

The Two-Eye Expressions Agree With the Meaning in the Holy Quran Semantic Study

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Abstract

For every research, it must deal with an idea, and then produce results for this idea. This research presented and dealt with the words that came from Deuteronomy in the same word that expressed the different meanings mentioned by lexicographers. However, the Holy Qur'an contains these words, but they have new connotations. They shared with each other the meaning within the Qur'anic usage, as they belong to the same root mentioned by the lexicographers.

Keywords: Expressions, Semantic, connotations

Introduction

What is meant by "Al-Muthaniyyat" is the inclusion of two words that agree in the arrangement of letters, but differ in the movement of its letter, and this results in a difference in meaning between them, and this difference may not be accompanied by it ⁽¹⁾, and among the ancient linguists who studied Al-Muthaniyyat Ibn Qutaybah, he studied it in the chapter on the two similar letters in Pronunciation and confusion between them, so it is permissible for people to put one in place of the other ⁽²⁾, and it seems that the term duals was not used by the ancients, even if they studied its subject ⁽³⁾, and what was stated in the Qur'anic usage is the following:

The word (critical, critical)

Among these words is the word (critical), it is the word of the eye, consistent with the meaning (embarrassment, embarrassment), and it was mentioned in the Qur'anic use. This is the reward for the last of it ,The Shukrin {[Al -Imran: 145], and the Almighty said: }Whoever wants God to guide him, explains his chest for the peace of the authority, and whoever wants to be misled is that he will be lost. That makes God, the righteous, for those who do not believe {[Al -Anam: 125]

So what is narrated from Ibn Abbas in the significance of the word (embarrassing) in the blessed verse: Likewise, God will make God, those who do not believe {[Al -Anam: 125] It is in the sense of: the place where the trees are surrounded, as if the heart of the unbeliever does not reach it with wisdom, just as the shepherd does not reach the place where the trees are surrounded ⁽²³⁾. In the blessed verse, the analogy of the infidel that the faith does not enter and does not reach the wisdom of the tree that does not reach a sponsor or brutality. about He faced his heart, which follows the breath, and we will wipe the acceptance of the light of the truth, and whoever wants to mislead him will make his chest a narrowing, and he is a slight of the

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ritual of the ritual, and it is the same as the ritual of the soul. The monism of the darkness and that is a referred matter ⁽²⁴⁾.

As for the broken eye (critical), it is a similar adjective ⁽²⁶⁾, the source of the triple verb (haraj yharj) on the weight (verb does) of the fourth chapter, and the similar adjective, which is a description formulated to denote the event and its owner ⁽²⁷⁾. And the indication of embarrassment: Al-Ha'a, Al-Ra'a, and Al-Jim are one origin, and it is the most part of the chapter, and to it is the reference of its branches, and it is the gathering of the thing and its narrowness ⁽²⁸⁾, Imam Ali, peace be upon him, said: ((And he who has no freedom in religion seizes its opportunity) ⁽²⁹⁾.

And embarrassment is the one who can hardly stop fighting; the embarrassment that does not get defeated is as if the excuse is narrow for him in defeat, and the embarrassment: the one who is afraid to advance in the matter and this is also narrow.

The word (the vaccinated, the vaccinated)

One of these words is the word (Muhsanat), which is a word with double eyes in agreement with the meaning (Muhsanat, Mhsanat). It was mentioned in the Noble Qur'an a lot, including the Almighty saying: How many of you are from each other, so we will be forgiven by the permission of their people, and they will be pleased with them with the well-being, and it is a good thing, and it is not. Bakhshah, so they are we are described by what is on the one who is to be tortured by those who have been afraid of you, and you are patient with the best of you.

The word is feminine plural Salem singular (fortified) feminine (fortified) plural noun ⁽⁵¹⁾ from the third verb infinitive with one letter passive (fortified is fortified) on the weight of (act, act), Al-Khalil said: ((the fortress: every fortified place does not lead to what In his stomach, it is said: The fortress of the place is a fortress, and I fortified it, and its horses, and a fortified fortress: that is, it does not reach what is in his stomach))⁽⁵²⁾. The protection of something is immunity: refrain and the protection of a woman is protection: she abstains with chastity, for she is a protected horse; and protects the man, and his wife, and protects her ⁽⁵³⁾.

And it is said: A horse's mare breaks, if it prevents its rider from reaching it because of the severity of its running. And it was said that every married woman is married, and nothing else. And it is said to the man, "If he marries, he is married, and then he is married." The married women are married to their husbands, and the chaste women are chaste women.

And the woman is embraced by Islam, chastity, freedom and marriage, and as for the immunized women by breaking the saddle; they are the ones who converted to Islam, so they immunized themselves. And it was said: ((Also, it was forbidden, that is, it is forbidden, and it is said, and it is said in the meaning of a fortress and collects on the hooks, and the horse of a fortress, that is, a generous, that the fortification of the enemy takes place, and the gathering of fortresses)) And God Almighty said: They are in this world and the last And for them is a grievous chastisement." [An-Nur: 23]

The readers differed in reading (Muhsanat), so some of them read it with the opening of the SAD, and some of them broke it with (Muhsanat) ((The argument for those who opened: He made them passive with them, because their husbands protected them. And the argument for those who broke: He made the verb for them, i.e. protect themselves, for they are married to her that is: chaste women, or she has protected herself with Islam from immorality, so she became immune)).

Al-Zajjaj said: If you recite with Al-Fath, I may unanimously agree on Al-Fath in this case. Because it's meaning is the one who is married to the husbands, while if it is read and the married women are broken, then it is permissible; because they guard their chastity by getting married, and I have read that other than these chaste women and chaste women.

Al-Miqdad Al-Syuri said: ((And it was recited by opening the sad as we said it, and by breaking it as the subject's noun, because they sympathized their marriage with marriage)), and the directive of the two readings here is clear, as the form of the chaste women indicates the noun of the object, i.e. the immunization fell on them, and the formula of the chaste women denotes the name of the participle, i.e. they have been immunized So they fortify themselves.

Al-Wahidi said: The reciters differed regarding chaste women, and they read with the faith al-sad and its breaking in all of the Qur'an except for the presence of the word in this verse, for they agreed to open it in it.

Whoever recites with kasrah makes the verb for them, and whoever reads with al-fath makes the verb for other women, i.e. for their husbands. Al-Akbari mentioned: And the public is on opening the saddle here; Because what is meant is a woman with a husband, and the same husband is immune to conquest; because her husband is the most fortified of her, that is, the most chaste; As for the married women in other than this place, it is read with al-Fath and al-Kasr, both of which are well-known.

Al-Sameen Al-Halabi said: As for Al-Fath, it is possible in two ways, the most famous of which is that he attributed the marriage to others, which is either the husband or the guardian, because the husband immunizes his wife, i. Abnormal opening the eye of the subject of the subject in three words: ahsn, so it is fortified, alfaj, it is mlfj, and amplified, so it is verbose. Because they protect themselves with chastity, or they protect their chastity, or they protect their husbands.

So the meaning is almost in agreement except with regard to performing the verb, so the kasr means she is the one, who did the action, and the fath means her husband or guardian is the one who did that. In addition to that, he found origins for this word in the Akkadian, Sabaean, and Abyssinian languages.

Word (faithful, loyal)

The origin of the word faithful, by breaking the lam, is a subjective noun from the source of the triple verb more with one letter (sincere yekhlis) with the weight of (act yefa'l), and it means that the thing is purely if it broke out and then escaped and delivered, and salvation is a source such as sincerity, and sincerity is monotheism for God Sincerely, and for this reason it was said to Surah Qul He is Allah, one of Surah Al-Ikhlis, and I sincerely devoted my religion to Allah, i.e. I made it pure, and the faithful ones who unite if it is by breaking it, and the faithful ones by conquest are chosen. Ibn Faris said: Al-Khaa, Al-Lam, and Al-Sad are from the same origin, which is to purify something, purify it, or refine it. They say: I saved him from such-and-such and he was saved. And the summary of ghee: what is thrown into it of dates or stalks in order to finish it. And sincerity in obedience is leaving hypocrisy, and being sincere in salvation: He has saved and saved the thing with sincerity and purity, and has been sincere in fulfilling his need and in the thing with sincerity: hasten and be sincere to his Lord alone, and be sincere in his religion to God His servant, and be faithful to God: He has chosen him, and he is sincere to the camel whose brain is abundant.

((And the thing is purely pure, so it is pure, and I finished it, cleared it, and from the metaphor, I sincerely affection for it, and I sincerely devote His religion to God, and He is a sincere and faithful servant)).

The word “faithful” came in the Almighty’s saying: Wen ([Al-A’raf: 29]), {And call upon Him, being sincere to Him in religion}, and work for your Lord with your sincerity to Him in religion and obedience , and do not mix That is polytheism, and do not make anything of what you do for him a partner, and that you are pure for him religion, call, and work , and it was said: “Call upon him, being faithful to him in religion.” to him in supplication after your sincerity to him in religion)).

And among them are those who went to that “religion is sincere to Him” ((there are two sayings in it: one: singling out worship for Him. And the second: monotheists, not polytheists)). That is, monotheists, we are saved to God Almighty by faith.

The word (mursal, sent)

Among these expressions is the word (mursal), as it is a double eye, agreeing with the meaning (mursal, mursal). It is mentioned in the Holy Qur’an in several verses, including the Almighty’s saying: From them, do you know that peace is sent from his Lord? They said, “Indeed, we are sent In Him are believers ([Al-A’raf: 75], and the Almighty said:) Whatever mercy God opens to people, none can withhold it, and whatever He withholds, there is no messenger for it. And He is the All-Mighty, the All-Wise (Fatir: 2).

The origin of the word (mursal) is open to the eye, the participle noun is derived from the source of the third verb, more passive (to send, to send) on the weight of (to do, to be done) and the messengers: in which there is a continuity and softness., and it is said: Rasul’s camel if it is easy to walk, and Ruslah’s camel: if it is like that, and Rasul’s hair, if it is loose (), this meaning is confirmed by Ibn Duraid’s saying: ((The messengers: the easy and fast camel of Ruslah: quick to return the hands))) And I sent the Messenger and the testament: I sent them, and God sent the sky with rain . ((And it is said: The camels came as a luxury: if it came from them, it is sent after sending, and the camels if you want the water and it is many, then the values of it will be given to the basin, and it will be given, and it will be given, and it will be. No tenth is sent after a little). Ibn Faris said: The Ra, the Sein, and the Lam are a single, straight, pendulous root, indicating emanation and extension. The messengers: Easy walking and the camel Rasla: does not cost you a driver. Ruslah’s camel also: soft joints, and Rasul’s hair, if it is loose. Al-Rasul is ((the herd of camels and sheep)).

Al-Tabari went to the significance of the interpretation of this verse (the messengers): You are a messenger who is obligated to obey me, and to submit to my pleasure according to your desires, so I asked you in that of your command the way before you of my messengers who stayed on my command, and preferred my pleasure over their desires, and they were not changed by the desires and the ambitions of the world, just as Talbot changed his desires, and his preference for his possession, over what I have for the people of my state, but you take precedence over my command as the messengers who preceded you preferred it, Al-Alusi said: We do not send messengers except to announce the good tidings of the reward of obedience to their people, and to warn them of the punishment of disobedience, and we did not send them to make suggestions and ridicule them (with them).

As for the broken seine (mursal), it is a subjective noun, which is derived from the infinitive of the triple verb more (sent to send) on the form (verb to do). And the word (mursal)

came in the Almighty's saying: {And indeed, I am sent to them with a gift}, so we look at what the messengers will return} [Al-Naml: 35] Al-Tabari mentioned in the interpretation of this verse, and she said: Did you have a prophet who sent him to Solomon? : If he was a prophet, he did not accept the gift, and he did not accept it from us, except that we follow him in his religion, and if he was a king, he accepted the gift and left)) ((Ibn Abbas said: The gift was only sent so that you know that if he was a prophet, he did not want the world, and if he by pregnancy)).

Word (stable, stable)

Among these profanities is the word (stable), as it is a double-eyed word that agrees with the meaning (stable, stable). It was mentioned in the Holy Qur'an in several verses, including the Almighty's saying: In the earth there is stability and enjoyment for a while ([Al-Baqarah: 36], and He also said: "For every news there is a settlement, and you will know." [Al-An'am: 67], And His saying, the Exalted One who said: {He said, "Slow down, one of you, for the sake of one another's enemy, and you will have a place of rest and enjoyment on earth for a while." [Al-A'raf: 24].

The origin of the word (stable) is open to the eye, a place noun, from the source of the triple verb more with three letters (Istqara, to settle), and Al-Qarr ((compound for men between the nomad, the saddle, and the howdah qar)) , it is said: He settled in his place and settled .

Its origin from the Qur'an, the Qaf and the Ra'a, are two correct origins, one of which indicates a cold, and the other indicates an emboldened state. It is said to have settled down. And Al-Qar: a boat of women's boats. And he said: On graves like gravel, my shrouds slipped, and he poured water into something. It is said that the water drank. And the Qur'an: pouring words into the ear.

Al-Qar: The day after the Day of Sacrifice. Because people stay in their homes, ((And you say, "Our day has passed, and the day is cold, and the day is cold, and the night is cold, and the night is cold, and the rain and the rain: cold, for this is all from the cold"))).

He established himself in his place, he establishes a decision, if it is firmly established, and its origin is from the Qurn, which is cold, and it requires stillness, and he recited: "And recite in your homes" [Al-Ahzab: 33]. ((And he settled in the place, he established, and he established a decision, and today he decided a decision: cold, and the eye rejoiced like him, and resolutely: I cooled with pleasure, and it is said: God opened your eyes, and he approved your eyes)), And the meaning was decided by an eye, I was pleased with it, so I laughed, so pure water flowed from my eyes, which is cold, and it is said: God has heated his eyes.

It came in the tongue: Qur'an refers to the cold in general by annexation, and some of them said: Qur'an is cold in winter or it is winter and cold in winter and summer. It says from him: I decided in place by breaking, I decided in a decision, and I also decided to open, I decided in a decision and in a decision, he decided in a place that he decided and decided, and the first is higher. And so-and-so does not come close to any place that settles .It was reported from the Commander of the Faithful (peace and blessings be upon him) that he used the word "stable" in one of his sermons, saying: "Some of the faith is that which is firm and settled in the hearts, and some of it is that which is bare between hearts and chests for a known term, so if you have an innocence from anyone, stand him until he attends him."Death, at which point the penalty of innocence falls. It is the meaning mentioned above. The Most High said: "For every piece of news there is news that will be settled, and you will come to know" [Al-An'am: 67].

Word (initiated, acquainted)

Among these expressions is the word “introducer”, as it is a flexed-eyed word that agrees with the meaning (introducing, initiating) and it is mentioned in the Holy Qur’an a lot, and among them is in the Almighty’s saying: “Until, when he reached the rising of the sun, he found it looking up to his people.” They have a cover instead of it.” [Al-Kahf: 90] And the Almighty also said: {Peace is until the rising of the dawn} [Al-Qadr: 5], and the origin of the word is the rising of the eye, the opening of the eye from the source of the triple verb (to rise) on the weight of (verb to do) the first chapter, it came in the eye: the position that rises: the rising The sun rises on it. And the rising: the source of the rising of the dawn, and reads the rising of the dawn, not by analogy. And the Tal’ah: the sighting. What is the best of its rising, that is: seeing it. And it is said: May God blesses your rising. And so-and-so has risen against us. on the thing, and acquainted others with knowledge)). Among its indications is the rising of the moon, its rising time and its location. And in the hadith: ((This is a secret that has broken out in Yemen)), i.e. what he meant. And the palm trees, if they come out, pollinate them. And I revealed to you my secret, meaning: I showed it to you. And a well-informed palm tree too, if the palms are tall, i.e. they are longer than the rest of them, and the archer looks out, i.e. his arrow passes over the target and polls the opinion of so-and-so. And to look at the broken: the name of the view. You say from him: The enemy has emerged.

It came in the tongue: The sun has risen, the moon, the dawn, and the stars are rising, rising and rising, so they are rising, i.e. prominent, and it is one of what came from the sources (verb does) on (active) and it says rising in it by opening linguistically, which is the most common analogy and fraction, Tal’a: What is Al-Jif is separated from it at first as it appears, so it was called because it rose from the Kafri , and Al-Farra’ said: ((If the letter is from the door of a verb, it does like enter, enter, exit, exit, and the like. In the verb of that mosque, the starting point, the west, the east, the hometown, the facility, the junction, the butcher, the dwelling, the ritual, and the spring, they made the kasra a sign for the name and the fatha a sign for the source)). The word (atla’a) came in the Almighty’s saying: “Peace is until the rising of dawn” [Al-Qadr: 5]. Al-Zajjaj said: And I recited: (the rising of the dawn) and (the rising of the dawn) by opening the lam, and breaking them, so whoever opens the lam is the source, meaning (the rising), you say: (the rising) Aa, and whoever says: (informed) by breaking the lam, it is A noun for the time of sunrise and also for the place of sunrise, the noun is to start .

Al-Razi sees in its significance that the meaning of Matla’a is the rising. It is said: ((The dawn has risen, the rising of the rising and the rising, and what is meant is that this peace lasts until the rising of the dawn, and whoever recites by breaking the lam, then it is a name for the time of the rising, and also the place of the rising. He said the rising. Aj, as for Abu Ubaidah, Al-Farra’ and others, they chose to open Al-Lām, because it means the infinitive, and they said: Al-Kasr is a noun towards the east, and there is no meaning for the name of the place of rising here. And Ali: It can be taken on the infinitive as well, because one of the infinitives that should be on the subject. What has been broken is like their saying: Ala’ Ala’a Al-Makbeer and Al-Mu’jiz, His saying: “And they will ask you about menstruation” (Al-Baqarah: 222)))

The word (warner, warner)

And the Almighty also said: {And they were amazed that a warner had come to them from among them, and the unbelievers said, This is magic, a liar} [p. 4].

The origin of the word (mundhir), open-eyed, is a noun that is a participle, from the source of the triple verb more (warn, warn) with the weight of (do, do), ((vow: what a person warns, so he makes it obligatory for himself, and vow is a noun for warning)), ((And I made a vow, I warn him, and I warn him a vow, and I vowed to the people, I warn a vow: if you know about them)),

Also among its connotations is ((a vow that vows, and a vow is a vow, so it is a vow, and a warning is a warning from informing and exhorting, and the Arabs called a warner, a warner, a Warner, a Warner, and a forerunner)).

Ibn Faris mentioned: Noun, humiliation, and are words that indicate intimidation or fear. Warning: Inform; It cannot be anything other than intimidation. Among its indications, Al-Raghib Al-Isfahani said: A vow: a commitment to something that is not obligatory for the occurrence of an matter. It is said: I vowed a matter to God. And it was said that the vow: Weeping, which is what a person vows, and pledges to himself by love or an obligatory commitment, and its collection is vows. A vow is the notification of something that one warns of, and every warner is a teacher, but not every teacher is a warner, and here he agrees with what we said. It is said: I warned him, so he vowed. The word Mundhir came in God's saying: So see what was the end of the warners ([Yunus: 73] Al-Tabari went to the significance of the interpretation of this verse: {The end of the warners}: These are the ones whom Noah warned against God's punishment for their denying Him and worshipping idols, He says to Him, Exalted is His praise: See what followed them by denying their Messenger, for the end of those of your people who denied you is if they persist in their disbelief and tyranny against their Lord, similar to what was the end of the people of Noah when they denied Him, Al-Qurtubi said: ((The matter of those who were warned by the messengers but they did not believe)), Abu Hayyan said: The end of those who were warned of torment, and to what their condition has come to. Yep, their fate will be the same as mine Torture, Al-Biqaa'i (Al-Mundhirin) said: ((They are drowned in this description, and they are the ones whom the Messengers warned, and they were not worthy of the glad tidings because they did not believe] so that we may know that those whom we warn will be like that. He approached his misery from them by sending down a verse and not clarifying an argument)).

Word (manzil, manzil)

Thou shalt be of those who are apprehensive." [Al-An'am: 114] The origin of the word (manzil) with the genitive noun from the source of the triple verb more (to descend, to descend) ((to come down: to come down: the severe adversity of time that descends upon the people, and its plural: the coming down. And so-and-so descended from the mount or from a height to a bottom, and a downfall: one time. ...and lodging: what is prepared for the people and the guest when they go down)). The word "lodging" denotes a place with solid, fast flowing, and it is said: and a man with lodging, that is: with giving and grace.

In such a situation, it is difficult to be certain of one of the meanings, and what we prefer, and God knows best, is that both meanings are intended, because the context does not reject one of them, so the load on (the source) makes the meaning of asking for blessing from God in the event itself, so his descending and descending is blessed by God Almighty, and the load on (the place) makes what is meant to seek blessing from God Almighty in the new place on which Noah's ark (peace be upon him) docked, and it seems to the research that there is no doubt that both things were required for Noah (peace be upon him) because God blesses him in his landing and in the place of his descent, and then there is no objection Here, in this context,

to carry the formula on both its meanings, and this is from the eloquence of the Holy Qur'an, its miraculousness, and its good brevity, and then that formula was chosen here with the utmost quality, with what it includes of revelations and moral shades that cover all possible meanings in that situation. This word has origins in the Abyssinian language.

Word (destroyed, perishable)

On the weight of (verb does) Chapter Three, and perish in the sense of man throwing himself into perdition, and perish: everything becomes its consequence to perish. and perish people and perish and perish: the tramps who afflict people asking for their kindness from the bad condition.

Al-Mahlik was mentioned as a meme source in Surat Al-Kahf and Al-Naml. Because it is stronger in proving and affirming the adjective on the one hand, and the validity of the meme infinitive by accepting the meaning of the nouns of time and place without conflict.

Conclusion

It must deal with an idea, and then produce results for this idea. This research presented and dealt with the words that came from Deuteronomy in the same word that expressed the different meanings mentioned by lexicographers. However, the Holy Qur'an contains these words, but they have new connotations. They shared with each other the meaning within the Qur'anic usage, as they belong to the same root mentioned by the lexicographers. So, it is a new appeal to those expressions (two eyes) within the Qur'anic context that were disclosed by the Qur'anic readings and the opinions of commentators by attributing them to dialects, readings, or lexical roots, and their fluctuations and derivations with the same root. Name the word as a result of that triangulation.

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