



First: An Introduction to Quranic Expression:

1- The Concept of "Quranic Expression" in Language and Terminology:

As for expression, linguistically, it comes from the linguistic root (‘/b/r), which originally denotes crossing and arrival. The word then evolved to denote clarification and explanation. It is read with a shaddah on the ayn as (‘abbara). Meanwhile, the word expression, with the pattern (taf‘il), denotes speech and revelation in the language, because what is meant by it is the conveyance of an idea to the recipient. We say:

- Expression: is speech.
- Their saying: "in another expression" means: with other words.
- It is characterized by powerful expression, meaning: a statement with strength and significance.
- According to his expression: according to his saying and speech.

As for terminology, it is a group of words whose combined meaning differs from the sum of their individual meanings.

The Qur'an, linguistically, denotes the joining and gathering of one thing to another. Technically, it is the word of God Almighty, revealed by the trustworthy Gabriel to the Prophet (peace and blessings be upon



him), transmitted from him by continuous transmission, and recited as an act of worship.

After clarifying the two terms, we can now define the term as a whole. We say: Qur'anic expression: the collection of words revealed by God Almighty to His Prophet (peace and blessings be upon him) by means of Gabriel (peace be upon him), and it contains the highest levels of eloquence, miraculousness, and fluency. 2- Expression and System (System Theory):

Before beginning to explain and clarify the system theory, it is necessary to identify the founder of this theory. We say: He is Abd al-Qahir ibn Abd al-Rahman ibn Muhammad al-Jurjani (d. 471 AH), known as Abu Bakr. He is one of the imams of language and the founder of the principles of rhetoric. He was born in the Gurjan region, located between Khorasan and Tabaristan. He composed delicate poetry and is famous for a number of books, including: Secrets of Rhetoric, Evidence of the Miracle, Sentences in Grammar, The Supplement, The Miracle of the Qur'an, The Pillar, The Hundred Factors, and others. The theory of



grammar was founded by Abd al-Qahir al-Jurjani. His theoretical concept is based on certain foundations, perhaps the most important of which is the science of grammar, which deals with words and structures. Grammar refers to the pursuit of grammatical meanings in accordance with the purposes for which speech is formulated. Therefore, the meanings of grammar relate to thought. Grammar is not limited to the sequence of pronunciation of words. If this were its goal, everyone would be equal in terms of good and bad grammar. However, it also aims to harmonize the meanings of words and bring their meanings together in a manner dictated by reason. Therefore, grammar concerns meanings, not words. Words follow meanings.

The pillars of grammar theory consist of four main pillars, as follows: precedence and postponement, deletion, differences, and separation and connection. The book, “Dala’il al-I’jaz,” is one of Al-Jurjani’s most famous works, as it led him to his famous theory, known as the theory of suspension or the theory of organization. Al-Jurjani preceded the scholars of his time in this theory, which still amazes contemporary researchers today and stands in a strong position against the theories of



Western linguists in the modern era. It is noteworthy that Al-Jurjani aimed, through his book, “Dala’il al-I’jaz,” to respond to those who claim that the miracle of the Holy Qur’an stems from words. He rejected considering the miracle to be due to vocabulary and meanings, or their flow on the tongues. He also rejected attributing the miracle to metaphors, figures of speech, commas, or even brevity. Rather, he considered the reason for the miracle of the Holy Qur’an to be its good organization. The theory of organization does not concern itself with the meanings of individual words if they are not organized in a specific syntactic context. This theory believes that the lexical meaning is known to most linguists, but the language user seeks the meaning of the word that it acquires during its organization according to the context of the composition of phrases, because the difference in the meaning of the word follows the grammatical structure by which it is organized, as well as the different positions of the word in contexts resulting from a single contextual origin.

- Second: Phenomena of Quranic Expression in Vocabulary:



1- Synonymy and Differences:

- Synonymy:

The word synonymy is derived from the word "radf," which means succession in the language. It is technically defined as the succession and continuity of individual words with a single meaning. This is when two or more words denote a single meaning with a true, original meaning. That is, the occurrence of two or more words that differ in derivation but agree in meaning, such that they denote it with a true meaning, without any differences between them. This article discusses the issue of synonymy in the Holy Quran between its supporters and opponents, providing examples of synonymy in the Holy Quran and clarifying the differences between words referred to as synonymy. Synonymy, as mentioned above, is a linguistic phenomenon, some scholars have accepted it and some have not. However, in the Holy Quran, there are no synonyms between its words. It is a book whose verses are perfected and whose meanings are detailed. Each word is placed in its place to indicate the precise meaning of its use. Each meaning in it has reached the peak of eloquence and rhetoric. The use of



a word similar to another word is considered a rhetorical miracle. Many contemporary rhetoricians have discussed the issue of synonymy and explained the subtle differences between the words of the Holy Quran that some consider synonymous. Dr. Aisha Bint Al-Shati explained the subtle differences between a group of similar Quranic words, namely: vision and dream, familiarity and sight, oath and oath, and others. Dr. Fadl Abbas also mentioned the subtle differences between similar words: fear and dread, action and work, sitting and sitting, and others. In the following paragraph, he mentioned examples of precise synonymy in the Quran and explained the subtle differences between words, so that we know that there are no synonyms between them.

- The difference between "year" and "year": "Year" and "year" are words that people often think are synonymous. However, when examining their usage, one can discover the difference between them. "Year" refers to ease and comfort, while "year" refers to hardship, distress, and difficulty. Examples of this are found in the Almighty's statement: {And they urge you to hasten the punishment, but Allah will never fail in His promise. And indeed, a day with your Lord is like a



thousand years of those which you count.} [Surat Al-Araf: 11], and the Almighty also says: {He said, "You shall sow for seven years in succession, and whatever you harvest, leave it in its spikes, except a little." "of what you eat." As for the year, God Almighty said: "Then there will come after that a year in which people will be given rain and in which they will press [the grapes]."

- The difference between "anas" and "absara":

Many linguists believe that the two words "anas" and "absara" are synonymous, with the same meaning: seeing something. The Holy Quran uses both words, and since there are no synonyms in the Holy Quran, it is important to understand the subtle differences between them. The word "absara" appears in the Holy Quran several times as a past tense verb, a present tense verb, and an imperative verb (absara, yubusara, absara). All of these verbs imply sight, whether the sight is visual or mental. The focus in this section is on the word "anas," which appears in its verbal form six times: five times as a past tense verb and once as a present tense verb. It appears four times in the story of Moses, peace be upon him, when he saw the fire on the side of Mount Sinai



while returning from Midian to Egypt, as God Almighty says: "When he saw a fire, he said to his family, "Stay here. Indeed, I have perceived a fire; perhaps I can bring you a torch from it or find at the fire some guidance." - {When Moses said to his family, "Indeed, I have perceived a fire. I will bring you from it information or a burning brand of fire that you may warm yourselves."} - {So when Moses had fulfilled the term and was traveling with his family, he perceived a fire on the side of the Mount. He said to his family, "Stay here; I have perceived a fire; perhaps I may bring you from it information or a burning brand of fire that you may warm yourselves."} When we recall what Moses, peace be upon him, went through before he found the fire, we would find that he was lost in the darkness, cold and confusion. While he was in these events, he saw a burning fire on the right side of the mountain, and he was optimistic about it, as he hoped to find someone there to guide him on the way, or to take a torch from the fire to warm his family. Thus, Moses, peace be upon him, did not just see the fire with his eyes, but it was sight and more. His eyes saw the fire, and his heart was reassured by it, and his soul was opened to it, and his feelings and emotions were



comforted by it. So, with the comfort, there was optimism, reassurance, tranquility and hope. All of these meanings do not exist in someone who sees a fire from the side of the mountain, but rather they exist in someone who is comfortable with a fire from the side of the mountain. Therefore, every feeling of comfort is sight, but not every sight is comfort. If a person sees something that pleases him, that he finds joy in, and that he finds comfort in, it is said: He comforted him. If he sees something that does not please him to see or that he finds comfort in, it is said: He saw it or perceived it. 2- The Quranic Comma: The Holy Quran is a miraculous book in and of itself. It is miraculous in its verses and the structure of its words. What adds to its miraculousness is the presence of the Quranic comma, which concludes each Quranic verse with creativity and mastery. Ibn Ashur defined the Quranic comma as: "Words that have similar or similar endings, with similar or similar pronunciation patterns, and are repeated in a surah in a manner that indicates that their similarity or similarity is intended by the arrangement in many similar verses." Some Quranic scholars defined it as: "A word at the end of a sentence, i.e., the last word in a verse."



Evidence for calling it the Quranic comma is found in the Almighty's saying: {A Book whose verses are explained in detail.} Scholars have highlighted the importance of the Quranic comma, and it has received considerable attention in some of their books and commentaries. Al-Qurtubi said: "The Quranic commas are an ornament and adornment of verse-by-word." Among what Al-Shawkani mentioned in his commentary, explaining the importance of the Quranic comma and how to compose it. Examples of verses in the Qur'an include the following: God Almighty said: {And he was a messenger and a prophet}. It would have been more appropriate in this verse to mention the more general before the more specific, meaning "a prophet and a messenger." However, to demonstrate the originality of the comma, it came in this way. And because the preceding and following verses ended with a ya' and an alif, God Almighty said: {A tongue of truth, exalted}, and His statement: {And We brought him near for confidential conversation}. This makes the Qur'anic comma a miracle of the Noble Qur'an. Among the benefits of Quranic pauses are:



First: The consistency of rhythm: We find the Quran altering the structure of words to maintain rhythm and achieve richness, as in the verse: {And Mount Sinai}, which refers to Mount Sinai, as God Almighty says: {And a tree emerging from Mount Sinai}. However, {Sinin} is rhythmically consistent with {And the fig and the olive and Mount Sinai and this secure city...}. Similarly, a letter is deleted to maintain rhythm, as in the verse: {And the night when it departs}. The root of the verb is {yasri}. The lam of the verb (ya) was deleted without a jussive, while the kasra of the ra' remained to indicate it. This is only to maintain rhythm by combining the sound of the ra' (a silent letter when stopping) in the pauses before and after it. And also delaying what is originally to be brought forward, like the Almighty's saying: {So Moses felt fear within himself} in Surah Taha, because the structure of the pauses in it is based on the sound of the alif, and the origin of speech is for the verb to be connected to its subject and the object to be delayed, but the subject, which is Moses, was delayed in order to observe the pause, and there is another wisdom behind the delay, which it is said is that the soul longs for the subject of the fear.



Second: The ability to sing: Therefore, most of the syllables of the commas were concluded with long vowels and soft letters, and most of them were built on the letters meem and noon, because of their nasality and singing. Concluding the word of the comma syllable with long vowels and soft letters, and adding the letter noon, is a singing practice in accordance with the Arab custom. Some Arabs used to chant and extend their voices with rhymes for singing. Sibawayh, may God have mercy on him, said: (But when they chanted, they would add the letter alif, waw, and yaa, whether they had a tanween or not, because they wanted to extend the sound). Al-Zarkashi said: (Some people from Banu Tamim would replace the long vowel with the letter noon). 3- The Disjointed Letters:

These are the disjointed alphabetical letters with which Allah began the surahs. They are read by their names in spelling, in the form of disjointed and separated letters. Beginning these surahs with the disjointed letters certainly has a wisdom from Allah, the Almighty, and is one of the secrets of the Quran. One of the wisdoms of the Quran is that it begins with the disjointed letters. The Messenger, may Allah's



prayers and peace be upon him, challenged them to produce something like this Quran, but they failed and did not know how to respond to him, may Allah's prayers and peace be upon him. This is evidence that they were unable to produce something like this Quran, and they were unable to produce anything like it. The Holy Quran is a miracle from Allah, the Almighty. The surahs that contain the disjointed letters number twenty-nine, totaling fourteen letters. Some of them are collected in the saying: "A wise text with a decisive secret." Allah, the Almighty, says: {Do they not then reflect upon the Quran, or is there [something] upon their hearts?} Its locks.

Among these surahs are those that begin with one letter, others with two letters, and others with three, four, or five. They are divided as follows:

4. Surahs that begin with one letter, which are three: Surah Qaf, Surah al-Qalam, and Surah Sad.

5. Surahs that begin with two letters, which are nine: Ta-Ha, An-Naml, Ya-Sin, Ghafir, Fussilat, Az-Zukhruf, Ad-Dukhan, Al-Jathiyah, and Al-Ahqaf.



6. Surahs that begin with three letters, which are thirteen: Al-Baqarah, Al-Imran, Yunus, Hud, Yusuf, Ibrahim, Al-Hijr, Ash-Shu'ara, Al-Qasas, Al-Ankabut, Ar-Rum, Luqman, and As-Sajdah.

7. Surahs that begin with four letters, which are two: Al-A'raf and Ar-Ra'd.

8. Surahs that begin with five letters, which are two: Maryam and Ash-Shura.

Scholars have differed regarding the interpretation of the disconnected letters; Some attributed knowledge of them to God Almighty, while others interpreted them. Those who interpreted them differed in their opinions, as follows:

9. Names of the surahs.

10. Opening words with which God began the Qur'an.

11. They are among the names of the Qur'an.

12. An oath by which God swore, which is one of the names of God Almighty.

13. Letters that begin with letters of the alphabetical names of God Almighty.



Some Arabic scholars said: They are letters of the alphabet. Every book revealed by God Almighty has a secret, and the secret of the Noble Qur'an lies in the separate letters at the beginning of the surahs. Allah, the Almighty, has informed us about this Qur'an, that it is a wise Qur'an that falsehood cannot approach. He, the Almighty, said: { And indeed, it is a mighty Book. Falsehood cannot approach it from before it or from behind it. It is sent down by One Full of Wisdom, Worthy of all Praise. }

[5] Believers know that these letters have a secret, and Allah, the Almighty, sent down these letters for a reason. There is nothing wrong with them knowing some of these reasons, including that the Qur'an is of the same type as the letters that they speak. Therefore, most often, when these letters are mentioned, a reference to the Noble Qur'an is mentioned after them. These letters are mentioned to demonstrate the miraculous nature of the Qur'an, and that creation is incapable of opposing it with anything like it. Allah, the Almighty, has sworn by the Qur'an, this book that was sent down to our master Muhammad, may God bless him and grant him peace, that it is the book that was sent down from With God - Glory be to Him - there is no doubt about that.



4- The Word Embodying the Meaning:

The Qur'an is meticulous in its choice of words, placing them precisely in the places where they convey their meaning, such that no other is suitable. Therefore, you will not find synonyms in the Qur'an; rather, every word carries a new meaning. You will not find a word in the Qur'an that is flawed in terms of its pronunciation (its letters, vowels, and consonants), or its usage. Nor will you find a word that is confused, disturbed, or offensive in its proper place.

Ibn 'Atiyyah said: "If a word were removed from the Book of God and the Arabic language were to be tried to find a better one, it would not be found. While we clearly understand its brilliance in most of it, its essence is hidden from us in some instances, due to our falling short of the Arabs at that time in terms of sound taste, excellent intellect, and distinctive speech."

To ensure the selection and sweetness of words in the Qur'an, it strives to refine any words that might be considered objectionable if a rhetorical reason calls for their use. This is why you will find words and



expressions in the Qur'an whose taste attests to their beauty, because they have been refined and carefully crafted, while you will find them flawed and irregular in other texts. This is the word "dhizi," meaning "unfair," which is one of the strangest words in the Arabic language, let alone the Qur'an. No Arab has used it in the sayings and poetry that have come down to us. Despite this, the Qur'an has used it, and its beauty in the Qur'an is found to be many times greater than its strangeness elsewhere. God Almighty said, rebuking the polytheists: "Is it for you the male, and for Him the female? That then would be an unfair division." [An-Najm: 21-22].

- Third: The phenomena of Quranic expression in syntax:

1- Objectives:

A student of Arabic grammar must be exposed to issues related to objectives, such as the predicate coming before the subject, and the object coming before the agent. However, this linguistic phenomenon is not solely related to grammatical study; rather, it is more closely related to rhetoric, as objectives have rhetorical purposes related to context and its requirements. An example of this in the Qur'an is the statement of



God Almighty: "And do not kill your children for fear of poverty. We provide for you and for them." (Al-An'am: 151), and His statement: "And do not kill your children for fear of poverty. We provide for them and for you." (Al-Isra': 31). In Al-An'am, the promise of provision for parents comes before the children, and in Al-Isra', the promise of provision for children comes before the parents. So what is the secret behind that? To answer this question, it is appropriate to provide a brief introduction about the concepts of order and position in the Arabic language. The linguistic phenomenon of precedence and delay is divided into two parts, the first: precedence of the word over its agent, such as precedence of the predicate over the subject, an example of which is the Almighty's saying: (To Him belongs dominion), or precedence of the direct object over the verb and the subject, such as the Almighty's saying: (You alone do we worship). This has several reasons, the most important of which is exclusivity and specialization, as dominion is specific to Allah Almighty, and likewise worship is only for Allah Almighty. The second part: precedence and delay of the word over something other than an agent, and this is for several reasons required



by the situation and context of the speech. The gist is that precedence is for care and attention. Whatever your greatest care is presented in the speech. The Holy Qur'an is the best example of this, as we see it present a word sometimes and postpone it other times according to the situation. For example, we see it present the sky before the earth, and sometimes the earth before the sky, and sometimes mankind before the jinn, and sometimes the jinn before mankind, and sometimes harm before benefit, and sometimes benefit before harm, all of this according to what the statement and context of expression require. In these two verses, it presented the provision for the fathers in the livestock and delayed the children, and in the Night Journey, it presented the children before the fathers. The reason for this is that the verse of Al-An'am prohibits killing children due to poverty, as evidenced by the Almighty's saying (from poverty). Poverty is a reality for parents, so the context required that the promise of provision be given to parents before children. As for the context of the verse of Al-Isra', it prohibits killing children for fear of poverty, as evidenced by the Almighty's saying (for fear of poverty), which has not yet befallen them, but they fear it due to the large number



of children. The context required that the promise of provision for children be presented before provision for parents, and this is a perfect example of the eloquence of the Qur'an. In this sense, Abu Hayyan said in Al-Bahr Al-Muhit: "The construction here - that is, in Al-An'am - is 'We provide for you and them' and in Al-Isra' is 'We provide for them and you', so this could be a form of rhetorical articulation. It could be said that in this verse it is (from poverty), so its apparent meaning is that poverty has befallen the parent, not that he expects it or fears it, even if he has money. So he began first with the saying: (We provide for you), addressing the parents and giving them good tidings of the end of poverty and the transfer of provision to them." The Creator, the Provider, then He connected the children to them. As for the Night Journey, the apparent structure is that they were wealthy and that their killing them was only due to the expectation of poverty and fear of it, so He began it with His saying: (We provide for them) informing of His, the Most High's, undertaking to provide for them, so you are not their providers. And He connected the fathers to them, and the two verses became useful with two meanings, one of them: that the fathers were



forbidden from killing the children even though they were poor, and the other: that they were forbidden from killing them even if they were wealthy due to the expectation of poverty and fear of it, and interpreting the two verses to what indicates two meanings is more appropriate than emphasis) His words ended. 2- Suitability of the situation:

The idea of "conforming speech to the requirements of the situation" is the fundamental idea that has an impact on guiding rhetorical research and defining many of its paths. A look at our rhetorical heritage throughout its various eras clearly reveals the extent of interest in this correspondence, to the point that rhetoricians have made correspondence a major part of their definitions of rhetorical sciences. The science of semantics has been defined as: "The science by which the conditions of Arabic expression are known, through which it corresponds to the requirements of the situation." The science of rhetoric has been defined as: "The knowledge of conveying a single meaning in various ways, clearly conveying its significance, so that, by observing this, one can guard against error in matching speech to its intended meaning." Indeed, rhetoric has been defined as: "The eloquence of speech to the



requirements of the situation." Based on this, we conclude that the requirements of the situation are of great importance in rhetorical thought.

The term (ḥāl) was synonymous in most of its uses with the term (maqām). Both terms are used to mean: (a set of considerations, circumstances, or conditions that accompany or are relevant to linguistic activity, and have an impact on that activity from outside, such that the meaning of speech is not determined or its advantages revealed except in its shadow and in light of its connection to it). Maqām has roots that strike deep into the Arabic language, hidden in their common proverb that (for every situation there is a saying). Some rhetoricians cite the saying of the Prophet (peace and blessings be upon him): (We, the prophets, have been commanded to treat people according to their status), or the words of our master Uthman when he assumed the caliphate, and he was shy (may God be pleased with him) on the pulpit, so he stopped speaking and then said: (Abu Bakr and Umar were preparing a saying for this situation), or the citation of the words of Al-Hutay'ah when he was pleading with our master Umar (may God be



pleased with him) to release him after he had imprisoned him for saying poetry in vain about the people:

Have mercy on me, O king, for Every situation has its own words.

In our rhetorical heritage, the term "statement" is defined as: "the matter that prompts the speaker to distinguish his speech with a particular expressive characteristic." The state, then, encompasses many aspects, including:

A- The state of the addressee:

The state of the addressee varies in speech. Their intelligence or stupidity, their hesitation or denial, their social class, and the nature of their culture all influence the speech and its diversity. Indeed, the eloquence of speech is only represented by its conformity and resemblance to these conditions. Concerning this, al-Sakaki says: "The situation of speaking with an intelligent person differs from the situation of speaking with a stupid person, and each has its own requirements."

B- The nature of the meaning or purpose:

Purposes are numerous, and each purpose has its own appropriate imagery and appropriate expressive forms that are not appropriate for



any other. Judge Al-Jurjani says: "I do not command you to treat all poetry as a single unit, nor to treat all of it as a separate unit. Rather, I suggest you divide the words according to the levels of meaning. Your flirting should not be like your boasting, nor your praise like your threats... Rather, arrange each according to its proper level and give it its due. Be gentle when flirting, grand when boasting, and address praise according to its proper context."

C- The set of external circumstances and considerations that prompt or accompany speech:

External circumstances and considerations have a significant impact on speech. The reason for revelation, the occasion in which a poem was recited, the temporal and spatial context of the text, and other such considerations cannot be overlooked. D- The State of the Addressee:

In reality, the speaker's state is the primary and essential factor for correspondence. The three aforementioned states represent the external reality of the experience—a reality of which the artwork is not a direct, mechanical observation, but rather an artistic depiction of the creator's



vision, his particular reaction, and his unique stance toward it. Rhetoricians and critics have somewhat overlooked the speaker and his state when determining the correspondence of eloquent speech, focusing strikingly on the state of the addressee.

The state defined by rhetoricians is—in reality—the matter that prompts the speaker to distinguish his speech with a certain expressive specificity, and this specificity is what they call "the requirements of the situation." As for expressive specificities, they refer to: (phenomena of grammatical performance: precedence and postponement, mention and deletion, definiteness and indefiniteness, and other phenomena that are the subject of semantics), given that all of these specificities are requirements that vary according to the various circumstances or situations. Al-Saki says: (The elevation and decline of speech in terms of goodness and acceptability are based on the correspondence of the speech with what is appropriate for it, which we call the requirements of the situation.)

* The function and function of the situation:



1- It is well established that the situation is like a revealing light that must be taken into account when delving into the depths of the text.

2- Knowing and understanding the situation of a literary work is a necessary step that should precede any attempt to understand its meaning and discern its artistic significance.

3- Without the situation, the text becomes obscure, and it is then difficult to understand it and grasp its significance.

In order to understand the function of the situation, we must take an illustrative example that shows the role of context in determining and directing the meaning, then explaining its effect in analyzing the value of expressive phenomena in the artistic style. An example of this is the comparison between the Almighty's saying: "And if you do not know, then do not be afraid." [Fussilat: 40], and the Prophet's saying (peace be upon him): "Perhaps God looked at the people of Badr and said: Do whatever you wish, for I have forgiven you." The one who looks at the imperative verb phrase (فَعَلْ) mentioned in the noble text, and that mentioned in the hadith of the Prophet (peace be upon him) (Do whatever you wish) will find one meaning at first glance when he reads



the two sentences, but in the context it gives another meaning other than what it previously suggested. The imperative verb in the Qur'anic text has come out to mean threat and warning. Because this noble verse was revealed regarding a misguided and deviant group whose hearts were filled with hatred and malice, they rushed to distort the word of Allah, as evidenced by the verb of command mentioned above in the context of His statement: {And indeed, We have revealed to you a group of people who are deviant and misguided, and ... Expansion of meaning is to use an expression that has more than one possible meaning, with all of these meanings intended. There are instances of expansion in the Holy Quran, as previously explained in Surah Al-Balad regarding the meaning of the word (halal). We said that it means permissible, lawful, resident, or permanent, and all of these meanings are intended in the verse. The same applies to the verse (so he did not storm the difficult path), and we said that (la) could be a future tense word, a supplication, a deleted interrogative letter, or something else. There are reasons and instances for expansion in the Holy Quran.

Areas of Expansion:



* Common Words: There are words in the Holy Quran that share a common meaning, such as the word (ja'ir), for example. Is it an active participle from (ja'ar) or (jara)? Similarly, the word (sa'il), is it derived from (sa'ala) or (salā')? There are words, then, that can have more than one meaning, such as the word ('ayn), which has more than one meaning. It can refer to a spy, a spring of water, or a tool for sight. Letters also occur frequently, for example, (ma), is it interrogative, exclamatory, or what? Is it negative? It can occur in expressions that can have multiple meanings simultaneously. If all of these meanings are intended, then it falls under the category of expansion.

Let's take examples from the Holy Quran:

God Almighty says in Surat Al-Qamar (Indeed, the righteous will be among gardens and rivers {54}). The word (nahar) has various connotations, including abundance in livelihood and provision, and abundance in everything that happiness entails. Another meaning of the word “river” is light, for they say that there is no night in Paradise. Another meaning of the word “river” in the language is a stream of water. The verse in Surah Al-Qamar has all of these meanings, and they



are all intended. It is noticeable that wherever the word “jannah” is pluralized, it is pluralized as “rivers” except in this verse. The word “flowing” here indicates that the intended meaning is a stream of water. In another verse, the Almighty said, “Therein are rivers of water, unstagnant.” The presence of “unstagnant” in the verse indicates the flow of water, because water does not become stagnant unless it is in a stagnant state, and “unstagnant” is an indication of flowing. As for the verse in Surah Al-Qamar, the word “river” came without an indication (“in gardens and a river”), and it came regarding the righteous, who are the believers, and more, so it came with the word “river” and more, as the commentators said. The intended meaning of the verse is that the righteous will be in gardens and a river, meaning water, light, and spaciousness. The noble hadith states, "Paradise is a shining light and a swaying fragrant herb, a lofty palace." They will enjoy ample living, sustenance, and dwellings, all of which constitute happiness. This is an expansion of the meaning. No indication is given to indicate a single meaning. Neither does it mention flowing or not stagnant, nor any other



indication that specifies a single meaning for the river. Rather, all meanings are intended.

4- Artistic Imagery:

One of the most widely discussed topics of the miraculous nature of the Qur'an in the twentieth century is the topic of artistic imagery. Several researchers have authored various works in this field, including Dr. Aisha Abdul Rahman (Bint al-Shati') and Sayyid Qutb. The study of artistic imagery in the Qur'an is based on understanding the techniques of imagery, representation, and simile in the verses, or how the verses depict a particular scene, whether psychological, natural, or narrative. This then leads to a sense of the impact of imagery in conveying and deepening the meaning. Sayyid Qutb says: "Imagination is the preferred tool in the Qur'an's style... It is depiction in color, depiction in movement, depiction in imagination, and depiction in tone, which replaces color in representation. Description, dialogue, the timbre of words, the tone of phrases, and the music of context often combine to highlight an image, which is filled with the eye, ear, senses, imagination, thought, and conscience." In other words, contemplating the artistic



imagery in the verses of the Holy Qur'an is what invigorates contemplation of the verses, conjures up meanings and scenes, and embodies them vividly in the consciousness of the reader and student of the Holy Qur'an. We can contemplate one example of artistic imagery in verse 164 of Surat Al-Baqarah, which includes a depiction of a natural scene. The Almighty says, "Indeed, in the creation of the heavens and the earth and the alternation of the night and the day and the [great] ships which sail through the sea with that which benefits people and the water which Allah sends down from the sky, giving life thereby to the earth after its lifelessness and dispersing therein every [kind of] moving creature and [His] directing of the winds and the clouds controlled between the sky and the earth are signs for a people who use reason." This is a single verse (by Quranic standards), but it contains unlimited pictorial connotations that evolve from abstract sensory description to vivid narrative. The reader of this verse can imagine a natural scene of a part of the sea between the sky and the earth, with ships sailing through it and dry land on its shore. Then, the scene is animated as the movement of night and day alternates, transforming the scene into a



scene where the ark sails noisily with the movement of people and workers striving for what benefits them, and where the colors of the earth, sky, and water change between the dawn of day and the darkness of night. Then, the din of sounds rises in the scene as the vital components increase, as rain falls and the earth comes to life, producing crops that sustain humans and the animals of the earth. The scene enters a cosmic narrative state, revealing the story of the earth, where the foundation of life is the rotation of the heavens and the falling of rain, which regulate the movement of creatures and the rhythm of life on earth. It is a short verse, but the rich imagery it contains makes it a concise biography that appears before the reader's eyes and fills his ears. The Quran contains many verses that the reader can contemplate through artistic imagery, including narrative verses in the stories of the Quran, descriptions of scenes of the Day of Resurrection, Paradise, and Hell, and depictions of internal and exchanged dialogues between polytheists and believers, among others.

Fourth: Common Quranic Expressive Phenomena Across Vocabulary and Structures:



1- Deletion and Mention:

Mention and Deletion of Letters:

One of the marvels of the miraculous Quranic eloquence is that it omits a letter from some of its expressions in one place and mentions it in another. The deletion of this letter is not arbitrary, nor is its mention a random coincidence. Rather, it is mentioned for its specific purpose and inflected according to its specific ruling.

There are purposes mentioned by grammarians in this regard, as they say: "The addition of structure indicates an increase in meaning, in addition to other Arabic grammatical purposes." We find many of these examples in the Quran, but they are governed by a delicate balance, not only in some of its chapters, but in all of its chapters.

Let us look at some examples of the wisdom of mentioning or deleting some letters of words in the Holy Quran.

The first example: "تَع" (you shine) and "تَسْتَعْتَ" (you can).

These two words were mentioned in the story of Moses and Al-Khidr, where Moses accompanied Al-Khidr and ordered him not to ask him about what he was doing. He did things that Moses saw as contradictory



to Al-Khidr, and he would denounce him. After denouncing his third action, he said to him: “This is the parting between me and you. I will inform you of the interpretation of that over which you could not have patience.” [Al-Kahf: 78] with the ta’ added.

Then he informed him of the interpretation of his actions and informed him that he did not do it of his own accord. “I did not do it of my own accord.” Then he said to him: “That is the interpretation of that over which you could not have patience.” [Al-Kahf: 82] with the ta’ omitted. The rhetorical miracle here is that the first time Moses was in a state of bewildered anxiety. As a result of Al-Khidr's actions, the Quranic context took into account the psychological burden Moses (peace be upon him) was experiencing, so it included the ta' to match the psychological burden Moses felt—the heaviness in pronouncing the word with the addition of a letter.

It was deleted the second time after Moses' confusion had subsided and his worries had eased, so that the lightness of his worries would match the lightness of the word by deleting the letter that was not part of the original word.



The second example: "istā'awu" and "istā'awu":

These two words appear in Surat Al-Kahf in the discussion of the dam that Dhul-Qarnayn built against Gog and Magog. After he built it to prevent their corruption, they wanted to escape, so they tried to climb the dam but were unsuccessful. Then they tried to tunnel through it or destroy it, but were also unable. God Almighty says: "But they were not able to scale it, nor were they able to pierce it." [Al-Kahf: 97]

So why was the ta' deleted in the first verse and retained in the second? It appears, and God knows best, that this is the case. To fit the context, climbing a dam is a gentle thing that requires gentleness and lightness, so it was appropriate to delete the taa'. Naqb and kharab are heavy things that require effort, strength, and heavy equipment, so it was appropriate to mention the taa' so that the weight of the word would be appropriate to the weight of the action, and the lightness of the word would be appropriate to the lightness of the action. 1 Glory be to the One who said: "Say, 'If mankind and the jinn gathered in order to produce the like of this Qur'an, they could not produce the like of it, even if they were to each other assistants.'" [Al-Isra': 88].



Mention and deletion of some words of the verse:

The Almighty said: "O you who have believed, it is not lawful for you to inherit women against their will." [An-Nisa': 10] 19] Although most of the prohibitions directly followed the prohibition letter, such as the Almighty's saying: "And do not kill your children," and His saying: "And do not come near adultery," and His saying: "And do not approach the property of an orphan," the prohibitions, in this verse, He did not say: "Do not inherit women by compulsion," but rather, He said: "It is not lawful for you..." etc.

When searching for similar verses to this verse, such as His saying: "It is not lawful for you to take anything of what you have given them" [An-Nisa': 229], it appears, and God knows best, that this phrase only comes in conjunction with issues that people engaged in without seeing any harm or embarrassment in them, like the previous issues. Rather, they were widespread customs among the Arabs. As for the rest of the prohibitions, such as murder, adultery, and consuming an orphan's property, etc., they are matters that are repelled by sound minds and



upright natures, and are denounced by prevailing customs. They are not approved by reason or Sharia. Therefore, the prohibition was direct, as the human nature was naturally averse to them, unlike the previous matters that were established among them, which required strong, sharp, and decisive language to establish the prohibition. Look at the beauty of the Qur'anic expression of these matters so that there is no doubt about the prohibition. These are amazing differences in expression that even the most eloquent of speakers could not oppose. Glory be to the All-Knowing, All-Aware.