

Semantic Convergence in Surat Fatir

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Abstract

Studying this phenomenon of semantic contrast in the Noble Qur'an in an integrated manner is a necessary matter that miracles confirm by means of Qur'an expression in the manner of the interview in words, verses, and positions. This expression had many artistic and religious purposes. After this introduction, the research was arranged on an introduction and two topics, which dealt with in the preface the causes of revelation, the topics of the surah, and the miraculous aspect of this surah. The first topic dealt with introducing interviews and their types, while the second topic included six demands; The first: the contrast between the words of the elements of nature, the second requirement the nodal contrast between the terms of guidance and delusion, and the third requirement the semantic contrast between the words of the unseen, while the fourth requirement dealt with the semantic contrast between psychological words, while the fifth requirement dealt with the technical side, while the sixth requirement dealt with the encounter syntactic double noun against antibody. The research concluded with a conclusion and results that were outlined in its end, and praise be to God first and foremost by whose blessings all good works are accomplished, and God is behind the intention.

Keywords: The Encounter, Interview, Semantic, Surat Fater

Introduction

Praise be to God, Lord of the Worlds, and blessings and peace be upon our Prophet Muhammad and his family and companions, and with a great deal of appreciation, and after:

What was Arabic is the language of the Qur'an, people, and the title of Arab identity. The Arab scholars wrote books in this regard to lay their foundations, confirm their foundations, and protect them from melody and error. The modernists followed in their footsteps, so significance had its place in these studies, as importance is the path to meaning, and this path must be taken care of. Because we all want to find meaning. It should be noted that there are studies concerned with the study of semantic variation, some of which were close to our study, and some were later, and based on the above, I found myself researching this aspect, and I chose the topic (the semantic contradiction in Surat Fater), as I found the phenomenon of semantic harmony organizing the Qur'an. The Holy Surah is complete, as Surat Al-Surah is hardly empty, and it is a position on this phenomenon. The study of this phenomenon in the Holy Qur'an in an integrated manner is necessary, and it is confirmed by the miracles through the Qur'an expression in the manner of the interview with words, verses and positions. This expression had many artistic and religious purposes.

After this introduction, the research was arranged on an introduction and two topics that dealt in the introduction with the causes of revelation, the topics of the surah, and the

miraculous aspect of this surah. The first topic deals with introducing interviews and their types, while the second topic deals with six demands. The first: the contradiction between the words of the elements of nature, the second condition the nodal contradiction between the terms of direction and the delusion, and the third condition the semantic contradiction between the words of the unseen, while the fourth requirement deals with the semantic. Contradiction between psychological words. As for the fifth requirement, it dealt with the technical side, while the sixth requirement came to deal with the nominal double map of the antibody. The research concluded with a conclusion and results were determined at its end, and praise be to God first and foremost, whose blessings have all been fulfilled, and God is behind the intention.

Bootstrap:

Fateer Makiya, the number of the forty-five verses, was revealed after the Furqan, in the order of thirty-five, the method of praise began and the surah began with the praise of God, and to a certain extent the names of God the Most Beautiful.

The reason for the revelation of the surah:

Surat Fater was revealed before the migration of the Prophet, may God bless him and grant him peace. Therefore, the reason for its revelation came as a response to the objectives of Islamic law that relate to the major issues of the Islamic faith, such as the call for the monotheism of God Almighty, the demolition of the rules of polytheism, the proof of evidence and the proof of existence. From God Almighty, and urged to purify hearts from vice and good morals.

Virtues of Surat Al-Fitr:

In Surat Fater, he referred to the title of God Almighty, which is an awakening from neglect and a sense of the grace and mercy of God Almighty, and its feature is that it indicates the great work and uniqueness of God. Deity and worthy of praise and praise.

Conjugation in language:

It is confrontation, Al-Gohary said: "I saw him before, and as soon as he joined, that is, an interview and with a picture. I saw him once, he broke the pollinator. He says: (or once angry) [Al-Kahf: 55], no eye contact. Ibn Faris said: "The pollinator and the box, and they produced one correct word that indicates everything on the face of the thing, then it branches off (2). Al-Zamakhshari said: This happened to you, i.e. from your side and from your meeting. I met her before, before and before and before: confrontation and awareness (3).

Conversation conventionally:

The scholars of the Arabic language knew according to several definitions. The military knew Abu Hilal. Alp Qalana defined his saying: It is the reconciliation between luminosity and isotopes and the antagonist of Ddh (5). Contiguity is what makes luminosity or compatible senses compatible, then including displacement or displacement respectively, and be compatible otherwise. The interview may consist of a board and attached it (6). Ibn Ma`sum said: (The speaker has to come up with two phrases that are or more compatible, then they contradict them or others, and this is one of the differences between them and the congruence

(7). The topic of the juxtaposition of contemporary semantic threads that did not receive the attention of linguists among the Arabs if they neglected the user. Rather, some of its literary lessons were held, as did the author of *The Written Words* (8). He represented it in a number of contradictory terms such as friendship, justice, profit and loss, light and darkness (9).

Chapter One

First condition:

Types of semantic contradiction in the Holy Quran. The method of correspondence in the Holy Quran is divided in terms of sentence into two parts:

The first thing of it is a hadith that he does not have, and the second thing to meet him is black and white, and what happened to them, which was hurtful, is divided into two parts: The first interpretation of the meaning: (Lest you be overlooked for what you missed and rejoice among them at all) [Hadid: 23] (10). As for the second interview, its meaning is without a word meaning: {Say: Because it misled myself, if guidance suggests what he hears and brings him closer to my Lord} [Sabaa: 50]. And the statement that these words coincide in terms of meaning that the soul is all that is on it and what is in it, meaning that everything that is harmful to it and harmful to it is because of it and because it is so. That leads to evil, and everything that it has will benefit her, so guide her Lord and grant him success, and if the contradiction is in pronouncement, he says: And if she is guided, she is guided to Him (11).

With regard to meeting something without being against it, it is two strikes:

One of them: not to be an example, and the other to be an example, so the first multiplication has two branches:

The first: What is the opposite type of proper intimacy, such as the Almighty saying: {Cruel to the unbelievers and have mercy among them.} [Fatah: 29]. For compassion is not on cruelty, but rather on extreme looseness, except that this is because God's mercy on him is one of the soft reasons that improve the contrast and between it and between their severity.

The second type: what was inverted and inverted after it so that it would not be used properly (12). Al-Zarkashi reported other types of contiguity, "which are three: my counterpart, my husband, and the controversial one. As for the controversial interrogation, he completed it and kept it with their second side, my neck and the third nazar (13).

Second Condition:

The importance of contrast in the interpretation of Quranic phrases:

The interview has a close relationship with the Quranic verses. He found sweetness, beauty and splendor, so the meeting spreads in the Noble Qur'an in its surahs, and in various forms, so it is in one surah as a way of contradiction to achieve harmony and cohesion. The Almighty said: {By God in the first and last} [Al-Qisas: 70]. The contradiction between this world and the hereafter came. The Almighty said: {her evangelism is upon her (1). And the day it unfolds} [Night: 1-2]. The night is when the simple are obscured, so they overwhelm it and conceal it, and the day is in it. It is revealed and revealed, and everything appears in its manifestations and exudes, and it contradicts in the appearance of the ills and its reflection in the image, and the opposite in the effects (14). The Almighty said: {and the sun and moon judge (5), and the star and trees are worshiped} [Al-Rahman: 5-6]. The correspondence between the sun and the

moon, the star and the trees, the sun and the moon Simon, the star and the trees, the floorboards, so between them is appropriate in terms of proximity (15).

Third Condition:

The set of terms that overlap with the term mismatch are:

First: Interview point:

The opposite in the language: "The sky is a coincidence, meaning that one is above the other, and the earth is intertwined (16). And "identifies so-and-so if he agreed and helped him" (17), and the same applies to (18). The contradiction in the term: "It is the combination of two extremes, taking into account the contradiction, such as white and black, and night and day, which is two verbal and intangible parts (19).

The difference between the interview and the opposite point

From this standpoint, we show what the scholars differed in their point of view on the opposite and what corresponds to it is more general than the other, based on statements that are:

The first opinion: is that the interviewer in general is for the interview, and he agreed abroad and the opposite branch. He took this Qazwini opinion by saying: The income is identical to the name of the interview; feelings that are not compatible or compatible with the brightness must be evoked, and then include displacement or displacement, respectively (20).

The second opinion: that the interview is more general than the interview, the opposite is the origin and the opposite point is branch. This opinion was taken by many of them Ibn Hajjah al-Hamwi when he said: "The hadith is entered by an identical group and it is not correct. The theorizing between the agreements is not identical (21). This saying is also Al-Nuwayri (22). Some of them went on to say that contradiction and opposition are one thing, and they adopted this opinion in the method by saying: (It is said: contradiction, contradiction, equivalence and conformity, and it results in the opposite and the two opposites) (23). Many Balagyans did not make a clear distinction between the corresponding examples from the corresponding examples, in the verse: {Let them be a little and weep a lot for what they win} [At-Tawbah: 82], as there was confusion in this verse, with its owner, the Great Mosque (24).

Second: the equation:

The linguistic meaning of parity means the equator (25). "Sufficient" in the same length, as well as (effective), and (efficient) through stability and combination of workload. And efficiency (26) and "equality is equivalent. The amount does not increase or decrease (27).

Idiomatic meaning:

The idiomatic meaning does not differ from what was mentioned except what Ibn Jinni mentioned by saying: (If competence in poetry moves to specialization with others, and the degree of specialization is disputed (28). Likewise, their saying: "Equivalence is for the poet to describe something, distort it, or speak about it in a certain sense, meaning it is, then he comes with two equal meanings, and what I want to say is: equivalents in this. A contradictory position, either on the opposite side, or negative and positive or other parts of the meeting (29) Al-Akhfash said: In the sentence, the contradiction is sufficient (30). The analogue is called

equivalence, which is their saying: the combination of two opposites in the sentence, which is a real and metaphorical part, and the second (called a metaphor) (31).

Third: Contrast:

Contradiction in language:

Al-Khalil says: "As for something that he brings with something, black for white and death against life, he says this against it and against the particle, and night after day" (32). Ibn Duraid said: What is on it? (33). The opposite, the negative, the ideal, the analog and the actor (34).

The paradox is idiomatic:

Look at the language of Pooh, which "is not all that violates the thing against it, not to see that strength and ignorance are different, but they are not opposites, but against the strength of weakness, against ignorance of knowledge, and the difference is more general than hostility, since they were all different opposites, and were not All are different opposites (35). Logic contradicts another concept when they said: "The two contradictory ones are qualitatively without quantitative, and they were kidneys, and because they are two completely contradictory, two similarities prevent them from being repelled together, and they may lie together (36).

Fourth: Cassation:

The abrogation: "spoiling the contract or building that was concluded" (37), and the origin of the article (abrogation), "noon, pollinator, and vowel true indicates breaking something, and perhaps the meanings indicate it to the gender of the sound" (38). And abrogation "on the conclusion, and contradicting it in something different and contradictory: it contradicts it" (39). In Download Aziz: {And put you and courage you} [Explanation: 2] Which made him hear far from his weight and origin ... and in it his back, if his bearer hears his rebound, any sound like a hidden man invalidates his butt if it is his leg"([40]).

The term contradiction occurred in the expressions of writers and critics and was considered evidence of the poet's ingenuity. Qudamah bin Jaafar says: "What must be presented is that the poet contradicts "in two poems or two words that he describes something good, and then he also denounces it as a good slander, without denying it or embarrassing. In his work, if praise and slander are good. Rather, I have evidence of the poet's strength. In his making and his abilities on it (41).

In light of the foregoing, the contradiction between the two terms is a form of contradiction between them, and they cannot meet in the same place and time. The difference between the opposite and the opposite is that the opposite is what is the contradiction between them that corresponds to denial and affirmation or nothingness, and the queen, and therefore they can neither be united in matter nor with their height. Like movement and stillness. And as Al-Muddadan: they may refrain from their meeting and the length of them, like black and white (42).

Fifth: Offense:

We understand the meaning of the contradiction from the many definitions in which the scholars narrated the disagreement, and from which al-Jawhari said: Behind: a bold antithesis,

appeared: century after century. These are said behind the bad people who follow more people than they are. On the authority of his father, and behind the sincerity of his father, if He moved his place. The Almighty said: {describe} [Mary: 59], and the Almighty said: {He who makes a night and day garbage} [Standard: 62], meaning: This is behind this (43). We notice from the previous definitions that the back is compatible with the forehead as stated in the Almighty saying, because the night corresponds to the day, and so is that the back is meaning something after something so that people later meet the first. Through this, it becomes clear to us that the terms antithetical, equivalence, contradiction, contradiction, and contradiction all share the connotations of paradox.

Chapter Two

Meeting in Surat Fatir

The first requirement: the contradiction between the words of the elements of nature

First: spatial contrast: (Heaven and Earth) and that is that the opposite terms come with spatial connotations, and those conflicting terms came to express the nature of the cosmic system and the characteristics of nature, so the universe is based on the system of binaries. Among the spatial contrast between the elements of nature is the contrast between (sky) and (earth), both of which point to a place in this vast cosmic space. Heaven is a source indicating elevation (44), and it releases everything from me, and we succeed (45). And from it is said to the highest all things heaven; because it is a word that is derived from the verb (Sama), and from it the source (Samo), meaning height and height (46). Among the metaphorical expressions, if used in the Qur'an to denote several meanings, they refer to height and height, for a purpose such as metaphor, as it may be called clouds and rain (47). There are many roses in the Holy Quran to denote the higher, non-earthly worlds. It is one of the expressions that are used for male, feminine, singular and plural, and it is combined in the names and heavens (48), in addition to being a semantic name for the gender corresponding to the earth (49). In light of the foregoing, it becomes evident that the use of the word (Sama) in the Qur'an does not deviate from the two meanings, and Dr. Fadhil al-Samarrai referred to it by saying: "Heaven is either one of the seven heavens, M. That all that which you have . Includes the heavens and the other (50).

The word (Heaven) appears in the singular Qur'an one hundred twenty times (51) and in the plural form (the heavens) one hundred ninety times (52). In the Holy Qur'an, he divided both terms into five meanings: the roof, the clouds, the rain, the sky of heaven and fire, and the sky itself, meaning the face opposite the earth (53).

As for (earth) it is a feminine word, and it is also a gender name that expresses the bottom of everything, and Ibn Faris referred to it by saying: "The earth is everything below, opposite to the sky (54).

There was no land in the Book of God as a group, and it is not an atom, and if it was one, then they refer to the group, and he says: (The perished sheep and camels) means all the sheep and camels all (55). They interpreted the term (land) in the Holy Qur'an on The seven faces went so far as the owners of the books (faces and analogs) (56) and among these:

1. It is the earth, meaning: the land of Heaven, especially in three places.
2. It is the Holy Land, which is the Levant, especially in fourteen places.
3. It is the land of the city in nine places.
4. It is the land of Mecca in seven places.

5. Is the land of Egypt in twenty-five places?
6. It is the land of Islam, especially in six places.
7. It is a group of the two lands, such as those in Surat Fatir.

The last aspect referred to the meanings of the previous aspects, so it is the most comprehensive and useful statement to perform the correct meaning of the expression, and the controversial contradiction between heaven and earth worked to confirm several goals, including:

1. Scarab:

{He is the one who made you a caliph on earth} [Al-Khaleeq: 39] “The gymnasium and the words of the eye are mink lash, they do not resemble each other. The jail: the palm of the hand, and whoever makes it (57). He said: He made Saba work well and made it generic (58).

2. Create:

God created them, He made them break, and He made them break with the instinct of initiation and invention, and in a mighty download: {Praise be to God, the Creator of the heavens and the earth} [Fatty: 1], Ibn Abbas, may God be pleased with him. About them: You know what the Creator of the heavens and the earth came to me until two of them came to me to seal in a well. One of them: I break the fast that I started digging. Abu Al-Abbas said that he heard Ibn Al-Arabi say: I am the first of the fungi that I started with. Instinct, fracture: The purpose of reproduction; it may break the fast, coalesce, any created fungi. (59).

And it was said: “(The Creator of the heavens) tolerates the first two ways: it means the transmission of their Creator, like Ibn Abbas II: the Creator of the heavens and the earth to whichever one of them the souls and bodies of the earth descend from the sky” (60).

3. Science:

And in the Almighty saying: {God has entered the mystery of the heavens and the earth, He knows the breasts} [Al-Creator: 38] He tells God about the knowledge of the unseen from the heavens and the earth, and He knows secrets of what. Their conscience and what it contains (61).

4. Capacity:

And that is in the words of the Almighty: {God has entered the mystery of the heavens and the earth, He knows the two breasts.} [The Creator: 41] God Almighty said: {They do not travel on the earth and see what was the last of them before. They are, and most of them were power, and God was incapable of anything in heaven or on earth, so He is the All-Knowing.} [Fatir: 44] The Almighty said about his great power that the heavens and the earth do to His command, and what He made in them of the power that bears them, that is, they have strayed from their places, that is, He is not able to perpetuate and preserve them except He (62).

5- The argument:

Using the proven facts of the Noble Qur’an and the universal use of the Sunnah, one of the strongest proofs for the existence of God and proving his hunches is that he leaves no room for doubt. From God, I grant you from heaven and earth, there is no god but He: then the truth.}

[Fatir: 3]. This verse is evidence of fatalism because it denied another creator, and they created many creative people with him (63).

Second: the semantic contradiction between the terms of time:

Night and day:

Two chronological words represent my two parts today. It is one of the forms of semantic contradiction between the terminologies of silent natural phenomena. This correspondence between two daily phenomena that follow each other in time, namely, night and day.

The night on Kayib, the day begins with sunset, and the night begins with the darkness of the day, and the light of night and day (64). The night is one meaning, and the one in the night (65). The day Fall N is a distraction and Alra out appears correctly. Open something or open it. And from it the day: the opening of darkness, for brightness between dawn until sunset. They say: The day brings together the river (66). Al-Gohary said: The day is night. It does not combine torment and mirage (67). The most unlikely soldier, Abu Hilal, is a name for the time of day, as he has “poison for the luminosity of the expansion that seems to get to the sun until you see the same or most of the day’s light, and the end is not really the name of the time (68). And in the Qur’anic usage of what was mentioned in the article (An-Nahar) in fifty-seven places (69). As for the final meaning, it was mentioned in (day versus night) in forty-nine surahs of the Holy Qur’an. There are words that accompanied the expression in contexts opposite to (night) and (daytime), and among these expressions:

Sign in:

P-Lam and the gymnasium: The word denotes the entry of something. He said into his house and penetrated into the house and penetrated the log” (70). The Qur’anic verses in which there is a compatibility between the dualities (day and night) accompanying an article (penetrated) mentioned in five verses in the Qur’an as in the verse of Fateer: {Praise be to God, the Creator of the heavens and the earth. In everything} [Fatir: 1] “This is what increased the scarcity of the night in the river as if it entered it, as well as the lack of daylight entering at night (71).

The second condition:

The jurisprudential contradiction between the speech of guidance and delusion:

First: disbelief - truth

The Almighty said: {the unbelievers are severely punished, and those who believe and do the righteous for them will be forgiven a great reward} [Fatir: 7]. “Blasphemy in the language is against faith. And disbelief in God in disbelief. The group of unbelievers and infidels and infidels also. And disbelief also: denial of grace and it is against thanksgiving. And denial and disbelief. It is against gratitude (72), Q Mi therefore it covers the truth (73). As for faith, it is faith, and God Almighty is a believer because He saved His servants from their oppression (74).

The means of awareness of disbelief and the opposite faith were mentioned in the context of talking about the issue of the party of Satan that enables them to follow up and clarify the cause that his party did not have among the believers and to gain blessings. The rule here is that those who disbelieve have severe torment (PBUH), not that those who disbelieve are

among the owners of Hell, as is the severe punishment. Those who believe and do righteous deeds will satisfy those who were not from his party. She was blessed, and the verse used to refer to both parties in error and apostasy and folded between these two brushes are to know that they are between them until they reach their share of circumstances similar to the conditions of one of the two parties. On the usual Qur'an in Muslim, between fear and hope, hope and dread (75).

Second: He deceives and guides:

Misleading: The shawl went astray, lost, lost, and the name of the basket that goes astray. And from it, saying: His son went astray if his father did not know (76). And "A delusion is a delusion: Upon guidance and guidance, they have strayed this eloquent language, delusion, and delusion is a delusion (77). On the guidance: "Justification and significance, femininity and reminder, it is said that God guided it to religion as guidance (78). Guidance is against error (79), and it is "the gift that is generalized by its sexuality. Every human being has a mind, intelligence, and necessary knowledge, but with it everything according to his tolerance (80). The meaning of adornment is "work and misguidance: that being defiant to the prescription does not benefit the interests, therefore it requires betraying God and contradicting him, and if he penetrates into a mistake and calls the prince forbade and embraces obedience to the imagination, even the ugly Hassan sees the good as ugly, as if his mind has prevailed and is indiscernible (81). The meeting took place in this place through the party of Satan that truly sees the falsehood, and the path of guidance when it truly saw the truth.

The third condition:

The semantic discrepancy between unseen words

First: the living and the dead:

He says: {And do not differentiate between the living and the dead. God hears your commandments and what you have with hearing in the graves} [Al-Khaleq: 22], Biology is in the language of the living, and the people live, which have become fertile. The earth has come, so I nourished it, that is, I found it fertile (82). Behold, the Jaa, and the sick personality are two assets: one is death, and the other is modesty against rudeness. As for the first, life and animals, which is against death and death. The rain is called alive because of the life of the earth. It is said that it is - the camel wipes out and gives life: its son hardly dies. She says: I came to me." The earth and I will revive it if I find it a plant life (83).

And death Ibn Faris says: "The mim and the waw came out authentic indicating the strength of a thing. Death: the possibilities of life (84). Death and the dead "on life. It is a metaphor: death: sleep. He said: He died: housing and housing and all of them died, and it is ideal, and he's saying: The wind dies if it stagnates and lives (85). But the collection of the living and the dead is because the disparity between them is greater. He who is dead equals perception alive. He remembers that the living is not equal to the dead, whether it is met by gender, one or the other [86].

Second: pregnancy and placement:

The Almighty said: {And what a female gives birth to and does not give birth without His knowledge} [Fatir: 11]. Pregnancy in the language in fractional terms: What was on the back

of the head? It is said: the pregnant woman if she is pregnant. Whoever says pregnant says this is a characteristic of females only (87). One meaning and pregnancy took it in many things, Yusef explained the verb pronouncement, and the difference between many of them in their sources, it was said in the apparent weight carried as a lash carried on the back: pregnancy, and in the carrying of subsidiary weights: pregnancy is like a child in the stomach (88). And "the state indicates that the thing was lowered and lowered. And I placed it on the ground as a place (89). The woman gave birth by opening, that is, she gave birth. And she gave birth by joining, that is, she became pregnant at the end of her menstruation, before her menstruation, because she is in the condition (90).

God Almighty has made it clear that what a female carries from you, O people, is a pregnancy and not sperm, but he knows how to carry it and what it is? Male or female? Nothing is hidden from him (91). And he said: { And the female is held; she does not put } an indication of the perfection of knowledge, so what is in the womb before divorce except after it, as long as it is in the state of the abdomen no one knows, how is the father pregnant? He does not learn anything from him (92).

Fourth requirement:

The semantic encounter between psychological words:

The Almighty said: "Those who have read the Book of God and established the prayers and spent what we have sent down in public and secretly seek from commerce at all" [Fatir: 29]. "A secret is what I hide, and the gathering is secrets, and a secret man makes things in secret from a people in secret, and a secret is like a secret, and something is kept secret and appears (93). As for cursing and announcing: (Speaking out loud, and it was said: If everyone preaches to his friend about what is in himself) (94). My words: "Belief what we give them money in secret and publicly, and you will see it publicly, and what it means is that they pay the zakat imposed on them, and after that, they also volunteer to pay alms to be imposed on them" (95). And it may be "to say: (secretly) that is a charity, and (publicly) that is zakat, declaring zakat as a declaration of a desirable obligation (96).

The Fifth Requirement:

The technical side

First: Darkness and Light:

The Almighty said: {Neither darkness nor light} [Fatir: 20].

It is a natural phenomenon that won the negotiable meanings of the Qur'an tagged for the performance of nodal worship services. And on the darkness: "Za, Lam, and Meem are the two correct ones, one of them is fighting in brightness and light, and the other puts the thing out of place, creeping. The previous darkness, and the darkness of the gathering. And the darkness: the name of darkness; the darkest place is darker (97). And the darkness and the darkness: The light is lost. A dark night, to exclude the surplus, and the darkness: very dark (98) And darkness is at the beginning of the night (99). The light "The light: against the darkness. And the light of light whatever it is, and it was: is the radius and brightness, combining light and fire; the light of the fire, shining and shining and the light; another for humiliation with one meaning. No light. It is said: The thing that appears between the performances and creates one meaning

(100). From the metaphorical use of the material, they say: Enlighten the matter: Explain to him, and this illuminates from that: Abyan (101).

Second: Shadow and Freedom:

God Almighty said: {No shade nor heat} [Fatir: 21].

The shade: "It is known on the first day. If you copy it and then the sun comes back, then it returns. Shadow: the strength of endurance and splendor (102). And it was said: The shade here is heaven, the blackbird is the fire (103). And shade. By breaking: The slaughter is broken, or it is the field, and every place where the sun is and the shadow and emptiness go away from it (104). Al-Harur: "The hot wind at night is like poison in the day (105). That is, "The owners of truth who are in the shadow of the truth are not equal, nor are the owners of falsehood always free" (106). And he explained with his free girl, "In contrast to the cold, and today it is said to free food, the door is exhausting, free and free of heat. Ahrou and the Messenger weighs a warm wind (107). And here for the shade and the liberation a. Examples of the believer and the unbeliever; so the insured is in faith and comfort, and the unbeliever is free and tired (108). Here shadow and heat are opposites, and the contradictions between them are subjective. Because what is meant by the shade is the absence of heat and cold, when the contradiction was there, it was complete and stressed over and over (109).

Third: warning and warning

The Almighty said: {we began with good deeds, and a warning from a nation made a warning among Him} [Fatir: 24]. Bashir: "an evangelist of good or evil (110) "The face of Hassan al-Bashir. The good news is a beauty. It is said: I brought good tidings to him. Others and I think this race of pakettes. And if he was speaking at all, then the human being is good, and the tiger said otherwise: the earth has also mentioned: If it brought forth its seed (111). The warning is a warning, a warning is a warning (112), "Noon, humiliation and piety is a word that denotes fear or intimidation. Someone warns: It only occurs in intimidation. Beware of fear of some (113). Appreciating the source, we understand that the message is correct, and both rays of pain to the Prophet are right, (a harbinger) that is to those who obey (and a harbinger), that is, to those who disobeyed, and kindness with waw to signify a tradition in both characteristics." A promise is a right that warns, and the first attribute of the source is omitted, that is, a warning: a warning to the people of obedience, and it is a harbinger of the people of sin (115).

The sixth condition

The double nominal designation of the antibody

First: Sweet Furat - brine salt

He describes an important element in nature, which is water, the two compounds (Sweet frat) and (Salt Salt).

The First (The Torment of Furat)

Tortured: "It is sweet to the eye, and the door is true. Manzoor Al-Son said: Fresh from eating and drinking: everything is unpalatable. Fresh: good water. One hundred fresh thighs. Abu Hayi Al-Numairi (117): The pure dwelling full of Sharia has fruit among the sweet

conscience and fresh: good water. The torment of water is sweet because it is thin. And God tormented him: He made his torment. From as a shepherd. People tormented: their water tormented. And torment: get up and drink fresh water. He was tortured on behalf of his family: ask him for freshwater. People drink their water if they drink it sweet. And his torment: He considered it torture. So and so is tortured from the well as much as he can drink. And in the hadith of Al-Hajjaj: Freshwater. And it is said: freshwater, and freshwater, in general; because water is the gender of water. And the woman tormented by slavery: her sweetness (118).

Furat:

Alfurat: Water is sweeter. The water has descended, and the water will come down if it is tormented because it is flowing (119).

The second combination (brine salt). Salt: The salt of water is salty and salty, as well as adding salt, for it is salty water and it is not said salty except in bad language (120). Ajaj: burns with salt (121). Saltwater: salt is above, and age has been used as a hug, annexation, and fuel (122). In the use of the Qur'an, compatibility between the two semantic structures was mentioned in two places, while the (fresh Euphrates) faith (a brine solution) does not resemble disbelief with good and is beneficial because it does not resemble the Euphrates and the seas with fresh brine (123). The Almighty has struck the ideals of the believers and the unbeliever over them, open to them as he intended himself to be water to the mixer. And Sister and the like for their dependence as is the great monarchy (124). Breaking its sex in Bahrain, then the salty sea prefers the unbeliever, as it participated freshly in the benefits of fish and pearls: the ark was the infidel and was free of benefit (125). In light of the above, it becomes clear that the Temple is markedly opposite in the two generous verses.

Conclusion

In the first topic, I dealt with introducing contradictions and their types and talking about countercurrent and its divisions. It became clear to me that the semantic contrast stems from its linguistic meaning, as it includes some terms in terms of (conformity), (contradiction), (contradiction), and (contradiction), and (Parity). As for the second topic, I dealt with the interview in Surat Fater, and it became clear to me that the encounter is not a linguistic or psychological matter, but rather a feature of the universe, life, and existence, as the cosmic verses came part of them in an opposite way to fulfill its various purposes that stand in front of this amazing universe. The features of nature and the laws of life are often through the relationship of correspondence between the cosmic phenomena that confirm the power of God and establish certainty in the souls of believers. Contrasting is an important expressive technique that plays a large role in linking parts of the Qur'anic text, and it evolves from words to structures to topics. One of the most prominent data that was revealed through the use of the semantic interviews in Surat Fater is the confirmation of the concepts and ideas that were included in the various types of interviews and carried the blessed verses of intentions and goals.

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