

## Rhetorical Miracles in the Vocabulary of Quranic Composition Surah Al-Ikhlâs as a Model

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### Abstract

*This research aims to uncover the facets of rhetorical miracles in the vocabulary of one of the chapters of the Holy Quran, specifically Surah (Al-Ikhlâs). This surah is among the shorter chapters that encapsulate matters of faith and numerous benefits through magnificent and high-level rhetorical forms. This is because the Holy Quran, which is concise and succinct in its words, verses, and chapters, possesses all aspects of eloquence in their various forms comprehensively and entirely ranging from clarity and literary beauty to profound meanings all interconnected without any fragmentation or flaw. This invites us to observe these facets in the vocabulary of this noble Quranic surah, highlighting its high status and elevated position similar to other great chapters of the Quran and its profound sanctity. This is because it is the miraculous word of God in its expression and clarity, and its noble meanings. All of this falls under a type of thematic interpretation in its rhetorical form, presented in a concise manner, carrying many subtle details of Quranic meanings, hinted at through the composition of words and the structure of terms, in an eloquent manner found only in the Great Quran.*

**Keywords:** *Miracle; Rhetorical – Vocabulary; Composition –Al-Ikhlâs.*

### Introduction

Praise be to Allah, who revealed the Book to His servant without any distortion. May peace and blessings be upon the bearer of the banner of guidance and piety, our master and lord, Muhammad, the beloved and cherished unlettered prophet, of high stature, great honor, and eminence. May eternal and continuous prayers and peace be upon him until the day we meet him, in security and safety, peace and tranquility, and upon his pure and righteous family, companions, and those who follow them with goodness.

Discussing the vocabulary of the Quran, studying it, understanding its possible meanings, exploring its implications, grasping some of its objectives, and recognizing the noble goals it aims to achieve, mercy and peace, and the impact of their value on individuals and society is a significant and substantial matter. This is due to its immense importance and great benefit, which the Quran has called to realize in its texts and the Sunnah in its hadiths; so that goodness may prevail, and peace and security, which are among the foremost foundations of Islam, its most eloquent duties, and its highest objectives, may spread.

### From this standpoint:

Our Lord Almighty has guided us to choose an appropriate title for the essence and purpose of this research, which is:

### "Rhetorical Miracles in the Vocabulary of Quranic Composition: Surah Al-Ikhlâs as a Model"

We hope that we have succeeded in the selection and in gathering the scientific material that assists in presenting this research in a concise manner, hoping for its benefit and wishing for its goodness.

### Motivation for Choosing This Topic and Its Objectives:

#### *The Importance of Studying Quranic Vocabulary:*

To examine the Quranic vocabulary present in the surahs and verses based on intellectual application, and to explore the Quranic selection, construction, derivations of these words, their intended objectives and

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purposes, and the high-level rhetorical forms they embody, which guide us to the places of verbal beauty and sacred majesty in each of its words.

*Rhetorical Miracles Highlight the Richness of This Language:*

To delve into the secrets and magnificence of its expression, considering its vast array of synonyms, antonyms, imaginative and aesthetic imagery, and the science of literary devices.

*Revealing Correct and Appropriate Concepts for Each Quranic Word:*

Focusing on those mentioned in one of the shorter surahs, namely Surah Al-Ikhlâs, as an example. This includes exploring the wisdom in the literal construction of its words and observing the rhetorical beauty aimed at noble meanings.

*Studying Quranic Texts in Surahs and Verses:*

Analyzing the verbal vocabulary that carries rhetorical significances and intended indications to clarify the objectives and purposes within them.

**Research Problem:**

The various opinions of linguists and experts in rhetoric who have studied the meanings of these words in the noble surah have led to significant differences in their interpretations. Each has interpreted based on their own grammatical doctrines and the evidence they have accepted or leaned towards, resulting in their viewpoints prevailing and gaining prominence.

Additionally, these words in the noble surah—and others in the Quran—have provided a suitable ground for rhetoricians and experts in eloquence to highlight the rhetorical and eloquent aspects and the types of verbal literary devices and the accompanying aesthetic values. These have played a significant role in unveiling profound meanings and noble objectives within the content of these Quranic words and their diverse expressions.

**Research Plan:**

The research plan includes: Introduction, Preamble, Two Main Chapters, and Conclusion, as follows:

- **Introduction:** On the importance of the topic and the need for it.
- **Preamble:** Explaining the terms in the research title and its words: "Miracle – Rhetorical - Vocabulary – Composition – Quranic - Al-Ikhlâs - as a Model," along with mentioning previous studies related to the topic.
- **First Chapter:** Defining Surah Al-Ikhlâs, which includes two objectives:
  - **First Objective:** The name of the surah, the time and place of its revelation, the number of its verses, words, and letters.
  - **Second Objective:** The theme of the surah, its prominent objectives, and purposes.
- **Second Chapter:** The importance of studying Quranic vocabulary and its impact on interpretative meanings, which includes two objectives:
  - **First Objective:** The concept of rhetorical miracles, its meaning, types, and the evolution of its study.

- **Second Objective:** The rhetoric of Quranic vocabulary, its types, and objectives.
- **Third Chapter:** Rhetorical imagery in the vocabulary of Surah Al-Ikhlās, which includes:
  - **First Objective:** The composition and structure of the surah.
  - **Second Objective:** The word "Qul" and its relation to discourse.
  - **Third Objective:** The word "Huwa," its type and meaning in relation to the Greatest Name (Allah).
  - **Fourth Objective:** The word "Ahad" and its relation to the word "Wahid."
  - **Fifth Objective:** The word "As-Samad," its meaning and purpose.
  - **Sixth Objective:** Rhetorical miracles in defining and negating in Surah Al-Ikhlās.
  - **Seventh Objective:** The words "Yalidu – Yulidu," their meanings and relationship.
  - **Eighth Objective:** The word "Kuffwan," its reality, meaning, and benefit.
  - **Ninth Objective:** Numerical miracles in Surah Al-Ikhlās.
  - **Tenth Objective:** The miraculous nature of the surah's verses and their indications of the oneness of Allah Almighty.
- **Conclusion:** The results of this research and its most important recommendations.

## Preamble

Explaining the terms in the research title and its words: "Miracle – Rhetorical - Vocabulary – Composition – Quranic - as a Model," along with mentioning previous studies related to the topic.

### Meaning of the word (عجائز) - Miracle):

- *Miracle in speech:* It is to convey the meaning in a manner more eloquent than all other means.<sup>(2)</sup>
- *Unity of Miracle:* It is for speech to ascend in its eloquence to the point where humans and jinn cannot challenge it to produce something like the Quran in its expression and clarity.<sup>(3)</sup>

### Meaning of the word (البياني) - Rhetorical):

- Relative to the science of rhetoric: a science used to convey the same meaning or idea through different, clear, and effective ways.<sup>(4)</sup>

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(2) Definitions by Al-Jurjani (p. 31).

(3) Previous source (p. 83), *Al-Tawqif ala Muhimmat Al-Ta'arif* by Al-Manawi (p. 137).

(4) Definitions (p. 156)

- *The science of rhetoric* is also defined as: a method to clarify the meaning of words through understanding their meanings in the context of the text.<sup>(5)</sup>
- Therefore, we say: that *rhetorical miracle* means proving the incapacity of humans and jinn to challenge them in creating something like the Quran in its expression and clarity, intending to show the truthfulness of the Prophet's (peace be upon him) enduring call.<sup>(6)</sup>
- **Meaning of the word (مفردات - Vocabulary):**
  - Plural of (مُفْرَدَةٌ), meaning "vocabulary."
  - *Vocabulary of the language*: All the words present in the language.
- **Meaning of the word (النظم - Composition):**
  - Singular, derived from (نَظَّمَ), meaning structured speech, which contrasts with prose.
  - *Composition of the Quran*: Its phrases that the mushafs include in both form and language.<sup>(7)</sup>
- **Meaning of the word (الإخلاص - Al-Ikhlās):**
  - As stated by the scholar Al-Jurjani in "Definitions":
    - (*In language*): Sincerity in acts of obedience, free from showing off.
    - (*In terminology*): Purifying the heart from confused desires for its attributes.
    - (*Achieving it*): Ensuring that everything imagined to have something else is purified from it, thus it is called "pure," and the sincere act is called "Ikhlas."
  - Allah Almighty said: "From among hayy (animal offspring) and damm (blood), pure milk" [An-Nahl: 66].
    - The purity of the milk means that it does not contain anything else.
  - Al-Fudayl ibn Iyad said: Doing deeds for the sake of people is showing off; doing deeds for their sake is associating partners with Allah. Sincerity is being free from both.
  - *Ikhlās*: Not seeking a witness for your deeds other than Allah, and it can also mean purifying deeds from impurities.
    - It was said: Sincerity is a secret between the servant and God Almighty; no angel knows it to write it down, no devil to corrupt it, and no desire to make it sway.<sup>(8)</sup>

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(5) *Al-Idhah fi Ulum Al-Balaghah* by Al-Khatib Al-Qazwini (pp. 163, 164) and subsequent pages.

(6) *The Rhetorical Inimitability in the Quran* by Dr. Ammar Sassi (p. 373), (Published by Dar Al-Ma'arif in Algeria).

(7) *Lisan al-Arab*, under the entry "Nazm" (composition).

(8) *Definitions* (pp. 13, 14).

- It is the essence of monotheism (Tawhid)<sup>(9)</sup> as the word "Ikhlas" is the root of faith (Iman).<sup>(10)</sup>

- **Meaning of the word (نموذجاً - as a Model):**

- As defined in "Al-Qamus":

- (النَّمُودَجُ), with a fatha on the noon): An example of something, Arabized.
    - (*Al-Unmoodhaj*): a Melody.<sup>(11)</sup>

### Previous Studies Related to the Topic

1. **Characteristics of Quranic Expression and Its Rhetorical Features:** Dr. Abdul Azim Al-Mutaini, Ph.D. thesis, Al-Azhar University (1974).
2. **The Secret of Miracles in the Diversity of Forms Derived from a Single Linguistic Origin in the Quran:** Dr. Awda Allah Muneer Al-Qaisi (1996).
3. **Rhetorical Miracles in the Quran and Evidence of Its Divine Source:** Dr. Salah Al-Khaldi, T. Ammar, Amman, Jordan, Dar al-Fikr (1999).
4. **Quranic Expression:** By Fadl Al-Samarai.
5. **Rhetoric of Quranic Vocabulary:** By another author.
6. **Rhetorical Questions in the Holy Quran:** By another author.
7. **Rhetorical Touches in Texts from Revelation:** By another author.
8. **Rhetorical Miracles in the Holy Quran:** By Fadl Abbas.
9. **The Similarity of Words in the Holy Quran:** Dr. Musaad Al-Tayyar.
10. **Rhetoric of Quranic Vocabulary:** Dr. Mashhour Musa Mashahara.
11. **Rhetorical Miracles in the Quran:** Ammar Sasi.
12. **Efforts of the Ahl al-Sunnah wal-Jama'ah in the Linguistic and Rhetorical Miracles of the Holy Quran:** Eid Huthayq.
13. **From the Explanation of the Quran:** Muhammad Al-Amin Al-Khudri.
14. **Rhetorical Miracles in the Holy Quran:** Lakady Nassima.
15. **Insights into Rhetorical Miracles in the Holy Quran:** Sami Hariz.

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(9) *Al-Muhkam wal-Muhit al-A'zam* by Ibn Sida Al-Mursi, *Al-Mu'jam Al-Wasit* (p. 249).

(10) *Al-Nihayah fi Gharib al-Hadith wal-Athar* by Ibn Al-Athir (1/437).

(11) *Al-Qamus Al-Muhit* by Al-Firuzabadi (1/208).

16. **Rhetorical and Eloquent Miracles:** Nadia Wazjani.

17. **Linguistic and Rhetorical Miracles in the Holy Quran:** Ali bin Naif Al-Shahud.

18. **Rhetorical Miracles in Word Forms:** Dr. Muhammad Al-Amin Al-Khudri.

19. **Rhetorical Miracles in the Holy Quran:** Wadah Rajab.

20. **Quranic Vocabulary, Its Semantic Uniqueness, and Its Aesthetic Rhetorical Features:** Hamza Bu Khaznah.

## Chapter One

### Defining Surah Al-Ikhlās, with Two Objectives:

#### First Objective:

The name of the surah, the time and place of its revelation, the number of its verses, words, and letters.

#### Name of the Surah:

This noble surah has acquired many different names, the most famous of which are as follows:

**Surah Al-Ikhlās** as found in the Uthmani Mushaf, in most Mushafs, in the majority of tafsirs, and in "Jami' al-Tirmidhi" <sup>(12)</sup>. This name became famous due to its brevity and the aggregation of the meanings of this surah; because it teaches people the sincerity of worshiping Allah Almighty, meaning the purity of belief free from associating partners with Allah, Glory be to Him.

- Imam Al-Fakhr Al-Razi said: "One of the names of this surah is Surah Al-Ikhlās," he said: "... because whoever believes in it is sincere in the religion of Allah, and whoever dies upon it has attained salvation from the Fire" <sup>(13)</sup>.
- **Surah Qul Huwa Allahu Ahad:**
- This is the well-known name used during the time of the Prophet ﷺ and in the way it is recited, and most narrations from the companions also refer to it as such <sup>(14)</sup>.
- **Surah Al-Tawhid:**  
As in some Tunisian Mushafs, because it includes the affirmation that Allah is One in His essence, attributes, and actions.
- **Surah Al-Asas:**

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(12) *Sunan al-Tirmidhi* (5/17).

(13) *Tafsir Al-Fakhr Al-Razi* (32/357) and subsequent pages.

(14) *Sahih Al-Bukhari*, Book of Tafsir, Chapter (6/180).

As mentioned in "Al-Itqan" by Al-Suyuti, due to its inclusion of the concept of Tawhid <sup>(15)</sup>. In the tafsir "Al-Kashaf" by Al-Zamakhshari, روى أبي وأنس حديثاً مرفوعاً, that "The seven heavens and the seven earths were established upon: Qul Huwa Allahu Ahad," and this narration is considered weak <sup>(16)</sup>.

- Al-Fakhr Al-Din Al-Razi mentioned in "Al-Tafsir Al-Kabir" a chapter on the names of this surah, stating that it has twenty names without mentioning their chains of narration <sup>(17)</sup>. This surah is one of the detailed surahs, and its placement in the Mushaf is at number 112 in the thirtieth Juz.

### Number of Its Verses:

Four verses, and five verses according to the Makki and Shami counting methods. The difference arises from considering "Lam Yalid" as one verse and "Wa Lam Yulad" as another verse, which the Makki and Shami scholars counted as separate verses, unlike others. <sup>(18)</sup>

### Number of Its Words:

Fifteen words.

### Number of Its Written Letters:

Forty-seven letters according to the Uthmani script <sup>(19)</sup>. Al-Khatib Al-Shurbini said: "It consists of four verses, fifteen words, and forty-seven letters" <sup>(20)</sup>.

### Time of Revelation:

It is a Makki surah according to the majority of scholars, whereas Qatadah, Al-Dhahhak, Al-Suddi, Abu Al-Aliyah, and Al-Quradhi believed it to be Madani. Both opinions are attributed to Ibn Abbas. Al-Qurtubi said: "It is a Makki surah in the view of Ibn Mas'ud, Al-Hasan, Ata, Ikrimah, and Jabir, and a Madani surah in the views of Ibn Abbas, Qatadah, Al-Dhahhak, and Al-Suddi" <sup>(21)</sup>.

### Reason for Its Revelation:

There is a disagreement regarding the reason for its revelation, stemming from whether it was a question from the Quraysh to the Prophet ﷺ about Allah or a question from the Jews to the Prophet ﷺ. The most

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(15) *Al-Itqan* (1/197).

(16) *Al-Kashshaf* (4/819), *Al-Tahrir wa'l-Tanwir* (30/610). I did not find this narration elevated (marfu'), and Ibn Abi Shaybah reported it in "Virtues of the Quran" from the narration of Abdullah bin Ghailan Al-Thaqafi from Ka'b Al-Ahbar as a mawquf (stopped at the companion).

(17) *Tafsir Al-Razi* (32/357-358), Ibn Ashur (30/610).

(18) *Al-Bayan fi 'Adad Ay al-Qur'an* by Abu Amr Al-Dani (1994) (p. 296).

(19) Previous source.

(20) *Al-Siraj al-Munir fi al-I'alah 'ala Ma'rifat Ba'd Ma'ani Kalam Rabbina al-Hakim al-Khabir* by Al-Khatib Al-Sharbini (4/609).

(21) *Tafsir Al-Qurtubi* (20/244).

accurate view is that it is Makki, and it is the twenty-second surah in the order of revelation, revealed after Surah An-Nas and before Surah An-Najm <sup>(22)</sup>.

It is mentioned that the polytheists from Quraysh asked the Prophet ﷺ about: "نَسِبِ اللّٰهَ"، and this surah was revealed as an answer to them. It is also said that it was revealed because the Jews came to the Prophet ﷺ and asked him, saying: "This Allah created creation, so who created Allah?" Thus, this surah was revealed as an answer to them <sup>(23)</sup>...

Both opinions are reported in the hadith narrated from the Prophet ﷺ. In the question from Quraysh to the Prophet ﷺ, as narrated by Tirmidhi from Abu Ubaid ibn Ka'b: "The polytheists said to the Messenger of Allah ﷺ: 'Ascribe a lineage to your Lord,' so Allah revealed: {Qul Huwa Allahu Ahad, Allahu Alsamad} <sup>(24)</sup>."

The authentic view is that it is Makki; for it consolidates the essence of Tawhid, which is the most prominent aspect in what was revealed from the Quran in Mecca <sup>(25)</sup>.

### Its Virtue:

Many prophetic hadiths mention the virtue of Surah Al-Ikhlās. It is famous in hadiths that reciting this surah is equivalent to reciting one-third of the Quran, and that it contains the attribute of the Most Merciful. Additionally, the recitation of Surah Al-Ikhlās was among the Prophet ﷺ's constant supplications. He would recite it when going to his bed, during the Witr prayer, and after every obligatory prayer. The Prophet ﷺ was commanded to recite it along with the two Mu'awwidhat (Surah Al-Falaq and Surah An-Nas) after every prayer, and he encouraged the recitation of Surah Al-Ikhlās and the two Mu'awwidhat three times in the morning and evening, stating that their recitation suffices a person from everything.

From the hadiths: It is among the daily supplications of the Prophet ﷺ.

Al-Bukhari narrated from Aisha that the Prophet ﷺ, when going to his bed every night, would gather his hands, blow into them, and recite: "{Qul Huwa Allahu Ahad}", "{Qul A'udhu Bi Rabbil-Falaq}", and "{Qul A'udhu Bi Rabbin-Nas}", then wipe with them as much as he could from his body, starting with his head and face وَمَا أَقْبَلَ مِنْ حَسَنِهِ, doing this three times <sup>(26)</sup>.

### Second Objective:

The theme of the surah, its prominent objectives, and purposes:

Anyone who examines the Book of Allah Almighty سواءً الكريمة، التي تدور حولها السور الكريمة، سواءً الكريمة، will find that each category has its own unique method in those المحاور. For example, the shorter surahs predominantly address a single topic—usually approached from multiple angles—all of which converge on one focal point: the establishment of a particular issue with multiple evidences and proofs, along with their accompanying magnificent rhetorical miracles in their words and lofty objectives. This is to present the argument against the deniers in the most eloquent manner and the

(22) *Al-Tahrir wa'l-Tanwir* (30/611).

(23) Previous source.

(24) *Sunan al-Tirmidhi* in the virtues of the Quran, Chapter: (From Surat Al-Ikhlās), Hadith (3364) (5/308).

(25) *Al-Tahrir wa'l-Tanwir* (30/611).

(26) *Sahih Al-Bukhari*, Book of the Virtues of the Quran, Chapter: The Virtue of Al-Mu'awwidhat (the protecting chapters), Hadith (5017) (6/190).



best arrangement. Surah Al-Ikhlās followed the same methodology as the short surahs; it addressed the topic of Tawhīd of Allah Almighty and focused on it. Therefore, it is considered the surah of Tawhīd and purification. It is noteworthy to mention two things:

1. The absence of the word "Tawhīd" in this exact linguistic form in the Quran, and its expression using the forms "Al-Wahid" or "Al-Ahad," which appear in Surah Al-Ikhlās: Allah Almighty said: "{Qul Huwa Allahu Ahad}".
2. Tawhīd means uniqueness and exclusivity; that is, Allah Almighty is unique and singular without any of His creation.

This fundamental topic and its related meanings make it equivalent to one-third of the entire Quran along with its rulings, stories, and news. Undoubtedly, Surah Al-Ikhlās indicates Tawhīd, thus equating and mirroring one-third of the Quran.

## Chapter Two

### The Importance of Studying Quranic Vocabulary and Its Impact on Interpretative Meanings, with Objectives:

#### First Objective

The concept of rhetorical miracles, its meaning, types, and the evolution of its study.

#### Preamble

Studying the Arabic language is an engaging endeavor because this language is not only a means of communication but also a divine language; the sources of Islamic legislation—the Quran and the Hadith—are written in Arabic. Whoever wishes to have a complete understanding of the Quran and the Hadith must comprehend the rules of the Arabic language and understand those rules that facilitate a thorough understanding of the meanings of the Quran and the Hadith. This facilitates Muslims in fully understanding the meanings of the Quran.

The intended discussion here about the rhetorical miracles of the Quran refers to the discourse on the eloquence of the Quran. This necessitates discussing the eloquence of the Quran, which involves detailing two aspects:

1. The function of Quranic rhetoric.
2. Its characteristics, such as aesthetic and expressive style, repetition, imagery, variation in style and Quranic vocabulary, the excellence of word choice, Quranic sentences and their formulation, the meanings they contain, the numerous examples repeated in their respective contexts, and more.

#### Evolution of the Study of Rhetorical Miracles:

The development of the study of rhetorical miracles in the Holy Quran refers to the stages that the studies of Quranic rhetorical miracles have undergone over time. Initially, the study of the Quran's eloquence and rhetoric was not the start; instead, the priority was on understanding its rulings, obligations, and prohibitions.

#### Stages include

### 1. Defensive Stage:

In this stage, the study of the miraculous aspects of the Quran transitioned from generalized perspectives to detailed studies at the beginning of the 4th century AH. The perspective on miracles shifted from being a means to a noble goal, which is to prove prophethood and the divine source of the Quran. This led to the emergence of "Quranic Rhetoric" or "Rhetorical Methods in the Quran" or "Magnificent Quranic Composition." Scholars' engagement with the miraculous rhetoric of the Quran was meticulous and gradual, with the analyses of the most distinguished among them being exemplary, and their studies were numerous, some of which were valuable and intriguing.

### 2. Authorship and Classification Stage:

represented by Al-Khattabi in his thesis "Clarifying the Miracles of the Quran" in some aspects, Al-Baqalani's "Miracles of the Quran," Al-Qahir Al-Jurjani's "Evidence of Miracles," and his extended argumentation to prove Quranic composition, which can be considered a study of Quranic rhetoric; hence, it was integrated with his second book: "Secrets of Rhetoric."

### 3. Crystallization Stage:

In these rhetorical studies of Quranic rhetoric, "Miracles of the Quran" evolved from being a concise idea and a strong argument to proving prophethood and the divine source of the Quran into an independent science named "Science of Quranic Rhetoric" or "Quranic Composition" or "Quranic Expression" or "Quranic Eloquence." The shift of miracles in this stage from being a means to becoming an independent science is acceptable because it does not deviate from the technical meaning of miracles nor from the inherent triplet: "Miracle, Incapacity, and Astonishment" (27).

## Second Objective

The rhetoric of Quranic vocabulary, its types, and objectives.

The vocabulary is the essence of precision in Quranic expression, especially in the selection of words and choosing terms. *فالمعرفة لها شأنها، والنكرة لا تقل عن ذلك*, such as choosing singular or plural, and other types of conjugations, provided that it is determined or precisely hinted with the intended meaning and fulfilling the purpose, in addition to defining the signification; so that the vocabulary seems as if it was created for that specific context without any alternative, neither does the context require a different resident, nor does the resident desire any alteration from their abode. Quranic words are seen by each person as being measured by their intellect and according to their need.

If it is said The eloquent words are the clear and manifest ones; that is, the understood. We see from the verses of the Holy Quran what cannot be understood except through deduction and interpretation. These verses are undoubtedly eloquent, unlike what has been mentioned before.

I say: Because the verses that require deduction and interpretation do not exist without their individual words being clear and manifest. Interpretation falls into the ambiguity of meaning due to the structure, not due to the individual words. The meaning of the word intertwines with the structure, giving it a unique aspect.

This is not a criticism of the eloquence of those words; because when they are considered as words, they are all eloquent—clear and manifest. What is remarkable is that the individual words composing the compound expressions are all clear, and when looked at in their structure, they require deduction and

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(27) *The Rhetorical and Eloquence Inimitability* by Nadia Waigani (p. 81), adapted. .

interpretation. This is not unique to the Quran alone but is also prevalent in prophetic narrations, poetry, speeches, and correspondences, among many other things <sup>(28)</sup>.

### Types of Quranic Vocabulary:

The Quranic words do not deviate from five stages, which are:

#### 1. Derivational Origin:

The word comes from its original derivational root.

#### 2. Common Usage Among Arabs:

The word is commonly used among Arabs, and in this case, it carries the original derivational meaning.

#### 3. Contextual Usage:

It has a contextual usage, which the authors of "Al-Wujooḥ wal-Naza'ir" utilized in their books.

Contextual usage may refer back to the original derivational meaning or to the dominant meaning in the usage of the word among Arabs, which always retains its derivational origin.

#### 4. Legal

#### Terminology:

This is prevalent in the Quran, meaning the use of the word in the Quran and the Sunnah carries a specific meaning, such as prayer, zakat, pilgrimage, jihad, etc.

Legal terminology must refer back to the meaning to the original derivational root and may refer to one of the meanings that the word predominantly held in usage among Arabs.

#### 5. Quranic Terminology:

It is more specific than legal terminology and contextual usage; it means that the word in the Quran is used for a particular meaning among the word's meanings.

Thus, the broader meaning of the word is specified in the Quran by part of this general meaning, or it has more than one linguistic indication, making one of the indications the one used for this word in the Quran <sup>(29)</sup>.

### Objectives of Quranic Vocabulary:

Considering the multiple contexts of Quranic words, we find that they aim at various things, including:

#### 1. Clarifying the Foundation Around Which Signification and Formations Revolve:

With the multiplicity of arguments due to the diversity of contexts in which the Quranic word appears.

#### 2. Its Relation to the Context is Effective in Eliciting the Intended Meaning:

In a manner that suits the purpose for which the word was revealed.

#### 3. Its Signification in Its Context May Shift from Its Linguistic Original to Other Meanings:

In agreement with the intended purpose in the overall verse or surah, directing it to semantic locations

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(28) *Al-Mathal Al-Sa'ir fi Adab Al-Katib wa'l-Shair* by Diya' al-Din Ibn Al-Athir (1/92, 93).

(29) *Quranic Vocabulary Encountered During Its Interpretation* by Dr. Musa'id Al-Tayyar (p. 1)

and angles that were not previously imagined, while the context made it possible in its place and highlighted the required signification.

## Chapter Three

### Rhetorical Images in the Vocabulary of Surah Al-Ikhlās, with the Following Objectives

#### First Objective

The structure and composition of the surah:

Anyone who contemplates the structural arrangement of sentence construction finds—as Al-Baqā'i stated—that there are two types of structure:

#### 1. Sequential Structure:

Its scope is limited to being between grammatical sentences, forming the construction of the Quranic verse. The relationships between these sentences are contextual rather than grammatical with specific grammatical criteria.

#### 2. Compositional Structure:

3. This exists between the elements of a grammatical sentence, based on the grammatical relationships between the components of the sentence <sup>(30)</sup>.

An example is that a grammatical sentence, even if extended with numerous and diverse elements, remains composed of words and phrases within the strength of individual words (each having a grammatical case). The foundation of relationships is the attribution link between the attributor and the attributed. Other relationships are then built upon this foundational attributive relationship, such as subordination, coordination, or attachment. Some Quranic verses consist of several sentences; upon examining such a verse, one observes that the relationships between its sentences are grammatical. Some surahs consist solely of a grammatical sentence encompassing smaller, grammatically related subordinate sentences within their context. For instance, Surah Al-Asr comprises only one grammatical sentence with all its components grammatically linked. Similarly, Surah Al-Ikhlās ("Qul Huwa Allahu Ahad") exhibits the same phenomenon, despite being a miracle among all creations <sup>(31)</sup>.

#### Second Objective:

The word "Qul" and its relation to the address:

#### "Qul" (Say):

This is a link between the truth and creation, intended to convey the command from Allah Almighty to His servants through His Messenger, who conveys it on his behalf ﷺ.

#### Imperative Verb "Qul":

The command "Qul" expresses the responsibility of Muslims to call others to the oneness of Allah Almighty and to confront falsehood with evidence and proof for everyone who ascribes falsehood to Allah. This

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(30) *Nazm al-Durar fi Tanasub al-Ayat wa'l-Suwar* by Al-Biqā'i (22/394).

(31) *The Parable and Its Method in Interpreting the Eloquence of the Quran* by Mahmoud Tawfiq Mohamed Saad (pp. 270, 271).

command is apparent to the Prophet ﷺ and intended for all who believe in Allah Almighty and follow the Prophet ﷺ in his call to Allah.

Sheikh Muhammad Al-Ghazali stated: "The Holy Quran is the eternal Book of Allah, and the miracle of the enduring Prophet ﷺ. It was revealed to him as a guide accompanying events, linking to occurrences, teaching him, and disciplining him. This education and discipline took various forms; sometimes through admonishment, sometimes through prohibition, and sometimes through command and direction. This is the style in which the Quran presents divine commands: 'Qul.' Scholars have noted that it is a teaching from Allah to His Messenger ﷺ and a teaching from the Messenger ﷺ to the people. After this command, statements containing Allah's advice, admonitions, and rulings follow" <sup>(32)</sup>.

The verb "Qul" appears **332 times** in the Quran, mentioned in **57 surahs**, with the highest occurrences in:

- Surah Al-An'am: **44 times**
- Surah Yunus: **24 times**
- Surah Aal-E-Imran: **23 times**
- **19 surahs** contain it **once** each <sup>(33)</sup>.

### Conclusion:

After extensively delving into the vocabulary and structural composition of the Quranic text, particularly focusing on the rhetorical miracles and high-level rhetorical images within the words and letters of Surah Al-Ikhlās, it becomes evident that the Quran encompasses a multitude of such rhetorical devices and diverse rhetorical techniques in the vocabulary and letters of this noble surah. Despite being one of the shorter surahs, it equates to one-third of the Quran due to its comprehensive focus on Tawhid and the numerous scientific implications and profound benefits it offers. This underscores the importance for Muslims to continually engage with the surahs of the Quran, their verses, words, letters, and the exquisite system they possess, which aligns with sound intellect and pure, upright hearts. The Quran is an eternal book whose wonders never cease and whose benefits never diminish. It is the speech of the Lord of all worlds.

Through this research, we call upon academic institutions, research centers, specialized universities in the Arab world, and their affiliated Islamic centers and disseminated knowledge institutions to increase their focus on observing the scientific and rhetorical miracles within the Quranic structures. This will help unveil more of its arts, sciences, and miraculous forms that do not become outdated with the passage of time or the aging of places. The Quran, along with the purified prophetic Sunnah, remains relevant for all times and places. Our responsibility is to approach it with understanding, delve into its jurisprudence, and take broad, effective steps to achieve our aspiration of recognizing the rhetorical miracles within the Quranic texts and the purified, noble Sunnah texts.

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The Holy Quran: Glorified is He who revealed it.

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(32) *Fiqh al-Seerah* by Al-Ghazali (p. 30).

(33) **Its distribution over the surahs was as follows:** Al-Baqarah: 18 — Al-Imran: 23 — Al-Nisa': 5 — Al-Ma'idah: 9 — Al-An'am: 44 — Al-A'raf: 11 — Al-Anfal: 3 — Al-Tawbah: 12 — Yunus: 24 — Hud: 3 — Yusuf: 1 — Al-Ra'd: 10 — Ibrahim: 2 — Al-Hijr: 1 — Al-Nahl: 1 — Al-Isra': 21 — Al-Kahf: 8 — Maryam: 1 — Ta-Ha: 3 — Al-Anbiya': 6 — Al-Hajj: 3 — Al-Mu'minun: 11 — Al-Nur: 4 — Al-Furqan: 4 — Al-Shu'ara': 1 — Al-Naml: 7 — Al-Qasas: 4 — Al-Ankabut: 4 — Al-Rum: 1 — Luqman: 1 — Al-Sajdah: 2 — Al-Ahzab: 5 — Saba': 15 — Fatir: 1 — Ya-Sin: 1 — Al-Saffat: 1 — Sad: 3 — Al-Zumar: 15 — Ghafir: 1 — Fussilat: 5 — Al-Shura: 2 — Al-Zukhruf: 2 — Al-Jathiyah: 2 — Al-Ahqaf: 4 — Al-Fath: 3 — Al-Hujurat: 3 — Al-Tur: 1 — Al-Waqi'ah: 1 — Al-Jumu'ah: 3 — Al-Taghabun: 1 — Al-Mulk: 6 — Al-Jinn: 4 — Al-Nazi'at: 1 — Al-Kafirun: 1 — Al-Ikhlās: 1 — Al-Falaq: 1 — Al-Nas: 1.

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