

Escalating rhythm in the quranic discourse

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Abstract

This study seeks to identify a rhetorical style characterized by the Holy Qur'an, which is the ascending style in the discourse directed to humans in general and Muslims in particular. This style is based on raising the pronunciation at the level of the letter, word, sentence or complete verse and the subject as well, which the student tried to focus on by standing at some Quranic scenes. This style is one of the styles that attract attention to the people of language and eloquence, along with other styles such as narrative and poetic styles, and historical situations that bear lessons and psychological effects on humans.

The Qur'anic discourse is distinguished by its ability to penetrate the human self, but whoever reads it or listens to it, especially the people of language who understand and realize the strengths and weaknesses of the language.

This style focused in most of the Meccan verses and surahs, which focused on building society, morals, and modifying human behavior, which prevailed before the revelation of the Qur'an, such as, the rights of women and orphaned children, respect for parents, and the rejection of lies and hypocrisy, and others. These do not need, of course, to lengthen sentences, but You need a short speech that enters the ear and affects the human soul directly, which is what happened, as most of the short surahs are Meccan and easy to memorize and understand. Therefore, the phenomenon of linguistic ascending focused mostly on short surahs such as Al-Muddathir, Al-Qiyamah, Al-Najm, Al-Samad, Al-Falaq and An-Nas...etc.

Introduction:

When the student began researching the issue of linguistic ascending, he did not find many references for it except in some specific angles, as is the case for Sayed Qutb, in his book *In the Shadows of the Qur'an*, which focused on the issue of intonation without others, as the researcher benefited from this aspect. The researcher also relied on a study presented at the University of Jordan and later printed in the form of a book entitled (*The Phenomenon of Discourse Ascending in the Meccan Surahs*) by Muhammad Salman Marzouk, in which he focused on the following levels.

The phonetic, grammatical, psychological, morphological, rhetorical, and social level, as this reference is

considered an essential reference in this study. The researcher has tried to add the new by searching in four levels, perhaps it will be a new addition, which is the audio level with touching on aspects that the aforementioned researcher did not address in addition to the syntactic level, which is based on the syntax or verse in the Holy Qur'an. In addition to the objective level and how the Qur'an progresses in Focusing on one topic, then it begins with emphasis on it, and the emphasis increases to a high degree, then returns to descend gradually, which is what the jurists called intimidation and encouragement. Then the researcher tried to focus on the verbal level of one word in full, and how the strength of this word appears to be stronger than others, provided that they share a certain

characteristic, such as the names of God which is mentioned in all the Quranic surahs.

And the Holy Qur'an remains the divine text that can be searched until the Day of Resurrection, and man has only to try to understand it and clarify its purposes.

Ascending linguistically:

The meaning of ascending in the language goes back to the kinetic meaning mentioned by the people of the language in the dictionaries, which is the movement to the top, in addition to some of the meanings mentioned by the owner of the dictionary (729-817 AH) Al-Mohit by saying: Mecca and on the earth it went, and in the valley it descended, and the ascent is against the descend, and it reached such and such and upwards, that is, above, and the sigh is derived, and the level is the earth or the face of the earth... The ascending is the melting and the rising drink that is melted with fire" (*) p. 279.

The meaning of ascending comes in the sense of a high place, and ascending to it is called ascent, and it means height, as stated in the saying of Zu-AlRema (1).

I cut with a sigh of relief when I pulled up from the hard-five of his humiliation / The ascent of the long mountain, as for the ascent it comes with the meaning of the arduous obstacle / As Tamim bin Muqbil said" (2).

"And he told him that the path is an ascending fold

That invites all the old and the old"

Al-Khalil bin Ahmed explains in his book Al-Ain that going up is committing hardship, and the Arabs say, "I will burden you upwards" i.e. do not put you in hardship from the matter. He derived that because committing to ascent is more difficult than committing to descending, which means high status, as it is said that he came to Mecca, which means honor was increased as mentioned in the bride's crown and the word (Ascended) nine times, and all of them correspond to the linguistic meaning in dictionaries, such as the Almighty's saying (3).

Ascending concept:

Through the temporal dimension of the concept of ascending, you do not find a significant change between the linguistic and idiomatic meanings except through the figurative use that was used, whether at the social level or the Qur'anic discourse, and this was evident from different forms such as:

Ascend the dialogue between the two groups, elevate the situation, elevate feelings, and others, all of which take the meaning of increase, sharpness and elevation. The connotations are close in meaning despite the long time between codification of dictionaries and contemporary uses.

As for the Qur'anic text, it had a role in transforming the linguistic uses of the word in it, as in the verse (Al-Jinn: 17) (*So We might test them therein. And whoever turns away from the remembrance of his Lord .He will put into arduous punishment.*)

Here it takes the meaning of severe torment as a result of human behavior that does not conform to the nature of divine commands, and there are many situations in the Qur'an according to the diversity of verses and meanings that take different connotations, which we will mention later

The concept of ascending the Holy Quran:

The formula (ascend) is mentioned in the Qur'an nine times in different verses and images, some of which take the meaning of ascending and spatial elevation and some of them take other meanings and connotations, in Surat Al-Kahf verse (8) (*And indeed, We will make that which is upon it [into] a barren ground.*) And in the same surah, verse (40) (*It may be that my Lord will give me [something] better than your garden and will send upon it a [disastrous] penalty from the sky, and it will become a smooth, dusty ground*)

A barren ground means ruin or barren land, and because of the severity of that ruin, nothing remains on it to be eaten or benefited from, and it is a punishment from God to the wrongdoers. And the people left it, that is, if the people ate it and did not leave anything in it, which is an

indication of the destruction of the earth and those on it.

And the meaning in smooth, dusty ground, close to barren ground according to al-Tabari's opinion in his interpretation, and the meaning in "a good level" he said because of the abundance of perfume that God will give to the believer on the Day of Resurrection.

And in verse(10) in Surat Fātir(*Whoever desires honor [through power] - then to Allāh belongs all honor. To Him ascends good speech, and righteous work raises it. But they who plot evil deeds will have a severe punishment, and the plotting of those - it will perish*) and here to God, the servant's remembrance of Him and his praise of Him, and the good deed raise him up, and the remembrance of the servant of his Lord raises to him his righteous deed, which is the act of obedience to Him and the fulfillment of His obligations" (4).

And in verse 125 of Surat Al-An'am (*So whoever Allāh wants to guide - He expands his breast to [contain] Islām; and whoever He wants to send astray- He makes his breast tight and constricted as though he were climbing into the sky. Thus does Allāh place defilement upon those who do not believe*)

And ascends here, taking the meaning of helplessness and lack of resourcefulness, so that a person cannot reach the sky because he is not able to do so. In it, Al-Hakam bin Iban said on the authority of Ikrimah on the authority of Ibn Abbas says, just as the son of Adam cannot reach the sky, so too cannot monotheism and religions enter his heart until God enters it in his heart" (5).

We note in the previous verses that the word "Ascend" is mostly unique, either with a weak letter, or with the letter) ta'=ت or(yaa,=ي) which are indications of strictness and major violations, and it came in two cases:

The first: it includes reprimand and severe reprimand and blame for the transgressions committed by a person.

The second: slander and threats. This also indicates severe suffering, and its letters are difficult to pronounce, and the

tongue becomes heavy with them. In Al-Fahidi's Al-Ain dictionary, he says:

"ع، ص، صعد، د، عص، دص، ع used, while ،عص، صدع، trash. I said, '(عص=Assad) to Abu Al Duqish and Al Asad? He said yes, did you not hear what Ghaylan said:

On the pilgrimage, from which walking is difficult,

This means afflictions and discounts..." (6).

Al-Khalil used the method of flipping the letters to reach the different meanings of the same word, but the research leads us to one conclusion that is consistent with the concepts indicated by the different uses in the Holy Qur'an.

Language ascending levels:

The rhetoricians have used various forms of ascending, and the purpose of all of them is for importance and for drawing attention, whether to the letter, word, or sentence, including what is in the form of stress or intonation, or introduction and delay, and in the case of stress, "which is an effort made to pronounce a part of the uttered in comparison to another part of it, This confirms one of the parts of the utterance by making it more prominent" (7).

In this case, the speaker tries to focus on this passage to draw attention to the recipient. This focus is usually accompanied by signs on the face and in the eyes, and may be accompanied by other movements in the hands depending on the strength of the focus. This is on the written level, but it turns in the case of pronunciation to what is called the language of intonation and here comes The role of the voice, whether for a word or a sentence, this indicates the question, and that of exclamation and disapproval, and this indicates joy and that indicates sadness, and intonation is a phonological term that leads to the distinction between a syllable and a syllable to indicate what the speaker wants. Al-Nouri defined it by saying those changes that occur in the degree of tone, the sound in connected speech (8).

The problem facing the people of language is the different linguistic levels in the Arabic environments, whether linguistic

or dialectal. In all cases, the pitch of the voice, rising, descending, or suggesting each has connotations for the speaker, and the listener only has to listen and check to understand what is meant by that.

As for the Qur'anic texts, it is difficult to apply these concepts to them, because they are usually associated with the speaker and the speaker here is God Almighty.

Linguistic ascending in Arabic poetry:

This style of the Qur'an in the discourse had multiple goals to reach the intended goal of that discourse. The guiding discourse, especially in the verses of faith, differs from the ascending in the warning discourse that is based on the threat and the threat of the horrors of the Day of Resurrection or the torment with fire or the demise of man as happened to the previous nations, such as the people of Aad and Thamud The folk of Lot and other such methods.

In this regard, it is possible to focus on four types of ascending used by the Holy Qur'an, as well as the Arab poets used in their poems, with the difference in the strength of language, eloquence and eloquence, so he said (Abu Tammam in praise of Al-Mu'tasim) (9):

"For my life, for the grace of the sword, a sword with a spear

The eyelid denied him the best cover and shoe"

"He wished him a dreadful beating, and I startled

An ostrich from its opposite egg"

And here we find Abu Tammam ascending with the power of the praised One and with his cutting sword, which if he takes it out of its sheath, everyone around him realizes his strength, even animals and birds, and it is a kind of verbal ascending that the poet wanted from him strength, pride and proof of existence, and Al-Mutanabbi says in describing Hasna:

*"Until it's almost time for my tears
And your clothes smell like dew"*

(10)

This ascending appears in the case of the interview that Al-Mutanabbi used through the words to improve and smell, and in the first case it denotes the simple effect or movement and light touch, but it ascends the meaning through the second word (smell). And this has power and influence on the reader or listener, as it moved the action more and clearer, in addition to the psychological dimension that the poet wanted. And as we find some poets playing with words that give more than one meaning, as Hafez Ibrahim said when he says:

"People of Levant, you have ringed my neck

With a death that came out of the collar of Tebyani" (11)

The difference here is clear between the first collar and the second collar. In the first, it indicates the state of the neck collar in its known form, but it quickly creates another collar that is far from the present image in the human mind, but goes beyond it to thought and reason and what a person can think of, which is the collar of eloquence and sublime language.

The preachers also used this ascending language in their speeches and citations, which is intended to draw the attention of the recipient and reach the stage of conviction.

Ascending levels in the Qur'anic text:

As for the Qur'anic text, the language of ascending is noticeably present, especially in the places that are intended to restore the believer to his senses in the event that he departs from this faith danger. This discourse can be classified into levels, including:

First - audio level: (12)

The sound intended here is the letter or part of the word by stressing and standing on that part of the word and the purpose of it is to draw attention to something undesirable. In the noble verses of Surat Abs:

* (11-10) *(From him you are distracted) (No! Indeed, they [i.e., these verses] are a reminder;)*

* 17) *Destroyed [i.e., cursed] is man; how disbelieving is he)*

* 21) *(Then He causes his death and provides a grave for him.)*

* 33) *(But when there comes the Deafening Blast)*

Through the words mentioned in the previous verses, "What I disbelieve, so bury him, All of them have an emphasis on some of its letters, so he used the (Hamza=ء) in his disbelief and his grave, and the letter (N=ن) in it, and the letter (kha=خ) in Resurrection Day, it gives the meaning psychological strength when reading it, and this indicates from the speech God wanted to draw man to these meanings that leave in the human soul a bit of fear and terror when reading them, and the goal is to discourage this Muslim person from what he does, thinks or says, as it contradicts the divine approach.

And in Surat al-Nazi'at: (34) *(But when there comes the greatest Overwhelming Calamity)*

The word (apocalypse) came with its heavy wording on the tongue and on hearing, to cause terror and fear in the listener, because it contains a semantic dimension that indicates the horrors of the Day of Resurrection and the cosmic upheavals in it that a person cannot comprehend or bear. The endowment and stress on the letter "mim=م" in which the soul becomes silent, rather it is interrupted, so he does not complete the verse easily and easily, as the word "Woe" appears in various locations in Surat Al-Mursalatten times, and the Qur'anic discourse here focused on the word (woe), which is one of the warning words and has a strong impact on human hearing; It contains warning, torment, and everything that comes to the mind of a person of a painful and harmful fate for the human soul, and so this word came spread in Surat Al-Mursalat and other Quranic chapters.

These formulas have also been mentioned on other sites, such as the Almighty's saying:

In these verses and what follows from Surat Al-Takwir, we find a focus on the last word, which gives the meaning of strength and intensity. A pressure force

leads to a momentary cessation of breath, which is accompanied by the perceptions of this sun in its fading state and the spread of darkness on the Day of Resurrection. Because of the limitations of human perception, imagination and fear of thinking about these terrifying changes, the Qur'anic style can use verbal emphasizing style as in the Almighty's saying in Surat Abs 42) *(Those are the disbelievers, the wicked ones)*

The divine discourse was not satisfied with describing those who denied the blessings of God and disbelieved in them and denied the revelations of God with two successive descriptions that do not separate between them and it also indicates the power of the command with God. To the power of denying them, for infidelity is the corruption of belief and immorality is the corruption of speech and action.

This level of linguistic ascending has spread in most of the Qur'anic surahs, especially the Meccan ones. "And since the Meccan surahs were revealed at the beginning of the call to oppose a polytheistic group, fanatic for their religions, customs and traditions, and their morals were harsh and sullen, and feelings insist on rebukes, threats and threats in an intense, sharp, strong style, which ends with short resonant intervals" (13).

Second - the structural level of the sentence (verse):

At this level, the sentence in the Noble Qur'an is based on the communication of an important matter that concerns the human being first, the Muslim second, and the believer third. In all cases, the Qur'anic style in that communication is gradual, either as a prohibition or an order through the function desired by God. The artistic image that governs that sentence "is the third axis around which the other functions of the image revolve, both near and far, because the nature of the image in the Holy Qur'an is intellectual and carries a religious narration, and is not a formal, decorative image that is abstracted from the purpose.

We find the religious or human function generated by the Qur'anic text, as

it is a heavenly book whose purpose is guidance and contains the absolute truth in its graphic style, and its ability to arouse cognitive awareness in all areas of life.

These artistic and rhetorical images provoke in the human soul reactions and excitement that reach the point of fear and dread, so that man is motivated to take action with love and satisfaction or to move away from fear and terror.

Pleasure is the effect that occurred in the soul through the color dimension that the Qur'an talked about and in verse (71) of Surat Al-Zukhruf (*Circulated among them will be plates and vessels of gold. And therein is whatever the souls desire and [what] delights the eyes, and you will abide therein eternally*) Ascending whether it is in the voice as we mentioned previously in the whole verse, and here we notice the Qur'anic style ascends stronger and more strongly at the level of the verse consisting of two, three or more words, and it is the one who knows the actual or nominal sentence or its combination together (14).

In Surat al-Muddathir, (1-7) (*O you who covers himself [with a garment],(2) Arise and warn, (3) And your Lord glorify.(4) And your clothing purify. (5) And uncleanness avoid(6) And do not confer favor to acquire more(7) But for your Lord be patient*) we find the ascending of verses taking a style from the first moment in which he addressed the Messenger by saying:

In these verses we notice the focus on doing the command first in stand, then warn, and your Lord glorify, then purify, forsake, and do not desire, so be patient."

The matter here takes the meaning of initiative and speed based on fatigue and confrontation, and this requires psychological preparation from the Messenger, may God bless him and grant him peace from shadows, disobedience, rebellion, accustomedness, stubbornness, and persistence. they make da'wah the most difficult and heaviest thing that a person incurs in this existence" (15).

The ascending is noticeable, from the first moment through the act of doing the command (Get up), meaning that the command needs immediate action, focusing

on the act of warning, which gave him more power. The one who is capable of everything, the other necessary step for this action is purifying the clothes, which is an image and a sign of the purity of the person from the inside, that is, the person has reached the stage of belief. Then he continues to move away from the social aspects, which is the relationship of human behavior that indicates that the person has reached a reasonable stage of faith.

Then the Qur'anic expression intensifies in an ascending and sharper way when he combines the image of the utterance with the reality that a person can imagine, as in his saying about the conditions of the Day of Resurrection : (8-10) ((8) *And when the trumpet is blown.(9) That Day will be a difficult day,(10) For the disbelievers - not easy*).

The rhythm of time is accelerating to the point where the reader is not given an opportunity to imagine, and the focus is on (day), which we know is about a limited time, but according to the Qur'anic custom it is unlimited and it may be a moment, an hour, a day, or something else, and its knowledge is with God.

The rhythm of the pronunciation may intensify and become stronger, to suggest a strong meaning, such as expressing the horror of the Day of Resurrection, with a strong, difficult, not easy way) and all of these are words that have a strong impact on the ear" (16).

After the strong ascending, we notice the beginnings of calm dominate the rest of the verses, meaning the ascending ends because the verses took another dimension, which is the talk about blessings and bounties: (12-13):

((12) *And to whom I granted extensive wealth,(13) And children present [with him]*).

We note that the reading in the previous and subsequent verses is read at two levels:

First: fast paced.

Two: slow pace.

The speech slows down even more when it turns into a dialogue that is as close to question and answer as possible when it says: (42-45): (*[And asking them], "What*

put you into Saqar?(43) They will say, "We were not of those who prayed,(44) Nor did we used to feed the poor(45) And we used to enter into vain discourse with those who engaged [in it])

The calmness has increased more and more, as the dialogue requires calmness on both sides of the equation, as Al-Saafin says, "The rhythm may become more slow, and the intervals may be adjusted to long syllables that narrate the nun, which is one of the letters of natural music that has a special resonance to reflect the atmosphere of the quiet dialogue, and depict the feelings of regret and return the sighs of the two verses in the chest the torturers" (17)

This style is present in the Noble Qur'an in most of the Qur'anic surahs. Sharpness, strength and severity are on the side of softness, kindness and mercy, as well as dialogue that take a psychological dimension to the recipient.

The Qur'anic verses can express one situation through several verses that emphasize and insist on the occurrence of an important and sometimes unbearable matter, as in the verses:

The situation here indicates a moment, in which huge events will occur, and the eye will no longer have value and natural phenomena will lose their properties, mental or even imaginative ability.

Third - Ascending objective level:

The Qur'anic discourse turns from the short sound and emphasizing it for a specific purpose, as we explained previously, to the ascending at the level of the word or the complete vocabulary, and the Holy Qur'an moves us to a new style of ascending to the substantive level. In the future, it is the one that falls within the realm of the unseen, such as resurrection, heaven, hell, signs of resurrection, and others, and this comes framed by the inner rhythm that affects the soul, so the heartbeat increases whenever the verse moves from one topic to another, and some commentators called it music, so Al-Rafa'i says, "But this music does not go beyond being linguistic music. Its aim is to shake

the feelings of the soul and ignite the soul so that it responds to the command of God and submits to His law (18).

And this is what we notice through many surahs such as Al-Qari'ah, the Resurrection, the Falq and An-Najm, which we are defining in the process of talking about. An-Najm (1-14)((1) *By the star when it descends,*(2) *Your companion [i.e., Muhammad] has not strayed, nor has he erred,*(3) *Nor does he speak from [his own] inclination*(4) *It is not but a revelation revealed,* (5) *Taught to him by one intense in strength [i.e., Gabriel]*(6) *One of soundness .And he rose to [his] true form,*(7) *While he was in the higher [part of the] horizon,*(8) *Then he approached and descended,*(9) *And was at a distance of two bow lengths or nearer,*(10) *And he revealed to His Servant what he revealed [i.e., conveyed],*(11) *The heart[1566] did not lie [about] what it saw,*(12) *So will you dispute with him over what he saw?*(13) *And he certainly saw him in another descent,*(14) *At the Lote Tree of the Utmost Boundary).*

In the first verse, a description of the state of a star if it falls or appears to a person at a moment when he is not accustomed to it, which is a strange and frightening situation at the same time. The subject of the truth of the Messenger and what he brought, as if the one who thinks of denying the Messenger is a supernatural matter, and the denial here comes to clarify and prove the truth of the message or the prophecy, but rather confirms it with another subject, which is everything he says, is a divine command. Stronger than saying or doing which is that the Messenger is related to God, and everything he says or does is a divine command (it is nothing but a revelation that is revealed). At the same time, then he moves on to the subject to be reported about (which is on the higher horizon), which are precursors to man so that he does not fall into sin, i.e. denying the Messenger who ascended to his Lord on the journey of the Night Journey. t Al-Isra' 90-93((90) *And they say, "We will not believe you until you break open for us from the ground a spring,*(91) *Or [until] you have a garden of palm trees and grapes and make rivers gush forth within them in*

force [and abundance], (92) Or you make the heaven fall upon us in fragments as you have claimed or you bring Allāh and the angels before [us], (93) Or you have a house of ornament [i.e., gold] or you ascend into the sky. And [even then], we will not believe in your ascension until you bring down to us a book we may read." Say, "Exalted is my Lord! Was I ever but a human messenger?")

And here in their demand (or ascension) that is, to ascend to heaven, which is a demand outside the will of the Messenger and linked to the divine command, and God tells them that he ascended and then returned again to the earth, and during that journey God gave him the heavenly teachings (so he revealed to his servant what he revealed) so the verses moved from confirmation On the prophecy of Muhammad, to his knowledge that comes to him through revelation, to the power and intensity of God, to the condition of the polytheists who did not believe the Messenger, to the reality of the journey to the Lote Tree of the Utmost Boundary, to the condition of the polytheists who commanded God and attrition, to the injustice that occurred among people until it ended with the desired result. These people have to be, which is responding to God's command.

And the rising tone in this discourse was only a clear indication of the style of the Qur'anic discourse that he adopted in order to reach the desired truth or goal. To serve one purpose, which is harmony, especially that these verses are short and easy to chant and convey the meaning, as Sayed Qutb says, "This diversity in rhythm and breaks, with the diversity of scenes and shadows, makes the image a special flavor..." (19).

Sayed Qutb says: This surah in general is an upper, melodic musical system, the intonation applies in its construction as it applies in the rhythm of its covered rejected intervals, and this intonation is noted in the surah in general, and the intention appears in some places, clear, and the word has been added or chosen to rhyme, to include The integrity of the intonation and the accuracy of its

rhythm, in addition to the intended meaning that it performs in the context as is usually the Qur'anic expression, such as saying . And if Manat only said the third, the rhythm of rhyme would be disrupted...." (20)

Likewise, in Surat Al-Rahman, we find the tone increasing as we read the verses, but the growth here has a goal other than the goal that was in the previous Surah. Whoever draws attention to him, especially as it is a nominal sentence consisting of the omitted (he) and the omitted indicates the existing, and he mentioned the name of the Most Merciful and did not mention the word Majesty, for example, because the Most Merciful has mercy on man with all the subsequent verses, then he is his knowledge, and he is his creation, and he teaches him the eloquence.

The development of the event in these verses gives a psychological ascending as well as a phonetic ascending during the reading, and all to give indications of the nature of the event that God wanted from these verses and the question that ends these verses and the cunning wonderment and until the end of the surah.

And here is a drop in the voice that is in harmony with the principle of mercy, which is the attribute of the Most Merciful, and the ascending begins after each verse in which this question and wonder, for example, returns to say: (Al-Rahman 14-18)((14) *He created man from clay like [that off] pottery,*(15) *And He created the jinn from a smokeless flame of fire,* (16) *So which of the favors of your Lord would you deny?*(17) *[He is] Lord of the two sunrises and Lord of the two sunsets,* (18) *So which of the favors of your Lord would you deny?*) And he ends this surah by emphasizing God's power and greatness.

And they are two attributes with which no one compares to him, and he gave evidence through his ability in all the previous verses, whether in the creation of man, his education, cosmic movements, or verses that have to do with the creation of other creatures in this universe. Yes, and from the bones(21), and this learns from

him for his servants that all of this is from his mercy, for he created heaven and earth, heaven and fire, tortured the disobedient, rewarded the obedient, and gave them from his bounty what no eye has seen, no ear has heard, and no human heart has ever thought (22) .

Fourth - verbal level:

The word here is the singular in the Arabic language that gives the meaning on its own without the need to pair it with words to denote a meaning.

The Noble Qur'an is unique in this feature in many locations, and this leads us to say: The Qur'an is also distinguished by the absence of synonymy in contrast to the traditional texts, whether poetic or prose. Arabic said synonymously and considered it a feature of the language, but this does not apply to the Holy Qur'an:

The Holy Qur'an is the greatest book of Arabic, and it is right not to take an opinion on the issue without presenting it to the clear Arabic book, because it is the one who settles that long-running dispute and what he has been working with in the long term from the specialization of Qur'anic studies with a specific meaning that no other word can perform, in the meaning that dictionaries and explanation books assemble a few or more words for" (23).

And this view that we went to such as that the language of the Qur'an is the word of God, and God is not incapable of speech, but he is incapable of poets and writers, and that is why the ancients and modernists studied it and made chapters and types for it, such as (Ibn Jinni, 392) in his book Al-Khassaas, and Ali bin Muhammad Al-Jarjani, 816 AH, and writing Tariffs and others.

We find some Arab scholars who came after that also denied the phenomenon of synonymy, such as Ibn Al-Arabi d. 231 AH, where he said: "Every two letters that the Arabs gave to one meaning, in each one of them there is a meaning that is not in its owner, we may know it and tell us about it, and perhaps it was ambiguous to us, so we did not commit to the Arabs. He was ignorant of him and said the names are all perhaps; the Arabs were singled out, so I

singled out from them what we know and what we don't know." (24).

Thus, Ibn Al-Arabi denied the synonymy in the language and came after him who supported him the opinion, such as the author of the book (Adab Al-Kitab) Al-Daniuri, and Abu Al-Abbas Ahmed bin YahyaThalab, who died in 291 AH and others.

All of this leads us to the fact that one word carries its meaning in its structure, for the names of God are the most beautiful of His attributes, Glory be to Him.

We can take from Surat An-Nas(1-3) an example of this through the words contained in it indicating the Divine Essence, as in the Almighty's saying:((1) Say, "I seek refuge in the Lord of mankind,(2) The Sovereign of mankind,(3) The God of mankind).

In these verses the word "Lord, King, God..." is repeated.

Sayed Qutb says: Seeking refuge with the Lord, the King, and the Deity invokes the attributes of God by which he repels evil in general and the evil of obsessive-mindedness in particular.

The word of the Lord was not a sign except for its meaning alone, and it is the one that takes the educational dimension and applies to the human being as it applies to the divine essence, the head of the family, the head of the house and every official, whether in an institution or a house or any place called by this name, as well as God gave it to himself and here is its strength Nice mild as it takes after upbringing, tenderness and compassion. While the word king takes on another dimension, it contains responsibility, ownership and the will to dispose of things. So the king is the one who owns things, whether they are industry, agriculture, or slaves, and disposes of these things without restriction or condition. Therefore, he made the meaning of strength and severity, and sometimes he is unjust or just - God forbid - then the Qur'anic discourse moves to The word (God) and this occupies the highest rank in terms of ability and power. God is the one who acts without the need for others, and He is the Rich above all worlds,

and He is the One who creates things out of nothing, and He is the One who gives life and death. So the occurrence of these three words in Surat An-Nas is also a kind of ascending in one word, so the discourse is gradual from the weakest to the strongest to the strongest, and this is one of the Qur'anic styles that we aim at. It is not possible, based on the synonymous rule that we mentioned, to replace the word king with the Lord or the Lord in the place of God because each word has its meaning and purpose for which it came.

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Footnotes:

- (*) See the chapter on Dal, the chapter on "Sad" in Al-Muheet Dictionary, by Al-Fayrouzabadi, 2001.
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- (5) Ibn Katheer, Ismail: The Brief of Ibn Katheer, Tah Al-Sabouni, p. 617.
- (6) See the book Al-Ain, Al-Khalil bin Ahmad Al-Farahidi, Bab Al-Ain, Al-Sad and Al-Dal, Tah, Mahdi Al-

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 - (14) Al-Ragheb, Abdul Salam Ahmed: The Function of Artistic Image in the Qur'an, pg. 427
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 - (19) Sayyid Qutb, In the Shadows of the Qur'an, p. 3354.
 - (20) The same previous reference, p. 3403.
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 - (22) Ibid., p. 130.
 - (23) Abdul Rahman, Aisha: The rhetorical miracle of the Holy Qur'an, p. 198
 - (24) Al-Anbari, Muhammad bin Al-Qasim: The Book of Opposites, edited by: Muhammad Abu Al-Fadl, p. 7.