

# THE ELOQUENCE OF BREVITY BY OMISSION AND ITS EFFECT IN THE MIRACULOUS NATURE OF THE QURAN

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## ABSTRACT

This research aims to demonstrate the impact of brevity through omission in the Qur'anic inimitability by cataloguing its most significant types according to rhetoricians, studying them, and categorizing them into those that have a clear impact on inimitability and those that do not. The researchers concluded that brevity is the most prominent of the rhetorical arts in the Qur'anic chapters. The detailing of the Qur'an is prolixity in relation to its brevity, and brevity when compared to the prolixity of people. It was also found that the most prominent types of brevity that affect inimitability are eight (ellipsis, parataxis, incorporation, rhetorical resumption, metaphor, summarization, employment, and abbreviation), and the most notable types that have no apparent effect on inimitability are three (truncation, endorsements, and telegrams). The researchers do not claim exhaustive enumeration in this, but this is a classification of the most famous types of brevity according to what was perceived after investigation, analysis, and classification. The researchers used the inductive method to collect the material, select striking examples, and explain statements. They also used the analytical method to clarify the subtleties of foundation and representation, and the critical method derived from analysis to favour the stronger opinion and criticize the weaker tone. The descriptive method was used to describe the features and characteristics of brevity in the Qur'an and their recurrence in its two types.

**Keywords:** Rhetoric, Brevity, Omission, Inimitability.

## INTRODUCTION

### First Requirement - On the Definition of Brevity and its Divisions:<sup>1</sup>

**Brevity in Language:** Its original tangible meaning is from the root "al-wajz," which means speed.<sup>2</sup> So, "wajz" refers to speed, whether of a person or a camel.<sup>3</sup> It is said: "he made his speech brief" or "he acted swiftly" when he hastened and made it concise.<sup>4</sup> Thus, the core of this term revolves around abbreviation and speed.<sup>5</sup> This root appears in the Sunnah as well. It is narrated by Ibn al-Muntafiq (may Allah be pleased with

him) that he asked the Prophet (peace and blessings be upon him): "Inform me of a deed that will bring me closer to Paradise and keep me away from Hellfire." The Prophet raised his head to the sky and said: "If you had made your sermon brief, it would have been great and lengthy."<sup>6</sup> There are many examples from hadith and the sayings of the companions in this regard. Thus,

<sup>1</sup> And its forms have been previously mentioned in the definition.

<sup>2</sup> The dynamic source is something tangible, as opposed to the inner source from knowledge, understanding...etc.

<sup>3</sup> Refer to Ibn Manzur, Muhammad ibn Makram, Lisan al-Arab (under the root "Z-W-J") (5/427, Dar al-Sadr edition).

<sup>4</sup> Refer to: Al-Suli, Muhammad ibn Yahya, Adab al-Kuttab (p. 134, Salafiyah).

<sup>5</sup> Condensation is one of the means of speed. Ibn Faris did not give much attention to this topic; he only briefly

mentioned it in Al-Maqayis (6/87, Hawn), where he equated al-tawajjuz (to be concise) with al-tanjuzz (to be expedited), without providing a comprehensive definition.

<sup>6</sup> Reported by 'Abd Ibn Ahmad in Ziyadat al-Musnad (27/259/16705), with a weak chain of transmission, but it is acceptable for linguistic referencing. Al-Albani graded it as authentic in Silsilat al-Sahihah (3/465).

brevity in language means shortening actions or words, "to reduce words so that they carry many meanings".<sup>7</sup>

**Brevity in Morphology:** It is the standard verbal noun of the quadrilateral verb; it is on the pattern of (if'al) from the root (wajz), with some phonetic modification. Its original form is (iwjaz); the "waw" was silenced after being preceded by a kasra, so it was turned into a "ya," similar to the words iw'aaz (advising), iwsaal (conveying), mizan (scale), and miqat (appointed time), as is well known.<sup>8</sup> If this root revolves around abbreviation, condensation, and reduction while maintaining richness and fullness in meaning, then in a few words, the meanings intertwine, so they become part of eloquent speech like a caravan laden with valuable goods, tightly packed, leaving no room for other meanings to enter. The omission within the sentence often makes it longer than it appears to those familiar with the eloquence of the Arabs, who are skilled at reading between the lines.

**In Terminology:** It is close to its use in language, but the rhetoricians specified it into two types of abbreviation previously mentioned and they decided that it is: the abbreviation of words into comprehensive speech (through conciseness) and through omission<sup>9</sup>,

<sup>7</sup> Refer to: Al-Sha'rawi, Muhammad Mutawalli, *Tafsir* (5/2590).

<sup>8</sup> Refer to: Al-Hamlawiyy, Ahmad ibn Muhammad, *Shadha al-'Urf fi Fann al-Sarf* (p. 130, Riyadh).

<sup>9</sup> This division was introduced—by Al-Rummani—in *Al-Nukat fi I'jaz al-Qur'an* (p. 76). Abu Musa in *Al-I'jaz al-Balaghi* (p. 91, 2nd edition) stated: "The rhetoricians after Al-Rummani followed this division."

<sup>10</sup> The addition is intended for a rhetorical purpose and serves brevity.

<sup>11</sup> Refer to: Al-Zamakhshari, Mahmoud ibn Umar, *Al-Kashshaf* (1/79 and onwards, Beirut), and *Al-Mu'jam Al-Wasit* (1/499 and onwards). They compared brevity (ijaz) and elaboration (tafseel), as did Daraz in *Al-Naba' Al-'Azim* (p. 162 and onwards).

<sup>12</sup> Refer to: Al-Rummani, Ali ibn Isa, *Al-Nukat fi I'jaz al-Qur'an* (p. 76 and 80); Al-'Askari, Al-Hasan ibn Abdullah, *Al-Sina'atayn* (p. 175); Ibn Rashiq, Al-Hasan ibn Rashiq, *Al-'Umda fi Mahasin al-Shi'r wa-Adabih* (1/242); Ibn Sinan, Abdullah ibn Muhammad, *Sirr al-Fasaha* (p. 211); Ibn al-Athir, Nasrallah ibn Muhammad, *Al-Mathal al-Sa'ir* (1/67 and 2/68, Asriyyah); Habannaka, Abd al-Rahman ibn Hassan, *Al-Balagha al-Arabiyya Ususuha wa-'Ulumaha wa-Fununaha* (2/7, Al-Qalam), with more mentioned elsewhere; Al-Jarim and his colleague, *Al-Balagha al-*

while ensuring that it fully conveys the meanings (whether complete or additional)<sup>10</sup>, meaning: "gathering many meanings into few words," as it is said in modern language: "concise and useful." It can also be defined as: "Summarizing the intended meaning in an eloquent phrase"<sup>11</sup>; for brevity is opposed to elaboration, which is expressed by verbosity.

**Definitions of Brevity:** There are many definitions of brevity, all revolving around reducing words while multiplying meanings.<sup>12</sup> This is the best expression of it. Brevity is a discourse directed toward the intelligent with its primary and secondary meanings, and toward the public with its primary meanings; the Qur'an's brevity is profound for scholars, yet close to the understanding of the general public. This is one of the signs of Allah - the Exalted.

### **Section One - Brevity through Conciseness, with a Kasra on the "Qaf" and a Fatha on the "Sad" i.e., by abbreviation:<sup>13</sup>**

The meaning here is the sufficiency of comprehensive words without the need for dispersed conjunctions. It belongs to the category of few words that encompass vast meanings.<sup>14</sup> This type is more obscure than the

Wadiha (p. 242); Abbas, Fadl Hasan, *Ilm al-Ma'ani* (p. 472, Furqan), and his book *Al-I'jaz* (p. 101-111).

<sup>13</sup> Al-Jahiz (d. 255 AH) understood it only in the sense of "conciseness" (qisar), as he mentioned in his book *Al-Hayawan* (3/86, Jeel) and (1/91). It is likely that Al-Rummani represents the early proponents of the second group who divided brevity into two types. Ibn Sinan mentioned this in *Sirr al-Fasaha* (p. 211). This is the approach that rhetoric has settled on. In what we have presented, there is a rebuttal to the opinion of Dr. Atiyya Mukhtar in *Al-I'jaz fi Kalam al-Arab* (p. 55-56), where he cited a consensus among early and later scholars that brevity is of two types (conciseness and omission). Al-Jahiz is supported in this by Abu Mansur al-Thaalibi (d. 429 AH) in his book *Al-I'jaz wal-Ijaz*, where he only mentioned *Ijaz al-Qisar* (conciseness).

<sup>14</sup> Ibn Ashur, Muhammad al-Tahir ibn Muhammad, pointed out in *Mujaz al-Balagha* (p. 31) the correct form of brevity (ijaz) as "qisar" – with a broken "qaf" and open "sad" – and mentioned that some scholars do not accurately classify this type. He explained that "qisar" follows the pattern of "inab" and is the opposite of length, derived from the verb (qasura), from the form ('azuma). Refer to: Al-Fayoumi, Ahmad ibn Muhammad, *Al-Misbah al-Munir* (2/505 under the root "Q-S-R"). As for qasr – with a sukoon on the sad

previous type (Brevity by Omission)<sup>15</sup>; it is distinguished by unique words with inclusive significations.<sup>16</sup> The rich words, filled with meanings, replace elaboration<sup>17</sup>; they are like a body that holds many souls. This is what confuses many interpreters, leading them to view its diversity as opposition. It is narrated by Sa'id bin Jubayr from Ibn Abbas (may Allah be pleased with them both) regarding the verse: {Al-Kawthar}: "It is the great good that Allah has given him." Abu Bishr said: I asked Sa'id, "Some people claim that it is a river in Paradise?" Sa'id replied: "The river in Paradise is part of the great good that Allah has given him."<sup>18</sup> Thus, Ibn Jubayr clarified the comprehensiveness of this word's meanings, and his understanding did not lead to establishing a dispute or

from the pattern (qatl), it means "imprisonment, both in weight and meaning" as mentioned in the previous source. An example of this is the verse: {Fair ones reserved in pavilions} [Ar-Rahman: 72], and another is the expression "limiting the attribute to its subject." For this reason, it is also applied to the concept of restriction (hasr) in rhetoric. Those who say that qasr – with a fatha then sukoon – indicates shortness as the opposite of length have misunderstood this from the term "qasr al-salat" (shortening the prayer), thinking it means shortness. The correct meaning is "imprisonment," i.e., reducing it to two rak'ahs, as they are the original number prescribed for it. This is why the prayer in travel is referred to as "salat maqsurah" (shortened prayer), not "salat qasirah" (short prayer), because qasr contrasts with completion (itmam), not with length. On the other hand, the shortness (qisar) of a prayer is the opposite of its length, and we would say "short prayer" (salat qasirah). Refer to: Abu al-Baq'a' al-Kafawi, Ayyub ibn Musa, Al-Kulliyat (p. 1135) for the origin of the term qasr al-salat. Also, refer to: Sharab, Muhammad ibn Muhammad, Sharh al-Shawahid al-Shi'riyya fi Ummahat al-Kutub al-Nahwiyya (1/515, Risala). The author of Al-Qamus (under "Q-S-R" p. 462) did not differentiate between them (qisar and qasr), considering both to be the opposite of length.

<sup>15</sup> This is how it was explained and clarified by Al-Tahir in Mujaz al-Balagha (p. 31 and onwards).

<sup>16</sup> Refer to: Al-Zarkashi, Muhammad ibn Abdullah, Al-Burhan fi Ulum al-Quran (3/102).

<sup>17</sup> Refer to: Al-Rummani, Ali ibn Isa, Al-Nukat fi I'jaz al-Qur'an (p. 77).

<sup>18</sup> Refer to: Habannaka, Abd al-Rahman ibn Hassan, Al-Balagha al-Arabiyya Ususuha wa-Ulumaha wa-Fununaha (2/20, Al-Qalam).

making judgments through preference, as reconciliation is possible.<sup>19</sup> There are many such examples, to the extent that an entire book was dedicated to this topic.<sup>20</sup>

### Section Two - Brevity through Omission:<sup>21</sup>

This is the focus of the research. Omission is depicted by dropping a word<sup>22</sup>, a sentence, or several sentences with an indication of the omitted part. Ibn Faris calls omission "implicitness".<sup>23</sup> This is a precise practical field, as estimation requires someone experienced and skilled in proper discernment.<sup>24</sup> Silence, which indicates either satisfaction or dismiss a complete omission of speech was considered eloquence by Ibn al-Muqaffa' because it reflects a desire for brevity.<sup>25</sup>

<sup>19</sup> Refer to: Al-Mu'ayzir, Muna Abdulaziz, Ikhtilaf al-Tanawu' fi al-Tafsir (A Practical Study) – Master's Thesis – 1st Edition – Dar al-Asimah, 1433 AH – 2013 CE.

<sup>20</sup> In Al-'Umda fi Mahasin al-Shi'r wa-Adabih (1/245) by Ibn Rashiq al-Qayrawani: "Ibrahim al-Imam was asked, 'What is eloquence?' He replied, 'Weightiness and length.'"

<sup>21</sup> Refer to: Ibn Ashur, Muhammad al-Tahir ibn Muhammad, Mujaz al-Balagha (p. 31 and onwards); Al-Raghib, Al-Husayn ibn Muhammad, Tafsir (1/16 and onwards, Tanta); Al-'Askari, Al-Sina'atayn (p. 181 and onwards); Ibn al-Athir, Al-Mathal al-Sa'ir (2/80 and around it); Abbas, Fadl Abbas, Al-Ma'ani (p. 475 and onwards); Al-Jammal, Muhammad Ahmad, Al-Wujuh al-Balaghiyya fi Tawjih al-Qira'at al-Qur'aniyya al-Mutawatira (p. 459 and onwards).

<sup>22</sup> Al-Zarkashi, Muhammad ibn Abdullah, Al-Burhan (3/134). This refers to a letter of meaning (harf ma'na), not a letter of structure (harf mabna). The inclusion of a structural letter, if not required for grammatical purposes, serves to shorten words while retaining the meaning, as in the case of (yaku) instead of (yakun), and (tanzal) instead of (tatanazzal). This is consistent with brevity, as it is customary for the Arabs to shift from a familiar meaning to an alternative. Refer to: Abu Musa, Khasa'is al-Tarakib (p. 155).

<sup>23</sup> Refer to: Al-Rummani, Ali ibn Isa, Al-Nukat fi al-I'jaz (p. 76), and Al-Jarim and his colleague, Al-Balagha al-Wadiha (p. 242).

<sup>24</sup> Refer to: Ibn Faris, Ahmad ibn Faris, Al-Sahibi (p. 176).

<sup>25</sup> Refer to: Al-Jurjani, Abdul Qahir ibn Abdul Rahman, Dala'il al-I'jaz (p. 146, Shakir edition).

This subject requires a rhetorical study within the books of the Sunnah. Partial omission is more apparent in this context.<sup>26</sup> The Tanween of compensation can be for a letter, as in the case of the defective noun, such as: ﴿فَاقْضِ أَنْتَ مَا فَاقْضِ﴾ (Taha: 72) (judge what you are to judge), or a word: ﴿الْحُسْنَىٰ لِلَّهِ وَعَدَّ وَكَلَّ﴾ (An-Nisa: 95) (meaning each one or each group), or a sentence, as in: ﴿تَنْتَظِرُونَ حِينِيذٍ وَأَنْتُمْ﴾ (83) ﴿الْحُلُقُومَ بَلَغَتْ إِذَا فُلُوْا﴾ (Al-Waqi'a: 83-84) (meaning when it reaches the throat).<sup>27</sup>

### Second Requirement - The Connection Between Brevity and Rhetorical Inimitability:

It is well-known to anyone with even the slightest knowledge of the sciences of Qur'anic interpretation that rhetorical inimitability is the most prominent aspect of inimitability. The rhetorical inimitability includes the three branches of rhetoric, and the most significant of them, by far, is the science of meanings (ilm al-ma'ani).<sup>28</sup> Among the most important topics within this science, and the one most present in the Qur'an, is brevity; there is no verse devoid of it. It is one of the clearest aspects of inimitability, deserving to be highlighted. Allah Almighty, who perfected and mastered creation from the dust to the throne, said: {He who perfected everything He created and began the creation of man from clay} [As-Sajda: 7]. And He said: {You do not see in the creation of the Most Merciful any disparity. Return your vision do you see any breaks?} [Al-Mulk: 3]. He also said: {And We have produced therein everything in balance} [Al-Hijr: 19], and He said: {Indeed, we created everything with precision} [Al-Qamar: 49], and the Almighty also said: {And We send it down in precise measure} [Al-Hijr: 21]. In all of this, Allah the Truth describes His creation with precision, perfection, and meticulousness.

Similarly, His words are characterized by completeness and majesty in expression. If humans are unable to create even a fly, they are even more incapable of

creating something as large as an elephant: {O people, a parable is presented, so listen to it: Indeed, those you invoke besides Allah will never create as much as a fly, even if they gathered for that purpose. And if the fly should steal away from them a [tiny] thing, they could not recover it from him. Weak are the pursuer and pursued} [Al-Hajj: 73]. This is a challenge that even the greatest nations would fail to meet if they united for it. Allah Almighty also said in the sacred hadith: "And who is more unjust than one who tries to create like My creation? Let them create a grain of barley or let them create a speck or even a grain of wheat".<sup>29</sup> If they are unable to rival the perfect creation, then they are even more incapable of rivalling the revealed word that is described with attributes of completeness and majesty, even if it were in the shortest of surahs.

Dr. Abu Musa said: "The Qur'an still conceals within itself the secrets of its inimitability, which are the signs of God in it, just as the heavens and the earth and what lies between them still contain the signs of God. What we have comprehended of the secrets of the Qur'an's eloquence is like what we have comprehended of the secrets of the universe and the soul, the heavens, and the earth...".<sup>30</sup> Our knowledge of the world is superficial: {They know only the apparent aspect of the worldly life, but they, of the Hereafter, are unaware} [Ar-Rum: 7], and our knowledge is limited and weak, incomplete, like a flawed vision: {And you have been given of knowledge only a little} [Al-Isra: 85]. Thus, "bringing forth its like is as impossible as bringing forth the earth itself, and failing in both is the same"<sup>31</sup>, and God has retained the knowledge of certain things, such as the soul: {And they ask you, [O Muhammad], about the soul. Say, "The soul is of the affair of my Lord. And you have not been given of knowledge except a little"} [Al-Isra: 85]. The Qur'an relates to the soul in the form of interpretive indication, which falls under the category of borrowing and the subtleties of knowledge,

<sup>26</sup> Refer to: Ibn Rashiq, Al-Hasan ibn Rashiq, Al-'Umda fi Mahasin al-Shi'r wa-Adabih (1/243, Jeel edition).

<sup>27</sup> Refer to: Ibn Aqil, Abdullah ibn Abdul Rahman, Sharh 'ala Alfiyyat Ibn Malik (1/17).

<sup>28</sup> Abbas, Fadl Hasan, I'jaz al-Qur'an (p. 161). Al-Jurjani, in his book Dala'il al-I'jaz, aimed to highlight the miraculous nature of the Qur'an through the science of meanings (Ilm al-Ma'ani). For more details, refer to: Al-Baqillani, Muhammad ibn al-Tayyib, I'jaz al-Qur'an (p. 275 and onwards), and Dr. Fadl's

commentary in Buhuth al-I'jaz (p. 105 and onwards) on this issue.

<sup>29</sup> Reported by Al-Bukhari (9/161/7559), Book of Tawhid - Chapter: The saying of Allah, {And Allah created you and what you do} [As-Saffat: 96], and by Muslim (3/1671/101-(2111)), Book of Dress and Beautification - Chapter on the prohibition of depicting living creatures.

<sup>30</sup> Refer to: Abu Musa, Muhammad Muhammad, Al-I'jaz Al-Balaghi (p. 158, 2nd edition).

<sup>31</sup> Refer to: Abu Musa, Muhammad Muhammad, Al-I'jaz Al-Balaghi (p. 180).

not as proof from the text: {And thus We have revealed to you an inspiration of Our command} [Ash-Shura: 52], thus the Qur'an is a spirit.<sup>32</sup>

Moreover, if the inability of humans is evident in creating a small creature like the fly, even if they gathered for it, how could they ever give it a soul if they made it? This inability is even more applicable, and rightly so with no comparison to bringing forth the shortest surah, even if mankind the most eloquent among them and jinn were to gather for it, for none would end their day except more incapable than they began it. How could they give their dead words the life, the spirit, that is in the Qur'an?

Abu Musa said: "That which one is incapable of producing, whether little or much, the incapability is the same. The incapability to create a fly is the same as the incapability to create the heavens and the earth. Similarly, the incapability to produce {Indeed, We have granted you al-Kawthar} [Al-Kawthar: 1] is like the incapability to produce the entire Qur'an".<sup>33</sup> This topic is a general feature in the Book of Allah, and no surah is devoid of it, indeed, no verse is without it. It is most evident in the shorter surahs, and this will be clarified in detail. Just as in creation there exists small, dense bodies (1 cm<sup>3</sup>) that weigh thousands of tons, similarly, in the brevity of the words of God, meaning is compacted in a few words, even more so.

Sheikh Daraz pointed out that the Qur'an is entirely concise, in both its brevity, which is termed "conciseness," and its elaboration, which is termed "prolixity," as it maintains balance in both cases. It does not descend from brevity to ambiguity and confusion, nor does it overextend in elaboration to the point of weariness.<sup>34</sup> I heard Dr. Salah Al-Khalidi favor this view, and Dr. Al-Mutani considered this among Daraz's unique contributions to the nation!<sup>35</sup> However, they seem to have been preceded by what Al-Rummani said before them, as he mentioned that all the Qur'an's elaboration can be expressed by us with longer speech, just as it is good to offer more gratitude to Allah than what is obligatory.<sup>36</sup> Dr. Fadl Hassan Abbas attributed this view to Al-Jahiz.<sup>37</sup> An illustration

of this can be seen in Allah's statement: {and for all violations is legal retribution} [Al-Baqarah: 194]; this is concise and abbreviated. Its elaboration and detail come in the verse: {And We ordained for them therein a life for a life, an eye for an eye, a nose for a nose, an ear for an ear, a tooth for a tooth, and for wounds is legal retribution} [Al-Ma'idah: 45]. This elaboration is more concise than our own elaboration, for we would say: "Whoever kills a person is killed in return, and likewise, whoever pokes out an eye, their eye is poked out," and so forth with the other mentioned parts. Our expressions are bloated, even when precise, in comparison to the Qur'anic text.<sup>38</sup> Another example is Allah's saying: {He is not questioned about what He does, but they will be questioned} [Al-Anbiya: 23], which is brief and decisive. Some of its meaning can be found in the poetry of Al-Samaw'al, where he says: "We can, if we wish, reject others' words, But no one can reject our words when we speak".<sup>39</sup> The speech of people is filled with mixing and blending that becomes unclear in the presence of the illuminating words of God, with no comparison at all, and this is just an explanation of the obvious.

This is a sound and beautiful view, in the sense that the elaborated portions of the Noble Book are prolixity relative to its concise parts, and concise when compared to the speech of the most eloquent people. The Qur'an's brevity surpasses their eloquence just as its prolixity surpasses theirs equally. This is an accurate truth that cannot be denied due to its clarity in practical examples. Without this distinction, the aspect of inimitability in both prolixity and brevity would not be evident. This is supported by the forthcoming examples, where you will find some scholars considering a Qur'anic phrase as balanced, while others view it as concise!

The miraculous aspect in this subject is the Qur'an's excellence in brevity to a degree that exceeds human capability, with a gap beyond imagination in the rhetorical domain, especially in the field of brevity. It is

<sup>32</sup> Refer to Abu Musa, Muhammad Muhammad's statement in the following link: (<https://youtu.be/B0mIQWB9i6Q>), at minute (2:40).

<sup>33</sup> Abu Musa, Al-I'jaz Al-Balaghi (p. 181).

<sup>34</sup> Refer to: Daraz, Muhammad ibn Abdullah, Al-Naba' Al-'Azim (p. 162 and onwards).

<sup>35</sup> Al-Rummani, Ali ibn Isa, Al-Nukat fi I'jaz al-Qur'an (p. 80).

<sup>36</sup> In his introduction to Al-Naba' Al-'Azim (p. 8).

<sup>37</sup> As mentioned in Al-I'jaz (p. 105) by the same author.

<sup>38</sup> Refer to: Al-Mut'ani, Abd al-Azim Ibrahim, Ala Al-Naba' Al-'Azim (p. 163).

<sup>39</sup> Refer to: Al-Nuwayri, Ahmad ibn Abd al-Wahhab, Nihayat al-Arab fi Funun al-Adab (3/202), and I did not find it in the Diwan of Al-Samaw'al.

in the "highest levels of brevity",<sup>40</sup> and the brevity of the Creator and the creation "cannot share the same space," for there is no comparison between them: {And Allah knows while you know not} [Al-Baqarah: 216], and the situation is as the prophets said: {We have no knowledge. Indeed, it is You who is the Knower of the unseen} [Al-Ma'idah: 109]. Al-Raghib pointed out that the Qur'an's brevity has no equal among the speech of humans.<sup>41</sup> Eloquence has its levels, and the Qur'an's eloquence has reached the highest paradise, while the eloquence of humans is impoverished and weak, like the shadow of a small stone in comparison to the Qur'an's eloquence, which has reached the pinnacle of expression.

Moreover, clarifying this in a brief and important general matter, which is detailed in the research, is that it is impossible to find a blessed book like the Qur'an; for with its moderate size, it gathers all goodness: doctrines, proofs, refutations of the false, the fundamentals of legislation, behaviours, morals, etiquettes, stories, news of the future, and the Hereafter. It addresses those with elevated understanding in a way that astonishes them, and they are never satiated from its fresh recitation, while it also draws near like a lifeline to the public and children, refining them and reviving their hearts. It touches the hearts of non-Arabs, guiding them to understand and protecting them from ruin if they hold fast to it. One of the reasons for all of this is the inimitability in its brevity. Who can do this? This is one of the signs of God - Exalted is He. This is what we will clarify, though only a small aspect of it, and we will not give it its due right except in a little; but it suffices us to ascend to its height by comprehending the signs of its blessings in its verses.

<sup>40</sup> Refer to: Ibn Sinan, Abdullah ibn Muhammad, *Sirr al-Fasaha* (p. 209).

<sup>41</sup> Refer to: Al-Raghib, Al-Husayn ibn Muhammad, *Tafsir* (1/26).

<sup>42</sup> Refer to: Al-Khattabi, Hamd ibn Muhammad, *Bayan al-I'jaz* (p. 24), where he criticized the rhetoricians for their inability to clearly explain the miraculous nature of the Qur'an in a definitive manner.

<sup>43</sup> Refer to: Al-Khattabi, Hamd ibn Muhammad, *Bayan al-I'jaz* (p. 23); Ibn Taymiyyah, Ahmad ibn Abdul-Halim, *Al-Jawab al-Sahih* (5/428); and Al-Khalidi, Salah Abd al-Fattah, *I'jaz al-Qur'an al-Bayani* (p. 78-119).

This general clarification shows the connection of Qur'anic brevity with the matter of rhetorical inimitability. It is the famous and supported view held by the majority,<sup>42</sup> and it is indeed the main theme of the inimitability scholars. The Qur'an's inimitability lies in its linguistic and rhetorical expression, while the definitive contents of the Qur'an, like the unseen, scientific truths, and wise legislation, are proofs of its divine origin. These are like signs of prophethood and are termed miracles. Inimitability, however, requires a challenge because it derives from the verb 'to make incapable.' When something is not subject to a challenge, it is called 'incapable of being done,' like the inability to lift a mountain. It is not called 'inimitable' except figuratively. The term 'miracle' is a feminine active participle of 'to make incapable,' implying a challenge through the meaning of transitivity, and the feminine suffix denotes exaggeration.<sup>43</sup> A miracle, in the legal sense, is an act or statement of God - Exalted is He - that breaks the norm and aligns with the claim of prophethood, presenting a challenge initially and being safe from opposition such that no one can oppose or even come close to it.<sup>44</sup>

The naming of miracles that verify the prophets as 'inimitabilities' is a term used by scholars; this term is not found in the Qur'an or Sunnah. What is mentioned in the Qur'an are words like 'sign,' 'proof,' 'clear evidence',<sup>45</sup> 'insight,' and 'authority'.<sup>46</sup> The Prophet - peace and blessings be upon him - referred to them as signs, as narrated by Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah - peace be upon him - said: "There was no prophet but that he was given signs by which people believed in him, and the sign that I have been given is the revelation that

<sup>44</sup> The classical scholars of Qur'anic miraculousness focused on studying the rhetorical, unseen, and scientific aspects, while contemporary scholars have added the legal and scientific dimensions. Al-Suyuti stated in *Mu'tarak al-Aqran* (1/5): "Some have limited the aspects of miraculousness to eighty, but the correct view is that they are limitless."

<sup>45</sup> it refers to every miraculous matter (supernatural occurrence) brought by the prophets, whether male or female. Refer to: Al-Kafawi, Ayyub ibn Musa, *Al-Kulliyat* (p. 149).

<sup>46</sup> Refer to: Ibn Taymiyyah, Ahmad ibn Abdul-Halim, *Min Al-Jawab Al-Sahih liman Baddala Din Al-Masih* (2/43).



Allah has revealed to me, and I hope to be the most followed of them on the Day of Judgment".<sup>47</sup>

Perhaps the Qur'an refrained from using the term 'miracle' and instead used these terms because they encompass both miracles and signs (contents) on the assumption that 'miracle' denotes challenge because the ultimate goal of the Qur'an is guidance, not incapacitation. It is a means to guidance, and its contents are not part of the Qur'anic inimitability, which is based on challenging and rendering one incapable. They are not found in all the surahs of the Qur'an, nor are they suitable for the audience addressed, which is specialized in eloquence. This is clarified by the statement of Allah: {Then bring ten surahs like it fabricated} [Hud: 13].

The meaning is that they are devoid of content and facts, so it is understood that the challenge is in the composition, and they were challenged with the entire Qur'an. When they were incapable, they were challenged with ten surahs like it in composition, even if devoid of content.<sup>48</sup> Brevity is one of the reasons for the grandeur and awe of the Qur'anic speech, for excessive detail leads to the clutter of superfluous words.

It was said long ago about Imam Malik's book: "And 'Al-Muwatta' has a special place in the hearts and reverence in the souls that is unmatched by anything",<sup>49</sup> referring to the books of men; the reverence for his authored work reflected upon it, and he is a created being. This was said about a created work, so the book of the Creator, with its grandeur, awe, and majesty, is superior and unparalleled. Allah - Exalted is He - says: {There is nothing like unto Him, and He is the All-

<sup>47</sup> Refer to: Ibn Taymiyyah, *Al-Furqan bayna Awliya' al-Rahman wa Awliya' al-Shaytan* (p. 7).

<sup>48</sup> Refer to: Al-Khalidi, Salah Abd al-Fattah, *I'jaz al-Qur'an al-Bayani* (p. 21 and onwards).

<sup>49</sup> Agreed upon: Al-Bukhari (6/182/4981), *Kitab Fada'il Al-Qur'an - Chapter on How Revelation Began*, and Muslim (1/92/152), *Kitab Al-Iman - Chapter on the Obligation of Belief in the Message of Our Prophet Muhammad* (peace be upon him) to All People, and the Abrogation of Previous Religions by His Message.

<sup>50</sup> Refer to: Al-Qasimi, Muhammad Jamal al-Din ibn Muhammad, *Mahasin al-Ta'wil* (6/81, 'Ilmiyyah), and this was previously noted by Al-Jurjani in *Al-Risala al-Shafiya fi I'jaz al-Qur'an* (p. 141).

<sup>51</sup> Refer to: Al-Dhahabi, Muhammad ibn Ahmad, *Siyar A'lam al-Nubala'* (18/203, *Risala*).

Hearing, the All-Seeing} [Ash-Shura: 11], and His speech is among His attributes.

Al-Jahiz mentioned from more than one of the Bedouins that they considered eloquence to be brevity,<sup>50</sup> and some who defined eloquence included brevity in their definition,<sup>51</sup> and none excluded it from the topics of rhetoric, which indicates its significance. It is contrasted with prolixity. It is narrated that Al-Shafi'i established that each has its place in eloquence, saying: "The position of brevity for conveying meaning equals the position of prolixity in sermons. Do you not see that Allah - Blessed and Exalted - uses brevity in proofs, as in His saying: {Had there been in the heavens and the earth gods besides Allah, they would both have been ruined} [Al-Anbiya: 22], and He uses prolixity in exhortation by recounting the stories of the predecessors and giving examples?".<sup>52</sup> Al-Askari quoted from some scholars that brevity is the pinnacle of eloquence,<sup>53</sup> and some considered it to be the 'nose of eloquence,' from which it 'sneezes,' meaning from which it breathes, metaphorically speaking.

## Second Chapter - The Most Prominent Types of Brevity by Omission:<sup>54</sup>

First Section - The Types That Have No Impact on Qur'anic Brevity:

First Type - Truncation:

This is the most concise and unusual form of brevity because it suffices by mentioning only part of a word in a revealing context. Many poetic examples are cited for this, and I will suffice with the following:

The poet said:

<sup>52</sup> Refer to: Al-Jahiz, Amr ibn Bahr, *Al-Bayan wa al-Tabyin* (p. 66-67).

<sup>53</sup> Refer to: Al-Baqillani, Muhammad ibn al-Tayyib, *I'jaz al-Qur'an* (p. 90), and Ibn al-Naqib, Muhammad ibn Sulayman, *Muqaddimat Tafsiruh* (p. 10, 'Ilmiyyah). The printed edition is erroneously titled *Al-Fawa'id al-Musawwiq ila 'Ulum al-Qur'an wa 'Ilm al-Bayan* attributed to Ibn Qayyim al-Jawziyyah. It was uncovered and annotated by Dr. Zakaria Sa'id Ali in an edition published by Maktabat al-Khanji in 1995.

<sup>54</sup> Reported by Al-Khatib al-Baghdadi in *Al-Faqih wal-Mutafaqqih* (2/66), it includes Abu Bakr al-Naqqash, Muhammad ibn al-Hasan ibn Muhammad ibn Ziyad al-Mawsili, then Al-Baghdadi, a reciter and exegete accused of lying. Refer to: *Lisan al-Mizan* (7/78/6671).

They called them to bridle their horses, but they said, "No-tah."

They all said together, "No-fah."<sup>55</sup>

Another poet said:

"And with goodness comes goodness, and if evil, then Fa (evil)." I want no evil, unless you 'Ta (wish it)."<sup>56</sup>

Here, he sufficed with the "Ta" and the "Fa" in both words.<sup>57</sup>

Another poet said:

A maiden promised me that she will Ta \*\*\* grease my head or comb my hair, or Ta (do both)."

He meant (come), (grease) his head, and (comb) or (wipe) it.

Another poet said:

I told her, "Stop!" and she said, "Qaf" (stop). \*\*\* Don't think we have forgotten the cloak."<sup>58</sup>

This type still has an impact on colloquial language today. We mention this type, although our study focuses on the Qur'an, to exclude it, as some interpreters have considered the disjointed letters as such. It is narrated from Ibn Abbas (may Allah be pleased with him) regarding: "(Alif-Lam-Meem) that he said: 'I am Allah, I know!'"<sup>59</sup> The correct opinion is that these letters are part of the challenge! The meaning is that this Qur'an is composed of these letters; if you are able to produce something like it, then do so. Ibn Kathir said that this was Al-Zamakhshari's view in his "Al-Kashshaf",<sup>60</sup> and Ibn Taymiyyah and Al-Mizzi.<sup>61</sup> The disjointed letters indicate that the Arabic of the

Qur'an is implied, for they are the building blocks of words, and indirectly suggest the challenge.

As for the hadith of Umar ibn Al-Khattab (may Allah be pleased with him), when the Messenger of Allah (peace be upon him) said to Ibn Sayyad: "I have concealed something for you," and Ibn Sayyad replied, "It is ad-Dukh" (smoke),<sup>62</sup> it could be said this is from this category, but it is contested by the fact that it is a dialectal word for "smoke".<sup>63</sup> Another example cited is the hadith: "The sword suffices as Sha," meaning as a witness, but it is not authentic.<sup>64</sup> Undoubtedly, this type is a form of brevity, and it is also certain that the disjointed letters are the epitome of brevity.<sup>65</sup> However, they are pure alphabetic letters that came in a separate context, not as part of a word, nor within a context with clues indicating all the omitted parts.<sup>66</sup> This indicates that they have an independent meaning, which is a challenge.<sup>67</sup>

### Second Type - "Tawqi'at" (Signatures):

This is the plural of "tawqi'," a special form of brevity that emerged in the Umayyad era.<sup>68</sup> It involves brief remarks appended to prior statements, as often seen in royal decrees, or expressing an opinion at the end of a document with a highly concise phrase.<sup>69</sup> For example, a ruler might write his decision on state matters with "accepted" or "rejected," "forbidden" or "granted." Abu Ja'far Al-Mansur, for instance, once responded to a complaint from people about their governor by

<sup>55</sup> Refer to: Abu Hilal al-'Askari, Al-Hasan ibn Abdullah, Al-Sina'atayn: Al-Kitabah wa al-Shi'r (p. 173, Beirut).

<sup>56</sup> Refer to: Al-Barquqi, Abd al-Rahman al-Barquqi, his commentary on Talkhis (p. 209, Dar al-Fikr al-Arabi).

<sup>57</sup> Refer to: Al-Zarkashi, Muhammad ibn Abdullah, Al-Burhan fi 'Ulum al-Qur'an (3/117 and onwards, Ma'rifah), and Al-Suyuti, Abd al-Rahman ibn Abi Bakr, Al-Itqan fi 'Ulum al-Qur'an (3/202, Misriyyah).

<sup>58</sup> Refer to: Ibn al-Naqib, Muhammad ibn Sulayman, Muqaddimat Tafsiruh (p. 105).

<sup>59</sup> Refer to: Al-Tabari, Muhammad ibn Jarir, Jami' al-Bayan (1/213, Shakir edition).

<sup>60</sup> Refer to: Ibn al-Naqib, Muhammad ibn Sulayman, Muqaddimat Tafsir Ibn al-Naqib (p. 105).

<sup>61</sup> Al-Zajjaj said in Ma'ani al-Qur'an wa-I'rabuh (1/62): "She means, she said: I stop." And Ibn Jarir said in Tafsiruh (1/213): "She said, I have stopped."

<sup>62</sup> Refer to: Ibn al-Naqib, Muhammad ibn Sulayman, Muqaddimat Tafsir Ibn al-Naqib (p. 105).

<sup>63</sup> Reported by Al-Tabari (1/208/238) with a weak chain of narration.

<sup>64</sup> Refer to: Al-Zamakhshari, Mahmoud ibn Umar, Al-Kashshaf (1/30, Beirut).

<sup>65</sup> Refer to: Ibn Kathir, Isma'il ibn Umar, Tafsiruh (1/71, 'Ilmiyyah).

<sup>66</sup> Al-Bukhari (2/93/1354), Kitab Al-Jana'iz - Chapter: If a Child Embraces Islam and Then Dies, Should a Funeral Prayer be Performed?; Muslim (8/192/2931), Kitab Al-Fitan wa-Ashrat Al-Sa'ah - Chapter: Mention of Ibn Sayyad.

<sup>67</sup> Al-Nawawi's commentary on Muslim (18/48, Beirut).

<sup>68</sup> Mentioned by Al-Zarkashi in Al-Burhan (3/117), and it is weak. Refer to: Al-Albani, Muhammad Nasir al-Din ibn Nuh, Al-Da'ifah (9/93/4091).

<sup>69</sup> The Qur'an often follows after it, which strengthens the interpretation we favored.



saying: "As you are, so will be your leaders!".<sup>70</sup> Harun Al-Rashid wrote to Nikephoros of Byzantium: "I have read your letter, O son of the infidel! And the response is what you will see, not what you will hear. Peace!".<sup>71</sup> "Tawqi'at" is a newly crystallised art, but the language bears witness to it, and the Qur'an contains examples that approximate its meaning. For instance, Allah's statement: {He said, "You have been granted your request, O Moses"} [Taha: 36] is a divine ratification of Moses's request, with no possibility of refutation.<sup>72</sup> Similarly, Allah's response to those hesitant to fight: {Say, "The enjoyment of this world is little, and the Hereafter is better for he who fears Allah. And you will not be wronged [even by] as much as a thread"} [An-Nisa: 77]. This divine decree is in the utmost brevity, clarity, and admonition.

Ar-Razi said: "As for the answers introduced by the word 'Say,' there is no ambiguity in them because the phrase 'Say' is like a stamped signature confirming the prophethood of Muhammad (peace be upon him)".<sup>73</sup> Moses's statement to his father-in-law: {He said, "That is [established] between me and you. Whichever of the two terms I complete, there is no injustice to me, and Allah, over what we say, is Witness"} [Al-Qasas: 27-28]. With this clever and quick response, Moses (peace be upon him) finalized and signed the contract.

### Third Type - Telegrams:

The plural of "barqiyyah," which is a new, now-obsolete form of message, taken from "barq" (lightning) because of its swift delivery. Only the necessary letters were written because telegrams were counted letter by letter and priced accordingly, they were akin to today's phone messages, being brief and

letter-counted and limited to only essential words. An example of this is the verse: {And We inspired the mother of Moses, "Suckle him; but when you fear for him, cast him into the river and do not fear nor grieve. Indeed, we will return him to you and will make him [one] of the messengers"} [Al-Qasas: 7]. This single verse is a complete message that contains two commands, two prohibitions, and two glad tidings.<sup>74</sup> Likewise, the message of Solomon (peace be upon him) in its divine context is akin to a telegram: {In the name of Allah, the Entirely Merciful, the Especially Merciful, [30] Be not haughty with me but come to me in submission [as Muslims]} [An-Naml: 30-31]. It is like a brief telegram, of the highest level of conciseness.<sup>75</sup> Similarly, the letters of our Prophet (peace and blessings be upon him) to kings.

### Second Section - Types of Brevity by Omission That Have an Impact on Qur'anic Brevity:

First Type - Sufficiency:

This occurs when one of two interdependent elements is mentioned for a particular purpose, and it usually occurs between two conjoined elements. An example is {In Your hand is [all] good} [Aal 'Imran: 26]. The implied meaning is: "and evil as well, meaning its occurrence in existence".<sup>76</sup> This matter requires further theological elaboration, which is beyond the scope of this discussion.<sup>77</sup> Another example is the verse: {But Allah and His Messenger are more deserving for them to please Him} [At-Tawbah: 62], where the implied meaning is: "to please both of them," but sufficing with the singular pronoun emphasizes the superiority of the Creator over the creation.<sup>78</sup>

<sup>70</sup> Refer to: Majallat Jami'at Umm Al-Qura, Issue 21 (7/381, Shamilah), Amr ibn Mas'adah Al-Suli, Al-Sirah wal-Turath Al-Nathri - A Literary Study, Dr. Abdul Rahman ibn Uthman ibn Abdulaziz Al-Halayil.

<sup>71</sup> Refer to: Al-Samin Al-Halabi, Ahmad ibn Yusuf, 'Umdat al-Huffaz fi Tafsir Ashraf al-Alfaz (4/333); Al-Jarim and his colleague, Al-Balagha al-Wadiha (p. 245, Ma'arif); and refer to examples of signatures in: Al-Tha'alibi, Abdul Malik ibn Muhammad, Khas al-Khas (p. 84), and Ali, Tariq Husayn, Fan al-Tawqi'at fi al-Nathr al-Arabi, Mir Tarbiyah Nineveh - 9/2/2022, Majallat Abhath Kulliyat al-Tarbiyah al-Asasiyyah, Vol. 18, Issue 1, 2022.

<sup>72</sup> Allah says: {And thus We appoint some of the wrongdoers over others for what they used to earn} [Al-An'am: 129]. The above statement is reported as

marfu' (attributed to the Prophet), but it is not authentic; Al-Albani weakened it in Al-Da'ifah (1/490/320).

<sup>73</sup> Refer to: Ibn Kathir, Isma'il ibn Umar, Al-Bidaya wa'l-Nihaya (10/209).

<sup>74</sup> Refer to: Al-Razi, Muhammad ibn Umar, Tafsiruh (22/33).

<sup>75</sup> Refer to: Al-Sha'rawi, Muhammad Mutawalli, Tafsiruh (17/10881).

<sup>76</sup> Refer to: Al-Sha'rawi, Muhammad Mutawalli, Tafsiruh (17/10777).

<sup>77</sup> Refer to: Ibn Uthaymeen, Muhammad ibn Salih, Sharh al-'Aqidah al-Wasitiyyah (p. 70, Juzzi edition).

<sup>78</sup> The summary of it is that Allah – Exalted be He – does only good (justice and favor). Justice, such as punishment, is relatively evil for the one it falls upon,

Another type of sufficiency is what is called "contentment with mentioning the rational premise" for a definite conclusion that is implied afterward, leaving the audience to deduce it.<sup>79</sup> An example of this is: {Had there been within them [i.e., the heavens and the earth] gods besides Allah, they both would have been ruined} [Al-Anbiya: 22]. The implied conclusion is: "But since they have not been ruined, this indicates the oneness of the One managing the universe." Another example is: {And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you} [Aal 'Imran: 159]. The fact that they did not disband is evidence of the absence of rudeness and harshness. Similarly, {Or were they created by nothing, or were they the creators [of themselves]?} [At-Tur: 35]. Since both possibilities are impossible, the implied answer is none of the above the Creator is Allah, and the creator cannot be nothing, nor can it be a created being.

Also, in the verse: {The Messiah, son of Mary, was not but a messenger; [other] messengers have passed on before him, and his mother was a supporter of truth. They both used to eat food} [Al-Ma'idah: 75], the implied continuation is "and would go to the bathroom," as Ibn Al-Qayyim may Allah have mercy on him stated in his rebuttal to the Christians: He eats, then drinks, then inevitably \*\*\* comes what follows; is this a god?<sup>80</sup>

### **Second Type - Interwoven Omission (Ihtibak):**

This is the departure from parallelism between two comparable elements to a form of intertwining

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but from the perspective of Allah, it is good, and for the oppressed, it is good by reclaiming the right from the oppressor. This is why goodness is emphasized. Therefore, the Prophet (peace be upon him) said: "And evil is not attributed to You" (Sahih Muslim 771). This does not deny that relative evil is under Allah's control, nor that absolute evil, which results from Allah's creations (His actions), is also in His control, as it happens by His will, and if He willed, it would not occur. That's why Allah says when mentioning good and evil: {Say, "All is from Allah"} [An-Nisa: 78]. This topic is extensive. Refer to: Ibn Uthaymeen, Muhammad ibn Salih, Sharh al-'Aqidah al-Wasitiyyah (p. 70, Juzzi edition).

<sup>79</sup> Al-Zarkashi named it "Al-Burhan" (3/123) as "The Pronoun and the Simile"! Al-Suyuti passed over it in Al-Itqan, perhaps because it is included in the previous section.

opposites. This is the briefest definition that occurred to the researchers, and it will become clear that it is precise. The form it takes is that there are two comparable elements in the speech, like opposites, where one is omitted in the first part and the other is omitted from the second part, while the two mentioned elements, which are opposites, are juxtaposed.<sup>81</sup> For example, if you were to ask me about Zayd and Amr, and I responded, "Zayd is intelligent, and Amr is tall," this is interwoven omission; the meaning is understood from the juxtaposition of intelligence and height, which are not opposites but unrelated traits. The meaning derived from this arrangement is that Zayd is short and intelligent, while Amr is tall but foolish! Thus, interwoven omission reveals meaning through the juxtaposition of two non-opposing elements.

Interwoven omission is a rare art that Al-Biqā'i dedicated an entire work to.<sup>82</sup> It is one of the subtlest forms of brevity, and few notice it because it flows through verses gently,<sup>83</sup> and due to the implied juxtaposition that often occurs within it, it is mentioned in the field of "Badi'" (ornamentation in rhetoric).<sup>84</sup> Others consider it part of brevity, as it belongs to the "Science of Meanings." Both views are externally compatible, but the classification as brevity is stronger because it evolves from parallelism to omission. Sometimes, it involves only symmetry without true parallelism, as seen in the following example from Surah An-Nahl.

The most notable example of interwoven omission is the verse: {There was certainly a sign for you in the two

<sup>80</sup> Refer to: Ibn al-Qayyim, Muhammad ibn Abi Bakr, Ighathat al-Lahfan (2/1063).

<sup>81</sup> It was named "The Perception of the Art of Ihtibak." Refer to: Al-Biqā'i, Ibrahim ibn Umar, Nazm al-Durar (2/31-32, 'Ilmiyyah), who was the most passionate about this art and is its pioneer. Also, refer to: Al-Zarkashi, Al-Burhan fi 'Ulum al-Qur'an (3/132), and Al-Sharif al-Jurjani in Al-Ta'rifat (p. 25/38, Beirut).

<sup>82</sup> Refer to: Al-Biqā'i, Ibrahim ibn Umar, Nazm al-Durar (1/83, 'Ilmiyyah). He also mentioned it in (1/437). Refer to his student, Al-Suyuti, Al-Itqan (3/204), where he mentioned that he had written a separate book on this topic.

<sup>83</sup> Refer to: Al-Suyuti, Abd al-Rahman ibn Abi Bakr, Al-Itqan fi 'Ulum al-Qur'an (3/204).

<sup>84</sup> Al-Zarkashi called it "al-hadhf al-muqabili" in Al-Burhan (3/129, Beirut). Also, refer to his student, Al-Suyuti, Al-Itqan (3/204).

armies which met one was fighting in the cause of Allah and the other was disbelieving. They saw them [to be] twice their [own] number by [their] eyesight. But Allah supports with His victory whom He wills. Indeed, in that is a lesson for those of vision} [Aal 'Imran: 13]. The implied meaning is: "One army [of believers] fighting in the cause of Allah and another [of disbelievers] fighting in the cause of Satan".<sup>85</sup>

Another example is: {Or do they say, "He invented it?" Say, "If I have invented it, then upon me is [the consequence of] my crime, but I am innocent of [all] the crimes you commit"} [Hud: 35]. If the statement were presented without interwoven omission, it would say: "Say, 'If I have invented it, then upon me is [the consequence of] my crime, and you are innocent of it. And if I did not invent it, then upon you is your crime, and I am innocent of what you commit'".<sup>86</sup> Likewise, in the verse: {Those who deny the meeting with Allah have certainly lost, and they were not guided} [Yunus: 45]. The expected statement should be, "and they were not winners!" But since "guided" was substituted for "winners," the implied meaning is – and Allah knows best: "Those who deny the meeting with Allah have certainly lost [and they were not winners, and they have gone astray] and they were not guided." This is reinforced by the verse: {Those who killed their children foolishly without knowledge and prohibited what Allah had provided for them, inventing untruth about Allah – they have gone astray and were not guided} [Al-An'am: 140]. In this verse, one of the two middle terms omitted in the previous verse is mentioned here; one middle term is omitted here, while the other is exposed by sufficiency! ( ).

Among the precise examples that only those whom Allah guides to success and grants sharp insight can comprehend is what Ibn Taymiyyah mentioned in his interpretation of Allah's statement: {And Allah has made for you from your homes a place of rest} [An-Nahl: 80]. These are stone houses, and He mentioned alongside them the benefit of comfort, as the blessing in them becomes evident in their effect, as they provide more stability than tents. Then, He mentioned the

blessing of guidance in the manufacturing and furnishing of tents, saying: {And He has made for you from the hides of the cattle tents which you find light on the day of travel and when you stop for rest, and of their wool, fur, and hair [He has provided for you] furnishings and goods for [a time of] use} [An-Nahl: 80]. Thus, the more distinct blessing for tents over stone houses is the guidance to manufacture hides and hair into tents and furnishings, which are easy to carry and suitable for nomadic life and travel.<sup>87</sup>

In the first type of houses (stone houses), there are two blessings: the blessing of guidance to manufacture them from stone (this is omitted), and the blessing of comfort (this one is mentioned), as the latter is greater. Thus, only the latter is mentioned, since making a house from stone or clay is an easy concept and a blessing.<sup>88</sup>

In the second type of houses (tents), there are also two blessings: the blessing of guidance to manufacture them (this one is mentioned), and the blessing of comfort (this one is omitted). The first was emphasized because it is more prominent, as comfort is an obvious and readily available blessing. However, the remarkable aspect is the ability to manufacture hides and hair into tents and furnishings. The comfort provided by the first type of houses (stone) suggests the omitted comfort in the second type (tents), and the guidance to manufacture the tents from hair suggests the omitted blessing of guidance to make stone houses in the first example. This is a clear case of "interwoven omission" (Ihtibak), and the consideration of similar elements here reveals that interwoven omission extends beyond mere parallelism.

### Third Type - Integration (Idmaj):

This is a form of brevity, according to rhetoricians, where a secondary benefit is mentioned incidentally in the text, without being the primary focus of the context. Integration covers what is referred to by scholars of Islamic jurisprudence as "implied

<sup>85</sup> Refer to: Al-Suyuti, Abd al-Rahman ibn Abi Bakr, Al-Itqan (3/204).

<sup>86</sup> Refer to: Al-Sha'rawi, Muhammad Mutawalli, Tafsiruh (2/1298 and onwards); also refer to (4/2420), (8/4995), and he stated in his Tafsir (7/4098); and refer to: Al-Biqā'i, Ibrahim ibn Umar, Nazm al-Durar (2/31-32, 'Ilmiyyah).

<sup>87</sup> Tafsir al-Sha'rawi (11/6456); and refer to Al-Burhan (3/129, Beirut) by Al-Zarkashi—may Allah have mercy on him. This ihtibak is close to the concept of mafhum al-mukhalafah in the science of Usul al-Fiqh.

<sup>88</sup> There is a similar example mentioned by Sheikh Daraz—may Allah have mercy on him—in Al-Naba' al-'Azim (p. 171), where he said: "A practical example from Surah Yunus and Al-Anfal...".

indication" or "allusion".<sup>89</sup> If one were to review books on the principles of Islamic jurisprudence and fiqh, many examples of this can be found. Integration can also apply to what is termed "indicative implication," which is a rational necessity. An example of this is Allah's statement: {But if one is pardoned by his [injured] brother, then [there should be] a suitable follow-up and payment to him with good conduct} [Al-Baqarah: 178]. Calling the murderer a "brother" here is an indication that a murderer who does not deem it permissible is not a disbeliever.

Integration also applies to the slips of those who, in their speech, reveal their crime unintentionally to investigators, thus confessing without realizing it.<sup>90</sup> As Allah says: {And you will surely recognize them by their tone of speech} [Muhammad: 30]. An example of this in the Qur'an is: {Where are those [you used to invoke] besides Allah? They will say, "They have departed from us," and they will testify against themselves that they were disbelievers} [Al-A'raf: 37]. Another example is the reference to the father as "the one for whom the child is born" in the verse: {Upon the father is the mother's provision and their clothing according to what is acceptable} [Al-Baqarah: 233]. Though the context primarily concerns spending, this integration subtly points to the fact that the child is attributed to the father, and the woman gave birth for him.<sup>91</sup> It also implies a reason for obligating the father to provide for the child.

Among the examples is Allah's statement: {And [this is] a declaration from Allah and His Messenger to the people on the day of the greater pilgrimage that Allah

is disassociated from the polytheists, and [so is] His Messenger} [At-Tawbah: 3]. The primary context of this verse is a proclamation of disassociation from the treaties with the polytheists. However, there is a secondary indication that the Day of Sacrifice is superior to other days of pilgrimage, as it is referred to as the "Day of the Greater Pilgrimage".<sup>92</sup> Another example is Allah's statement: {And when the Qur'an is recited, listen to it and pay attention that you may receive mercy} [Al-A'raf: 204]. Here, the command to listen is primarily about the proper etiquette, but there is a secondary legal implication regarding the congregation's prayer.<sup>93</sup> It indicates that the imam's recitation suffices for the congregation in audible prayers, as they are commanded to listen,<sup>94</sup> and it is impossible to listen and read at the same time: {Allah has not made for any man two hearts in his chest} [Al-Ahzab: 4].

#### **Fourth Type - Rhetorical Resumption (Istinaf Bayani):**

This is understood by the separation between two sentences, where the second sentence is the answer to an implied question that arises from the first.<sup>95</sup>

The answer sentence after the implied question often acts as a rationale, such as in the verse: {And I do not acquit myself}. Why? {Indeed, the soul is inclined to evil} [Yusuf: 53].<sup>96</sup> This type of division and connection overlaps with integration, as integration could involve a rationale instead of a question. Examples include Allah's statement: {And do not address Me concerning those who have wronged}.

<sup>89</sup> Refer to: Ibn Taymiyyah, *Majmu' al-Fatawa* (15/219 and onwards).

<sup>90</sup> Refer to: Ibn al-'Arabi, *Ahkam al-Qur'an* (2/453); and Al-Jibreen, *Tashil al-Fiqh* (9/87).

<sup>91</sup> For idmaj (inclusion), refer to: A'kawi, *In'am Fuwal*, *Al-Mu'jam al-Mufassal fi 'Ulum al-Balagha* (p. 52 and onwards). Ima' (indication): Connecting a ruling with an appropriate description without explicitly stating a reasoning tool; it is implied. Refer to: Al-Razi, *Muhammad ibn Umar*, *Mafatih al-Ghayb* (8/157); Al-Qazwini, *Muhammad ibn Sa'd al-Din*, *Al-Idah fi 'Ulum al-Balagha* (p. 348); Al-Shanqiti, *Muhammad al-Amin ibn Muhammad al-Mukhtar*, *Mudhakkirah fi Usul al-Fiqh* (p. 283); Al-Hashimi, *Ahmad ibn Ibrahim*, *Jawahir al-Balagha* (p. 305); Khallaf, *'Ilm Usul al-Fiqh* (p. 76, *Al-Qalam*); Habannakah, *Abd al-Rahman ibn Hasan*, *Al-Balagha al-'Arabiyyah* (2/427); Al-Jizani,

*Muhammad ibn al-Husayn*, *Ma'alim Usul al-Fiqh* (p. 447).

<sup>92</sup> Refer to: Al-Qazwini, *Muhammad ibn Abd al-Rahman*, *Al-Idah fi 'Ulum al-Balagha* (p. 348); Habannakah, *Abd al-Rahman ibn al-Hasan*, *Al-Balagha* (p. 789); and Al-Jizani, *Muhammad ibn al-Husayn*, *Ma'alim Usul al-Fiqh 'inda Ahl al-Sunnah wal-Jama'ah* (p. 447).

<sup>93</sup> Al-Zamakhshari, *Mahmoud ibn Umar*, *Tafsiruh* (1/279).

<sup>94</sup> Al-Khafaji, *Muhammad ibn Ahmad*, *Hashiyat al-Shihab al-Khafaji 'ala al-Baydawi* (2/318); and Al-Alusi, *Mahmoud ibn Abdullah*, *Ruh al-Ma'ani* (1/539).

<sup>95</sup> Al-Nawawi, *Al-Majmu'* (3/367).

<sup>96</sup> In rhetoric, it is also called *shibh kama ittisal* (like a connection). Refer to: A'kawi, *In'am Fuwal*, *Al-Mu'jam al-Mufassal fi 'Ulum al-Balagha* (p. 588); and Abbas, *Fadl Abbas*, *Asalib al-Bayan* (p. 198).

Why? {Indeed, they are to be drowned} [Hud: 37], and His statement: {But they said the same as the former peoples said}. What did the former peoples say? {They said, "When we have died and become dust and bones, will we indeed be resurrected?"} [Al-Mu'minun: 81-82].<sup>97</sup> Another example is: {It is the same to them whether you warn them or do not warn them, they will not believe}. Why? {Allah has set a seal upon their hearts} [Al-Baqarah: 6-7].<sup>98</sup> And in another place: {Say, "I do not ask you for any reward for it"}. Why? {It is but a reminder for the worlds} [Al-An'am: 90], and {O my people, I do not ask you for wealth in return}. Why? {My reward is only from Allah} [Hud: 29], and {The Messiah said, "O Children of Israel, worship Allah, my Lord and your Lord"}. Why? {Indeed, he who associates others with Allah, Allah has forbidden him Paradise, and his refuge is the Fire} [Al-Ma'idah: 72].

The examples of this are numerous, particularly in the endings of verses before the subordinating conjunction "inna" when concluding with rationale.<sup>99</sup> For instance: {And Allah would not let your faith go to waste}. Why? {Indeed, Allah is, to the people, Kind and Merciful} [Al-Baqarah: 143].<sup>100</sup> Another example is: {And when they meet those who believe, they say, "We believe." But when they are alone with their evil ones, they say, "Indeed, we are with you; we were only mocking"}. How? {We were only mocking} [Al-Baqarah: 14], which shows the duplicity of their statements, as they feign agreement with the believers but inwardly align with the disbelieving Jews, who were experts in deception.<sup>101</sup>

<sup>97</sup> Refer to: Al-Harari, Muhammad al-Amin ibn Abdullah, *Tafsir Hada'iq al-Ruh wal-Raihan fi Rawabi 'Ulum al-Qur'an* (29/137); and Darwish, Muhyi al-Din ibn Ahmad, *I'rab al-Qur'an wa Bayanuh* (10/40).

<sup>98</sup> Refer to: Ibn Ashur, Muhammad al-Tahir ibn Muhammad, *Al-Tahrir wal-Tanwir* (18/107).

<sup>99</sup> Refer to: Ibn Ashur, Muhammad al-Tahir ibn Muhammad, *Al-Tahrir wal-Tanwir* (1/254).

<sup>100</sup> A reinforcing follow-up to the sentence before it, which can sometimes appear in the form of a proverb. Refer to: A'kawi, In'am Fuwal, *Al-Mu'jam al-Mufassal fi 'Ulum al-Balagha* (p. 167 and onwards, and p. 300 and onwards); and Al-Subki, Ahmad ibn Ali, *Arus al-Afrah fi Sharh Talkhis al-Miftah* (1/611).

<sup>101</sup> Referred to by the author of *Al-Manar* as a *tadhil isti'nafiy* (appended resumption). Refer to: Rida, Muhammad Rashid, *Tafsir al-Manar* (10/105).

### **Fifth Type - Metaphor (Majaz):**

This involves using a word in a sense other than its literal meaning, due to a relationship between the meanings, accompanied by a contextual clue that prevents the literal meaning from being intended.<sup>102</sup>

Sibawayh said: "An example of the use of expansion in speech and brevity is Allah's statement: {And ask the village} [Yusuf: 82], meaning: its inhabitants. This is a form of abbreviation".<sup>103</sup> All types of metaphor involve brevity because they require the actual meaning to be inferred.<sup>104</sup> In "rational metaphor" (*majaz 'aqli*), the original doer of the action is omitted, such as in: {O Haman, construct for me a tower} [Ghafir: 36], where the implied meaning is that Haman should order the soldiers to construct it. In the case of "restricted metaphor" involving similarity (*ist'ara*), one of the two compared elements is omitted: {A Book We have revealed to you that you might bring mankind out of darkness into the light} [Ibrahim: 1]. Here, the comparison is implied, as "misguidance" and "guidance" are omitted.<sup>105</sup> In "unrestricted metaphor" (*majaz mursal*), there is an omission of the literal meaning.

The expression of the whole by mentioning a part involves omitting the mention of other parts, such as in the verse: {Then [the penalty is] the freeing of a believing slave} [An-Nisa: 92]. Conversely, the omission of the word "some" can be seen in: {They put their fingers in their ears} [Nuh: 7], where only part of the finger enters the ear. This is why it has been said that the styles of the Qur'an are all built on the system of brevity and miraculousness.<sup>106</sup> This is the subject of Al-Izz ibn Abd al-Salam's book "*Al-Isharah ila al-Ijaz*

<sup>102</sup> Refer to: Rida, Muhammad Rashid, *Tafsir al-Manar* (2/10).

<sup>103</sup> Al-Zamakhshari, Mahmoud ibn Umar, *Al-Kashshaf* (1/66). ( ) Refer to: Al-Jarim and his colleague, *Al-Balagha al-Wadiha* (p. 71, Ma'arif).

<sup>104</sup> Refer to: Amr ibn Uthman (Sibawayh), *Al-Kitab* (1/212); and similarly, Ibn Faris in *Al-Sahibi fi Fiqh al-Lughah al-'Arabiyyah* (p. 156).

<sup>105</sup> Refer to: Al-Sha'rawi, Muhammad Mutawalli, *Tafsiruh* (8/4794), and he mentioned it again in (18/10915). The Qur'an is built upon conciseness.

<sup>106</sup> Refer to: Ibn Qutaybah, Abdullah ibn Muslim, *Mushkil al-Qur'an* (p. 133 and onwards), where he elaborated extensively on this topic.



fi Ba'd Anwa' al-Majaz" (Indication of Brevity in Some Forms of Metaphor). Ibn Qutaybah also gave fine and admirable examples of brevity through metaphor, such as Allah's statement: {Monasteries, churches, synagogues, and mosques} [Al-Hajj: 40]. Prayer itself is not demolished, but the places of prayer are intended here.<sup>107</sup>

### Sixth Type - Condensation:

The difference between condensation and brevity is that condensation is the refinement of an existing text by removing superfluous words, and it may involve focusing only on the most important parts. Brevity, on the other hand, is the spontaneous creation of speech that is concise in wording but rich in meaning.<sup>108</sup> Condensation can also refer to shortening without omitting any part of the meaning,<sup>109</sup> and the two terms (brevity and condensation) may be used interchangeably due to their close meanings. In essence, brevity pertains primarily to original speech, while condensation refers to refining and abridging existing content. However, they can sometimes be used interchangeably.

An example of condensation in the Qur'an is how the speech of different peoples is conveyed. It is reported in the Qur'an with a divine, miraculous form, even though it originally comes from a variety of languages. Even the words of the Arabs are conveyed in the Qur'an by meaning, not verbatim. For instance, the Prophet (peace be upon him) said to Abu Bakr (may Allah be pleased with him): "O Abu Bakr, what do you think of two when Allah is their third?"<sup>110</sup> Allah, however, recounted the Prophet's (peace be upon him)

statement in a brief, divine form: {When he said to his companion, 'Do not grieve; indeed Allah is with us'} [At-Tawbah: 40]. What is even more astonishing is how some scholars of rhetoric have questioned how there can be miraculousness in the Qur'an's narration of the words of the Arabs, especially the disbelievers.<sup>111</sup> There are numerous examples in the biography (Seerah) where the words of the Arabs differ from the brief divine form in the Qur'an. Today, this type of condensation conveying meaning without verbatim repetition has become the standard in academic research, where it is encouraged to convey people's ideas rather than their exact words. The practice of "copy and paste" indicates a lack of true understanding of those ideas.

### Seventh Type - Istikhdam (Usage):<sup>112</sup>

This is one of the most delicate and refined types of brevity, flowing through speech with a subtlety that is almost imperceptible. An example is the interpretation passed down from Ibn Mas'ud, Ibn Abbas, and some of the other Companions (may Allah be pleased with them), regarding Allah's statement: {Indeed, I will make upon the earth a successive authority} [Al-Baqarah: 30]. They explained that this referred to Adam (peace be upon him). Then, Allah informed the angels that his descendants would commit corruption on earth. The conversation then shifts to refer to the descendants of Adam when the angels said: {Will You place upon it one who causes corruption therein?}.<sup>113</sup> This is the finest and most precise explanation of this verse, and many distinguished scholars have chosen this interpretation.<sup>114</sup>

<sup>107</sup> Similar words can be found in relation to prayer in the verse.

<sup>108</sup> Refer to: Ibn Abd al-Salam, Abd al-Aziz ibn Abd al-Salam, *Al-Isharah ila al-Ijaz* (p. 2); and similarly in *Majaz al-Qur'an* (p. 5, Furqan).

<sup>109</sup> Refer to: Al-Askari, Al-Hasan ibn Abd Allah, *Al-Furuq al-Lughawiyah* (p. 40, Cairo); and Al-Shahoud, *Al-I'jaz al-Lughawi wal-Bayani fil-Qur'an al-Karim* (p. 1, Shamila). The majority consensus is that *ijaz* (conciseness) and *ikhtisar* (brevity) are considered synonymous, but they differentiate between *itnab* (prolixity for benefit) and *is-hab* (prolixity for benefit or without benefit).

<sup>110</sup> Al-Bukhari (5/4/3653), Bab *Manaqib al-Muhajirin wa Fadlihim*—Among Them Abu Bakr Abd Allah ibn Abi Quhafah al-Taymi—may Allah be pleased with him; and Muslim (7/108/2381), *Kitab Fada'il al-*

*Sahabah*—Bab: *Min Fada'il Abi Bakr al-Siddiq*—may Allah be pleased with him.

<sup>111</sup> Refer to Abu Musa, Muhammad Muhammad's discussion in the following link: (<https://youtu.be/B0mIQWB9i6Q>), minute (4:25).

<sup>112</sup> *Isti'mal*: Using one word in two meanings: initially referring to one, and then returning to it with a pronoun or demonstrative pointing to the other meaning, whether both meanings are literal, figurative, or one of each. Refer to: Habannakah, *Al-Balagha al-Arabiyyah* (2/401); and A'kawi, *Al-Mu'jam al-Mufassal fi 'Ulum al-Balagha* (p. 79 and onwards).

<sup>113</sup> Hasan: Reported by Al-Tabari in *Tafsiruh* (1/479/608-Hijr), and (1/486-487/610).

<sup>114</sup> Refer to: Ibn Qutaybah, Abd ibn Muslim, *Gharib al-Qur'an* (p. 45); Al-Tabari, *Muhammad ibn Jarir, Jami'*



Among the finest examples of this is in Surah Al-A'raf, where in the beginning, the descendants are mentioned, but the context reverts to referring to their forefathers. Allah says: {And We certainly created you, then We fashioned you. Then We said to the angels, "Prostrate to Adam"; so they prostrated, except for Iblis. He was not of those who prostrated} [Al-A'raf: 11].<sup>115</sup> In the latter part of the Surah, the forefathers are mentioned, but the speech returns to referring to their offspring. Allah says: {It is He who created you from one soul and created from it its mate that he might dwell in security with her. And when he covers her, she carries a light burden and continues therein. And when it becomes heavy, they both invoke Allah, their Lord, "If You should give us a good [child], we will surely be among the grateful." But when He gives them a good [child], they ascribe partners to Him in that which He has given them. Exalted is Allah above what they associate with Him} [Al-A'raf: 189-190]. This refers to the male and female offspring from among the polytheists, especially the idolaters of Quraysh, who associated partners with Allah. Exalted is Allah above them shirk!<sup>116</sup>

One of the clearest examples of "usage" in the Qur'an is the verse: {O you who have believed, do not approach prayer while you are intoxicated until you know what you are saying, or in a state of janabah, except those passing through [a path], until you have bathed} [An-Nisa: 43]. Here, the first mention of "prayer" in {do not approach prayer while you are intoxicated} refers to the act of worship, such as the five daily prayers. This is evidenced by Allah's statement: {until you know what you are saying} [An-Nisa: 43]. However, the second mention of "prayer" refers to the place of prayer (i.e., the mosque), as indicated by the context of passing through it: {except

those passing through [a path]} [An-Nisa: 43].<sup>117</sup> Al-Zarkashi confirmed this meaning, and A'kkawi discussed it in his dictionary.<sup>118</sup> In all these previous examples, there was disagreement among the interpreters, and few resolved it through "usage," which is the best solution. Many scholars who reached the correct interpretation did so through other methods such as shared meaning or elaboration.

### **Eighth Type - Condensation (Ikhtizal):**

This is derived from the root meaning "to cut something from its middle," and it conventionally refers to the omission of a word or more.<sup>119</sup> Condensation plays a significant role in brevity because everything not covered under the previous types can be classified as condensation.<sup>120</sup>

There are numerous examples, such as Allah's statement: {To Allah belongs the command before and after} [Ar-Rum: 4], meaning "before the defeat" and "after it." The examples are countless, including the omission before the explanatory particle "fa":<sup>121</sup> {Say, "Call upon those you claim [as gods] besides Him; they do not possess the ability to remove adversity from you or to transfer it [to someone else]"} [Al-Isra: 56], meaning "If you call upon them, they do not possess...". Another example is: {Strike with your staff the sea, and it parted} [Ash-Shu'ara: 63], meaning "So he struck [the sea] with his staff, and it parted."

One of the most delightful forms of omission is the narrative brevity where unnecessary details are omitted, allowing the intelligent reader to understand the transition. This can be seen in the story of Solomon (peace be upon him): {Take this letter of mine and deliver it to them. Then leave them and see what [answer] they will return} [An-Naml: 28]. Then she (the Queen of Sheba) says: {She said, "O eminent ones,

al-Bayan (1/481); and Al-Wahidi, Ali ibn Ahmad, Al-Tafsir al-Basit (2/326).

<sup>115</sup> Al-Zarkashi, Al-Bahr al-Muhit (1/503-504); and Al-Qinnawji, Muhammad Siddiq Khan ibn Hasan, Nayl al-Maram (p. 175 and onwards).

<sup>116</sup> Al-Shanqiti, Muhammad al-Amin ibn Muhammad, Al-'Adhb al-Namir (4/419); and the first researcher has a forthcoming study on this verse titled "Al-Intiqah fi Tafsir {Ja'ala Lahu Shuraka'a} Bayn al-Sibaq wal-Lihaq: Dirasah Tahliliyyah."

<sup>117</sup> Refer to: Al-Zarkashi, Muhammad ibn Abd Allah, Al-Bahr al-Muhit fi Usul al-Fiqh (2/382-383).

<sup>118</sup> Refer to: A'kkawi, Al-Mu'jam al-Mufassal fi 'Ulum al-Balagha (p. 79 and onwards).

<sup>119</sup> Refer to: Al-Zarkashi, Muhammad ibn Abd Allah, Al-Burhan (3/134); and Al-Suyuti, Al-Itqan (3/206).

<sup>120</sup> Refer to: Habannakah, Al-Balagha al-Arabiyyah (2/57).

<sup>121</sup> This means that the fa' here is referred to as fasihah (eloquent), which either serves as the answer to an implied conditional sentence or links to an implied sentence. It is called fasihah because it clarifies the omitted part. Refer to: Al-Khafaji, Muhammad ibn Ahmad, Hashiyatu al-Baydawi (2/162); and Habannakah, Abd al-Rahman ibn Hasan, Al-Balagha al-Arabiyyah (2/45).

indeed, to me has been delivered a noble letter"} [An-Naml: 29]. Between Solomon's command and the Queen's response lies the journey of the hoopoe, who delivered the letter and carried out the task. All of this was omitted in a graceful manner, as there was no need to mention it explicitly. The narrative moves directly from Solomon's words to hers, seamlessly skipping what occurred in between.<sup>122</sup> Another example is: {Return to your father and say, "O our father, indeed your son has stolen, and we testify only to what we know, and we were not witnesses of the unseen"} [Yusuf: 81]. Then the father responds: {He said, "Rather, your souls have enticed you to something, so patience is most fitting. Perhaps Allah will bring them to me all together. Indeed, it is He who is the Knowing, the Wise"} [Yusuf: 83]. The brevity here is evident to the astute reader, as the time between the eldest son's statement and the father's response involved travel from Egypt to Palestine, which was omitted from the text.

Similarly, in the exchange between the brothers of Moses (peace be upon him) and the people, where the eldest brother says: {They said, "We will not cease being devoted to it until Moses returns to us"} [Taha: 91], followed by Moses's return and his words: {He said, "O Aaron, what prevented you when you saw them going astray?"} [Taha: 92]. Between their statement and Moses's words lies his return, which was omitted. This kind of sentence omission is called condensation, and it is sometimes described as "folding the speech." This form of brevity has clear explanatory implications in revealing what was omitted, eliminating the need for additional sources like the Israelite stories, which often add unnecessary complications, as in the first example.<sup>123</sup>

### Conclusion and Key Findings

The researchers concluded that the most precise scientific definition of brevity (ijaz) is the reduction of words and the increase of meanings, or it can be defined as a "concise yet eloquent summary."

- They identified eleven key types of brevity: truncation, signature, telegram, sufficiency, interwoven omission (ihtibak), integration, metaphor, condensation, usage, and contraction. The last type,

contraction, is fundamental, and anything not categorized under the other types of brevity is considered contraction. The first three types (truncation, signature, and telegram) have no explicit impact on Qur'anic brevity.

- The researchers highlighted an exquisite form of contraction in the omission of unnecessary details in Qur'anic narrative style, providing clear examples to follow in mastering brevity.
- They clarified that "ijaz qisar" (shortness) refers to brevity in opposition to length, distinguishing it from "qasar" in the sense of restriction, such as in the shortening of prayer, which contrasts with completion.
- They illustrated the eloquence of deletion with Qur'anic examples, distinguishing between what impacts Qur'anic brevity and what does not.
- The study demonstrated the predominance of the "usage" style in Qur'anic examples where there was interpretative disagreement, solving the rhetorical problems with the most subtle and concealed form of brevity.
- The researchers discussed the Qur'anic method of conveying human speech using meaning-based paraphrasing through the technique of condensation, illustrating its impact on inimitability, providing a clear example, and showing how modern research has now embraced this method within a single language.

### Recommendations:

- We recommend studying the topic of brevity in further depth, to establish more detailed and comprehensive foundations, especially in relation to the Qur'an.
- One suggestion is to study the brevity in surahs whose themes account for a quarter or a third of the Qur'an, focusing particularly on brevity in Al-Fatiha and Surah Al-Kawthar.

<sup>122</sup> Tafsir al-Sha'rawi (7/4217) (1/360), (16/10225).

<sup>123</sup> The claim that the jinn were on earth before contradicts the prevalent view that their father is Iblis the accursed: {Do you then take him and his offspring as protectors instead of Me?} [Al-Kahf:

50]. This also contradicts the interpretation of the Companions, and raises the question: Do the jinn have blood? Refer to: Ibn Kathir, Ismail ibn Umar, Tafsiruh (5/151).



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