

## Cognitive Integration & Its Manifestations Between the Arabic Language and the Sciences of the Qur'an

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### Abstract

*This study aims to highlight the role played by the Arabic language in the statement of the various sciences of the Qur'an, and to reveal what distinguished it from the status that made it qualified to be the language of the last Holy heavenly books. This is done by extrapolating the Quranic verses that highlight the status of Arabic, tracking what has been written about the sciences of the Qur'an and what has to do with the Arabic language, then analyzing that information; using books; to deduce the status of Arabic in the Qur'an and the limits of its relationship with its Sciences; in order to describe the results after extrapolating the information. The study reached the most important results: Arabic is considered an important basis in understanding the sciences of the book, such as the science of interpretation, and the verses of judgement, and Arabic facilitates the derivation of meanings, as in the science of Waqf and initiation., And its role in repelling suspicions.*

**Keywords:** Cognitive Integration, Arabic language, Quranic Sciences

### INTRODUCTION

The Qur'an was revealed in the clear Arabic language, far from ambiguity, the Almighty says: (in a clear Arabic language) [AL-SHORAA: 195]; so that they could plan his verses, and be guided by his gift; and achieve the main goal of their creation; the Almighty said: (*And I did not create the jinn and mankind except to worship Me*) [AL-Zaryat: 56].

### The study questions are based on the followings

What are the main points of cognitive integration that link the Arabic language and the sciences related to the Quran.

How strong is the relationship between the Arabic language and all the sciences of the Qur'an, or is it strengthened in some Sciences and weakened in others

### Importance of Research

#### The importance of this research stems from the following

The importance of understanding the contexts that speak about the Arabic of the Qur'an; to realize the rank of Arabic language in the Qur'an.

The need to realize the role that the Arabic language represents in the statement of the various sciences of the Qur'an; as the stranger (Strange singleton) of the Qur'an, type writing of the Qur'an and others.

- The importance of realizing the distinctive status of Arabic, which made it qualified to be the language of the last Holy heavenly books.

### Objectives

This study aims at a number of things, including:

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Forethought of the status of the Arabic language in the Holy Quran; by tracking the contexts speaking about the Arabic of the Quran.

Highlighting the role that the Arabic language plays in explaining the various sciences of the Qur'an, such as the reasons for the descent, and the science of occasions... And others.

Revealing what distinguished Arabic from the status that made it qualified to be the language of the words of Allah Almighty.

## **RESEARCH METHODOLOGY**

The nature of this topic requires the use of the following research approaches:

The inductive method; by extrapolating the Quranic verses that highlight the status of Arabic, and following what has been written about the sciences of the Qur'an and what has to do with the Arabic language.

The analytical method; by analyzing this information; and using books and references that explain and indicate it, to deduce the status of Arabic in the Quran and the limits of its relationship with its Sciences.

Descriptive approach; to describe the results after extrapolating information; its division and analysis.

## **PREVIOUS STUDIES**

The researcher, according to his knowledge, he did not find a scientific study specialized to talk about the relationship of the Arabic language with the sciences of the Holy Quran, most of the studies talk about the relationship of the Arabic language with the Holy Quran and not with its sciences, including, for example, a study entitled - (The relationship of the Arabic language in the Holy Quran: An Analytical Study) Prepared by: Amer Tawfik, research published in the Journal of educational and Human Sciences, Emirates College of educational and Human Sciences, issue no. (18), in December 2022.

It talked about the concept of language and the Qur'an, and the importance of the Arabic language in understanding the Qur'an, which is a general study that is not specialized in the field of language's relationship with the sciences of the Qur'an according to the researchers, there has not been a study that shows the impact of the Arabic language on other types of Quranic sciences: such as the causes of revelation, Waqf and starting, Tajwid, script and adjusting the Qur'an, and this is the field of this study.

## **Chapter 1: the semantic relationship between the Arabic language and the Holy Quran.**

The Holy Qur'an is described as Arabic in twelve places in eleven Surahs; the following is a review of the contexts in which it is stated:

*(Alif, Lam, Ra. These are the verses of the clear Book. (1) Indeed, We have sent it down as an Arabic Qur'an that you might understand (2))* [Yusuf: 1-2]. This noble Surah dealt with the story of our master Yusuf (peace be upon him); to indicate that patience is followed by a victory (Al-Sabouni, 1981), and every difficulty that follows is a pleasure, and the Almighty said: (Arabic Qur'an) at the beginning of this Surah; in explanation of saying: *(the clear Book)* [Yusuf: 1]; when he came his statement from both sides of the word and meaning; his saying (Qur'an) indicates that his statement has meaning; it is readable because of its useful structures and gifts, His saying: (Arabic) indicates the sincerity of his words for the intended meanings, it is a book based on the most eloquent methods known to the Arabs; the Arabic language is the most advanced language and the most capable of performing meanings; therefore, the most honorable book was downloaded in the most honorable language known to mankind; to reason, understand and comply with what is in it (al-Tabari, 2000, Ibn Kathir, 1998, al-Saadi, 2001, Ibn Ashur, 1984); the mention of these honorable descriptions came after the syllabic letters (R), which are the basic material of the Arabic language; thus, the suitability of the mention of the Arabic of the Qur'an to this context is evident.

Since the coming of this Surah was an entertainment (al-Tabari, 2000) for the heart of the Prophet (peace and blessings of Allah be upon him), it was necessary to recall the Arabic of the miraculous Qur'an, because he has

a clear argument for his truthfulness, so that he can be patient with the falsehood of his people, so that he does not go to heartbreak against them.

*(And thus we have revealed it as an Arabic legislation)* [Al-Raad: 37] the focus of Surah Al-Raad revolved around the call to unite Allah with the cosmic and bright Quranic verses, and this verse came in the context of exposing the situation of Arab polytheists who rejected faith in the Qur'an with wisdom, which was revealed in their language as best they knew of the methods and the most eloquent, Allah Almighty sent down for their guidance and guidance; so they deserved reprimand for showing them (Ibn Ashur, 1984, and Arafat, 2018).

By contemplating this verse, it appears that the Qur'an has two perfections; one from the point of view of meanings and purposes, and the other from the point of words (Ibn Ashur, 1984), and this shows the harmony of mentioning the Arabic of the Qur'an in its context contained therein.

*(And we certainly know that they say, "It is only a human being who teaches the Prophet." The tongue of the one they refer to is foreign, and this Qur'an is [in] a clear Arabic language.)* [Bees: 103] Surat al-Nahal showed what Allah Almighty has mocked of the Universal verses of man to indicate his ability and merit to unify, along with the verses of revelation calling for guidance, this verse indicating the Arabic of the Qur'an was received in the context of responding to a position of disbelief in the Quranic verses and claimed that it was from the teachings of a non-Arabic speaker (Al-buqai, 1969, Ibn Ashur, 1984, and Arafat, 2018); the response to this suspicion came this Surah mentioned colors from the grace of Allah Almighty until it was called (Surah of blessings) (Ibn Atiyah, 2001, and Abbas, 2017), and it is an occasion to emphasize the Arabic of the Qur'an for this context; being from the grace of Allah Almighty on creation until the resurrection of the day of judgment.

*(And thus we have sent it down as an Arabic Qur'an and have diversified therein the warnings that perhaps they will avoid [sin] or it would cause them remembrance.)* [Taha: 113], the focus of Surah (Taha) indicates that the divine message is a way of guidance for all creation, and not misery for them, and whoever offers this gift exposes himself to tyranny (Ibn Ashur, 1984, and Arafat, 2018).

This verse mentioned it in the context of the mention about the Qur'an that has been revealed as a guide to people; it is kind (Zamakhshari, 1986, and Ibn Ashur, 1984) to the Almighty to say: ([O Muhammad], *We relate to you from the news of what has preceded*) [Taha: 99]; for it is as if the Almighty said: as we told you, O Muhammad, from the news of some of the previous ones to be a memory and a guide for creation; we have revealed it through the tongue of your people in Arabic; this verse connects the Arabic of the Qur'an and the guidance called for by the focus of the Surah.

o (the faithful spirit has descended 193 on your heart to be one of the portents 194 with a clear Arabic tongue) [poets: 193-195], represents the focus of Surah al-Sha'ara by indicating the unity of Allah through the clear verses sent by the prophets (Ibn Ashur, 1984, and Arafat, 2018), including the Holy Quran the seal of messages, which came in a miraculous Arabic tongue, and the first people to realize the divinity of its source are: poets; for their eloquence and eloquence.

The meditator finds in the verses that emphasize the Arabic of the Qur'an that it is completely consistent with its context; its predecessors talked about the stories of the prophets-peace be upon them-with their lying people; entertaining the heart of the Prophet-peace and blessings of Allah be upon him (Al-buqai, 1969, Ibn Ashur, 1984, Arafat, 2018), and then direct speech to the Prophet-peace and blessings of Allah be upon him- In this verse, he exposes the Arabs and their poets who were introduced about the Qur'an with the brightness of his argument and his proof that it is a heavenly message that humans cannot come up with like him. the Almighty said: (in a clear Arabic tongue) that is, there is no doubt about its authenticity to those who have heard and meditated on it, so if he had come down with a non-Arabic speaker, the people would have apologized for following him; because they couldn't understand its meanings and words.

*(And we have certainly presented for the people in this Qur'an from every [kind of] example - that they might remember (27) [It is] an Arabic Qur'an, without any deviance that they might become righteous (28).)* [Al-Zumhur: 27-28] Surah al-Zumhur called for the unification of Allah Almighty by presenting the opposing teams; of believers and unbelievers, and the statement of the consequences of each team (Ibn Ashur, 1984, and Arafat, 2018); in order to desire the believers to be steadfast and to intimidate the unbelievers from misfortune.

The mention of the Arabic Qur'an came in the context of praising its miracle and greatness; the Almighty said: *(Allah has sent down the best statement: a consistent Book wherein is reiteration. The skins shiver therefrom of those who fear their Lord)* [Al-Zumr: 23]; He described the Qur'an with three great qualities; (Arabic Qur'an is not Crooked) it is recited until the hour rises, with the tongue of the most it shows the absurdity of exposing those who lied about it from the Arabs and others, while acknowledging its eloquence.

### **Surah Fossilat is marked by the mention of the Arabic Quran Twice**

First of all: (A Book whose verses have been detailed, an Arabic Qur'an for a people who know,) [chapter: 3] Surah Fossilat called for unification through Quranic and cosmic verses (Ibn Ashur, 1984, Al-Sabuni, 1981, and Arafat, 2018); she opened with a statement of the source of the Qur'an and its miracle, and then scolded the polytheists who offered to believe in it and it was revealed in their language, and admitted their inability to oppose it; it is an Arabic Qur'an revealed in the people of eloquence and logic; they were dueling in their clubs with the word, and when the Qur'an was read to them, they immediately realized the heavenly source of it, and the inability of mankind to compete with it, but nevertheless they lied about it, (And they say, "Our hearts are within coverings from that to which you invite us, and in our ears is deafness, and between us and you is a partition, so work; indeed, we are working.") [Chapter: 5].

Second: (And if we had made it a non-Arabic Qur'an, they would have said, "Why are its verses not explained in detail [in our language]? Is it a foreign [Chapter: 44] this verse came branching (Ibn Ashur, 1984) from what is included in the Almighty's saying: (he wrote the separation of his verse' our Arabic reciters for people who know) [Chapter: 3] to respond to the suspicions of the disbelievers, and contacted the principle of the Holy surah in saying: (and they said Our hearts are in they apologized for following the guidance because there was an obstacle between them and the Prophet (peace and blessings of Allah be upon him), so they asked to stay on their company and said: (so work, we are working).

Among these suspicions suggested by the disbelievers (Al-baydawi, 1997, Al - Saadi, 2001, and Ibn Ashur, 1984): that the Qur'an should be revealed to them in the language of strangers; he replied to them that if it had been revealed in a language they did not understand; they would have asked the Prophet (peace and blessings of Allah be upon him) to explain it to them, and they disapproved of the revelation of a non-Arabic book to an Arabic speaker, for that Allah sent him an Arabic book; (I show most of them they do not hear) [4], and in this rebuke among them, and show how stubborn they are and their adherence to falsehood.

*(And thus We have revealed to you an Arabic Qur'an that you may warn the Mother of Cities [Makkah] and those around it and warn of the Day of Assembly, about which there is no doubt. A party will be in Paradise and a party in the Blaze.)* [Shura: 7] the focus of Surah Shura revolved around the call for unification through the presentation of manifestations of the wisdom and power of God in his creation and law (Beqai, 1969, Ibn Ashur, 1984, Arafat, 2018), and this verse came in the context of entertainment and good news for the prophet-may Allah bless him and grant him peace- Al-buqai, 1969, and Ibn Ashur, 1984), and to emphasize his mission to inform his people and warn them, after confirming that he is not an agent over them, (he also suggests to you and to those who are before you, dear and wise Allah) [Shura: 3]; this was the occasion of mentioning the Arabic of the Qur'an in the context of Surah Al-Shura, the Qur'an was revealed in Arabic on the main material from which the Quranic text is cast is the letters of the Arabic language as letters: (Ha Meem 1 ask) [Shura: 1-2] but the Arabs-the people of this language- They were unable to come up with such a coherent system, with the broadest meanings, the most eloquent words.

*(Indeed, we have made it an Arabic Qur'an that you might understand.)* [Zukruf: 3] this Surah called for faith in Allah Almighty through the elements of life that he deposited (Al-Baqai, 1969, Ibn Ashur, 1984, and Tantawi, 1998) helps man to worship Allah; all that Allah has bestowed on humans in this world, its purpose is guidance, steadfastness to worship Allah alone, not alienation from faith and helping unbelief.

So the reference to the Arabic of the Qur'an came in the opening of Surah Al-Zukruf and in the context of praising the greatness of the Qur'an and its impact (al-buqai, 1969, and Ibn Ashur, 1984), following the best of what the Arabs knew of the art of Hadith; certainly to excuse them from not following it; it is not the case to say: the revelation of the Qur'an in an Arabic tongue is This is a clear reprimand.

(*And this is a confirming Book in an Arabic tongue ...*[Al-Ahqaf: 12] the focus of this Surah is about proving the authenticity of the message (al-buqai, 1969, Ibn Ashur, 1984, and Arafat, 2018) and the truth of the Prophet (peace and blessings of Allah be upon him), and that he followed the path of the prophets before him who were dedicated to calling to Allah, warning the disbelievers of the consequences of their lying, and the desire to dissuade them.

The last statement in the Arabic of the Qur'an came in the context of (Ibn Ashur, 1984, and Al-zahili, 1991) responding to the suspicions of the disbelievers raised to question the message of the Prophet (peace and blessings of Allah be upon him), the Almighty said: (*said For those who believed that if it was good what we had done before and if they were not guided by It they would say this is an old idea*) [Al-Ahqaf: 11] if they denounced the followers of the poor and the vulnerable of the message of the Prophet (peace and blessings of Allah be upon him), and denied charity about it, and the relationship of what he said: (Arabic language) with the general focus of the Surah is apparent; the Arabic of the Qur'an, which reveals his miracle (Ibn Atiyah, 2001) is one of the strongest proofs of the sincerity of the Prophet (peace and blessings of Allah be upon him, is one of the strongest proofs of the sincerity of the Prophet (peace and blessings of Allah be upon him) - and his message.

Chapter 2: the Arabic language and its impact on facilitating the statement of the sciences of the Qur'an and its conclusions

Aspects of the status of the Arabic language were revealed through the review of the Quranic contexts that mentioned the Arabic of the Qur'an-in the previous discussion-and the meditator shows the relationship of interdependence and interdependence between the Arabic language and the Qur'an, and then the relationship of the Arabic language with the sciences emanating from the Holy Qur'an or related to:

Reflecting on the various sciences of the Qur'an, the great role played by the Arabic language in understanding the meanings of the Qur'an and the weighting between them appears; one of the clearest examples of this is: (the science of interpretation); this sheikh of the interpreters al-Tabari often used the words of the Arabs in his interpretation; because he knew that it was an indispensable tool for the interpreter; in his interpretation of the Almighty's saying: (and Allah has made you husbands of yourselves and made you sons and granddaughters of your husbands) [Al-Nahel: 72] al-Tabari presented the difference between the interpreters in the word (grandfathers) on and it was said: the sons-in-law, and it was said: they are the servants, and it was said: the children and the children of the boy, and it was said: Then he made it more likely that all the previous statements are probable; and they have a face of validity; because the word (hafda – grandchildren ) among the Arabs indicates speeding up the service and easing it (al-Tabari, 2000 AD), the ruling of the sheikh of the interpreters of the Arabic tongue is noted here in the weighting of the saying that is most in line with the context of the verse, and this is what is known from his approach - God's mercy-in interpretation, and the interpreters followed it (2000), and follow his example-may Allah have mercy on all of them.

There is also a great role for Arabic in the science of occasions between the verses and the Surahs, and the openings of the Surahs and their rings, as scientists are based on evidence, the most important of which are the semantics and meanings; to discover the relationships between the verses and the divine gifts, and it is no secret to the core that the science of occasions is based on diligence, because it depends on understanding the intent of each Surah (Al-Baqai, 1969, Abbas, 2010, Ali, 2021), and this from lacks of the contemplation of the verses and understanding their meanings; to derive the relationship of each verse to its context, it requires a deep knowledge of the language of the Holy Quran.

In the science of Al-Nasik and Al-Mansukh (Baghdadi,) adopted by scholars in knowing this science is the presence of a sign in one of the texts indicating its delay from the other text, as in the Almighty's saying: (O you who have believed, when you [wish to] privately consult the Messenger, present before your consultation a charity. That is better for you and purer. But if you find not [the means] [Al-Mujadalah: 12-13] the appearance of the verses indicates that the first is copied by the second, for the Almighty says: (Have pity to grant), and the narrations confirm this by copying (Tabari, 2000, Zaid, 1963, and Abbas, 2010).

As is the case in the science of knowing the Clear (Muhkam) and the similar, the distinction of the court verses from the similar is based on the perception of their meaning; What knew the meaning was arbitrator, and what

was obscured was of the similar, which are two types (Abbas, 2010): verbal, and occult; one of the ways to remove the verbal similarity: knowledge of the Arabic language with its connotations and methods and he returned you to your mother so that she might acknowledge her eye and not grieve)[Taha: 40], and he said: (he repeated it to his mother so that she might acknowledge her eye and not grieve)[Stories: 13] among the scholars, the reason for the competence of Surah (Taha) in the pronunciation of (return) and the competence of (stories) in (reply); so they returned to the significance of the two words in the origin of the language; (reply) requires dislike of the response, and (return) does not require that; it is nicer (al-Askari, 1997, and Al-Karmani, 1977); the mention of the return is appropriate in the context of (Taha) and it was revealed to the mother of Moses that I would breastfeed him, and if she was afraid of him, then I would throw him into the grave, and don't be afraid, and don't be sad, for they saw him to you. [Stories: 7] her hatred for his return was out of fear for him.

As for the metaphysically similar-if I may call it that- He is the one who has taken God into his knowledge, and he knows just by thinking about his words and meanings, where one realizes his entry into the circle of the occultation with which Allah has tested his worshippers, praising those who believe in it, the Almighty says: (those who believe in the occult)[Cow: 3], and this knowledge is followed by the ambiguities of the Qur'an, which Allah has mentioned in his dear book; because there is no need to know what they are; and they are included in the circle of the occultation; such as the ambiguities in the Almighty's saying: (or)[Cow: 259] like the word (village), as the verse did not reveal its location; it is noted here that the role of Arabic is limited to knowing the occultation, to avoid delving into them.

By reflecting on the reasons for the appearance of ambiguities in the Qur'an, the relationship of this science with the Arabic language will be revealed; one of its reasons (Al-Suyuti, 2005) is brevity; the omission of what is dispensable from the speech is from the Arabic language (al-Khattabi, 1976); as it has been mentioned in one place for a long time in another place, and among the reasons: the absence of mentioning the vague for its fame, or for the purpose of covering it up, or to glorify it; as in the Almighty saying: (when he says to his companions do not grieve)[Tawbah: 40], (*Indeed, your enemy is the one cut off*) [Al-Kawthar: 3]... It is noted that these purposes are one of the well-known methods of the Arabs in their speech, and it is necessary for those who are engaged in the science of ambiguities to understand them and know their purposes.

As for the sciences of the methods and eloquence of the Qur'an, such as: the strange of the Qur'an, its expression, Proverbs, discourses, truth and metaphor, knowledge of the language of the Arabs and others, its nicknames, expositions, experience and creation, faces, analogs and meanings of the letters of the Qur'an...- These sciences are related to the chapters of Arabic and its Sciences, and grammatical, rhetorical and other rules and evidence are derived from the Holy Qur'an; so its student needs to navigate in Arabic and its Sciences, the meanings of the Qur'an are in agreement with the meanings of the tongue of the Arabs, and its phenomenon is appropriate to the appearance of their speech (Yacoub, 2008), and his style follows the age of the Arabs in expression, and what was famous among them and got acquainted with, without he is the author of the book (The Qur'an), and the glass (the Qur'an) is the author (the meanings of the Qur'an and its expression)... And others, who sought to memorize the Qur'an (yisho, 2013) from the melody in reading and understanding.

In the Qur'anic Sciences based on narrations, such as the science of the reasons for the descent, for example, the role of Arabic in it is limited to understanding the incoming narrations, and their relationships with the Qur'anic context. in the Almighty's saying: (" And do not recite [too] loudly in your prayer or [too] quietly but seek between that an [intermediate] way.)[Al-Isra: 110] the sheikhs narrated the reason for the revelation of this verse from Ibn Abbas-may Allah be pleased with him-that he said: "I descended and the messenger of Allah-peace and blessings of Allah be upon him- If the polytheists heard the Qur'an and cursed it and whoever sent it down and whoever brought it, Allah Almighty said to his Prophet (peace and blessings of Allah be upon him):" do not make your prayers known, that is, your recitation, so the polytheists will hear and curse the Qur'an (and do not be afraid of it) about your companions, do not hear them (and seek a way between that) " (Bukhari, Book: interpretation of the Qur'an, Bab: (and do not make your prayers known and do not be afraid of it), a: 6, p.: 87, Hadith no.: (4722, with the like: 7490, 7525, 7547), and Muslim, book: prayer, chapter: (mediating reading in the open prayer between speaking out and secrets if he is afraid of speaking out spoiling), a: 1, p.: 329, Hadith no.: (446).

The scholars, in the previous example, deduced the Makkah of the verse (zamakshari, 1986, al-Alusi, 1994); our Lord Ibn Abbas (may Allah be pleased with him) confirmed its descent and the Prophet (peace and blessings of Allah be upon him) in Mecca; this proves the verse's descent before the Hijra.

The same is true in the sciences: knowing the names of the Surahs, their virtues, collecting the Holy Quran, how the revelation came down, and the first revealed and the last revealed, as these sciences are based on proverbial narratives, and the Arabic language is the tool of scientists in understanding these narratives and deriving benefits and connotations from them.

What shows the great role that the Arabic language plays in understanding the sciences of the Qur'an; reflection on the sciences of readings<sup>4</sup> including: the science of directed readings, which benefited scientists think, he was adopted scholars in devising many of the provisions, and nominating some for some, for example, what is stated in the verse: (O you who have believed, when you rise to [perform] prayer, wash your faces and your forearms to the elbows and wipe over your heads and wash your feet to the ankles) [al-Maa'idah:6] they recited the verse: (from) at the memorial, and, the reading of the monument indicating the presence of a washing being of politics to say: (your presence), and the read traction thou shalt seek the because the word messenger saying: (With your heads), which is a license to wear slippers proven by the verbal and actual year (Ibn khalwayh, 1981, and Farsi, 1993); knowledge of grammar rules and machine science is an essential asset when learning readings and understanding their meanings, and in this he said "Abu al-Hassan al-Hosri(1985):

**Perhaps some people claim to know the readings and their knowledge of grammar is less than an inch**

**If it is said what this means, I will see the long neck falling short”**

**(Ibn al-Jazari, 1985, p. 9)**

As well as the knowledge of drawing the Qur'an, when the Caliph 'Uthman ibn Affan collected-may Allah be pleased with him- This drawing provides us with a model of what writing was like in the era of downloading (yishuu, 2013, p. 213), and after the first Hijri centuries, there was a need for specific, precise rules to complement the apparent lack of Arabic writing, and unify the rules in it; linguists tried to fill this gap, and they did not move away with their traditional movement from what was the writing of the imams( Al-Hamad, 1982), as the link between the science of drawing and language appears in the question of the points of the Qur'an and its form, the five rules of drawing: (Deletion, increase, allowance, separation and hyphenation, humming) do not stop with the knowledge of spelling and conjugation, for example; say Nazim (Al-Kharaz, 2006, p. 23):

This is a rule in the chapter of deleting J in the science of drawing, and it is recognized that it is not possible to distinguish the excess of the letters of the word from what is original in it, except with the knowledge of Morphology, in addition to this: J is deleted in other places for a linguistic reason such as assertiveness, for example; the word (comes) and was deleted in the Almighty saying: (*The Day it comes no soul will speak except by His permission. And among them will be the wretched and the prosperous.*) [Hood: 105] as for the Almighty saying: (He multiplies it and gives from Himself a great reward). [women: 40] the word comes the fact that it is deleted is linguistic, which is that if the assertor enters the present tense of the other, the vowel is deleted, and therefore, those who are not knowledgeable in the science of the Arabic language-especially the morphology and spelling-He cannot understand the rules of the science of Ottoman typewriting (Al-Marghani, 1995).

## CONCLUSION

The study concluded a set of results as follows:

I mentioned the Arabic of the Qur'an in the contexts of challenging the Arabs and establishing arguments against them, and responding to their suspicions.

The study of the Quranic contexts that stipulate the Arabic of the Qur'an reflects the value of the Arabic language, and also highlights the power that this language enjoys over other languages that humanity has known throughout history.

The Qur'an has attracted the most eloquent words from Arabic, especially suitable for its contexts and purposes; to convey its meanings and lead to the right path.

Arabic had a strong and clear role in some Sciences of the Qur'an, such as the science of interpretation, the Quranic miracle, and the science of Quranic readings, while its role was limited in some sciences related to the narration, as its role was limited to understanding the narrations and linking them with the verses, such as the science of the causes of descent.

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