

ROLE OF MURAATHUN NALEER – مراعاة النظر (CONSIDERATION OF EQUIVALENCE) IN REVEALING THE LINGUISTIC MIRACLES OF THE QURAN

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ABSTRACT

Al Quran is a miraculous speech of the Almighty. Al Quran itself comprises of various linguistic significance and miracles. Al Quran has been a challenging scripture up to this era. It is a testimony for the linguistic miracle of Al Quran that the link and interconnection in between the revealed verses are apart from any contradiction.

The subject matter of Muraathun Naleer of a science of eloquence assists us in a great way in order to research and collect the linguistic significance of the Quran.

Thereby, this research focuses on the Role of Muraathun Naleer (consideration of equivalence) in revealing the linguistic miracles of Quran.

KEYWORDS: Ilmu Balagh (Science of Eloquence), Muraathun Naleer & Linguistic Miracles

Objectives of Research

- To explore the link in between the Science of Eloquence and Al Quran
- To clarify Muraathu Naleer to the Tamil Speaking Muslims.
- To expose the linguistic miracles through interconnecting Muraathun Naleer with AlQuran
- To insist the importance of learning the Arabic language to study the Quran deeply

Methodology

This research is conducted upon description methodology through collecting secondary sources such as books, documents, magazine, and websites. Various examples have been analyzed in order to attain the objectives of the research.

INTRODUCTION

Al Quran is our holy scripture. We could observe amazing linguistic miracles while penetrating the verses minutely. The student of Science of Eloquence would certainly understand the prominence of that art, whereas Quran depicts many features of such an art undoubtedly.

One of the Al-Quranic marvels is that it conveys deeper meanings in less count of words. Such deep meaning could be contemplated through the Science of Eloquence

The Science of Eloquence can be defined as trying to express an idea with the exact wordings while the word hard led are appropriate for places and persons causing a great impact on the readers.

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Nobody could oppose the fact that Al Quran is indeed a real testimony of the Science of Eloquence.

Muraathun Naleer – مراعاة النظر

This is the most important elements of the Science of Eloquence. The scholars demonstrate it be “Corresponding to one another, being compatible, being similar and committed”. Trying to find out the link of 2 or more subjects.

In some other words,

“Muraathun Naleer is intending to combine the compatibility in between the words of a sentence”.

We can derive from the above-mentioned definitions that Muraathun Naleer focuses on the indirect meaning of a sentence with the structure of the words mentioned.

The scholars clarify the 4 aspects of Muraathun Naleer under the Science of Eloquence. We could realize the power of Allah in designing Al Quran linguistically marvelous.

Type of Muraathun Naleer – أنواع مراعاة النظر

- **ThashabuhulAthraf (تشابه الأطراف)**

This refers to the relation of the beginning and ending of a speech. We can notice this type of MuraathunNaleer while observing the beginning& ending verses of the same chapter.

Vision perceives him not, but he perceives (all) vision; and he is the subtle the acquainted

(AnAam : 103).

Allah introduces himself in the terms of Latheef and Khabeer. A deep observation of the beginning of this verse would let us understand its link between these 2 terms & beginning of the verse.

Imam Ibnul Qayyimemphasises that, Latheef is understanding matters minutely. Our sights could never reach him as the Almighty is well knowledgeable minutely.

Khabeer refers to “Well acquainted of the present and future” Therefore we could realize that this term of Khabeer has a tight bond with the initial words of the verse.

While we focus on another example,

Allah expresses about himself,

(64: Al Haj)

“To him belongs what is in the heavens and what is on the Earth. And indeed, Allah is Free of Need, The Praiseworthy”. Almighty introduces himself to be “The one who is free of needs” and “The Praiseworthy” Both these names are interrelated with the beginning part of the verse.

All that is in the heaven and earth belongs to him. Yet, He is self-contented and not in need of anything from his creations. Still, his slaves praise him as He has offered them to his slaves abundantly. Thereby He is called to be “Praiseworthy”. Here too, we could clearly portray the link in between the initial and ending part of the verse.

Though a number of examples can be derived from Al Quran, I prefer to enter into the next part.

- **Ithtilafullafli ma-al mahna**(انثلاف اللفظ مع المعنى)

This is the second type of Muraatun Naleer. It could be defined as,

Compatibility of the words with the intended meaning. Whenever the meaning are weighty the words used is also weighty, forwell-known meanings, the words used are also well known, and for strange meanings, strange word is brought about.”

This is found in 2 methods

- **Kuvvathullafli li kuvvathilmahna**(قوة اللفظ لقوة المعنى)

This is a method of usage of words according to the depth and power of the meanings. This is because the words are the source of intended expressions. Unless words act as a media of conveying thoughts, the intended idea would hardly be conveyed to others.

For instance,

“They denied our signs, all of them, so we seized them with a seizure of one Exalted in Might and Perfect in Ability”.(42 : القمر)

The word Mukthathir is deeper in meaning than the word Qaadhir in the Arabic language. The seizure of Allah is an expression of his wrath. Thereby Allah refers here to the word of Mukthathir as derived from Iqthathere which is high in meaning than the word Qadhara.

In another example,

“And said, Ask forgiveness of your Lord. Indeed He is ever a Perpetual Forgiver”.

(10 : نوح)

The words as mentioned here غفار is deeper in meaning than فعالthe غافر " structured words have a deeper meaning in the Arabic Language. Here, it is a linguistic significance of al Quran that, the exact equivalent words are mentioned for such meanings.

- **Thanasubullafli ma-al mahna**(تناسب اللفظ مع المعنى)

“lest you be touched by the fire....,”(Hudh : 113)

Allah implies with the word "مس"referring to‘touch’ than conveying it be ‘burning’. It is more appropriate to use the phrase تمسك النار , the hellfire would burn you than stating “the hell would touch you”. But, it is from the divine wisdom that how could the torment for those who commit injustice be the same as for those who slant toward injustice, slanting towards injustice would be lesser in torment than committing injustice.

- **Ithtilafullafli ma-al lafli**(انثلاف اللفظ مع اللفظ)

This is the third type of muraathunnaleer. This is the interconnection between the words used. This can be categorized as well-known words along with well-known ones, and strange words with strange ones.

The example word clarify (يوسف: 85)

Allah mentions here the stage new word in this verse. The word تالله is not commonly used in Arabic as the swearing of والله and بالله. Along with those words, the word تفتأ is less practice in the Arabic language. Here, Allah has organized his speech according to an order. This one of the testimonies for the marvels of Al Quran.

- **Ehamuththanasubi**(إيهام التناسب)

This stands to be the fourth type of MuraathunNaleer. This is referred to a word consisting of 2 meanings. One of the meanings concerned to be not suitable would be intended, while the other not.

I state of an example as related by the scholars

“The sun and the moon travel by precise calculation. And the herbs and trees prostrate”

(الرحمان : 6- 5)

We mean النجم to be the stars while it gets connected with the words قمر and شمس but not all the scholars related it to be so. Some of them mention that as نجم is revealed along with the word شجر which means trees, نجم should also be having such meaning of trees. This is also from the Science of Eloquence.

CONCLUSIONS

Therefore, the linguistic miracles of Al Quran can be manifested through exploring the Holy Quran with the aid of Science of Eloquence. The above mentioned Muraathun Naleer assists in understanding the similarity, link, sequence and intended real meaning in between the words of the Almighty.

Based on all such matters, we could conclude that Science of eloquence is essential for understanding Al Quran. Hence, regretfully, the very small percentage of efforts has been made regarding Quranic linguistic significance in the Tamil language. Whereforth, the scholars should focus such an issue for effective responses in the future.

RESULTS AND OUTCOMES

- The linguistic miracles of Al Quran are elevated than any other language.
- Some people believe in the support of translation alone in order to understand Al Quran.
- There are limited efforts made on Al Quran with Science of eloquence.
- As well, there are hardly any researches based on Muraathun Naleer of Al Quranic language.
- Arabic language is itself deep in meaning.

RECOMMENDATIONS

- More researches should be made on the importance of the science of Eloquencet in understanding Al Quran.
- The Tamil speaking Muslims should be taught with Muraathun Naleer.
- Clarifying the importance of learning Arabic for who have been in a concept of no need for Arabic Language skill for understanding Al Quran.
- Students should be motivated by involving in presenting the linguistic significance of Al Quran in Arabic colleges and universities.

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