave birth supplicated to Allah Almighty saying that I had a female baby to male and they are not similar and I seek refuge from Allah from the accursed Satan. The honorable name preceded the informative sentence where the predicate referred to the agony. Al-Zamakhshari said: (If I said: Why did she say: I gave birth to a female? What she wanted to her lord; because she was hoping; to give birth to a male, so she vowed him as a free boy to اللسدانة ⁽⁶⁾. Two conjunctions affirmative, informative sentences were followed using ('in as in Arabic meaning if), and the assertion was repeated (because the state of its hatred implies that it will be presented to it, so it is not preoccupied with it, as if it confirmed this news to show satisfaction with what Allah Almighty has plotted) ⁽⁷⁾. In the second sentence, the news came out to supplication by seeking the righteous to her and her offspring from the accursed Satan. Rather, the supplication came in the form of informative, optimistic about the caller to verify it, and confident in his response, so it brought it out of reality.

It is noted that the nomenclature came in the form of the past, to denote consistency and continuity. The righteousness supplication was used in the present tense to indicate occurrence and renewal.

The use of the word "Lord" came to express the condition of a woman who had devoted to Allah the intention to vow what was in her womb for him, glory is to Him, and whether a sad, mourning mother resort only to her Lord, the righteousness.

(And the other): answering the supplication by accepting the vow of Imran's woman in verse (37): interpretation of this verse if that Allah has accepted her vow). The answer was preceded by (the letter F) to refer to the quick response of the supplication. Allah Almighty accepted the liberation of Mary (peace be upon her) to serve Jerusalem, and this was not legitimate for a female before (8).

The addition of the honorable name (Lord) came to the conscience returning to Mary (peace be upon her), and assigning the past verb that indicates proof and permanence to him (so her Lord accepted her) to refer to the following:

- a. Mary accepts a servant worshiping in Jerusalem despite her femininity, and the explicit statement indicates that.
- B. Accepting the vow of Imran woman, her daughter, to Allah, glory be to Him, and the sentence indicates that (by succession and syndication), a sign drawn from the context of the text.
- C. Caring for the Lord, glory be to Him now, and sympathy for her in any case ⁽⁹⁾.

Second: The traits mentioned in the surah:

Among the traits mentioned in the surah are:

1) Hearer:

Al-Zajaji said: “(The Hearer) has three aspects. The first aspect: (The Hearer) is in the description of the self that can hear all the supplications... and it may be, the description of the subject refers to him that can hear all the supplications without any hidden ... is the second aspect: that he (the Hearer) has the meaning of listener that is listening to others and relates to it: ... As for the third aspect, it may be (hear) meaning: listen ⁽¹⁰⁾, and it depends on the effect ⁽¹¹⁾. On the two sides: (the first) and (the third), the indication of (the hearer) on (the knowing) is an implicit indication, and on the other side, its significance is obligatory.

Al-Ghazali said: ((The Hearer): He is the one who does not refrain from audible perception, even if it is hidden ... Whatever describing the Hearer from a change that occurs when the hearing occurs, sanctified him from hearing with permission, or by a device and instrument than known that the hearing in his right is a description that reveals its Perfection of audiences' attributes) ⁽¹²⁾.

So (al-Samea): building exaggeration, which is meant by the full knowledge of the Glory be heard, from which every secret is exiled from him.

The honorable name was mentioned in Surat (3) times, in three indicative fields, including:

a. Informing field:

In verse (34): the interpretation is that the offspring of one another, and Allah is Hearing, Knowing. This verse came after a previous verse that told about Allah's selection of mankind. In the verse (33), says that Allah has chosen Adam, Noah Ibrahim family, and Al-Imran on the other creation and the verse was concluded by the informative sentence that Allah is a sound hearing) and in its meaning there are meanings:

The first: He is aware of the saying of Imran's woman and her intention ⁽¹⁴⁾, and it is stated from the context of the verse with the following verse for her in the verse (35).

Second: He is listening to what the offspring says, knowing what they intend to do ⁽¹⁵⁾. It is reported from the context of the verse alone.

The third: It is (he listens to the sayings of the mankind, knowing their consciences and their actions, but he chooses from his creation who knows his integrity in word and deed) ⁽¹⁶⁾, and it is mentioned in the context of the verse from its predecessor.

It is valid in the significance of the sentence with a description of the divine self with hearing and absolute knowledge so that it is indicative of four aspects with multiple viewing angles, Glory to those who have revealed his book, the miraculous one whose greatness liberates the minds.

B. Supplication field:

In verse 35: She vowed what was in her womb related to the service of Jerusalem, so do not use her and not occupy her with anything ⁽¹⁷⁾, and she concluded her words with supplication by accepting the vow accepting her with satisfaction. She added it to the confirmed, informative statement (that you are the Hearer, the Knower), meaning: the Hearer is what I say, the one who knows what I intend ⁽¹⁸⁾.

And the sentence (praise of Allah Almighty upon him to make the supplication and solemnity closer to acceptance and please answer and preference ... and make sure in this sentence to indicate the never interruption of her hope from others to the Almighty, and she is sure ⁽¹⁹⁾ of the response to her supplication) ⁽²⁰⁾.

The second topic: the structural level

The following is a study of the inversion of the specific verses:

First: Inversion:

1. In verse (35): (When a woman of Omran, the Lord, said, I have vowed to you what is in my stomach liberated, and you will accept from me that you are the name.)

The prepositional phrase precedes (that) the object in (my womb), and this inversion is explained by things, namely: The first: the position of the supplication, which generally requires the presence of the called, so the verse narrates the call of a nation with a need for its rich, capable Lord.

The second: Specification, for a vow, is for him alone and no one else, so the vow is (liberated) that is: (freed for serving the Holy House, I have no hand over it, I do not use it, and I do it with nothing, and this vow was legitimate for them).

The third: the psychological position regarding propaganda, as it is a woman who prevents her from what she wished two obstacles: impotence and inability ⁽²¹⁾.

The verse was concluded with a sentence (Indeed You are the All-Hearing, the All-Knowing), which is a sentence that is affirmed by two assertions: (that), and the separation pronoun (you), and sealed with two of the most beautiful names, in which (the Hearing) is presented to (the All-Knowing) (and the emphasis in this sentence indicates the cessation of her hope from others. The Almighty, for she is certain of the response to her supplication, and in it the

end of supplication to Him, the Almighty, and the inversion of (the All-Hearing) over (the All-Knowing) because the maqam is the place of the invocation of the response and acceptance), meaning that (the Hearer) here means (the respondent).

Second: indefinite noun and Definition:

First: the indefinite noun:

Sibawayh said about the authenticity of (indefinite noun) in the language, relying on two criteria:

The first is semantic. Things are the first unknown, then they are known. Knowledge of a thing is a later stage of ignorance about it ⁽²²⁾, which is a purely logical criterion.

Second: Peculiarity

The indefinite pronoun is used in this sense when the indefinite noun out of the ordinary and the familiarity in the lives of the normal mankind, in some contexts in the Surah. The indefiniteness (livelihood) inverse (37). In the interpretation of the verse, Al-Zamakhshari said in its interpretation: (her livelihood was descended on her from heaven, and she was not breastfed at all. This extraordinary provision, usually expressed by an indefinite noun, or what it denies is that it is not usual, (and it can be cited by that from Zechariah's question about (Anna) that indicates exclamation, and Mary's sermon that he is from Allah Almighty, as he reveals that it is not an ordinary provision prepare at a special time) ⁽²³⁾.

Second: the definite noun:

The definite noun does not have any property on indefinite, nor the opposite, because each side of this polar structural sides has its special properties. The innovator may employ these characteristics in the body that conveys significance to generalization and the capacity for renewed giving.

The methods of definition, and its various contexts, these contexts (multiply to the extent that all forms of knowledge of the Musnad belong to it, or of the Musnad, fall under the system of meaning that the speaker possesses, and the lexical meaning is not meant here, but the meaning that is derived from the nature of the wording, and the properties of the structure) ⁽²⁴⁾. The aspects of definite noun include the following:

1. definite noun: All expressions are related to the recipient's mind with their meanings, so they convey their mental images, and the defined nouns do not convey the meanings in the recipient's mind, but rather (to bring the predicate to him starting in his mind, and the primary here is a pronoun for him because he attends the predicate to him by returning, and the requirement to bring the predicate to him is that It shall be in the name of a specialist ... as a precaution against the name of the definite or indefinite noun) (25).

The surah included many definite noun references, including the definite noun of the Almighty (Allah), which was repeated (188) times in the surah, starting with the Basmalah, and finally with the last verse in the surah, and definite names for the people, including the definite nouns of the master of the prophets, and the definite nouns of the mankind, in the verse (33). Allah has chosen Adam and Noah and the family of Abraham and the family of Imran over the two worlds.

Al-Zamakhshari said: (If I said: Why were Isa bin Maryam and the discourse belongs to Mary? I said: Because the children are attributed to the fathers, not to the mothers, so I learned according to him that she was born a daughter other than the father, so she is only attributed to her mother, and thus preferred, and she was chosen from the women of the worlds) ⁽²⁸⁾, And so (Al-Alam) employed strange employment that benefited the context, to nurture a miracle and dignity that was attributed to the virgin, Mary (peace be upon her), who was repeated in Surah (5) times, and other information that the Maqam narrowed to investigate.

2. The demonstratives: The definition of (the demonstratives) requires the presence of a sensual referred to. This context combines (linking with the intention of the speaker, the nature of the addressee, and the sensitivity of the referred to, and in this context, it is necessary to verify the authenticity of the person referred to in the address of the addressees through the mediation associated with the respect of the name) ⁽²⁹⁾.

In Arabic, the close-in distance is referred to as (this), to the average dimension by (that), and the distant by (that) ⁽³⁰⁾, and since the task of the rhetorical lesson was to show the usage indication associated with the case for that name ⁽³¹⁾.

Reflection on the Qur'anic use of demonstrative leads to the fact that demonstratives have been used to give the opposite meanings in different contexts. The demonstrative (this) is mentioned in verse (37): this verse's interpretation is that the Prophet, Zechariah, asked: (From where did you get this livelihood that does not resemble the livelihood of the world, and it is coming in a timely manner, the doors are closed to you, and there is no way to enter it to you) ⁽³²⁾. The question indicative of exclamation and the demonstrative indicating veneration were combined to paint the image of the astonishment that befell the Prophet of Allah while seeing the dignity of his Lord for the pure worshiper.

3. the defined noun with (al) (the): the definition with the use of (al meaning the) is one of the most common methods of definition, and the tool of the definition is two types: Ahdiyan (denoting promise), by gender, Ahdiyan: what mentioned, mentally, or in contexts, and by gender was not for the immersion of individuals, which is left behind (all) reality or to take advantage of the characteristics of individuals, which are left behind by (each) as a metaphor or to define what is, and they are not left by (every) fact, or metaphor⁽³³⁾.

The rhetorical value of the use of the 'Ahdiyan (Al) is evident by invoking both parties of communication: the speaker and the recipient together when they have a previous epistemic era. As for gender (Al), it is useful for the speaker's attention to gender while directing the same truth⁽³⁴⁾.

From the context of the definite article (Al) of the instrument in the Surah in the verse: that talks about Mary and her gave birth. The interpreters differed in the interpretation of the (Al) definite article. One of them said:

1. The (Al) is used to denote a promise, and the sentence is from the words of Allah Almighty, that is, (the male who asked for is not like the female that was given to her)⁽³⁵⁾.

2. The (Al) is used to denote a promise, and the sentence is a story about Maryam's mother (peace be upon her) (as if she said: The male is my demand, and this female is gifted to Allah Almighty, and not the male that may be required, like the female who is the gift of Allah Almighty. This talk indicates that this woman was thinking about knowing the majesty of Allah, knowing that what the Lord does is better than what mankind wants for himself)⁽³⁶⁾.

3. It is about gender. It is a story about Maryam's mother (peace be upon her) who wanted to prefer a male boy over a female⁽³⁷⁾.

4. What appears to be the likelihood of the first, because the second does not fit the position of regret that was narrated about Mary's mother (peace be upon her) with the telling sentence (I put her a female), especially since she was expecting a male child to serve the Holy House. As for the third saying, if it was true, it should have been said: The female is not the same as the male, as language use is common.

The third topic: analytical interpretation

First: In the love between the Creator and the Creature:

Al-Imran Verses (31 - 34) talks about the love between the creator and the creature. Thus,

This chapter talks about the love of Allah, the path that is connected to it, the effects of this love in this world and the hereafter, and the claimants' exposure of Allah's love to Jews, Christians, and others.

(Say) This speech is addressed to the presence of the Prophet in counterpart - so follow me - because this word cannot be analyzed morphologically - so follow me - to others. And (Say): an imperative verb form to say and said and its origin: I say, then the dharma became independent of the letter (واو) , and was transferred to (Qaf) because waw is a vowel and what preceded it is a sakin consonant then became (Aqal) then two sakin the (لام واو ad لام) then the واو was deleted with dhama on the letter (قاف) and deleting the (Hamza) because using the diacritics at the beginning of the word.

(In كنتم meaning If you are) in Arabic is used to denote a conditional letter that is attracting the interlocutor because it means to doubt. If you said to your colleague: If you are strong then carry this rock, as if you evoke his determination when you send him that from doubt about his strength, and here was incomplete, then the meaning is: If you love Allah, because the speech is addressed to someone who claims to love Allah as Jews when they said: (We are the children and loved ones of Allah)⁽³⁸⁾.

Like the Christians, when they said: We glorify Christ for love for Allah⁽³⁹⁾. It is narrated that he stood on the Quraysh while they are in the Sacred Mosque worshiping to idols, so he said: Oh Muasher (folk) of Quraysh you have derelict the religion of Abraham, and Quraysh said: We worship this for the love of Allah Almighty to bring us closer to Allah Zulfa⁽⁴⁰⁾, All these sects claim the love of Allah, and everyone believes in him existing and creator and increases the Jews, Christians, and faith in sending messengers, but the Arabs believe in him as a creator who has no authority over them in the matter and forbidding, for they are like the Sultan who is isolated from his rank or is forbidden to act, and the people of the book want to restrict their Lord that no He sends a messenger after their messengers and claiming the love of Allah which is inconsistent with all of that.

An interpretation of Verse that says (Say if you love Allah, follow him, and Allah loves you) As for this speech he directed to the three categories (polytheists, Jews, and Christians) after he proved to them that he is the Messenger of Allah to all of them with conclusive evidence that leaves no way to deny the existence of the creator only for those disbelievers to Allah and his messenger Muhammad (peace be upon him) with no refuge for all of them. They all felt the truthfulness of this statement, the bitterness of disbelief in it, and the lack of conscious response to what it carries to them of guidance and light. If this verse is analyzed with its effects on the hearers with believers, it would take us a long explanation with details.

(You love Allah) The love of Allah is neither described nor can be expressed except by the effects of this love on the loving person, the condition of all human feelings, and among the effects of this love is the fondness for the worship

and remembrance of Allah during the night and the dawns of the day, and among its effects is the love of the whole universe because it is the money of the beloved in human beings. The universe and feel in it, so he is no longer in loneliness wherever he is, as he is with its owner and his lover, and with the owners of this lover.

Among its effects is this passionate love in calling to the love of Allah, love for the salvation of those called from the affliction of their master and love in serving the beloved because he rejoices in the return of those who stray from his obedience to understanding his property and his creatures, his majesty. Also, among the effects of this love on the body of the lover is his silence if he hears the words of his beloved, and these effects are what the lover can speak about it. As for love itself, it is only known to the lover and the beloved. When describing the image of the lovers' love on the effects, some said on this occasion:

I feel shaken for your memory

As a bird got soaked by water drops

(So follow me, and Allah loves you) All parents and educators are keen to set rules for good behavior in life for their children and for those who raise and put beside this warning them of bad behavior so that not to whoever slips and will not find a father or educator does not like to make his children follow the rules of good behavior that are set to them.

This is the whole story in this verse, and Allah has the ideal example, that Allah loves those who follow his religion in which he sent his messengers because he only sent them to his creation for their happiness in the world before the hereafter. Allah blesses him and his Messenger forbid a good thing in life before death.

That if you follow your mind and bother about thinking, you will not find that, how is it possible for the owner to order what is not suitable for his creation? If you love the parent or love the educator and are not guided by the correct rules that we have set for you in life, are you waiting for this parent or that educator to love you?

Then what is the benefit of loving your father if you do not benefit from what is laid for you? Can there be love that does not entail obedience? How can a person disobey someone who loves it? If the parents do not like someone who follows their rules, then what?

The present tense verb is (يحببكم) loved by you because it is (majzoom) located in the answer to the request - follow me - and this means the imperative inherent between following and love. When you are a believer, I was loved. Whoever claimed followers did not find love and its effects on what the prophet has mentioned in the story of Imam Al-Bukhari when he said (my servant uses Al-nawafil to be close to me until I love him. If I do then his sight becomes clear, the ear becomes clear and his hand stronger, and his leg becomes stronger to walk with and when he asks me I give him. Also when he asks me for refuge from demons, I respond... So see for yourself while claiming to be a good believer, did Allah respond to you, your sight, your hand, and your foot? Were you from someone who asked Allah if he had given him and if he sought help from him, would he be responsive? If it is not, correct your beliefs multiple times for love and its effects.

(And your sins are forgiven) Whoever loves forgives, and whoever blames will not be able to admonish his beloved for what he has missed before the time of love if this is the matter of the creature with the creature, so how it is with the Creator.

(Your sins) The bad deeds were called sins. Because it follows its owner, it is like a wolf walking behind it wherever it is directed, and this is the rule of bad deeds in the world as well.

(And Allah is Oft-Forgiving, Most Merciful) i.e. with these beloved ones, and I think that this is the secret of the nominal sentence without the Arabic word (kan) the transcriber; Because if the sentence was placed in this co-text - Allah was Forgiving, Merciful - it was not for them.

This verse interpretation is (Say: Obey Allah and the Messenger, for if they turn away, then Allah does not love the unbelievers) It seems from the repetition of these verses that their revelation took place at different times. Because if it revealed loyalty, there would be no reason to repeat this word, and this confirms that Ibn Abbas narrated that he said: in the verse that if you love Allah, follow me then Allah loves you. Abdullah bin Ubayy said to his companions: Muhammad makes his obedience the same as obedience to Allah and orders that we love him as the Christians loved Jesus, the son of Mary⁽⁴²⁾.

So what is the difference between the two expressions:

(It is said: follow so-and-so if he walks behind him, then if the verb form is used on the aspect (Ifti'aal), it says: someone follows someone, or following someone.

The first verse speaks of love, and for this reason, following, which is the increased eagerness to walk behind the Messenger, leads to that love or is a sign of it, but obedience indicates absolute submission, saying: So if your hands are obedient to Him.

And the third verse talks about the degree of salvation from sin and absolute obedience is sufficient in it, so the Qur'an put every word in its proper place for it. This is what appears from the difference between the two verses. Al-Razi, Abu Hayyan, and Al-Zamakhshari did not discuss this issue.⁽⁴³⁾

(If they stray) Al-Zamakhshari said: (It may be past, even if it is present, meaning that you will stray) ⁽⁴⁴⁾.

This interpretation mentioned by Al-Zamakhshari goes with all the activities that have been done- the letter (waw) in all its contexts, the necessity to delete the (ta' – letter ta in Arabic) at the beginning of the words, for instance, (توافقوا, تواعدوا) and so on.

The verse that talks about Allah do not love those disbelievers is the disciple and stray from Allah's path because the assumption of absolute disobedience indicates a failure to enter into faith and that entering into faith is one of the members of obedience, so whoever believes has obeyed and this supports what we went to from the difference between followers and obedience, Abu Hayan said: (He made those who did not follow him and did not obey him as a disbeliever, and restricts the love Allah with this description, which is disbelief, is a feeling of superiority, so the disobedient believer does not fall into that ⁽⁴⁵⁾).

The next verse interpretation is that (Allah chose Adam and Noah and the family of Abraham and the family of Imran over the two worlds.) (chose). The origin of the word choice: He refrained and turned the letter (ت) to (ط) as it is more than two a mix of two letters (ت و ل), and it is like between the two letters of the (الالف) and the first. Thus, the selection (الاصطفاء) mentioned in the holy Qur'an After Allah created his creation, he chose Adam from them where he honored him with the caliphate on earth. He chose Noah - he is the second father of humankind - and chose Abraham and his family Ismail and Isaac and their children (peace be upon them). He chose the Imran family the grandfather of Jesus his mother as suggested by Al-Razi (46) may Allah have mercy on him, not the father of Moses and Aaron.

This specification in the mention of Adam, Noah, the family of Abraham, and the family of Imran would have responded to the disputes in accepting the message of Muhammad. The disbelievers from Arab know that he is from the offspring of Ibrahim, and he follows the Isaac religion and his grandfather mother of Imran (peace be upon them all), It is as if he says to them: How do you disbelieve Muhammad's message, and he is from the family of Abraham, then that Allah chooses who chooses, How knows better except Almighty Allah. Thus, he chose Adam in a word and prostrated his angels to him and then chose Noah while he knows where to make his message, so what is strange about this ?!

(On the two worlds) He chose his prophets and messengers over the worlds as imams and leaders and guides, and this is the difference between our saying: I chose so and so from the people and our saying: I chose so and so on the people, and if he said: from the worlds he turns the meaning of their leadership and imamate to the two worlds.

(Some of them are offspring from each other) Everyone belongs to Adam and to Noah and who came after Abraham all belong to Abraham. Thus, what difference is there between the Messenger being from Isaac or Ishmael?

(And Allah is Hearing, All-Knowing) And Allah is Hearer of what those say who want Allah to choose those they choose and send those they love.

And Allah is Knowing: Knowing what they affirm and what they distort, and He is the Most Majestic, Knowing, knowing who is the people to carry out the burdens of the message and the prophecy (and Allah knows who to give his message) ⁽⁴⁷⁾.

And you see that Allah mentioned the selection of the Imran family at the end of these verses, then the conversation about one of the stories of the Imran family will be discussed in the following verses.

Second: In the story of Hannah, Maryam's mother (peace be upon her)

The verses (37 – 35)interpretation:

(If she said) that is, remember when she said because the doer in the circumstance is an omitted verb that is indicated by the context.

(The wife of Imran). Talking about her after the death of her husband, with the evidence of Zakaria's guarantee to Mary, and Hannah's vow without mentioning her husband Imran, she is now not originally a wife since it is not correct to call her a wife after her husband's death.

Al-Razi said: Ibn Ishaq said: (Maryam's mother did not have a son until she was old, and that day she was in the shade of a tree, and she saw a bird feeding a chick, so she wanted to have a child and called her Lord to give her a son, so she conceived Maryam and Imran died. So, when she turned, she vowed him as a worshiper to Allah and servant of the mosque) ⁽⁴⁸⁾. So see, Allah bless you, how the Qur'an provided the core of the story and left the impurities.

(Lord) deleting the letter of the supplication and the (ل) Al: O my Lord, also the (ل) the speakers ' was omitted, O speaker. The supplication in the name of Lord is the most common use in the supplication of the ancestors that were mentioned in the Holy Qur'an.

(My Lord, I vowed to you) She mentioned her Lord to herself and did not say: I am, my Lord, I vowed to you. Following to the Sunnah of the polite supplicating to Allah in the discourse between them and him, and this is what

the people of Israel disagreed within their speech when they say to their messenger (supplicate to your Lord) where they had to say (supplicate to our Lord)

This means that when the Qur'an transmits the words of the one who transmits it, mention it as it is said by its speaker, nothing more than that, and nothing is lacking from it, because the assumption of the increase or the shortage is forbidden by the Qur'an first and those who have a comparison between the two addressees. More than that, the Christians who are keen to challenge the Holy Qur'an if they find in it an increase or a lack of what in their books of the transmission of their prophets and their men, so they considered it a way to undermine the Holy Qur'an and the belief in its information. The vow has to be done without any delegation or refusal and it is a must.

(I vowed to you what is in my womb) the inversion of the prepositional phrase (لك) (to you) to specify and to increase its etiquette with Allah Almighty. The article (ما): that is, which is from the general wording, it includes the male and the female. The vow, as the appointed vower did not pay attention to perfection. If someone says I vow this cattle, then this is a must to do it, even if it was sick or healthy. It is different from your vow and says, I vow a cattle.

(In my womb) she did not say in my womb shamelessly, so used an adverb because the adverb (مُخَرَّرًا) mansoob on the adverb of manner from (ما)

(So accept from me), that is, you accept me directly, and if Allah accepts before the people of the temple, then she did not ask her Lord to accept it from them. Acceptance is taking the thing on contentment and looking after the recipient⁽⁵⁰⁾. These are positions dictated by the felt faith, and nothing else. If she said - then he accepts from me – the meanings will be lost, in addition to saying: acceptance with diacritics such as dhama, kasrah, and fatha.

(You are the Hearing, the Knower) This is a form of supplication to Allah in His names after it was fulfilled with poverty and the argument to Allah and it was filled with feeling and faith that only Allah is able to aid her in this request.

(You are the Lord) emphasized with (أَنْ) with the word of Allah is represented by sufficient discourse and its affirmation by the pronoun (انت) that is specifying the pronoun to Allah alone.

(The All-Hearing, the All-Knowing) With these two generous names, she turned to Allah to accept her supplication on the occasion of these two names for her request.

(accept from me, the All-Hearing, All-Knowing.) For every need of the creature, one of the most beautiful names of Allah that suits it. The sick asks the Lord for treatment and the stray for guidance and the poor for livelihood and the philanthropist for love. Thus, take a suitable name for your purpose and supplicate to Allah and he certainly accepts your supplication.

When she gave birth. Here giving birth has tense verbs in Arabic as (وضع يضع وضعاً وضِعَةً)⁽⁵¹⁾ were the word (الموضع)⁽⁵¹⁾ is derived. Al-Zamkhshari said that (the pronoun refers to what is in her womb because what was in her womb is known to Allah and its interpretation belongs to the soul) And resembles the interpretation found in the A-Bahr Al-Miheet⁽⁵²⁾. What makes them say so is the pronoun relevance that Mary had no husband early and it is conditioned that the pronoun relevance that belongs to is that a male precedes either by saying or through meaning and pronouns are indefinite nouns and does not show what they refer to.

it appears that what mentioned is unnecessary, because the phrase (when I give birth) is a story of truth, for His Majesty to us in his book about what was and Mary in the context of the story is a mentally implied, and this sentence was not from the words of Mary's mother until what they mentioned came and Allah knows best.

(When she gave birth, she said) What woman was the mother of Mary, every female after giving birth is filled with joy by her newborn, even for herself, the biggest concern of the mother after she gave birth is to look at her newborn whoever loves. Who among those women remember in those beautiful moments with a vow an old but faithful woman whose heart is related to the love of Allah, Mary's mother. This shows that this type of psychological analysis of the event relates to the owner's faith and his family than other types of analysis.

(Lord, I gave birth to a female) This is a call of anguish that she suffered and she looks at her newborn because she was aware of the people of her religion do not accept daughters in the service of temples and she also knows that the leaders of the temples are abstaining and do not accept women and all that is reminded of them because they claimed from their religion, the daughters are an abomination. She was afraid that they would not accept what she vowed.

(Female) Al-Zamkhshari said: (A female is a pronoun in her birth ... but a female - that is, the owner of the case, and it is the pronoun in her birth - to feminize the manner because the manner and the pronoun for one thing)⁽⁵³⁾, but the woman is called female because of her tendency to men, and so in all females and her tendency to males, or to her softness or perfection in the characteristics of women, so it is said: (A woman is a female, as it is said a man is a male)⁽⁵⁴⁾.

(Allah knows best what she gave birth) It came in the reading of Abu Bakr on the authority of Asim and Ibn Amer (gave birth) with the use of (بتاء) the subject of the verb and it indicates what we mentioned of the heartbreak, but the heartbreak of the believer who returns to Allah from close and read the rest of the holy Qur'an: gave birth with the (بتاء) and the sentence in this reading is no objection. The Lord tells us her story, he turns to us with this sentence as a comment on what she said.

However, the sentence bears another aspect that we might tend to, which is that the sentence is not only objectionable, but it objects to what Mary's mother said, where her newborn was called a female, and not every female girl because Allah knows that he created Mary without femininity, and for this, she is not called a female.

(Male is not like a female), that is, in this context where she vowed to work on. There is nothing in the verse that oust women as foolish people might have imagined. It was apparent on her intention to say: The female is not like the male, but her illusion and her desire for this masculinity are what made her say what she said ⁽⁵⁵⁾, and Al-Razi expressed two sides other than what we mentioned ⁽⁵⁶⁾.

(And I called her Maryam) And Al-Zamakhshari said: (Maryam is in their language in the sense of worshiper, so she wanted to approach and ask him - Almighty - to insist her so that her action is identical to her name and to believe in her thinking that she would not see how she followed him asking for support for her and her refuge to Allah to keep her safe from Satan and his seduction ⁽⁵⁷⁾).

this sentence last words of Mary (peace be upon her) in Mnajatha to the Lord which is read together with what came before (she said, Lord, I set ... I called it Mary and I Oaivha by you) and you see reaffirms all Sentence, then you enter this emphasis on itself in the conscience of the speaker (إني - إني - إني), so what is the face of this repetition?

What appears to be this repetition of remembering the soul and emphasizing it in every sentence indicates a complete presence with its Lord, who called for it, invoking it with her need and seek, and even cutting it out to His Majesty. The question from the owned confirms his need in every request, so how should the king of kings be asked ?!

(I seek refuge) refuge derived from (عَوَدَ) that said its origin is an exhortation, and he sought refuge with him, and he resorted to him: He is his refuge: that is, his refuge ⁽⁵⁷⁾.

(I seek refuge in you) that is, I make you a refuge for it, and I seek refuge in God: that is, I resort to him. It does not ask its Lord - In the form of the request - to protect her daughter, but she did not say: "I will spare her, but to protect her." What is the difference between the two expressions?

If she said: (اعذها), then it would be a request in the place of acceptance and refuse, and her dependence on her Lord and her trust in him. She then does not have a stance in her request from Allah in this position. Thus, her presence and feeling that Allah almighty is present with her always so she uttered (اعيذها لك) as you say when you trust someone and then you rely on him in his providence for my children and then leave him with him and do not hesitate because of you trust him.

Similar to this is the supplication in travel (O Allah, you are the owner of the travel and you are the caliph in the family, money, and the child) ⁽⁵⁹⁾. So, when you make him a companion, he will be a companion, and if you make him keeper in something he will be your keeper and you in that thing and this means that Allah is with us in every case we will be with him and He knows best.

(Oadhiha) Abu Hayyan said: is a predicate, which is: (Oadhiha) it is meaning is repetitive and continuity in contrast to the gave birth and name her which are in the past tense and not relevant in the present ⁽⁶⁰⁾.

The mother of Mary's care for Mary was first, then she continued to mention her offspring after her, and for this separated between the conjunction and conjunction when she said (بك). Thus if she had said seek refuge for her and her offspring it would have belonged to Mary at the same level but she did not.

(From Satan, the accursed one) The Devil: every rebellious affliction of mankind, the jinn, animals, and the Arabs are called the devil and the word devil: the letter (ن) is in its stem and from the original word. Also, it was said to not in the stem of the word ⁽⁶¹⁾. The general custom singled out the rebel from the elves in the name of Satan and this is not a sign of language.

(The accursed) is (الرَّجِيم) and the letter (r) is used for the emphasis and it is an active participle and the object. All Satins are cursed by Allah. Satan is completely cursed by stoning and stoned, so mentioning the accursed is not a precautionary restriction, but revealing, and the meaning of stoning is tolerated here because the relief upon stoning him is fulfilled.

What is the face of this refuge of Mary when she is young? Allah Almighty told us: (Satan is an enemy, so take him as an enemy) ⁽⁶²⁾, and he said Satan's harm: people who take interest just like someone flips by the harm of Satan ⁽⁶³⁾. Abu Hurairah narrated from the Prophet, He said: (Every son of Adam has a stab from Satan, and the boy begins ... ⁽⁶⁴⁾).

Al-Zamakhshari responding to the hadith for contradicting the Mu'tazila doctrine, with no point in it ⁽⁶⁵⁾.

(So her Lord accepted her with acceptance) When her request for acceptance of her newborn was the answer to the requirement of the question, we mentioned that she did not ask absolute acceptance, but rather her hope from Allah was greater than that. She asked for acceptance with satisfaction from the one who is accepting, contentment, and caring for what is acceptable and what is acceptable.

(Good acceptance) Al-Zamakhshari said: It has two aspects, one of which is that acceptance is the name of what a thing is accepted with, such as snuff and vermin when it stirs and gives birth ⁽⁶⁶⁾. Mary supplicated to Allah. Many interpreters estimate a deleted (نبتاً), that is, deleted verb before the word (نبتاً) because the stem of this word is (نبت) ⁽⁶⁷⁾. He did not say a departure, but the method of the Noble Qur'an, if he wanted to speak about an act of Allah's deeds, came with the source - He brought you forth - and if he spoke about the creature, the creature does not differ in its composition. Glory to His Majesty, so he does not say to bring you out is good, because His Majesty did well.

(And Zachariah sponsored her) sponsored her by using an emphasis (الفاء) so that Allah commanded Zachariah or made Zachariah a sponsor for her.

And in Mujahid's reading, so he accepts her, up-bring her, and guards her with the Sakoon of the lam (ل), and the lam (ل) in the word (كفلها), so that the three verbs are attached to the supplication of Mary's mother, meaning she accepts her, brought her up, and takes care of her Zachariah ⁽⁶⁸⁾ that is, make Zachariah her sponsor.

(Whenever) (كلما) it requires repetition, it indicates that Zachariah took care of her and that he used to do a great deal of coming to her, and she did not forget that her maternal aunt and maternal aunt also took care of her, and she did not forget that his wife's mother and aunt still took care of her. By taking care of her, this word also indicates that the provision of sustenance for Mary was always because if it was not always, it would be possible for Zachariah to enter into her at some time and not find this provision with her.

And in this totality - whenever - a break of what some of the speakers stipulate that the supernatural is a dignity that does not always occur, but only when necessary.

(He entered) stating that Mary was in a place where no one would need to use additional reasons to enter her, and this is why when David's mihrab was raised from the ground, Allah said about it: (When you enclose the mihrab) ⁽⁶⁹⁾. If Mary's mihrab was like this, he would say: Whenever Zachariah sheds over it the mihrab.

(he entered to her) refers to superiority, and Zachariah is the sponsor vower for her and he is a prophet, and she is not like that, and his sponsorship for her is to give him the right to enter to her whenever he sees the interest in entering, so he is not subject to her opinion in determining the times of entry to her.

(Zachariah entered into her) preceded the speech about Zachariah, because the conversation is on Maryam, not on Zachariah.

(The mihrâb) refers to the mihrab and it is the forefront of the assembly (the hall), including the mihrâb in the mosque, because it is located in the front of the mosque, and the mihrâb is called to the room. Allah Almighty said (إذ تسوروا المحراب) which is likely in the context of the verse, that what is meant by the mihrab is the place that Mary took to worship her Lord, and it is the eastern place that the verse mentioned ⁽⁷⁰⁾.

(He found a livelihood with her) The factor in the circumstance is the verb, (he found), and the livelihood is the one, which is if it is permissible to relate to the circumstance, but the meaning will change and it is not correct to estimate because Zachariah was concerned about losing Mary and he was not interested in the livelihood that he found with her. If he said (وجد رزقا عندها) Livelihood in the significance of the discourse is not it, and that is not intended according to the most correct. Rather, we say according to the most correct, because the possibility of being able to feed it from its livelihood is not returned by the verbal significance in text, and Allah knows best. There was nothing in the sanctuary except Mary until he designated her with a speech, nor was she one who did not feel entering, it would require the letter of the call, so why did he call her? Why didn't the structure of the discourse was like this (Where did you get this from)?

It is the stranger's situation on the event that is oblivious to the possibility of its occurrence with its elevation over its situation as the Prophet and it is the righteous guardian, so this question (I have this for you) started with the letter of the call (النداء).

Zachariah was not fancied to include his inviolability and the inviolability of the one who sponsors her (brings her livelihood). Thus, the question is about the way, not where from. The Prophet was sure that no one is able to come to Mary and also sure that Mary will not allow anyone to enter to her and the stories that are told of the door locks or that it is seven locks were intended to communicate the meaning that was provided and Allah knows best.

(Where did you get this from?) How does it come to you? And in what way? What brought you to this situation? The inversion of (لك) to you (هذا) on this completes the interpretation of the question, since his question was not about livelihood, but about it (Where did you get this from?) and not (Where this from?).

(She said, It is from Allah) She did not need to use the letter of the call (النداء) that he was awake with all his senses with her to hear an answer from her (she said: It is ...). She talked about the livelihood that she has with the indefinite

pronoun that she is not accused of it so if she cares about it she said: This is from Allah but he is not close to her heart, so she kept it away from her heart in her discourse to Zachariah.

(From Allah) Allah has the soldiers of the heavens and the earth. Allah is the one who sends the livelihood to her from him. So, she did not say it is from Allah but rather said: (it is from Allah) and this is a true story of her condition with Allah. It has not yet reached the state of a provision from Allah. She will be for her son Jesus He brings down the livelihood and revives the dead and heals the blind and the lepers, with Allah willing. What happens to Jesus from Allah and what comes to his mother from Allah. Do not minds and hearts prostrate to the Lord of the worlds, the one created this Qur'an?!

(Verily, Allah sustains whoever He wills without calculation) Look at the Qur'anic expression and how it tells us the situations of the past - their feelings and their emotions - and what their souls and hearts treat in all of this. And the degrees of her faith, unbelief, obedience, and disobedience, and all this only reveals the analytical interpretation of all aspects of the analysis.

(Verily, Allah) Mary did not say that he would provide for whomever he wants. With the mention of the word Majesty related to this sentence (from Allah), it is the story of her connection with Allah and her politeness by talking about him, the Majesty.

(Indeed, Allah provides to whom He wills) That Allah provides the servant with what he does of the causes. The servant cannot go beyond the factor of the causes in the world and the hereafter, and all that we imagine it is the loss of the causes. Piety leads to livelihood (الرزق) without calculation. Jesus revives the deaths by Allah's willing and nothing can happen without Allah's willing. Jesus cannot create anything without Allah's help or willing divine power is not used to create without using a reason (if we want to tell him to be, then it will be)⁽⁷⁴⁾. The possibility of something on the composition (so it is) that is, it is.

(Verily, Allah will give to whomever He wills) by saying: Be, if He wills, and by apparent reasons, if He wills, it is the will that guides the way.

(Without calculation) singular added (مفرد) and encompasses all forms of contradiction, that is, without being accountable to God for what he does: (He is not asked about what he does while they are asked)⁽⁷⁵⁾, and without any calculation of what he gives, he is generous, and without an account for whoever gives, then Allah does what He wants to whomever He wants, and without any calculation for how and without calculation for you and an account for merit Allah Almighty, Lord of the Worlds.

What appears to be the case is that this verse is talking about Mary, not about her mother, but when she was still in the care home of her mother, the conversation would be included in the conversation about her mother, and after independence, we take about her story alone.

The fourth topic: Morphological Study

1. The Active Participle:

In the interpretation of Verse (35) of Al Imran the interpreter said: (Written) adverb of manner mansoob with the active participle noun, which is the noun of the accusative of the verb that is not triple, the transitive verb (wrote) on the conjugation of the present tense and replaces the letter of the present tense with (ميمًا) madhmoom and with fatha on the pre-final letter. The unmentioned pronoun (he) refers to the related noun of the subject (نائب فاعل) and the active participle depending on the adverb of manner.

For the interpretation of the verse (39), the interpreter said that in saying (Qaem - authenticated) Qaem: The predicate of the subject is Marfooa' and it is based on the conjugation of the active participle from the three derivations of the transitive verb (qaam), and its derivation of the subject. . The subject is represented by the implied pronoun depending on the subject. And (authenticated): adverb of manner on the derivation of the active participle from the non-transitive verb (صَدَّقَ), on the derivation of its present tense and the substitution of the present tense with (ميمًا) and with a Kasrah of the pre-final letter. The subject is represented by the implied pronoun, and the prepositional phrase is an object mansoob by the active participle depended on the adverb of manner.

2. The Qualifying adjective:

The verb aspect used in the Al-Imran is (فُعَلَى): this aspect is used in Surah Al-Imran, represented in the word (female) (الانثى), the Almighty said in the Verse (36) of Al-Imran and interpreted by the following interpreters:

Abu Hayyan said: (The female is introduced with (the) which is (فُعَلَى) the (الالف) is used for femininity, and it is the male that is opposite (to the woman).

Al-Zubaidi said: (And from the feminine metaphor of men, it resembles women in softness, weakness, and feminine: not masculine)⁽⁷⁶⁾.

Accordingly, it becomes clear that the female form came on the derivation of (فُعَلَى)⁽⁷⁷⁾ from the trio-transitive from (انث يونث) referring to generosity, and this is the well-known analogy of the adjective.

(فَيْعِل): This form cannot only be in cava, (السيد) ⁽⁷⁸⁾. This form is used (Afeel) in Surat Al-Imran: in the verse (39). The scholars mentioned that if the (واو) and the (ياء) were combined in a word and one of them preceded the sukoon and the sukoon was in the stem, the (واو) was replaced and the (ياء) was impregnated by the (ياء), similar to (ساد يسود، مات يموت) thus the (واو) is not implied but rather mentioned (مَيِّت، مَيِّت، مَيِّت) with Tashdeed and without so the (مَيِّت، مَيِّت، مَيِّت) which are both adjectives ⁽⁷⁹⁾.

3. Intensiveness

They are nouns that are derived from verbs to denote the meaning of the subject participle, with emphasis and reinforcement of the meaning, or they are nouns that derive the necessary and transgressive triple verb.

A) (فَعُول): This construction is one of the famous forms of intensiveness and is formulated from (فَعَلَ) the intransitive verb ⁽⁸⁰⁾, and transitive, to denote the one who has multiplied the act and lasted on it. The masculine and feminine are equal in it towards (رجل صبور، وامرأة صبور) a form of (فَعُول) that is not used in the plural of masculine derivation in Arabic, Nor the feminine plural form, but it collects. We do not say patient men or patient women, but rather we say (patience).

B) (فَعِيل): An effective construction of the structures of intensiveness which is formed from the transitive and intransitive verbs to denote who has become something like nature, so the construction of (فَعِيل) indicating the suffering of the matter and its repetition until it became as if it was created by its owner and nature in it, as (عليم)، that is, it is a lot of looking at the science and navigating it, so the science became a temper. It is fixed in its owner as nature.

The Almighty said: “Offspring from one another, and God is Hearing, All-Knowing.” The form of intensiveness (Hearing, Knowing) is based on the derivation of the verb (فَعِيل).

The Almighty said: “the wife of Imran said, O Lord, “I vowed to you what is in my womb so accept from me that you are the Hearer, the Most Knowledgeable.”

Rhetoric:

1. (And Allah knows best about you have given birth) (And the male is not like the female) Two sentences objecting to maximizing the issue and raising the status of the newborn.
2. (And I seek refuge from Allah) the present tense form to denote continuity and renewal.
3. He likened it in her upbringing and nurturing to the planting that grows little by little, and the discourse is a metaphor for raising it in a way that is suitable for it in all its conditions using dependency metaphor.
4. (The angels called him) The caller Gabriel expressed it in the name of the group as veneration for him because he was their leader.

Research results:

- The honor of the research is that the study is concerned with the miracle of the universe of the Holy Quran.
- Supplication is the greatest indication of the honorable name (Allah) as it is a manifestation of a number of his sacred names.
- A supplication is structurally a form of request statement, as for rhetoric it is the face of the miracle represented in the supplication of the prophets at the request of offspring and then in these selected verses, and then the section of the positive response to the supplication in the most important quality, namely: (the All-hearing)
- The selected verses contained a set of grammatical and structural concepts, for example, inversion, the inversion of the prepositional phrases, as well as denial and definiteness, and their connotations in the sense that things are unknown first and then known.
- As for the formal criteria, it is determined by gender and kinship.
- As for the definition is determined by the definiteness, demonstrative, and definiteness using (Al).
- Interpretation, analysis, is embodied the love between the Creator and the creature. The love of the Creator can only be expressed by the effects of this love on the creature.
- The morphological aspect represented in a group of derivatives: (subject name, adjective, and intensiveness).

The Footnote

- (1) The Gifts of the Most Merciful: 1/27.
- (2) See: Al-Tafsir Al-Kabeer: 8/34-35.
- (3) In the publication (The Truth), and what is true is proven.
- (4) Al-Mizan: 3/177.

- (5) The analysis of the verse will follow in the adjective (science).
- (6) Scout: 1/356.
- (7) Al-Tahrir and Enlightenment: 3/234.
- (8) See: ibid: 3/235.
- (9) The Gifts of the Most Merciful: 5/237.
- (10) This is the (third) face.
- (11) Derivation of Allah's names: 117-118.
- (12) Destination: 96.
- (13) The Big Interpretation: 8/24.
- (14) See: Al-Kashaf: 1/355, Majma 'Al-Bayan: 3/433.
- (15) See: Majma 'al-Bayan: 3/433.
- (16) Al-Tafseer Al-Kabeer: 8/24.
- (17) See: The Scout: 1/355.
- (18) See: Majma 'al-Bayan: 3/435.
- (19) In the original (in), and what is correct is what is proven.
- (20) The Gifts of the Most Merciful: 5/234.
- (21) Scout: 1/355.
- (22) See: The Book: 3/241.
- (23) See: The same source: 1/22.
- (24) Scout: 1/401.
- (25) The Gifts of the Most Merciful: 5/239.
- (26) Rhetoric and stylistics: 260.
- (27) Arabic Rhetoric: 230.
- (28) Scout: 1/363.
- (29) Eloquence and stylistic: 263.
- (30) See: Ibn Aqeel's explanation: 1/135 - 136.
- (31) See: Arabic Rhetoric: 231.
- (32) Scout: 1/358.
- (33) Seen: Mughni El Labib: 1/49 - 50.
- (34) Seen: Arabic rhetoric: 232.
- (35) Scout: 1/356.
- (36) Al-Tafseer Al-Kabeer: 8/28.
- (37) Seen: Editing and Enlightenment: 3/256.
- (38) Surah Al-Maedah: Verse (18).
- (39) Al-Tafseer Al-Kabeer: 3/197.
- (40) The same Egypt.
- (41) The same source.
- (42) Ocean: 3/104.
- (43) See: The Great Explanation: 3/198; Ocean sea: 3/104; Scout: 1/424.
- (44) Scout: 1/424.
- (45) Ocean: 3/104.
- (46) The great interpretation: 3/201.
- (47) Surat Al-Anam: from the verse ().
- (48) Al-Tafseer Al-Kabeer: 3/203.
- (49) Surat Al-Baqarah: from verse (68).
- (50) Al-Tafseer Al-Kabeer: 3/203.
- (51) Ocean: 3/106.
- (52) Flashlight: 1/425; Big Interpretation: 3/203; Ocean Sea: 3/116.
- (53) Scout: 1/425.
- (54) Lisan al-Arab: 1/299.
- (55) Looking: Scouting: 1/425.
- (56) Al-Tafseer Al-Kabeer: 3/204.
- (57) Scout: 1/426.
- (58) Mukhtar al-Sahih: 195.
- (59) The hadith was narrated by Muslim in the Book of Rites: 1342.

- (60) The surrounding sea: 3/119.
- (61) Mukhtar As-Sahah: 145.
- (62) Surat Fatir: From verse (6).
- (63) Surat Al-Baqarah: from verse (275).
- (64) Narrated by the two sheikhs: See the interpretation of Ibn Katheer with Al-Sabouni's comment: 1/278.
- (65) Scout: 1/426.
- (66) The Scout: 1/426 - 427.
- (67) Surat Noah: from verse (14).
- (68) Scout: 1/427.
- (69) Surah Sad: from verse (21).
- (70) Surat P, from verse (21).
- (71) Surat Maryam: from verse (11).
- (72) Mokhtar Al-Sahah: 61.
- (73) Surat Maryam: Verses (16-17).
- (74) Surat An-Nahl: Verse 40.
- (75) Surat Al-Anbiya ': verse 23.
- (76) Crown of the Bride: 5/157.
- (77) Bright lamp: 1/25.
- (78) Explanation of Shafia Ibn al-Hajeb: 1/149.
- (79) As-Sahah: 1/267.
- (80) Singer in exchange science: 205.
- (81) The best of Tafseer: 1/185.

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