

THE EFFECT OF THE ADDITION AND ITS MEANINGS ON THE STRUCTURE OF THE TRIPLE VERB IN SURAT AL-BAQARA AND AL IMRAN, THE INCREASE IN THREE LETTERS AS A MODEL (MORPHOLOGICAL AND SEMANTIC STUDY)

RASHEED QADIR RASHEED

Department of Arabic Language, Faculty of Education, Koya University, Koya, Koya 45, Kurdistan Region, Iraq

ORCID iD: 0000-0002-7291-5707

Email: rasheed.qadir@koyauniversity.org

***Abstract:** Morphological studies are the focus of attention of ancient and modern researchers, and the morphological structure is a basic pillar in the science of morphology. In the original structure, it has a meaning of its own, and when one of the letters is added to the original structure, it results in an increase in the meaning, and based on what Ibn Jana said, every increase in the meaning has an increase in the meaning. And the extra letters are (you asked) that enter the original buildings and it is either with one or two letters or not with three letters. An indication of the meanings that came in it in Surahs Ti Al-Baqara and Al-Imran. And the extent of this addition in the verses of the Holy Quran and its impact on the overall meaning of the text in which it came. And a statement of the employment of these meanings in the contexts used in them. With the study of this effect, a morphological-semantic study, due to its importance in morphological studies, as the research in the semantic structure is important in denoting the general meaning of the context in which it came on the one hand, and the morphological significance was taken in the expansion of the meaning because it took multiple forms in the semantic interpretation, the first of which The lexical and contextual significance, as these connotations change according to the effect that occurs in them, and all of these things come together in clarifying the true meaning of the morphological formulas that are represented by the comprehensive vision of those semantic meanings that are hidden behind those formulas on the other hand.*

***Keywords:** increase, structure, meanings of increase, morphology, significance.*

INTRODUCTION

Praise be to God, the truth of His praise equals His blessings and rewards more of them, and may God's blessings and peace be upon him, His Prophet (Muhammad), the best of prayers and peace.

What is reliable in linguistic studies is the morphological study of linguistic issues that yields its fruits in denoting the overall meanings of the general text. Therefore, morphology is considered valuable for the sake of Arabic sciences, and its greatest benefit is diverting the tongue from error and melody in speech, and formulating vocabulary correctly based on various The rules set by the ancients, by weaving on the morphological weights that were determined by them, so that we can reach the intent of these weights and the meanings that benefited them, where the morphology depends on the form, or what is called the construction or the formula, as the formulas have a great impact on the role What you play in expressing the meanings that are almost endless, and if it were not for the formulas, the language would have narrowed about it. It is known that the less the addition is, the more it is used and used in the structure of the verb, meaning that the less it is, the lighter it is in the triple structure, that is, it is light if it is It was compared with the addition of two or three letters, each of which has its own characteristics, and the impact it adds on the structure of the verb and the

meaning. This research is entitled (The effect of the addition and its meanings on the structure of the triple verb in Surat Al-Baqara and Al-Imran, more with three letters as a model).

The nature of the research necessitated its distribution into an introduction and an applied study. In the introduction, we dealt with: First: the increase in language and terminology, and second: the meanings of the increase (alif, se, and ta). And then an applied study: 1- The meaning of the request. 2- Responsible for doing. 3- meaning to do. 4- The meaning of activate. 5- The meaning of a verb. 6- The meaning of transformation and becoming. In this research, I relied on the analytical approach from the linguistic research methods, in order to analyze the morphological structure, to show the effect of the increase in it, and to try to investigate its significance in the books of grammar and morphology, and by relying on the famous dictionaries and books of interpretation, and then applying it to Surat Al-Baqara and Al-Imran.

Among the books that we relied on were the book by Sibawayh (d. 180 AH), Shafia Explanation by Radhi al-Din al-Astrabadhi (d. 686 AH), as well as Tahrir wa al-Tanweer by Ibn Ashour, and Language Standards by Ibn Faris and others, from which the origins were derived, which led to the focus of the research, in analyzing the effect of the addition and directing it, including It serves the sound vision of the affairs of those meanings generated from it. At the end, it includes a conclusion and a list of sources and references. Perfection belongs to God alone.

First - the increase in language and terminology:

1- Increase in language:

If we look at the structure of the word, we find that “zaa, yaa, and the signifier are origins that indicate virtue. They say that something increases, it increases, so it is more than that. (Ibn Qutiyyah, 2001, 345) and the increase means “growth...and the thing increased , that is: it increased, and God increased it in goodness, it increased in what He has...and the price increased: excessive” (Al-Jawahiri, 2009, 507) and so-and-so increases In his speech, action, and increase: the cost of the increase in it, and the increase is the opposite of the decrease. (Al-Farahidi: 2003, 2/ 202).

2- The term increase:

The addition is a linguistic phenomenon that is included in nouns and verbs, where “the meaning of the addition is to add to the origins what is not from it, which may be omitted in some word conjugations and is not matched by a noun, an eye, or a lam, and that is either by repeating a letter of the same word ... or by adding a letter without Its gender... The purpose of that is to indicate a meaning that did not exist, or to append to another building, or to extend and multiply the construction... towards a thousand dharib and meem multiplied. ...and each of these letters has its own country in which it is increased...and more: it is the verb that corresponds to the abstract, and it means the verb whose origins are increased by one, two, or three letters.The description of the verb more is achieved by two things: either by adding a letter to its origins towards Akram by increasing the hamza in the article Generosity, or by weakening a letter from these principles, such as generosity by weakening the ra” (Al-Labadi, 1985, 99-100).

Second: the meanings of the increase:

by increasing three characters in the ternary structure; It consists of several structures, which are: do, do, do, and do, and do, but only (ifta'al - isfoul) came from it, where “the seine follows first and the ta' second, and the c is consonant. And there is no second “taa” and before it an addition except in this” (Ibn Jinni, 100, 2011). It comes as a result of the effect of the addition in it for meanings:

1. The meaning of request: It is the predominant meaning that it brings, and it is the request of the subject of the origin of the verb, real or figuratively, such as I asked for the meaning of asking for a question about something, and I asked for information, i.e. I asked him to tell me. (Sibawayh, 2044, 4/70) and it says: Muhammad inquired about the tender, meaning Muhammad asked to inquire about it, and to understand what are its conditions and the duties of the one who wins the tender.



2. The meaning of obedience to do: Like his fragments, I made him wise, so he was firm, and he comforted him, so he rested, and lit him, so he became satisfied. (Abu Hayyan Al-Andalusi, 2010, 3/314)
3. The meaning of “do”: such as “Istijaba” meaning “answered” and “Istagad” meaning “kindle”. (Ibn Qutayba, 2009, 305)
4. The meaning of do: such as: arrogant in the sense of arrogance, and certain in the sense of certainty, and prove in the sense of confirming. (Ibn Sayeda, 1903, 14/181)
5. The meaning of a verb: such as: settle down, continue, and dispense with the meaning of repose, bitterness, and richness. (Al-Jurjani, 2012, 71)
6. The meaning of transformation: It is a transformation from the original into something other than what it was in the first, in the sense of the subject’s transition from one state to another from the verb’s utterance, such as: the bone is frozen, the water is iced, the camel is frozen, and the mud is petrified. (Qabawah, 2012, 2/112)
7. Obedience to fabricate: take control, i.e. control. (Al-Suyuti 1998, 3/269)
8. The meaning of taking: Like: a man receiving the wearing of a nation. (Al-Astrabadhi, Al-Shafia, 1993, 3/ 111)
9. The meaning of injury: such as: I salted it in the sense that I found it salty, or I made it salty, and I fattened it, meaning I got it fat, and I begged it, meaning I hit it well. (Ibn Asfour, 1996, 132).

And we will discuss the impact of the addition of three letters in the structure of the triple verb (to do) the meanings that came from it, and according to the percentage of its occurrence, and where this formula came with multiple connotations.

APPLIED STUDY

We will discuss the impact of the addition of three letters in the structure of the triple verb (alif - sein - taa), the meanings that came from it, and according to the percentage of its occurrence, and where this formula came with multiple meanings, which are the following:

Meaning of the request:

This was stated in the Almighty’s saying: **(Then go forth with the rest of the pilgrims. And seek Allah’s forgiveness. Surely Allah is All-Forgiving, Most Merciful.)** [Al-Baqara: 199] Where it was mentioned in it [ask forgiveness], the root of the verb before the addition to it is (forgiveness): and forgiveness is concealment and covering, (Ibn Faris, 2008, 696). And its weight did, but after the increase its weight turned into (Istaff), and the verse talks about Hajj, which is that after the overflow, she wanted to ask forgiveness from God, as people were overflowing in Arafat, but the Quraysh - Hamas - were standing below that in Muzdalifah, so this verse was revealed, in order to They ask forgiveness for changing the rituals of Hajj, and in other words, command them to seek forgiveness and ask God for forgiveness verbally for the forgiveness of their sins, with repentance in the heart. He regrets every shortcoming in obedience to God and earning and acquiring His pleasure, even if he was among them, he did not sin (Al-Tabari, 2001, 3/526. Al-Shafi’i, 2006, 3/213). Thus, they seek forgiveness for what they did, which was contrary to the Sunnah of Ibrahim (peace be upon him) in their standing in Muzdalifah without Arafat, and if this is for the Quraysh, it is for the general public in learning the rituals of Hajj (Al-Qurtubi, 2006, 3/351. Al-Baydawi, 1/132).

This indicates that the frequent request for forgiveness from God Almighty leads to the answer, and God knows best, so the abundance of forgiveness corresponds to the effect of the addition of (a, s, t) in the structure of the verb (forgiveness) for the many accumulated sins, through the tongue and its frequent movement with the heart, which A person did it before the pilgrimage, as it requires, along with seeking forgiveness, repentance not only with the tongue and the heart, but with deed, or work and its application in daily life, and if it was not with the heart, tongue and deed, then that is the act of liars. (Al-Isfahani, 2008, 364-365). And that requires an increase in effort and fatigue that leaves an

impact on the soul in confronting its whims, and if it came in a form other than this in this verse, it would not indicate this meaning resulting from the effect of the increase in it, and if it came to forgive or forgive instead of it, that would not be permissible because each of them does not indicate the request As in (act on), and that is because forgive this matter and not repeat it, and do not repeat it, meaning cover it up with what should be covered by it, and the Forgiver is one of the attributes of God Almighty (Al-Isfahani, 2008, 364-365). So we notice how the formula performed after the effect of the addition in it, and what it carried of more meaning than it indicated in the triple original, in proportion to the Qur'anic context and the employment for which it came in what serves the meaning not at the level of the word, but at the level of the verse in general.

As in : **(O believers! Seek comfort in patience and prayer. Allah is truly with those who are patient.)** [Al-Baqarah: 153] And **[Seek comfort]**, its root is (aid), and it means: help and aid for those who seek it, and the cooperation of the people if they help each other, and the backing aid in the matter, and the gathering of the helpers, and the aid is the aid. And I sought help from so-and-so, so he helped me and helped me. and everything helped you; he is your help; Fasting is a help in worship. (Al-Farahidi, 2003, 3/ 258).

And this verse came in a speech to the children of Israel, guiding them to what helps them to adopt all the commands and prohibitions that were enumerated for them related to the praiseworthiness and the renunciation of the reprehensible. Purify it, so that is its establishment and completion, and the effect of the increase in the structure of the verb means the request; In other words, seek aid and assistance from that by being patient by restraining oneself from desires, and what is likely to happen, including hardships for it, such as fasting and prayer, which are the pillars of religion, and rely on God Almighty by pleading with Him through that (Al-Razi, 1981, 3/55, 56).

Thus, he commands them to enter the line, seeking help to subdue their souls and adapt them to integrate into the new religion through patience and prayer (Qutb, 2004, 2/156), because it is in it the purification of sins, the softening of hearts, and the removal of worries, in the sense of asking for the afterlife, i.e. in the sense of acting, it came to seek. (Al-Isfahani, 2008, 356). The effect of the increase in the structure of the triple verb (aoun) indicated a shift in the structure, which resulted in an effect in increasing its meaning in the indication that patience and prayer require a great effort from them and the change of their religion and patience in holding themselves to sins and leaving disobedience. Whereas the researcher sees, in addition to the request, in “acting on” here, in this verse, an indication of taking and relying as well, in the sense of commanding them to take or rely on patience and prayer, as a means to leave sins by relying on them, they are safe for themselves in this world and the resurrection.

It was also stated in the saying of the Almighty: **(And ‘remember’ when Moses prayed for water for his people, We said, “Strike the rock with your staff.” Then twelve springs gushed out, ‘and’ each tribe knew its drinking place. ‘We then said,’ “Eat and drink of Allah’s provisions, and do not go about spreading corruption in the land.”)** [Al-Baqarah: 60] So **[prayed for water]** and the root of the verb is (to water). King (Ibn Faris, 2008, 410. Ibn Manzoor, 1981, 23/2042, 2045)

And for rain: asking for water when there is no water and its scarcity and withholding rain (Al-Shawkani, 1994, 1/200), i.e. watering from thirst, and this verse came to remind a great blessing that is more powerful than the blessing of giving food, and it is for the Jews who went out with the Prophet of God, Moses (peace be upon him). In (Refidem) before reaching Bar Sina, they complained about the Prophet of God, Moses (peace be upon him); Because they did not find water to quench their thirst, which is an explicit place in the verse that the one who asked for watering was Moses alone. He asked him from God alone, and he did not join his people in supplication so that his dignity would appear alone (Al-Tha’alabi, 1997, 1/184), and in other words, this “is the ninth cattle and it collects For the blessings of the world and the religion. As for the world, it is because it removed from them the severe need for water, and had it not been for him, they would have perished.

And this is more eloquent than the usual water in cattle, because they are in an interrupted reward, and as for religion, because it is one of the most evident evidences of the existence of the maker, his ability, his knowledge, and the truthfulness of Moses, peace be upon him.” (Al-Shafi’i, 2001, 429,428), so this verse reminds the Jews of the blessings that they disbelieved in, And this blessing when He saved them from thirst (Al-Alusi, 2009, 1/270).

From that, we find that the effect of the increase in the structure of the verb (to water) is to indicate the meaning intended by it in the increasing demand of the Jews for water on the one hand, and the increase in their grumbling against the Prophet of God Jesus (peace be upon him), and the statement of his dignity and the virtue of the prophets with God Almighty is increasing in his proof to humans on the one hand. Others, and since thirst leads to destruction and death and water leads to growth and life, the effect of the increase in the meaning is more informative in denoting the request for watering and a way out of destruction to growth and life, so it needs a miracle from God Almighty to His Prophet to fulfill what their Prophet asked for them, and God answered them what In the same verse, Jesus (peace be upon him) asked for the vine by the eruption of (twelve) springs of water for people to drink from, and if we contemplate this word (drink) it would be satiated with the meaning intended by it other than what was previously indicated in the signification of springs of water and the continuity of water for drinking, then the effect of the addition came. It is smooth in indicating the context of the general meaning of the verse, because the word while it is in the context of the text differs from its occurrence alone or in another text. (Lines, 1987, 120).

2- The meaning of voluntary action:

In His saying, the Most High: **They ask you ‘O Prophet’ about fighting in the sacred months. Say, “Fighting during these months is a great sin. But hindering ‘others’ from the Path of Allah, rejecting Him, and expelling the worshippers from the Sacred Mosque is ‘a’ greater ‘sin’ in the sight of Allah. For persecution is far worse than killing. And they will not stop fighting you until they turn you away from your faith—if they can. And whoever among you renounces their own faith and dies a disbeliever, their deeds will become void in this life and in the Hereafter. It is they who will be the residents of the Fire. They will be there forever.”** [Al-Baqarah: 217]

And the verb [to be able] has its root (willing), and its meaning indicates companionship and submission, and obey your hand

He obeys you and obeys you, that is, he is submissive to you, and the horse is willing to rein if it is smooth, and ability: stamina, meaning

He obeyed, and he answered, and the obedience means approval (Ibn Faris, 2008, 540. Al-Fayrouzabadi, 540).

When this verse was revealed, Abdullah wrote to the believers of Makkah, “If the polytheists taunt them with fighting in the sacred month, then they taunt them with disbelief and expel the Messenger of God from Makkah and prevent the believers from entering the House.” That is, they were able and able to do that, and it means exposing that they cannot repel the Muslims from their religion, and that they cannot return and fall into disbelief again, and that they are able to repel the Muslims from their religion even if it is in their individual strength of faith, and the attempt of the polytheists to repel one of the Muslims is a futile effort (Ibn Ashour, 1984). , 2/331). That is, “the exclusion of their ability, like a man saying to his enemy: If you conquer me, do not stay on me, while he is confident that he will not be able to achieve it.” Al-Zamakhshari, 2008, 1/198), Any do in the sense of compliant I do.

And the meaning obtained from what was mentioned is that the root (voluntarily) after the increase in it, its meaning is affected with an indication of the original root that was increased in it in depicting their inability and endurance, the believers changed everything they did with them, and that is the lack of obedience, approval and obedience of the believers to them all that endurance and patience, appropriate with The effect of the increase in structure and meaning.

Likewise, it was stated in His saying, the Most High: **Indeed, those ‘believers’ who fled on the day when the two armies met were made to slip by Satan because of their misdeeds. But Allah has pardoned them. Surely Allah is All-Forgiving, Most Forbearing.** [Al Imran: 155], His root (slip) and his age slipped in the meaning of gold, and the dirhams slipped in the sense of diminished, and the fall slip, and the sin, and the man slipped unintentionally, or in the sense of the slippery place, and the eternity: the swift, and the arc of zalaah in the sense that he removes the arrow from it due to the speed of his exit, and he removed a blessing in the sense of bestowing it, and to him He is entitled to something: He gave it (Al-Fayrouzabadi, 716).

And this verse explains the hidden cause of defeat, and he meant by {the day the two armies met} on a Sunday, and {istazal} meaning to remove them, meaning to make them vanish, and what is meant is to blame them for their fall into disobedience to the Messenger, so it is a fall in reality, due to the dispute and hastening to the booty, and the meaning is that what befell them was From the effects of Satan, he threw at them some of what they earned by doing them, and the reason for all of that was defeating their necks, and in other words, because Satan whispered to them and asked them to slip, so they obeyed him and hastened to do so, and then he lured them to leave the position in which they were, and they deviated from their positions in which they were, if They thought that the polytheists had no way back from their defeat (Al-Nahhas, 2004, 1/172. Ibn Ashour, 1984, 1/140). And he removed the weight of the act, which means to do, that is, to remove (Ibn Ashour, 1984, 4/140). And what the scholars went to is that I must act here in the sense of requesting or doing, i.e. Satan’s request to slip or remove (Al-Baghawi, 1988, 122, 123).

But the researcher finds that I must act here in the sense of obedience (compliant do), i.e. submissive, obedient, remove, and that is because “the meaning of obedience is that you want a certain thing from something, so you inform it, either by doing what you want if it is from what is valid from the verb, or it becomes the state of the subject from which the verb becomes.” And if it is something from which the action is invalid, then as for what obeys the action by itself, then it is like ((I released him and he went, and I spent him and he went away)) Don’t you see that he is the one who did the departure and the departure by himself when you wanted him to either of them, or you sent him to them, so as for what you want from him And you only wanted that from them, so you informed him of what he created in them... Because the verb is not valid from the like of them, except that they have become like the state of the subject from which the action is valid, and that is because the action has become an accident in them as it was an accident in the actors in reality. Ibn Jinni, 2001, 95, 96).

In the sense that they obeyed him when he wanted them to do so and changed their places, and he pushed them aside and it is said: I slipped him and he slipped, and they did not stand firm in their places (Al-Baghawi, 1988, 123). That is, those whom the Messenger placed in the battle of Uhud on the mountain were skilled archers, and there was no doubt that they would disobey the orders of the Messenger (may God bless him and grant him peace) or do so because it was not right for them to do that, so when they accepted the whispers of Satan and obeyed him, he removed them from their position and that Satan wanted that to defeat the Muslims and destabilize the archers, but he could not do that himself, and they did it by whispering to the archers on top of the mountain on the one hand. The archers did not intend that, rather they thought that the battle was over and victory belonged to the Muslims, so they committed that in haste, speed and slip, like an arrow that quickly exits from a bow, which led to a decrease in the number of archers and thus the Muslims lost in the Battle of Uhud on the other hand.

3: Meaning of I do:

It came in Allah saying: (Our Lord! Grant us what You have promised us through Your messengers and do not put us to shame on Judgment Day—for certainly You never fail in Your promise.) [Al-Imran: 194] So the verb [Istijaba] has its origin (Job) and its meaning: breaking and cutting something,

and affirmation and response, meaning answer (Ibn Fares, 2008, 179), and the scholars have unanimously agreed that *Istafaal* came in the meaning of doing, i.e. responded in the sense of answered (Al-Shawkani, 1994, 667). And “response is the answer, the search for the answer and the preparation for it” (Al-Isfahani, 2008, 109). If they adhere to the Sunnah and obedience alike, then all of you are from Adam and Eve (Al-Shafi’i, 2001, 5/144), and the difference between answered and responded in terms of the meaning affected by the addition in each of them and an indication of the meaning as “that responds is the one who responds; because he responds.” It is said to the one who accepted what he was called to, and answered more generally, so it is said to the one who answered with acceptance and with a response” (Ibn Ashour, 1994, 4/202). In other words, the answer to supplications, it is said: God answered his supplication, and your saying: He answered, means the act of answering, and He responded: He asked to do the answer, because the origin of the verb is the request of the action, and the righteousness is answered in the sense of answered, because the meaning in it denotes to one thing, and that is that the request was answered The answer is with his intent to it, and he answered him most likely by doing it” (Al-Askari, 2013, 250).

What is meant by most of what was mentioned is that the response is correct to be without a request, as they asked him for forgiveness of sins and expiation for bad deeds and death with the righteous, and he answered them that every worker will be paid the reward for his work, and in that is a warning that the lesson in escaping from torment and winning with good reward is only with good deeds and sincerity And that the male and the female are equal with God in recompense... so that the man is not deceived by his power and leadership over the woman” (Al-Shafi’i, 2001, 5/ 344, 345). It is noticeable from the verse how the increase in the structure of the verb, and what the meaning in the structure of the verb bears, affected the general meaning to indicate it with evidence when they called on their Lord, and as a result of that He answered their call by admitting them to Paradise and expiating their bad deeds and sins, with the Almighty saying: So their Lord responded to them: **“I will never deny any of you—male or female—the reward of your deeds. Both are equal in reward. Those who migrated or were expelled from their homes, and were persecuted for My sake and fought and ‘some’ were martyred—I will certainly forgive their sins and admit them into Gardens under which rivers flow, as a reward from Allah. And with Allah is the finest reward!”** [Al-Imran: 195] and **Their example is that of someone who kindles a fire, but when it lights up all around them, Allah takes away their light, leaving them in complete darkness—unable to see.** [Al-Baqara:17] And [stoke] the origin of the verb is “was...a word indicating the ignition of a fire” (Ibn Faris, 2008, 963), and the fire was kindled as fuel and kindled, and the fire was kindled, i. It kindles fire with it, and everything that is kindled with it is fuel (Al-Farahidi, 2003, 4/390). And this verse came showing the representation of the state of the hypocrites in their hesitation between the manifestations of faith and the inner disbelief that is present in their chests, so this fluctuation in the practice of disbelief, deception, hatred and mockery is like that pretense, and that reversal is in the case of the one who kindled the fire and then it went away after that (Ibn Ashour, 1984, 312, 313) .

The scholars unanimously agreed that “*Istakwad*” means more kindled (Al-Akhfash Al-Wasat, 2002, 46. Al-Baghawi, 1988, 1/68. Al-Shawkani, 1994, 1/130), that is, “*Istafa*” means “I do.” What is observed from the effect of the increase in the structure of the verb has been transformed into a passive form, and it has come in proportion to the development of the meaning added to it from the effect of the increase based on the indication of the increase in illumination. And because the fire needs wood in order to ignite, and likewise the light needs the bonfire, so it shines as much as the fire is strong, so its warmth, and this is the case of the meaning affected by the increase. The effect of the increase in the increase in the meaning is to depict the extent of their volatility and their emphasis on hypocrisy in religion.

4: The meaning of activate:

It came in Allah saying: And ‘remember’ when We said to the angels, “Prostrate before Adam,”¹ so they all did—but not Iblîs,² who refused and acted arrogantly,³ becoming unfaithful. [Al-Baqara:34] So the verb [arrogant] is the one who is arrogant, and it is the opposite of small, so he is great and he is greater than Allah. (Al-Jawahiri, 983, 984).

This verse came in the description of Iblis when he created Adam (peace be upon him), and before he was called “Iblis”, his name was (Azazel), one of the noblest and most diligent angels, the most knowledgeable, one with four wings, one of the inhabitants of the earth, and he has the greatness of authority in the heavens and the earth. After committing the sin of arrogance, he was named Iblees. Because God made him obsolete from all good, and despaired of it. (Al-Suyuti, 1988, 1/ 270, 271)

Arrogance is saturation by seeing oneself as greater than others. Refusal to refrain from doing or receiving it is arrogance and arrogance in oneself, which is the intensity of arrogance, and reverence precedes arrogance, even if arrogance is the first, because it is one of the actions of the hearts, and it is arrogance. Adam deserves to be prostrated to him, and it is a denial of determination, not a revision, as the angels said about the creation of Adam, as the Almighty said: ‘Remember’ when your Lord said to the angels, “I am going to place a successive ‘human’ authority on earth.” They asked ‘Allah’, “Will You place in it someone who will spread corruption there and shed blood while we glorify Your praises and proclaim Your holiness?” Allah responded, “I know what you do not know.” [Al-Baqara: 30] And arrogance is increasing in arrogance because the C and T in it are for exaggeration, not for demand, and if the C and T in it are for enumeration, that is, he considers himself old and greater than a person, and his continuation in that rebellion and his belief that he is right, then he is answered that he is an infidel (Zamakhshari, 2008, 1/101).

Most of the scholars said that arrogance means arrogance (Al-Qurtubi, 2006, 1/ 442. Al-Baydawi, 1/ 71), i.e. “actually” in the sense of being “actualized.” Through that, we find how the increase in the tone of the verb affects the meaning and its saturation, as it was originally the opposite of smallness. that is, it is not saturated in meaning; And it turned into a form of “Istafal” (arrogance) in denoting the arrogance of Iblees, as “the greatest arrogance is against God and by refraining from accepting the truth, and submitting to Him in worship” (Al-Isfahani, 2008, 424) on the one hand, describing the effect of arrogance, where it came from and how it increased in the soul of Iblis after what He was the most honorable of the angels, and this power that was in his hand, and as soon as the increase in arrogance affected his soul, he increased in not submitting to the command of God, and little by little it increased until he reached arrogance and disobedience to God Almighty, and that came the effect of the increase in the structure of the act illustrating the greatness of the matter and emphasizing the change of his name from Azazil to Satan and from the power of the heavens and the earth, to his robbing him of it, and from the noblest of angels to the one who is expelled from God’s mercy and despairs of it.

This is the increase in the moral effect played by the structure and the effect of the increase in it in denoting the meaning that serves the context in which it comes on the one hand, and the context of the general text, which focuses on it in the form of the general meaning on the other hand. And that the attribute of arrogance “can only be for God in particular, because God Almighty is the one who has the power that no one else has like him, and that is who deserves to be called the arrogant ... God is the arrogant, may God be glorified and exalted” Al-Azhari, 1964, 1/191) because “it should not be Attributing the attributes of God, and for this reason God Almighty says: Pride is my mantle, and greatness is my lower garment, so whoever disputes with me in one of them I will enter Hell.” Al-Suyuti, 1988, 2/512) since abstention, disobedience, and claiming what is not his will lead him to what he is. Among the benefits of this noble verse is the disapproval of arrogance and that it leads its owner to disbelief, and urging people to obey his command and that the command is obligatory, and the one who dies in disbelief is an unbeliever, meaning the end, in which both humans and jinns die (Al-Shafi’i,

2001 1/310). All of this, if it indicates something, then it indicates the extent to which the increase in the structure of the verb and the meaning affects the indication of the increase in the meaning of arrogance in itself.

It came in Allah saying: Let there be no compulsion in religion, for the truth stands out clearly from falsehood.¹ So whoever renounces false gods and believes in Allah has certainly grasped the firmest, unfailing hand-hold. And Allah is All-Hearing, All-Knowing. [Al-Baqara:256] So the verb [to hold on], its root is holding, and its meaning indicates the confinement of the thing and its retention, and I grabbed the thing and clung to it, and I clung to it and I clung to it, all in the sense of holding fast, and I abstained from speech i.e. kept silent, and from food and drink, not eating and drinking it, and the man held a muskah and held: meaning miserly (Ibn Gothic, 2001, 178).

Those who disbelieve in the Taghut (Satan) and believe in God Almighty and cling to the most trustworthy handhold, the knot, and the most trustworthy, tightly tightened one that has no interruption or rupture. The horror of the sea, and this tangible viewer is a representation of the known by looking and reasoning with the tangible viewer, and imagines the listener as if he is looking at it with his own eyes, so he establishes his belief and is certain of it, until this rope or loop leads him to Paradise (Ibn Ashour, 1984, 3/29).

And he adhered to the meaning of holding on, the alif, the sine, and the ta' for emphasis in the sense of "act" in the sense of "act" (Al-Alusi, 2009, 3/13), and from the effect of the increase in the triple verb, the meaning of it increased, "and he exaggerated in clinging to it, as if while he was in possession of it, he asked himself to increase it and steadfastness on it" (Al-Hanafi, 1 / 387), and adhered to the religion with the strongest reason, and established his command and uprightness on the best way and the straight path (Ibn Katheer, 2008, 1/739). And holding the clutch, tightening his hands on the handle, and clinging to obedience to God with what he does not fear that he will fail him in this world or in the resurrection at the Hereafter (Al-Tabari, 2001, 4/561).

5: The meaning of a do:

It came in Allah saying: Complete the pilgrimage and minor pilgrimage for Allah.¹ But if prevented [from proceeding], then [offer] whatever sacrificial animals you can afford. And do not shave your heads until the sacrificial animal reaches its destination. But if any of you is ill or has a scalp ailment [requiring shaving], then compensate either by fasting, charity, or a sacrificial offering. In times of peace, you may combine the pilgrimage and minor pilgrimage then make the sacrificial offering you can afford. Whoever cannot afford that [offering], let them fast three days during pilgrimage and seven after returning [home]—completing ten. These offerings are for those who do not live near the Sacred House. And be mindful of Allah, and know that Allah is severe in punishment. [Al-Baqara:196] The verb [easier] has its origin from the ease of the trio, and it means softness of submission, speed of follow-up and lightness.

And this verse contains the rituals of Hajj, including after the completion of Hajj and Umrah and its etiquette, where the completion of Hajj and Umrah is upon them as easy as possible. And cows, sheep and goats, and Esther the first is an indication that the Prophet (may God bless him and grant him peace) and his companions in the year of Hudaibiyah, when the infidels of Quraysh prevented them from entering the sanctuary, it is not permissible to shave [until the sacrifice reaches its place] and the hermit empties his place from the acts of Hajj and Umrah (Al-Tha'alabi, 1997, 1/ 409, 410), and the second is facilitated by those who were able to perform the rituals and enjoy themselves, that is, they were not afflicted by disease or consequences, so let him slaughter what he is able to of the sacrifice, and the least of it is a sheep, and that is because they agreed in the rituals that the least of them is a sheep; Because the rituals can only be performed with one of the three things: the camel, the cow, and the sheep, and therefore there is no crime, it was the least obligatory, and if it is not found, then fasting for three days." (Al-Razi, 1981, 5/164)

And ease it is in the sense of the abstract verb, i.e. easy...and it is one of the meanings that came to it to act" (Abu Hayyan Al-Andalusi, 2010, 2/82), and through what was mentioned it becomes clear that how the increase affects the structure of the triple verb in terms of the meaning added to The original meaning of the verb is easy, he added it (a, s, t) to indicate the meaning of emphasis and exaggeration in the indication of the matter of Hajj and Umrah in order to facilitate the matter of the gift, and the least of that is easy and easy for the pilgrim or performer of pilgrimage if he does not find anything to gift, so he must fast. From existence and non-existence, from a state of war and not entering the sanctuary, and in shaving, the arrival of gifts, slaughtering, fasting, and the ease of all that and between them.

6: The meaning of transformation or submissiveness is fabricated:

And it came in the saying of the Almighty: 'Imagine' how many devotees fought along with their prophets and never faltered despite whatever 'losses' they suffered in the cause of Allah, nor did they weaken or give in! Allah loves those who persevere. [Al-Imran: 146] And the verb [Istikanu] and the scholars trace the root of this verb to:

1- Its root is (being), and its meaning: indicates the news of the occurrence of something, either in a past time or a present time, as if the thing was a universe. And submissiveness is submission, and its weight is activated from the universe, i.e. moved from one universe to another, as in the impossibility if it moved from one state to another. (Ibn Faris, 2008, 798)

2- Its root is from (settlement), meaning: the opposite of disturbance and movement, and the stability of the thing after movement, and tranquility is strengthened by breaking: reassurance. And he was submissive in the sense of submission and humiliation. (Ibn Faris, 2008, 411. Al-Isfahani, 242)

Submissiveness here means submission and humiliation to the enemy, and one of the subtleties is arranging it in the remembrance according to the order of attainment: for if determination fails, the members fail, and surrender comes, followed by humiliation and submission to the enemy (Ibn Ashour, 1984, 4/119). And if they were submissive from the root of Sakan, meaning to be submissive (to fabricate), then it indicates steadfastness from the sayings of the tongue that turmoil and anxiety run through it, and because the submissive calms down for its owner to do with him whatever he wants, and for that they received martyrdom with strength, determination, and daring, and they were not martyred, fleeing, submissive, humiliating, but rather they were martyred, honorable, advancing. Unconventional (Al-Baydawi, 2/41). Silence is the stillness of the soul and the heart, and steadfastness in that is by being patient with faith and with the hardships that they faced in the battle. And if it was a root that was submissive from being, it means that they did not convert in the battle, neither in religion nor in fighting, and they did not return to disbelief, and this is indicated by the effect of the increase in the intention of the act, as they "did not turn away from supporting their religion, but they fought for what their Prophet fought against them until they caught up." Lord, in the battle of Uhud." (Ibn Kathir, 2008, 2/131).

Table No. (1)
 Meanings: to act - to act

No.	Root	Verb	number	The verses of Surah Al-Baqarah	The meaning	the number	Surah Al Imran verses	Total
	Forgive	Ask forgiveness - ask forgiveness	1	199	the demand	2	135-159	3
	Help	seek help	2	45-153	the			2

					demand			
	Suckle	you breastfeed	1	233	the demand			1
	Quench	he asked for a drink	1	60	the demand			1
	To attest	Quote	1	282	the demand			1
	To open	open	1	89	the demand			1
	Heralds	he rejoices			compliant I do	2	170-171	2
	Voluntarily	could	1	217	compliant I do	1	97	2
	Voluntarily	Can	2	273- 282	compliant I do			2
	Instead	replace	1	61	compliant I do			1
	Slip up	retract			compliant I do	1	155	1
	Job	he responded			I do	2	172-195	2
	wiped out	he is ashamed	2	26-146	I do			2
	Job	he responds	1	186	I do			1
	And he has	lit up	1	17	I do			1
	Grow up	be arrogant	2	34-87	are doing			2
	caught	hold on	1	256	are doing			1
	Ease	take it easy	2	196	an act			2
	scoff	mocks	1	15	an act			1
	Housing	nuzzle	the number	The verses of Surah Al- Baqarah	shift or conformity feigned	1	146	1

CONCLUSION

- The effect of the increase in the structure of the three-letter verb in situations with inevitable decisions and not amenable to a third option; In the sense of fateful and decisive situations in relation to the situations in which it came, and that is in the example of Iblees in prostrating to Adam, but he did not prostrate, so he was expelled from God's mercy, a fateful position for him and there is no return for him, and the position on Uhud, if the archers had not come down from the mountain, the Muslims would not have been defeated in that battle, and likewise the one who He sought help, took it, and relied on it, his salvation in this world and the Hereafter, and whoever did not do so; He will be destined for Hellfire. These are all situations that require an increase in meaning, and it means an increase in endurance in the self, and controlling and taming it requires great strength and pressure,

and it is not easy to get out of it except for the one who has increased endurance and confidence against the situation he is in. What came from it is what is intangible, such as asking God Almighty, and is tangible and tangible in action, for example, for rain and prayer.


- The effect of the increase in the structure of the verb is characterized by strengthening the meaning in order to serve the situation, the context and the purpose in which it comes.
- Increased buildings need a muscular effort effect, and the more the increase in it increases, and the meaning is likewise.
- It serves the language in terms of not generating new words to convey the meanings and is limited to the root by adding extra letters to it to form new words to serve the language and its uses in the intended context.
- Nothing came in Surat Al-Baqarah and Al-Imran except for the verb more on the weight of (Istaffal), and perhaps this is due to the weight of the other weights in relation to this increase on the one hand, and the Qur'anic non-use of weight in the weights.

LIST OF SOURCES AND REFERENCES

*THE HOLY QURAN

- [1] Al-Akhfash (2002) Al-Akhfash Al-Awsat, (d. 215 AH) Abu Al-Hassan Saeed bin Masada Al-Basri, The Meanings of the Qur'an, Ibrahim Shams Al-Din, Beirut - Lebanon, 1st edition, Dar Al-Kutub Al-Alami,
- [2] Al-Astrabadhi (1993) Radi al-Din Muhammad ibn al-Hasan al-Astrabadhi (d. 686 AH): Shafia Ibn al-Hajib's explanation, edited by: Muhammad Nour al-Hasan, Muhammad al-Zaqraf, and Muhammad Muhi al-Din Abd al-Hamid, Beirut - Lebanon, 1st edition, Dar al-Kutub al-'ilmiyyah.
- [3] And Al-Azhari (1964) Abu Mansour Muhammad bin Ahmed Al-Azhari (d. 370 AH), Tahdheeb Al-Lugha, Edited by: Abd Al-Salam Haroun, The Egyptian General Institution for Authoring, News and Publishing, and the Egyptian House for Authorship and Translation, d.
- [4] Al-Isfahani (2008) Abu Al-Qasim Hassan bin Muhammad, known as Al-Raghib Al-Isfahani (502 AH),
- [5] Vocabulary in Gharib Al-Qur'an, Iran, 1st Edition, Rahnahma.
- [6] Al-Alusi (2009) Shihab al-Din Mahmoud al-Alusi (d. 1270 AH), The Spirit of Meanings in the Interpretation of the Qur'an, the Great and the Seven Muthani, edited by: Ali Abdel Bari Attia, Beirut - Lebanon, 3rd edition, Dar al-Kutub al-'Ilmiya.
- [7] Abu Hayyan Al-Andalusi (2010), Muhammad bin Youssef known as Abu Hayyan Al-Andalusi (d. 669 AH): Al-Bahr Al-Muheet, edited by: Adel Ahmed Abdel-Mawgoud, Ali Muhammad Awad, Zakaria Abdel-Majeed Al-Nouti, and Ahmed Al-Najouli Al-Jamal, Beirut - Lebanon, 3rd Edition, Dar Al-Kutub Scientific.
- [8] Al-Baghawi (1988) Abu Muhammad bin Al-Hussein bin Masoud Al-Baghawi (d. 516 AH) Tafsir Al-Baghawi, famous for the milestones of downloading, edited by: Muhammad bin Abdullah Al-Nimr, Othman Juma Dumayria, and Suleiman Muslim Al-Harsh, Riyadh - Saudi Arabia, Dar Taibah. d.t.
- [9] Al-Baydawi, Nasser al-Din Abi al-Khair bin Muhammad al-Shirazi al-Shafi'i al-Baydawi (d. 691 AH), Lights of Revelation and Secrets of Interpretation, known as the interpretation of al-Baydawi, Muhammad Abd al-Rahman al-Mar'ashli, Beirut - Lebanon, the Arab Heritage Revival House, and the History Foundation, d.t., d.t.
- [10] Al-Tha'alabi (1997) Abd al-Rahman bin Muhammad Makhlouf al-Tha'alabi (875 AH), the interpretation of al-Tha'alabi called Al-Jawahir Al-Hassan in Interpretations of the Qur'an, edited by: Ali Muhammad Moawad, Adel Ahmed Abdel-Mawgoud, and Abdel-Fattah Abu Sunna, Dar 'The Revival of Arab Heritage', and the Foundation for Arab History, Beirut - Lebanon, 1st edition.
- [11] Al-Jurjani (2012) Al-Sharif Al-Jurjani, Ali bin Muhammad Al-Sayed Al-Sharif Al-Jurjani (816 AH), Dictionary of Definitions, edited by: Muhammad Siddiq Al-Minshawi, Cairo, 2nd Edition, Dar Al-Fadila.

- [12]Ibn Jinni (2011) Abul-Fath Othman Bin Jinni (392 AH) Al-Khasa'is, edited by: Muhammad Ali Al-Najjar and Abdul-Hakim Radi, Cairo, 5th Edition, the Egyptian General Book Organization.
- [13]Al-Jawahiry (2009) Abu Nasr Ismail Al-Jawhary (d. 398 AH) Al-Sahih, edited by: Anas Muhammad Al-Shami, and Zakaria Jaber Ahmed, Dar Al-Hadith, Cairo, Dr.
- [14]Al-Hanafi, Abu Saud bin Muhammad Al-Amadi Al-Hanafi (d. 982 AH), the interpretation of Abi Al-Saud, or the guidance of the sound mind to the advantages of the Holy Book, edited by: Ahmed Atta Qadir, Riyadh - Saudi Arabia, Riyadh Al-Hadiyya Library, d.i., d.t.
- [15]Al-Razi (1981) Abu Bakr Muhammad Al-Razi (d. 604 AH), the interpretation of Al-Razi, famous for the great interpretation and the keys to the unseen, Beirut - Lebanon, 1st edition, Dar Al-Fikr Al-Arabi.
- [16]Al-Zamakhshari (2008) Abu Qassem Jarallah Al-Zakhshari (d. 538 AH), the revealer of the facts of the mysteries of downloading and the eyes of sayings in the face of interpretation, edited by: Abu Mansour Al-Dani, Beirut - Lebanon, Dar Al-Kitab Al-Arabi, d.
- [17]Sibawayh (2004) Abu Bishr Othman bin Qanbar (d. 180 AH), the book, edited by: Abd al-Salam Haroun, Cairo, 4th edition, Al-Khanji Library.
- [18]Ibn Sayeda (1903) Abu al-Hasan Ali ibn Ismail al-Andalusi (d. 485 AH), Al-Mukhassos, Cairo - Bulaq, Al-Kubra Al-Amiri Press.
- [19]Al-Suyuti, Jalal al-Din Abd al-Rahman al-Suyuti (d. 911 AH):
- [20]The Battle of the Peers in the Miracles of the Qur'an, edited by: Ahmed Shams El-Din, Dar Al-Kutub Al-Ilmiyyah, Beirut - Lebanon, 1st Edition, Dar Al-Kutub Al-Ilmiyyah, 1988.
- [21]Hama Al-Hawame' in explaining the collection of mosques, edited by: Ahmed Shams Al-Din, Beirut - Lebanon, 1st edition, Dar Al-Kutub Al-Alami, 1998.
- [22]Al-Shafi'i (2001) Muhammad Al-Amin bin Abdullah Al-Armi Al-Harari Al-Shafi'i, Haiq Al-Rooh and Al-Rayhan in the Sciences of the Qur'an, review: Hashem Muhammad Ali bin Hussein Mahdi, Mecca, 1st edition, Dar Touq Al-Najat.
- [23]Al-Shawkani (1994) Muhammad bin Ali bin Muhammad Al-Shawkani (d. 125 AH), Fath Al-Qadeer, edited by: Abd Al-Rahman Amirah, Beirut - Lebanon, Dar Al-Wafaa, d.
- [24]Al-Tabari (2001) Abu Jaafar Muhammad bin Jarir al-Tabari (310 AH), Collector of the statement on the interpretation of any verses of the Qur'an, defined by the interpretation of al-Tabari, edited by: Abdullah bin Abdul Mohsen al-Turki, Cairo, 1st edition, abandoned for publication, distribution and media.
- [25]Ibn Ashour (1994) Muhammad Taher Ibn Ashour, Liberation and Enlightenment, Tunisia, 1984, the Tunisian Publishing House, d.t.
- [26]Al-Askari (2013) Abu Hilal Al-Hassan bin Abdullah bin Sahl Al-Askari (d. 400 AH), linguistic differences, commented on by: Muhammad Basil Oyoum Al-Soud, Beirut - Lebanon, 3rd edition, Dar Al-Kutub Al-Alami.
- [27]Ibn Asfour (1996) Abu al-Hasan Alibin Ibn Asfour al-Ishbili (d. 669 AH), al-Mut'i fi al-Tasrif, edited by: Fakhr al-Din Qabawa, Beirut - Lebanon, 1st Edition, Lebanon Library Publishers.
- [28]Ibn Faris (2008) Ahmed bin Faris bin Zakaria (d. 395 AH), Standards of Language, Edited by: Anas Muhammad al-Shami, Cairo, Dar al-Hadith, d.
- [29]Al-Farahidi (2003) Al-Khalil bin Ahmed Al-Farahidi (d. 175 AH), Al-Ain, edited by: Abdul Hamid Hindawi, Lebanon - Beirut, 1st edition, Dar Al-Kutub Al-Alami.
- [30]Al-Fayrouzabadi, Majd al-Din Muhammad al-Fayrouzabadi (d. 817 AH), Al-Qamous al-Muhit, edited by: Anas Muhammad al-Shami, and Zakaria Jaber Ahmed, Cairo, Dar al-Hadith, d.
- [31]Qabawa, (2012) Fakhr al-Din Qabawa, The Science of Morphology, Beirut - Lebanon, 1st Edition, Lebanon Library Publishers.
- [32]Ibn Qutayba (2009) Muhammad Ibn Qutayba al-Dainouri (276 AH), the literature of the writer, edited by: Ali Faour, Beirut - Lebanon, 4th edition, Dar al-Kutub al-Alami.

- 
- [33] Qutb (2004) Sayyid Qutb, On the Delusion of the Qur'an, Cairo, 1st Edition, Dar Al-Shouq.
- [34] Al-Qurtubi (2006) Abu Abdullah Muhammad bin Ahmad bin Abi Bakr Al-Qurtubi (d. 761 AH), a collector of the provisions of the Qur'an and the clarification of the principles it includes from the Sunnah and any of the Qur'an, edited by: Abdullah bin Abd Mohsen al-Turki, and Muhammad Radwan Arqiusi, Beirut - Lebanon, 1st edition, Foundation the message.
- [35] Ibn Qoutia (2001) Abu Bakr Muhammad bin Omar Ibrahim Al-Andalusi, Book of Actions, Ali Fouda, Cairo, 2nd edition, Al-Khanji Library.
- [36] Ibn Kathir (2008) Abu Al-Fida Ismail bin Omar bin Katheer Al-Dimashqi (d. 774 AH), Interpretation of the Great Qur'an, edited by: Sami bin Muhammad: Al-Salamah, Dar Taibah, Dr. I, Dr. T.
- [37] Al-Labadi (1985) Muhammad Samir Najeeb Al-Labadi, A Dictionary of Grammatical and Morphological Terms, Beirut - Lebanon, 1st edition, Al-Risala Foundation.
- [38] Lines (1987) John Lines, Language, Meaning and Legacy, translated by: Dr. Abbas Sadiq Al-Wahhab, and review: Dr. Yoel Youssef Aziz, Baghdad, House of General Cultural Affairs.
- [39] Ibn Manzoor (1981) Abu al-Fadl Jamal al-Din al-Afriqi (911 AH), Lisan al-Arab, Abdullah Ali, edited by: Muhammad Ahmad Hasab Allah, Hashim Muhammad al-Shazly, Cairo, Dar al-Ma'arif, d.
- [40] Al-Nahhas (2004) and Abu Jaafar Al-Nahhas (338 AH), meanings of the Qur'an, edited by: Yahya Murad, Cairo, Dar Al-Hadith, d.t.