

The Intentional Significance in the Words of the Noble Qur'an

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Abstract. *The term intentionality has remained obscure since the ninth century AH, when Al-Sharif Al-Jurjani (740-816 AH, 1339-1413 AD) mentioned it in his encyclopedia (The Book of Definitions), until it was brought back to mind by the philosopher (Francis Brentano (1917-1838), and then its scope was narrowed by the late linguist Sibit Al-Nili. In the language, intentionality means that single words are given their single meanings in an intentional and inevitable manner, and one word cannot cover another word, except in a specific context, such as the Almighty's saying: "You are the best nation" and "and remembered after a time" and that Abraham was a nation. "We notice that the word (nation) has limited meaning to a group that meets in a fateful unity, but the linguistic and functional clues have suggested a new meaning, According to most commentators, the first means (the group), the second takes on the meaning of (duration), and the third stops at the meaning of (the role model and the imam); The context in the noble verses clothed the word with new analysis and connotations, thus inspiring the functional relationships in the phrase. When words are used singularly, they are intended for themselves, as if they were independent, non-colonized countries that possessed their own components, without relying on others. Therefore, when interpreting a word with another word, this is a kind of distortion or approximation, or what is termed as (interpretation), and the closest interpretation of a word is with a set of words and not with another word. Intentionality is essentially a mental property that expresses an orientation or attachment. Its task is mental representation, that is, the mind's ability to represent things.*

The intention in the noble verse or any literary text becomes clear through the linguistic structure, in addition to its great impact in the study of emotion, as it is a special state of the mind (desire, belief, hope, and judgments about things). We will examine its patterns and uses in the Glorious Qur'an. The Qur'anic text is a religious text whose source is Allah - Glory be to Him - and its goal is to elevate man and bring him to the highest levels of perfection. Therefore, the Qur'anic text is considered a text of guidance, Alla Almighty said: "This is the Book about which there is no doubt, a guidance for those conscious of Allah." {Al-Baqarah 2}, In addition, the Qur'anic text has unleashed the energies of the language and mobilized its rules and arts in getting closer to it and realizing its textual goals. Ali bin Abi Talib - may Allah honor his face - said: "The surface of the Qur'an is elegant and its interior is deep. Its wonders do not fade away, its strange things do not disappear, and darkneses are not revealed except through it." His words were interpreted by some theological groups as saying that the Noble Qur'an has an outer and a inner part. This is what he does not aim for and does not concern him - may the best prayers and peace be upon him -. Rather, he wanted to describe the Qur'an in the language of his time, pointing to the apparent significance and the deep significance in seeking meanings and the human, scientific and jurisprudential dimensions that the text suggests.

Key words: *Intentionality of the phrase - grammatical intentionality - cognitive metaphor theory - semantics - morphological intentionality.*

The introduction

The term intentionality has remained obscure since the ninth century AH, When Sharif Al-Jurjani mentioned it (740-816e1339-1413M) In his encyclopedia (Definitions book) Until the philosopher brought it to mind (France Brentano (1917-1838)), Then the late linguist Sebit Al-Nili narrowed its space; In language, intentionality means that single words are given their single meanings in an intentional and inevitable manner, One word cannot be blocked by another word, Except in a specific context, such as the Almighty's saying: "You were the best nation" And "So remember another nation" And Abraham was a nation", We notice that the word (his mom) Its meaning is limited to a group meeting in fateful unity, But linguistic and functional clues suggested a new meaning; The first means according to most commentators (community), The second takes on meaning (Duration), The third stops at meaning (The role model and the imam); The context in the noble verses clothed the word with new analysis and connotations, thus inspiring the functional relationships in the phrase. When words are used singularly, they are intended for themselves, as if they were independent, non-colonized countries that possessed their own internal components., Without relying on others; Therefore, when one word is interpreted with another word, this is a kind of distortion or approximation, or what is termed as (Interpretation), The closest explanation for a word is in a sentence of words and not in another word.

Intentionality is essentially a mental characteristic that expresses an orientation or attachment, Its mission is mental representation, that is, the mind's ability to represent things, Intention in a literary text is a representational state, It has a role in studying emotion as a special state of mind (Desire, belief, hope, and judgments about things).

As for the Holy Qur'an, intentionality means that the words in the Qur'anic text are intentional in themselves, in their location, in their composition, and in their arrangement., The singular meaning is specific to the single word that refers to it, There is no word that blocks the words originally stated, It cannot be explained word for word, .It is intended in itself in order to perform its single function that leads to meaning. These external features of intentionality in the Qur'an are the closest thing to defining the theory of intentionality in language, which Sbeit Al-Baili went for.. And there is a view, This is because the Qur'an is generally made of the same words used in the Arabic language, Therefore, intentionality means that there are subjective limits to every word in the Holy Qur'an, It is not possible to separate the discourse from the intentionality of the structures in the text of the Holy Qur'an. As the word improves in its eloquence and eloquence, it becomes more comprehensive in meaning and intent., Which prompts the interpreter or legislator to resort to evidence and data of the language in which it was revealed and the characteristics of its methods., Or he looks for linguistic or mental clues to reach the intentionality of words and letters, Especially since the Qur'anic text is characterized by a special artistry that distances it from the rhythms of artistic prose or the meters of poetry., The phrase is dependent on the text and cannot be negotiated or changed according to the mood of the recipient, Who has no right to make any change in the structure of that phrase, no matter how broad his goals are or how deep his knowledge is, Although the Qur'anic text contains these three types of literary arts in its composition, Therefore, there are many types of reading, Accordingly, the suggestive connotations of the Qur'anic text varied, Based on this, we can read the Qur'anic text in a literary manner, from which we can sense the areas of linguistic miracle, verbal foundry, and stylistic uniqueness. We can read him philosophically, extracting his perceptions of existence and his view of it, We can read it scientifically according to the many different aspects of science, We can also read it in a way that combines these three types together, Provided that we do not adapt the Qur'anic text to one reading rather than another and force it into a special direction such that it bears certain projections on it that the Qur'anic text does not tolerate..

The Qur'anic text is a religious text whose source is from Allah - Glory be to Him - and its goal is to elevate man and bring him to the highest levels of perfection., Therefore, the Qur'anic text is considered a text of guidance and guidance, Allah says: "**This is the Book about which there is no**

doubt, a guidance for the righteous. " {The cow2} ,In addition, the Qur'anic text has unleashed the energies of the language and mobilized its rules and arts in getting closer to it and realizing its textual goals. Ali bin Abi Talib - may Allah bless his face - said "*The appearance of the Qur'an is elegant and its interior is deep. Its wonders do not fade away, its strange things do not disappear, and darknesses do not appear except through it.*»What his words have been interpreted by some theological groups is that the Holy Qur'an has a back and a back. This is not what he aims to do or what he - may the best prayers and peace of Allah be upon him - is concerned with. Rather, he wanted to describe the Qur'an in the language of his time, pointing to the apparent significance and the deep significance in seeking meanings and the human, scientific, and jurisprudential dimensions that the text suggests..

Each letter was placed in an intentional, artistic way, and this placement did not take into account the verse alone or the surah alone, but rather the syntax in general and the connotation in particular were taken into account, and these two advantages present to the Arabs an aspect of its miraculousness. One statistical aspect is sufficient for us, which is that the broken letters at the beginning of surahs, such as:(Pain-Ham-S-N)And the like, which are recited by their names and not by their sounds. It has been shown that the surahs that begin with these disjointed letters are repeated in them to the extent of their multiples of nineteen, which are equal to the letters of the basmalah.(The basmalah is the opening of surahs in general, and these letters are the opening of surahs in particular. Is it permissible to direct this revelation and attribute it to coincidence, or is it intention, planning and miracle?).

With that aim, we discussed some of the connotations of words whose occurrence in the Qur'anic text was closed to some interpreters and interpreters.,Like my word(Wife and woman)They relied on lexicographers in their explanation and expansion, and focused on their meanings of the proximate and the apparent only, and neglected their contextual intent contained in the Qur'anic text..

In this research, I also tried to show the connotations of the linguistic sound in the Qur'anic text and its various patterns, such as the phenomenon of sound repetition in the weak quadruple verb, such as:An earthquake and a rumble, as the first and second sounds are repeated, so the first and third sounds, and the second and fourth sounds, are of the same type..The sound may be repeated by doubling the second sound, as in(Close - cut)And there is a semantic result that comes from the increase in sounds in the structure of the word. The more the structure is in the vocabulary, the greater its connotations, because the increase in the structure is followed by an increase in meaning, such as:(Gain weight)And other words.

The matter is not limited to increasing the significance of the building, but it may also be in the characteristics that the sound carries.

The study was organized into two sections,The first of them was unique in its intrinsic intentionality in words; The other took into account the case of intentional repetition in the four-letter verb, and the phenomenon of phonetic substitution in the words of the Holy Qur'an. I do not claim perfection in research because I believe that scientific evaluation and constructive criticism are two essential pillars in the maturity and correction of ideas.

Patterns of intentionality in language

1 - Phonological intentionality: We mean by it all cases of imitation of sounds with a specific meaning, such as imitation of an animal's voice or imitation of sounds. It is often characterized by bisyllabicity, and is specific to a specific sign.

2 - Morphological intentionality: It represents an important indicator in classifying languages into their three categories: analytic, affricative, and derivational. In all the world's languages, there are morphological units that indicate the morphological type of the word as a verb, noun, or letter. Moreover, in all the languages of the world there are words with multiple morphological units whose meanings are directly or indirectly related to the meanings of each morphological unit that makes them up and in accordance with the linguistic principle that an additional form leads to an additional meaning. Examples from Arabic: Basmalah, Al-Hawlaqa, Elaf Quraysh, love poem, latest news, Arab Spring.

3 - Intentionality of the phrase: The rank of the word in the sentence is a semantic feature that the speaker controls according to his intent. Since the rank of the subject is second in the verbal sentence, there is no objection to delaying it, provided that the contextual and linguistic clues are preserved, such as our saying: We blew up the eyes of the earth, and the gray hairs of the head burned. We notice the orders preserved in the sentence, that is: the intentionality of the phrase is based on the subjectivity of its structure and the sequence of its fixed orders. However, in the Holy Qur'an, the difference in order follows a new meaning intended by the speaker, meaning an orderly intentionality required by the speaker. Let us consider the Almighty's words: "And the head burned with gray hair" and "We made the earth explode with eyes." When feeling contributes to our contemplation of the two noble verses, we feel that the phrase: "We made the eyes of the earth burst open, and the gray hairs of the head burned," is strange compared to the two noble verses, in terms of the arrangement, the timbre of the words, and intonation, or what we call the internal factors in the phrase, as well as the shift in rank. The subject is distinguished and the genitive is placed at the level of the subject, and when the general adjective is presented before the specific adjective, what does this mean? This means that intentionality requires prioritizing the particular over the general because of the superiority and superiority of the discriminating ability of the particular.

4 - Intentionality in the grammatical structure of the sentence: What is meant by this is that the grammatical arrangement takes place according to the function of the word in the useful sentence from the perspective of the grammatical section leading to the meaning, that is: the significance of the context is like collecting the meanings of the functions of the words in the useful sentence. Let us consider the conjunction sentence: so-and-so died and He suffered a heart attack. Why do we find the conjunction in this phrase a random conjunction?

The answer is because it violates the natural order of events, and intentionality here requires stating the order of events according to the sequence of their occurrence and not the opposite. If we want to reverse the natural order, then we are forced to show additional semantic clues to the meaning and use additional combinations such as the two adverbs: before and after; Such as the Almighty's saying: "And We gave him Yahya, and We fixed for him his wife." The natural order requires that the wife's reform and freedom from infertility before she becomes pregnant and gives birth to Yahya, peace be upon him, should be according to the order of the chronological event, as the intention of the context came out in the text. The Qur'an mentioned this rule when he presented the event of the birth of Yahya, peace be upon him, before the process of reforming the wife. Why? Because the intention of naming him (his wife) cannot be fulfilled until after she gives birth to (Yahya), peace be upon him. Therefore, the pre-birth naming was called (woman). The Almighty said: "And my wife is barren." He did not say - glory be to the one who says - on the tongue of Zechariah. Peace be upon him - and my wife is barren - and we mentioned the details of that in the first section.

5 - Semantic intentionality and cognitive metaphor theory : The roots of this theory go back to 1979, when Reddy published his study entitled "The Conduit Metaphor," in which he extensively described the system of ideas related to the concept of social communication with others. In this study, Reddy showed that the majority of the basic expressions (about 70%) that Used by English speakers to express success or failure in communicating with others, they are actually dead metaphors

The first topic: subjective and objective intentionality

Intentionality in uttering the utterance

If intentionality means that the utterance was intended for a meaning in itself (That is, because of his own essence, he himself became the subject, Thus, it is the same intended purpose, and no other word can fill its path in performing its mission for which it was intended. Meaning that the judgment on the topic is made through its internal and specific elements, without the intervention of rules and evidence from the speaker by concealing those elements or some of them or introducing strange elements into it from outside the topic., Words generally come to describe the emotional and suggestive state carried by the name or event of the speaker. For example: The Arabs describe the name that causes opening, opening, and emergence with the word (door) While for the English it is called (door = The Door) It does not arouse the same feelings or feelings in them, and in this way we

can understand why Arabs use the word (door) On many things like: The chapter on mercy and the chapter on knowledge, or the first chapter of such-and-such a book, and the reason is that they (That is, the Arabs) They have linked these names to the process of conquest and relief, and this is, for example, the choice of a word "tree" It is not random or arbitrary, but rather due to an intentional and desired result, originating from what the names or events evoke in the speaker's soul., No other word can replace a single word "tree" To describe the same name **And from that:**

1 -The word (wife) in the Qur'anic text

According to lexicographers, there is an origin that indicates the conjunction and connection between two things. Ibn Faris said: (An origin that indicates the comparison of one thing to another, from that is "husband": a woman's husband and a woman's husband's husband) He cited the Almighty's saying: "Inhabit you and your wife in Paradise, and eat from it abundantly."; Ibn Faris believes that what is meant by the Almighty's saying: "From every joyful husband" What is meant is color; they designate the pair as different genders, such as black, white, sweet, and sour. Ibn Sayyidah said: (This indicates that there are two spouses in Arab speech.) And from it is the Almighty's saying: "And that He created two pairs, the male and the female."; Each of them, as you see, is a pair, whether male or female. Allah Almighty said, "So walk therein, of every pair, two." And the husband was not With another of his kind;

Abu Hayyan Al-Gharnati quoted Al-Hasan Al-Basri as saying: The sky is a pair, the earth is a pair, winter is a pair, summer is a pair, night is a pair, and day is a pair, and the plural of pair is pairs and pairs; And Allah Almighty says: "Eight pairs." He wanted eight individuals who indicated this; Al-Jawhari said: (And do not say to one of the birds a pair as you say to two pairs. Rather, they say to the male an individual and to the female an individual, and the man and the woman are said to be a pair. The origin of the pair is the type and type of everything, and every two things that are joined in two forms or opposites are two pairs, and each one of them is a pair. A woman's husband is her husband, and a man's husband is his wife.); Ibn Sayyidah mentions that the man is the husband of a woman, and she is his husband and wife, and he quoted from Al-Kisa'i that he heard from Azd shunna without (ha), and the correct speech according to him is correct.; Don't you see that the Holy Qur'an came with a reminder: "Dwell in Paradise, you and your wife?"; Ibn Faris claimed that some grammarians see this difference as language. According to the language of the people of Hijaz, they put the masculine and feminine in the same position. The woman says: This is my husband, and the man says: This is my husband. He cited the Almighty's saying: "Inhabit you and your wife in Paradise" and "And keep your husband safe."; And Allah Almighty says: "And if you want to replace a husband with a husband."

And in the Almighty's saying: "O Prophet, tell your wives." To say: He married a woman, and he married him to a man, and I married a woman, and it is not from their words: I married a woman, nor did I marry him to a woman. Allah Almighty said: "And We married them to the beautiful maidens." That is, We have connected them with them, and Allah Almighty says: "Gather together those who have done wrong and their wives." That is, and their peers; Al-Jawhari quoted Al-Farra' as saying: I married a woman, language in Azd Shanu'ah, and he married among the children of so-and-so and had intercourse with them.; We conclude by saying that the intentionality of the word "wife" means the subjectivity of the word in limiting it to its intended meaning. The intentionality imposed by the Holy Qur'an in its entirety is a rule in applying linguistic subjectivity in understanding the vocabulary of the language.

2 - The word woman

As for the word "woman," Ibn Manzur believes that a woman is someone who is blessed by her husband It seems that he wants to say that there is a blessed woman and another who is not blessed, and it seems to the researcher that every wife is a woman and not every woman is a wife according to the placement of the word and its intention in the Holy Qur'an. Ibn Manzur holds that "man" means "human being." She says: This is a man. And when they made it feminine, they said: woman, and it was reported on the authority of Al-Layth: woman is the feminization of a woman, and it was reported

on the authority of Ibn Al-Anbari that he said: Alif in “woman” and “imru” is “alif,” and Ibn Manzur said that the Arabs have three languages for “woman,” and it is said: “she is his wife.” She is his wife.

As for the significance of marriage and coupling, Al-Razi did not deviate from what Ibn Faris said in “husband” in the sense of marriage, and he married him in marriage, and marriage in the sense of mixing with him, and marriages that joined one another, couplehood: coupling, and he married a woman: he took her as a wife, and marriage is the coupling of a male by female, and marriage is an artificial source and the joint, with the vowel meaning: the rope with which they are pulled, and the plural itself is also joint, and the joint: the noun, which is the rope; It was narrated on the authority of Ibn Abbas, may Allah be pleased with him: Modesty and faith are in a bond, that is, they are combined in a rope or a kin. And Allah Almighty says: “And others bound together in shackles.” Either he meant what he meant by saying “they are combined,” or he meant it to be multiplied; It is said to combine Hajj and Umrah, he linked Hajj and Umrah together - with a kasra - and in the hadith: (He combined Hajj and Umrah) meaning: He combined them with one intention, one talbiyah, one ihram, one circumambulation, and one sa’i, so he says: Here you are with Hajj and Umrah, and he linked Hajj with one qiraan Once upon a time : his connection to her, and the man’s companion: his wife to compare him to her. Al-Razi claimed that Ibn Abbas narrated that when the Messenger of Allah - may Allah’s prayers and peace be upon him and his family - came, he would say: (O Aisha, today is the day of Baal and Qiran); It was said: By comparison, he meant marriage.

It also seems that lexicographers did not set boundaries separating the intentionality of the situation in the words (wife and woman), and their interpretations did not live up to the significance of the two single structures in their contexts mentioned in the Holy Qur’an. We infer this from the guidance of interpreters and interpreters. Al-Tabari in his interpretation of the Almighty’s saying: **“And from everything We created two pairs”** Meaning: Of the sheep, there are two males and a female, and of the cows, two, a male and a female, and of the camels, two, a male and a female, because the male is the mate of the female, and the female is the mate of the male, so even if they are two, then they are two mates.. He claimed that Al-Hasan sees in the noble verse that the sky is a pair, and the earth is a pair, and winter is a pair, and summer is a pair, and the night is a pair, and the day is a pair, so that the matter is up to Allah, the Single One, to whom nothing is similar..

Al-Tabari goes on to explain the Almighty’s saying: **“How many noble pairs We have produced therein”** That is, from every good-looking husband; Al-Tabari reported that the Messenger of Allah - may Allah bless him and his family and grant them peace - said **(It is the husband’s right over the woman not to have sexual intercourse with anyone in his bed)** What concerns us is that he - may Allah’s prayers and peace be upon him and his family - used the word “husband” to refer to the man, and in his noble hadith he did not say “the wife” but rather “the woman”, because of the incompatibility between them in the Qur’an, so he issued his warning exclusively to those women who disobey their husbands..

As for Al-Shawkani, he believes that a pair is different from an individual. It is said that a pair or an individual is said, just as it is said that there is a diplopia or an odd number, so his saying: **“Eight pairs”** It means eight individuals, but the individual is called a pair in this verse because each of the male and female is a pair in relation to the other, and the word “pair” applies to the one, so it is said: They are a pair, and he is a pair, and it seems to the researcher that the word (the husband) It applies to every conjugate, If a man marries a woman, she is called his consort and his wife, Likewise, a pair of pigeons; The bottom line is that if one is alone, whether male or female, he is said to be an individual, and if the male is with a female of the same sex, they are said to be a pair, and each one of them alone has a pair, and they are also said to be two pairs, and from this is the saying of the Almighty.: **“He made him a pair of male and female”**.

Al-Farra holds that a pair meaning the feminine has two languages: The husband is the language of the people of Hijaz, and the wife is the language of Tamim. And the husband: Class and its: Joyful husband; It is correct to say the corruption of women, because it is a general term for all women who spoil the marital relationship, in addition to the fact that the word (the wife) In the Qur’anic sense, corruption will never come close to her, but rather her commitment to marital fidelity and sanctity; There is no clearer evidence of what we have reached by what is mentioned in the Qur’anic texts that

address the Prophet Muhammad - may Allah bless him and his family and grant them peace - and his wives. Nothing is mentioned in the Qur'anic texts except the Prophet's husband or the Prophet's wives or wives, or his wives, and the word "his wife" is not mentioned. The intentional features in the Qur'anic text of the words (husband and woman) have hinted at clear subjective differences between the words (wife - woman) in a declarative manner, as if the two words were given by the Holy Qur'an to have two different meanings. Both words indicate that the intention of coupling between a man and a woman is a concept that has different connotations that are explained by the context contained in the texts of the Holy Qur'an, meaning: the Qur'anic context took these two words out of the circle of linguistic subjectivity to linguistic objectivity. The lexicographers, interpreters, and parsers could not forcefully project their perceptions onto the text, and it seems that the intention of pairing in most of its interpretations is the connection and attachment between a man and a woman according to legislation and jurisprudential interpretations stipulated by Islamic jurisprudence. The Holy Qur'an has alluded to a wide separation in The semantic meaning between the two words was taken into account by the method of grammar in the context of the noble verses that included the two words (husband - woman).

The word "wife" means the compatibility of the pairing between the spouses (religiously, ideologically, intellectually, psychologically, and socially), and not in the sense of inseparability, because inseparability is variable and congruence is constant, meaning that they agree in good times and in bad, and nothing has ever happened between them that would scratch that close bond. Because one is suitable for the other in all aspects of the marital relationship.

From what we noticed from the occurrence of words that indicate correct marriage, the intentionality covered by its meaning the repetition of its places in the Holy Qur'an. The word (your husband) was repeated twice in the Holy Qur'an. It appears from this binary number that Allah - Glory be to Him - wanted to confirm both sides of the marriage and define the two pillars of this blessed bond. So he described it as a description of every two things that are coupled, compatible and identical, and when he addressed our Prophet Adam - peace be upon him - he said: "And We said, 'O Adam, inhabit you and your wife in Paradise, and eat from it freely wherever you wish.'" His power - the Almighty - wanted to grow in this marital relationship the meanings of love, mercy, familiarity and harmony, because of their significance in confirming and confirming the two pillars of this sacred bond. The Almighty said: "So He made from Him the two spouses, the male and the female." Likewise, it was repeated The word (our wives) is used twice in the Holy Quran It confirms and confirms the two pillars of blessed marriage that Allah Almighty mentioned in terms of total compatibility and reconciliation between the spouses. The first word (and your husband) he added to the second person pronoun (k), and the second (the spouses) he attached (the) covenant to. The third word (our spouses) has been added to the pronoun (na), and it appears from this that there is an intention to define it - in its additional types and (the) - with this pairing and marital connection, and what confirms what we have reached is that the repeated occurrence of the numerical (numeric) words has coincided. The verbal expression for this blessed, close relationship. As for the word (couples), it means two pairs, and the Holy Qur'an mentioned it four times. Thus, it indicates: (pair = two + pair = two, so the total is four things combined (pair + pair). The Almighty said: "And of everything We created pairs."

As for the glorious Qur'an's description of that identical and complementary relationship between male and female, such as the Almighty's saying: "We have caused to grow therein every noble pair." He described the correspondence and pairing between the two things as generosity. And from it is the Almighty's saying: "And We cause to grow therein every delightful pair." Here, he described matching and marriage as joy and pleasure. And from Him is the Almighty's saying: "And among His signs is that He created for you mates from among yourselves, that you may find tranquility in them, and He has placed between you affection and mercy. Indeed, in that are signs for a people who reflect." It seems that the will of Allah - Glory be to Him - is creative and He has made use of it for love and mercy between the fully compatible spouses. Among them is the Almighty's saying: "**He created you from a single soul, then made from it its mate.**" The noble verse shows the degree of desirability of the word "wife" and the word "husbands." The Qur'anic context has shown them with connotations that indicate contentment and approval, and He, Glory be to Him, linked them to the reward of the Hereafter and the Day of Greatest Reward. Allah Almighty said: "And they will have

therein purified wives, and they will abide therein forever.” And" So He promised - and His promise is true - the believers with purified wives, in the Hereafter the reward of this world for what they used to do. As for supplication, it is the weapon of the prophets, and thus He - the Almighty - calls us to use the most generous, eloquent, and most receptive words that are most acceptable to Him and closest to Him, such as the Almighty’s saying:“And those who say, ‘Our Lord, grant us from our wives and our offspring a comfort to our eyes and make us leaders for the righteous.’” And praying to achieve this harmony and familiarity; He, may He be glorified and praised, addressed the Prophet of Mercy, Muhammad, may Allah bless him and his family and grant them peace, by saying:**The Prophet is more worthy of the believers than their own selves, and his wives are their mothers.**" Because the wives of the Prophet - may Allah’s prayers and peace be upon him and his family - were forbidden by Allah - Glory be to Him and the Most High - from others, in addition to the harmony, mercy and affection he achieved between Him and them, so Allah blessed their position for him and sent down some revelations in their homes.

As for the word womanIt occurred when there was a lack of compatibility and harmony between the spouses in its complete identical form, and the components of marriage were not achieved between them as required by the will of Allah - Glory be to Him - the Most High. The Qur’an directs its speech and refers to the female with the word (woman) and does not refer to her as the wife. Rather, he specifically refers to her in his noble texts as the main party in the advancement and elevation of that marital relationship, and on her is relied upon for its fulfillment in a way that pleases Allah Almighty. This speech also includes and alludes to what disturbs the peace of marital life between them. Due to any impediment or religious, ideological or behavioral difference between them; Examples of this include: The Noble Qur’an mentioned: Noah’s wife and Lot’s wife, and it did not say: Noah’s husband or Lot’s husband. Allah Almighty said: “Allah set forth as an example for those who disbelieved: Noah’s wife and Lot’s wife. They were under two of Our righteous servants "You betrayed them" The Holy Qur’an described them as infidels, even though each of them was the wife of one of Allah’s prophets. Her infidelity was the decisive factor and the barrier to achieving harmony and reconciliation between her and her husband. It is a complete conjunction in its social meaning, but incomplete in its doctrinal content. The husband is a believer and the wife is an infidel, including the wife of Pharaoh. In the Almighty’s saying: “And Allah sets forth as an example for those who believe the wife of Pharaoh.” The wife of Pharaoh was struck contrary to what was the case with the wives of Noah and Lot - peace be upon them - as the Holy Qur’an referred to her faith and her husband’s disbelief, and accordingly, identical harmony between them was not achieved, as she is his wife and not his wife, as the Holy Qur’an indicated for that.

Among the most important facts and contextual evidence to prove what we have reached, in the formulated Qur’anic expression and the woven systems, is that anthropomorphism that speaks of the distinction between the words (wife and woman) what happened in the Holy Qur’an’s telling of the supplication of Zechariah, and the explanation of that dialogue between the servant and his Lord, That he would be blessed with a son who would inherit from him. His wife was barren and unable to give birth, and he coveted one of the signs of Allah Almighty. The Almighty said through the tongue of His servant Zechariah: “And my wife was barren, so grant me from Yourself a guardian.” Their marital union was not yet complete due to childbearing. The Holy Qur’an called her “a woman” because she was barren, despite the achievement of harmony and love between them. When Allah Almighty spoke to him by accepting his supplication and granting him an heir, Zechariah, peace be upon him, repeated his plea regarding the sterility of his wife, so how could she give birth while she was barren? Allah Almighty said through Zechariah’s tongue: “My Lord, how can I have a boy when old age has reached me and a woman? O barren man, Allah said so "He does whatever he wants."

He repeated the word (woman) and described her as infertile, as the marriage between them was not achieved in its fullest forms and conditions, and despite the fact that he was a prophet, and his wife was a believer, and they were in complete harmony, but the lack of compatibility and complete harmony between them was due to his husband’s sterility, so it was not achieved. The reproductive goal of marriage: Because of this biological impediment in the wife, the marital bond was not achieved in an integrated manner, so the Qur’an called her the word “woman.” But after the impediment was removed, and Allah set her affairs straight, she gave birth to Zakariya’s son, Yahya,

and Allah - Glory be to Him and Most High - blessed that harmony between them, so Allah responded to him and made his wife capable of pregnancy and childbearing, for the Qur'an did not call her the word "woman," but rather called her It has the word "husband" on it, because marriage has been established between them in the most perfect way.

Allah Almighty said: "And Zachariah, when he called upon his Lord, 'My Lord, leave me not alone while you are the best of inheritors (Jah) She was the wife of Zechariah - peace be upon him - before she gave birth to Yahya - peace be upon him - in the Holy Qur'anic text, but after her affairs were improved and she gave birth to Yahya, she became (husband) and not just his wife due to the removal of the obstacle. Therefore, the context required that the divine gift take precedence in the linguistic structure, so that The intrinsic intentionality of the words wife and woman is achieved in their complete identical form that Allah - Glory be to Him – intended.

The second topic: Intentionality in letter sound

Firstly: Intentionality of sound repetition in the quadruple verb

The Holy Qur'an is an audio source for eloquent Arabic pronunciation, An important audio material that supplemented the linguistic lesson of the applicants, and among its verses is a field, To draw inspiration from its results in blending sounds and intentionally releasing them to achieve their compositional connotations, It is also known for the fluidity of its words and its beauty of expression. Therefore, this language absorbed the behavior, thought, and imagination of the Arab person because it was subject to the laws of linguistic development in accordance with the phonetic system that governs the language. There are words that are neglected and abandoned, and are destined to die after a period of time. It disappears from linguistic use and remains only a dead body in the stomachs of language books, Development may occur in the word itself. This tribe tends to display this sound, while another tribe works to hide it or reduce its use. This is the result of social influences, or the environment interferes in such linguistic phenomena, as is the case with the hamza, which works in the urban environment. To facilitate it, as for the Bedouin environment, we find that the language often tends to make or show the hamza, and what is mentioned in the Qur'anic readings is nothing but a dialectal difference between the Arab environments..

The intentionality of the correspondence between sound and meaning among Arab scholars led them to link the word and its meaning, due to their pride in Arabic words and their admiration for them, and hence their keenness to reveal their secrets and hidden things.

The matter was not limited to Arab scholars only, as some hadith scholars were inclined to say that there is a correspondence between words and connotations. Among the Westerners, (Jespersen) He was one of those who advocated for those who had the opportunity to distinguish between words and their connotations, but he warned against exaggeration in this.

The Holy Qur'an is an inexhaustible resource for research and study, and the relationship between the sounds of words and their connotations appears coherent. It is consistent with the Holy Qur'an's attention to timbre and rhythm in sounds, syllables, and phrases; One of the apparent intentional manifestations in the Qur'an is the repetition of linguistic sounds, and it seems that the Arabic language traces its origins back to the tripartite structure in most cases, and there is a group of two-word structure, and when we find a four- or five-word structure, the origin is tripartite, and we will present a group of words that appeared in The Qur'anic use allows us to recognize the intention of this proportionality and its subjectivity that is inherent in its meaning, such as repeating the sound and strengthening its significance., The researcher chose four words from them

A –Shares

The original in this article (Shares) And its meaning: It was made clear and revealed, and Al-Zajjaj sees its derivation from the share, that is, the share of truth is distinguished from the share of falsehood, when we say: Share the truth; Quotas come in the sense of exaggeration, it is said: A man's share if he exaggerates in his matter; It seems that this exaggeration is the result of the increase in the sound of the "ha", so the structure of the word became four-letter after it had been three-letter and its

origin(ration),This increase in structure was accompanied by an increase in meaning,The meaning is achieved by the word itself, its limits, and its intention.

This substance was mentioned in the Holy Qur'an once in the story of our Prophet Joseph - peace be upon him - on the tongue of the wife of the Almighty. The Almighty said: "*Al-Aziz's wife said, "Now the truth has come to fruition. I swayed him away from himself, and he is indeed one of the truthful."*" The meaning of Hassas is the emergence, revelation, and mastery of the truth in hearts and souls.

B – dum

Rumble comes in the language with several meanings, as the sound of a kitten is said to be a rumble, and it is also said:So-and-so muttered in his speech when he made an incomprehensible sound, and it is said:A mumbling camel if it is covered with fat and applied to it.

The word "Dumdum" appears in one place in the Holy Qur'an, Allah Almighty said: "*So they rejected him and made it impure, so their Lord grieved against them for their sin, so they straightened it.*" It seems that the weakening of this verb is not to confirm the word in the mind of the recipient,Rather, it is a new word that was created with the intention of meaning it contains; The meaning of Dumdum is that the torment has descended upon them and has engulfed them from all sides, as is said of a fat thing, as if it were blood with fat as blood, since the glass made Dumdum from this meaning to be weak, as in Kabkab and others.

T – flap

Flutter comes in the language meaning movement, as it is said:If a bird flaps its wings, without flying, it does not move from its place, and it comes in the sense of a rug, so it is said, "Spread a flutter for us," and it is a type of green rug.The meaning of spreading may come from the leaves. The word rafaf was mentioned in the Holy Qur'an in one place in it, describing the condition of the believers and the bliss they find in it. Allah Almighty said: "*Reclining on a green and beautiful shelf*".And the flap:The noun of a genus comes with the plural meaning and its singular meaning is rafa, and the meaning is that they are reclining on rugs that resemble gardens.If the fluttering is taken from movement, this means that they are on those raised rugs that were mentioned elsewhere in the Holy Qur'an in the Almighty's saying: "*And raised mattresses* " Refining the sound is followed by strengthening the meaning of the material, as is the case in the movement of a rug or a bird's wings, and as the Qur'anic text employed it due to its intrinsic intentionality..

Th – budge

Shifting in language means moving away from one's position.Dhul-Rumah said:

O you who take the soul from a body that has disobeyed for a long time and forgive sins, remove me from the fire

With this meaning it was mentioned in the noble hadith:(**Whoever fasts a day for the sake of Allah, Allah will remove him from Hell for seventy years**)

This article was mentioned in two places in the Holy Qur'an: It came in the form of the passive past tense in the Almighty's saying: "*So whoever is saved from the Fire and admitted to Paradise has achieved success.*" In Al-Zahzah, there is a reiteration of Al-Zahhah, which means pulling with haste. Whoever gets rid of torment and reaches reward has achieved the ultimate goal and the goal beyond which there is no desire.

It was stated in the hadith that the Messenger[s]He said:(**Whoever loves to be removed from Hell and enter Paradise, let his death come to him while he believes in Allah and the Last Day, and let people be given what he loves to be given.**) ; This substance was also mentioned in the Holy Qur'an in the form of a zahzah.Allah says:(*And the torment that removes him is not to be endured, and Allah is All-Seeing of what they do.*) Judge Abdul-Jabbar said:(What is meant is that it does not have the slightest effect on removing the torment, even if Allah Almighty said so:What keeps him away and saves him does not indicate a lack of influence like this statement) ; There is a greater

meaning in shuffling than shuffling, as the Holy Qur'an chooses the appropriate bell in the appropriate place.

C – earthquake

This article comes (slip) In the language, it means the usual movement and slip in the original: The man was sent away unintentionally, it is said: A man slipped, slip and slip: The slippery place, and it is said that an unintentional sin is a slip, likening it to a man's slip. The word earthquake means disturbance, as the repetition of the letters of its word indicates the repetition of the meaning of earthquake in it .

This article was mentioned in the Holy Qur'an in the form of the passive verb, and it was also mentioned in the infinitive form in Surat Al-Zalzalah. The Almighty said: (*When the earth shakes, its earthquake*) So the earthquake - with the word "kasra" - is the noun, and the "earthquake" with the word "fathah" is the noun, and the meaning is that the earth moved violently, and this is a depiction of the Day of Resurrection..

The earthquake comes in the sense of movement, meaning that you repeated that removal, so its wording was doubled by doubling its meaning, And everything that was repeated, the fa and the same verb were repeated.

This word came in this form to express this unusual movement, as it is more eloquent and stronger in the mind of the listener, and because of the intensity of this movement, Allah Almighty described it as something great in His Almighty saying: (*O people, fear your Lord. Indeed, the earthquake of the Hour is a great thing.*). This phenomenon in the Arabic language, I mean the repetition in the structure of the word, has been approved by a section of linguists, says Ibn Jinni: (This is an honorable and pleasant place. Al-Khalil and Sibawayh brought it to the attention of the people, and the community accepted it and recognized its authenticity) Regarding the case of repetition in the previous words, Ibn Jinni says in another place: (Make a repeated example of the repeated meaning. The more similar the phrase is to the meaning, the more indicative it is). In every expression of this type that contains a repetition of the sound, the meaning in it is also repeated to increase the meaning and make it clear..

Secondly: The intention of repetition in the eye of the quadruple verb

There is another form of intentionality of words when they are repeated, which is the repetition of the eye in the four-letter verb. They considered the repetition of the sound to be evidence of the repetition of the verb. The sounds are subordinate to the meanings. When words are strong, the meanings are strengthened, and when they are weak, they are weak. This includes their saying: Cut and cut, break and break, they increased the sound to increase the meaning .

A –close

Formula comes (an act) In the language, it means to multiply the action, like their saying: I killed the people, dispersed them, and closed the doors, but that will not happen at all. This formula sometimes comes and is not intended to be multiplied, as they say: She spoke to him, comforted him, taught him, greeted him, fed him, provided him with dinner, and filled the house.

The word "ghalq" appears in the Holy Qur'an in the story of Joseph - peace be upon him - the Almighty said: (*She, in whose house he was, kept him away from himself and closed the doors.*) He modified the Qur'anic expression into a formula (close) to (close) For a rhetorical purpose, Al-Raghib said: (I closed the door or locked it several times, if I closed many doors or closed one door repeatedly or tightly closed a door , The origin of this is taken from their saying: "In every thing that clings to something, it is said that its binding has become closed.": He is closed in falsehood and closed in his anger, and from it he is closed in mortgage, then he repeats it with the hamza and it is said: Close the door if it is difficult to open. And he came (Closed) On the multiplication because she closed seven doors, then invited him to herself.

B – cut

material (to cut) It indicates the firmness and clarity of something. It said: I cut something or cut it completely, if I separate it, Among them is what is perceived by sight, such as bodies, or perceived by

sight, such as intelligible things, and from that is the cutting off of limbs, as the Almighty says.: (***When they saw him, they made him arrogant and cut off their hands.***) Out of extreme astonishment and confusion, the woman cut her hand, thinking she was cutting fruit. There was a description of that situation in the tongue: (They cut their hands, cut after cut, and scratched them a lot, and for this reason, he was stressed); It seems to the researcher that the ruling on amputating the hand of a thief, male or female, indicates this meaning because Allah - Glory be to Him - is Forgiving upon repentance, in addition to the physical disability and psychological and social damage caused by amputating the hand., Regardless of the sectarian disagreement in interpreting the cut and determining its location, our argument is the Almighty's saying: "***Allah does not forgive anyone associating partners with Him, but He forgives anything other than that***".

The increase in these words through weakening was created to increase the meaning, and we have contented ourselves with two examples to cite for this. This case in the language is broad and large, as Ibn Jinni says about it.: "They added this increase in the wording to increase its meaning, as if the origin of this was to weaken the word in the example: He cut and broke their chapter, but we made this the original, because it is continuous in its chapter, more severe than the continuous in the chapter on adjectives."

And the meaning of this formula (an act) In the Holy Qur'an, Abu Hayyan says: "It indicates repetition and multiplication, and it also indicates the utmost preference, as the increase in structure is an increase in meaning." So they made the repetition of the eye an indication of the repetition of the verb, such as farah and kasra, so they made the strength of the pronunciation the strength of the meaning.

Third: Intentionality of phonetic substitution

The Arabic language is described as the language of eloquence and eloquence. It expresses meanings in the most beautiful words and the best in terms of the power of expressive performance, as the sounds in the structure of the word are consistent with the connotations it suggests, evoked by mental images that are imprinted in the memory of the reader and listener alike.

There is a group of words that share the intention of their use and their connotations, As it differs in one sound from the other word, which gives the word a new phonetic and semantic power, such that subjective boundaries are drawn for each word that distance these boundaries from the meaning of its twin., Toward:

A - Buzzing and shaking

The meaning of buzzing in the language is similar to the meaning of shaking, and it is said: Azza Azza and Azza are similar to zaza, which is an intense movement. Rouba said:

It is not taken into account by our dissimulation and dissatisfaction, nor by the speech of Al-Addi with the buzz

Shaking also means movement In a saying: "Beware of evil.":

I shake his compassion with him in the neighborhood symposium, just as my compassion is shaken by the agitation of the hips

It was meant by a word (fizz) In the Holy Qur'an, when talking about infidels. Allah says: "Have you not seen that We have sent the devils upon the disbelievers, persecuting them in ways?" The meaning is that it moves them intensely. While the intention in the Qur'anic expression came with a word (shake) Regarding the divine speech addressed to Mary, peace be upon her, the Almighty said:

"And shake the trunk of the palm tree towards you, and it will rain down on you pleasant dates."

And the meaning of Hazi: That is, move the trunk of the palm tree, and because it is a trunk, it requires intense movement.

F (Buzzing and shaking) They come in the sense of movement, and in the language they have the same meaning. However, the difference in the two sounds led to a variation in the intention of launching each sound according to the situation for which it was directed. Ibn Jinni says: (The hamza is the sister

of the ha, so the two words are similar to the similarity of the two meanings, as if they singled out this meaning for the hamza, because it is stronger than the ha, and this meaning is greater in the souls than the hamza.).

Thus, we find that the Qur'anic expression has been characterized by accuracy in choosing the appropriate word to express the position in a way that suits it. In talking about the infidels, he chose al-az, because of the intensity and hardness of the hamza sound. The hamza is described as one of the hardest letters in the Arabic language, and it is the most appropriate sound for the Bedouin environment because of its intensity and strength. Therefore, it suited the position in which it was mentioned, while the "ha" was chosen in the position of the speech addressed to Mary, peace be upon her, in harmony with her psychological state, which was characterized by anxiety and turmoil, due to the social circumstances that surrounded her. As she was accused by her people of her chastity, the voice of the ha, which is characterized by a whisper and softness, was more appropriate for the situation it expressed. The structures of the two sounds came about with the intention of speaking to them, So each word chose its meaning.

B - Mecca and Bakkah

A section of linguists said that the derivation of "bakka" is taken from "crowding and jostling." People call each other when they are crowded. Al-Rajaz said:

If you take the drink, eat it, then leave it until it makes you cry

It was said that it was called a cry because it would cry on the necks of the tyrants when they committed injustice in it. Abdullah bin Al-Zubayr said: (Jabbar never meant anything bad to her except that Allah Almighty told him about it).

As for naming (Mecca) It is taken from what they said: It absorbs water when it absorbs it, so Mecca was given this name because of its lack of water, as if its water had absorbed it. They used to call the water they extracted by this name: Mecca or Makkah. The poet said:

Oh Mecca, the immoral Mecca, Mecca, and do not cry in Madhhij and Akka

There are those who believe that Bakkah and Mecca are two names for the same name, Mujahid said: (Bakkah is Mecca, and he made it towards: Sbd his head and samdah, and the sound of laz b and laz b in the form of the b instead of the mem).

The matter was mentioned in the Noble Qur'an only twice, once with the word Mecca and another with the word Bakkah. In the context of the Noble Qur'an's indication of grace and gratitude upon the believers, the Almighty said: "*And it is He who withheld their hands from you, and your hands from them in the interior of Mecca, after He had given you victory over them, and Allah is ever Seeing of what you do.*"

The word "Bakka" came in the Almighty's saying: "*The first House established for mankind was the one in Mecca, blessed and a guidance for the worlds.*"

A section of linguists went to differentiate between the two words. Abu Ubaida said: (Bakkah is the name of the heart of Mecca). Al-Tabari said: (Bakkah is a place where people crowded for circumambulation, while Bakkah is the place of the House and Mecca is other than that). It seems that they have one meaning, because the ba and the meem have a phonetic exchange between them due to the union of these two sounds in the noun and the adjective, so they are two voiced sounds, and their noun is on the lip. The difference in pronunciation may be due to the difference in the environment in which the "ba" or "meem" is pronounced, depending on the Arab tribes, although the commentators do not indicate who says "bakah" and does not say it with "meem".

T - We pump and pump

The origin is in the meaning of a substance (n z h) In the language, it means sprinkling water, the linguists said: It is said that everything that was thinned was exuded, and from it his skin exuded sweat, said Abu Talib:

Burke dead stranger as Burke exuded pomegranates and olives

And matter(n z kh)It is close in meaning to the word “nashat”, but “nashat” is more than it; And pumping:The intensity of the water’s surge and its eruption from its spring, Abu Ali said:(Whatever goes from the bottom to the top, it is a spring and a spring when it is overflowing with water). The word “nadha” was mentioned in the Holy Qur’an as a description of a spring of water, Allah Almighty said: ***“They have bright eyes”***.The meaning of “Nadakhtan” means two effervescences, so they made the “ha” due to its thinness due to light water, and the “kha” due to its thickness due to what is stronger than it.Because the kha is one of the letters of arrogance, and arrogance is one of the descriptions of strength, and its letters restrict exaggeration; Therefore, the word gained its performative power in expressing meaning, from the power of the “kha” sound.

Th- Wasl and Wasl

The origin is in the article(And S.L)He is the desire and demand, and the one who seeks and seeks Allah Almighty, Lapid said:

I see people who do not know the fate of their affairs. Yes, everyone who has religion goes to Allah and asks

And beseech Him by means of means if He draws near to Him through action, Allah Almighty said:

“Those are those whom they call upon, seeking a way to their Lord. ” The way to reach Allah Almighty is to observe His path through knowledge and worship and to seek the noble deeds of the Sharia, and it is like being close to Allah.

It comes in the sense of entreaty, it is said:Reaching it means being gentle in reaching it, and it was mentioned in the hadith of Utbah and Al-Muqaddam:(They converted to Islam and joined the polytheists until they went to Ubaidah bin Al-Harith.And they reached out in the sense of entreaty and closeness).

The means and the connection are in a sense, but one of them is superior to the other in significance. Since the wasila is more specific than the wasila, the sād is stronger in sound than the sīn because of its superiority represented by the characteristic of closing, while the sīn is characterized by a whisper, which makes it weaker than the sīn..So they made the “sād” due to its strength to mean the stronger meaning, and the “sīn” due to its weakness to mean the weakest meaning.

The phonetic exchange between words gives them special connotations, according to the characteristics the sound carries. Therefore, the meaning of words corresponds to the events that match their sounds. They often make the sounds of the letters coincide with the events expressed, modifying them and imitating them accordingly.

Regarding this situation in the language, Al-Suyuti says:.(Look at the wonderful matching of words to their meanings, and how the Arabs missed these paired words that are close in meanings. So I made the weakest letter in it, the softest, the hidden, the easiest, and the whisperiest, to what is lower, lower, and softer in action or sound, and I made the strongest, most severe, clearest, and loudest letter to what is stronger in action and greater in feeling.).

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