

Views Of Cognitive Linguistics and The Dynamics of Meaning Descriptive Analytical Study

Dr. Eman Abdul Rahman Al-Zoubi*

¹University of Islamic Sciences College of Graduate Studies/Sciences and Arts Department Of Arabic Language and Literature Linguistic studies; E-mail: emanalzuabi365@gmail.com

Abstracts: Nor is suspicion the same as certainty, The companion of souls is conditional upon you taking them from hidden to clear, and bringing them to them clearly after being hidden, and returning them to one thing, Teaching them to another thing, about which they are more knowledgeable, and their confidence in Him in knowledge is wiser, such as transferring them from reason to sensation, and from what is known by thought to what It is known by necessity and nature, because the knowledge gained from the methods of the senses or focused on them, from the point of view of nature and to the extent of necessity, prefers what is learned from the point of view and thought in terms of strength and precision, and the attainment of complete confidence in it. "News is not the same as neither observation and nor suspicion is the same as certainty," so this is achieved with this knowledge. This human being, I mean human being in terms of firmness and strength (Abdul Qahir Al-Jarjani Secrets of rhetoric, (pp. 21-22).

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1. INTRODUCTION

The entire universe in its rotation proceeds according to a destiny destined for it, but creation, in the minutes of His creation, is regulated by beauty, and beauty is not an adornment without which existence proceeds without being affected. Rather, it is a miracle and is the basis of acceptance. Rather, God Almighty has made a citizen Ugliness or fear is concealed from us. The sign of this is the limited senses. If the eye of sight could see everything, man would live in fear of what is hidden from him, such as jinn and vermin. Indeed, if he revealed the truth of things, there would be no life. If he looked into his food and realized the germs in it, what would there be? Eat it and starve to death (Ibn, Faris, 1979).

The longest distance is between the mind and the heart. The mind may bring to the soul every piece of evidence and proof and it seeks satisfaction, but it is difficult even to accept, and perhaps an accident may occur to the soul. Whenever you think about it, it presents to you its disadvantages and repulses you from its consequences, while the heart yearns for it and longs for it, and since the world is intelligent, it falls for it with the soul. Struggles, which sometimes pulled him and sometimes discouraged him, brought him to his attention, and he presented to himself a means by which to reconcile the trust of the mind with the desire of the heart. So he tricked the bitter medicine with sweetness and the struggle against patience by remembering the reward, so he treated himself and justified it in accepting heavy knowledge by presenting it to him in the form of metaphor and metonymy. To enable her to get rid of aversion and heaviness (Al-Zamakhshari, 2010).

Cognitive linguistics is one of the studies concerned with the self and the way in which language is formed. It has found its way into scientific linguistic research in that it is difficult to address in two ways: the difficulty of understanding the mental issues related to the process of perceiving what is heard from language and the relativity of this understanding, and the difficulty of understanding the mental issues related to the process of language production. Especially since it is a real, tangible representation of what has been achieved by understanding it with the mind Al-(Zamakhshari, 1998).

Today, I look through views of cognitive linguistics and the dynamics of meaning, headings followed by a summary that crystallizes the ideas and arranges them according to a brief formula that is their fruit and goal. The purpose of the mind is to achieve understanding and perception, and the mind is God's gift to man that He bestowed upon him

to fulfill the tasks of assignment and construction of this earth, so what is perception? How do I contact the language lesson? How is perception related to language and thought? Which one precedes the other?

2. PERCEPTION IS A LINGUISTIC CONCEPT.

Overtaking: overtaking: one principle, which is catching up and reaching, and from it overtaking the prey, and do not miss the prey. The boy overtook: he reached, the people overtook: they caught up with each other, the two riches overtook: the second rain caught up with the first rain.

Teach them and catch them in the afterlife. The gendarme: a rope with which you tie the edge of the bribe to the handle of the bucket, so that the water does not eat the bribe, and if it is for this you will reach the bucket. The gendarme: the homes of the people of Hell, and Paradise are levels and the Fire is levels (Ibn Manzur, pp.419-423).

The letters combine in the meaning of catching up and arriving, which includes chasing prey and catching up with it, and the boy realizing his arrival; As for the riches, the meaning is that the rain joins the rain, and what catches the wealth is that it dries up until the rain comes to it a second time. As for the interpretation of the noble verse, knowledge has overtaken them in the Hereafter where it will not benefit them, so knowledge has overtaken and been completed, and realization is a link between the rope of bribery (the rope from the pumpkin connects It means the bucket to be scooped from the well) and the bucket's vein, which means that it catches and prevents the rope from being damaged and rotting, and the gendarmerie in Hell is a level of torment that is overtaken and reached by the heedless sinner (Al-Zubaidi, 1993). A perceptive man: aware of what he wants, aware of the meaning of truth, correcting an error of opinion with the right thing, a prey horse: a horse that is in the grip of wild animals and the prey of prey, the diver has reached the depths of the sea, the depths of the bottom and from it he has reached the depths of fire, and the news has been corrected and followed, the home of the stabbing has followed him.

As for the formula of exaggeration: "perception," it means that he attains and realizes what he wants, and the relationship is spatial from the thing perceived to the person who often obtains what he wants, and the expression is figurative if you say: correct the opinion, correct it, and correct it to catch up with what is right, and the similar characteristic "perceive" for the horse if she is good at running and catches up with the enemy. And the description is by simile, but there is disagreement in the wording of the derivative, "a grasp for a man, and a grasp for a horse." In addition to the above, dark: the bottom of something, dark: the name of a dog and a belt link if it is short.

The author of the dictionary added that the meaning of "dark" is: the utmost depth and perhaps this is the most accurate description of the low rank of the people of Hell. "Dark" is the name of a dog, and this came out through the neighboring gate. The dog is a means of hunting and hunting, and perhaps the name moved from the prey to the pursuer (the active participle), and as for the connection to the belt. It is similar to the name of the loop that connects the rope to the neck of the bucket, to connect it together and protect it from damage (Yacoub, 1971). Among them is the sea that catches up, rain that hits one another, and has reached its limit and annihilation among the necessities of the meaning of perception, drake: the ship, drake: to put the rope around the neck of another if you bring him close to you, dreck: need, and the five perceptions: the senses, and redress: relief and grace.

And the uninterrupted sea: "So declare, so declare, so declare, so declare" in each half of the verse, and the reason for the name is that Al-Akhfash applied it to Hebron, and attached it to the seas of poetry, and the uninterrupted, successive, successive rain, and the new meaning is the end and annihilation, comprehended: dead, continuing to perish at their hands, so not one of us remains. The ship is a ship, because through it you attain salvation in the sea. As for the ship, it means placing the ropes around the necks as a means of drawing closeness. I think this is achieved in wars when gathering prisoners, and the perceptions: the human senses through which he attains and achieves understanding (Al-Zamakhshari, Al-Kashaf, vol. 3, p. 279).

The meanings came together in: catching up, reaching, succession, bottom, end, annihilation, and the senses through which understanding and relief are achieved.

I think that the meaning that was employed in the study is the perception of understanding and its sensory inputs, and understanding and perception are the goal of arriving at the truth of a thing, but does the mind see and perceive things and facts according to themselves or according to itself, for man is a page of the universe, so does he perceive existing things according to what he benefits and what he fears? Or does he perceive things according to themselves? How is perception (understanding) achieved in humans? Are perceptions merely stimuli? How do we realize?

There is no doubt that the mind is a system of complex processes. The senses begin to turn toward things, and then pass through the mind to achieve understanding and perception, and they are not equal. Perception varies according to reception, speed of attention, and even speed of operations within the mind, and even differs according to cultures, selves, and degree of interest, so how is it formed?

The concepts of sense and perception, sense is not knowledge, but rather a condition of knowledge, in response to an external influence, such as, and a person cannot crystallize his feeling except with a mental judgment translated into ideas. These ideas are shaped by language. So what are the most important theories dealing with the issue of understanding and perception?

3. COGNITIVE THEORIES.

Scientists focused on analyzing the mechanism of thinking and the mind as its vessel. Indeed, some of them drew a starting and ending point for it, and some of them found in it a means linking man and his cosmic existence. A group of them turned to a view that called for unity, comprehensiveness, and intellectual commonality. So what was the approach? Is the narrator's statement true, so we accept it, or is it all hearsay and nonsense? Rational theory: We reason as the mind transforms sensations into symbols, and the mind is the one that estimates the distance between itself and the sensory object. Then the mind interprets the meanings of the impressions based on previous knowledge. You see a part of a thing and judge it, such as when you see a part of a building and say that it is a residential building (Maalla, pp. 128).

There is no doubt that perception has stages, the first of which is sensation, and then the mind translates it into symbols. These symbols are stored in the mind, but the source of this judgment is not the thing you saw, but rather the latent knowledge you have, and the mind is capable of analyzing things, achieving perception, and explaining phenomena that contradict the opinion of the senses, such as the phenomenon of refraction. Abstract vision convinces you that the body is broken and the mind explains this phenomenon, but where is the role of language?

Language is purely human and is a system of symbols generated voluntarily, and is inseparable from the work of the human mind. Man makes an effort to recognize, perceive, and distinguish between the components of the surrounding world. Thinking is the reference of man, his experience, and his relationships (Nour al-Din, pp.54).

Language is the most important means by which a person seeks to gain understanding and understanding, and without it ideas remain floating. Rather, language is what crystallizes concepts and turns things into abstractions that are easy to understand. It is beautiful that language, as a means by which understanding is obtained, is the least expensive means than others, as You can express everything with words, but this cannot be achieved with movements or acting. But are things different given their appearance? How is the mind affected by form?

Theory of form, Gestalt: Every form has a background, and the background is a fixed, reference entity that is stable in terms of its relationship to a frame of reference, and the form is a moving entity. The greater the difference between the form and the background, the greater the Appearance, you see the letter "B" is larger than the letter "A" as both in font The same, but the letter "B" is larger, and this applies to modern word-to-letter reading.

There is no doubt that the appearance is the first thing that comes to your mind. In fact, the appearance sometimes deceives and suggests other than the facts. Recall a question that we passed through during the basic study stage: Which is heavier, a kilo of meat, or a kilo of dried chamomile? The weight is the same a kilogram is a

kilogram but the size suggests that chamomile is heavier than meat, and that is how things are, as many hollow objects occupy a large amount of space in space.

The shape stands out whenever its background is solid and less illuminated, and I find this nothing more than an attention-grabber. Moving and bright attract attention, while static, dark ones deprive attention. As for the mechanism of education, it has never been the same. Rather, it is always changing. The fixed background today may become part of another background later, and direct another verbal event Gestalt theory is based on the theory that learning is based on sensory perception (knowledge), learning involves reorganization, learning applies what we learn, avoids technical errors, and understanding can transfer to new situations.

The theory implies that the mind rearranges facts, things, and events. Without this arrangement, the world becomes crowded and risks crowding. However, the mind organizes, classifies, and arranges the world in a special order as the person wants, not as things exist. The person knows what he has learned and is organized, so it involves... Education process Phenomenological theory: These foundations depend on the perceptive role of the human being and on his psychological and biological structure. Sensory perception is considered subjective perception. Sensory perception is not mental knowledge, but rather spontaneous awareness associated with the psychological and biological situation. Man sees the apparent perception of the sun, which is moving and solar. That is the center of perception and the point of action. This is already in the future, and awareness makes man the center of things, in fact he is the center of knowledge at all, and I do not mean knowledge that is acquired, but rather continuous, innate knowledge, and since he is the point and founder of things, his psychological impact overwhelms his knowledge, as the sun is gathered for it later, while in reality it is, He sees things according to his psychological arrangement, not according to their existence. Who is moving and who is at rest? Is the focus of human awareness the proof of the absolute?

Perception is not a static position, but rather a dynamic position that moves only from the personality so that we perceive the world as we are, not as it is. Here, a distinction must be made between objective perception of information and subjective perception that is influenced by our unconscious tendencies and projections. For the sun is different from the sun that we perceive with our senses There is no doubt that man is a part of the world, but rather of the sky, and his perception and presence affect the world. We care about the sun in terms of its benefits and harms, not from where and then. Rather, the reason behind investigating the truths of things is to try or avoid them, since man is the center of the universe and he is the center of nothing. And the things around him are stationary if you measure his psychological and physical impediment. The security of perception is scientific and subjective. Scientific: he who deals with something from where it is not and is governed by a fixed method. Subjective: he learns from where we learn from him and is governed by the lesson of not learning, and then emotion, inclinations and projections intervene. This is my type.

If language is thought and a means of achieving perception, and the relationship is a rule between language, humans, and perception, and thus perception essentially reaches the lesson? Can it arrive suddenly? How is it related to other sciences? What is the extent of its independence from it? What place does it occupy in the learning lesson?

The meanings came together in: catching up, reaching, succession, bottom, end, annihilation, and the senses through which understanding and relief are achieved Perception catches up with the prey and the thing, and if it reaches it, it catches up with it, and Hell reaches its bottom, and the thing reaches its death and annihilation, and the senses are the inputs of the mind and perception, for material and moral matters, and if they reach a person, they help him and save him. Perception is achieved through sense first, which is the condition for perception, not it. You pay attention and feel, then the mind engages the senses, contemplates them and works them, then the mind's machine, which is thought, arranges and organizes, and perception is achieved (Mahjoub,120-419).

3.1 The Theories of Perception are

The theory of mind governs that things provoke your previous experiences, so you see something passing on a street, and it provokes in your stored knowledge that it is a car, meaning that the mind is the source of knowledge.

Gestalt theory governs that shapes are variable and fixed, so every variable must return to a fixed point, and even the moving can be distinguished from its fixed background. The theory of phenomena is based on the fact that man and himself are the center of the universe, and everything around him is moving, but his understanding of things is achieved in his mind according to their arrangement and formulation, not according to his real existence in life (Nassef, 219 -224).

3.2 The Emergence of Cognitive Linguistics

The idea of behaviorism began with Bloomfield and his followers, who saw language as a response to stimuli, and Chomsky finds creativity above all of that. Linguistic innovation is a higher result than being merely a response to a stimulus, so what was the upbringing like? Where did the intellectual thread begin and what has it reached? Generative linguistics is the basis of cognitive linguistics. Generative linguistics is based on the existence of two levels of language: a deep level related to meaning and significance (Al-Hashemi, pp.239), and a formal level related to structure, and linguistic forms are organized into chains that govern the speaker's choices. Generative chains: Grammar capable of producing an indefinite number of sentences by a finite number of repetitive rules operating through a finite number of terms.

The rules governing the language are the same, but the sentences that can be generated are unlimited, and there is what is called the nucleus sentence, which is the correct sentence in its simplest form, but the amount that can be generated from it is unlimited, and every shift from it is a new generation of it. This shift and generation determines its level and artistry, a capable creator. On the skillful movement between these chains. The generative approach is an approach that distinguishes between language and use, as use shows the creative and productive side of the individual while using language in a social context. According to Chomsky, rules are limited but allow the formation of an unlimited amount of sentences. The theory distinguishes between two concepts: language and use. Language is a fixed system, vocabulary, and potential energy that enable unlimited generation. As for use, it is the ability of the skilled person to choose artistically and professionally from among the language's available resources, that is, it unleashes the latent energies of the language. Cognitive linguistics: A type of abstraction that performs conceptual construction in order to help the mind understand and communicate. I know cognitive linguistics: a branch of linguistics concerned with studying the mental image of language, not in terms of its apparent form, but in terms of how it is formed in the mind as it receives and stores concepts, and as it retrieves concepts and produces them, mechanisms and capabilities. But is everything that is generated acceptable? What is the acceptance criterion? Is there a difference between acceptable levels?

Question: Does grammatical correctness make sentences acceptable?

Grammatical integrity is not sufficient in terms of acceptance if it does not have semantic acceptance. Double sentences represent sound and meaning, grammar is intertwined with meaning, and meaning is linked to the deep structure generated between the grammatical components.

All linguistic levels are in the service of meaning, and everything that is organized into its levels without significance and meaning has no value. Therefore, the criterion for acceptance is meaning and significance, not grammatical correctness. Grammar and its rules are rules and templates by which meanings are presented and connotations are organized. If significance is linked to deep structure, then grammar it is the superficial structure, but there is no separation or division between them except to serve a purpose

Substitutability at the level of sentences at the level of units, and the idea is something universal for all human beings that resides in all tongues and is independent of surface differences and vertical and horizontal relationships that determine the chains of choice (Tohme, 2019).

The idea of vertical and horizontal relationships is based on the fact that a sentence begins with a component, and this component is a constraint for what comes after it, so the linguistic possibilities after it are determined in horizontal chains. These chains are formed by their intersection with available vertical options. The integrity of what

is available requires a compositional meaning, and thus the language is organized in a sequence between the possible and the available. The chosen one is determined by the master.

Teaching the language goes beyond form and structure, and even interferes with the mechanisms of thinking. If generative chains are available to all people of the language, why the discrepancy in their use? Why doesn't each of her children choose the highest levels? Understanding language goes beyond understanding the mind and way of thinking, and using generative chains enables you to understand the general rules, as the mind is the source of knowledge. If the mind is common among human beings, and the mind and thinking are like the device and the function of the device, there is no separation or separation (Al-Mesiri,2002), and the mind is a common denominator among human beings, but thinking and its methods are different, and language is a sign of difference and contrast, for it is the apparent layer of thinking processes and it is the reflection and result of thinking. The connection has become clear between grammar and semantics, and perhaps this connection is what made the generativists rearrange their rules again to accommodate and include semantics on the one hand and mental perception on the one hand, and this is called cognitive semantics Cognitive semantics is a branch of cognitive linguistics

3.3 What is Cognitive Semantics?

It is concerned with mental processes and cognitive abilities that help in analyzing speech. It is linked to psychological and mental linguistics, cognitive skills, artificial intelligence, and cognitive psychology. Metaphors are present in all aspects of life and are not just stylistic choices, but rather a cognitive phenomenon. Rhetorical creativity is not viewed as merely consistent sentences, but rather as difficult mental processes.

Language is not abstract templates and formulas, but rather an expression and reflection of deep mental processes, and the mind is intertwined with psychological sciences and their problems, learning and perception skills, and levels and even types of intelligence, all of which influence linguistic production. The language is available to everyone, but it is not produced by everyone at the same level.

The beautiful thing is that cognitive semantics, even if it studies metaphors and metaphors, does not look at them from a formal, formal point of view, but rather studies them in terms of the way they are formed in the mind and how the mind thought about them to produce them. As for the science of rhetoric, it classifies them and divides them into types, and all of that is a resulting form and image, and does not delve into the method. The thinking that leads to it, and how the creator employed it to achieve understanding and impact on the souls and minds of the recipient. So, it is studied in terms of its form and there is no chance for a mental, cognitive lesson from it. Is language limited to the verbal?

Language is not only speech, but we think in silent words. So all thinking is a language, but it is a silent language, and the mind interprets, transforms, and abstracts facts into words, stores, and recalls when needed, all of this for cognitive semantics, so what are its most important theories? The most important theories on which cognitive semantics is based.

The theory of formal schema: Visualizing generosity by the sea or by mentioning one of its figures, "Hatem Al-Tai." The space of synthesis is based on what exists in the mind. The plan: a conceptual network that organizes our physical activities and mental knowledge and governs our vision of existence.

The theory is based on the existence of perceptions and plans in the mind, which draw abstractions, arrange them, and recall them whenever the need arises, and a person is not surprised by his connection and perceptions between the facts in reality and their image related to the mind. So why does the word book summon from my mind the image of the Holy Qur'an, and from another mind the image of a colorful magazine, and from another An image of a manuscript and so on. In fact, modern courses are being held to explain the mechanisms of linking a thing and its mental images to help students remember and recall in tests.

The theory of mental spaces: Formulating meaning means moving from the world of reality to the world of mind This theory states that understanding is the world of reality reflected by the mind, meaning that the mind abstracts,

arranges, and transforms facts into experiences and expertise, which it stores and retrieves, just like a computer the theory of mental frames: One concept contains several implications. If you say: A house means a courtyard, rooms, etc. Mental frames are similar to the idea of semantic fields. If you recall something from this field, everything that belongs to it comes to mind. If you say "horse," a horse, a pony, a bridle, and a saddle come to you, and battles and chases...etc.

Contemporary Metaphor Theory: All language is metaphors. Metaphor ensures the correct circulation of individuals, and a person tends to metaphor without declaring it, so he chooses words that are clearer and clearer, bringing together distant words, combining their different meanings, and generating various meanings according to his intelligence and the experience and practice he has acquired. Here, metaphor is a means by which the mind seeks to achieve understanding, and even circulation, and science and education are the best to transform facts into metaphors, as through them images become closer, combined, and consistent in the mind.

Meanings are in the soul, and a person chooses from phrases and words, wears them, and conveys them to others. Words are limited, so he uses images from reality. If a person mentions an example, his words are clear and understood, and imagination loves imitation. If the meaning is mentioned alone, the mind realizes it without conflicting imagination, and if a simile is mentioned with it, the mind realizes it with the help of Imagination, and this is more complete, so the meaning becomes clearer in the image. The reason understands, and the image supports the proposed meaning, so it is confirmed by itself and by the image. If it is mentioned alone, it is contested by the imaginary image. In fact, if the imagination is not restricted, it may expel the real intended meaning. However, if the image supplements the meaning, it achieves two benefits: clarifying the meaning on the one hand, and on the other hand, restricting the imagination.

— **Does language have levels in cognitive linguistics?**

— **Language levels among cognitive linguists.**

Language is one flesh, and it was only divided into levels for the purpose of studying and facilitating understanding. Is its division different according to the cognitivists? And why? How was the language divided into levels? Phonology, phonology, structure and semantics, in

3.4 Dynamic meaning in the Holy Quran.

Dynamic: A name attributed to Dynamical, which means vitality, effective energy, and dynamic: active, effective, moving. The meaning is charged with an energy that makes it effective, moving, and active, if it comes in a specific context. The meanings are the same, but the atmosphere in which they are placed makes them changeable. When I think about the verses of the Noble Qur'an, and I find that some of its verses are similar, I think about why they are similar, and is the issue merely repetition, or repetition intended for emphasis? Or does the Qur'an context of each verse provide a different atmosphere and setting? If the noble verses are similar, is their context also similar? The context helps us contemplate the Qur'an and directs the meaning in the similar verses, and in these differences there are great secrets. The repeated revelation of the verses is a reminder and a sermon, revealed to remind them of them and that they include these neither the event nor the people are repeated, and therefore the discourse is not repeated. The noble verses, even if they are similar, are similar and not identical. The verses leave room for difference that shows this difference, although it is apparently subtle, but it hides great secrets. The repeated verse does not contain repetition, but rather a reminder and reference to the first situation in which the honorable verse was revealed. But how can a specific speech be general in the Qur'an text? How can the Qur'an speak in a specific situation and then teach and be suitable for every time and place? It is specific knowledge and general specificity.

The first is an accusatory participle and the second is an exaggerated form so that they exaggerate his knowledge of magic, so Pharaoh's soul is reassured that he will have victory. The fluctuation in the use of derivatives creates a difference in meaning, between the active participle and the exaggerated forms, which are of one derivation and one meaning, but the weight of each differentiates them and increases their significance, and here comes the role of the maqam and the event to show and explain the reason for this increase.

Observing the position and extracting its significance starts from current and article evidence, and it helps determine the intent of the speech, exclude what is not intended, and wasting the contextual significance leads to a deviation or error in interpretation.

There is no doubt that the situation helps in interpreting the significance, but the context is not pure speculation, but rather according to proven evidence, especially since the Qur'an text is the source of legislation. The position and reasons for the revelation are a first step in interpreting the noble Qur'an text, but the context, with the illumination it provides, is not based on speculation and expectation, but rather by relying on evidence and facts, whether textual or rational, and I do not think that the interpreters have neglected this aspect at all.

The dynamism of meaning is present in the noble Qur'an text, especially the "similar" verses that you think are repeated, and if you research their interpretation, you will find differences. Indeed, the difference is within the social and temporal context in which the noble verses were revealed. Are these verses really repeated?

Observing the purpose of the message, by delving into the dynamic between the sender (who is God Almighty) and the addressee, who is man, and the message represented by the Holy Qur'an, is a three-fold thing that requires focusing on understanding the first text, through which and for which the noble verse was revealed, and the interpreter only intended the Qur'an as a primary source for interpreting the Qur'an. Then he resorted to its first context, and referred to it in observing similarity or displacement, with a new distinction, as the new happened second and the previous happened first, so the new called on the old to create a new, comprehensive framework.

Repetition gives dynamism to meaning, as each repetition revises, integrates, and deconstructs awakens awareness and alertness. So repetition - apparently - in the Holy Qur'an is not repetition, but rather a referral to a context and merging the events of the old context with the new context, repetition, review and recall.

3.5. Dynamic meaning in the noble Prophet's hadith.

The social situation is present and influential in meaning, and I do not find anything better than the hadith of the Noble Messenger - may God bless him and grant him peace - when the Companions - may God be pleased with them - asked him about the good deeds, and every time he answered differently, and he is the Noble Messenger who does not speak out of whims, but rather he A revelation was revealed, and I contemplated his response each time, the reasons for the difference, and why was the best deed different each time?

It was stated in Sahih Al-Bukhari, "Which Islam is better? He said: You give food, and you extend greetings to those you know and those you do not know."

The best work is to provide food, which is for the elite, and to spread peace to the general Muslims. Islam was at its beginning, and the Messenger - may God bless him and grant him peace - disciplined the companions by spreading peace, which is the gateway to brotherhood and love. Nothing is more likely to harm people than feeding them your food, so you will gain the love of the rich and the prayers of the poor. Thus, you protect yourself from harming them, and then come the peace that you provide them with for themselves, and thus you achieve mutuality, you secure them and you secure yourself. The hadith of Abu Abdul Rahman Abdullah bin Masoud, who said: I asked the Prophet - may God bless him and grant him peace - which deeds are most beloved to God Almighty? He said: Praying on time. I said, then what? He said: Honor your parents. I said, then what? Jihad for the sake of Allah said" As for the second situation, when he was asked - may God bless him and grant him peace - about the most beloved deeds to God, the order was, praying on time first, because prayer is the pillar of religion but on time, then honoring one's parents; This is because he has an elderly mother who needs care and care, then jihad, because self-sacrifice is the head of religion and the proof of faith.

In evaluating the average person, I find that jihad contains pride and sacrifice and is stronger than prayer and honoring one's parents, because it benefits religion. However, God Almighty's standards differ from human standards. Prayer benefits the servant and connects him to God, then honoring one's parents, since God's

satisfaction comes first, then the parents' satisfaction, and the last of them is jihad. Which a person's intention may be marred by other intentions, such as diet, love of appearance, or victory for a sect, etc.

Muhammad bin Arara told me, Shu'bah told us, on the authority of Saad bin Ibrahim, on the authority of Abu Salamah, on the authority of Aisha - may God be pleased with her - that she said: The Prophet - may God's prayers and peace be upon him - was asked: Which deeds are most beloved to God? He said: Perform them regularly, even if they are few, and he said: Assign yourself as many deeds as you are able to do.

Perhaps the life situation requires that the soul be subjugated and bear something that is small and permanent, since if it is small and lasts, the rope between God and the servant remains. Among this is advice for a person to burden himself with what he can bear until he is guaranteed permanence. Advice is directed to the One who is capable and to others, but rather it is left to the servant who chooses for himself.

Dynamic: means transformation, development, and change, and all developments related to that are dynamic. It is realized in language at the level of words, structures, and systems. As for the level of words, it transmits them through relationships, and as for the level of structures, it transmits them at the level of contexts, pragmatics, discourse, and referral overlap, as if the text refers to the first context, and the context becomes contexts the dynamism of meaning is realized in the Holy Qur'an, especially the similar verses. The verse that was revealed after a specific incident reminds of another verse and refers to its context - although there is a difference - but the referral returns part of the first incident and includes it with the last incident.

The dynamism of meaning is achieved by the noble Prophet's hadith. When the Messenger - May God bless him and grant him peace - asked about something, his answers were many; The incident, the questioner, the context, and the situation are different every time, and each has its own suitability. However, the dynamism in the Qur'an texts is specific and general, and this is the pinnacle of legislation and the ultimate miracle. As for the dynamism in our lives, it is our projections on things, facts, words, and images, and it is not fixed, as we are always in psychological change and dynamism.

3.6. Dynamic metaphors

Have metaphors turned into scientific material with dimensions and theories? Why did it take this position among cognitivists? Metaphor theory according to George Layoff. Metaphor is not a marginal thing, but rather it is the basis by which a person's mental powers interact and reflect his harmony with the world. He explores an image and stores it, and his perception paves the way for him to benefit from it later. Perceptions are partly understood through other perceptions, and linking the ability of semantic units to metaphorical conversion processes comes from linguistic ability. Language has the burden of reformulating reality in the same way the world is realized, which is a tendency toward using metaphorical language not out of an artistic creative need, but rather out of a life necessity, which is perception.

To a certain extent, metaphor is thought to be exclusive to poets and writers, or an adornment worn by those who seek pedantry and that is not true. Rather, it is a means by which the universe is understood. A perception of a thing is understood by another perception, and I only remember the role of the teacher whose understanding is filled with pictures, clarifications, and examples for the purpose of approximation. And achieving the greatest goal, which is awareness, and I do not think that the metaphor, despite its benefit and supplication, stops at this point. A metaphor is a mixed simile that mentions the subject and leaves the like. Metaphors and similes renew our experiences because they destroy old associations and replace them with new ones.

The basis of metaphor is simile, that is, the presence of imagination, but it is not beautiful unless it is amazing. Astonishment is achieved by destroying the old and attracting the new. Therefore, metaphors die aesthetically if the astonishment in them dies. They are the construction of new relationships that bring things closer and create true psychological acceptance for them, so the soul gets rid of the factors of resistance through sweetening. And justification. The use of metaphor is inevitable in most processes of perception and production, as scientific language has the smallest distance between the signifier and the signified, while in literary language the distance is

widened, and the distance can be brought closer by linking the unknown with the known. Metaphor is the transfer of one tangible to another, or one intelligible to another.

I find metaphor inevitable from the point of view of reception and acceptance in the mind, and inevitable from the point of view of production and linguistic formulation, and between reception and production there is a distance held by special mental processes. Each of us has a way of thinking, organizing, and creating his network of mental relationships. I do not find literary metaphors to have a longer distance, but rather they are metaphors, I admit. As for the scientific ones, they are used, but without paying attention to their existence, or out of concern for purifying science from the literature - be careful on this site, as the literature corrupts the facts, I mean, as if it is narrated in the field of facts in an exciting manner -.

Man is a metaphorical animal, with the ability to act with language. Metaphors are images that man forms about the world in his mind, and science has rushed to dismantle metaphor and analyze it in order to control awareness, guide man, and elevate him. I think the latter is tinged with the love of control. If the goal is to control knowledge, then it is good, but control is to control the necks, then it is indisputably evil. Explaining metaphors and how to create them, and analyzing their arrival and release from the mind requires patience. If it is to elevate and develop the mind's thoughts, then patience is praiseworthy and the result is worthy.

4. IS THE METAPHOR A SEMANTIC DEVIATION?

Metaphor, simile, and its tools (personification and representation) are inseparable from human existence, and literature is important because of its connection with the emotional aspect of man. Metaphor is not a formal semantic deviation, but rather a cognitive means, and a means by which man achieves his goal.

Metaphors are not a formal ornament, but they are a means of understanding. Rather, they are the most important means of knowledge and education, and even communication as well. They are not a semantic deviation, but perhaps they are the basis, just as the dispute between truth and metaphor, which comes first, truth or metaphor?

Metaphor arranges the details of reality in a way that is different from reality, to create new relationships or highlight some of them, and the metaphorical image is a means of perception that enables one to understand and transmit to others, and to form his awareness and perception.

I agree with the previous statement by describing metaphor as a means of perception, and through it and for its sake, relationships are created and bridges are built between things and their similarities, and between the facts in their reality and their mental images. As for the issue of the preceding and the subsequent, I find two aspects to it: the first - which is the most common - facts precede metaphors, so the human being sees the tangible and conveys it through Relationships to abstractions are arranged in the mind, but what if it were the opposite? If you wanted to invent something, you imagined it first and drew its plan, then it becomes an image on the ground of reality, and the dialectic remains present, since the mind is empty except for what God has created, so man cannot imagine an image for the eye other than the eye of the living being that God created, and creation other than a previous example is unique to God Almighty.

Metaphor can develop with the development of human experience because it is a mental machine, and creativity is the concepts of creation and abstract creativity through the concepts of creation, variation, birth, and juxtaposition. Metaphor plays a role equivalent to the role of the senses and is a cultural and cognitive manifestation. The mind is developed and everything related to it is developed Man is mastered in the mechanisms of expression, and nothing is more perfect than language, as it is the least effortful and most expressive, and the Creator, Glory be to Him, bestowed this characteristic on man and made it free of cost so that knowledge would expand and the earth would be populated with knowledge, religion, and relationships.

SUMMARY

Metaphor is not a marginal thing, but rather a tool for understanding. Metaphors and metaphors are not limited to literary works, but rather they are a scientific tool through which knowledge and understanding are obtained. Metaphors and metaphors are part of scientific knowledge, and even the human cognitive system is also metaphorical the linguistic faculty is responsible for a person's choices and the level of his linguistic employment. Language is the mirror of the mind and thinking. A person who improves his language improves his thinking.

CHOMSKY COLLEGES.

Thought is a common denominator among people, by which they share but are not equal. This is what Chomsky responded to his theory of generation and transformation, and this is what he insisted on in response to Firth's behavior. What is this theory? What are the most important of these colleges?

THE THEORY OF UNIVERSALS.

Universals: a set of general principles that characterize the linguistic faculty of all members of the human race, inherited biological talents. The biological structure of the brain is the engine and impetus for linguistic activity in human beings.

Chomsky finds that people are organized and united by the presence of a common structure in the biology of the brain, which is the reason for the production of language. Chomsky does not intend by this to reach an anatomical description, but rather he intends to achieve that people think and speak, that is, each possesses thought and has the ability to speak, and the brain is The active motive in the language process, both reception and production.

This theory seeks to discover the commonalities between grammatical systems. Human languages resemble each other in basic structure to the point of similarity. The nature of symbolic language shows that the difference is at the level of form and performance, and this is evidence of its regularity. Universals are a conceptual world that corresponds to reality, and linguistic research searches for a universal grammar that represents the first innate state of the human being. This is what declares the existence of one linguistic nature for all people. These colleges focus on metaphors and metaphors in terms of their cognitive-functional nature, as they relate to understanding and perception.

Chomsky searches for universal rules by which all the languages of the world are organized. Through this, he tried to penetrate the human mind. Language is a common human phenomenon, and the reasons for its production are common to all people, and the difference is in the surface and method of appearance. As for the productive device of language, it is common, and thinking is common. The theory of universals revealed He uncovered many of the linguistic issues that were under research, and metaphors are a field available to everyone, and he attempted to influence the reverse from the metaphor floating on the surface, to the mental image of this metaphor, and to the plan of its relationships that exists in the mind.

The task of holistic cognitive linguistics.

Establishing a universal model that has characteristics that include all human languages, and combines phonological, morphological, and grammatical levels, etc. Universalities facilitate translation, as the method of organization is specific, and the method of thinking is universal.

This theory aspires to the idea of creating a model for a universal linguistic grammar. This model organizes all the languages of science and comprehends them at all levels, given that thought is a common denominator, even if the linguistic image floating on the surface is different. In the depths behind these formal images is thought, and thought is entirely common. Regardless of its levels and variance.

As for these linguistic faculties, they aspire to facilitate translation, like a single currency that everyone circulates. With these faculties, the translator reduces the mental space wasted between transferring and transferring from one language to another, so that concepts become universals formulated in vocabulary available to everyone.

TYPES OF COLLEGES.

Essential universals: These are the elements specific to each language (special phonological elements). All human languages have consonants and consonants. Essential universals are common elements in all languages; all languages have sounds and forms, and this is essential in every language, no matter how developed it is.

Formal universals: everything that can be shared between languages, even if the expression differs, laws that compose the grammar of the language. They also have commonalities, but they are different in languages. Every language has a system and laws that govern whether derivation, control, or composition. **Organizational colleges:** How the levels of language are interconnected so that it becomes a tool for communication, which is part of the linguistic faculty.

These faculties are associative faculties that pull together all language systems to form their fabric. This fabric is perfected by its common existence, meaning that the language is not perfected by an individual, but rather its perfection lies in its presence among all. **Linguistic universals:** a theory based on the existence of intellectual commonalities between all humans. They possess a mind and thought, that is, they possess common linguistic faculties, regardless of the specificity of each language. These colleges aspire to find a universal grammar that is shared by all the world's languages, regardless of the development of these languages. These colleges are divided into: core colleges, organizational colleges, and formal colleges. The intersection of cognitive linguistics with other sciences. Cognitive linguistics intersects with many sciences, and is even derived from them. It is the tool for linking the soul, mind, and language. So what are these sciences? Where do you meet?

COGNITIVE LINGUISTICS AND PSYCHOLOGY.

Chomsky called for linguistics to be attached to psychology, the issue of perception and the issue of production, within social circumstances and circumstances related to transformation and creativity. . Psychology is concerned with the human ability to choose between possible and possible sentences. What is linguistic intersects with what is psychological.

Psychology analyzes the way a person perceives what he hears, how this code transforms from sounds and words organized into grammatical chains into information and behavior, and even a repertoire that the mind retrieves when it needs it. Language is a means of understanding and perception, and it is also a means of production. A person thinks and produces his linguistic product for purposes beyond need. Purely, the linguistic production of what is beyond need exceeds what is used for need, so it is selected from what is available, the genius and the common, and for all Intersexuality is a referral, one text refers to another, and there is no separation between the text and the environment of the text, its position and context. Rather, it refuses to be divided into levels. The text is one and moves in contexts, depending on time and place, giving a new meaning even if it is driven by itself. The connection between linguistics and rhetoric. Does the metonym indicate a semantic relationship?

Metaphor: The speaker wants to prove one of the meanings, so he does not mention it with the word given to it in the language, but comes to a meaning that is next to it and is adjacent to it, then points to it and makes it evidence of it. Yes, if you say: "So-and-so has a lot of ashes, a metaphor for generosity." Someone who is unfamiliar with the language will be surprised that ashes and their abundance are among the meanings of generosity, but the one who contemplates the relationship will find it to be a fact, not an imagination, and that he often lights fires to cook food, and food for the guest is one of the requirements of honoring the guest, feeding him in abundance. The ashes are in his house because he cooks and feeds a lot, and the result is that he has a lot of ashes for a reason, which is the frequent preparation of food for the guests. The relationship is cause and effect, and this also proves the dynamism of meaning. Meaning moved through a relationship between cause and effect.

This movement is first mental and then linguistic. Know that wise people have agreed that the simile is noble and noble in the arts of rhetoric, and that following meanings with it doubles its power in moving souls to the intended point of praise, condemnation, or pride. Mentioning a thing alone conveys understanding, and mentioning a thing and a simile after it confirms understanding and impact. A simile conveys meaning and achieves an impact on the recipient, and raises the status of its speaker as he employed a level of language that indicates a level of thought.

Simile is a metaphorical relationship that conveys thought in relationships. When you say “So-and-so is like a lion in his courage,” it is as if you summoned an entire semantic field. You summoned things and creatures that are characterized by the quality of courage, then tabulated and arranged them. I found the lion at the top of this pyramid and its peak, so I chose it because it is the highest thing that represents courage, despite the fact that The lion (a beast, a predator, and a cruel one), but you stripped it of all that and kept what best served you from it, and here you moved in meaning dynamically, dropping some attributes and keeping others - the example of lost and gained electrons previously - so the lion here is at the top of the pyramid of courage and the best thing to resemble it, so you included it on the side of values and morals. Al-Hamada became a meaning other than its true existence. The meaning changed in the mind first, and then the effect of this change appeared on the language. Metaphor is an intentional method, and you must understand the writer’s belief and make sure that he intended the metaphor, so read what he wrote after the metaphor.

The author of this opinion points out that a metaphor does not appear to be a metaphor except by monitoring the intention of the one who said it to be a metaphor, based on what I read before and after his speech. A metaphor is a statement from a text in which the metaphorical vision becomes clear through the cohesion and interconnectedness of the text, meaning that it is distinguished from others by the differences in the expressions that follow it. Words accept change and development according to the laws of juxtaposition, symmetry and causality, and are not random at all, so linguistic unity moves from reality to metaphor, and the greater the distance, the closer and more amazing the image.

Metaphors may come across more than one relationship than what was mentioned previously, and they may cross all of them. One relationship is not required, nor is it required to adhere to it only. But I will focus on the issue of distancing. The more severe the distance, the more beautiful the picture. Example: “All the parts of my body are screaming in pain.” He likened the parts of the body. With a human being screaming, the distance is not far between a member of the body and a human being who is a spirit, mind, and body. Such a thing is not considered beautiful, as relationships are short and the distance of escape and imagination is relatively short, although it is a metaphor with imagination and a transformation of the mental vision proven by language. The metaphor here is linguistic and its counterpart is the refraining from the member actually screaming.

But if you say, “I said, ‘boyhood has passed’,” likening youth to a person who has passed away, that is, gone and not coming back. It is beautiful, since there is no relationship between boyhood, which is youth, and a person who takes over and does not return, as if he left due to sadness or betrothal and does not return. It is beautiful, since imagination is far away, and there is no relationship between them except from Where going and not returning, the similarity in images, especially in youth, has no meaning, but rather an actual similarity, and this is beautiful.

There is no doubt that metaphor is one of the most important ways of semantic development, but its path from truth to metaphor is controlled according to rules that are always binding. Among the spatial juxtapositions: naming the water-carrying camel “Rawiyah,” and the narrator originally put it as a waterski, not a camel, so the name was transferred from the waterskin to the carrying camel. It has juxtaposition.

How do we differentiate between truth and metaphor? The truth includes discriminating features, while the metaphorical image, on the other hand, and includes non-discriminating features. As for symmetry, its example is the two palms of a scale, similar to the two palms of a human being, because both of them are carried by it. Its example is a staircase, which means “walking” in its original position, and “walking” is a result and a tool for proceeding with a need. Quranic metaphors are methods that the Qur’an uses in its expressions. Metaphors are shaped by language and the place where they are formed by the mind, and the study of metaphor is linked to

scientific linguistic research and cognitive psychology so metaphors are transferred between relationships. This movement is achieved by the mind first and then a concrete linguistic image is achieved.

The importance of metaphor: It contributes to constructing meaning, understanding it, producing it, creating meaning, and bringing it into existence. Indeed, it has become a new world with a new signifier and meaning. Metaphor is an intellectual aspect based on interaction. It is a center in human thought, and it is the way people look at things through a network of relationships: similarity, juxtaposition, and implication. Metaphor is innate, just like language. Metaphor creates interactive mental relationships between the mind and reality, which arise according to laws and are not random, but rather regular, as they are rearrangements and formulations.

Metaphor: What is its relationship is a simile of its meaning as it was put to it, and the metaphor has the advantage and elegance because it resonates with the soul, and some of them are for the common people, such as your saying, "I came back by sea," and some of them are for the powerful poets, such as the saying, "and I flowed down the necks of the noble mounts." I find metaphor to be a means of bringing knowledge closer to the soul so that it can be accepted. Souls are not inclined towards all knowledge, and metaphor envelops an inanimate thing with an acceptable cover that brings it closer to the soul, so the soul does not compete with aversion, just like a bitter medicine coated with a layer that prevents tasting its bitterness. However, metaphor is a means that desires the heart with this knowledge that the mind needs it, and it is difficult for the heart to accept it. For there are some sciences that are far from the soul and the inclination of the heart, and in the latter I find the metaphor has departed from utilitarian pragmatism, to a beautiful psychological level that withdraws from the inanimate object, moves it, and releases the heart's desire for it, so knowledge is attained by the mind and its confidence, and by the heart, its inclinations, and its whims (Lyons, 1985).

Metaphor: A simile from which all of its elements have been deleted except the simile, and a context has been added to it indicating that the borrowed meaning is what is intended, not the real one. It is the use of the word in something other than what it was intended for due to the similarity relationship. Evidence that metaphor is a means of understanding and perception first, before it is a means of creativity and creativity, as it is for the ordinary and the creative, but for the ordinary it is familiar and well-known, while for the creative it is amazing and astonishing.

Language transforms reality into words, crystallizes it, abstracts it, and formulates it. In fact, understanding and perception are achieved through this metaphorical linguistic formulation of the facts. The benefit of metaphor is clarification of speech and explanation, and the skilled person selects types of speech according to his intelligence or what is called the linguistic faculty. The honor of metaphor is that you attach form to form and clarify meaning with meaning. That is, you explain the meaning in another sense, and visualize the form with an equivalent asymptotic conception (Al-Jurjani, P80).

Through metaphor, especially metaphor, the dynamism of meaning appears, as the mind borrows images to arrange its world and understand it with its own understanding, by modifying the meanings so that for it it becomes a world arranged according to its own formulation and not according to its existence in reality. God Almighty says, "And the head burned with gray hair," and we use this simile in our lives. He likened gray hair to a burning fire that quickly consumes matter. The image in the mind is first formed and then realized in the language. The dynamism of the metaphor in the imagination, and the evocation of the first place with which the noble Qur'an text was revealed, is focused on Creating a new context, a new dynamic meaning that comes first

COGNITIVE LINGUISTICS AND LITERARY CRITICISM.

The critic balances between genius and genius, and differentiates between insight and foresight, and perception and awareness, regardless of the topical differences, the differences of regions and time, for the critic sees the extent of feeling in the things described. Paying attention to linguistic and literary differences is something that critics paid attention to, as they were aware that organized speech is a mirror of thought, and genius is evident in how it is organized and brings out familiar vocabulary and structures into an amazing, unfamiliar whole Cognitive linguistics and mind blindness There is something called mental blindness, which is the absence of awareness. Theory of mind requires a representational system that draws a plan and map of the emotional state of others.

Existence is not only material things, but also human beings. Rather, it is the most important thing in existence, and the blindness of the mind is the inability to determine the feelings and state of the person in front of you, while the human being is complete. With reason and perception, he can understand the other - a relative understanding that is specific to a certain level of feelings.

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