

The Root “Qaul” (Saying) and its Derivatives and Connotations in the Holy Qur’an: An Objective Study

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In the name of God, the Most Gracious, the Most Merciful

Introduction

All praise is due to Allah, who has sent down upon His Servant the Book and has not made therein any deviance, and I pray and greet the one after whom there is no prophet, Muhammad, the prophet of guidance, and his family and companions, and those who follow him. The purpose here is to study the verses and sciences of the Noble Qur’an, especially the verses in which many of their connotations are hidden and scholars and commentators have differed about them, in order to reveal some of the secrets of its unique expression, a desire to serve its eternal language and a desire to obtain the reward of this world and the reward of the Hereafter. The active voice Arabic word “qaul”, which means “to say”, and its derivatives and connotations have been selected for this study. Hence, the title becomes “The Root “Qaul” and its Derivatives and Connotations in the Holy Qur’an: An Objective Study”.

After the objective was set the research plan was designed, the researcher began, relying on God, to read the books of interpretation, Quranic sciences, grammar and other books that pertain to the subject, working on counting the words and verses that pertain to the subject, which made it easier for the researcher to follow the views of the interpreters and linguists concerning that phenomenon in which it was mentioned. The researcher has noticed that the formulas that refer to (qaul) occupied a large place in the language of the Holy Qur’an in terms of the morphological and semantic aspect and also in terms of its entry into the structure of speech in different and diverse contexts, and its use has expanded greatly.

The research aims to clarify the wording and reveal the relationships that bind each other, and try to reach an analysis of the issues related to (qaul), such as the issue of morphological suffixes and the issue of synonymy in this word with other words, as well as the issue of inclusion and the meaning of some words related to (qaul). Based on this, the research came in three parts. The first part included (derivatives and formulas of the root (qaul) and what these formulas and inflections indicate from meanings during the Qur’anic context in which they are contained. The second part is entitled (connotations of the verb “qala”), in English “said”. This is linguistically known as synonymous. The verb “qala”, or “to say”, carried the meaning of another verb such as command, inspiration, claim, supplication, peace and other meanings. Moreover, the third part has presented (words that included the meaning of the verb “qala” (said). This is known to grammarians as imputation. There are many verbs that included the meaning of saying, such as the verb announced, responded, called, bequeathed, and other verbs.

Part One: Conjugations and Formulas of the Root (Qala):

Before focusing on the significance of the verb (qaul), “said”, in Arabic in general and in the Qur’an in particular, we must know the origin of the verb (qala) and its conjugations in order to reveal its significance in

the Qur'anic structures in which it is mentioned. The origin of the derivation is the root of the word or the utterance, while the origin of the formula indicates the template in which words with different roots are poured, and then they unite in bearing an acquired connotation as a result of wearing them in the form of this template⁽¹⁾.

⁽¹⁾ See: Roots by Tammam Hassan: 122-125.

The verb is (qala), whose origin is (qaul). This is because if the letter "waw" moves and what precedes it is marked with fatha, it will be turned into an aleph⁽¹⁾. Its interpretations are mentioned in the Holy Qur'an in several cases, and with several connotations. It carried the meaning of the saying that is known to the grammarians, which is conditional on being a word and a meaning, and it also carried a meaning other than its original meaning. So the follower of this subject, I mean the root (qaul), will find that it takes several forms as follows:

And behold! Allah will say: "O Jesus the son of Mary! Didst thou say unto men, worship me and my mother as gods in derogation of Allah?" He will say: "Glory to Thee! never could I say what I had no right (to say). Had I said such a thing, thou wouldst indeed have known it. Thou knowest what is in my heart, Thou I know not what is in Thine. For Thou knowest in full all that is hidden. (Quran 5: 116).

Ibn Kathir, explaining the meaning of the Almighty's saying: (And when he said) in the past tense, said: Because many of the matters on the Day of Resurrection will be mentioned in the past tense to indicate occurrence and affirmation⁽²⁾. And the Almighty's saying: "Those who had been despised will say to the arrogant ones: "Nay! it was a plot (of yours) by day and by night: Behold! Ye (constantly) ordered us to be ungrateful to Allah and to attribute equals to Him!" They will declare (their) repentance when they see the Penalty: We shall put yokes on the necks of the Unbelievers: It would only be a requital for their (ill) Deeds." (Al-Quran 34: 33).

It carried the past tense form though the question and decline to say is not an indication that it must occur, hence the thing that must happen is found as if it had happened⁽³⁾.

⁽¹⁾ See: Sharh Ibn Yaish 3/445, Sharh Al-Tasrif 349, and Al-Kanash in the Art of Grammar and Morphology 1/358.

⁽²⁾ See: Tafsir Ibn Kathir T. Salama 4/555.

⁽³⁾ Keys to the Unseen 25/208.

And the verb qaul 'to say' is in the present tense form yaqul 'to say', that is: it is metered as yafu'l (to do), as in the Almighty's saying: "Or do you think that you will enter Paradise while such [trial] has not yet come to you as came to those who passed on before you? They were touched by poverty and hardship and were shaken until [even their] messenger and those who believed with him said, "When is the help of Allah?" Unquestionably, the help of Allah is near" (Al-Quran 1: 214). "The present form is used instead of the past 'qala' (he said), because this was repeated by all the messengers and those who believed with them, and to evoke this image, so that Muslims could follow it as an example"⁽¹⁾. And the Almighty's saying "And [remember, O Muhammad], when you said to the one on whom Allah bestowed favor and you bestowed favor, "Keep your wife and fear Allah," while you concealed within yourself that which Allah is to disclose. And you feared the people, while Allah has more right that you fear Him. So when Zayd had no longer any need for her, We married her to you in order that there not be upon the believers any discomfort concerning the wives of their adopted sons when they no longer have need of them. And ever is the command of Allah accomplished (Al-Quran 33: 37). Here, we notice bringing up the verb in the present tense to evoke the form of the saying and its repetition⁽²⁾.

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And Almighty's saying "And they say, "When is this promise, if you should be truthful?" (Al-Quran 27: 71). What is meant by the present tense form {they say} is the regenerative continuity, and it was said: It is used in order to evoke the past image of its strangeness, and the root: 'qalw' (they said) ⁽³⁾.

It also takes the imperative form (say), which is metered by (ful) by deleting the eye from the hollow command, for example: Almighty saying: "Say, "O my people, work according to your position, [for] indeed, I am working; and you are going to know" (Al-Quran 39: 39).

⁽¹⁾ Al-Tafsir Al-Waseet 1/339.

⁽²⁾ Enlightenment and Liberation 22/30.

⁽³⁾ Intermediate Interpretation - Research Academy 8/272.

This is an exaggeration of the threat, as if the threatening wanted to torture him unanimously, and as if the Messenger, peace be upon him, when he informs them of what God commanded him in saying: "Say, "O my people, work according to your position", as if He wants to torment these people, and that the purpose and intent is firm and certain that they will be tormented, so he leads him with the order to what it leads to, and recording that the one who threatens does not come from him except evil, as it is commanded, from whom he cannot be investigated ⁽¹⁾. And Almighty's saying: "O Prophet, say to your wives, "If you should desire the worldly life and its adornment, then come, I will provide for you and give you a gracious release." (Al-Quran 33: 28).

The fact that the verse took the imperative form is evidence that they have done something that indicates their aspiration to the adornment and pleasures of life ⁽²⁾. And the verb "Qaul", saying, took the passive form. Examples of this type came in the past tense "qeela" (it was said): "Then the word went forth: "O earth! swallow up thy water, and O sky! Withhold (thy rain)!" and the water abated, and the matter was ended. The Ark rested on Mount Judi, and the word went forth: "Away with those who do wrong!" (Al-Quran 11: 44). The structure of the verb qeela 'said' here is an appreciation for the appearance of the subject of the verb qeela, because something like it can only come from God. The saying 'qaul' here is an imperative verb of creation ⁽³⁾. And Almighty's saying: "It was said, "Enter Paradise." He said, "I wish my people could know" (Al-Quran 36: 26).

When his entry into the Paradise was definite and confirmed, the past tense was used. In Almighty's saying, "Then is he who will shield with his face the worst of the punishment on the Day of Resurrection [like one secure from it]? And it will be said to the wrongdoers, "Taste what you used to earn." (Al-Quran 39: 24).

⁽¹⁾ Interpretation of the Noble Qur'an 17/58

⁽²⁾ Interpretation of Al Shaarawy 19/12003.

⁽³⁾ Liberation and enlightenment 12/78.

The verb Qaul, to say, takes the form of the past tense to denote the investigation, and put the apparent in the place of the implied to register them with unfairness, and to notify the reason for the matter ⁽¹⁾. Again in Almighty's saying "And [mention, O Muhammad], when it was said to them, "Dwell in this city and eat from it wherever you will and say, 'Relieve us of our burdens,' and enter the gate bowing humbly; We will [then] forgive you your sins. We will increase the doers of good [in goodness and reward]." (Al-Quran 7: 161). The use of the verb qeela, 'said', in the passive form is a contempt for them as He doesn't mention himself to them ⁽²⁾. (And the verb here indicates the object, in keeping with the norms of pride, with the declaration that the subject does not need to declare) ⁽³⁾.

There is also the present tense form of the verb (yuqal), meaning it is being said, as in Almighty's saying: "They said, "We heard a young man mention them who is called Abraham." (Al-Quran 21: 60). This is (To reduce its importance, and to indicate that it is unknown and has no danger) ⁽⁴⁾. (Mocking at it, ridiculing it, and slandering it in order to get punished) ⁽⁵⁾.

(The apparent meaning of the verse indicates that these people are a group, not one) ⁽⁶⁾.

Almighty says: "Further, it will be said to them: "This is the (reality) which ye rejected as false" (Al-Quran 83: 17).

(i.e., it is said to them by way of slandering, reprimanding, belittling and contempt).⁽⁷⁾

⁽¹⁾ The clearest interpretations/537.

⁽²⁾ Opening the statement on the purposes of the Qur'an 12/108.

⁽³⁾ Al-Bahr Al-Madid 2/273.

⁽⁴⁾ Intermediate interpretation of Tantawi 5/401.

⁽⁵⁾ In the shadows of the Qur'an 4/2386.

⁽⁶⁾ Intermediate Interpretation - Research Council 1131:6.

⁽⁷⁾ Intermediate Interpretation of Al-Zuhaili 1593:2

Almighty says: "And the decree will befall them for the wrong they did, and they will not [be able to] speak." (Al-Quran 27: 85). And His saying: "So We inspired to him, "Construct the ship under Our observation, and Our inspiration, and when Our command comes and the oven overflows, put into the ship from each [creature] two mates and your family, except those for whom the decree [of destruction] has proceeded. And do not address Me concerning those who have wronged; indeed, they are to be drowned. (Al-Quran 23: 27). This is also noticed in Almighty's saying "The Prophet said, "My Lord knows whatever is said throughout the heaven and earth, and He is the Hearing, the Knowing." (Al-Quran 21: 4), His saying "But the ones who believe and do righteous deeds - We will admit them to gardens beneath which rivers flow, wherein they will abide forever. [It is] the promise of Allah, [which is] truth, and who is more truthful than Allah in statement" (Al-Quran 4: 122), (that is: saying)⁽¹⁾.

Al-Qasimi said: (to say is an infinitive, like saying 'qaul' and say 'qal')⁽²⁾. This is also noticed in Almighty's saying "Only a saying: "Peace, peace." (Al-Quran 56: 26), (i.e.: except for a word that has soundness, or the meaning: unless they say: "Peace, peace.")⁽³⁾. Almighty also says "And if Muhammad had made up about Us some [false] sayings" (Al-Quran 69: 44).

(Gossip: slandered sayings, it was said that sayings is the plural of saying without analogy, and it was said that sayings is a plural of sayings that is a collection of sayings, and it was said that it is a collection of sayings as a miracle and marvelous)⁽⁴⁾.

Ibn Hayyan said: (Transmitted sayings are gossips with belittling and contempt, as you say the comedy and laughter, as if they were all utterances)⁽⁵⁾.

(And the gossip: the plural of sayings, which is the plural of saying, so it is the plural of the plural)⁽⁶⁾.

⁽¹⁾ Interpretation of Ibn Kathir T Salamah 8/351.

⁽²⁾ Fath Al-Rahman in the interpretation of the Qur'an 2/200.

⁽³⁾ ~~The merits of interpretation 9/122.~~

⁽⁴⁾ The basis for interpretation 5689:10

⁽⁵⁾ Dictionary and linguistic interpretation of the words of the Qur'an 3/413.

⁽⁶⁾ Al-Bahr Al-Moheet 8/329, see: Al-Kashshaf 4/607, see: Mafatih al-Ghayb 30/634, see: Ghayat al-Amani 1/226.

Part Two: Connotations of the verb qala 'said':

The scholars differed concerning the use of a word for another word in the language and the Holy Qur'an, or what is called as the synonym⁽¹⁾. It has been proven by most linguists and grammarians⁽²⁾, and some of them said that it is specific to the use of a word in place of another word, since their meanings are close and united by one meaning⁽³⁾.

Others, especially the synonymy with matching, denied it, meaning that this word is nothing more than the other, but there must be some differences in the words that were claimed to be synonymous⁽⁴⁾. Among the expressions that carry the meaning of another word in the Holy Qur'an are the following:

Command: singular

Allah says: "Indeed, you are in differing speech" (Al-Quran 51: 8).

Al-Ragheb said: (i.e., in a different matter of the Resurrection, he called it speech, for what is said about it is called speech, just as the mentioned is called Quran)⁽⁵⁾.

Oath:

Almighty says:

"They conceal [their evil intentions and deeds] from the people, but they cannot conceal [them] from Allah, and He is with them [in His knowledge] when they spend the night in such as He does not accept of speech. And ever is Allah, of what they do, encompassing." (Al-Quran 4: 108).

Al-Zamakhshari said: (It is permissible to call it: false oath)⁽⁶⁾.

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Jamal al-Din al-Qasimi agreed with this meaning. He said: (i.e., they plot and falsify false oaths, blaming the innocent, and perjury)⁽⁷⁾.

⁽¹⁾ Simplest Interpretation 85/15.

⁽²⁾ See: Explanation of Al-Ajurumiya 1/11.

⁽³⁾ See: Explanation of the Introduction to Tafsir by Al-Suyuti 3/19.

⁽⁴⁾ See: Al-Mizhar 1/319.

⁽⁵⁾ Explanation of the introduction to the interpretation of Al-Suyuti 3/19.

⁽⁶⁾ Vocabulary in the strange Qur'an 1/689.

⁽⁷⁾ Al-Kashshaf 1/563.

Supplication:

Almighty says: "But if at the time of division other relatives, or orphans or poor, are present, feed them out of the (property), and speak to them words of kindness and justice." (Al-Quran 4: 8).

Abu Hayyan said: (The good saying: supplication)⁽¹⁾.

Claim:

Almighty says: "Say, [O Muhammad], "I do not tell you that I have the depositories [containing the provision] of Allah or that I know the unseen, nor do I tell you that I am an angel. I only follow what is revealed to me." Say, "Is the blind equivalent to the seeing? Then will you not give thought?" (Al-Quran 6: 50).

Al-Zamakhshari said: (i.e.: I do not claim what is excluded in the minds that a human being should have the possession of God's treasures, which is a division between creation, his sustenance and the knowledge of the unseen, and that I am one of the angels who are the most honorable kind of creation of God Almighty, the best and closest in status to him, because after the divine, there is no higher status than that of the angels, so that you dismiss and denounce my claims. And I claim what was similar to it for many people, and that is prophecy⁽²⁾.

Almighty says: "And who is more unjust than one who invents a lie about Allah or says, "It has been inspired to me," while nothing has been inspired to him, and one who says, "I will reveal [something] like what Allah revealed." And if you could but see when the wrongdoers are in the overwhelming pangs of death while the angels extend their hands, [saying], "Discharge your souls! Today you will be awarded the punishment of [extreme] humiliation for what you used to say against Allah other than the truth and [that] you were, toward His verses, being arrogant." (Al-Quran 6: 93).

⁽¹⁾ The merits of interpretation 3/325.

⁽²⁾ The sea 3/527.

Al-Qasimi said: (I do not claim that the treasures of God are imposed on me, so I will give you from them what you want from the heart of the mountains in gold, and other than that)⁽¹⁾.

Informing:

Almighty says: "And [mention, O Muhammad], when your Lord said to the angels, "Indeed, I will make upon the earth a successive authority." They said, "Will You place upon it one who causes corruption therein and sheds blood, while we declare Your praise and sanctify You?" Allah said, "Indeed, I know that which you do not know." (Al-Quran 2: 30).

It is (a notification to the angels... and God Almighty tells the angels about that, because they have a mission with Adam. There are angels who will be assigned by the Almighty God with multiple tasks related to the life of this new creature. It was information, because the angels work with this Caliph)⁽²⁾.

Peace:

"And the servants of the Most Merciful are those who walk upon the earth easily, and when the ignorant address them [harshly], they say [words of] peace" (Al-Quran 25: 63).

Abu Al-Baqa' Al-Akbari said: (The Almighty's saying: (They said peace), peace here is a source... and it may be that they said in the sense of peace, so peace is its source)⁽³⁾.

Torture:

Almighty says: "And We appointed for them companions who made attractive to them what was before them and what was behind them [of sin], and the word has come into effect upon them among nations which had passed on before them of jinn and men. Indeed, they [all] were losers" (Al-Quran 41: 25).

Al-Zamakhshari said: (The saying here is torture)⁽⁴⁾.

⁽¹⁾ Al-Kashshaf 2/25, and see: Tafsir Al-Nasafi 505/1.

⁽²⁾ The merits of interpretation 4/364.

⁽³⁾ Explanation of Al-Shaarawy 1/241.

⁽⁴⁾ Al-Tibayan in the Syntax of the Qur'an 2/99.

Anger:

Almighty says: "And the Word will be fulfilled against them, because of their wrong-doing, and they will be unable to speak (in plea)" (Al-Quran 27: 85).

Yahya bin Salam said: (And saying is anger)⁽¹⁾.

Discord:

Almighty says: "Then there will be no [excuse upon] examination except they will say, "By Allah, our Lord, we were not those who associated." (Al-Quran 6: 23).

Abu Ali al-Farisi said: (As for the one who recites the letter 'ta' and the subjunctive case ⁽²⁾, the argument is for him that saying is a discord, and a discord is a saying, so it is permissible for one to replace the other)⁽³⁾.

Holy Quran:

This context is noticed in (5) places, including: The Almighty's saying:

"And We have [repeatedly] conveyed to them the Qur'an that they might be reminded." (Al-Quran 28: 51).

Al-Zamakhshari said: (The meaning is that the Qur'an came to them in succession, promises and threats, stories, lessons, sermons, and advice: a desire that they remember and succeed, or a separate revelation descended upon them, one after another)⁽⁴⁾.

And Almighty's saying:

"Then have they not reflected over the Qur'an, or has there come to them that which had not come to their forefathers?" (Al-Quran 23: 68).

Al-Zamakhshari said: "The Qur'an says: Have they not contemplated it so that they know that it is the manifest truth, so that they believe in it and whoever brought it?"⁽⁵⁾.

⁽¹⁾ Al-Kashshaf 14/197.

⁽²⁾ Tafsir of Yahya bin Salam 2/569, and see: Tafsir of Ibn Abi Hatim 9/2927.

⁽³⁾ It is the reading of Nafi', Abu Amr and Asim in the narration of Abu Bakr (Al-Sab'ah fi Al-Qira'at 1/137).

⁽⁴⁾ The argument in the reasons for the seven readings 1/111.

⁽⁵⁾ Al-Kashshaf 3/421.

And Almighty's saying:

"Who listen to speech and follow the best of it. Those are the ones Allah has guided, and those are people of understanding." (Al-Quran 39: 18).

And in Al-Kashshaf: (They listen to the Qur'an and other texts, then they follow the Qur'an)⁽¹⁾.

Ibn Hayyan said: (i.e., the Qur'an is the speech of a noble Messenger)⁽²⁾.

And Almighty's saying:

"Verily this is the word of a most honourable Messenger" (Al-Quran 81: 19).

Al-Zamakhshari said: (It is the pronoun of the Qur'an)⁽³⁾.

And Almighty's saying: "Indeed, the Qur'an is a decisive statement" (Al-Quran 86: 13).

(It and the pronoun refer to the Qur'an)⁽⁴⁾.

Reading:

Almighty says:

"Indeed, the hours of the night are more effective for concurrence [of heart and tongue] and more suitable for words" (Al-Quran 73: 6).

In the interpretation by al-Tabari: The meaning is (the best reading)⁽⁵⁾.

Inspiration:

Almighty says:

"And [mention] when We said to the angels, "Prostrate before Adam"; so they prostrated, except for Iblees. He refused and was arrogant and became of the disbelievers" (Al-Quran 2: 34).

Interpretation of the problem of the Qur'an: the word means inspiration⁽⁶⁾.

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Al-Ragheb Al-Isfahani said: “It was not a speech he responded to, but rather an inspiration, so he called it a speech.”

(1) Al-Kashaf 3/194

(2) ~~Al-Kashaf 4/121.~~

(3) Sea 10/418.

(4) Al-Kashshaf 4/711.

(5) Al-Bahr Al-Moheet 8/356.

(6) Tafsir al-Tabari 23/685.

Part Three: Words that carry the meaning of the verb qala ‘said’:

It is well known that there is a disagreement among grammarians regarding the inclusion, some of them denied it ⁽¹⁾, while those who support the inclusion differed in it. Some of them said that the inclusion of verbs is more important than the inclusion of prepositions ⁽²⁾, and many have won the theory of embedding in verbs, not letters, and among them is Ibn al-Arabi al-Ishbili ⁽³⁾. Among those who supported inclusion in verbs is Ibn Hisham ⁽⁴⁾, although he came out with a lot of evidence on the method of including prepositions, as well as Al-Hafiz Al-Suyuti ⁽⁵⁾.

In this part, some verbs that included the meaning of the verb qala (said) are presented:

Announced:

Almighty says:

“And the companions of Paradise will call out to the companions of the Fire, "We have already found what our Lord promised us to be true. Have you found what your Lord promised to be true?" They will say, "Yes." Then an announcer will announce among them, "The curse of Allah shall be upon the wrongdoers." (Al-Quran 7: 44).

(Al-A'mash read “/in/”, meaning ‘that’ in English, with the vowel (i) in Arabic grammar and the emphasis of the sound /n/ on the will to say, or on the procedure (announce) that carries the meaning of qala ‘said’) ⁽⁶⁾.

(And it was recited in the Seven Readings with the vowel (a) in Arabic grammar, and the stress on the sound /n/) ⁽⁷⁾.

And Almighty’s saying:

⁽¹⁾ Interpretation of the problem of the Qur’an 1/71.

⁽²⁾ Vocabulary in the strange Qur’an 1/688.

⁽³⁾ See: Characteristics 2/507.

⁽⁴⁾ See: Al-Bahr Al-Moheet 1/441.

⁽⁵⁾ The provisions of the Qur’an 1/243.

⁽⁶⁾ See: Mughni al-Labib 1/151.

⁽⁷⁾ Battle of peers 1/198.

“And an announcement from Allah and His Messenger, to the people (assembled) on the day of the Great Pilgrimage,- that Allah and His Messenger dissolve (treaty) obligations with the Pagans. If then, ye repent, it were best for you; but if ye turn away, know ye that ye cannot frustrate Allah. And proclaim a grievous penalty to those who reject Faith” (Al-Quran 9: 3).

(And it was read with the vowel (i) in the Arabic grammar, on the intent of saying, or because the call to prayer is in the meaning of saying) ⁽¹⁾.

Responded:

Almighty says:

“And their Lord responded to them, "Never will I allow to be lost the work of [any] worker among you, whether male or female; you are of one another. So those who emigrated or were evicted from their homes or were harmed in My cause or fought or were killed - I will surely remove from them their misdeeds, and I will surely admit them to gardens beneath which rivers flow as reward from Allah, and Allah has with Him the best reward." (Al-Quran 3: 195).

(Isa bin Amm recited: (inni), ‘that I’, with the vowel (i), as per the apparent meaning of the word according to the Basrians, or according to the procedure (responded) the way of saying according to the Kufis) ⁽²⁾.

(And it was recited as hamza /a/ with a vowel letter (i))⁽³⁾.

Almighty says:

“[Remember] when you asked help of your Lord, and He answered you, "Indeed, I will reinforce you with a thousand from the angels, following one another." (Al-Quran 8: 9).

(Inni, ‘that I’, is read with the vowel (i) to emphasize the will to say, or on the meaning (responded), the meaning of (said), because the response is from the saying⁽⁴⁾.

⁽¹⁾ Al-Kashaf 2/106, Al-Bahr Al-Moheet 5/56.

⁽²⁾ Rain 1/240, Al-Tibyaan fi Al-Quran Expression 2/634, Al-Wafi in Sharh Al-Shatibiah 1/271.

⁽³⁾ Al-Kashaf 2/245, Al-Bahr Al-Moheet 5/367, Al-Tibyaan fi Al-Quran Expression 2/634.

⁽⁴⁾ Al-Kashaf 1/456, Al-Bahr Al-Moheet 3/476.

Called:

Almighty says: “And [finally] he called to his Lord that these were a criminal people” (Al-Quran 44: 22).

(Inni, ‘that I’, is read with the vowel (i) to emphasize the will to say, or on the meaning (called), the meaning of (said), because the response is from the saying⁽¹⁾.

Almighty also says “So he invoked his Lord, "Indeed, I am overpowered, so help." (Al-Quran 54: 10).

(Inni, ‘that I’, is read with the vowel (i) to emphasize the will to say)⁽²⁾.

Moreover, (Inni, ‘that I’, is read with the vowel (i) to conceal the will to say, as per the Basrian grammarians, or on the meaning (called) as the meaning of (saying), because the call is from the saying⁽³⁾.

"Allah witnesses that there is no deity except Him, and [so do] the angels and those of knowledge - [that He is] maintaining [creation] in justice. There is no deity except Him, the Exalted in Might, the Wise" (Al-Quran 3: 18).

(annahu, 'that it is', is read with the Arabic vowel letter (a), and (religion) by using the vowel (i) that the verb is true in the sense that God testified that he is)⁽⁴⁾.

(and it is read with the vowel (i), and ‘witness’ carries the meaning of ‘said’ since witnessing indicates saying, or ‘that’ means ‘witness’)⁽⁵⁾.

Almighty says:

“[Joseph] said, "It was she who sought to seduce me." And a witness from her family testified. "If his shirt is torn from the front, then she has told the truth, and he is of the liars” (Al-Quran 12: 26).

(It is read with hiding the saying as per the Basrian grammarians, or with the will to say according to the grammarians of Kufa)⁽⁶⁾.

⁽¹⁾ The argument in the seven readings 1/166.

⁽²⁾ Al-Kashaf 2/201, Al-Bahr Al-Moheet 5/279, Al-Hujjah in the Seven Readings 1/107.

⁽³⁾ Al-Kashaf 4/275, Al-Bahr Al-Moheet 9/401, Al-Tibyaan fi Al-Qur’an Expression 1146/2, Ibn Khalawayh 324/1.

⁽⁴⁾ Al-Kashaf 4/434.

⁽⁵⁾ Al-Bahr Al-Moheet 10/38, Al-Tibyaan fi Al-Qura’an 1193/2, Al-Hujjah in the Seven Readings 337/1.

⁽⁶⁾ Al-Kashaf 1/344, Al-Tibyaan fi Al-Qura’an Al-Qur’an 1/248, Al-Hujjah in the Seven Readings 1/107.

Almighty says: “And We conveyed to him [the decree] of that matter: that those [sinners] would be eliminated by early morning” (Al-Quran 66).

Preordain:

(It was read with a vowel letter (i) on the appeal, or because preordain carries the meaning of (said), or on the inclusion of the saying)⁽¹⁾.

Wrote:

Almighty says:

“And when those come to you who believe in Our verses, say, "Peace be upon you. Your Lord has decreed upon Himself mercy: that any of you who does wrong out of ignorance and then repents after that and corrects himself - indeed, He is Forgiving and Merciful" (Al-Quran 6: 54).

(It was read with the vowel letter (i) on the appeal, or 'wrote' carries the meaning of 'said')⁽²⁾.

(It was also read with the vowel letter (i) on annahu 'that he is')⁽³⁾.

Almighty says:

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"It has been decreed for every devil that whoever turns to him - he will misguide him and will lead him to the punishment of the Blaze" (Al-Quran 22: 4).

(It is read with hiding the word saying, or that 'wrote' carries the meaning of 'said to')⁽⁴⁾.

Speaking to them:

"And when the word befalls them, We will bring forth for them a creature from the earth speaking to them, [saying] that the people were, of Our verses, not certain [in faith]" (Al-Quran 27: 82).

(It is read with hiding the word saying, or 'speak to them' carries the meaning of 'say')⁽⁵⁾.

⁽¹⁾ Sea 3/61.

⁽²⁾ Al-Kashaf 2/460, Al-Bahr Al-Moheet 6/261.

~~⁽³⁾ Al-Kashaf 2/584, Al-Bahr Al-Moheet 6/487, Al-Tibayan fi Al-Qur’an Expression 4/786, Al-Hujjah in the Seven Readings 1/207.~~

⁽⁴⁾ Al-Kashaf 2/29, Al-Bahr Al-Moheet 4/528, Al-Tibyaan fi Al-Qur’an Expression 500/1.

⁽⁵⁾ Al-Wafi in Sharh Al-Shatibya, Publication 1/258.

Called:

Almighty says:

"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." (Al-Quran 3: 39).

(Qala 'said' is read with the vowel (i): the call carries the meaning of saying)⁽¹⁾.

(Qure'a, 'it is read', is read with the vowel (i) or (a) in the Seven Readings)⁽²⁾.

Almighty says:

"And [mention] Job, when he called to his Lord, "Indeed, adversity has touched me, and you are the Most Merciful of the merciful." (Al-Quran 21: 83).

(The word 'inni', 'that I', is read with hiding the word saying, or embedding it with calling)⁽³⁾.

(And Isa bin Omar recited with the vowel (i) when he read 'inni', (that I), either on hiding saying, i.e. (Saying that I am) according to the doctrine of the Basrians, or on using (calling) to mean (saying) according to the doctrine of the grammarians of Kufa)⁽⁴⁾.

Almighty says:

"But when he came to the fire, a voice was heard: "O Moses! View more verses. Verily I am thy Lord! therefore (in My presence) put off thy shoes: thou art in the sacred valley Tuwa" (Al-Quran 20: 11-12).

(It is read with the vowel letter (i) since calling is an aspect of saying)⁽⁵⁾.

(It is read with the vowel letter (i) in the Seven Readings)⁽⁶⁾.

Inspired:

Almighty says:

~~⁽¹⁾ Al-Kashaf 2/144, Al-Bahr Al-Moheet 7/483, Al-Tibyaan in Al-Qur’an 2/932, Al-Hujjah in the Seven Readings 1/253.~~

⁽²⁾ Al-Kashaf 2/385, Al-Bahr Al-Moheet 8/265, Al-Tibyaan in Al-Qur’an Expression 2/1014, Al-Hujjah in the Seven Readings 1/275.

⁽³⁾ Al-Kashaf 1/359, Al-Bahr Al-Moheet 3/476, Al-Tibayan in Al-Qur’an Expression 1/257, Al-Hujjah in the Seven Readings 1/116.

⁽⁴⁾ Al-Wafi in Sharh Al-Shatibiah 1/233, Publication 2/239.

⁽⁵⁾ Al-Kashaf 3/130.

⁽⁶⁾ Sea 7/460.

"[Remember] when your Lord inspired to the angels, "I am with you, so strengthen those who have believed. I will cast terror into the hearts of those who disbelieved, so strike [them] upon the necks and strike from them every fingertip." (Al-Quran 8:12).

('inni', 'that I', is read with the vowel letter (i) on the will to say, or using (to inspire) to indicate (to say))⁽¹⁾.

Almighty says:

"And it was revealed to Noah that, "No one will believe from your people except those who have already believed, so do not be distressed by what they have been doing." (Al-Quran 11: 36).

('inni', 'that I', is read with the vowel letter (i) on the will to say, or using (to inspire) to indicate (to say))⁽²⁾.

Almighty also says:

"Have the people been amazed that We revealed [revelation] to a man from among them, [saying], "Wam mankind and give good tidings to those who believe that they will have a [firm] precedence of honor with their Lord"? [But] the disbelievers say, "Indeed, this is an obvious magician." (Al-Quran 10: 2).

((That) is interpreted, because the suggestion contains the meaning of the saying)⁽³⁾.

(It may be (that) is a source)⁽⁴⁾.

Almighty says:

"And your Lord inspired to the bee, "Take for yourself among the mountains, houses, and among the trees and [in] that which they construct." (Al-Quran 16: 68).

('Take yourself must be infinitive)⁽⁵⁾.

⁽¹⁾ Al-Kashaf 4/104.

⁽²⁾ Sea 9/161, Publication 2/319.

⁽³⁾ Al-Kashaf 3/54.

⁽⁴⁾ Sea 7/314, Ghaith Al-Naf' 1/387, Al-Hujjah in the Seven Readings 1/240, Al-Wafi in Sharh Al-Shatibiah 1/322, Publication 2/319.

⁽⁵⁾ Al-Kashaf 2/204, Al-Bahr Al-Moheet 5/284.

Instructing:

"And Abraham instructed his sons [to do the same] and [so did] Jacob, [saying], "O my sons, indeed Allah has chosen for you this religion, so do not die except while you are Muslims." (Al-Quran 2: 132).

(It is read with the vowel letter (i) according to the Basrian grammarians, while for the grammarians of Kufa it is related to 'recommended', since it embodies the meaning of saying)⁽¹⁾.

Almighty says:

"And to Allah belongs whatever is in the heavens and whatever is on the earth. And We have instructed those who were given the Scripture before you and yourselves to fear Allah. But if you disbelieve - then to Allah belongs whatever is in the heavens and whatever is on the earth. And ever is Allah Free of need and Praiseworthy" (Al-Quran 4: 131).

((That) is explained, because the recommendation is in the meaning of the saying)⁽²⁾.

('ann' (that) is a infinitive, it may indicate: because we recommended in the meaning of the saying)⁽³⁾.

Conclusion:

After a tiring research journey, we reached a number of results, perhaps the most important of which are the following:

- 1- The root (Qaul) 'say' is frequently used in Holy Quran (1730 times).
- 2- The sentence of the saying came in different and varied forms like (Qala 'said', yaqul 'is saying', qul 'say', Qaul 'saying', qeela 'is said', etc.)
- 3- A number of verbs in the Noble Qur'an are synonymous with the meaning of the saying. There are many verbs that came in the context of the Qur'anic verses that give the meaning of the verb 'said'.

⁽¹⁾ Al-Kashaf 1/191, Al-Tibyan fi Al-Qur'an Expression 1/188.

⁽²⁾ Al-Kashaf 1/573.

⁽³⁾ See Al-Tibyan on the syntax of the Qur'an, 396:1

4- Also, the verb 'said' included a meaning other than its main meaning, and this is what was observed through the use of the verb 'said' in some contexts of the Qur'anic verse carrying and including the meanings of other verbs.

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