

The Psychological and Suggestive Significance of the Qur'anic Singularity is a Practical Study in the Story of Noah (Peace Be Upon Him) Research Derived from A Doctoral Thesis

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a summary Praise be to God, Lord of the Worlds, and prayers and peace be upon the Master of the Messengers, our master Muhammad, may God's prayers and peace be upon him. As for what follows....

The truth is that tasting the sweet word and putting it in any beautiful expression, or captivating style, is an instinct in the soul. The Qur'anic vocabulary, I found it to be full of meanings that are proportional and consistent with the context of the speech. Moreover, the importance of the psychological aspect in choosing the word by the Almighty God made it a matter of rhetorical and rhetorical miracles, so I was interested in choosing the title of my thesis with the help of the supervisor (the psychological and suggestive significance of the Qur'anic vocabulary, an applied study in The story of Noah, peace be upon him) I have extrapolated the story of Noah, peace be upon him, in all the Holy Qur'an, then referred to the surahs that mentioned the story, and for the importance of the word or word in the Holy Qur'an, I studied this word and its meaning in the lexical books and explained its origin and root in most sites, then I showed the aspect Psychological and the implications of this single and its impact on the human psyche.

The first topic: the concept of psychological and suggestive significance of the Qur'anic singularity and the story of Our Lord Noah (peace be upon him)

The first requirement : - the concept of psychological and biological significance.

First: - Semantics are a language: -Dal and Lam aslan: One of them is the father of the thing in an emirate that you learn ,

The first is their saying: A flag is on the road , and the proof is: the emirate is on the thing, which is between significance and significance .

Evidence: What is inferred, and the evidence: dal , and it has shown him on the road is indicated by the significance and significance and significance, and the opening is higher, al-Jawahiri said: the significance of the language is a source, which is in the sense of guiding it.¹

In terms of terms: Al-Tahnawi said: "By opening up is what the people of balance, origins, Arabic and debate have to say, "The thing should be in a situation where it is necessary to know about something else."²

"I know that the meaning of the word is that if he hears or imagines, the soul notices its meaning," he³ said.

As for Zarkshi, he knew it: the word is the fact that if he releases an understanding of the meaning from him, who was aware of his status.⁴

Second : - Psychological:

The psychology comes from the soul in the words of the Arabs on two sides: one of them, your saying: the same person came out, his soul, and he says: in the same person to do so and so, i.e. in the splendor, and the other face that the meaning of the soul is the truth of the thing and its sentence, it is said: the killing of so and so himself, does not mean that the destruction occurred with each other, but the destruction occurred in itself and fell in its reality.⁵

The soul is a term: - it is the gentle steamy essence, which carries the power of life, sense and willful movement, and its wise name: the animal spirit, it is a bright essence of the body, when death its light is cut off from the appearance of the body and its interior, but at the time of sleep, it is cut off from the appearance of the body without its interior.⁶

The psychological significance: - are the features and signs that reflect on the human soul, in which a certain response occurs, whether verbal or kinetic, and it is clear from this psychological significance include mental processes based on the summoning of ideas and imagination, as well as different emotional feelings, and the psychological significance of the language does not start from the psychological ground on which the linguistic text is based but through its effect on the psychological effect of the recipient. Their images vary, and sometimes they come outright and others in a signal way.⁷

Third : - Suggestive.

A feminine name attributed to an inspiration taken from a living (and alive) and the revelation comes on meanings,

Revelation: reference, writing, message, inspiration, hidden speech, and everything you have thrown at others. It is said: I gave him words and inspired, inspired and inspired any books, abu Ishaq said: The origin of revelation in the whole language is media in secret, and therefore the inspiration is called revelation;⁸ ⁹ The world's largest public servant,

Insinuation is a term: to put the meaning of the soul in secret, such as inspiration, and to bring the king down with it, to hide it from the people except for the Prophet who brought it down to him, and as a gesture in which he understands the meaning. Listening: I'm listening to the sound, and it's asking to understand the meaning.¹⁰

As for the Bedouin Ahmed, he defined the suggestive significance as: -(which is the indication that words suggest echoes and influences in the soul and have a special effect that controls the soul, not suggested by a word parallel to a language, which is the area of psychological emotions and the internal influence of the human being).¹¹

Psychological suggestive significance: - is the musical rhythm of words as audio mental images, in addition to their moral significance of each word, they are of a suggestive significance that creates in the soul a special imaginary climate consistent with the rhythms and rhythms of its inner music.¹²

The second requirement: - to introduce the Qur'anic singularity and its characteristics.

First : - the singular language: - the collection of the single and the significance of this word in the language means unity, which is against plural and composition, the individual was not alone, to an individual who singles, and his uniqueness made him one¹³

The ¹⁴ individual: the tendon, the combination of individuals and individuals, as if it were the collection of two individuals, and the individual, by opening and joining, i.e., he is ¹⁵cut off from the presumption, not represented in his quality, and he singled out the thing: take him out of his companions. The people came individually and individually, from us and non-menon, any one¹⁶.

Ragheb Al-Isfahani said: "The individual: who does not mix with others, he is more general than the chord and more special than the one, and collects it: individually¹⁷."

As for the names of the single: -

1- The word:

Language: The word is derived from the word , which is the wound, for its effect on the soul.¹⁸

In terms of terms: the word is the word that indicates a single meaning in situation.¹⁹

The vocabulary is a term: - is the science that looks at the particles of the single word, investigates its sounds, recognizes its first origins, explains the closeness of its composition and connects its structure, shows its formula, and corresponds to it with its meaning.²⁰

Second: - the characteristics of the Qur'anic vocabulary .

The Qur'anic expression is a unique expression in its height and name, and it is the highest words in eloquence and eloquence, the Arabs were unable to come like him, and this challenge existed whether with ten verses or one verse, even if some of them were for each other in the afternoon, and it was singular The Qur'anic verse in its location, semantics, context and composition, consisting of Arabic letters that they used in their words, and in terms of its wording and pure structure, and its consistency with other systems of speech is one of the most prominent manifestations of miracles, because the Qur'an is a source God is miraculous, the singular chooses a precise choice, consistent with the content of the speech, it had peculiarities in the use of words, which indicates the clear intention in selecting the vocabulary only, the Qur'anic singularity exceeded the limits of its lexical meanings, to other sensory meanings in terms of its depiction of the manifestations of nature in addition to which it had a psychological and moral effect in the reader and listener at the same time, the Qur'anic singularity was characterized by (general characteristics) in certain sources of them:

1- The singular is divine.

God is the one who brought her down ²¹, and if so, she is.

It has absolute significance, which means that during interpretation or interpretation, we have to conjure up this factor, contrary to what we do in human words.²²

2- Arabic is eloquent.

The Holy Quran came down in the tongue of the Arabs, and all its vocabulary is Arabic, even those words that the scholars differed in its Arabic, they are Arabic vocabulary included under The Arabic activations, so it became Arabic ratio, the pronunciation of pronunciation, and the Qur'an emphasizes the Arabic of the Qur'an ²³ Because their tongue and words are Arabic, this book was removed with their tongue to understand it, and perhaps the Arabic language is very wide for it and others²⁴.

As for the term "pronunciation", the Qur'anic vocabulary was characterized by:

1- The beauty of expression and the power of influence .

Allah lined up the Arabic language, made it clear and easier on the tongue, and made it easier to understand, and its fullness to the one who influenced the hearts, and fulfilled it in the performance of meanings, and then installed it in a tight structure, which is not condemned by the words of human beings from nearby And far away, because it lies in the words of the insinuations that express to the creations of the soul, and break into the end of the hearts, and what is in its composition of strange familiarity, and a close harmony between these words, no matter how close the exits of their letters or diverge. Individuality has the power to ²⁵influence both hearts and minds, as the Qur'an addresses both reason and emotion and does not address the mind alone, because it is not a book of philosophy that stands at the limits of the narrative of introductions...²⁶

2- The Holy Quran added to the vocabulary new intellectual and cultural shades, and carried them from the connotations with which the Arabic word renewed meaning, and more holy Quran than the spiritual, moral, intellectual, aesthetic, universality and general humanity vocabulary that the Arabs did not know before.²⁷²⁸

The third requirement : - Introducing the story of Noah (as) in the Holy Quran.

First: A definition of the Prophet Noah (as)

Noah is the name of Ajami, Zad Al-Jawalik, a marabi, and Al-Karmani means "syriac" and he is dismissed for not increasing it on the three with the²⁹ stillness of his middle and not even Arab. It is attributed to the son of Sith ibn Adam (as) and this indicates that

Peace be upon him after Idris (peace be upon him).³⁰

Second: - Noah's story in the Holy Quran.

Noah (as) was mentioned in the Holy Quran (43) once in (28) Sura, and this wall is: Surat al-A'ad, Younis, Howd, prophets, believers, poets, a spider, squeals, moon, prohibition and Noah,

his story is detailed in these verses, there is a repetition of the stories to confirm, the more you repeat the thing confirmed, the more it is decided, and then the repetition is not pure repetition but whenever the story is mentioned whenever something new comes.

:(I think there is a repetition in the Qur'anic stories, because the one story may be repeated in a different wall, but the look confirms that there is no story, or episode of a story that has been repeated in one form, in terms of the amount that is being told, and the way the performance is in context.³¹ In its events: -

The first section: - What is mentioned in Surat al-Najm (50:52), the surah of verse (12), the surat al-Dhariat verse (46), the surat al-Adqaa al-Verse (11:12) and the Wall of the Prophets (76:77), this wall referred to his story during the beating of the proverb by the unjust people except the Surat al-Nabaa, which I mentioned while talking about God's support for the prophets.

When reviewing these verses, you will not find a similarity between any of them, but all that has come up with new ones does not exist in the other verses.

Section 2: -As for the wall, which spoke in some detail about the story of Our Lord Noah (peace be upon him) we find nine walls:

1- Surat al-Qamar :(91:7): These verses come in the context of the denial of the infidels from the people of Mecca to prophecy, and the people of Mecca, who whenever they saw the miracle of the Prophet lied and said this is a constant magic, and came to show that the one who prevented them from believing is not the power of the argument of miracles, but it is their fascination and miracles, but the obstacle was to follow the fancy.³² And there is a lullaby and entertainment for the heart of our master Mohammed peace be upon him, his condition is like the one who advanced him.³³

2-Surat al-A'yyat:(59:64): The verses came in the context of the astonishment of the polytheists that God sent a prophet, so the³⁴ Ayat came to mourn them in the fact that God sent them a messenger from them, showing the wisdom of it, and wept to them that the strange thing is not to be (on a man by a man. It is her account of part of the conversation that took place between Our Lord Noah and his people and his defiance of them and his adherence to his faith.

3- Surat al-Sha'a'a':(105:122): This surah was distinguished from the rest of the wall by talking about poetry. And poetry stirs the conscience and touches the passions of emotions, passions and feelings, and whoever follows the way of addressing our Master Noah his people in this surah, finds it overcome by emotional sense and such: and his saying: They³⁵ know their origin and origin, and they know their qualities and morals, which increases the benefit of the previous two chapters.³⁶

4- Surat Younis :(71:73): These verses shed light on the psychological dimensions: the confidence of Our Lord Noah with his Creator and keeper. For example, in an explanation that explained the interpretation, he said: "Noah told his people what is in himself to make them feel that he - and he used Allah Almighty - does not care about their plot or collecting them, and does not fear their strength and their large number, so he confronted them by saying , "So

gather your orders} Your partners for your victory.... Look at this power, which God has given to Noah, and the courage he has broadcast in his soul, and this was only the result of his reliance on his Lord, and his reliance on him³⁷.

5. Surat Hood :(2548): Different from the other wall as it is the most chapter that separated the hadith in the suspicions of his people and his response to them in a logical mental dialogue, for example, what is mentioned in the interpretation of Ibn Kabir :(The Almighty says an informant about The haste of Noah's people, the curse, torment and indignation of³⁸ God, and the affliction is filled with³⁹ logic: 7.⁴⁰

It was said: My son, the meaning is safe, and I ride with us the saying of The Almighty: I will do so: I will become and return to a mountain that will make me deaf: it prevents me from water, i.e., from the water⁴¹.)

6- Surat Al-Safat:(7582): This story was not exposed to talk about sending our master Noah or his dialogue with his people.. But all that contains a statement is the blessings of God on Noah and the blessings and blessings he has given him from them. One of the most beautiful of these is his⁴² different positions in the other wall. And what he said in the scout: "Peace be upon Noah means to say hello to him, and they pray for him, which is from the spoken words, such as saying: I read a verse that we have removed. If I say: What does it mean to say in both worlds?" All of them, and not without taking from them, as if it were said: God has proven the delivery of Noah and his uncles in angels and the heavy ones to hand over to him from the last of them⁴³.

7- Surat Noah: (All of them): What is new is that we mention the methods of Our Lord Noah in the da'wa in detail (which are ten methods) and the precise detail of what he called them: worship and piety and the duty of obedience to him. And what is new has the names of their idols.

For example, the name of the idols they worshipped means: Do not leave the worship of these idols- a useful and friendly reading of the annexation of the Wawa, and the rest in the monument, meaning one. It is the name of the idol, and Qatada said: These gods were worshipped by Noah's people, and then worshipped by the Arabs afterwards.^{44 45}

8- Surat al-Mu'minin :(2330): The Surah talks about how his people address each other, and God's universal year is fixed in mocking those who follow and obedience to blind followers to touch you grow up and guide them to both hell.

For example, what Al-Maraghi said in his interpretation of :(Many nations have neglected to think and consider this, so they disbelieved in these blessings, and they ignored the amount of blessings in them, worshipped others, and lied to his messengers who were sent to them, so they were followed by what they were mocking, and they were decimated with the torment of those who had them, so they became as a touch of the dabar, and the walking example, and in this intimidation of Quresh, and warning them of what they were doing, and that he would solve them as long as they were disloyalty to their messenger and disbelieve with him as before them.⁴⁶

9- Surat al-Spider :(14-15): This is the last thing that came down from the wall, which talked about his story in some detail, and in which a wonderful summary of his story, but it carried something new, which is the duration of his call⁴⁷. In ⁴⁸his interpretation, Ben Attia said :(she seems to have been a messenger calling for this period, and it may be that the period mentioned may be the duration of his stay in his people from birth to the drowning of his people...)⁴⁹.

(Perhaps the secret to the different method in the same story is the renewal of activity and the expulsion of the sama and boredom from the same reader and listener, and do not forget that each surat has a special color and a special sense. ⁵⁰.

The second topic: applications of psychological and suggestive significance for different vocabulary in the story of Our Lord Noah (as).

First: one of the vocabulary mentioned in the Qur'an is the vocabulary of "despair" from the saying of The Almighty in Surat Hood: ⁵¹ He said:⁵² ⁵³ "Therefore, he should say: ⁵⁴ "The call for an order is based on the violation and rebellion of the invitees as long as they ask them to believe and respond to his call." In this verse, he is an amusement from God for Noah (peace be upon him) and, on the one hand, to give himself the honourable point of view of referring to solutions when the judiciary separates him from his people, and maintains for himself from conscience and mystery when he sees who did it to him and to those who believed in him from their people from hurting them. ⁵⁵ Misery in its psychological allowance is pain and psychological feeling described as helpless, and it is due to sadness, similar to their sorrow and sorrow, the images of the Qur'an this singular because of its psychological meanings describe the situation of Our Lord Noah (pbuh) by not responding to the call of call. ⁵⁶

Secondly, one of the Qur'anic vocabulary used by the Qur'an in describing the situation of the polytheists of the people of Our Lord Noah (peace be upon him) is the singularity of "cloud" from the saying of The Almighty: ¹ 2.3 In the ⁵⁷ single "gum" of the gin and the meme, one true origin indicates coverage and dishes, She says, "I fainted." The crescent fainted, if it was not seen, and in the hadith: "If you faint, they will lose it", i.e., cover the crescent⁵⁸⁵⁹, and it is said: "One day and one night of cloud, if they are oppressed, and the fainting of the matter, which is something that is fainting in the heart", ⁶⁰it is said :(It's a mystery, a vague red-handed ⁶¹thing.

Al-Zamakhshari says in the interpretation of the singularity of the cloud :(Then they decimated me so that your life would not be because of me, and your situation on you is a cloud: namely, cloud and cloud, such as karb and karba, and the second is to be meant as I want with the first order, and the cover cloud of mine if you cover it up. ⁶² This vocabulary indicates in its psychological reasons that the meaning of the cloud is a state of feeling with which the heart contracts, and that damage has been caused, or the expectation of harm that is or is not possible for the human being to remove, ⁶³ its metaphor is darkness and distress⁶⁴, or is what narrows the heart from a feeling that leads to convulsions in the soul far from rest, so he used the Holy Quran as a single "cloud" to describe the state of his people peace be upon him from his call.

The conclusion.

The results of the research boil down to the following:

- 1- The importance of the psychological aspect in interpreting the Qur'anic vocabulary where it suits the psychological aspect, all humanity, as the language of the soul is understood by each creature regardless of his language, and even the signs sometimes act as a language.
- 2- The aesthetic of the Qur'anic singularity with the breathtaking vocal beauty, the system of the Qur'an, which is represented by the consistency of the Qur'an and its trivia in its movements and dwellings, its durations and tones, its connections and its dwellings, strange consistency and wonderful talafa draws the hearing and impresses the souls in a strange way, can not reach the words of the last perspective.
- 3- The beauty of the Linguistic Qur'an, which is represented by describing its letters and arranging its words, in an order without which every arrangement and system that people have dealt with in their words, they knew its beauty through the letters of satire in the Arabic language distributed, between the letters of concealment and manifestation, the whispering letters and the letters of the bass, the letters of the tide and the letters of superiority and anxiety, and these known divisions in the jurisprudence of language and quality ... The combination of letters in words and verses gives this charming, pulp-taking aesthetic.

Margins

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- 2) Encyclopedia of Scouts of Arts and Sciences: Mohammed Bin Ali Ibn al-Qadi, 1/787. . Seen: Book definitions: ﴿For my tractor, 104.
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- 5) Language Refinement Dictionary﴿ Lazhri, 4/3629 .
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- 7) Qur'anic expression and self-significanceDr. Abdullah Mohammed Al-Jayousi ﴾ 59﴿60.
- 8) The Tongue of the Arabs for the Son of Perspective:15/379-380.
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