

Oppositional Dualities In Prose Letters In The Abbasid Era (132h-300h) (Good-Evil) As An Example

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Abstract:

The opposite dualities are a continuous state of movement in the cosmic structure that results from (opposites), and life is a state of continuity according to the law of eternal and eternal formation based on the opposite dualities as groups (good_evil, life_death, truth_falsehood, including justice_injustice...) so it is a phrase About a continuous formative opposition between two axes, one of which is the opposite of the other, and because of its existence, its presence has been translated into literary prose, including in prose letters in the Abbasid era, which reveal the formation of the human self in Arab society, and when researching in the book The Jamahrat al-Arab in the Prosperous Ages about the dualities in the folds The messages were the overwhelming presence of the duality (good - evil), which stems from actions in society that translate into the hidden good or evil hidden in the soul.

Opposite dualities in language and terminology:

Duality in the language is considered from (and the second and the second, which comes after the master as if it were a second one)) ⁽¹⁾That is, what is inherent in a thing whether it is a person or a description, and duality according to the terminologists consists of two things and (what is two-fold) ⁽²⁾It consists of two concomitant dualities, and the opposite is defined in the language ((the opposite: the opposite of something))⁽³⁾That is, two opposites that are opposite when negated, so it is proof, and from what was mentioned about the existence of opposites in the literary heritage(): Counterpoint in Arab poetry, and it is more frequent and more frequent in their speech than alliteration, which is: contrasting a letter with its opposite or close to its opposite)⁽⁴⁾And from the application of opposites: ((You combine opposites in speech or poetic line)) ⁽⁵⁾And among them ((by placing one of the two meanings that are opposite or different from the other in a suitable position)) ⁽⁶⁾The opposite of verbs is verbs, as well as in nouns, and antonym is used ((By emphasizing the signifier, meanings including opposition or contradiction in the sentence are given... and among them is counterpoint... and this meaning is one of the terminology of the people of Badi')) ⁽⁷⁾Contradiction and antithesis are among the terms of the brilliant rhetoricians, who mastered the wonderful improvements for the purpose of creativity in producing texts and supplying the bear with texts that stimulate studies. Both of them are terms that stem from one tributary, which is the contrast of one thing with its opposite.

Goodness in linguistic meaning:

The linguistic meaning of good is derived from what Al-Khaleel Ahmad mentioned when he said: (Good: a good man, and a good woman. That is: virtuous in her righteousness, and the plural is good and good, and a good woman in her beauty and smile) ⁽⁸⁾,The meaning

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of goodness came from the virtue of striving for righteousness, and beauty comes with meanings, including a lot of beauty, and the best smile is that it is smiling, which in return brings happiness and a feeling of beautiful comfort, and ((good: the opposite of evil, ... and choice: the opposite of evil))⁽⁹⁾Here there is a contrast with evil and its combination of evil people.((That was better from God, and the Messenger of God gave him the best of His creation, and I chose the thing and made it good and asked for it, and I asked God for help in that and He chose for me, that is, I asked Him for the better of the two things and He chose for me))⁽¹⁰⁾Good is the best of the plural of good and suitable for what suits the meaning, ((good with fathāh is the opposite of evil, and by it horses are called good... Ibn al-A'rabī narrates good in the nominative, and so-and-so is better than so-and-so, deleted from the last, and therefore it was used in the masculine and feminine with the same word, and they may have said to the woman good, and this is based on The saying of someone who did not believe in comparison, and based on this, they combined it and combined it, saying, "Two good things, two good things, two good things, and two good things.")⁽¹¹⁾ It is common and commonly accepted that good is the opposite and opposite of evil. (Good comes from goodness and generosity, and through victory against evil))⁽¹²⁾The movements change the meaning of the word for us, and so does the context of the text. By breaking the "kha" it means generosity and being generous to people with what one has, and by opening the "kha" it is human nature that seeks what comes close to its meaning in terms of honesty, trustworthiness, and justice, fairness to people, calming the souls of opponents, and striving to fix what worries. Community life so that peace and love prevail without bartering and exchange for material things

Goodness in the conventional meaning:

The concept of good and evil, the other opposites, and their effect appears in Al-Jahiz's saying: "The interest in the matter from the beginning of the world until the end of its duration is the mixing of good with evil, the harmful with the beneficial, and the unpleasant with the pleasant, lowliness with highness, and abundance with little. If evil were pure, creation would perish, or If goodness was pure, the reasons for the idea were lost and the reasons for the idea were cut off, and with the absence of the idea comes a lack of wisdom)⁽¹³⁾ The existence of the world on opposing formations emphasizes balance and that no one aspect of it is unique in life. If it were not for it, the entire human and animal creation would have perished. The wisdom in God Almighty's creation is that the universe is in its movement between two opposite aspects, which perpetuates the continuous movement of the universe, as((It is narrated on the authority of Yunus bin Ubaid that he said: There is no trait through goodness that exists in a man, but it is rather that it combines all types of goodness in keeping the tongue))⁽¹⁴⁾Preserving the tongue is the comprehensive good of not speaking what is in the soul, and not transmitting words between people so that speech does not have a disturbing movement that spreads evil among human souls. He defined well in his saying ((Good in the moral sense is doing what benefits people and makes them happy, and evil opposes it.))⁽¹⁵⁾ Striving to deliver benefit to people and what benefits them and rooting it in them is the moral meaning of goodness because ((man is evil by nature due to his inherent instincts, just as his desires are more evil than good... If we want social life to improve, we must raise young children in a natural way, far from Society's influences and evils))⁽¹⁶⁾The importance of natural education that is not affected by what is in society, such as transmitting words among people, searching for people's faults and striving to show them among people, and giving attention to searching for society's shortcomings, talking about them and spreading them, so that it is a good natural education that does not depend on what surrounds it and that is based on reason. And the conscience is to stay away from what harms people and spread hatred in their souls and not to respond to their desires that are acquired through the vision of society and the desire that is to make people's lives miserable. Education has a major role in developing a sense of goodness and is part of the moral insight to distinguish between good and evil. And God Almighty said. : [Al-Shams: 7-10]] And it was said ((God created in man a preparation for righteousness and a

preparation for corruption, so his parents either reform him or corrupt him. That is, education nurtures his preparation in body, soul, and mind. If good, then good, and if evil, then evil.)⁽¹⁷⁾ God Almighty has perfected man's preparation and entrusted him to his good and has what he can achieve in the levels of goodness or the levels of evil because he has shouldered the responsibility of educating the soul, including ((The soul directs only according to the circumstances, just as a person does not desire at every moment to be good or evil, but rather shows His inclination toward goodness is when there is a cause of goodness, and his inclination toward evil appears when there is a cause of evil. Indeed, the causes may become strong until they turn away the tempted rational person or turn the tempted person into the rational one. Were it not for the goodness of the innate nature for good and evil, we would not need to raise morals.))⁽¹⁸⁾ A, and that is because ((Khaira: a noun of choice, such as option. Al-Raghib said: "The best condition that occurs to the one who seeks the best and the one who chooses))⁽¹⁹⁾ It is a moral and material state that occurs to the one who chooses between good and evil, and to the one who chooses the state of goodness. ((Moral goodness...is characterized by that commanding authority towards everyone, by that necessity that every individual feels, to carry out the same command, whatever the current state of his feelings. It is a necessity that makes disobedience abhorrent and reprehensible.))⁽²⁰⁾ Therefore, goodness was the commanding authority over everyone who issues and approaches goodness towards everyone who is in one society, ((Goodness: what everyone desires, such as reason, justice, virtue, something useful, and money, and its opposite is evil.))⁽²¹⁾ It is the comprehensive word for what the normal human mind wants and everything that opposes it is issued or planned by the abnormal human mind. ((Good is a fundamental goal that Sharia seeks to achieve by all possible means))⁽²²⁾ It is the basic goal of Islamic law and the pursuit of achieving it by all available and possible means, ((We are within the scope of moral goodness, when an activity is described as possible and practical, so that it is included in the list of duties))⁽²³⁾ It is a moral activity that obligates its owner to work in all matters that fall within the scope of goodness and to prepare his duties to the fullest extent. ((The use of the word goodness is more general than value. It is used to indicate morality and everything related to morality, including personality, material and intellectual values))⁽²⁴⁾ Goodness is more general in indicating the intellectual and material values that the individual has acquired through proper upbringing and the evaluation of acquired morals in the behavior of the normal natural family in a normal society.

Evil in linguistic meaning:

Evil is the opposite of good, and it is from ((Shara: Sheen and Raa are one root that indicates spread and volatility, from that evil: the opposite of good))⁽²⁵⁾, And it is ((evil: bad evil, and the action of the evil man, and evil people: the opposite of good people))⁽²⁶⁾, Evil is the opposite of good, ((sharar: evil: the opposite of good; and it is said: I was evil, man, and you were evil... and so-and-so is the worst of people))⁽²⁷⁾ By applying attributes to people with what is evil and the levels of evil, such that the worst of people is the highest level of evil among people, and God Almighty said: {And if God had hastened evil for people as they hasten for good, their term would have been fulfilled for them. So warn those who do not hope to meet Us in Their transgression blinds them." [Surat Yunus: 11]. ((Evil: the opposite of good, and the source of evil, and evil: the plural of evil. And evil (also with kasra) is the name of a woman, and evil: defect and abomination))⁽²⁸⁾ It is what is defective, hateful, and malicious in it.

Evil in the conventional sense:

It was mentioned in Al-Iqd Al-Farid on the authority of Abu Amr bin Al-Ala' that he said: ((Take the good from its people, and leave the evil to its people))⁽²⁹⁾ Goodness has people who are known by it, and it is everything that comes from goodness, including attributes and actions, and evil has people who are known by it, and as for ((Abu Ubaid said: And I think their saying (if they are equal, they will perish) because evil prevails among people, and goodness only occurs in rare men. For his jealousy))⁽³⁰⁾ Because the measure of good and evil is the custom among people who are accustomed to it, good is rare and prominent

according to the presence of evil that predominates in what is acquired in society, and customary evil is the opposite of good and the complete opposite of the meaning of actual and intellectual good⁽³¹⁾, That is, ((It is an expression of the unsuitability of the thing by nature.))³²The natural human nature is the inclination towards goodness and the actions and words that are close to it.

((That the distinction between good and evil is an internal inspiration concentrated in the human soul, before it is a heavenly law, and that virtue - in the end - takes its qualities from its own nature and its intrinsic value.))⁽³³⁾Inner inspiration is human nature and conscience, which is determined according to his upbringing((All people have equal power to do good and evil, and this power exists in one individual, in various circumstances. Descending is easier than ascending, whether in the material sense, or in the moral sense. It is possible to say: The will in general has a tendency to pursue good. The tangible, immediate good, more than the spiritual or future good, because she may feel much difficulty in following the commands of the mind, more than she finds in following innate inclinations, and inherited or acquired habits. Perhaps it would be more accurate to say: Not all people find the same pleasure applies to all vices. Every human being has his own little weakness, and hence he resists some temptations less strongly than he resists others.))³⁴ The will to follow goodness and adopt it in word and deed, and humans have equal power, despite their individual differences, to do good or evil, but each individual has different goals, including avoiding evil or doing good.((And reward is the only factor for doing good and avoiding evil))³⁵Because the motivation to obtain the good reward that we aspire to is the factor in doing good and staying away from evil and whatever comes close to it.((Power in itself cannot be described as good or evil as long as it can be used for good and evil, just like anything that can be used for both good and evil. Therefore, good and evil here are use and usage. If you use it for good, you will be good, and if you use it for evil, you will be evil. None of the motives we mentioned are considered evil, not even the motives for possession, fighting, or sex. The first is a motive to work for gain, the second is a means of defending the right, and the third is a means for the continuation of the species. As for evil, it comes as a result of using it in inappropriate places and without restriction or condition, and good is using it in Their aspects for which they were created, and sound or good morals call for the use of these innate motives in their natural direction for which they were created or which were determined by the Creator))⁽³⁶⁾This is why we emphasize sound morals and the normal, innate motives of the individual, as the individual is the investor of what he is qualified for in life and according to what he was raised with and how he uses it in its appropriate and appropriate manner from its correct, natural perspective. The Abbasid era was stung by the differences in the upbringing of its people through nationalism and religion. And culture: a lot of good was matched by a lot of evil, and much of this dualism was mentioned in the texts of prose letters in the first Abbasid era, and they were chosen as samples to study this dualism, including what was mentioned in a letter about the Companions written by Abdullah bin Al-Muqaffa to the Caliph Abu Jaafar Al-Mansur. In which he mentioned the opposition of good to evil, saying: ((And as for what those who are afraid of their own whims fear, by my life, if they take the truth - and they do not take it - then they are created to have whims and whims, but we are as certain - with the praise of God - that they did not associate anyone with that except themselves. And the Commander of the Faithful will have control over them for the rest of the world, God willing, for the kingdom has not departed from a people except that a remnant remained among them who used it, and then that leap was the reason for their uprooting and subduing them. Among the things that the Commander of the Faithful mentions is the command of his companions, for among the most worthy of the ruler's command is to be certain and be astonished. The matter of his companions, who are the splendor of his life, the adornment of his council, the tongues of his subjects, the helpers of his opinion, the places of his dignity, and the special ones among his common people. In the matter of these companions, those who were his guardians among the ministers and scribes before the caliphate of the Commander of the Faithful did an ugly and exceedingly ugly deed, corrupting morality,

morals, and politics. Calling on the evil ones, chasing away the good ones, so the company of mixed people became a ridiculous thing, so the scoundrels coveted it, and those who desired me instead of him renounced it.)³⁷⁾,

In this message, the nature of which was advice, guidance and reminders to the Caliph, including what concerns the people of the Levant regarding justice among them and that he should not oppress them as they had wronged people previously, and that he should make for them a special office for their fighters and their dependents so that none of them would be lost, and that he should choose from among them those with power and Obedience and lightness are not preferred among them except to a special group chosen by the Caliph, and if the Commander of the Faithful warns against them, they will remain, and no group of them will be left except some of them who will move and spread what the Caliph has brought. This is the reason for their selection and specialness. After that, the writer addresses the Caliph by choosing his company and affirming trust and confidence in them. He should be confused so that none of them is not worthy of him and his company, so he must be careful in choosing and be patient with preference and closeness. In the text, the contradiction is stated through (inviting the evil people - expelling the good ones) from among the ministers and scribes who was the ruler of the Caliph. Among them were those who called and approached the evil ones. And he repulses and rejects the good ones who should be preferred over others. The text contains opposite dualities that support the duality of good and evil, including (He comes out - I remained, confirmation - confusion, specificity - his generality, he coveted it - abstained from it) which indicates the opposition in the Caliph's good deeds and his companionship. Evil and he used present tense verbs to indicate continuity in his saying (to come out, bewildered), and the alliteration in (with apprehension - the apprehensive)

(Their whims, whims), (they jump, jump), (ugly, ugliness), and the similarity of the commas that resemble assonance is mentioned in the text and is closest to the balance and duality in his saying (whims - whims), (his annihilation - his sitting - his flock - his opinion), and it is (Saj' in speech is like salt in food. Until it attains the level of rank and sufficiency, its appearance and splendor become beautiful, its light shines, and its radiance spreads. And whenever it exceeds the amount, it competes with the speech of the ascetics and priests from the Arabs or the Arabized Arabs from the Persians.)³⁸⁾He gave an aesthetic to the text, and the writer chose a balanced description in choosing the sentences of the text regarding the selection of its companions, and he defined them as (the splendor of his courtyard, the adornment of his assembly, the tongues of his subjects, the places of his dignity), with the agreement of his commas, and the pronoun "ha" was the comma of repetition and composition, thus giving the text parallelism. In vocal rhythm, which is the custom of the Caliph, which resulted in the good linking of sentences and rhythm, it is ((the successive frequency between the two states of sound: silence or weakness and softness, and rhythm is a common characteristic among all the arts that appears clear in music, artistic prose, and dance)³⁹⁾Despite the text being built on the idea of remembrance and the use of structures and contrasts between words and vocal arrangements that indicate the appropriate rhythm for what the writer intends, with the alternation of assonance that arranged the music of the text and which affected the contrast of voices, which made the text vocal diversity and diversity of styles of elegance. Al-Badayi combines opposition, alliteration, and commas, so that the text is balanced between elegant verbal structure and guidance in dealing and choosing, to reduce its compositional severity.

And from the condolence of Ghassan bin Abdul Hamid to one of the caliphs of the Abbasid stateHe mentioned the duality of (good - evil) when he wrote to him: ((And among the affairs of this world are those that God has made to be an example, and some of them are those that He has made to be preferable, so the most deserving of its affairs is for the one whom He has given to be pleased with Him, and for whomever He has befallen Him to be patient with Him. Whatever is an example of love or It is abhorrent, and this death is one of the things that God grieved among the creatures. He decreed that every soul should taste it, and every living person should be blessed with it. So the one who advances

in it is an example of those before him and those after him, and the remaining ones will follow him as the past preceded them, and the hardships of this world are a condition, for whoever lives in the world, for God He created it for affliction when He created it, and He created its people for affliction, so He made for them platforms to ride on, and situations in which they move from affliction to calamity, deficiency and well-being. Everyone who has safety, even if it lasts, and well-being, even if it continues, must be afflicted by adversity, be dealt with in situations, and be afflicted with good and evil. A temptation, based on this, was created, so a servant hopes to experience it in a way that no one has experienced before him, and that no one will experience it after him? He is from himself in what is close to this world and its outward appearance - and forgets its consequences that remain and its lessons that have passed - he is ignorant and arrogant, and whoever devotes his heart to thought and remembrance has meanings. He is infallible, and everything that is great in the world is little, and all of its states are delusion, except that God, in His mercy, has made what the servants draw near to Him pure and great in His sight.)⁴⁰I rose with the intention of basing the message on faith in God's will and destiny through death for those around us and for our families, and the writer divides the matters of the world that God Almighty has destined for.

1_ Things that He made common affect all people. }

2_ Things that God has made preferable to those of His servants whom He desires } == In both cases, humans must be satisfied with what God has destined for them.

Death is an example between creatures, between humans and animals, and it is a state of grief that afflicts someone who has died, and it applies to humans and animals.

The opposite dualities appeared in the text with (and He is tested with good and evil) = temptation in life

If God Almighty is praised for the good and appreciates it with protection and does not transgress, then the good is a preserved blessing, but if it transpires then it is a temptation that the person thinks that the good has befallen him for its own sake and forgets to praise God Almighty.

The temptation of evil occurs when a person is alarmed by the fates that befall him and considers it to be an evil that God has decreed upon him, even though God Almighty hates it and forgets the secrets of God due to calamities, and they are imitated by the Almighty's saying: [Al Imran: 165], and it is a blessing when a person has faith and certainty that what God Almighty has written for him is all good, even if it appears sad, and the Almighty said[Al-Baqarah: 156], and the opposite dualities supporting the duality of good and evil were followed by (loving - what is hated, from those before it - from those after it, following it - preceding it, remaining - the past, remaining... _ has passed, a lot of the world _ a little) which made the psychological interaction between the states of death and life and what is related to them dominate the text of the message, and the commas cameIn (Talat _ Tatalaat) (thought _ remembrance) (state _ states) (its appearance _ consequences), which emerged in the parallelism of the text, which came from the hesitation and repetition of the letters, and which is characterized as ((its commas alone did not agree in meter and narration))⁽⁴¹⁾.

Alliteration is mentioned in (their affairs), (the creations, they are created), (he created them, he is close), and there is repetition between the words (the world, the world), (states, conditions), (he lives in it, he lives in it, he lives in it). This repetition occurs. It stems from the writer's importance in explaining the conditions of the world and the demand to rebuild the world before death, which lessens the burden of death on the bereaved, because life is fleeting and the people in it are between a past that has moved to the abode of finality and a remainder that will one day move to it, and because the methods of condolence range between the annihilation of life and Doing good deeds and leaving traces in order to instill in the soul of the bereaved a bit of asceticism in life and seeking the reward of the afterlife, as this carries advice to do good and whatever remains of it and abandon evil and whatever brings one closer to it.

And from a letter by Abu Othman Amr bin Bahr Al-Jahiz to Ahmed bin Abi Dawad, seeking his sympathyAs the duality of (good and evil) was mentioned in his book with:

((And I hope that I will be one of the freed people who are thankful, so that you will be the best one to reproach, and I will be the best of those who give thanks, and perhaps God will make this matter a reason for this bounty, and this bounty a captivity for being separated from you, and for the universe to be under your wings, so it will be There is no greater blessing, nor greater remnant, than the sin I committed, and with your example - may I be made your ransom - sin is returned as a means, and a bad deed becomes a good, and your example is one in which evil turns into good, and losses become sheep.

Whoever punishes has taken his share, but the reward is in the Hereafter, and good remembrance in this world, according to the extent of his tolerance, and drink bitterness, and I hope that I will not waste and perish between your generosity and your mind, and how many people forgive those whose sin is small and whose right is great! Rather, the virtue and praise is pardoning a great crime of weak resolve, and if forgiveness is a great and extreme offense from others, then it will grow in you, to the point that this may have prompted many people to disobey your command, and you will not be disdainful of that, nor will you regret your previous good deeds, and there is no one like you except Like the example of Jesus bin Maryam, peace be upon him, when he did not pass by a group of the Children of Israel without them making him hear evil and making them hear good, and Shimon al-Safa said to him: I have never seen anything like today! The more I hear you, the more evil I hear you. I heard them well! Article " Every person spends from what he has, and you have nothing but good.))⁴²

The composition of the message was built on the request and hope of God, and then Ahmad ibn Abi Dawad, because he is the minister of Al-Mutawakkil, who seeks his overwhelming sympathy, and who mentioned a state of gratitude and his joining the elite of the thankful, which indicates the importance of Ahmad ibn Abi Dawad to Al-Jahiz, due to his repetition (the thankful, the thankful) (Al-An'am, Al-An'am) (Whoever pardons, pardoning, and the pardon was) (Akun _ so it is _ Akun) (reason _ reason) which indicates the importance of his kindness to him.

The duality of (good - evil) was mentioned through his saying (they made them hear evil - they made them hear good)

Among them are supportive opposite pairs found in the text (the good is the reproach - the best one is thankful, the bad is - good, the evil is good, the grieving - sheep, the smallness of his sin - the greatness of his right, the afterlife - this world, the greatness of the crime - the weak in sanctity, the extremist from others - will be born among you, I heard you evil - I heard them good)

Which created a charged environment between good and the actions that are close to it and between evil and the actions that follow it, which indicates that Al-Jahiz indicates that Ahmed bin Abi Daoud's sympathy for good and others is evil, and he likened him to the Prophet of God, Jesus, son of Mary, and what About Ahmed as a son of Israel

The effect of commas in words that are similar in letters and vowels was apparent in (with your example - and like you, blessing - rest, grief - sheep, reward - remembrance, his sin - his right, crime - sanctuary, you will be offended - you will regret it)

The structures in the sentences were varied between (and I hope, so it will be, and I will be, and perhaps, and the universe, so it will be, and I hope) and the abundance of commas and repetitions created a balance in the text between its structures and created a simplification in the wording of what Al-Jahiz uttered in order to reduce its impact on Ahmed bin Dawwad, who requested From Him is kindness, grace, and forgiveness.

The presence of the sentence that + I are... = the sentence that in the accusative case of the present tense, and the presence of conditional sentences

And if forgiveness is a great thing that is excluded from others, then it is innate among you. The fa is a conjunction in the sentence, and the more evil they make you hear. I heard them good, which gave this type of methods diversity between strengths and weaknesses so that goodness can be achieved and evil is eliminated.

The duality (good - evil) emphasized two words that formed two axes loaded with opposing fundamental meanings. One of the two axes included consolidating

Footnotes:

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- 1)) Dictionary of language standards: by Abu Al-Hussein Ahmad bin Faris bin Zakariat, article (Thana).
- 2)) Philosophical Dictionary: Dr. Jamil Saliba, Lebanese Book House - Beirut, 1982 AD, 2/259.
- 3)) *Islah al-Logic*: by Ibn al-Sakit, explanation and investigation, Ahmed Muhammad Shaker, and Abd al-Salam Muhammad Haroun, Dar al-Ma'arif, Egypt, 2nd edition, 1375 AH-1956 AD, 28.
- 4)) *The Balance between Abu Tammam and Al-Buhturi*: Al-Amidi, edited by Muhammad Muhyiddin Abdul Hamid, Al-Maktabah Al-Ilmiyyah, Beirut, 1363 AH - 1944 AD, 254.
- 5)) *Al-Umdah fi Mahasin Al-Poetry and its Etiquette*: 2/5.
- 6)) *Minhaj al-Bulagha And the Siraj of Writers* Hazem Al-Qartajani, published by Muhammad Al-Habib Ibn Al-Khawja, Dar Al-Kutub Al-Sharqiya, Tunisia, 1st edition, 1966 AD: 48.
- 7)) *Encyclopedia of Islamic Science Terminology (Kashshaf Terminology of Arts)*: by Sheikh Mawlawi Muhammad Alaa bin Ali Al-Thanawi, Khayyat Books and Publishing Company, Beirut, 1966 AD, 4/874.
- ⁽⁸⁾Al-Ain: Al-Khalil bin Ahmed Al-Farahidi, article (Khair), and see: Tahdheeb Al-Lughah, Abu Mansour Al-Thaalabi, article (Khair).
- ⁽⁹⁾Al-Sihah, the Crown of Language, and the Arabic Sahih: Al-Farabi, Article (Khair).
- ⁽¹⁰⁾The Basis of Rhetoric: Al-Zamakhshari: 1/272.
- ⁽¹¹⁾ Agreement of buildings and difference of meanings: Suleiman bin Banin al-Daqiqi al-Nahwi (d. 614 AH), edited by Yahya Abd al-Raouf Jabr, published by Dar Ammar, year of publication 1405 AH 1985 AD, place of publication Jordan, 240-241.
- ⁽¹²⁾ Commentary on the definitions tasks: 330.
- ⁽¹³⁾Animal: Abu Amr Al-Jahiz: 1/134.
- ⁽¹⁴⁾Proverbs: by Ibn Salam Al-Jumahi: 43; See: Advantages and Opposites, Al-Jahiz: 41.
- ⁽¹⁵⁾Life and death in pre-Islamic poetry: Dr. Mustafa Abdul Latif Jiawuk: 105.
- ⁽¹⁶⁾A curriculum for Islamic education, its origins and applications: Dr. Ali Ahmed Madkour: 95-96.
- ⁽¹⁷⁾The natures of tyranny and the wrestler of enslavement: Abdul Rahman Al-Kawakibi, Egyptian General Book Authority - Cairo, 2012 AD, 93, and this saying is taken from the saying of the Prophet (may God's prayers and peace be upon him) ("And he said, 'Aren't the best of you the children of the polytheists? No child is born except with the nature of Islam until he is Arabized and his parents make him Jewish, Christian, or anthropomorphic.") Selected Hadiths
Author: Al-Dhia Al-Maqdisi, who died: 643 AH, edited by: Abdul Malik bin Abdullah bin Dahish, publishing: Al-Nahda Al-Hadithah Library - Mecca, third edition, 2000 AD, vol. 4/249.
- ⁽¹⁸⁾Ethics according to Al-Ghazali: Zaki Mubarak, Dar Al-Jeel - Beirut, 1988 AD, 153.
- ⁽¹⁹⁾ Jurisprudential definitions: 91.
- ⁽²⁰⁾ The Code of Ethics in the Qur'an: 22.
- ⁽²¹⁾ Jurisprudential definitions: 91.
- ⁽²²⁾ Previous source: 48.
- ⁽²³⁾ Same source: 87.
- ⁽²⁴⁾ The Science of Islamic Ethics: Miqdad Yaljin Muhammad Ali, Publishing: Dar Alam al-Kutub for Printing and Publishing - Riyadh, second edition 1424 AH - 2003 AD, 338.
- ⁽²⁵⁾ Language Standards: by Ibn Faris, edited by: Abdul Salam Muhammad Haroun, Dar Fikr, 1399 AH - 1979 AD, subject (Evil).
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