The Grammatical Diacritical Mark and its Semantic Values in The Subject and The Predicate[1]

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ABSTRACT

The research aims to reveal the connotations of the dumma when it is mentioned in the initial structure of the news according to the context in which it is mentioned, so the research casts a shadow towards mentioning the advantages of the dumma and explaining the reason for its strength and weight and explaining the reasons that made the Arabs to put the dumma for the pronouns, and employing the way the dumma comes out of its exit and the accompanying height The lower jaw upwards with the rotation of the lips and their progression forward and their protrusion, the elevation of the uppermost tongue and its back, and linking all of this with meanings.

We do not lose sight of its qualities that are characterized by the vibration of the two vocal cords and their vocal clarity, the relationship of the qualities with the meanings generated, then the research dealt with the definition of the subject and the predicate and the detection of a bug expressing them with the dumma, linking the causes with the meanings generated in the maqam, and then clarifying the relationship between the nominative and dumma affliction by analyzing some evidence and knowing the significance of the dumma and its great role in depicting meanings and events in the maqams in which they appear.

INTRODUCING THE DUMMA

The dumma is characterized by the capacity of the outlet (Sibawayh, 1988, 4/176), and the weight (Sibawayh, 1988, 4/167, Al-Zajji, 1986, 128, Ibn Jani, 1954, 209), and it is heavy; Because it relies on the tongue and the lip for its exit (Al-Fara', 1983, 2/13, and is characterized by strength (Makki, 1405, 1/79, Al-Azhari, 2000, 1/55), because it requires effort when pronouncing it by turning the tongue to the far back so that it rises To the upper palate with the lips rotated (Samir, 2012, 355).

The Arabs attributed the lift to the dumma movement; Because the speaker with the conjugated word raises his lower palate to the top and brings his lips together (Al-Zajji, 1986, 93), the recipient can know that the word is joined by looking at the position of the lips, even if the speaker does not make a sound, and this is clear in Al-hajaraat and Al-Ishmam (Muhammad, 2011, 295, 296).), to make the lips in this way, the heavy movement made them, and according to the principle that the Arabic follows is to reduce; Because Arabic runs under the law of facilitation and mitigation on its tongues, they put the heavy movement of the pronouns because they are few; So that they do not increase their words in their words (Ibn Jinni, 1954, 190), in order to achieve ease and facilitation.

Accordingly, the dumma denotes strength, weight and clarity, occupies the highest peak of hearing (Israa, 2008, 333), and when it is mentioned in the texts, it indicates the strength of the meanings intended from the text, and its presence indicates the affective emotion of the phenomena, so the comma (short and long) is caused by a rush The air in the mouth suggests a distance to the Imam (Hassan, 1998, 97), and it also indicates abundance, gathering, permanence and stability (Ahmed, 1984, 287), and indicates inclusion and containment (Muhammad, 2010, 1/38).

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After defining the dumma and knowing the reasons for putting it in the predicate, he moved to talk about the subject and the predicate, introducing them and knowing the reason in their definition. Then he addressed some evidence to clarify the significance of the dumma in them. We begin:

FIRST: THE BEGINNER

He defined the subject "every noun is a predicate in order to build words on it. The subject and the building upon it are raised. The initiation can only be based on it. The first subject and the building after it is a predicate that is attributed to it" (Sibawayh, 1988, 2-126).

Al-Mubtada or the subject is the noun that precedes the nominal sentence and is raised (Ibn Al-Siraj, 2009, 1/64), and to which the speech is attributed and the meaning of the subject being ascribed to it is that it is judged, not judged by it. (Muhammad, 2007: 43).

THE RULE OF THE SUBJECT OF RAISING THE SUBJECT AND THE REASON FOR RAISING THE SUBJECT IS:

The first: that the Arabs put the language in a scale that suffices with weight and lightness, abundance and few, so everything that is a lot gives it light movement and everything that is little gives it heavy movement to be equal to the two scales of the scale. The subject is multiplied to the same as we say: Zaid is generous and brave, so we notice how Zaid judged him with generosity and courage. Let it be said in their words that they do not weigh themselves (Abu al-Hasan, 1985, 92), and there is another matter related to this balance, which is that the light: is what I said, its connotations and requirements. As the word man, it means male from the children of Adam. Heavy: They are what have many meanings and requisites such as the verb, so its meanings are event and time and its contingents are the subject, the object, the disposition and other things (Al-Akbari, 1986, 174, Ibtisam, 2009, 194).

The second: Al-Mubtada' is the name with which the speech begins, and it is attributed to it (Sibawayh, 1988, 2/162). Because the speaker is stronger in spirit and showed activity at the beginning of his speech, and accordingly they raised the subject to his progress in speech, so they expressed it with the heaviest movements, which is the dammah.

Accordingly, the Mutadata refers to both ends of the chain of narrators, as it is the ascribed to the convict, and indicates strength, as it is the strongest of the names. Because he is the owner of the hadith and the damma is the strongest of the movements, so he made the strongest for the strongest.

Since the subject is the one that is assigned to it from the nominal sentence, then it is the strongest pillar, and since the adverb denotes heaviness because of its clear strength represented in two complementary manifestations, they are called in physical phonology energy and pressure, so they made the predicate pillar raised with what is clearer energy and more pressure, so The strongest corner suits what is stronger than the movements in energy and pressure (Samir, 2012, 373, 374).

We conclude from the above that the presence of the subject in the composition indicates one of the two ends of the chain of transmission, which is the speaker for it. It is a strong pillar in the composition, so it was appropriate to put a strong dumma for it to suit its strength, as it indicates the few in Arabic. We will stop at some of the evidence, analyze them, and find out what the presence of the adhesive has achieved in the structure and the indications that have been generated by it. It is so:

The word (Qa'id) in the Almighty's saying: چ ذ ٹ ٹ ٹَّ ٹَّ ٹَّ ٹَّ ٹّ چ Q: 17

The word "Qa'id" appears once in the Holy Qur'an, in Surat Qaf, and it has not been repeated elsewhere. Its grammatical significance was raised with the adverb; because it is a late subject and its news is about the north (Al-Akbari, 1961, 2/241) and the subject was delayed due to the interest in what was indicated by the understanding of its two sides and the care of the Qur'anic interval (Ibn Ashour, 1984, 26/302).

The word Qa'id came in the verse in the singular form, and did not come in the dual form (Al-Fara', 1983, 3/77). It is coming singular led to its interpretation into several meanings:

1- That there is a deletion in the context with an estimate (on the right is Qaid and on the left is Qaid), so the first is deleted to indicate the second (Sibawayh, 1988, 1/76, Al-Nahhas, 1421, 4/149, Al-Qurtubi, 2006, 19/438), or that The aforementioned is the first and the second omitted (Al-Akbari, 1961, 2/241).

2- That the intended meaning should be a seat from each side, so it is sufficient to mention one to indicate the other (Ibn Qutayba (276), 361, Al-Baghawi, 1997, 7/358).

3- To have Qa'id in the sense of two, as in the Almighty's saying: جَ نُو the poets, so Rasul singled out and what is meant by two are Moses and Aaron (Al-Fara', 1983, 3/77).

4- It should be in the sense of plural (Al-Far`, 1983, 3/77, Al-Akhfash, 1990, 2/523), that is: one dispenses with all (Al-Akhfash, 1990, 2/523, Al-Tabari, 2001, 22/342, Al-Nahhas, 1421). , 4/149), the Arabs use a verb for the group (Al-Nahhas, 1421, 4/149), as in the Almighty's saying: جَ دُ ةٔ ه ~ جَ prohibition.

5- That Qaid is singular in its chapter and its meaning is either seated on the weight of a reactor, or it is possible that it is based on the weight of a subject who is just to an active agent in order to exaggerate the matter as a Knower (Abu Hayyan, 1420, 9/534, Abu Hafs, 1998, 18/16).

The justification for the multiplicity of meanings is the advent of a Qa'id on an active weight, and it is one of the weights in which "one, two, and plural are equal" (Al-Farabi, 1987, 2/526).

The origin of Qa'id is from Qa'd: "The Qaf, the Eye and the Daal are a steady, straight origin that does not leave behind, and it is comparable to sitting, even if it is spoken in places where it is not spoken while sitting. The meaning of al-Qa'id means: the seated (Muhammad, 2001, 1/136, Al-Farabi, 1987, 2/526) who accompanies you when you are sitting and each matter is recited: Memorize it on the right and on the left, meaning: Hafeez (Ibn Manzur, 1414, 3/364).

So, the meaning of Qaid came with the interpretation of monitoring (Al-Tabari, 2001, 22/342, Al-Asbahani, 1995, 389), and the observer with something: the watcher (Ibn Manzur, 1414, 3/177), and Al-Qa'id "the lieutenant who does not leave, not the one who is against standing." (Al-Baghawi, 1997, 7/358) i.e.: he remains in his place and does not leave it. We conclude from the foregoing that the Qa'id is the one who sits the observer, the preserver, and the lieutenant who does not leave.

The meaning of the Almighty's saying: جَ دُ ثَ دُثَدُّثَ ثَ دُ جَ They are not two, they are the guardians, four angels during the day and two angels at night, and the servant's knowledge of the matter of the two angels knowing that God is aware of all his actions without the need for these two angels from the increase of God's kindness to His servants in urging them to leave evil and desire good (Al-Zamakhshari, 1407, 4 / 384), God does not need an angel who informs him of the deeds of his servants, but they are entrusted with him to compel the argument, and to confirm the command over him (Al-Qurtubi, 2006, 19/436), on the Day of Resurrection. Thus, the work of the two angels is not limited to a person's life only, but continues even after his death, God commands them to reside on the grave of the servant glorifying God and glorifying Him, and writing that for the servant if he is a believer, and cursing the servant until the Day of Resurrection if he is an infidel (Al-Alusi, 1342, 13/331).

It was appropriate for the advent of the word raised with the dumma, as its presence indicates the power of the angels watching over a person because of the lips joining and moving them forward as if it were a speculative eye that monitors and anticipates the actions of the servants and writes that to be an argument against them on the Day of Resurrection, as it was revealed to join the lips and move them forward on the severity of exaggeration in sitting and a goal Diligence, observation, and consideration of the property of man (Al-Baq'i, 18/420), and inseparably attached to him, and if it were open, this picture would not have been drawn, and the dumma, due to the depth of its exit and its exit from the mouth without an obstacle or barrier, indicates what included the human and what was hidden in it. It is the same as if the guardian angels embrace the human being and surround him from every aspect. The work of the angels is not limited to the appearance of matters as some think, but they are entrusted to write even what lays within the human being after God Almighty commands them to write (Al-Alusi 1342, 13/331).

We will stop at some of the evidence, analyze them, and find out what the presence of the adhesive has achieved in the structure and the indications that have been generated by it. It is so:

The justification for the multiplicity of meanings is the advent of a Qa'id on an active weight, and it is one of the weights in which "one, two, and plural are equal" (Al-Farabi, 1987, 2/526).

The dumma indicates firmness and permanence in memorization, monitoring, and permanence that does not leave and continues for a person even after his death. God commands the two angels to accompany the slave's grave and glorify God and exalt him and write that to the slave if he is a believer and curse him if he is an unbeliever, which indicates firmness and permanence in memorization, monitoring, and permanence that does not leave and continues for a person even after his death. God commands the two angels to accompany the slave's grave and glorify God and exalt him and write that to the slave if he is a believer and curse him if he is an unbeliever.

Likewise, Qa'id was included in a predicate because it is a subject, so it indicates the chain of narrators, so it is ascribed to him, meaning he is the one who is condemned, i.e. he is the one speaking for him. Because the Arabs deliberately raised the pillars with the strongest movements, as it is the strong pillar in the composition, and therefore the dumma was placed to suit this force, and in addition to that, the Arabs put the dumma the heaviest movements for the pronouns because it is few in the language; In order to ease her tongue and according to this thinking, the presence of the comma indicates the few, so this indicates the number of memorizers, as it was said: they are two, and it was said: four, two during the day and two at night, and if it was established, it would not have performed this meaning.

The word "carry" in the Almighty's saying: چ أ ب ب ﭑﭒ پ ﭔﭕﭖ ﭗﭘﭗ ﺗﺫ چ Al-Ahqaf (15).

His pregnancy came in the context in which it was given a subject and its report is thirty (Mahmoud al-Safi, 1418, 22/179), but in the speech he omitted his estimate of the duration of his pregnancy and his weaning (Makki, 1405, 2/666, al-Nahhas, 1421, 4/109) where he omitted the additive The genitive was established in its place and expressed in its syntax, and if it were not for this omission, thirty would have been placed on the adverb and the meaning would have changed.

God Almighty wanted to show how long the pregnancy and termination are, and this verse indicated that the minimum period of pregnancy is six months; Because the Almighty has explained in Surat Al-Baqarah the period of breastfeeding, which is twenty-four months, and if twenty-four of thirty are aborted, six months remain (Makki, 1405, 2/666). The presence of a heavy comma indicates the weight of the raising and the weight it suffers from, as in the Almighty's saying: چ ﺫ ﺫ ﺩ ﺩ ﺯ ﺯ ﺭ ک ک Al-A'raf: 189. The heaviness of the hug indicates that the pregnant woman suffers from heaviness in her stomach throughout her pregnancy.

The origin of its carrying in the language is from the "Ha', the Mim and the Lam" one origin indicating the reduction of a thing. It is said: I carried a thing; I carried it with a load. And the lamb: what was in the belly or on the top of a tree" (Ibn Faris, 1979, 2/106), and the meaning of the pregnancy is "carrying." The thing is carried by lambs and lambs, so it is carried and carried, and bears it" (Ibn Manzur, 1414, 11/172) which is "what is carried in the abdomen of children in all animals, and the combination is carriers and loads" (Ibn Manzur, 1414, 11/176).

The meaning of the Almighty's saying: چ أ ب ب ﭑﭒ پ ﭔﭕﭖ ﭗﭘﭗ ﺗﺫ چ God Almighty commanded man to take care of the rights of his parents, and God Almighty singled out the mother for what she suffers during pregnancy, and the pain made her hate to put him in, and after that comes the breastfeeding that contains food for the child and wards off hunger from him, so he mentioned pregnancy and breastfeeding for the length of time that draws the mother's patience to bear the fetus and the infant.

One of the wonderful things in the Qur'an is to combine the period of pregnancy and the period of weaning in thirty months to find out the minimum period of pregnancy and the maximum period of breastfeeding. A month of the gestation period with an increase in lactation; because the shortening of the pregnancy period affects the child weakly (Ibn Ashour, 1984, 26/30).

And since pregnancy involves fatigue and effort on the pregnant woman, this is appropriate for the presence of the hug because of the effort it contains when pronouncing it due to the tongue being pushed back and its maximum height with the lips being rotated. Embracing the fetus inside the mother's womb and taking care of it, due to the joining of the lips, and the forward movement of the lips indicates the emergence of the abdomen when the growth of the fetus progresses inside the mother's womb. Almost the shape of the fetus in its mother's womb, and God knows best. From the foregoing, the presence of the hug indicates the effort, fatigue and hardship that the pregnant woman endures during her pregnancy, as she drew a picture of the mother's body during her pregnancy and the placement of the fetus inside the womb.

 Then, carrying it in the context in which it was mentioned indicates the chain of transmission, so it is a beginner, and this means that it is the convict, for he is the one speaking about it. The Almighty said چ ه :(Al-Baqarah: 233). It

became clear to them with the irrefutable argument that the minimum period is six months, so the dumma, according to the context in which it occurred, denotes the shortest period of pregnancy, denotes hardship, care and the mother's patience.

The word (soldiers): Soldiers are mentioned in Surat Al-Fath in two places, the first in the Almighty's saying: چ چ ے ے ک ک ک ﮅ ﮈ ﮈ ﮈ ﮇ ﮇ ﮇ ﮇ ﮇ ﮇ ﮇ ﮇ ﮇ and the second in the Almighty's saying: ک ﮆ ک ک ﮈ ﮈ ﮆ ﮆ ﮆ ﮆ ﮆ ﮆ ﮆ ﮆ ﮆ ﮆ ﮆ ﮆ ﮆ ﮆ ﮆ ﮆ ﮆ ﮆ ﮆ .

and the grammatical significance of the soldiers in the context in which the subject of the latter was mentioned and its semi-sentence predicate from the preposition and the semi-preposition (Muhyi al-Din, 1415, 9/231), In the case, the report preceded the subject of the subject, as it indicated the specialization (Al-Zarkashi, 1957, 3/236) "The soldiers are for God alone, the Exalted and Sublime.

The meaning of Soldiers in the language: Soldiers: well-known, and soldiers, helpers, supporters, the military soldiers, the combination of soldiers, and His saying, ﮆﮆﮆ ﮆ ﮆ ﮆ ﮆ ﮆ ﮆ ﮆ ﮆ ﮆﮆ (Al-Ahzab: 9), the soldiers that came to them: they are the parties, and the soldiers that the angels did not see (Ibn Manzur, 1414, 3/132), and it came in the interpretation: "Al-Jund: the plural of soldiers, and al-Jund is a name for the group of fighters. Because the army consists of soldiers: front, right, left, heart and saqqa" (Ibn Ashour, 1984, 26/151).

The meaning of the verse : چ ے ے ک ﮉﮈﮈﮇ أي

God Almighty has all the soldiers of the heavens and the earth, from angels, jinn, animals, destructive thunderbolts, earthquakes, earthquakes, and drowning, innumerable armies that He wields as He wills over whom He wills (Muhammad, 2002, 3/187). By destroying whomever He wills, they destroyed them without hesitation, hurrying to do so by obeying God Almighty (Al-Tabari, 2001, 22/204-206), and I repeated to God the soldiers of the heavens and the earth, once when he mentioned the conditions of the believers and the second time when he mentioned the torment of the hypocrites and polytheists and the purpose of that as he said Al-Razi: "It may be their infliction of mercy or it may be for torment, so he reminded them first to demonstrate mercy to the believers and secondly to clarify the infliction of torment on the unbelievers" (Al-Razi, 1420, 28/71). Defeats will befall the hypocrites and polytheists (Ibn Ashour, 1984, 26/154.(

In both places, the presence of the dumma in this position is appropriate, so it indicates the strength of God Almighty and His ability to harness all creatures whenever He wills and how He wills, from wind, rain, birds, jinn and people, because of the effort and heaviness in the dam when pronouncing it is achieved as a result of the elevation of the uppermost tongue to the upper palate and its return to the upper palate. Back with the lips joined, it indicated strength.

The exit of the vibrio and its release through the throat and mouth without an obstacle or barrier interfering with it and its extension indicates the rapid response of creatures in carrying out the command of God Almighty, in obedience to them to Him. So, because of the roundness of the lips that occurs when uttering it, it indicates that God Almighty encompasses His care and protection for the believers and His encompassing Him, glory be to Him, of punishment, destruction and defeat for the polytheists. "God has power, he is not overcome and he is not overpowered, and he is not withheld from what he wanted by him is impossible because of the greatness of his power and ability, he is wise in managing his creation" (Al-Tabari, 2001, 22/206). The two voices, so it was a threat and a threat, as well as the wideness of the outlet of the dumma because it was released from the hollow without any obstacle, indicated the capacity of the soldiers of God Almighty.

The dumma denotes the rank, so the soldiers in the context are a beginner, so he had the right to submit. He is the one who is entrusted with the judgment of the news, but he was late for his rank, in order to indicate the inventory and assignment of soldiers to God alone without others, and if it was in advance, the soldiers would have been to God and to other than God, as the dumma indicated submission and delay and indicated to The meanings intended by this, and the presence of the dumma indicates the plurality because it came in the form of plural plurality (fool) (Abd al-Sabour, 1980, 77), so the soldiers of God are countless.

SECOND: THE PREDICATE:

The news: "The noun that is the predicate of the subject is the one that the listener benefits from, and the subject becomes speech with it, and with the predicate that acknowledgment and denial take place" (Ibn Al-Siraj, 2009, 1/62),

and it is "everything that I attributed to the subject and narrated about him" (Ibn Jani, 1988, 29), which is the part that complements the interest (Al-Qadi, 2010, 1/201).

The reason for raising the predicate is a similar relationship according to the type of worker (Abu al-Hassan, 1985, 93):

1- If the worker reporting the predicate is a moral factor similar in that capacity; because the factor in it is moral, so he made the expression of the predicate as the expression of the subject, as he made the expression of the adjective as the expression of the described (Abu al-Hasan, 1985, 93). The report was lifted to begin with, and what was first to be placed in the first movements is the dumma.

2- If the factor in raising the predicate is a verbal factor that is young with that subject, then the factor in the subject is the verb and in the predicate "The subject and the verb have the status of the beginning and the predicate. The verb is attached and its meaning is completed. Also, the predicate completes the subject and completes its meaning, so you hear a useful sentence (Ibtisam, 2009, 189).

We conclude from the foregoing that the predicate indicates one of the two sides of the chain of transmission, which is the musnad, i.e. the sentence being spoken of for the ascribed to it and which complements its meaning for the benefit that the addressee is ignorant of.

We will stop at some of the evidence, in which we will explain the significance of the damma when it appears in the news structure, including:

The word (brothers) in the Almighty's saying: چ و ؤ ﭫ Al-hujuraat: 10, Brothers, in the context in which the report (Al-Nahhas, 1421, 4/142) indicated to the speaker, it is a chain of narration to which the believers are assigned, and this means that it completes the intended meaning. The truth and does not deny its validity, so he acknowledges it, as Abdul Qaher Al-Jarjani said: "Know that the subject of "only" comes to a predicate that the addressee is not ignorant of and does not deny its authenticity, or does not fall into this position" (Abdul Qaher, 1992, 1/330, Fadel, 2007, 302/1, its coming with this method to exaggerate the ruling of the predicate in the minds of Muslims, and the predicate about them that they are brothers is a metaphor in the face of an eloquent analogy, and therefore an increase to determine the meaning of brotherhood between them (Ibn Ashour, 1984, 26, 243).

So, the meaning of brotherhood in the language: From a brother: the brother from the lineage: well-known, and it may be a friend and a friend, a brother, a confined one, the two brothers, and the combination is brothers and brothers (Ibn Manzur, 1414, 14/19). A father, a mother's womb, or both, or breastfeeding, or a partner with others in religion, humanity or the tribe, O' brother of the Arabs: a word that indicates affiliation, and it was said that the brother is the thing that is attached to the thing as in (The brother of war) (Ahmed, 2008, 1/72) i.e. : who is perpetually at war.

Thus, the interpretation of the Almighty's saying: چ و ؤ ﭫ , the believers are nothing but brothers, united by the bond of faith. There should not be enmity or animosity between them, nor hatred nor fighting. It came only to enclose. It is as if he says: There is no brotherhood except between believers, and there is no brotherhood between a believer and an unbeliever, and in the verse an indication that the brotherhood of Islam is stronger. From the brotherhood of lineage, so that it is not considered the brotherhood of lineage if it is separated from the brotherhood of Islam (Muhammad, 2002, 3/201).

The advent of a raised brotherhood is appropriate for the position in which it is mentioned, as the hug indicates the strength of the bond of faith that brings together the believers. It includes all believers, no matter how different they differ in lineage or color, and the country fits that dumma because of the indication of inclusion and containment that is due to the joining of the lips in it.

Therefore, brotherhood is the predicate, i.e., the judgment that falls on the convict, who is the believers, i.e.: complementing the meaning, but for his coming in the manner of shortening, and shortening, i.e.: restricting the brothers to the believers. His turning back, with the lips turned, indicates the limitation that the believers surround each other and take care of them, and since the news that complements the meanings and its purpose and the end is only achieved with strength and weight, the place is appropriate for the pronoun to alert the purpose of speech and its benefit. In the resting position, as well as if it was broken, it would not give the intended meaning of what is in the fracture and from the refraction and the lowering of the lips when pronouncing them.

We conclude from the foregoing that the dumma signifies cooperation, care, union between believers, solidarity, advice, guidance, and adherence to the brothers among the believers.

The word (closer) in the Almighty's saying: چ أ ب ب ﺏ ﺏ ب ﭘﭙ ﭖ ﭗ ﭔ ﭺ Q: 16. The closest in the context became a report (Muhyi al-Din, 1415, 9/287), i.e.: it completes the meaning, it is the ruling on the ascribed to it, and it is we for the glorification that belongs to God Almighty. Fadel, 2007, 4/267).

The connotation is closer in the language than the triple infinitive: "(near) the qaf, the ra' and the ba' is a valid origin that indicates the difference of distance. It is said: 'nearness, near'ness, nearnes's" (Ibn Faris, 1979, 5/80), nearness of the thing, by dumma, nearing nearness, offering and offering, i.e. He is near, and the opposite of the distant one. The Almighty said: (56) چﯘ ﯗ ﯙ ﯙ), from God Almighty, closeness to remembrance and good deeds, not closeness to the self and the place; Because that is one of the attributes of bodies, and God is transcendent and sanctified. What is meant is the closeness of God Almighty to the servant, the closeness of his grace and kindness to him, his kindness and benevolence to him, synonymous with him, and the abundance of his talents over him (Ibn Manzur, 1414, 1/662-668).

In this regard, it indicated closer proximity to spatial proximity, so this indicates that everything is encompassed, for God Almighty hears and sees and answers the compelled and the caller if He wills, Glory be to Him. In the interpretation meant near: "Knowledge and Power" (Al-Qushayri, 2000, 3/450).

The interpretation of the Almighty's saying: چ ﭖ ﭗ ﭘﭙ ﭔ ﭺ :

The closeness of God Almighty's knowledge of man and his conditions, nothing of his secrets is hidden from him, as his essence is close to him, as it is said: God is in every place, that is, with His knowledge, and glory be to Him and He is above all places (Abu Hayyan, 1420, 9/533), and it contains a warning that The Exalted, Glorified and Exalted be He, "informs the innermost parts of the hearts as they may be neglected by their owners, and it may be the meaning of the urge to initiate to the sincerity of hearts" (Al-Alusi, 1342, 5/178). , 1984, 26/299. This indicates prestige, dread and fear for the disobedient, and tranquility and comfort for the believers (Al-Qushayri, 2000, 3/450).

The existence of the dumma has been achieved to the extent of God Almighty's knowledge of the affairs of the servants because of the breadth and depth of its outlet because it exits from the stomach without any obstacle or obstacle, and God's knowledge continues to the interior of man (Ibn Ashour, 1984, 26/300) due to the extension of the result from the dam when pronounced, And since the lap top is joined by the lips, it indicates that God surrounds the human being, He knows the phenomena of things and their obsessions, and what his soul whispers to him, as indicated by the hug.

On fear and dread, because of the vibration of the two vocal cords, and because of the ease with which they go out without friction, they indicate the tranquility that occurs in the hearts of the believers because of their knowledge of closeness to them and His care for them.

The closest news came in the context, i.e.: the meaning of this is that it is one of the pillars of the chain of transmission, so it is a musnad, i.e. a ruling that is ascribed to the pronoun of glorification that belongs to God Almighty, so God Almighty knows nothing is hidden from him.

We conclude from the foregoing that the hug denotes the knowledge and power of God, just as it denotes fear and fear for the sinners and tranquility for the believers.

The word (the poor) in the Almighty's saying: چ ﺋﯘ ﺋﯚ ﺋﯚ ﺋﯚﯙ چ Muhammad: 38.

The grammatical significance of the poor came according to the context in which the predicate was reported (Muhyi al-Din, 1415, 9/229), that is: the ruling that benefits the listener what he is ignorant of. That is, "to limit the gender of the meaning to the one who is telling him about it because you intend to exaggerate, and that is your saying: "Zayd is the horse" and "Aumar is the brave one." You want him to be perfect, but you come out in the form of an illusion that generosity or courage was found only in him" (Abd al-Qaher) , 1992, 179), so the predicate stated here that the gender of the poor is restricted to those who are addressed to you, and it is a shortening of exaggeration, arranged on the indication of (Al) on the meaning of the perfection of sex, i.e.: the perfection of poverty for people. (Ibn Ashour, 1984, 26/138).

The meaning of poverty in the language is: "the need and so-and-so became poor, and God made him poor, and he is the poor." It was said, "Al-Faqir: the broken back predicate." 4/443, and it was said, "The poor: the one who has a language of living" (Ibn Faris, 1979, 4/444), and poverty: the opposite of wealth, and the group is poor (Ibn Manzur, 1414, 5/60), and the meaning of the poor: the people of weak craftsmanship. The poor, according to the Arabs, is the needy (Ibn Manzur, 1414, 5/60), and it was said: "The poor is the one who does not own anything, but he may have strength to toil, work and demand, even if what he collects is not sufficient for him." (Muhammad, 2010, 3/1701)

And the interpretation of the Almighty's saying: That is, God does not need people's money or your expenses that you spend, because He is Glorified and Exalted is Rich in His creation (Al-Tabari, 2001, 21/232), and the servants are the poor because of their need for God from the beginning of their creation to the end of their lives. Times need God Almighty, and the sincere poor is the one who witnesses his lack of God, so whoever lacks God is sufficed with God and whoever lacks other than God falls into humiliation and humiliation (Al-Qushari, 2000, 3/416).

It suits the coming of the poor, raised with a dumma, because the poor works hard and hard to demand and toil to get his daily sustenance. His hunger, just as the hug is heavy, indicating the heavy need on the soul and its difficulty, so the dumma drew another picture of the poor as someone who carries a weight on his back and breaks it from the severity of his weight, indicating his humiliation and his wretchedness. The dumma signifies the permanence and continuity of the servants' need for God Almighty.

The poor came in the context of predicate, and it is one of the transmissions, and the Arabs put the dumma for the pronouns because it was few in order to reduce what they are burdened on their tongues, so the dumma here indicates the lack of wealth for the poor (Ibn Ashour, 1984, 5/227).

We conclude from the foregoing that the dumma indicates the permanent need for God Almighty, as it indicates humiliation, the lack of money for the poor, and the difficulty of need on oneself.

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