

# The Significance of the words That Are Similar to Their Pronunciation, and their Wording Varied in the Holy Quran

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## **Abstract**

*The words in the Arabic language are either: (name, verb or letter) and each name and verb has a root - origin - linguistic origin to which it refers, and this linguistic root has its value in indicating a sign or indications that each of its members contains a pivotal link, then they associate it with a pivotal sign, It resembles the genes that all individuals carry, one crucifixion of all colors, shapes, and nature. So (multiplication, multiplication, multiplication, multiplication, multiplication) is all due to the origin (multiplication), because the event is completely related to them, but the method and time distinguish between them morphological form and this is the subject of our study, was chosen on a set of words in the Holy Quran Her words were similar and their morphological form was different, which was mentioned by Dr. Hamdi Badr Al-Din Ibrahim in his book "A Dictionary of Morphological Weights for Words". The Holy Qur'an, where it is manifested in those words that agree in the word, the eye, and confusion, and is due to misleading are the three words, the second and third letters, which are: (broadcast, Haj, right, live response, incision, repulsion, thought, count, palm, D, more, Miss, who) Therefore, when repeated in very different readers, especially non-specialists, are confused with it and think that screaming is of the same gender, then we need a study section of those words and a statement of its type. Oaz Har imp lexical and contextual equations depend on the morphological formula as mentioned in the statement, And the distinction between sexual pronunciation in addition to the indication in terms to denote Turkish Morphological data for buildings, the study also aims to link the lesson morphologic of the Holy Qur'an and taught through the various morphological structure of the statement, the inductive approach is circumstantial, relying on the most important sources of study and references, from within our field.*

**Keywords:** Indication Context Arab heritage, Modern linguistics, Phrased

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## **Introduction**

The field of research in the language of the Qur'an still does not recognize the wide extremism and scope of thinking and contemplation in which it removes hearts and minds in the long run and takes its totality. Our research mark (words whose pronunciation is similar and whose shape differed in the Holy Qur'an) was placed under morphological studies of the Holy Qur'an, the research included an introduction and then a preamble explaining the importance and context in differentiating between semantics and then defining the role of the formula in the indication of semantics, relying on the most important sources in This field, followed by a study of words, where the order was in alphabetical order, and the study concluded with mentioning the results that we reached, then a list of sources and references.

Finally, I say: It is a serious and sincere attempt to serve the Arabic language and the Qur'an, and if the human effort does not rise to the level of perfection, then perfection is for God alone. Ask him for a reward.

## **First boot**

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1 - Idiomatic concept of significance:

The idiomatic term commonly used recalls Al Thanwa (R. 1158 AH) by saying: "That something is the state of knowledge necessary for the knowledge of something else", first indication, and second meaning) (1).

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As for Al-Zarkashi, he knew him by saying: (The fact that "if the word is launched it is understood from him" whoever knows his condition) (2).

A pointer, then, is the work of a speaker to use the connotation - the spoken word or something else - to indicate the intended. The inference is the verb of the listener using semantics - audible pronunciation - to reach or understand the meaning.

Therefore, delinquency is a feature of the speaker, listener, and intermediate word (indication or guide).

It is common in modern linguistics to use the term ((semantics and its translation into (semantics) which is "the science that studies the meaning", and the conditions available in the linguistic symbol that enable him to carry the meaning (3) this term appeared at the hands of Michel which means: distinction of meanings The meanings and laws underlying the conversion of words, therefore, the term is initially interested in studying the development of semantics (4). Then the term entered into other European languages where it was translated into modern linguistics into (semantics).

Linguistics is associated with symbols and signs, which are called chemistry (alchemy) (instead, linguistic importance has become a branch of alchemy, and the relationship between them is the general relationship, and the special here is linguistic connotations) (5), and the field of semantics has expanded to include the entire linguistic system grammatically A healthy and vocal in addition to the speech to be functional and part of his interest in addition to his interest in the importance of the symbol and its relationship to the idea (6).

## 2. The concept of context

### 1. On Arab Heritage:

What linguists describe and what the language itself reveals is that there is no end to semantics with limited pronunciation, so there must be an indication of what is meant by the multiple meaning.

Linguists mean this issue, especially when they touched on the structure and its role "in defining the meaning" and its integrity, including what was mentioned by "Sibawayh (d. 180 AH)" after referring to the sections of terms in terms of tandem and participation to the issue of integrity and referral in speech, Through which a direct structure is of acceptable importance, and what is otherwise, and from it, the straight structure does not coincide with its importance to reality, and it is organized in a straight manner with ugliness in importance, and from it (7), the good words are either straight, good or ugly, The assignee is not a newbie conversation.

Use is the verdict in the significance statement, depending on the context that precedes the word and what follows it. The reference here is the context of the text that determines the importance of semantics among its multiple signs (8).

What was passed were references to grammarians to the textual or current context and what leads to the ability to define and appreciate the meaning? Words must be organized in a specific context in order to determine their importance, and therefore words differ from the dictionary in the text. (9) Since each reader has its own culture and interpretations through which it can drop its concepts from the context by clarifying general concepts and then determining the potential significance ... some of them take the context as it seems or deepens inside.

The speech expressed this concept by saying: (eloquence of words is "matching words to the situation with his eloquence") (10). It also indicates the context and its surroundings. P (The idea of "matching the state of speech may be" the basic idea is to have an influence in directing rhetorical research and identifying many of its paths, ... so as not to unify the significance of speech d or reveal its advantages except in the shadows) (11).

### 2. The context in Hadith "Linguistics":

The context "in linguistics" corresponds to the term "(context in the English language." Ullmann referred to this term "context" as the widespread use and overlap between science in the modern era, but what related to it is our sense. The scope of this use of the term is within the broad space - the text - so it is understood that the context of the text is not only to include the words and phrases the actual use but rather exceeds it to include the external conditions surrounding the text, and by that we mean the non-linguistic elements, i.e. the case of the case (12), while the context sees In Halliday, the texts have another aspect that accompanies the texts Phenomenon - the texts of silhouettes - or the so-called behind the lines, and this representation of his role in linking the linguistic system foreign its own environment (13).

As for Vendris, the French linguist has attached great importance to the context, especially when speaking with the joint linguist, which is the context that prevents the multiplicity of meanings and functions, because it is always the decisive factor that cuts a reference to the importance of the linguistic joint and determines the meaning. Its meaning indicated: When we say that one word carries more than one connotation in use, we face a somewhat large illusion, as these meanings dissipate and do not remain in the mind of these many meanings other than what the text indicates (14), where the dictionary records That only contains Vendrice the primary meaning that casts a shadow beyond that, with the context being seen as a primary source defining the meaning in its light. He says: "(It is the context that imposes a certain value on the word despite the various meanings it can refer to (15).

It is also the primary social effort in the world (Malinowski) "context theory in the West", when he found himself unable to translate isolated words and even isolated sentences into a rudimentary language in a society, and he found them when he was working as research on special islands of the population (True Briand) (16) And he saw himself powerless, according to what Palmer said: (From accessing any translations of the texts he recorded, record ... phrases of a long owner, a light and narrowboat led by an oar when he translated (we - we run - in front of - the wood of ourselves) .. Being - erect - wood), Malinowski came out of his inability to see the context of the simple people that

the meaning is clear in the context, and that the word wood refers to the boat. Thus closely related, is indispensable for understanding the context of the position of words) (18).

As for the context of Wirth (Firth t. 1960), he was the first to try to establish an "integrated theory" in the context of the topic in the first half of the last century. Meaning is also seen as the result of the interlocking interrelationships and the context of the situation alone that determines these indicators (19).

Firth adopted what came (Malinowski) from relying on the "context of the situation", but he went beyond that to study linguistics in terms of its "vocal, morphological and grammatical" aspects, in addition to the lexical study. Under them, the linguistic study was completed.

Therefore we say the whole context in the text of the voice - and the exchange - and what is around it - and the glossary of the preceding etc. Any linguistic context. And also all that surrounds the text of the environment, culture, civilization, meeting, time, place ... etc. This is the so-called non-linguistic context. Studies, research, and articles are many and varied in context and theory, but we are satisfied with this amount.

## **Second: Duration of study (broadcast, block, pass, pass).**

### **1. Broadcasting:**

The word linguistic root of (bww) "in the Noble Qur'an" in the (ten) positions (20) and its importance relates to the dispersal and its manifestations (21) (p- al-Al-Ula who is outside) is the first that distinguishes and appears; It is said: They are still riding the raid. The hunter broadcasts his dogs on hunting.) (22) The indication of spread and spread prevails on the root.

As for the Noble Qur'an, the word "broadcast" is similar in pronunciation and different in form and form, and it was between nominal and actual, as it appeared in (four places) in the form of the previous verb (verb). While it appeared in one place in a symbolic form (verb). It is in fact, where he said in Surat Luqman in the Almighty saying (23): The people of rai disagreed on the importance of (broadcasting) in this verse, Capacity: created, and some of them went to the importance of the numerator, i.e. simplifying it, and it was also interpreted in terms of differentiation, i.e. differentiation and showing each animal of different types (24) and the importance of (differentiation and publishing) is the closest based on their lexical and contextual connotations, i.e. : God Almighty blessed the creation and spread of all (dispersed) animals on earth as a blessing from his creation. It is a statement that shows what is hidden. (25) With this reference it was said: "The Highest said in Surat Al-Nisa" (26). Meaning: It was published from him - Adam and Eve - men and women.

As for what was reported (broadcast) and the name of the formula (verb) was in "tells the story of Jacob - may God's prayers and peace be upon him" - and he mourned and announced to his son Joseph and in Surat Yusuf (27) when (broadcast) was received here in its nominal form and in its real terms as shown in the presentation for that, each Anxiety was improbable or impatient with his secrecy, which led to his appearance was called (broadcast), so when the anxiety intensified, and regret stopped his transmission and appeared, then broadcast the cloud in the soul and appreciate the verse: I complain about my cloud that I conveyed from my secret or the cloud That conveyed my thoughts. (28). And this is what we see in this context, and the difference between the paradox of broadcasting and grief between them, Abu Hilal Al-Askari said: (He transmits the greatest sorrow, his owner does not tolerate, until he broadcasts or complains about it: grief: more was free of anxiety: broadcasting: the man showed it And sadness: He did not hide, because what was said in the heart, and he conveyed: What was broadcast by his band, and everything was placed, the destiny was sad, and it was: a feeling of two people (29) However, the distinction between them is a face, especially since the context Quranic where he mentioned the separation, and God knows best.

Two: repel.

The word linguistic root in the Holy Qur'an in the mulch (forty-two) (30).

Where he appeared in four places in the nominal form, while the actual was in thirty-eight places.

Ibn Faris said: (The antibiotic and most of its portal is dedicated to displaying and fairness, after which abnormal words come). (31) God's permission for prevention and the symptoms of the thing that controls the benefit on this root, he says: (I repulsed it, repelled it with hesitation: show it, repel it from rust. It distracts that.) (32), and my country is a country in relation to your darkness, that is, outside it the valley ends are called an echo, and the ban may also come in loud noises (33).

As for "In the Noble Qur'an", the name was in the form of (verb) in two places, including the Almighty's saying in "Surat Al-Baqara" (34):"(3) The verse shows that a delegation of the infidels, the Prophet, may God's prayers and peace be upon him, denied the killing of a man from them by a secret Muslim in the Sacred Month, came to respond to the Lord that Fighting in the month of H Ram is a great sin, but it prevented you from entering the religion and following the Prophet, as well as keeping the people of the mosque away from it was a mistake in fighting in the blessed months (36) and the importance of (the dam) in the verse (inhibitor), and it came in the same formula "in his saying Almighty in Surat Al-Nisaa (37): As for what was actually mentioned in the form of (verb) it was in (six) places, as it was mentioned in five places, including the significance (prohibition), including the Almighty saying in Surat Saba (38). "this" scene from the Day of Resurrection ", and that after he sees all of his place the rift occurs between the people of the fire themselves, especially among those who thought themselves to be a people Great and among the weak in this world, where the arrogant people shirk the weak by telling a story about them, the Almighty says: The question here denies, meaning: We did not prevent you while they saw that, he said Abu Hayyan in interpreting the verse with arrogance: (We told you and resolved between you and the dhikr after you were interested

in entering the faith. Rather, you blessed yourselves with fortune and you raise misguidance on the guidance. Anas, a criminal, you were unbelievers, choice, not Q Our Tsoelna.) (39) Furat is here to block and stop it, which is prevailing. As for what was mentioned as evidence of abstaining from something and turning away from it, it is in the location of "the Almighty saying in Surat Al-Nisa" (40): "In a verse that refers to Abraham and his descendants and God has aligned them and sent them the book and made them the prophets and messengers. And among these descendants who believed and believed in them, and some of them disbelieved and abstained and distracted from them.

### **Third: Corridor**

According to the language, the scales (LGBT and M are correct, showing something is happening, unlike sweetness and other goodness). The matter if he tightened and the rope if he tightened his wicking, and from it, he called it "the rope that tightens the camel": repeatedly. (42) The second principle is bitterness against sweetness.

The word linguistic root (mr) in the Noble Qur'an in (thirty-five) subject (43),

As for his name in the form of (verb), he is in one place in the Almighty saying "In Surat Al-Naml" (44): apolipoprotein E pages Bh Squirt including the Open TeX was T flowing and in fact The scientific verse revolves around the earth every day around the sun every year, the Qur'an alerts them more than (1400) a year, and this is proven by the late scholars and scholars, where God shows - blessed and exalted - the movement of the earth in part of it which is the movement of mountains when he compared its movement to a sea Clouds, where (bitter) indicates here (walking and movement) Ibn Ashour said: (The clouds passed the determining source of the type of passage of mountains, that is, traffic that passes from side to side, although the seer thinks that it is fixed in place, just like the overseer of clouds in the horizon believes that it is stable while moving towards the target and rain from one place to another er, so the beholder will not feel it except when he is absent from it (45). The use of the term (passing clouds) has scientific accuracy because it is not correct to use another word in its place, such as saying: it works, runs, or moves. The Qur'an did not grant the self-movement of the mountains, but the movement emanating from the subjectivity of the movement of the earth. Mountains followed this kinetic system, in fact, they have a movement like the passage of clouds. (46) And he gathered in the verse two opposites - "immobility and rapid movement" - where great criminals seem like the mountains are established without the movement of the beholder, but in reality, it has rapid movement like the movement of clouds. (47) Among the scholars who saw that this situation would be on the Day of Resurrection, and others responded to it by saying by God Almighty in Surat Ibrahim: This is evidence of the change of the earth and the sky "on the Day of Resurrection and God knows best".

As for the verb in the form of (verb) in (four) places. Including "the Almighty saying in Surat Yunus" (48): is the verse that left the supplication in prosperity and rushes to it in distress and embarrassment, and depicting the human condition, the verse and changes It is a liquid spaniel that God touches badly on everybody and prays to him if he uncovers it and removes it badly and forgets his intention to pray. (49) Al-Zamakhshari said in the meaning of (passing) that is: (He went on his first path before he touched the harm, forgot the state of effort, or died On the position of supplication and supplication as if there is no covenant with him) (50), and it was said: The importance of (sweet and bitter) is continuity, in the sense that man continues to disbelieve and disbelieve in God's blessings as he did before his bad touches. The verse is the psychological state of a person in two different situations, where one submits to his Lord and invokes it in his different situations when he touches harm, so we see the place where the situation is appropriate in explaining its aspects. The speed of forgetting and condemning it with blessings, and using the (bitter) verb is a very accurate clarification, were (We note a quick and rapid representation of the prosperity state that the word "bitter" refers to as if tied up, then escaped from the value of this and rushed quickly as the word "bitter" indicates a lack of concern for the harm done, and its beautiful denial.) (51). The Quranic text contains the accuracy in terms of the use of words because if you replace one word with another, you lose the accuracy and importance of photography.

### **Fourth: Touch**

Ibn Faris said: (LGPT is one source that indicates touching the hand with the hand). (52), she says: touching something, touching it, if touching it with his hand. And some of them delete the Seine and say: I touched something by moving its movement to M or continuing its movement, and revealed the first language (53), "It is permissible," they're saying: (Touching aging) and illness, touching torment, touching it with skin, touching the woman: intercourse ... and touching a complaint if she complains about it.

The word linguistic root (mx) in the Holy Quran (sixty-one) is a subject (55). What was mentioned in the name of the verb was in two places, one of which is the Almighty saying "In Surat Al-Baqara" (56) A scene of the Day of Resurrection "which depicts a case of Usury ate through their treatment of it as their dealings with everything that is bought, bought and analyzed and this is for themselves, so the Qur'an describes the term anic of their condition as the case of the insane, and this is what the term (touching) suggests through its metaphorical use when it is said: (touching a man if he has madness that is, a crazy man sends him mad, deranged, crazy, and this is a sign in their great position, then they are exposed among people like other adulterers and drink wine and gamblers because that day is a day The scandal) (57) All people come out quickly from their graves in the resurrection with the exception of usury eaters, because the law is the one who cannot rise from the weight of their stomachs that eat usury, so whenever they try to rise, they fall, a feature known to them (58). It is similar to eating usury for those who have been touched by the devil, in which fear, discomfort, and alienation arise from it. Everyone who sees the possessing person and his condition in

terms of his inability to wake up, then falls quickly, as his motor system is disrupted, this is the Day of Resurrection and exit from events (59). The second position in the verse in Surat Al-Qamar (60) apolipoprotein E Bh Pages Squirt including Explanation (touch) It can also be tortured in the name of hell to Jnhm as it was said: How did you find the taste of the beating? Touching the verse is a metaphor for the purpose of expressing her pain (61) Shihab al-Din al-Qurani (d. 893 AH) said: (They were told at that time: Covering and realizing the right to hear from torture. The fire of the Hereafter, whoever descends and hawk if he waved) (62) this expression is found in the words of the Arabs. As for the word from the root, according to the verb (verb), it was in (twenty-eight) places (63) in all of this, indicating injury (64), including "the Almighty saying: in Surat Al-A'raf" (65): they were struck by sharpness and foaming, so they touched the place of injury point to the short period of time that affected them how much, and you know that the duration of hate and beloved Short) (66) With the same reference "in the ayatollah of God Almighty" in the supplication of David - "may God bless him and grant him peace" - in Surah (67). that the devil made me Tired and arduous, and this is like politeness with his Creator, so it is known that good and evil are in the hands of To God (68) In the verse (gentle tempering when asking for God's kindness in it and raising the monument and torment upon it, they became the way to Satan for himself, and so he asked the infallible from that) (69) as well as in the rest of the places God knows.

#### The study reached the most important results:

- 1- The search recorded the words whose meanings were similar and varied, and their number was (fifteen).
- 2- The morphological form was a verdict in showing the structures of names and verbs and their effect on significance.
- 3- I indicated that the terms whose pronunciation is similar differed when he mentioned a name again and again, and this is one of the indications that the Arabic language is rich in its derivatives and their connotations, especially that of morphology.
- 4- The arbitration of the context in the connotation of the connotation was clear, as we found that the single word carries connotations when analyzing the dictionary, but it specialized and specifies its connotations when using its contextual use.
- 5- The word "Miss" is used in all research subjects in its metaphorical connotations, and this gives context a part of thinking and reflection. "Metaphorical meanings" give the text an eloquent value.

The study also recommended paying attention to the morphological studies of the Holy Qur'an, especially similar terms that govern knowledge of their gender in the morphological form.

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- (53) (See): Al-Jawhary:1987.
- [54] Al-Zamakhshari: 1998.
- (55) See: Muhammad Fouad Abd al-Baqi: 1988.
- (56) Verse: 275.
- (57) Mulla Hawwish: 1965.
- (58) Seen: Nizamuddin al-Nassaburi: 1416.
- (59) See: Ahmad al-Badawi: 2005.
- [60] (Verse: 48)
- (61) See: Al-Akhfash: 1990.
- (62) Ahmed Al-Kurani:2007.
- (63) See: Muhammad Fouad Abd al-Baqi: 1988.
- [64]See: Al-Askari:2007.
- (65) Verse: 95.
- [66] Ibid.
- [67] (Verse: 41)
- [68] (See) : Mukattil bin Sulaiman:2002.
- [69] Ibn Ashour: 1984.