

The Linguistic and the Stylistic Techniques Used in the Holy Quran Surah Al-Imran (The Family of Imran) Ayah 159 as an example of a Case Study

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The Abstract

This paper is one of the linguistic, stylistic, interpretational and sociological researches that connect between the lexical and the intentional usage of a word and its impact on the peoples of Quraish in that time with a reference to the unique adequate selection by Allah the Almighty for explaining Ayah 159 verse.

In the first part, the researcher presents the power of word according to the scientists of language and the impact of the positive or the negative interpretation of words overall the context meaning and goal. While in the second part, the researcher

discusses the stylistics techniques used in the Ayah 159, which are mentioned in this research, then explaining the effects of these techniques on the deep meaning interpreted by any human being who heard or received this verse in its emergence, we have Quraish people here.

The researcher next comes to the interpretation of Ayah 159 of Surah Al Imran in the Holy Qur'an according to the language and interpretations scientists in some schools of interpreting and by this study; we can refer to the purpose or the reason behind that linguistical power of the emerging of this Ayah.

So, the final part will connect these three parts (language science, stylistic and the Qur'an interpretation) altogether. In addition to the ability to study the impact of all these three parts on the fundamental change that the prophet Mohammed (PBUH) has made in the part of his people and society and how he transfers them from an illiterate society into a society that believes in Democracy, thinking liberty, brotherhood and ethnic respect.

The researcher here brings the first step but not the only to consider the deeply use of the letters and sounds to meet the greatness of the goal with the

adequacy of the usage and choice for the following Ayah:

(It was thanks to Allah's mercy that you were gentle to them. Had you been rough, hard-hearted, they would surely have scattered away from you. So pardon them, and pray for their forgiveness, and take counsel from them in matters of importance. And when you are resolved on a course of action place your trust in Allah; surely Allah loves those who put their trust in Him) Surah Al Imran, Ayah 159, Part3.

Keywords: Stylistic, Ayah 159, Linguistic, Techniques, the word usage

الملخص :

التقنيات الاسلوبية و اللغوية المستخدمة في القران الكريم: سورة ال عمران الآية 159 انموذجا
لدراسة الحالة

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عضو جمعية المترجمين العراقيين

الناس و دقة استخدام المفردة من قبل الذات
الالهية.

تستعرض الباحثة في القسم الاول من هذه
الدارسة فعالية الكلمة عند علماء اللغة و

يعتبر هذا البحث من الابحاث اللغوية ،
الاسلوبية ،التفسيرية و الاجتماعية التي
ترتبط بين استخدام المفردة و اثرها على
المجموعة سواء كان شخص او قوم من

العيش و التأخي و تعدد الاديان و لا ننسى الاعتراف بالأخر المختلف . فالباحثة هنا تخطو الخطوة الاولى ربما وليست الوحيدة للتمعن في استخدام الحروف والاصوات ليلتقي عظيم الهدف مع دقة الاستخدام و الاختيار للآية التالية:

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ ۗ وَ لَوْ
كُنْتَ فَظًا غَلِيظَ الْقَلْبِ لَانْفَضُّوا
مِنْكَ ۗ وَ اسْتَغْفِرْ لَهُمْ ۗ وَ سَاورِهُمْ فِي
الْأَمْرِ ۗ فَإِذَا عَزَمْتَ فَتَوَكَّلْ ۗ عَلَى
اللَّهِ ۗ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴿3:159﴾

الكلمات المفتاحية: اسلوبية ، اية 159 ، اللغوية ، تقنيات ، استخدام الكلمة

The introduction

In theology, words are very effective since they reflect the greatness of the belief any religion comes to spread for the sake of humanity. A good word does to a person the act of magic on his heart and his soul, washing him from his worries and purifying him from any psychological setback he passes through. On the other hand, the

اثر تفاسير الكلمة على المعنى العام للنص . اما الجزء الثاني فتستعرض الباحثة التقنيات الاسلوبية المستخدمة في الآية المشار اليها و اثر تلك التقنيات على عمق تفسير الآية من قبل الانسان المتلقي لها وهم قوم قريش

ثم بعد ذلك تتطرق الباحثة الى تفسير سورة ال عمران الآية 159 من القرآن الكريم بعض التفاسير عند كبار المفسرين لدى بعض المدارس الاسلامية و يمكن من خلال هذه الدراسة بيان سبب نزولها بكل تلك القوة اللغوية.

فيربط الجزء الاخير من البحث الجوانب الثلاث من علم اللغة والاسلوب و التفسير القرآني ودراسة اثر ذلك على ذلك التغيير الجذري في مجتمع يعاني من الجهل كمجتمع قريش الى مجتمع يؤمن بحرية

negative word drops a person's spiritual energy from above, making him suffocate and depressed, make him feel helpless and failed, and frustrate all the elements of his psychological strength to accomplish any work (Al-Suhail, 2016)

Due to the severity of the effect of the good/ positive and the bad/ negative word on man, the Great Creator gives a proverb with that

meaning and makes an analogy to it in the text of His Holy book of Qur'an. When He describes the good tree and the evil tree, in Surah Ibrahim, Ayah 23 (*Have you not considered how Allah presents an example, [making] a good word like a good tree, whose root is firmly fixed and its branches [high] in the sky?*)

As Allah, the Almighty said then in Ayah 26 within the same Surah (*And the example of a bad word is like a bad tree, uprooted from the surface of the earth, not having any stability.*)

While feelings and ideas are greatly affected by the energy of speech, feelings reach them through the vocabulary of writing and speaking.

The art of speaking and selecting phrases is one of the most important social skills; it is also a fundamental factor in building a person. The success of any communication with the other needs honesty first, and then the art of expressing oneself with words and actions. (Guzman, 2019)

Linguists have identified five basic components (phonology, morphology, syntax, semantics, and pragmatics) found across languages. We can say that a word as the smallest units in English, is a combination of

morphemes that have meaning, it also can be sub-classified according to syllables, morphemes and phonemes or let's say how they are pronounced (Dixon & Aikhenvald, 2011)

Therefore, in the linguistics part, the researcher will dive deeply into explaining the effect of letters, phonemes and how their pronunciation method affects the meaning of Ayah 159 of Al Imran Surah.

1- The Questions of the Study

- 1- What are the linguistic techniques used in this Ayah?
- 2- What are the Stylistic Techniques used in this Ayah?
- 3- How both techniques empower the interpretational meaning of this Ayah?
- 4- What can the gathering of all these features support the aim of this Ayah Emerging?

3. The Objectives of the Study

- 1- Explain the linguistic techniques are used in this Ayah.
- 2- Discuss the stylistic techniques used in this Ayah.

3- Declare that both techniques empower the interpretational meaning of this Ayah.

4- Connect all these features with the aim of this Ayah emerging.

4. The Methodology of the study

Many translators, as well as interpreters, have acknowledged the difficulty of religious Qur'an translation and interpreting; due to the eloquence of the Qur'an text and its miraculous system, we decided to follow the descriptive approach to study the problematic issue. The study aims mainly to dive deeply into the linguistic and the stylistic techniques used in Ayah 159 in Al Imran Surah and to declare how these techniques benefit the divine aim of Allah to support and strengthen the sacred meaning in His Almighty's Soul. The researcher will declare also the reason behind selecting this Ayah and how this Ayah reflects a great deal of kindness and care that Allah gives to His Prophet Mohammed.

Review of Literature

Throughout the ages, the Church considered Islam a threat to its being and its beliefs because it made its rules spread widely in

every house or institution. And also its values and morals were very acceptable among the people, and they saw in its propositions a great acceptance among the recipients, so this was an incentive for them to stand in the way of his progress And his career in various ways and means, whether scientific or otherwise.

The men of the Church, as well as the Jews, have risen to the knowledge of Islam through the Qur'an and the blessed Sunnah of the Prophet Mohammed PBUH, so they worked on studying it to uncover its contents, distort it, and challenge it. Perhaps the first to initiate this attack was John of Damascus, about "650-750" by directing several criticisms on the general pattern of the Holy Quran (Badawe, 1997)

Their contact with the Islamic world was through the Holy Qur'an, but they took it as a way to access it. And for the sake of studying and knowing it, they translated it, and the sources guide us that the first translation of the Holy Qur'an in the West The church did it back to after they failed in the Crusades, so they needed to translate the Holy Qur'an as the constitution of Muslims, and its first translation appeared in 1141. AD. through Father Boutros the Venerable (1092 1157 AD), who was the

head of the Dirkleone Cluny in southern France (Fück, 1980)

The idea behind translating the meanings of the Holy Qur'an is controlled by many factors, which depends on understanding the meaning contained in the Qur'an text, the extent of the validity of this translation in transmitting the intended meaning, and on the legal rulings included in the verses finally it also depends on the language used to express this meaning. Among the most important studies that have been exposed to the translating of the meanings of the Holy Qur'an. We can say that they are the first nearly translations to the real meaning of the Qur'an are: Muhammad Pickthal (1875_1936) had published his translation of the meanings of the Noble Qur'an for the first time in the United States of America in 1930 under the title "Meanings of the Holy Qur'an". (Pickthall, 1999)

The translator Arthur John Arberry (1905_1969), in the early 1950s, wanted to issue a new translation of the Qur'an. He first issued a translation of selections from some verses of the Qur'an with a long introduction. This was issued under the title (The Holy Koran), meaning the Holy Qur'an, and in the year 1955, he published the interpreted translation of the Qur'an under the

title (The Koran Interpreted) (Arberry, 1964).

Many studies have tried to deal with the stylistic and linguistic features to come to the deep meaning of The Surah, Ayah or even a word in The Holy Qur'an. One of the most important interpretations among Shia was Al-Tusi who received the honourable title of al-Shaykh al-Tā'ifa (the chief or head of the Shi'a). His famous book Al-Tibyan fi Tafsir al-Qur'an, which was a model for later Shi'a commentaries. (al-Tusi, 1409) It is the first complete explanation or commentary of the Qur'an written by Shi'a and indicates all the chapters of the Qur'an. The researcher will depend most on his interpreting for Ayah 159, Surah Al Imran in this study.

While in 2012 Dr Al Mutairi studies the pronunciation references and their impact on the interpreting of the Holy Qur'an for Shanqiti where he tries to link between the pronunciation of The Qur'an words and their interpreting to get the Islamic rules and Shriya. (Mutairi, 2012)

Another important study is the study of the causes of the semantic change in the Arabic Language: Past and Present by who referred to the dramatic change in the references of Holy Qur'an and how these changes

were very important in modern studies. Therefore, Abdullah tried to select and then analyze these references of change in the Arabic language for being the language of the Holy Qur'an. (Abdullah, 2011)

In 1997, a study entitled - The Language of the Qur'an: Technical Documentary Study - by Dr Ahmed Mukhtar Taha, the author, introduced a study of the language of Noble Qur'an and the sciences related to the Holy Qur'an language, its narratives, the Qur'an readings, and the rhetorical advantages of the Noble Qur'an. In the first chapter of the book, it dealt with the language of the Noble Qur'an from the linguistic and documentary aspect. While the second chapter of the book, the author presented the technical and the rhetorical aspect of the Holy Qur'an, through which the author elaborates in explaining the rhetorical aspect of the phraseology of the Noble Qur'an and his rhetoric with which the most eloquent of nations challenged and released by the tongue. It contained representation, simile, metaphor, and miraculous rhetorical advantages in the Book of Allah the Almighty. (Taha, 1997)

In 2014, an article published by Imam Hussain Sacred Affairs titled interpreting the Holy Qur'an

by the Qur'an and declaring its parts, said that one of the many ways of interpreting the Holy Qur'an by taking advantage of the context of the verse itself.

Biography of Allamah Sayyid Muhammad Husayn Tabatabaei by amid Algar, University of California, Berkeley, Published by Oxford University Press on behalf of the Oxford Centre for Islamic Studies. (Tabatabaei, 1973)

The context is a phrase (a special type of words, phrases, or speech that appears because of its association with other words and phrases). For example, speech communication, its association and the dependence of the contextual text on understanding or interpreting the speech of individuals are among the mental assets adopted in all languages. (AlBazuni, 2014)

Part One :

The Rhetorical Meaning of the Word in the Language

Imam Hussain(PBUH) said addressing Al Waleed Bin Abdulmalik: Do you know what the word means ...?

The key to Heaven in a word,

You sent to hell for a word

Allah's judgment is the word

The word is the sanctity

A divine Kept that increases

The word is the light.

(AlSharqawi, 2019)

Ibn Manzur (d.711 AH) says:
"Words have great works related to great aspects of the types of treatments or lost talismans, and they have an honourable benefit in their natures and have specificity with the sacred spirits, and their convenience, and benefits that are not counted by those who describe them"
(AbduHameed, 1963)

For all this, It is not surprising that the words are singled out with special interest from linguists, ancient and modern. We may find many people and some linguists imagine the word in its written form more than spoken, and perhaps this is due to the influence of millions of words that we can see. But it is also right to say that lexicologists have for a long time been looking at the word in its written form, especially concerning the study it from linguistic texts in what is known as the philology of the Westerners (Katheer, 1990)

Modern linguists have tried to define what the word is and to

create rules based on which it is possible to establish the boundary between a word and a word in the context, so they came up with results, which we can summarize as follows:

1 - Bloomfield says (8): "The word is the smallest free form," and this freedom can be criticized for having some ambiguity in it. Because Bloomfield did not specify its type, if he wanted it to be able to isolate the word from its context, the sentences were the same.

A single word, such as "who reads?" is true to this definition. It is also true of "from" the individual interrogative, and "no" in the answer to "did you see Zaid?", And both of them are a sentence by themselves. In return to our Ayah, we can find that "لو" is a sentence by itself here as well as "كنت فظا" is also a sentence because it denotes a piece of information to the main Ayah. But saying "لو كنت فظا" differs from saying "لو" isolated or "كنت فظا" alone by themselves.
(Hasaan, 2019, p. 223)

2- Sapir says "(9): The linguistic elements with meanings are generally forms of sounds, either they are words, parts of words, or groups of words.

As for what distinguishes between these elements, it is that they are external signs of a special idea, whether this idea is a single meaning, an image, or several meanings and images, clearly integrated into each.

The essence of a word can be summarized from his definition of this as “A” a set of sounds, “B” an external form of an idea, and this is very similar to the Arabic definitions.

In the Ayah that we are studying and according to that definition, we can see that “ لو كنت فظا ” is a set of comprehended sounds and reflects the external form of the idea of being harsh with the Quraish people. (Hasaan, 2019, p. 227)

Idiomatically, Some modern linguists have tried to develop a general definition of the word by itself so that this definition applies to all languages, taking into account the different phonemic, morphological, grammatical and lexical views, and then the definitions multiplied, and each definition faced criticism from linguists in different schools. (Jurjani, 1950)

Perhaps the most famous modern linguist who defined the word was the linguist again back to "Bloomfield" who said: "The word is the smallest free form" [iv]. This means that his word is the smallest linguistic unit that can be spoken in isolation, and it can be used or entered into a sentence or speech arrangement, however, we may find in some languages words that do not fit this definition. In the English language, for example, we find the linguistic elements such as the definite article “the” is not used on its own, and the same is true in the French language, as well as prepositions and some pronouns. In the Arabic language, also we can't use the article “ال” alone for example the word: “ قلب ” in Ayah 159 cannot be used without the article” ال “ because the whole context refers to a definite substance which refers to the heart of the Prophet Mohammed (Stephen, 1957).

Among the Arab scholars, Sibobh (d.180 AH) as being the father of the Arabic language, did not try to put a definition of the word, and it seems that he sensed the ambiguity and the incomprehensibility of this term, so he began his book by dividing the parts of speech directly without delving into the definition of the word. (Harun, 1976)

In Holy Qur'an, the ambiguity surrounding speech in all areas of life found a strong impetus from religious teachings, and this is particularly evident from the opening lines of John's Gospel: "In the beginning was the Word, and the Word was with God, and the Word was God." It is noticeable that Goethe translated this same gospel. According to Faust, he was reluctant to accept this traditional view and to give the word such great importance, and he translated it with the words "meaning" and "force" and eventually resorted to interpreting it as "action." [Xxiv] That may support the repetition of the word "word" without an article or even plural 21 times in different Surahs and meanings. (Stephen, 1957, p. 57)

Among these Qur'anic shreds of evidence is that the word has varied its meanings, positions according to the case, its position in the Qur'an verse, its correlation with events, and whatever it is. The linguistic event (a word, phrase or sentence) is an integral unit that is not divided between its two sides, and therefore it must be analyzed on this basis. This means that writing in any language does not accurately reflect the method of pronunciation as being a method that is unable to depict all the phonemic characteristics of the

language. The spoken language preserves, especially in terms of the difference in pronunciation between the individuals and dialects, and then when the spoken sound turns into a letter, it becomes a symbol and a rule.

As a result of such differences between pronunciation and writing in different languages, lexicographers faced great problems when developing dictionaries, especially concerning pronouncing words and derivatives. They declare that this difficulty appears whether in Arabic or non-Arabic, as well as the pronunciation of entries in non-Arabic because the entry in ancient Arabic dictionaries and some modern dictionaries depends on the root of the word which pronounced with a sound. Therefore, we find most dictionaries now provide audio information related to the method of pronunciation. Indeed, interest in the method of pronunciation has reached such that some dictionaries have been developed based on the statement of pronunciation alone without addressing the explanation or definitions. This will force us to go to the stylistic techniques to interpret more about the Ayah's compounds and how this helps more to give the meaning a strong sacred power. (AlKhalidi, 2014)

Part Two

The Stylistic Techniques Used in the Ayah

Some modern linguists have tried to develop a general definition of the word so that this definition applies to all languages, taking into account the different phonological, morphological, grammatical and lexical views, and then the definitions multiplied, and each definition faced criticism from linguists in different schools.

As for the English linguist "Farth", he relied on defining the word on the contradictory substitution in the phonemic units of the word, meaning that he achieves the boundaries of the word and its essence through these substitution processes, so a word like Pin may accordingly become Bin, Pan, or Pit. If we add a new sound to it, it might become a spin, and deleting it converts it to in. (Harun, 1976)

And Meillet says: "The word is defined as linking a meaning to a group of sounds, suitable for some grammatical use." This definition is valid for morphs, sentences, and parts of sentences as well.

According to Gardiner, "Words are two-sided in nature, one side is the meaning, and the other is the sound. Besides, where words

are in the possession of every person, they are on the one hand natural jewels consisting of the region of meaning, and the image of a specific sound On the other hand. This sound is valid to be repeated by will, and words are in their reality psychological, and they are materials for knowledge and learning, although in one aspect of their nature they refer to an organic event that can be repeated according to the will. (Hasaan, 2019, p. 230)

Contrarily, in the opinion of Jespersen, he regards that: "The purely phonemic means are not suitable for determining the boundaries of words," and "certain phonemic properties are added to the sense of the word - often not always - which helps to define the external words". And Fandris says: "The word carries in itself the sign of its use and the expression of its morphological value. (AlRwaini, 2014)

For going back to the techniques or the elements of stylistic used in Ayah 159 which can provide emphasis, the freshness of expression, or clarity. These elements are used to give an auxiliary meaning, idea or feeling. (Cureton, 2003)

We can list:

Accumulation, when Allah the Almighty reminds the Prophet

Mohammed that He is those peoples' God so Me the Allah who inspires you to forgive them and this is His mercy for all His Creations. (فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لَتُنْتَ لَهُمْ) . This explains the purpose behind this figure of speech here because the arguments that previously stated are presented again in a forceful manner. This what the researcher will discuss in the third part of this study. (al-Tusi, 1409)

Adjunction is also here where we can see that the word (رحمة) is presented first for certain emphasis purposes. Also, the word (فَأَعْفُ) reflects adjunction here.

Anticlimax can be defined as the arrangement of a series of words, phrases, or clauses in order of decreasing importance. In Ayah 159 we can see this series of words with that forced repetition of the letter (ض و ظ). So Allah the Almighty tries to emphasis this anticlimax feature by putting these words altogether (فَظًّا غَلِيظًا (الْقَلْبِ لِأَنْفُسُوا)

Antithesis in this Ayah is shown here when It involves the bringing out of a contrast in the ideas here we can see (غَلِيظًا) and the obvious contrast in the word (لِأَنْفُسُوا), within a parallel grammatical structure and it is here cause and effect.

Using these three words (غَلِيظًا , فَظًّا , لِأَنْفُسُوا) all together show **dysphemism**, this reflects that these harsh words are used very rarely (غَلِيظًا) which is repeated eight times only in all the Qur'an. (لِأَنْفُسُوا) only two times repeated. While (فَظًّا) only once and only in this Ayah. (Cureton, 2003)

Consonance is very obvious here also in the use of this strong consonant (ض، ظ) within the neighbouring words. (Umar, 1998)

Alalaili focuses on the sound of the letter and studies the meaning of each sound of each letter in the Arabic language. Then he goes on studying the sensual and the emotional effect of each letter sound. For Example, (ض) he said it refers to success after failure but when emphasizing the pronunciation of saying this sound within each word may give an impact of harshness, strength, crowded and fullness but also refers to gentle and support. (Alaili, 1968, p. 155)

While the sound of the letter (ظ) he says is for control and possession with little harshness and tough but when coming at the end of any word it reflects appearances and toughness and this meaning suites deeply the phenomenon of vibration in pronouncing this sound and its nobleness. (Abaas, 1998)

Part Three

Ayah 159 interpretation

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا
عَلِيطَ الْإِنسَانِ لَتَنَفَضُوا مَنِّ حَوْلِكَ . فَأَعِظْ
عَنَّهُمْ وَاسْتَغْفِرْ لَهُمْ وَسَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا
عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ
الْمُتَوَكِّلِينَ (3:159)

The researcher tries to bring a deep clear interpretation for this Ayah so she depends on Al Tusi interpretation and declaration.

This Ayah talks about an aspect of the Prophet Mohammed's mercy (PBUH), that he was soft and kind to his companions who did not follow his command and did not respond to his advice on the Ehad Battle when they fled and left him.

So, the verse speaks of special mercy from the Prophet (PBUH), as the preceding context of the verse predicts, and the hadith in it about the Muslims' position in the Battle of Ehad.

And the thread of the verse here is linked to its context completely - as with all the verses of the Qur'an - so the letter (ف) here is branching. That is, to subdivide according to what the previous context foretold of the entitlement of Muslims who violate the command of their Prophet (PBUH), on Ehad that is the

blame and ramping up them for acting like that. And the meaning here was to say that it is Because of the mercy from Allah the Almighty Who placed this mercy in the Prophet's heart (your heart), you were easy with your companions, even though they disobeyed you and rejected your orders. So the reference to the pronoun when saying: (لِنْتَ لَهُمْ) means that He goes back to the Muslims who violated his command on Ehad. Sheikh Al-Taher Bin Ashour disagreed with most of the commentators, seeing that the pronoun (هم) belongs to the entire nation or the hypocrites.

As for the type (ما), its significance in the Almighty's saying: (فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ)

Many commentators including al-Zamakhshari, Abu al-Saud, al-Badawi, and among the hadith scholars like al-Tahir ibn Ashur saw that (ما) is here more to emphasize or indicate that the softness of the Prophet to his companions. This softness was only with mercy from Allah and its standing in that when talking about a matter Great and dangerous, as is the case in the conversation about that great mercy that was the heart of the noble Prophet.

The purpose of denying "mercy" in the verse is for the sake of veneration, and this corresponds

to the meaning of “ما” in the verse as we referred.

As for the meaning of the (ب) in the Almighty’s saying(فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ) refers to causation, that is, because of Allah’s mercy. The source of this mercy (from God) is an additional exaggeration of mercy. And it was said: It is related to act mercy on (the believers), and it means that: your morals were gentle and because you bring them to your side even though they disagreed with you, and that is with the mercy of God on them. So the verse will be a gratitude from Allah the Almighty for his companions

And it was said: Mercy is related to The Prophet (the speaker), meaning: with the mercy of God, beware of making you the soft side, the abode of the sacred things, so their mercy is sweet to them, and you did not blame them for disobedience and flight. And that would be grateful for him.

And it may mean both matters, so the verse is gratitude to the believers by softening the heart of the Prophet for them, and it is also gratitude to the Prophet himself that his Lord made him mercy.

As for the purpose of arranging the two descriptions in the Almighty’s saying:(وَلَوْ كُنْتَ فَظًّا (غَلِيظَ الْقَلْبِ لَأَنْفَضُوا مِنْ حَوْلِكَ)

It began with the apparent description of sensation (فَظًّا), meaning bad-mannered before what is feared, but it is known that its effect appears, which is the hardness of the heart, that is, its cruelty.

It began with the strongest and most influential characteristic, and the meaning is that: If you were contrary to what was brought upon him of mercy and softness that you were rude and hard-hearted. This causes the hearts of your companions would not gather around you, and they would not have surrounded you with prestige from you, ashamed of themselves, they would not have disobeyed your order, and that was a reason for disobeying of The word of Islam, the temptation of the enemy. God Almighty has shown that the fruit of his softness is love and unanimity over him, and that stubbornness and roughness lead to separation.

To signify the severity of aversion, lack of meeting and connection as the meaning of “فض” implies. (فض) means: breaking something and separating it between some of it and another, like breaking the seal of the oath.

After that, Allah the Almighty begins ordering a pardon by asking for forgiveness and consulting, the Almighty says: فَأَعَافَ عَنْهُمْ وَاسْتَغْفَرَ لَهُمْ وَشَاوَرَهُمْ فِي (الْأَمْرِ). Where Allah the Almighty commanded His Prophet (PBUH) first to pardon them, and that is what he had of responsibility on his companions who violated his command on Ehad. Then by asking for forgiveness for them regarding the right of Allah the Almighty and by consulting them, Ibn Atiyah said in the explanation of the order of these orders:

(He commanded a pardon for them is something related to Him only, and if they became at this level of disobeying, He commanded to seek forgiveness for Allah to complete compassion and complete education, and if they rise to this degree, this means that they become worthy of advice on any social matters). In their consultations, He perfumed their souls, and raised their level with the purity of His heart, as their Prophet made them worthy of his advice.)

Conclusion

When reading this full paper, one can conclude that Allah's purpose to bring out some certain words with some certain sounds and putting them together in a sacred Ayah, it is for adding certain power and strength for this Ayah to make it more logic and more convincible. The neighbouring of words like (فَظًّا، غَلِيظًا، أَنْفَضُوْ) with that strong and harsh pronunciation of the letter (ظ و ض) which are not repeated in the Holy Qur'an is also great evidence of the intended meaning of toughness. But after that bringing of words and sounds to express toughness, we see another series of kindness and mercifulness (فَأَعَافَ عَنْهُمْ وَاسْتَغْفَرَ لَهُمْ وَشَاوَرَهُمْ). That reflects the great mercy of Allah for His Humans although the disobeying for His Prophets order on the day of Ehad battle.

By the word definition, we can prove that the Holy Qur'an's style and organization are very precise and accurate because if we put the words alone without any context, it will give the same toughness as (غَلِيظًا) and the exact meaning of softness as (فَأَعَفَ) on the contrary. At the same time if we put these two words within a context (in the Qur'an or out of Quran) they will reflect the same meaning of toughness and softness. So when saying

(تلك كانت غلظة في الامر) here we can feel and touch the same emotion and feelings in comprehending the meaning of (غلظة). One the other hand, when saying:

(لقد صدر اعفاء عنك في القضية) here again it refers to softness and mercy.

This will defeat the definition of the term word by some interpreters who believe that it is only an idea that comes in a longer context. But on the other had it will defend those who explain the meaning of the word

as any series of letters that can stand alone and has a meaning.

This research can be a start to study other features of the Holy Qur'an not only as a linguistic or stylistic technique but also go deeply into the semantic of phonetic emphasis and use for certain words or sounds and what this sound or word add to the general meaning of a certain Ayah.

The Main Reference

The Holy Qur'an

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