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Semantic employment for doing more in the verses of the enemy and aggression

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Abstract

The aggression is derived from aggression, and it has many indications, including injustice, violation of the limits, and freedom of healing, aggression, aggression, and aggression: injustice, he said: “He who assaulted you and assaulted him like you have been attacked.” [Al-Baqarah: 194]

Ibn al-Arabi stopped at the statement of the significance of the attack in the verse, pointing out that the second attack, like the first in the word and meaning, because it came in the dictionaries in the sense of exceeding the limit and this meaning is included in the two words, but the first is forbidden, and the second ordered, And does not turn the meanings, but he earns what is attached to the description of obedience and good, and earns what is attached to the prohibition description of sin and ugliness and both acts exceed the limit, and both acts prevail reality, one right, and the other void).

Empleo semántico para hacer más en los versos del enemigo y la agresión.

Resumen

La agresión se deriva de la agresión, y tiene muchos indicios, incluida la injusticia, la violación de los límites y la libertad de curación, agresión, agresión y agresión: injusticia, dijo: “El que te asaltó y asaltó como tú has sido atacado “. [Al-Baqarah: 194]

Ibn al-Arabi se detuvo ante la declaración de la importancia del ataque en el verso, señalando que el segundo ataque, como el primero en la palabra y el significado, porque vino en los diccionarios en el sentido de exceder el límite y este significado está incluido en las dos palabras, pero la primera está prohibida, y la segunda ordenada, y no cambia los significados, sino que gana lo que está unido a la descripción de la obediencia y el bien, y gana lo que está unido a la descripción de prohibición del pecado y la fealdad y ambos actos exceden el límite, y ambos actos prevalecen la realidad, uno correcto y el otro vacío).

As for the term:

He exceeded the amount ordered by finishing it, and stand at it ().

Some of them knew that he was ill-tempered by saying, doing or doing something.

From the above, it is clear that the meaning of the term is not different from the linguistic meaning, which exceeds the limit.

Assault in the Holy Quran:

The abuse in the Holy Quran is based on many meanings, all of which are related to one meaning, which is beyond the limit in deed or saying:

1 - injustice: He said - - -: (Do not dare you Shenn people that your Sword of the Sacred Mosque that Ttadoa and cooperate on righteousness and piety and do not cooperate in the sin and aggression) [Round: 2], ie do not carry you hatred of people because your Sadam from the Sacred Mosque, you believe that You have committed the rule of Allah in them, and they have overtaken Him to what they unjustly seek for revenge, but committed to obey Allah in the way you loved and loved ().

2 - The prohibition of what Allaah has permitted and to replace what He has forbidden: He said: “O ye who believe! Do not deprive the good things that Allaah has permitted for you, and do not transgress. Allah does not love the aggressors.” What is forbidden to you unjustly ().

3- Exceeding the limits of Allaah and His Sunnah: From this, he said:

“Divorce twice.” “Do not hold a well-known or dispose of it with charity, and it is not permissible for you to take anything that you have brought to anything but to fear that they will not meet the limits of Allaah. (Baqarah: 229), in the verse, the statement of the provisions of khul ‘and a reference to the verses that I have advanced in saying - (Al-Baqarah: 221), and to highlight the limits and forbidding them from transgressing them, and whoever transgresses is unjust. He said: “O ye who believe, the punishment for you is written in the dead, the free, the free and the servant with the servant.” And the female by the female who is exempt from him from his brother, something followed by the virtues and performed to him with a charity that ease from your Lord and mercy, who then assaulted him a painful torment) Cow: 178], any of the laws of God and overcome decades after taking parental saliva hath severe pain in the afterlife ()

4 - Prohibition of abuse without the right: - said - (- and fought in the way of Allah who fight you and do not abuse God does not love the aggressors) [Baqarah: 190], in the verse is forbidden in all the excesses of each limit God Almighty entered the attack Which is not permissible, as the fighter for the sake of Allah is the jihad to show the religion of God and to uphold his word that God commanded to fight the infidels when they repented the Messenger of God in the reconciliation Hudaybiyah ()

Formulas and their implications:

- Do more with one letter

1 - I do:

This formula includes several meanings, such as: transgression, becoming, exposing to something, costing, stealing and obeying, praying and doing what is already done, and taking action with regard to what is taken from the act.

(Al-Baqarah: 36), and he did (remove) from (Zell), and (he took out) in ((al-Baqarah: 36) Came out), has reported increased Hamza in the two acts Maan ():

1 - the error, said Alhayani: Remove them: In the hadeeth of Abdullah bin Abi Sarh: the devil removed him Vlchf infidels, ie, the burden of slipping is wrong and guilt.

2 - Removal, stay away if you step down.

And the act (remove) in the sense that the devil has taken them away, that is, the devil dragged them to Zloa, the small sin if the license of the human become a facilitator of the devil’s path to himself, in exchange for the act (out) which benefit the process which they became in a climate full of trouble after surrendering to the whispers of Satan with That Adam was

a prophet and infallible, God Almighty takes the prophets to leave paradise as the rest of the individuals are punished for their sins, a severe punishment received by Adam because of his disobedience ().

And he said to them: “And prepare for them what you can of strength and of the bondage of the horses, to terrorize the enemy of God and your enemies, and others without them. You do not know them. Allah knows them and what you spend for the sake of Allah,

Exaggeration and much, which is one of the meanings of building (I do), ie: ((to be doing the thing in the sense of so many, like your saying: Where is the man, which has a lot of milk, and pass through the many dates) ().

And the increase of Hamza in the act (terrified) in the sense added and terrified (), that is, the believers intimidated the enemies and Afzohm Vahmlhm to be intimidated ().

The fact is that most enemies do not listen to the word of truth, and they do not understand the logic of force. If Muslims are weak, enemies will impose whatever they want on them, but if they acquire enough power, the enemies of truth and freedom will feel frightened. They think of transgression and aggression, and if the preparation of power calls for spending and piety is scarce in money, God will guarantee to the spenders in his way to divide what they have spent and reward him. He said: “You will not get righteousness until you spend what you love and spend something, Al-Imran: 92] Yale God is jihad to uphold his word.

And he said: “They said:” O Allah, let us guide you before you come, and after what we have come, “he said,” may your Lord cause your enemy to perish, and he will consume you in the earth, and see how you do. “[Agreed: 129] , That is, Pharaoh and his people became dead, God promised them to destroy their enemy ().

Hence, it is appropriate to choose the formula (your family) with the goat without the other saying: God destroyed and the actor is dead and does not say: God destroyed ().

Al-Asma’i denied that it was “God’s destruction and destruction” in one sense.

“O ye who believe! Enter in the ladder like a pest, and do not follow the footsteps of the devil, for he is to you a clear enemy.” [Al-Baqarah: 208].

And the reaction (safe) three times in the verses of the enemy in this verse, and in Surat Al-Mumtahna (1), and Surat Al-Tajabeen (14).

And the security against fear, and faith against disbelief, and the meaning of confidence and ratification against the denial is said to be safe by people and lies by people, and showed the acceptance of the law and surrendered

to pay the abomination is in the outward Muslim and the unbelieving, because faith must be a friend, And it was in this capacity became in the acceptance of the law and surrender to it, Islam show submission and acceptance ().

He said: "It was not for the people of the city and those around them from the Arabs to lag behind the Messenger of Allah and do not wish for themselves from themselves, because they do not get thirsty thirsty or a trap or a sucker for the sake of Allah and do not resort to a foothold infuriated the infidels and do not get from the enemy of Niila Saleh's work that God does not lose the reward of the benefactors) [Repentance: 120].

This formula was repeated in this verse two times in (hit), and (lost), and the verb (not to hurt them) from (injuring) more with the exiled present tense to denote the negation of the process of those who left the people of the city and the transgressors, if they came out with the Prophet Muhammad This is what is indicated by the deed (not to be lost) which is reported (Aljal), they are improved on doing these acts.

And he said, "I have believed that there is no god but the one whom the children of Israel have believed, and I am one of the Muslims" (Yunus: 90).

In this verse, the verb (I realize) and (follow) is followed by a more boldness, and the verb (follow) of the one who followed the thing according to that, followed in its footsteps and followed it and followed it with a pause. The Prophet (peace and blessings of Allaah be upon him) said: "The Prophet (peace and blessings of Allaah be upon him) said: It is said that if you follow him, follow him and follow him, and follow him if you trust him and the original one, but they differed between the power and the tattoos, so they changed the building with the slightest change.

Fur sees that (follow) is better than (follow), because you follow the man if he walks and you are going behind him, and if I say follow him, the thousand will cut off, as if you (his stand).

And the verb (I realize) is also more of a boldness than ((I realized the thing I realized consciously))). But he did not use a triple action, although he used the gendarmerie (), that is, the increase of Hamzah in (realized) in the sense of the abstract act (Drak) and the meaning of the meaning of the meaning of catching up, Ibn Fares said: (Dalal, , Which is to block something and come to it ...)), and comes another gloss, but often return to this sense.

In the Noble Qur'an, al-Luhaq said: I walked until I realized it and lived until I realized its time.).

He said: "I will throw him in the coffin and scrape him in the sea, so let him sail the sea by the coast, and he will take my enemy and his enemy, and I will give you love from me and make me in my sight." [Taha: 39]

The verb (threw) more boldness in the delivery of the thing: put it (), in this verse meanings: One: the process of saying (let him), and did the dumping means that he was in the sea, as it came in the command, Moses, and intended by the news, that is, even thrown by the sea and not moving away to a distant place ().

The meaning of the verb (cast) is a sensory sign so that the beholder to our master Moses may relate to him, and away from him who tries to approach him, he has thrown love on him so much that the breastfeeding paradise accepted him with kindness and jinn.

The other meaning is: (Al-Ja'al) in saying: (And I gave you love of me), that is: I made you so that He loves you who sees you, to receive the tenderness for one in the sea, and to take care of His life and development. Reasons for ethnic love of the alphabet and use ().

He said: "O Israel, we have delivered you from your enemy, and we have promised you the right side of the earth, and we have brought down upon you manna and peace." [Taha: 80].

In this verse came the sense of being, as the discourse of the Jews who at the time of the Prophet Muhammad - may Allah bless him and his family - a reminder of them with other blessings, and provided the great benefit, which is Their salvation from the enslavement of infidels, so that they became in a state of freedom and independence ().

Said: O Moses, you want to kill me as you killed a soul yesterday if you want only to be mighty in the land and do not want to be reformers) [Stories: 19].

- I do what I do:

"I may have come and done the meaning in them one, but the two languages differed." That is what Hebron claimed, and some people came to do it, and some of the people joined it and they attributed it to me. , As it may come to the thing I did not use others, and I said sales and less, and filled and busy, and his ears and ears ().

And the father of the ruler of al-Sijistani (255E) independent book to study this phenomenon (), and from him to say - - - : (And when he wanted to beat the one who is an enemy of them said Moses, you want to kill me as you killed a soul yesterday if you want only to be mighty in the land and You want to be a reformer) [Stories: 19].

The verb (wanted) in the verse means the meaning and will and intention

of our Prophet Moses □ to oppress the Copt by taking it violently and the light of the salvation of the Israelites from him ().

And more (wanted) came in the sense of abstract (Rod) in the sense of demand and intent.

He said: "O ye who believe! Do not take my enemy and your enemies as guardians. You have received them affectionately, and they have disbelieved in what came to you from the truth. They will bring out the messenger and you, that you may believe in Allah your Lord. Of you lost both way) [Test: 1].

This version came in five places in this verse to the saying in the saying: (receive them affectionately), the verb (threw) in the delivery of the thing put (), but in the verse transferred the significance of the dumping metaphor that he borrowed the rhythm of the thing without being managed from his position, They treat them to you without hope, and in (affectionately) to confirm the connection of the act with the effect of a depiction of the power of their faith to them ().

As for the verb (they come out), it is from the third act of the more tense (out), and the significance of the verb in this verse is that between the disbelief of those enemies and the present (exiting) to signify the continuation of them.).

The meaning of the Islamic law and submission to it, in terms of the act of the present, to benefit the continued faith of the believers, and that is a reference to Praise the believers for their steadfastness in their religion, and that they are not deterred by what caused them to leave their country.

This is what Ibn Attiyah has permitted, because you say: I learned about this, and the knowledge may go beyond Balba, which is redundant ().

Most of the interpreters see that (I know) the name of preference and companionship, and appreciation: I know from them and from you what you hide and what you know (), meaning: I know from each of what you hide and what you declare (), I delete from each, as it is said that I know better than Jealous .

And he said: O ye who believe! Be ye the proponents of Allah, as Jesus the son of Mary said to the apostles, from my words to God. The Apostles said, We are the proponents of God, and they have trusted a sect of the children of Israel;

This verse came five times, in the verb (safe), which repeated three times, and the elephants (hands) and (became), and the hypocrisy in (hands) means power (), that is, God is the victory and the strength of those who believe and support was for the believers Ba'isah □ Not everyone has un-

derstanding so he did not say (Vaiden), but he said (Vahidna who believe) (), as well as the act (became), the increase Hamzah benefit the entry of the actor in time, so I chose the formula (I do) without (verb) However, whoever believes is in a state of victory, because the result of the victory was for them and they were able to rule in the Jews who disbelieve in Jesus, all torn.

He said: “O ye who believe! Be among your husbands and your children an enemy to you, so beware of them, and if you forgive and forgive and forgive, Allah is Forgiving, Most Merciful.” [Al-Tajabun: 14].

Sibweh differed between the formula (I do) and the formula (verb) in the indication of time, he says: ((And says: we become and Aminsa and enchant ... as it became in the morning and evening and magic, but Sobhna and Mmsina and charms say: we come in the morning and evening and magic and the like: Baitna: Athena Beata ()).

He said: “O Israel, we have delivered you from your enemy, and we have promised you the right side of the earth, and we have brought down upon you manna and peace.” [Taha: 80].

The answer is that the verb “Anji” is faster than “Naji” in relieving the intensity of the anguish. ().

The letter in this verse is a letter to the Jews who, at the time of the Prophet Muhammad, reminded them of other blessings, and gave them the great benefit of their salvation from this situation. The Prophet (peace and blessings of Allaah be upon him) .

So went d. Fadhil al-Samarrai to (Naji), according to Altlp and Almtl in Tnjip, while Anji (speed) ().

This is confirmed by Dr. Farid Al-Saleem that the weak indicates refining, and refining does not envisage the expiry of the act at once, while the structure of (I do) absolute absolute, can be obtained from the act at once this, on the other hand, The ruling by al-Samarrai is not accurate, because this phenomenon has not been expunged in every place of the Book of Allah, and this is what was mentioned by Dr. Farid Al-Saleem.

He said: - (-): We also made each prophet an enemy demons of mankind and the oath to suggest some of them embellish the words grotesque, even if the Lord wanted what they did Vtrhm Vmtron) [cattle: 112]

In the language of revelation is the reference and the hidden speech and all that I have given to others, it is said: The words of the words and inspired, that is to speak words hidden, but the meaning of the formula (I do) of (inspired), the meaning of an act, revelation is what God is offering to his prophets, It was narrated that Ibn al-Anbari said: He was called and alive

because the king forbade him to create, and the Prophet (peace be upon him and his family) summarized it.

The demons of the jinn throw the thoughts of the ability to teach evil to the demons of mankind, casting them into obscurity and whispering to one another, and they become leaders of the evil and corrupt people.

And he said: “We said: O Adam, this is an enemy for you and your husband, so do not leave you out of Paradise.” [Taha: 117].

The verb (exits) without the prohibition tool means the meaning of the typographical definition to indicate that the actor has included the meaning of the rendering: that is, his being out ().

But if he does not deal with the punishment, Allaah forbids Adam and his husband to forbid warning that the devil will cause them to go out of Paradise, because the enemy does not like the goodness of his enemy, so the prohibition is in effect (does not come out) to indicate that they are forbidden to go outside if they listen to the devil. (Exiting) the meaning of the appearance and the penetration of something about something ().

2 - Action:

1 - Transgression:

Of the meaning of the formula (verb) Altadip, that is to make the actor active, as your saying: his joy, went out ().

And he said: “O Israel, we have delivered you from your enemy, and we have promised you the right side of the earth, and We have sent down upon you the manna and the salwa.” [Taha: 80].

This means that God Almighty addresses those who have survived with Moses after Pharaoh was drowned, so that he has not begun to benefit from religion in his saying, “O children of Israel, we have delivered you from your enemy,” and he mourned the earthly benefit to keep their souls.

It seems that the choice of this formula (act) weak, because of the emphasis and attention to the context, as it comes after the possible salvation of worship, followed by the grace of the book called ().

And from him, he said: “He said:” Say: Who was an enemy to Jibreel, then put it down on your heart, by the permission of Allah, and verily, for his hands, guidance, and flesh for the believers? “[Al-Baqarah: 97].

In this sense, Ibn Ashour pointed out in another place that turning away from sinning with treachery, to the infidelity, is to weaken, to mean what was decreed in the weak to strengthen the meaning of the verb. He said: “The book is revealed to you more important than saying:” And the Torah is revealed, “to indicate the greatness of the descent of the Qur’aan. This means that it was not proven in the case of delinquency. , And this is clear

in the case that the weakening did not benefit the infringement, and this is what I went to (Dr. Najat Kufi) of the Formula (verb) stating Altaadih, with reference to the origin of which is generally have much where, from about: extracted and derived, was an infringement of the increase, and were by the Wiseman, with the benefit of increased demand ()).

And the meaning that Jibril □ Inn of the Koran who disbelieve by, for their envy of those who were revealed to him after they were open to him, the next to what benefits them, calling for what works to lift them (), and confirms that saying: □ certified between his hands and guidance and the believers of the believers, , Which is the first of what is mentioned, and it is possible that the conscience in (his hometown) is going back to Jibreel, ie, that God descended on Jibril with the Koran on your heart, God willing. Therefore, considering the state of discourse and what the context suggests, the Holy Quran is a house of God with care and attention, so the formula (verb) was chosen to weaken.

2 - the process:

It is a sign that the actor is similar to what was taken from him, from this: the arch of this: it is in the curve of his back like a bow, and the stone of clay became like stone.

And he said to him - - - -: (Fdhalhma arrogantly when the tree tasted them their illusions and the two of them lying on the paper Paradise and Nadahm their Lord did not suffer from that tree and less so that the devil to you as an enemy is shown) [norms: 22].

In the triple act (dala) it is said: I made the bucket and its bucket if I sent it in the well ()).

Al-Jawhari said: He was arrogant about any ounce while he wanted to deceive him.

It is said that everyone who threw a man in the valley of Fadlah, meaning that they were in the position of the bottom of harm after stopping them with sin and disqualified them from the high level of obedience, such as what he himself did with the sin that caused him to drop from Dar al-Karama is deceitful and deceitful until Adam forgot the reign of his Lord with some and his zest for them ()).

3 - (verb)

From the meaning of (verb), the (), - said Almighty - : (Do not forget those who claim without God, and God invaded an enemy without knowledge as well as Zena each nation their work and then to their Lord reference them and tell them what they were doing) [cattle: 108].

The fact that Zain is weak in the eye is a sign of this meaning, because the

disbelievers did not commit such crimes, and what they are looking at is the bad consequences in their belief that their partners are the ones who bring them closer to Allah Zulf. And the meaning that he has shown their bad deeds in a good form, and if not so in the sense of making it Zina, Vtnzl to Gael because it is good in itself ().

Thus, the decoration in this verse is adornment, which does not lead to good companions, because ((in the speech threatened by the promise that he will solve the Arabs' torment of the torment of what happened to those in this world)).

He improved the expression in the form of (act) in (Zain) for the occasion of the establishment of the unbelievers, and what they are not to think about the consequences of what they did.

4 - formula (actor)

Saybouye said: ((I know that if you say: the effectiveness, it was other than you like what was you to him when I said the actor, such as: you fought, and his class .. And may come to do you do not want the work of two, but built on the act, (I do), and say: Tnolth, and punished ... and so multiplied and weakened ()).

The meaning of this construction:

1 - Reaction and participation:

In the saying - - - - (God returned to Tkfh them Vastaznuk exit, say you will never go out with me and will not fight with me an enemy that you were pleased with the first time to come up with the sinners) [Repentance: 83].

This is because of the fact that the fighters are required to fight (), and since these hypocrites did not have the courage to attend and ask the Prophet (peace and blessings of Allaah be upon him) to allow them to go out to jihad , Perhaps because they were hypocrites or just to discipline them if they had repented and believed ().

Then the combination of negation b (not) and the word (hands) confirmation of the meaning (not) for the absence of their future exit to the invasion with Muslims ().

And he said, "Come on," he said, "Fadlhma grudgingly, when the tree tasted their misfortune, and the two of them were lying on the paper of Paradise, and their Lord called them, did not they grieve for that tree, and less for the devil?" [Al-Ashraf: 22].

In the meanings indicated by the formula (actor), the occurrence of the act many times and occur in the actor on the effect repeatedly ().

After the silence of the Lord's call to be reprimanded, McCain fell from

their souls, when he fell after showing them the evils of their disobedience, knowing that the disobedience to obedience to God, and that in his disobedience evil, and in the appeal raised the voice, and in this verse is indicated as the voice Anger and rebuke ().

He said: “And if you see them, you like their bodies, and if they say, listen to them, as if they are an appointed tree, they will count every shout against them. They are the enemy, so beware of them, Allah will kill them.” [The hypocrites: 4].

The act of (killer) entering the thousand reactors to the triple act (killing) means the meaning of participation, as the fighter, the fight between two (). But in the sense of the meaning of the curse, ie: God cursed them for their abandonment of the truth and their inclination towards disbelief, and this is intended to denounce them and reprimand them, which is a request from God □ to curse and disgrace them to distract them from Islam.

In the sense of (curse) what is closer to the context of the text to suit the atmosphere of their departure from the right, it was said, in the sense of counter-metaphor, and the meaning that the Almighty hostile hostile enemy and replace them with what the fighter Almstali exchange capable (). And he said, “I have believed that there is no god but the one whom the children of Israel have believed, and I am one of the Muslims” (Yunus: 90).

This version came in this verse in your words (and exceeded) and (Goose) of: I cut the place I walked in and left behind and cut ... ().

It does not come out of its original meaning, and it seems that the formula (actor) came for the purpose of audio non-semantic evidence of the reading of Hassan (and Juzna) of the permission of the place and the nut and beyond (), that the increase of the thousand (Jawzna) did not change the meaning or affect, The act of “verb” came in the sense of making the thing, but the exaggeration, that is, we made them boycotted the sea, and their violation requires fear in it, and that God did them ways in the sea passing from them.

2 - coming (actor) in the sense of (verb):

It is one of the meanings that comes to build (actor) in the sense of (verb) (), k (traveled) meaning (travel), which is a form of exaggeration.

He said: “O children of Israel, we have delivered you from your enemy, and we have promised you the right side of the earth, and We have sent down upon you manna and tranquility.” [Taha: 80]

This formula is also mentioned in the words (and we promised you), in the sense of participation and the act (promising) in the promising place

or time ()).

The increase of the thousand in the verb (promising) in the (promise) reported the meaning of participation, the timing means to return from two sides, and be only of two (), and God is the singular promise and promise, and to this meaning went Abu Obaid (224 e) and Abu Hatem In the choice of (promise) (), while the mistake of copper (T 338H) this meaning, returned dating in this verse from the door to provide, not in promise and promise in something ()).

As for glass, it contradicts copper, making a promise of quality, because obedience to acceptance is like dating.

And the coming (actor) in the verse that says that God commanded Moses to attend the funeral, it is a promise by God Almnajat, and the compliance of Moses and so promised on his part, the meaning of dating ()).

5 - formula (Iftal):

The formula (Iftel) many meanings, including: Mutawa, taking, and participation, exaggeration, cost, and diligence in the collection of action, and the meaning of abstract, and other meanings ()).

In the verses of the enemy, the formula (Iftel) in the sense of Ijtihad in three places, two places associated with the prohibition (no) in the context of warning, in the saying - the Almighty -: (O people) eat what is good in the land and follow the footsteps of the devil, “[Al-Baqarah: 168]. And he said,” Behold, of the cattle, a load and a fodder, eat what God has given you, and follow not the footsteps of the devil;

And (follow) of the tripartite act abstract (followed) ie: Sirte followed him, Abu Obaid said (215 e): ((Followed the people like I did if they had preceded Vlghthm, he said: followed them like: I realized if they passed you and I spent, followed them like him ((())), And this is also the doctrine of fur saying: ((Follow the man if he walks and you are going after him, and if I said: I followed him by cutting the thousand, as if you stood) ()).

It is clear from the above that (followed) and (follow) in one sense to be in many places in the Holy Quran without increasing the meaning in one ()).

And (follow) in the verse indicates the diligence that the expression in the form of prefabrication refers to the involvement of some people to catch up with the enemy and that they remain untouchable as long as in this to the full Mtabath, but they have the effort because the violation can not be but a lot of fighting they can not as long as they This position among the people, coupled with this formula with the prohibition tool (no) to indicate that □ stop them from following the enemy built on the commandment to renounce, and benefit from food and livelihood (), - God Almighty - warns

us to follow the devil, It is not expensive and hardship, if he said: (Lat They followed), this means that we follow him, that is, we are associated with the devil in his action, but in (do not follow) a warning If he said: “Do not follow it,” this means that we will follow him, that is, we are associated with the devil in his action, but in (do not follow) a warning from Allaah in following the steps of the Shaytaan.

In another place came the formula (Iftel) proven in the saying - (-): (He said all of them dropped some of you to some enemy either come to me Huda, who follow Hadai do not mislead nor hurt) [[Taha: 123].

The context of the verse here is that if he follows the guidance given by Allaah to His Messenger, peace be upon him, that he will have something wrong, and this is taken from the meaning of the verb in exile, on the whole, that is, there is no error in this world. Because of the cost and complement to follow-up arising from the intensity of attention and exaggeration in the positive follow the orders of the book and the Prophet Muhammad (peace be upon him).

Al-Kirmani (505 AH) is of the opinion that the coming of (follow) in this text is commendable but the approval of his saying - (-) then they follow the da'i not Og and the voices are whispered to the Rahman only hear whispers) [Taha: 108].

And he entered the city in the absence of its people and found in it two men fighting this of his Shiites and this of his enemy Vtagath which of the Shiites on whom of his enemy Vuczah Moses Vqdi said this of the devil is a misguided enemy is shown) [Stories: 15].

A form of mockery (kill) of the killing and fighting of the people and fought and killed and killed ().

And “kill” in the verse does not mean participation in the killing only, but the exaggeration and the strength of the occurrence of the act, it seems that the most famous meaning of this formula is the meaning of force (), as these two men are Israeli and Coptic do the introductions of murder associated with strangulation and beating, That they are advocates and conflict ().

And he said: “And all the Pharaoh took him to be their enemy and our wrath: Pharaoh and Haman and their soldiers were sinners.” [Stories: 8].

And it may be from the will and intention (), and in this last sense came a form of fabrication in (picked up) in the verse, and has benefited from the increase of Hamza and Alta in the act (The meaning of taking, because the act of capture was attributed to Pharaoh because the extraction of the coffin of Moses from the river was from one of the women flanking Phar-

ah's daughter when she was with her soil and her fish on the Nile coast (), and when they discovered him and found him (love him) And they took him into a child and called him Moses.

And he said: "And we also made every prophet an enemy of the demons of mankind and the jinn, and some of them, some of them, and some of them, to make a mockery of the words, even if your Lord wills, what they have done, will not let them go." [Al-An'am: 112]

The verb (Aftry) of (Fedra) in the sense of obedience, and more often comes a formula for the obedience to obedience and this is what Ibn al-Bajjib sees.

And the thing that is: its creation and making it (), and in the verse means that God commands the Prophet Muhammad □ to let the devils who argue with him falsehood of the people of his people and rivals, as suggested by their parents of the demons of mankind and the Department, and what they fabricate lies and falsehood.

And the formula (Ifal) in the sense of the cost also in saying - (-) :(And we said to the angels prostrated to Adam and worshiped but the devil was a jinn Vvsq the command of his Lord, take him and his offspring of the parents of Doni and they are a bad enemy of the wrongdoers instead) [Cave: 50].

And taking the language in the sense of nut and collect it, and sometimes by eating, and sometimes by oppression (), and taking (Fftal) in the sense of preparing the thing for something, when the polytheists devils to support them, this requires the cost of expression came in the form of fabrication, ().

The pattern of fabrication was appropriate in its comparison to the cost of the polytheists in taking the devils of the appropriate guardians, and here is a place of bashing and rebuke to those who follow the devils, the root of the misguidance, and that the loss of the losers on the Day of Resurrection is to follow the steps of the devil and his parents.

This is also what is stated in the commandment of the believers to take Satan as their enemy in saying: "The devil is an enemy to you, so take him as an enemy, but invite his party to be among the owners of the bush." [Fater: 6].

Because the enemy of the devil needs to mujahideen, because man comes by desires.

This is what was said in the verse: "O you who believe, do not take my enemy and your enemies parents. [Mmtnah: 1].

The expression came in the form of prefabrication preceded by warning

(no) and rebukes of those characterized by faith in the pursuit of the enemy and the cost to collect them ().

All believers are forbidden to take the enemies of God and the enemies of the faithful parents, which forbade what they intended to collect.

- Formula (do):

From that, he says: □ What was the forgiveness of Abraham to his father only Moada promised to him when it turned out to him that the enemy of God acquitted him that Abraham to Oahu Halim □ [repentance: 114].

The formula (do) to indicate the multiplication, exaggeration, taking, cost, gradation, and confirmation in the thing, demand, and other meanings ().

The meditator in the context of the verse finds that the formula in the two acts (it turns out) is that the thing is between and between and the meaning of (), and (between) came to indicate the proof in the thing.

And (acquitted) to indicate the exaggeration, and the meaning of the verse is that our Prophet Ibrahim (□) after he found a clear statement categorically that he continues to hate the Almighty and not believe in either the revelation that the end of God for forgiveness for him, or after he died on shirk, And it is stated in (bera) of the prophetic in the thing (), and disowning the (do) and the weakening of the innocence of the polytheists, and is intended (□) to step away from the forgiveness and the separation of all the tiling.

- Formula (make):

This formula comes to signify demand, invocation, injury, transformation, validation, obedience, and becoming, either fact or metaphor. And the meaning of (verb) and (I do) and other meanings ().

It is said that the words of the people of Moses □ him: □ They said Oozina before you come and after what came, he said, may your Lord to destroy your enemy and Istklfkm in the ground and see how you do. [Customs: 129].

They consulted Moses (□) to call upon his Lord to release their distress, and he replied (□) that they should be the ones who will inherit the King of the Earth and those who have the consequence. The formula comes in (Istkhlaf), That is, making them free.

And that is the doctrine of Ibn Ashour, I mean that the context of the verse refers to the meaning of being, that is, to become successors, and this meaning is contained in the meaning mentioned by Ibn Ashour (“Your creation is free”).

Al-Ragheb said: “And the succession is the prosecution of others, either for the absence of which is due to him, or for his death, or for his inability,

or for the honor of the one who is recalcitrant.” On this other side, Allaah has revealed his priorities in the earth. In what comes to you is that your Lord is quick to punish and he is Forgiving, Most Merciful. [Al-An’am: 165].

And he said to them: “Prepare for them what you can of strength and of the bondage of the horses. You will frighten him with the enemy of God and your enemy and others without them. You do not know them. Allah knows them and what you spend for the sake of Allah will be done to you and you will not be unjust.” [Al-Anfal: 60].

“The act of (the) act (you can) more with the dowry, the sin and the ta’a in the act (ta’a), and the increase here indicates the will of the actor to take the event into account metaphorically, ie, to take everything that comes under the ability of people to prepare. And the machine of war and horses and so on (), and managed in the sense of the extent and meaning can be guided to the mind with the absence of prevention (), they are special to the human. And from him, saying: □ If God returned to Tkhf them Vastaznuk exit, say Do not go out with me and will never fight with me an enemy that you would be thirsty the first time they went with the violators □ [Repentance: 83].

And the reaction (Istnokok) in the verse more and more Balhmzp and Sine and the verb in the act (authorized) to indicate the request for permission (), and ask him what is real or metaphorical (), the increase here has increased the meaning of the real demand, He says: □ Your response to God, O Muhammad, to a sect, these hypocrites in your invasion, and ask you to authorize them to go out, do not allow them, because Allaah has saved them from them.

In the same sense and reaction (Astgath) in the verse: □ And entered the city on the negligence of its people and found in it two men fighting this of his Shiites and this of his enemy Vtagath which he sacked on the one of his enemy, □ [Stories: 15].

In addition, there is a need for more relief for the request for assistance and support at hardship.

This means that two men, one of whom was a Copt, and the other an Israeli and his sheikh, asked the Prophet (peace and blessings of Allaah be upon him) to help him, and Moses supported him with his fingertips.

Conclusion:

In our research, we reached results, including:

1. There is no doubt that the increase in the morphological formulations in the Holy Qur’an added new meaning to the original meaning.

2 - It turns out that the increase may bear more than the meaning, and if found abstract acts have been used with the same significance increased, not the meaning one.

3. The signs of the enemy and the aggression were overshadowed by the formulas of the acts aggravated by their context and by the context of the verses that included the transgression of God's right and law.

4 - It is clear from the semantic analysis of the formula (I do) that it indicated many meanings, and it was the meaning of tyranny and the process is predominant, and this seems to be due to the frequent use of this formula commensurate with this meaning or that.

5. Context has an important effect in determining the intended meaning of the morphological formula.

6 - the difference of the significance of the acts added to the linguists and interpreters, which calls for diligence in revealing the meanings of God's miraculous words.

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