

ألفاظ الجماعات البشرية في القرآن الكريم دراسة دلالية

رسالة تقدم بها
خالد لفتة سلمان
الى

مجلس كلية الاداب في الجامعة المستنصرية وهي جزء من متطلبات
نيل درجة الماجستير في اللغة العربية

باشراف

الدكتورة نوال كريم زرزور

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ABSTRACT

Human being, in their long history, have not graced with a grace like the Holy Koran, which Almighty Allah descended on the best of all human beings Mohammad (PBUH). That divine grace that extricated man from the darkness and retardation into the light of truth and knowledge. Koran has dealt the human ambitions, illustrated the roadmap and brought forward all the guarantees to save them from the illusion of pre-Islamic times and correct their course up to the Doomsday. The Holy Koran is in the souls and hearts like nothing else, because it is the book that null does not come from its back. Then, the Koranic researches have a special position and a vital role in making man. The Arab scholars gave high care for the study of the utterances in Koran, the study of the linguistic aspect in terms of utterances and structure has a clear indication for these utterances on the context and setting is so necessary in order to understand the deep meanings of Koran. Each utterance reflects the greatness of Koran, because of the eloquent indications and accuracy of meanings.

The research tackled the studying of the human group utterances in the holy Koran. The diversity of the of the Koranic usage the study of the utterances that indicate the

human groups (by various works). The word *group* does not come in the holy Koran in its direct utterance. The notable thing in the usages of Koran of these words is their linguistic meaning; it does not stipulate the realization of a specific common element or another of group of human individuals, the name (*nation*) or (*people*), but it suffices to say them in the case of unity among them. The Koranic text in its verses does not, except for view verses for rhetorical, addresses people as individuals, but as one group. Most of the verses of Koran address people as group. There are sources in which Koran attributed the work of individual to all the Society that can be seen in the story of (Thamoud) that one of them slaughtered the she-camel of Selah, though Koran does not state that only one has slaughtered the she-camel and attributed that to them all and regards them all as criminals and deserve punishment. The bases on which the human being were based differed between unity in opinion, religion or kinship. There are some utterances that carried different linguistic meanings. In order to know their meaning we should resort to the context in which they came. The numerate of the Koranic readings has an impact on deducting the indication of some utterances of the human groups. It might refer to one group in one reading.

My procedure in arranging what I studied of all utterances is alphabetical arrangement inside the one field, one utterance and is following the development of these utterances of material meaning to abstract meaning. Then, I showed the opinions of interpreters (*mufasreen*) in illustrating the indication of utterance preferring some opinions to others. Sometimes, I took to the linguistic, religious or mental guide, and sometimes I use the combination of the sayings of interpreters (*mufasreen*). In the field of mentioning verses and Suras of Koran, I cited from them mentioning the number of verse or Sura.