

The Triple Root (Agnosia) in the Holy Quran is a Linguistic Study

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Abstract

This research, titled "The Trilateral Root ('Agnosia) in the Holy Quran: This paper aims at offering both linguistic and semantic analysis of the trilateral root “‘-Agnosia” in the Quran: A Linguistic Study. Incredibly, the language study of The Holy Quran is an academic interest to date, with the Holy Scripture being an ocean of knowledge. This research resulted from the need to be more precise in understanding some of the suras and certain features of Arabic and the Quran in particular some aspects of the root “‘-Agnosia” which is mentioned in some verses of the Quran with different meaning in Arabic. The work is divided into three sections each discussing a facet of the root ‘Agnosia’ In the first place, the morphological and phonological properties of the root “‘Agnosia’ with reference to the Quran. This is how this root expands the quantitative and qualitative meaning sphere of Quranic Arabic and adds its variety to the language, in general. The second section is therefore concerned with the phonic properties of the root: the place and the manner of articulation of the letters making up the root, and the phonological regularity which may be gleaned from the use of the root. The present analysis proves useful to throw the light on the auditory profile and the rhythm pattern of the root and how it is intoned in quranic recital with harmony and precision. The third section is devoted to the relations of this root with the internal structure of the words and phrases of the Quranic text: analysis of the morphological aspect of “‘-Agnosia” In addition, identification and differentiation of number of forms and derivations of the root and correlation with the variables of the verses where it is used to determine the significance of the root in the verses of QURAN. When this analysis is done, not only works of classical and modern linguistics in reference to the root are reviewed and discussed and but also interpretations of the Quran. In the final section of the study, the authors reiterate the findings of investigation also bringing out the major ideas regarding the centrality of the root for enhancing the proclamatory task of the Quran as the Word of God. It is in this light, then, that this study aims at contributing to the existing body of knowledge on Quranic linguistics through a word by word examination of a particular root, the lack of which greatly hinders meaning construction in the Quran. It serves at making the reader to be appreciate on the difficulty in the language of the Quran and that the writers took their time to pen down the Quran. The study concludes by tabulating the basic findings in addition to identifying the sources that have been used in the course of the study. I pray to Allah, the Almighty Allah to shower his blessings to this work and any other further research to be made on the linguistic miracles of the Holy Quran.

Keywords: Quranic linguistics, trilateral root, 'Agnosia, Arabic language, Quranic semantics, phonetics, morphology, Quranic studies, linguistic analysis, Quranic interpretation.

1. Introduction

Glory be to the Lord of the creation of man, the Knower of what He did not create. My supplication is that there be sentinel and benediction upon Al-Mustafa Muhammad and his progeny and his companions. Thus, it is a noble and very vast book, but the Al Qur'an cannot be considered a book with a limited amount of information; on the contrary it is a book containing an infinite amount of information. The individuals who undergo the search as an information source and problems solver come out feeling that they have met their spiritual and intellectual needs. Each learner who in any way comes into contact with it discovers that his needs are met. It is a procedure that cures the heart through the language – the Arabic language which undoubtedly is the most expressive language. The thing with the language has been that scholars have only been able to exclaim over it for ages; the language has been described as enlightened and wonderously sounding. This is something that the world of writing has achieved and created by means of the quick pronunciation and proper diction. Needless to say, it is not easy to discuss the passages mentioned; on the contrary, it is a great and very challenging opportunity. "The Trilateral Root (Agnosia) in the Holy Quran: The title of this research study is An Analysis. It was because this particular root was repeated in the verses of the Quran that it was thought that it should be studied more closely; this is why the project which has the title, 'A Linguistic Study' was undertaken. This has been done with the aim of contributing to the existing knowledge on the Arabic language by consulting remarks from such professions as linguists and interpreters in relation to this root. One of the relatively recent works that has been dedicated to the analysis of the language of the Quran is the so-called examination of the language in the context of the specific sentences from the Quran. In view of this, it is split into three wider subcategories. First of all, it will be the analysis of the grammatical importance of the root word "Agnosia." Second, there is the study of the phenomenal interaction of the produced sounds and phonemes and the produced syllables of the root word. The analysis and discussion of the morphological forms of the root is something that the third part of the paper includes. In the last of the stages in the research activity of the project, the main findings of the study will be highlighted while a bibliography of the sources used in the undertaking will be made. With the help and guidance of Allah Almighty and with the help of the guidance of this truth, I present this work. Our final prayer is just the acknowledgement that all the blessings and honor go to Allah the Lord of all that has been created for He is the All Hearing and the All Answering.

The first requirement: the lexical level

Every of the seven employments of the trilateral root 'agnosia' in the Quran expounds another facet of spiritual and moral blindness. These occurrences are referenced in the following passages: The following passages show how people are misguided by Allah and left to destitute: Al Baqarah (2):15, Al An'am (6):110, Yunus (10):11, Al Muminoon (23):75, An Naml (27):4, the latter verses describe the state of disbelief and how Allah makes their evil deeds seem good to them; Al Hijr (15):72 depicts people as drunk and When we come back to tackle subject of

(Ammah) in the Holy Quran, we do that through the triple abstract past (Ammah) and present (Ammah). This is done by opening the eye in the third chapter (Fath – Fath), namely (Mim) which has been closed in the past, and opened in the present. We also open the eye and meme on the weight of (Fath - Fath) by opening the faa as its source is the eye – its origin – which is Ammah.

Al-Jawhari mentioned in Al-Sihah to the source (Al-Ammah) the opening of the eye and the meme as : perplexity and hesitation. He blinded him by fracture, as he is his uncle and uncle, and the plural is his uncle. Ru 'bah said : And his limbs are important in their task * The guide is blind to the ignorant, the blind, and the land of the blind : there is no knowledge of it. And the blind idiot went, if he did not know where she went. The blind are like him.

And his saying (for your life) from the noble verse (72) of Surat (Al-Hijr), the Almighty says to his prophet Muhammad, peace and blessings be upon him : And by your life, O Muhammad, your people are from Quraysh (in whom they are blinded), saying : In their error and ignorance, they hesitate. As we said in that, the people of interpretation said.

He said : Thana Muslim bin Ibrahim , he said : Thana Saeed bin Zaid, he said : Thana Amr bin Malik, on the authority of Abu al-Jawza, on the authority of Ibn Abbas, he said : Allah did not create, nor did He create, nor did He release a generous soul over Allah from Muhammad, peace be upon him, nor did I hear Allah swear by the life of anyone else, Allah the Almighty said mention him (For your life, they are in a state of intoxication, they are blind).

Al-Hasan bin Muhammad told us, he said : Thana Ya 'qub bin Ishaq Al-Hadrami, he said : Thana Al-Hasan bin Abi Ja 'far, he said : Thana Amr bin Malik, from Abu Al-Jawzah, from Ibn Abbas, in the words of Allah (for your life they will be drunk in their blindness) He said : Allah swore no one's life except for the life of Muhammad, peace be upon him, he said : And your life, Muhammad, your life and your survival in this world (they will be drunk in their blindness).

Bishr told us , he said : Thana Yazid, he said : Thana Saeed, about Qatada, hisaying: (Because they are blinded by their drunkenness), which is a word from the words of the Arabs, because in their drunkenness : that is, in their misguidance they are blinded : that is, they play. Ibn Wukaya told us. He said : Thana, my father, about Sufyan. He said : I asked the blind man, about his saying (because they are drunk and blind). He said: In their heedlessness, they hesitate. He said : In their error they go blind, he said : They play (in their intoxication), and it was said that they go too far (they go blind in their intoxication), and it was said : They hesitate.

(Al-Lam) in (your age) blames the oath or the beginning, and (your age) is a beginner and his experience is omitted by his oath, which is a famous Arabic sentence in the oath at the age of his interlocutor, which is the pure prophet swears by his blessed age, and the Almighty says : (They are in their drunkenness, they blind them) The answer to the oath, and drunkenness is the error of tyranny, as it intoxicates its owner, so he does not realize the truth and righteousness, and (they blind them) its meaning is perplexed, wandering, they do not really realize, and they do not obey rationally.

Al-Tabari stated in his interpretation that the blindness is general, and they are the ones who go astray in it, so the meaning of the Almighty's saying (in their tyranny they go blind) : In their

misguidance and infidelity, which has overwhelmed them, and their infidelity, which has overwhelmed them, is desecrated, and on top of their abomination, they hesitate to find a way out of it, because God has sealed their hearts and sealed them, so they blinded their eyes from guidance and covered them, so they do not see righteousness, and they do not follow a path, and on the part of Ibn Abbas : (They go blind), he said : They persist in their disbelief.

(His uncle) The eye, the meme, and the distraction are one true origin, indicating confusion and lack of conversion. Al-Khalil said: His uncle, the man, is blinded by his uncle, and that is if he hesitates, he does not know where he is going, the Almighty says : (186).

Ibn Manzur (the aunt) mentioned: Perplexity and hesitation, and hesitation was said to be in error and perplexity in a dispute or a road, and Ibn al-Athir said: Uncle in insight is like blindness in sight. And a man whose uncle is general, that is, hesitates perplexed, does not follow his path and doctrine, and the plural is blind, and his uncle, and his uncle is blind, blind, blind and blind if he deviates from the truth ((

Al-Azhar placed it in the chapter of (Al-Ain and H with Mim) and classified it as a user, and the people of the language mentioned: Aunt and the common people: The one who hesitates is confused, does not follow his path and doctrine, and the meaning of blindness: They get confused, and his uncle blinds him, and some of them said: Aunt in opinion and blindness in sight. Blindness is blindness of the heart, a man is said to be blind, if he does not see with his heart.

By linking the lexical meaning of linguists with the Qur 'anic interpretation of exegetes, it becomes clear to us that the meaning of (uncle) comes in the sense of bewilderment and not finding the right way, and comes in the sense of hesitation in the matter, and the uncle may be called the one who did not see with his heart.

The second requirement: Acoustic level

The study of phonetic significance in the Arabic language is of great importance. The Arabs have been interested in sound and meaning issues since time immemorial , by studying the nature of the relationship between the bell of the word and the meaning it performs, because the Arabs faced the problem of the miracle of the Holy Quran, whether among linguists or scholars of jurisprudence, because of the importance of sound and meaning issues and the semantic value provided by a service to the language of the Holy Quran.

Eye, meme, and phonetic description:

The director is the place of pronunciation ; and we can limit the exits and qualities used by classical Arabic to distinguish between its sounds, and this use of excellence, but it is considered a method of phonological formation, not a method of sounds. And talk about what concerns me in this research, which relates to the letters of this linguistic material: (the eye, the meme, and the H) by indicating its exits, its qualities, and the exit of (the eye) from the middle of the throat , and the maximum of all letters is the eye. It is an annular sound, a soft, loud, thin voice, pronounced by narrowing the throat at the glottis backward, until it almost connects to the back wall of the throat, and at the same time the dish rises, blocking the nasal tract, and the vocal tendons vibrate.

Sibawayh made the sound of the eye one of the intermediate sounds, due to the lack of clarity of friction in its pronunciation and auditory clarity, but the intermediate sounds all share qualities that are not present in the pronunciation of the sound of the eye, and these qualities were explained by the freedom of the passage of air in the nasal stream, or the oral stream, without blocking its path, or obstructing its path, by narrowing at some point. It was clear in the radiograph that the pronunciation of the eye is a significant narrowing of the throat, and this is what calls us and what called other moderns before that to consider the sound of the eye loose and not average.

As for the *meme*, its exit is between the lips. It is a vocalized nasal sound, pronouncing that the lips are fully applied, so the air is trapped behind them, and the *dish* is lowered, so that the air can exit through the nose, with a vibration in the vocal tendons, and the tongue remains in a neutral position, which is one of the sounds called oral sounds.

As for the exit (H) from the far throat of the following chest, and its arrangement is in it after the hamza, and the close proximity between these two letters was a reason for making one exit for them, which is a whispered letter of the ten letters collected by our saying (silenced and urged by a person), and the whispered letter is a weaker letter of reliance in its position until the breath was with it, and you know that if you consider it, you repeat the letter with the breath run, which is one of the soft letters, and the soft letter is the sound run in the letter, so the soft letters are twice relied on in their positions, so the sound ran with it; and the difference between the whisper and the lax, that is in the whisper: the breath, and the run in the laxation: the sound, do not rely on it in the position where it is, so the sound runs with it, and this is the difference between the whispering and the lax, and the letter of H has collected between them; for this was the weakest letter, and Seboy defined the strong sound as: (((which prevents the sound to run in it))), which is when it is eight (the jumping, the jumping, the cuff, the tender, the tender, the tender, the tender, the tender, the tender, and the tender).

The sound of distraction from the laryngeal sounds is shared by the voice of the hamza, and the sound of distraction is a soft, whispered, thin voice, which is pronounced that the air coming out of the lungs rubs against the area of the vocal tendons without a vibration of these tendons. The *dish* rises to block the nasal tract, and the mouth takes the same position when the distraction is pronounced. Without this rustling that occurs in the area of the vocal tendons, nothing but the normal sound of exhalation would be heard, and the lack of vibration here is what distinguishes the distraction from the movements.

Dr. Tamam Hassan believes that the sound of loud distraction is pronounced by narrowing the vocal chords to a stage halfway between whispering and loudness, even if the air of the lungs passes between them. His friction with them has an acoustic effect, not a sense, which means the sound bell that resonates in the resonance chambers of the speech system, which is the case of loudness, nor is it itself this acoustic effect in which there is some vibration, which makes us look at this sound as a loudspeaker.

As for Dr. Ibrahim Anis, he usually has a whispered voice that is voiced in some special linguistic circumstances. In fact, it appears that he confused Dr. Ibrahim Anis and Dr. Tamam Hassan with the voice of the movements in the examples from which this judgment was deduced.

Audio clips of the subject (agnosia) :

The audio clip: ((It is a quantity of sounds, containing a single movement, and it can be started and stood on, from the point of view of the language under study, for example, in classical Arabic, it is not permissible to start with a movement, so each clip begins with a sound of silent sounds)) , and we will study the audio clips of the subject (Ammah) with the triple root, as well as knowing the audio clips of this form in their original form in the Holy Quran with the subject (Ammoon).

The original root (agnosia) consists of three syllables : a short syllable +

A short clip + a short clip.

As for the verb (blinding) mentioned in the Holy Quran, which is a present tense of the five verbs, it may be one of the following passages:

YYYY

M ____ E & N

Moving or vowel sounds: They are known as ((They are the voiced sounds that occur in their composition, that the air rushes into a continuous stream through the throat and mouth, and sometimes through the nose with them, without there being an obstacle, the airway completely intercepts or narrows the airway, which would cause audible friction, and the moving sounds in classical Arabic, what he called the Arabic grammar of movements, which is the opening, the hanging, and the fracture, as well as the letters of the tide and the soft, such as the thousand in "said", and the wow in "calls" and the ya in "the judge").

The second requirement: Morphological level

The word in Arabic is based on three elements, each of which is the subject of a special research in the language, which is the original material, and the form from which its letters were installed, which is the so-called construction, weight or formula , we have to define the verb, the verb is defined as : ((What indicates the meaning, time and time is either past or present or future))).

The triple root ('Ummah) is mentioned in one form in the Holy Quran, which is the form of the present verb connected to it by wāw and nūn ('Ummūn), and the characteristics of the verbs are clear by their connotation of renewal, repetition and probability, and by the fact that they are similar to the names and the variation of their meanings and times in letters that are before and after them, such as sīn, suwād and nūnī al-Tawqīd. The verb as a verbal unit takes certain functions, including a semantic function, a morphological one, and a syntactic one. As for the morphological function, it is performed by the verbal structure and the structure of its physical elements, such as the weight (verb) and (do), they are represented in their indication – when used – of the occurrence of the event or its rhythm in conjunction with their own time.

Uncle (singular) : The source of his/her uncle in and his/ her uncle in. (Medicine) Loss of the faculty of perception, such as the inability to distinguish between the forms of things and people and their nature. (Nef) confuses and hesitates the person so that he does not know where to go, and he is in sight like blindness in sight.

2. Conclusion:

Praise be to Allah in the beginning, the end, and prayers and peace be upon His Messenger Muhammad, the best of mankind, and upon his family and companions, and after :

After this journey and diving in the minutes of this search for the material (uncle) in the verses of the Holy Quran came out with the most important results :

- Linguistic words must have letters and sounds, and each letter must have a movement, and the relationship between these three plays a role in determining lexical, phonetic and morphological significance.
- The difference between morphological significance and another as a result of the difference in structure in phonemes and phonemes is related to lexical, phonological and morphological significance.
- The short and long vowels have an impact on the identification of phonetic syllables and morphological formulas.
- By linking the lexical meaning of linguists with the Qur 'anic interpretation of exegetes, it becomes clear to us that the meaning of (uncle) comes in the sense of bewilderment and not finding the right way, and comes in the sense of hesitation in the matter, and the uncle may be called the one who did not see with his heart.
- The triple root (his uncle), contained two abandoned letters, the M eye, and only one whispered sound, the letter (H).

In conclusion, we call upon the Almighty to guide us in what we do, and prayers and peace be upon the best of mankind, Muhammad and his good and pure God.

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