

Multiplicity polyhedra in the interpretation of the light of the Qur'an (Linguistic study)

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ABSTRACT

In this study we dealt with semantic polyhedra in interpretation from the light of the Qur'an, and it tries to answer the following questions: Is it objective interpretation, meaning that it does not address the verses according to the order of their presence in the Noble Qur'an, but rather according to the subject that the verse deals with, and the verses that are in common with it are taken with it. The objective is to form a coherent system, each of which results in an integrated vision of that topic, so the study came under the title (semantic polymorphism of Sheikh Muhammad al-Yaqoubi in its interpretation from the light of the Qur'an). The research methodology was composed of an introduction, a topic, and a conclusion that clarifies the most prominent aspects of the research. In the first section the researcher addressed the real significance by (the real significance and metaphorical significance in an interpretation from the light of the Qur'an) of all kinds, linguistic, legal, and customary. As for the conclusion, I concluded with The most important findings of the research.

Introduction:

Praise be to God, for whom there is no limit except to God, and blessings and peace be upon the fullest of his creation and character, his path and law, Muhammad al-Mustafa and his (may God bless him and them all), and after ... the truly happy one who has been able to research the blessed book of God, and in spreading knowledge has participated And the falsehood is a neglecter, for God has named him in a verse that the falsehood does not come from his hands nor from behind him a revelation from a wise and benevolent (Surat Fussilat: 43), and it is not easy to delve into the clarification of the meanings of the Noble Qur'an without resorting to a fortified cave and an impregnable dam, God willing The repayment is that the writer of these lines granted the Nile his blessings and won a part of his satisfaction when he prepared for him to meet with Professor Ahmed Reda Heydrian who mentioned the idea of studying this great book and dealing with its connotations. With his reference, his sublimity, and his modesty, in addition to the indications in his book marked (from the light of the Qur'an), standing there was one of the blessed blessings of the Most High, and one of the reasons that the study called for an interpretation (from the Light of the Qur'an) by Sheikh Muhammad Musa al-Yaqoubi is the researcher's knowledge of the book at the issuance of the part. The first of it, as it has deep meanings and wa The variety of what must be examined and clarified, God Almighty wills and grant him success, He has thanks for what He has blessed, as well as for not addressing the semantic effects of Sheikh Al Yaqoubi from any researcher in this interpretation despite the presence of studies on the personality of the Sheikh, and the ideas and projects issued from him Social or intellectual and more.

Entrance:

The issue of truth and metaphor is one of the most important issues dealt with by linguists, origins and rhetoric. Because it has a major action in explaining the semantics of the Noble Qur'an, depending on the linguistic treasure that is described as "infinite depending on the overlapping of expressive structures between its semantic fields, and these structures ranged when used in ebb and flow between the original meaning and the metaphorical meaning, so that the flexibility of the linguistic system allows In the presence of this overlap "(semantics, its origins and investigations in the Arab heritage: Manqur Abd al-Jalil: p.), This flexibility that enabled those dealing with this issue to look at it, each according to his specialization, so the linguist is interested in" how words move from truth to metaphor, and what results from semantic phenomena. (The Qur'anic Significance: Dr. Hamid Kazem Abbas: p. 20), and the purpose of studying the truth and metaphor among the fundamentalists is "to reach the real and metaphorical use of words in their different structures and derive legal rulings from them" (Methodology of linguistic research between heritage and modern linguistics: Dr. Ali Zwain: pp. 120-171), and as for the rhetoric, he studied truth and metaphor in order to "uncover the relationship between the real and metaphorical distant meaning, to touch the elements of artistic beauty" (Methodology of linguistic research between heritage and modern linguistics: Dr. Ali Zwain: p. 120.)

Truth and metaphor are not discussed except together, because between them is a "near correspondence" (Al-Attar's footnote to the collection of mosques: Hassan bin Muhammad bin Mahmoud Al-Attar, p. 556). The two terms truth and metaphor were not neglected in the books of the ancients, because the owner of the characteristics defined them as "what was approved in use on the basis of His position in the language and metaphor is not against that." (Characteristics: by Abu Al-Fath Othman bin Jani: p. 44) and this opinion is supported by the author of the approved, seeing that "I know that in the verbal language is useful for one thing on the truth, and useful terms for something and its disagreement and against it really on the way of sharing, As for the first, there is no suspicion in it, and if there was no truth in the language, there was no metaphor for it because the metaphor is what was reported other than what was set for it, and in that being a subject of something that if it was expressed it would have been true in it, and if it were not in the language real or metaphor, it would have been Speech has been devoid of them, and this is impossible." The Approved in Usul al-Fiqh: Muhammad bin Ali bin al-Tayyib al-Basri Abu al-Husayn al-Basri: p. 12).

Sayyid Al-Murtada believed that "the usefulness of speaking is two terms: a fact and a metaphor. The term described as true is what I want what he put that expression to help him, either in language, custom, or law. When you contemplate what the truth has determined, you will find what we have mentioned is the safest and farther than the slander." The metaphor is the word that I want with what is not put for his benefit in the language, nor is it known, nor the Sharia "(Al-Dhari'a to the Fundamentals of Sharia: Abu Al-Qasim Ali bin Al-Hussein Al-Musawi: p. 10).

And among those who followed according to this approach, that is - that the situation has an important origin, both Sarkhasi (d. 490 AH) and Sakaky (d. E. H), they went on to say that "Truth is the word used as it is placed for it ... As for metaphor, it is the whole used in Other than what is set for him or borrowed." (Usul Al-Sarkhasi, by Abu Bakr Muhammad bin Ahmed bin Abi Sahl: p. 88).

Imam Ali bin Abi Talib (peace be upon him) referred to this meaning in his saying: "O people, the world is a metaphorical house, and the Hereafter is the abode of a decision. Execute from your established corridor." (Nahj al-Balaghah: 2 / p. 12), so the metaphor here means the path, and he mentioned this matter Abd al-Qaher al-Jarjani (d. 471 AH) when he said: "The metaphor is activated. Whoever permits a thing is permissible if it transcends it. Al-Bayan, Abdul-Qaher Al-Jarjani: p. 2), and this definition approximates the linguistic meaning of the terminology, indicating the existence of a relationship and correlation between the two.

So the metaphor "is the name of the place in which it is permissible, such as the pilgrimage and the shrine, and the like, and its reality is moving from place to place, so he did that transfer of words from place to place" (the proverb in the literature of the poet writer, by Abu Al-Fath: God bin Abi Al-Karam Muhammad bin Muhammad bin Abdul Karim Ibn Abd al-Wahid al-Shaibani, known as Ibn al-Atheer al-Jurzi, known as Dia al-Din, presented it and commented on it: 1 / p. 20).

The convergence between the linguistic and idiomatic meaning of the metaphor is noted, for the metaphor is the passage or the permissibility of a place and crossing it, or the transfer of the word from one meaning to another, provided they meet a specific link (presumption) because it "refers to the metaphorical meaning and prevents the will of the true meaning" (Science of meanings study and analysis: Dr. Karima Mahmoud Abu Zaid : P. 21). In order to distinguish and differentiate between truth and metaphor, the scholars reported a difference between them, and the point of differentiation is referring to the people of the language, because they "stop the word as being a metaphor and used in a place other than what it is used for ... in addition to the word being used in one place and not dismissed in another place without objection. So it is inferred that it is a metaphor ... and the difference between truth and metaphor is that it occurs through quotation or inference.

Truth in language:

As stated in the dictionary of Al-Ain, "What becomes the right and necessity of the command and has reached the truth of this: that is, certainty of it" (Lisan Al-Arab: Article (verified) p. 6), and the word "H and Qaf is one origin, and it indicates the precision and correctness of a thing. Right is the opposite of falsehood, then Each branch refers to it with the quality of extraction and good fabrication, and it is said that the truth of a thing is obligatory. Do not believe." The true divisions are three under the title of mother, namely, the linguistic, the legal and the customary.

Linguistic fact:

It is the original connotation that is taken from the various dictionaries, and the fundamentalists called it the positivist meaning, and they meant by it the indication of the word for the meaning itself (which is when the people of Arabic and the origins are the word so that if the understanding of the meaning is given also by the (basic) and (central) connotation (the indication of the words: p. 48).

It is the connotation of the word used in society, as a singular or combination, whether the meaning is real at the origin of the situation, or a metaphor conveyed from a real meaning.

Practical applications in interpretation (from the light of the Qur'an)

Sheikh Al-Yaqoubi dealt with many words and phrases, from returning them to their original roots, or relying on his culture and surrounding him with the connotations of phrases appropriate to the origin of the linguistic situation, reinforcing his handling of the words in the Qur'anic or narrative context.

Sheikh Al-Yaqoubi explained when explaining the phrase (hasten) that the phrase has multiple connotations in light of the narration of the Qur'anic witness and the narrator clarifying the meaning, and the phrase appeared in Surat Al-Imran, the Almighty said:

{And hasten to forgiveness from your Lord and a garden as wide as the heavens and earth, prepared for the righteous}

The sheikh interpreted it with several interpretations (Tafseer from Noor Al-Qur'an: P.19), including:

1-Hurry up, you mean previous.

2-Urging to repent and seek forgiveness.

3-To speed up means exaggeration and increase in speed, and not only hurry up and hasten, but race in this acceleration.

Sheikh Al-Yaqoubi relied here on the linguistic root of the phrase in explaining its meaning.

In the language, the root of it is stated (to speed up, the law: from the speed in the running of the fastest walking and others, and the speed of the people: the first ones who are preceded to a command), and speed (against slowness and is used in bodies and actions, speed, it is fast, and faster, it is accelerating).

As for the origin of the precedence: (Progress in walking is borrowed to attain credit and preference).

The linguistic root of the phrase overshadowed the meaning; Because racing and speeding up one time is material, and the other is moral, through seeking repentance and being exposed to the mercy of God Almighty.

Other commentators revealed when they approached the phrase that what is meant is the initiative, competition, and the desire for forgiveness. Praised for good deeds and blameworthy for evils "(Al-Mizan: 4/20).

Stop Sheikh Yacoubi when the word (Mubarak) received in Surat cattle, the Almighty said: {And this is a Book which We have sent down, blessed and confirming what was before it, that you may warn the Mother of Cities and those around it. Those who believe in the Hereafter believe in it, and they are maintaining their prayers}.

The art of the linguistic root of the word has expanded its connotation, and its meaning has been multiplied, so the sheikh saw that the blessing (blessing many people, from many directions) is blessed - meaning the Noble Qur'an - in the place of its origin, God Almighty ... and blessed in the place of its descent, and it is the heart of the Messenger of God (may God bless him and his family) And blessed in its effects in it is guidance, goodness and righteousness ... and blessed in its attack, it is one book, except that all those who possess knowledge and sciences acknowledge it ... and it is blessed by the number of those who were guided by him, and their minds and hearts were enlightened with his blessing).

“ The origin of the ponds: the camel's chest, and if it is used in others, the blessed is what is in it of that good ... and that which leads to divine experiences” (Al-Ragheb Al-Isfahani: Article (Barak), 1/56. Other commentators have argued that the interpretation of the word (Mubarak) means, the Holy Qur'an, because it reaps benefits and is abundant with blessing.

Whoever commentators have made clear that the characteristics of the Qur'an are blessed, because of the blessing and good deeds that it contains, and it is consistent with the linguistic origin of the singular where goodness and development prevail, substance and meaning. While the sheikh went on to generalize the linguistic connotation of the blessings of the Noble Qur'an; Accompanying Quran pronunciation and meaning.

Among these expressions that the Sheikh stood by is the word (Noor) mentioned in the Almighty's saying: (So they who have believed in him, honored him, supported him and

followed the light which was sent down with him - it is those who will be the successful). Because the linguistic truth is the origin of all these meanings, so (the light in the linguistic dictionaries is what was apparent by itself and visible to other things, because the eye does not see or discover what is around it unless the light falls on it, and I move to the eye, and this is the role of the Noble Qur'an. " It illuminates the path of guidance, faith, goodness and happiness.

Sheikh Al-Yaqoubi expanded on the linguistic meaning of light through its lexical collocations, and he mentioned the power of Imam Ali (peace be upon him

(Not that every follower has an imam who can follow him and shine with the light of his knowledge) commenting on this hadith, saying:

And because in the Noble Qur'an there are lamps of light, and a person cannot advance except with a light that illuminates his path, otherwise it is as if he is traveling in the desert on a dark night without evidence, and he will be exposed to several dangers: predatory animals that tear him apart or thieves and bandits who kill and rob him, or the wells and valleys of Hawiye In it, or he goes astray and wanders, and he runs out of water and food, and this is what he faces with nothing but light with him in his moral life, so human wolves and bandits steal his religion and humanity, so he plunges into the deep valley of sins and is deprived of food for the day of return, which is godliness.

If we look at some of the language lexicons, we will find that.

The light (light and action from it, fire), and the owner of the vocabulary went that the meaning of light is (the diffuse light that helps to see, and that is two strikes: worldly and eschatological). In himself, the appearance of others is called a noura ... And in the hadith of Ali, God honored him (the lights of judgments and the enlighteners of Islam.

Al-Tabari pointed out when dealing with the term (al-Nur) that the meaning is "the Qur'an and Islam" (Jami al-Bayan on the Interpretation of the Qur'an, by Abu Ja'far Muhammad ibn Jarir al-Tabari: p. 12).

Some commentators have argued that light means (the entirety of the Sharia), while others interpreted it as (the Noble Qur'an). An interpreter saw that the word "light" means "light and sunna, which helps the eyes, and it is two types: worldly and otherworldly." The light was one for all the commentators, and it is the Holy Qur'an, although some of them said the entirety of the Sharia or the Prophet (may God's prayers and peace be upon him and his family). However, the sheikh relied on the linguistic meaning in expanding the meaning of the phrase al-Nour, and generalized its meaning to more than one semantic authenticity. The linguistic root has an important and main effect in directing and clarifying the meaning, and this is what the Sheikh showed when he dealt with the word (the light) and applied its validations in several ways, in light of the linguistic origin, the meanings varied, and the validations expanded, but the commentators confined the light to the Holy Qur'an or the Prophet Muhammad (may God bless him and grant him peace) Upon him and his family and grant them peace.(

Among the terms that Sheikh Al-Yaqoubi attributed its interpretation to the linguistic origin is the word (al-ghanima)

Which came in the Al-Anfal: { And know that anything you obtain of war booty - then indeed, for Allah is one fifth of it and for the Messenger and for [his] near relatives and the orphans, the needy, and the [stranded] traveler, if you have believed in Allah and in that which We sent down to Our Servant on the day of criterion - the day when the two armies met. And Allah, over all things, is competent}

The spoil is absolute what a person benefits and does not pertain to the spoils of war.

In explaining the meaning of the spoil by the khams, the sheikh relied on what was mentioned on the authority of al-Ragheb: Desecration of the sheep, and al-ghanima: al-fay '), then broadened its significance in a real way, including what Al-Ragheb said about the meaning of victory, injury and vile, after which he cited Quranic evidence as evidence supporting his opinion.

Interpreters stood at this term and some of them interpreted it as being competent in war, and took what the polytheists forcibly took after being victorious over them, and an interpreter saw that the meaning was to hit the sheep from the enemy, then it expanded and called what was inflicted on them by whatever it was, and another interpreter went to the fact that the spoil is

what The man or the group attains it with my pursuit "(The guidance of a sound mind: p.). Two other commentators believed that the word is absolute, and it is concerned with the meaning of interest.

According to the aforementioned, it becomes clear that Sheikh Al-Yaqoubi's going to count the spoils is an absolute word for what a person can benefit from based on the linguistic root.

Among the expressions that Sheikh Muhammad Al-Yaqoubi endowed with is the word (Al-Furqan), which was mentioned in Surat Al-Anfal, the Almighty said:

{ And know that anything you obtain of war booty - then indeed, for Allah is one fifth of it and for the Messenger and for [his] near relatives and the orphans, the needy, and the [stranded] traveler, if you have believed in Allah and in that which We sent down to Our Servant on the day of criterion - the day when the two armies met. And Allah, over all things, is competent} .

Its connotations varied according to the indications and faces reported by the Sheikh, relying on the linguistic root of the word that he designated as the Day of Badr.

Despite the multiplicity of the connotations of the word (al-Furqan), the linguistic root is the basis from which all these connotations were launched. It is the day of full moon, for it is the first day on which there is a difference between truth and falsehood. "(Vocabulary: Article (difference) / 4).

The word "Criterion" was taken by the commentators of an explanation, and they indicated that what is meant is the day of full moon because God Almighty distinguished in it between truth and falsehood.

And the boundary appeared in it.

The linguistic origin determined the day of the Criterion as the Day of Badr, but this does not prevent relying on this root and broadcasting the semantics or the verbal authentication as stated by the Sheikh.

The sheikh employed the linguistic origin in explaining the connotation of several words, and among those expressions is the word (colonize).

Which ponders the words of the Almighty: { And to Thamud [We sent] their brother Salih. He said, "O my people, worship Allah ; you have no deity other than Him. He has produced you from the earth and settled you in it, so ask forgiveness of Him and then repent to Him. Indeed, my Lord is near and responsive} the sheikh saw that (colonized) on a formula Astfl meaning here It can have several other meanings (interpretation from the Light of the Qur'an: 100), including:

1-It comes in the meaning of the abstract, triple action towards (settled), meaning: to settle, and so on, so the meaning of the verse is that God Almighty created you the earth and colonized you on it, that is, he asked you to rebuild it, and he delegated to you the matter of reforming it and benefiting from it.

2-Or God Almighty is your age in it - that is, He made a long life in it for you, because the reconstruction of the land requires a long life.

3-It could be your colonization (meaning that the Almighty has given you capabilities and made you in a position in which you are able to rebuild).

4-Architecture: the opposite of ruin, and it means making something and using it in a way that benefits it and achieves its purpose.

While the sheikh reported the opinion of the scholar who owns the scale, discussed it and relied on it as a thesis or possibility, the sign is the opinion of "transforming the land into a state in which it is suitable for him to benefit from its benefits" (Al-Mizan:298) the linguistic meaning of Sheikh Al-Yaqoubi, and the significance extends to a more general inclusion, so he went to your age The job of every individual means rebuilding and reforming what falls within the circle of his responsibility and colonialism, a fruitful and positive Quranic term that enriches life with good, but the arrogant countries hijacked it and turned it into an opposite meaning.

It is noticeable to the term (colonialism) that it suffered as a result of customary use of semantic degeneration after it was a sophisticated Qur'an term, and what the sheikh went to in terms of opinions that did not deviate from the linguistic root of the singular. And the owner of the vocabulary believed that Omar: architecture: the antithesis of ruin, he built and colonized the land, so he delegated to him its reconstruction.

The interpreters of the word took up a statement, and some of them saw that the meaning is: He made you a building in which I would live in the days of your life, and architecture preserved the building.

Another section went to the point that the meaning of architecture is to take you as a building ... and it was said: I prolong your life and make you more able to build it. You possess the energies of thought".

And what the Sheikh mentioned of the meanings of the word (colonize you) stemming from the linguistic root, except that he gave a moral jam to the phrase by counting reconstruction that is not specific to the material only, but rather that his reconstruction includes religious reform through the revolution of Imam Hussein (peace be upon him) ... and legal reform Al-Siyasi (Interpretation from the Light of the Qur'an: pg. 109), as validation on that.

Among the expressions that Sheikh Al-Yaqoubi explained is the meaning of the word (I made you), which was mentioned in Surat Taha. The Almighty said: { And I have prepared thee for Myself (for service)}.

The sheikh mentioned two meanings to her

1-Education and Divine Literature.

2-Selection and care.

The artificiality represents (the divine providence and the gentleness that enriches and suffices man, so he is sincere devoted to God and carries the gracious message to mankind). So-and-so, I did it, I made it and I brought it out).

When ((a person has a high stamina and a great ambition to work in raising the word of God Almighty and spreading the sciences of the people of the house (peace be upon them) and reforming the soul and society ... then God extracts it for himself and takes care of it.)

Some of the commentators saw when they approached the term (Istnaatak) that the meaning is "to seek and choose" (Jami al-Bayan on the interpretation of the Qur'an: pg. 217).

While Abu Al-Saud went to a different interpretation, and the owner of the balance said:

(Honored by kindness and drawing closer to the position of mankind), and Sayyid Fadlallah saw (devotion to the soul ... the fact that the Messenger carries the message).

The commentators' views varied regarding the interpretation of the word, except that the understandable or general meaning of it indicates that it is specialized in selection and selection, while the author (from the Light of the Qur'an) indicated that the chosen one or the one who is chosen may not be a prophet or infallible only, but rather everyone who has a high level of choice. And his great ambition in order to uphold the banner of truth and spread the sciences of the Qur'an and the sciences.

Among the phrases that the Sheikh interpreted based on what was mentioned in the language is the phrase (I teach you), which was mentioned in Surat Saba: Say: I only urge you to stand up twice and individually, and then think about what is with your friend, a son, because he is nothing but a torment for you in the hands of severe torment.

He saw that preaching is a reminder of what is good in what is pleasing to the heart, and relied on what Al-Ragheb reported from Hebron in an article (preaching), and from this linguistic root he showed that what is meant by the sermon is (choosing a gentle, compassionate, compassionate way that goes beyond the ear, and enters the heart, and pushes him to acknowledge the splendor Achieving goodness and righteousness for you) does not soften the heart, and reminders are not taken except through flexible methods, a smooth method, that passes the obscurity of negligence, and leans towards happiness, and with this opinion it becomes clear that Sheikh Al-Yaqoubi did not clarify the meaning only, but rather listed ways to achieve the reminder.

The commentators dealt with the phrase (I exhort you) and stated that what is meant by it is (advice and injury to the truth), while the owner of the brief editor went.

To (the Prophet's sermon to worship God and look into the truth of his prophethood, with a matter that brings about understanding) and another promise (obedience to God and His monotheism, and it was said that there is no god but God), and another went on to say that the sermon means, reminding of good (e) and another section of the commentators saw that its meaning is (Al-Irshad) And the advice was either as a desire or a warning), while Allama

Tabatabai went to ((The will, wholly or implicitly).

While Sayyid Muhammad Husayn Fadlallah said: (The sermon defining the method and the path of knowledge in one word returns man to his instinct and himself) commentators of advice, guidance and reminding of good adopted an interpretation of the phrase (greater), while Sheikh Al-Yaqoubi relied on the linguistic root to show the means of achieving it, and methods of enlightening the heart, And its effect on the psyche.

Sheikh cited an explanation of the word (pen) mentioned in Al-Alaq Almighty said: {(1) Recite in the name of your Lord who created (2) Created man from a clinging substance (3) Recite, and your Lord is the most Generous (4) Who taught by the pen (5) Taught man that which he knew not}.

He believed that its interpretation "taught humans to write and use the pen, or in the sense that the Almighty taught them what they do not know by means of the pen and writing, which is the most prominent event in the history of mankind, and without it, civilizations would not have been integrated, and the sciences and nations would not have benefited from the achievements of others, and the glorification of the pen would have reached the level of oath with it." (An interpretation from the light of the Qur'an:) { Nun. By the pen and what they inscribe,}.

It was mentioned in the dictionary of Al-Ain that the pen {That is from the news of the unseen which We reveal to you, [O Muhammad]. And you were not with them when they cast their pens as to which of them should be responsible for Mary. Nor were you with them when they disputed}.

The origin of the pen is: "The straw is from a solid thing, and he singled it out for what is written with it, and for the sepulcher with which he strikes, and the plural is pens" (Vocabulary in Gharib al-Qur'an: Article (Pen): 32).

Commentators observed this term and some of them attributed its meaning to his creation, the Book and Calligraphy ... The pen is a blessing. God is great if not for that, he would not have risen and no right to live, and the last saw the knowledge of his servants that which they did not know, and transferred them from the darkness of ignorance to the light of knowledge and warned of the virtue of the science of writing, and Ibn Ashur and the scholar Al-Tabataba'i went that the meaning taught people to write, so the one who taught reading for those with knowledge is able That he teaches you to read without prior knowledge of writing.

While Sayyid Muhammad Husayn Fadlallah went to counting the pen (what preserves for humanity all the knowledge emanating from the revelation or the starting point of the thought of man ... and the rational and experimental human knowledge to confront the darkness of ignorance).

The sheikh did not deviate from the linguistic interpretation department for the vocabulary, in addition to his confirmation of what was mentioned by many commentators.

Among the expressions that Sheikh Al-Yaqoubi interpreted, contemplating their indications that emerged from it, the word (destiny), which appeared in Surat Al-Qadr, most of him said: { The Night of Decree is better than a thousand months}. And its indications are:

1-Power is the great matter, so it is said that destiny is realized in it, for it has a great destiny, and the destiny is discretion, that is, taking decisions and deciding on the matter

2-Appreciating the people's destinies, their livelihoods, and their future matters.

3-Laylat al-Qadr, one of the titles of Mrs. Fatima al-Zahra (peace be upon her) because her position is correct for the nation's march to the Day of Judgment, and her positive stance is equivalent to the work of thousands of years.

4-Thinking for an hour, reviewing and investigating the march of life, and making the right decision is better than everything that a person has done during his life.

It was mentioned in the language books, Destiny: Successful Judgment, which is a night that God has set aside for specific matters.

The commentators took up the term, and some of them saw that the meaning is ((the night of judgment, estimating matters and making them up)), while Abu Al-Saud went to the point that fate here returns ((for its high destiny and he is outside the jurisdiction of the circle of creation does not know it except the sign of the unseen)), and he counted as a son Ashour ((The Night of Honor and Virtue)), while Allama Tabataba'i and Sayyid Fadlallah went that destiny is,

estimating the events of the year, life, death, livelihood, happiness and misery.

Commentators relied on the linguistic root in terms of appreciation and judgment about people's misery and happiness from the Creator, most of him mentioned, and this meaning was based on Sheikh Al-Yaqoubi, but he did not neglect to mention the connotations of destiny, contemplation and reflection, and making critical decisions that change a person's life towards happiness and perfection, as well as the meaning of destiny. By the decisive limit, what 12 did Mrs. Fatima Zahra (peace be upon her) did while defending the mandate of the Commander of the Faithful (peace be upon him) and her correct position of the nation's march towards perfection.

Conclusion:

After an enjoyable scientific research trip in the Book of God Almighty, and a pause on the semantic efforts of Sheikh Muhammad Al-Yaqoubi, the research reached a number of results, the most important of which are:

- 1-The culture of Sheikh Al-Yaqoubi and his ijihadist thought had the greatest impact on shifting the significance, and then the multiplicity of validations and faces, and the extension of meanings to include a wider range of what was mentioned by the commentators before him.
- 2-The sheikh did not believe in the hierarchy of the verses of the Noble Qur'an, and presented his evidence for that. Rather, he promised the specific meaning of the order of the Holy Qur'an, so the subject dictates the meaning, does not arrange the verses of the glorified book.
- 3-Sheikh Al-Yaqoubi worked the Qur'anic context in his interpretation, and he employed the hadiths of the Prophet and the people of his family (may blessings and peace be upon them) (the narrative method) to fill the gaps in the intellectual system, so what we have from the narration or hadith has a specific meaning and clarification, the Sheikh works to highlight and reveal it.
- 4-The Sheikh baptized Al-Yaqoubi is referring to the implementation of the comprehensive comprehensive and integrated approach (mutual support) when dealing with the Qur'anic texts and stating their meanings, so you see the diversity of significance in a single item, or verse, as he benefits from all possible interpreted clues in revealing the meaning, and this is consistent with the vision that the Holy Qur'an is comprehensive and valid for every time and place, As well as . The sheikh's belief in the objective unity of the glorified book, and there is no contradiction or difference between its two covers, and if something like this appears, the reason lies in the understanding of the one who said this matter, not the Qur'an itself. The applications to them, namely the truth and metaphor, and the issue of customary truth has emerged in a significant way in the research through practical applications of the Qur'an text.

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