

Argumentative Arguments And Compulsory In The Openings Of The Fence And The End

Assistant teacher Samira khames abood, Assistant Professor Dr. Ahmed Khaled Mahmud

Arabic language, Assistant teacher
College of Islamic Sciences, University of Baghdad,
Department of Arabic
Dsam3105@gmail.com

Abstract:

In this research, we seek to shed a spot of light on one of the most important linguistic issues that present themselves with force, which is the subject of argumentative implicit and imperative in the openings of the surahs and the endings, where we will stand on some examples of the Qur'anic surahs, so we will stand on that beautiful tribe that characterizes the Holy Qur'an and the extent of the eloquence of the implication and implication in Increasing the aesthetics of the meaning, in addition to our finding out the reasons for the implication in some Quranic places that raise many issues and problems that call for research and study.

In a kind of analytical approach, we will seek, according to the mechanisms of composition and decomposition, to identify some examples of the Qur'anic surahs, especially since the Qur'anic discourse is very rich in its rhetorical meanings, especially since the Qur'anic expression is an artistic expression par excellence, as the shift in the meaning of the word from one meaning to another gives it a new semantic dimension, imparting An argumentative dimension and gives a special touch to the Quranic discourse in general.

Keywords: Quranic discourse, implication and requirement, eloquence of the Holy Quran, the openings of the surahs and the endings.

Keyword: Argumentative, compulsory ,Openings

Implicit and implicit: (concept and problems)

The concepts of implication and implication began to appear in the logical lesson and then turned into pragmatics, with extensive procedures that took up a great deal of space among contemporary linguistic scholars, because of the assumptions they contain related to the production of discourse. The achievement of this information depends on some of the specifics of the shrine) (),

The presence of the implicit meaning in the discourse requires a linguistic retrieval that stems from the relationships of the linguistic units among themselves on the one hand, and a descriptive retrieval to evoke the forums in which the discourse was produced on the other (), and in front of this concept, the imperative indications are deduced from the integration of the contexts of the saying and the denominator within the discourse, leading to the candidate meanings. From that participatory interaction between the two pillars of the formation of the text, as for the requirement, it is described as that relationship that combines two linguistic units, since the presence of one of them in this chain is a necessary condition for the presence of the other, and a one-sided relationship is applied to this relationship if one of these two units is a condition for the other, and not the other way around, as the requirement of the determinant. For the name, since the presence of the name is the scientific name, for example, is not a necessary condition for the presence of the determinant, and the relation of the requirement can be marked interchangeably if one of the two units is a condition for the other and vice versa), as for its significance, it is achieved by requiring the saying of a meaning affiliated with the Hebrew meaning without the mediation of evidence and with the benefit of saying dependent on it. As for its relation to the implicit, it is based on what is implied (the speaker, when he produces an action included in the statement, performs, in a secondary capacity, an action included in the saying idiomatically, i.e. an act that is codified idiomatically in the language). We can see this in the argumentative requirement of the singular and the compound.

The argumentative requirement for the singular:

The word has its argumentative effect in its contextual structure, and what it carries of persuasive and influential energy, which increases the recipient's faith in the idea, at times and provokes him emotionally or mentally at other times. Its meaning or approaching it so that it can fall in its place, but it was changed from it to the other singular for the purpose of argumentation ((The position calls for it more than it calls for others, and the goal of persuading the speaker addressing him requires it more than it requires others)) (1), and Dr. Abdullah Solo goes that the Holy Qur'an He mainly followed four ways of using the word, including: (2)

- 1- Preserving the word itself while adding a legitimate meaning to its linguistic meaning that it had in use.
- 2- Preserving the word in its religious meaning that it had before the revelation of the Qur'an, with the addition of legal restrictions.

3- Preserving the word itself while transferring it from the realm of truth to metaphor.

4- Preserving the word while transferring it from its pagan religious domain among the Arabs during the Jahiliyyah to the field of monotheism towards the names of God.

In fact, this can be seen in the openings and endings, as the word occupies a pilgrimage site that extends with the general atmosphere of the surah sometimes, and with the central idea sometimes, without removing its impact from addressing the recipient and activating his persuasive power.

Undoubtedly, the interaction between the parties to the discourse in participation and communication is based only on the requirement that the word carries and the concepts and semantics that emerge from it that have an impact on enhancing the ability to communicate rhetorically, and the argumentative character in the lexical term if it comes from the field that includes those terms, whether they are (a noun, an adjective, or a verb), all of this is not far from the nature of the denominator and article that produce the emergence of these lexical forms.

An example of this is the Almighty's saying: (O you who have believed, fulfill the contracts. Indeed, God rules what He wills (Al-Ma'idah: 1), so the understanding that stems from the verse is based on the requirement implied by the term "al-'aqd" with its contents of A legislative load that raises the mind of the listener by questioning the content of the order to fulfill and its effects, and: (Contracts are the plural of a contract, which is the tightening of one of two things with the other, a type of tension with which it is difficult to separate one from the other, such as knotting a rope and thread with another of the same, and it is necessary for one of them to adhere to the other, and not to break away from it, and it was Considered by them in tangible matters first, then borrowed, then it was generalized to intangible matters, such as the contracts of transactions that take place between them, such as selling, renting, etc., and like all covenants and covenants, so the word was given to it to prove the effect of the meaning that I knew to be commitment and obligation in it. And since the contract - which is the covenant - falls on all covenants The religious pillars and parts that God took from His servants, such as monotheism and all other original knowledge, acts of worship, and legitimate rulings in foundation or signature, including transactional contracts and so on. contract.) (1),

Hence, it becomes clear that this argumentative feature in the legislative term (contracts) has represented the center in the

context of the opening, because of the argumentative dimensions it contains that lie in the multiplicity of what it includes in terms of indications such as sales and purchase contracts, covenants and everything that takes place in transactions, with the shift in its connotations from the physical meaning to the moral and those A feature that provides the argumentative power inherent in its content.

In another context, the argumentative function of the term “al-Anfal” is evident in the Almighty’s saying: (They ask you about the Anfal. Say: The Anfal belong to God and the Messenger. And obey God and His Messenger if you are believers” (Al-Anfal: 1), and Al-Anfal is (the spoils) that came in The context of the statement about the ruling related to it, and the necessity of adhering to the legislative teachings established in its chapter, which is an illustrative picture of the nature of the Islamic society, which is still a new era in these urgent matters.

Ibn Ashour says: (And al-Anfal is the plural of nafl - by stirring - and al-Nafl is derived from the supererogatory, which is the increase in giving, and the Arabs in the old days called the anfal the spoils in war as if they considered it an addition to the purpose of war because the most important purpose of war is the annihilation of enemies) (2) (And the argumentative requirement in it is not devoid of codifying guidance for a general legislative issue that includes this place during wars and others.

And if the Qur’anic expression is: (an intended artistic expression) (1), then the shift in the meaning of the word from one meaning to another, or giving it a new semantic dimension, adds an argumentative dimension to the atmosphere of discourse in general, especially to the listener. Fear God and do not obey the unbelievers and the hypocrites. Indeed, God is All-Knowing, Wise.” (Al-Ahzab: 1)

The argumentative impact on the listener is formed within the framework of two vocabulary based on the prohibition of non-obedience, and they are (the infidels and the hypocrites). In both of them, it was known from the Arabs that hypocrisy indicates the popularity of selling, death, or swarming in the land until it turns into the meaning of variegation and deceit.

This is represented in evoking the selected element of the argument and making it present in the eyes of the addressees and in their minds, and this means, i.e. the means of summoning, is an essential factor in the pilgrims), which was achieved in the accuracy of the use of these two terms.

In the context of one of the openings, the lexical unit came with a framework that carries a political argumentative dimension, with necessities and circumstances whose purpose is to direct the addressee to comply with a matter, for example the Almighty's saying: (Innocence from God and His Messenger to those of the idolaters with whom you made a covenant) (Repentance: 1), and the painful covenant he swears In it is the man, and the covenant: the book that is trusted in sales, and the pledge: the reservation of something, including the treaty (4). As for what Al-Hajjaji signed, it includes the intimidation of that treaty of innocence, that is, departing from the mercy of God and His Messenger, as well as the impermissibility of agreeing to any treaty with the polytheists in particular and not others.

One of the descriptive lexical units in the opening chapters is the Almighty's saying: (Those who disbelieved and prevented from the path of God, He has led astray their deeds) (Muhammad: 1), as the adjective (those who disbelieved) was employed in the opening of the speech to give the addressee an effect that indicates the warning of these disbelievers and those who prevent the path of God and the consequences. They have a penalty, and perhaps this employment came in accordance with the contexts of the situation, as the unbelievers and the steadfast are the most objectors to the call, and those who doubt the message, so the beginning came as a warning and a warning and in advance of the penalty for the behavior of this act.

And in the Almighty's saying: (The Most Merciful, taught the Qur'an) (The Most Merciful: 1,2), the term (the Most Merciful) in its content includes a highly significant argumentative energy, due to the multiplicity of connotations and their reproduction in that term. The abundance of mercy by bestowing blessings, and therefore it is appropriate to include what the believer and the unbeliever receive from the blessings of this world and what the believer receives from the blessings of the Hereafter.)

Undoubtedly, the choice of the adjective (the Merciful) without the name of knowledge has its argumentative information, (in the places of discourse, conversation, dialogue and interaction between the speakers, the name of knowledge may not play the same role as its descriptive or specific content) (2)

Authority has great argumentative power as it represents the complete status in defending the idea (Rhetoric of persuasion: 187), an example of which is the Almighty's saying: (God does not burden a soul beyond what it can bear. It shall have what it has earned and

upon it what it has earned). Do not hold us accountable if we forget or err. Our Lord, do not burden us. On us is a burden as You laid it on those before us. Our Lord, and do not burden us with that which we have no power of. And pardon us and forgive us. Lord, and have mercy on us. You are our Mawla, so give us victory over the unbelieving people. Al-Baqarah: 286

As the determinants of authority appear in the lexical unit (Mawlana) within a context that only accepts that he is the Mawla and the Helper when things overlap, an authority that derives its argument from its release indicating the return of all beings to Him obediently and submissively. That He, Glory be to Him, is the One who takes care of every blessing that they reach, and He is the Giver of every bounty that they win. They speak of His bounty and benevolence in the same way as a child whose welfare is not completed except by managing his values, and a slave who is not organized. fulfill his tasks except by reforming his master, for he is the glorified and omnipotent the heavens and the earth, and the one who reforms the tasks of all, and he is in fact responsible for all)

Al-Hajjaj does not stop at his limits when achieving influence on the interlocutor, rather surrender and submission may be a form of acceptance, which is what is called Al-Hajjaj by force. Submissiveness and submission) (2), an example of which is the Almighty's saying: (So remind those who fear the Qur'an of the Qur'an who fear a threat) (Qaf: 45). The discourse that is based on threatening to mention the single word (and a threat) does not seek to obtain new beliefs or convictions, as much as the goal is to change the behavior of the addressee. By intimidating contextually, (messages that are likely to have an impact on the motives of the public are threatening and intimidating messages that refer in their content to undesirable results) (3) And reminding the verses of the Qur'an is a feast for those who feel fear and apprehension of the Day of Judgment.

In another scene from the opening verses of the Qur'an, the supplication comes, evoking the description of the one who is being called upon, in order to consolidate that description in the listener's impact and affect him, showing the strength of the argument in highlighting the negative impact imprinted on that character. Al-Razi said: (Because he was one of the people of Hellfire and his inclination towards a fire with flames, his condition matched his nickname, so he was worthy of being mentioned by it. to the evil, and the father of good to the good. I wish to inflame his cheeks and make them radiant, so it is permissible for him to be reminded of that. mocking him and contempt for him.) (4), and that agreement between the

adverb and the nickname, and the surah is issued with a claim and perdition, are two guarantees in consolidating the persuasion of the recipient of the truth of the described and his misguidance.

_ Al-Hajjaji requirement in the installation:

The argumentative value does not stop at links, factors, or vocabulary, but rather its presence in the composition represents another value that indicates the activation of the argumentative power in the different forms of the composition and its implications, because the composition is the governing relations between the vocabulary, and the regularity of the relationships in the composition represents an intended pattern that has its argumentative requirements affecting the listener. Syntactic structures emerge from the coexistence and synergy of grammatical clues due to the association of the syntax indication with the concept of benefit, which is achieved only by the coexistence of words and joining them to each other in one of the familiar grammatical aspects (1).

An example of this is what came in some of the openings of the repetition of the use of affirmation in different forms, and affirmation is ((a word intended to empower the meaning in the soul)) (Al-Mufassal in the science of Arabic: 111) An example of this: His saying: (Indeed, We have opened for you a clear conquest) (Al-Fath: 1) And the Almighty's saying: (Indeed, We sent it down on the Night of Decree) (Al-Qadr: 1), and the Almighty's saying: (Indeed, We have given you Al-Kawthar) (Al-Kawthar: 1), so the syntactic requirement in those affirmative openings with the affirmation is (that) the weak E, denotes energy Arguments related to the topic of each of the three surahs, so the opening was mentioned emphatically because: (Emphasis is to care, not to reject denial. Yin is denied that what occurred is a conquest, and it is said in refining the ruling towards that) (2) (As no conquest can be described as greater than the conquest of Mecca, therefore the instrumental (me) was brought to support the Lord of Glory, out of respect for the image of that conquest and what was achieved in it.

As for the emphasis on (I am) in Surat Al-Qadr, it has its argumentative power, which is represented in the fact that the Qur'an was revealed on that night and not on any other. Affirmation and Strengthening)) (3). In addition to that, the emphasis is on the letter (I am), that it came as a reference to God, Glory be to Him, to inform the warning of what was revealed. Thus, the synthetic utterance in its argumentative dimension has drawn the attention

of the listener by emphasizing the importance of this night and its descending.

And in Fatiha al-Kawthar, the emphasis is also repeated by using the pronoun (I), to glorify the act of giving and that he is the giver and no one else, to produce the argumentative argument that the listener is looking for in the image of the giving granted to the Prophet (PBUH). Pearls and sapphires, and its water is whiter than snow, sweeter than honey, and its soil is more fragrant than the wind of musk." (4) As shown by the syntactic implied dependent on the structure of the link and connected in some of the conclusions of the surahs, (where the connected noun plays the role of the link between the previous sentence and the suffix The sentence that follows it is called the link of the connective, and the structure of the connection and the connective carries a semantic implication (1).

An example of this is the Almighty's saying: (And it is He who made you successors in the earth, and raised some of you above others in degrees, that He might test you in what He has given you. Indeed, your Lord will The proceeds of punishment, and that He is Forgiving, Most Merciful (Al-An'am): {165}}, since no one denies that God, Exalted be He, is the one who made man his vicegerent on earth. He distinguished between his successors and his servants in terms of knowledge, piety, and morals, with the content of Hajjajji, whose starting point is the associative name, and its connection that reinforces the conclusion. In another picture, the carrier of Hajjaj (who) comes repeatedly to link piety and charity when God Almighty is the cause of combining these two qualities.

The Most High said: (Indeed, God is with those who fear God and those who do good) (An-Nahl: 128). Some of the anxiety, sadness, and narrowness of the chest, and what he feels is the entry of the word (with) from the following of the righteous among Since they are the first ones to piety, and what is meant here is its highest level, I mean shunning everything that distracts the secret from the truth, glory be to Him, and devoting yourself to Him, may He be exalted. Why, because that is the one inherited by His guardianship, the Almighty, the Majestic) (2).

And the Almighty's saying: The Most High: Who fed them against hunger and made them safe from fear: Al-Elaf: {4} Al-Nahhas said: (He who is in a position of accusativeness of a Lord, and it is possible that he is in a position of ascension, i.e. He is the one who fed them from the hunger of the connection of the one who made him secure From fear within the relationship (3) The invocation of the connected noun that links the previous and subsequent verses

originates in the combination of worshipping the master of the house, feeding and security to produce the specification of the attribute of worship, feeding and security in God alone. Had it not been for the two journeys, they would not have had a place in Makkah, and had it not been for the security next to the house, they would not have been able to act.) (4) This is what the pilgrimage power intended in the verse entails, as follows:

Obligation to worship the Lord of the House

Fear of losing a livelihood (a semantic implication resulting from their need for food when traveling in winter and summer)

Feeling insecure

Syntax in the interrogative:

Interrogative: It is a request to inquire about what is in the pronoun addressed, and a request for the image of the thing to occur in the mind. If that image is a relation between two things first, then it is attestation, otherwise it is the perception (1) (And it came in the openings and endings of some surahs carrying an argumentative dimension commensurate with the placement of the text and its indications. For a rhetorical purpose, such as reporting or denial, and other than that, His saying, the Most High: Did there come upon man a time of time when he was not a thing mentioned? The hadith of Al-Ghashiya did not come to you (Al-Ghashiya: 1) And the Almighty's saying: (Have we not opened your chest to you? (Al-Sharh: 1) And the Almighty's saying: (Have you not seen how your Lord dealt with the companions of the elephant? Defend religion (Al-Ma'un:1), and as for the final verses, it was mentioned in The Most High said: Is not God the Most Just of Judges: Al-Teen: (8) The Most High said: Will the unbelievers be rewarded for what they used to do: The Mutaffifeen: (36) And the Most High said: Is that not Able? That He may revive the dead: Al-Qiyamah:(40) And the Most High said: Say, "Have you seen If your water becomes subdued, then who will bring you specific water: Al-Malik: (30) And the Almighty said: How many centuries did We destroy before them, do you feel from it? from anyone, or to listen to them with concentration (Maryam: 98).

The argumentative power carried by the question in these verses requires ratification of the answer given to the question that is preceded or sealed to achieve a persuasive value required to obtain approval, denial, affirmation, reminder, glorification, threat, and so on. Well-established I want to install it in this interrogative sequence. (The questions that open the wall are among the best means to prepare the soul to receive the lesson with interest and

eagerness) (2). Because it: (provokes a movement in the soul, and invites the addressee to share with the questioner what he senses and feels, and attracts the minds, and awakens the conscience. It is a form of fertilization of minds, which inevitably produces new ideas and clarifies previously unknown relationships, and emerges explanations that clarify what was closed to understanding, and provides information that was absent from the questioner (3)

The synthetic requirement of the condition: and the condition: ((to attach something to something, so that if the first exists, the second is found, and it was said: the condition is what the existence of the thing depends on and is external to its essence) (4) It has its various tools in structure and significance, even if (if) is the most used in the expression Qur'anic, as it is used in a definite order of its occurrence, and for many to fall, and its time is specific and known, unlike (if). (5)

The conditional expression in the opening chapters came with the article (if) in seven chapters, which are:

- 1- The Almighty's saying: "If the event takes place" Al-Waqi'ah: 1)
- 2- The Almighty's saying: "When the hypocrites come to you" Al-Munafiqun:1
- 3- The Almighty's saying: "When the sun turns around" (Al-Takweer: 1)
- 4- The Almighty's saying: "When the sky is cleaved" (al-Infitar: 1)
- 5- The Almighty's saying: "When the sky was cleaved" (Al-Inshiqaq: 1)
- 6- The Almighty's saying: "When the earth is shaken" Al-Zalzalah:1
- 7- The Almighty's saying: "If God's victory comes" Al-Nasr: 1)

In order to benefit argumentative contents referred to by the aforementioned synthetic structures, the argumentative power in the conditional style: (It is based on the correlation between the two pillars of the condition (the conditional sentence and its answer) and thus the receiver is confined between cause and effect, and here lies the purpose of arguments because acceptance of the conditional sentence necessarily requires acceptance of the conditional answer - Suggesting a single answer and nothing else -, and this is what leads to the consolidation of the content of the arguments that the speaker seeks and consolidates it with the recipient in order to start from axioms that do not accept doubt.

Acceptance of the answer came successively in those prefaces to produce a conviction that believes in the cosmic truths that will be realized on the Day of Resurrection when the event occurs, the formation, disintegration and splitting, and in two other worldly scenes represented by the false testimony of the hypocrites and the advent of God's victory and the manifest conquest. To employ the effectiveness of influence and choose the appropriate pattern of behavior in the dialogue process.

The Almighty said: Behold, you are called upon to spend in the way of God, so some of you are misers, and those who are misers are only miserly. It is easy, and God is the Rich, and you are the poor, and if you turn away, He will replace you with people other than you, and then they will not be like you: Muhammad :) 3 8), and the condition has been fulfilled by the article (that). For the statement that taking over, if it takes place, there will be a replacement, Al-Razi said: (The arrangement is from two sides: one of them: that he mentioned it as a statement of self-sufficiency, .. and he mentioned that this is a statement after the delivery, as if He, the Almighty, says: God is self-sufficient in the whole world, so He has no need of you. He was going to hold that his dominion over the world and his might appears through him and his greatness through his servants, so we say to him that this falsehood is true, but you are not a pleasure God is able to create a people other than you who are proud of worshiping Him, and a world other than this that testifies to His greatness and pride. Yahma: He, the Exalted, clarified matters and established It has proofs, and he explained it with examples. He said: If you obey, you will have your rewards and an increase, and if you turn away, there is nothing left for you but destruction, because no prophet warned. His people insisted on denying him, except when the saying of destruction became justified against them, and God purified the land from them and brought other pure people.) (2), and in that Scope This argumentative character based on the link between the condition and its answer has been achieved between the two sentences.

In another picture of the condition at the end of Surat Al-Zalzalah, generating argumentative energy with an emotional dimension resulting from human behavior, the Almighty said: And whoever does an atom's weight of evil will see it: Al-Zalzalah: {8}, so the semantic requirement is related to the realization of reality from the conditional penalty, because it does not stop at the past tense, but rather It is a context that includes the future as well. Ibn Ashour said: (Since the speech was marketed as encouragement and intimidation together, the exhortation aspect was preferred by giving precedence to division, as an admonition to good people.) (Al-Tahrir

and Al-Ten) Ware:) This is a strong argument that harmonizes the innate readiness of man to do good or evil and their effects after when .

Conclusion:

At the end of this interesting scientific journey, we come to a set of important points, which we summarize as follows:

_ The Qur'anic expression is considered an intentional artistic expression, as the shift in the meaning of the word from one meaning to another, or giving it a new semantic dimension, adds an argumentative dimension to the atmosphere of the discourse in general and makes the recipient strive to explore the depths of the meanings of this verse and stand on its collective dimensions.

_ The concepts of implication and necessity began to appear in the logical lesson, and then turned into deliberations, with broad procedures that took a great deal of space among contemporary linguistic scholars, because of the assumptions they contain related to the production of discourse.

_ Argumentative value does not stop at links, factors, or vocabulary, but rather its presence in the composition represents another value that indicates the activation of the argumentative power in the different forms of the structure and its implications, because the structure is the governing relations between the vocabulary, and the regularity of the relations in the structure represents an intended pattern that has its argumentative requirements affecting the listener .

_ The interaction between the parties to the discourse in participation and communication is based only on the requirement that the word carries and the concepts and semantics that emerge from it that have an impact on enhancing the ability to communicate rhetorically, and the argumentative character in the lexical term if it comes from through the field that includes those terms, whether they are (a noun, an adjective, or a verb), all of this is not far from the nature of the denominator and article that produce the emergence of these lexical forms.

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