Derivatives and Their Semantic in Kitab Al-Amali

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Abstract

Arabic scholars have been interested in studying the Holy Qur'an for centuries, the heritage is rich in Quran studies, so the study dealt with the books of Al-Amali, because it is one of the most important heritage books that shed light on the Qur'an text, although it was not specialized in studying the Qur'an text only, the current study dealt with the Qur'an texts and extracting words from them.After examining it, it was found that the authors of Al-Amali were interested in studying morphology and researching it, especially derivatives, which are considered one of the most important means of enriching the language and increasing its linguistic expansion, the study collected the words and clarified the connotations through construction and type of derivative, directing its meaning and choosing the most accurate in the Qur'an context, so this varied. derivatives were mentioned in varying proportions among Al-Amali scholars, but we noticed their frequent occurrence in Ibn al-Shajri, al-Murtada, and Ibn al-Hajib in a remarkable way, as for others, such as al-Zajjaji, al-Qali, al-Marzuqi, and al-Suhaili, they were less common than them. This does not mean that they did not care about the morphological form and the explanation of words.The study followed the descriptive analytical approach, based on books of dictionaries and interpretations, and the research reached a set of results, which showed the importance of the Qur'an morphological-semantic lesson in the books of Al-Amali, as it linked the lexical meaning and the morphological structure, arriving at the intended meaning of placing it in the context.

Keywords: *Connotation, Words, Morphology, Derivatives, Amali*

Introduction

Derivation is one of the means of richness of the Arabic language by generating words from one another, which determines their substance, their semantic value and their linguistic origin, we notice that words have a common meaning, which is the original, and a specific meaning, which is the new meaning. Thus, the list of words increases and It expands (Al-Saleh, 1969, p: 174; Al-Awlaki, 2020, p: 229).

It is worth noting that the books of Al-Amali, which are considered a linguistic wealth left to us by heritage, contained some Quran words, which employed a semantic morphological function, so the derivatives varied until they included: the participle, exaggerated forms, and similar adjective, the active participle, and the superlative participle, and in the current study we use with these words to show the Qur'an connotations.

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Participle

Participle is defined as what is derived from the verb of the one who performed it in the sense of occurrence, the basic principle is that it is derived based on the weight of the verb, and the formal structure changes according to the root, If it is threefold, its derivation is based on the weight of "fa'il," so its alphabet is made of additional letters (Al-Khatib, 2003, p. 448/1), and its example: dharab dharab, and its derivation is not proven in one case, but there is another rule that expands the wording, which is if it is four or more, then it is in the present tense, with the present yā' replaced by meem and a kasra before the end , and its example: to extract becomes an extractor (Al-Suyuti, without date., page: 57/6).

As for its function, it is used absolutely if it is associated with (Al) to be indicative of the situation and reception, and if it is preceded by a negation, a question, or a description, and the grammarians expanded on this (Al-Nahwi, (without date).P.217/3), and the most important indicative words are on the participle in the books of Al-Amali:

Basiqat

God Almighty said: "And lofty palm trees having fruit arranged in layers" [Q: 10]. And Basiqat word indicates to the participle   and Bisaq: and Bazxaka languages and Bisaq a mountain in the Hijaz that is adjacent to the valley, and the palm tree was covered with Basokan. He said: It took a long time and was complete, and this increased until they said: So-and-so did hard work on his people when he showed them generosity, and its meaning is clear on the elevation of a thing (Al-Farahidi, 1985, page: 85/5; Al-Azdi, 1987, page: 338/1; Ibn Faris A., 1979, page: 247/1).

Most of these lexical meanings were mentioned by Al-Qali in his Amali, and it seems that the word developed and its meaning expanded until it began to be used in relation to high honor and generosity (Abu Ali Al-Qali, 2018, pages: 9-8/1).

As for the nominal form, it appears to indicate the plural of females, and it was used to indicate extreme elevation and elevation, despite its being fixed in what is described, and the abundance of benefits (Al-Zamakhshari, 1986, page: 140/5), derived from the correct, triple sound, verb (basaqa, Yabsuq) (Al-Hasnawi, 2020, Page: 75/21).

Ghafir – Qabil

God Almighty said: "The forgiver of sin, acceptor of repentance, severe in punishment, owner of abundance. There is no deity except Him; to Him is the destination." [Ghafir: 3]. Among the general meanings of (ghafir) is the coverage, and it includes forgiveness, forgiveness, and concealment, and it is said: God has forgiven his sin is forgiven, forgiven, and forgiven (Al-Farahidi, 1985, page: 407/4; Al-Azdi, 1987, page: /778/2; Al-Farabi, 1987, page: 770/2; Ibn Faris A., 1979, page: 385/4), and (Ghafir) is an active participle and was derived. From the correct triple verb al-Salim, which means one who is characterized by forgiveness, pardon, and pardon in general (Al-Hasnawi, 2020, page: 138/2; Al-Hadithi, Building sources and derivatives in the book of Sibawayh, 1965, page: 121).

Ibn al-Hajib looked at the Qur'an text, saying: ((The one who forgives sins has the meaning of that being proven to him, and if it is in the meaning of that being proven to him, then it means going forward, so adding it is pure, so the definition is useful, so it is correct to describe knowledge of it)) (Ibn al-Hajib, 1985, p. 57/1), we infer from the words of Ibn al-Hajib that the word forgiver of sin indicates steadfastness; Because it is an attribute of God Almighty, and

so is the acceptor of repentance, which is knowledge because it is additive, and he pointed to its temporal significance when it was mentioned in the sense of state or reception. Therefore, the forgiver of sins gained its significance of proven being an attribute of creator, so it is fixed for Him, Glory be to Him, and so is (the Qabil).

It was said that (Ghafir and Accepter) expressed the attributes of God Almighty to indicate to the renewal continuity, because He forgives sins and then forgives, and accepts repentance then it is accepted, and forgiveness came based on (repentance) and it is a basic condition for acceptance (Al-Tabatabai, 1997, page: 303/17). To highlight the significance of concealing and covering the sin that accompanies accepted repentance, if the time of repentance was in the past, then God accepts it, and if the sin will occur in the immediate or future period and is accompanied by repentance, then God accepts that, since it bears all times. It is noteworthy that the formula is in the form of (subject) and did not come in the form of (Faal), so it was said that the first, meaning forgiveness of many sins, has a plural meaning, and the second indicates reduction and has a singular meaning, so it came in light (Al-Razi A., 1994, page: 268/2).

The Almussaddiqeena - Almussaddiqati

God Almighty said: "Indeed, the men who practice charity and the women who practice charity and [they who] have loaned Allāh a goodly loan - it will be multiplied for them, and they will have a noble reward." [Al-Hadid: 18], and honesty: the opposite of lying. It is said of the generous man and obeyed horse: He is a truthful person, and it includes honesty in all matters (Al-Farahidi, 1985, p. 56/5), ((The ṣād, dal, and qāf are origins that indicate strength in something in word or otherwise. Among that is honesty: unlike lying, it is named because of its strength in itself, and because lying has no strength, for it is false, the origin of this is from their saying something is true, meaning solid spear, He told the truth. It is said: They told the truth by fighting, but otherwise they called them a liar, and Al-Siddiq , What is necessary for honesty) (Ibn Faris A., 1979, page: 339/3), and one of the important issues that Ibn al-Shajri monitored in the Qur'an verse is the issue of the subject's noun being permissible as a conjunction, saying: ((If the active participle means (verb), it is permissible to use the past participle)) (Ibn Al-Shajri, 2014, p.438/2).

We see its occurrence in the Qur'an text in the plural form, combined between the male plural and the female plural, What is important for the study is the participle form represented by the word (the **almussaddiqeena**), and here the participle is derived from the correct quadruple verb with the weak ain (he believed) and its weight is (mufā'il) to indicate multiplication and exaggeration   (Al-Hasnawi, 2020, p.: 31/4).

It is noted that the participle appears in the nominative form, which denies its indication of renewal, but rather indicates stability, so the attribute of honesty has become as usual or normal, in addition to its emphasis with (inna) (Al-Sabouni, 1997, p. 91/1), so there is no indication of time in it, and its value is Ibn al-Shajri, when he said: ((Those who give charity and the women who give charity)) (Ibn al-Shajri, 2014, page: 48/2), and this opinion apparently goes back to Al-Zamakhshari, as he made (Al) meaning (those), and the participle means the verb and the conjunction of the connection, and (Al) entered it as a subordination, and it is of great capacity, and Al-Tahir bin Ashour saw that the aspect is devoid of the similarity of the two connections, so he did not say: The charities and the lenders, which is a depiction of the meaning of charity as a loan (Al-Zamakhshari, 1986, page: 478/4; Al-Alusi, 1995, page: 335/1; Ibn Malik, 1982, page: 1271/3; Ibn Ashour, 1984, p. 396/27).

Passive Participle

It was defined as: ((what is derived from the action of the one to whom the action occurred)) (Al-Jurjani, 1983, p. 30), and the most famous definition is: (what is derived from the passive verb, for the one to whom the action occurred)) (Al-Hamalawi, p. 75), with renewal and occurrence in its meaning, and the effect is a fixed description or like a constant, as it is formulated from a triple verb in the form of (Mafool) (Al-Istrabadi, 1975, p. 48/4; Al-Samarrai D., Meanings of Buildings in Arabic, 2007, page: 59; Al-Hadithi, The Structures of Morphology in the Book of Sibawayh, 1965, page: 280), and it is formulated in a non-triliteral form with the present tense letter replaced by a dammam mima, and a fatha before the end .

it is clear from the above that the passive participle must meet some conditions that we can glimpse from the previously mentioned definition, that it be derived from the passive verb and that it be a description indicating the person to whom the action was done, and its wording differs from the active participle. We will cite some words that indicate passive participle, in the books of Al-Amali.

Hidden- Mastoora

God Almighty said: "And when you recite the Qur'an, We put between you and those who do not believe in the Hereafter a concealed partition." [Al-Isra: 45]. The word Siter its plural is Sitor and Astar and means modesty, covering, and wearing everything that is covered, so it is hidden (Al-Farahidi, 1985, p. 236/7; Al-Azdi, 1987, page: 392/1; Ibn Faris A., 1979, page: 132/3) This word was mentioned in Amali al-Murtada, explaining that it means "covering" (Al-Sharif Al-Murtada, 2017, page: 543/1), meaning that it was transformed into the form of a three-participle. Al-Tabari said: "Some of them interpreted a concealed veil to mean covering, and the Arabs may produce a subject with the word of Mafool)) (Jarir, 2001, page: 568/17), and this is a saying that was reported by most linguists (Al-Azhari, 2001, P. 110/1; Al-Kafawi, 1998, P. 804/1; Al-Farabi, 1987, p.: / 492/6), and it is called a mental metaphor (Al-Shanqeeti, 1995, P. 160/3)

It seems that the passive participle in the noble verse was not determined definitively, and the reason is due to the difference in its interpretation, including sayings:

1. What Al-Akhfash said is that it means subject (Al-Zajjaj, 1988, p. 425/2).
2. The meaning of object and interpretation is that the veil is hidden from people's eyes, so they cannot see it (Abu Hayyan Al-Andalusi, 1420 AH, p./42/6).
3. On lineage and its interpretation with cover (Al-Halabi, 1994, p.362/7).

Coming to these meanings is nothing but an indication of the beauty of the Qur'an expression in the moral connection between the original wording and the meanings it produces that help in conveying the idea to the recipient.

Mashoora-Enchanted

God Almighty said: "We are most knowing of how they listen to it when they listen to you and [of] when they are in private conversation, when the wrongdoers say, "You follow not but a man affected by magic." [Al-Isra: 47], and magic means: everything that comes from Satan help, and magic is the clarification of intelligence, and magic: the end of the night, and plural is Ashar and Suhoor, and Ibn Faris saw that they have three different origins: one of them is organs, the other is deception and suspicion, and the third is time (Al-Farahidi, 1985, p. 135/3; Al-Azdi, 1987, p. 511/1; Ibn Faris A., 1979, p. : 138/3), and enchanted in the noble verse is

derived from the other correct triple verb (enchanted , enchant) in the weight of Mafool; (Al-Hasnawi, 2020, P. 48/4).

Al-Murtada spoke about the passive participle in the noble verse, perhaps what is striking is that it means enchanted with (sorcerer), as the Arabs were known to say that so-and-so is ominous in the sense of bad, and Al-Murtada did not accept this opinion. Because some Arabs do not know the form of an object that means (subject), but this is from the words of the people of the regions. The Arabs call whoever is beset by misfortune an ill-fated one, so this aspect has become weak (Al-Sharif Al-Murtada, 2017, p. 543-544/1).

The word "enchanted" indicates the one who was subjected to the act of magic, and this speech is nothing but a false accusation directed to the Holy Prophet, so it came in the standard passive participle form, and it is evidence of being influenced by the Holy Qur'an and not recognizing its sanctity and that it is fabricated words, so they attribute magic to the saying of (Abu Hayyan Al-Andalusi). , 1420 AH, p. 120/7; Qutb, 2004, p. 2232/4), so we do not think it likely that the word "enchanted" comes with "sorcerer" due to the semantic difference between them. If it was said (sorcerer), it would indicate the occurrence of the action and its occurrence directly. Unless it was a force outside his control that made him utter the words of God that dazzled them and prompted them to say that he was enchanted, not sorcerer.

Makoof -Inverted

God Almighty said: "They are the ones who disbelieved and obstructed you from al-Masjid al-Ḥarām while the offering[1516] was prevented from reaching its place of sacrifice. And if not for believing men and believing women whom you did not know - that you might trample [i.e., kill] them and there would befall you because of them dishonor without [your] knowledge - [you would have been permitted to enter Makkah]. [This was so] that Allāh might admit to His mercy whom He willed. If they had been apart [from them], We would have punished those who disbelieved among them with painful punishment (Al-Fath: 25) It means turning toward something and not turning your face away from it, and "reluctance" and "relaxation." It also indicates confrontation and confinement (Al-Farahidi, 1985, page: 205/1; Al-Azhari, 2001, page: 205/1; Ibn Faris A., 1979, page: 108/4).

It is considered one of the words that indicate the passive participle, derived from the correct triple verb, "akaf," "ya'kaf," and "ya'kaf." In his comments, Al-Suhayli spoke about the word, mentioning the lexical meaning, as it came in the sense of being imprisoned, and he changed its construction to "akaf" based on the weight of (fa'il), warning that there is a lot of deviation in Arab speech ,and the origin is correct for their purposes if it has the same meaning (Al-Suhaili, 1969, p. 73).

There are many interpretations of the Qur'an word in many ways (Al-Halabi, 1994, page: 716/9; Ibn Adel, 1998, page: 502/17):

1. To be a state in the sense of being imprisoned, which is the apparent meaning of the object form, and Al-Farra' chose this meaning (Al-Zajaj, 1988, p. 67/3; Al-Jalal Al-Suyuti, 1974, p. 11/2).
2. object   for its sake and discretion in order for it to reach its place, and imprisonment will be for Muslims.
3. Instead of guidance and appreciating it: that is, they prevented the guidance from reaching its place.

It is worth noting that the purpose of Al-Farra' and Al-Suhaili's words is to explain the meaning of inclusion, omission, or alternation in the formula, so the Akaf is to stay on the thing and

confine it to it; to show the heinous actions of infidels against Muslims; Because they prevented the guidance from reaching their destination, one of God's rituals was disrupted (Al-Isfahani, 1412 AH, p. 397/1-398; Ibn Ashour, 1984, page: 26/188).

From the previous opinions, we think that Al-Farra''s point of view is that it means imprisonment and repulsion, because the object form suits the context. If we contemplate the words, we would find a connection with the "waw" pronoun - disbelieve, repel you, believers, remove, teach them, trample them, and this construction fits the object form, as well as the meaning of the present attached to the form. Perhaps we will find another reason that shows the use of the active form and its centrality in the text. Being the language of Himyar (Ibn Hasnoun, 1946, page: 45), the structure and lexical meaning are cohesive, and the context is consistent in showing the significance of repulsion, prevention, or imprisonment.

Similar Characteristic

A description that is formulated to indicate the description of the self with the event in terms of stability and permanence (Ibn Ya'ish, 2001, p. 82/2; Ibn Malik, 1982, page: 205/2), and it was stipulated that it does not work unless it indicates the situation because it is ((a stable and fixed matter, connected to the condition of the narration. Do you see that goodness and generosity are two fixed meanings, and the meaning of the adverb is that it exists at the time of the narration) (Bin Yaish, 2001, p. 82-83/6), and it was said that it works absolutely without the condition of time; ((Because time is not taken into account in its meaning)) (Al-Istrabadi, 1975, p. 434/3), and Al-Ashmouni explained that it was used to indicate stability, and the condition is considered one of its necessities (Al-Ashmouni, 1998, page: 247/2).

Al-Radi saw that it does not serve as evidence of continuity, and that what was said of the continuity of the event in all times is due to the absence of a presumption that specifies it to one time and not another, as if the stability includes all times, so the meaning of good is nothing but good, whether it is in some times or all of them, there is no evidence in the wording of continuity and occurrence (Ibn Malik, 1982, p.205/2).

As for its formulation, some of them saw that it is formulated from the abstract trilateral verb and is specific to it, and that the verb is intransitive (Al-Sakaki, 1987, p. 25; Al-Nayla, 1988, p. 180; Al-Awlaki, 2020, p. 246; Al-Asmar, 1997, p. 289).

It was said that it is derived from something other than the triple verb (Hasan, without date ,p.: 231/3), and to resolve the controversy of derivation it was divided into three types (Helwan, p. 270):

1. The original similar characteristic if it is triple.
2. Similar characteristic is not original if it is not triple.
3. A modified, similar characteristic, which is originally a passive participle or an active participle.

As for the most important words that indicate the similar quality in Al-Amali's books:

Asher- Insolent

God Almighty said: "Has the message been sent down upon him from among us? Rather, he is an insolent liar." [Al-Qamar: 25], as dictionary writers mentioned that it means: recklessness and mirth, and in its origin it indicates the hasty and sharp-headed person (Al-Farahidi, 1985, P. 284/2; Al-Azdi (1987, P. 315/1; Ibn Faris A., 1979, P.108/1), and we note that Ibn al-Shajri was interested in the formula and explaining its meaning and linking that to the lexical meaning,

and he determined the weight of the word (fa'al), and that it is coupled with the form (fa'āl) of connotation to exaggeration, and Asher means: arrogance (Ibn Al-Shajri, 2014, p.346/2).

The construction of "fa'al" indicates agitation and lightness, and its connotations often refer to hidden, transient matters and visible beauty, these connotations are specific to intrinsic qualities, and it is noted that it is derived from the correct trilateral verb that is with a hamza (Al-Samarrai, D., Meanings of Buildings in Arabic, 2007, p. 69-70; Al-Hasnawi, 2020, p.: 37/1; Helwan, p. 271).

It was said that the word in the Qur'an context is participle meaning he admires itself, and what is meant here is Saleh (peace be upon him). It was said that it is an exaggerated form, and the face is a similar attribute because it indicates a changing personal attribute (Ibn Ashour, 1984, 198/27; Al-Sabouni, 1997, P.: 272/3).

Adversaries - People Prone to Dispute

God Almighty said: "Are our gods better, or is he?"[1444] They did not present it [i.e., the comparison] except for [mere] argument. But, [in fact], they are a people prone to dispute..'" [Al-Zukhruf: 58], and the word indicates quarreling and contention, i.e. dispute and contention (Al-Farahidi) , 1985, p. 191/4; Al-Azdi, 1987, p.605/1; Ibn Faris A., 1979, p.187/2), and Ibn al-Shajri believes that it is an example of exaggeration in the description and indicates the abundance and meaning that they are exaggerating in the dispute (Ibn al-Shajri, 2014, p. 192/1), and this is proven by the general meaning of the noble verse, which has been explained by some commentators, as it shows the severity of the dispute in many cases, with the exaltation of argument in order to seek doubts that distance them from integrity and the appearance of the truth (Al-Qurtubi, 1964, p.104/16; Abu Hayyan Al-Andalusi, 1420 AH, p. 385/9; Qutb, 2004, p. 3197/5), so the construction came in the plural form indicating the confirmation of the similar adjective, derived from the other correct triple verb (rival, dispute)

Nakida -Sparse

God Almighty said: {And the good land - its vegetation emerges by permission of its Lord; but that which is bad - nothing emerges except sparsely, with difficulty. Thus do We diversify the signs for a people who are grateful} Al-A'raf: 58], and linguists mentioned that it means: meanness, bad omen, evil, lack of giving, hardship and distress, and it indicates go out something with great severity (Al-Farahidi , 1985, P.331/5; Al-Azdi, 1987, page: 680/2; Ibn Faris A., 1979, P.4476/5). It came in the form of (Faela). Ibn al-Shajri did not mention its morphological significance, and he contented himself with the customary lexical meaning and defined the meaning as a difficult little, which is a clear indication of lack of giving (Ibn al-Shajri, 2014, p.297/1).

One who meditates on the word will find it to similar adjective indicating stability in the sense of scanty goodness, It is derived from the other correct triple verb (Nakd, Yanakd) and its plural Ankad and Manakaid (Safi, 1995, p. 439/8; Al-Hasnawi, 2020, 331/2).

Exaggeration Formulas

The exaggerated form is one of the derivatives attached to the participle. It comes to indicate exaggeration and multiplication in an event in terms of change and occurrence (Al-Mubarrad, 2010, p.113/2; Al-Nahwi, without date., p.219/3), as it runs the same as the participle in work, terms and conditions, except that the meaning of abundance and exaggeration does not separate from it, and we find this clear among the ancients, and what Sibawayh narrated in his

book when Al-Khaleel was asked about Khashn and Akhshoshan, he said: ((It is as if they wanted to exaggerate and emphasize, just as if he said, the earth is grassy, then he only wants to make that is a lot) (Sibawayh, 1988, p. 75/4), and one of the hadith scholars believes that "(exaggerated forms are returned upon investigation to the meaning of the similar characteristic, because too much of verb and exaggeration in it makes it like a characteristic that is deeply rooted in the soul)" (Antaki, without date , p. 295/1), it has the meaning of the the similar characteristic, but it differs from it in degree, i.e. abundance, exaggeration, and emphasis, and thus it is more general and comprehensive than the suspicious attribute.

Some words indicating exaggeration were mentioned, such as Darak, Ma'wan, Ma'waz, and Maqdam, and this means that their derivation is not limited to the triple verb only (Nahr, 2010, pages: 84-85). As for their forms, the most prominent and agreed upon among the Basrans are: Fa'al, Ma'fa'il, Fa'ul (Ibn Malik, 1982, pages: 4490-491/3; Ibn Asfour, 1998, page: 15/2), and we will present the most important words that indicate the exaggeration mentioned in Al-Amali's books.

Al Rahman - The Most Merciful

God Almighty "Say, "Call upon Allāh or call upon the Most Merciful [ar-Raḥmān]. Whichever [name] you call - to Him belong the best names." And do not recite [too] loudly in your prayer or [too] quietly but seek between that an [intermediate] way. (Al-Isra: 110), the word (the Most Merciful) is a name derived from mercy. It is said: How close is so-and-so's relatives . If he is merciful and righteous, and merciful means I said, "May God have mercy on him," and Ar-Rahman is one of the names of God, Blessed and Most High, indicating tenderness, kindness, and mercy (Al-Farahidi, 1985, p. 224/3; Al-Azdi, 1987, p. 523/15; Ibn Faris A., 1979, p. 497/2).

Ibn al-Shajri talked about the word (Rahman), but he did not mention a Uranic text, and we mentioned the previous verse to clarify the significance, as Ibn al-Shajri said: ((And they changed a subject to two verbs in their saying "The Most Merciful." The Most Merciful is more eloquent in describing mercy, and the Most Merciful is more eloquent than the Most Merciful. This is due to the extreme exaggeration. Concerning mercy, he singled out the Most Merciful, the Almighty) (Ibn al-Shajari, 2014, pages: 345-346/2). It is noted from the previous statement that Ibn al-Shajari distinguishes between the construction of (Fa'il) and the construction of (Faelan), as well as (faeel) and (fa'il), the rank of the Most gracious is more lofty than the Most Merciful, and the rank of the Most Merciful is more eloquent than the Most gracious, and it seems that what is intended is to show the generality of the Most gracious over the Most Merciful or the Most Merciful because it is in exaggeration, and what is meant by exaggeration is to indicate the abundance of those whom God has mercy on, so abundance is what is meant by exaggeration (Al-Gharnati, 1990, p. 386/1 (Rashid, 2005, p. 151(

Patient and Grateful

God Almighty said: "and We certainly sent Moses with Our signs, [saying], "Bring out your people from darkness into the light and remind them of the days of Allāh." Indeed in that are signs for everyone patient and grateful." [Ibrahim: 5], and the linguistic meaning of it is: the opposite of panic and comes in the sense of imprisonment, the heights of something, and a kind of stones (Al-Farahidi, 1985, page: 115/7; Al-Azdi, 1987, page: 312/1; Ibn Faris A., 1979, p. 329/3. The construction of Faal was represented in the word (Sabaar), and its derivation from the correct triple verb (Patience, patience) Exaggeration is the result of the repetition of the verb patience time after time and is considered one of the structures of exaggeration that occur frequently in Arabic (Ibn Faris A., 1993, p. 2244; Al-Hasnawi, 2020, page: 7/2).

As for the other construction, it came as a continuation of the first, it is (Shukur) in the form of (fa'ul), which means gratitude for the beautiful, gratitude for blessings, and praising a person with kindness (Al-Farahidi, 1985, P. 292/5; Al-Azdi, 1987, page: 732/2; Ibn Faris A. , 1979, P. 207/3), and Shakur: an exaggerated form derived from the triple verb (thank, to thank), and Ibn al-Shajri alluded to the significance of the construction, as he referred to the change from the form of Fa'ul and Fa'al to Fa'il in order to exaggerate the meaning (Ibn al-Shajri, 2014, p. : 345-346/2). That is, (Al Shakur) is an exaggeration of (Shaker) who is always thank in many ways and repeatedly, and it has been described by a person who is constantly thankful until it becomes characteristic of him, and we notice that the structure of the Faal and Faool in the noble verse is for exaggeration, and the first differed from the second by the number of letters until it was said that Faal is most eloquent and indicates continuity, renewal, and practice, and the second indicates continuity (Abu Hayyan Al-Andalusi, 1420 AH, page: 423/8; Al-Samarrai, D., from the secrets of the Qur'an statement, 2009, pages: 39-40; Al-Samarrai, D., 2007, . 151 -152), and perhaps the combination of two constructions to emphasize the meaning and that it is the duty of the believer to be like people, to be patient in the face of adversity, and to be thankful for blessings (Ibn Ashour, 1984, page: 180/22), and the verse tells of sending Moses (peace be upon him) as a guide to his people, bringing them out of darkness of disbelief and leads them to the light of Islam, and for every patient and thankful one there is an explanation for what came before it, that is, what has been mentioned are great verses in and of themselves, many in number for everyone has great amounts of patience for his affliction, Glory be to Him, and great amounts of gratitude for them. His rewards, glory be to Him (Al-Alusi, 1995, p. 112/11). Patience here is specific confinement and contemplation in the grace of God Almighty there is gratitude, and it is possible that it used these two descriptions, on the authority of the perfect believer, because half of faith is patience, and half of it is gratitude (Al-Alusi, 1995, p. 42/13).

Allam- Knower of the Unseen'

God Almighty said: "Be warned of] the Day when Allāh will assemble the messengers and say, "What was the response you received?" They will say, "We have no knowledge. Indeed, it is You who is Knower of the unseen'" [Al-Ma'idah: 109], and knowledge knows, and he is a knower and a man of signs if you exaggerate in the description, and knowledge is the opposite of ignorance of a concept. It is general and indicates distinction in something, but the sign is known (Al-Farahidi, 1985, page: 152ظ2; Al-Azhari, 2001, page: 2/254; Ibn Faris A., 1979, page: 109/4; Ibn Manzur, 1993, P.: 417/13).

It was derived from the correct trilateral verb (he taught, he knew), and it is considered Faal of the nominative constructions of a subject. Ibn al-Shajri referred to this in his Amali (Ibn al-Shajri, 2014, page: 346/2; Al-Hasnawi, 2020, page: 110/2), Al-Sahbi mentioned that the form of Faal is the most famous and most frequent form of exaggeration, and the form is stressed to indicate multiplication (Ibn Faris A., 1993, p. 224). The subject at which the Surah aims is to build the belief in a sound manner in the affairs of the unseen that are entrusted to the knowledge of God, upon careful consideration of the noble verse, it is noted that the word does not indicate exaggeration, because divine knowledge cannot be exaggerated, and it is the true knowledge, the truth of knowledge, and the perfection in it (Al-Qattan, 2000, p. 226; Al-Sabzwari, 2007, p. 383/12), so the answer came in a polite manner to show the proportion of human knowledge compared to God's abundant, abundant and limitless knowledge. Therefore, God's knowledge is real and abundant and cannot be exaggerated. It is emphasized with (in) and attached to the word (unseen) indicating the multiplicity of unseen issues (Al-Sabzwari, 2007, p.: 380/12), the answer came in a polite manner to show the proportion of human

knowledge compared to God's abundant and limitless knowledge, therefore, God's knowledge is real and abundant and not exaggerated. It was emphasized with (in) and attached to the word (unseen) indicating the multiplicity of unseen issues (Al-Sabzwari, 2007, p. 380/12), God Almighty knows everything that exists and what does not exist, what exists and what does not exist, and if it were, how it would be, and so on, the formula has the meaning of multiplicity and abundance (Al-Bayhaqi, 1993, p. 63-64).

The Name of Preference

The noun of Al-tafdil is known as: a noun that is built on the weight of "af'l" to indicate that two things share a certain characteristic and one of them exceeds the other in it (Al-Muaddeb, 2004, p. 233), from the definition, we find that it has a single construction, so it is sometimes called "af'l al-tafdil." Grammarians set conditions for its formulation, which can be summarized as follows (Ibn Malik, 1982-.-. 212/2):

1. The verb must be completely affirmative and based on the known.
2. To be constructed from the abstract trilateral verb as a conditional form.
3. That the description of it should not be n the weight of ('Ifa'l', 'Falaa').

Here we will mention the words that appeared in Al-Amali's books in the form of (af'al) to know their meaning in the Qur'an text.

Al Khasirin-The losers

God Almighty said: "Say, [O Muhammad], "Shall we [believers] inform you of the greatest losers as to [their] deeds??"" [Al-Kahf: 103], and among the meanings of the linguistic word is deficiency and misguidance, then it was used for loss in wealth. Its linguistic origin indicates deficiency, and from that is loss and loss, such as disbelief and infidelity (Al-Farahidi, 1985, p. 195/4; Al-Azdi, 1987, p.: 584/1; Ibn Faris A., 1979, p. 182/2)

The noun of preference appears in the sound masculine plural form and is derived from the correct trilateral verb. Al-Marzouqi explained its meaning as it indicated an increase in the loss of works of different types, not in one type (Al-Marzouqi, 1995, p.: 98; Al-Hasnawi, 2020, p. 203/1). We infer from his words that it is a preferential noun due to the presence of the significance of sharing between two or more things, as for the commentators, they differed in explaining its significance. It was said: It is for exaggeration, because the believer does not share with the infidel and gains more than him, so it is not logical for the believer to lose and share with him (Abu Hayyan Al-Andalusi, 1420 AH, p. 52/7). The distinction is usually singular, but we find it in the noble verse in the plural form (deeds) indicating the occurrence of loss in all deeds, there is no single definite deed from this, we reach an important conclusion, which is that the form of "Afal" means the general meaning of the word to indicate the greatness of the loser, so their deeds were diverse, so they lost them all (Al-Baydawi, 1997, p. 294/3; Khan, 1992, page: 122/8). (Al-Zahra and Fawzi, 2016, page: 128).

We also notice the conjunction of the formula with (Al) which indicates to absolutely and generality, and this confirms that it is preferable due to the presence of the meaning of the infidel sharing the immoral believer in the afterlife, except that the loss of the infidel is greater and more severe than him (Abu Hayyan Al-Andalusi, 1420 AH, p.: 52/7; Bint Al-Shati, 1990 , p. 22/2), and it was also said in it that it is permissible to mean the one who has the most loss than others, even if the word (others) is not mentioned, and here the meaning of participation appears (Al-Samarqandi, 1993, page: 489/2), as the construction indicates the presence of participation; It tells about what came before it in meaning.

Ahabbu -I Love

God Almighty said: "He said, "My Lord, prison is more to my liking than that to which they invite me. And if You do not avert from me their plan, I might incline toward them and [thus] be of the ignorant."" [Yusuf: 33]. Love is the opposite of abhorrence, which means immanence and stability, and love is known. It is said that the love of the heart means: its endosperm, and it comes in the sense of stronger or more loving, as for its derivation from the correct triple double verb (Al-Farahidi, 1985, page: 31/3; Al-Azdi, 1987, p. 64/1; Ibn Faris A., 1979, page: 26/2; Al-Hasnawi, 2020, p.: 139/4), and it has two aspects of interpretation (Al-Sharif Al-Murtada, 2017, p. 462-464/1).

The first: Love is related to what cannot be truly loved; Because prison is a body, and it is not permissible for him to want objects, but rather he wants to act on them, so there is no commonality between the two matters, but rather the context indicates a choice between two things.

The second: That the meaning of (ahabbu - I love) is easier for me and easier for me, and both of them are disliked, so it was not told about love, which is the will, but rather putting the most beloved in a lighter place. It seems that (ahabbu - I love) is nothing more than preference, and it was confirmed in the text by choosing imprisonment and preferring it over committing the forbidden, so the balance is outweighed the debt; Because it is the strongest, and it is known as the love of God, which is one of the highest and most powerful levels of love and evidence of sincere worship, and it is far from the meaning of praying for oneself to be imprisoned, but rather a statement of a state of turning away from sin (Al-Zamakhshari, 1986, p. 310/4; Al-Tabatabai, 1997, p./ 152/11; Asaad, 1990, p. 76), and this type of preference is called forced, not emotional; Because the speaker is forced to make a choice, and this interpretation is less objectionable, so one of the modern scholars called it forced preference (Al-Zahra and Fawzi, 2016, p. 133).

Ahsan-Better

God Almighty said: "The companions of Paradise, that Day, are [in] a better settlement and better resting place" [Al-Furqan: 24], and a good thing is good, and the plural is good, and a man will not be called "good" except that they say "good" and "good" for a woman, and "good" and "good" for a man, for goodness is the opposite of ugliness (Al-Farahidi, 1985, p. 143/4; Al-Azdi, 1987, page: 535/1; Ibn Faris A., 1979, page: 57/2).

It is noted that the word (Ahsan) is a noun of preference meaning better or more appropriate, derived from the correct triple verb (Al-Hasnawi, 2020, p. 167/1). Al-Marzouqi paid attention to the meaning of "Afal al Tafdeel" in the Noble Verse in response to those who ask how participation takes place among the people of Hell and the people of Paradise: (This is based on exaggeration of their affairs and glorification of their status, as for preferring one of the two things over the other, and claiming to add to it in a meaning that does not obtain anything in the other at all, it is far in all custom and reason due to the absence of confusion regarding it, the appearance of the situation in it, and the loss of benefit in news)) (Al-Marzouqi, 1995, p.: 99). What is meant by the verse and what the context indicates is that the people of Paradise are more stable in good deeds than that they balance, and more beneficial in exchange than that they measure (Al-Marzouqi, 1995, p.: 99). We understand from Al-Marzouqi's words that I do more in the verse does not indicate sharing, but rather a comparison between the condition of the believer and the unbeliever, so the formula revealed the breadth of the believer's condition as he is comfortable and stable in Paradise, and the misery of the disbeliever's condition.

Al-Zamakhshari mentioned that naming the place "Maqila" is by way of simile, and in the word "the best" it symbolizes what distinguishes their place of beauty and beautiful images. What is meant by it is to show that that place is the best and best of places, therefore, there is a difference of opinion in explaining the meaning of the formula. If it is for preference, then the meaning is that the believers are better settled in the hereafter than the unbelievers and have a better abode, and that it may be just a description without any differentiation, and it is more likely that both (good and better) for preference are intended to mock the polytheists (Al-Zamakhshari, 1986, p.275/3; Al-Razi A. , 1981, p.: 452/24; Ibn Ashour, 1984, p.: 19/9).

Ashaddu - More Severe

God Almighty said: "Then your hearts became hardened after that, being like stones or even harder. For indeed, there are stones from which rivers burst forth, and there are some of them that split open and water comes out, and there are some of them that fall down for fear of Allāh. And Allāh is not unaware of what you do.. (Al-Baqarah: 74) Shadd means: load, strength, solidity, and steadfastness of the heart, and it is a superlative noun meaning (more) derived from the correct triple verb to weaken (Al-Farahidi, 1985, page: 213/6; Al-Azdi, 1987, page: 111/1 Ibn Faris A., 1979, p.: 179/3; Al-Hasnawi, 2020, p. 130/4).

Al-Murtada saw that the meaning of the verse suggests participation and addition, saying: ((Their hearts are not harder than stones until they have the hardness of stones; because if one who says: the person is more knowledgeable than person, then he has stated that he is superior to him in the knowledge in which they shared, so it is necessary to participate then increase) (Al-Sharif Al-Murtada, 2017, p. 55/2).

It was used in form of Afal form, followed by the indefinite noun (cruelty), because it indicated extreme cruelty. It was said that its intent was to describe cruelty as severity, and the intent was not the meaning of cruelty, to show that their hearts were harsher than stones, here, the comparison appeared through the word (severe), so he played the role of an intermediary to show the intensity of cruelty, their hearts are harder than stones (Al-Zamakhshari, 1986, p.: 82/1; Al-Razi A., 1981, page: 556/3), and we may find another possibility for the meaning represented by a stronger form with the affection (or), that is, the meaning of the diversity in hearts from the terms of severity, some hearts are like stones and others are stronger than them, and it may be in the sense of "rather," or considering the conditions, so it is not impossible for their hearts to be like stones in one state, and harder than stones in another state (Al-Sharif Al-Murtada, 2017, page: 50, 55/2; Al-Sabzwari, 2007, p.: 397/1).

Aaama Blind

God Almighty said: "And whoever is blind in this [life] will be blind in the Hereafter and more astray in way [Al-Isra: 72]. Blindness: the loss of sight, and it is said: a blind man whose heart is blind, and it indicates concealment and covering, and the verb from it is blind to become blind (Al-Farahidi, 1985, p. 266/2; Al-Azdi, 1987, p. 1080/2; Ibn Faris A., 1979, p.133/4

Al-Murtada mentioned in his Amali aspects that clarify the differences in defining the meaning of "blind" repeated twice (Al-Sharif Al-Murtada, 2017, p. 108, 118/1):

1- The first blindness is about contemplating the verses, and the second blindness is about believing in the afterlife.

2- The first blindness to belief in God and knowledge of what he has required knowledge of, so he will be blind in the afterlife to Paradise and reward, meaning that he will not be guided to their path.

3- The first blindness is related to knowledge and faith, and the second is in the sense of exaggeration in reporting on the greatness of what these infidels are subjected to in terms of fear, grief, and sadness, then he explained that it is the custom of the Arabs to call someone whose anxiety and sadness are intense blind and cold-eyed, and they describe the happy person as one who is happy-eyed, citing the Almighty's saying: "But not a soul knows what has been hidden from them of the comfort of eyes as a recompense for what they used to do." ((From the comfort of eyes)) [Al-Sajdah: 17].

4- The first blindness is due to faith, and the second is the lesion in the eye as a punishment, citing the Almighty's saying: "And whoever turns away from My remembrance - indeed, for him will be a straitened life, and We will raise him blind on the Day of Resurrection." He said. My Lord, why have you gathered me blind when I was seeing? (Taha: 124- 125].

The summary of these opinions is that it is not permissible for the first blindness and the second blindness to cause damage to the eye, because it will include the believer and the sinner in the afterlife, and it is invalid for the second to be meant by "blind" as exaggeration in a better sense because people are not surprised by a better word unless it is preceded by "severe." It is also not permissible to mean by the first, the eye, and the second is blindness to reward and Paradise. Thus, Al-Murtada discusses the opinions in a precise, scientific manner, showing his skill and ability to persuade in conveying the Qur'an meaning, then he reaches a conclusion after analyzing the three answers, saying: ((If what is meant by the blindness of the second is exaggeration and astonishment, it is in its place, because the blindness of the heart and his misguidance is surprised by the word (I do), even if that is not permissible in the case of the blindness of the sense .) (Al-Sharif Al-Murtada, 2017, p.: 110/1). From this we see and infer from Al-Murtada's words that he rejects the significance of differentiation in the formula, because the blindness of the eye does not accept addition or decrease, and this is what was pointed out in the linguistic research. As for Al-Mubarrad, he believes that the answers are convincing if the meaning of the heart is intended, and to him most misguidance is attributed, so we say: what blinded him, but if what is meant by it is blindness of the eye, then the assessment is: in the afterlife, he is as blind as he was in this world, and in the afterlife, he is more misguided a way (Al-Mubarrad, 2010, page: 4/182; Ibn Siraj, 1996, page: 105/1).

We can say that the formula "Afāl" is not for preference, but rather that it came out of a metaphorical meaning, and one who meditates on the Qur'an text will find that the first word blindness was preceded by the reference (this), and the reference to it is implicit, meaning this world, and it is an indication of the contempt of this world when compared to the hereafter, then the word (the hereafter) appears, an indication of its importance and focus on it when compared to the first, the superlative form (mislead) was joined to the second (blind) with the significant waw, on participation, which confirms that the second is a formula of preference, and that it is different from the meaning of the first, as the first indicated the contempt of the world, while the second indicated the severity of the punishment as a result of the accumulations of the first, and thus we see that the formula departed from the meaning of preference, and thus it is a similar adjective indicating stability, and this is what he indicated by some scholars (Safi, 1995, p.: 89; Al-Hasnawi, 2020, p. 118/2

The first formula departs from the meaning of preference, but the second comes close to the meaning of preference due to its closeness to the most misleading of preference, and it is permissible to consider it similar characteristic indicating stability, and this is what some scholars have pointed out.

Akbar-Larger

God Almighty said: "And We showed them not a sign except that it was greater than its sister, and We seized them with affliction that perhaps they might return [to faith].." [Al-Zukhruf: 48]. Majority: a word that is the opposite of minority, and means sin and mistake and the greateness of everything great: if he is old, and its source is great, and it also indicates on elevation in honor (Al-Farahidi, 1985, page: 361/5; Al-Azdi, 1987, p.: 327/1; Ibn Faris A., 1979, p.153/5), and from Qur'an context it is clear that it is a noun of preference, and Ibn Al-Hajib noted the problem that occurs in Afaal form, as the position requires an addition to what is preferred over it, and the verse is inclusive of all, so each one must be greater than the other, and the answer to it is in many ways (Ibn Al-Hajib, 1985, p.110/1):

1- It must be older than her sister.
2- It is older than her sister in one way, and the two things may be better than the other in one way.
3- That It is older than her sister at the time of viewing; Because watching the verse has an effect in magnifying something in the soul, not in the absence of it.

Ibn al-Hajib noticed the connotation of "Afāl" on preference, and he gave an example to illustrate this idea, there is a difference between a person watching a stick turning a scorpion that is greater than the greatness of his knowledge that it is turning over a snake, and if its turning over is a snake that is greater in the investigation, then the viewing has the effect of glorifying the thing at its moment at the time of its occurrence (Ibn al-Hajib Al-Hajeb, 1985, page: 1/101), and it was said that it means exaggeration to the extreme degree of excellence by extrapolating the verses one after the other, and the meaning of the word (brotherhood) is that they are similar and proportional in their meaning, as each one is unique in something so that it is thought that it is greater than the rest of the verses, so each one that is significant in indicating the validity of the message (Al-Zamakhshari, 1986, p.255/4; Al-Razi A., 1981, p.63627; Al-Baydawi, 1997, page: 92/5; Al-Tabatabai, 1997, page: 109/18 So, Afaal the preference in the noble verse. It served an important purpose, which is the perfection of the verse in itself, and this is what Al-Alusi stated ((that the purpose of this speech is that they are described as large. They can hardly differ in the sense that each one is perfect in When one looks at it, it is said that it is larger than the rest due to its independence by benefiting the intended purpose completely (Al-Alusi, 1995, p.: 87/13).

It is noted from the above that the formula indicates preference, and the intention is not to belittle, but rather to show the greatness of the glorious Qur'an text and its miracle when it leaves an impact on the soul, and perhaps the presence of (from) the neighbor to the preferred one confirms this.

Research Results

1- The knowledge of morphology is of great importance in clarifying the meaning of the Qur'an, especially the knowledge of the words and structures that indicate to the participle, the similar adjective, or passive participle or exaggerated forms, or superlative noun, because of the intended connotations they carry, as the morphological formation shows the centrality of the connotation.
2- The research demonstrated the interest of the authors of Al-Amali in the morphological lesson, especially derivatives, and considered them among the most important etymological elements that help in directing the Qur'an connotation that corresponds to the meaning.

Therefore, we saw their interest focused on determining the formula, its weight, and its meaning, and it may sometimes be linked to the lexical connotation, we noticed this phenomenon prominent in Ibn Al-Murtada, Ibn Al-Shajri, and Ibn al-Hajib.

3- The research concluded that the semantic openness may be due to the sharing of morphological structures. It has been observed that the formulas share with each other, such as: enchanted, meaning an enchanter, and Mastoor, meaning a covering, this was frequently demonstrated by Ibn al-Shajri and al-Murtada as well, and it is similar to the meaning of transformation in modern studies.

4- The first person to use the term variation between morphological forms was Ibn al-Shajri, and the meaning of morphological variation in derivatives shares the same with the term transformation, inclusion, and representation, as its purpose is to explain the transformations in the forms to show the formal differences that are followed by the multiplicity and diversity of connotations.

5- The research concluded that the authors of al-Amali used to mix between participle with the similar adjective, as they did not separate between them, with the exception of Ibn al-Hajib, who is considered one of the later scholars, as he separated the two terms and differentiated between them.

6- Most of the derived words had triple roots, and we did not find any chapters dedicated to studying derivatives, but rather they appeared scattered among linguistic topics, the research shows that exaggerated forms were given terms indicating them, including multiplication, exaggeration, and non-exaggeration.

7- The presence of the science of interpretation in explaining the meanings of the Qur'an, which indicates its close connection with the science of semantics, in addition to mentioning the multiple opinions and moral directives, we may find some of them preferred, such as Al-Murtada, who used to discuss the meanings and deduce meanings in a precise dialectical manner, in which he applied the scientific tools with which he was armed, which are he taught theology, philosophy, and logic, we find him extending his explanations at length and expanding remarkably, as he often linked language, interpretation, and theology.

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