

Semantic Explanatory Relations of Verbal Structure in Holy Qur'an the Two Verbs (Saqata, Habata) Analytical Explanatory Study

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Abstract

This study, entitled "The semantic and interpretive relationships of the verbal structures in the verses of the Holy Qur'an, the two verbs (Saqata, Habata), an analytical and interpretive study," aimed to determine the relationships of the two verbs (Saqata, Habata) from their semantic and interpretive aspects. The study stopped first at the lexical dimension of the two verbs, then the common semantic dimension of the two verbs in terms of the linguistic usage significance and the interpretive significance of the Qur'an text contained therein as stated in Qur'an interpretations. The study reached a number of results, the most important of which are: The two verbs Saqata/ Habata are among the important verbs in the Holy Qur'an that have common relationships, and are separated by multiple connotations, such as lexical, linguistic, and interpretive connotations, they represent an aesthetic verbal state as a result of the moral correspondences that they create in the Qur'an verses, each verb achieved its moral, verbal, and linguistic connotations in the context in which it mentioned in a balanced and precise manner.

Keywords: Lexical Significance, Linguistic Significance, Interpretive Significance, Sensory Significance

INTRODUCTION

Praise be to God, Lord of the Worlds, and prayers and peace be upon our Master Muhammad bin Abdullah, the latest of the Prophets and Messengers. As for after.

Verbs in the Holy Qur'an form a state of verbal cohesion, aesthetic regularity, and semantic depth, in addition to their syntactic structure and collaborative relationships between them that allow the possibility of interpreting these structures according to harmonious, interconnected meanings that are not tainted by defects or shortage. The Holy Qur'an is tightly structured and organized, miraculous in harmony and consistency, eloquent in its words, no book can compare to it and no book can surpass it. Glory be to Him who sent it down as an Arabic Qur'an, and in a clear Arabic language.

The state of proportional mixing between the words of the Qur'an, its actions, its letters, its movements, and its silences is considered a miraculous state upon which linguists and interpreters have observed; Therefore, whoever wants to understand the Holy Qur'an and know its meanings must be familiar with its words, the diversity of its compositions, its different methods, the ways of addressing it, and the sciences and knowledge related to it, because through it meanings are discovered, goals are clarified, connotations are drawn, and expressions are clarified. Therefore, the researcher at the heart of the verbal relationships in the verses of the Holy Qur'an must be able to clarify the various semantic relationships, relying at the same time on the interpretive meanings in the books of the interpreters, the correspondence between the word and the meaning is one of the characteristics of the aesthetics of the language, and from here every interpretation of the words of God Almighty is outside of Arab Language Law; It is an interpretation based on whims and lust, and will be rejected by its author.

Hence, this study begins by looking at the semantic and interpretive relationships of the two verbs (Saqata/ Habata), especially since if we look at the structure of these verbs, we find that they are often associated with indicating certain behaviors and specific verbs, given the syntactic characteristics and semantic and morphological relationships attributed to the actions, It plays a role in the mechanism of interpreting the verb in harmony with the Qur'an structure and context contained in it, and this confirms the mixture of the syntactic and semantic relationship with the interpretive one.

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Study Problem

The study's problem is:

What lexical meanings did the two verbs carry (Saqata/ Habata)?

Are there any linguistic and semantic differences between the two verbs (Saqata/ Habata)?

What semantic relationships do the two verbs have (Saqata/ Habata)?

What is the explanatory meaning of the two verbs (Saqata/ Habata)?

Objectives of the Study

The study's importance lies, inter alia:

Clarification of the meaning of the two verbs (Saqata/ Habata) in lexical studies.

Detect linguistic and semantic differences between the two verbs (Saqata/ Habata).

Show the semantic relationships of the verbs (Saqata/ Habata) in Quran text.

Disclosure of the relationships of the interpretative meaning of the verbs (fall/landing) in the light of Quran verses.

Previous Studies

Many studies and books have dealt with the subject of verbs in the Holy Quran perhaps these studies include:

The study of Ibrahim al-Shamsan, 1986, "The verb in Holy Quran, overrun and necessary. It is a study published by the University of Kuwait, in which the researcher balances the necessary and transgressive verbs in Holy Quran verses and examines the cases of the morphology of the verb without addressing the interpretative aspects and their relations with the verb .

The study of Hussein Abdul Mahdi, 2011, entitled "The Formula of the verb in the Holy Quran, a semantic monopoly study published by Istad Journal, University of Baghdad, where the researcher examined some of the verbs in the Holy Quran in which chronological occurrence took place, such as the verb: (Inbajasat), (Infajarat), (Insarafo), (Infalaqa) and (Inqalaba) and others, indicators of these words have coincided with the Quran context, but also concentrated in the morphological direction, beyond the interpretive meaning.

Mohammed Abd Ali's study, 2013, entitled "The form of Afaal in the Holy Quran, a semantic study. It is a study published by Dhi Qar, University of Dhi Qar, in which the researcher addressed the aspects of the Holy Quran 's wonders, the magnificence of his statement and the beauty of his expression, especially linguistic wonders. This research is one of the studies of pure incapacity. It provides a semantic study of the wording "Faal" in the Qur 'an.

The research may address a single morphology connotation, namely the source, that is, the terms that are the source of the (Faal) wording and the statement of the connotations of these terms, and the source connotation is the second most important in terms of ratio after the name, but more important in terms of expression; Because of its usability characteristic and accuracy in the formulation of morphology formulas, it is widely used, with its characteristics and meanings of name and verb.

The study found a number of conclusions, the most important of which: the movement's voice had an impact on the expression and particularization of meaning, and the illustration of the semantic differences between words and their distinction, but the study did not address the interpretative significance of this formula and merely its morphological and linguistic dimension.

The study of Saad bin Saif al-Mudyani, 2017, entitled "Faala formula in the Holy Quran is a semantic morphological study published by the Journal of the Faculty of Basic Education for Educational and Human Sciences, Babylon University, in which the researcher addressed the words of the Holy Quran on ("Faala) formula and studied a semantic morphological study, in which he monitored the significance of the context,

the phenomenon of tandem and the common, and the reference to some linguistic companions, as well as well as his study of the role of readings in expanding the Quran significance. '

RESEARCH CURRICULUM

The study relied on the following methodologies:

The inductive approach, by extrapolating the gracious Quran verses of the two verbs (Saqata, Habata).

Analytical curriculum: Analytical curriculum: Through the study of the two verbs (Saqata, Habata) contained in the Quran verses, an objective scientific analysis reveals their semantic and interpretive relationships in the Holy Quran.

Research Plan

The nature of the study required that it be divided into introduction, two topics and, conclusion, came as follows:

Introduction

First Topic : Lexical Connotations and Linguistic Differences of two verbs : Saqata, Habata.

Requirement one : the lexical meaning of the verb Saqata.

Requirement two: the lexical meaning of the verb Habata.

Requirement three: linguistic differences between Socqot wal Hobout .

Topic two: Common connotation.

Requirement one: Usage connotation.

Requirement two: interpretative connotation.

Conclusion

Recommendations

Sources and references

TOPIC ONE

Lexical Connotations and Linguistic Differences Of The Two Verbs: Saqata, Habata

The disclosure of linguistic concepts of the verbs is one of the recent trends in the study of the text, this has emerged in two different directions. First, it has been viewed as a formal language isolated from its interpretative context, separated from all the connotations, social and cultural relationships surrounding it, this is called the imaginative point of departure that does not suffice for interpretation and evidence of texts. The second tendency: to study the linguistic system was based on a holistic view of the totality of the text's relationships between them, a trend that relied on the interpretative and semantic sufficiency of the verbal state of interaction, as the language was a living and growing being in the midst of an environmental verbal interaction.

Based on the foregoing, the lexical connotation is that posture that represents the linguistic truth of fundamentalists,

This is because linguistic origin is replaced only by evidence; Origin is the linguistic truth. The reason of lexical connotation is the placement of words in one area of connotation, in which the relations of words with each other are evident, in the presence of the common, synonymous and opposing, and the inequality of words. Lexical meaning is the perception called for by the abstract term of social custom and religious belief at all, which means pluralism and probability.

The Holy Quran is one of the most important scriptures in which the Holy Quran is filled with an actual synthetic structure that allows scholars and researchers to understand Its verses and meanings are adapted to

the interpretative context contained therein. The study of the Holy Quran through the basis of its linguistic system may increase its aesthetics, the recipient reveals the dimensions of his meanings and connotations, hence the study will highlight in this research the lexical meanings of the two verbs (Saqata/ Habata).

Requirement One: The Lexical Meaning of the Verb Saqata

The linguistic meaning of the verb **Saqata** into the Arabic lexicon, and Ibn Mandoor said: " **Saqta**: Extreme fall. He fell, he fell, he fell, , and he dropped, and the example of the Council: The Situation; It is said that this is my place, where he was born, and this is the whip projector, where he fell, and that I am in the star projector, where he fell, and we are in the star projector whenever he fell, and person is eager to his homeland wherever he was born. Anyone who falls into an amateur who is said to have fallen, as well as if his name fell by Diwan, is said to have fallen, and is said: The boy was dropped from his mother's belly, it is not said when she gives birth to him, and the woman dropped her son as she was dropped: I threw it for non-fullness of the fall, which is the fall, , the drop, and the drop of the date palm trees : What happened from the fire when he praised, the drop of the sand: where his limb ends up, and the fall of the palm: what fell from his basement, and the fall of the clouds: the hail. The fall: snow, it is said: the Earth became bleached from the fall, the fall from the ice, both from the fall, and the fall from the dew: what fell from it on the ground.

So **Soqout** is falling hard so the tree is said to have fallen off the ground, and it is said to have fallen from a high altitude any of the high place.

Requirement Two: The Lexical Meaning of the Verb Habata

Habata and Hobout in language means "reversal of the ascendants, **Habata** and **Habata** if it lands in the descent of the ascendants. He **Habata**: he came down, he landed and I landed and he landed. Zubaidi said: "He landed, from whoever hit, and he landed, from whoever won... and the sickness landed his flesh, that is to say, to farce, to cut it down and to set it. It was the landing, which sickened him, that the disease relegated him until he disturbed his flesh, landed any beating him, landed the country of any of his income, and landed the price of the commodity landing: decreased, descended and landed: descended, landing as an aloe vera: down from the Earth to the Earth. Landing: What assures the Earth, and landing: Imperfection, which is a landing man, whose condition has been diminished, and the time has fallen: if much money and is known, his money and knowledge have gone, and landing: falling into evil, landing: humiliation "

So Hobout is the decline, so it is not said that commodity prices have fallen; It is said that their price has fallen, or lower, or downward.

Requirement Three: Linguistic Differences between Soqout and Hobout

On the basis of the foregoing, the viewer of the linguistic connotations of the two verbs Saqata/ Habata finds them to be numerous and varied, but they include the significance of subtraction, decline and occurrence, even though they did not meet in meaning; That is, at no point in the language did the leaguers say that the fall was the landing itself, or vice versa; So the subject of the vocabulary said, "Soqout subtracted the object, either from a high place to a low place, such as a human fall from the surface, or an upright fall, which is if it gets old and grown up. Hobout: the decline by way of oppression, such as the descent of the stone, and if it is used in the human beings, the Hobout by way of disregard other than the landing, the landing Almighty is mentioned in the objects he alerted in her honour, such as the descent of angels, the Quran, the rain, etc., and Hobout by the landing, where he is alerted in the direction , Almighty said (We said, "Go down, [all of you], as enemies to one another .. (Albaqara,36)

Al Askary said: "The landing is followed by a residence, and then we are said to have landed in the place of any one of our descendants and from al mighty said : " Land Egypt. Albaqara,61)

And the Almighty's saying: "We said, 'Go down from it, all of you.'" [Al-Baqarah: 38] and its meaning is, "They descended upon the earth to reside in it." It is said that it descended even if it did not settle."

TOPIC TWO

Linguistic and Interpretive Semantic Relationships

Requirement One : The Connotational Relationship Between the Two Verbs

The relationship between similar verbs is based on common relationships, both in meaning and in language uses. This is an aesthetic of the Arabic language; The complementarity of the image in the Holy Quran and the aesthetics of the verses comes from the beauty of linguistic formation and the semantic harmony of meanings and words, including the completeness of the usage and interpretative connotations, one who looks at the two verbs (**Saqata/ Habata**) in the context of the Noble Qur'an verses finds that they share topics that are assigned special connotations in a mechanical way that expresses the content of the Noble Verse, the creative Qur'an arrangement came in harmony with the evidence of the verb chosen for the structure or context, the verb (**Saqata**), for example, selects two topics in terms of meaning, and the structure is: (Saqet) the subject and (Masqoot) the object, this is also the case for the verb (**Habata**); This means that what is found in the structure is a kind of falling of what is found in the meaning. If we see the verb (Saqata/) or the verb (Habata) in a sentence, the significance of the verb is deduced through the structure in which it was placed, as the Almighty says: "And not a leaf falls but He knows it." {[59: Al-An'am] Or as the Almighty says: }And indeed among them is that which descends out of fear of God {[Al-Baqarah: 74].

The verbs (**Saqata/ Habata**) indicate through the holy verses the act of the movement; That is, there is a transition from the meaning of the abstract act to the meaning of the act in the context; This explains the interrelationship between composition and connotation, and if we go back to the process of Suqut and Hubut in the two verses we find that the fall of the leaf is not equivalent to the drop of the stone, The fall of leaves , and if it indicates the act of movement, does not cause that fuss and movement as the slope of the stone and its descent. The fall of the paper will not leave the impact of the decline of the stone, But by comparison, God Almighty demonstrates his ability and shows it to the reviewer in both cases is an indication of the greatness of the Creator, who is capable of moving the things, Among them is the movement's unheard-of voice, and it makes a loud noise: (Leaf and Stone) In both acts, they are due to the will of God Almighty, who knows everything, and who appreciated the movement of everything **Requirement two: The Linguistic And Explanatory Usage of the Verb Saqata**

Usage significance indicates its true meaning, or its metaphorical meaning by presumption; Because individual words are used to inform them only upon installation, understanding the Holy Quran requires consideration of the linguistic material of the term to be interpreted, as well as the connotations of the word in the age of descent , as well as the use of the word and connotations of context and composition in keeping with the global dimension of the Quran miracle, the interpretative connotation is "a means of revealing a speaker's intentions and knowing what his words mean, this is achieved only by knowing the origins of the language. It is only a presumption or evidence that the original apparent meaning must be diverted to another. This means that the interpretative connotation is based on the process of removing the verb from its true connotation into its metaphor.

Hence, it is not easy to deal with the word in the Qur'an text without considering its interpretive connotations until we discover its linguistic usage connotations. "The lack of a comprehensiveness of the linguistic material for the words of the Holy Qur'an does not mean stopping at the limits of their meaning in the era of revelation or the investigated meaning at that time in this dimension. Rather, it is understanding the Qur'an." With its global dimensions, calling for a systematic vision with a cognitive structure that starts from foundations and continues through them with the dimensions of science and knowledge, especially since the Qur'an vocabulary enjoyed features that gave dimensions of usage significance and embodied the Qur'an miracle". The usage significance of the words made them among the words of the Qur'an, as Al-Rafi'i says: "By the way they are used and the way they are structured, it is as if they are above the language (whenever he wants them), but they do not occur to him in the same way as they appear in the Qur'an investigated .

If we follow the usage and linguistic significance of the verb Saqata in the Holy Qur'an, we will find that it emphasizes a number of meanings and connotations, including:

First : The Connection of the Verb Saqata With the Will Of God Almighty

The observer in the Almighty's saying: "And when regret overcame them and they saw that they had gone astray, they said, "If our Lord does not have mercy upon us and forgive us, we will surely be among the losers. [Al-A'raf: 14 9] So the verb (Suqeta) is the verb "construction" for the passive voice, and in their hands there is a person standing in the place of the subject's deputy, and in the meaning of "on" their hands. Anyone who looks into the meaning of this verb realizes that God Almighty is the one who fall heartbreak and remorse and places them in the soul. Al-Zajjaj says: "The meaning is: When remorse fell into their hands, just as you say to the one who obtains something - even if it is something that is not in the hand - it has occurred in his hand." This is abhorrent, likening what happens in the heart and soul to what is seen with the eye". The falling here, even if it is moral, does not occur except by the will of God, while the falling is in the Almighty's saying: "If We should will, We could cause the earth to swallow them or [could] let fall upon them fragments from the sky" [Saba: 9]. It is a physical falling that can be implemented according to the will of God. God Almighty is the one who orders and prohibits the earth to collapse or the sky to fall on the infidels. God is able, with His will, to accomplish this act.

Second: The Connection of Verb Saqata with Human Ability

In some places in the Holy Qur'an, the verb "Saqata" refers to a connection with man's ability, and it is a connection destined by God Almighty, meaning that it is the human being who makes the act of falling down a negative or positive act. One looks at the Almighty's saying: "And among them is he who says, "Permit me [to remain at home] and do not put me to trial." Unquestionably, into trial they have fallen (at-Tawbah: 49). It is realized that the past tense verb (**Saqato**) associated with the subject "waw" indicates here that the semantic relationship of the process of falling into the turmoil stems from man's making and from his choice. "Then it is an admonition tool and in the temptation they are related to "they fell" and the plural of the pronoun and the one who says it is the same, taking into account the meaning. "; The desired meaning through the connotation of the verb or the combination of the word and the meaning is a negative meaning for the verb Al Soqoot , "that they have fallen into temptation, that is, they have fallen into sin". There is no clearer evidence of that than the fact that the verb to fall here is a metaphorical verb meaning that they fell into Hell. The noble verse "Indeed, they fell into temptation" indicates the intended metaphor. "So the relationship is present, as he used the adverb and intended the place, because temptation does not cause a person to fall into it because it is one of the meanings, but rather it is permissible." In its place, the use of temptation in its place is a metaphor in which intend the place ". As for the positive meanings of the verb Saqata related to man's ability and will, we find it mentioned in the Almighty's saying: "And shake toward you the trunk of the palm tree; it will drop upon you ripe, fresh dates. (Maryam: 25) So God Almighty commanded Mary, peace be upon her, to shake the trunk of the palm tree until the action of the date falling occurred. Here it must be said that God is able to cause the date to fall, just as He was able to give Mary her son Jesus, peace be upon them, and give birth to him without any human being touching her. But the relationship between the action (shaking) and its result the action (to fall) in the noble verse suggests that God wants to give man the freedom to act. Al-Isbahani says: "And among what is being asked about is it said: When she was commanded to shake the stem, and God is able to make fresh dates to fall on it without shaking it? That is because God made sustenance the world is at the disposal of its people and their demand for it. This is one of the positive meanings of the verb Saqata.

Third: The Connection of the Verb Fell With Incapacitating Requesting Verbs

The verb Saqaqta carries the connotation of a miraculous request, and what is meant by a miraculous request is the incapacity, which is what the linguists have said when they say: "Ain, Jiem, and Zaa are two correct origins, one of which indicates weakness and the other indicates the back of something, the first is incapable of doing something, so he is incapable, is, weak, and their saying that inability is the opposite of firmness, this is because it weakens his opinion, and it is said: So-and-so made me incapable, if I was to seek and realize him, and God Almighty will not be incapable of anything; That is, God does not unable whenever He wishes, and in the

Qur'an, God Almighty says, "we will never cause failure to Allāh upon earth, nor can we escape Him by flight [Al-Jinn: 12]".

Saqata verb has indicated this meaning in various contexts, including the words of the infidels to the Messenger of God, may God bless him and grant him peace: "And they say, "We will not believe you until you break open for us from the ground a spring, until] you have a garden of palm trees and grapes and make rivers gush forth within them in force [and abundance, or you make the heaven fall upon us in fragments as you have claimed or you bring Allāh and the angels before [us] (Al-Isra: 90-92).

The verb (to fall) came in the form of a miraculous request, and this results from the weakness of their argument. Al-Zajaj said: "This is what they said after their argument had ceased and they had not produced a surah from the Qur'an, so they suggested verses are what they do not have Because what they brought to them of the Qur'an and the splitting of the moon, and what guided them with regarding the Oneness of God, was more eloquent and more incapable in ability than what they suggested. (God Almighty is able to cause the sky to fall on them, and He is able to cause the earth to swallow them, just like the peoples who preceded them. Ibn Ashour says about this verse: "Here is a transition from challenging him with miracles that are beneficial to them to challenging him with miracles that are harmful to them, thereby intending to expand upon him; that is, So let him bring them a sign on that, even if it is to their detriment. This is an account of their saying as they said, and perhaps they wanted to drown out their astonishment at that, so they combined the falling of the same heaven, and reinforced their astonishment with the interjecting sentence, which is, as you claimed, news that this is not true.

The one who looks the verses of the Holy Qur'an notices the repetition of the verb of Isqat in reference to the miraculous in another place in the Almighty's saying: "You are but a man like ourselves, and indeed, we think you are among the liars, So cause to fall upon us fragments of the sky, if you should be of the truthful, He said, "My Lord is most knowing of what you do." [Al-Shu'ara': 186-188]] The infidels made Isqat here an act of miracle and impossibility, thinking of that, which is not a miracle for God Almighty, so if it is: "The command is in, then Isqut is a command of impossibility" . The divine response to the infidels came in the Almighty's saying: "And if they were to see a fragment from the sky falling,[1559] they would say, "[It is merely] clouds heaped up" [At-Tur: 44] So the infidels who demanded the act of bringing down the sky will not believe even if they actually see this action taking place. Al-Zamakhshari says: "And this is the answer to their saying or the sky will fall on us, as you claimed, in a cloud. He means: Because of the severity of their tyranny and stubbornness, if we had dropped it on them, they would have said: This is a cloud piled up one on top of the other, raining down upon us, and they would not believe that it is a falling cloud of torment.

In summary, the semantic relationship of use and interpretation of the verb Saqata in the Holy Qur'an, we find that it actually denotes multiple meanings, as the verb Saqata moved from its abstract context and its simple connotations suggesting falling to complex connotations. Sometimes it indicated static movement, sometimes it indicated divine power, and at other times it included connotations of human power, to bring about change, and it came in another context carrying the meaning of a miraculous request that exceeds human ability and does not exceed divine ability, as one who contemplates the meanings of Saqata and reactions on a moral and material side, so the moral is like falling into sin, and the material is like the falling of fresh water from the trunk of a palm tree.

Requirement three: The Linguistic and Interpretive usage Significance of the verb Habata

The verb Habata mentioned in the Holy Qur'an with different connotations and multiple linguistic expressions, one time, a present tense verb was mentioned in the singular form (Yahbat), in the Almighty's saying: "And indeed among them is that which descends out of fear of God" [Al-Baqarah: 74], and an imperative verb was mentioned in the singular form (Ihbit) in two places, the first in the Almighty's saying: "He said, 'Go down from it, for it is not for you that you should be arrogant therein.'" [13: Al-A'raf] and the second in the Almighty's saying: "It was said, 'O Noah, go down with peace from us and blessings upon you. (Hud: 48) The verb Habata once came in the dual form (Ihbata) in the Almighty's saying: "He said, 'Go down from it all of you, some of you enemies to one another.'" [Taha: 123] It was mentioned in the plural form (Ihbito) in four places, three of which are in Surah Al-Baqarah, in the Almighty's saying: "So Satan caused them to slip."

Then He brought them out from where they were, and We said, "Go down." Some of you are enemies to others, and for you in the land is a place of stability and enjoyment for a time. (Surat Al-Baqarah: 36) And the Almighty says: We said, "Go down from it, all of you. And when guidance comes to you from Me, whoever follows My guidance - there will be no fear concerning them, nor will they grieve. . (Al-Baqarah: 38) And the Almighty said: And when you said O Moses We will not be patient with just one food, so let your Lord produce for us of what the earth grows: its herbs, its cucumbers, its garlic, and its lentils. Ha and its onions. He said, "Will you exchange that which is nearer for that which is better?" Go down to your destination, for verily, for you is what you have asked... Al-Baqarah: 61] As for the fourth place, it was mentioned in Surat Al-A'raf In the Almighty's saying: "He said, 'Go down, some of you enemies of one another, and on earth you will have a dwelling place and enjoyment for a while.'" [Al-A'raf: 24].

Al Hubout , as we said, is different from Soqoot, Al Hubout is a descent from top to bottom with the ability to control the landing process. Sometimes the landing comes as a real landing, such as a parachutist landing from the sky to the ground, or landing from the foot of a mountain, and sometimes it is a ceremonial or metaphorical landing that cannot be adapted, such as the landing of a revelation from the sky, or a decline in status, such as a decline in Satan's status with God.

Hence, before we begin to reveal the linguistic usage and interpretive connotations of the verb, we have to say that Al Hubout mentioned in the verses of the Noble Qur'an is a decline destined by God Almighty, subject to His will and power, and He adjusts it however He wills and whatever He pleases. God Almighty reveals in His noble verses to the contemplative. The connotations of decline, its meanings, and its connections, including:

First: The Decline of Solid Physical Bodies and Their Implications

The act of falling in the noble Qur'an verses is linked to tangible material objects, including the falling of stones in the Almighty's saying: "Then your hearts hardened after that; they are like stones, or more hardened. Some of the stones that burst out of them cause rivers, and some of them cause them to split open and water comes out from them, and some of them make them fall. Fear of God, and God is not unaware of what you do. (Al-Baqarah: 74)

The singular word for stones is "stone," which means "the rock, and the plural is stones in the few, and in the abundance there are stones and stones". Among them is the adoption of stones and petrification, which is "to place stones around a place, it is said: I made it a stone, so it is petrified, and I made it a stone, so it is petrified, and what is surrounded by stones is called a stone, and with it the stone of the Kaaba and houses of Thamud

Stones form solid, tangible physical bodies that take different shapes, sizes, colors, and qualities. From a scientific perspective, they are "solid formations that are naturally composed of a group of minerals and are an essential part of the composition of the Earth's crust. Rocks differ from each other in terms of the types of minerals that make up them and their relationship with each other in one rock".

One who studies the noble verse will notice that it is composed of a pronoun that refers to the stones, a present tense verb (Yahbit), an adjective, related to the reason for the descent, which is fear, one of the meanings of which is "fear", which is fear of God and a fear of Him, and the falling of solid stones that cannot be comprehended the result of this fear, what about those who reason and understand?! Al-Jurjani said: "Fear causes pain in the heart due to the expectation of something bad in the future, sometimes due to the servant committing a lot of committing a crime, and sometimes knowing the majesty and prestige of God".

Scholars have differed in the explanatory significance of the interpretation of the act of landing associated with stones. Al-Mawardi summarized the opinions of the commentators by saying: "As for the Almighty's saying: "And indeed, of it is that which descends out of fear of God." So they differed regarding the pronoun "ha" in (of it), to what does it refer? On two opinions: one of them: to Hearts, not stones, so the meaning of the words is: And among the hearts are those that submit to fear of God, mentioned by Ibn Bahr

The second opinion: It refers to stones, because they are the closest mentioned. Those who said this regarding these stones differed on two opinions: One of them is that it is hail descending from the clouds, and this is a statement that some theologians are unique in saying. The second: This is what the majority of commentators

say: They are hard mountain stones, because they are harder. Those who said this differed on two opinions: One of them: It is the mountain that God made destroyed when He spoke to Moses. The second: It is general in all mountains. Those who said this differed in interpreting its descent, based on four opinions: One of them: The descent of what descended was due to God's will, and was revealed in that Qur'an, second and third: that whoever magnified the command of God will be seen as humble and submissive, and the fourth: that God gave some mountains of knowledge, so they reasoned to obey God, so they obeyed Him.

This study tends to indicate that the verb *Yahbit* is associated with falling stones out of fear of God, and God used the verb of falling stones to indicate His greatness, power, and oneness, and to explain the condition of the one who understands and listens. Their hearts are not like that, so they will inevitably be harsher than them.

It can be inferred from Al-Samarqandi's saying that the verb *Yahbit* means to descend and from top to bottom, and that is awe and fear of God. "So the meaning of the Almighty's saying: 'And indeed among them are some that descend out of fear of God' is that every stone that descends from the top of the mountain to the ground is out of fear of God". It seems that the usage connotations of the present tense verb to fall in the noble verse confirm the process of the continuation of the occurrence of the act of falling stones from the heights of the highlands, plateaus and mountains, as an indication of the fear and greatness of God, the present tense connotation is an indication of continuity and non-stop. If God had wanted this action to stop, God Almighty would have used the verb in the noble verse in the past tense (fell), but to make this falling a reminder to those who fear making it a continuous action that a person witnesses at all times, as the one who contemplates the noble verse notices the presence of sensory and moral connotations connected to the verb "falling," as the word fear and apprehension indicate the psychological state of the stones, as if it is a human being who fears and fears God, and in that there is a sermon and a lesson for whoever listens and is a martyr.

Second: The Decline Of Living Material Bodies And Their Implications

Living material bodies constitute a major part of the cosmic life created by God. Man and other living creatures are a moving entity that has been constantly moving since God created the universe and filled it with life. The process of movement up and down is one of the physical properties that God Almighty granted to His creatures, among which is man. The noble Qur'an verses have demonstrated the ability of man to carry out the act of landing in many places, and for various purposes, including:

Voluntary And Compulsory Restricted Ground Landing

In this study, what is meant by ground landing is all the landing operations that a person practices on the ground, such as landing from one land to another, or landing from high places to low places, and the Holy Qur'an has indicated this in its noble verses.

The first decline included the significance of choosing to move from one land to another, which is represented in the Almighty's saying: "And [recall] when you said, "O Moses, we can never endure one [kind of] food. So call upon your Lord to bring forth for us from the earth its green herbs and its cucumbers and its garlic and its lentils and its onions." [Moses] said, "Would you exchange what is better for what is less? Go into [Egypt] settlement and indeed, you will have what you have asked.) (Al-Baqarah: 61).

Here, landing came in the sense of choosing to move from one land to another, and it was a response from God Almighty to the request of the people of Moses, peace be upon him, to exchange blessings. It was met with the command of them choosing to land and move to another land, one who carefully examines the Qur'an context notices that the command to choose to land and move did not include a positive response, but rather carried within it, as a rebuke from God to the Children of Israel, Al-Shaarawi said: "They wanted to replace God's direct provision, which is Manna and Quail, which is close to the provision of the Hereafter, with something lower in degree than it, which is the provision for means in this world.. So the Children of Israel did not respond to this reprimand, and the Almighty God , said to them, 'Go down. Egypt , then indeed, you will have whatever you ask... And that is not said to them except because they insisted on the request despite Almighty God , glory be to Him, has made it clear to them that what He sends down to them is better than what they ask for.

The command, “Go down” is a form of reprimand and rebuke, which indicates that the action may include a connotation of threat and warning. Ibn Ashour says: “The command is in the Almighty’s saying, “Go down” to permissibility mixed with rebuke. That is, if this is your concern, then go down based on the context of his saying: “Will you exchange that which is lower for that which is better”? Go down to one of the countries, meaning that there was a refusal from their request, as there was no nearby country around them that day that they could reach. It was said that he wanted to go down to Egypt, that is, the country of Egypt, the country of the Copts; meaning, return to Egypt from which you left, and the matter was merely a matter of rebuke, as they could not return to Egypt, and this is what Moses said. They went down, Egypt that it was intended to threaten their remembrance of the days of their humiliation and hardship, and their wish to return to that life.

Therefore, the matter of landing in this verse includes two aspects: the first: moving from one land to another by human choice and will, and the second: the act of landing is linked to psychological aspects such as remorse, psychological setback, and refusal.

As for the second landing, it was an earthly landing, including the restricted forced landing, which is represented in the Almighty’s saying: “It was said, ‘O Noah, go down with peace from us and blessings upon you.’” [Hud: 48] What is meant by the restricted forced landing is that God Almighty commanded Noah, peace be upon him, to get off the ship after he commanded the heavens by stopping the rain, and commanding the earth to swallow the water, the land dried up and the ship settled on the Jodi, so landing was restricted by the command of God Almighty, just like the command to build the ship from the beginning, and just as the command to carry the spouses on it; Nothing is more evident than the appearance of the order form related to the end of events.

It should be noted that the imperative verb (Ihbit) in this verse has been disputed by interpreters. They said: Is it descending from the ship or from the mountain on which it rested? Is the act of landing related to safety and security, or is it related to greeting? Ibn Hayyan said: Upon his disembarkation, he was ordered to descend from the ship and from the mountain with his companions to spread across the land, and the “ba” (in peace) came to indicate Hud’s state, which is security, blessings, and good things. That is, go down, greeted and honored. It was said that “go down” was read with the addition of the “ba” meaning “and he was given good tidings of safety” indicating to him that his Lord would forgive him and have mercy on him, and that he would remain on earth safe from worldly calamities. So, based on what Ibn Hayyan mentioned, the landing was from two locations, either the ship or the mountain, with the intention of spreading across the earth, but the matter may seem to be a kind of generalization, as the ship is other than the mountain other than the wide land; The action of the command (Ihbit) was directly related to the ship; It is the first place around which the Qur’an’ story revolves, and it is the spatial axis of the event, and the first incubator for the beginning of the story, and that the act of landing was accompanied by greetings, which means a greeting from God. This is contrary to what the scholars of interpretation said, that landing was accompanied by safety and security. Ibn Ashour said: “And what is meant is landing from the ship, because it was higher than the ground, then he followed the command verb to land with the word “salaam” which is the greeting, and his saying here “land safely from us” is similar to his saying “Enter it in peace, safe.” The greeting appears in the greeting because it is restricted to “safe,” and if the meaning of “salaam” was safety, then the restriction to “safe” would be an emphasis. It is contrary to the original, and the word (and from us) is an emphasis on directing peace to him, because from is a primary, so the meaning of peace originates from us, as the Almighty says: “Peace in word from a Most Merciful Lord” [Yasin: 58] and this is abundant in their speech, and this is an emphasis intended to increase connection and honor, for it is more exaggerated than the one with which it is not mentioned (from), and the b came to accompany, and the goal achieved by the act of landing here is to descend in peace, that is, descend accompanied by a greeting from us, and accompanying the greeting with the greeting is a metaphorical accompaniment”.

The most likely thing to do is landing from the ship, as the commentators agree, in addition to the meaning of the landing action that includes the meaning of landing and moving from one place to another, that is, moving from the ship to the mountain or the place on which it settled after the earth swallowed the water, accordingly, the verb of landing is linked in this verse with the ship, which is one of the tangible, material things that can be seen with the eye. It is noted that the landing of Noah, peace be upon him, and those with him from the ark

was accompanied by the presence of sensory and moral connotations connected to the verb (Ihbit) and these connotations were represented by the words peace and blessing, which are a sign of psychological reassurance for Noah, peace be upon him, especially after the psychological state it caused by the scenes of fear and anxiety accompanying the process of the ship moving through the crashing waves, and the process of God flooding the earth with water. God wanted the words of peace and blessing to reassure Noah, peace be upon him, and those whom he carried with him in the ship, and this is from God's mercy toward his servants and the completion of his blessings upon them.

Estimated Forced Celestial Descent

The heavenly descent in this study means the divine command to descend Adam, Eve, and Satan from heaven to earth, which is what the Holy Qur'an mentioned in several places, as in the Almighty's saying: "Then Satan caused them to slip from it, and caused them to depart from that in which they were. And We said, 'Go down, some of you enemies to one another. And there is a dwelling place for you on earth And enjoyment for a while'" [Al-Baqarah: 36] And the Almighty said: "We said, 'Go down from it all of you. If guidance comes to you from Me, then whoever follows My guidance - there will be no fear for them, nor will they fear. [Al-Baqarah: 38] And the Almighty said: "He said, 'Then go down from it, for it is not for you to be arrogant therein, so get out. Indeed, you are among the small ones'" [Al-A'raf: 13] And the Almighty says: "He said, 'Go down, one of you enemies to one another, and on earth you will have a place of residence and enjoyment for a time'" [Al-A'raf: 24]. And God Almighty said: "He said, 'Go down from it all of you, some of you enemies to one another.'" [Taha: 123].

This type of descent is considered destined by God Almighty, like any other commanded matter by God, such as the creation of Adam and breathing the soul into him, the creation of the universe and the creatures, and eating from the forbidden tree. Here we must pause and say that the command to descend from Paradise came in varying forms. So he came with a single, dual, and plural speech, and this, if it indicates, indicates the eloquence of the Holy Qur'an. When God Almighty addressed Satan and commanded him to descend, in the Almighty's saying: [Allāh] said, "Descend from it [i.e., Paradise], for it is not for you to be arrogant therein. So get out; indeed, you are of the debased. } [Al-A'raf: 13] He used the command verb in the singular form to demonstrate that the act of descending does not only mean moving from one place to another, but rather that descending means a descent in status and rank. If we compare the Qur'an contexts with each other, we will find that the descent of Noah, peace be upon him, is not like the descent of Satan, for that is a spatial descent with the rise in rank, and here is the decline of Satan in the sense of a descent in rank and status. "This is a lowering of status because he is no longer worthy of being in the presence of the angels. Because of this quality, he no longer deserves to be in this position, and that is because the angels do not disobey God in what He commands them, and they do what they are commanded. "He said, "Then go down from it. It is not right for you to be arrogant in it, so go out. Indeed, you are among the small ones." That is, you should not be arrogant in it.

The study believes that the appearance of the word (Habat)" in the noble verse in the command form indicates God's anger at Satan and his actions, which he became arrogant and refrained from following the command of God Almighty, with evidence that God Almighty followed the verb of the command, descend with the verb of the command, "go out." It is noticeable that this use only came in the divine speech in which Satan is mentioned explicitly, while the verb "go out" is not mentioned in the speech that includes a mention of Adam and Eve without mentioning Satan explicitly, and this, if it indicates, only indicates. However, the fall of Adam and Eve is not comparable to the fall of Satan, who emerged reprehensible and defeated, the fall of Adam and Eve does not mean that they fell in rank or status. God forgave them for their sins before they descended from Paradise, as evidenced by the order of the Qur'an context in the Almighty's saying: "Then Adam received words from his Lord, but He forgave him. He is the Most Merciful. [Al-Baqarah: 37] Then, after God forgave to Adam, he recited the Almighty's saying: "We said, 'Go down from it, all of you. When guidance comes to you from Me, whoever follows My guidance will have no fear.'" Nor will they grieve." [Al-Baqarah: 38]

Perhaps the connection of the fa with the verb (Ihbit) and the verb "go out" indicates the order of the moral and real order of landing. Therefore, the use of the command form in the speech directed to Iblis does not

only indicate a lowering of status and rank, but also indicates the lowering of the punishment from heaven to earth as evidenced by the Qur'an text: "So Satan caused them to slip from it, and caused them to go out of that state they were in. And We said, 'Go down, some of you enemies of one another. And there is a dwelling place for you on earth And provision for a time'" [Al-Baqarah: 36] And the Almighty said: "He said, 'Go down, some of you enemies to one another, and for you on earth will be a dwelling place and provision for a time'" [Al-A'raf: 24]. God commanded them to descend to the earth, which is a temporary place of stability until He announces the coming of the Hour. Descending, in the form of the command, can be said to be a metaphorical descent and real descent. Ibn Ashour said: "The expression of descent is either real if the place is high, or a metaphor for distance from the honorable place by likening distance from it to descending from high place.

As for the use of the verb *Habata* in the dual form, it was mentioned in the Almighty's saying: [Allāh] said, "Descend from it [i.e., Paradise] - all, [your descendants] being enemies to one another. And if there should come to you guidance from Me - then whoever follows My guidance will neither go astray [in the world] nor suffer [in the Hereafter]. (Taha,123)

In this verse, "God Almighty tells us that He commanded Adam and Satan to descend to the earth, and to make (Adam and his descendants) Satan their enemy, so that they should beware of him, prepare for him and fight him, and that He would send down to them books and send to them messengers who would show them the straight path that would lead to him and to Paradise, and warn them against this clear enemy.

We note that the previous verse included the verb for the command (*Ihbit*) in the dual form, then it was attached to the word "all." Perhaps this is part of the eloquence of the divine speech, as the speech was directed to Adam and Satan, as for Eve, it was included in the speech directed to Adam. Ibn Ashour said: "The command to descend is a command of formation, because they are incapable of descending to the earth except by the formation of God, since their abode in the world of Paradise was formed by God Almighty, and all of them appear to be a name for the meaning of all the individuals of what is described as a whole, as if it were a singular noun indicating plurality, and therefore the masculine and other things are equal in it.. The one commanded to descend from Paradise is Adam and Satan, and as for Eve, she follows her husband. And the speech in his saying "some of you" is a speech to Adam and Satan, and they are addressed with the plural pronoun because it mean enmity with their offspring, for they are the origin of two types, the type of man and the type of Satan".

As for the linguistic semantics, we find that the sentence is in the accusative case, and this means an explanation of the state after the act of descending and those descending, which is the state of hostility between the two parties. Here we point out that God Almighty, after commanding the descent, did not leave the children of Adam alone in confronting Satan and his offspring, but rather provided them with a rope of guidance and salvation. The verb (follow my guidance) indicates the path to returning to Paradise, which is guidance designated for the offspring of Adam, and this is a divine honor for this offspring, especially since Satan is not included in the act of following guidance and returning to the Paradise from which he descended and left, because the command of God Almighty and His decision regarding him has been implemented and issued, so he made him one who wait , and if he had been otherwise, he would have been included in pardon and forgiveness that included Adam.

The verb *Hobout* appears in other verses in the plural form (*Ihbito*), and the plural form here is a conclusive form of the command indicating the inevitability of the collective descent. That is, no one is exempt from God's command except what God wills. *Hobout* was mentioned in the plural form in several instances, namely the Almighty's saying: "So Satan caused them to slip from it and caused them to depart from the state they were in. And We said, 'Go down, some of you, to some there is an enemy, and to you in the land is a place of stability and enjoyment for a while. (Al-Baqarah: 36) And God Almighty says: "It is for Us that you descend from it, all of them. So if guidance comes to you from Me, then whoever follows My guidance - they will have no fear, nor will they grieve." And" [Al-Baqarah: 38] And the Almighty said: "He said, 'Go down, one of you as enemies to one another, and on earth you will have a dwelling place and enjoyment for a while'" [Al-A'raf: 24].

All of the verses confirm that the command to land came from God Almighty, and it is an order that is followed by several things such as guidance or misguidance, enmity and rivalry, and by making the earth a place of

stability, not a place of rest, the verb to land is associated with the word *Waw* of the group, and the plural form here indicates that the landing is not a place of rest. The landing is not only to Adam, Eve, and Satan, but also to their descendants. The Qur'an discourse requires the temporary finality of a person's stay in Paradise, and that returning to Paradise cannot occur except by following guidance.

One can look at the Almighty's saying: "So Satan caused them to slip from it and caused them to go out of the state they were in. And We said, 'Go down, one of you enemies to one another, and to you is "In the land there is stability and enjoyment for a time." [Al-Baqarah: 36] It is understood that the use of the conjunction "Waw" in the sentence (And We said, "Go down") without continuing the use of *Fa'* as in (So He removed them.) And (so he brought them out) created a break in the order, as *Fa'* in the two verbs stated the order of events, emphasizing that the ejection and descent are related to Satan, and that the descent without the ejection is related to Adam and Eve. As for repeating the command to descend in the group form in the Almighty's saying: "We said, 'Alight from it, all of you.' And whether guidance will come to you from Me, then whoever follows My guidance, there will be no fear on them, nor will they grieved ([Al-Baqarah: 38] Here, the scholars of interpretation see that repeating the command to descend was not out of confirmation of the systems of speech, and linking it, but it is a story of a second command for Adam to descend; So that he would not think that God's repentance toward him, His satisfaction with him, and his initiative to repent after the command to descend had necessitated pardoning him from descending from Paradise, so He returned the command to descend to him after accepting his repentance, so that he would know that this would inevitably happen because it was what God Almighty wanted and was one of the phases that God Almighty wanted by making him a caliph on earth.

It is understood through this interpretation that the repetition of the command to descend in the same manner and in the same group form in the two verses indicates that between the first and second commands of descent there is a time interval that only God knows. If there had not been a time interval, God Almighty would not have repeated the command to descend, perhaps what confirms this is what Al-Razi went to him in Al-Tafsir Al-Kabir by saying: "When Adam and Eve committed the misstep, they were commanded to descend, and they repented after the command to descend, and it fell into their hearts that the command to descend was not due to the misstep, so after repentance, the command to descend must not remain; so God repeated the command to descend for a second time so that they would know that the command going down is not a punishment for committing a misstep until it is removed by its disappearance, rather the command to go down remains after repentance, because the command to do so was a fulfillment of the promise presented in His saying: "Indeed, I will place a successor on earth". So, what is between the misstep and the first command to go down, then repentance, leading to the second command to go down? There is a time interval that only God knows, and God repeated the word of the command, "Go down," in Surah Al-A'raf, including the same matters mentioned in the previous verses, such as the enmity between the sons of Adam and Satan, and that the earth is a place of stability, not dwelling, and here is confirmation of what the previous verses stated.

CONCLUSION

The study reached a number of results, the most important of which are:

Verbs in the Holy Qur'an constitute one of the important foundations in the compositional context of the noble verses, as the verbal structure gives the composition beauty, verbal harmony, and semantic depth, and establishes collaborative relationships with the various elements of the Qur'an composition.

A deep and precise knowledge of the words of the Holy Qur'an, its meanings, and its different styles and compositions gives the meditator the ability to discover the mutual semantic and interpretive relationships in the Holy Qur'an verse, which increases the in-depth understanding and accurate awareness of the hidden meanings in it.

The two verbs (*Saqata/Habata*) are among the important verbs in the Holy Qur'an that have common relationships and are separated by multiple connotations. They represent an aesthetic verbal state as a result of the moral correspondences that they create in the Qur'an verses, each verb achieves its moral, verbal and linguistic connotations in the context in which it is mentioned in a balanced and precise manner.

The two verbs (Saqata/Habata) have different lexical connotations between them, we did not find in Arabic dictionaries anything that indicates that the meaning of falling is landing , or vice versa, despite the general meaning of them being close in the mind. Falling is falling hard without the ability to control the process of falling. While landing is descending and descending with the ability to control the landing process.

The two verbs indicate the existence of common relationships between them, including the indication of movement, transition, and transformation from one state to another.

The connotations of the linguistic use were consistent with the interpretive use of the two verbs (Saqata/Habata) in the context of Qur'an verses. The verb (Saqata) was linked to the connotations of God's will and ability, and to the ability of man that God granted him, and to the inability of man to perform miraculous acts of request, while the verb (Habata) came related to the fall of solid material bodies, such as the fall of stones, the fall of living material bodies, such as the fall of man from one place to another, and the fall of creatures from heaven, such as the fall of Adam, Eve, and Satan from heaven.

The two verbs (Saqata/Habata) included sensory and moral connotations associated with them, such as the remorse that accompanied falling into sin, the stubbornness accompanying the request to bring down the sky, the simultaneous fear and falling of stones, and the peace and security associated with the descent of Noah, peace be upon him, from the ship .

RECOMMENDATIONS

The researcher recommends conducting further research and studies that focus on the word and its meanings in the verses of the Holy Qur'an, especially since the Holy Qur'an is full of them, and they are one of its beauty and linguistic and graphic miracles.

Working to allocate scientific journals, television radio programs, and specialized websites that support Qur'an studies in an extensive way that contributes to increasing public and private knowledge of them in order to create a generation that understands the greatness of Qur'an, its benefits, eloquence, and realizes the greatness and status of the Arabic language.

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