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The Quranic Verse – Ending Words

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Abstract

This research paper is an attempt to thoroughly study the relationship between sound and meaning through the analysis of some of the sounds of the Qur'anic texts. It is preferred to carry out the study using the Qur'anic text due to the fact that it presents to us the most beautiful picture of the relationship between sound and meaning. The current study has made it clear the greatness and accuracy of the Qur'an in employing sound to express the intended meaning. Therefore, the sounds are indicative and suggestive of their meanings, depicting the scene or situation. It is significant to pinpoint that if dialogue is added to sound and meaning, then all the elements of imagination are equal to it, which is considered an aspect of Quranic miracle. The words of the Qur'anic verses are made up of letters and sounds that are comfortable for the ear to compose. They flow sweetly with pronunciation, attracting souls and captivating hearts. It is not possible to replace a letter in place of another letter or word in the place of another in the Qur'anic text because that distorts the meaning and causes a defect in the text. It is believable that there is an intention in choosing this letter or this word. Definitely, it was not arbitrary. This study also discloses the Qur'anic verse – ending words, which is one of the aspects of the Qur'anic miracle. It is a pillar in directing the meaning, in addition to its role in the vocal rhythm. It has a relationship to the subject of the surah and verse, and it takes into account the meaning and context. The Holy Qur'an was and still is a source and target for phonetic studies in the Arabic language.

Keywords: *A verse – ending word, meaning, phonological significance*

Praise be to God who made man be wonderfully eloquent with the Holy Qur'an, and opened the horizons of contemplation to approach its meanings. God Almighty said: (1) Ha Mim: A Revelation from (Allah), Most Gracious, Most Merciful; (2) A Book, whereof the verses are explained in detail; a Quran in Arabic, for people who understand; Fussilat (1 – 3). One of the wonderful miracles of the Qur'an is the Qur'anic verse ending word. The Qur'anic verse ending word plays the role of connotation, linking the entire meaning that precedes it in the verse, in addition to its clear musical chanting. This connotation is characterized by two functions in form and content. (Daham, 2007, p. 261).

It was called the Qur'anic verse ending word because it separated the two verses: the verse at the beginning of it, and the verse after it. Perhaps this name was taken from the Almighty's saying: (It is written, the verses of which are explained in detail, an Arabic Qur'an for a people who know). (Aziz Jaballah, 2009, p. 44). The Qur'anic verse ending word is considered one of the pearls of the Quranic statement style and a precious jewel from the words of the Mighty and Wise. It has received great attention from scholars: linguists, writers, and interpreters throughout the ages. (Maysa, 2011, p. 521). The Qur'anic verse ending word: is what separates

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two things, and it is in punctuation marks in writing the mark that is placed between sentences that consist of completely useful words, and between single words connected to other words that make them similar to a sentence in length. (Yasuf,1999, p. 309).

The Qur'anic Verse Ending Word and Its Suitability to the Meaning

The Qur'anic verse ending word is one of the aspects of the Qur'anic miracle, the like of which the Arabs were unable to come up with. The Qur'an is concerned with Qur'anic verse ending word, because they have a great influence on souls and inclined them to accept the concepts and meanings that it brought. The Qur'anic verse ending word has an important feature. In addition to its musical rhythm that affects the soul, we find that it is linked to what preceded it in the words, so that it descends on the ears as if what preceded it was only a Qur'anic verse ending word to it, so that if it were introduced, the meaning of the verse would be distorted (Khalil,2011, p. 221).

In the Almighty's saying: Ha, Meem. (1) 'Ayn, Seen, Qaf. (2) thus has He revealed to you, [O Muhammad], and to those before you - Allah, the Exalted in Might, the Wise. Al-Shura 1-3. When God Almighty mentioned that He revealed the Great Qur'an to the Prophet (PBUH), just as He revealed to the Messengers before him, it is appropriate for the Almighty's saying (God Almighty, the Wise) to be the clincher of the noble verse, as the clincher came with two attributes of God Almighty, which are glory and wisdom. They are essential to the context of the verse, since the revelation to the Messenger (PBUH) and to the honorable messengers before him was something dear and incomparable. And the one who inspired it is the Mighty, the Incomparable, and the one inspired by it has revealed divine wisdom in everything in it. (Mohamed Kamal Salem Deeb,2011, p. 53).

And so is the Almighty's saying: Ha-Mim. (1) By the manifest Book (this Quran) that makes things clear, (2) We sent it (this Quran) down on a blessed night [(i.e. night of Qadr, Surah No: 97) in the month of Ramadan, the 9th month of the Islamic calendar]. Verily, we are ever warning (3). Therein (that night) is decreed every matter of ordainments (4). Amran from Us. Verily, we are ever sending (the Messengers) (5). a Mercy from your Lord. Verily! He is the All-Hearer, the All-Knower (6). Al-Dukhan.

When the noble verses highlighted the talk about the Great Qur'an and the blessed night in which it was revealed and the fact that it is a warner to the people, and that God Almighty sent messengers to warn the people and give them good tidings, out of mercy from Him for His creation, it is appropriate that the Almighty's saying: (Indeed, He is the Hearing, the Knowing) is the clincher of the noble verse, as the goodness of the verse was highlighted. And the beauty and miracle of the Qur'anic text, God Almighty, who sent the messengers as a mercy from Him, is the Hearer of the words of human beings in what they say in the right of this great Qur'an, and in the right of the honorable messengers. And He is God Almighty, the All-Knowing of what will improve their conditions, and for their benefit, He sent the messengers and sent down the books. (Hamad Kamal Salem Deeb,2011, p. 148).

The language of the Holy Qur'an was distinguished by its rhythmicity and music. It represented an image of its artistic harmony and a reflective mirror for depicting its meanings. Its rhythms do not stem from poetic meter or expressions like Arabic poetry, but rather stem from the components of the language itself, with the combination of its sounds, the coherence of its words, its harmony, and its harmonious ability to convey the meaning and its significance. (Mahdi, 2010). In the Almighty's saying: Ha-Mim. (1) By the manifest Book (this Quran) that makes things clear, (2) We sent it (this Quran) down on a blessed night [(i.e. night of Qadr,

Surah No: 97) in the month of Ramadan, the 9th month of the Islamic calendar]. Verily, we are ever warning (3). Therein (that night) is decreed every matter of ordainments (4). Amran from Us. Verily, we are ever sending (the Messengers) (5). Al-Dukhan.

To the end of the blessed surah, we will notice that the rhythm of this Meccan surah, with its short Qur'anic verse ending words, its close rhyme, its violent images, and its suggestive shades, is like its rhythm being hammers on the strings of a taut human heart. The entire context of the Surah is almost a cohesive unit, with one axis to which all its threads are drawn. (Qutb, 2003, p. 3206).

The Qur'anic text is unique in its artistic characteristics that give it the characteristic of uniqueness in its textural component. It is a speech with an aesthetic advantage. Perhaps one of its most prominent aesthetic phenomena is the phenomenon of the Qur'anic verse ending word, which is considered one of the prominent stylistic phenomena that gave it a unique aesthetic touch, similar to a musical melody capable of inspiration and artistic and aesthetic influence, and a distinct method. Expression. The Qur'anic verse ending word (that ending that ends the Qur'anic verses). (Mahdi, 2010).

What proves the effect of the Qur'anic verse ending word in Quranic expression in content and form is its occurrence in different forms depending on the requirements of the psychological conditions of the addressees and their positions, the differences in occasions and topics, and for graphical considerations that contribute to depicting the scene and embodying the meaning. (Khalil, 2011, p. 222).

In the Almighty's saying: Or have they taken protectors [or allies] besides him? But Allah - He is the Protector, and He gives life to the dead, and He is over all things competent (9). And in anything over which you disagree - its ruling is [to be referred] to Allah. [Say], "That is Allah, my Lord; upon Him I have relied, and to Him I turn back." (10) Ash – Shura.

When God Almighty denounced the polytheists for taking guardians other than Him, the Almighty, and made clear that He is the true guardian, and that He has the power to make alive and to die at any time He pleases, and that He has power over all things, the Qur'anic verse ending word in the noble verse was extremely precise in its location, as it stated that God Almighty has this. The great qualities mentioned in the noble verses are that he alone is worthy of being taken as a guardian and helper, and not anyone else. As long as he is like that, he is the only one who deserves for the servant to trust and rely on him, and to rely on him and turn to him. (Deeb, 2011 p. 63).

The sonic beauty and music of the Qur'anic verse ending word arises from the verbal harmony and consistency between the letters and syllables of a single Qur'anic verse ending word, so that it feels like a hidden geometry between the sounds of the letters and their bells and the meanings and connotations implied by the Qur'anic text. This is because these intervals have artistic capabilities capable of transmitting psychological and moral tones and a rhythm that gives a person reassurance that inspires feelings. I feel relieved. (Mahdi, 2010).

In the Almighty's saying: ((Ham (1) and the Clear Book (2) Indeed, we verily, have made it a Quran in Arabic, that you may be able to understand (its meanings and its admonitions) Az-Zukhruf (1-3).

Ham: These disjointed letters point to the miraculousness of the Qur'an and the seriousness of the rulings based in the Surah (and the Book), that is, I swear by the Qur'an that it has been made into an Arabic Qur'an (the clear one) that clarifies the path of guidance, the laws and the

rulings (We made it). We created the Qur'an (an Arabic Qur'an) in the language of the Arabs so that you, O people, may understand its meanings. The Arabs (Al-Zuhaili,2009, p. 120-121).

It is true that they would believe in it if they were not arrogant (Muhammad Al-Tahir Ibn Ashour, vol. 25, p. 159). Whoever reads these verses and stops at the Qur'anic verse ending word (Taqlun) feels that the meaning is clear and complete, and he can stop at this Qur'anic verse ending word for a break, but when he stops at the Qur'anic verse ending word (mubin), he feels that there must be a continuation or continuation of the words that preceded this Qur'anic verse ending word.

The Qur'anic verse ending word occurs at the break in the speech to improve speech with it, and it is the way in which the Qur'an contrasts with the rest of the speech, and it is not permissible to call it rhymes unanimously, because when God took away the name of poetry from the Qur'an, rhyme must also be taken away from it because it is from it, especially in terminology. (Al-Saghir,2000, p. 143)

In the Almighty's saying: "Ham (1) and the Clear Book (2) Indeed, we sent it down on a blessed night. Indeed, we are warners (3) in it every wise matter is distinguished. (4) It is a matter from Us. Indeed, we are Messengers (5) Al-Dukhan 1-5.

The readership of these blessed verses will find harmony and harmony in the heads of these noble verses. This musical harmony cannot be called the rhyme of poetry. Rather, they are the Qur'anic verse ending words of the blessed verses, even though the first Qur'anic verse ending word ends with the meem and the second Qur'anic verse ending word ends with the nun, and the closeness and textual harmony between the meem and the nun is such that there is no When moving from one letter to another, the reader feels any difference, but rather we find harmony between them.

Therefore, they did not use rhymes for it, and they did not call it as-saj', and they avoided calling it as-saj' (Because its origin is from the saj' of birds, it is honorable for the Qur'an to borrow something in which there is a word that is the root of the bird's voice, and in order to honor it from sharing other words that occur in the name of as-saj' that occurs in the speech of individual people. (Al-Saghir,2000, p. 144).

Rhyming is an ancient linguistic phenomenon known to Arab preachers before the advent of Islam, and what is known as soothsayers' assonance was widespread in pre-Islamic times. The opinions of scholars differed between supporters of the presence of assonance in the Holy Qur'an and those opposed to it.

Qur'anic Verse Ending Words, as scholars have agreed, are not called rhymes, because when God Almighty took away the name of poetry from the Qur'an by saying: (And it is not the saying of a poet; little do you believe) Al-Haqq 41. He made it necessary to take away the rhyme from it as well, because it is from it, and just as it is forbidden to use rhyme in it, it is also forbidden to use rhyme in it. The use of the Qur'anic verse ending word in poetry is because it - the Qur'anic verse ending word - is an attribute of the Book of God - the Almighty - that does not go beyond it, just as rhymes do not rise to the level of Qur'anic verse ending words, because Qur'anic verse ending words are in the highest level in rhetoric, and the Qur'anic verse ending words of poetry are given the name of rhymes, because the poet stops them, that is, follows them in his poetry, so there is no He leaves it and does not leave it, and it is originally a Qur'anic verse ending word. Every rhyme is a Qur'anic verse ending word, but not every Qur'anic verse ending word rhymes. (Khalil,2011, p. 223).

As for the Qur'anic verse ending word and the rhyme, the difference between them is clear, as the Qur'anic verse ending word is the clips of the speech in which the letters are close to the letters and (Nūn. & Meem) as God Almighty says: Then watch for the Day when the sky will bring a visible smoke. Covering the people; this is a painful torment (Ad-Dukhan 10 – 11), visible & painful are similar. As for rhyme, the syllables of speech in it are united in letters. Accordingly, the Qur'anic verse ending word s are more general than assonance. In assonance, the letters of the syllables are united, while at the breaks, the letters of the syllables are close together. (Khalil,2011, p. 223-224)

God Almighty said: (So We destroyed them in cruelty more severe than them, and the parable of the ancients passed away. (8) And if you ask them who created the heavens and the earth, they will surely say: He created them, the Mighty, the Knowing. (9) Az-Zukhruf 8-9, so (the first two) and (the All-Knowing) are close in the letters of the syllables and not identical.

One of the most important characteristics that distinguishes the Qur'an from any eloquent speech is that it combines fulfillment of the meaning of the meaning in the smallest words and the most beautiful expressions, and that it continues to do so from the beginning to the end. The Qur'anic verse ending word, which is part of the verse, combines the virtues of the wording and the eloquence of the meaning with rulings. It is not permissible to say that The Qur'an chooses the word, style, or phrase to fit the Qur'anic verse ending word s, but it is said that it chooses whatever it chooses because it is the most eloquent in its position and the most appropriate in its format. (Maysa,2011-2012 p. 37).

In the Almighty's saying: (And you cannot escape in the earth or in the heaven. And besides Allah you have neither any Wali (Protector or Guardian) nor any Helper) (Ash-Shura 31), when God Almighty mentioned that people are unable to escape from the authority of any place on earth or elsewhere, it is appropriate for His saying, Glory be to Him, to be (And you have no guardian or helper besides Him) is the clincher of the noble verse. If they are not powerless against God Almighty, nor are they out of His knowledge, and are not able to rebel against His authority, then let them believe in Him and not be deceived by the fleeting possessions in their hands, for if they do not believe By God Almighty, they will not find anyone to be their guardian to support them, nor any helper to support them other than God Almighty. For this reason, the Qur'anic verse ending word is extremely coherent, and is placed in its place in the utmost proportion to the context of the Qur'anic text. (Mohamed Kamal Salem Deeb,2011, p. 90).

Likewise, God Almighty says: “And those who argue concerning Allah after He has been responded to - their argument is invalid with their Lord, and upon them is [His] wrath, and for them is a severe punishment.” (As-Shura 16) (Dhahab Shadid) highlights the proportionality and consistency with its verse, as it is followed by an explanation of what Those who dispute about the religion of God Almighty, and turn people away from it, after they have accepted it and embraced it, deserve it. These are the ones who have false arguments before their Lord. Their crime is great, and extremely aberrant and misguided. Thus, they deserve a punishment equivalent to it. They are expelled from the mercy of God Almighty, and they will have a severe punishment in the Hereafter. (Mohamed Kamal Deeb,2011, p. 70).

The Phonetic Significance of the Qur'anic Verse Ending Word

The Qur'anic verse ending word is considered an important element of rhythm in the Holy Qur'an, and a prominent feature in which the power of phonetic connotation and the union of meaning and structure are clearly evident (Bashir,2012-2013, p. 243). In the Almighty's

saying: (And they say, “If the Most Gracious had willed, we would not have worshiped them.” They have no knowledge of that. They only whisper) Az-Zukhruf 20, so (they stop speaking).

Kharas (stop speaking): Kharas is called Kharas.

And tell any lies. A cheating man: a liar.

So-and-so complained about falsehood and chose it, meaning he fabricated it.

He said: It is possible that the cheaters are those who assume something but do not have the truth about it, so they act according to what they do not know. (Al-Ansari,1981, p. 1133).

Khism means speaking based on suspicion and guesswork, and it is also interpreted as lying.

Kha (Arabic letter) is a soft voice, which Al-Alayli says about it: “It refers to obedience, spread, and disappearance, and if he pronounces his voice with some intensity and harshness, it conveys a soft, scratchy tactile sensation, a taste that overwhelms the taste, a fetid olfactory odor, a saw-shaped visual and auditory sensation that destroys the sound, and human feelings of disgust and revulsion.” (Abbas,1998, p. 174).

Raa (Arabic letter) is a repeated voiced part of the middle sounds. (Hatem Saleh Al-Damen,2007, p. 174). The Saad (Arabic letter): whispered, soft, and the Arab used to pronounce the Saad in the back positions, softly and inflected, without amplification, as usual, with the letter sounds that fall at the end of the words. (Abbas,1998, pp. 149, 152).

Among the miracles and wonders of the Holy Qur’an, we notice that a single word with its sounds gives clear evidence indicating the meanings of the verse and the purpose for which it came to clarify its meaning. This word (*kharas*) from those who purr, came expressing with its sounds the meaning of the verse. Kha has become clear to us the stench of these people’s minds and their thoughts, which are filled with taste and their inappropriate talk. My logic, which is destructive to the hearing, which makes human feelings disgusted and repulsed by their false ideas, speech, and claims that they profess and repeat even though they are weak and have no justification for them, only that they are guessing or lying, and this is what we insinuated from the repeated r sound and the softness of the r. The power of phonetic connotation was evident in the clarification of meaning and the union of meaning and structure.

And God Almighty said: “And [that is so] those who dispute concerning Our signs may know that for them there is no place of escape.” (Ash-Shura 35).

Al-Muhais (escape): The source of *Mimi* from *Has*, when he started to flee and continued his journey. (Ibn Ashour,1984, p. 108)

That is, to take revenge on them, and then those who dispute the verses of God, denying them, will know that there is no escape, no escape, and no refuge from God’s punishment, for they are subjugated by God’s power and authority. (Al-Zuhaili,2009, p. 79).

So (*Mubais*) (escape): Meem: voiceless, and the sound of this letter is produced by closing the lips together in a careful clench and opening them when the breath is out. The snapping of the lip to the lip with a letter is similar to the natural events in which it is blocked and closed (Abbas,1998, p. 72). This sound is formed by the air passing through the larynx first, causing the two vocal cords to vibrate. If it reaches the mouth along its path, the farthest part of the palate descends, obstructing the mouth's passage, so the air takes a path into the nasal cavity. During the air leakage from the nasal cavity, the lips close together completely. (Anis,2007, p. 46).

Ha: whispered, soft, emerging in the middle of the throat. (Al-Damen,2007, p. 173).

His voice is made with a rush of breath with some intensity, with a slight accompanying narrowing of the laryngeal outlet. (Abbas,1998, p. 181)

Ya: is voiceless and similar to the middle letters. (Al-Damen,2007, p. 175).

If the kasra before the *ya*' is moved with a kasra (*muha*is), it gives us the image of a deep pit and a deep valley. (Abbas,1998, p. 99)

Saad: a soft whispered form of the sapphire letter, which is also applied. (Hatem Saleh Al-Damen, p. 174)

Al-Alayli says about it: It is (for severe treatment), and the letter "sad" at the end of words indicates severity (Abbas,1998, pp. 151-152). Through the sounds of this word, which revealed to us the following, by closing the lips with the *mīm*, which resembles the events in which they are blocked and closed, we learned the tightness and closure of their condition, and the softness of the *hā* indicated their lack of resourcefulness, its looseness, and their feeling of weakness coming from deep within them, and the applied *rād* indicated the tightness and narrowness of their conditions and trickery, and that they are dealing with their affairs with severity, but not They escape from the punishment of God and that they are in distress, and this is indicated by the occurrence of the *Sad* at the end of the word.

The Qur'anic Qur'anic verse ending words are not in one pattern. They vary between length, shortness, closeness, and symmetry, and the letter they end with varies, all of this depending on the diversity of topics included in the text. (Bashir,2012-2013, p. 252).

And the saying of the learned companion Abdullah bin Masoud: ((If I find myself among the family of Ham, I will find myself in elegant kindergartens in which I dress up)) meaning, I will follow their virtues. There is no doubt that Ibn Masoud did not go in describing the doves to this mere observation of the music of the intervals and the meter of the words, but rather he must have gone to Deeper than that and more precise, to the combination of linguistic sounds in a single word and their harmony musically, and to the combination of the last words and their harmony. (Hussein,1978, p. 334).

The basic rule in Qur'anic verse ending words is that the verse's Qur'anic verse ending word is compatible with the words and proportional to its subject, and that the conclusion of the verse with a Qur'anic verse ending word is a thematic conclusion that is proportionate to it. Verses of good news are concluded with mercy, threatening verses are concluded with intimidation, intimidation verses are concluded with hope, and punishment and punishment verses are concluded with guidance and reminder. (Samira,2019-2020, pp. 21-22).

In the Almighty's saying: ((We have brought to you the truth, but most of you hate the truth)) Al-Zukhruf 78.

The noble Qur'anic verse ending word was appropriate for the Qur'anic context, as it explained the reason for their torment and the reason for their stay in hell, which is that in this worldly life they hated the truth and hated following it. (Mohamed Kamal Salem Deeb,2011, p. 137). Likewise, the Almighty said: ((Whoever does righteousness, it is for his own soul, and whoever does evil, it is for him; then to your Lord you will be returned)) Al-Jathiya 15.

And in Fussilat, God Almighty says: (Whoever does good, it is for his own soul, and whoever does evil, it is against it, and your Lord is not unjust to His servants) Fussilat 46. And the first

decisive wisdom is that before it: “Say to those who believe, ‘Forgive those who do not hope in the days of God, that He may recompense a people for what they used to earn.’” Al-Jathiya 14.

It is appropriate to end with the resurrection Qur’anic verse ending word because before it, he described them as denying it. As for the other, it is appropriate to end with it, meaning: because no good deed is wasted and no evil deed is added to another. (Al-Zarkashi,2007, p. 71).

The Relationship of the Qur’anic Verse Ending Word to the Surahs and Verses

Qur’anic verse ending words did not come in vain in the Holy Qur’an. Rather, they came to provide a meaning that brings benefit, and is related to the phenomena of the Qur’anic rhythmic and semantic systems. The Qur’anic verse ending word came for a moral purpose that is necessitated by the context and required by divine wisdom. (Fatima Bourahla, P.)

There is no doubt that one of the most important purposes of the Qur’anic verses is for them to perform their function in the strength of the structure and the completeness and clarity of the meaning, and then to be melodious in tone, sweet in timbre, sweet in resonance, and pleasing with its pronunciation as it is pleasing with its meaning, so that it may be beautiful in all its aspects. (Al-Tamimi,2014, p. 135).

We give examples of the rhythms of Surat Ghafir, which resemble hammers, and which show the Qur’anic verse ending words in a clear and eloquent manner, even though the Qur’anic verse ending words of the Qur’an are all eloquence and wisdom because they are a way to understand the meanings that are needed in the best way indicated by the words of God Almighty: ((The day of meeting)) Ghafir 115 and ((The Day of Calling)) Ghafir 32, and the words (calling and meeting) were all deleted from the Ya’ to take into account the preceding and subsequent Qur’anic verse ending words in the Qur’an. (Banai, p. 148).

The Qur’anic verse ending word - as a signifier - took its position in the wording in a way that suits the expression of the intended meaning, as a focus and a margin, and in a way that serves a functional purpose within the framework of a certain religious context. (Al-Tamimi,2014, p. 135).

And the Almighty said: (And when the shackles were around their necks and the chains, they would be dragged (71) into the boiling water, then in the Fire they would be burned. (72) Then it would be said to them: “Wherever you associate them” (73) without They said, “They have gone astray from us.” Indeed, we had never before called upon anything. Thus does God lead astray the disbelievers. (74) Ghafir 71-74.

The Qur’anic verse ending word “they withdraw” in terms of meaning is connected to the chains and is connected to the words “in the intimate” and “they are drawn” provided emphasis on the torment in the burning Hell, because if the verse stopped at the Almighty’s saying: “Then in the Fire...” the meaning would remain in need of stability, continuation, imprisonment, and resolution. The Qur’anic Verse Ending Word came to clarify this meaning, and the Qur’anic Verse Ending Word (polytheists) is connected to the saying (besides God) to show error from the truth and distance from monotheism. Hence, it is necessary to stop at the Qur’anic Verse Ending Word despite the connection. We also notice the extended and continuous rhythm observed in the letter madd in its continuation and length, then its stability and empowerment in the letter nūn. (Banai, pp. 148-149).

Scholars have identified three functions for Quranic Qur’anic verse ending words.

The first: its suitability to the meaning of the verse and its completion of that meaning.

Second: It comes with a meaning that is added to the meaning of the verse and confirms it after its meaning is complete.

Third: Its rhythmic function, as it serves as the rhythmic lock of the verse and is the place of the pause in which the reciting reader of the Holy Qur'an rests.

It is understood from the previous points that the semantic function of the Qur'anic verse ending word is the introduction and that its rhythmic function comes at the margin of its semantic function. (Al-Tamimi,2014, p. 136).

The Qur'anic verse ending word, as we previously indicated, is a phenomenon that is unique to the Qur'an and no other human speech, and it has multiple relationships to the surahs and verses from many aspects. We will try to summarize it in four relationships:

- 1) The relationship of the Qur'anic verse ending word to the verse.
- 2) The relationship of the Qur'anic verse ending word to the surah.
- 3) The relationship between the opening and closing of the surah.
- 4) The relationship of the closing Qur'anic verse ending word of the surah to the opening of the following surah. (Maysa,2011-2012, p. 87).

The Relationship of the Qur'anic Verse Ending Word to the Verse

Scholars specializing in Quranic studies called it (the coalition of Qur'anic Verse Ending Words with what the speech indicates) and they limited this coalition to four things:

- 1) Empowerment: which is that the Qur'anic Verse Ending Word is preceded by a preface that makes it come firmly in place, stable in its decision, reassured in its place, neither anxious nor dissonant, and its meaning is completely related to the meaning of the entire speech, such that if it were to be thrown away, the meaning would be distorted and understanding would be disturbed. (Al-Zarkashi,2006, p. 65).

Among them is the Almighty's saying at the beginning of Surah Al-Jathiya: ((Indeed, in the heavens and the earth are signs for the believers)) Al-Jathiya 3. Rhetoric requires that the verse's Qur'anic Verse Ending Word be (for the believers), because God Almighty mentioned the world in its entirety when He said: (the heavens and the earth) and knowing the Maker is among the signs that indicate that The inventor has the Powerful, the Knowing, the Wise, even if he indicates the existence of a chosen Creator because their indication of His attributes is arranged according to their indication of His Essence (Al-Zarkashi, p. 18, 2006). In these Qur'anic verses, there is mention of some of the universal verses that are perceived by the senses, and therefore their perception would lead to faith and certainty. And the rational conviction that creativity does not exist without a creator. Sensory perception of the signs of the universe is only a means leading to rational judgment that leads to certainty and faith. (Al-Morsi,1999, p. 127).

That is, it is not possible to replace the word of the verse with another word, nor in any place of a verse, because each verse is related to the context in which it was mentioned, and this is the meaning of empowerment. (Maysa,2011-2012 p. 88).

- 2) The Export: which is when the word Qur'anic Verse Ending Word itself is presented at the beginning of the verse. It is called (replacing the sacrum to the front), and it is divided into three categories:

- First: The end of the Qur'anic Verse Ending Word and the last word in the chest agree (Maysah,2011-2012, p. 88) as in the Almighty's saying: ((It is He who gives life and causes death. So when He has decreed a matter, He only says to it, "Be," and it is)) Ghafir 68.

Likewise, the Almighty said: ((And they said, "Our hearts are hidden from that to which you call us, and in Our ears is deafness, and between us and you there is a veil, so observe. Indeed, we are working)) Fussilat 5.

- Second: That the end of the Qur'anic Verse Ending Word agree with the first word in the chest, as in the Almighty's saying: ((And We did not wrong them, but it was they who were the wrongdoers)) Az-Zukhruf 76.

And the Almighty said: (Or have they concluded a matter? We will agree.) Az-Zukhruf 79

Likewise, God Almighty says: "So watch, for they are waiting." (Ad-Dukhan 59).

- Third: That the Qur'anic Verse Ending Word matches some of Al-Sadr's words (Khalil,2011, p. 232). Such as the Almighty's saying: ((But if they are patient, then the Fire is their abode; but if they seek refuge, then they are not of those who reproach.)) Fusilat 24, and likewise His Almighty's saying: ((Those are those from whom We will accept the most merciful What they did, and We will overlook their evil deeds among the companions of Paradise, a promise of truthfulness which they were promised)) Al-Ahqaf 16.

Likewise, the Almighty says: (And the Day those who disbelieve will be exposed to the Fire. Is this not the truth? They will say, "Yes, by our Lord." He will say, "So taste the torment because you disbelieved.") Al-Ahqaf 34.

3) Al-Tawshih: It is called (Al-Tawshih) because the same word indicates its end. The meaning was revealed in the position of a scarf, and the speech was revealed and its end is in the position of the freedman and the kashah, which are covered by the scarf. That is why it was said about it: The Qur'anic Verse Ending Word is taught before it is mentioned. (Al-Zarkashi,2006, p. 95).

Some scholars called him (the Initiator) because his chest is visible in his incapacity (Al-Sayid,2009, p. 35), as God Almighty says: ((And Pharaoh said, "O Haman, build for me a tower that perhaps I may reach the paths." (36) The paths of the heavens. So... He went to the God of Moses, and I think he is a liar, and so it was decorated. Pharaoh's evil deeds are his and he is turned away from the path, and Pharaoh's plan is only in ruins. (37) Ghafir 36-37 And it was said: The apparent building structure that is not hidden from the observer, even though the causes of the heavens are far beyond their roads and doors and what leads to them.

If I said, "What is the benefit of this repetition? If it were said, 'I may reach the causes of the heavens,' it would be sufficient. I said: If he made something vague and then made clear, it would be an exaggeration of its matter. When he wanted to exaggerate what he hoped to reach of the causes of the heavens, he made them vague and then made it clear, and because reaching them was a wondrous matter, he wanted to convey it to a curious soul to give it to the listener." He deserves to be surprised. (Al-Zamakhshari,2009, p. 957).

Whoever reads this verse, if he is alert, discerning and observant, its Qur'anic Verse Ending Word leads to his guidance (an edifice), meaning a high building, indicates that Pharaoh wants to reach the paths and gates of heaven and what leads to them, meaning that he wants to reach the reasons. That is why it was said that the Qur'anic Verse Ending Word is known before it is mentioned.

4) Al-Ighal: It is called this way, because the speaker has gone beyond the meaning in which he took it, and has reached an increase beyond the limit. It is said that he has penetrated into such-and-such land if he has reached its end. (Al-Zarkashi, 2006, p. 96).

As God Almighty says: (And We saved the Children of Israel from the humiliating torment (30) from Pharaoh. Indeed, he was high among the extravagant (31) Ad-Dukhan 30-31.

(The humiliating torment): This is what befell them while they were in Pharaoh's captivity, such as slaughtering their children, having women free from sexual intercourse, and other things. (From Pharaoh) by making Pharaoh the eye of torment as a claim to exaggeration, i.e. arrogant, one of the people of extravagance and transgressing the limit. (al-Tabatabai, 1997, p. 143). Here the verse came with a complete meaning and the Qur'anic Verse Ending Word came with an addition to that meaning to the extent reached by the verse ((And indeed We saved the Children of Israel from torment)), so the meaning was completed to this extent, so the Qur'anic Verse Ending Word came (humiliating) and was added. According to the meaning of the verse, as it expressed torment extensively and exaggerated in its depiction.

Conclusion

It has been concluded that empowerment, import, tawsheeh, and eighal are manifestations or, let us say, sections of the relationship of the Qur'anic verse ending word to the verse, and to differentiate between them, we mention that if the word Qur'anic verse ending word itself is presented at the beginning of the verse, it is called import, and if the beginning of the speech indicates its end, it is called tatsuh. Therefore, we can say that the indication of import is a verbal one. The meaning of the tawshih is moral, while the empowerment precedes the Qur'anic verse ending word with a preface that prepares the mind for it. As for the meaning of the iqal, its meaning is independent of these three types, as it means the end of the verse in the sense that the reader has reached enough of the meaning that came before it. (Maysa, 2011, pp. 89-90).

The Relationship of the Qur'anic verse ending word to the Surah

What proves the effect of the **Qur'anic verse ending word** in Qur'anic expression in content and form is its occurrence in different forms depending on the requirements of the psychological conditions of the addressees and their positions, the differences in occasions and topics, and graphical considerations that contribute to depicting the scene and embodying the meaning. (Hussein, 1978).

The Qur'an was distinguished by a unique approach in weaving the Qur'anic verse ending words of its verses with their topics. The Qur'anic Qur'anic verse ending words represent an important aspect of the Qur'anic graphic miracle because of their close relationship to the subject of the verse with which it ends. The eloquence of the Holy Qur'an also appears in its most beautiful and most beautiful forms because it is subordinate to the meanings and closely linked to it. Which makes a single Qur'anic verse an integrated objective unit, like a solid structure that supports each other. (Al-Naasan, 2010, p. 43)

For example, the Qur'anic verse ending word represented by the letter (*ba*) was repeated in Surat al-Hawamim (23) times, of which (16) it was preceded by the alif al-mdiyah, as in the Almighty's saying: ((The people of Noah before them denied, and the parties after them, and every nation longed for their Messenger to bring They argued with falsehood in order to refute the truth. So I took them, so how was the punishment?)) (Ghafir 5, and (7) times preceded by

the letter “Ya” Medea, as in the Almighty’s saying: “And whatever thing you differ about, the judgment thereof is up to Allah. That is Allah, my Lord, in Him I trust. To Him I turn.”) Al-Shura 10.

Baa: A voice that is loud, flattering, intrusive, and turbulent. It is a very strong sound in which the lips close tightly together, trapping the flow of the breath rushing from the lungs for a moment of time, after which the lips suddenly separate, and the trapped breath produces an explosive sound (Anis,2007, p. 25 and Al-Damen,2007, pp. 176-179). The ba, in its capacity as such, is appropriate for its occurrence in the context of talking about (punishment, reckoning, torment, parties, doubtful, reasons, repentance, book, hearts) and also (repent, doubtful, close, share). All of the words have a frightening and terrifying psychological nature because the talk in them is about a day. Resurrection and the reckoning, punishment, and torment that it entails, so it was necessary for the Qur’anic verse ending word here to be suggestive of this emotional state through the strength of the tone, the intensity of the sound, and the occurrence of the rhythm. The sound of the Qur’anic verse ending word here, with its repetition, is a depiction of the strong, intense heartbeats due to the intensity of the terror of the position they are in at those moments. As for the anxious quality that characterizes It has this letter, so it makes it appropriate in this situation to resemble the anxiety of their souls and hearts and their emotional state in the scene of resurrection and the witness of torment. (Al-Moussawi,2016, pp. 120-121).

The Relationship Between the Beginning and the End of the Surah:

We mention among them, but not limited to, the Almighty’s saying: (No one disputes about the verses of God except those who disbelieve, so do not be deceived by their turmoil in the land. (4) Noah’s people denied before them and the parties after him. And every nation wanted their Messenger to seize him, and they argued with falsehood to refute the truth with it, so I seized them. So what was the punishment? 5) Ghafir 4-5.

At the end of it, he said:

(Have they not traveled through the land and seen what was the end of those before them who were more numerous than them and more powerful and influential in the land? So what availed them of that? (82). But when their messengers came to them with clear proofs, they rejoiced in what they had of knowledge, and what they used to mock overtook them. (83). So when they saw A By Our punishment, they said, “We believe in Allah alone, but we disbelieve in that to which we were associating partners.” (84). But their faith did not benefit them when they saw in Our punishment the law of God which He had passed. He lost His servants, and there the disbelievers lost. (85) Ghafir 82-85

God Almighty said in the first verse:

(Do not be deceived by their change in the country).

And he said in the last days: (Have they not traveled through the earth and seen what was the end of those before them who were more numerous than them and stronger in strength and influence in the earth? They were not earning).

So why are you deceived by the fickleness of those who disbelieved in the land, when our Lord has taken those who are most powerful and influential on earth?

It was mentioned at the beginning of the surah that every nation wanted their Messenger to seize him and argued with falsehood to refute the truth with it. And he said at the end of it:

(And when they saw Our misfortune, they said, “We believe in God alone, but we disbelieved in that to which we had associated partners.” (84) But their faith was of no benefit to them when they saw Mischieff. The Sunnah of Allah which had passed among His servants, and there the disbelievers lost (85).

He mentioned that every nation wanted their Messenger to seize him, and that they argued with falsehood to refute the truth, but when they saw his might, glory be to Him, they said, “We believe in God alone,” and they disbelieved in the falsehood with which they were arguing. However, their faith did not benefit them at that time, and the disbelievers lost there). (Al-Samarrai,2018, p. 54).

Likewise, His Glory be to Him in Surat Ash-Shura, speaking at the beginning and at the end, is based on revelation. He said at the beginning of the Surah: ((Thus does God reveal to you and to those before you, the Mighty, the Wise)) Al-Shura 3, and He said at the end of it: ((And it is not for a human being that God should speak to him. It is only a revelation or from behind a veil or sends a messenger and reveals by His permission whatever He wills. Indeed, He is Most High, All-Wise (51) Thus have We revealed to you a spirit of Our Qur’anic verse ending wordnd (52).

And He said in the beginning: ((To Him belongs whatever is in the heavens and whatever is on the earth).

At the end of it, He said: (The path of God, to whom belongs whatever is in the heavens and whatever is on the earth).

He said at the beginning: (And He is the most high, the Great)) and he said at the end: (Indeed, to God do things happen), and the one to whom things come to Him is the Most High, the Great (Al-Samarrai,2018 p. 56). He said at the beginning of the Surah: ((But He admits whom He wills into His mercy) and He said at the end of it: (But We have made it a light by which We guide whomsoever We will of Our servants)) So whomever He guides, Glory be to Him, He admits into His mercy (Al-Samarrai,2018, p. 56).

And God Almighty said in Surah Ad-Dukhan: God Almighty said at the beginning of it: (*Ha Meem* (1) and the Clear Book (2) Indeed, we sent it down on a blessed night (3) and He said at the end of it: (So We only made it easy with your tongue that they might remember. (58) He said at the beginning: ((Rather, they are in doubt. They are playing (9). And he said at the end of it: (So watch, for they are waiting (59) (2018, Al-Samarrai, p. 58), as well as the Almighty’s saying: (*Ha Meem* (1) The sending down of the Book is from Allah, the Almighty, the Wise (2) Indeed, there are signs in the heavens and earth for believers, (3) Al-Jathiya 1-3. The conclusion comes with His Almighty saying: (To Allah belongs all praise, Lord of the heavens and Lord of the earth, Lord of the worlds. (36) And to Him belongs the glory in the heavens and the earth, and He is the Mighty, the Wise. (37) Al-Jathiya 36- 37.

The Qur’anic verse ending word of the verse at the beginning (the Mighty, the Wise) was proportional to the the Qur’anic verse ending word of the verse at the end (the Mighty, the Wise).

The Relationship of the Concluding Qur’anic Verse Ending Word to the Opening of the Surah that Follows it

Among them is His saying, Glory be to Him, at the end of the consultation: “And thus We have revealed to you a spirit of Our Qur’anic verse ending wordnd. You did not know what

the Book or faith is, but We have made it a light by which We guide whomsoever We will of our servants.” Indeed, you guide to a straight path (52). The path of Allah, to whom belongs whatever is in the heavens and whatever is on the earth. To God all matters happen (53) Al-Shura 52-53.

And he said at the beginning of Az-Zukhruf: (We verily, have made it a Quran in Arabic, that you may be able to understand (its meanings and its admonitions), Az-Zukhruf 1-4). He also said at the beginning of Az-Zukhruf: (And if you ask them who created the heavens and the earth, they will say, “He created them, the Mighty, the All-Knowing.” (9) Az-Zukhruf 9.

So the Qur’an mentioned in the two places in the conclusion of the Shura and the first of the decoration. He said: ((Indeed, in the mother of the Book with Us, Ali is Wise)) and God Almighty described Himself in the conclusions of the Shura Council as Ali, Wise, and said: (And it is not for a human being that God should speak to him except by revelation, or from behind a veil, or by sight.) Ask a messenger, and he reveals by His permission whatever He wills. Indeed, He is Most High, All-wise) Shura 51.

So the Qur’an is All-Wise, and the one who revealed it to Ali is All-Wise. Does the Most High, All-Wise, reveal anything other than the Most High, All-Wise?!

He said at the end of the Shura: (To Him belongs whatever is in the heavens and whatever is in the earth. Only to God do all matters happen)) and He said at the beginning of Al-Zukhruf: ((And if you asked them who created the heavens and the earth, they would say, “They were created by God.”) Ziz Al-Knowing)) Our Lord, Glory be to Him, created the heavens and the earth, and to Him belongs what is in them. And to Him alone things happen.

It is clear that what is in the two places is compatible (Al-Samarrai,2018, p. 56).

Conclusions

There is no doubt now that the presence of the Qur’anic verse ending word in the Qur’anic text is a special case for it and one of the aspects of its miracle, uniqueness, and distinction from everything else. The Qur’anic verse ending word is a pillar in directing the meaning. It has a role in the vocal rhythm of the verses of the Qur’anic surahs. Qur’anic verse ending word is relevant to the subject of the surah, and takes into account the meaning and context.

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