

CONSIDERING THE MEANING AND ITS IMPACT ON THE GRAMMATICAL GUIDANCE OF THE QUR'ANIC TEXT ACCORDING TO THE NAQWI IN HIS INTERPRETATION OF THE QUR'AN

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Abstract

The Arabic language is one of the languages that are characterized by having characteristics that are not contained in other languages, it is one of the languages that have created for itself the strength and effectiveness that distinguishes it from the rest of the languages, by possessing rules and mechanisms that give it the ability to get out of one meaning to another, and from one phenomenon to another, to be the load on the meaning of one of the methods that the researcher relies on in clarifying the efforts of the interpreters to guide the grammar, and reformulate texts contrary to the rules.

Thus, the study works to highlight the role of carrying on the meaning in the grammatical guidance of the Qur'anic texts in the interpretation of the Naqwi, through the load on the meaning in the singular, Deuteronomy and plural, and carrying the pronunciation on the meaning in the reminder of the feminine and the feminine masculine according to the Qur'anic meaning.

Introduction

Praise be to Allah, Lord of the Worlds, and prayers and peace be upon the Seal of the Prophets and Messengers, our master Muhammad, his family and all his companions.

Sayyid Muhammad Taqi al-Naqwa al-Husseini is one of the scholars who worked with the interpretation of the Holy Qur'an in his book (Dia Al-Furqan in the interpretation of the Qur'an), in which he collected all the methods of the Qur'an and it is no secret the link of grammar to the Qur'anic text, and the quest of commentators and jurists to benefit from it in standing on the miraculous structures of the Qur'anic text, where the direction of interpretation of the Qur'anic text was associated with Arabic sciences. What violated those principles and the overall rules, until those rules agreed. Carrying the meaning is one of the important topics in Arabic grammar, because it highlights the mechanisms of analysis by which it leads to the meaning in the structures and words contained in the Qur'anic text, and the strength in guidance that follows a clear and accurate scientific approach in the issues of carrying on the meaning, it is one of the aspects that make the linguistic text consistent with the grammatical rule. The load on the meaning of the phenomena clear in the Arabic language and centered meaning, it is the origin of consensus in the community that speaks in one way, the talk without meaning is just sounds devoid of ideas, hence the subject of this research tagged with "The load on the meaning and its impact on the grammatical guidance of the Qur'anic text when the Naqwi".

For that, the researcher tried to reach the interpreter's guidance of the Qur'anic text contrary to the grammatical rule and how to deal with it, and the choice fell on this interpretation, because it is rich in linguistic material, and because of the load on the meaning of a lot, and thus the interpretation of

the Naqwa is the main axis in the research material, and required that the study for this research consists of two sections: First: singularity, Deuteronomy and plural, and we mentioned in it carrying the singular on the meaning of Muthanna And carry Muthanna on the meaning of the singular, and carry the singular on the meaning of the plural, and carry Muthanna on the meaning of the plural, and carry the plural on the meaning of the singular, and carry the plural on the meaning of Muthanna. The second topic: carrying the word on the meaning in the reminder of the feminine pain and feminine masculine.

It is one of the broad phenomena in the language and in the formulation of meanings, and a kind of departure from the original in the formation of speech, has been considered by grammarians after that a method of interpretation, and a means of interpretation and analysis at the level of vocabulary and composition explain what came out on the measurement and violated the rule, and adopted in order to adjust their linguistic material, has been mentioned In the Holy Qur'an, eloquent speech is organized and scattered, and there are many things in the Holy Qur'an:

The first topic: singularity, Deuteronomy, and plural

The ranks in the numbers are three: "the rank of the one, the rank of the two, and the rank of the group, they are for monotheism, Deuteronomy and plural, in fact, do not crowd each otherⁱ, if one is expressed with the word group and two with the word group, then all of this is permissible", meaning that it is permissible in use, the origin is the expression of the one through the word one, and the expression of the two through the word two, and the group is expressed through the plural, but it is permissible to violate that origin if the confusion is hidden, so the expression of The one with another word, and from Muthanna without a word, and from the plural as well, bearing on the meaning of what I want by it, including that:

1 – Carrying the singular on the meaning of Muthanna:

Whoever carries the singular pronoun on the meaning of Muthanna in the interpretation of Al-Naqwi came in the Almighty's saying: ((They swear by Allah to you to please you, and **Allah and His Messenger deserve to please Him if they are believers**)) [Al-Tawbah: 62], according to him: He used the word (they please him) indicating the singular instead of (they please them)) Which is in accordance with the context, and explained the strength of that through the saying of the Almighty: ((God and his soul deserve to please him)), the truth that what is meant all the hypocrites who were swearing to the Messenger and the believers that they are with them in every matter and they were lining hypocrisy and lurking believers circles, Badalal The Almighty says: ((And they will swear by Allah if we could, we would have gone out with you, they would destroy themselves, and Allah knows that they are liars))[Al-Tawbah: 42], and the conscience was singled out in his saying that they would please Him, because they are Allah and His Messenger, in one satisfactory ruling, as Allah's satisfaction is the satisfaction of the Messenger, so each of them requires the otherⁱⁱ Any satisfaction of God Almighty and His Messenger is one thing there is no difference between them and such as the saying of the Almighty ((Whoever obeys the Messenger has obeyed God)), and his saying: ((Those who pledge allegiance to you but pledge allegiance to God)) [Al-Fath: 10], so make the two consciences one conscience warning on that, so the word "please" came in the third person singular pronoun and not satisfy themⁱⁱⁱ, even if he said "They are pleased with them when this meaning is useful, since it is permissible in the same phrase to satisfy each other than what is meant here, and also if it is said: "Allah is more deserving to please Him, and His Messenger is more deserving to please Him", this meaning is also not useful and includes the thinness and lengthening of it^{iv}: Andin the speech deleted and appreciation, and God deserves to please him and his Messenger

deserves to please him, they are two sentences omitted the first to indicate the second^(v), the news was deleted from the first to indicate the second on it, which is the first to delete the news of the second because of the differentiation between the beginner and his news, and because in that determination made the news to the closest to him^{vi} Al-Zamakhshari and Allah deserved to please him and his Messenger as well^{vii}, so he deleted from the second to indicate the first to him, and his Messenger was presented on the aforementioned Musnad to indicate the importance of satisfying the Messenger of Allah (may Allah's peace and blessings be upon him). Fearing that souls will go to please Allah, they will hesitate in something of the command of the Messenger of Allah (may Allah's peace and blessings be upon him), so he warned by this submission on the importance of pleasing the Messenger of Allah^(viii).

Al-Mubarrad said: There is no omission in speech, but it is on the introduction and delay, his estimation: and Allah deserves to please him and his Messenger, and he stated: that he limited himself to one of them because the satisfaction of the Messenger of Allah, may Allah be pleased with him, so he left his remembrance, because he indicated it with brevity, and it was said: that he did not mention glorifying him by singling out the remembrance^{ix}.

He said for meaning and his Messenger is more worthy to please him and Allah^(x). It is from the literature of monotheism in the verse what is in his saying: (I deserve to please him) of singling out the conscience and did not say: I deserve to satisfy them in order to preserve his place of the Almighty than to amend it anyone, has taken into account the counterpart of this literature in the saying of the Almighty: ((The day God does not disgrace the Prophet and those who believe)) [Prohibition: 1] and saying: (God slipped his peace on his Messenger and on the believers) [Open : 26]^(xi)

In the words of the Almighty: ((He said, Who is your Lord, O Moses)) [IAH: 49], and did not say who is your Lord, the face of the Almighty saying: (It is your Lord) that the speech to Moses and Aaron, and called O M and C and did not say O M, Si and Aaron to indicate the speech on it, the speech in saying your Lord to them and the context shows that they are together, because God sent Aaron to be Help to his brother^{xii}

2 – Carrying Muthanna on the meaning of the singular:

It was stated in carrying Muthanna on the meaning of the singular saying: ((The Jews said, "The hand of God is tied, their hands are tied, and they are cursed by what they said, but his hands are stretched out, and he spends how he wants") [Al-Mu'adah 64], so the context requires that he say: "His hand is stretched, they expressed it singularly by saying: "The hand of God is tied", but he changed from conforming to a joke that knocks on primitive understandings, which is the negation of physicality from him, glory be to Him^{xiii}." Al-Naqawi interpreted the words of the Almighty: ((but his hands are simplified)) and there is a denial of their saying, and the meaning is that his hands are simplified, i.e., his grace is simplified, and in the Deuteronomy of the hand there are sayings^(xiv). One is that he wanted the grace of this world and the grace of religion, or the grace of this world and the grace of the hereafter.

Second: The hand in the sense of strength, that is, what they strengthened with reward, punishment, forgiveness, and torment, is simplified, unlike their saying that his hand is held away from our torment.

Third: The Deuteronomy is to exaggerate the attribute of grace, such as their saying to Beik and Saadik, and as the saying goes, extending his hands gives right and left, and they do not want to hurt, but they want a lot of gifts, as Al-Asha said^{xv}: YDak hands of glory and palm useful and stop if you

spend the increase

It was said: So that the response to their words and denial is more eloquent and evidence of proving the very generosity of him and denying miserliness about him. This is because the end of what the generous spends with his money from himself to give it with all his hands, and the evidence for this is his saying: (He spends how he wants) [Al-Ma'idah: 64], in confirmation of generosity and describing it as good as he wants, so he built the metaphor on that^{xvi}, so he crossed here in Muthanna, and the Almighty said (His hands), to indicate and designate the abundance of abundance and cattle, and the abundance of general giving, as if he gives with two hands and not with one hand, but if they did not realize the abundance of his grace and power, they did not realize the meaning of his wisdom, God Almighty extends his hands by giving and sustenance in the way he sees, and with the wisdom he wants^{xvii}.

Ibn Ashour said: "He mentioned the hand here in a way of Deuteronomy to increase the exaggeration of generosity, otherwise the hand in the case of borrowing for generosity or stinginess is not intended for a single or a number, Val Deuteronomy used in absolute refining."^{xviii}

Similarly, the Almighty says: ((And give them an example of two men for whom we made two gardens of grapes and we shriveled them with a palm tree and made them sow)) [Alka F: 32], then he said: ((And he entered his paradise while he was unjust to himself, he said, I do not think that these will never be destroyed)) [Al-Kahf: 35], P Came here in Muthanna which is his saying (two paradises) and in return returned the pronoun to them singular in his saying (his paradise), and explained the strength by saying: "But singular and did not say his paradise because they are all his property became as one thing, and it was said sufficiency of the one for the two as it is sufficient for the one for the plural" ^(xix).

This includes his saying: ((Throw into Hell every stubborn disbeliever)) [Q: 24], Al-Naqawi stated, "But he said that he was thrown because the one who commanded the casting is the two kings entrusted to him, and it was said that it is permissible to pronounce the two and the bailiff is one, because it is like throwing two in its intensity."^{xx} Al-Suyuti was preceded by Al-Khalil and Al-Akhfash in that: And the Sunan of the Arabs to address the one with the word "two" and: Do that and one who is addressed is one, that is, to release the Muthanna ^{xxi} in some of her words, and it is intended for non-Muthanna to be cosmetic, so it is possible that it falls on the one and the plural and falls on Some scholars have taken the introductions to some poems that the poet began with the speech of Muthanna that what is meant by them is one, and it is also possible to combine ^(xxii), including the saying of Imru' al-Qays^{xxiii}.

Stop crying from the memory of a lover and a house with the fall of the twist between entering Fahumal.

He addressed one, and directed the speech out of the speech with the two, because the Arabs of their habit to conduct the speech of the two on the one and the plural, and this speech bears the one and the group, and did not expand the Arabs in the launch of Muthanna on the combination, and sees the strength by saying on the assumption of the validity of the transfer and the integrity of the meaning does not link him to what we are in because the addressee is not one.^{xxiv} The speech in the verse of the Almighty, and the context of the verses appears to be addressed by the two kings entrusted with the driver and the martyr, and it is imperative for some of them that the speech be to two kings of the angels of fire and its treasury^{xxv}.

3 – Carrying the singular on the meaning of the plural:

And such a kind of saying: ((Like them like the one who lit a fire, and when it lit up what was around

him, Allah went with their light and left them in darkness that they could not see)) [Al-Baqarah: 17], He said: He who lit a fire and did not say: Those who lit a fire, the face of the Naqwa that and he said: Who is in the place will be In the word singular and in the meaning is collected with the evidence of the Almighty's saying: (Allah went with their light). And there are two sides^{xxvi} to that: One of them: e and a gender such as (who) and (what), so the pronoun returns to it sometimes with the singular word and sometimes with the plural word.

Second: that the Almighty wanted those who omitted the Nun for the length of speech in relation and like him saying: ((Which came with honesty and believed by those who are pious)) [Az-Zumar: 33]. This is what Al-Akbari said^{xxvii}.

It was said that the one who is like (whom) is for the singular, the Muthanna and the plural with one word, and on it is the Akhfash, and the^{xxviii} son of Yaish went to that.^{xxix}

Some argued that (who) adjective for a name omitted his estimation was the plural, regiment or group that lit a fire^{xxx}. Others said: "He united both the 'who' and 'stoke',^{xxxi} because the stove was one of the congregations who took charge of the kindling for them, and when the light was gone, he returned to them all, and he said with their light."

Where it was apparent to say: "God went with His light and was left in darkness that He cannot see", but this corrupts the meaning, as this judgment is judged on the stove of fire, so He goes with His light, which He raised to guide people, and where this judgment falls on non-hypocrites, who seek guidance with him. As for the verse of the Holy Verse, it takes the hypocrites alone for their crime, deprives them of benefiting from this light around them, and then does not deprive the converts of that guidance^{xxxii}. Al-Naqwa believes that " the group was represented by the One by placing the one in the place of those who are like saying: (And you fought as the one who fought), and prolonged the speech until he said or intended the sex of the stoves and I want the plural or the regiment who lit a fire that the hypocrites and their selves did not resemble the same stove so that it is necessary to liken the group to the one, but likened their story to the story of the stove "^{xxxiii}.

In the words of the Almighty: ((O Prophet, if you divorce women, divorce them for their number and count the kit)) [Al-Taq: 1], Al-Naqwa interpreted that his saying: (O Prophet, if you divorce women), the speech of the Prophet and the intended nation, but God Almighty singled him out because he is the president of the presenter was glorified In that the customary in the speech to the most honorable people in what is intended of them and guides to that expression of the judgment in the plural and consensus in (divorced) that his ruling in divorce ruled his nation and wanted singular plural^{xxxiv}.

4 – Al-Muthanna carried on the meaning of the plural:

It is stated in it that the plural word is solved on Al-Muthanna saying:((He who created the night and the day, the sun and the moon, all in an ark they swim)) [Al-Anbiya: 33], and in this verse he returned the pronoun (Waw) by plural in his saying (swims and wen) to the sun and the moon, and they are Muthanna And the face of the Naqawi said: (They praise), Boao plural, but plural, because then a Mutafa omitted his appreciation: and the stars, and therefore the pronoun returned collectively, and if it were not then a Mutafa omitted, it would have been, praise Muthanna^(xxxv) 0 i.e.: includes the stars in the plural, and the pronoun returns to them, although not mentioned in text, is implied^(xxxvi). Some commentators said the conscience of the sun and the moon, which is meant by the genus of omens repeated every day and night, they made them multiply to multiply their readings, which is the reason for collecting them with suns and moons, otherwise the sun is one and the moon is one, Al-Zamakhshari said it and then said, but the conscience made the wise people to describe their

action, which is swimming.^{xxxvii}

Al-Naqawi commented on the words of Al-Zamakhshari by saying: "(They swim) any swims all the suns and moons in their orbits, the reproduction is not according to their reading, as claimed by Al-Zamakhshari, but according to themselves and their selves, the meaning is that all the suns and moons, each of which is in an orbit belonging to it spins and swims, but he said: They swim in the fixed plural of the wise because this description I mean swimming is a description of them, not her, as the Almighty said, :(I saw them prostrate to me), because prostration is one of the actions of the human beings, and therefore he said I saw them and did not say I saw them" (xxxviii).

Al-Kisa'i said: "They praise because it is the head of a sign, as he said: 'We are all victorious' [al-Qamar: 44], and he did not say victors."^{xxxix} It was said: appreciation: "All of them, and the news: (they swim), and came with the plural pronoun on the meaning of (each), and mentioned it as the pronoun of the reasonable because he described it as swimming, which is one of the characteristics of the reasonable"^{xl} Because the most common thing among the Arabs is treated as a sane person, even if he is not sane, as the Almighty says:((He who created the night and the day, the sun and the moon, all in an ark they swim^{xi})).

5 Carrying the plural on the meaning of the singular:

It is stated on this matter that the Almighty says: ((Even if one of them comes to death, the Lord said, "Return")) [Pain believe: 99], and here came the plural word (return) although the addressee is one, Al-Suyuti said: "It is Sunan of the Arabs to address the one with the plural word in he said to the great man: "Look at me^{xlii}", and he isa plural of exaggeration and glorification, because he tells himself about what the group tells him, such as saying: (We live and die)[Q: 43], and as the Almighty says: (We have revealed the remembrance and we are his keepers)[Stone: 9], and his discourse came about himself, magnifying himself, e the saying of the glass.^{xliii}

He mentioned monotheism and then plural, but because the infidel first sought the help of God Almighty, and then returned to the issue of the angels who take over the seizure of his soul, so he came with the plural word because they are a group, and he united first because God is one. Some of them said: It is only a gathering because the mighty talks about himself by the word group in glorification, so he was addressed as the group, so the first speech was on monotheism and the last on the plural word for glorification. It^{xliv} was said: He combined the pronoun in his saying (return) to indicate repetition, i.e.: Lord, bring me back, return me, and this is the saying of Al-Mazni.^{xlv}

Al-Naqvi commented on their saying that he sought the help of God first, and asked the angels to return second, and therefore came in the plural, as he is far from the course of the verse and foreign from the eloquence of speech.

First, it makes no sense to turn away from Allah and seek return from the angels.

Second: The one who can do what is required is God, not the angels.

Third: The answer is to say: No, from God Almighty, and on this basis, the meaning of the speech becomes contrary to what is learned from its words.

As for the second aspect: which is that what is meant by glorification is also unreasonable, as the infidel does not magnify God, so glorification after knowledge is added to the fact that the place is not the place of glorification, and it is apparent to those who meditate on the verse^{xlvi}.

Al-Naqawi believes that the best sayings in solving the problem is the saying of Hebron, where he asked who said: "Lord, return and he thought and then said you asked me about something that I do not improve and do not know its meaning, and God knows best because it is a collection, so people liked it and we also say the article of Hebron and God knows what he wanted from his words^{xlvii}.

Similarly, in the words of the Almighty: ((The polytheists would not have built the mosques of Allah, witnessing to themselves with disbelief)) [Al-T: 17], Ibn Kathir and Abu Amr read the mosque of God on monotheism and the rest on the plural Whoever reads on monotheism wants it in the Sacred Mosque and by it he said Al-Jaba'i and whoever reads in the plural wants all Masjids^(xlviii). By monotheism, a statement of what is meant, and what is meant by it is the Grand Mosque, the most honorable and purest mosque on earth that was built on the worship of God alone, without a partner, from the first and the first^(xlix). It is clear from this that he wanted mosques in the Holy Verse the Grand Mosque, so he mentioned the plural word and wanted to be singular in it to glorify him.

6 Carrying the plural on the meaning of Muthanna:

Which is, along these lines the Almighty said: ((Our Lord said we wronged ourselves, and if you did not forgive us and have mercy on us, we would be among the losers)) [Al-A'a Raph: 23], mentioned here (ourselves) and did not say (our soul), and the face of the strong that in the words of the Almighty: (They said our Lord wronged ourselves), that The two sayings are Adam and Eve (peace be upon them), that is, the confession of Adam and Eve our Lord wronged ourselves, so that the plural and the Muthanna wanted it^l.

And like him saying: ((These two opponents fought in their Lord, those who disbelieved cut them clothes from the fire poured over their heads intimate)) [H.J.: 19], he mentioned the word Muthanna (these two opponents), returned them the pronoun F group in (Akhtsmo) for the combination, and did not say Akhtsma, and the reasons for the strength of that by saying "But he said, 'Divide in the plural' because the opponent is a source and I want the team here, so they came to be divided in consideration of the meaning, because under each opponent are individuals, and it was said that the two rivals wanted the two tribes and their opponents." ^{li}

The second topic: carrying the word on the meaning in the remainder of the feminine and the feminization of the masculine.

One of the customs and traditions of the Arabs is to leave the rule of the apparent word and carry it on its meaning, as they say: three souls, so carry the soul, which is feminine, on the meaning of man or the meaning of the person^{lii}.

The principle of (origin and branch) of the things followed by the ancient grammarians, they went to the return of the branch to the origin is very broad, and thus is: remind the feminine even if it is contrary to the rule acceptable to them, because it is such as the return of the branch to the original, as the reminder is the origin, and the feminine is the branch, and therefore says Ibn Jinni: "The reminder of the feminine is very wide"^{liii}.

The masculine is more capable and lighter on them than the feminine because the masculine is first, but the feminine comes out of the masculine. Do you not see that the "thing" falls on everything that was told about it before that it teaches whether it is male or female, and the thing is male, so the sign of Tanween is for the places they have and the lightest for them, and leaving it is a sign of what they are burdened^{liv}.

Al-Fur explained this by saying: "The noun may not be created from a verb, and it has a feminine meaning, and it is masculine, so it is permissible to feminize the verb and remind it of the word once and on the meaning once."^{lv}

Since the masculine is an origin and the feminine is a branch of it, the masculine did not need a sign, and the feminine needed that, because it is understood at all, if it was the original, and since the feminine was second, there was no need for a sign indicating it.^{lvi}

^{lvii}Abu Bakr ibn al-Anbari (d. 328 AH) explains the above by saying: "Know that the masculine and the feminine if they meet, the masculine prevails over the feminine. It conceives the meaning of the one in the group, and the group in the one (^{lviii}), and the second is carried on the word first, whether that word is an origin, a branch or otherwise^{lix}."

1 Feminine reminder:

Grammarians believe that the remainder of the feminine, despite being a departure from the rules followed in linguistic congruence, it is based on some grammatical assets, and the most important of these assets is that in the remainder of the feminine a kind of reference to the original;^{lx} This method is mentioned in the Tafseer al-Naqwi:

Mercy Reminder:

From it, the Almighty says: ((The mercy of God is close to the benefactors)) [Al-A'raf: 56], mentioned here (close) and did not say (close), the people of the language differed in the deletion of Taa from a relative in the attribute of mercy on opinions, it was clarified that Al-Naqwa and stated that in the place Two research.^{lxi}

First: Mercy is feminine, so its measure is to tell about it the news of the feminine, and it is said close, and it has been answered for him.

Second: It is the source and the right of the source to remind as the Almighty says: "Whoever comes to him with a sermon."

Third: Mercy and mercy are one, which means forgiveness and forgiveness.

Fourth: What is not feminized is real, it is permissible to remember it.

Second: Why did the Almighty say close to the benefactors and did not say continued to them, for example, which is confused in the expression near is that the benefactor if his charity as a way of devotion to him Almighty is good to him and if it is otherwise not and therefore the benefactor is closer to the charity of God in terms of that he has already come and the benefactor is beyond his charity because he did not come to him and the counterpart of that said: ((Just, he is closer to piety))[al-Ma'idah 8].

Al-Khalil said: "The near and far are equal in the masculine, feminine and plural. Ibn al-Anbari said in his saying: (The mercy of Allah is near): It is not permissible to carry the reminder on the meaning that the virtue of Allah, because it diverted the word from its appearance, but because the word was developed for remembrance and monotheism^{lxii}."

And mercy can be here in the meaning of rain said by Al-Akhfash. Some of them stated: This is a male to separate the relative from the kinship and the relative (^{lxiii}).

If a relative in the meaning of distance is mentioned and feminine, and if a relative of lineage is feminine without difference between them, he is mentioned fur ()0 and it was said (relative^{lxiv}) an adjective for a deleted masculine, i.e.: (something close), as if he said that God's mercy is something close to the benefactors, or the righteousness of a relative or the kindness of a relative and non- So, delete the described a lot.^{lxv}

Al-Jawhari said: It is permissible to remind a relative because the feminization of mercy is not real. Abu Hayyan weakened this view, because it is not good except with the introduction of the verb. But if it is delayed, it is only permissible to feminize and say: "The sun is rising" and it is not permissible to "rise" except in case of necessity^{lxvi}.

Some of them mentioned that by adding (mercy) to God Almighty gained reminders, if it is not valid to delete the added and suffice with the added from him, feminization is not permissible.^{lxvii}

Since "the word 'near' is a Muj'awrah for the word 'Allah', it is inappropriate to feminize 'near', for

this verbal neighborhood, to remove Allah from the suspicion of verbal femininity".^{lxviii}

If closeness is concerned with mercy, it is said (close), but this closeness is specialized in God Almighty, so God wanted to make us feel close to Him, His Majesty, so the verse came (close to the benefactors).^{lxix}

He interpreted the mercy of mercy as tenderness requires charity, if described by the Creator is not intended only charity abstract without tenderness and on this narrated that mercy of God cattle and virtues and human tenderness and kindness meaning of the verse that the charity of God is close benefactors and because the reward of charity is not only charity Almighty said: Is the reward of charity only charity.^{lxx}

Similarly, the Almighty said: ((He said this is a mercy from my Lord, and if the promise of my Lord comes, he will make it dukka, and the promise of my Lord is true)) [Al-Kahf: 98], Al-Naqwa explained the reason for the coming of the name of the sign (this) masculine, although it has been told about it in the feminine (mercy), which means the end of work, That is, Dhul-Qarnayn said to them, this is any of this dam is a blessing from God and a mercy from him on his servants, or this predestination and enabling it to be settled as a mercy from my Lord, in the speech he deleted and appreciated it, so when he completed the construction of the dam and leveled and settled down, he said this is a mercy from my Lord.^{lxxi} Abu Sa'id said: "He wants to remind this with the feminization of a sheep as a reminder of this with the feminization of Rahma. The interpretation of this is as if you said: This thing is a sheep, and this thing is a mercy from my Lord.^{lxxii}

Some of them mentioned that mercy has been referred to here by the name of the reference indicating the masculine singular, because the meaning of mercy is virtue and cattle, as if it was said: Therefore the virtue or that cattle created them, as if it was said in the other verse This is a favor from my Lord, and the counterpart of that from poetry from what the author did not mention is the saying of Al-Khansa: So, O Hind Al-Razia, know that Iran a war when its fuel broke out. By the name of the reference to the masculine singular in her saying, "it is so", she referred to the Razia when she was feminine because she wanted Razia or sermons or the like^{lxxiii}.

What Al-Naqvi went to is the most likely, because it is the closest to the context of the verse and the clarity of meaning, that is, what God promised that He would do must be true, and he does not break His promise, and there is an indication that the dam also does not remain like other mountains, so the world and what is in it are in the courtyard exhibition.

Sun Reminder:

It was stated in the words of the Almighty: ((When he saw the sun rising, he said this is my Lord))[Al-An'am: 78], Al-Naqawi interpreted the Almighty's saying: "It is emerging and did not say emerging considering the feminization of the sun as a meaning, then he said this and did not say this, considering the word, and this thing was said fortune telling, and some of them said that the sun is remembered and feminine, so it was first feminized on the famous and mentioned in the reference to the language of the few taking into account and appropriate for the news, so the language of The reminder, which is less on the language of femininity, but those who did not see in it except femininity said: This is because it is a reference to the visible or the light,^{lxxiv}

Al-Akhfash appreciated this fortune^{lxxv}. It was said: "This light is my Lord, so that the informant and the informant about him are all reminded as they were all on the feminine in: (He saw the sun rising)"^{lxxvi} and it was said: This, and the sun is feminine due to the meaning, because the sun in the sense of light and light, so he carried the speech on interpretation, and helped to remind also that the sun does not have a feminine sign, which is free from the feminine sign may be mentioned Ibn al-

Anbari said it ^(lxxvii).

Some of them said that the name of the sign was mentioned as a reminder of the news, which is intended to nurture literature and to protect the Lord from the suspicion of femininity to glorify ^{lxxviii} it.

Abu Hayyan may remind "this", and the sun is feminine, according to most of the language of the dictionaries, because they do not differentiate between the masculine and the feminine in reference or in pronouns, and they have no sign of femininity, but the masculine and feminine, whether they have ^(lxxix) and followed by Al-Alusi by saying ^{lxxx}:

This appears if their words are spoken in their own language, but if they are expressed in the language of the Arabs, then the ruling on the language of the Arabs is considered. It has been mentioned by no-one that the lesson is in remembering and feminizing the story, not the teller... If you follow what happened in the noble systems, I saw it, but the story is considered, provided that the statement that the dialogue with Abraham, peace be upon him, was in Ajamiya without Arabic, is since Ismail (peace be upon him) was the first to speak Arabic, and it is correct otherwise.

Dr. Najah Al-Obaidi believes that "there is another reason for reminding the feminine is that this reminder occurs because of the context, the context of the verses from the beginning to the end of verse (78) is full of the masculine word, the word (planet) and the word (Afel) and (Avelin) and (moon) are all a function of the masculine, as if it were a neighbor on one pattern, and it is not contextually appropriate that the feminine word comes in the middle of that, the context breaks, and its splendor goes, and this is far from the miraculous Quranic method ^{lxxxi}.

Sermon reminder:

And from the reminder of the feminine to interpret it masculine came in the saying of the Almighty: ((Whoever comes to him with a sermon from his Lord and it ends, he has what was preceded and commanded him to God))[Al-Baqarah: 275], the reasons for the strong reminder of the verb (came) and that the subject was feminine by saying: "But did not prove the Taa in the act (came) Because the feminization of the sermon is not real, the exhortation and preaching in the sense of do not do injustice or grievance by naming the subject in the first and leaving it in the second ^{lxxxii}."

The glass said: "Every feminine is not real, so reminding it is permissible, do you not see that preaching and exhortation express one meaning ^{lxxxiii}, so the reminder and femininity came on the word and meaning, and another argument for what differentiated between the feminine name and his act of distraction mentioning the verb because the interval became like a substitute for it ^{lxxxiv}.

My father and al-Hasan read: Whoever has a sermon (^{lxxxv}) Al-Wahidi said: "Both readings have come from the revelation, he said: ((I have come to you with a sermon from your Lord))[Yunus: 57], and he said: ((Whoever comes to him with a sermon from his Lord))[Al-Baqarah: 275], for femininity is the origin, and remembrance is better if feminization is not real, especially if there is a separation between the verb and the subject ^{lxxxvi}.

This is what Al-Fur said: "If the act is in the doctrine of a feminine source, such as: the consequence, the exhortation, and the wellness, then if you present the act before it is feminine and mentioned it", ^{lxxxvii} which is what some hadiths went to by saying: "The feminization of the source is metaphorical ^{lxxxviii}.

It is correct that he mentioned the verb (came) because he carried the feminine subject (exhortation) on the meaning of (restraining and prohibition), i.e. he went to the meaning, meaning that whoever came to him with a rebuke and prohibition and a reminder from his Lord, so he ended any and he recalled and remembered and considered that he has what preceded any of what he took and ate of

usury before the prohibition and he does not have to return it ^(lxxxix)

In the words of the Almighty: ((And those who wronged the shout took the cry and became crouched in their homes)) [Hud: 67], the reasons for the Naqvi omitted the ta'a from the verb are threefold^{xc}: One: the separation between the verb and the subject. Second: Feminization is not real.

Third: The shout means shouting, so it carries on the meaning.

This is good and straight, because there are two things that are good to remember here: one is the separation by saying those who have been wronged, and the other is that feminization is not real. Rather, if it is permissible to mention the verb (shout) even though it contains a feminine sign, it is from the fire in which there is no perfect feminine sign^{xci}.

The verb (taking) is mentioned because the shout and shout here are the same with the feminine being unreal^{xcii}.

The deletion in it with the chapter is good, the Almighty said: ((Whoever came to him a sermon from his Lord and ended)) [Al-Baqarah: 275], which is a lot, the more chapter increased well, (and from it) (and took those who wronged the shout), the deletion and proof here are permissible and deletion is better, so the act came in the first verse on the first, and then stated in the story of Shuaib, which is the second by proving the feminine sign on the second side, combining the two sides".^{xciii}

Rather, there is a difference between the feminine, which is the shout, and his masculine verb, which is "taking", from which the ta'a was omitted through a separator, so the separator took the place of femininity, and it was mentioned and taken at the end of the surah in the story of Shuaib, so it was^{xciv} feminized on the original and did not count the distinction (). The strongest reason for the feminization of the act may be the meeting of three feminine things words indicative of the torment that they perished by, has indicated (shivering), (shade), (shout) to what hit them from the torment, prevailed feminine in this place of Surat Hud,^{xcv} and continued in that Kirmani,^{xcvi} the trembling began with them, so they deserted to space for fear that the buildings would fall on them, so the sun melted them with its sea and raised the canopy for them, so they rushed to it to shade it from the sun, and the torment descended on them, and the shout was better mentioned with the shiver and the canopy, and the mention of the shout was better."^{xcvii}

Al-Khatib said: "When it came in the story of Shu'ayb once (shivering), once (shade) and once (shout), the feminization^{xcviii} increased."

In the words of the Almighty: ((and the plural of the sun and the moon)) [Resurrection: 9], I mentioned in the verse the word (the sun) feminine, and (the moon) masculine for one masculine verb, which is (plural), and the reasons for the strength of the advent of the act of the feminine actor masculine by saying in its meaning, i.e. combining them in the departure of their light There is no light for the sun as there is no light for the moon after its eclipse, but he said and gathered, and did not say, and collected, because the meaning combined them and it was said is on the assignment of the masculine as may be expressed by "the two moons" ^(xcix)0 Through the foregoing, it becomes clear to us that the reminder of the verb in some verses of the Holy Qur'an, that is, in which the feminine sign was not appended The feminine subject has a certain proportion, and is related to meaning and context compared to places that are followed by the sign and^e are many times higher than those that are not.

It says in the words of the Almighty: ((O people, ask forgiveness of your Lord and then repent to Him, and He will send heaven upon you as a medra)) [Hud: 52], the reasons for the strength of the coming of Medrara is a state from heaven and it is not feminine, although it is a case of feminine, and it is not feminine for two faces:

One of them is that what is meant by the sky is clouds, so he mentioned a medara on the meaning. Second: that the effect of exaggeration so as to equate the masculine and feminine, such as Fa'oul as graves and fail as a prostitute^{ci}, which is mentioned by Al-Akbari.^{cii} It was said that the water of heaven will be sent upon you, and it was said: What is meant by the sky is rain, as in the words of the poet Jarir: [Al-Wafer]

If heaven descends in the land of a shepherd people, yes, even if they are angry.

And Medara: many doors, which is exuding rain, and it is not feminine because a feminine verb says: a woman who is a minath and a remembrance, or as an adjective for a deleted source, i.e.: sending a Medrara^(ciii).

2- Feminization of the masculine:

From that came the saying of the Almighty: ((but man on himself insight)) [Resurrection: 14], he came with the news (insight) singular feminine with the reminder of the beginner singular (man) and clarified the meaning of the meaning by saying that man has insight himself knows what he does and what he has done.^{civ}

Al-Akhfash said: "Make it the insight, as you say to the man you are an argument against yourself"^{cv}.

It was said what is meant by man prey because it is a witness to the soul of man, as if he said, but the prey on the soul of man insight and was said distraction in his saying: insight called by the people of expression exaggerations God in their saying so-and-so sign^{cvi} and shrewd and narration.

Abu Hayyan believes that distraction is to exaggerate, but he chose Taa for femininity to carry on the meaning of prey, he said: "Feminine because he wanted his limbs; ^{cvii} Al-Rumani said: "Rather, a man is against himself from himself, the insight of his limbs will bear witness to him on the Day of Resurrection^{cviii}."

It was said that he is an argument of insight against himself, and he attributed sight to the argument for what was mentioned in the Israelites. He said: ^{cix}Insight here is a source, and estimation is insightful.

Others said, "The meaning is angels of insight, and they are the writers, and this is to be feminine^{cx}. "Some commentators mentioned the appreciation of speech, but the human being on himself insight of any witness deleted the preposition and maybe insight epithet for the feminine name appreciated (but the human being on himself eye insight) and sang fur „as if the mind eye insight"^{cxii}.

The owner of the scout said^{cxiii} "insight,, is a clear argument described as insight on metaphor as the verses described by sight in his saying: ((When our signs came to them sighted)) [An-Naml: 13].

Al-Thaalbi said: Aban ibn Thalbi said: "Insight, evidence and witness in one sense, and the like to Al-Harawi said: The meaning of this interpretation is that in man and in his mind and instinct is an argument and a sighted witness to himself"^{cxiii}

Al-Naqawi believes in solving this problem is "that the origin of the verse, but the human being on himself insight and is not far from the verse revealed in the book as well, as it is possible that the verse but the human being on himself insight, so I attached Taa at the end of the verse care for hearing evidence of saying: Ma'adhira and on this Valtaa is not for femininity and the first face is stronger in consideration, the codification of verses in writing is not revealed as it is possible suspicion of the book and not aware of the readers so, but We have said that because the meaning of the verse is not valid otherwise, and the aspects mentioned in the commentaries are ill and not reliable, and Taqdiis contrary to the original."^{cxiv}

In the words of the Almighty: ((Whoever comes with good deeds has ten times as much))[Al-

An'am: 160], AlanQawi interpreted his saying: (Ten times as much) in addition to any, has ten good deeds like it and reads the shelf and Tanween on the estimate of his good deeds ten times and delete the Taa from ten because the proverbs in the meaning are feminine for addition to the feminine ^(cxv). That is: "The likes of the ten good deeds that the good worker balanced them, the distraction in (her likes) is due to the deleted good deeds, and in the deletion of the distraction from ten evidence that the meaning: It has ten good deeds such as (good), which is a matter of deleting the prohibition and establishing the adjective in its place if you can separate in (its likes), i.e.: (If she does not appreciate separation, it is a matter of omitting the substitute from it and establishing the allowance in its place." ^{cxvi}

So, the good deeds were omitted and the proverbs that are their attribute were established, and the appreciation has ten good deeds like them, such as saying: I have ten women, that is, I have ten men who are women. ^{cxvii}

Abu Ali al-Farsi stated: strong feminine in (ten times) since the proverbs are added to the feminine, and the addition to the feminine improves femininity, although masculine towards (to pick up some car) ^{cxviii} .

It was said because (proverbs) is not countable, but it is an adjective for a describer omitted sub-in number in terms of meaning, and the original: ten good deeds like it. Alive then took into account the described deleted seminal, and therefore the rule of the Arabs: "The original if the thing is deleted may be taken into account seminal and may be deleted and not taken into account to become forgotten, if it becomes seminal then it is noted in the rules, and this is clear between them". ^{cxix} It is stated that : "It is a matter of taking into account the meaning, because the proverbs in the meaning are feminine, because the ideals of good deeds are good, and appreciation: there are ten good deeds like them", ^{cxx} i.e. it means that the masculine is feminine, so pay attention to what is meant without the word ^{cxxi} .

Results:

After completing the journey about carrying on the meaning in the interpretation of light, the most important results that have been reached can be summarized as follows: -

- 1 Carrying on meaning is one of the important methods in the Arabic language and its presence in the Qur'an is one of the important advantages in this language and the source of miracles in it.
- 2 It became clear through the study that the load on the meaning occurs in the pronunciation and against it, so it carries the singular on the plural, and the plural on the singular, and carries the feminine on the masculine, and the masculine on the feminine.
- 3 It was found through research to reach many aspects of miracles in the Qur'anic text and how to address them by the Naqwa through the feminization of the masculine or the reminder of the feminine
- 4 It became clear through the research that Mr. Al-Naqwi surrounded him with most of the opinions of scholars and commentators, discussing them, accepting some of them and rejecting the other as required by the meaning.
- 5 The study showed that masculine is more than feminine, which is clear, because masculine is an origin, and therefore more than masculine feminization came.

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