

### Literary ijaaz (yaasir qadhi)

- 1) the placement of a particular word in perfect context, over its synonyms. The connotations given by the chosen word are better than those that would have been given by its synonyms.
- 2) The unique sentence structure and syntax, which does not follow any one pattern but varied throughout the quran. Each style is unique, and its rhythm clear and resounding.
- 3) The use of different tenses (past vs. present, plural vs. singular etc) to give deeper meanings to a passage.
- 4) The pronunciation of a word matches its context. In other words, when discussing topics that are encouraging and bearing glad tidings, it uses words that are easy to pronounce and melodious to hear, and vice versa.
- 5) The perfect combination of conciseness and detail. When the subject requires elaboration, the Qur'aan discusses the topic in detail, and when a short phrase will get the message across, it remains brief.<sup>1</sup>

### (al-Azhar Uni)

- 1) the form of the qur'aan reflects neither the sedentary softness of the townsmen nor the nomadic roughness of the Bedouins. It possesses in right measure the sweetness of the former and the vigour of the latter.
- 2) The rhythms of the syllables are more sustained than in prose and less patterned than in poetry. The pauses come neither in prose form nor in the manner of poetry but with a harmonious and melodic flow.
- 3) The sentences are constructed in an elegant manner which uses the smallest number of words, without sounding too brief, to express ideas of utmost richness.
- 4) The Qur'aanic words neither transgress by their banality nor by their extreme rarity, but are recognized as expressing admirable nobility.
- 5) The conciseness of expression attains such a striking clarity that the least learned Arabic-speaking person can understand the quraan without difficulty. At the same time there is such a profundity, flexibility, inspiration and radiance in the quraan that it serves as the basis for the principles and rules of Islamic sciences and arts for theology and the juridical schools. Thus, it is almost impossible to express the ideas of the text by only one interpretation, either in Arabic or in any other language even with the greatest care.
- 6) There is a perfect blend between the two antagonistic powers of reason and emotion, intellect, and feeling. In the narrations, arguments, doctrines, laws, and moral principles, the words have both persuasive teaching and emotive force. Throughout the whole qur'aan, the speech maintains its surprising solemnity, power and majesty which nothing can disturb.<sup>2</sup>

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<sup>1</sup> Yaasir qadhi pg 268

<sup>2</sup> Taken from Muhammad Khalifa, the sublime quraan and orientalism. Longman, London, 1983, pg 24-25