

The Objective Study to the Meaning of Humiliation from the Perspective of the Holy Quran¹

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ABSTRACT

Preserving the self, the highness above humiliation, and preserving its dignity is what our Islamic law called for, and raised its children on it. All matters are in the hands of Allah Almighty, and none of the creation possesses death or life for anyone, neither benefit nor harm, and they do not possess sustenance, so why humiliate the servant. He who humiliates himself must grow up and follow the path of glory and dignity that Allah Almighty wills, and humiliation is only for Allah Almighty in obedience to Him and righteousness in His law, for He is the sole owner of the kingdom. The reasons for happiness are self-esteem, that is to feel that he is dear and respected by himself and in others. On the contrary, a person's feeling of humiliation, ignominy, and insignificance of himself brings him a feeling of unhappiness and misery. We must avoid self-humiliation because there is nothing more important than honor and dignity. Islam is concerned with the subject of pride, and the believer should not humiliate himself. Glory belongs to Allah, His Messenger, and the believers. Man is Allah's vicegerent on earth and the master of his creatures, and he is the one who prides and honors him. This caliph must feel proud and cherished because he is connected to the highest authority and dearest power. There are many verses and hadiths that condemn humiliation and forbid it. A person is called upon to regain his self-esteem, and defend it, whatever the cost, and he does not possess it in isolation from the value reform, which is the backbone of every positive change. Being able to establish the values of self-esteem makes one refuse to live dearly, and the effect of that virtuous trait will be reflected in the self to become normal. This, in turn, will enhance a person's self-confidence, so that he appreciates his capabilities, takes pride in his achievements, and puts himself in the circle of important accounts that do not accept infringement upon, and self-esteem becomes a red line that cannot be crossed. Therefore, he will receive a strong reaction, as there is no room for complacency in it at all. That is why he who does not enjoy a dear soul has a very weak immunity against attempts to kill the moral conscience and the heart that lead to living like beasts and luminaries that do not know where to put themselves.

Keywords: *Humiliation; disgrace; submission; insult.*

INTRODUCTION

When the Muslims left the source of their glory and power, they were humiliated, and enemies multiplied against them, and the fire of strife flared up between them until they lost their happiness, strength, security, and stability in their homelands. Muslims need to refer to the Book of Allah Almighty, adhere to its lofty values, and realize that the Holy Qur'an contains great treasures, so they learn and apply its rulings. To humble themselves before their Lord and Creator, so that they may be dear and generous in this world and the Hereafter. The aims of this work are to identify the meaning of humiliation, its causes and effects on man in this world and the Hereafter, and ways to prevent it. Where its importance lies in revealing the secrets and miracles of the Qur'an in explaining the need of Muslims to

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refer to the Book of Allah Almighty and apply it to be of glory and dignity and to move away from humiliation, and warns of it so that nations rise up with their children, and they are happy, and they win the satisfaction of Allah Almighty.

FIRST TOPIC: THE CONCEPT OF HUMILIATION

First requirement: Humiliation in the linguistic sense:

The article (humiliation) denotes submission, submissiveness, and leniency (1). The opposite of humiliation is pride, it is said: humiliation, humiliates humiliation, humiliation, humiliation, humiliation, humiliation, and humiliation to him, that is: submission, and humiliation by fraction sign: softness, and it is the opposite of difficulty (2).

Al-Raghib said: humiliation: what was caused by oppression, and humiliation after difficulty and deacon (3) without oppression, the mount humiliated after deacon humiliated, and it is humiliated, that is: it is not difficult (4).

Second requirement: humiliation in terminology:

Ibn Ashour said: (humiliation: submissiveness in oneself and submissiveness as a result of the inability to pay) (5). Through this definition, it is noted that Ibn Ashour limited himself to defining reprehensible humiliation, which comes to mind.

Al-Askari said: (humiliation: weakness in resistance, and its opposite is pride, which is strength over victory, and from it humiliation, which is driven without difficulty, because it is submissive as the weak submits to resistance, and as for the humiliated, it is submissive to hardship) (6).

The word (humiliation) was mentioned in the Holy Qur'an (24) times, of which the topic of research is concerned (18) times (7). The formulas that were mentioned are:

- ❖ Present tense: The number of times was 2, such as the Almighty saying: (They would have said, "Our Lord, if you had not sent us a Messenger, so we would follow Your signs before we were humiliated and disgraced) (8).
- ❖ Source: 10 times. The Almighty said: (And lower to them the wing of humility out of mercy) (9).
- ❖ Name of preference: Twice, the Almighty said: (They say that if we return to the city, the dearest will expel from it the meanest) (10).
- ❖ In the form of the noun: the number of times was four. The Almighty said: (And indeed, Allah gave you victory at Badr while you were humiliated) (11).

The word humiliation appears in the Qur'an in two ways (112):

The first: the few, and from it, the Almighty's saying: (And indeed, Allah gave you victory at Badr while you were humiliated) (12), that is: a few.

The second: is humility, including the Almighty's saying: (humiliating towards the believers, mighty towards the unbelievers) (13), that is: humble towards the believers.

The third requirement: related words

First: the smallness:

- 1- Smallness language:
Smallness (aperture sign): humiliation and grievance, as well as dwarf, by annexation, and the source of smallness, by stirring, it is said: stand up to your smallness and your smallness, al-Layth: it is said that the smallness of so-and-so is small and small, so he is small if he is satisfied with the grievance and acknowledges it.
- 2- Smallness idiomatically:
It is an acknowledgment of humiliation and acknowledgment of it (14).
The relationship between humiliation and smallness:

Smallness is an increase in humiliated (15).

Second: disgrace:

1- Disgrace is language:

A disgraced man, a disgraced woman. His humiliation overpowered him (16), and the humiliation of a man followed his humiliation, either from himself or from someone else (17).

The disgraced: is the humiliated one who is despised by an order that obligates him with an argument, as well as the disgraceful one who compels him with an argument if you humiliate him with it (18).

2-disgrace, idiomatically:

All the verses in which the article (disgrace) is mentioned revolve around the meaning of humiliation, humiliation, and scandal.

3-The connection between humiliation and disgrace:

Disgrace is humiliation with exposure, and it was said: It is the suppression of the ugliness of the act, and the disgrace is shyness. Disgrace according to Ibn Darstuyeh means: staying on bad, disgrace, disgrace, disgrace, because they have one meaning, and that is nothing because staying bad and shyness from bad is not the same meaning (19).

2.3.3 Third: Subordination (Submission):

1- Submissive is language:

Submissiveness and compliance (20).

2-Submission idiomatically:

Show docility and obedience to the Sultan.

3-The connection and the difference between humiliation and submission:

Humiliation: the doer is humiliated (21). As for submission: it is reassuring, and the submissive is the one who bows his head and neck (22).

THE SECOND TOPIC: TYPES OF HUMILIATION, ITS CAUSES, AND EFFECTS

The first requirement: types of humiliation

Humiliation is divided into two types on the one hand it is praiseworthy and reprehensible, and the Holy Qur'an mentioned both types. One of the most honorable types of praiseworthy humiliation is with the Creator, the Almighty, then with the parents, then with the believers. With tyrannical rulers, or with the devil (Satan).

First: Praiseworthy humiliation:

It is the humiliation that, whenever it is on the part of the person himself, is a humiliation for himself, then it is a praiseworthy humiliation (23), such as the Almighty saying: (humiliation for the believers) (24).

The praiseworthy humiliation includes:

1. Submission to Allah Almighty:

It is one of the most honorable types of humiliation, this praiseworthy one that is with the Creator, the Almighty, and it is the title of glory and honor in this world and the Hereafter. The Almighty said: (And I did not create the jinn and mankind except that they should worship Me) (25). That is, He created mankind and jinn for worship, and the verse was the multiplication of His blessings, that is, I created for their senses, minds, and bodies driven towards worship,

but some of them earn and divert themselves from that (26). Among the characteristics of the divine is worship, which is based on two legs that have no foundation without them, and they are the ultimate love along with the ultimate humiliation, and this is the perfection of worship, and the disparity of the positions of creation in it according to their disparity in these two principles, so whoever gives his love and submission to other than Allah, the highest, has likened him to his sincere right (27).

2. Humiliation with parents.

The Almighty said: (And lower to them the wing of humiliation) (28). That is, be humiliated and obedient to parents (29). Humble to them, humiliation and mercy for them, and an expectation of reward (30). Allah's remembrance of parents, coupled with His monotheism and sincerity of worship, indicates the severity of the necessity of honoring parents and being kind to them completely in treatment (31). Also, the Almighty said: (And worship Allah and do not associate anything with Him, and be kind to parents) (32), and the Almighty said: (And when We took a covenant from the Children of Israel, that you will not worship except Allah, and be kind to parents) (33).

3. Humiliation with believers

It is in the sense of compassion, kindness, and humility, and not in the sense of humility and brokenness, such as weakness and pride. Humiliation is obedience, ease, and leniency, so the believer is subservient to the believer, neither disobedient nor difficult, easy, responsive, gracious, and friendly, and this is a humiliation for believers (34). Ibn Kather explained this verse by saying that these are the characteristics of the perfect believers, that one of them should be humble towards his brother and guardian, and strengthen his opponent and enemy (35).

Secondly: it is reprehensible humiliation

1. With what is worshiped besides Allah.

What is worshiped besides Allah is many things, including:

➤ Whimsy (Fancy)

The Almighty said: (Have you seen he who has taken as his Allah his [own] desire, and Allah has sent him astray due to knowledge and has set a seal upon his hearing and his heart and put over his vision a veil? So who will guide him after Allah? Then will you not be reminded?) (36).

➤ Allahness without Allah

The Almighty said: (And they took deities besides Him, who do not create anything while they are created) (37), this verse is a rebuke of the polytheists for their worship of what is besides Allah and a warning to them of the error of their doing, by stating that their Allahness that they worship do not create anything, but rather they are created, and they do not have the power to kill or give life there is no resurrection, and yet they humiliate themselves to these goddesses until they bring them to benefit (38).

2. With dictators

Like the humiliation that the children of Israel were subjected to by Pharaoh, the Almighty said: (And Pharaoh said, "Let me kill Moses and let him call upon his Lord. Indeed, I fear that he will change your religion or that he will cause corruption in the land.") (39).

3. with the devil

It is one of the ugliest types of humiliation that is with Satan, the Almighty said: (Indeed, those of you who turned back on the day the two armies met, it was Satan who caused them to slip because of some [blame] they had earned. But Allah has already forgiven them. Indeed, Allah is Forgiving and Forbearing) (40). This verse is an embodiment of a scene from the Battle of Uhud when some Muslims obeyed Satan after he whispered to them the disobedience of the Prophet, may Allah's prayers and peace be upon him and his family.

Humiliation here means: what occurred from them of opposing the Messenger, may Allah's prayers and peace be upon him and his family, as a result of this act of theirs, they were defeated (41).

It was concluded from this study that the most honorable type of humiliation is the praiseworthy one who is with the Creator, the Almighty, and the highest, and he is rewarded and wages.

The second requirement: condemning humiliation and forbidding it in the Qur'an and the Sunnah of the Prophet

First: The condemnation and prohibition of humiliation in the Holy Qur'an

- The Almighty said: (Say, "O Allah, Owner of Sovereignty, You give sovereignty to whom You will and You take sovereignty away from whom You will. You honor whom You will and You humble whom You will. In Your hand

is [all] good. Indeed, You are over all things competent) (42). That is, humiliation is in this world and the hereafter, or in both (43).

- Sublime said (Indeed, those who took the calf [for worship] will obtain anger from their Lord and humiliation in the life of this world, and thus do We recompense the inventors [of falsehood]) (44). And anger with humiliation and humiliation, because Allah punishes them for their disbelief in their Lord in the life of this world, in this world before the time of the Hereafter (45). Obtaining humiliation from them by making them subdued by the one who defeats them, and it is either by the enemy overpowering them, or by robbing them of courage, so that they would be afraid of the enemy, even if they were not empowered, or the humiliation of alienation, when Allah forbade them the King of the Holy Land, so they were without a homeland throughout their lives until that entire generation became extinct and this humiliation is a worldly punishment that may not be erased by repentance because repentance only requires pardoning the punishment of obligation, and it does not require leaving the blame for the calamities of the world, because worldly punishments are causes that arise from reasons, so repentance does not need to be removed except with a special divine providence (46).
- The Almighty said: (And there was no guardian for Him out of humiliation) (47), and the wording of the verse included the negation of the guardianship of Allah, the Mighty and Majestic, by way of humiliation and in the face of victory, since His guardianship is present through His grace and mercy to those and to those who are righteous to His servants (48).

Second: denouncing humiliation and forbidding it in the Sunnah of the Prophet

- In the hadith of the Prophet, may Allah's prayers and peace be upon him and his family: (Let this matter reach what the night and the day reached, and Allah will not leave a house made of mud (49) or hair (50) except that Allah will enter it into this religion, with the might of the mighty or with the humiliation of the humiliated, the glory of Allah with which Islam is glorified, and a humiliation by which Allah humiliates disbelief." (51). Embrace latter dhal (th) humiliation. humiliated. That is: Allah will humiliate him with it (52).
- And a hadeeth that it is not permissible for the believer to do what would be a reason for his humiliation and humiliation by being subjected to what he cannot bear of calamities because the Islamic law came with facilitation and mercy and did not burden the person beyond his capacity. The Messenger, may Allah's prayers and peace be upon him and his family, said: (The believer should not humiliate himself). They said: How does he humiliate himself? He said: (He is exposed to trials that he cannot bear) (52).

The third requirement: is punishment with humiliation

First: Punishment with humiliation in this world

1. Difficulty living and living.
Allah Almighty punishes some of his servants with a hard life in this world, so the one who turns away from Allah will have a hard life full of worry, distress, sorrows, and bad consequences, even if he owns a lot of money because a good life can only be achieved with obedience to Allah Almighty, compliance with his commands, avoidance of his prohibitions, hardships, hardships, and hardships. And the problems of life (53), and everything that is distressed is hardship, it is said that the home of hardship, the living of hardship, and the hardship of life (54).
2. Fear, catching, and terror.
Some of the disobedient ones were humiliated by Allah Almighty with terror, captivity, and killing, and they are disobedient to the People of the Book. The Highest said: (And He brought down those who supported them among the People of the Scripture from their fortresses and cast terror into their hearts [so that] a party you killed, and you took captive a party) (55). Terror, that is fear, and it is one of the soldiers of Allah Almighty, and it is this terror that separated the unbelievers, and expelled them from their impregnable fortresses, and did not make their large numbers a value, but rather Allah caused them to be defeated and humiliated at the hands of the believers (56).
3. Occult
And the disobedient are humiliated in this world with loss. Allah says: (And We caused the earth to swallow him and his home. And there was for him no company to aid him other than Allah, nor was he of those who [could] defend themselves) (57). Allah Almighty commanded the earth to be destroyed by Qarun, his house, and his wealth, because of his disbelief in Allah, his hypocrisy, and his oppression of people. Neither his wealth nor his followers prevented Allah's punishment through him and his home, nor was he able to prevent the torment from himself (58).

Second: Punishment with humiliation in the Hereafter:

1. Upon taking their souls, he said: (And if you could but see when the angels take the souls of those who disbelieved... They are striking their faces and their backs and [saying], "Taste the punishment of the Burning Fire. "That is for what your hands have put forth [of evil] and because Allah is not ever unjust to His servants.") (59).
And the meaning of the verse: So if the sane person were to see and witness the condition of the infidels when Allah takes their souls, he would witness a terrifying sight, from which the bodies shudder, so what is meant by their faces: is what is in front of them, and by their backs: what is behind and it is the whole back, and the face is singled out for beating because it is the most honorable of the members, and the backs are mentioned because the backs are the backs. Places that people hate to talk about in addition to being beaten on them or because the disgrace and punishment for striking them are greater and more severe.
2. When they come out of the graves: (So leave them to converse vainly and amuse themselves until they meet their Day which they are promised) (60). That is: Leave them to delve into their falsehood and play until they meet whom they are promised on the Day of Resurrection, they go out rushing as they used to go to the Allahs that they invented to worship instead of Allah, so their eyes will be humiliated and broken to the ground, and they will be covered by humiliation and indignity, that is the day when they used to lie (61).
3. When they are driven to the gathering: (And We drive the criminals to Hell in response) (62). And the meaning of the verse: The criminals are driven to hell as the animals are driven because of the crimes they committed in their world, so they are thirstily and looking for water, but they do not find it (63).
4. When they enter Hell: (Nay! Verily, he will be thrown into the crushing Fire) (64). The greatest and greatest humiliation when they enter the Fire - and Allah forbid - they will be outcasts in the Fire.
Ostracism: It is the offering of what is easy and light, and is used for humiliation, contempt, and humiliation (65).

The fourth requirement: the reasons for falling into humiliation

1. Associating partners with Allah: Associating partners with Allah is one of the greatest calamities, for the disbelievers are surrounded by humiliation just as a pavilion surrounds those in it, and just as a dome surrounds what is inside it, or clings to them, from hitting the mud on the wall, surrounding them and sticking to them, so they only move from one humiliation to another humiliation. (66).
2. Arrogance in obedience to Allah: Many verses prohibit arrogance and disparage those who imitate it, and show that it was the cause of the destruction of nations and the destruction of villages. The Almighty said: (He does not love the arrogant) (67). Arrogance is considered one of the first sins that Allah Almighty disobeyed, when Satan refused to prostrate to Adam, and his fate was to be expelled from Paradise. The Almighty said: (And when We said to the angels, "Prostrate before Adam," so they prostrated, except for Iblis, who refused, was arrogant, and was of the unbelievers.) (68).
3. Insisting on disobedience and persisting in it: such as what happened to the children of Israel of humiliation and deserving of divine wrath, because of their persistence in committing disobedience, (They have been put under humiliation [by Allah] wherever they are overtaken, except for a covenant from Allah and a rope from the Muslims. And they have drawn upon themselves anger from Allah and have been put under destitution. That is because they disbelieved in the verses of Allah and killed the prophets without right. That is because they disobeyed and [habitually] transgressed) (69).
4. Conflict with Allah and His Messenger: opposing Allah and His Messenger, and opposing the commands and prohibitions of Allah Almighty, is one of the reasons for falling into humiliation. The Almighty said: (Indeed, those who oppose Allah and His Messenger are among the humiliated) (70).
The meaning of the verse is that the unbelievers are those who violate the commands and prohibitions of Allah Almighty, and who enmity and oppose Allah and His Messenger and put themselves in one limit, and the law of Allah and His Messenger in another limit, so they are humiliated like the previous nations. With torment and disgrace, those who used to oppose Allah and His Messenger dared to do so because of the large number of their followers and helpers, so whoever sees them thinks that they are dear and there is no dearer than them, so Allah Almighty described them as humiliated, that is, they humiliate creation, and that is in this world and the Hereafter because the reward is of the kind of work (71). The principle of neutrality: it is the violation of Allah's limits that He set for His creation (72).
5. Follow whimsy: Every servant has a beginning and an end, so whoever begins with following his desires, his end will be humiliation, affliction, and deprivation, and whoever begins with opposition to his desires and obedience to his instincts, the end will be glory, honor, prestige and wealth with Allah Almighty and with people (73). Every sane

person must forbid himself from a pleasure that is followed by pain, and lust that inherits humiliation and regret, so violating passion is an honor for the believer in this world and the hereafter, and the glory of the outward and the inward (74).

6. Among the causes of indignity and humiliation is the abandonment of jihad: for the sake of Allah Almighty, in which Islam is glorified, and it is obligatory for all Muslims from jihad against the infidels, to be harsh with them, to uphold the religion of Allah, to support Islam and its people, and to exalt the word of Allah. So we must not choose humiliation and humiliation to escape the costs of honor, dignity does not come with silence about the oppressors and the infidels, but rather fighting them and establishing Allah's limits on them through killing, and looking at the conditions of Muslims today is that they neglected their religion, and relied on the pleasures of the world, and left jihad in the way of Allah, so Allah obliged them Humiliation is on their necks, so they turn to the East and the West, submissive and humiliated, seeking honor and victory, and they did not know that humiliation would not be lifted from them until they returned to judge them, so in jihad, there is happiness and victory, and in abandoning it and lagging behind is destruction and misery in this world and the Hereafter (75).

The fifth requirement: the consequences of humiliation

- 1- Weakness and humiliation of the soul.
- 2- Contempt, weakness from others, and underestimation of the humiliated.
- 3- Loss of rights.
- 4- Shame and shame on the humiliated human being and the humiliated nation.
- 5- Canning enemies and defeat.
- 6- Weak willpower and lagging behind in advancement and leadership.

The sixth requirement: ways to remove humiliation and means to prevent and avoid it

1. Belief in Allah Almighty and perseverance in righteousness, so reforming Muslims through their religion is more correct and easier than reform that relies only on reason (76). The Almighty said: (For them who have done good is the best [reward] and extra. No darkness will cover their faces, nor humiliation. Those are companions of Paradise; they will abide therein eternally) (77). That is: they will not be insulted either internally or externally, and nothing will cover their faces on the Day of Resurrection, which covers the faces of the infidels, such as humiliation, blackness, and smallness (78). The Almighty said: (So Allah will protect them from the evil of that Day and give them radiance and happiness) (79).
Adhering to Allah's religion, applying His law, loyalty to Allah and His Messenger, and the righteousness of the believers. Glory be to Allah, Glory be to Him, to His Messenger, and to the believers. The Almighty said: (O you who have believed, obey Allah and obey the Messenger and those in authority among you..) (80).
2. If the disbelievers had obeyed the Messenger, may Allah's prayers and peace be upon him and his family, they would not have been humiliated by failure and defeat in war at times, by killing and captivity at other times, and by their apparent inability to stand in its way and prevent its spread in the countries of the globe, and prevent people from entering the religion of Allah in droves, and their obstinacy would not have been. Do not argue with them about the certainty that they believe, but arrogance and arrogance, opposing the disappearance of the positions that they inherited, and appearances that they imagined that glory and glory were not preserved (81).
3. Supplication to remove humiliation, the Messenger of Allah, may Allah's prayers and peace be upon him, said: (O Allah, I seek refuge in You from poverty, scarcity, and humiliation, and I seek refuge in You from being wronged or wronged) (82).
4. Going against one's own desires, contentment, and asceticism in this world, which are the means of goodness in this world and the Hereafter, so striving for this world and obtaining as much of it as possible makes a person lose piety, so he does not care about taking it out of self-esteem or humiliating it, whether it is permissible or forbidden.
5. Renunciation of differences and clinging to the rope of Allah Almighty, for in union there is honor and strength, and in disunity, there is humiliation and weakness. The Almighty said: (And hold fast to the rope of Allah all together and do not become divided) (83).

6. Adopting the material and moral reasons for honor and strength, as the results of faith and its fruits are many and countless. The Almighty said: (And prepare for them what you can of strength and from the ties of horses, by which you terrorize the enemy of Allah and your enemy and others besides them whom you do not know. Allah knows them) (84, 85).

CONCLUSION

1. The necessities of a person's happiness are self-esteem, i.e. feeling that he is dear and respected in himself and in others. On the contrary, a person's feeling of humiliation, humiliation, and insignificance of himself brings him a feeling of misery and misery.
2. It is necessary to avoid humiliating oneself, because nothing is more important than honor and dignity.
3. Islam is concerned with the issue of honor, and the believer should not humiliate himself. Glory belongs to Allah, to His Messenger, and to the believers.
4. Man is Allah's vicegerent on earth, and the master of his creatures, and he is the one who honors and honors him. This caliph must feel proud and cherished, because he is connected to the highest authority and dearest power.
5. We must avoid the causes of falling into humiliation.
6. There are many verses and hadiths that condemn humiliation and forbid it.

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FOOTNOTE

1. See: Language Measures: Ibn Faris, Died 395 AH, investigation: by Abd Salam Muhammad, publisher: Dar Al-Fikr, 1399 AH - 1979 AD, 2/345.
2. See: Lisan Al-Arab: Ibn Manzoor, d. 711 AH, published - Beirut, 3rd edition -1414 AH, 11/257.
3. Shammās: The mount has sunned, and it is suns, that is, it wandered and ran wild, and its back was prevented, and it could hardly be stable.
See: The Basis of Eloquence, Al-Zamakhshari, 538 AH, investigation: Muhammad Basil, publisher: Dar Al-Kutub Al-Ilmiya, Beirut, Lebanon, 1419 AH - 1998 AD, 1/401.
4. Al-Mufradat: Al-Raghib Al-Isfahani, 502 AH, investigator: Safwan Adnan, publisher: Dar Al-Qalam - Damascus - Beirut, 1st edition 1412 AH, 1/330.
5. Tahrir and Enlightenment: Ibn Ashour, T. 1393 AH, published - Tunis, 1984 AD, 9/119.
6. Linguistic differences: Al-Askari, 395 AH, investigated by Muhammad Ibrahim, published by Dar Al-Ilm, Cairo - Egypt, 1/251.
7. See: The Dictionary of the Indexer of the Words of the Qur'an, Muhammad Fouad Abdel-Baqi, Al-Nasher - Egypt, 1364 AH, 1/ 275-276.
8. Surah Taha: Verse 134.
9. Surat Al-Isra: 24.
10. Surat Al-Munafiqun: Verse 8.
11. Surat Al-Imran: Verse 123.
12. See: Wujooḥ wa Al-Nazaer, Al-Damghani, investigator: Abdel Aziz Sayed Al-Ahl, 1983, 1/ 220-221,
13. Surat Al-Imran: Verse 123.
14. Surah Maeda: Verse 54.
15. See: Linguistic differences: Askari, 1/249.
16. See: the same source, 1/249.
17. See: Basis of Rhetoric: Al-Zamakhshari, 1/ 245.
18. See: Ghareeb Al-Qur'an: Al-Isfahani, 1/147.
19. See: Lisan Al-Arab: Ibn Manzoor, 14/226.
20. See: Linguistic differences: Askari, 1/248.
21. See: Lisan Al-Arab: Ibn Manzoor, 8/73.

22. See: Linguistic differences, Al-Askari, 1/250.
23. See: Muheet Dictionary, Fayrouz Abadi, d. 817 AH, supervisor: Ircouss, published: Beirut, Lebanon, 8th edition, 1426 AH-2005 AD, 3/19.
24. See: Al-Mufradat: by Al-Raghib Al-Isfahani, 1/330.
25. Surah Maeda: Verse 54.
26. Surah Al-Dhariyat: Verse 56.
27. See: Tafsir Ibn Attia, 542 AH, investigator: Abd al-Salam Abd al-Shafi, publisher: Dar al-Kutub al-Ilmiya - Beirut, 1-1422 AH, 5/182.
28. See: The Throne: Al-Dhahabi, T. 748 AH, investigator Muhammad bin Khalifa, Publisher: Kingdom of Saudi Arabia, 2nd Edition, 1424 AH-2003 AD, 1/121.
29. Surah Al-Isra: Verse 24.
30. - See: Tafseer Al-Tabari, Died 310 AH, investigation: Abdullah bin Abdul Mohsen, published: Dar Hajar, 1st edition, 1422 AH - 2001 AD, 17/418.
31. See: Tayseer Al-Karim Al-Rahman, T. 1376 AH, investigation: Al-Wihaq, published by: Resala Foundation, vol. 1, 1420 AH, 2000 AD, 1/456.
32. See: Tafsir Shanqeeti, d. 1393 AH, published: Beirut - Lebanon, 1415 AH - 1995 AD, 3/85.
33. Surat Al-Nisa: Verse 36.
34. Surah Al-Baqarah: Verse 83.
35. See: In the Shadows of the Qur'an: Sayyid Qutb, d. 1385 AH, Publisher: Dar Al-Shorouk, Beirut - Cairo, ed.
36. See: Interpretation of the Great Qur'an: Ibn Katheer, d.
37. Surah Al-Jathiyah: Verse 23.
38. Surah Al-Furqan: Verse 3.
39. See: Tafsir Tabari, 19/236.
40. Surah Ghafir: Verse 26.
41. Surah Al-Imran: Verse 155.
42. See: Al-Mufradat: by Al-Isfahani, 1/214.
43. Surah Al-Imran: Verse 26.
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46. See: Tafsir al-Tabari, 13/134.
47. See: Tahrir and Tanweer: Ibn Ashour, 9/119.
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