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# VOCAL'S MIRACULOUSNESS IN VIBRATORY VOCALIZATIONS AND ITS EFFECT ON THE HUMAN SOUL

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## **Abstract**

Vocal miraculousness is the only valid semantic form, which can be done with best vocal performance to express the whole context's purposes. These Pronunciations can be seen from one side as a vocal's constructions, its material consisted of letters, and its image composed of consonant and vowels without looking at their indications, and from other side it can be seen as a tool for depicting meaning and transfer them from the holy Quran to the soul of the one addressed by.

QuranicMiraculousness is an existing science has his own regulations and components with all the advantages which this phrase carries. In which words should be selected to indicate a specific meaning, and its place in the sentence,

then its vocal effect which represent a rhythm that organized with another to form the phenomenon of vocal's Miraculousness which distinguishes the Quran . Miraculousness is greatest characteristic of Quran. It proved through scientific facts that vocal can give a negative or positive effect on human's psychological state.

So, Miraculousness Quranic can confined in many aspects, according the meaning of Miraculousness among scholars which are: the beauty of its components, cohesion of its words, its eloquence, its metaphor aspects, its wonderful regulation picture, its different and strange style, its regulation's and prose's approaches, where its clips verses can stop, and where its words intervals may end, the vocal rhythm resulted of vocal regulation's compatibility that effect on the human soul, which involve the informing of what is occurred and what had never be and never occur, what have been told about the news of ancient centuries, the extinct nations and the circulated canons, which was not known just by the unparalleled rabbis of the people of the scripture, who spend his age in learning that.

**Key words :Vocal's Miraculousness,vibratory vocalizations , human soul**

### **Introduction**

Quranicmiraculousness stimulates topics of great importance in Islamic life. It used by scholars to expose the Quranicrhetoric's aspects, and unparalleled Quran method in depicting, expressing and voice. Scholars have madeappreciated efforts, and strenuous attemptsto highlighting the Quranic rhetoric through a suggestive image has its shades, but they were often stand on the one text, to cut it from the greatest Quranic unit, to study it later separately, as a partial analytical study, that we find the vocal Miraculousness in its letters sound and the its words'

tunes, as we find it in the Quranic verse and surah. Quran is the miraculousness God's talk, and whatever are the miraculousness in it, or its miraculousness faith, the fair scholar may ask the right if he took any aspect of Quranic aspects as to its method or its science or its impact in the world and change the course of history, through it, or all those aspects as a whole and find a clear pure miraculousness.

So, to study the text, we mustn't stay on meditation limit or what has been deposited in it, as for verbal consistency or the beauty of style, but it must be studied as for what lies between the pronunciation and the meaning of harmony and suitability and the pronunciation's vocals, then studying what have been selected of the meaning to know the extent of its effect on the idea and how to stimulate the conscience, because human soul can be led, and comply by them.

Since the Quranic vocal has an effect on human soul, as have proven that humans in general whether are believers or not, Arab speaking or other language, are greatly effect in this unparalleled divine voice, because this voice represent the Quranic Miraculousness's voice, and it is an evidence on the vocal Miraculousness which indicate clearly that Quran has a vocal's consistency and a system cannot be challenges.

Here comes the research address (Vocal's miraculousness in vibratory vocalizations and its effect on the human soul) according to the following plan:

**The research importance:**

This research is deal with the most important questions regarded the understanding of the holy Quran indications and its psychological effect.

**Why to choose this topic:**

It has selected among the Miraculousness questions because the importance of its impact in the soul and its effect in reality.

**Research method**

In this subject I have followed the descriptive indicative method as below:

1. Observe the verses which have the vocal Miraculousness.
2. Collect the aspects which Miraculousness may confide in and its outcomes.
3. Collect what relate with the scientific material whence its course and results.
4. Mention what resulted of this miraculousness in the listener's behavior.
5. Place verses to their belonging surah and show the verse's number in margin.

**The research plan**

The plan that I have follow in this research is stand on two demands connect and complete each other. Come after the introduction. The plan consists of: first demand: the meaning of vocal and QuranicMiraculousness. The second demand: the vocal, vibratorypronunciation in holy Quran, ended with conclusion bears

the most important results that we have reached, then I mentioned the sources and references that I used to make this research.

At last, I pray to God to be mercy, kind with us and you, and to endow us devotion and good luck, to protect us the evils of ignorance, badness and fancy. What I made of good was bless of God, and what looks filour or inability it comes of omission and forgetting.

I'm asking God Almighty to forgive us from every sin and mistake.

**God's Blessings and Peace be upon Mohammed, His Family and Companions as a whole.**

**The first demand**

**The Quranic and vocal Miraculousness Meaning and its Psychological effect**

**Miraculousness in Language:**

It refers to Inability, someone make me incapable, if I couldn't meet and realize his demand. Inability is reverse to firmness. Was unable, is able, inability, he is incapable, helpless.

In Al- Ankabootsurah, God Almighty said: ﴿He punishes whom He wills and has mercy upon whom He wills, and to Him you will be returned(21), And you will not cause failure [to Allāh] upon the earth or in the heaven. And you have not other than Allāh any protector or any helper (22)﴾. The meaning of miraculousness here is to cause failure and precedent. It said someone make me incapable, which is cause me failure. Al- Laith said: someone make me incapable, if I couldn't meet and realize his demand.

In Al- Haj surah, God Almighty said: {but the ones who strove against our verses, [seeking] to cause failure, the companions of Hellfire}. Al- farr'a said: to read { cause failure}, mean they are stubborn, others said precedents. It is Alzajaj said who read cause failure, to mean frustrated of faith, which is rverse to firmness. Which means someone encouraged someone else opinion, if it attributed to opposite of firmness, as he attribute it to inability. I made someone incapable, if I found him incapable. Here frustration: means discouragement, as we attribute it to inability. Someone is unable means: he went but didn't arrive to him.

**Quranic Miraculousness in term:** is the wonderful image of holy Quran regulation, with its strange method, the beauty of its composition, the eloquence of his words, and its rhetoric. As well as what have been involved of occult's tails and what have been told about the news of the previous centuries and the extinct nations, as both can be listed under historical aspect. In a matter of fact, they are one aspect depict Quran miraculousness whence time and its connection with the history movement in past and future.

**Whereas vocal's Miraculousness in term:** is the only indicated form which is valid in the best possible voice performance to express all the context purposes, and the function that made by any context, as it a vocal constructions made of letters, and its image consist of consonant and vowels without looking to its indications from a side, from the other it is a tool to depict the meaning and transfer it from the holy Quran to the soul of the one who addressed by.

**The system of vocal Quranicmiraculousness:**It is the Quran consistency and harmony within its vowels, consonants, its nasalization and its lengthening, its silence and contacts that harmonize in a wonderful way, drewthe listening and attract souls in a way can't be done by another words like prose or poetry. Pronunciations of the Quran are captivating, wonderful, and they are clear in its vocal system and its linguistic beauty.

QuranicMiraculousness is an existing science has his own regulations and components with all the advantages which this phrase carries. In which words should be selected to indicate a specific meaning, and its place in the sentence, then its vocal effect which represent a rhythm that organized with another to form the phenomenon of vocal's Miraculousnesswhich distinguishes the Quran. Miraculousness is regarded asthe greatest characteristic of Quran.

According to scholars, miraculousness which effects in the soul called InfluentialMiraculousness, to be the most important of miraculousness's aspect for its effect in hearts and souls that you don't hear any prose or poetry listened to by heart because its sweetness and thrillin some verse,have magnificence and sublimity in others. Which make souls rejoice and chests open, except Quran. When souls take a share of Quran, they return to their horror and anxiety, cover by fears and dissent, which make skins shiver, and annoying the hearts to stand among the soul, its components and well-established beliefs.

The Quranic regulation's miraculousness is the most important of influence's reason in the Quranic text whence its listener and reader.

Listen to God book, it is the heart and understanding's witness, it is not oblivious, or unmindful. but a sign to preventive of getting impact, as for heart omission and its indifferent to what is said to it in order to concenter and meditate it. When the Quranic influence occur in its place which is the living heart with the existence of listening term, the prevention will disappear through the heart amazement with rhetorical meaning to be something else after the impact occur which is the benefit of mentioning.

So, subsequently, scholars show that Quranic miraculousness have five aspects according to explain the meaning of miraculousness:

**First:** the beauty of its composition, consistency of its words and eloquence, the aspects of its metaphor and its supernatural rhetoric among the Arabs.

**Second:** the picture of its wonderful regulation and its strange method which is different to the Arab speak's style regarded their methods in prose and poetry, where its verses stop and its words' intervals end. It has no parallel whether before or after.

**Third:** Its vocal rhythm and hymn, which resulted of letters harmony, which introduce impressive indications in the human soul, that lead to embarrassing emotional reactions in it.

**Fourth:** what have been involved of occult's news, what have been occur that has come as the way have been told.

**Fifth:** what have been told of the previous century's news, extinct nations, circulated canons which was not known just by the

unparalleled rabbis of the people of the scripture, who spend his age in learning that.

The reasons that made the beauty of its composition and the consistency of its speech an aspect of miraculousness which distinguish it. Because Arab were the masters and knights of speech. They have of uniquerhetoric and judgmentthat no other nation has got, and have eloquence tongue which no one human has got.

The vocal miraculousness in languages is differentiate through its bills and tunes, which is another image of what has said by Alrafi'i, as he made the word consist of three sounds which are: the self-sound that he define as: the musical sound which compose of the word's letters, its collection, its ends, consonant, nasalization, andlengthening. The sound of mind: is the moral sound which investigates the meaning of the word (its indication), and how to address the reason. And the sound of sense: which is the meet of word's letters rhythm with its wonderful meaning, or it is the meeting of self and mind sound to form eloquentspeech consist of the eloquent's soul and sense's sound, and this is the miraculousness's in the holy Quran.

### **Attached pronunciations as sounds in their meaning and their effect on the human soul:**

Even though this theory is basing mainly on pronunciations, vocals, bills and echoes, but the voice will attach with its meaning firmly, as that pronunciations are serve meanings and it is conjugated according its rule, so that, meanings can't be isolated of

sounds, and it can't be care about pronunciations without its meaning.

So, harmonious sound in holy Quran is represent by the clear voice. It's doubtless that Quran language is characterized by harmonious sound which aid the recitation to flow beautifully among other voices. Whether it comes on single word's level or on linguistic regulation's level, whence sound has a clear impact to find harmony, as for vocal miraculousness in holy Quran compared with Arab speech.

Though surah don't get out the vocal and configurable unity except in few places, because Quran didn't put to itself any terms to express which can be obstacle between it and the accuracy in indication and meaning, so that the Quranic singular has appeared to be used in distinguish and strange style.

The vocal diction is the favorite tool in Quran style, it is express by physical image that imagined from the mental meaning and psychological state about physical accident, depicting scene, the human sample and human nature, that when the show starts, all the listener become spectator.

Linguistic miraculousness in languages differentiates from showing its bills and melodies. All this, is just another image to what Al- Rafi'i has said, as he made of every word three sounds which are: the self-sound that he define it as: the musical sound which compose of the word's letters, its collection, its ends, consonant, nasalization, and lengthening. The sound of mind: is the moral sound which investigates the meaning of the word (its indication), and how to address the reason. And the sound of sense:

which is the meet of word's letters rhythm with its wonderful meaning, or it is the meeting of self and mind sound to form eloquent speech consist of the eloquent's soul and sense's sound, and this is the miraculousness's in the holy Quran. self-sound is the first of these three sounds which it is necessary to layout the eloquent structure to collect through speaking, the reasons of connection between the words and their meanings, and between these meanings and their psychological images which make it flow in the soul to serve as a will, to settle instead emotions, and to take the emitter science rank on both. Whence, word will be a step to the meaning, in its way to the soul, and if this meaning is no longer flow, the whole meaning will cut.

The nature of relation context between anything and the human is depend on influence and being effected. Since things that surrounds humans are important in order to know his place in its system, and to know the relation which link him to it, to reach an explaining for his self and to answer his frequent questions about life and death and existing. If he has a collection of visualizations which distinguish these things and make it holy or stimulate his fears. Then it will explain what he can't explain, because he hasn't the knowledge which can explain those phenomenon, feelings and thoughts, as he is the reasonable, thinker being.

In order to enable human to explain reality, understand the meaning that run in his inner self, and to know, meanings that he can draw in his mind, he has to realize things that surrender him, and consider it to recognize its reality, then to understand its

secret. So, explaining process is a subsequent stage to realization and knowledge.

Searching for depicting the meaning may lead us to know the relation between realization and mental image because, there is a close relation between realizing and depicting things in human mind, which is a considered as a main entrance to understand the meaning.

So, understanding in express and depict is form the first purpose Quran's method to simplify Quranic principles for new generations, its instruction more than being teaching.

**The indicate signs system starts with three levels, which are:**

**Vocal level:** which study the two kinds of sound: nature sound and linguist sound. Natural sound, shows in two aspects, physical and physiological, while linguist sound connected with the sound within a certain lingual structure that bear thought and indication. In this dual's naturescope of voices, there appear its functions that interest in sound within linguist structure in its different contexts. Bill's sound in rhetorical rhythm may effect the human soul that overcoms feelings and influence it, then lead it to think in spiritual fusion.

**Synthetic level:** this level is connected with function's relations which define synthetic structure style and its function in indication, sentences parts, its whole order and the relation between these parts and its linkage method.

**Indicating level:** which shows the meaning and the terms which must be exist in sign in order to be able to bear the meaning. This may form many aspects as: course context whence, sound's

amplification and thinning, as well as, the tone, morphological structure of word and show its meaning.

### **Second demand**

#### **Vocal,vibratory's pronunciations in holy Quran and illustrating its effect on human soul**

#### **Holy Quarn impact in human soul**

Vibrated pronunciations are probing psychological and social depth of human beings. As they show psychological depth of God Almighty address, and how to put these words in a context, whence be able to move the soul by its indicative, vocal and rhythmic, eloquence.If we want to analyze the psychological structure of text, we must understand the linguist structure of Quranic text which lies the vibratory's pronunciations within it, because of the relation that exist between concept of indicative structure and psychological concept, and linguist structure's concept, because language is the toll of human awarenessin society. Where language is linguist structures represented by vocabularies and sentences in their relation with psychological and social dimensionof addressed by, because language is a tool to human understanding and awareness. Because the meanings and its effecting vocal indications are echoing within the soul's depth without hearing any voice of it. It have many data, which connected with the addressed interesting, as to make it desirable, to use it as intimidation or warning. As well as hidden convections, that are compatible with, what the speech calls for, through its letters and its effecting word's reciprocating, that descends to their different levels. Because the human soul is contain of two powers

(thinking, and conscience), and very one of them have a different necessity. The thinking power is seek for rightness and goodness to know and work with them, while conscience's power is recorded things sense as to pain, fear, thrill and so on. Perfect harmony in indications, sounds, rhythms, and its meaning, which give the mind and conscience their right of understanding, awareness and feelings.

Holy Quran with its pronunciations and vocal rhythm is what hives the vocabulary their meaning and sound in soul. There are no dictionaries with all its reciprocating, vibratory pronunciations within the sentences' context in Quranic verses that give their meaning and their effect in human soul. Holy Quran words have a special impact in listener's souls. Every word gives a wonderful image that embodied the situation with voice, image and indication within the human soul.

These vibratory pronunciations in verses have a direct psychological effect, which God Almighty hit through them people's hearts and remind them in inevitably fact.

The repeat of letters or words may stand on analogical, which is a curved movement suggests repetition but it is not so, but it is a movement that launch an inner motive which moves the exciting feelings.

Vibratory, vocal pronunciations in holy Quran regarded as the most wonderful rhetoric in holy Quran, whence, feeling in its firmness, strength, it's vibratory, and its vocal frequency through repeat two letters or repeat a full, firm, vibratory word to show a very important events, where the Quranic magnificence in those

influential words become clear. Some of these vocal pronunciations are:

**First:** God Almighty is told us about the earth: {In the name of God: When the earth is shaken with its [final] earthquake (1) And the earth discharges its burdens (2)}, where the word “its earthquake” is an adjective that has been added to the earth which comes here as infinitive. It said: I honored you, your dignity, which means: I honored you a dignity. For the verses we have added the infinitive to the object in order to harmonize the coming verses. As for the verse {the earth discharges its burdens (2)}, which means if it shake strongly, in doomsday when the earth move and shake till everything in it will crack then everything inside it will come out. The earthquake here is not as the one we see which destroy some homes or make earth swallow some villages, because these are just a universal verses to prove the honesty of notice which comes from God Almighty, to draws the attention to the big earthquake in the last day, it is a minimized picture for what will happen in order not to deceive in our sovereignty in this world, because this sovereignty is what God Almighty has endowed to us. So, vibratory letters that existing in the Quranic single pronunciation made its reader feels its vocal rhythm, and its firmness which indicates to a great woe. And it is a great attention can effect in its voice and indications. There is an indication to the human, who regarded himself the master of this universe, it says: because of God Almighty is your master, these beast don't poke you and eliminate your life.

**Second:**in the verse (14) of Shams surah: { But they denied him and hamstrung her. So their Lord brought down upon them destruction for their sin and made it equal [upon all of them] }, when God Almighty, was angry upon Salih people whom disobey God, and his prophet, they slaughter the camel, the word { brought down upon them destruction }, which means in language, he shake the earth upon them, where shake means move it. In explain the verse, it means, he make the earth flat over them, that he perished them and make them under soil. So, you can feel the indicative vocal hymn of this verse , as well as severity of the torture that hit Salih people, and here a warning for whom disobey God Almighty, because Quranic stories regarded as a lessons to us. As God Almighty has said {Verily in their accounts is a lesson for men of wisdom }.

**Third:**in the verse {The wife of the minister said: "The truth has now come out. It was I who desired to seduce him, but he is indeed a man of virtue(51)}, of Yosuf surah: when the truth exposes strongly about prophet Yosuf's grievance for ten years, his being repressed in prison, unjustly by the minister's wife, we see the words {come out}, to show the repeat of rightness's appearance, where come out means the appearance of rightness after it was hidden, and thing is come out means it appear and become clear, scholars said come out means the rightness's appearance, as, now rightness has become clear and uncovered perfectly after it was hidden. So the minister's wife had confess that there is no need to cover, that rightness had appeared after it was hidden, so the rightness's share is appeared from the falsehood's share, then there

must be a confusion of what happened, as the above verse said. This repeat and vocal vibratory motivate feeling delight, because there is a certainty that God exposes rightness even after a period of time.

**Fourth:** when the holy Quran talks about a matter that bodies trembled upon it in doomsday, according to God Almighty verses in Al- fajr surah: ﴿ Nay! When the earth is ground to powder (21). And your Lord comes with the angels in rows (22)﴾ .Tamping the ground here means it has become flat with its mountains, one after one till everything on it has become a powder, and flat. God Almighty has repeat tamping process till it become a diffused dust. There tamping must come belated of earthquake, when the earth had shaken and moved one after one, mountains have broken, hills have destroyed which full all the valleys and will become flat, at the end of time.

**Fifth:** In the verse (22) of the same surah: ﴿ And your Lord comes with the angels in rows﴾, God Almighty addressed prophet Mohammad, that if your God have come with angels in rows similar to people's world rows. Here Al- Qushairi said: that the angels will come according his order and judgment, to make an action called coming. God Almighty has said: ﴿ Do they await but that Allah should come to them in covers of clouds and the angels [as well] and the matter is [then] decided? And to Allah [all] matters are returned﴾ according to Baqarah (210), that God will come to them in clouds in order to judge, as he wish, and angels have come between his hands in successive rows, like the king's soldiers and guards who are waiting his orders.

**Sixth:** According to surah Al- Waqi'a (when the earth shall be Jounce to its depths(4). And the mountains shall be crumbled to atoms (5)) , here and because of doomsday horrors, we see the words (Jounce to its depth, and crumbled to its atoms) , where shaken means it moves confusingly with its people, and will not be settled down till everything its interior will come out on its surface. Jounce here means is a movement generate a sound. When God inspires to the earth it will jounce confusingly till every building and mountain and else be broken to pieces. While the mountains shall be crumbled to atoms means it will disintegrate and crumble and become like a wet powder, or like a dust that can be seen in sun's ray when enters the niche. This verse finds its match with Taahaa surah verse (105). Accordingly God Almighty said ( And they ask you about the mountains, so say, "My Lord will blow them away with a blast), in these vocal rhythms, vibratory pronunciations have repeated to inform about a great matter, that move with its vocal bills the listener conscience, in order to be careful from a huge event will happen to the world, so warning must be done, by return to the owner of that day in order to survive of its horrors and hardships.

**Seventh:**in Al- Tur surah, verse (13), God Almighty says: ( The Day they are thrust toward the fire of Hell with a [violent] thrust), accordingly, after judgment, the hell keepers would make the hands of infidels tied to their necks, then they combine forelock and feet behind their backs and thrust them to the hell on their faces. The words (thrust and violent thrust) depict what may those two words within their bills and unjust. Thrust means pushing from back

violently, this push make the pushed one launches involuntary voice, approaches with its bill with the bill of thrust, so this proportionality and beauty in Quranic expression collect between the indicative and vocal meanings, in order to give its impact, as for excitement and fear of entering Hell, in receiver soul.

**Eighth:** God Almighty says in Al- takwir surah, verses:﴿And by the night as it departs (17),And by the dawn as it brightens (18)﴾, this is a great verses, because God is swearing in it, to prove the strength of Quran and his majesty, to keep it in safe far of any demon, that Quran for some people is represent a place of trust and guidance. It represent morning in its dawn break, their hearts are opened, and their minds are guided by it. For them, it serve like a soul and light. For others, their hearts are dark, their insight is blind, and their ears are deaf in front of it. They looks like a night and morning, sometimes like a sun others like a stars, sometimes, its light glows in their hearts, which make its features appear so that they can walk, other this light disappear, so their minds recede and their hearts hide, those whom God Almighty talked about them in Al- baqarah surah saying: ﴿ The lightning almost snatches away their sight, whenever it flashes for them, they walk therein, and when darkness covers them, they stand still. And if Allâh willed, He could have taken away their hearing and their sight. Certainly, Allâh has power over all things (20)﴾.

This vibration in the sense sound is generating a psychological impact raises the souls emotions because of the greatness of this holy Quran. Here, this rhetoric attached with night's coverage and day's appearance, where we glimpse the rhetorical secret, of what

that (waw letter) draws, as we can see a clear, palpable and realized encounter between the night when it covered by its dark and the day when it appears by its light.

### **Conclusion**

The Quranic single vocabulary, has a room for interpretation through its regulation within a certain structures. It can achieve by these structures an indicative concept consist of two movements. The first: launched from its indicative prospect that extend within their relation with context and the place where it be. While the second has depend on lexical inheritance, whereas linguistic circulation field and the context which this single vocabulary has entered to and interact with it to find another meaning can enrich the text which has it. As well as it can bear all what it has inherited and to make bond with it. Here we find the vocal miraculousness within its letter's sounds and word's effect, so that, we see that holy Quran checks pronunciation's letters infinitely, and surrounds the vocal level as one of the linguist level which contain, declension, composition and indication in God scripture from all its aspects:

1. It descent was vocal, whereas, Gabriel (peace be upon him), was recited verse or verses on Prophet Mohammad (peace be upon him), to be a vocal audible recitation, that is his receiving was audible.
2. Prophet Mohammad (peace be upon him), has reported it phonetically.
3. God Almighty has order to recite the holy Quran. Until this time, holy Quran is reading by recitation and intonation, generation after

generation orally and phonetically more than normal reading, the teaching of intonation's rules, and what may follow it like the letter's end clarification, satiates the letters whence, nasalization, and lengthening and its effect on rhythmic structure of Quranic expressing, and its role to complete the meaning and its value in harmony with the speak that have come before it.

This indicate, clearly that the vocal aspect as one of language aspects surrounds God scripture from all aspects: in its descent, indoctrinate, report, and transmit it through the nation. There is no doubt that the letter's regulation with its letters, as for its qualities, its ends, its movements its impact in the soul with its effect in hearing. All this has shaped an aspect make this divine sound coherent in its parts, with echoes that close together, straight tone in the ears, doesn't miss a letter and undeniable voice. There is no doubt that Quranic sound is the most relief for the soul, and has the best effect, and the finest audible, from everything else, so that, it forms a Miraculousness's indication for everyone who may hear it, this matter doesn't confined on scholars who excavating the vocabulary and the structures, though minds may take as much as their talents and concepts.

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