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The Significance Of Morphological Buildings In The Quranic Readings And Their Effect On Determining Meaning

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Abstract

Allah the Almighty revealed the writing of the dear to the heart of the Holy Prophet with an Arabic tongue indicated to warn the mother of the villages, and the Arabs were people eloquent and a statement, surprised by the language and the statement of the Koran, study and analysis, as they considered the best and highest linguistic text invoked linguistically, and rotated Since the Arab tribes had their eloquent and well-known dialects which had a great impact on the complexity of the grammatical and linguistic base, some tribes read the Koran in their dialects, hence some readings appeared by readers seven, nine, ten, or twelve. The number of readings may reach further Very much, what was the only Arab scientists to address these readings, and set them criteria for acceptance and rejection, and was one of these criteria to be approved to draw the Koran or to have a point of language eloquent, and in the light of these standards divided readings into frequent and mono It is known that any change in the building leads to an increase in meaning, that is, the difference in the reading of the wind from the pronunciation of the winds of each of them has significance. By readers, word structures have meanings, These meanings help to clarify the meaning or breadth or sometimes be a reason to reflect the real readings, weights have meanings for Arabs, but the difference of meanings comes to the difference of buildings, and this is what separated by saying Dr. Ibrahim Samarrai in the book meanings of the Arab buildings, any difference in the building leads To the different meaning, it is necessary to know the morphological buildings and their implications and the definition of reading and the most famous readers in the world of readings, and I have presented the meanings of morphological buildings in some of the Qur'anic readings that show the impact of morphological buildings in the meaning.

La importancia de los edificios morfológicos en las lecturas coránicas y su efecto en la determinación del significado

Resumen

Allah el Todopoderoso reveló la escritura del querido al corazón del Santo Profeta con una lengua árabe indicada para advertir a la madre de las aldeas, y los árabes eran personas elocuentes y una declaración, sorprendidos por el lenguaje y la declaración del Corán, estudio y análisis, ya que consideraban el mejor y más alto texto lingüístico invocado lingüísticamente y rotado. Dado que las tribus árabes tenían sus dialectos elocuentes y conocidos que tenían un gran impacto en la complejidad de la base gramatical y lingüística, algunas tribus leyeron el Corán en sus dialectos, por lo tanto, algunas lecturas aparecieron por los lectores siete, nueve, diez o doce. El número de lecturas puede llegar mucho más lejos. ¿Cuál fue el único científico árabe que se ocupó de estas lecturas y les estableció criterios de aceptación y rechazo? Fue uno de estos criterios que se aprobó para dibujar el Corán o tener un punto de lenguaje. Elocuente, y a la luz de estas normas dividió las lecturas en frecuentes y mono. Se sabe que cualquier cambio en el edificio conduce a un aumento en el significado, es decir, la diferencia en la lectura del viento de la pronunciación de los vientos de cada uno. de ellos tiene significado. Según los lectores, las estructuras de las palabras tienen significados, estos significados ayudan a aclarar el significado o la amplitud o, a veces, son una razón para reflejar las lecturas reales, los pesos tienen significados para los árabes, pero la diferencia de significados viene a la diferencia de los edificios, y esto es lo que separados por decir el Dr. Ibrahim Samarrai en el significado del libro de los edificios árabes, cualquier diferencia en el edificio lleva a un significado diferente, es necesario conocer los edificios morfológicos y sus implicaciones y la definición de lectura y los lectores más famosos en el mundo de lecturas, y he presentado los significados de los edificios morfológicos en algunas de las lecturas del Corán que muestran el impacto de los edificios morfológicos en el significado.

Semantics Language:

Known by Ibn March (395 e): ((indication of what is evidenced by the evidence: indicative has been indicated on the road allowance indication and indication and indication and conquest higher)) ..

Said Ragheb Isfahani (d. 502 e): ((The origin of the indication of its origin of writing and the emirate and the signifier of the got it and the evidence in exaggeration of the world and Alim, and able and able and then named the signifier and the indication indication Ktml thing source)) ..

The son of perspective (d. 711 e) that the ((indicative of the evidence indicative and indication Vandel paid to him and Vandllh Vandel ... The evidence is evidenced by the evidence and indicative has been shown on the road indicative indication, indication and openness higher and the name indication ., and denote the break and open. .. And pampered this way I knew him)).

We conclude from these definitions of the significance in the lexicon is that the meaning of the word triangle F, and the upper language is the conquest because if ((man had a choice in the connotation it opens and unless he has a choice in it)) ..

The signifier and the evidence and the significance is launched and is intended to have one meaning, which is guidance and payment and guidance or is to go to the thing ., and that the general meaning of the word signification is to express any other relationship to the word or non-word ..

The meaning of the term:

Significance is ((the fact that the state is necessary to know the science of something else and the first thing signifier and the second is the signified)), it is what arrives to know the thing such as indication of signs and symbols and writing in the calculation and indication of the pronunciation of the meaning, whether intended or changed his intent ., and the significance is relative Rhetorical, but linguistic science ..

From the foregoing, it is clear that semantics teaches the meaning of vocabulary in language at all levels, morphological, grammar and phonetic, and the morphological level was one of those levels that semantics must study the significance of buildings and their formulas in a linguistic context and therefore for each construct meaning.

Because of the importance of morphological buildings and their impact on revealing the difference in Quranic readings between readers because of their different linguistic structures and structures, the significance of buildings is the tide of the breadth of meaning, has enriched linguistic research a lot and must be introduced to the concept of readings and the most famous readers.

Quranic readings

The Holy Qur'an is the divine miracle that Allah Almighty revealed to the

heart of our Prophet Muhammad. The Arabs are the nation of language, miracles and rhetoric, so the Arab scholars adopted a balance of protest and proof of language eloquence, and in the retention of the linguistic base, while the Qur'anic readings, which represented the different dialects of the Arabs in the semantics of their words, has withdrawn this concept on the words and phrases of the Koran when the tribes began to read The Koran in their dialects, and here came the role of linguists in the classification of these dialects and readings, and set criteria for its acceptance, and permissible reading and worship, was one of their conditions to be in accordance with the drawing of the Koran, and to be a frequent reading in accordance with one of the famous readings, and in accordance with the rules of the Arab Islamic doctrines differed in their view of the Qur'anic readings. Some doctrines went to accept and adopt an approach in interpreting the Qur'an and devising jurisprudence, while some doctrines, such as the Twelver Jaafari doctrine, which believed and believed that the Qur'an came down from one One prophet with one tongue, they do not rely on the readings in the extraction of judgments, but accept them in terms of linguistic expansion, and linguistic briefing, and that these Koranic readings of great importance in the surrounding of the Arab linguistic heritage, by taking note of the dialects of the Arabs ., and the linguistic and morphological phenomena it carries And p OT and grammatical ..

The readings have been divided into frequent and anomalous readings, and we find that the bases of Basra and Kufa did not differentiate between them in martyrdom, they cited them both, because these readings are important in making the recipient of the words of the Koran understand the true meaning of them, and to see the truth of these readings, it must Know these readings but they are.

The readers are:

1. Ibn Amer Abdullah bin Amer Alyhasbi, one of the seven imams and readers before the people of Syria (d. 118 e)).
2. Ibn Katheer: Abu Temple Abdullah al-Makki Dari, Imam of the people of Mecca readings (v. 120 e) ..
3. Assem: Ibn Abi Al-Nujood, Mawla Nasr bin Mu'een Al-Asadi (d. 127 e) ..
4. Abu Omar bin Alaa Al-Tamimi Al-Mazni optical, one of the seven readers (d. 154 e) ..
5. Hamza bin Habib al-Zubat al-Tamimi al-Tamimi, sire to them and Ikna Abu Amara, died in Helwan (d.
6. Nafi bin Abi Naim civil Laithi, one of the seven readers, confidence (d.

169 e) ..

7. Al-Kesai, Ali bin Hamza al-Nahawi, sire of Bani Asad, known as Abu al-Hasan, died in a village of irrigation (d. 189 e) ..

8. Abu Ja'far al-Madani al-Makhzoumi, a good trust, the imam of the city (d. 230 e).

This was the introduction to the research that I presented for readings between individuals and the plural to say in profit and profit, as will come, and shadows and shadows, as I offered to overlap in the indication of the name of the actor and the effect, and between effective and active, and between doing and interacting, and between the actor and the actor of the source, and the name of the place, and between The name of the place, the constructive source, between the name of the actor, the exaggeration formula, the source, and between the source and the plural. In these joints, the significance of morphological buildings was explained, explaining its effect on the widening meaning of reading.

Between Individuals and Combination:

Verbs and verbs:

The formula (shadows) in the verse: (Do they see only that God comes them in the shadows of the cloud and angels and spent the matter) and to God (God).

All readers in this Quranic verse were read by Hamza (d. 184 e), al-Kasa'i (d. 189 e), shadowed by the annexation of al-Faaa and the omission of one thousand ., which is the reading of the public ., and the reading of Abu Ja'far al-Madani (d. 130 e) shadows, which he agrees in his reading to the reading attributed to Qada. V 61 e) and Laugh (v 64 e) ., and therefore, the separation of the saying shadows collected shadow and was said that the shadow is the first cloud remain ., which is what I am from the pieces of dense scattered clouds.

Every piece of shadow and plural shadow Almighty said: (to them above them shadows of fire and under them shadow of that shadow, fear Allah, the crowd of him, O Qad of the loss) 311 e) In his interpretation of what was narrated from the Prophet (PBUH) from saying: ((The cloud energies that God is fraught with)) . during saying energies as shadows, not shadows.

As for the reading of the shadows, which is the reading of the civil, as mentioned above, which is one of the nine readers, we can interpret it as follows: namely, that the reading of the shadows is a frequent reading of the Prophet (PBUH), no one can skip, this side, on the other hand, He said shadows collected shade Kkalna Qalal and few, and thus be reading shades

in one sense with reading shadows, and there is no dispute between the seven readers and nine in the meaning of reading, Valdala one and that the construction is different ..

Verb- and verb:

The Almighty said: (and sent us the wind to the rudest) .. Reading Hamza wind unification ., and the reading of Abu Jaafar civil Rabah collecting, and was reading the plural if there is a thousand and blame in all the Koran, except in the Almighty said: (or ventilate the wind in a miraculous place) ., and the adherents in saying: (and in the habit If we send them the sterile wind ., if there is no one thousand and blame reading the pronunciation of the singular . counting the wind is single because the wind in the sense of the collection . while the Persian went to say: (and the discharge of wind on the plural first because each of the wind like the other In its significance of Tawheed)) ..

In the view of the first fur, the Arabs say the wind came from a place of virtue to create the meaning of the plural and on this readers of monotheism we carried on sex ., and if the palace in the profit came from everywhere, if it was one alone, it includes the meaning of the plural . Mercy and the place of the Prophet (PBUH) if the wind blew said ((Oh God make it a profit and not make it a wind)) ..

Based on this, it has devoted an effective formula of mercy and goodness in the pronunciation of the wind, while singled out the form of an act of torment actor and effect, the Almighty said: (Your Lord provides you with five thousand of the angels, the two bargains) (He is different in the reading of a single)), And useful (T 169 e), and Alksaei (T 189 e), approved by the Abu Ja'far al-Madani (130 e) conquered Masomin, ie, teachers in a relationship ., and this reading portable as a name, and the argument of breaking that he made the procrastination to the angels and Allah .) As for the argument of those who read the fraction, it is more likely that he went by it to be an effective name, as he added the verb to the angels Macki ibn Abi Talib al-Qaysi . told the Prophet (peace and blessings of Allaah be upon him) that he said on the day of Badr: `` Sawa, the angels have been silent) ‘’, from the amount of fracture of the many news received from the Prophet (It is the followers that the angels are silent themselves without adding Tzioha to God husband and other creation ., and therefore the formula Masomin open and formula Masomin fracture did not change the meaning, but increased in its significance and breadth of heaven, and forbidden is Show and courage.

Between faala and faalat:

Reading in the verse: (Messenger of Allah, what has been revealed to you from your Lord, and if you do not do what you have reached his message)

..

The single letter received the drawing of the Koran as it is his letter has been read by the singular form, which is the reading of Abi Amr and the people of Kufa except his people message ..

Individual and the argument of the individual read on the effective that the message is the source and origin of the individuals ., not collected or not praised; because it indicates the meaning of the word plural .; Amer and Jacob ., and their argument that the Almighty God has reached the proportion of letters and judgments in any verse revealed in the writing of Aziz and that this letter is inclusive of the provisions of letters sent to the prophets by him is in fact a set of letters and provisions contained in one letter and copper goes to their approval, but we write inclined To the preference to read the plural . saying: ((and readings Hassan However, the combination of . ., and this opinion does not seem valid to the researcher for the reasons that the word is a regular message in the sense of the collection because the message contains many things, and some of this saying we find that it was received as a singular drawing of the Koran that we have seen by examination As we found this in the Koran, which was written in the novel Imam Warsh ., I wrote his letter is on the weight of an effective containing the meaning of the collection.

Between reacts and does:

In the verse: The woman fears her husband is strangely out of place or a reluctance not stand on them to Asaleha between them Salha and the Magistrate is better and bring selves scarcity but fared and piety, God was what you do expert} ., read Hafs from Asim, Hamza and Alexaii and behind that Asaleha, they are public Readers of Kufa ., As for the reading of the audience readers in the city and the rest of the regions, has been read (reforming) by stress ., reading that (reform) seems to me, which is more accurate for reasons, including that the reconciliation within the meaning of chastity as stated in the Arabic dictionaries, Val Marriage depends on what is best, but it has been a bit of vandalism or corruption, so the couple depends on repairing this reconciliation, which is already concluded, and this is the right thing in the attempts to restore and build the family and society, which is more appropriate for me, and reconciliation between couples is more accurate than reconciliation; The reading of the emphasis (reconciliation) is originally reconciled but diphthong occurred in the near to the exit of the Y .; the argument in this regard because the base of the

Arabs if between two onwards it was said: reconciliation of men or people do not fit and this view does not hold up to me either; because the reform of the same is important to me Men and women, a dress of him to dress her as contained in the Koran, they are one body, Vaslahama is better than Tsalhama, he says: they dress you as you dress them} .., it is also contrary to the drawing of the Koran which read emphasis.

Between mufaal and mufael

Readers of Abu Amr, Ibn Katheer, Ibn Amer, and Al-Kufioun (entrance) as a saying: (If you avoid major sins that you forbid, we will make atonement for you bad things, and enter your place as if you can enter the city) Because it is the name of the place of action and it is derived from the non-triple verb Enter . on the weight of the effect, ie, the place of entry, and wanted Paradise . is the line of the Koran in Hafs novel, but in the Koran of the novel Warsh, it is drawn to open the entry of the annexation reading This is the most correct for the series Narrated reading narratives at the top of the mother M. Ali (peace be upon him), it is certain that the readers of the Prophet (r).

Between place name and meme source:

He received the word shrine in the verse: Taking a range of them said, O people of Yathrib do not serve you Varjawa a team of them and asked permission of the Prophet say that our homes are rougher and nakedness if they want to escape only} ..

Readers of Hafs from Asim, Salmi and Abu Haywa annexation, and the interpretation of it as a source resided section .., as read by Nafie and Ibn Amer in Surat al-Dukhan in the verse (The pious in the maqam) annexation is the place of residence Kasaie said that ..

As for the reading of Fateh al-Meim (maqam), which is the reading of the readership .., then this may be a Mimei source and the name of a place .; No maqam), but the novel Hafs, it is annexation, which is reading the public, and what was included in the place and residence, it is more accurate in use and God knows best.

Between the name of the actor and the exaggeration

The construction of the name of the actor sometimes interferes with the formula of exaggeration and sometimes by the difference between them exchange, as any increase in the building leads to an increase in meaning and less building connotation expands or recedes has been interfered between in Surat al-A'raf when the Almighty said: (come to every magician knowledgeable) .., Read the audience readers except Hamza and Kesai magician, an active name for those who practice the profession of magic,

explaining that relying on the Almighty said: ((The magician does not succeed where no matter how elaborate of his magic is not the success of the readers of Hamza and Kesai, which is an effective formula Sahar formula exaggerated . For the interpretation of the Almighty says: (bring you all the magic sorcerers) (Muhammad) For this it, and the effective structures of exaggeration, and the most likely reading I have is the reading of the actor (magician Alim), and if it was a sorcerer did not complete the formula that they know, became words, what is meant in this verse magician on the weight of an actor and God knows best.

The overlap between the name of the actor and exporter in Tkulaibat material charm Lexical, it has received in the verse: whether people screamed that inspired a man of them to warn the people and human beings who believe that they have made a sincerity of their Lord, the unbelievers said that this sorcerer shown} . readers for enchanting As mentioned in the drawing of the Koran Hafs novel of Hamza and Alksaei and Khalaf and Ibn Katheer . while the audience read to the magic . breaking the Seine and housing H of non-thousand, which means here the Koran; because it indicates the existence of the magician and vice versa is not true ., it is the intention of the magician Ka The Prophet Muhammad (PBUH) means the magic of the Qur'an for his statement, and his magic for the minds. The author of the publication authorized both readings to differentiate between them in the meaning ., and it seems to the researcher that a magician reading is more correct for the requirements of the place where the Hadith was about the Prophet. (PBUH) and how to instruct him to report, comes in response to disbelievers about the Prophet and not about the Koran speak here, and God knows best.

Between source and combination:

The Almighty said: (storms storms * and leaflets bulletin) ., has differed in the reading (published) and three readings for the first publication of the opening to the weight of the act of a source of the situation is the reading of Hamza and Alksaei, Abdullah and Khalaf and approved by the Almighty (God) sent Loaded with clouds and good and open non, and the years of the types of wind is a good kind ., (and publication) which is the annexation reading in the N and Shin, they are on the weight of the act, and the publication of the publisher collection, the wind here is the spread of life of the earth. In reading Nafi and Ibn Kathir and Abu Amr and Abu Jaafar and Jacob and approved by the son of Muhaisen ., says these winds published to say the women of patience ., and read the publication of the Almighty said: (them from the hell of Mahad and above them Ghokash).

He read the fur and was published by the annexation of the Nun and the housing of the Shin. This is the reading of Qatada, Abu Raja al-Hajri, Sahl ibn Shoaib and Ibn Amer .. C 392 e) by saying: ((The publication of dilution published in public reading and publishing collection of publications because they publish the cloud and turn around and mitigation in so to Tamim)) ..

Which seems to me that the significance of the act and act and act widens the word published and it is recommended and approved to draw the Koran each according to its meaning in those verses and God knows.

In infringement and imperative:

There are grammatical books for linguists with this title as a book that I did and did to Abu Hatim al-Sijani by investigating our professor Dr. Khalil al-Attiyah (may Allah have mercy on him) . This phenomenon indicates that there are verbs in Arabic that appear once (verb) and once (I do), and have the same meaning. Or be different meanings ., which seems to be the formula and the reason for its appearance is the languages, was the scientists of the Arabic and narrated it alike to say who is disclosed ..

This formula has been included in some Qur'anic readings in the verse: (night is overwhelmed by the day) (Ibn Khalawi (370e)) said that it is read by both stress and mitigation ., while others went to read only by emphasis, and this is what the title holder said In the readings, which is more likely to have ., which is the reading of Asim, Hamza, and Kesai ., and their argument as if they intended to refine the act (faint) Chus, while the rest read mitigation, which is the reading of Hafs and the rest .. Which seems to me that reading the emphasis is the closest and most correct; in the light of the nature of night and day, the act is repeated, and God knows best.

The Almighty says: (and who was in this blind is in the Hereafter blind and the best way) ., differed in the reading (blind) second that was mentioned in the verse of the Koran above readers of Abu Amr, and Ruwais from Jacob Reading that he wanted to differentiate between the names and do the preference, Vgair between them tilt and leave, meaning that in the Hereafter is blind from the state of blindness in the world, and the reading of Abu Jaafar, Nafi, and Ibn Kathir not break ., while there is a reading contrary to the drawing of the Koran, which is reading Hammad, Hamza, Al-Kesai, and Khalaf . break the two letters in this verse. . Did not go to the tilt .. The son of many of my uncle in the world with what is found in the evidence is blind, and appreciation (he is more blind) ., which is the most correct reading I have, and God knows best.

The Almighty said: (It is God, who is not God, but is the Holy King peace

and faithful and dominant Almighty God Almighty). Read the audience readers on the multitude of annexation (sanctified) ., while Abu Dhar, and Abu Samal open. Fox said in the correct that each name was on the weight (Foul) is open only (Soboh) and (Holy), the annexation more, and may open ..

And what Siboe said that (holy) conquest ., which is the language of male Sibawayh, and therefore the language of annexation is the most eloquent, has been contained in the Koran.

Meaning: (As you teach the book and what you are studying) .. The people of Kufa (as you were teaching) read the emphasis, which is the reading of Asim bin Amer, and Hamza, and Alksaei ., and the people of the city read mitigation ., and went Makki Qaisi to say that the emphasis on science and education, and mitigation is indicative of science only ., Emphasis is an indication of something excessive to science and education, and mitigation carried the matter to the scientist who teaches people.

Thus, there is a difference in meaning, and the correct reading seems to me that the reading of mitigation is the closest, which is approval, and God knows; for what is in the Koran novel Hafs and Rosh.

Research results

1. Morphological buildings and their connotations are of great importance in the widening of meaning or determining the best in reading and interpreting the Quranic text.
2. The cognitive structures and their connotations represented the capacity of the language and the difference of its structures and tribes, which were adopted mainly in the language complexity.
3. Morphological buildings may differ from each other, but may accommodate one of the buildings to include the other.
4. It is clear that the most morphological form of reading is the one that was adopted in the copies of the Qur'an first.
5. Morphological rule that states that any increase in the building leads to an increase in meaning is an absolute rule, the term singular may include the plural.
6. The variation of the formula in the Quranic readings addressed the context in weighting the most correct reading.

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