

Procedural Guides in the investigation book in the words of the Noble Qur'an by Hassan Mostafawi

Ayed Jadua Hanoon and Amna Farraj Balkat

The Department of Arabic Language, College of Education for Humanities, Al-Muthanna
University, Iraq.

Email:

Abstract:

Often the researcher in the Qur'anic text or the interpreter faces obstacles, it prevents from reaching the intended meaning, which prompted them to set general guidelines, the researcher and the interpreter lean on it, to help them - as much as possible - in achieving a correct understanding of the Qur'anic text. Therefore, scientists in the past took care of these guides; The idea of the book was the investigation into the words of the Noble Qur'an by Hassan Mostafawi, to presenting a Quranic lexicon in verbal interpretation. The vocabulary of the Noble Qur'an is documented and linguistically authentic, to be an introduction to it in completing the original intent of this book, which is the interpretation of the Noble Qur'an, it was able with his fundamentalist thought and his specialization in investigation (1), to achieve the words of the Noble Qur'an by employing a number of directives, which helped him to derive the meaning of the origin of the word, to be the starting point.

Keywords: procedural guides, Investigating the words of the Noble Qur'an, Hassan Mostafawi.

Introduction

May need more concepts, which was sometimes ambiguous, to clarify and remove that ambiguity, by interpreting the general concept in a more clear and explicit sense, to be precise, the problem rises with it. It should have to explain and define things. The word is the basic material of the lexicon, as the book that contains the largest number of language words, with an explanation of its meanings, the pronunciation of the word, or a picture of its pronunciation, and the consequent semantic knowledge of that pronunciation. It is one of the most important functions that a dictionary performs, this can only be achieved by tuning the word into the dictionary. Therefore, Arab lexicographers have been interested since ancient times in this regard, they set the lexicon words and their definitions, follow them in that update, among them is Hassan Mostafawi, he was keen to adjust the material of the words, especially since the material of the book of investigation is the words of the Noble Qur'an, which requires him to control his words more, introducing its concepts, to give the true meaning, which is keen to follow in the senses, and how to abstract the reasonable meanings of them, these procedures consisted of:

First: The definition:

Al-Khalil said: The definition was: ((to hit something and you know it if you call someone who knows this)) (2). Another definitions, it was: ((It is to mention something that requires knowing something else)) (3) , close to this meaning, Hassan Mostafawi's definition of the article (defin), he said: ((It is knowledge of its peculiarities and effects, and it is more special than knowledge, for the distinction of a thing from other than it, and knowledge of its peculiarities)) (4), may need a lot of general concepts, which was sometimes ambiguous, to clarify and remove this ambiguity, by interpreting the general concept in a more clear and explicit concept, defining it in a way that raises the problem, should be the definition of things, we see it in many scientific fields, that the definition does not serve its intended purpose; Rather, the mystery increases ambiguity. Therefore, the definition must describe that concept fully, including sufficient data, verify knowledge of that fact (5).

The definition of things is according to the nature of the request for knowledge and the question about it, will be according to stages, including what is related to the shrine:

The first: It was required to visualize the meaning of the word in general, not known for what meanings the word was placed, a purely linguistic question, and his answer will be with another word indicating that meaning, as your question about the meaning of (Ghazanfar): answer: lion. On the authority of (Sumayda), it will be answered: Sayyid and the like. The answer is called: (verbal definition),

Then, if you visualize the meaning of the utterance in general.

Moved to the second stage: a request to visualize what the meaning was, any more details of what distinguishes him in the mind from other things, the question is (what), towards your saying: What is it?

It is called (what) the explanation: because it is asked about explaining the meanings of the words. The answer here is called (Explanation of the Name or Nominal Definition), the question may be answered with a general concept, such as your saying: a tree, for those who asked you: What is a palm tree?

The concept needs more clarification by stating some characteristics, he asks again: Which tree is it?

towards which a special privilege is sought over others, so the answer was: (its fruit is dates) or (with fronds) and the like (6), if the knowledge of the explanation of the meaning is achieved.

The soul is terrified for the third stage: It was a request to believe in the existence of a thing, and it is with "Has" like your saying: Does God exist?

The two stages can be alternated, with the third ahead of the second. The question of existence is presented, if he is aware of the existence and then asks about the detailed matters with (what), so the answer will be as before in (what) the explanation, except that (what) here is called (the real) because it is late in the question of existence, then the definition is called (real definition) (7).

Logicians are concerned with the (nominal) and (real) definitions, it was not an answer to (what) the explicit and the real, as their goal is limited to the conceptual known that connects to the conceptual unknown. In this way, it represents a mental process that defines a concept with a specific perception, and they express it with terms and drawings (*), there is often confusion between the terms limit and definition in defining things, because of the semantic affinity between them, reducing the language: ((separation between the two things, lest mingle with one another or lest exceed one over the other, and collected borders. The separation between two things: an end between them. The ultimate all: alone; and of it: one limits Alordin limits campus)) (8), and in the terminology: ((A saying that indicates the essence of a thing, and it was said: It is a saying that indicates what a thing is, it is what it is, and it was said: It is a saying that takes the place of a noun in the meaning)). The difference between the limit and the definition is that the limit is related to the subjectives of the identifier (the essence of the thing),

While the definition is intended to obtain a picture of the thing in the mind or to clarify it, from it it can be said: Every term has a definition, not every definition is a perfect term (10), this means that the limit in most cases goes beyond the essence of the thing to cover other aspects of the identifier.

To define things, conditions:

- The definition must be comprehensive, that was, it includes all the members of the thing to be defined, exclude other heterosexual individuals, in other words, it is not permissible to define the general concepts, towards the definition of a lion: as an animal, this does not preclude the inclusion of many other meanings to which the concept of animality is valid, there were pets and predators. Other Distinguished Attributes, or, in particular, to define a person:

A doctor, so the definition is not comprehensive, as there is a person who is a scientist, an engineer, and others.

- It was not necessary to define what is equivalent to your saying about a human being: human, for this does not add to the definition.

- It is not correct to define what the logicians express (defining the hidden),

is that the identifier is clearer than the definition, towards your saying: Existing: what is active or passive, and other matters that should be taken into account in formulating the definition (11), the definition took different forms, and with many considerations (12), this is what we notice in Hassan Mostafawi's definition of the materials of his book "The Investigation." He tried hard, with his deductive fundamentalist awareness, knowledge directs him to search for the true, abstract meanings of these words, and to define them. The proponents of this trend have broadened the reality of the situation to include the general meaning that applies to multiple assertions. They also called it the spirit of meaning. Its meaning is that when the author puts the word into place, he puts it in the general meaning, so that it expands to include both customary and unseen realities."(13). For example, he put the word (throne), which in linguistic usage means the place on which the person of concern and greatness sits, and from it he issues orders. The general indication (of the throne) is the power, greatness and authority of its owner. In this way, we can attribute (the throne) to God Almighty, meaning that He is the manifestation of greatness and divine power, this means that the term was developed to include customary facts, it was where he sits, as are the unseen facts,

It is the manifestation of divine power and greatness. Thus, the word “arsh” appears in the Qur’an in its true meaning, and it is not a metaphor, and it is a building from which the proponents of this trend disposed of saying about the metaphors of the Qur’an (14).

Mostafawi's definitions of the materials of his investigation were characterized by distinct features. Some of them are what is brief and can be performed with one or two words, for example, his realization of “silliness” by saying: “Al-Akhalal” (15).

And the article (sharpness), when he said: ((It is sharpness and severity)) (16), including what needs to be extended and explained, and to mention the specifics, towards the realization of the article (disgrace). He said: ((The one principle in this article is: It was the condition that occurs after severe affliction, and after the affliction, distress and painful torment descended, from being influenced, bewilderment, disorder of thought and management, corruption of order in life, and dispersal of the senses) (17). Considering the relationship between the identifier and the identifier, the definition was taken by the chosen ones of several faces (18):

The facets definition:

1. Definition of synonym:

It may be by mentioning a word close in meaning to the word or by mentioning a group of words that explain and explain the word in a complete or approximate way (19), perhaps one of the salient features in the book of investigation is the mention of synonyms of materials. In many of the words he investigates, Mostafawi mentions their synonyms and clarifies the linguistic differences between them in the aspects of investigation, we will discuss in detail in the third chapter of the research, towards achieving it. Article (Shana). He said: ((The one principle in this article: is hatred with hatred and avoidance))(20). As well as his saying in (Lamz), where he refers the significance in it to (wink), which brings it closer to the significance, by saying: ((It was what comes close to winking, as he passed on winking: For the winking is a reference to something with an eyelid, an eyebrow, or two eyes in the place of reproach and weakness, and blaming is like winking in confrontation)) (21). He may resort to explanation and clarification with sentences that lead to the intended meaning and are synonymous with the defined word, towards achieving the article (Sahih). He said in it: ((The one principle in this article: is the loud, intense voice))(22).

2. Defining the linguistic differences:

As we find it in the investigation of some articles, the definition begins by mentioning the linguistic differences, between the investigated article and its synonyms, such as his investigation (guard). Where he said: ((The difference between guard and preservation is that guard in the sense of monitoring, and it is used for people of reason, and preservation is more general))(23). Likewise, he investigated the article (forbidden), where he began the investigation by mentioning the difference between the word and its synonyms, by saying: ((The difference between the forbidden and the prohibition and the response: that the forbidden is the prevention from the original, and before there seemed to be,..., as for prohibition, it refers to the aftermath of appearance and existence. It is said that he was prevented from walking, collecting or speaking if there is a need for it, even if it is not fulfilled, as for the response: it is prevention after running and working))(24).

3. Defining the opposite (opposite and opposite) (*):

It is the opposite of the word, so this concept is indicative of the concept of origin; Because of the opposite relationship to the origin, towards his definition of material (free). He said in it: ((The one principle in this article: is heat versus cold)) (25). Mostafa often expresses the concepts of materials in contrast to the words that have an antagonistic relationship between them, and this seems abundantly clear to those who look closely at the book of investigation, an example of this is achieving a material (easy), Mustafawi said: ((The one principle in this article: is what corresponds to difficulty, just as soft: what corresponds to roughness, ease: what corresponds to hardship, and looseness: what corresponds to hardship)) (26).

The opposite may be expressed by the word (conflict), such as achieving a substance (heavy). He said in it: ((The true meaning in this article is one: it is the opposite of lightness)) (27). And his saying in (Jahl): ((The one principle in this article: is that which contradicts knowledge)) (28), among the substances that he defined by their contradictions is (Glu). He said: ((The truth in this article: it is disclosure, and it is the opposite of invisibility)) (29). And towards the article (lying), he said: ((The one principle in the article: is what corresponds to truth, it is what contradicts reality and truth)) (30).

4. Definition of translation from another language (31):

towards achieving an article (sentences), he defined it by saying: ((This substance in the Hebrew language means maturity and disintegration)) (32). He also achieved (Coffin), identifying it by translating it into its original language, where he said in it: ((This word is taken from the Hebrew word Tebah, and its meaning is close to the box, and it is a name that has no derivation))(33).

5. Definition by mentioning with examples or evidence of the article:

In most cases, we find Mostafawi after he achieves the one origin of the material, it presents the credentials of this concept, and its representations of existence, this was what we see increasingly in the folds of his book, the investigation, but at other times, we find him rooting for the subject by mentioning the cognates without specifying a specific concept that makes him a single principle to which the aforementioned representations apply, perhaps this procedure suggests that Mostafawi could not define the exact meaning of the article, he resorted to mentioning the truths, and he entrusted the reader - with all these attestations - to form a picture of the intended meaning, an example of this is achieved in the article (Keeping), where he said: ((The concept of preservation varies with different resources and topics. It is said: Preserving money from spoilage, safeguarding trust from betrayal, safeguarding prayer from missing out, and preserving the Qur'an on the back of his heart)) (34). And other authentications, including its realization, an article (pregnancy), as he did not clarify the meaning of the word, except what he confirmed that it is a general, holistic concept. This is a matter that should be late in extracting the significance. So, after defining the universal concepts, it is accepted that it is a general or universal concept. However, he sufficed with mentioning the affidavits mentioned in the verses of the Noble Qur'an, including the burden on the human being, according to the Almighty's saying: "And man bore it. Indeed, he was unjust, ignorant" [Al-Ahzab: From verse 72]. And the burden on the animal is in the Almighty's saying: "Except for what bears their backs or the containers" [Al-An'am: from verse 146]. He represented the load on the plant with a sentence: The tree bore a fruit. And in the pregnancy on inanimate

matter, he cited the Almighty's saying: "And a sign for them is that We carried their offspring into the charged ark" [Ya-Sin: 41]. And the burden on the angels, the Almighty said: "The angels carry it. In that there is no sign for you if you are believers" [Al-Baqarah: Verse 248]. Then the generality of the term is used to include what was a moral pregnancy as well, such as the Almighty's saying: "And he who bears unjustness has been disappointed" [Taha: 111] (35).

We often find Mustafa restricting the significance of the material in order to preserve the impediment of the definition from entering the Gentiles. It emphasizes those limitations in achieving the intended meaning, towards what he achieved in an article (right), he said: ((It is confirmation with conformity to reality, this restriction is taken in its concept in all authentications)) (36). At other times, we find that the identifier does not give the right of identification, which was expressed by the definition of the equivalent, so the meaning remains the same, an example of this is his definition of the article (move), as he said in it: ((It is an absolute movement in any of the directions)) (37). Here he released the meaning before limiting it, he did not clarify what is the significance of the movement, such that it is, for example, the transition from a state of stillness, or it is what corresponds to stillness; Rather, he contented himself with giving the meaning without clarifying its essence. The definition may be drowned out - at other times - with ambiguity and ambiguity so that the identifier is more clear than the definition, which is what is known as the hidden definition. He said: ((It is to take something away from the place of necessity, influence and power, by departing from the stage of strength and necessity in himself or by other symptoms, it was not in the sense of removing something, nor transforming it into something else, nor following up on something that leaves it behind.))(38). We conclude from the foregoing that Hassan Mostafawi defined the materials of his book in different ways, we have mentioned suggests that he is sometimes confused in determining the meaning of the original, and the definition of it presents alternatives from synonyms, differences or uses of the material, entrusting the reader with the order to visualize the total meaning, and to extract the comprehensive origin. The connotations of the origin that Hassan Mostafawi draws are distinguished by their being mostly abstract concepts that validate their uses in a sensual, material or moral way, which we will stand on the details of the sensory and mental significance.

Second: Set the word:

The word is the basic material of the lexicon. It is a book that contains between its two covers the largest number of words of the language with an explanation of their meanings. The pronunciation of the word, or the image of its pronunciation, the semantic knowledge of that pronunciation is one of the most important functions performed by the lexicon, this can only be achieved by adjusting the word in the dictionary. Therefore, Arab lexicographers have been interested since ancient times in this regard, and they deliberately controlled the words of the lexicon, and the modernists followed them in that, among them is Hassan Mostafawi, who was keen on controlling the material of the words, especially since the material of the book of investigation is the words of the Noble Qur'an, which requires him more in controlling his words to perform the true meanings, which he is keen to follow.

Word tuning methods:

1. Adjust the shape of the word:

This method often faces obstacles and hindrances, such as spelling errors caused by printing, due to which movements may slip into adjacent letters, creates confusion in pronunciation is followed by confusion in knowing the semantic component of the word. This is what we notice in the selection of the subject (Bajas) with movements, and the article (Maiz) with the opening of the mim and others (39), and towards his specification of the word (then), by breaking the hamza and moving (thal) with the conquest, then he added that its origin is (if), and the nun in it is the image of the tanween in (if), and it is the intention of compensation (40).

2. The word is set by the text on its vowels:

It is a cause for accuracy, and for preserving the correct correctness of the word in the event that typographical errors occurred in correcting the form of the word, as if it is said: by adding the first, or by opening the second, and so on, Mostafawi said in the investigation of (Tabar): ((Valtbar: by conquest is what happens from takbeer, like speech from uttering)) (41), and also in his realization of the article (hunger): ((starvation by inclusion is like washing is a source name, and it means what is obtained from hunger by conquest as a source)) (42).

3. Justify the word with the text:

on its formula by mentioning its weight, for example, or its example, as stated in the dictionary of the ocean: mend the crack - as a prevention - fix it, it was like a prohibition in controlling the eye of the verb in the past and present (43). Towards achieving the article (followed), Mostafafi mentioned the formulas of the article and its control in form, and what follows from that in terms of evidence, so he said: ((Sequence: interaction and indicates acceptance of an actor, and it is the continuity of follow-up, this meaning corresponds to the permanence of dependence in terms of the plurality of followers, and following is actions and indicates transgression by looking at the direction of the breasts, so the reality of following is making the other one subordinate or making himself subordinate to the other." (44), then he adjusts the two words (to follow and to follow) to similar forms, which are mentioned in the Almighty's saying: We have been following you [Ibrahim: from verse 21], Allah, the Most High, says: "Don't find any obligation to you over it" [Al-Isra: from verse 69], by saying: ((And as for Taba' and Tabi': it is apparent that they are two attributes like the good and the honorable... that is, the one who is firm in the subservience, this was the difference between them and the subordinate formula, from this it is known the selection of subordination and sale in the suppliers, and the use of the subordinate in other resources) (45).

4. Conjugation of verbs or showing their chapters or derivatives:

Being intransitive or transitive, abstract or augmentative, and what distinguishes that from a semantic feature (46), his example is Mustafawi's investigation, material (stole). He said: ((It is he who took something secretly from its owner without right, it is said: he stole it, and eavesdrop: fabricate indicates the intent and the choice of the action, and eavesdropping on hearing chose robbery from hearing, and it is listening to words as a way of stealing) (47). Then he shows that breaking the eye in the verb gives the concept of stability and necessity, towards the Almighty saying: ((and towards its

realization, the article (income), where Mostafavi clarified if it is intended to transgression, then it is used with a hamza or a weak, and he gave an example for that: brought him into the house (48), and I entered him, then he made it clear that this was involved in directing the signification, he said: ((The first if looking at the direction of the action, and the second at the direction of occurrence, and this requires a difference of appearance)) (49). Towards the saying of the Most High: “And We admitted him to Our mercy, for he was of the righteous” [Al-Anbiya: 75], here is looking at the side of the origins of the subject, and the affiliation of the verb to him, and from it also his control of a substance (middle). He said: ((The matter is a matter of promise, and the source of it is wasta and sata, such as a promise and a promise, as for the median by moving: it is an adjective in the original, and it is called what is characterized by being stable between two things or things) (50).

5. Singular and plural statement:

Indicate his gender in terms of masculinity and femininity, fFor example, according to Mostafawi, what has been achieved in the (socences) mentioned in the Almighty’s saying: “No, it is a reminder (11) so whoever wishes mentions it (12) in the honorable newspapers (13) Marf’ah 14: Marf’ah 14. He said: ((As for the feminine and the remembrance, in the Almighty’s saying: It is, and he mentioned it), the femininity is due to the attestations of the ticket and as individuals are among the reminders, and the reminder refers to the sum total of the reminders, which is the Qur’an, meaning that these words and notifications from the preceding and following are a reminder to people. The newspapers are also in the verse (in the honorable papers) on the first, that the ticket certificates are to be: include all newspapers, and on the second, that what is meant is words and exhortations: they apply to the Qur’anic verses only, and this is the apparent meaning (51).

Third: The sensory and mental significance:

The researchers have agreed upon is that the beginning of the emergence of semantics through sensualities, then it developed into abstract mental meanings, this semantic development was linked to the sophistication and development of the human mind ((The higher the rational thinking, the more he tends to extract abstract signs, generate them, and rely on them for use, here, we notice that the signification moves from the field of the sensible to the field of abstract semantics (52). The perception of the physical senses is through the direct sense of things, such as the perception of an animal, or the perception of a plant, or anything else. However, there are some meanings that refuse to be imagined. Because it is an abstract meaning that does not have a sensory image, or a single and fixed material practice, such as justice, honor, dignity and the like, we find that the conception of these abstract meanings derives from sensory meanings that may represent the origin of their reality (53). Returning to the Arabic lexicon, and following the connotations of these meanings, it becomes clear ((that the origin of the meaning of justice (by conquest), is the equation and balance between two things so that one does not outweigh the other, just as justice balances (by breaking) on the back of the animal; rather, deriving the perception from this origin helps in Achieving the meaning of justice) (54). The same is the case with the denotation of (honour) in the sense of elevating one’s status, taking a walk from dirt, so the conception of this meaning is taken from the sensory connotation of honor, which is the elevated place from the earth, such as the hill and the like (55). So, with this meaning, the meaning of high status was taken, and this transition is also considered a

metaphor, but it is not from the artistic or rhetorical metaphor that writers use, as it does not provoke emotion or the emotions of the soul. One is a fact and the other a metaphor (56).

The issue of comparing the intelligible to the sensible and representing transcendent realities is one of the issues that are well-known to some extent in the language, including the language used in religious texts, where this option is resorted to in order to understand some meanings that are far from general understanding))(57).

The representations of sensory significance and mental significance, the transition between them is clearly defined in the book of investigation, so Hassan Mostafawi extrapolated the meaning of the words, and noticed what was quoted in dictionaries and language books. Trace the uses of the substance in the Holy Qur'an. The use of all of this to achieve the significance of the single origin represents the sensory stage of its work, then, after induction, he moved to abstraction, which is the transition from the sensible to the intelligible, or extracting the intelligible from the sensible by putting in place a general, abstract concept - mostly - because most of the materials he has achieved have abstract meanings, which are total concepts, after that, he tried - according to his method of obtaining the comprehensive meaning between these uses - to apply this comprehensive meaning and the overall concept to the cognates of that material in its multiple forms and different contexts, it was a manifestation of the transition from the tangible to the intelligible, often used by those who reject Quranic metaphors.

Mostafa often expresses the sensible and the reasonable in the material and the moral, for example, his achievement of the article (fallen), he said: ((The one principle in this article: is the occurrence of something and the descent of an impulse without choice..., and it is more general than the perceptible and the intelligible)) (58). Then he mentions the authenticity of the sensible from the saying of the Most High: "And not a leaf falls but He knows it" [Al-An'am: from verse 59]. And He, the Most High, says: "Then drop on us a blanket from the sky [Al-Shu'ara': 187]. So he used the fall in its sensual sense with the paper, and the eclipse (*), as for the mental meanings to which the connotation of the fall came out, Mustafawi represented them. Allah, the Most High, says: "Then He says to me, and do not persecute me, except that they will fall into persecution." [At-Tawbah: Verse 49], that was, they fell by trial and tribulation, and they fell into sedition. He says: and "took the people of Moses after him from their jewelry calf flesh him lowing pain see that he does not speak to them nor guide them a way they have taken and they were unjust (148) and what fell in their hands and saw that they had strayed" [norms: 148 - from verse 149], that was, the calf has fallen into the hands, and this is a proverb in the custom for one who regrets an action and is unable to redress it and raise it, as if the action remained on his hands)) (60), among the materials in which Mustafawi moved from their material and tangible meanings to their spiritual meanings are what he originally used (Shaal). He said: ((The one principle in this article: is ignition with diffusion and luminescence, materially or morally. The tangible material is like ignition in fire, and by fire is like a wick, and moral as in the kindling of anger, and the ignition of gray hair in the direction of the appearance of whiteness in poetry, and the kindling of horses and their spread in poetry. raiding))(61), quoting the Almighty's saying: "My Lord said, 'Indeed, my bones are weak from me, and the head blazes with gray hair, and I am not in your supplication, Lord, Lord'", it was thus far from saying the metaphor that many have said (62), this is the benefit envisaged by the application of sensory meanings to the

abstract (63), by which the owners of this trend get rid of Quranic metaphors, and meanings that are far from public understanding.

Conclusion and results:

1. The exegesis and researcher of the Qur'anic text wants to enter this field, his starting point should be from the Qur'anic vocabulary, benefiting from the facts, knowledge, rulings, and morals from the Glorious Qur'an is contingent on understanding the vocabulary of its words in a manner of scrutiny and investigation, examining the Qur'anic text begins with the word.
2. The research concluded that the definition of the materials of the investigation book took many forms. It varied between extreme brevity, explanation and lengthening, and Mustafawi's reliance in many places to define synonyms, linguistic differences, opposites or opposites, or by mentioning cognates and other forms of definition. It suggests that an accurate picture of the substance's significance and definition is incomplete.
3. The research proved Mostafawi's keenness to control the word; Since it is his start in clarifying the significance of the single origin, then the interpretation of the Noble Qur'an, sometimes it controls its movements, and others its formula and weight, and other methods of control.
4. Extracting the intelligible from the sensible by placing a general and abstract concept - mostly - as most of the materials that he achieved have abstract meanings, which are total concepts. After that, he tried - according to his method of obtaining the comprehensive meaning between these uses - to apply this comprehensive meaning and the overall concept to the cognates of that material in its multiple forms and different contexts. It is a manifestation of the transition from the sensible to the intelligible, and is often used by those who reject Quranic metaphors.

Margins:

- (1) www.allamehmostafavi.com, the site for publishing the effects of the mark, and the commentators their lives and approach: 425.
- (2) The Book of the Eye: Article (Custom) 624.
- (3) Tariffs: 66.
- (4) Investigating the words of the Noble Qur'an: Article (Knowledge) 8/117.
- (5) Logic: 1/112-113.
- (6) Same: 1/107-108.
- (7) Same: 1/109, and definitions: 66.
- (*) The drawing is complete, if the definition of the gender and the specific, such as the definition of man: that he is a laughing animal, then the definition includes the subjective, which is the animal, and the accidental, which is laughter, and the incomplete drawing. Definitions: 114, and lessons in logic, Hussein Al-Sadr: 101.
- (8) Lisan Al-Arab: Article (Haddad) 3/140.

- (9) Dictionary of Maqalid al-Ulum fi al-hudud al-duru`: 34, and see: Logic: 1/114-115.
- (10) Analyzing Meaning: Approaches in Semantics, Saber Al-Habasha: 29.
- (11) Lessons in the Science of Logic: 102-103.
- (12) Linguistic Dictionaries in the Light of Modern Linguistics Studies, Muhammad Ahmad Abu Al-Faraj: 102-115 and beyond.
- (13) Putting words to the spirit of meanings as a theory in the origins of mystical interpretation, Jawad Sehi and Qasim Fayez (Search): 293.
- (14) Himself: 293-294, and the investigation into the words of the Noble Qur'an: Article (Arsh) 8/102-103.
- (15) Investigating the words of the Noble Qur'an: Article (Safh) 5/178, Article (Jam) 2/132, and Article (Badr) 1/247.
- (16) Same: Article (Haddad) 2/209, and Article (Stone) 2/201.
- (17) Same: Article (Khuza) 3/56, and Article (Jund) 2/140-141.
- (18) Arabic Lexicography in the Light of Linguistic Research Methods and Modern Educational Theories, Ibn Hawaili Al-Akhdar Medni: 172-175, and Semantics Science of Meaning, Muhammad Ali Al-Khouli: 74.
- (19) Arabic lexicography in light of linguistic research methods and modern educational theories: 173.
- (20) Investigating the words of the Noble Qur'an: Article (Shana) 6/151, and see: The Book of Al-Ain: Article (Shana) 496, and the language group: Article (Shana) 1099/2.
- (21) Investigation of the words of the Noble Qur'an: Article (Lamz) 10/258, Article (The Order) 1/158, Article (Barak) 1/280, and see: Lisan Al Arab: Article (Lamz) 5/406.
- (22) Investigation of the words of the Noble Qur'an: Article (Sahih) 6/373, Article (Reservation) 2/204, Article (Explanation) 9/94, and Article (Above) 9/175.
- (23) Same: Article (Guard) 2/225.
- Same: Article (Haram) 2/238, and Article (Attack) 2/172.
- (*) Opposites are two existential attributes that follow one position and do not meet together, and they may be separated towards: white and black, so that something is not white and black at the same time, and they rise in yellow and red and others, and the two opposites: do not combine and do not rise, such as non-existence and existence, see: Definitions: 140 .
- (24) Investigation of the words of the Noble Qur'an: Article (Free) 2/223.
- (25) Same: Article (Sahel) 5/299, Article (After) 1/322, Article (Error) 3/88, Article (Jahd) 2/67, Article (Sadness) 2/245, and Article (Previously) 5/ 48.

- (26) Same: article (weight) 2/24.
- (27) Same: Article (Jahl) 2/154.
- (28) Same: Article (Glow) 2/122.
- (29) Same: article (lying) 10/35, article (hatred) 1/330, and article (night) 10/305.
- (30) Linguistic dictionaries in the light of modern linguistic studies: 108, and Arabic lexicography in light of linguistic research methods and modern educational theories: 174.
- (31) Investigation of the words of the Noble Qur'an: Article (Phrases) 2/129, and Article (Fan) 9/155.
- (32) Same: Article (Coffin) 1/403.
- (33) Same: Article (Memorizing) 2/296.
- (34) Same: Article (Pregnancy) 2/333.
- (35) Same: Article (Haqq) 2/306, Article (Safar) 5/166, Article (Seeb) 5/343, and Article (Mad) 11/54.
- (36) Same: Article (Harak) 2/236.
- (37) Same: Article (copies) 12/106.
- (38) Same: Article (Bajas) 1/231, Article (Miz) 11/246, Article (BTC) 1/227, Article (Where) 2/377, Article (Min, Who) 11/193, and Article (Yesterday) 1/160, and material (if, that) 1/168.
- (40) Same: Article (Permission) 1/67.
- (41) Same: Article (Tabr) 1/406.
- (42) Same: 2/169.
- (43) See: Modern Lexicon Industry, Ahmed Mukhtar Omar: 150.
- (44) Investigation of the words of the Noble Qur'an: Article (to follow) 1/408.
- (45) Same, same page.
- (46) Linguistic text in the old Arabic lexicon, a study on how to treat it, Haider Jabbar Aidan: (Search) 12.
- (47) Investigation of the words of the Noble Qur'an: Article (Sarqa) 5/135.
- (48) Same: Article (Steal) 5/135.
- (49) Same: Article (Income) 3/204, and Article (Foolish) 5/178.
- (50) Ibid: Article (Middle) 13/109.
- (51) Same: Article (Newspapers) 6/240, Article (Housing) 5/200, and Article (After) 8/228.

- (52) Semantics, Ibrahim Anis: 161.
- (53) Linguistic Meaning, Muhammad Hassan Jabal: 86.
- (54) Same, and the same page.
- (55) Refinement of language: article (honour) 11/234, and Al-Sahih: article (honor) 4/1379, and language standards: article (honor) 3/236.
- (56) The significance of the words: 162.
- (57) The Logic of the Qur'anic Discourse: Studies in the Language of the Qur'an: 124.
- (58) Investigation of the words of the Noble Qur'an: Article (False) 5/183.
- (*) Al-Kesf: meaning a piece of something, see: Lisan Al-Arab: material (cassef) 9/299, and the bride's crown: material (cassif) 24/307.
- (59) The Investigation of the Words of the Noble Qur'an: Article (Falted) 5/184, The Lights of Revelation and the Secrets of Interpretation, Al-Baidawi: 3/83.
- (60) Investigation of the words of the Noble Qur'an: Article (Fallen) 5/184, and see: Milestones of revelation in the interpretation of the Qur'an, Al-Baghawi: 3/283.
- (61) Investigation of the words of the Noble Qur'an: Article (Shaal) 6/94-95.
- (62) same: Article (Flame) 6/95, and Article (Above) 9/176.
- (63) Interpretation of the Qur'an, Al-Samani: 3/277.

Source List:

The Holy Qur'an.

1. The Lights of Revelation and the Secrets of Interpretation: Nasir al-Din Abu Saeed Abdullah bin Omar bin Muhammad al-Shirazi al-Baydawi (d. 685 AH), investigation: Muhammad Abd al-Rahman al-Mara'ashli, House of Revival of Arab Heritage, Beirut, first edition, 1418 AH.
2. The crown of the bride from the jewels of the dictionary: Muhammad ibn Muhammad ibn Abd al-Razzaq al-Husayni Abu al-Fayd, nicknamed Murtada al-Zubaidi (d. 1205 AH), investigation: a group of investigators, Dar al-Hidaya, (d-t), (d-t).
3. Investigation of the Words of the Noble Qur'an: Hassan Mostafawi (d. 1426 AH), Center for Publication of Allama al-Mustafawi's Traces, First Edition, Tehran, 1393 AH.
4. Analysis of meaning: Approaches in semantics: Dr. Saber Habasha, Dar Al-Hamid for Publishing and Distribution, Amman, first edition, 2010.
5. Definitions: Sharif Abi Al-Hassan Ali bin Muhammad bin Ali Al-Hussaini Al-Jurjani Al-Hanafi (d. 816 AH), investigation: Dr. Muhammad Bassel Oyouun al-Soud, Publications of Muhammad Ali Beydoun, Dar al-Kutub al-Ilmiyya, Beirut - Lebanon, second edition, 1424 AH - 2003 AD.
6. Interpretation of the Qur'an: Abu Al-Muzaffar, Mansour bin Muhammad bin Abdul-Jabbar bin Ahmed Al-Marwazi Al-Samani Al-Tamimi Al-Hanafi and then Al-Shafi'i (d. 489 AH),

- investigation: Yasser bin Ibrahim and Ghunaim bin Abbas bin Ghunaim, Dar Al-Watan, Riyadh - Saudi Arabia, first edition, 1418 AH - 1997 AD .
7. The crown of the bride from the jewels of the dictionary: Muhammad ibn Muhammad ibn Abd al-Razzaq al-Husayni Abu al-Fayd, nicknamed Murtada al-Zubaidi (d. 1205 AH), investigation: a group of investigators, Dar al-Hidaya, (D-T), (D-T).
 8. Lessons in Logic: Al-Sayyed Hussein Al-Sadr, Dar Al-Kateb Al-Arabi, first edition, 1426 AH-2005 AD.
 9. Connotation of words: Dr. Ibrahim Anis, Anglo-Egyptian Library, Fifth Edition, 1984 AD.
 10. Al-Sahih is the crown of the language and the Arabic corrector: Abu Nasr Ismail bin Hammad Al-Jawhari Al-Farabi (d. 393 AH), investigation: Ahmed Abdel Ghafour Attar, Dar Al-Ilm for Millions - Beirut, fourth edition, 1407 AH - 1987 AD.
 11. Modern Dictionary Industry: Dr. Ahmed Mukhtar Omar, World of Books, Cairo, second edition, 2009.
 12. The language crowd: Abu Bakr Muhammad bin Al-Hasan bin Duraid Al-Azdi (died 321 AH), investigation: Ramzi Mounir Baalbaki, Dar Al-Ilm for Millions - Beirut, first edition, 1987 AD.
 13. Semantics, the science of meaning: Dr. Muhammad Ali Al-Khouli, Dar Al-Falah for Publishing and Distribution, Amman, (D-I), 2001.
 14. The Book of Al-Ain: Al-Khalil bin Ahmed Al-Farahidi (d. 175 AH), House of Revival of Arab Heritage, (d-t), Beirut, Lebanon, (d-t).
 15. Lisan al-Arab: Abu al-Fadl Jamal al-Din Ibn Manzur al-Ansari al-Ruwaifai al-Afriqi (died 711 AH), Dar Sader - Beirut, third edition, 1414 AH.
 16. Linguistic dictionaries in the light of modern linguistics studies: Dr. Muhammad Ahmad Abu Al-Faraj, Dar Al-Nahda Al-Arabiya for Printing and Publishing, (d-i), 1966 AD.
 17. Milestones of downloading in the interpretation of the Qur'an: Abu Muhammad al-Husayn ibn Masoud ibn Muhammad ibn al-Fara al-Baghawi al-Shafi'i (d. 510 AH), investigation: Abd al-Razzaq al-Mahdi, Arab Heritage Revival House, Beirut, first edition, 1420 AH.
 18. Lexicon of the Remains of Science in Borders and Fees: Abd al-Rahman bin Abi Bakr Jalal al-Din al-Suyuti (d. 911 AH) Investigation: A. Dr. Muhammad Ibrahim Ubadah, Library of Arts - Cairo / Egypt, first edition, 1424 AH - 2004 AD.
 19. Arabic Lexicography in the Light of Linguistic Research Methods and Modern Educational Theories: Dr. Ibn Huwaili Al-Akhdar Medni, Homa House for Publishing and Distribution, Algeria, (D-I), 2010.
 20. Linguistic meaning: A theoretical and practical Arabic study: Dr. Muhammad Hassan Hassan Jabal, Arts Library, Cairo, second edition - Cairo, 2009 AD.
 21. Interpreters: Their Lives and Approach: Muhammad Ali Ayazi, Ministry of Culture and Islamic Guidance, Printing and Publishing Corporation, Fourth Session, 1386 AH.
 22. Language Standards: Abu Al-Hussein Ahmed bin Faris bin Zakaria Al-Qazwini Al-Razi, (d. 395 AH), investigation: Abd al-Salam Muhammad Harun, Dar al-Fikr, (d-i), 1399 AH - 1979 AD.
 23. The Logic of Qur'anic Discourse: Studies in the Language of the Qur'an: Muhammad Baqir Saeedi Roshan, translated by: Reda Shams al-Din, Civilization Center for the Development of Islamic Thought, first edition, Beirut, 2016.
 24. Logic: Muhammad Reda Al-Mudhaffar, Al-Numan Press, Al-Najaf Al-Ashraf, third edition, 1388 AH - 1968 AD.

25. Linguistic text in the old Arabic lexicon: A study on how to treat: Dr. Haider Jabbar Aidan, Journal of Arabic Language and Literature, University of Kufa, College of Arts, Issue 6, 2008.
26. Putting words to the spirit of meanings as a theory in the origins of mystical interpretation: Mr. Jawad Sehi, d. Qassem Fayez, Contemporary Texts Magazine, Beirut, No. 32-33, (D-T).
27. The site of publishing the works of the scholar Hassan Mostafawi, www.allamehmostafawi.com