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Expansion of the Meaning and Its Influence on Exegesis of Qur'anic Texts

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ABSTRACT

One of the characteristics of the Arabic language is the ability to expand meaning. The study aimed to investigate the expansion of meaning and its most common methods in the Holy Qur'an and to reveal their effect on interpretation. The Qur'an was extrapolated entirely in search of expansion methods. Then the effect of this expansion on interpretation was studied with the descriptive approach. It has been shown that the Holy Qur'an is rich in the phenomenon of expansion which includes several methods; the word semantics, the morphological form of the word, the structure of speech, the letters of meanings, the revelation of the Qur'an in several readings, the precedence and the delay, the inclusion, the deletion, and the ecart. The expansion effect was evident in the interpretation, so the Qur'anic meanings are numerous. The expansion of Qur'anic meaning is of two types. The first is a modal expansion, in which multiple meanings can be combined into one holistic sense. The second is a real expansion; several aspects of meaning are acceptable within their context; however, each can be considered individually. Hence, the language of the Qur'an expands to elicit deducers so that rulings of creatures are taken of it forever. Thus, the importance of the research is introducing new dimensions for understanding the rhetorical miracle of the Holy Qur'an.

Keywords: Expanding the meaning; effect; Interpretation; Holy Qur'an; Arabic Rhetoric

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1. Introduction

Expansion in meaning as a rhetorical term is that the interpretation of the speaker's speech widens. That means each one of the listeners comes with a new meaning that the words produce. These interpretations multiply according to recipients' skills without giving priority to one of them (Maṭlūb, 2000).

Expansion of the meaning of the word and the sentence is one of the characteristics of the Arabic language. Several sciences unite to study this subject, including the interpretation, the sciences of language in terms of syntax, morphology, rhetoric, and others. The Holy Qur'an is the most perfect example of the Arabic language. Therefore, researchers in language and interpretation investigated this phenomenon in the Qur'an due to its importance in clarifying the purposes of the Holy Qur'an and its meanings. The interpreters considered the expansion of meaning in the Qur'an as an essential issue and took it with great care. This calls for the necessity of benefiting from their efforts.

The research problem lies in the fact that the Holy Qur'an has limited words, and people's needs in their religion and daily life are unlimited. Therefore, the question was: What is the available character in the language of the Qur'an that makes it able to fulfill the endless needs of people throughout the ages? What is the effect of this character on interpreting the Qur'anic text? Hence, the importance of the research is evident in alerting the reader to the ability of the Qur'an, although it is determinate words, to be a source of beliefs, legislation, rulings, history, the future, and the conditions of this world and the hereafter. Thus, the research draws attention to one of the aspects of the rhetorical miracle of the Qur'an. This aspect is the expansion of its meanings in a few words.

Some studies have dealt with the phenomenon of expansion in the Qur'anic senses. However, these studies were limited to studying specific aspects of this phenomenon. Fatlāwī studied the semantic expansion of the addition in the Holy Qur'an (Fatlāwī, 2021). Ibdāḥ studied the effect of opposite words on the expansion of Quranic meaning (Ibdāḥ, 2022). These studies were not based on the inductive ap-

proach. Therefore, a comprehensive judgment cannot be built based on them. However, the current study relied on the inductive approach. It aimed to outline the most common methods leading to the expansion of the Qur'anic meanings and to reveal this expansion effect on interpreting the Qur'anic text.

2. Research methodology

The studied texts, being associated with the Holy Qur'an and its interpretations, necessitated using inductive and descriptive approaches. Relying on the interpretations concerned with the rhetorical aspect, Qur'anic verses were completely extrapolated to determine the verses in which the expansion of meaning occurred and then classified according to the method of expansion, with analyses of the ideas contained in those examples to know the effect of expansion and its type. What follows is a presentation of the most common methods of expanding the Qur'anic meanings, including the word semantics, the morphological form of the word, the speech structure, the letters of meanings, the revelation of the Qur'an in several readings, the precedence and the delay, the inclusion, the deletion, and the ecarts. These methods will be represented by selected examples from the interpretation books, which this research was based on, and taken from all parts of the Holy Qur'an, provided that they include the types of expansion discovered.

3. Results and Discussion

Many methods for expanding the meaning are noted in the Holy Qur'an. The most common of these methods are the following^①:

3.1 The expansion with the semantics of the word

3.1.1 "al-Ishtirāk al-lafẓī" [verbal homonym]

The verbal homonym is a single word denoting

^① The Arabic texts have been Romanized according to the American Library Association - Library of Congress and with the help of the following transliteration tool: [<http://romanize-arabic.camel-lab.com/>].

two or more different meanings in the origin of language (al-Suyūfī, 2008; ‘Ukāshah, 2011). In addition to existing the verbal homonym in the language, it appears in the Holy Qur’an. Among its examples is the word “Qaswarah” in Allah’s saying: {فَرَّتْ مِنْ قَسْوَرَةٍ (51)} (The Qur’an 74: 49-51). al-Ṭabarī mentioned the interpreters’ differences in its meaning; shooters or lion (al-Ṭabarī, 2000). These two meanings are accepted according to the Qur’anic context. Therefore, the word “Qaswarah” leads to the expansion of the meaning. This is supported by al-Zamakhsharī, who pointed out that what is meant is likening them to the donkeys because they flee from sermons as the donkeys escape from frightening things (al-Zamakhsharī, 1987). al-Zamakhsharī’s saying benefits both of those concerned to be of what terrifies the donkeys and pushes them to flee. In other words, these two meanings come together in one universal meaning. Thus, they are the parts of the meaning composed of them. Therefore, it can be said that the expansion of meaning here is a modal rather than a real expansion.

3.1.2 The expansion of the word’s meaning

3.1.2.1 The use of a word referring to a single root that has two possible meanings

In the Almighty’s saying: {وَإِذْ جَعَلْنَا النُّبُوتَ مَثَابَةً لِّلنَّاسِ} (The Qur’an 2: 125), the word “Mathābah” means a place to which one returns time after time (al-Shawkānī, 1994; al-Rāghib al-’Aṣfahānī, 1992). In addition, it means a place where the reward is gained (al-Rāghib al-’Aṣfahānī, 1992). The interpreters mentioned the two previous possibilities. al-Qurṭubī indicated that “Mathābah” means the site to which they are returned, and it may be a place where they are rewarded, derived from “Thawāb” (al-Qurṭubī, 1964). al-Bayḍāwī mentioned that it meant a site to which visitors return or a place of reward in which they are rewarded. For him, the two possibilities were equal (al-Bayḍāwī, 1998). Overall, the word “Mathābah” gave the verse expansion in meaning and brevity in the wording. The two aspects of the meaning are acceptable in the context; each can be considered alone, not as a group. Preferring one of

the two meanings does not negate the other. Thus, the expansion of meaning here is actual.

3.1.2.2 The use of a word that refers to two different roots with different meanings

In the Almighty’s saying: {عَامٌّ فِيهِ يُعَاثُ النَّاسُ} (The Qur’an 12: 49), the verb “Yughāth” has two derivation meanings. The first is that its “A” is reversed from the “W” of “al-Ghawth” which is relief and help. The second is that its “A” is inverted from the “Y” of “al-Ghayth” which is rain (Ibn ‘Ādil, 1998). al-Zamakhsharī presented the two previous possibilities in his interpretation without prioritizing them (al-Zamakhsharī, 1987). Whereas al-Rāzī mentioned that “yughāthu’n-nās” meant that people will be given the rain, “yumṭarwn” in Arabic, or it may mean they will be saved from distress, “yunjadwn” in Arabic (al-Rāzī, 2000). The verb “Yughāth” has a passive form so that the “Ā” is possible to be inverted from “W” or “Y”. Therefore, both possibilities are valid for this verb, as if the saying is: “fīhi yunjadūna wa yumṭarwn”. Hence, the verb semantics are indeed multiplied as it is not feasible to combine its meanings in one meaning synchronously, so the verse has acquired an expansion of sense even though the word is one.

3.1.2.3 The use of a word for two meanings; real and figurative

The true sense is that the word is utilized for what it has been created for in the Arabic wording, which is a literal use of words. Whereas the figurative sense results from the non-literal use of words. Either by using the word in a way other than what has developed for it in the Arabic language, which is called a linguistic figure. Or by attributing the verb or what means its meaning to someone other than its real subject, which is called the mental figure (al-Hāshimī, 2021).

There are many examples of linguistic figures in the Qur’an, including the Almighty’s saying: {وَتِيَابِكَ فَطَهَّرَ} (The Qur’an 74: 4). The word “Thiyāb” in Arabic is given literally to clothes and figuratively to the soul (Ibn Manzūr, 1994). Several interpreters gave it the true sense, some interpreted

it as a figure sense, and others permitted the combination of the two. Abū Ḥayyān chose the true sense and justified his choice that the apparent meaning of the words is a command from God to purify clothes of impurities (Abū Ḥayyān al-Andalusī, 2000). al-Rāghib al-'Aṣfahānī saw that the word “Thiyāb” meant the purification of the garment as well. Furthermore, he did not rule out the figure because it is said that the word “Thiyāb” is a metonymy for the soul (al-Rāghib al-'Aṣfahānī, 1992). Whereas al-'Alūsī tended to figure. However, he did not exclude the truth, as if he permitted a combination of the two (al-'Alūsī, 1995). As for Ibn 'Āshūr, he favored the combination of truth and figure. He mentioned the word “Thiyāb” had an explicit meaning, which is what the wearer puts on, and a figurative meaning, in which the word “Thiyāb” is used for the self of its owner. Thus, the two senses are valid to the verse (Ibn 'Āshūr, 1984). It is noted that the context does not refuse to combine the mentioned meanings. These meanings are valid for one word “Thiyāb” as the caller to God should connect his outward goodness with his inner integrity. Thus, this word use permitted brevity in the expression and the expansion of meaning.

From the mental figure in the Qur'an is the Almighty's saying: *اللَّيْلَ لِنَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا* {هُوَ الَّذِي جَعَلَ لَكُمْ} (The Qur'an 10: 67). The word “Mubṣir” means lighting so that it may be guided by it for fulfilling needs with eyesight. It is known linguistically that the viewer sees, and during the daytime, this vision happens. Instead, God made the daytime a viewer by transferring the name from being the cause to being the outcome (al-Rāzī, 2000). Describing the daytime as a viewer is a mental figure for exaggerating the occurrence of visibility in it. Thus, the daytime has been made the sighted, and what is meant is people seeing in it (Ibn 'Āshūr, 1984). So, the word “al-nahār” did not depart from its truth in the language, yet it turned to the figure in the attribution. The essay presumption benefited the mental figure because, in reality, the daytime does not see. Moreover, the light, which is how the time of the daytime is, is an existential thing. Therefore,

it was proper to describe this time with characterizations of human beings so that time sees as they see. This description is the ultimate goal of the beauty of the Qur'anic text. It is well known that the human mind comprehends shapes and images in the blink of an eye, unlike words and expressions, which need to think and ponder. Therefore, if the non-discernible sense is made discernible, it affects the mind and heart intensely. Accordingly, the meaning of the verse has expanded with the mental figure for exaggerating the occurrence of sight during the daytime.

3.1.2.4 The use of a word with two figurative meanings

In the Allah's saying: *أَسْلَمْتُ وَجْهِيَ لِلَّهِ وَمَنِ اتَّبَعَنِ* {فَإِنْ حَاجُّوكَ فَقُنْ} (The Qur'an 3: 20), the word “Wajhī” has two figurative meanings. The first is the purpose; Thus, the meaning is: I made my purpose to God (al-Tha'ālibī, 1998). The second is the self; Thus, the meaning is: I devoted myself and my entirety to him and did not associate anyone else with it (al-Zamakhsarī, 1987; al-Tha'ālibī, 1998). So, the word “Wajhī” has two acceptable meanings in its context. They are the purpose and the self. Both are figures, and each can be considered alone. Consequently, the meaning expands with one word.

3.2 The expansion with the morphological form of the word

Morphological forms are the template against which words are formed (Ḥassān, 1994). The meaning may be expanded by the morphological forms of the word, including:

3.2.1 The multiple possibilities of the morphological form of the word

One of its examples is the multiplicity of possibilities for the morphological form of the word “al-mustaqarr”, which is mentioned in the Almighty's saying: *إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ* (The Qur'an 75: 12). This word has more than one meaning. It may be understood in the meaning of stability, this is “al-istiqrār”; thus, it is an infinitive. In addition, it may be understood as a place of stability; hence, it is an adverb of place.

Moreover, it can mean a time of stability, so it is an adverb of time. al-Zamakhsharī said in his interpretation: “To your Lord on that day will be the stability of the servants. That means that they will not be able to settle with other than him, or their affairs will be referred to his judgment, not to others, as in Allah’s saying: {لَمَنْ الْمَلِكُ الْيَوْمَ لِلَّهِ الْوَاحِدِ الْقَهَّارِ} (The Qur’an 40: 16), or to your Lord, their abode is. That is the place of their resting site in Paradise or Hell” (al-Zamakhsharī, 1987). Abū Ḥayyān referred to the same meaning for “al-mustaqarr”, which is “stability or a place of stability whether in Heaven or Hell” (Abū Ḥayyān al-Andalusī, 2000). In addition to what was mentioned, this word can denote a time of stability because the duration of their stay on the Day of Resurrection is linked to God’s will. As a result, the word “al-mustaqarr” has three possible meanings synchronously without trouble or opposition. No presumption to be directed to one of them is. Hence, the word “al-mustaqarr” has become out of expanding the meaning. Therefore, most interpreters refer to the possibilities of the meaning of this word without preference. If the word “al-istiqrār” was stood instead of “al-mustaqarr”, it would not lead to these meanings.

3.2.2 The multiple possibilities of the word origin

In Almighty’s saying: {وَلَا يُضَارَّ كَاتِبٌ وَلَا شَهِيدٌ} (The Qur’an 2: 282), “Lā yuḍārr” may be a prohibition against the misery of one who has the prerogative on the part of the writer and the witness. Moreover, it may be a prohibition against the misery of the writer and the witness on the part of the one who has the prerogative. Both meanings are permissible because of the slurred speech in the word “Yḍārr”. In the first meaning: the origin of the word is “Yuḍārir”. Hence, it is an active verb, so the writer and the witness are the two subjects of harm. In the second meaning: the word origin is “Yuḍārar”. Hence, it is a passive verb, so the writer and the witness are the objects of harm (al-Zamakhsharī, 1987; al-Rāzī, 2000; Ibn ‘Aṭīyah al-Muḥāribī, 2002). As a result, the morphological form of the word “Yḍārr” affords both meanings, which expands to include the prohibition against harming the contracting members, the writer and the witness to the other. If it were intended to be limited to one of those concerned, the slurred letter in this

word would be decomposed. For example, it is said “Yuḍārir” if the subject is intended or “Yuḍārar” if the object is intended. Since the word came in a form having two meanings, they must be both intended.

3.2.3 The semantics of the verb form for two tenses

In the Almighty’s saying: {أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ} (The Qur’an 2: 6), the verb “’a’andhartahum” in terms of the form is in the past tense, and becomes in the future tense with entering Hamzat al-taswīyah on it. Thus, it denotes two tenses: the past and the future. al-Da‘ās et al. mention that the word “’a’andhartahum” is interpreted as an infinitive, and its estimate is: your warning or not is the same for them (al-Da‘ās et al., 2005). This infinitive has been replaced with the present verb to express the meaning of renewal and continuity (Abū al-Sa‘ūd al-‘Imādī, n.d.). Moreover, al-Da‘ās et al. state that “lam” is a negative letter, and “tundhirhum” is a present verb (al-Da‘ās et al., 2005). Abū Ḥayyān mentions that “lam” is specific to the present tense verb, and “tundhirhum” is a present verb in terms of form and a past verb in terms of meaning (Abū Ḥayyān al-Andalusī, 2000). It is coordinated to “’a’andhartahum”; hence, “tundhirhum” is similar to “’a’andhartahum” in the past tense in terms of sense. Consequently, “tundhirhum” denotes two tenses; the present and the past. al-Rāzī state that the meaning of the Almighty’s saying: {إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ أُنذِرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ} (The Qur’an 2: 6) is: whether you were warned or not, it was the same for them afterward. Thus, these people have reached a hopeless state of faith because of their persistence, argument, and turning away from the verses and evidence. Furthermore, there was no prospect of their faith before that (al-Rāzī, 2000). Consequently, at the same time, the meaning of the structure is set in the past, present, and future without a problem. Hence, the meaning expands; a warning did not benefit them in the past. Besides, it will not help them in the present and the future.

3.2.4 Verb semantics for both intransitive and transitive forms

In Allah’s saying: {وَتَرَكَّهُمْ فِي ظُلُمَاتٍ لَا يُبْصِرُونَ}

{مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْفَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ} (The Qur'an 2: 17), the verb “aḍā’at” has two possibilities. The first is a transitive past verb, and “mā” is a relative noun as an accusative object. The second is an intransitive verb, and “mā” is an extra letter (al-Da‘ās et al., 2005). Ibn ‘Āshūr mentions that the verse accepts both possibilities. In the first, the meaning is: the fire illuminated the directions around it. That is: its beam rose, and its flame brightened. In the second, the sense is: the fire was lit. That is: it ignited and increased its light within itself (Ibn ‘Āshūr, 1984). Since the context does not negate one of those concerned, the meaning of the verse expands to indicate that the fire is luminous by itself and that, due to its power, it illuminates the areas around it.

3.3 The expansion with the structure of speech

Some structures may have more than one estimate. Thus, their meanings vary according to these estimates. Of these structures are the followings:

3.3.1 Word collection of the same origin with different forms

In the Almighty’s saying: {اللَّهُ قَرْضًا حَسَنًا} (The Qur’an 2: 245), the verb “yuqrid” is a three-letter verb with an extra letter, from “aqraḍ”, and its infinitive should be “iqrāḍ”. However, the name of the infinitive “qarḍ” came, being the infinitive of the triple verb “qaraḍ”. Therefore, the word “qarḍ” here has two meanings. The first is lending. The second is the loaned as a part of the money. Thus, both meanings are intended; good lending and valid finances (Abū al-Baqā’ al-‘Ukbarī, n.d.; Abū Ḥayyān al-Andalusī, 2000). Accordingly, the meaning expanded to indicate both at the same time. Hence, the words’ combination of one origin with different forms led to a holistic sense composed of their units.

3.3.2 The multiple possibilities for the return of pronoun

One of its examples is Allah’s saying: {عَلَى الْخَاشِعِينَ} (The Qur’an 2: 45). Several opinions about the return of the pronoun

“innahā” are. The first is that it returns to the prayer being heavy except for the submissive. The second is that it returns to the aid indicated by “wāst‘ynwā”. The third refers to all the things that the Israel people were commanded to do and forbidden by Allah’s saying: {يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ} (The Qur’an 2: 40) to his saying: {وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ} (The Qur’an 2: 45) (al-Zamakhsharī, 1987; al-Rāzī, 2000; Ibn ‘Āshūr, 1984). Ibn ‘Āshūr believes that the last opinion is the clearest and most comprehensive opinion, and all opinions are intended (Ibn ‘Āshūr, 1984). Because of no objection to adopting the previous opinions as the meaning of the composition, it expands and includes all of them.

3.3.3 The plurality of speech-related possibilities

Of that is Almighty’s saying: {حَصَادِهِ وَلَا تُسْرِفُوا} (The Qur’an 6: 141). When God commanded to eat from its fruits and to pay his due, he forbade transgression. Abū Ḥayyān mentioned that this prohibition includes extravagance in eating the fruit until nothing is left for Zakāt and in giving it in charity until nothing is left for himself or his dependents. He conveyed several opinions. The first is banning charity with all money. The second: it is forbidden to excess eating. The third: Allah forbade alimony for sin. The fourth: it is prevented from disbursing charity to other than the destination for which it was assumed. The fifth: it is outlawed that workers for charity to take the excess (Abū Ḥayyān al-Andalusī, 2000). al-Ṭabarī reveals the right thing about that is: God Almighty forbade all meanings of “al-isrāf” and did not assign one meaning without another (al-Ṭabarī, 2000). Because of the plurality of speech-related possibilities “walā tusrifuwā”, the meaning expands to include all of them.

3.3.4 “al-Inshā” and “al-khabar” [the construction and the statement]

Some sentences are likely to be constructed and declarative. Their meanings differ according to their estimation, including the Almighty’s saying: {قَالَ رَجُلَانِ مِنَ الَّذِينَ يَخَافُونَ أَنْعَمَ اللَّهُ عَلَيْهِمَا} (The Qur’an 5: 23). For the sentence “an‘ama’l-lahu ‘alayhimā” can

be a construction, then it is a subclause and can be a statement, then it is an asyndetic relative clause (Ibn Hishām, 1985). In the second possibility, the meaning of the sentence is those to whom God has bestowed his obedience. This is consistent with al-Ṭabarī's opinion in his interpretation (al-Ṭabarī, 2000). As for al-Rāzī, he mentioned the two possibilities. The first is an adjective for the word “*rajuḷān*”, and the second is a subclause confirming what is meant by the speech (al-Rāzī, 2000). Accordingly, the two assessments of the sentence are probable. Therefore, it combines the two meanings and expresses the expansion of the Qur'anic discourse in terms of semantics and its brevity in the wording.

3.4 The expansion with the semantics of “Ḥurūf al-Ma‘ānī” [Meanings’ Letters]

The letters of meanings come with nouns and verbs and are instead of sentences. Moreover, these letters state the meanings of sentences as briefly as possible (Sa‘d, 1988). The meaning expands with the semantics of meanings’ letters. In Allah’s saying: (91) مَا لَكُمْ لَا تَنْطَفُونَ (92) فَرَاغَ عَلَيْهِمْ صَرْبًا بِالْيَمِينِ { (The Qur’an 37: 90-93), the verb “*rāgh*” is a transitive verb with more than one letter; it was transited with “*ilā*” in the sentence “*farāgha ilā ālihatihi*” and with “*alā*” in the sentence “*farāgha ‘alayhi ḍarban*”. al-Bayḍāwī mentioned that “*farāgha ilā ālihatihi*” means he went to them in secret. This verb is taken from the fox’s rogue, and its origin is an inclination with the trick. As for “*farāgha ‘alayhi*”, it means that he leaned against them in disguise, and the transition with “*alā*” is to be supercilious and that the inclination is for what is hated (al-Bayḍāwī, 1998). al-Samīn al-Ḥalabī pointed out that the second “*rāgh*” was transited with “*alā*” because the beating that took them from above to the bottom, unlike the first, is with a rebuke to them (al-Samīn al-Ḥalabī, n.d.). Accordingly, the transition with “*alā*” expands the meaning and clarifies how to incline them more accurately. This inclination came from above, indicating the supremacy of Abraham,

upon him be peace, over their corrupt gods and the fact that he leaned against them, detesting them.

3.5 The expansion with the reading’s multiplicity

One of the examples is the Almighty’s saying: الْمَجِيزُ فَلْهُ أَدَى فَاغْتَرَلُوا النِّسَاءَ فِي الْمَجِيزِ وَلَا تَقْرُبُوهُنَّ حَتَّى يَطْهُرْنَ { (The Qur’an 2: 222). The word “*yaḥurna*” has two tense readings; “*yaḥurna*” which is the reading of the masses, and “*yaṭṭaharna*” which is the reading of Ḥamzah, al-Kisā‘ī, Khalaf, and Abū Bakr (Ibn Mujāhid al-Baghdādī, 1980; Ibn al-Jazarī, n.d.). The tense readings are a consensus argument, so if two of them occur and it is possible to combine them, they must be gathered. “*Yaḥurna*” means a cessation of menstrual blood, and “*yaṭṭaharna*” means a complete wash with water. Gathering the two matters is possible, so this verse must indicate the necessity of the two things. Thus, this prohibition must not end except when the two things happen. In addition, sexual intercourse was dependent on purification in the sentence “*fa’idhā taṭaharna fa’tūhunna*” with the word “*idhā*”. This word is for the condition in the Arabic language in which no condition-related thing is when the main clause is not achieved. Therefore, it is not permissible to have intercourse when it is not purified (al-Rāzī, 2000). When combining the two readings, the meaning is: a menstruating woman does not have intercourse with her husband until the blood of her menstruation has stopped and she has washed (Ibn al-Jazarī, n.d.).

Overall, the multiple readings of “*yaḥurna*” indicate that sexual intercourse is permissible provided two things are fulfilled; the cessation of menstruation blood, which is denoted by “*yaḥurna*”, then the complete wash of woman, which is signaled by “*yaṭṭaharna*”. There is no need to prefer one of the possible things and exclude another. No dispute or defense exists, and the possibility of combining them is vigorous. Therefore, two things are all intended. Thus, the readings’ multiplicity expands the meaning and completes the intended ruling.

3.6 The expansion with the Precedence and the Delay

Precedence and Delay is one of the rhetorical methods that prove the eloquence of an Arab who is capable of his language (al-Zarkashī, 1957). There are two types of Precedence and Delay. The first is precedence with the delay intention, which parsing of the word does not change. The second is precedence without the delay intention, which parsing of the word changes (al-Jurjānī, 2001).

A word can be placed before another word to expand its meaning. Many verses contain words put first, and others put last to extend the sense. Of the first type is the Almighty's saying: {وَأَقْتَرَبَ الْوَعْدَ الْحَقِّ فَإِذَا هِيَ شَاخِصَةٌ أَبْصَارُ الَّذِينَ كَفَرُوا} (The Qur'an 21: 97). al-'Alwī mentioned that Allah did not say: "abṣāru'l-ladhīna kafaruwā shākhiṣah" and gave precedence to "shākhiṣah" over "abṣār" for two reasons. The first is to signify that they are singled out in the oculogyric crisis. The second is to show that their eyes were singled out for the oculogyric crisis from all the eye features such as confusion or blurring. If Allah said: "wāqtaraba'l-wa'du alḥaqqu fashakhaṣat abṣāruhm", one of these meanings would not be highlighted (al-'Alwī, 2003). Thus, it can be said that the Precedence and the Delay led to expanding the meaning of the verse.

Examples of the second type include the Almighty's saying: {كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى كُلِّ قَلْبٍ مُنْكَرٍ جَبَّارٍ} (The Qur'an 40: 35). The origin from the perspective of grammarians is that it is said: "kadhalika yaṭba'u'l-lahu 'alā qalbi kulli mutakabbirin jabbār". However, the placement of "kull" and "qalb" was inverted for a benefit that the supposed grammatical structure does not perform. The Qur'anic structure benefits two meanings. The first meaning is its indication of inclusiveness, which is its impression on the hearts of the arrogant generally. Hence, this impression prevails in the heart of every arrogant, potent person. al-'Alūsī reports that apparently, the generality of "kull" applies to the arrogant and the potent too. As if it was first considered adding "qalb" to what follows, then adding it to the whole (al-'Alūsī, 1995; al-Sāmra'y, 2000). The second meaning

is its indication of comprehensiveness as well; however, this time, it pertains to the whole heart, not its parts. Thus, the impression will include all his heart and all the hearts of the arrogant and potent generally, so it will not leave anything of them (al-Sāmra'y, 2000). Consequently, this structure has provided both meanings. If it came as supposed, it would have provided the comprehensiveness of the arrogant and the potent, not the inclusiveness of the whole heart.

3.7 The expansion with inclusion

Inclusion is giving something the meaning of something else to make sense of both things (al-Zarkashī, 1957). One of its examples is the Almighty's saying: {لِّلَّذِينَ يُؤَلُّونَ مِنْ نِسَائِهِمْ تَرَبُّصُ أَرْبَعَةِ أَشْهُرٍ} (The Qur'an 2: 226). al-Zamakhsharī reveals that the transition of "yu'lūn" with "min" includes the meaning of distance as if it was said: "yb'udūna 'an nisā'ihm muqsimīn" (al-Zamakhsharī, 1987). Others interpret the verb being included by abstaining, so the meaning is: "yamtani'ūn min waṭ'i nisā'ihm bilḥalf" (Ibn Hishām, 1985; al-Zarkashī, 1957). Thus, this inclusion leads to the expansion of the meaning; the verb "yu'lūn" transiting with "min" has the two senses of distance and refraining synchronously. These senses are not different, likewise represent synergistic branches of one original meaning. This meaning is: they swear not to have intercourse with their wives. Consequently, an expansion of the content and an abbreviation of the word are noted.

3.8 The expansion with deletion

Deletion is to leave disclosure, and it increases speech eloquence and usefulness (al-Jurjānī, 2001). The speaker may omit some elements of speech, and what is skipped may or may not be related to him. The purposes of deletion are multiple. However, the concerned deletion here is the one that leads to the expansion of the meaning. This deletion ensues when the omitted item has several estimates. If the listener can estimate these intended meanings, that falls within the scope of expanding the sense in Arabic speech (Ḥammūdah, 1988). An example of expanding the

Qur'anic meaning with deletion is Allah's saying: *أَنْ قَدْ وَجَدْنَا مَا وَعَدْنَا رَبَّنَا حَقًّا فَهَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا قَالُوا نَعَمْ {وَنَادَى أَصْحَابُ الْجَنَّةِ أَصْحَابَ النَّارِ (The Qur'an 7: 44)}*. The object of the first promise was mentioned "wa'adanā", whereas the second promise object was omitted "wa'ada rabbukum". The interpreters have three sayings about this deletion. Several revealed that it was a brief and a replacement for the deleted item in the second promise with the mentioned one in the first promise (al-Zamakhsharī, 1987; al-'Alūsī, 1995). Some interpreters showed that it was due to the contradiction between the promise to Paradise companions and the one to the Hell companions. The first promise is unique for the believers, in which the object was mentioned. As for the second promise, the object has been omitted, as it is not a specific promise to the infidels alone, but rather it is a general promise including everything that God promised his servants of resurrection, reckoning, reward, punishment, and all the conditions of the Day of Resurrection (al-Zamakhsharī, 1987; Abū Ḥayyān al-Andalusī, 2000; al-Bayḍāwī, 1998). Others mentioned that the deletion highlighted the difference between what the believers win of privilege and what the unbelievers face of humiliation. The mentioned object in the first promise indicates that the believers are addressed by God, which is more honorable to them. As for deleting it in the second promise, it points out that the infidels are not worthy of the speech of God Almighty (al-Rāzī, 2000; Abū al-Sa'ūd al-'Imādī, n.d.). Thus, this deletion leads to an assortment of sayings interpreting. All of these are accepted aspects of the meaning within the context of the verse so that each can be considered alone, not as a combination. In other words, this deletion leads to expanding the meaning.

3.9 The expansion with ecarts

There are ecarts from one expression to another in the Qur'an, which makes the meaning likely more than one way, including:

3.9.1 The absence of conformity between the

correlative words

3.9.1.1 Alternating between the singular, "al-Muthannā" [the dual], and the plural

This alternation can be inferred through the lack of congruence between the superinduced and the genitive that the word in the plural form is added to the word in the dual form like the Almighty's saying: *{إِنْ تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا}* (The Qur'an 66: 4). The word "qulūb" is mentioned in the plural form, although it was added to the pronoun of dual form; to include everything called a human heart. al-Rāghib al-'Aṣfahānī indicated that the word "qulūb" might express specific meanings, such as spirit, knowledge, courage, etcetera (Rāghib al-'Aṣfahānī, 1992). In addition to these meanings, al-Farrā' referred that it might express the mind (al-Farrā', n.d.). All these meanings are permitted in Arabic speech and mentioned in the Holy Qur'an. The interpreters mentioned that "ṣaghat qulūbukumā" meant their hearts deviated and turned away from the dedication they should be to the Messenger of God (al-Ṭabarī, 2000; al-Zamakhsharī, 1987; Abū al-Sa'ūd al-'Imādī, n.d.). Thus, the use of the plural form here comes in agreement with the connotations of this word, so the meaning expands. This is to exaggerate and encompass everything the intent may be heading towards. This opinion confirms the reason for the revelation, as the noble verse was revealed in admonishing two of the Prophet's wives (al-Wāḥidī, 1992). The purpose of using the plural form is to exaggerate this reproach and to clarify that deviation and inclination include all the meanings specific to the heart.

3.9.1.2 Alternating between masculine and feminine

For example, the Almighty's saying: *{دِيَارِهِمْ جَائِمِينَ}* (The Qur'an 11: 67) and his saying in the same surah: *{فَأَصْبَحُوا فِي دِيَارِهِمْ جَائِمِينَ}* (The Qur'an 11: 94). So, the two verses are similar except for the verb that came masculine in the first verse and feminine in the second one. By tracing the meanings of the two verses, it became clear that the feminization of the verb in

the second verse - which is specific to the people of Shuaib - was due to the repetition of the torment of different types and wordings in other verses concerning Shuaib's people as well. God Almighty informed the suffering with which the people of Shuaib, peace be upon him, were destroyed in three words; "al-rrajfah" in {فَأَخَذْتَهُمُ الرَّجْفَةَ فَأَصْبَحُوا فِي دَارِهِمْ جَاتِيْنَ} (The Qur'an 7: 78), "al-ṣṣayḥah" in {فَأَصْبَحُوا فِي دِيَارِهِمْ جَاتِيْنَ} {وَأَخَذَ الَّذِينَ ظَلَمُوا الصَّيْحَةَ} (The Qur'an 11: 67), and "al-zzullah" in {فَأَخَذَهُمُ عَذَابٌ يَوْمَ الظُّلَّةِ} (The Qur'an 26: 189). So, when three feminine things came together to express the torture with which they perished, femininity prevailed in this place over the place where these feminine words did not follow each other (al-Khaṭīb al-Iskāfī, 2001). That is: in the first verse containing the masculine verb. The three types were collected to destroy the people of Shuaib. Thus, these types came one after the other. The tremor began, so the people deserted for fear of the buildings falling on them; hence, the sun's heat reached them. Then a cloud appeared, so they rushed it to seek shade from the sun. Thus, the torment descended on them from this cloud (Ibn Qayyim al-Jawzīyah, n.d.). Consequently, the feminization of the verb expanded the meaning and referred to the types of torment, its stages, and its expressions mentioned in other verses.

3.9.1.3 Alternating between the speaking, discourse, and backbiting forms

This alternation can be inferred by shifting the speech form from backbiting to discourse. Thus, the discourse form may come instead of the backbiting form in the Holy Qur'an; For instance, Allah's saying: {وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا (88) لَقَدْ جِئْتُمْ شَيْئًا إِدًّا (89)} (The Qur'an 19: 88, 89). The speech form was backbiting "Waqāluwā", then changed to the discourse "Laqad ji'tum". This change expresses their immense audacity against God, exposure to his wrath, and a warning of the greatness of what they said (al-Zamakhsharī, 1987). The speech in "Laqad ji'tum" to those who said "ittakhadha'R-raḥmanu waladan", so the transformation of words is aimed at informing them of the rebuke in a very frank way. In this way, the meaning is not ambiguous (Ibn 'Āshūr, 1984) because the discourse pronoun is more defi-

nite than the backbiting one. Accordingly, turning away from the backbiting form to the discourse form expands the meaning. This is because the speech includes, in addition to refuting their false saying and exaggerating its matter, elevating the confrontation by informing them of the rebuke directly, far from ambiguity.

3.9.2 Informing about the specific using the general

One of its examples is the Almighty's saying: {وَالَّذِيْنَ يُمَسِّكُوْنَ بِالْكِتَابِ وَأَقَامُوا الصَّلَاةَ إِنَّا لَا نُضِيعُ أَجْرَ الْمُصْلِحِيْنَ} (The Qur'an 7: 170); the verse finished by saying, {إِنَّا لَا نُضِيعُ أَجْرَ الْمُصْلِحِيْنَ}, which is "innā lā nuḍī'u ajra'l-muṣliḥīn". It was not finished by saying: "innā lā nuḍī'u ajrahum". The pronoun was not mentioned as a relation between this rule and describing them as reformers. This is because the pronoun does not indicate the mentioned description (Ibn Qayyim al-Jawzīyah, n.d.; Ibn 'Āshūr, 1984). In other words, the general reformers were preferred over the ones mentioned in the verse. This has two benefits; the first is that this class is of reformers; thus, he did not say: "ajrahum" as a warning that their righteousness is a reason for their salvation. The second is that the reward is not specific to this type of people but includes all reformers, so these reformers and others were involved in it. Informing the specific through the general in this verse expands the meaning to include all the reformers primarily and those mentioned in it secondly because of describing them as righteous implicitly. Hence, this information indicated two meanings in one sentence simultaneously.

4. Conclusions

The research deals with expanding the meaning of the Holy Qur'an, in which words have more than one meaning synchronously. Every meaning allowed in Arabic speech and not conflicted with the purposes of the lawgiver is intended. It is not a requirement that the meanings be equal in the strength of the signification. One of the meanings may be given priority if it is closer. However, it does not cancel out others. This is because the word, the structure, and

the context approve them all. It is possible in this phenomenon to accept all meanings simultaneously without trouble or contradiction.

The Arabic language is rich in methods that expand the meaning. This meaning expansion is derived from the letter, the word, and the structure. The Holy Qur'an is considered the first book of Arabic; thus, it is rich in expanding meaning. It contains the methods that lead to the meaning expansion in the Arabic language, such as expansions regarding the word semantics, the morphological form of the word, the structure of speech, the letters of meanings, the precedence and the delay, the inclusion, the deletion, and the ecarts. Moreover, it is distinguished by the expansion of the Qur'anic meaning due to the revelation of the Qur'an with multiple readings.

The expansion of the Qur'anic meaning is of two types. The first is modal, in which the senses are multiple. Moreover, a single holistic meaning combines these senses or consists of their units. Thus, this expansion is illusory because the units of meaning are parts integrated to give the entire meaning of the word or sentence. The second is real, in which the meanings are multiplied and accepted within the context. Each one of these types can be considered alone, not as a part of a combination. Preferring one of the meanings here, regardless of its evidence, does not negate the will of the other meanings. Thus, this expansion of the meaning of the Qur'anic word or sentence is an actual expansion.

The expansion of meaning in the Holy Qur'an has preoccupied the attention of interpreters. They have been keen to know the probabilities available of meaning and have tried hard to seek them. The prominent effect of the expansion in the exegesis of the Qur'anic texts has been evident. In the same way, just as the meanings are multiplied, judgments derived from the text are reproduced because all potential senses are intended. Thus, the language of the Qur'an accommodates various deductions, which are according to the capacity of the minds and the breadth of their knowledge. Thus, the meanings of speech multiply despite being brief. This feature is evident in the Qur'an and is one of the effects of

its miracle that pierces the habit of human speech and indicates that it is revealed from the knower of everything. Since the Qur'an is a permanent law in fixed text, the apparent meaning expands to include other senses. In other words, expanding meaning to two or more is one of the miraculous aspects of the Noble Qur'an. It is what made it fit to fulfill the needs of all people at all times and places so that every reader takes from it what he needs. Accordingly, it is wrong to think that the meanings and rulings of the Qur'an can be limited. Therefore, the human mind is always required to be intellectually active to draw from the treasures of the Qur'an.

The expanding meaning phenomenon leads to a multiplicity of meanings that could be extracted from the noble verses. Although some of these meanings could be linguistically accepted, they are refuted by pieces of evidence, whether the evidence is within the text, such as the context, or outside it, such as the consensus or others. Hence, it should be emphasized that the exegesis of the Qur'an is limited to those who possess the tools of interpretation and the necessary sciences. Allah has indicated this matter by saying: {وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ} (The Qur'an 4:83). In addition, he has commanded this in his saying: {فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ} (The Qur'an 16:43).

Overall, the study of expansion in the Holy Qur'an shows that the Arabic language is full of many possibilities for expansion not mentioned by previous research. This feature makes the limited legislative text endless meaningful text. These meanings permit the change of rulings with the difference of times. Hence, the article reveals one of the miraculous aspects of choosing Arabic to be the language of the final God book. Thus, the research into the linguistic aspect of the Qur'an through interpretations interested in this aspect is a fertile field for scholars. The Holy Qur'an contains legislation, and the qualified can conclude it in a way suitable for the new developments of every time and place.

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