

PalArch's Journal of Archaeology  
of Egypt / Egyptology

## RHETORICAL PHONEMIC COLLOCATION AT THE PARTY 59 IN THE HOLYQURAN'AN(EXPOSURE AS AN EXAMPLE)

Lect. Ali Sadiq Kadhum and Asst.Lect. Firas Khudhayer Abbas

**Lect. Ali Sadiq Kadhum and Asst.Lect. Firas Khudhayer Abbas , Rhetorical phonemic Collocation at The party 59 in The HolyQuran'an(Exposure as an Example)-Palarch's Journal Of Archaeology Of Egypt/Egyptology 17(7), ISSN 1567-214x**

### Abstract

The learner for any language finds it specialized a precise system that control the interconnectedness of its words within a larger system, which is the context that has the main role in determining the interconnectedness and harmony between words, letters and sentences because the vocabulary in the language does not express what is inside of it hidden content of meaning except through its familiarity with its sisters from other words with or without a link - the letter - or without it. The issue of the inimitability of the Quran has occupied many scholars since the dawn of Islam and their visions of it multiplied, and their ideas diverged and expanded in studies according to the diversity of their views, so some of them restricted it to four faces and some of them to ten or less or more <sup>(1)</sup>, and whatever we tried to come up with an opinion on the issue of inimitability Knowing its nature, our attempt will no doubt fail. Because the inclusion of the inimitability within the limits of knowledge is the removal of it from outside the boundaries of perception and its inclusion within the limits of human perception and thus its inimitable image is negated, and perhaps the correlation of the rule of manifestation with the meaning in the verses on which it appears in the course of research is a manifestation of the Qur'anic inimitability and the attempt to extrapolate it remains as a way of interpretation not the truth in the link To his destination.

**[Key words:** Collocation, Phoneme, Revelation, The QuranicInimitability]

### Introduction:

Praise be to God, Lord of the worlds, and blessings and peace be upon our Prophet Muhammad and his good and pure family, the Huda flags and the scale of piety, and the word of God on his creation. And after,.....

Collocation was not as result of the modern school of linguistics, whereas the ancients were interested in the relationship of Collocation, and if they did not know how to call it, the

article (annexation) was associated with the topic of rhetoric and the miracle of the Qur'an in many of the texts of the ancients indicating the meanings of pluralism and composition. Parts of speech are healed and in the text contained on of *Abu Suleiman Hamad bin Muhammad bin Ibrahim Al-Khattabi* (d. 388 AH) in a recent exhibition on the inimitability of the Qur'an, as he says: On it, the chapters of speech have a special place in the form, which if substituted by someone else, it comes from it either change the meaning from which the corruption of speech is, or the luster with which the rhetoric is lost, because in the verbal words are close in meanings, most people think they are equal in the statement of the purpose of the speech Such as knowledge and knowledge, praise and thanksgiving, miserliness and stinginess, and the adjective and adjective).

Then Judge *Abdul-Jabbar Al-Mu'tazili* (d. 415 AH) came to use the word "Annexation" to denote the interconnectedness of words according to a specific pattern. He said: ("Know that eloquence does not appear in singling out words, but rather appears in speech in annexation in a specific way, and it must be with the annexation that each word has an adjective, and it may be in this adjective that it be in the convention deals with annexation, and it may be in the parse that has an entrance it, or it may be at the position and these three sections do not have a fourth").<sup>(1)</sup> just when the text finished we find the word that comes up mostly or repeat is annexation and which comes in more than one sense with what is indicated by the collocation through closely related in the sense of annexation and collocation, and with this collocation it appears and shows other than whether remained separated or isolated from one another, then *Ibn Tabataba Al-Alawi* (d.322 AH) came in the course of his talk about making poetry Indicating how the poet chooses for his meanings what suits it from the words (and substitutes for every abhorrent expression with an easy and pure word, ... and is like a clever weaver who fulfills his intent with the best misstatement, clears it and enlightens and does not cheer anything of it offensively).<sup>(2)</sup>

In this context, we notice that there are several uses of many linguistic materials that approach the concept, such as joining, regulation, aligning, dilemma, synthesis, description, accompaniment, cohesion and proximity, all of which have a topic similar to the topic of collocation, if not it which is the cause of the cohesion of letters and words, which in turn leads to The coherence of the texts, This *Abd al-Qaher al-Jarjani* says: ((Words are not useful until they form a special form of composition and baptize with them to a face without a facet of composition and arrangement, so if you went to a verse or a prose chapter, then you numbered his words except how it came and agreed and nullified his composition and system which built on it, and it emptied the meaning, and changed its arrangement, which was very helpful.)).<sup>(3)</sup>

The nature of the research required there is an introduction can follow with two sections and a conclusion. The first section was to clarify the meaning of collocation in language and idiom, and the second was to stand on the definition of manifestation, application and procedure, and the conclusion shown the most important results.

### **The first Section / Collocation in the language:**

Collocation means joining and inclusion, and it is a source of the verb to (collocate), it came in the book of *Al-Ain by Al-Farahidi* (d.175 AH): to join is to attach the thing to the thing and to join so-and-so, that is, you rose with him in one matter. Therefore, we find from the meanings of the inclusion of inclusion, we say: the unity of the people if some of them joined together, and the ribs clashed against it, meaning it included, and the joining of also the combination of the thing to the thing, then the merging of the thing to the thing joined with it<sup>(1)</sup>, and in the *Crown of the Language* and *Sahih Arabic* by the *Jawhari*(d. 393 AH) it is said (The people joined together if they joined one another, and the ribs clapped on it, meaning it included)<sup>(2)</sup>, and in *Lisan al-Arab* by *IbnManzur* ( we find that the article of annexation indicates in its entirety several meanings, and the same phrases are repeated later in the modern dictionaries and dictionaries indicating in their entirety the meeting of things together, and the inclusion From each other to each other, and thus these complementary things are linked and coherent, and in the *Lisan al-Arabby IbnManzur*(so your saying: I joined the thing with the thing, and I hugged it to my chest, I hugged it, and joined), and the dictionary surrounding *Fayrouzabadi* came: (attachment: grasping something into something and attaching it to it, enclosing it, joining and joining. thus we find that the annexation article denotes in its entirety several meanings and the same expressions are repeated later in modern dictionaries and dictionaries indicating in their entirety the meeting of things with each other, and the inclusion of each other on the other and thus interconnected and coherent.

### **Collocation idiomatically**

Solidarity is a rhetorical phenomenon that scholars included within the chapter of *Badi'ah*, and it is the recurrence of two lexical terms for a relationship between them containing a set of functions and purposes, so it is thus one of the most ingenious means in gathering a number of ideas and expanding concepts within the scope of the text, after which it is a means capable of linking words in semantic fields different, it is - collocation - able to describe a sentence in different ways that require one of the two words for the other to be used in a way that makes one of them invokes the other, and more precisely is (the occurrence of a pair of words by action or force due to their connection with the rule of this or that relationship)<sup>(2)</sup>.I say: The significance of the manifestation is only that it is based on the Necessitate of two linguistic elements, an imperative necessity, so that the words are linked to it and through it the words are a natural link that reflects the effects of this link on this significance.

The previous definition can even apply to the simile. Because (the contract is that one of the two things clogs the other in a sense or mind)<sup>(1)</sup> and because of the correlation between the analogy and the likeness, as they are strongly linked to the bond of the simile.

(The importance of collocation emerges as a major formal phenomenon that depicts the method of harmony. Words in the language have been used to give the general meaning of

the verbal synthesis)<sup>(2)</sup>, Collocation is characterized by what is called the phenomenon of (telepathy), which is the association of words with certain other and not others, as is the case with the rule of Manifesting in question, as it can only be between two known letters (the *nun* consonant, the *tanween*, the consonant *mem*) with the beginning of words with letters Information that creates a special relationship that contributes to the coherence and cohesion of the text, and more than this has the ability - to show -to annotate paragraphs of the text together, by linking words with each other.

I say: All those who spoke about collocation as an element of lexical consistency within the text neglected the semantic syntax that is formed as a result of the convergence of two linguistic vocabulary and what this relationship reflects on the significance of their meanings together in the *Qur'anic* text, contented themselves with searching for other systemic relationships that control those vocabulary such as antonyms or synonyms or the relationship of the whole to the part or the contrast and proximity, but (returning these pairs to a clear relationship that governs it is not always an easy matter, but the reader goes beyond this difficulty by creating a context in which the lexical elements are interconnected depending on his linguistic intuition and his knowledge of the meanings of words)<sup>(3)</sup>

The second section / manifestation in the language is the state of prominence, like the back disagreeing the abdomen with everything, also the manifestation: showing the invisible and the apparent thing, the protruding eye, which is the contradiction of the sunken eye, the apparent and the epithelium are the difference between the inner and the lining of the vaults and the like, and coming out the feathers is the feathers visible that covering bird's body and wing and the thing appeared (*Th'ah'ar*) with *fa'ta'h* like *Ta'bia'nh* show or the thing showed or made it clear.<sup>(4)</sup>

Then the manifestation means statement of the letter and showing it in its image, fulfilling all its qualities, and it is known that the sounds of the language are a symbol or groups according to the natural characteristics inherent in each sound. The nasal sounds differs in a manner of pronunciation that from nasal, Frictional sounds, such as *f'*, come out of the speech channel in a manner of pronunciation that differs from nasal, explosive and other sounds. And the repetition that is found in the sound of the *raa* has an auditory quality that differs from that which is found in the hissing of the whispered Seine), and the manifestation is a judgment that arises from meeting of the confluence of the *non-consonants* and *tanwin* with six annular sounds of the output which are: *al-hamza, al-ha, al-ayn, ha, al-gin, and kha*. And its exit is from the mouth<sup>(1)</sup>, and this collocation among these letters (the occurrence of a pair of words already or by force, considering their connection to the rule of this or that relationship) is foundations for a special relationship within the text through which the words were linked with each other, that is the manifestation in which be the letter is the cornerstone of this linguistic unit, it leaves lite shades on the edges of the word that help the mind visualize things, including their shapes, colors and dimensions, and around this letter may gathering the good and it raises in the soul colors of connotations and meanings that are not

indicated by other sounds if they replace it, just as the letter of the word charges with a creative expressive power and a magical tune that reveals the fences between them and the thing expressed. The letter has an importance in the musical rhythm, because the rhythm is like music, it is not used unless it is embodied in playing an instrument within known data, so it has explained the reason of manifestation by their saying (as for the manifestation at the guttural letters to space out them from her, and the guttural letters that more distant are the *hamza*, *eyen* and *ha*, and some of them concealed it at *the ghain and the kha*). That is, the reason of manifestation the consonant *nun* and the *noun* in these letters is getting away from the outlet of the consonant *nun* from the output of these sounds because it is close to slurring, nor flips because it is a means of concealment and because the reason for concealment is the dimension then the manifestation has three ranks according to the dimension, the first: superior to the *hamza* and *theha'a* because they are the most distant sounds produced from the sound of the *nun*, and the second is middle at *Al Ain* and *Ha'a* because they are medium in dimension, and the third is inferior to both *gain* and *kha'a* because they are closer to *noon* than the rest of the sounds. The letters of the manifestation (the *noon* consonants, the *tanwin*, and the *meme*) are lacking other letters because they do not achieve apparent acoustic collocation of manifestation by herself except through her familiarity with her sisters. This lacking is one of the most prominent manifestations of collocation because it is based on the need for the linguistic component to another linguistic element, which is two inherent and non-inherent types, and the inherent relates to the linguistic elements that cannot be contained in an isolated single in the linguistic structure, but when we want to study these words or words, we may single them out, and isolate them concerning syntax, it is then related to the linguistic elements that cannot be singled out for use.

We may ask after completing these introductions what can the manifestation carries form the collocation with the meaning which the person who is reader for the Holy Qur'an can reach and it may be hidden from his concern if he starts reciting the Qur'an at the end of the surah. This is what the research will answer after we follow the manifestation in some verses of party fifty-ninth of the thirtieth part of the Book of God Almighty, based on what the commentators said.

The following is a table with the names of the *surahs* and verse numbers in this blessed party, in which the manifestation emerged:

No. of verse which the manifestation is carrying	Surah's Name	
. 38 ,36 ,29 ,27 ,16 ,14 ,12 ,9 ,8, 6 , 3 ,2	AN-Naba	
. 40, 33 , 31 , 46 , 27 , 12	AN-Nazait	
. 42 , 37 , 32 ,40 ,34 ,19 , 18 , 10 , 5	Abasa	
. 28 , 27 , 22 , 20	Al-Takwir	

. 16	Al-Infitar	
34 , 33 , 32 , 31 , 30 , 17 , 16 , 15 , 14 , 12 , 5 , 4 , 3	Al-Mutaffifin	
. 25 , 24 , 21 , 20 , 10 , 7 , 6	Al-Inshiqaq	
. 11 , 10 , 8 , 7 , 6	Al-Burooj	
. 17 , 15	Al-Tariq	

The affirmation contained in the word (they) was from the Almighty's saying, "That over which they are in disagreement"<sup>(2)</sup>, a reference to Quraysh alone. Because the surah was only (revealed in the Quraysh, they were asking about the Qur'an and what is in it: the news of the resurrection? Is it poetry, magic, or priesthood? And the resurrection is whether or not there is? "So they were really asking about one thing, so God opened this surah with a question by way of denial and exclamation. So appreciating words: about what they are asking about, I mean the great news in which they are different, both will teach it an essential knowledge, then they will both know that the day of separation was a timetable, and between the two chapters is like a contradiction of speech. There are two men believing and disbelieving as for death, and (Narrated on Ibn Abbas, he said: The *Quraysh* used to sit down when the *Qur'an* was revealed and talk among themselves. Some of them are validators and some of them deny it, so I got down:(About what are they asking one another?)<sup>(1)</sup>.The rhetoric of the phoneme appears clearly in the Almighty's saying(**The Day that the Spirit and the angels will stand in rows, they will not speak except for one whom the Most Merciful permits, and he will say what is correct**)<sup>(2)</sup>,the indication of Slurring emerged in (**the spirit and the angels**) in that the king of the soul stands with the angels, and although they are of the same race, it is singled out for veneration,while the manifestation contained in (who) indicated that there are specific people who are permitted to speak, it was mentioned in *Usul Al-Kafi* (with its chain of transmission *Muhammad bin Al-Fadil on of Abi Al-Hassan Al-Madi* (peace be upon him) who say said(**The Day that the Spirit and the angels will stand in rows**))

The verse said: We, by God, are authorized on the *Day of Resurrection*, and those who say it is correct.I said: What would you say if you spoke? He said: We glorify our Lord and pray on our Prophet, and intercede for our Shiites, and our Lord will not return the hadith.I say: and it was narrated in the *Majm'aal, on of Al-Ayashi, on of Muawiyah bin Ammar, on of Abu Abdullah* (peace be upon him), and the narration of some mentioning the validations. There are other intercessors from the angels, prophets and believers who are authorized to speak.There are witnesses from the nations who are authorized to speak according to what is stipulated in the Qur'an and the hadith. ") This is what *SayedQutb* referred to, hinting rather than explicitly saying: (And the attitude of those close to God, the innocent, is guilt and sin,their position is silentthus , and they do not speak except with permission and with calculation ... it envelops the atmosphere with magnificence, awe, majesty and reverence)

God Almighty said: (**They say, "That, then, would be a losing return."**), the manifestation came from the convergence of the sound of the *non* in *Tanween* with the *kha* to depict the knowledge of these infidels and their certainty of losses or the loser in the sense of a loss, and the meaning they said: That return - which is a return to life after death - a return in the act of loss. The contemplation here is what fits the confusion of the taken and surprising wonder. Also, to proceed with (they said) after they have reached certainty, which is appropriate for the state of despair in regaining what has been missed or making up for what was past and the certainty of the achieved loss and the inevitable destiny. They said} When the loss is achieved and the matter is settled, there is no way to recover what was missed.

In the words of the Almighty: (**But as for he who feared the position of his Lord and prevented the soul from [unlawful] inclination**), the manifestation is contained in the words (who) and (on) and its meaning is that he who fears and the status of fear can only be with knowledge of the consequence and the penalty for the matter. Man leaves forbidden pleasures knowing that tomorrow he will not be asked about his action because in the place of fear there is a suggestion that the fearful is watching his Lord in all his work and endeavors, With the certainty that he is standing in the hands of God, , the Almighty, and whatever takes us to the place, on the source, time or place, it is in it and there are witnesses, so we see that the denier of the existence of God works from the evils and wrongdoings that do without narration, and the desire is the inclination, and perhaps the origin of its use In: Punishment fell if it landed on its prey. And from this use taking the inclination, and being attracted to something desirable, whether evil or good, praiseworthy or not, and it has comfort in the soul that calls for what is not permissible in the mind, so following whims is blameworthy, and it is not permissible to do something out of whims and desires, even if the cause of reason acts on the approval of whims did not harm him, And it was said: They are a people whose eyes the world became smaller when they saw the hereafter, and this vision is only based on certain knowledge. Therefore, the rule of showing evidence was demonstrated in this verse on the evidence of apparent evidence.

The Almighty said: (From whatever thing he created). In the verse there are two manifestations, the first resulting from the convergence of the sound of the *nun* with the sound of the *hamza* in (from any), and the second resulting from the meeting of the sound of Noon with the *kha* in (something that created it). The report in the language is taken from the acknowledgment of the speech of such-and-such; that is, explaining it until you know it, and a person's determination of the thing: making it in his decision and asking the addressee to acknowledge something he knows, for any of the purposes for which the report is intended. Such as condemnation, blame, and the like ..., and it has two meanings: investigation and confirmation, and the other: compelling the respondent to acknowledge what he knows, refer him to him and ask for his confession of a matter that has been proven or denied, and does not need an answer. As he asks the addressee to acknowledge what is being asked about in denial or affirmation, and "it must be followed by the thing that was decided by it (and it was

said that its meaning was not seen from anything that God created to guide him to the oneness of God Almighty).

If we carefully reflect on the expression of the word (**from his brother**) in the Almighty saying: (**On the Day a man will flee from his brother**)<sup>(3)</sup>, he refers to us that the crowd is not a brutal place as some imagine it, rather that his people get to know each other and in this verse an indication of intensity On that day, those who were counted among the relatives and specialties of man are the ones who used to take refuge in them, feel comfortable with them, and take them as members and supporters for him in the world, but he flees from them on the Day of Resurrection when distress surrounded him so that he would not let him work with someone else and take care of what else he was, and if knowledge of their lineage happened who was, then confusion It magnified, strengthened, and glorified the human being, attracted him to herself and distracted him from everything<sup>(1)</sup>.

Also the Almighty said, (*[Who is] possessed of power and with the Owner of the Throne, secure [in position]*)<sup>(2)</sup>. The phonemic manifestation resulted from the convergence of the voice of *NoonTanween* with the sound of the eye 'in' "Power with God "and the second manifestation in the word " At ", also Most of the commentators agree that the owner of power is Gabriel, peace be upon him (and it was his strength that he uprooted the villages of the people of Lot from the black water and carried them on his wing and raised them to the sky and then turned them over and that he saw the devil speaking to Jesus about some punishment of the Holy Land. (Obedient, then) that is, in [the heavens] the angels obey him, and from the obedience of the angels to him is that they opened the doors of the heavens on the night of *the Mi'raj* by saying to the Messenger of God, may God bless him and grant him peace, and he opened the treasury of Heaven by saying, (Amen) on the revelation of God and his message to his prophets).

The Almighty said, (*If It is not except a reminder to the worlds*), then the manifestation is at the confluence of the silent nun and the sound of distraction, and it contains an explanation of the factual Qur'an, which is that it is a reminder to the two worlds by which they mention what God has entrusted in the hearts of groups of people with knowledge of him and his revelations, what is nothing but a reminder by which they remind what the negligence forgot them And the display is not from the baggage with which he acquires money or attains pride, prestige, etc<sup>(4)</sup>. and the Almighty said: (*And never therefrom will they be absent*)<sup>(5)</sup>, and the manifestation contained in the word (them) and (about it) formed the cornerstone of the constructive structure of the blessed verse. Its viewers in the isthmus (), (and what they are absent from it) is a nominal sentence without saying: what they are absent from, or what they leave, for the benefit of the nominal consistency whether in proof or denial, so constancy is a case for the testimony, whether it is the percentage of proof or the percentage of negation<sup>(6)</sup>.

As for the affirmation mentioned in the Almighty's saying: "*To a great day*", this day is due to its greatness; It is witnessed and known to all, and the commentators have agreed that the purpose of the great day is the Day of Resurrection, and it has been described as bone either



because it is like it in itself, or it was described by describing what is in it as it was described by the Almighty saying it was heavy in the heavens and the earth. What was in the addition of torment to it is intimidation and intimidation to him and blamelessly in his saying (*for a day*) blamed the timing and its usefulness; integrate the response to their likeness that carries them to the denial of the resurrection in their belief that if he was sent, the dead of past centuries would be resurrected. He described that day as greatness, considering the horrors that occurred in it, as it is a mental metaphorical description <sup>(1)</sup>.

And the Almighty said: (And none deny it except every sinful transgressor) , as the manifestation of the word (aggressor) attributes the attributes of a false sinner, so whoever lies on the *Day of Judgment* is transgressing the boundaries of slavery and what is intended (Disbelief is aphoristic denial), so the slander is concerned with the infidels and does not include debauchery from the people of faith, not including the absolute defrauders, but the infidels among them, Oh God except that what is meant by denial is what pervades practical denial, as may be supported by his previous saying: “*Do not those who think that they are sent*”, so it includes the immoral of the believers as infidels, the aggressor is the name of the perpetrator of aggression in the sense of transgression, and what is meant by it is beyond the limits of slavery, and the wicked is so many sins that some of them accumulate on one another through his preoccupation with passions. And the Almighty said: (O mankind, indeed you are laboring toward your Lord with [great] exertion and will meet it.), so every living person is coming to God categorically in his pursuit of the life of the world and the life of the isthmus, and there is no sane person who doubts that even a simple doubt will not die this bitter truth. The toil is the pursuit and the hardship, and the surah indicates the Hour of Resurrection, and it states that a person walks to his Lord until he meets him, so he is held accountable for what his book requires and confirms the saying in that and the victory in it to warn against preaching<sup>0</sup>.

The Almighty said: (“Indeed, those who have tortured the believing men and believing women and then have not repented will have the punishment of Hell, and they will have the punishment of the Burning Fire”)and those who deceived "etc." in general include the owners of the grove and the polytheists of *Quraysh* who used to tempt those who believed in the Prophet (may God’s prayers and peace be upon him and his family) among the believers and believers with different kinds of torment in order to convert from their religion,he said in the *Alma'jm'a*: he is asked, and it is said: How do you separate the torment of Hell and the torment of fire, when they are one? I answer that what is meant for them are the types of torment in Hell, other than burning, such as *zaqqum*, washing, and suppressing, and they have, however, burned with fire,and it was said that (*Fitna*): from the substance (temptation) which is the introduction of fire gold to show its quality from its poorness, and it used (*fitna*) meaning (test), and with the meaning of (torment and affliction), and the meaning of (delusion and polytheism) as well, which in the verse means (torment), (then they did not repent): It indicates that the door to repentance is open even to those criminal offenders, and it also indicates the extent of the kindness of the Most Exalted and Exalted is upon a person

even if He was guilty, and in the sentence a warning to the people of Mecca to hasten to stop torturing the believers and repent to God, sincere repentance, the door of repentance does not close in the face of anyone, and he mentioned the severe and painful divine punishment, rather it came to intimidate the corrupt and the perverted, hoping that they would shepherd and return to the truth, their Lord, and there are two colors of divine torment, (the torment of Hell) and (the torment of fire) To indicate that the torment of Hell has many colors, including (the torment of fire), and the designation of (the torment of fire), to also indicate that those who have seduced believers and women and burned them with fire will be punished by the same methods. And the Almighty said :(*Indeed, they are planning a plan*). The indication of the manifestation that given in (they are) is directed at the people of the solution and the contract of the polytheists of Mecca, such as *Abu Sufyan*, *Abu Jahl*, and *al-Mughira bin Shu`bah*, and other leaders of the *Meccan* society except - *BanuHashem* because they were the façade that stands against the will of the sky with the aim of misleading the common people of the *Meccan* society and those who follow them, and this is what *Al-Samarqandi* stated by saying: (I mean, they plot deceitfully while the people of *Makkah* are in the *Dar Al-Nadwa*), that is, the infidels are deceiving their disbelief and their repeated denial by deceit they want to extinguish The light of God and nullification of your call, and deceived them by the eye of their actions by seduction, dictation, and of course misleading their hearts, and made the blindness over their hearing and sight a fraud that will lead them to the punishment on the Day of Resurrection.

### Conclusion:

- 1- Collocation was not born out of the modern school of linguistics, our early scholars presented this term with hadith in their writings and traded it as an indication, even if they did not mention it by name, as these uses were not intended specifically for the concept of the text, as they dealt with what the linguistics of the text dealt today, but this was not in one chapter nor was it under these terms that textual linguistics deals with today rather, they dealt with it through systems, annexation, casting, proportionality, cohesion, or others.
- 2- Whoever looks closely into the rule of manifestation and its significance arrives at the conclusion that the meaning of the Qur'anic vocabulary that came under it and what the research covered of blessed verses is a simple example of what the researcher went to.
- 3- Phonemic collocation in the manifestation was responsible for the coordination of the text, the interconnectedness of its parts, and the continuation of its units, for it is the collegiality of words that raises the composition and calls it to the point of inimitability, and increases the elegance of the phrase, even if the words included its sisters and the expressions themselves came out in a distinct linguistic fabric that is unique to Badi Al-Rusf.
- 4- The manifestation formed a beautiful phonetic musical arrangement in which the complementary meanings of the text were crowded.
- 5- The manifestation was a form of the consistency of the Qur'anic expressions mimicking the sounds of their movements and in a way that the significance coincided with those voices and movements.

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