

The Indicative Style of Elaboration after Summarization: A study of Qur'anic "Emphasis"

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Abstract

This paper deals with the study of [rhetorical] style of elaboration after summarization and its purposes in the Holy Qur'an. This rhetorical style features a great importance and significant impact on understanding the Qur'anic meaning, and helps to elicit the implications of the Qur'anic text. This study elaborates the purposes of the style of elaboration after summarization in the Holy Qur'an. Through covering a number of Qur'anic verses incorporating this style, it reflects a number of purposes, most important of which are: motivation, emphasis, elucidation, exaltation, education upon obedience, and hastening towards employing commands. These rhetorical purposes are confirmed most clearly in Arabic literature and the Sunnah. However, the Qur'anic style is uniquely distinctive, which is one of the manifestations of the linguistic miracle of the Book of Allah, Almighty. To explain, the Holy Qur'an follows the standard linguistic styles of Arabic, yet strikingly so unordinary to Arabs who admitted their inability and weakness before the Qur'anic text.

Key words: Elaboration – summarization – The Holly Qur'an.

Introduction

Rhetoric is one of the Holy Qur'an's distinctive features, as it was sent down among pure Arabs who are the masters of rhetoric and eloquence. Public competitions and poetry forums used to be held to host their competitions of eloquence. They wrote poetry with their glory, praise, dignity, and pride. Rhetoric runs in their blood, and is expressed in all situations of sadness, happiness, misery, joy, defeat, and victory. They climbed to glory via their rhetoric. In short, they were absolutely unique.

One of the prominent Qur'anic rhetorical style is *elaboration after summarization*. Some of the biased individuals who are distrustful of the Qur'anic rhetoric do not feel comfortable regarding the eloquence and rhetoric of the Qur'an. They, accordingly, endeavored, though uselessly, to exhibit some of the [alleged] shortcomings and criticism of the Qur'an, according to their shallow understanding. They argued that the Qur'an reiterated some topics in multiple chapters or within a single chapter, concluding that this is no more than a useless repetition, thus, weakening the rhetoric of the Qur'an and depriving it from any significance. This paper is therefore meant to shed light on the rhetorical styles, and to

The Indicative Style of Elaboration after Summarization: A study of Qur'anic "Emphasis"

refute the criticisms of the biased. It exhibits the beauty of the Qur'an and its superb rhetoric and expressiveness.

Literature Review

To the best of my knowledge, this subject has not been addressed independently. These are merely references, portions, and articles related to it, which lack the focus on the Holy Qur'an and the exhibition of its treasures. There is only one dissertation that addressed summarization and elaboration, with the title '*summarization and elaboration in the Qur'anic expression: a study of the semantics of the Qur'an*' by Sirwan al-Janabi. It is a Ph.D. dissertation in Arabic language and its literature.

The researcher address summarization in great detail, connecting it with the *Usuli* implication from the angels of: the hidden, the problematic Ash-Shashi (D.344 A.H., P.81) and the inconspicuous As-Sama'ani (1418 A.H., P.2). The dissertation, for the most part, focuses on definitions according to linguists, grammarians, rhetoricians, exegetes, and scholars of Usul al-Fiqh. He addresses the areas of agreement and disagreement with the Usuli implications. He depends extensively on Shi'i sources of exegesis and linguistics. Therefore, I feel that it is my obligation to demonstrate the style of summarization after elaboration and its purposes in the Holy Qur'an, relying on acceptable sources, free from partiality or prejudice.

This topic is featured in:

- 1- Nadh ad-Durar fee Tanasob al-Ayat wa as-Sowar by al-Biqā'I (D.885 A.H): He addressed the relationships among the chapters of the Qur'an, their relevant summarization and elaboration. He handled some issues masterfully yet without addressing the style independently. The style of elaboration after summarization received little illustration, passing through them without highlighting its rhetorical implication.
- 2- Al-Burhan fee Tansob Sowar al-Qur'an by al-Ghirnati (1410 A.H): He, may Allah's mercy be upon him, masterfully spotted a number of summarized verses and connected them with their relevant elaborating verses yet without exclusively tackling the style, nor demonstrating the rhetorical aspects of the style.
- 3- Asrar Tarteeb al-Qur'an by as-Suytūi (1394 A.H., P.56): He highlighted and connected many of the summarized verses with their respective elaborate ones. He formulated a rule: Every chapter elaborates on the summarization of the previous chapter. However, he overlooked the elaboration after summarization within the chapter itself, whether contextually connected or disconnected.

The Research questions:

The research attempts to answer the following questions:

- 1- What is the style of elaboration after summarization?
- 2- What is the rhetorical significance of this style?
- 3- Where are its positions in the Holy Qur'an?
- 4- What are the most important implications of this style?

Methodology:

I adopted the inductive methodology and content-analysis, which is one of the forms of descriptive methodology, via gathering all the summarized Qur'anic verses and connecting them with their respective relevant verses, then deducing the rhetorical tropes and linguistic implications. I adopted the following steps:

- 1- Gathering all the verses that are summarized in one position and elaborated in another in the Holy Qur'an.
- 2- Connecting the summarized and elaborated verses according to the order of revelation, style, context, and content.
- 3- Referencing the original sources on this topic, most prominently classic and modern books of exegesis and books of Qur'anic rhetoric.
- 4- Consulting Hadith books and Arab poetry to prove the genuineness of the rhetorical purpose in the Arab's heritage of poetry and the traditions of the Prophet (peace and blessings be upon him).

Analysis and Discussion:

Definition of Elaboration after Summarization:

a) Summarization:

Linguistically, it has multiple definitions but most important of which Ar-Raghib (1412 A.H., P.203):

- 1- Ambiguity and unclarity. Al-Kafawi (1405 A.H., P.42) states that, "To summarize something is to make it ambiguous."
- 2- Brevity and summarization. Abu Hilal al-'Askari (D.395 A.H., p.58) states that, "Summarization is a description of something in a collective, undetailed manner."

Technically, summarization is defined by al-Jurjani (A.H. 1403, p.204) as: "The intent of its wording is unidentified unless elaborated."

Ash-Shirazi (1424 A.H., P.49) defines it as "The meaning of which cannot be identified by its wording and is reliant on something else to spot this meaning."

Al-Kafawi (1405 A.H, P.42) defines it as "The meaning of which cannot be underpinned by its wording unless elaborated by the speaker."

The Indicative Style of Elaboration after Summarization: A study of Qur'anic "Emphasis"

The above technical definitions apparently stem from the linguistic meaning, since ambiguity is the outcome of vagueness caused by summarization; just as the intent of brevity and summarization cannot be identified except by the speaker. In my opinion, the definition of al-Kafawi is one of the most accurate and most acceptable definitions, as it accommodates both linguistic aspects, whether summarization is caused by either ambiguity or brevity. The opinions of al-Jurjani and ash-Shirazi, however, are limited to the aspect of ambiguity.

b) Elaboration:

The author of contemporary Arabic language lexicon defines elaboration as: to make clear and provide extra details and explanation. Ibn Faris (1399 A.H., 4/550) defines elaboration linguistically, "to distinguish something from something else.". Ibn Mandhor (1414 A.H., 11/542) notes that elaboration means illustration.

After considering the earlier opinions, it is feasible to define the exact meaning of elaboration tackled in this research. It is: what provides an explanation and illustration for a previously summarized statement in a given context for a particular rhetorical purpose. In other words, to explain what is summarized. Accordingly, the style of elaboration, after summarization, can be defined as, "A rhetorical style starting with brevity and summarization, for a particular rhetorical purpose", and then followed by an explanation in a given context, They both share a given relation. For example,

1- قول الله تعالى: (اهدنا الصراط المستقيم) {الفاحة:6}*¹

Allah says, "**Guide us to the straight path.**" [al-Fatiha 6] Summarization evokes a feeling of longing to learn about the details, which are conveniently served handy to a learning-ready soul. The honorable verse contains a summarization and does not definitely identify the path, its descriptions, its people, nor its followers, only to be followed by a clear verse that illustrates that summarization. Allah says, "**The Way of those on whom you have bestowed your Grace, not (the way) of those who earned Your Anger i.e. those whose intentions are perverted: they know the Truth, (yet do not follow it), nor of those who went astray, i.e. Those who have lost the (true) knowledge, so they wander in error, and are not guided to the Truth.**" [al-Fatiha: 7]

¹ * Translation of the meanings of the Quranic Verses throughout this paper is adopted from "*Translation of the meanings of the Noble Qur'an in the English language*" by Dr. Muhammad Taqi-ud-Din-al-Hilali, et al. (1982), (King Fahd Complex for the printing of the Holly Qur'an, Madinah, KSA"

قول الله تعالى (صراط الذين أنعمت عليهم غير المغضوب عليهم ولا الضالين) {الفاحة:7} 2- قول الله تعالى (لِلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ نَصِيبًا مَّفْرُوضًا) النساء: 7

Allah says, " There is a share for men and a share for women from what is left by parents and those nearest related, whether the property be small or large - a legal share". [an-Nisa'; 7]. In order to erode the rooted habits and the entrenched evils, a situation-tailored premise was necessary. In pre-Islam, Arabs were depriving men and children from inheritance, making it exclusive to strongmen experienced in warfare, looting, and robbery. At-Tabari (1420 A.H., 7/32) For this reason, Islam contemplated their situation and habits, just to erode the bad habits, such as depriving women and children from inheritance. To achieve this goal, the feeling of unfamiliarity by the Arabs, which was cultivated by their old bad habits, had to be overridden by a summarized statement to prepare souls, and then follow it with an elaboration. In this case, the verse elaborates on the inheritors and their respective shares.

Allah says, (Allah instructs you concerning your children: for the male, what is equal to the share of two females. But if there are [only] daughters, two or more, for them is two thirds of one's estate. And if there is only one, for her is half. And for one's parents, to each one of them is a sixth of his estate if he left children. But if he had no children and the parents [alone] inherit from him, then for his mother is one third. And if he had brothers [or sisters], for his mother is a sixth, after any bequest he [may have] made or debt. Your parents or your children - you know not which of them are nearest to you in benefit. [These shares are] an obligation [imposed] by Allah. Indeed, Allah is ever knowing and Wise). [an-Nisa': 11] "As-Sa'di(1376 A.H. P.165) "

قول الله تعالى: (يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثِيَيْنِ ۖ فَإِن كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ ۖ وَإِن كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ ۚ وَلِأَبَوَيْهِ لِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ مِمَّا تَرَكَ إِن كَانَ لَهُ وَلَدٌ فَإِن لَّمْ يَكُنْ لَهُ وَلَدٌ وَوَرِثَهُ أَبَوَاهُ فَلِأُمِّهِ الثُّلُثُ ۚ فَإِن كَانَ لَهُ إِخْوَةٌ فَلِأُمِّهِ السُّدُسُ ۚ مِن بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ ۗ وَأَبَاؤُكُمْ وَأَبْنَاؤُكُمْ لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفَعًا ۖ فَرِيضَةٌ مِّنَ اللَّهِ ۗ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا) النساء: 11

3- قول الله تعالى (إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا (19) إِذَا مَسَّهُ الشَّرُّ جَزُوعًا (20) وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا)

Allah says, "Indeed, mankind was created anxious (19) When evil touches him, impatient (20) And when good touches him, withholding [of it] (21)." [al-Ma'arij: 19-21] The last two verses demonstrate that an anxious person is miser, tight-fisted, discontent, weak, or extremely uneasy "Al-'Izz ibn 'Abdul Salam (1416 A.H., 3/363)". There are

numerous examples that explain the meaning of the style of elaboration after summarization and its purposes in the Holy Qur'an.

The relation between the style of elaboration after summarization and the style of repetition

The purpose of showing the significant connection between the two styles is to clarify the misunderstanding entertained by those with swift judgment of the Qur'anic text. They maintain that it is full of repetitions, which is a clear confusion between the style of repetition, and that of elaboration after summarization. Adequate consideration of the Qur'anic texts they tackle reveals significant new meanings and benefits whose mention is lacking in other texts, and therefore they cannot be considered repetition in either wording or meaning.

Repetition is to reiterate a single word one or multiple times while the style of elaboration after summarization adds extra wording for a purpose. Al-Kafawi (1405 A.H, P.297) states that, "Elaboration, in relation to summarization, adds benefit while repetition is reiteration." The repetition in the Qur'an has been addressed by the scholars; some objected to the very notion while others questioned its existence. Such is not the case with the style of elaboration after summarization. The following are few statements of scholars about the inexistence of repetition:

Ash-Sha'rawi (1418 A.H., 1/237) states that, "Stories in the Qur'an are not repeated. Some of them are mentioned in some verses while others are mentioned in some other verses, however, the focus is different. Each verse provides an additional new detail. Eventually after collecting all relevant verses together, a complete and intact story if composed, with every verse adding a new detail."

Al-Maidani (1425 A.H., P.307) states that, "The interpreter of Allah's speech must duly investigate any text appearing to be repetitive to discover the intent behind repetition if it is a literal one, and to discover the meaning differences if the repeated text is quite dissimilar, even in a word or a letter in a word; since most of the texts, appearing to be repetitive, are not, in fact, repetitive but rather integrating, serving to deliver a meaning different from the other relevant verses."

The above scholars' statements regarding repetition reflect the extent of questioning the very existence of repetition in the Holy Qur'an. Repetition takes place in a word, meaning, a comma, or a specific part of a chapter while the style in question is featured in a story, a legal ruling, or a completely creed-related issue, which comes summarized in one place and elaborated in others. Ibn 'Ashour (1984, 1/64) notes that,

“Qur’an selects the most significant part of a story, thereby ignoring the remaining parts so that it addresses those stories with an amusement-free purpose. To serve this end, all the stories in the Qur’an have not come in a successive fashion like a history book. Instead, they are scattered and distributed in their most perfect contexts, because their value appears most distinctively in that distribution. It serves a remembrance and admonition for the people. This style is most akin to oratory although the Qur’an has its special style.”

Thus, the Holy Qur’an utilizes more beautiful and eloquent rhetorical styles than repetition, which is elaboration after summarization. For this reason, ibn Taymiyyah (1995, 13/363) duly studied the Qur’anic text and investigated the best method, “The most correct method is to interpret the Qur’an primarily with the Qur’an itself. If there was a summarization in one place, it is elaborated in another one; and what is summarized in one place is explained elsewhere in the Qur’an.”

Al-Shatibi (D.790 A.H. (3/420))” notes that, “The Qur’an explains itself to the extent that many of the Qur’anic verses are not completely understood except by interpreting another verse or chapter.”

Rhetorical Style of Elaboration after Summarization Significance

Who looks more closely into the style of elaboration after summarization in Quranic verses, he will certainly find that such style is greatly significant as follows:

Firstly: Demonstrating the Quranic Meaning in Full:

There is no doubt that one cannot get the meaning of the Quran easily if we set its rhythm and context aside. Therefore, the scholar who explains the Holy Quran should be fully aware of all and everything related to whatever verse he desires to explain, he further should link it with both preceded and followed verses. As it could be an elaboration for whatever is preceded or a summarization for whatever is followed. So, we should consider the context and link the verses with each other to have the image in full, such as what we can see in **Surat AlZumar, Verse 27 (And We have certainly presented for the people in this Qur'an from every [kind of] example - that they might remember)**

وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ لَعَلَّهُمْ يَتَذَكَّرُونَ (27) سورة الزمر

This is a summarization style and needs to be elaborated to show that Allah set examples for people in Quran. So this verse is elaborated in the next verse by which Allah says:

(29) Allah presents an example: a slave owned by quarreling partners and another belonging exclusively to one man - are they equal in comparison? Praise be to Allah! But most of them do not know.

قوله تعالى: (ضَرَبَ اللَّهُ مَثَلًا رَجُلًا فِيهِ شُرَكَاءُ مُتَشَاكِسُونَ وَرَجُلًا سَلَمًا لِرَجُلٍ هَلْ يَسْتَوِيَانِ مَثَلًا ۗ الْحَمْدُ لِلَّهِ ۗ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ (29) سورة الزمر.

**The Indicative Style of Elaboration after Summarization: A study of
Qur'anic "Emphasis"**

Ibn Attia (1422 A.H, 4/529) said: "when Allah almighty wholly mentioned that He set examples for people, it is shortly followed by a significant example which is the monotheism. Allah almighty gives an example for an atheist as if he is owned by several men that are always fighting with each other and no one can forgive the other".

In another hand, this style is significant in which we can completely understand the Quranic stories, as Allah almighty mentioned a lot of stories in more than one style, in which it may occur through summarization in some cases and through elaboration in other ones, without prejudice to the accuracy for which it shows the magnificence of such style in the Holy Quran, as Allah almighty says in Al-Qamar chapter:

(49) Indeed, all things We created with predestination.

(إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ (49) سورة القمر)

And He says also in Surat AlForqan:

(2) We created each thing and determined it with [precise] determination.

(وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا (2) سورة الفرقان)

Moses' story (PBUH) is an example for such style. As Moses' name is mentioned in the Holy Quran one hundred and thirty six times within thirty four chapters "Abd Al Baqi (1994, p.654 - 655)", as some include his story with the magicians which is mentioned in more than one chapter. I will address four chapters of them, which are: Al-A'raf, Taha, Ash-Shuara and Younus.

One who looks more closely into such story, he will find the full meaning behind it. In every chapter, we will find something new, deduced evidences and a different conclusion that is not the same as in other chapters, besides, we cannot depend on one chapter to understand the full meaning of such story, and we should take all chapters to get the full image. In Al-A'raf: the feeling of anxiety and terror of the audience is shown:

(116) He said, "Throw," and when they threw, they bewitched the eyes of the people and struck terror into them, and they presented a great [feat of] magic.

(قَالَ ألقُوا فَلَمَّ ألقُوا سَحَرُوا أَعْيْنَ النَّاسِ وَاسْتَرْهَبُوهُمْ وَجَاءُوا بِسِحْرٍ عَظِيمٍ (116) سورة الأعراف)

In Taha: Allah almighty shows the secret in the magic they (the magicians) use, which are ropes and sticks: Allah almighty says:

(66) He said, "Rather, you throw." And suddenly their ropes and staffs seemed to him from their magic that they were moving [like snakes].

(قَالَ بَلْ أَلْفُوا ۖ فإِذَا حِبَالُهُمْ وَعِصِيَّهُمْ يُخَيَّلُ إِلَيْهِ مِنْ سِحْرِهِمْ أَنَّهَا تَسْعَى (66) سورة طه

Also in the same chapter, the story shows that Pharo was forcing the magicians to learn the magic:

(73) Indeed, we have believed in our Lord that He may forgive us our sins and what you compelled us [to do] of magic. And Allah is better and more enduring."

(إِنَّا آمَنَّا بِرَبِّنَا لِيَغْفِرَ لَنَا خَطَايَانَا وَمَا أَكْرَهْتَنَا عَلَيْهِ مِنَ السِّحْرِ ۗ وَاللَّهُ خَيْرٌ وَأَبْقَى (73) سورة طه

In Ash- Shuara: the story shows how Pharo was bringing the people in order to entice them to follow him:

(39) And it was said to the people, "Will you congregate (40) That we might follow the magicians if they are the predominant?"

(وَقِيلَ لِلنَّاسِ هَلْ أَنْتُمْ مُجْتَمِعُونَ (39) لَعَلَّنَا نَتَّبِعَ السَّحْرَةَ إِنْ كَانُوا هُمْ الْغَالِبِينَ (40) سورة الشعراء

In Younus: the story shows the result of the magic they showed:

(81) And when they had thrown, Moses said, "What you have brought is [only] magic. Indeed, Allah will expose its worthlessness. Indeed, Allah does not amend the work of corrupters.

(فَلَمَّا أَلْقَوْا قَالَ مُوسَىٰ مَا جِئْتُمْ بِهِ السِّحْرُ ۗ إِنَّ اللَّهَ سَيُبْطِلُهُ ۗ إِنَّ اللَّهَ لَا يُصْلِحُ عَمَلَ الْمُفْسِدِينَ (81)

All these are shown through reading all chapters in which it mentioned the story and the Quranic story then has the full image.

Secondly: The Evidence of the Inimitability of the Holy Quran

Through the dissertation of the elaboration after summarization style in the Holy Quran, we become certain of the fact of the eloquent inimitability in Quranic verses. This is obviously shown in comparing between the summarized and the elaborated texts, and deducing the rhetoric expressions. This includes what Allah says in the chapter of Taha:

(10) When he saw a fire and said to his family, "Stay here; indeed, I have perceived a fire; perhaps I can bring you a torch or find at the fire some guidance." (11) And when he came to it, he was called, "O Moses,....

(إِذْ رَأَىٰ نَارًا فَقَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا لَّعَلِّي آتِيكُمْ مِنْهَا بِقَبَسٍ أَوْ أَجْدٍ عَلَىٰ النَّارِ هُدًى (10) فَلَمَّا أَتَاهَا نُودِيَ يَا مُوسَىٰ (11) سورة طه

And what Allah almighty says in Al-Qasas:

(29) And when Moses had completed the term and was traveling with his family, he perceived from the direction of the mount a fire. He said to his family, "Stay here; indeed, I have perceived a fire. Perhaps I will bring you from there [some] information or burning wood from the fire that you may warm yourselves."

(﴿﴾ فَلَمَّا قَضَىٰ مُوسَىٰ الْأَجَلَ وَسَارَ بِأَهْلِهِ آنَسَ مِنْ جَانِبِ الطُّورِ نَارًا قَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا لَّعَلِّي آتِيكُم مِّنْهَا بِخَبَرٍ أَوْ جَذْوَةٍ مِّنَ النَّارِ لَعَلَّكُمْ تَصْطَلُونَ (29) سورة القصص

Also, what Allah almighty says in the chapter of An-Naml:

(7) [Mention] when Moses said to his family, "Indeed, I have perceived a fire. I will bring you from there information or will bring you a burning torch that you may warm yourselves."

(8) But when he came to it, he was called, "Blessed is whoever is at the fire and whoever is around it. And exalted is Allah, Lord of the worlds.

(إِذْ قَالَ مُوسَىٰ لِأَهْلِهِ إِنِّي آنَسْتُ نَارًا سَأَتِيكُم مِّنْهَا بِخَبَرٍ أَوْ آتِيكُم بِشَهَابٍ مِّنَ السَّمَاءِ لَعَلَّكُمْ تَصْطَلُونَ (7) فَلَمَّا جَاءَهَا نُودِيَ أَنْ بُورِكَ مَنْ فِي النَّارِ وَمَنْ حَوْلَهَا وَسُبْحَانَ اللَّهِ رَبِّ الْعَالَمِينَ (8) سورة النمل

All these examples show the rhetoric inimitability through comparing the Quranic texts in three chapters and deducing the differences in-between, such as:

1) The difference among (a burning torch) in An-Naml, (a torch) in Taha, and (a burning wood) in Al-Qasas.

Both Al-Kirmani (1412 A.H., p174) and As-Suyuti (1408 A.H, 165/3) find that the difference among the three chapters is merely words and the meaning is the same, while Al-Khattib (1390 A.H, 10/214) has a different point of view in which it relates to the status of the fire and the time through which Moses could bring it. So, I will initially focus on the lexicons to show the meaning of such words:

"Torch: is a bright flashing flame of either fire or accidental environmental action" (Mu'jam Al-Mufradat).

Burning Torch: is "a flame of fire" (Mu'jam Al-Mufradat) in which one can get a flame: get it from most of fire source" as mentioned in (Mu'jam Tahzib Allogha by Harawi (2001, 8 /318)

Burning wood: is "what is remained of woodpiles after flaming." Al Raghīb (1420 A.H., Mu'jam Al-Mufradat).

In Taha, it is expressed as a (torch), a (burning wood) in Al-Qasas, and a (burning torch) in An-Naml to show significant meaning as follows:

Allah almighty wants to depict the stance through various styles and words to show a full image of all dimensions and angles of the story. Allah almighty knows the inner feeling and thinking of all human being, and He gives an in-detailed image of what is really on Moses' mind (PBUH). If we look at the order of the chapters as per their revealing, we can see that Taha is the first, then An-Naml, and Al-Qasas is the last one" Az-Zarkashi (1376 A.H., 1/193)". So, (torch) was a general term refers

that he (PBUH) wants to simply get a torch, does not matter either burning wood or burning torch, hence the term (torch) came alone.

As for both words (burning wood) in Al-Qasas and (burning torch) in An-Naml, we can see clear differences between both. As in Al-Qasas, the story describes the state of fear and tension that Moses feels. Allah almighty says:

(18) And he became inside the city fearful and anticipating [exposure] when suddenly the one who sought his help the previous day cried out to him [once again]. Moses said to him, "Indeed, you are an evident, [persistent] deviator." Al-Qasas

(فَأَصْبَحَ فِي الْمَدِينَةِ خَائِفًا يَتَرَقَّبُ فَإِذَا الَّذِي اسْتَنْصَرَهُ بِالْأَمْسِ يَسْتَصْرِخُهُ قَالَ لَهُ مُوسَى إِنَّكَ لَغَوِيٌّ مُبِينٌ (18) سورة القصص

It is a description of what Moses (PBUH) feels after he killed the Egyptian citizen. He (PBUH) feels guilty in Pharo city for what he had done and anxiety covers him for how he would be punished " Ar Razi (1420 A.H.,24/587)". Allah almighty says:

(21) So he left it, fearful and anticipating [apprehension]. He said, "My Lord, save me from the wrongdoing people."

(فَخَرَجَ مِنْهَا خَائِفًا يَتَرَقَّبُ قَالَ رَبِّ نَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ (21) سورة القصص

It is a description of how he tried to escape. And, Allah almighty says in Al-Qasas:

(33) He said, "My Lord, indeed, I killed from among them someone, and I fear they will kill me.

(قَالَ رَبِّ إِنِّي قَتَلْتُ مِنْهُمْ نَفْسًا فَأَخَافُ أَنْ يَقْتُلُونِ (33) سورة القصص

This was when Allah almighty ordered him to come back to Egypt and go directly to Pharo to follow his religion after he escaped from him "Ibn Khathir (6/236)" , so the word (**burning wood**) which means a piece of blazing coal is suitable here, for which it has a dim light, so no one can find him easily. But in An-Naml, Moses (PBUH) was not afraid at all, so either it is a torch or a burning torch, nothing he is afraid of or for. That is merely discretion and Allah knows best.

To sum it up: the first verse, in Taha chapter, has a general word that is uttered by Moses (PBUH) **(10) perhaps I can bring you a torch or find at the fire some guidance.**

(لَعَلِّي آتِيكُمْ مِنْهَا بِقَبَسٍ أَوْ أَجْدُ عَلَى النَّارِ هُدًى (10) سورة طه

But as for both chapters of An-Naml and Al-Qasas, there are elaborations for such simple word to be a "burning wood" in Al-Qasas to show the situation that Moses passes. And in An-Naml, it was a "burning torch" to show the stability and calmness that Moses (PBUH) feels, as he saw the fire in a barren land so he felt good and he went to get a flame for his family to get warm against such so cold night in such barren land, or to find anyone give him the road direction, or perhaps the flame itself helps

him to find the right direction " Az-Zarkashi (1957, 1/196)". Moses (PBUH) wanted the flame here for warmth, so Quran depicted all what is on his mind.

2) in An-Naml, the word "I will bring you" whereas it was "perhaps I will bring you" in Al-Qasas.

- a) In Al-Qasas, there are ten occurrences for begging, whereas it is just two in An-Naml, so "perhaps" is better in Al-Qasas than An-Naml "As-Sha'rawy (1998, 1/237)".
- b) In An-Naml, Moses promises and can certainly fulfill his promise, whereas in Al-Qasas, he is afraid and escaping, so he is hopefully expecting to fulfill his promise. "As-Sha'rawy (1998, 1/237)".

Thirdly: Demonstrating the Legislative Purpose in Provision Verses

The significance of elaboration after summarization style is shown in demonstrating the legislative purpose in provision verses, as the religious provision may be summarized in some verses but it has some details elsewhere, so scholar should first be aware of all verses related to such provision and know the difference between both styles and that there is no conflict between both. For example, Allah almighty says in the chapter of Al-Baqrah:

(173) He has only forbidden to you dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah. But whoever is forced [by necessity], neither desiring [it] nor transgressing [its limit], there is no sin upon him. Indeed, Allah is Forgiving and Merciful.

(إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهِلَّ بِهِ لِغَيْرِ اللَّهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ (173) سورة البقرة

And in Al-An'am:

(145) Say, "I do not find within that which was revealed to me [anything] forbidden to one who would eat it unless it be a dead animal or blood spilled out or the flesh of swine - for indeed, it is impure - or it be [that slaughtered in] disobedience, dedicated to other than Allah. But whoever is forced [by necessity], neither desiring [it] nor transgressing [its limit], then indeed, your Lord is Forgiving and Merciful."

(قُلْ لَا أجدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ إِلَّا أَنْ يَكُونَ مَيْتَةً أَوْ دَمًا مَسْفُوحًا أَوْ لَحْمَ خِنْزِيرٍ فَإِنَّهُ رَجَسٌ أَوْ فِسْقًا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ رَبَّكَ غَفُورٌ رَحِيمٌ (145) سورة الأنعام.

But in Al-Ma'idah, He says:

(3) Prohibited to you are dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah, and [those animals] killed by strangling or by a violent blow or by a head-long fall or by the goring of horns, and those from which a wild animal has eaten, except what you [are able to] slaughter [before its death], and those which are sacrificed on stone altars, and [prohibited is] that you seek decision through divining arrows. That is grave disobedience. This day those who disbelieve have despaired of [defeating] your religion; so fear them not, but fear Me. This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion. But whoever is forced by severe hunger with no inclination to sin - then indeed, Allah is Forgiving and Merciful.

(حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالِدَمُّ وَلَحْمُ الْخَنزِيرِ وَمَا أُهْلَ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَامِ ذَلِكُمْ فَسُقُطٌ الْيَوْمَ يَبْسُ الدِّينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا فَمَنِ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرِ مُتَجَانِفٍ لِإِثْمٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ (3) سورة المائدة

In the three chapters, the provision is not the same, it is elaborated in some chapters and summarized in the other and it is shown in the following: the elaboration after summarization style helps the scholar to know the religious provision in an accurate and proper way. Firstly, both Al-Baqarah and Al-Ma'idah are Madinan chapters, but Al-An'am is Makkan one "Az-Zarkashi (1957, 1/194)". Both Al-Baqarah and Al-An'am summed up the forbidden meat in four types: dead animal, blood, flesh of swine and all has been slaughtered and dedicated to other than Allah, whereas in Al-Ma'idah, it was elaborated into eleven types which are: dead animal, blood, flesh of swine, all has been slaughtered and dedicated to other than Allah, killed by strangling or by a violent blow or by a head-long fall or by the goring of horns, and those from which a wild animal has eaten, and those which are sacrificed on stone altars, and of that seeking decision through divining arrows. All kind of dead animal is shown in details in this chapter, but for the phrase "all what has been slaughtered and dedicated to other than Allah", it is shortly mentioned in Al-Baqarah and Al-An'am, whereas it is shown in details in Al-Ma'idah, as it is mentioned by its types such as: those which are sacrificed on stone altars, and of that seeking decision through divining arrows. Therefore, we can see that the rhetorical style of elaboration and summarization is a significant tool to demonstrate the religious and legislative provisions by which we can get through all chapters altogether.

Fourthly: Raising and Deepening the Awareness of Faith

The significance of style of elaboration after summarization is shown through studying the faith verses and how Quran focuses on it to deepening it into human being for which it is so necessary in building both individual and community communication. For example, Allah almighty says in the chapter of Al-Haj:

(1) O mankind, fear your Lord. Indeed, the convulsion of the [final] Hour is a terrible thing.

(2) On the Day you see it every nursing mother will be distracted from that [child] she was nursing, and every pregnant woman will abort her pregnancy, and you will see the people [appearing] intoxicated while they are not intoxicated; but the punishment of Allah is severe.

(يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ ۖ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ (1) يَوْمَ تَرَوُنَّهَا تُذْهِلُ كُلَّ مَرْضِعَةٍ عَمَّا أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَارَىٰ وَمَا هُمْ بِسُكَارَىٰ وَلَٰكِنَّ عَذَابَ اللَّهِ شَدِيدٌ (2) سورة الحج

In the holy verse, Quran describes the convulsion of the final hour in which it is a horrible time that encounters unspeakable horrors and signs. Quran sheds light on such horrors through demonstrating all events by the elaboration after summarization style in Quranic verses to show us all details in such hour and all what is related to faith. This is a motivation for either believer to get his belief upper grade, disobedient to abandon his wrong path, or disbeliever to convert into Islam.

Also, Allah says in the chapter of Al-An'am:

(3) And He is Allah, [the only deity] in the heavens and the earth. He knows your secret and what you make public, and He knows that which you earn.

(وَهُوَ اللَّهُ فِي السَّمَاوَاتِ وَفِي الْأَرْضِ ۚ يَعْلَمُ سِرَّكُمْ وَجَهْرَكُمْ وَيَعْلَمُ مَا تَكْسِبُونَ (3) سورة الأنعام
This verse summed up the fact that Allah is everywhere, so it needs to be elaborated to prevent any doubt that can be raised of that Allah is everywhere by Himself (as thought by some groups like Al-Jahmiyah and Al-Mut'zilah) " Az Zarqani (1367 A.H., 2/294)". So, we should read all verses related to Allah almighty, find both summarized and elaborated ones, and study the views of great interpreter scholars to erase any doubt therein. For example, Allah almighty says in the chapter of Az-Zukhruf:

(84) And it is Allah who is [the only] deity in the heaven, and on the earth [the only] deity. And He is the Wise, the Knowing.

(وَهُوَ الَّذِي فِي السَّمَاءِ إِلَهٌ وَفِي الْأَرْضِ إِلَهٌ ۚ وَهُوَ الْحَكِيمُ الْعَلِيمُ (84) سورة الزخرف

That means that Allah is deity either in heaven or earth and should be worshipped and sought.

Imam Ahmad says: "He is deity for all in heavens and all in earth, He is above Throne, His knowing covers what is below Throne, all places are contained in His knowing and no place is excepted" " Ash-Shaybani (1980, p.149) " .

Al-Mawardi (1391 A.H., 2/155) interprets this verse into three points of view: First: it means that Allah is the disposer of all creatures (knows what you hide and what you manifest). Second: Allah is worshipped in heavens and earth. Third: the verse has an implied phrase after "Allah" and before "in heavens and in earth" which is "knows what you hide in your heart and what you manifest" because in the heavens are the angles and in the earth are human being and demons "Al Marwazi (1988, p. 150)".

Fifthly: Reading and Contemplation in the Holy Quran

This rhetorical style of (elaboration after summarization) cannot be understood except through the contemplation and deep thinking in the Holy Quran as Allah says in the chapter of An-Nis'a: **(82) Then do they not reflect upon the Qur'an? If it had been from [any] other than Allah, they would have found within it much contradiction.**

(أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ ۚ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا) (82) سورة النساء

Allah also says in the chapter of Muhammad:

(24) Then do they not reflect upon the Qur'an, or are there locks upon [their] hearts?

(أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا) (24) سورة محمد

There are several verses that motivate us to think deeply and contemplate in the Holy Quran to taste the gratification of Quran texts. Az-Zarkashi says: "no one can taste the gratification of Quran if he has no idea, cannot understand or contemplate it". Also, Al-Hassan Al-Basri says: "O Adam son, how could your heart get rid of callousness with Quran? It is just your eagerness to contemplate the meaning of the verses you read till the end of the chapter".

Who look more closely into the Holy Quran, he will certainly find all what he can benefit in his personal life. It is not easy for every Quran reader to notice what is behind the elaboration after summarization style. Summarization could be at the beginning of the chapter whereas the elaboration lies within the verses of the same chapter, or in a different chapter, and may be related to a juridical provision or a dogmatic belief. Therefore, Quran reader should read it a lot, contemplate and observe the scholars' interpretations. He should bring all verses that have a common subject, and all chapters of the same story altogether, to find the meaning behind the rhetorical purposes of elaboration after summarization style. For example, Allah almighty says in Al-Ankabut chapter:

(8) And We have enjoined upon man goodness to parents. But if they endeavor to make you associate with Me that of which you have no knowledge, do not obey them. To Me is your return, and I will inform you about what you used to do.

(وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا وَإِنْ جَاهَدَاكَ لِتُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا ۗ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ (8) سورة العنكبوت

And in Al-Ahqaf chapter, Allah almighty says:

(15) And We have enjoined upon man, to his parents, good treatment. His mother carried him with hardship and gave birth to him with hardship, and his gestation and weaning [period] are thirty months. [He grows] until, when he reaches maturity and reaches [the age of] forty years, he says, "My Lord, enable me to be grateful for Your favor which You have bestowed upon me and upon my parents and to work righteousness of which You will approve and make righteous for me my offspring. Indeed, I have repented to You, and indeed, I am of the Muslims."

وقال الله تعالى في سورة الأحقاف: (وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا ۖ حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا ۖ وَحَمَلُهُ وَفِصَالُهُ ثَلَاثُونَ شَهْرًا ۖ حَتَّىٰ إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي ۗ إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ (15) سورة الأحقاف

Whereas Allah almighty does not mention the word "good treatment" in Luqman chapter:

(14) And We have enjoined upon man [care] for his parents. His mother carried him, [increasing her] in weakness upon weakness, and his weaning is in two years. Be grateful to Me and to your parents; to Me is the [final] destination.

(وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَىٰ وَهْنٍ وَفِصَالُهُ فِي عَامَيْنِ أَنْ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ (14) سورة لقمان

Variation in previous verses implies great meaning. Deletion of this word in Luqman and its occurrence in both Al-Ankabut and Al-Ahqaf are a Quranic rhetorical secret, though the three verses addressed Sa'ad Ibn Abi Waqqas " Muslim (4/1877)".

Observing Quranic context and contemplating its rhythm show that Allah almighty summed up His recommendation in Al-Ankabut and Al-Ahqaf, whereas He almighty says it in details in Luqman, because the verse is preceded by details of Luqman's recommendations to his son, so it is followed by Allah's saying (Be grateful to Me and to your parents) to sufficiently take place of the phrase (good treatment), so it is better to be deleted in such case.

There is also another example for how Muslim can benefit from elaboration after summarization style through contemplating Quranic verses in which Allah almighty says in Al-Imran chapter:

(39) So the angels called him while he was standing in prayer in the chamber, "Indeed, Allah gives you good tidings of John, confirming a word from Allah and [who will be] honorable, abstaining [from women], and a prophet from among the righteous."

(فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ أَنَّ اللَّهَ يُبَشِّرُكَ بِيَحْيَى مُصَدِّقًا بِكَلِمَةٍ مِنَ اللَّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِّنَ الصَّالِحِينَ (39) سورة آل عمران

Also, Allah almighty says in Maryam chapter:

(7) [He was told], "O Zechariah, indeed We give you good tidings of a boy whose name will be John. We have not assigned to any before [this] name."

(8) He said, "My Lord, how will I have a boy when my wife has been barren and I have reached extreme old age?"

(يَا زَكَرِيَّا إِنَّا نُبَشِّرُكَ بِغُلَامٍ اسْمُهُ يَحْيَى لَمْ نَجْعَلْ لَهُ مِن قَبْلُ سَمِيًّا (7) قَالَ رَبِّ أُنَّى يُكُونُ لِي غُلَامٌ وَكَأَنِّي كَارِهُةٌ وَقَدْ بَلَغْتُ مِنَ الْكِبَرِ عِتِيًّا (8) سورة مريم

Such story in both Al-Imran and Maryam chapters has a great significance that is demonstrated as follows:

After thinking deeply and looking more closely into the verses and meaning, it is shown that: In Al-Imran, the story is elaborated and has more details if it is compared with the same story in Maryam which is summed up. For example, John 'descriptions (PBUH), which are (confirming a word from Allah and [who will be] honorable, abstaining [from women]), whereas in Maryam, it is about good tidings of that no one is called by this name before."Ibn khathir, (5/214)".

For Zechariah's sign, it was mentioned in Al-Imran as:

(41) He said, "My Lord, make for me a sign." He Said, "Your sign is that you will not [be able to] speak to the people for three days except by gesture. And remember your Lord much and exalt [Him with praise] in the evening and the morning."

(قَالَ رَبِّ اجْعَلْ لِّي آيَةً ۗ قَالَ آيَتُكَ أَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَةَ أَيَّامٍ إِلَّا رَمْرًا ۗ وَادْكُرْ رَبَّكَ كَثِيرًا وَسَبِّحْ بِالْعَشِيِّ وَالْإِبْكَارِ (41) سورة آل عمران

Whereas the sign was mentioned in Maryam as:

(10) [Zechariah] said, "My Lord, make for me a sign." He said, "Your sign is that you will not speak to the people for three nights, [being] sound."

(قَالَ رَبِّ اجْعَلْ لِّي آيَةً ۗ قَالَ آيَتُكَ أَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَ لَيَالٍ سَوِيًّا (10) سورة مريم

In addition, the secret in mentioning the word (days) in Al-Imran whereas (nights) in Maryam, "Az-Zamakhchari (1407 A.H., 3/7)" says: "it means that he cannot speak during the three days with its nights. Where "Al-Ansari (p.87)" says: "if you wonder: why we should add (three days) here

to (three nights) there, I could say: both are dependent on each other, so we should add them.

"Al-Gharnati, (1/82)" explains it: "Allah almighty lets him know that he cannot speak three days with its nights to make it certain that both days and nights are included as Allah almighty says in Al-Haqqah chapter:

(7) Which Allah imposed upon them for seven nights and eight days in succession, so you would see the people therein fallen as if they were hollow trunks of palm trees.

(سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَمَانِيَةَ أَيَّامٍ حُسُومًا فَتَرَى الْقَوْمَ فِيهَا صَرْعَى كَأَنَّهُمْ أُعْجَازُ نَخْلٍ
خَاوِيَةٍ (7) سُورَةُ الْحَاقَّةِ

That is why both words are mentioned in different verses to make the reader sure that both times should be taken together". Also, when the story is briefly mentioned in Maryam, as Maryam is Mekkan chapter, whereas it is elaborated in Al-Imran, because it is a Madinan chapter, so it is not a redundancy, but it is a Quranic rhetorical style that is only observed through deep contemplation and thinking in the Holy Quran that Allah may grant it to whom He wills.

The emphasis implied in the style of elaboration after summarization

The Holy Qur'an employs all methods of persuasion, dialogue, argument, and simile to convey an idea or a ruling to the minds and hearts of people. It emphasizes this concept so that the Muslim can comfortably embrace it and feel relaxed through it, not without it. The secret is because it is a book of guidance. And since emphasis is one of the purpose of the style of elaboration after summarization, the Holy Qur'an employs it in its most perfect form. In the following section, we shall address some of the Qur'anic verses that tackle this purpose.

First example:

If the self is accustomed and attached to something, it is particularly difficult to change or get rid of it. In addition, any attempt to establish a new norm requires great struggle, the example of which is the prohibition of wine in an environment that habitually consumes wine like water. The Islamic Sharia followed a methodical approach to root it out; how so? Does the act of conveyance solely achieve self-accustoming? Or does the Qur'anic text employ highly persuasive styles that augment one's commitment to obedience? The verses prohibiting wine passed through four gradual processes organized according to the order of their revelation; one phase in Mecca and three phases in Madinah: (an-Nahl, al-Baqarah, an-Nisa', and al-Ma'idah). Each chapter represents one phase of the gradual process of prohibition.

The prohibition of wine follows a gradual process illustrated in four verses of the Qur'an:

The first phase is Allah's statement, "And from the fruits of the palm trees and grapevines, you take intoxicant and good provision. Indeed in that is a sign for a people who reason." [an-Nahl: 67]

قول الله تعالى: "وَمِن ثَمَرَاتِ النَّخِيلِ وَالْأَعْنَابِ تَتَّخِذُونَ مِنْهُ سَكَرًا وَرِزْقًا حَسَنًا إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَعْقِلُونَ" النحل (67).

This phase was meant for showing the distinction between wine and good provision, and this comparison rules wine out of good provision. Placing the 'intoxicant' they produced from the fruits of palm trees and grapevines versus good provision shows there is a significant difference between intoxicants and good provision.

Second phase: Allah says, "They ask you about wine and gambling. Say, "In them is great sin and [yet, some] benefit for people. But their sin is greater than their benefit." And they ask you what they should spend. Say, "The excess [beyond needs]." Thus Allah makes clear to you the verses [of revelation] that you might give thought.." [al-Baqarah: 219]

قول الله تعالى: (يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ وَإِنَّهُمَا كَبِيرٌ مِّن نَّفَعِهِمَا وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَفْوَ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ) البقرة (219)

This verse prepares for the prohibition, though in summarized, and indecisive terms, i.e. the benefits and sins wine contains, but its sins are greater. This pushes more and more for prohibition, although indecisive yet. The verse implies that a rational individual would not engage in something that harms, rather than benefits, instructing him to give it due thought, "that you might give thought." The mention of sin introduces the following text of prohibition Ar-Roumy (1424 A.H. 1/247) although the verse in hand does not decisively identify the ruling of wine.

Third phase: Allah says, "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 place of prayer], until you have washed [your whole body]. And if you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women and find no water, then seek clean earth and wipe over your faces and your hands [with it]. Indeed, Allah is ever Pardoning and Forgiving." [an-Nisa': 43]

قوله تعالى في سورة النساء: " يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنتُمْ سُكَارَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا وَإِن كُنْتُمْ مَّرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنْكُمْ مِنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ إِنَّ اللَّهَ كَانَ عَفُورًا غَفُورًا" النساء (43)

This verse determines times to abandon consumption of wine in order to get oneself ready for the worship of Allah. The Muslim must not approach prayer while intoxicated so that he is aware of what he says. Ibn Kathir believes that verse accommodates a greater meaning, "The verse may imply the prohibition of consuming all intoxicants, since Muslims are commanded with five prayers observed in all days and nights. Obviously, a consumer of intoxicants wouldn't be able to observe the prayers in their respective times" " Ibn Kathir (310/2)"

Fourth phase: It is the last phase that decisively determines the ruling and details of the reason why the Muslim must abandon this prohibited habit. Allah says, "(90)O you who have believed, indeed, intoxicants, gambling, [sacrificing on] stone alters [to other than Allah], and divining arrows are but defilement from the work of Satan, so avoid it that you may be successful.

(91)Satan only wants to cause between you animosity and hatred through intoxicants and gambling and to avert you from the remembrance of Allah and from prayer. So will you not desist??

(91)" [al-Ma'idah: 90-91]

قول الله تعالى: " يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رَجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ (90) إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَن ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ " المائدة (90-91)

Wine was given enough description to make it unlawful; it is defilement from the work of Satan. These two indications are enough to indicate the prohibition. Yet, there is a decisive pronouncement of prohibition, "so avoid it." Allah elaborates this prohibition greatly such that He, Almighty, equalizes wine and gambling with worshipping and sacrificing on a stone alter, which is evidence for prohibition. Then Allah, Almighty, describes it as the work of Satan i.e.defilement. There is an omission her, which is consuming any of these things is from the work of Satan. It is a metaphor as Satan is the cause of this action. Allah then commands the avoidance of wine, and this requires abandoning wine. The word 'avoid it' is more eloquent than saying, "do not drink it."

Allah describes wine as a cause of animosity and hatred, both of which are destructive for the establishment of a society. Wine poses a serious harm against religion and the rites of Islam. It averts one from the remembrance of Allah and prayer, which is one of the obligatory rites of Islam, and averting one from prayer is one of the gravest matters in Islam, thereby wine and anything leading to that end become prohibited, because any means to something prohibited is prohibited as well. To sum up, the mention of wine in chapter an-Nahl is summarized without elaborating on

its core meaning, then the chapter of al-Baqarah mentions how its sins are greater than its benefits, then the prohibition became gradually limited to certain times not conflicting with prayer times, and eventually elaboration is served with a decisive ruling of prohibition, citing its relevant dangers. Based on the above, summarization, at first, and later elaboration impart the meaning of remaining firm upon the truth, and commitment to obedience “Al-Suwailem (1428 A.H., P.7)” . Umar (may Allah be pleased with him), said, “We ceased [drinking] it, we ceased [drinking] it.” “At-Tirmidhi (1975 A.H., 5/253)” Abdul Qahir al-Jurjani (1413 A.H., p.132) notes that, “Declaring something surprisingly is definitely unlike prior introduction of such declaration, because the latter emphasizes such repetition. In this context, it was said: If something is implicit then interpreted explicitly, it is more impactful than initially making it explicit without prior implicitness.”

Second example: employing the elaboration after summarization in the prohibition of adultery and showing its punishment:

(1) قول الله تعالى في سورة الفرقان: " وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا (68) يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخْلُدْ فِيهِ مُهَانًا (69) إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ ۗ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا (70) وَمَنْ تَابَ وَعَمِلَ صَالِحًا فَإِنَّهُ يَتُوبُ إِلَى اللَّهِ مَتَابًا (71) " الفرقان(68-71)

Translation: , “ (68) And those who do not invoke with Allah another deity or kill the soul which Allah has forbidden [to be killed], except by right, and do not commit unlawful sexual intercourse. And whoever should do that will meet a penalty. (69) Multiplied for him is the punishment on the Day of Resurrection, and he will abide therein humiliated - (70) Except for those who repent, believe and do righteous work. For them Allah will replace their evil deeds with good. And ever is Allah Forgiving and Merciful. (71) And he who repents and does righteousness does indeed turn to Allah with [accepted] repentance. ” ’ [al-Furqan: 68]

(2) قول الله تعالى: " وَلَا تَقْرَبُوا الزَّانَةَ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا " الإسراء (32).

Translation: “ And do not approach unlawful sexual intercourse. Indeed, it is ever an immorality and is evil as a way”. [al-Isra’: 32]

(3) وقوله تعالى: " وَالَّذِينَ هُمْ لِأَعْيُنِهِمْ هَانًا وَإِلَىٰ آبَائِهِمْ كِبَاءً وَهَانًا وَإِلَىٰ نِسَائِهِمْ حَانًا وَإِلَىٰ أَبْنَائِهِمْ كِبَاءً وَهَانًا وَإِلَىٰ آبَائِهِمْ كِبَاءً وَهَانًا وَإِلَىٰ نِسَائِهِمْ حَانًا وَإِلَىٰ أَبْنَائِهِمْ كِبَاءً وَهَانًا " الماعارج (31-29)

Translation: “ (29) And those who guard their private parts (30) except from their wives or those their right hands possess, for indeed,

they are not to be blamed - (31) But whoever seeks beyond that, then they are the transgressors”.

(4) وقوله تعالى: "وَالَّذِينَ هُمْ لِأَزْوَاجِهِمْ حَافِظُونَ (5) إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ (6) فَمَنِ ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ" المؤمنون (7-5)

Translation: “ (5) And those who guard their private parts (6) except from their wives or those their right hands possess, for indeed, they are not to be blamed - (7) But whoever seeks beyond that, then they are the transgressors”.

(5) وقوله تعالى: "يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعْنَكَ عَلَىٰ أَنْ لَا يُشْرِكْنَ بِاللَّهِ شَيْئًا وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ وَلَا يَقْتُلْنَ أَوْلَادَهُنَّ وَلَا يَأْتِينَ بِبُهْتَانٍ يَفْتَرِينَهُ بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ وَلَا يَعْتَصِبْنَ فِي مَعْرُوفٍ قَبَايِعَهُنَّ وَاسْتَغْفِرَ لِهِنَّ اللَّهُ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ (12) يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّوَلُوا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ قَدْ يَسْأَلُوا مِنَ الْآخِرَةِ كَمَا يَسْأَلُ الْكُفَّارُ مِنْ أَصْحَابِ الْقُبُورِ" الممتحنة (12-13)

Translation: “ (12) O Prophet, when the believing women come to you pledging to you that they will not associate anything with Allah, nor will they steal, nor will they commit unlawful sexual intercourse, nor will they kill their children, nor will they bring forth a slander they have invented between their arms and legs, nor will they disobey you in what is right - then accept their pledge and ask forgiveness for them of Allah. Indeed, Allah is Forgiving and Merciful. (13) O you who have believed, do not make allies of a people with whom Allah has become angry. They have despaired of [reward in] the Hereafter just as the disbelievers have despaired of [meeting] the inhabitants of the graves”.

(6) وَمَنْ لَّمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا أَنْ يَنْكِحَ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ فَمَنْ مَّا مَلَكَتْ أَيْمَانُكُمْ مِنْ فِتْيَانِكُمُ الْمُؤْمِنَاتِ وَاللَّهُ أَعْلَمُ بِإِيمَانِكُمْ بَعْضُكُمْ مِنْ بَعْضٍ فَانكِحُوهُنَّ بِإِذْنِ أَهْلِهِنَّ وَآتُوهُنَّ أُجُورَهُنَّ بِالْمَعْرُوفِ مُحْصَنَاتٍ غَيْرٍ مُسَافِحَاتٍ وَلَا مُتَّخِذَاتِ أَخْدَانٍ فَإِذَا أَحْصَنْتُمْ فَانكِحُوهُنَّ بِإِذْنِ أَهْلِهِنَّ وَآتُوهُنَّ أُجُورَهُنَّ بِالْمَعْرُوفِ وَاللَّهُ غَفُورٌ رَحِيمٌ" النساء (25)

Translation: “ (25) And whoever among you cannot [find] the means to marry free, believing women, then [he may marry] from those whom your right hands possess of believing slave girls. And Allah is most knowing about your faith. You [believers] are of one another. So marry them with the permission of their people and give them their due compensation according to what is acceptable. [They should be] chaste, neither [of] those who commit unlawful intercourse randomly nor those who take [secret] lovers. But once they are sheltered in marriage, if they should commit adultery, then for them

is half the punishment for free [unmarried] women. This [allowance] is for him among you who fears sin, but to be patient is better for you. And Allah is Forgiving and Merciful”.

(7) "سُورَةٌ أَنْزَلْنَاهَا وَفَرَضْنَاهَا وَأَنْزَلْنَا فِيهَا آيَاتٍ بَيِّنَاتٍ لَعَلَّكُمْ تَذَكَّرُونَ (1) الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَلَيْسَ لَهُ عَذَابُهُمَا طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ (2) الزَّانِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَالزَّانِيَةُ لَا يَنْكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ وَحُرْمٌ ذَلِكَ عَلَى الْمُؤْمِنِينَ " النور (1-3)

Translation: “ (1) [This is] a surah which We have sent down and made [that within it] obligatory and revealed therein verses of clear evidence that you might remember (2) The [unmarried] woman or [unmarried] man found guilty of sexual intercourse - lash each one of them with a hundred lashes, and do not be taken by pity for them in the religion of Allah, if you should believe in Allah and the Last Day. And let a group of the believers witness their punishment. (3) The fornicator does not marry except a [female] fornicator or polytheist, and none marries her except a fornicator or a polytheist, and that has been made unlawful to the believers”.

The firm policy of Islam builds generations aware of its primary objectives, realizing its rulings, and standing firm upon its methodology. Islam and Qur'an firmly established, in the hearts of Muslims. The concept of command and prohibition are realized through many means. One of which is attaching the punishment to its relevant command or prohibition, after an earlier establishment of the command and discouragement of the prohibition. To name one, adultery is one of the examples of this method. The Qur'an reiterated the topic of adultery in several chapters, making this dangerous illness repulsive to people. Yet, when Islam had no state or sovereignty at its early years, it did not assign any punishment for this crime it had already prohibited in Mecca. However, after the establishment of state in Madinah, Islam had to resist this crime and protect the society against such immorality. It is because Islam is a realistic religion, fully grasping the insufficiency of mere prohibitions and instructions, it has to impose and fortify its sovereignty. After this creed became rooted in the hearts of believers in Mecca, it started to resist ignorance and purify the hearts. Once Islam evolved into [an independent] state in Madinah and secured sovereignty governed by a known Sharia, the clear punishments were designated in a chapter meant to light the darkness, called the *chapter of light*.

The first chapter to address adultery is the Meccan chapter al-Furqan " Az-Zarkashi (1957, 1/193)" , wherein Allah says, “**and do not commit unlawful sexual intercourse. And whoever should do that will meet a penalty**” [al-Furqan: 68]

وَلَا يَزْنُونَ ۚ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا " الفرقان (68)

The Indicative Style of Elaboration after Summarization: A study of Qur'anic "Emphasis"

This is mentioned in the context of numbering the traits of the servants of the Most Merciful, falling in the eights rank; does this make Adultery a major sin to be abandoned by the servant of the Most Merciful? And does Adultery have a penalty in this world to stress its abandonment and to make its penalty more repulsive in order for the believer to avoid its evils?

Then, adultery is mentioned once again in chapter al-Isra', along with a group of commands that started with mandating the directing of one's worship exclusively to Allah, passing through seventeen divine commands beginning with obedience to one's parents and ending with prohibition of arrogance. Adultery is the eleventh command, "**And do not approach unlawful sexual intercourse. Indeed, it is ever an immorality and is evil as a way**" [al-Isra': 32]

" وَلَا تَقْرَبُوا الزَّانِئَةَ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا " الإسراء (32).

The wording is very eloquent since it prohibits approaching adultery [from whichever way], which is more powerful than prohibition of engaging it, because it implies a prohibition of any means leading up to it "As-Sa'di (2000, p.457)". The third mention is in chapter of al-Ma'arij, where Allah lists the traits of those holding fast to their religion and committing to prayer. They guard their private parts and are only permitted to do what Allah made permissible, "**(30) except from their wives or those their right hands possess, for indeed, they are not to be blamed - (31) But whoever seeks beyond that, then they are the transgressors**". [al-Ma'arij: 30-31]

" إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ (30) فَمَنِ ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ " المعارج (31-30)

One of the traits of those committed to prayer is their control of lusts, releasing them only in the company of their spouses whom Allah, Almighty, makes permissible for them or with their maidens and female captives. Lusts must be released only in places Allah, Almighty, allowed "Tantawi (1998, 10/13)".

The chapter of al-Mu'minon emphasizes the success of believers who embody the kind of traits qualifying them for the rank of [true] faith and elevating them to the position of earning a place in paradise (and one of those traits is guarding their private parts). In line with this chapter comes the chapter of Mumtahinah, the first medina chapter to mention adultery. However, this is the first time the topic addresses women. The pledge they took is a genuine indicator of faith, which cannot be called complete,

they have patience and protection of one's private parts for both males and females. Women are the partners of men, and in order to instruct men to avoid adultery, women are pivotal in avoiding seduction of men. Following such method, the prohibition [of adultery] is covered from all its bases.

Additionally, the chapter of an-Nisa' —mostly concerned with women — identifies the types of women a man is prohibited to marry yet if sexual intercourse is engaged with those women, it would be adultery. Then the chapter addresses the rights of female captives and their penalty if they committ adultery. The chapter of an-Nisa' is the first chapter to set a legal punishment for the immoral act of adultery, namely, **“if they should commit adultery, then for them is half the punishment for free [unmarried] women.”** [an-Nisa': 25]

“فَإِذَا أَحْصِنَ فَإِنَّ أَتَيْنَ بِفَاحِشَةٍ فَعَلَيْهِنَّ نِصْفُ مَا عَلَى الْمُحْصَنَاتِ مِنَ الْعَذَابِ” (النساء 25)

In short, this elaboration about adultery is convincing enough for a reasonable person to realize the prohibition of adultery.

Next in order is chapter an-Nur; the great chapter Allah initiated with glorifying it, made obligatory what is within it, and incorporated it with proofs and rulings. Some of those rulings are relevant to adulterers including their penalty. Allah says, **“The [unmarried] woman or [unmarried] man found guilty of sexual intercourse - lash each one of them with a hundred lashes, and do not be taken by pity for them in the religion of Allah, if you should believe in Allah and the Last Day. And let a group of the believers witness their punishment.”** [an-Nur: 2]

“الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَلَيْشَهِدَ عَذَابَهُمَا طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ” (النور 2)

This penalty is made even severe by observing it in a public gathering of believers, so that it would be a deterrent, for those with sick souls who entertain incomplete faith and would potentially engage this forbidden act, and a relief for those who commit it as they would not receive another punishment in the hereafter.

Illustration as the result of elaboration after summarization

First example: livestock and their benefits:

قال تعالي في سورة يس: **“أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِمَّا عَمِلَتْ أَيْدِينَا أَنْعَامًا فَهُمْ لَهَا مَالِكُونَ (71) وَذَلَّلْنَاهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ (72) وَلَهُمْ فِيهَا مَنَافِعُ وَمَشَارِبٌ أَفَلَا يَشْكُرُونَ”** يس (71-73)

Translation: **“(71) Do they not see that We have created for them from what Our hands have made, grazing livestock, and [then] they are their owners? (72) And We have tamed them for them, so some of them they ride, and some of them they eat. (73) And for them therein**

are [other] benefits and drinks, so will they not be grateful? [Yasin: 71-73]

Allah blessed Arabs with creating their basics of life, because their land was not a fertile agricultural land, nor were they known for a particular money-earning craft, nor was their peninsula civilized. Hence, livestock were their lifeline, from which they bring food, drink, cloth, furniture, tents, and moving about. Without this favor of Allah upon them by taming those livestock, they would not be alive. "AlQasemi (1413 A.H., 7/241)"

Allah listed a number of their benefits; they are tamable, eatable, and provide milk. However, Allah, Almighty, mentioned although that they have benefits; what are they? And how can we make use of them? The answer of those questions appears in another chapter, namely, chapter of an-Nahl, wherein Allah says, "**(80) And Allah has made for you from your homes a place of rest and made for you from the hides of the animals tents, which you find light on your day of travel, and your day of encampment; and from their wool, fur and hair is furnishing and enjoyment for a time..**" [an-Nahl: 80]

يقول الله تبارك وتعالى: " وَاللّٰهُ جَعَلَ لَكُمْ مِّنْ بُيُوتِكُمْ سَكَنًا وَجَعَلَ لَكُمْ مِّنْ جُلُودِ الْاَنْعَامِ بُيُوتًا تَسْتَخِفُّونَهَا يَوْمَ ظَعْنِكُمْ وَيَوْمَ اِقَامَتِكُمْ وَمِنْ اَصْوَابِهَا وَأَوْبَارِهَا وَأَشْعَارِهَا اَثَاثًا وَمَتَاعًا اِلَى حِينٍ " النحل (80)

Livestock is a favor from Allah. Their benefits are plenty such as: houses are made from the hides of animals during settlement and travelling. They are light on days of travel and encampment (referring to tents). Moreover, another benefit of animals is that Allah made the wool of sheep and the hair of camels and goats material for making furniture, clothing, and blanketing. They are also helpful in increasing one's wealth and trade until a fixed day only known to Allah. "Az-Zamakhchari (1407 A.H., 4/27)"

Second example: account of Moses's mother:

قال الله تعالى: "وَلَقَدْ مَنَّا عَلَيْكَ مَرَّةً اٰخَرٰى (37) اِذْ اَوْحَيْنَا اِلٰى اُمِّكَ مَا يُوحٰى (38) اَنْ اَفْذِىهِ فِى التَّابُوْتِ فَاَفْذِىهِ فِى النِّمِّ فَلْيُنْقِلْهُ النِّمُّ بِالسَّاحِلِ يَأْخُذْهُ عَدُوٌّ لِّي وَعَدُوٌّ لَّهٗ ؕ وَالْقَبِيْتُ عَلَيْكَ مَحَبَّةً مِّنِّي وَلِتُصْنَعَ عَلٰى عَيْنِي (39) اِذْ تَمْشِىْ اُخْتُكَ فَتَقُوْلُ هَلْ اَدْلُكُمْ عَلٰى مَنْ يَّكْفُلُهٗ فَرَجَعْنَاكَ اِلٰى اُمِّكَ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ ؕ وَقَتَلْتَ نَفْسًا فَنَجَّيْنَاكَ مِنَ الْغَمِّ وَفَتَنَّاكَ فُتُوْنًا ؕ فَلَبِثْتَ سِنِيْنَ فِىْ اَهْلِ مَدِيْنَةٍ ثُمَّ جِئْتَ عَلٰى قَدْرٍ يَا مُوسٰى " طه (37-40)

Translation: (37) And We had already conferred favor upon you another time, (38) When We inspired to your mother what We inspired, (39) [Saying], 'Cast him into the chest and cast it into the river, and the river will throw it onto the bank; there will take him

an enemy to Me and an enemy to him.' And I bestowed upon you love from Me that you would be brought up under My eye.(40) [And We favored you] when your sister went and said, 'Shall I direct you to someone who will be responsible for him?' So We restored you to your mother that she might be content and not grieve. And you killed someone, but We saved you from retaliation and tried you with a [severe] trial. And you remained [some] years among the people of Madyan. Then you came [here] at the decreed time, O Moses.

قوله تعالى في سورة القصص: " طسم (1) تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ (2) نَتْلُو عَلَيْكَ مِنْ نَبَأِ مُوسَىٰ وَفِرْعَوْنَ بِالْحَقِّ لِقَوْمٍ يُؤْمِنُونَ (3) إِنَّ فِرْعَوْنَ عَلَا فِي الْأَرْضِ وَجَعَلَ أَهْلَهَا شِيْعًا يَسْتَضَعِفُ طَائِفَةٌ مِّنْهُمْ يُذَبِّحُونَ أَبْنَاءَهُمْ وَيَسْتَحْيِي نِسَاءَهُمْ إِنَّهُ كَانَ مِنَ الْمُفْسِدِينَ (4) وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتَضَعَفُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أُمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ (5) وَنَمَكِّنَ لَهُمْ فِي الْأَرْضِ وَنُرِي فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا مِنْهُمْ مَا كَانُوا يَحْذَرُونَ (6) وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ أَرْضِعِيهِ ۖ فإِذَا خُفِتْ عَلَيْهِ فَأَلْقِيهِ فِي الْيَمِّ وَلَا تَخَافِي وَلَا تَحْزَنِي ۗ إِنَّا رَادُّوهُ إِلَيْكِ وَجَاعِلُوهُ مِنَ الْمُرْسَلِينَ (7) فَالْتَقَطَهُ آلُ فِرْعَوْنَ لِيَكُونَ لَهُمْ عَدُوًّا وَحَزَنًا ۗ إِنَّ فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا كَانُوا خَاطِبِينَ (8) وَقَالَتِ امْرَأَتُ فِرْعَوْنَ قَرَّتْ عَيْنٌ لِّي وَلَكَ ۗ لَا تَقْتُلُوهُ عَسَىٰ أَنْ يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا وَهُمْ لَا يَشْعُرُونَ (9) وَأَصْبَحَ فُؤَادُ أُمِّ مُوسَىٰ فَارِعًا ۗ إِن كَادَتْ لَتُبْدِي بِهِ لَوْلَا أَنْ رَبَطْنَا عَلَىٰ قَلْبِهَا لِتَكُونَ مِنَ الْمُؤْمِنِينَ (10) وَقَالَتْ لِأُخْتِهِ قُصِّيهِ ۖ فَبَصَّرَتْ بِهِ عَنْ جُنْبٍ وَهُمْ لَا يَشْعُرُونَ (11) وَحَرَمْنَا عَلَيْهِ الْمَرَاضِعَ مِنْ قَبْلُ فَقَالَتْ هَلْ أَدُلُّكُمْ عَلَىٰ أَهْلِ بَيْتٍ يَكْفُلُونَهُ لَكُمْ وَهُمْ لَهُ نَاصِحُونَ (12) فَرَدَدْنَاهُ إِلَىٰ أُمِّهِ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ ۗ وَلِتَعْلَمَ أَنَّ وَعْدَ اللَّهِ حَقٌّ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ " (القصص 1-13)

Translation: (1) Ta, Seen, Meem. (2) These are the verses of the clear Book. (3) We recite to you from the news of Moses and Pharaoh in truth for a people who believe. (4) Indeed, Pharaoh exalted himself in the land and made its people into factions, oppressing a sector among them, slaughtering their [newborn] sons and keeping their females alive. Indeed, he was of the corrupters.(5) And We wanted to confer favor upon those who were oppressed in the land and make them leaders and make them inheritors. (6) And establish them in the land and show Pharaoh and [his minister] Haman and their soldiers through them that which they had feared. (7) And We inspired to the mother of Moses, "Suckle him; but when you fear for him, cast him into the river and do not fear and do not grieve. Indeed, We will return him to you and will make him [one] of the messengers." (8) And the family of Pharaoh picked him up [out of the river] so that he would become to them an enemy and a [cause of] grief. Indeed, Pharaoh and Haman and their soldiers were deliberate sinners. (9) And the wife of Pharaoh said, "[He will be] a comfort of the eye for me and for you. Do not kill him; perhaps he may benefit us, or we may adopt him as a son." And they perceived not. (10) And the heart of Moses' mother became empty [of all else]. She was about to disclose [the matter concerning] him had We not bound fast her

heart that she would be of the believers. (11) And she said to his sister, "Follow him"; so she watched him from a distance while they perceived not. (12) And We had prevented from him [all] wet nurses before, so she said, "Shall I direct you to a household that will be responsible for him for you while they are to him [for his upbringing] sincere?" (13) So We restored him to his mother that she might be content and not grieve and that she would know that the promise of Allah is true. But most of the people do not know.

The details of the account are mentioned in two chapters: Taha and al-Qasas. The chapter of Taha explored the account in four verses, starting with the story of Moses's mother where there is a reminder of Allah's favors upon His prophet Moses (peace be upon him), though it had a rough beginning such that he was cast into the chest, and the chest was thrown into the river, to land later onto the river bank. The chest then came into the possession of the cursed pharaoh; the enemy of Allah and humanity. In these verse, Allah left vague the content of the revelation, "When We inspired to your mother what We inspired." [Taha: 38].

إِذْ أَوْحَيْنَا إِلَىٰ أُمِّكَ مَا يُوحَىٰ (38) "سورة طه"

This was elaborated in His statement, [Saying], 'Cast him into the chest and cast it into the river, and the river will throw it onto the bank; there will take him an enemy to Me and an enemy to him.' And I bestowed upon you love from Me that you would be brought up under My eye." [Taha: 39]

أَنْ أَفْذِفِيهِ فِي التَّابُوتِ فَأَفْذِفِيهِ فِي الْيَمِّ فَلْيُلْقِهِ الْيَمُّ بِالسَّاحِلِ يَأْخُذْهُ عَدُوٌّ لِّي وَعَدُوٌّ لَهُ ۗ وَالْقَيْتُ عَلَيْكَ مَحَبَّةٌ مِنِّي وَلِتُصْنَعَ عَلَىٰ عَيْنِي (39) "سورة طه"

The separation between the elaboration and the summarization creates a sublime effect. Amidst these extraordinary circumstances " Ar Razi (1420 A.H., 1/326)", Allah made him loved and the thread of events moves to pharaoh's house. A dialogue ensued ending up with delivering the baby to his mother.

By the end of the context with a new account following it, one starts to have questions:

- 1- What is the content of the inspiration to Moses's mother?
- 2- How is it possible she is inspired to put her baby in a chest, then the chest into the river, and eventually landing on the bank?
- 3- Where is the blessing in being taken by his own enemy and the enemy of Allah?
- 4- Where is this love?

5- How did he return to his mother?

6- What is the plan of reaching the palace of the tyrant?

The answer of those question is elaborated in the chapter of al-Qasas, narrating the introduction, events, and conclusion of the account with a view to delivering a full picture without the slightest confusion or doubt. At the outset, the chapter explores the circumstances wherein the prophet of Allah, Moses (peace be upon him) was born and the extent of tyranny pharaoh reached. He persecuted so severely the children of Israel because they had a different creed from him and his subjects, as they believed in the religion of their grand ancestor Ibrahim and their father Jacob (peace be upon them). Regardless of the amount of corruption and deviation they reached, they retained the origin of faith, namely, worshipping the one true God and the denial of Pharaoh as god.

When Pharaoh felt there is an upcoming danger threatening his throne coming from the children of Israel, he invented a demonic scheme to get rid of this danger posed by that group that does not worship him and does not consider him a god. He subjected them to hard labor and humiliated them with all kinds of agonies. He decided to slaughter all the male babies once they are born, and keep the female ones alive to prevent reproduction of their men, thus weakening their strength and increasing the number of women, not to mention how he made those women suffer painfully. However, Allah declared His power and revealed the fate He commanded through challenging Pharaoh, Hamman, and their soldiers. Their cautiousness and alertness would not avail them by any means. Allah blesses whom He wills. This subjected nation will be blessed by Allah, Who will elevate it to leadership and dignity amidst those circumstances.

After this divine promise, the account of Moses's birth begins and Allah inspired his mother to breastfeed him so as to make clear for us the precursors of the promised return to his mother though after falling into the hands of Pharaoh. Had not Allah commanded her to breastfeed him, any nurse could have done the breastfeeding, thus losing the desire objected. "Sharaf ad-Din (1420 A.H. 6/235)" Allah says, "**but when you fear for him, cast him into the river and do not fear and do not grieve**".

" فَأَلْقِيهِ فِي الْيَمِّ وَلَا تَخَافِي وَلَا تَحْزَنِي " القصص : 7

Allah afterwards comforts her with a promise of his return and his ascension to the rank of prophethood. "**Indeed, We will return him to you and will make him [one] of the messengers.**"

" إِنَّا رَادُّهُ إِلَيْكَ وَجَاعِلُوهُ مِنَ الْمُرْسَلِينَ ". القصص : 7

**The Indicative Style of Elaboration after Summarization: A study of
Qur'anic "Emphasis"**

The elaboration of what is mentioned in the chapter of Taha "there will take him an enemy to Me and an enemy to him."

"يَأْخُذُهُ عَدُوٌّ لِّي وَعَدُوٌّ لَهُ" (طه 38)

is cited in the chapter of al-Qasas, "And the family of Pharaoh picked him up [out of the river] so that he would become to them an enemy and a [cause of] grief. Indeed, Pharaoh and Haman and their soldiers were deliberate sinners." [al-Qasas: 8]

"فَالْتَقَطَهُ آلُ فِرْعَوْنَ لِيَكُونَ لَهُمْ عَدُوًّا وَحَزَنًا إِنَّ فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا كَانُوا خَاطِبِينَ" القصص (8).

Allah doomed the scheme of tyrants with failure and sin. Still, how would Allah fulfil His promise to protect him against their deceit and elevate him to prophethood while he is still in their hands? Allah outpowered Pharaoh through the latter's wife's heart, "And the wife of Pharaoh said, "[He will be] a comfort of the eye for me and for you. Do not kill him; perhaps he may benefit us, or we may adopt him as a son." And they perceived not." [al-Qasas: 9]

"وَقَالَتِ امْرَأَتُ فِرْعَوْنَ قُرْتُ عَيْنٍ لِّي وَلَكَ لَا تَقْتُلُوهُ عَسَىٰ أَن يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا وَهُمْ لَا يَشْعُرُونَ" القصص (9).

This was elaborated in Allah's saying, "And I bestowed upon you love from Me that you would be brought up under My eye." [Taha: 39]

"وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِنِّي وَلِتُصْنَعَ عَلَىٰ عَيْنِي" طه (39)

This love was represented in Pharaoh's wife, "And the wife of Pharaoh said, "[He will be] a comfort of the eye for me and for you. Do not kill him; perhaps he may benefit us, or we may adopt him as a son." And they perceived not."

"وَقَالَتِ امْرَأَتُ فِرْعَوْنَ قُرْتُ عَيْنٍ لِّي وَلَكَ لَا تَقْتُلُوهُ عَسَىٰ أَن يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا وَهُمْ لَا يَشْعُرُونَ" القصص (9).

Events then progress relating how Moses arrived at Pharaoh's palace, "(40) [And We favored you] when your sister went and said, 'Shall I direct you to someone who will be responsible for him?' So We restored you to your mother that she might be content and not grieve. And you killed someone, but We saved you from retaliation and tried you with a [severe] trial. And you remained [some] years among the people of Madyan. Then you came [here] at the decreed time, O Moses.." [Taha: 40]

"إِذْ تَمْشِي أُخْتُكَ فَتَقُولُ هَلْ أَدُلُّكُمْ عَلَىٰ مَن يَكْفُلُهُ ۗ فَرَجَعْنَاكَ إِلَىٰ أُمِّكَ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ ۗ وَقَتَلْتَ نَفْسًا فَنَجَّيْنَاكَ مِنَ الْغَمِّ وَفَتَنَّاكَ فُتُونًا ۗ فَلَبِثْتَ سِنِينَ فِي أَهْلِ مَدْيَنَ ثُمَّ جِئْتَ عَلَىٰ قَدَرٍ يَا مُوسَىٰ" طه (40)

How would you, Moses, enter this impenetrable fort of the criminal tyrant? His mother kept searching for him, “**And she said to his sister, "Follow him"**” [al-Qasas: 11]

" وَقَالَتْ لِأُخْتِهِ قُصِّيهِ ۖ (القصص 11)

She followed him to learn of his news whether he would remain alive or eaten by the sea animals or he will he settle. She did the search cautiously in secret. She saw how the power of Allah, which observes and attends to him closely, drove him to the hands of Pharaoh’s servants, who started looking for a nurse to suckle him. At the suitable moment, the sister entered to protect this baby whom they were searching for to kill. Allah says, “**And We had prevented from him [all] wet nurses before, so she said, "Shall I direct you to a household that will be responsible for him for you while they are to him [for his upbringing] sincere? ”**” [al-Qasas: 12]

" وَحَرَمْنَا عَلَيْهِ الْمَرَاضِعَ مِنْ قَبْلُ فَقَالَتْ هَلْ أَدُلُّكُمْ عَلَىٰ أَهْلِ بَيْتٍ يَكْفُلُونَهُ لَكُمْ وَهُمْ لَهُ نَاصِحُونَ (القصص 12)

Allah then fulfilled His promise and returned the baby to his mother’s care so she may be at comfort, “**So We restored him to his mother that she might be content and not grieve and that she would know that the promise of Allah is true. But most of the people do not know**”. [al-Qasas: 13]

" فَرَدَدْنَاهُ إِلَىٰ أُمِّهِ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ ۚ وَلِتَعْلَمَ أَنَّ وَعْدَ اللَّهِ حَقٌّ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ (القصص 13).

In this manner, the events of this account are concluded in this chapter of al-Qasas after full exploration of its relevant details and enough illustration to remove any misconception regarding its events.

Third example: creation of the human in the best of form

1- Allah, Almighty, created the human in the best of stature, “: **We have certainly created man in the best of stature.**” [at-Tin: 4]

" لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ (التين 4)

What is the best of stature? And what is its best representation?

Ibn Kathir (8/435) interpreted this verse, “Allah, Almighty, created the human in the best of form, straighten-up stature, and sound organs.” Al-Maraghi (30/195) stated that, “Allah created the human in the best of stature by making his built straight-up, picking up what he wants with hands instead of the mouth used by animals. He blessed him with reason, rationality, and readiness to receive knowledge and devise means to have control over the rest of living creatures.”

The Indicative Style of Elaboration after Summarization: A study of Qur'anic "Emphasis"

Ibn Uthaymeen (1421 A.H. 1/253) stated that, "The human is entertained the best stature, mould, nature, and purpose. No creature is better in mould than the children of Adam, as they rank below them in creation." So, where would we find the elaboration to this *stature* in the Holy Qur'an?

2- Tracking the order of Qur'an revelation, in both Mecca and Madinah, the picture clears up through thorough exploration and illustration of the issue at hand. It appears that a number of the successive chapters of al-Tin explain what is meant by 'the best of stature'. The first chapter to mention this issue is al-Qiyamah, wherein Allah revealed one of His secrets and miracles, namely, the fingers; "": **Yes. [We are] Able [even] to proportion his fingertips.**" [al-Qiyamah: 4]

" بَلَىٰ قَادِرِينَ عَلَىٰ أَنْ نَسْوِيَّ بِنَاتِهِ " القيامة (4)

Scholars of the scientific miracles of the Qur'an maintained that the secret of choosing the tip of the fingers is that, due to their strange complexion and accuracy of creation, the micro lines and cavities located at the tip of the human fingers are unique to every individual." For this reason, there is reliance on the fingerprint in identifying an individual in this era (As-Sabouni, (1417 A.H., 3/460)". Still, the wording of 'the best of stature' is general; the tip of the finger, alone, does not clearly explain this best of stature.

3- Another representation of the 'the best of stature' is clarified in chapter al-Balad, shedding light on the eyes and the lips. Allah says, "**Have We not made for him two eyes? (8) And a tongue and two lips?**" [al-Balad: 8-9]

" أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ (8) وَلِسَانًا وَشَفَتَيْنِ (9) " البلد (9-10).

The reason Allah conjoined the lips with the tongue is because they are inseparable in the production of speaking. One of the illustrations of the Qur'an's accuracy of expression is not limiting the mention of either the lips or the tongue. Unlike the norm of expression adopted by Arabs, i.e. to mention either one of them, the Qur'an details the mechanism of producing voice because the context requires elaboration.

Another expression of the Qur'anic textual superiority is using the verb 'نَجْعَلْ' instead of 'نَخْلُقْ' because the latter means to invent out of nothing "Al-Alousi (1270 A.H., 4/78)", while the former means to compose and innovate (Al-Alousi ,4/326) . The former therefore gives the impression of a period of time, reflecting the creation process of the human being ,

during which there were no ‘eyes’; then, Allah created his hearing and vision until he reached the eventual current stature.

4- However, is the perfection of stature limited to fingers, eyes, and lips? Or is there more illustrative elaboration?

One more representation is amazingly clarified in chapter of Ghafir, “ **It is Allah who made for you the earth a place of settlement and the sky a ceiling and formed you and perfected your forms and provided you with good things. That is Allah, your Lord; then blessed is Allah, Lord of the worlds.**” [Ghafir: 64]

اللَّهُ الَّذِي جَعَلَ لَكُمْ الْأَرْضَ قَرَارًا وَالسَّمَاءَ بِنَاءً وَصَوَّرَكُمْ فَأَحْسَنَ صُورَكُمْ وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ ۗ ذَلِكُمْ اللَّهُ رَبُّكُمُ فَتَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ " غافر (64).

Allah perfected the forms of the humans. To prove it, the human does not wish to have a different form. His form is best represented in being in a straight, unbent, form, with special characteristics that distinguish him from animals. "Az-Zamakhshari,(4/546)”

Moreover, the chapter of al-Mulk contains a gratitude to Allah and an invitation to show thankfulness after Allah favored the humanbeing with a great stature, containing all requirements of life and prerequisites of thankfulness. Allah created him with hearing, vision, and heart. The verse is superbly phrased in a magnificent, wise order, fronting the general creation of the humanbeing before mentioning hearing, vision, and heart. The underlying reason is that human existence takes precedence over the appearance of senses. Hearing took precedence over vision because it comes first during birth, as proven by various studies and observation. Also, both hearing and vision are fronted ahead of the heart because the human being cannot fathomably grow awareness and cognition without having all the senses in action, operating their respective functions, in harmony with the brain cells, at which point awareness and cognition are sparked, creating reason or the heart that steadily grows until it reaches maturity. For all the above, showing gratitude and thankfulness to Allah is imperative(Al-Khatib,9/1167).

5- In addition, we find the chapter of al-Infitar reprimanding the ungrateful human being, daring to sin out of either negligence of Allah’s right upon him, belittlement of Allah’s punishment, or lacking faith in the reward of Allah. This reprimand serves as a reminder of the overconfident human being given Allah’s various forms of honor blessed upon that human. Allah says, “(6) **O mankind, what has deceived you concerning your Lord, the Generous, (7) Who created you, proportioned you, and**

The Indicative Style of Elaboration after Summarization: A study of Qur'anic "Emphasis"

balanced you (8) In whatever form He willed has He assembled you.." [al-Infitar: 6-8]

" يَا أَيُّهَا الْإِنْسَانُ مَا عَرَّفَكَ بِرَبِّكَ الْكَرِيمِ (6) الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ (7) فِي أَيِّ صُورَةٍ مَا شَاءَ رَكَّبَكَ (8) " الانفطار (8-6).

Allah created, proportioned, and balanced the human being in the best of form and mould, making his complexion unlike the donkey or the dog or any other animal (As-Sa'di,p:914). The human being has a special form, closer in complexion to one's mother, father, or an uncle (At-Tayar (1430 A.H. 79)".

It is evident that the previous elaboration explained the earlier summarization in chapter al-Tin that contains only the brief term, "the best of stature". In short, the following chapters elaborated this summarization:

- 1- In al-Qiyamah chapter, Allah showed how the best stature is reflected in the hand and the fingers.
- 2- In al-Balad chapter, Allah showed how the best stature is reflected in the eyes, tongue, and lips.
- 3- In Ghafir chapter, Allah showed how the best stature is reflected in the human extraordinary complexion.
- 4- In al-Mulk chapter, Allah showed how the best stature is reflected in the senses (hearing and vision) and the reason which is the home of cognition.
- 5- In al-Infitar chapter, Allah showed how the best stature is reflected in the proportionate complexion in a special way, different from animals.

Conclusion:

After this study of the verses with summarized terms, when related to with their relevant elaborating verses, and divided into rhetorical chapters, according to their purposes, such as emphasis and clarification, the study concluded a number of findings :

- 1- The study of the style of elaboration after summarization shows us the beauty of the Qur'anic text, and its extraordinary expressiveness through the perfect, clear meaning.
- 2- Understanding the Qur'an and grasping its meanings cannot be achieved through an incomplete text or some quotations from a number of Qur'anic verses. Instead, collecting relevant verses that share a common subject and content is necessary.

- 3- Understanding the Qur'an is associated with revealing the rhetorical styles, their purposes, and intents, as they clarify the meaning and remove any misunderstanding or confusion regarding the Qur'anic verses.
- 4- **The style of elaboration after summarization sheds light on the various aspects of the Qur'anic inimitability, especially its superior expression related to word choice and Qur'anic phraseology.**
- 5- Emphasis and clarification in the Qur'an to impart the context a concept of firmness in the human soul, just as they evoke comfort towards the Qur'anic ruling.

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The Indicative Style of Elaboration after Summarization: A study of
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