

# Quran style in the vocal relay

Sabria Ali Aaleh<sup>1</sup>

*AL-Hikmah University College /Iraq*  
Email: [sabria.ali@hiuce.edu.iq](mailto:sabria.ali@hiuce.edu.iq)

---

**Received:** 11 May 2023    **Accepted:** 10 June 2023

**Citation:** Aaleh SA (2023) Quran style in the vocal relay. *History of Medicine* 9(2): 206–215. <https://doi.org/10.17720/2409-5834.v9.2.2023.031>

---

## Abstract

The method of the Holy Quran is one of the most important sciences that scientists have taken care of. For how the sounds interact with their meaning, and the compositions fit until they run on the tongue in harmony and consistency, however, Some methods in their performance are smooth and balanced, and this is a feature that reaches the pinnacle of verification in the Holy Quran, and the system between Quranic verses, association, arrangement, coordination and good coalition. The speech took place in a pre-speech and subsequent format which is appropriate between them in word and meaning, And the graduation between the verses of the Qur 'an in a specific order and the association between its matters and parts in achieving the conformity of the meanings, The composition in case of construction is compatible between the parts of the verse and appropriate therein, It shows the appearance of psychological emotion, spirituality, composition, melodic systems and different tonal sequences that commensurate with the meanings and connotations of the Quranic, then creates various movements in its turbulence and follows it up on apt amounts to its origins.

The Holy Qur 'an used a range of words, and their voices commensurate with their echoes, their connotation of the type of their formulation, the operative one to which there may be a consensus in the concept or meaning and may not conform, first exceeding the soundtrack to the semantic compatibility, and a method of verbal improvement to the orderly systems of each other's meaning in addition to multiplication of valuable systems.

The Quranic text in its verses is a verbal harmony or beauty in its style, verbal voices, sequences, and a study of the meanings chosen to know its semantic and vocal effect. The Holy Koran's verses are taken with the words, meanings, sounds, conscience, feelings and sensory bell that can be seen from the division of the syllables of words, their moral and vocal connotations.

---

## Keywords:

Quran style in the vocal relay, verbal and vocal connotation in the Holy Quran , moral sufficiency in the connotation.

---

Praise be to God, for having singled us out with the Holy Quran He has sent down, and made us among those who stick to the bonds of certainty, and honor us with the mission of Muhammad the righteous guider , who was sent as a mercy to the whole worlds.

The Researcher deal with the Qur'anic style to reveal semantics , aspects and sounds of Holy Qur'an, and also with the Qur'an's style of depiction, expression, and sound to show its semantic and rhythmic methods, images and sounds because of the suggestive images in

the Holy Qur'an. We find the sequential manner of Qur'an in its sounds, its letters, the impact of its words and its semantics. And if we consider the style , images and sciences of Quran , we find the greatness that is evident and clear therein .

The Qur'anic text in its surah has a degree of verbal consistency or beauty in its style, its phonemes, and their sequences, and a study of the meanings chosen to know their phonetic and semantic effect.

The Qur'an used a range of expressions, and chose their sounds in proportion to their echoes, and took its semantics from its words formulation, so they (the words) were indicative of themselves by themselves, and by comparing these meanings, we find them that they have the same semantics, and all of them are suggestive vocabulary, through which synonyms and commonalities, to move to the world of reality, which is adjacent to it in intensity, horror, echo and rhythm.

In this study, we show the style of the Holy Qur'an in the phonetic sequences and semantics of meanings. The study of the subject and its solutions are as follows:

### Research problem

The verses of the Holy Qur'an are taken with the words, the meanings, and the sounds that they carry, and move the conscience, feelings, and the sensory aspect which is evident from the division of the syllables of the words and their spiritual and phonetic semantics.

### From the foregoing, a question arises:

What is the Qur'anic style in the vocal sequences?

There are Various questions falling under this question, including:

1. Does the Qur'anic style contain the phonetic sequences in the entire Holy Qur'an?
2. Are vocal sequences included under vocal miracle?
3. Are the phonetic sequences included in the word structures?

### The significance of the subject

The importance of the subject lies in terms of studying the Quran's surah and verses and what is related to its words, its moral and vocal semantics, and sensory and psychological rhythms, which attract it to a spiritual world that is submissive to God Almighty.

### The goal of the research

The research aims at the following:

1. Indicating the methods of the Holy Qur'an, including this method.
2. Showing the Qur'anic style in the phonetic sequences.
3. To what extent the Qur'anic style of phonetic sequences affects the human psyche.
4. An indication of the existence of the Qur'anic word structures in phonetic sequences.

## Research Methodology

In this research, I have followed the inferential descriptive approach in explaining the Qur'anic style in the phonetic sequences.

And I indicate of what was mentioned in the books of interpretation, Quranic miracles, and linguistics about the Quranic semantics in this type of Quranic style.

Plan of Research division:

It consists of an introduction, two topics, and a conclusion with the most important results that the research will reach, as follows:

The first topic: the meaning of style and phonetic sequence in the Holy Quran.

The second topic: the semantics of the Quranic verses, the phonetic sequence, and the moral sufficiency.

## Meaning of style and Phonetic Sequence

The sound style of the Qur'an is the result of the ingenuity of arrangement, sequence, composition, and arrangement of good speech.

### Meaning of Style: ( Diction)

Linguistically the style means the path, and the doctrine, and every extended path is a style, and it combines methods<sup>(1)</sup>. God Almighty said: “” And if they see the way of consciousness, they will not adopt it as a way””<sup>(2)</sup>, and everything that extends without refraining is a style.<sup>(3)</sup>

Technique idiomatically: It is an example of systems, method, harmony, arrangement between Quranic verses, expression, linking, arrangement, composition, coordination, and good harmony, and speech is carried out based on subsequent words, and appropriateness in pronunciation and meaning<sup>(4)</sup>

### Meaning of Sequence

Linguistically Sequence means succession of things, things followed successively, tracking, following, followed by, you did something after something, you say: I followed his knowledge, means I followed up his tracks.

- 1) See: Tahdheeb Al-Lugha, Muhammad bin Ahmed bin Al-Azhari Al-Harawi, Abu Mansour (370 AH), investigation by Muhammad Awad Mereb, Dar Ihya Al-Turath Al-Arabi - Beirut, 1st edition, 2001 AD: 12/302.
- 2) Surah Al-A'raf, verse: 46.
- 3) Mujmal al-Lugha ( Totality of language) Ahmed bin Faris bin Zakaria Al-Qazwini Al-Razi, Abu Al-Hussein (395 AH), investigation by Zuhair Abdul Mohsen Sultan, Al-Risala - Beirut, 2nd edition, 1406 AH - 1986 AD: 1/470, and ( Shams al-Ulum Wa Dawaa Kalam AlArab Mn al-, Nashwan bin Saeed Al-Hamiry Al-Yamani (573 AH), investigated by Hussein bin Abdullah Al-Omari and others, Dar Al-Fikr Al-Moasr - Beirut, 1st edition, 1420 AH - 1999 AD: 5/3158.
- 4) See: Evidence of Miracles in the Science of Meanings, Abu Bakr Abd al-Qaher bin Abd al-Rahman bin Muhammad al-Farisi, al-Jurjani (471 AH), investigation by Abd al-Hamid Hindawi, Dar al-Kutub al-'Ilmiya - Beirut, 1st edition, 1422 AH - 2001 AD: 1/296, and Al-Burhan fi Ulum Al-Qur'an , Abu Abdullah Badr al-Din Muhammad bin Abdullah bin Bahadur al-Zarkashi (794 AH), investigation by Muhammad Abu al-Fadl Ibrahim, 1st edition, 1376 AH - 1957 AD: 2/98, 440, and the characteristics of the Qur'anic expression and its rhetorical features, Abd al-Azim Ibrahim Muhammad al-Matani (1429 AH), Wahba Library, 1st edition, 1413 AH - 1992 AD: 1/42, and Arabic styles and releases, Abu al-Mundhir Mahmoud bin Muhammad bin Mustafa bin Abd al-Latif al-Manyawi, The Comprehensive Library - Egypt, 1st edition, 1432 AH - 2011 AD: 1/20.

And the follow-up is that your whims and your heart follow that, you say: These are followers and followed<sup>(1)</sup>, and in the Holy Qur'an: "And when they argue in the Fire, then the weak say to those who were arrogant: "Indeed, we were following you, so will you avail us of a portion of the Fire? Those who were arrogant said, "We are all in it. Indeed, Allah has judged between the servants"<sup>(2)</sup>, that is: those who follow you and those who are your followers according to your desires, who follows others<sup>(3)</sup>, and in the Holy Qur'an: " And if you come to those who have been given the Book With every verse, they would not follow your Qiblah, and you would not follow their Qiblah, and they not follow each

other's qiblah ,And if you follow their desires after the knowledge that has come to you, then you are of the wrongdoers".<sup>(4)</sup>, Then God sends our messengers in succession"<sup>(5)</sup>

The running of the horse: a smooth run in which some of its members are not raised, following the thing: you ask for it, following it.<sup>(6)</sup>

Idiomatically, succession: It is the gradation and synchronization between the verses of the Qur'an according to a definite order of connection between its causes and its parts in order to achieve the conformity of the meanings to what is required by the state of the verse and what surrounds it.<sup>(7)</sup>

Among the words of the follower appear in the Holy Qur'an are:

"And if you brought to those who were given the Scripture every sign, they would not follow your qiblah. Nor will you be a follower of their qiblah. Nor would they be followers of one another's qiblah. So if you were to follow their desires after what has come to you of knowledge"<sup>(8)</sup>

"whoever follows My guidance - there will be no fear concerning them, nor will they grieve".

"They followed what the Shayatin (devils) gave out (falsely of the magic) in the lifetime of Sulaiman (Solomon)".

- 1) See: Al-Ain, Abu Abd al-Rahman al-Khalil bin Ahmad bin Amr bin Tamim al-Farahidi al-Basri (170 AH), investigated by Mahdi al-Makhzoumi, d. I 2, 1408 A.H. - 1988 A.D.: 1/48.
- 2) Surah Al-Mu'min, verses: 47-48.
- 3) See: Al-Ain, Abu Abd al-Rahman al-Khalil bin Ahmad: 2/78, and the Fiqh Dictionary, Saadi Abu Habib: 1/48.
- 4) Surah Al-Baqarah, verse: 145.
- 5) See: Al-Ain, Abu Abd al-Rahman al-Khalil bin Ahmad: 2/78.
- 6) See: The Fiqh Dictionary, Saadi Abu Habib: 1/48.
- 7) See: Vocabularies of al-Qur'an by Sheikh al-Maraghi, Ahmed Mustafa al-Maraghi, dn, dt: 1/613, and Explanation of the Introduction to Interpretation by Sheikh al-Islam Ibn Taymiyyah, may God Almighty have mercy on him, Khalid bin Ali al-Mushaiqah, Jurisprudence in the College of Sharia at Qassim University: 1/45, and a circle Knowledge of the Muslim Family, Ali bin Nayef Al-Shahoud, Dr. N, Dr. I: 102/128

- 8) Surah Al-Baqarah, verse: 145.  
 9) Surah Al-Baqarah, Verse: 38.  
 10) Surah Al-Baqarah, verse: 102.

"And never will the Jews and the Christians approve of you until you follow their religion. Say, "Indeed, the guidance of Allāh is the [only] guidance." If you were to follow their desires after what has come to you of knowledge, you would have against Allah no protector or helper" <sup>(1)</sup>

"And We did not make the qiblah which you used to face except that We might make evident who would follow the Messenger" <sup>(2)</sup>

"And they should consider that] when those who have been followed disassociate themselves from those who followed [them]" <sup>(3)</sup>

"Those who followed will say, "If only we had another turn [at worldly life] so we could disassociate ourselves from them as they have disassociated themselves from us" <sup>(4)</sup>

"O mankind! Eat of that which is lawful and good on the earth, and follow not the footsteps of Shaitan (Satan)" <sup>(5)</sup>

"And when it is said to them, "Follow what Allah has revealed," they say, "Rather, we will follow that which we found our fathers doing" <sup>(6)</sup>

"But if any remission is made by the brother of the slain, then grant any reasonable demand" <sup>(7)</sup>

"O you who have believed, enter into Islam completely [and perfectly] and do not follow the footsteps of Satan" <sup>(8)</sup>

"Then do not follow up what they have spent with reminders [of it] or [other] injury will have their reward with their Lord" <sup>(9)</sup>

"Kind speech and forgiveness are better than charity followed by injury" <sup>(10)</sup>

"But those in whose hearts is perversity follow the part thereof that is allegorical" <sup>(11)</sup>

"So if they argue with you, say, "I have submitted myself to Allah [in Islam], and [so have] those who follow me." <sup>(12)</sup>

"Say: "If ye do love Allah, Follow me: Allah will love you" <sup>(13)</sup>

"Our Lord, we have believed in what You revealed and have followed the messenger Jesus, so register us among the witnesses [to truth]." <sup>(14)</sup>

"And make those who follow you [in submission to Allah alone] superior to those who disbelieve until the Day of Resurrection" <sup>(15)</sup>

"Indeed, the most worthy of Abraham among the people are those who followed him [in submission to Allah ] and this prophet" <sup>(16)</sup>

- 1) Surah Al-Baqarah, verse: 120.
- 2) Surah Al-Baqarah, verse: 143.
- 3) Surah Al-Baqarah, verse: 166.
- 4) Surah Al-Baqarah, verse: 167.
- 5) Surah Al-Baqarah, verse: 168.
- 6) Surah Al-Baqarah, verse: 170.
- 7) Surah Al-Baqarah, verse: 178.
- 8) Surah Al-Baqarah, verse: 208.
- 9) Surah Al-Baqarah, verse: 262.
- 10) Surah Al-Baqarah, verse: 263.
- 11) Surat Al-Imran, verse: 7.
- 12) Surat Al-Imran, verse: 20.
- 13) Surat Al-Imran, verse: 31.
- 14) Surah Al-Imran, verse: 53.
- 15) Surat Al-Imran, verse: 55.
- 16) Surat Al-Imran, verse: 68.

## The Meaning of The sound

Linguistically the sound means a voice in a language ,a reputation, and a vote, then it means a shout in the sense of a shout; all songs send sounds , and a man of good reputation , a good voice, and so-and-so has a good reputation among the people. <sup>(1)</sup>

The voice is the voice of man and others, and the reputation: it is said: His reputation among the people has gone.,<sup>(2)</sup>

Idiomatically, the sound is the manifestation of the psychological and spiritual emotion, the effect, the composition, the musical systems, and the various tonal sequences that are commensurate with the meanings and connotations of the Qur'an, and are conveyed to the event as if you are living it, and it becomes something desired by what have appeared therein of fullness, richness, softness, or intensity. The different movements are in succession and proportions, and make the sound into brevity, or verbosity, and simplicity in proportion to what it gains from the sharpness, height, vibration, and the arrangement of the letters of the Qur'an according to their sounds and utterances, and the appropriateness of

each other in whispering, loudness, intensity, softness, exaggeration, reiteration. <sup>(3)</sup>

The sounds are in a unified manner without any abnormal vibrations and utterances and it is evident for anyone reading Holy Quran of Almighty God <sup>(4)</sup>

- 1) See: Al-Ain, Al-Khalil bin Ahmed: 7/146, and Tahdheeb Al-Lugha, Muhammad bin Ahmed bin Al-Azhari: 12/302.
- 2) See: Tahtheeb Al-Lugha, Muhammad bin Ahmed bin Al-Azhari: 12/302.
- 3) See: Linguistics Introduction to the Arab Reader, Mahmoud Al-Saaran, Dar Al-Fikr Al-Arabi - Cairo, 2nd Edition, 1997 AD: 1/174, and Linguistic Miracles in the Holy Qur'an, Curricula of Al-Madinah International University, Al-Madinah International University: 1/12, 13, and the archive of the People's Forum Interpretation, Muharram 1432 AH - December 2010 AD, <http://tafsir.net>: 9587.
- 4) See: Linguistics Introduction to the Arab Reader, Mahmoud Al-Saaran: 1/174, and Linguistic Miracles in the Holy Qur'an, Al-Madinah International University Curriculum: 1/12, 13.

## The Phonetic style in the Qur'an

The rhythm in the Holy Qur'an is made by the sound that results from the skill of arrangement, sequence, composition, and the precise arrangement of good and beautiful speech. <sup>(1)</sup>

The sound in the Holy Qur'an is one of the most important sciences that scholars have taken care of, and the extent of the interaction of sounds with their meanings and the compatibility of the structures so that they run on the tongue in harmony and consistency. It reflects the beauty and elegance of the utterance, and this is one of the phonetic values in the performance of the utterance, which is closely related to the meaning in its strength, weakness and beauty, and this is what is known as the verbal image that combines the sound and its significance. <sup>(2)</sup>

The importance of the phonetics here shows the visualization of the meaning verbally, if the performance is good and takes into account the phenomena of accent, intonation, and stopping. The Noble Qur'an is the highest model in rhetoric that visualizes the meaning verbally. <sup>(3)</sup>

When a person speaks, he utters a series of successive sounds, and these sounds are interconnected and composed in groups that we call words, then the words are organized into sentences and phrases, thus leading to an intended and clear meaning. You respond to a specific sound pattern in some contexts, and respond to another sound pattern in another context or other contexts. <sup>(4)</sup>

This is what applies to the inspiration of the phonetic signification in the Qur'an in all dimensions, in addition to the auditory impact of the utterance, the psychological effect of the word, and the emotional signification of the event. One of the phonetic virtues of the Qur'an was that it contained all the manifestations of significance in its wide fields, and the fulfillment of the aspects of its expression in various speaking forms. <sup>(5)</sup>

See: Phonetics in the Holy Qur'an, Salih Zaydour, Ahmed Ibn Bella University Oran (Algeria), d. T: 1/3.

See: the same source: 1/4.

Seen: Phonetics in the Holy Qur'an, Salih Zaydour: 1/6.

See: Indications of the Phonetic Phenomenon in the Holy Qur'an, Khaled Qassem Bani Doumi, The World of Modern Books, Yarmouk University – Jordan, 2010 AD: 1/8, and Phonetics in the Holy Qur'an, Saleh Zaidour: 1/9.

See: Indications of the Phonetic Phenomenon in the Holy Qur'an, Khaled Qassem Bani Doumi: 1/10, and Phonetics in the Holy Qur'an, Saleh Zaidour: 1/9.

The Qur'an used a range of expressions, and chose its sounds in proportion to its echoes, and its significance was inspired by the gender of its formulation, so it was indicative of itself by itself, for example, panic, intensity, clash, strife, violence, and signs of massive panic. <sup>(1)</sup>

And if it agrees in the utterance, there may be agreement in the concept of meaning, or it may not, and it transcends phonetic agreement to semantic compatibility, and compatibility goes beyond the field of the word to a broader field that may reach several verses. And in this transfer of a method of verbal improvement to the ordinal systems based on the relationships of meanings to each other, and that is an example of value systems <sup>(2)</sup>

- 1) See: Features of Phonetic Indication in the Holy Qur'an, Majed Al-Najjar, Ahl al-Bayt Magazine, peace be upon them, Issue 4: 1/236, 247.

- 2) See: Imam al-Biqā'i and his approach to the interpretation of the eloquence of the Qur'an, Mahmoud Tawfiq Muhammad Saad, d. N, D.T: 1/240.

## The significance of the Quranic verses in phonetic succession and moral sufficiency.

The Holy Qur'an uses a grandiose word, and the greatest of them is the impact, so it is inspired by the verbal and phonetic significance of its intensity, to deduce from that its importance and entitlement to monitoring and thinking, and the phonetic and emotional pressure with it, anticipating the events, surprises and results in the Quranic verses.

The Holy Qur'an used words in proportion to the sounds with their echoes, and their significance was inspired by the gender of their wording.

The indication of massive panic in the Qur'an is the intense shouting when panicking, and the shrieking loud voice, as in the Almighty's saying: " while they were shouting therein , "Our Lord , Get out us from here to work good deeds"

They will not die nor live therein, the fire will afflict them for their sins <sup>(2)</sup>, and Almighty's saying " and its punishment will not be lightened for them" <sup>(3)</sup>, and Almighty's saying in another place " whenever it fails, We will increase for them a blazing <sup>(4)</sup> and this type of torment will not be lightened <sup>(5)</sup>.

- 1) Surah Fatir, from verse: 37.
- 2) See: Al-Bayan Mosque in the Interpretation of the Qur'an (Tafsir Al-Tabari), Muhammad bin Jarir bin Yazid bin Katheer bin Ghalib, Abu Jaafar Al-Tabari (310 AH), investigation by Ahmed Muhammad Shaker, Al-Risala Foundation, 1st edition, 1420 AH - 2000 AD: 20/476.
- 3) Surah Fatir, from verse: 36.
- 4) Surat Al-Isra, from verse: 97.
- 5) See: Tafsir al-Tabari: 20/476.

And His saying, " Thus We do punish every ungrateful person" <sup>(1)</sup>, this is how every denial of the blessings of his Lord will be punished on the Day of Resurrection; To make them enter the fire of Hell with their sins, and these unbelievers are crying out for help in the fire. <sup>(2)</sup>

It is noted in the appropriate verse and the intensity of proportionality and sequence in one word <sup>(3)</sup>.

- 1) Surah Fatir, from verse: 36.
- 2) See: Tafsir al-Tabari: 20/476.
- 3) See: Al-Taraz li Asrar al-Balaghah and the Sciences of the Facts of Miracles, Yahya bin Hamzah bin Ali bin Ibrahim (745 AH), Al-Maktabat Al-Anakiyah - Beirut, 1st edition, 1423 AH: 2/169.

And Almighty said: "when behold, the man who had sought his help the day before, called for his help (again) " <sup>(1)</sup>. He seeks his aid, and his help, and calls out to him alone, asking for help in fear of that, and seeking help against the enemy, and quarrels with another human being, and seeks help from him to help him, so they understood Moses. (peace be upon him) to help his companion. <sup>(2)</sup>

And Almighty said: "So they will be overturned into Hellfire, they and the deviators" <sup>(3)</sup>, they were thrown on their heads <sup>(4)</sup>, and this formula is in the repetition of its sound, which is that the increase in the structure is to increase the meaning, and the repetition of the significance is an indication of severity, and from here we note that the indication of panic from the words was intended by itself to intimidate the matter , exaltation of significance, and this is a frequent matter in the Qur'an, and it may be represented by Almighty's saying: "but the waters completely overwhelmed them and covered them up " <sup>(5)</sup>, and it is another method that is more complete, accurate, and beautiful, for putting everything in its own meaning and revealing the realities of that complete artistic industry, correcting the deficiency and completing it. <sup>(6)</sup>.

There are syllables of sound in length, and stress, as we find the Holy Qur'an using them, so they are inspired by their phonetic significance, the extent of their intensity, to deduce from that their importance and entitlement to think, and from those abusive words, the harsh, the slamming, the loud. This form is phonetically characterized by the orientation of the thought towards it with the interaction of conscience with it , anticipating events, surprises, results <sup>(7)</sup>, and these are words that require proportion higher than phonetic pressure.

- 1) Surah Al-Qasas, from verse: 18.
- 2) See: Tafsir Yahya bin Salam, Yahya bin Salam bin Abi Thalabah (200 AH), investigated by Hind Shalabi, Dar Al-Kutub Al-Ilmiya - Beirut, 1st edition, 1425 AH - 2004 AD: 2/584, and Lataif Al-

Isharat (Tafsir Al-Qushairi), Abd Al-Karim bin Hawazin bin Abd al-Malik al-Qushairi (465 AH), investigation by Ibrahim al-Basiouni, Egyptian General Book Organization - Egypt: 3/59.

3) Surah Al-Shu'araa, Verse: 94.

4) See: Revelation in the Interpretation of the Qur'an (Tafsir Al-Baghawi), Abu Muhammad Al-Hussein Bin Masoud Bin Muhammad Bin Al-Farra Al-Baghawi Al-Shafi'i (510 AH), investigation by Abd Al-Razzaq Al-Mahdi, Dar Ihya Al-Turath Al-Arabi - Beirut, 1st edition, 1420 AH: 3/472.

5) Surat Taha, from verse: 78.

6) See: Wahy al-Qalam, Mustafa Sadiq bin Abd al-Razzaq bin Saeed bin Ahmad bin Abd al-Qadir al-Rafi'i (1356 AH), Dar al-Kutub al-'Ilmiyyah, 1st edition, 1421 AH-2000 AD: 1/13.

7) See: Arabic rhetoric, Abd al-Rahman bin Hassan al-Maidani al-Dimashqi (1425 AH), Dar al-Qalam - Damascus, 1st edition, 1416 AH - 1996 AD: 2/382, 384, and style, Ahmed Al-Shayeb, Egyptian Renaissance Library, 2003 AD: 1/202.

All of this establishes a set of relationships between the word and its meaning.<sup>(1)</sup>

So Almighty said: "The Inevitable Reality, What is the Inevitable Reality? And what can make you know what is the Inevitable Reality?"<sup>(2)</sup> and it is one of the names of the resurrection as that indicated in all books of interpreters, because it contains reward and punishment, in which matters are fulfilled, and reward for deeds must be fulfilled therein, and its meaning is the resurrection to glorify its command, and the Inevitable Reality means that all people is entitled to their deeds, and the believers are entitled to their deeds, and the unbelievers are entitled to their works and deeds, and it is the truthful and obligatory truthfulness, occurrence and existence, on the Day of Truth, and it is called that because it is entitled to the people of Hell, and it is entitled to the people of Paradise.<sup>(3)</sup>

And the Almighty said: "Clamour: What is the Clamour, and what will explain to thee what the (Day) of Noise and Clamour is?"<sup>(4)</sup> because it frightens the hearts, striking severely, then it was called the great incident of the accidents of time, and it knocks down the enemies of God with punishment.<sup>(5)</sup>

Comparing these meanings, we find that they are convergent in semantics, and everything you hit has lost its lot, and the hearts of the servants afraid of a huge fear, and the enemies of God with punishment, and it is in the

position of a metaphor to express the resurrection, and all of them are suggestive vocabulary, through which synonyms and commonalities follow, to move to the realm of reality, and it is adjacent to it in distress and horror<sup>(6)</sup> See: Arabic rhetoric, Abd al-Rahman bin Hassan: 2/384, and style, Ahmed Al-Shayeb: 1/202.

8) Surah Al-Haqqa, verses: 1-3.

See: Tafsir al-Tabari: 23/570, and Bahr al-Uloom, Abu al-Laith Nasr bin Muhammad bin Ibrahim al-Samarqandi, the Hanafi jurist (373 AH), investigated by Mahmoud Matarji, Dar al-Fikr - Beirut: 3/466, and guidance to reaching the end in the science of the meanings of the Qur'an and its interpretation, Abu Muhammad Makki bin Abi Talib Hamoush bin Muhammad bin Mukhtar al-Qayrawani (437 AH), The Book and Sunnah Research Group - College of Sharia and Islamic Studies - University of Sharjah, 1st edition, 1429 AH - 2008 AD: 12/7660, and Fath al-Qadeer, Muhammad bin Ali bin Muhammad bin Abd Allah Al-Shawkani Al-Yamani (1250 AH), Dar Ibn Katheer - Beirut, 1st edition, 1414 AH: 5/333.

9) Surah Al-Qara'a, verses: 1-3.

10) See: Al-Tafsir Al-Basit, Abu Al-Hassan Ali bin Ahmed bin Muhammad bin Ali Al-Wahidi, Al-Nisaburi, Al-Shafi'i (468 AH), Deanship of Scientific Research - Imam Muhammad bin Saud Islamic University, 1st edition, 1430 AH: 24/261, and the keys to the unseen, Abu Abdullah Muhammad Bin Omar bin Al-Hassan bin Al-Hussein Al-Taymi Al-Razi (606 AH), Dar Ihya Al-Turath Al-Arabi - Beirut, 3rd Edition, 1420 AH: 32/265.

11) see: Keys to the Unseen, Al-Razi: 32/265

Likewise, the God Almighty say "But when there comes the Deafening Blast"<sup>(1)</sup>, it is the shout that will be on the Day of Resurrection.<sup>(2)</sup>

These meanings are all close in significance, and the agreement of the sounds of Clamor, and Inevitable Reality conform to the greatest phonetic indications in terms of intensity, resonance, compatibility and the meaning of such a formula and the appropriate meaning of the sound is the matching of the phonetic intensity to the semantic intensity between the sound and the true meaning.<sup>(3)</sup>

12) Every appropriate word in the Holy Qur'an was chosen for the appropriate sound, its place and position in the verse, phrase, or sentence, they are impossible to replace one to other and with various connotations, so that it is impossible for anyone to replace that with another, and

by comparing these meanings, we find them close to the phonetic connotation. This is one of the features of the rhetorical miracle in the Holy Qur'an, and this accuracy is distinguished by the fact that the pronunciation indicates the same sound, and this is a matter of matching the words to the meanings in what constitutes their sounds<sup>(4)</sup>.

9) Surah Al-Sakhah, verse: 33.

10) 2) See: Al-Moharir Al-Wajeez fi Tafsir Al-Kitab Al-Aziz (Interpretation of Ibn Attia), Abu Muhammad Abdul-Haq bin Ghaleb bin Abdul-Rahman bin Tammam bin Attia Al-Andalusi (542 AH), investigation by Abd al-Salam Abd al-Shafi Muhammad, Dar al-Kutub al-Ilmiya - Beirut, 1st edition, 1422 AH: 5/440, and the pulp in the sciences of the book, Abu Hafis Siraj al-Din Omar bin Ali bin Adel al-Hanbali al-Dimashqi al-Numani (775 AH), investigation by Adel Ahmad Abd al-Mawjud and Ali Muhammad Moawad, Dar al-Kutub al-Ilmiyyah - Beirut, 1st edition, 1419 AH-1998 CE: 20/149, And Majma' al-Bayan fi Tafsir al-Qur'an, al-Tabarsi, investigation by a committee of scholars, Al-A'lami Publications Institute – Beirut, 1st edition, 1415 AH: 10/255.

11) 3) See: Al-Mufradat fi Ghareeb Al-Qur'an, Abu Al-Qasim Al-Hussein Bin Muhammad, known as Al-Raghib Al-Isfahani (502 AH), investigation by Safwan Adnan Al-Dawudi, Dar Al-Qalam, Al-Dar Al-Shamiya - Damascus, Beirut, 1st Edition, 1412 AH: 1/476, and Majma' Al-Bayan fi Tafsir Al-Qur'an, Al-Tabarsi: 10/255, Indications of the Phonetic Phenomenon in the Holy Qur'an, Khaled Qassem: 1/11.

12) 4) See: Evidence of Miracles, Abu Bakr Abdul-Qaher Bin Abdul-Rahman Bin Muhammad Al-Jarjani (471 AH), Dar Al-Kitab Al-Arabi - Beirut, 1st edition, 1995 AD: 1/205, and the speech on the issue of hearing, Abu Abdullah Muhammad Bin Abi Bakr Bin Ayyub Ibn Qayyim Al-Jawziyyah ( Aisha Muhammad Ali Abd al-Rahman, known as Bint al-Shati (1419 AH), Dar al-Ma'arif - Cairo, 7th edition: 1/92, 2/8, and Arabic rhetoric, Abd al-Rahman bin Hassan Habanka al-Maidani al-Dimashqi (1425 AH), Dar al-Qalam, Damascus - Dar al-Shamiya, Beirut, 1st edition 1416 AH - 1996 AD: 1/80.

13) The Almighty said: "The example of those who take allies other than Allah is like that of the spider who takes a home. And indeed, the weakest of homes is the home of the spider, if they only knew." <sup>(1)</sup> The word (weak)

appears to give the meaning of weakness, and this meaning was achieved by the word ( weak ) but the Holy Qur'an used the weakest to bring about a special reality to the ears that makes one feel infinitely weak, not by mere weakness alone, and this was a direct influence from The connotation of the phonetic utterance, and this analogy by choosing this utterance phonetically , combines to it suggestively the significance of idols, people, and inhuman values. <sup>(2)</sup>

And in the Almighty's saying: " And We certainly gave David from Us bounty. [We said], "O mountains, repeat [Our] praises with him, and the birds [as well]. <sup>(3)</sup> , it means glorification, mountains and birds glorify the Almighty , that means all mountains with their echoes and birds with their voices repeat praises with David to glorify Allah . Even if there is a difference between this rhyme and that it is said: "And We gave David bounty from us <sup>(4)</sup> the mountains and the birds with him, and we see what is in it of the majesty that is not hidden from the indication On the glory of the lordship and the pride of divinity, where the mountains have made the status of the wise, who, if he commands them, obey and submit, and if he calls them, they hear and respond, noting that there is no animal, inanimate, speaking, or silent, but to be submissive to His Will, not abstaining from His Will <sup>(5)</sup>.

5) Surat Al-Ankabut, Verse: 41.

6) See: Tafsir Muqatil bin Suleiman, Abu al-Hasan Muqatil bin Sulaiman bin Bashir al-Azdi al-Balkhi (150 AH), investigation by Abdullah Mahmoud Shehata, Dar Ihya al-Turath - Beirut, 1st edition, 1423 AH: 3/384, and Tafsir Abd al-Razzaq, Abu Bakr Abd al-Razzaq bin Hammam bin Nafeh Al-Humairi Al-Yamani Al-Sanaani (211 AH), investigation by Mahmoud Muhammad Abdou, Dar Al-Kutub Al-Ilmiya - Beirut, 1st edition, 1419 AH: 3/6.

7) Surat Saba, from verse: 10.

8) Surat Saba, from verse: 10.

9) See: Al-Kashshaf on the facts of the mysteries (interpretation of Al-Zamakhshari), Abu Al-Qasim Mahmoud bin Amr bin Ahmed, Al-Zamakhshari Jar Allah (538 AH), Dar Al-Kitab Al-Arabi - Beirut, 3rd edition, 1407 AH: 3/571.



## Conclusion with most important results

Praise be to God, Lord of the worlds, who bestowed upon us the best of religion and law, and the best book sent down, and honored us with the best prophet our Messenger Muhammad, may God bless him and grant him peace and all his family and companions, and those who follow him in goodness until the Day of Judgment.

The interpretation of the Qur'an in which Muslim scholars search for the way of pronouncing the words of the Holy Qur'an, their meanings, and their rulings, singular and compound, and their intended meanings in the Holy Qur'an of expressive power. In addition, their rational meanings carry stored images and latent feelings that drew themselves, and a range of accurate expressions. This accuracy is distinguished by the fact that the word indicates the same sound, and the sound is manifested therein by the same word, so that the sound is extracted from the word, and the word is taken from it, and this is a matter of matching the words to the meanings to constitute their sounds.

With regard to the methods of rhyming, systems, and discourse, it has a special character, which cannot be compared to the types of speech and the methods of books and authorship, and it is correct to consider it a special style, and it is a masterpiece of the statement and the wonderful Qur'anic style with different phrases and systems, to determine the meanings, indications and ideas that flow. And what is required, and some of its methods are understood by the general public because of their clarity and appearance for understanding.

Among the conditions of the Qur'anic expression and the interdependence of its systems to each other, good interpretation, consistency of meaning between the verses that match the circumstances, and how these conditions are in reality that correspond to the reasons of the soul, time and place, and reading the style of the Qur'anic text well to rely on it and refer to it, for the need for that. So the Qur'anic expression and the appropriateness of its systems are arranged in wonderful manner; the style expresses about the golden meaning and psychological state and about the tangible event as well as the visible scene, and the human model and human nature.

If my current work is correct and acceptable, then it is a success from God Almighty, and then the

satisfaction of the parents. So I ask God to forgive my slips and omissions, and to reward me for the hard work I have made.

Praise be to God, May Allah's blessings and peace be upon our Messenger "Mohammed" and his family and companions and those who follow his path until the Day of Judgment.

## Sources and References

### Holy Quran

1. Archive of Interpretation Forum, Muharram 1432 AH - December 2010 AD, <http://tafsir.net>.
2. Arabic styles and issues, Abu al-Mundhir Mahmoud bin Muhammad bin Mustafa bin Abd al-Latif al-Manyawi, The Comprehensive Library - Egypt, 1st edition, 1432 AH - 2011 AD.
3. Linguistic Miracles in the Holy Quran, Al-Madinah International University Curriculum, Al-Madinah International University.
4. Imam al-Biq'a'i and his approach to the interpretation of the eloquence of the Qur'an, Mahmoud Tawfiq Muhammad Saad, d. N, D.T.
5. Bahr al-Ulum, Abu al-Laith Nasr bin Muhammad bin Ibrahim al-Samarqandi, the Hanafi jurist (373 AH), investigation by Mahmoud Matarji, Dar al-Fikr - Beirut.
6. Al-Burhan in the Sciences of the Qur'an, Abu Abdullah Badr al-Din Muhammad bin Abdullah bin Bahadur al-Zarkashi (794 AH), investigation by Muhammad Abu al-Fadl Ibrahim, 1st edition, 1376 AH - 1957 AD.
7. Arabic Rhetoric, Abd al-Rahman bin Hassan al-Maidani al-Dimashqi (1425 AH), Dar al-Qalam - Damascus, 1st edition, 1416 AH - 1996 AD. Style, Ahmed Al-Shayeb, Egyptian Renaissance Bookshop, 2003.
8. Arabic Rhetoric, Abd al-Rahman bin Hassan Habanka al-Maidani al-Dimashqi (1425 AH), Dar al-Qalam, Damascus - Dar al-Shamiya, Beirut, 1st edition, 1416 AH - 1996 AD.
9. The Simple Interpretation, Abu Al-Hassan Ali bin Ahmed bin Muhammad bin Ali Al-Wahidi, Al-Nisaburi, Al-Shafi'i (468 AH), Deanship of Scientific Research - Imam Muhammad bin Saud Islamic University, 1st edition, 1430 AH.
10. The interpretation of the Holy Qur'an, Aisha Muhammad Ali Abdul Rahman, known as Bint al-Shati (1419 AH), Dar al-Maarif - Cairo, 7th edition.
11. The Modern Interpretation, Darwaza Muhammad Ezzat, Dar Revival of Arabic Books - Cairo, 1383 AH.
12. Interpretation of Abd al-Razzaq, Abu Bakr Abd al-Razzaq bin Hammam bin Nafeh al-Hamiry al-Yamani al-Sana'ani (211 AH), investigation by Mahmoud Muhammad Abduh, Dar al-Kutub al-Ilmiya - Beirut, 1st edition, 1419 AH.
13. Interpretation of Muqatil bin Suleiman, Abu al-Hasan Muqatil bin Suleiman bin Bashir al-Azdi al-Balkhi (150 AH), investigation by Abdullah Mahmoud Shehata, Dar Ihya al-Turath - Beirut, 1st edition, 1423 AH.
14. Interpretation of Yahya bin Salam, Yahya bin Salam bin Abi Thalabah (200 AH), investigation by Hind Shalabi,

- Dar Al-Kutub Al-Ilmiya - Beirut, 1st edition, 1425 AH - 2004 AD.
15. Tahtheeb al Lughah ( Refining the Language), Muhammad bin Ahmad bin Al-Azhari Al-Harawi, Abu Mansour (370 AH), investigation by Muhammad Awad Mereb, Dar Revival of Arab Heritage - Beirut, 1st edition, 2001 AD.
  16. Jamaa al-Bayan in the Interpretation of the Qur'an (Tafsir al-Tabari), Muhammad bin Jarir bin Yazid bin Katheer bin Ghalib, Abu Jaafar al-Tabari (310 AH), investigation by Ahmed Muhammad Shaker, Al-Risala Foundation, 1st edition, 1420 AH - 2000 AD.
  17. Characteristics of the Qur'anic expression and its rhetorical features, Abd al-Aziz Ibrahim Muhammad al-Matani (1429 AH), Wahba Library, 1st edition, 1413 AH - 1992 AD.
  18. Encyclopedia of the Muslim Family, Ali bin Nayef Al-Shahoud
  19. Semantics of the phonetic phenomenon in the Holy Qur'an, Khaled Qassem Bani Doumi, The World of Modern Books, Yarmouk University - Jordan, 2010 AD.
  20. Evidence of Miracles in the Science of Meanings, Abu Bakr Abd al-Qaher bin Abd al-Rahman bin Muhammad al-Farisi, al-Jurjani (471 AH), investigation by Abd al-Hamid Hindawi, Dar al-Kutub al-Ilmiya - Beirut, 1, 1422 AH - 2001 AD.
  21. Evidence of Miracles, Abu Bakr Abdul-Qaher bin Abdur-Rahman bin Muhammad Al-Jarjani (471 AH), Dar Al-Kitab Al-Arabi - Beirut, 1st edition, 1995 AD.
  22. Explanation of the Introduction to Interpretation by Shaykh al-Islam Ibn Taymiyyah, may God have mercy on him, Khalid bin Ali al-Mushaqih, Jurisprudence at the Faculty of Sharia at Qassim University.
  23. The Sun of Science and the Medicine of Arab Words from Al-Kaloum, Nashwan bin Saeed Al-Humairi Al-Yamani (573 AH), investigated by Hussein bin Abdullah Al-Omari and others, Dar Al-Fikr Al-Moasr - Beirut, 1st edition, 1420 AH - 1999 AD.
  24. Phonetics in the Holy Qur'an, Saleh Zaydour, Ahmed Ibn Bella University, Oran (Algeria),
  25. Al-Tarraz for the secrets of rhetoric and the sciences of the realities of miracles, Yahya bin Hamzah bin Ali bin Ibrahim (745 AH), the Elementary Library - Beirut, 1st edition, 1423 AH.
  26. Linguistics: An Introduction to the Arab Reader, Mahmoud Al-Saaran, Dar Al-Fikr Al-Arabi - Cairo, 2nd edition, 1997 AD.
  27. Al-Ain, Abu Abdul Rahman Al-Khalil bin Ahmed bin Amr bin Tamim Al-Farahidi Al-Basri (170 AH), investigation by Mahdi Al-Makhzoumi, Dr. Ibrahim Al-Samarrai, Al-Hilal Library and House, 1985 AD.
  28. Fath al-Qadeer, Muhammad bin Ali bin Muhammad bin Abdullah al-Shawkani al-Yamani (1250 AH), Dar Ibn Kathir - Beirut, 1st edition, 1414 AH.
  29. Jurisprudence Dictionary, Saadi Abu Habib, Dar Al-Fikr, Damascus, 2nd edition, 1408 AH - 1988 AD.
  30. al-Kishaf for the Realities of the Mysteries (Tafsir Al-Zamakhshari), Abu Al-Qasim Mahmoud Bin Amr Bin Ahmed, Al-Zamakhshari Jarallah (538 AH), Dar Al-Kitab Al-Arabi - Beirut, 3rd Edition, 1407 AH.
  31. Talking about the issue of hearing, Abu Abdullah Muhammad bin Abi Bakr bin Ayoub Ibn Qayyim al-Jawziyyah (751 AH), investigation by Muhammad Uzair Shams, Dar Alam al-Fawa'id - Makkah Al-Mukarramah, 1st edition, 1432 AH.
  32. Al-Labbab fi Ulum al-Kitab, Abu Hafs Siraj al-Din Omar bin Ali bin Adel al-Hanbali al-Dimashqi al-Numani (775 AH), investigated by Adel Ahmed Abd al-Mawjud and Ali Muhammad Moawad, Dar al-Kutub al-Ilmiya - Beirut, 1st edition, 1419 AH -1998 AD.
  33. Lataif al-Isharat (interpretation of al-Qushairi), Abd al-Karim bin Hawazin bin Abd al-Malik al-Qushairi (465 AH), investigation by Ibrahim al-Basiouni, Egyptian General Book Authority - Egypt.
  34. Majma' al-Bayan fi Tafsir al-Qur'an, al-Tabarsi, investigation by a committee of scholars, Al-A'lami Publications Institute, Beirut, 1st edition, 1415 AH.
  - Mujmal al-Lughah (The Total Language, Ahmed bin Faris bin Zakaria Al-Qazwini Al-Razi, Abu Al-Hussein (395 AH), investigation by Zuhair Abdul Mohsen Sultan, Al-Risala - Beirut, 2nd edition, 1406 AH - 1986 AD.
  36. al-Muharrar al-Wajeez (The brief editor) in the interpretation of al-Kitab al-Azeez (interpretation of Ibn Attia), Abu Muhammad Abd al-Haq bin Ghalib bin Abd al-Rahman bin Tammam bin Attia al-Andalusi (542 AH), investigation by Abd al-Salam Abd al-Shafi Muhammad, Dar al-Kutub al-Ilmiya - Beirut, 1st edition, 1422 AH.
  37. Features of Revelation in the Interpretation of the Qur'an (Tafsir Al-Baghawi), Abu Muhammad Al-Hussein Bin Masoud Bin Muhammad Bin Al-Farra Al-Baghawi Al-Shafi'i (510 AH), investigation by Abdul Razzaq Al-Mahdi, Dar Ihya Al-Turath Al-Arabi - Beirut, 1st edition, 1420 AH.
  38. Keys to the Unseen( Mafateeh al-Ghaib) , Abu Abdullah Muhammad bin Omar bin Al-Hassan bin Al-Hussein Al-Taymi Al-Razi (606 AH), Dar Ihya Al-Turath Al-Arabi - Beirut, 3rd Edition, 1420 AH.
  39. Vocabulary of the Qur'an by Sheikh Al-Maraghi, Ahmed Mustafa Al-Maraghi, dn, dt.
  40. Vocabulary in Gharib Al-Qur'an, Abu Al-Qasim Al-Hussein Bin Muhammad, known as Al-Ragheb Al-Isfahani (502 AH), investigated by Safwan Adnan Al-Dawudi, Dar Al-Qalam, Al-Dar Al-Shamiya - Damascus, Beirut, 1st edition, 1412 AH.
  41. Features of Phonetic Significance in the Holy Qur'an, Majid Al-Najjar, Ahl al-Bayt Magazine, peace be upon them, No. 4.
  42. The Guidance to reaching the end in the science of the meanings of the Qur'an and its interpretation, Abu Muhammad Makki bin Abi Talib Hammush bin Muhammad bin Mukhtar al-Qaisi al-Qayrawani (437 AH), The Book and Sunnah Research Group - College of Sharia and Islamic Studies - University of Sharjah, 1st edition, 1429 AH - 2008 AD.
  43. Wahy al-Qalam, Mustafa Sadiq bin Abd al-Razzaq bin Saeed bin Ahmed bin Abd al-Qadir al-Rafi'i (1356 AH), Dar al-Kutub al-Ilmiyyah, 1st edition, 1421 AH-2000 AD.