

## Innovative Connotations in The Noble Quran

Ihwan Mahmudi<sup>1</sup>, Nur Reformawati<sup>2</sup>

Universitas Darussalam Gontor<sup>1</sup>, Universitas Darussalam Gontor<sup>2</sup>

Email: [nurreformawati42029@mhs.unida.gontor.ac.id](mailto:nurreformawati42029@mhs.unida.gontor.ac.id) (Corresponding author)

*Submitted: 05-02-2023 / Accepted: 28-03-2023*

**Abstrak:** The one who looks at the Qur'an will find that the saying has been attributed to a number of sources, some of which have nothing to do with the creation of man, and others are like the earth in the Almighty's saying: (Then He turned to the sky when it was smoke, and He said to it, and to the earth are our creatures) In this preamble, I will address its content with human creation by mentioning it only, not by explaining its connotations and meanings, but rather narrating them in a narration, for the reason that the Qur'an ascribed the saying to his property that is related to human creation other than mouths and tongues. About the other in saying that they complement each other and look To the Qur'an we find from sources say: 1. Self: The Almighty said: (N) says the same is lost on what is fraited in the side of God. 2. - Leather: The Almighty said: (They said to their skin, you have not seen our priority Everything is your first time and to return. 3. Hands and legs: The Almighty said: (and spoke our hands and see their legs.) 4. This is in addition to the mouths of the topic of the search. 1. Surah Fussilat verse 11. 2. Surah Al-Zumar verse 56. 3. Surah Fussilat verse 21. 4. Surah Yasin, verse 65.

**Kata Kunci:** Innovative; Connotations; In the Quran

### I. INTRODUCTION

Budaiya science is an art of Arabic rhetoric mentioned in the Holy Qur'an a lot, in its surahs and verses, especially the short surahs of Juz Amma and Juz Tabarak. Although the old communicators have a difference in its name or quality. But the arts of rhetoric is not soething strange to their language, the Arabs are the owners of a statement, and eloquence exceeded the collar of peoples who are similar to them at the time, it is no wonder that they know this art. The problem of research lies in the lack of understanding of the significance of this art, that is, beyond the meanings or if you want to say the second meanings, it has been difficult to deduce for many students of science.<sup>1</sup>

Clearing and evaluating Budaiya: then decorating and improving it in accordance with its theme. This is what was from the author in Badia, as he did not rely on the transfer of the former, but tracked them in their definitions and evidence, freed what needs to be edited, and ink what needs to be inked, and thus was the title of his name.

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<sup>1</sup> islam Books, *Editing inking in the manufacture of poetry and prose and explaining the miracles of the Qur'an* (Islam Books, 1963), thing. 54.



Ibn Abi Al-Asab has composed it to study the colors of rhetoric that existed to his time, and cites it Balmzum and Al-Manthur to prove behind the miracle of the Qur'an, which is the purpose of the study of rhetoric, and criticizes the opinions of the former and their evidence.<sup>2</sup>

The author has collected the types of Budaiya and made them assets, and the number of thirty, and the assets mean the colors that came by Ibn al-Mu'taz in Badi'ah, and Qudamah in his criticism. And branches, and the number of sixty-five species, and means branches: colors discovered by scientists, and they came out in their books after Qudamah and Ibn al-Mu'taz. His work did not stop at this point, but invented thirty colors thought that he had never done anything from them, and the fact that his new handed him fourteen colors, and already to sixteen colors, and stood new at thirty, to stand new assets, and attributed to the ancestors of three types, and perhaps singled out by mentioning what he caused them to change their names, thinking that they did not agree with their names.<sup>3</sup>

So here we will use the inductive method, and the analytical method. The research aims to show the importance of the science of Budaiya in the Holy Qur'an, and how to deal with its arts, and analyze them systematically to reveal the significance of rhetoric, and their graphic meanings. The study concluded the following: The rhetorical connotations in the Holy Qur'an very much, and can not understand these connotations only by mastering the arts of Arabic rhetoric, especially the art of Budaiya, and that these connotations Badi'i is the one that reveals the concept of Quranic discourse, and that the analysis of semantics benefits those who specialized in Quranic rhetoric, and the biography of the Holy Qur'an<sup>4</sup>, it helps the student of knowledge and customization to understand the different methods of the Holy Qur'an.

Here we present the arts of Budaiya in the Holy Qur'an, and we analyze and explain them, and stand behind the rhetorical connotations in them, to derive hidden meanings, or the second meanings that lie behind the Badi'i style in the Holy Qur'an. As well as highlighting the ideas that surround the rhetorical discourse with regard to the science of Budaiya.<sup>5</sup>

## II. ALLITERATION IN THE QUR'AN

Because we say: What I mentioned in the question is not denied at all, How and in Arabic did we understand about God Almighty what he wanted from his book? But the evil thing is to go out in that to the extent of excess, who doubts that he is the speaker's intention, or thinks that he is not wanted, or cuts him off in it, because the Arabs did not understand the intention of the same in her words and did not work with

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<sup>2</sup> To write *Editing inking in the manufacture of poetry and prose and explaining the miracles of the Qur'an*thing. 55.

<sup>3</sup> To write *Editing inking in the manufacture of poetry and prose and explaining the miracles of the Qur'an*thing. 56.

<sup>4</sup> Nada bint Dakhil Allah bin Humaidan Al-Harithi, "Linguistic Semantics of Nominal Forms of the Words of Promise and Threat in the Holy Qur'an," *Al Qalam Magazine*, 2019, 37 (p. 27) <<https://doi.org/10.35695/1946-000-013-002>>.

<sup>5</sup> Idris Hamad Hadi Al-Musawi, "The Triangulation of the Construction of Two Verbs and its Impact on the Expansion of Morphological Connotations in the Holy Qur'an," *Journal of Humanities*, 2019, 1 (p. 57) <<https://doi.org/10.33855/0905-026-004-014>>.

the understanding of the predecessor of this nation, What secures us from the question of God Almighty to us on the Day of Resurrection: Where did you understand about me that I meant, it is not necessary to define the existence of alliteration in the Qur'an to claim that it is the intention of God, but to recognize that this is not what is going on the purposes of the Arabs in their words, the occurrence of alliteration is agreed upon, as agreed that there is a poverty of verses successful for fragments of the seas of poetry, As in saying<sup>6</sup>:

He deliberately broke the jar and filled the floor with syrup I said when my mind was gone I wish I had repented Naturalization of the same as I have revealed from my saying: "Those who have gone astray, 1 in the life of the world, and they are 1 who live 1 and think that they are 1 live for the years of Sana'a" [Al-Kahf: 104-104] or say: "He said, 'I am for your work from the 1 of the two sayings.' [Poets:168-168] In a lawsuit like this against the Qur'an, And it is intended for the speaker to be dangerous, but it is due to the meaning, but he said "to the meaning" because it is apparent that the verses in a particular incident, which is the incident of Al-Ifak.<sup>7</sup>

The art of alliteration in the Holy Qur'an is mentioned in different surahs, for example, the saying of the Almighty from Surat Al-Duha: }As for the orphan, do not 1 1 9, but the questions do not 1 10{ Where the method came in a very precise and eloquent manner, and taking into account the situation. The orphan is different from the poor, The orphan in this verse is the one who lost his parents from a young age, and has not yet reached the age of majority, and therefore his wealth must be preserved until he reaches the age of majority, and so that his wealth does not go unheeded. As for the questioner, he is the needy who asks people money or otherwise, in order to help him, because he really needs the help of others<sup>8</sup>.

We cannot reverse the situation, so we make "collapse" for the orphan, and "conquer" for the questioner, and the reason for this is that this is the orphan's money and it is his right, so taking it from him is considered oppression and enslavement, but the questioner is not his money, but the money of others, and he asks him to give it from him. And this alliteration is the anagram of the suffix, which is what the two similar words differed in the type of one letter of them are not close in pronunciation, In the first, middle or other, such as: conquer and collapse, the qaf and the noun are not close in pronunciation.<sup>9</sup>

### **Consideration of Analogs**

The first condition: that the scholars have stipulated to accept Budaiya and his good and eloquence conditions, including: not to be grandiose or extravagant in which its owner, and to send with the nature and character and not be at the expense of the

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<sup>6</sup> To write *Editing inking in the manufacture of poetry and prose and explaining the miracles of the Qur'an*thing. 263.

<sup>7</sup> To write *Editing inking in the manufacture of poetry and prose and explaining the miracles of the Qur'an*thing. 263.

<sup>8</sup> Islam Books, "Approvals - Part 4 - Follow the Forensic Evidence" (Islam Books, 1997), thing. 326.

<sup>9</sup> He wrote, "Approvals – Part 4 – Follow the Forensic Evidence," thing. 120.

concerned. The Badi' Qur'an has been achieved in which there is no cost and that it is not at the expense of meaning.<sup>10</sup>

The second condition: a lack of multiplication did not achieve that as the texts of the Qur'an has included many colors Budaiya, we have seen that the verse of Hood mentioned above has extracted scientists more than twenty art of the arts of Budaiya, and did not exceed the words of seventeen words, but that Ibn Abi finger has been extracted from one letter, which is "then" in the saying of the Almighty: {Then they will not win} <sup>11</sup> Eight exquisite arts have been extracted from this craft alone.

The observance of the peer is the alliance, fabrication, proportionality, conciliation and fraternity, but most rhetoricians call it consideration of the counterpart. Al-Fakhr Al-Razi referred to it, and placed it in the sections of the systems, and defined it by saying: taking into account the counterpart, which is the collection of proportional things. It was introduced by Sakaki and Qazwini, and commentators of clearance in moral improvements.<sup>12</sup>

And taking into account the peer called: Altana insult, consensus, and coalition, which is all two things or things proportional not on the side of the opposite, and that either between the two towards the saying of the Almighty: {It is the hearing insightful: Surat Shura verse 11} But between more towards the Almighty: {Those who bought misguidance with guidance, what won their experience: Surat Al-Baqarah verse 16} And towards the saying of the Almighty: {And the star and the tree prostrate: Surat Ar-Rahman 6} And the star here: It is the plant that emerges, i.e. appears from the earth, has no stem like pulses, and the tree that is the sun and the moon, but it may be in the sense of the planet and it is suitable for them, and in this case the example is from {illusion of proportion} and in the first sense the proportion is between the sun and the moon, and between the star and the trees. And appended to take into account the counterpart what was built on the occasion in the meaning between the two parties to the speech, means to conclude the speech with what suits the first in the meaning, towards the saying of the Almighty: {Do not realize the sight and he dekris sight and is the gentle expert: Surat Al-An'am verse 103} The "gentle" fits the lack of perception of his sight, and "good" fits the perception of the Almighty to the sight.<sup>13</sup>

## Rhyme

It is the one who means in himself and then refers the meaning to it, because: Loyalty to speech on one weight, and the judge Abu Bakr Al-Baqlani responded to those who proved the rhyme in the Qur'an, he said: {This which they claim is not true, and if the Qur'an was a rhyme would have been not outside the methods of their speech, and if it was included in it did not occur so miraculous, and if it is permissible to say: is

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<sup>10</sup> Dr. Abdel Azim Ibrahim Mohamed Al-Martaani, *Characteristics of Quranic expression and its rhetorical features 1-2* - (Wahba Library, 1992), thing. 469.

<sup>11</sup> Mushaf al-Qur'an, "Al Imran."

<sup>12</sup> Nasr Al-Din Ibrahim Ahmed Hussein, "The Science and Rhetoric of Budaiya in the Light of the Noble Qur'an (An Analytical Rhetorical Study)," *Journal of Linguistic and Literary Studies*, 2013, 119-41 (p. 5).

<sup>13</sup> Bedouin And Tabana, *Clearance in the sciences of rhetoric* (Dar Al Uloom for Printing and Publishing, 1982), thing. 354.

a miraculous rhyme for them to say: Miracle poetry, and how? And the rhyme of what the soothsayers of the Arabs were composed of, and its negation from the Qur'an is more worthy to be an argument than the denial of poetry, because fortune-telling violates the prophecies other than poetry, and what they imagined that it is a false rhyme, the strongest inference by those who prove the rhyme in the Qur'an that Moses is better than Aaron, and since the rhyme is in the soft thousand it was said in a place: {They said believe in the Lord of Aaron and Moses: Taha 70} And when the commas were in another place in Waw or Nun it was said: Rab Moses and Aaron: Poets 48 } And I answer that the introduction and delay to repeat the same story with different words lead to one meaning, and not for the rhyme, because his coming in his image does not require that he is, not the rhyme of the words that follow the meaning of the word that leads to the rhyme, and not so what is agreed from what is in the meaning of the rhyme of the Qur'an, because the word fell in it subordinate to the meaning, He differentiated between the speech being organized in itself with its words that lead to the intended meaning, and between the meaning being regular without the wording.<sup>14</sup>

Al-Khatib Al-Qazwini mentioned in the "clarification" that the rhyme is three multiplied, extreme and parallel, and inlay, because the two commas if they differ in weight, it is the extreme rhyme as a saying Almighty: {What you do not hope for God and reverence, and has created you phases: Surat Noah verse 13 and 14} Otherwise, if what is in one of the two presumptions of the words or most of what is in them, such as what corresponds to the other in weight and rhyming, it is the inlay, Otherwise, it is the parallel rhyme, as the saying of the Almighty: {in which the beds are raised, and cups placed: Surat Al-Ghashiya verse 13 and 14 } And the best rhyme is equal to his clues as the saying of the Almighty: {In Sidr Makhlood, and Talh Mandood, and the shadow is elongated: Surat Al-Waqi'ah 27 to 30 } Then what prolonged his second presumption as saying: {And the star if he falls, what your companion strayed and what seduced: Surat An-Najm verse 1 and 2} Or the third as a saying Almighty: {Take him and let him go, then hell pray him: Surah Al-Haqqa verse 30 and 31 } They have gathered in the saying of the Almighty: {And the age, that the human being has lost, except those who believed and did the righteous and pleaded with the truth and pleaded patience: Surat Al-Asr verse 1 and 3 } And no matter how different the rhetoricians in the issue of rhyme in the Qur'an, and in its labels, such as comma, balance, and symmetry, but the truth proves reality, The rhyme is found in the Holy Qur'an, but it comes as a pardon of the mind.

## **Puns**

The Torah has many names, including illusion, guidance, imagination, fallacy and the Torah means that the speaker mentions a single word that has two real or real meanings, and the metaphor of one of them is close and the indication of the word is apparent and the other is far and the significance of the word is hidden, so the speaker wants the distant meaning and Yuri about him in the near sense, so the listener fancies at first sight that he wants the near and not so, and therefore this art was called illusion<sup>15</sup> and puns are divided into three sections:

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<sup>14</sup> Manna Khalil Al-Qattan, "Investigations in the Sciences of the Qur'an" (Wahba Library, 1983), thing. 146.

<sup>15</sup> Ahmed Wanted, *Dictionary of rhetoric terms and their development* thing. 333.

- a. Abstract puns: which are not associated with what suits the near meaning or what suits the distant meaning
- b. The nominated Torah: It is the one that is associated with what suits the close meaning, whether this comparison is before or after the word used in the pun
- c. Built puns: which are associated with what suits the distant meaning of the word

It is the saying of God Almighty: (God who raised the Samout unintentionally you see and then leveled on the throne: Surat Al-Ra'd verse 2) Valequator meaning near sitting and meaning far power and seizure and what is meant far and is here an abstract pun did not mention in the speech what combines the meaning of the near and equator is not infected: (to) unless it is intended to seize and power, but if it is intended to stabilize is not infected: (To) This is what was indicated by the language books in all those verses launched the equator and wanted him to seize and power and prevail, which is the meaning of the far has overlooked the meaning of the near which is sitting and stability so as not to resemble God Almighty accidents and this is what he meant by the latecomers abstract pun where it is understood from this guidance metaphor is said: that the equator is a metaphor for seizure and power.<sup>16</sup>

This includes the words of Allah Almighty: (And when I separated the air, their father said that I would find the wind of Joseph if it were not for Tfdon, they said that Allah that you are not in your old delusion: Surat Yusuf verse 94-95) where we find the pun in the phrase: (You are not in your old delusion) and this phrase has two meanings, the first meaning is close that they wanted to delude him, which is that he is still lost with his illusions, greedy after thirty years of Joseph's absence to return to him or meet him and lost in preoccupying himself with sadness It is on him so that he is an insurgency (i.e.: very sick) or he is one of the perishing. The second distant meaning that they meant: which is that he is still lost in his cherishing Joseph and his brother Benjamin over the rest of his sons, and this meaning is the meaning that they mentioned before they threw Joseph in the absence of the den, and Allah has shown him by saying at the beginning of the surah (as they said to Joseph and his brother, "I love our father from us, and we are a league, that our father is not misguided." Surah Yusuf verse 8) The pun in this example is of the pun type<sup>17</sup>.

### **Counterpoint**

Tabaq means in the language: the combination of two opposite meanings or is the combination of the thing and against it, such as the combination of whiteness and blackness, night and day, heat and cold.<sup>18</sup> It is the saying of God Almighty (and you think they wake up while they are lying down: Surat Al-Kahf verse 18) and this is the positive application between the thing and against it and the combination of the two names is called the real Tabaq because the verbal Tabaq the apparent object in the form of wakefulness indicates standing and lying indicates sleep in general and eloquence in the use of the word and against it for a stable stable state, what settled the case is sleep.

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<sup>16</sup> abdel Fattah Lashin, *The eloquence of the Qur'an in the effects of Judge Abdul-Jabbar and its impact on rhetorical studies - 1st edition* (Publisher Dar Al-Fikr Al-Arabi, 1978), thing. 306–9.

<sup>17</sup> Abd al-Rahman Hassan Habanka, *Arabic rhetoric: its foundations - sciences and arts - part 2* thing. 374–75.

<sup>18</sup> Abu Hilal Alhassan Bin Abdullah, *The Book of the Two Industries - 1st Edition* (, Mustafa al-Babi Chalabi, 1952), thing. 399.

This includes the saying of Allah Almighty (Say, O God, the king of the king, the king comes to whoever you want, and takes away the king from whoever you want, and cherishes whoever you want, and humiliates whoever you want with your good hand, because you are capable of everything: Surat Al-Imran, verse 26) and this comes out as an affirmative application, which is of the type of combining the two verbs. It is called a real *Tabaq*, so the *Tabaq* is clear in these actions respectively: ( come and take off) and (Taiz and humiliate) and the rhetoric that the matter is one and only and it is God Almighty and these actions were consistent in form and content where there is no defect or confusion or ambiguity with musical consistency that has an impact on the human conscience.

### **The Interview**

One of the types of meanings and their types is the validity of interviews, which is that the poet makes meanings that he wants to reconcile with each other or the violation, so he comes in the approved with what agrees and in the violator with what violates the validity or stipulates conditions and enumerates the conditions in one of the concerned, so he must come in accordance with the example of the condition and his number, and what violates the opposites of that.<sup>19</sup>

This includes the saying of the Almighty (Let them laugh a little and cry a lot as a reward for what they earn: Surat An-Najm verse 43-44) and this is called a two-by-two interview Al-Khatib Al-Qazwini mentioned: And entered into the conformity with regard to the name of the interview, which is to come with two compatible meanings or compatible meanings, and then what corresponds to it or corresponds to it respectively, and what is meant by conciliation is different from the interview, and the interview may consist of an application and an example of a two-by-two interview, from which the Almighty says: (Let them laugh a little and cry a lot) where he came with laughter and the few compatible and then crying and the multitude of the same has met the first of the second party, which is crying with the first of the first party, which is laughter and the second, which is the multitude of that party, corresponding to the second of the first, which is the few.<sup>20</sup>

### **III. CONCLUSION**

We conclude from this research that the rhetorical connotations in the Holy Qur'an are very many and can not understand these connotations only by mastering the arts of Arabic rhetoric, <sup>21</sup>including the art of *Budaiya* as these connotations *Badi'i*, which underlie the second meanings of the Qur'anic style is the one that reveals the concept of Qur'anic discourse and analysis of semantics benefits those who specialized in Quranic rhetoric and interpretation of the Holy Qur'an, it helps the student of knowledge and specialization to understand the different methods of the Holy Qur'an.

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<sup>19</sup> Qudama Ben Jaafar, *Criticism of poetry Kamal Mustafa i 1* (without edition, 1963), thing. 152.

<sup>20</sup> Jalal Aldin Muhammad Bin Abdul rahman Alqazwini, *Clarification in the sciences of rhetoric: meanings - Lebanon and Budaiya - a summary of the key* - thing. 195.

<sup>21</sup> Saleh bin Suleiman Al-Baqawi, "Educational implications of the concept of abandonment in the Holy Qur'an," *Journal of Educational and Psychological Research*, 2021, 88 (p. 54) <<https://doi.org/10.52839/0111-000-068-003>>.

The commas in the Holy Quran of great importance in the eloquence of the Holy Qur'an is the test of ability as the rhyme and the Almighty ideal is the test of the ability of the poet<sup>22</sup>, sometimes we find that a few poets are forced to rhyme forced to come out complementary to the house and if we go looking for her for the meaning and not in the breaks of the Holy Qur'an comma rhetorical secret Valeloqu if he raised one word of the Holy Quran and managed the tongue of the Arabs to come to the other plug blocked to his awareness of that.

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<sup>22</sup> Al , Harthithing. 22.



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