

Substituting of Deletion, Mention, Precedence, Delay, Apparentness, and Implicitness in the Verbal Similarity of Surah Al-Isra is an example: An analytical Study

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Abstract

The study aims to highlight the ruling and secrets behind the Substituting of deletion, mention, introduction, delay, manifestation, and implication in verbal similarities in the light of Surat Al-Isra.

In this study, the researcher relied on: the descriptive approach based on the following sub-methods: the inductive approach, the analytical approach, and the deductive approach, by extrapolating verses of verbal similarity in which is substituting deletion and mention, precedence and delay, and revelation and concealment occur in Surah Al-Isra, and studying them and trying to reveal the ruling and the secrets behind it. It was one of the most prominent results of this study.

- 1. The explanation, the rule, and hidden secrets of verbal analogies depend on the abundance of knowledge and breadth of erudition, the more knowledgeable and meticulous person who examines verbal analogies, the more worthy of consideration is the ruling he arrives at.*
- 2. The verbal resemblance indicates wonderful Qur'anic gestures that are sufficient to refute the suspicions of skeptics and confirm the divine nature of the Holy Qur'an.*
- 3. Verbal similarities are the greatest evidence of the high status of the Holy Qur'an, and its attainment of an unrivaled level of eloquence.*

Keywords: *Verbal similarities - Secrets of the similar ones - Similar Substituting - Surah Al-Isra.*

Introduction

Praise be to God who sent down the Book to His servant and did not make it crooked or straight to warn of severe punishment from Him, and I pray and greet the Master of the first and the last, the leader of the righteous, and upon his good and pure family and companions, and whoever follows his path until the Day of Judgment, and after:

God Almighty paid special attention to the organization of His Book, and chose its letters, words, and sentences to fit with great accuracy the places contained therein, and convey the intended meaning with unparalleled precision. The organization of the Holy Qur'an - without a doubt - has reached the ultimate goal in inimitability, precision in mastery, and durability in weaving, precision in casting, skill in composition, elegance in style, beauty in paving, harmony in beginnings and endings, brotherhood between the meanings of words, a special rhetorical touch, and a brilliant statement character, even if the people of

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eloquence from the very beginning of their lives wanted to replace one of its letters with another, or one of its words with another, the meaning would be lost, and the beauty of the Holy Qur'an would be erased.

Whoever claims that the common words mentioned in it do not go beyond being synonymous words, then he is disappointed, as the Holy Qur'an takes into account the differences between words, synonymous words are mentioned in it not to express a single meaning, but rather to express different meanings, therefore, the Holy Qur'an is distinguished by its skill in revealing the meanings of words, in this regard, he says:

Al-Jahid says: "People may belittle words and use them, and others are more deserving of that. Do you see that God, Blessed and Most High, does not mention hunger in the Qur'an, except in a situation of punishment or in a situation of abject poverty and apparent inability, and people do not mention hunger, but they mention hunger in a state of ability and safety, Likewise, the mention of rain, because you do not find the Qur'an pronouncing it except in situations of revenge, and the common people, and most of the elite, do not separate between the mention of rain and the mention of Gaith."⁽²⁾

And this book as his concern, so we must turn to it since its revelation to study it, understand it, and gain insight into its secrets and wisdom, and this was so, Muslims knew the value and greatness of the Holy Qur'an, so they magnified it, and in order to preserve it, understand it, interpret it, and extract its rulings and wisdom, they spent their lives, time, and money, some of them wrote about its interpretation, and some of them wrote about its recitations, some of them wrote about the reasons for its revelation, some of them wrote about its miracle and eloquence, some of them wrote about its abrogating and the abrogated parts, and some of them wrote about what is similar to it, the efforts made in serving the Holy Qur'an are still continuing, and their supplies are not interrupted and their springs do not dry up.

I decided to roll up my sleeves and write a brief study in a fertile field of the Holy Qur'an, which is the field of "verbal analogies in the Holy Qur'an." I titled this study "Substituting of deletion, mention, precedence, delay, apparentness, and implicitness in the verbal similarity of Surah Al-Isra is an example, An analytical Study

Study problem:

Whoever reads Surah Al-Isra carefully and thoughtfully will notice many verses of verbal similarity, in which deletion and mention, precedence and delay, and apparent and hidden verses substituting, these verses raise in the mind of their reader a question: What are the rulings behind this substituting, and this research came to answer the following questions:

1. What are the purposes inherent in the substituting of deletion and mention in the verbal similarities in Surat Al-Isra?
2. What are the purposes behind the substituting of the progression and delay of the verbal similarities in Surat Al-Isra?
3. What are the purposes inherent in the substituting of manifestation and implication in the verbal similarities in Surat Al-Isra?

Objectives of the study:

The study aims to:

1. Collecting the verses of verbal similarity contained in Surat Al-Isra with the rest of the surahs of the Holy Qur'an.
2. Understanding the ruling behind the substituting of deletion and mention, precedence and delay, and apparent and hidden, in verbal similarities.

² Al-Bayan wal-Tabyin" Book: Al-Jahid, , Amr bin Bahr bin Mahbub Al-Kinani Abu Othman, famous for Al-Jahid (d. 255 AH), Al-Hilal House and Library, Beirut, 1423 AH, (41/1)

3. Showing some aspects of the Qur'anic miracle through verbal similarities.

Previous studies:

Scientists, ancient and modern, have paid attention to verbal similarities in the Holy Qur'an, and many books and various scientific researches have been written about it. I will limit to the most important contemporary studies, which are:

1. The substituting of words in verbal similarity in the Holy Qur'an and its rhetorical secrets, Mohammed Shaybani, published research at Hasiba Ben Bouali University - Algeria - 2020 AD.
2. From the eloquence of verbal similarities in the Holy Qur'an, Dr. Mohammad bin Ali Al-Samil, its first edition was issued by Seville House - year: 1422 AH.
3. Orienting verbal similarities in the Holy Qur'an according to interpreters - a study in the interpretations of Al-Razi and Al-Alusi, thesis: Master of Arts, specializing in Islamic Studies, Department of Arabic Language - Faculty of Arts - Menoufia University

Prepared by: Reem Abdul Fattah Mustafa Al-Beheiri. (without date).

4. The eloquence of the verbal similarities in Surat Al-Tawbah, the similarities in the surah and what is similar in it to others, written by: Reem bint Zaid bin Abdul Rahman Al-Quhaiz, publishing house: Imam Muhammad bin Saud Islamic University. (without date).

The difference between these studies and the current study: These studies did not address the verbal similarity in Surat Al-Isra.

The limits of the study:

The limit of the study appear from its title (Substituting of deletion, mention, precedence, delay, apparentness, and implicitness in the verbal similarity of Surah Al-Isra is an example

An analytical Study)

Study Approach:

The appropriate approach to the nature of the study is the descriptive approach based on the following sub-methods: the inductive approach, the analytical approach, and the deductive approach, through extrapolating verses of verbal similarity in which deletion and mention, precedence and delay substituting, and revelation and concealment in Surat Al-Isra with other surahs of the Holy Qur'an, and studying it, and trying to uncover the wisdom and secrets behind it, in addition to some other tools.

Study plan:

The nature of the study necessitated its division into: an introduction, a preface, three topics, and a conclusion.

- ✓ Introduction: It deals with: the importance of the topic, its problem, its methodology, and its plan.
- ✓ Preface : It addresses: defining the most important search terms.
- ✓ Topic one: the substituting of deletion and mention in verbal similarities.
- ✓ Topic two : the substituting of introduction and delay in verbal similarities.
- ✓ Topic three: the substituting of manifestation and implication in verbal similarities.
- ✓ Conclusion of the study: It contains the most important results.

This is the time to begin what is intended, and I ask God for success and achievement.

Preface

Definition of terms

First: The concept of substituting:

A- Substituting in language:

Ibn Faris said: “Al Ayn, Al Waw, and Rā’ have two origins: one of them denotes to the substituting of a thing”⁽³⁾, and substituting: It's like deliberation. It is said: they interacted with a thing: they dealt with it, and they beat him up: if they cooperated, and it is said: the people fought with so-and-so and beat him up: if they cooperated over him, then one took one and beats one, and substituting is general in everything, and the winds alternated the house drawing: they alternated, sometimes blowing south, sometimes blowing north, sometimes facing, and sometimes with end⁽⁴⁾.

B- Substituting in terminology:

The conventional meaning of substituting does not deviate from its linguistic meaning, which is: alternation and circulation of the intended thing.

What is meant here is the alternation of apparentness and implication, mention and deletion, and introduction and delay in verbal similarities, while the expression in one verse comes with apparentness, it comes with implicitness in another, or mention in one verse by deletion in another, or by introduction in one verse with delay in another.

Second - the concept of verbal similarity:

Verbal similarity is a term composed of two words: “similar” and “verbal,” and to understand the concept of this compound, it is necessary to understand its two parts, which are the following:

A- Definition of the word “similar”:

Ibn Faris said: “Shin, Ba, and Ha are one root that indicates: the resemblance of a thing, and its similarity in color and description”⁽⁵⁾.

The word similarity has several meanings, including:

- 1- Similarity: It is said: something resembles something, meaning: similar to it.
- 2- Ambiguity. It is said: The matter has been made similar to it through an analogy, meaning: it is confusing, The things that are similar are things that are confused with each other, because of the strong agreement between them.
- 3- The problem. It is said: The two matters are suspicious, if they are problematic: and the matters are questionable, meaning: their problems⁽⁶⁾.

B- Definition of the word (verbal):

Verbal: to the pronunciation, and pronunciation is the source of a word that utters a word. What is meant by it is: the verbal word, which is the speech, and he uttered the word, and

³ Ibn Faris, “Language Standards”, Ahmed bin Faris bin Zakaria Al-Qazwini Al-Razi, Abu Al-Hussein (d. 395 AH), achieved by: Abdul Salam Muhammad Haroun, Dar Al-Fikr, 1399 AH - 1979 AD, (4/184).

⁴ See: Ibn Faris, the previous source, (184/4), Al-Azhari, “Refining the Language”, Muhammad bin Ahmed bin Al-Azhari, (d. 370 AH), achieved by: Muhammad Awad Merheb Revival House of Arab Heritage - Beirut, 1st edition, 2001 AD. (273/14.)

⁵ Ibn Faris, “Language Standards”, (243/3)

⁶ See: Ibn Mandour, “Lisan Al-Arab”, Muhammad bin Makram bin Ali, Abu Al-Fadl, Jamal Al-Din Ibn Manzur Al-Ansari Al-Ruwaifi'i Al-Ifriqi (d. 711 AH), Dar Sader - Beirut, 3rd edition - 1414 AH, (13/503), Al-Zubaidi, “Taj Al Arous of the jewels of the dictionary,” Muhammad bin Muhammad bin Abdul Razzaq, Abu Al-Fayd, nicknamed Murtada, Al-Zubaidi (d. 1205 AH), achieved by: A group of investigators, Dar Al-Hidayah, (36/411).

he uttered it: he spoke ⁽⁷⁾. Ibn Faris said: “Lam, Fa, and Dha: a correct word that indicates the presentation of something, and it is most likely that it is from the mouth” ⁽⁸⁾.

C- Definition of “verbal similarity”

There are many definitions of verbal similarity, the most important of which are:

Al-Zarkashi said: “It is presenting the same story in various forms and with different intervals” ⁽⁹⁾.

Al-Jarmi said: “It is the similarity of the verses of the Holy Qur’an in terms of words and meanings, such that there is a slight discrepancy between verse and verse, as required by the context and expression” ⁽¹⁰⁾.

The definition of Dr. Mohammed Al-Samil is: “Whatever verses are mentioned with some kind of substitution or change in their wording” ⁽¹¹⁾.

Mohammed Minyar’s definition is: “verses that are repeated in wording; In its context or with substitution” ⁽¹²⁾.

Through the above, we can formulate a definition of verbal similarity, i.e., verses that are similar in most of their words, or in some of them.

Second: Types of verbal similarities:

Many scholars and researchers dealt with the subject of verbal similarities and mentioned its types, some of them added something to it, others decreased it, and some of them added something that was not of it, the researcher decided to limit himself to what was mentioned by the scholar Badr al-Din al-Zarkashi, may God have mercy on him, due to its importance:

Type one : that it is in one place in the same order and in another in the opposite, for example, (The believers and those who were Jews, Christians, and the Sabians [before Prophet Muhammad] – whoever believed in Allah and the Last Day and did righteous deed, they will have their reward with their Lord, and they will have no fear, nor will they grieve. [Al-Baqarah: 62] and in Al Hajj Surah: (Indeed, those who believe, those who are Jews, the Sabians, the Christians, the Magians[9] and those who associate partners with Allah – Allah will judge between them on the Day of Resurrection; Allah is Witness over all things.) [Al-Hajj: 17]

Type two : what is suspected of increase or decrease, as in Al-Baqarah surah (Those who persist in disbelief, it is the same whether you warn them or not, they will not believe.) [Al-Baqarah: 6] and in Yasin surah(It is the same to them whether you warn them or not, they will not believe) [Yasin: 10] with an addition of Waw.

⁷ See: Al-Khalil, “Al-Ain”, Abu Abdul Rahman Al-Khalil bin Ahmed bin Amr bin Tamim Al-Farahidi Al-Basri (d. 170 AH), achieved by: Dr. Mahdi Al-Makhzoumi, Dr. Ibrahim Al-Samarrai, Al-Hilal House and Library, 8/161, Ibn Duraid, “Jamhara Language”, Abu Bakr Muhammad ibn al-Hasan ibn Duraid al-Azdi (d. 321 AH), achieved by: Ramzi Munir Baalbaki, Dar al-Ilm Lil-Malayin - Beirut, first edition, 1987 AD, (2/932), Al-Azhari, “Refining the Language,” (273/14).)

⁸ Ibn Faris, “Language Standards”, (259/5)

⁹ Al-Zarkashi, “The Proof in the Sciences of the Qur’an,” Abu Abdullah Badr al-Din Muhammad bin Abdullah bin Bahadur al-Zarkashi (d. 794 AH), achieved by: Muhammad Abu al-Fadl Ibrahim, 1st edition, 1957 AD, Dar Ihya al-Kutub al-Arabiyyah, (112/1).

¹⁰ Al-Jarmi, “Dictionary of Qur’an Sciences, Ibrahim Muhammad Al-Jarmi,” Dar Al-Qalam - Damascus, 1st edition, 2001 AD, (p. 241).

¹¹ Al-Samel, “From the Rhetoric of Verbal Similarities in the Holy Qur’an,” by Muhammad bin Ali Al-Samel, 1st edition, Ishbilial House - 1422 AH, (p. 13).

¹² Minyar, “Hafid Aid for Verses with Similar Words,” by Muhammad Talha Bilal Minyar, 1st edition, Dar Nour Al-Maktabat - Jeddah 1424 AH, (p. 93).

Type three : advance and delay, and among them in Al-Baqarah surah is the Almighty's saying(Our Lord, send among them a messenger to recite to them Your revelations, teach them the Book and wisdom, and purify them. You are the All-Mighty, the All-Wise) [Al-Baqarah: 129] at the end , and others like it: (Allah conferred favor on the believers when He sent them a messenger from among themselves, reciting to them His verses, purifying them, and teaching them the Book and Wisdom, although before that they were clearly misguided)[Al-Imran: 164].

Type four : by definiteness and indefiniteness, such as his saying in Al-Baqarah: (And [remember] when you said, "O Moses, we cannot bear the same meal. So call upon your Lord to bring forth for us from what the earth produces – its herbs, cucumbers, garlic, lentils, and onions." Moses said, "Would you exchange what is better for what is inferior? Go down to any town and you will have what you have asked for." They were struck with humiliation and destitution, and incurred the wrath of Allah. That was because they used to reject the signs of Allah and kill the prophets unjustly. That was because they disobeyed and were transgressors.) [Al-Baqarah: 61] and in [Al-Imran: {without right} (Those who reject the verses of Allah, kill the prophets unjustly, and kill those who enjoin justice among people; so give them tidings of a painful punishment.) [Al-Imran: 21].

Type five : Replacing a letter with another letter, such as God Almighty's saying in Al-Baqarah: (We said, "O Adam, dwell in Paradise, you and your wife; and eat pleasantly from wherever you wish, but do not approach this tree, or else you will both become the wrongdoers.) [Al-Baqarah: 35] with the letter Waw, and in Al-A'raf: (O Adam, dwell in Paradise, you and your wife, and eat from wherever you wish, but do not approach this tree, or else you will both be among the wrongdoers.) [Al-A'raf: 19] with Fa'.

Type six :replacing one word with another: in Al-Baqarah: (When it is said to them, "Follow what Allah has sent down," they say, "Instead, we follow what we found our forefathers doing." [Would they do so] even though their forefathers had no understanding, nor were they guided?) [Al-Baqarah: 170], and in Luqman surah : (When it is said to them, "Follow what Allah has sent down," they say, "No, we follow what we found our forefathers doing." Is that so, even if Satan is calling them to the punishment of the Blazing Fire?) [Luqman: 21].

Type seven : Assimilation and abandoning it in an-Nisā' and Anfāl surahs: (But whoever opposes the Messenger after guidance has become clear to him, and follows other than the way of the believers, We will leave him to what he has chosen [83], and burn him in Hell [84]. What a terrible destination!) [An-Nisa': 115] and in Al Hashir Surah with assimilation ⁽¹³⁾.

Third: The importance of studying verbal similarities:

1. Undermining the suspicions of skeptics and atheists who use similarities as weapons against the Holy Qur'an.
2. The aspect of contemplation and reflection on the Holy Qur'an is enhanced for the student tries to uncover its inexhaustible secrets.
3. Establishing conclusive proof and clear proof of the revelation of the Holy Qur'an from the Most Wise, the Praiseworthy.
4. It increases faith in the greatness of the Holy Qur'an and the greatness of God who revealed it.
5. It is of great importance in memorizing and mastering the Holy Qur'an and distinguishing between similar ones.

¹³ See: Al-Zarkashi, "Al-Burhan fi Ulum Al-Qur'an": (132-112/1).

TOPIC ONE

Substituting of deletion and mention in verbal similarities

Introduction:

Deletion in the language: dropping and cutting, It is said: I deleted something: I dropped it ⁽¹⁴⁾.

Imam Al-Zarkashi defined it as: “omitting part or all of speech for evidence” ⁽¹⁵⁾.

Grammarians defined it as: “dropping a word from the structure of a sentence, which may be one of its pillars, such as the subject, predicate, verb, or subject, or it may be a letter, and the sentence may be deleted, such as a sentence in response to a condition or a sentence in response to an oath when a condition and an oath combine” ⁽¹⁶⁾.

According to rhetoricians: “deletion is dropping a word in order to separate from it by indicating another situation or the content of the speech” ⁽¹⁷⁾.

Al-Jurjani described deletion accurately, saying: “It is a chapter that is precise in its approach, gentle in its approach, strange in its matter, and similar to magic, You see that neglecting remembrance is more eloquent than remembrance, and remaining silent about benefiting is more beneficial, and you find that you are more eloquent than you are if you do not speak, and more complete than you are in eloquence.” If not stated. This is a sentence that you may deny until you inform it and reject it until you consider it. ⁽¹⁸⁾

Mention and deletion are among the ways the Arabs in their speech, and the Holy Qur'an has followed its rules in this regard, as the one who meditates on it will find many verses in which mention and deletion are substituting, and these verses are extremely precise and perfect.

The one who meditates on the Holy Qur'an becomes clear to him that many verses in it are similar in most of their wording, or in some of them. One verse may differ from another in a letter, word, or sentence, and the appearance of the Holy Qur'an in this manner is not in vain or without wisdom, because the Noble Qur'an was sent down by God Almighty, with perfect casting and perfect order, as there is no word or letter that is not in its appropriate place for wisdom and an intended purpose, far from absurdity, or pointless repetition. If anyone were to delete or replace a letter or word with another, the order would be disturbed, and the order would be gone Its beauty, and the uprightness of its speech will not be straight, and this method gives the Holy Qur'an accuracy in expression, strength in depiction, and goodness in explaining what is meant in an unparalleled aesthetic way, and the following applied examples make this very clear to us:

First position:

In Al Isra verse (Do not go near adultery, for it is indeed a shameful act and an evil way.)(Al Isra 32) ,and in Al Nisaa verse (Do not marry the women whom your fathers married, except what happened in the past: it is indeed a shameful, detestable, and evil practice.)(Al Nisaa ,22)

¹⁴See: “The Bride’s Crown is one of the jewels of the dictionary” (121/23).

¹⁵ Al-Zarkashi, “Al-Burhan”: 102/3.

¹⁶ Dr. Ubadah: “A Dictionary of Terms of Grammar, Morphology, Prosody, and Rhyme,” Dr. Muhammad Ibrahim Obada, second edition, Library of Arts, Cairo, 2001 AD, (p. 101-102).

¹⁷ Al-Rummani, “Jokes in the Miracle of the Qur’an”, Ali bin Isa bin Ali bin Abdullah, Abu Al-Hasan Al-Rummani Al-Mu’tazili (d. 384 AH), achieved by: Muhammad Khalaf Allah, Dr. Muhammad Zaghloul Salam, Dar Al-Maaref in Egypt, 3rd edition, 1976 AD; p. 76.

¹⁸ Al-Jurjani, “Evidence of the Miracle”, Abu Bakr Abdul Qahir bin Abdul Rahman bin Muhammad (d. 471 AH), achieved by: Mahmoud Muhammad Shaker Abu Fahr, Al-Madani Press in Cairo - Dar Al-Madani in Jeddah, 3rd edition, 1413 AH - 1992 AD, (146/1)

The study:

Whoever contemplates the Almighty's saying (Do not go near adultery) in Surat Al-Isra, and the Almighty's saying (Do not marry the women whom your fathers married) in Surat Al-Nisa, it will become clear to him that the word (hate) was mentioned in in Surat Al-Nisa, and was not mentioned in in Surat Al-Isra.

Reasoning:

If we consider the previous two verses, it becomes clear to us that the verse of Surat Al-Isra, which is the Almighty's saying: (Do not go near adultery) forbids adultery, and the verse of Surat An-Nisa, which is the Almighty's saying: (Do not marry the women whom your fathers married) It is forbidden to marry one's father's wife.

So it becomes clear to us from the above that the subject of the two verses is different, and one of the implications of this difference is the difference in deletion. As for the verse of Surat Al-Isra that forbids adultery, it was removed by His saying: It is indeed a shameful, detestable, and evil practice., and as for the verse of Surat An-Nisa that forbids marrying one's father's wife, it was removed. By saying: (Do not marry the women whom your fathers married) It is forbidden to marry one's father's wife, and one who contemplates the two omissions will find that they include severe, successive condemnation, which is his saying: (He was obscene and of evil conduct), and the deletion relating to marrying the father's wife added a third condemnation, which is describing it as abhorrent.

The reason for this lies in the following:

First: God Almighty described adultery and intercourse with one's father's wife as being obscene. Because the rushing over a woman's vagina and fighting over them is one of the strongest causes that lead to the corruption of lineages, and it necessarily leads to the corruption, ruin, and destruction of the world.

Second: As for describing them as being on an evil path; Because these heinous acts, if they spread, would be enough to strip a human being of his characteristics that distinguish him from animals in that males are not exclusive to females, in addition to the humiliation and shame that befalls women as a result.

Third: As for the description that God Almighty has added to a man who marries a father's wife, it is (abhorrence) - and abhorrence, as Al-Raghib says, is: "Extreme hatred for whoever you see engaging in abhorrence" ⁽¹⁹⁾. Because marrying a father's wife is more obscene, more ugly, and more heinous than adultery; Because the one who does it is abhorrent by law, reason, and chivalry. Since good natures dislike him, that is why "in pre-Islamic times they used to despise him, deplore his doer, and call it the abhorrent" ⁽²⁰⁾.

Second position:

Almighty's saying: (We have explained things in various ways in this Qur'an, so that they may take heed, but it only increases them in aversion) [Al-Isra: 41]

And God Almighty said, (We have explained every kind of example for mankind in this Qur'an, yet most people persist in disbelief.) [Al-Isra: 89].

¹⁹ Al-Raghib, "Al-Mufradat fi Gharib Al-Qur'an": Abu Al-Qasim Al-Hussein bin Muhammad, known as Al-Raghib Al-Isfahani (d. 502 AH), achieved by: Safwan Adnan, Dar Al-Qalam, Damascus, Beirut, 1st edition - 1412 AH, (p. 772).

²⁰ Ibn al-Arabi, "Ahkam al-Qur'an": Muhammad bin Abdullah Abu Bakr bin al-Arabi al-Maliki (d. 543 AH), his hadiths published by: Muhammad Abdul Qadir, Dar al-Kutub al-Ilmiyyah, Beirut, 3rd edition, 1424 AH - 2003 AD (475/1).

The study:

Whoever contemplates the Almighty's saying, (We have explained things in various ways in this Qur'an, so that they may take heed, but it only increases them in aversion) verse 41 of Surat Al-Isra, and the Almighty's saying, (We have explained every kind of example for mankind in this Qur'an, yet most people persist in disbelief.) [Al-Isra: 89, in the same surah, it will become clear to him that the word "people" is not mentioned in verse 41, and mentioned in verse no. (89).

Reasoning:

First: The reason for not mentioning the word "people" in verse No. (41), which is the Almighty's saying, "We have explained things in various ways in this Qur'an, so that they may take heed, but it only increases them in aversion," lies in the following:

One who meditates on this verse will find that it is connected to the previous verse, which is the Almighty's saying: "Al-Isra: 40", and this verse came about a specific people, namely the Arab polytheists who claimed that the angels are the daughters of God⁽²¹⁾; Therefore, it was appropriate not to mention people in his saying: Because if the word "people" had been mentioned in it, the verse would have been general to all people, and not specific to the Arabs who claimed that angels are the daughters of God, and it is known that the Arabs are what is primarily meant by this speech.

The meaning of the verse: We have given to these polytheists who slander on God lessons, verses and arguments, and we have presented for them parables therein, and we have warned them therein and warned them: so that they may remember those proofs against them, so they may understand the error of what they are standing upon, they consider the lessons, learn from them, and repent of their ignorance, but they do not consider them, and they do not remember the verses and warnings that come to them, and moved away from the right⁽²²⁾

Second: The reason for mentioning the word "people" in the Almighty's saying: (We have explained every kind of example for mankind in this Quran, yet most people persist in disbelief)"Al-Isra: 89" is that the verse is related to the previous verse that challenges mankind and the jinn to produce something similar to this Qur'an, which is His saying: God Almighty (Say, "If all humans and jinn were to come together to produce something similar to this Qur'an, they would not be able to produce the like of it, even if they collaborated with one another) [Al-Isra: 88] When the verse followed the verse of challenge, the verse of challenge was general to humans and jinn, humans were mentioned in this; To clarify that although the challenge is general to humans and jinn, it is humans who are primarily intended by it, because the argument against them is based on their inability to produce something like this Qur'an⁽²³⁾.

²¹ See: Al-Baghawi, "Features of Revelation in the Interpretation of the Qur'an," Abu Muhammad Al-Hussein bin Masoud Al-Baghawi (d. 510 AH), achieved by: Abdul Razzaq Al-Mahdi, Dar Ihya' al-Turath al-Arabi - Beirut, first edition, 1420 AH, (135/3).

²² See: Al-Tabari, "Jami' Al-Bayan An Interpretation of Verses of the Qur'an", Muhammad bin Jarir bin Yazid bin Kathir, Abu Jaafar Al-Tabari (d. 310 AH), edited by: Abdullah bin Abdul Mohsen, Dar Hijr for Printing, Publishing, Distribution and Advertising, 1st edition, 1422 AH. - 2001 AD, (602/14).

²³ See: Al-Naysaburi, "The Oddities of the Qur'an and the Wisdoms of the Criterion," Nizam al-Din al-Hasan bin Muhammad al-Naysaburi (d. 850 AH), achieved by: Zakaria Amirat, Dar al-Kutub al-Ilmiyya - Beirut, First Edition - 1416 AH, (4/387), Al-Fayrouzabadi, " Insights of those with discernment into the subtleties of the Mighty Book," Majd al-Din Abu Taher Muhammad bin Yaqoub al-Fayrouzabadi (d. 817 AH), achieved by: Muhammad Ali al-Najjar,.. Supreme Council for Islamic Affairs - Committee for the Revival of Islamic Heritage, Cairo, 1996 AD, (292/1).

Third position:

The Almighty's saying: (Such was Our way with the messengers We sent before you, and you will find no change in Our way) [Al-Isra: 77]

And God Almighty says(due to their arrogance in the land and plotting evil, but evil plotting only backfires on its own people. Are they awaiting anything other than the fate of the earlier peoples? You will find no change in Allah's way, and you will find no alteration in Allah's way) [Fatir: 43]

The study:

Whoever contemplates the Almighty's saying (Such was Our way with the messengers We sent before you, and you will find no change in Our way). which is the removal of verse [77] from

Surah Al-Isra, and the Almighty's saying, (due to their arrogance in the land and plotting evil, but evil plotting only backfires on its own people. Are they awaiting anything other than the fate of the earlier peoples? You will find no change in Allah's way, and you will find no alteration in Allah's way[]), which is the removal of verse from Surat Fatir, it will become clear to him that the verse Surah Al-Isra is limited the derivation of verse [43] of Surat Fatir was to deny the alteration and conversion to the Sunnah of God Almighty.

Reasoning:

First: The reason for limiting the removal of the verse of Surat Al-Isra to denying the conversion in the Almighty's saying: (In that case, We would have made you taste double punishment, both in this life and after death. Thereupon you would have found no helper against Us.): That the context requires that; Because God Almighty said in the previous verse this verse: (They were about to provoke you so as to drive you out of the land [of Makkah], but then they would not have remained after you, except for a little while) [Al-Isra: 76] meaning: Even if the people of Mecca were about to trouble you, O Muhammad, and provoke you with their hostility and deception to expel you from the land of Mecca, even if they did that, They will not remain in it after you except for a short period of time. Then God Almighty removed the verse by saying: (uch was Our way with the messengers We sent before you, and you will find no change in Our way. [Al-Isra: 77] The meaning of this removal is: This is my Sunnah among the empty nations and you will not find our Sunnah - which is inflicting punishment on the hostile for the Messengers - a transfer, so that it does not fall on them; Because it is a fixed divine law that does not change.⁽²⁴⁾

Ibn Taymiyyah said: "This Sunnah does not mean that he will be the one who will bring it out, and they will remain the last. Rather, when they take him out, they will come out after him" ⁽²⁵⁾.

In this verse, God Almighty did not combine between change and conversion; Because it is not necessary, then this deletion is appropriate for the context of the verse.

Second: The reason for combining between substitution and conversion in the verse of Surat Fatir lies in the following:

²⁴ See: Al-Razi, "Mafatih Al-Ghayb": (381/21), Al-Wahidi, "The Simple Interpretation", Abu Al-Hasan Ali bin Ahmed bin Muhammad bin Ali Al-Wahidi, (d. 468 AH - Imam Muhammad bin Saud University, 1st edition, 1430 AH, (427/13), Al-Zuhayli, "The Enlightening Interpretation in Doctrine, Sharia, and Methodology," Dr. Wahba bin Mustafa Al-Zuhayli, Dar Al-Fikr Al-Mu'asr - Damascus, 2nd edition, 1418 AH, (133/15).

²⁵ Ibn Taymiyyah, "The Collection of Messages," Taqi al-Din Abu al-Abbas Ahmad ibn Abd al-Halim ibn Abd al-Salam ibn Abdullah ibn Abi al-Qasim ibn Muhammad ibn Taymiyyah al-Harrani al-Hanbali al-Dimashqi (d. 728 AH), achieved by: Dr. Muhammad Rashad Salem, Dar Al-Ataa - Riyadh, 1st edition 1422 AH - 2001 AD, (56/1).

1- The previous verses, which are His Almighty's saying: '(They swore by Allah their most solemn oaths that if a warner came to them, they would surely be more guided than any other community. But when a warner came to them, it only added to their aversion) [Fatir: 42] and what follows them, mention of many of the ugliness of the unbelievers: such as swearing to believe in Muhammad, may God's prayers and peace be upon him, that He came to them, and when he came to them, his coming only increased their distance from the truth out of arrogance on their part, and arrogance in the land, deepening in polytheism, and the deception of evil deeds that they are creative in preparing, and in which they rush to deceive and prevent them from believing in God Almighty, and to plot against His Messenger, may God bless him and grant him peace, and to cause harm to him and his companions, and if that were the case, then the appropriate thing to remove the verse would be the Almighty's saying: to cut off their hope that the Sunnah of God Almighty - which is inflicting punishment on them - will not be changed by anything else, and will not be changed from them to others, since the Almighty's saying (You will not find any change in the Sunnah of God) provides certain knowledge that Sunnah of God Almighty - which is inflicting punishment on the disobedient - will not be changed by anything else, and Almighty's saying (And you will not find any change in the Sunnah of God) indicates certain knowledge that the torment inflicted upon the disobedient, although it will not be exchanged for reward, will not be diverted from the one who deserves it to someone else ⁽²⁶⁾).

2- When God Almighty described the infidels with two descriptions, and mentioned two symptoms for them, in His saying, (It is He Who has made you successors on earth. Whoever disbelieves will bear the burden of his disbelief. Their disbelief only increases the disbelievers in contempt before their Lord, and their disbelief only increases the disbelievers in loss.) [Fatir: 39]

,and God Almighty saying: Just as the first and the second praised, the third also praised; So that the whole speech is similar to one ⁽²⁷⁾.

3- Or it can be said: God Almighty combined change and conversion. In continuation of the offender's threat of the ugliness of his compulsion, in the Almighty's saying: (You will not find any change in the Sunnah of God) ⁽²⁸⁾).

Imam Ibn Adel - may God Almighty have mercy on him - said: "If it is said: What is the wisdom in repeatedly changing and converting? The answer is: What is meant by his saying is the attainment of knowledge that the torment cannot be replaced by something else, and by his saying: the attainment of knowledge that the torment, although it cannot be exchanged for reward, does not change from one who deserves it to something else, so the threat to the wrongdoer is complete. ⁽²⁹⁾).

Fā' in the Almighty's saying: is to explain what the ruling means by waiting for them to be tormented, and denying the essence of substitution and conversion means denying their existence through the evidential method, and singling out each of them with a

²⁶See: Al-Naysaburi, "The Curiosities of the Qur'an and the Wisdoms of the Criterion" (387/4), Al-Fayrouzabadi, Basa'ir Dhu'l-Tameez, (292/1), Abu Al-Saud: "Guiding the Sound Mind to the Merits of the Holy Book," Al-Imadi Muhammad bin Muhammad bin Mustafa (d. 982 AH), Dar Revival of Arab Heritage - Beirut, (7/156), Al-Saniki, "Fath Al-Rahman by revealing what is ambiguous in the Qur'an", Zakaria bin Muhammad bin Ahmed bin Zakaria Al-Ansari, (d. 926 AH), Dar Al-Qur'an Al-Karim, Beirut - Lebanon, 1st edition, 1403 AH - 1983 AD, (470/1), Al-Fayrouzabadi, "Basa'ir Dhu'l-Taymiz" (389/1).

²⁷ See: Al-Razi, "Keys to the Unseen", Abu Abdullah Muhammad bin Omar bin Al-Hasan, nicknamed Fakhr Al-Din Al-Razi (d. 606 AH), Dar Ihya Al-Tarath Al-Arabi - Beirut, 3rd edition - 1420 AH, (247/26).

²⁸ See: Tantawi, "Al-Tafsir Al-Wasit", Muhammad Sayyid Tantawi, Dar Nahdet Misr for Printing, Publishing and Distribution, Al-Fagala - Cairo, 1st edition, (359/11).

²⁹ Ibn Adel, "Al-Lubab fi Ulum al-Kitab," (158/16).

separate negation to confirm their absence. What is meant is: non-substitution, the torment cannot be changed by anything else, and by not changing it: it is not transferred from the one who deserves it to someone else. He combined them here: in continuation of the evil-doer's threat of the ugliness of his compulsion, then he gave them - Glory be to Him - what confirms that His Sunnah does not change His creation, by urging them to take into account the conditions of those who were destroyed before them, and those who see with their own eyes their effects, and He - the Most High – said (Have they not traveled in the land to see what was the end of those who came before them. They were more powerful than them? Allah is not such that something can escape Him in the heavens or on earth. He is indeed All-Knowing, Most Capable.) [Fatir: 44]⁽³⁰⁾.

Fourth position:

Almighty's saying: (Nothing prevented people from believing when guidance came to them except that they said, "Has Allah sent a human as a messenger?") [Al-Isra: 94].

And God Almighty said: (Nothing prevents people from believing when guidance comes to them and from seeking forgiveness from their Lord except that the fate of the earlier nations should come to them, or that the punishment should come before their eyes) [Al-Kahf: 55].

The study:

Whoever contemplates the Almighty's saying: (Nothing prevented people from believing when guidance came to them except that they said, "Has Allah sent a human as a messenger?") verse [94] of Surah Al-Isra, and His Almighty's saying: ((Nothing prevented people from believing when guidance came to them except that they said, "Has Allah sent a human as a messenger?) verse [55]" From Surat Al-Kahf, it turns out He said that the verse of Surat Al-Isra did not mention seeking forgiveness, but it was mentioned in the verse of Surat Al-Kahf.

Reasoning:

First: The reason for not mentioning seeking forgiveness in the verse of Surah Al-Isra, which is the Almighty's saying (Nothing prevented people from believing when guidance came to them except that they said, "Has Allah sent a human as a messenger") It lies in the following

This verse came about a people who had reached the highest level of disbelief, denial, stubbornness, and denial, such that hope for their faith was almost non-existent, this reinforces the proposals that they proposed to the most honorable Prophet, may God bless him and grant him peace, not for the purpose of faith, but for the purpose of challenging and incapacitating, and these are the ones mentioned in the Almighty's saying: (They say, "We will never believe in you until you cause a spring to gush forth for us from the earth, or until you have a garden of date palms and grapevines, and you cause rivers to flow abundantly in their midst, or you make the sky to fall upon us in pieces – as you claim – or bring Allah and the angels before us face to face, or until you have a house of gold, or you ascend to heaven, and even then we will never believe in your ascension unless you bring down to us a book which we can read." Say, "Glory be to my Lord! Am I anything but a human, sent as a messenger?") [Al-Isra: 90-93]

ones suggested in these verses are "Utbah, Shaybah, Abu Sufyan, Al-Nadr bin Al-Harith, Abu Al-Bakhtari, Al-Walid bin Al-Mughirah, Abu Jahl, Abdullah bin Abi Umayyah, and

³⁰ See: Abu Al-Saud, "Guiding the Sound Mind to the Merits of the Holy Book" (156/7), Tantawi, "Al-Tafsir Al-Waseet" (359/11).

Umayyah bin Khalaf” (31). If this was the case for these people, then not mentioning seeking forgiveness in the verse of Surat Al-Isra was appropriate for its context.

Second : The reason for mentioning seeking forgiveness in the verse of Surah Al-Kahf, which is his saying(Nothing prevents people from believing when guidance comes to them and from seeking forgiveness from their Lord except that the fate of the earlier nations should come to them, or that the punishment should come before their eyes.) Al-Kahf: 55”, lies in the following

This verse was mentioned in a people who had not reached a great extent in disbelief, denial, and stubbornness, such that hope in their faith was cut off, like the people among whom the verse of Surat Al-Isra was mentioned. This is reinforced by the Almighty’s saying before this verse: (We have surely diversified in this Qur’an every kind of example for people[32], but man is the most quarrelsome of all beings) [Al-Kahf: 54], and the controversy over it is an indication that the door of hope is still open for those to embrace faith, so the mention of seeking forgiveness in this verse was appropriate to its context, and this is one of the indications of the greatness of God Almighty’s mercy and kindness to His creation (32).

Fifth position:

The Almighty’s saying(That will be their recompense because they rejected Our verses and said, “What! When we are turned into bones and crumbled particles, will we really be raised as a new creation?) [Al-Isra: 98].

God Almighty’s saying: (That is their recompense: Hell, because of their disbelief and taking My verses and messengers in ridicule.) (Al-Kahf: 106).

The study:

Whoever contemplates the Almighty’s saying, (That will be their recompense because they rejected Our verses and said, “What! When we are turned into bones and crumbled particles, will we really be raised as a new creation?)” in Surat Al-Isra, and his Almighty’s saying, (That is their recompense: Hell, because of their disbelief and taking My verses and messengers in ridicule.)” in Surat Al-Kahf, it will become clear to him that the word (Hell) was not mentioned in Surat Al-Isra, but it was mentioned in Surat Al-Kahf.

Reasoning:

First: The reason for not mentioning Hell in the verse of Surah Al-Isra, which is the Almighty’s saying: (that will be their recompense because they rejected Our verses and said, “What! When we are turned into bones and crumbled particles, will we really be raised as a new creation?)” “Al-Isra: 98,” lies in the following:

The demonstrative noun (that) refers to the verse directly before it, which is the Almighty’s saying(Whoever Allah guides is truly guided; and whoever He causes to stray, you will find none to protect them besides Him. On the Day of Resurrection, We will gather [and drag] them on their faces – deaf, dumb and blind. Their abode will be Hell; every time it subsides, We will flare it up for them) [Al-Isra: 97], and in this verse there is mention of Hell, and the referring name (that) is in the next verse, which is the Almighty’s saying:(That will be their recompense because they rejected Our verses and said, “What! When we are turned into bones and crumbled particles, will we really be raised as a new creation?” Al-Isra: 98], referring to Hell, and since

³¹ See: Al-Wahidi, “Asbab al-Nuzul”, Abu Al-Hasan Ali bin Ahmad bin Muhammad bin Ali Al-Wahidi (d. 468 AH), achieved by: Al-Humaidan, Publisher: Dar Al-Islah - Dammam, 2nd Edition:, 1412 AH - 1992 AD, (p. 292).

³² See: Al-Gharnati, “The Angel of Interpretation”, Ahmed bin Ibrahim bin Al-Zubayr Al-Thaqafi Al-Gharnati, Abu Jaafar (d. 708 AH), Dar Al-Kutub Al-Ilmiyyah, Beirut - Lebanon, (315/12).

there is no break between the referring name (that) and the one referred to, It is (Hell). It was appropriate not to mention Hell again, due to its imminent mention.

Second: The reason for mentioning Hell in the verse of Surat Al-Kahf, which is the Almighty's saying: "That is their reward, Hell, because they disbelieved." [Al-Kahf: 106], lies in the following:

1-The length of the separation between the referring noun (that) and the one referred to (Hell) in the previous verses is the Almighty's saying: (Do the disbelievers think that they can take My slaves as allies instead of Me? We have prepared Hell as a dwelling place for the disbelievers, Say, "Shall we inform you of the greatest losers in terms of their deeds?, Those whose efforts in the life of this world are wasted, while they think that they are doing well). [Al-Kahf: [102-104],

then after these verses is the Almighty's saying(That is their recompense: Hell, because of their disbelief and taking My verses and messengers in ridicule.) [Al-Kahf: 106], so when the separation between the demonstrative noun (that) and the one referred to, which is (Hell) is well mentioned here, due to the distance from the remembrance.

2- Or it can be said: The declaration of the mention of Hell here is to fit the declaration of the mention of Paradise in the next verse, which is the Almighty's saying: (As for those who believe and do righteous deeds, they will have gardens of Paradise[56] as a dwelling place, abiding therein forever, never desiring to leave) [Al-Kahf: 107-108]; Because things with their opposite become clear and distinct.⁽³³⁾

TOPIC TWO

Substituting introduction and delay in verbal similar.

Introduction

Introduction and delay is one of the methods of the Holy Qur'an, and it has many benefits and great virtues. It is a method characterized by broad behavior, and is considered a manifestation of the courage of the Arabic language. They brought it to indicate their mastery of eloquence, their mastery of speech, and their obedience to them. Thus, giving introduction and delay in speech is a violation of one of the clues to the meaning without fear of confusion, relying on other clues, and leads the phrase to connotations and benefits that make it a sophisticated expression that exudes beauty and captivates hearts in the best possible place and the sweetest taste.⁽³⁴⁾

Anyone who contemplates Surah Al-Isra will find that it includes this wonderful and breathtaking style, and the following examples reveal the splendor and beauty of this style.

First position:

God Almighty says: (Do not kill your children for fear of poverty[30], for We provide for them and for you. Indeed, killing them is a great sin.) [Al-Isra: 31]

And God Almighty says: (Say [O Prophet], "Come, I will recite to you what your Lord has forbidden to you: do not associate any partners with Him[54], and honor your parents.

³³ See: Al-Kirmani, "Secrets of Repetition in the Qur'an", Mahmoud bin Hamza bin Nasr, Al-Kirmani, (d. 505 AH), achieved by: Abdul Qadir Ahmed Atta, publishing house: Dar Al-Fadhila, (p. 165), Al-Fayrouzabadi, "Insights of Dhu'l-Tammiz" (293/1), Al-Sinaiki, "Faith Al rAHMAN What is Ambiguous in the Qur'an" (327/1), Al-Gharnati, "Malak Al-Tawil" (316/2).

³⁴ See: Al-Jurjani, "Evidence of the Miracle", Abu Bakr Abd al-Qahir bin Abd al-Rahman bin Muhammad, al-Jurjani (d. 471 AH), Achieved by: Mahmoud Muhammad Shaker, Al-Madani Press in Cairo, 3rd edition 1413 AH - 1992 AD, (106/1), Al-Zarkashi, "The proof in the sciences of the Qur'an" (233/3).

Do not kill your children for fear of poverty, for We provide for you and for them. Do not approach shameful acts, whether openly or in secret. Do not kill the soul sanctified by Allah, except lawfully. This is what He commands you, so that you may understand.) (Al-An'am: 151).

The study:

Whoever contemplates the Almighty's saying (Do not kill your children for fear of poverty[30], for We provide for them and for you. Indeed, killing them is a great sin.) [Al-Isra: 31], and His Almighty's saying: : (Say [O Prophet], "Come, I will recite to you what your Lord has forbidden to you: do not associate any partners with Him[54], and honor your parents. Do not kill your children for fear of poverty, for We provide for you and for them. Do not approach shameful acts, whether openly or in secret. Do not kill the soul sanctified by Allah, except lawfully. This is what He commands you, so that you may understand.) [Al-An'am: 151], notice that the verse of Surat Al-Isra states that the children's livelihood is given priority over the parents' livelihood, and in the verse of Surat Al-An'am it is the opposite, i.e.: Prioritizing the livelihood of parents over the livelihood of children.

Reasoning:

First: The reason for providing the livelihood of children to the livelihood of the fathers in Surat Al-Israa in the Almighty saying (Do not kill your children for fear of poverty, for We provide for them and for you. Indeed, killing them is a great sin.) In this verse, God Almighty forbade killing children for fear of poverty, and He justified this by saying (We provide for them and for you). In this explanation, the provision of children was given precedence over the provision of parents, and the reason for this priority lies in the following:

The speech in Surat Al-Isra is directed to the rich who kill their children for fear of expected poverty, which the presence of children may be a reason to accelerate, this is clear from the Almighty's saying (And do not kill your children for fear of poverty); Therefore, it is more appropriate to give the children's livelihood ahead of the parents' livelihood, so that no one would commit this heinous act, and it also removes what they may imagine that by spending on their children, they will become poor after being rich, and it also increases reassurance, because God Almighty promised them sustenance for themselves, after promising them sustenance for their children (³⁵), so it was appropriate here to prioritize the news of their children's sustenance over the news of their sustenance, so that their souls may be reassured and their hearts may be calm, and anxiety and fear will not find a way to it.

Second: The reason for prioritizing the sustenance of the fathers over the sustenance of the children in Surah Al-An'am. In this Surah, God Almighty forbade fathers from killing their children because of poverty befalling them, in the Almighty's saying: (Do not kill the soul sanctified by Allah, except lawfully) This is what He commands you, so that you may understand which is what his saying (from poverty) indicates, and he justified that with His saying In this explanation, the livelihood of the parents is given priority over the livelihood of the children, and the reason for this priority lies in the following:

The speech in Surat Al-An'am is to the poor who have been bitten by poverty with its fangs, making them lose their feelings of humanity, and thus prompting them to kill their children out of compassion for them and out of mercy for them from the pain of hunger and the cruelty of the oppressed, this is clear from the Almighty's saying (And do not kill your children out of poverty).

³⁵ See: Al-Gharnati, "Malak Al-Tawil" (172/1), Al-Baili, "From the Eloquence of the Qur'an," Ahmed Ahmed Abdullah Al-Baili (d. 1384 AH), Nahdat Misr - Cairo, 2005, (p. 94), Al-Khatib, "The Quran Interpretation of the Quran," Abdul Karim Yunus Al-Khatib (died after 1390 AH), Dar Al-Fikr Al-Arabi - Cairo, (345/4).

It was appropriate to take the initiative to inform them that He would bestow upon them sufficient sustenance, and to inform them that He would bestow upon them sustenance for their children, so that their souls would be calm, their hearts would be reassured, and anxiety would not find way for it ⁽³⁶⁾.

From what has been mentioned, it is clear that prioritizing the children's livelihood over the parents' livelihood in Surat Al-Isra to suit its context, and prioritizing the parents' livelihood over the children's livelihood in Surat Al-An'am was appropriate for its context, and thus shows the secret of the beauty and splendor behind the introduction and delay.

Second position:

God Almighty says: (Say, "Allah is Sufficient as a witness between me and you. He is indeed All-Aware, All-Seeing of His slaves.) [Al-Isra: 96]

And the Almighty's saying ;(Say, "Allah is Sufficient as a Witness between me and you. He knows all that is in the heavens and earth. Those who believe in falsehood and disbelieve in Allah, it is they who are the losers.") [Al -Ankabut: 52].

The study:

Whoever contemplates the Almighty's saying (Say, "Allah is Sufficient as a witness between me and you. He is indeed All-Aware, All-Seeing of His slaves.) in Surat Al-Isra, and His saying (Say, "Allah is Sufficient as a Witness between me and you. He knows all that is in the heavens and earth. Those who believe in falsehood and disbelieve in Allah, it is they who are the losers.) in Surat Al-Ankabut, it will become clear to him that the verse of Surat Al-Isra contains the word "martyr" before (between me and you), and the verse of Surat Al-Ankabut came before "between me and you" over "a witness."

Reasoning:

First: The reason for giving precedence to "martyr" over "between me and you" in Surat Al-Isra in the Almighty's saying: (Say, "Allah is Sufficient as a witness between me and you. He is indeed All-Aware, All-Seeing of His slaves), lies in the following:

This verse came according to the original principle, which is to give precedence to the object, which is (martyr) to (between me and you), and there is no reason that requires giving precedence to (between me and you) to (martyr).

Second: The reason for prioritizing (between me and you) over (martyr). In Surat Al-Ankabut, in the Almighty's saying: (Allah is Sufficient as a Witness between me and you. He knows all that is in the heavens and earth. Those who believe in falsehood and disbelieve in Allah, it is they who are the losers) it lies in the following:

The word (martyr) in this has been described by saying (He knows what is in the heavens and the earth), and this necessitates delaying the word (martyr) from (between me and you); Because if it were introduced to (between me and you), this would lead to a separation between the attribute (He knows what is in the heavens and the earth) and what is described as (a martyr), and this weakens the speech, so eloquence required the introduction.

Thus, it becomes clear to us that the verse of Surat Al-Ankabut came in contradiction to the original, so that the description of (martyr) is connected to the saying (He knows what

³⁶ See: Al-Baili, "From the Rhetoric of the Qur'an" (p. 94): Al-Khatib, "The Qur'an Interpretation of the Qur'an" (345/4), Abu Hayyan, "Al-Bahr Al-Muhit fi Al-Tafsir", Abu Hayyan Muhammad bin Yusuf bin Ali Al-Andalusi (d. 745 AH), achieved . : Sidqi Muhammad Jamil, Dar Al-Fikr - Beirut, 1420 AH, (687/4), Al-Suyuti, "The Battle of the Peers", Abdul Rahman bin Abi Bakr, Jalal Al-Din Al-Suyuti (d. 911 AH), Dar Al-Kutub Al-Ilmiyya - Beirut - Lebanon, 1st edition 1408 AH - 1988 AD, (72/1), Al-Gharnati, "The Angel of Interpretation" (173/1).

is in the heavens and the earth); so description follow the described and no barrier prevents them ⁽³⁷⁾.

Second position:

The Almighty's saying(We have explained every kind of example[79] for mankind in this Qur'an, yet most people persist in disbelief) [Al-Isra: 89].

And the Almighty said: (We have surely diversified in this Qur'an every kind of example for people, but man is the most quarrelsome of all beings) [Al-Kahf: 54].

The study:

Whoever contemplates the words of God Almighty (We have explained every kind of example for mankind in this Qur'an, yet most people persist in disbelief) in Surah Al-Isra, and God Almighty saying (We have surely diversified in this Qur'an every kind of example for people, but man is the most quarrelsome of all beings) in Surat Al-Kahf will notice that the verse

of Surah Al-Isra in which the word (people) is given precedence over (in this Qur'an), as for the verse Surat Al-Kahf, in which "in this Qur'an" comes before the word "people".

Reasoning:

First: The reason for presenting the word (for the people) over (in Qur'an) in the verse of Surat Al-Isra, which is the Almighty's saying(We have explained every kind of example[79] for mankind in this Qur'an, yet most people persist in disbelief.) "Al-Isra: 89," lies in the following:

The first answer: God Almighty has challenged mankind and the jinn, in the verse preceding this verse, which is the Almighty's saying: (Say, "If all humans and jinn were to come together to produce something similar to this Qur'an, they would not be able to produce the like of it, even if they collaborated with one another)"Al-Isra (88) , and in the verse that directly after it, it is the verse that is the subject of the study, which is the Almighty's saying(We have explained every kind of example for mankind in this Qur'an, yet most people persist in disbelief) (Al-Isra: 89). In this verse, the word "for the people" was introduced to honor them and take care of them, because they are the ones concerned with interpreting the Qur'an. ⁽³⁸⁾

The second answer: This verse was preceded by a proverb, which is the Almighty's saying: (They were about to tempt you away from what We have revealed to you [O Prophet] so that you would fabricate something else and attribute it to Us; then they would have surely taken you as a close friend.) [Al-Isra: 73], and it was preceded by a mention of the infidels' attempt to tempt him, may God's prayers and peace be upon him, and his warning against relying on them, and an explanation of his virtue. God Almighty confirmed him, peace and blessings of God be upon him, and this is what was mentioned in His Almighty's saying: (They were about to tempt you away from what We have revealed to you [O Prophet] so that you would fabricate something else and attribute it to Us; then they would have surely taken you as a close friend. [Al-Isra: 73] up to His saying(In that case, We would have made you taste double punishment, both in this life and after death. Thereupon you would have found no helper against Us.) [Al-Isra: 75]; If that were the case, it would be appropriate to give mention (of people) to (in this Qur'an); Warning them to pay attention to the Holy Qur'an with contemplation and understanding,

³⁷ See: Al-Saniki, "Fath Al-Rahman of Revealing What is Ambiguous in the Qur'an" (334/1), Al-Mutani, "The Characteristics of Qur'an Expression and Its Rhetorical Characteristics," Abdul-Azim Ibrahim Muhammad Al-Mutani (d. 1429 AH), Wahba Library, 1st edition, 1413 AH - 1992 AD, (172/2).

³⁸ See: Al-Gharnati, "Malak Al-Tawil" (311/2):

and to comply with its commands and avoid its prohibitions, out of giving them the most complete care ⁽³⁹⁾.

Third answer: The word “people” was repeated at the end of the verse. If it had been delayed after his saying (in this Qur’an), the repetition would have led to heaviness in the speech due to this closeness, and this is not praiseworthy in speech, so how about the speech of God Almighty, which is at the highest level of writing and eloquence! Therefore, it is appropriate to give precedence to the word “for people” over “in this Qur’an” ⁽⁴⁰⁾.

Fourth answer: Surah Al-Isra began by talking about people and then about the Qur’an. This verse came in line with what was stated in the opening of the surah, and this is a strange fit between the verse and the opening of the surah ⁽⁴¹⁾

Second: The reason for prioritizing his saying (in this Qur’an) over the word (for people) in Surah Al-Kahf in the Almighty’s saying: (We have surely diversified in this Qur’an every kind of example for people[32], but man is the most quarrelsome of all beings)[Al-Kahf: 54], lies in the following:

First answer: Surah Al-Kahf began by talking about the Holy Qur’an, then followed that by talking about the people, mentioning the Companions of the Cave, Moses, peace be upon him, the righteous man, Dhul-Qarnayn, and other people, so this verse came in this manner, prioritizing the mention of the Qur’an over mentioning the people, as in start⁽⁴²⁾.

Second answer: Surat Al-Kahf mentions some unseen news that are only known through revelation, such as the news of the Companions of the Cave, Moses, peace be upon him, Al-Khidr, and Dhul-Qarnayn, so it was appropriate here to present a mention of the Qur’an, because its introduction is more important, as it indicates that the Holy Qur’an that God revealed to His Prophet, may God bless him and grant him peace, contains everything that he, may God bless him and grant him peace, told him.

Third answer: The verse of Surat Al-Kahf did not contain anything that would necessitate introducing the word “people” as in the verse of Surat Al-Isra, as there was no mention of the two heavy things before it, thus necessitating introducing the word “people” as in the verse “Al-Isra”, and also it did not contain the repetition of the word “people” as in the verse “Al-Isra” ⁽⁴³⁾

TOPIC THREE

Substituting of manifestation and concealment in verbal similar.

Introduction:

Definition of manifestation and concealment, and their importance:

First: Definition of manifestation linguistically and terminologically:

³⁹ See: Al-Iskafi, “The Pearl of Revelation and the Ghurrah of Interpretation,” Abu Abdullah Muhammad bin Abdullah, known as Al-Khatib Al-Iskafi (d. 420 AH), achieved by: Muhammad Mustafa Aydin, Umm Al-Qura University, Institute of Scientific Research, Mecca, First Edition, - 2001 M, (860/1), Ibn Jama’ah, “Kashf al-Ma’ani”, Abu Abdullah, Muhammad bin Ibrahim bin Saad Allah bin Jama’ah (d. 733 AH), achieved by: Abdul -Jawad Khalaf, Dar al-Wafa’ - Mansoura, 1st edition, 1990 AD, (p. 233).

⁴⁰ See: Al-Gharnati, “Malak Al-Tawil” (311/2)

⁴¹ See: Dr. Fadel Al-Samarrai, <https://www.startimes.com/f.aspx?t=32973164>

⁴² See: the previous source.

⁴³ See Al-Iskafi, “Durrat al-Tanzil wa Gharat al-Tawil” (860-861/1), al-Gharnati, “Malak al-Tawil” (311/2).

Manifestation in language: Manifestation in language refers to: clarity, clarification, prominence, and exposure. It is said: The thing appeared clearly, and the thing appeared in an apparent way that became clear and emerged after being hidden ⁽⁴⁴⁾.

Manifestation as a term:

What is meant here is to declare the word and highlight it in the place where the pronoun does not need it⁽⁴⁵⁾.

Definitionally, manifesting means placing the apparent in the place of the pronoun for a purpose that the addressee wants.

Second: Definition of concealment linguistically and idiomatically:

Concealment is linguistically: covering up and concealing. It is said: I concealed something: I hid it ⁽⁴⁶⁾.

Concealment, as a term, has multiple definitions, including:

It is dropping something verbally without meaning, and it was said: leaving something while its trace remains ⁽⁴⁷⁾, and it was said: what is left out verbally, which is what is meant by intention⁽⁴⁸⁾

Through the above, we can formulate a definition that suits the subject of the study here, as: Definition of concealment, terminologically: It is placing the pronoun in the place of the apparent for a purpose that the addressee wants.

Third: The importance of manifestation and concealment:

Manifestation and concealment are among the important methods in the Arabic language, and the basic principle in speech is that the pronoun and the apparent are used, each in its place, except that the pronoun may be used in place of the apparent one, for many benefits that appear from the context. Yahya bin Hamza said: "And know that this, even if it is counted, is part of the science of syntactic expression, but it has a connection to the science of meanings, and that is that revealing it in the place of concealment has a great position and great benefit."⁽⁴⁹⁾.

Whoever contemplates the Holy Qur'an with thought and consideration will become clear to him that manifestation and concealment substituting in it. A word in one verse may appear with manifestation and in another with concealment and vice versa. The appearance of the Holy Qur'an in this manner is not in vain, Rather, it involves wisdom and secrets that emerge from the context, and the verbal similarity has received a large share of this style ., and the following topic, will inform you clearly about some of the wisdom and secrets of some examples in which manifestation and concealment substituting in verbal similar .

⁴⁴ See, Ibn Faris, "Standards of Language" (471/3)

⁴⁵ Al-Sabt, "The Rules of Interpretation", Khalid bin Othman Al-Sabt, Dar Ibn Affan, (338/1).

⁴⁶ See, Ibn Mandour, "Lisan Al-Arab" (492/4), Al-Zubaidi, "Taj Al-Arous" (402/12)

⁴⁷ See, Al-Jurjani, "Definitions", (p. 29), Al-Kafawi, "Al Kullait , a Dictionary of Linguistic Terms and Differences", Ayoub bin Musa Al-Husseini Al-Quraymi Al-Kafawi, Abu Al-Baqa Al-Hanafi (d. 1094 AH), achieved by: Adnan Darwish - Muhammad Al-Masry, Al-Resala Foundation - Beirut, (p. 384).

⁴⁸ Al-Thanawi, "Kashshaf Terminology of Arts and Sciences", Muhammad bin Ali Ibn Al-Qadi Muhammad Hamid, Al-Thanawi (died after 1158 AH), achieved by: Dr. Ali Dahrouj, Lebanon Library Publishers - Beirut, first edition - 1996 AD. (219/1):

⁴⁹ Ibn Hamzah, "Al-Taraz Lama Containing the Secrets of Rhetoric and the Sciences of Miraculous Facts," by Yahya bin Hamzah bin Ali Al-Alawi, Dar Al-Kutub Al-Ilmiyyah, without date ., (p. 273).

First position:

God Almighty's saying: (Say, "Call upon those whom you claimed [to be gods] besides Him; they have no power to remove harm or avert it from you.) [Al-Isra: 56]

And God Almighty says (Say, "Call upon those whom you claim [to be gods] besides Allah. They do not have even an atom's weight of authority in the heavens or on earth, nor do they have any share in either of them, nor is any of them a helper to Allah.) [Saba: 22]

The study:

Whoever contemplates the words of God Almighty : (Say, "Call upon those whom you claimed [to be gods] besides Him; they have no power to remove harm or avert it from you.) in Surah Al-Isra, and the words of God Almighty (Say, "Call upon those whom you claim [to be gods] besides Allah. They do not have even an atom's weight of authority in the heavens or on earth, nor do they have any share in either of them, nor is any of them a helper to Allah.) in Surah Saba, it will become clear to him that the word Majesty (God) came implied in the verse of Surat Al-Isra in God Almighty said (without Him), and it appears in the verse of Surah Sheba in his saying (besides God), and behind that lie wisdom and secrets that we summarize in the following:

Reasoning:

First: The reason for including the word Majesty in the verse of Surat Al-Isra (Say, "Call upon those whom you claimed [to be gods] besides Him; they have no power to remove harm or avert it from you.) [Al-Isra: 56]; It lies in the following:

First answer: frequent and close mention.

A - As for strength of the mention; Because the word Majesty was mentioned in Surah Al-Isra in ten places, both apparent and implicit, and this is one of the reasons for its good inclusion here.

B -As for the proximity of the mention ; Because the verse preceding this verse, which is the Almighty's saying: (Your Lord knows best all those in the heavens and on earth[48]. We have surely favored some prophets over others, and We gave David the Psalms) [Al-Isra: 55], the word of majesty was clearly stated in it, and the closeness of the mention is one of the reasons for good implicitness, so it is appropriate to include the word of majesty in this verse.

Second answer: This verse of Surat Al-Isra speaks about some of the characteristics of divinity that are unique to God Almighty, which is his ability to remove harm or change it from his servants, these things can only be done by God Almighty, and no one doubts that God Almighty alone is capable of that, and no one shared him, so the implication was appropriate for its context, so as not to be ambiguous.

Second: The reason for declaring the word majesty in the verse of Surat Sheba, which is the Almighty's saying (Say, "Call upon those whom you claim [to be gods] besides Allah. They do not have even an atom's weight of authority in the heavens or on earth, nor do they have any share in either of them, nor is any of them a helper to Allah.) [Saba: 22] It lies in following:

First answer: The lack of mention and its distance.

A-As for the lack of mention; Because the word Majesty was not mentioned in Surat Sheba except in three places only, it is appropriate to show it here.

B- As distance of mention: Because the word Majesty was mentioned fourteen verses before this verse, when the chapter was long, it was appropriate to mention it explicitly; Hence, it is well demonstrated here.

Second answer: Eliminate confusion in understanding the verse. Because the previous verses, which are His Almighty's saying: (Satan found his assumption about them to be true, for they followed him, except for a group of the believers, even though he had no authority over them, except that We might distinguish those who believe in the Hereafter from those who are in doubt about it. Your Lord is Watchful over all things.)(Saba: 20-21], may It contained talk about Satan being cursed, so the statement came with the word majesty in this verse, to avoid confusion by returning pronoun to Satan mentioned in the previous verses; Therefore, it is appropriate to state here the word "Glory be to Him", for fear of confusion ⁽⁵⁰⁾.

Therefore, each verse came in a way that suits its context in both manifestation and implication.

Second position:

The Almighty's saying: (Then We gave you the upper hand over them and strengthened you with wealth and children, and made you greater in number.) [Al-Isra: 61]

And God Almighty said: (hereupon, all of the angels fell down in prostration,){Al-Hijr: 30}{ Saad;73},

The study:

Whoever contemplates the Almighty's saying: "So they prostrated" in Surat Al-Isra, and His saying(hereupon, all of the angels fell down in prostration,) in Surah (Al-Hijr.), will realize that the verse of Surat Al-Isra did not mention those who prostrated, while they were declared in Surah (Al-Hijr, Saad.).

Reasoning:

First: The reason for not mentioning those who prostrated - the angels - in his saying: "So they prostrated" in Surah Al-Isra; The command to prostrate in it, which is the Almighty's saying (Then We gave you the upper hand over them and strengthened you with wealth and children, and made you greater in number.) [Al-Isra: 61] did not include exaggeration; Therefore, the act of compliance, which is the Almighty's saying, "So they prostrated," is free of exaggeration, and it is the statement of those who prostrated, this is appropriate to the end of the verse to the beginning, this is one of the most wonderful Qur'an systems.

Second: The reason for declaring the mention of those who prostrate in his saying: (hereupon, all of the angels fell down in prostration) [Al-Hijr: 30]; [Saad. 73], that the command to prostrate in it included exaggeration, which is (When I have shaped him and breathed into him of My spirit[12], then fall down before him in prostration.) [Al-Hijr: 29], [Saad. 72], so the act of compliance came by declaring the exaggeration, which is the declaration of prostration, which is the Almighty's saying: (hereupon, all of the angels fell down in prostration) [Al-Hijr: 30], [Saad. 73], so that the end of the verse matches the beginning, this is one of the wonderful and beautiful Quran style.⁽⁵¹⁾

Conclusion:

It contains the most important results.

Praise be to God, Lord of the worlds, and prayers and peace be upon the Messenger as a mercy to the worlds, our Master Muhammad, the faithful Prophet, and upon his family and honorable companions, and after,

⁵⁰ See, "The Secrets of Repetition in the Qur'an" (pp. 166-208), Al-Gharnati, "Malak Al-Tawil" (313/2).

⁵¹ See, Al-Kirmani, "Secrets of Repetition in the Qur'an": (p. 155), Al-Fayrouzabadi, "Basir Dhu'l-Tammiz" (275/1), Al-Suyuti, "Muatarak Al-Aqran" (54/3).

God Almighty has enabled me to complete this research entitled (Substituting of deletion, mention, precedence, delay, apparentness, and implicitness in the verbal similarity of Surah Al-Isra is an example ,An analytical Study), and it is now necessary to record the most important results that have been reached:

1. The research has shown that verbal similarity has multiple types, including: similarity with mention and deletion, precedence and delay, apparentness and implication, and others.
2. Explaining the secrets and rulings of verbal similarity depends on the abundance of knowledge and breadth of erudition, the more knowledgeable and meticulous one who examines verbal similarity, the more worthy of consideration is the ruling he arrives at.
3. The verbal similarity indicates wonderful Qur'an gestures that are sufficient to refute the suspicions of skeptics and confirm the Lordship of the Holy Qur'an.
4. Verbal similarity is the greatest evidence of the high status of the Holy Qur'an, and its attainment of eloquence and writing that cannot be rivaled.
5. The purpose of the presence of verbal similarities in the Holy Qur'an is to achieve the highest purpose for which the Holy Qur'an was revealed, which is to bring people out of darkness into light.
6. The Qur'an context has an important role in revealing many of the rulings and secrets behind verbal similarities.
7. Linguistic sciences contribute greatly to understanding the rules and secrets of verbal similarities.
8. Learning the rules and secrets of verbal similarities is not easy; rather, it requires in-depth knowledge of many of the arts that serve the Holy Qur'an, and if we dare to do so, it will bring wonders.

Our last supplication is: Praise be to God, Lord of the Worlds, and may God's blessings be upon our Prophet Muhammad, and upon all his family and companions.

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