

opción

Revista de Antropología, Ciencias de la Comunicación y de la Información, Filosofía,
Lingüística y Semiótica, Problemas del Desarrollo, la Ciencia y la Tecnología

Año 35, 2019, Especial N°

22

Revista de Ciencias Humanas y Sociales
ISSN 1012-1537/ ISSNc: 2477-9385
Depósito Legal pp 198402ZU45



Universidad del Zulia
Facultad Experimental de Ciencias
Departamento de Ciencias Humanas
Maracaibo - Venezuela

Controversy In The Appointment Of Flexed On And Its Semantic Effect In The Interpretation Of The Koranic Text

¹ Dr. Myaad Yousif Nasrallah

¹Assistant Professor in the Department of Arabic Language Faculty of Education - University of Mustansiriya / Iraq – Baghdad

Abstract:

The research aims to show that the difference of interpreters in any phenomenon of grammar was not to prejudice and intolerance, but to understand the meaning of the Koran, by showing the compatibility and interdependence between the texts, which achieve linguistic communication, which is the main function of the language, as the significance of their goal.

The research plan was based on an introduction, an introduction and two topics.

The first topic: the difference in the appointment of the teacher in the context of verbal (script). That is, attracting more than one contextual element in assigning the object to it.

The second topic: the difference in the appointment of the metafact between the word and the appreciation, that is, the attraction of the word (context) and the appreciation in the appointment of the deceased. It is important to study the appointment of the deceased in two ways:

The first is to demonstrate the importance of the contextual relationship between the muluf and the hymn in shaping the meaning of the Qur'anic sentence. Language text is a structured structure that includes relationships governed by congruence and coherence, which achieve linguistic communication, which is the main function of language.

And the other - the disclosure of the proficiency of the interpreters and their diligence in estimating the damage to it, and the impact of this estimate in the acquisition of implied connotations

The research plan was based on an introduction, an introduction and two topics.

Introduction: The variation of the orientation of the grammarians in the door of kindness on the part of the grammatical work on the orientation of some interpreters, which falls within the principles of the text and its concept.

The first topic: the difference in the appointment of the teacher in the context of verbal (script). It includes the effect of the interpreter (the recipient) in showing the internal interrelationship between the texts with his experience and interpretive culture. Therefore, the connotations derived from the text differ according to the understanding of contextual relations.

The second topic: the difference in the appointment of the metafor between the word and appreciation. It is concerned with the difference between the interpreters in the assignment of the murtuf between the word (verbal context), and the appreciation, ie, the attraction of the word (context) and the appreciation in the appointment of the deceased.

Controversia En El Nombramiento De Flexed On Y Sus Efecto Semántico En La Interpretación Del Texto Coránico

Resumen:

La investigación tiene como objetivo mostrar que la diferencia de los intérpretes en cualquier fenómeno de gramática no era prejuicio e intolerancia, sino comprender el significado del Corán, al mostrar la compatibilidad e interdependencia entre los textos, que logran la comunicación lingüística, que es la principal. función del lenguaje, como el significado de su objetivo.

El plan de investigación se basó en una introducción, una introducción y dos temas.

El primer tema: la diferencia en la designación del profesor en el contexto de verbal (guión). Es decir, atraer más de un elemento contextual al asignarle el objeto.

El segundo tema: la diferencia en la designación del metafor entre la palabra y la apreciación, es decir, la atracción de la palabra (contexto) y la apreciación en la designación del difunto. Es importante estudiar la designación del difunto en dos caminos:

El primero es demostrar la importancia de la relación contextual entre el *muluf* y el himno para dar forma al significado de la oración coránica. El texto del lenguaje es una estructura estructurada que incluye relaciones gobernadas por congruencia y coherencia, que logran la comunicación lingüística, que es la función principal del lenguaje.

Y el otro: la revelación de la competencia de los intérpretes y su diligencia para estimar el daño, y el impacto de esta estimación en la adquisición de connotaciones implícitas.

El plan de investigación se basó en una introducción, una introducción y dos temas.

Introducción: La variación de la orientación de los gramáticos en la puerta de la amabilidad por parte del trabajo gramatical sobre la orientación de algunos intérpretes, que se enmarca en los principios del texto y su concepto.

El primer tema: la diferencia en la designación del profesor en el contexto de verbal (guión). Incluye el efecto del intérprete (el receptor) al mostrar la interrelación interna entre los textos con su experiencia y cultura interpretativa. Por lo tanto, las connotaciones derivadas del texto difieren según la comprensión de las relaciones contextuales.

El segundo tema: la diferencia en el nombramiento del *metafaf* entre la palabra y la apreciación. Tiene que ver con la diferencia entre los intérpretes en la asignación del *murtuf* entre la palabra (contexto verbal) y la apreciación, es decir, la atracción de la palabra (contexto) y la apreciación en el nombramiento del difunto.

Entrance:

The research of grammarians was the subject of sympathy in the disciples of the principle of their care about the formal aspects of the expression, so they have a preference for the participative effect of the worker, and the origin of the tendency, as if he were inclined to the first place. , If his teeth are equal, and the words of the pattern, if he is on one system, and this is only followed by a letter, towards: “Zaid and Amr came to me.”

Thus, the idea of kindness in the grammatical heritage involves the formation of a formative union, represented by a sign of expression, between two linguistic elements that mediate between them.

The reference was made by the grammarians in the ruling or (meaning, either at all without restriction, which is four: *waw* and *al-wafa* and then and so on. You say: “the people came and increased,” or Zaid, or Zaid,

or: even Zaid. And the meaning of that is that they do not require a strike, because the view that there is more in the house or Amro is that the one who is in the house is the one who is in the house. After the mother is equal to the one before him in the authority to prove the stability and the disappearance of the house, and equality is a boas of the “mother” has the meaning as in their company in the word of their company, as well as “or”) (1).

The kindness in this sense is based on the attribution relationship, and proving the logical relationship between the subject and the mobile, away from the moral values and connotations of the linguistic expression (2).

If grammarians have subjected sympathy to the limitations of the associative work, and to the issue of association that relates to attribution, some interpreters have analyzed evidence of kindness, revealed relations between sympathizers as much as they possess a linguistic sense, and a textual queen (this is what we make clear in our research). In many places, they were able to escape the constraints of the grammatical work. Their analysis of the texts extended to include the context of the speech and its composition. There was disagreement between the two sides:

1. It is interrelated in the vocabulary of the sentence, which comes within the limits of the sentence, and this interdependence depends in some aspects on the understanding and perception of the hidden relations, and some depends on the means of language tangible. All this leads to the interconnection of the parts of the sentence, the clarity of the relationship, and the ambiguity in the intended performance (3).

2. The relationship between the multiple sentences in the context of the text, and introduces the concept of textual sentence, which means the independence of the meaning of the sentence, (meaning is determined by the text, not through the sentence. The preceding sentence suffix and vice versa, leading to the whole text.

The first topic

Controversy in the appointment of the deceased in the context of verbal (script)

The interpreter has the effect of showing the interrelationship between the texts with his own experience and interpretive culture, so that the connotations derived from the text are different, depending on the understanding of contextual relations. The importance of understanding these relations is that the linguistic text ((corrects each other and related to the other one, does not know the meaning of the speech only by the comple-

tion, and complete all the characters))). It is evidence of the attraction of more than a contextual element in the appointment of Almtov:

“But those who believe in Allah and the Last Day, we will give them a great reward” (Surat Al-Nasa’a 162).

The scholars formed the word (and the residents), which are depicted on the face of the raised, so their words differed in the appointment of the murtuf in the verbal context, and then the difference in directing the sign of sympathy in the verse.

First: A number of scholars went in order to maintain the rule of correspondence between the muluf and the mu’awf to refer the sign in the word “residents” to the face of the traction. And differed their words in the appointment Almtovf it:

1. That they should be makrooh on (what) in (as revealed); that is: they believe in what was revealed to Muhammad - may Allah bless him and his family - and the residents, and then differed in the meaning of (resident prayer) And their forgiveness is for those in the earth, so the interpretation of the speech: And those who believe in them believe in what was revealed to you, Muhammad, from the Book, and by your revelation from my books and angels. Prayer guardians (4).

It was said: Rather (the residents of prayer), from the progress of the prophets, meaning: believe in what was revealed to you and the residents prayer, which believe in the prophets resident prayer (5).

In another interpretation: ((They are Muslims, and the deletion of any additive: and the resident religion) (6).

2) The appearance of a person on a conscienceless person who does not return the neighbor at the time of his approval. It is said: Conscience (to you), that is: believe in what was revealed to you and to the residents pray, they are prophets, and said: conscience (before you), ie: and by the residents, and the prophets also means (7).

The second aspect: Some scholars went in directing (the residents) to the monument, by dispensing with the matching in the sign of the metaphor between the muluf and the cursed, for the symbolic purpose of praising and maximizing. And the leader of this trend Sibweh (T 180 e), says:

((The door is focused on maximization and praise ... And like that the words of God -: -: (But firmly established in them and the believers believe in what was revealed to you and what was revealed by you and the residents pray and the canteen Zakat, and those who believe in Allah and the Last Day, we will pay them a great reward. If all of them were good, then (and the supplicant) is destined to begin. He says: ((Hebron claimed

that to put this on that you did not want to talk to people or to address the matter of ignorance, but they have learned from what I have learned, and made him praise and respect and encouraged him to act, as if he said: ... I remember residents, It is used to show it (8). (This face in the copper (T 338H) is healthier than what was said in the residents (9).

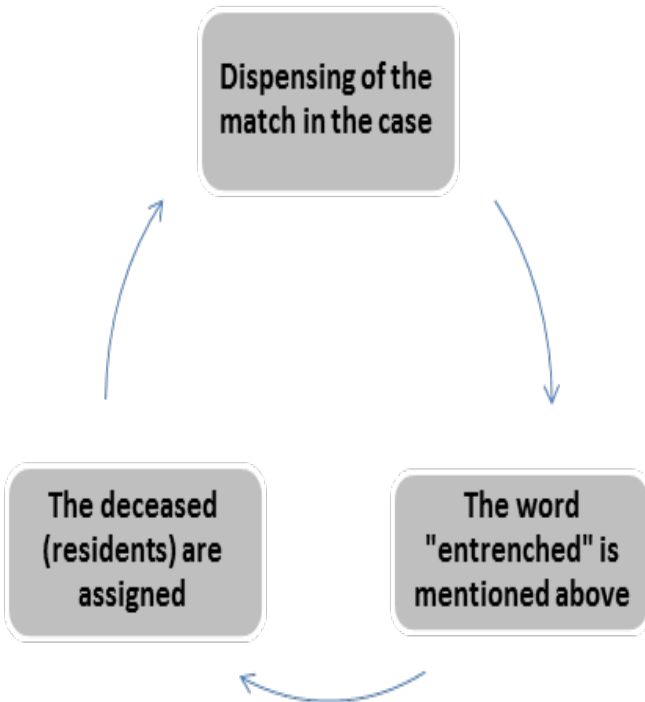
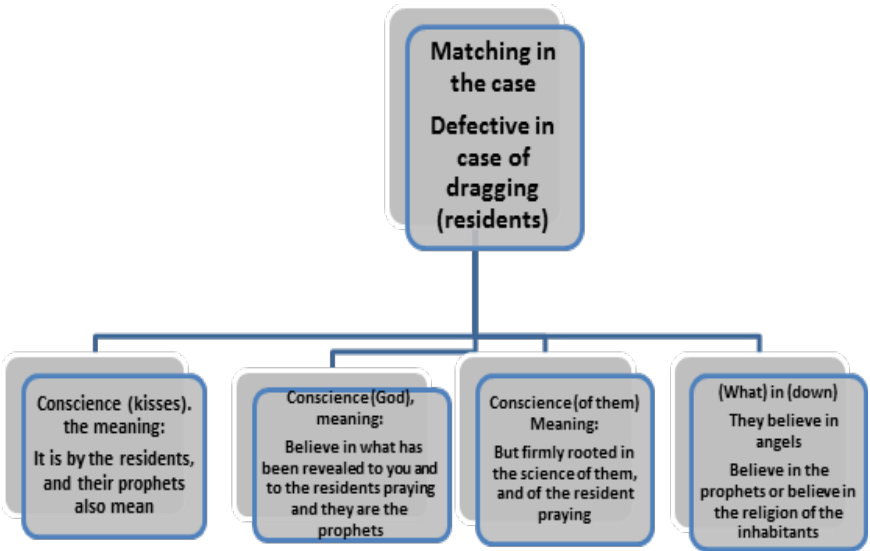
Thus, we say: ((Since understanding the meaning of speech depends on the knowledge of context, the same expression, which is a mechanism to collect the meaning based on the context, and we say: it changes by changing) (10). The context is not limited to verbal construction, but rather to the level of the contextual context, as we see in the claim of Hebron (v. 174 e) in this position, as we find it evoking the elements of the sanctuary:

The speaker and his purpose: (praise and maximization), which is a structural meaning not an expert as it appears from the verbal context.

The addressee: As his knowledge of the news, a presumption of the will of the structural meaning, not the expert.

In this way, the sign is changed by the change of the place, and there is a favor that is placed on the raft to maximize the prayer.): And residents pray); that is: by doing all its limits) (11).

Hence, it is not important for the opinion of the one who excluded the monument on the praise in this place by citing the presence of the “(the letter of kindness that is in the verse; it prevents some of them from appreciating the act)” (12), as the estimation of the verb goes for the purpose of the verse and the speaker’s intent. Hebron may have sensed this when the monument was estimated to be subject to the normative rules (“I remember the inhabitants”), but he went on to say: “But it is an act that is not used to show it.”



2 - said - - -: (That day those who disbelieve and disobey the Prophet if the land is settled by them and do not deny God recently) (Surah 42)

The views of the commentators differed regarding the appointment of the matafeef in his saying:

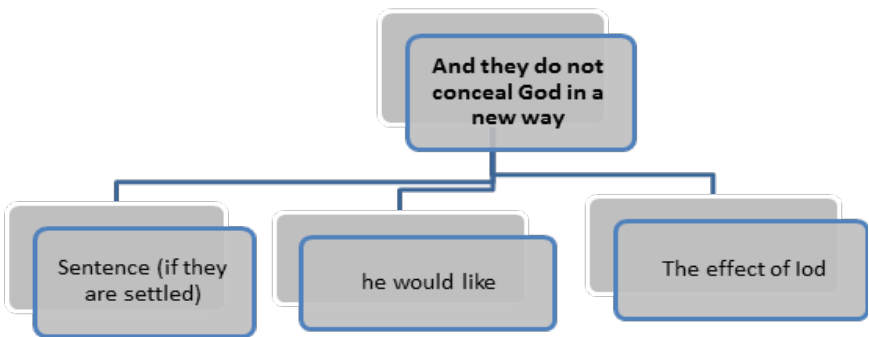
1 - Make some of the kindness of the vocabulary, as it is not permissible to be dependent on the effect of (Iud) ie: they want to settle the land and the absence of talk, and (if) on this Masdar (13). ((It is possible that the absence of secrecy in the world, and likely to be in the Hereafter, which is saying: (God is our Lord, we were idolaters) (Al-Anaam 23))))).

2. Some of them said that it is preferable for the camel to be obedient to the phrase (Iud). He told Allaah, may God's prayers and peace be upon him, with two stories: one is friendly and the other is that they can not be silent in some positions of the resurrection. They are justified in lying, but they are not able to do so.

3. Some of them are to be sewn on (lo) and in space. Al-Baqa'i (885 AH) says: ((And as the estimate is: "Do not settle for them"); (((On this face, ((the effect of the wish is deleted, appreciated: the settlement of the land them, and it is said to say: if the land is settled. A was falling to the occurrence of others, and his answer deleted his appreciation: the pleasure in this, and deleting it would like to denote))) (14).

In this way, the news is to be told in three sentences: the sentence sentence, the commentary sentence of Lu and its answer, and the total absence of confidentiality. (15)

The hymn in this blessed verse is a linguistic contextual component, plural according to the jurisprudence of the interpreters (the recipients) in the reading of the text, and then their differences in determining the correlation between the later (the mater) and the former



The name (if it is settled: settlement) + verb (Nkmtun) sentence (Iud) + sentence (and do not conceal God) sentence (if Tsui) + sentence (and do not conceal God)

Hence, this interpretive effort of our scientists in linking them to the word by word and sentence in bulk, has produced this semantic accumulation, as shown below:

Semantic bonding (patched + wrapped)

They want to settle the land with them + They want to keep the talk of the talk / the friendliness of the people + They can not mute / Do not settle them + Do not conceal God

The link between sympathizers is not limited to one meaning, but is subject to the context, use, and understanding of the recipient. The links of all types and contexts are beacons in the mazes of the discourse that contribute essentially to the meaning of this total interdependence of interrelated discourse issues and are fully related to the constraints of grammatical, functional and semantic relations (16).

3. He said: “ who believe! It is not permissible for you to inherit women from hatred and do not punish them to go with some of what you have come to, but to come to them with a well-known evil, and to commit them with good deeds. If you hate them, then you may hate something, and Allaah will make them good.” .

The heterogeneity of the matafah in it (and do not impede them) in the guidance of the multiplicity of the commentators in the connection of the ma'tuf with more than one linguistic element in context.

1. The phrase (do not count them) is based on the sentence that was accepted by them: (inherit) based on the permissibility of the sentence of the prohibition on a sentence. It is necessary for the occasion between the sentences, makes the sentence before them in the sense of prohibition, appreciation: do not inherit the women hated it is not valid for you (17).

2) The verb (Ttawlhohn) is based on compassion on (inherit), based on that (not) is denied as if it was said: does not solve the inheritance of women (hatred) and muscle, and supports the reading of Ibn Masood: (not to Ttvlohn) Do, and that the muscle is not permissible by the text (18).

In this context, we find that the considerations of the syntax are based on the interpretation of the interpretation of the one who is haraam

(al-Khubar) in the sense of prohibition, in order to achieve the parallels between the muttawf and the hafs, as well as in their interpretation of the nihil. From the structural to the news, and then achieve proportionality. However, the achievement of this formality is not at the expense of the corruption of meaning, which Abu Hayyan (v. 745 e) has alerted to him, as he repented the monument in this place. He said: "If you have actually eaten an exile without a stable person, "I want to repent and not to enter the fire, because the act seeks the first by way of confirmation, and the second is for the sake of I mean, I want repentance and the absence of my entry into the fire, and if the act that is taking over the sympathizers is exile, then even if this estimate is estimated in the verse, it is not correct if I said: It is not permissible for you not to make them invalid.))).

The attachment of the sympathizers to the estimate of the deceased: an act of exile on the Defendant: the installer, in the case of the monument produces syntactically a corruption in the meaning, contrary to the intent, and this is a precise hint of Abu Hayyan in the linkage of speech, and the consistency of meanings,

If they are the most interpreters to achieve the proportion of sympathizers in terms of news and construction in the verse, we do not execute grammatical analysis based on meaning, showing the moral occasion between the parties sympathetic speech using non-linguistic evidence, as Ibn Ashour showed in the direction of interdependence here (It was forbidden in the saying: (It is not permissible for you to inherit women.) The metaphorical meaning of (inherit) is the fact that women are an inheritance, which was done by the people of ignorance in the treatment of The marriage of their relatives - and the appearance - the kindness (Do not Ttahlahn) sympathy of another ruling of the conditions of treatment, which is forbidden for the wali to marry the woman to marry to stay if he died and inherited, and this possibility must be the conscience of the combination in saying: to go some of what you come. Due to those who expect him to do so from the believers, and they are the husbands in particular Some of you, as if the guardian wants to go in his inheritance with some money Moulat inherited from her mother or her relative or her husband, there will be in the conscience distribution. The release of the muscle in this sense is true. And go in saying: to go with some of what you came. Authorized in the introduction.

"Those who have been blessed by the prophets of the descendants of Adam and those who carried us with Noah and the offspring of Abraham and Israel, and those who guided us, and our enemies, if the verses of the

Lord are recited unto them, they are prostrated and prostrated.” (Surat Maryam 58).

Controversy in the kindness of his saying - Almighty -: (and who guided us Wajtabina):

It is said: (And who guided us Wajtabina (sympathy to say - - -) - from the offspring of Adam (and to replace, ie, God blessed them of the prophets who are some offspring of Adam, and some of us carried with Noah, and some of our guidance Wajtabina).

2) It is permissible to say that the appearance of the opposite is necessary, and it is necessary to say: “Whoever is among those whom we have gathered between prophecy and guidance and seeking refuge in dignity, which is contrary to what is apparent”).

The Prophet (peace be upon him) said: “It is from the Prophets,” but he drew the connection between the Mutawf and the Mu’awf, away from breaking the rule of the opposite. He said: “Those who are not prophets are those who have been blessed by Allah. (Peace and blessings of Allaah be upon him) said: “Whoever obeys Allah and the Messenger, then those with whom Allah has bestowed upon them the prophets, the righteous, the martyrs, the righteous, and those good companions.” (Peace and blessings of Allaah be upon him) said: “I remember in the book Mary” (Maryam 16), and not from the Prophets, “What is the Messiah, the Son of Mary, but the Messenger has been forgiven by the Apostles and his mother a friend who ate food see how to show them the verses and then see that they are crying” (Al-Maida 75) The meaning of the verse - and God knows - those And some of them are among the people of guidance and guidance. They are subject to the merciful, if they are mentioned, and their signs are read to them. “

The al-Tabtabai in this place did not stand at the vocabulary and sentences in understanding the connotations of the sympathizers, but rather brought other Koranic texts outside the scope of the text of the verse, and employed in achieving the grammatical integrity among the sympathizers to achieve heterogeneity between them. Because the stand at the text of the verse by linking the materof: (And who guided us Wajtabina (by saying: - Sobhanh): - Of the prophets.) And make (of) a graphic leads to the emergence of the apparent morally unnecessary, while the linkage of the verses of the Koran WL And thus show the importance of moving to this type of analysis that “does not take into account the links of isolated sentences and successive expressions, but is based on the text as a

harmony, or at least based on large text units.” In relationships with other non-sequential sentences, belong to the text as being in harmony, and then produce new, different connotations.

The second topic

Controversy in the appointment of the deceased between the word and appreciation

The meaning of the difference between the interpreters in the appointment of the matter between the word (verbal context), and appreciation, meaning: sympathy on the word or on the estimated. The interpreters may prevent an artificial barrier connected with the grammatical laws in the section of kindness from assigning the slaughtered to him from the verbal context (kindness to the word), and modify him to appreciation to maintain the integrity of the rule. It may be mentioned in the context of the verbal is not valid to be (the defendant) not from the point of view, but from the provisions of grammatical decisions. It is evidenced by the attraction of the word (context)

1 - Said - - - : (Do not see to the earth as we grew out of each pair Karim) (Sura poets 7). The interpreters formed sympathy in this verse, and differed in the appointment of Almtalouf between appreciation and designation of the verbal context:

First - the doctrine of appreciation, we find at:

Al-Baqa’i, who saw the relationship between sympathizers based on antagonism, is what arises in the earth and the heavens from the signs that have to be taken, saying: ((And as their vision of the heavenly and earthly verses to be guided and submission is positive to deny their backwardness, The urge to manage the sky and the subsequent signs, the estimate was: did not see to heaven how much we deposited In its projah and other verses useful and harmful such as rain and lightning, sympathy for him what arises from that in the land in the words of admire them: Olim see (19) (20).

Al-Baqa’i is as much as he was punished by: (Did they not see to the sky how much we deposited in its brochures and other useful and harmful verses such as rain and lightning?), And this is the one given to it by the Surah that preceded this surah. (Al-Furqan 48), and he said: “Blessed is He Who made in the sky a prostration and made a lamp and a moon in it.” (Al-Furqan 61) Interrelations among the sympathizers within the larger text (the Holy Quran): between the various verses of the Surat. Thus, the textual consistency of the text on the multiple-fence level is confirmed, and the addition of the occasion to the patterns of textual co-

herence has been confirmed. The text's scholars have ignored this method, although it is of paramount importance in achieving coherence. The broader text)).

2 - And made other interpreters Altholof statement of the symptoms of the verses after the formation of the revelation of the verses download, did not depart from the framework of the Sura in the understanding of the estimate, was the estimate when the scribe (T 420H) - after making the Hamzah denial -: (If said saying: The Apostle and overlooked the thought and thought they did so did not look at the observations that alert the thought of negligence (21)).

And make Tibi (d. 743 e) also estimated deleted after the question of question ((mockery and denial, which is the punishment for it, ie: a lie to the Baath, and did not see the earth?)).

And close to him the assessment of Abu Saud (T 982 e): ((ie: they did what they did from the verses of the disobedience and mockery, and did not look at the land, any wonders of the aggrieved what they called to turn to what they offered and to believe in it)).

The words here appreciation of the deletion of added, ie (A did not look at the wonders of the earth) and wanted to land miraculously miraculous. (22)

Second: The doctrine of lack of appreciation: We find him at the son of Ashour, who made the mutilated him a sentence {and what comes from the mention of the Rahman updated but they were exposed) (Sura poets 5), saying: ((Wao passion for the phrase and what comes from the mention of Rahman updated But they were exposed), the Almhazp of the front of the introduction to the sympathy of the word, because the question to the forefront, and is intended to establish the argument that they do not sing the Because the perseverance has distracted them from meditating in the verses, and the verses on the health of what the Quran calls for of unification and faith in the Baath are a manifestation in the heavens and the earth, and they have been blinded by them, and they have become partakers of Allah. It is no wonder that they disobey the signs of the truthfulness of the Prophet (peace and blessings of Allaah be upon him) From God, if these people were looking for the truth and searching for it, it would be for them in the verses (T) they have been persuasive to them about the verses they propose.(23).

To stand at the occasion among sympathizers needs to be accurate reflection on the meaning, and linking the components of the text at the level of one sentence, or sentences in the sense ((syntax of the struc-

tures, by understanding the purposes on which to build the speech, and understanding the relationships governing the structures and direction of building, , And the wholesale sentence, and beyond, the friction of moral vowels, contextual contexts, and logic factors (24) This is what we have seen in the effort of the interpreters in their analysis of the appropriate face between the sympathizers, Yeh, and their evidence from the requirements of context:

2 - saying - : - {And we have the clouds on you and revealed to you Manna and Salwa eat of the good things that have provided us and what wronged us, but they themselves are wronged) (Al-Baqarah 57).

There are two doctrines in the hadeeth for him in saying (and what wronged us):

Doctrine of appreciation:

1. The ability of Zamakhshari b (wronged), and the estimate: ((wronged that they disbelieved these blessings and what wronged us, shortened speech by deleting it to signify (and wronged)).

2 - Jusuf Ibn ‘Atiyyah (d. 542 e) that the one who was given the faults is: (disobedience), and the appreciation: ((They disobeyed, did not meet the blessings thanks, and the meaning: and what they put their act, in a position harmful to us, but put him in a position harmful to them where it should not)).

II. The doctrine of his appointment from the context:

Abu Hayyan’s doctrine of al-Zamakhshari and Ibn Attiyyah said in the appreciation of those who have been subjected to it. He said: “There is no need to make a false estimate, as it is because they have been made to make sacrifices from taking the calf to Allaah, and from asking God’s vision for intransigence. He came to say:) And what wronged us (a sentence of exile indicates that what happened to them of those kisses did not reach us so lack and no harm, but see the To themselves and their specialist, nothing reaches us from him (25).

This is the view of Ibn Ashour as well. He said: “(which shows me that there is no need for appreciation, and that a sentence) and what we have wronged) are premeditated, because they are similar in that they are among the conditions of the children of Israel. That unjustly got them from saying: (Then you have taken the calf after him and you are unjust) (Surat al-Baqarah 51). (Al-Baqarah 55) that this is a punishment that they have inflicted upon themselves, and he brings this sentence as such, because it is not included in the previous sentences (26).

The difference between the two doctrines is that the doctrine of appre-

ciation was the owners are keen to achieve the formal interdependence between the parts of the text by the presence of the elements of sympathy: Mutafov and the letter of sympathy and enveloped him. While the doctrine of Abu Hayyan and Ibn Ashour to exclude the appreciation in this position stems from the basis of the principle of moral harmony in the text and the achievement of the semantic link between the parts, and noted in the words of Ibn Ashour: (because they like it in the conditions of the children of Israel) Because there is a moral correlation between the mutaf (and what we wronged), which was like that - in total - the verses that separated the injustice that happened from the children of Israel. The relationship of the sympathizers was a detailed and total relationship. 3 - The Almighty said: (And the people of those who believe and do good works, that they have gardens under which rivers flow, whenever they earn from them the fruit of a livelihood, they said this who gave us before and brought him similar and they have disinfected husbands where they are immortal). (Surat Al-Baqarah 25).

There are two doctrines in the hadeeth of him in his saying: (and the people of those who believe):

I. The doctrine of lack of appreciation:

1 - The owners of this doctrine exceeded the limits of the sentence in the link between the sympathizers, and expanded the limits of the objectivity to it more than a sentence that is close to the direction of the scholars of the text. Al-Zamakhshri says ((If you say: Allam is sympathetic to this matter, and it is not permissible to do anything, and it is not valid for him to have mercy on him.) I said: On the phrase describing the punishment of the unbelievers, as it says: Zayd is punishable by tying and exhaustion, and the age of pardon and release (27).

The relationship of the camel to each other here is not conditional on the meanings of the sentences correspond to the news and construction, but the proportion is based on the interview as a statement of the situation of the different teams, and the opposite descriptions, because he said what included the infidels and the status of their status in the Hereafter, Including the mention of their peers and their conditions and what God has prepared for them in the Hereafter of eternal bliss.

In the analysis of the proportionality of the sympathizers in this position, we find that the approach of textual linguistics is closer to the understanding of the text and to the structure of its text. It draws a significant similarity between this text and other texts: And launch)).

The similarity of the texts, and the accumulation of their reception at

the recipient (leads the reader to understand and interpret; based on the textual text in front of him, but also based on understanding and interpretation in the light of past experience; ie, looking at the present discourse in relation to previous letters that resemble it, : Based on the principle of similarity (28) (29).

The sentences of the infidels and the status of their hereafter in the Hereafter fit and be coherent through the antagonism and the flesh of those who believe

(News) created

2 - And authorized Zamkshari to be saying: The flesh of Mutawafa on the saying: Vtqoa fire, he said: ((and you say: It is Mtov to say: (Vtqoa), as you say: O sons of Tamim beware of the punishment of what you harvested, and human, so what is built lion (I). Al-Razi (606 AH) also allowed this face to be given to him. On this the kindness of kindness is on the order, and the proportion between the two sentences in the construction.

This is what Abu Hayyan is aware of, because it is wrong to understand al-Zamakhshari to establish sympathy. He said: "This is what went wrong to him, and that is what is wrong with him. Because the saying: Vtqoa answer to the condition and position Gujrm, and Almatuf answer to answer, can not in saying: and human to be an answer because he ordered the gospel and divorced, not to estimate: If you do not, but ordered that (Peace and blessings of Allaah be upon him) said: "The children of Tamim are like that." Can in and (humans))) (30).

Thus, the Zamakhshari was not successful on the basis of the principle of similarity with other texts in understanding the significance of sympathy here, because of the similarity of the example that he brought with the composition of the verse, because the characterized in the example has no place to express, and this is not acceptable; because the preaching of the believers does not result in saying: If you do not do so.

2 - The doctrine of appreciation

(Al-Baqarah: 21), ... because the will to say through the flow of speech to its meaning is not precious in the Qur'aan, and he mentioned many images of them saying - (And we have revealed to you the people and the safety and taken) (Surat al-Baqarah: 125). (, Appreciation in all this: and we said or say (31).

Al-Baqa'i (Al-Baqa'i), as well as the ones who believe in it, (Peace and blessings of Allaah be upon him) said: "And when he mentioned what they had to be afraid of, he followed him to what the believers did."

So the concealment of the maltreatment is a warning and intimidation of the consequences, because the context of the deceased is soft and soft and preaching good 4 - Say: "Say:" Do you disbelieve who created the earth in two days, and you will make him an oppressor, that is the Lord of the Worlds? "And he will make Royce from above it, and bless therein. There are two doctrines in the hadeeth of the Prophet (peace and blessings of Allaah be upon him): "

I. Doctrine of appreciation:

Some of the scholars have said that the hadeeth is an estimate of the verb that is correct to speak with and with it, and it is an act similar to that which occurred in relation to the first meaning of it. And blessed it and estimated its strength in four days (32). The reason for the appreciation here is the lack of correctness of the act is a link (which), and has booked between them foreign words.

II - Doctrine of lack of appreciation:

(Peace and blessings of Allaah be upon him) said: "One of the interpreters is that he is fond of (the creation of the earth) in the context of the rule of connection, and there is no harm in separating them in two sentences: , and the second is a definite objection to the content of the speech, so separate them both chapters (33).

Perhaps the doctrine of lack of appreciation is meaningless; because the use of discretion was motivated by the formality of preventing the separation of sympathizers, without looking at the eloquence of this chapter in terms of meaning to the evidence of ((the observation that the mere punishment for it is enough to achieve its righteousness to the worlds and impossible to make it an end If joined by the data (34) (35).

The chapters - which were in two sentences - in this place was not far from the significance of the speech that was separated, and then no value to what follows the chapter here that ((the Union does not depart from being a disjointed separation of mind Murtha complexity)). This is not the case in the case of those who have not considered the eloquence of this chapter. The chapter - as mentioned by Abd al-Qaher al-Jarjani - The following, but condescending to a sentence between them and those that condone sentence or sentence (36).

Conclusion

After these glimpses of the efforts of the interpreters, the scholars of the Qur'aan and the commentators,

1. The linguistic context is of great importance in the analysis of the meaning in the subject of sympathy. As we find the interpreters based on

the designation (the faulty) on the appropriateness of meaning to the context of the verbal, as well as to achieve the interdependence between the parts of the text and the parties, and the health of the latest arrangement on the first.

2. In the analysis of the interpreters to the appropriate face among the sympathizers, the different side of the link and the appropriate, according to their different understanding of the semantic objects, and their interpretation of the context requirements.

3) We found the attraction of the word (context) and appreciation in the appointment Almtuf it, as the interpreters resorted to some places to assign (Almtaff) to the estimate, which opened the door of disagreement, and the multiplicity of Almtlof it, based on the subjective proficiency of the interpreter in reading the text.

4. We found the approach of interpreting the interpreters in some of the positions of assigning the morphology from the direction of textual linguistics in understanding the text and building its harmony by exceeding the limits of the sentence in associating the sympathizers, so that the limits of the suffix widened to more than one sentence, and the sentences intervened in relationships with other sentences Non-sequential, belong to the text as a harmony, and then produce new, different connotations.

Which is close to the orientation of text scholars. As well as in their contract is a significant similarity between the texts, namely: look at the current discourse in a relationship with previous speeches similar to him.

Sources and references

1. Mastery in the Sciences of the Qur'an, Abu Bakr Jalal al-Din al-Suyuti (T 911H) Investigator: Muhammad Abu al-Fadl Ibrahim, Publisher: Egyptian General Book Organization, 1394 AH / 1974.

2. Guide the sound mind to the merits of the Holy Book (interpretation of Abu Saud), Abu Saud Muhammad bin Mohammed bin Mustafa Al-Emadi (982 e) Publisher: Dar Arab Heritage Revival - Beirut.

3. The secrets of repetition in the Qur'an (called the proof in the guidance of the same Quran for its argument and statement), Abu al-Qasim Burhan al-Din al-Karamani known as the crown of readers (deceased: about 505 AH), the investigator: Abdul Qadir Ahmed Atta, review and comment: Ahmad Abdul Tawab Awad, Dar Virtue, (DT).

4. Antibodies, Mohammed bin Qasim al-Anbari (v 328 e); Investigation: Mohammed Abu Fadl Ibrahim, Modern Library - Beirut.

5. Commentary on the Qur'an, Abu Jaafar Ahmad bin Muhammad Al-Nahas (338e), and his commentaries and commentaries: Abdel

Moneim Khalil Ibrahim, Publisher: Muhammad Ali Baydoun Publications, Dar al-Ketab al-Sallami-Beirut First Printing, 1421 H.

6. The Surrounding Sea in Tafsir, Ather al-Din Abu Hayyan Muhammad ibn Yusuf al-Andalusi (d. 745 AH) Investigator: Sidqi Mohammad Jamil, Publisher: Dar al-Fikr - Beirut, 1420 AH,

7. The proof in the sciences of the Qur'an, Abu Abdullah Badr al-Din Muhammad bin Abdullah al-Zarkashi (d. 794 e) Investigator: Muhammad Abu al-Fadl Ibrahim, Publisher: Dar Ayaa Arabic Books Issa al-Babi al-Halabi and his partners, first edition, 1376 AH - 1957 AD.

8. The deliberative dimension at Sibweh (research), Journal of Thought, p. 1, vol. 33, 2001.

9. rhetoric and text science, d. Salah Fadl, a series of cultural books monthly National Council for Culture, Arts and Letters - Kuwait 164, supervised by Ahmed Mishary Adwani 1923 1990.

10. rhetoric of the text and the text of the fundamentals of grammatical analysis of the verses of the Koran (the precaution of the dismantling of the Koran model), d. Mohammed Abdul Fattah Al-Khatib, Journal of the University of Good Arts and Humanities, sixth year, No. 12, 1438 e.

11. The rhetoric of kindness in the Holy Quran: A Stylistic Study, Effat al-Sharqawi, Dar al-Nahda al-Arabiya for Printing and Publishing - Beirut, 1981.

12. Arabic Syntax, Mohamed Hamasa Abdel Latif, Dar Gharib for Printing, Publishing and Distribution, Cairo, 2003.

13. Explanation of the Gardens of the Spirit and the Rihan in the Prophets of the Sciences of the Qur'an, Sheikh Mohammed Al-Ameen bin Abdullah Al-Harri Al-Shafei, Supervision and Review: Dr. Hashim Mohammed Ali bin Hussein Mehdi, Publisher: Dar Tuq Al-Najat, Beirut, First Edition, 1421H-2001.

14. The Intermediate Interpretation of the Holy Qur'an, Muhammad Sayed Tantawi, Publisher: Dar Nahdet Misr for Printing, Publishing and Distribution, Fajala, Cairo, First Edition, 1998.

15. The mosque of the statement on the interpretation of the Koran, Abu Jaafar Mohammed bin Jarir al-Tabari (310 e) Investigation: Dr. Abdullah bin Abdul Mohsen al-Turki in cooperation with the Center for Research and Islamic Studies in Dar Hager, Publisher: Dar Hager Publishing, Publishing, Distribution and Advertising, First Edition, 1422 - 2001.

16. The Mosque of the Rulings of the Qur'an, Abu Abdullah Mu-

- hammad ibn Ahmad Shams al-Din al-Qurtubi (671 AH), investigation: Ahmad al-Bardouni and Ibrahim Atfish, publisher: Egyptian Book House - Cairo, second edition, 1384 AH - 1964.
17. Studies of the style of the Holy Quran, Muhammad Abdul-Khalik Adaima (1404 AH), export: Mahmoud Mohammed Shaker, Publisher: Dar Al-Hadith, Cairo,
18. The role of downloading and the interpretation of interpretation, Abu Abdullah Muhammad bin Abdullah known as Khatib Scouts (T 420H), study and investigation and comment: d. Muhammad Mustafa Aydin, Publisher: Umm Al-Qura University, Institute of Scientific Research Makkah Al Mukarramah, First Edition, 1422H - 2001.
19. Evidence of Miracles in the Knowledge of the Meanings, Abu Bakr Abdul-Qaher bin Abdul Rahman Al-Jarjani Al-Dar (471 e), Investigator: Mahmood Muhammad Shaker Abu Fahr, Publisher: Al-Madani Press, Cairo, Dar Al-Madani, Jeddah.
20. The Spirit of the Meanings in the Interpretation of the Noble Qur'an and the Seven Muthani, Shahab al-Din Mahmood bin Abdullah al-Alusi (T 1270 AH), Investigator: Ali Abd al-Bari Atiya, Publisher: Dar al-Kut al-Slami-Beirut, first edition, 1415.
21. Zahra al-Tafseer, Abu Zahra Mohammed bin Ahmed bin Mustafa bin Ahmed (1394 AH), Dar al-Fikr al-Arabi, (DT).
22. Explanation of the statement on the clarification or (stating the content of clarification in the grammar), Abu Bakr Khalid bin Abdullah bin Mohammed Al-Jerjawi Al-Azhari, (905 e), Publisher: Dar Al-Kuttab Al-Ulmia-Beirut, first edition, 1421 H-2000.
23. Explanation of the detailed, Abu survival, Muwafaq al-Din known as Ibn Hayyash (d. 643 e), presented to him: Dr. Emile Badi Yaqoub, Publisher: Dar al-Kitab al-Alami - Beirut, first edition, 1422H - 2001.
24. Textual linguistics between theory and practice, Subhi Ibrahim al-Faki, Dar Qabaa for printing, publishing and distribution, Cairo, 2000.
25. Text Education, Van Dick, Translated by: Said Hassan Bahairy, Cairo Book House, 1, 2001.
26. Fatouh Al-Ghayeb in the Revealing of the Reeb Mask (Al-Tibi's Commentary on the Scouts), Sharaf Al-Din Al-Hussein Bin Abdullah Al-Taibi (d. 743) 2013.
27. The Book, Abu Bishr Amr bin Othman bin Qanbar, nicknamed Sibweh (1801), the investigator: Abdel Salam Mohamed Haroon, Publisher: Al-Khanji Library, Cairo, third edition, 1408 AH - 1988.

28. The search for the facts of the mystery of the download, Abu al-Qasim Jarallah Mahmood ibn Amr al-Zamakhshri (538 AH) Publisher: Dar al-Kitab al-Arabi - Beirut, third edition - 1407 AH.
29. Linguistic Texts: An Introduction to the Harmony of the Discourse, Mohammad Khatabi, The Arab Cultural Center - Beirut, I, 1991.
30. The brief editor in the interpretation of the dear book, Abu Muhammad Abdul Haq bin Ghaleb bin Attia Andalusian warrior (d. 542 e), Investigator: Abdul Salam Abdul Shafi Mohammed, Publisher: Dar al-Kuttab al-Alami - Beirut, first edition, 1422 e.
31. The Meanings of the Quran and its Commentary, Abu Ishaq Ibrahim bin al-Sari bin Sahl al-Ghozif (v. 311e) Investigator: Abdul Jalil Abdo Shalabi, Publisher: Book World, Beirut, ed.
32. The keys of the unseen (the great interpretation), Abu Abdullah Fakhr al-Din al-Razi (606 AH), Publisher: Dar Arab heritage revival - Beirut, third edition, 1420 e.
33. Key of Science, Abu Yacoub Yousef bin Abi Bakr al-Sakaki (626 AH), edited and written by Huamesh and commented by: Naim Zarzour, Publisher: Dar al-Kuttab al-Alami, Beirut, second edition, 1987.
34. The balance in the interpretation of the Koran, Mr. Mohammed Hussein Tabatabai (1402 e), corrected and supervised the printing: Hussein Al-Alami, published by the Foundation Al-Amali - Beirut, 1997.
35. Towards Text: A New Direction in Grammar Lesson, Ahmed Afifi, Zahraa Al Sharq Library, Cairo, 1 st, 2001.
36. Al-Dirar Systems in the Suitability of the Verses and the Walls, Abu Bakr Ibrahim bin Omar Al-Baqa'i (T 885 AH), Publisher: Dar al-Kitab al-Islami, Cairo, (DT).



**UNIVERSIDAD
DEL ZULIA**

opción

Revista de Ciencias Humanas y Sociales

Año 35, Especial No. 22 (2019)

Esta revista fue editada en formato digital por el personal de la Oficina de Publicaciones Científicas de la Facultad Experimental de Ciencias, Universidad del Zulia.

Maracaibo - Venezuela

www.luz.edu.ve

www.serbi.luz.edu.ve

produccioncientifica.luz.edu.ve