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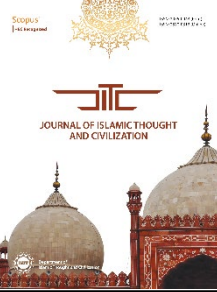
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Author (s): Abdulla Hassan Al-Qurni¹, Yahya Abduladhim Hassanin¹, Kamal Ahmed Mohammed Zein², and Muna Adil Fathi Abdulghani²


Affiliation (s): University of Bisha, Bisha, Saudi Arabia
Al-Azhar University, Egypt

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Holy Kaaba Names in the Holy Qur'ān: A Stylistic Study

*Abdulla Hassan Al-Qurni**

Yahya Abduladhim Hassanin¹

Department of Arabic Language and Literature,
College of Arts and Letters at Bisha,
University of Bisha, Bisha, Saudi Arabia

Kamal Ahmed Mohammed Zein

Islamic College for Women in Assiut,
Al-Azhar University, Egypt

Muna Adil Fathi Abdulghani

Department of Rhetoric and Criticism,
College of Islamic and Arab Studies for Women in Cairo,
Al-Azhar University, Egypt

Abstract

The current study attempted to stylistically examine the names of the Holy Kaaba mentioned in the Holy Qur'ān in order to reveal the rhetorical expressions of each name. The study intended to reveal that each name of Kaaba is related to its linguistic and lexical meanings. It reflects the accuracy of the Holy Qur'ān to link these names with their meanings. Moreover, the study also focused on the most important structures and systems of the verses that encompass these names. Scholars believe that considering the Qur'ānic context is one aspect of the Qur'ānic *Ijaz* (inimitability). The rhetorical analysis of a text depends on the stylistic view of all its facets. Every name of Kaaba is fixed in its position and designed to fit in its context, based on the preference rule. Thus, the preference of the name comes in that particular position, not in the other one, since each name has its own definite aspects and characteristics which harmonize with the verses' systems and contexts.

Keywords: Holy Kaaba, Qur'ānic context, rhetorical, stylistics, syntactic

Introduction

Names are linked with their meanings which obliges all the Muslims to have knowledge about the names of the Holy Kaaba accurately. It eliminates ignorance and avoids misperception. The knowledge to learn about Kaaba's names requires specific aspects. Allah Almighty issued His orders to His worshippers to believe in Him. He said: "Let them worship the Lord of this House."¹ The interpretation of this verse is to remind Quraysh about the blessings and grace of Allah Almighty to them. Allah Almighty granted them refuge and prevented attacks and raids against them more than other Arabs throughout the year. Additionally, Almighty Allah also helped them with the construction of Kaaba and the services presented to the pilgrims.² Moreover, it is the first House that Allah has established for people on earth to worship Him. Allah Almighty said: "The first House established for humanity is the one in *Bekah*—full of blessings, and guidance for humanity."³

*Correspondence concerning this article should be addressed to Abdulla Hassan Al-Qurni, Department of Arabic Language and Literature, College of Arts and Letters at Bisha, University of Bisha, , Saudi Arabia, at ahqarni@ub.edu.sa

¹Quraish 106:03; <http://quran.ksu.edu.sa/translations/english/1.html>

²Taher Bin Ashor, *Tafsir al Tahrir wa Tanvir (The Liberation and Enlightenment: Liberation of the Sound Meaning and Enlightenment of the New Mind from the Interpretation of the Majestic Book)*. (Tunis: The Tunisian Publishing House, 1984 A.D).

³Al-e-Imran 03: 96.

Besides, *Al-tawāf* (circumambulation of Kaaba), which is one of the pilgrimage and Umrah's important practices, and it is not conventional for a Muslim until they complete tawaf, Allah Almighty said: "... and circle the Ancient House"⁴ Table 1 below shows a statistics of Kaaba's names mentioned in the Holy Qur'an and their repetitions throughout Mecca and Madani suras.

2. Rhetoric the Word

The word of Qur'an is a linguistic unit that carries semantic significance. It plays a significant role that colorizes and diversifies the discourse. The meditator of Kaaba's names in the Holy Qur'an observe that these names are made up of short-letter words and have a pleasant hearing effect as seen in: Kaaba, *Qiblah*, Beka, Almasjid, and the House. Their distinctiveness is not attributed to the length or shortness of the word, rather to the arrangement of the letters together, which is expressed in the most perfect and eloquent manner.

Table 1. Names of Holy Kaaba in the Holy Qur'an and their Repetitions in Mecca and Medina Surahs

No.	Name	No. of repetitions	Mecca	Madecena	Verses
1	Kaaba	2	-	2	the table, 95, 97
2	Holy Almasjid	4	-	4	(Albaqara) 144, 149, 150. Repentance, 19
3	<i>Qiblah</i> (abstract and added)	3	-	3	Albaqara 142, 144, 145.
4	Becca	1	-	1	Al-Imran family, 96
5	Holy House	2	-	2	the table, 2, 97
6	Holy House	1	1	-	Ibrahim, 37
7	Ancient House	2	-	2	The Pilgrimage, 29, 33
8	frequented House	1	1	-	The mount, 4
9	The House (added to preposition)	3	1	2	Albaqara 125, The Pilgrimage, 26, Ibrahim, 37
10	The House (without addition)	7	1	6	Albaqara, 27, 125, 127, Al-Imran family, 97, the spoils, 35, The Pilgrimage, 26, Quraish, 3.
	Total	26	4	22	

2.1. Kaaba

It is a widely circulated word among the Arab tribes and also occupied a special status in the ancient Arab heritage. In Arabic, the word *Kaab* (heel) denotes a bump, a high object.⁵ Therefore, the name is called so due to its circular shape and height, its square shape or square from the above of it.⁶ It is called Kaaba due to its high and square shape. Arabs built round-shaped houses during pre-Islamic times to avoid squaring them as a sign of respect to Kaaba,⁷ and they were afraid to be

⁴Al-Hajj 22:29.

⁵Ahmed bin Faris bin Zakaria Al-Qazwini Al-Razi, *A Dictionary of Language Standards*, ed. Abdul Salam Muhammad Harun, (Dar Al-Fikr, 1399 AH - 1979 AD).

⁶Yahya Bin Sharaf Al-Nawawi, *Tehzeeb ul Asma wa Lughāt (Refinement of Names and Languages)* (Beirut: Dar Al-Kutub Al-Elmiya, n.d.).

⁷Rushdi Al-Saleh Malhas, *Akhbar Makkah wa Jaa'aa fiha min al Athar (The News of Mekka and its Narrations)* (Beirut: Dar Al-Andalus, 1403 A.H - 1983 A.D).

punished if they copy the shape of Kaaba. Hameed Bin Zuhair, as it was said, the first one to build a square House was, so Quraysh said: "Hameed Bin Zuhair squared a House, either a life, or death."⁸

Al-Razi explains another meaning for this name, which is reputation and high status, "when Kaaba became reputed all over the world, it was called by this name, so it is said to anyone has high status, he has high heels."⁹ There several *Kaabas* for Arabs, however, the definite article in Arabic (*al*) has identified solely Allah's Holy House then the meaning is expanded by interpreters to include the entire shrine based on metonymic meaning and pars pro toto. In two places Kaaba appeared in the Holy Qur'an, one in Surah Al Madaniya, where it is linked to specific items explained what is prohibited during pilgrimage.

2.2. *Beka*

In Surah Al Madaniya,¹⁰ this word appeared to refer to Kaaba in order to describe and introduce the first Holy House built for people related to pilgrimage. *Beka*, for several scholars, is the name of Kaaba. There is uncertainty over the meaning of *Beka* in the Holy Qur'an. *Beka*, as it is said is the origin of Mecca, and it carries one of the names of the holy land.¹¹ The two oral letters (b and m) and because of their proximity, one substitutes the other, where the letter (b) is substituted by (m). Taher bin Ashour believed that *Beka* and *Mekka* are two names for one meaning, that is, the country.¹²

In the lexicons, readers would discover that the word refers to crowded place. All the meanings of the word refer to immensity and intensity. The meanings relate populousness with the gathering of people for pilgrimage, both men and women, when they jostle around rites,¹³ which make the pilgrimage hard for the vulnerable.

The expression of Holy Qur'an has altered the description of the Holy House proper name based on the word occurrence, from Kaaba to its connotation to relative pronoun as "that one in *Beka*,"¹⁴ since this association became renowned by listeners. There was no other House in *Mekka* than *Beka*. Al-Qalis Church in Sanaa devised a place named Kaaba, which was built by *Habashat* for Christians, and it was called the Yemenis Kaaba. The purpose here is to demonstrate that the Kaaba is the oldest House in the world.

2.3. *Qiblah*

It is a name given to Kaaba as stated in the verses of changing *Qiblah* in the Holy Qur'an in Surah Al-Baqarah.¹⁵ *Qiblah* refers to the direction and destination, however, it also refers to Kaaba. *Qiblah*, originally, with (*kasra*) was the authentic name of sitting and posture, however, people used

⁸Al-Jahidh, *Kitab al Hayawān (The Book of Animals)* (Beirut: Dar Al-Kutub Al-Ilmiya, 1424 A.H.); Alaa Ibrahim Aymn Nasr, *Tarikh Makkah al-Musharrafā wa al masjid al Haram wa al Madina wa al-Sharifa wa al Qabr ash-Sharif li ibn Zia (The History of the Honorable Mekka, the Sacred Mosque, the Honorable Madena, and the Honorable Tomb of Ibn Diya)* (Beirut: Dar Al-Kutub Al-Elmiya, 1424 A.H - 2004 A.D).

⁹Fakhr ul-Din Al-Razi, *Mafatih Al-Ghaib or Tafsir al Kabir* (Beirut: Arab House of Heritage Revival, 1420 A.H).

¹⁰Aal-e-Imran 03:96

¹¹Oliver Leaman (2006). *The Qur'an: an Encyclopedia (Illustrated, annotated, reprint ed.)*. (Taylor & Francis, 2006), 337.

¹²Taher Bin Ashor, *The Liberation and Enlightenment: Liberation of the Sound Meaning and Enlightenment of the New Mind from the Interpretation of the Majestic Book*.

¹³Mohamed Ibrahim Sharif, *Al-Baghawi Al-Farra And His Interpretation Of The Holy Quran*, n.d.

¹⁴Al-Baqara 02:142,144-145.

¹⁵Ibid.

it to denote the name of place in which faces are turned during prayer. If it is intended to mean Kaaba as “now, shall we turn thee to a *Qiblah* that shall please thee.”¹⁶ The linguistic meaning interpreted it to whatsoever direction man turns his face during prayer. The traditional interpretation denotes Kaaba. Ibn Al-Araby stated that: “Arabs relate the House according to neighboring or as what it is included.”¹⁷ Kaaba comprises *Qiblah*, so Kaaba was called *Qiblah*.

2.4. Holy A-Imasjid

During the pre-Islamic period, this name was known in the area and Arabs gave names, such as *Almasjid*, the Holy *Almasjid*, and the shrine around Kaaba. People included all the places and called it as shrine, where *Almasjid* borders were not recognized during that time.¹⁸ “The Holy *Almasjid* is the accustomed place for Muslims, and prohibited is the description of the *Almasjid*, which means the forbidden”. In other words, “here, the prohibited denotes exaltation and sacredness which authorizes the avoidance of that object to understand the avoidance in all appropriate status of the place.”¹⁹ In the Holy Qur'ān, the name of the Holy *Almasjid* appears in fifteen places.

There are three places referred to Kaaba, however, the reason why al-Baqarah verses stated the name of the Holy *Almasjid* rather than other names is associated with the legitimate need of the non-Kaaba attendees. It means that it is sufficient for people from faraway places to turn their faces to *Qiblah* even if it is not seen by the eyes. Therefore, Kaaba can be called *Almasjid* to exalt and add solemnity to it “[b]ecause the situation is the prayer, and its greatest purpose is prostration.”²⁰

2.5. The House

The House is the “proper name for Kaaba”²¹ The house, for linguists, is the home, shelter, a place for reunion, and its origin is “man’s shelter at night, then it is said not to regard the night.”²² Every covered construction whether it is built of stone, fur or any other material is called The House.²³ In the Holy Qur'ān, the name, that is, The House has been mentioned fifteen times in all its forms and in all these places and all of them refer to Kaaba. In the Holy Qur'ān, the word “House” has been stated seven times in abstract form.²⁴ The name Kaaba is related to the word “House” preceded by definite article (*al*) which is the most famed name for it. This name turns to be the main name in the Holy Qur'ān which has several verbal meanings since it is the common name for it. The meanings provide the hearers with the ability to select the intended meaning from other possible meanings. The word “House” provided the verses in which it appeared a bigger space to disclose

¹⁶Muhammad Abdulrahman Al-Marashli, *The Lights of Revelation and Secret of Interpretation* (Beirut: Dar Ihya'ul Qur'an, 1418 A.H).

¹⁷Muhammad Abdulqadir Atta, *The Rulings of the Quran, Ibn Al-Arabi* (Beirut: Dar al-Kutub Al-Ilmya, 1424 A.H - 2003 A.D).

¹⁸Abdulqudus Al-Ansari, *The Detailed History of the Honorable Kaaba before Islam* (Mekka: Cultural and Literary Club, 1418 A.H - 1419 A.H).

¹⁹Taher Bin Ashor, *The Liberation and Enlightenment: Liberation of the Sound Meaning and Enlightenment of the New Mind from the Interpretation of the Majestic Book*

²⁰Burhanuddin Ibrahim bin Umar Al-Baq'a'i, *Nadhm Al-Durar Fi Tanasub al-Ayat wa al-Suwar (Tafsir Baqai)*. Cairo: House of Islamic Books, n.d.

²¹Al-Maida 05:97; Yahya Bin Sharaf Al-Nawawi, *Tehzeeb ul Asma wa Lughāt (Refinement of Names and Languages)* (Beirut: Dar Al-Kutub Al-Elmiya, n.d.).

²²Al-Ragheeb Al-Isfahani, *Vocabularies of Unfamiliar Words of Qur'ān*, ed., Adnan Al-Dawoodi, Safwan (Damascus: Dar Al-Qalam, 1st edition, 1412 A.H.)

²³Ibid.

²⁴Al-Baqara 02:125, 127, 158; Al-e-Imran 03:97; Al-Anfal 08:35; Al-Hajj 22:26; Qurayish 106:3.

the implied meanings.

2.6. Al-Bayt Al-Haram “The Holy House”

In the Holy Qur'ān, the name of “*Al-Bayt Al-Haram*” “*The Holy House*” appeared in two places in Surah Al-Maidah. The description of the House is given as Al-Haram (holy) in the first verse of Surah Al-Maidah which is suitable to what the verses discussed what is legitimate and illegitimate. The second verse is, “Allah made the Ka'ba, the Sacred House.”²⁵ “*Al-Bayt Al-Haram*” is the apposition for Kaaba, therefore the apposition is used to venerate and sanctify the place. The reference for veneration is associated with the House description before majority. The word House is stated here since the described name is a proper name suggested by the majority over Kaaba.²⁶

In Surah Ibrahim, the House is also described as blessed or holy ¹“O our Lord! I have made some of my offspring to dwell in a valley without cultivation, by Thy Sacred House.”²⁷ and the mentioning of the House's sacredness, it indicates that it means holiness or being forbidden. However, the House holiness is included within the framework of the Islamic legislation as associated with pilgrimage. Allah Almighty emphasized its eternal sacredness to highlight its profound sanctity. The term "holy" or "forbidden" emerges as a participle in the story of Ibrahim, in connection with the command to build the House. This command is based on the inherent holiness of the place, rather than the directive itself, as the One who issued the command is already known and does not need to be mentioned explicitly. Furthermore, the other reference comes in a form of possessive pronoun (your) added to Allah Almighty's name to avoid repetition.

2.7. The Ancient House

The word Ancient House appeared at two places: “Then let them complete the rites prescribed for them, perform their vows, and (again) circumambulate the Ancient House.”²⁸ And “In them ye have benefits for a term appointed: in the end their place of sacrifice is near the Ancient House.”²⁹ The meaning of the word “ancient” is taken from the “old” because it was the first House established for people, and this is the most satisfactory explanation.³⁰ Allah Almighty unshackles people because they circumambulate the “ancient House.”³¹ The term "ancient House" appears exclusively in this Surah, aptly fitting the context of the verses, as its use aligns both verbally and morally with the surrounding text. The word "deep" conveys the remoteness of the valleys and roads leading to it, while "ancient" emphasizes the House's long-standing significance. Additionally, the term "bottomless" in the verse, “Being true in faith to Allah, and never assigning partners to Him: if anyone assigns partners to Allah, is as if he had fallen from heaven and been snatched up by birds, or the wind had swooped (like a bird on its prey) and thrown him into a far- distant place.”³² The fourth reference as in His saying: “ye have benefits for a term appointed: in the end their place of sacrifice

²⁵Al-Maidah 05:97.

²⁶Taher Bin Ashor, *The Liberation and Enlightenment: Liberation of the Aound Meaning and Enlightenment of the New Mind from the Interpretation of the Majestic Book*.

²⁷Ibrahim 14:37

²⁸Al-Hajj 22:29.

²⁹Al-Hajj 22:33.

³⁰Ibn Mandhor, *Lisan al Arab* (Beirut: Sader House, 1414 A.H); Ali Abdulbari Atya, *The Spirit of Meanings in the Interpretation of the Holy Qur'ān and the Seven Muthani* (Beirut: Dar Al-Kutub Al-Elmiya, 1415 A.H).

³¹Abu Muhammad 'Abd Al-Haqq Ibn Ghalib Ibn 'Atiyah, *Al-Muharrur Al-Wajiz fi tafsir al Kitab al-Aziz (The Compendious Record in the Interpretation of the Mighty Book*, ed. Abdulsalam Abdulshafi Muhammad, (Beirut: Dar Al-Kutub Al-Elmiya, 1422 A.H).

³²Al-Hajj 22:31.

is near the Ancient House.”³³ The coordination and concord of that explanation has unlimited rhetorical beauty.³⁴

2.8. Al-Bayt Al-Ma'mor (the much-frequented House)

The name, that is, *Al-Bayt Al-Ma'more* appeared at one place, “by the much-frequented House”³⁵ which is Kaaba’s name as stated by several interpreters.³⁶ This is the place where Allah is worshipped. However, interpreters are indecisive whether this House is on earth or in paradise. If “the much-frequented House” is on earth, the reference is to Kaaba itself. It is described as “much-frequented House,” because it is worshipped by people. If it is in paradise, the description of “much-frequented House” refers to the angels that worship Allah Almighty.³⁷

2.9.A Pronoun added to “The House”

The name, that is, “The House” is added to the subjective pronoun (*bayti*) (my House) at two places: “and We covenanted with Abraham and Isma'il, that they should sanctify “My House” for those who compass it round, or use it as a retreat, or bow, or prostrate themselves (therein in prayer)³⁸” “and sanctify My House for those who compass it round, or stand up, or bow, or prostrate themselves (therein in prayer).³⁹” Furthermore, there is same situation when the word (*bayti*) (my House) is attached to the subjective pronoun in Surah Ibrahim, “O our Lord! I have made some of my offspring to dwell in a valley without cultivation, by Thy Sacred House.”⁴⁰ The addition function here is to venerate and sanctify “the House.”⁴¹

3. Structural Level and Its Rhetoric

This section highlights the topic of Ecart, declarative and informing, nominal and verbal sentences.

3.1. Ecart

Ecart is used in Ibn Jini and Abdalqahir Al-jirjani and it is one of the concepts used by old Arab scholars.⁴² “Displacement is a form of stylistic diversity or diversity of speech.” The modernists attempted to participate in this domain and found displacement synonymous for Ecart.⁴³ Ecart can

³³Al-Hajj 22:33

³⁴Salama Juma Ali Dawood, “The Rhetoric of Al-Haj and Umra verses in Al-Haj Sura,” *Journal of the College of Islamic and Arab Studies* VII, No. 29 (2013).

³⁵At-Tur 52:04.

³⁶Al-Zamakhshari, *Al-Kashaf of the Mysteries of Revelation* (Beirut: Dar Al-Kitab Al-Arabi, 1407 A.H); Abdulrahman Bin Mala Al-Luwayhq, *Tayseer Al-Kareem Al-Rahman in the Interpretation of the Speech of Al-Manan*, (Al-Risala Foundation, 1st edition, 1420 A.H - 2000 A.D); Muhammad Al-Makki Ibn Al-Hussein, *Asma al Kaaba al Musharrafah* (The Names of the Honorable Kaaba). Printed by Ali Al-Ridha Al Tunisi, (n.d.); Riyadh Bin Al-Hassan Al-Khom, *Names of the Honorable Kaaba in the Linguistics* (Mekka Library, 1st edition, 1429 A.H - 2008 A.D).

³⁷Ibid.

³⁸Al-Baqara 02:129.

³⁹Al-Hajj 22:26.

⁴⁰Ibrahim 14:37.

⁴¹Abu Muhammad 'Abd Al-Haqq Ibn Ghalib Ibn 'Atiyah, *Al-Muharrur Al-Wajiz fi tafsir al Kitab al-Aziz (The Compendious Record in the Interpretation of the Mighty Book*, ed. Abdulsalam Abdulshafi Muhammad, (Beirut: Dar Al-Kutub Al-Elmiya, 1422 A.H).

⁴²Mahmmod Muhammad Shaker Abu Fahr, *Asrar Al-Balaghah, Abdalqaher Al-Jarjani* (Cairo: Al-Madani Press, 1412 A.H - 1991 A.D).

⁴³Abdulsalam Al-Masdi, *Stylistics and Style: Towards a Linguistic Alternative in Literary*

be found in verses which contain Kaaba's names as below "refraining from plural into singular".

Some scholars add other types of apostrophes, which is uttering speech in contrast to the apparent. For instance, "to employ feminine via masculine, to talk about masculine via feminine, to turn from feminine into masculine, to depart from singular into duality (*muthanna*), or plural. Additionally, duality is expressed by singular; past is expressed by the present or the future through the past."⁴⁴ Ibn Al-Ather was the first to expand the circle of apostrophe when he divided apostrophe into sections. He considered going back from speech of duality to plurality and the plural speech into singular one is a part of apostrophe."⁴⁵

Moreover, when plural speech refrains from singularity as in Allah Almighty's saying: "nor art thou going to follow their *Qiblah*"⁴⁶ The Qur'ānic word, here, employed the expression "*Qiblah*" in singular form, though it is (dual "*muthanna*") case, since Jews have their *Qiblah* as well as Christians. Allah Almighty confirmed this idea: "indeed will they follow each other's *Qiblah*."⁴⁷ Allah Almighty indicated that some of them directed to their *Qiblah*, which is different from others' *Qiblah*. There are two *Qiblahs*, not one. The question here is the singularity since "both *Qiblahs* are unacceptable and contrary to the *Qiblah* of right. Therefore, they both considered wrong *Qiblahs*."⁴⁸

The comparison has realized the intended meaning. This is because, before that we have "they would not follow Thy *Qiblah*,"⁴⁹ where several interpreters believed in this meaning⁵⁰. Whereas, others claimed that the believer relied on the fact that the two sects *Qiblah* was initially in Al-Quds; the Holy House, directing the Arabs to stay firm in their distance and to be wary of their untruthfulness."⁵¹

An example of refrain from plural to singular lies in, "In it are Signs Manifest; (for example), the Station of Abraham."⁵² Some scholars have parsed (station of Abraham)⁵³, which is singular as apposition pars pro to or conjunction of plural, which is ("*ayat*" verses). Therefore, Allah shifted

Criticism (Tunis: The Arab House of Books, 1397 A H - 1977 A.D).

⁴⁴Fathullah Ahmed Suleiman, *Stylistics, A Theoretical Approach and an Applied Study* (Beirut: The Technical Press, 1990 A.D).

⁴⁵Mustafa Jawad, and Jameel Saeed, *The Grand Mosque in the Composition Industry in Speech and Prose* (Baghdad, 1965 A.D).

⁴⁶Al-Baqara 2:145.

⁴⁷Ibid.

⁴⁸Al-Zamakhshari, *Al-Kashaf of the Mysteries of Revelation* (Beirut: Dar Al-Kitab Al-Arabi, 1407 A.H).

⁴⁹Ali Abdulbari Atya, *The Spirit of Meanings in the Interpretation of the Holy Qur'ān and the Seven Muthani*.

⁵⁰Taher Bin Ashor, *The Liberation and Enlightenment: Liberation of the sound Meaning and Enlightenment of the New Mind from the Interpretation of the Majestic Book*; Abu Al-Saud Muhammad b Muhammad AlEmadi, *Guiding A Sound Mind to the Merits Of The Noble Qur'an (Tafsir Of Abi Al-Saud)* (Beirut: Maktaba at-Turath, 1900); Yusif Ali Bdewi, *Al-Nasafi Interpretation: Perceptions of Revelation and Realities of Interpretation, Al-Nasafi* (Beirut: Al-Kalam Al-Tayib house, 1419 A.H – 1998A.D); Abu Hayyan Andalusi, *Tafseer Al-Bahr Al-Muheet*. First Edition, edited by Sidqi Muhammad Jamil (Beirut: Dar Al-Fikr - Beirut, 1993).

⁵¹Abdulqudus Al-Ansari, *The Detailed History of the Honorable Kaaba before Islam* (Mekka Cultural and Literary Club, 1418 A.H - 1419 A.H).

⁵²Al-e-Imran 03:97.

⁵³Ali Abdulbari Atya, *The Spirit of Meanings in the Interpretation of the Holy Qur'ān and the Seven Muthani*; Muhammad b Muhammad AlEmadi, *Guiding A Sound Mind to the Merits of The Noble Qur'an (Tafsir of Abi Al-Saud)* (Beirut: Maktaba at-Turath, 1900).

from plural to singular. Interpreters have different views regarding this kind of refrainment, where most of these views focus on the verbal aspect of verses, which are supported by some textual hints as different expressions, readings, and estimations of the deleted. However, reflecting on the semantic aspect would reveal that whenever one thing is intended to be elevated and distinguished from others, it is pluralized. Expressions pertaining to the plural via the use of singular have two aspects as mentioned by Al-Zamakhshary:⁵⁴ The first is to use the site in several verses to honor the place, show Allah's power, and Abraham's prophecy, where Abraham's feet affect solid rock as in Allah's saying: "Abraham was indeed a model."⁵⁵

The second aspect comprises the verses because the footprint on the solid rock is a miracle, the immersion of His feet with the ankles is also a miracle, some rocks are softened, and gives Abraham specific miracle that preserves and protects Him from His enemies and disbelievers. The interpretation of the verse, "In it are manifest signs (for instance), the *Maqām* (place) of Ibrahim (Abraham)" and "whosoever enters it" could mean the plural, since the two is the same as three or four. The reference here is that the miracle of Abraham is more, for instance, Al-Mighty Allah said: "In it there manifest signs (for instance), the *Maqām* (place) of Ibrahim (Abraham) and whosoever enters it in addition to many miracles. Therefore, the reason behind refraining from plural into singular becomes quite clear."⁵⁶

3.2. Declarative and Informing Sentences

Composition refers to every word that can be true or untrue.⁵⁷ It has two basic purposes according to the rhetorician's views. These include benefit and the necessity of benefit. However, it may refer to metaphorical meanings other than the apparent ones that can be understood from the context.

Allah Almighty considered the verses that included Kaaba, its names, and its adjectives with special words. Therefore, all verses are addressed to man from Allah to show Kaaba's supreme status. The favor that Allah Almighty made can be seen as: "In it are manifest signs (for instance), the Maqam (place) of Ibrahim (Abraham)" and "Remember We made the House a place of assembly for men and a place of safety," "Indeed, the first House [of worship] established for mankind was that at Makkah," and "In it are manifest signs (for instance), the Maqam (place) of Ibrahim (Abraham)." Additionally, He demonstrates favor to His Prophet Muhammad to change their *Qiblah* into Kaaba instead of the Holy *Al-masjid* in Jerusalem. He said: "We see the turning of thy face (for guidance to the heavens: now Shall We turn thee to a *Qiblah* that shall please thee". We observe here the confirmation via using the definite article (al "the"), ("noon") and *Qiblah* is employed without definite article. All these rhetorical styles demonstrate Allah's favor on the Prophet and Muslims when *Qiblah* was changed from the Holy *Al-masjid* in Jerusalem to Kaaba.

In this context, humans do not speak directly to Allah Almighty, except when Abraham

⁵⁴Al-Zamakhshari, *Al-Kashaf of the Mysteries of Revelation* (Beirut: Dar Al-Kitab Al-Arabi, 1407 A.H).

⁵⁵An-Nahl 16:120.

⁵⁶Alaa Ibrahim Aymn Nasr, *The History of the Honorable Mekka, the Sacred Mosque, the Honorable Madena, and the Honorable Tomb of Ibn Dhya* (Beirut: Dar Al-Kutub Al-Elmiya, 1424 A.H - 2004 A.D); Ali Abdulbari Atya, *The Spirit of Meanings in the Interpretation of the Holy Qur'ān and the Seven Muthani*; Muhammad ibn Ali Al-Shawkani Al-Yemani, *Fatih Al-Qadeer* (Damascus: Al-Kalam Al-Tayyib House, 1st edition, 1414 A.H); Muhammad b Muhammad AlEmadi, *Guiding A Sound Mind to the Merits of the Noble Qur'an (Tafsir of Abi Al-Saud)* (Beirut: Maktaba at-Turath, 1900).

⁵⁷Saad Abd alGhazouli Masloh, *Fi Nas al Adabi: Dirasat Uslub Ihsaniya (In the Literary Text; A Statistical Stylistic Study)*. (Cairo, Al Haram Publishing, 1414 A.H - 1993 A.D).

addresses Him: "O our Lord! I have settled some of my descendants in a valley without cultivation, near Your Sacred House."⁵⁸ Here, the refrain is used twice: first, to highlight the shift in speech from man to Allah, and second, in the use of pronouns such as "Your House." To convey the intended meaning of the verse, the House is attributed to Allah Almighty, yet it is also honored and revered, reflecting Abraham's prostration and supplication to Allah.

Allah Almighty said: "they would not follow Thy *Qiblah* nor art thou going to follow their *Qiblah*."⁵⁹ The verse is intended to show that the Jews and Christians do not follow the *Qiblah* of the Prophet Muhammad which is Kaaba, and deny that the Prophet Muhammad receives their *Qiblah*. The meaning of Allah Almighty's saying: "They did not follow your *Qiblah*" is to reveal "their arrogance as a sign of their desperation from faith. And Almighty saying that "And you are not following their *Qiblah*," means Prophet's exaltation and show their despair of returning Muslims to receive the Holy *Al-masjid* in Jerusalem. The meaning of Allah Almighty's saying: "nor indeed will they follow each other's *Qiblah*" shows that this action is a kind of comfort to the Prophet that it is their perseverance and discord. Previously, they disagreed with each other over *Qiblah* until Christians disagreed with the Jews, though Jews is the origin of Christianity."⁶⁰

The discourse in the sentence is between composition and informing. The sentence can be declarative verbally and in meaning. It is said that "it is declarative verbally and informing in meaning and means prohibition; it means: do not follow their *Qiblah*; maintain on not following their *Qiblah*. This sentence is more eloquent in negation than the first sentence, since it is nominal in which the name is repeated two times and negation is confirmed by using (b), and doing so in care of the foregoing."⁶¹

Informing means that the speech does not assume truth or lie by itself,⁶² which includes demand composition as imperative, prohibition, prevention, interrogation, vocative and optative, non-demand composition, such as Esperance, vow, praise, and blame. The composition of demand could be seen in the imperative form as in Almighty's saying, "Turn then Thy face in the direction of the sacred *Al-masjid*," which is mentioned three times in Surah Al-Baqarah⁶³, The aim of the verses is advice and guidance. Moreover, in Almighty's saying, "We covenanted with Abraham and Isma'il, that they should sanctify My House for those who compass it round, or use it as a retreat, or bow, or prostrate themselves (therein in prayer)," and in "Behold! We gave the site, to Abraham, of the (Sacred) House, (saying): "Associate not anything (in worship) with Me; and sanctify My House for those who compass it round, or stand up, or bow, or prostrate themselves (therein in prayer)". Therefore, the order of purification comes after prohibition polytheism to emphasize the honor and holiness of the House. Allah Almighty said, "And remember Abraham and Isma'il raised the foundations of the House (With this prayer): "Our Lord! Accept (this service) from us: For Thou art the All-Hearing, the All-knowing". The order of acceptance included the meaning of supplication through using vocative style as in (our Lord).

Another form of imperative, which is the present associated with the imperative (m), as in "Then let them complete the prescribed duties (*Manasik* of Hajj) for them, and perform their vows, and

⁵⁸Ibrahim 14:37.

⁵⁹Al-Baqarah 02:145.

⁶⁰Taher Bin Ashor, *The Liberation and Enlightenment: Liberation of the sound Meaning and Enlightenment of the New Mind from the Interpretation of the Majestic Book*.

⁶¹Ali Abdulbari Atya, *The Spirit of Meanings in the Interpretation of the Holy Qur'ān and the Seven Muthani*.

⁶²Abdulsalam Muhammad Haroon, *Compositional Methods in Arabic Grammar* (Cairo: Al-Khanji Library, 1399 A.H - 1979 A.D).

⁶³Al-Baqara 2:144, 194.

circumambulate the Ancient House (the *Ka'bah* at Makkah)". It is a form of exaggeration to emphasize the command, and "let them complete" is a conjunction to maintain the course (And proclaim...witness...let them complete). Therefore, the verbs after the verb (proclaim) have conditional relationship; as (proclaim...they come), which is cause and effect relationship. This is because they witness the sacrifice and the benefits are related to pilgrimage. Moreover, His saying (then let them complete) is changed to the imperative style to focus on pilgrimage rites, vows, and circumambulation the old House."²⁷

The speech may have sequence of different styles, for instance the sequence of vocative, imperative, and prohibition. Allah Almighty started His speech by vocative, (O ye who believe!) is a vocative used for praising, followed by prohibition (Violate not the sanctity of the Symbols of Allah), where the purpose is governance and legislation. It is the end of violating Allah's rites because this would disrupt peoples' interests, especially these interests came in response to Abraham's invocation. Afterwards, we have prohibition in (But when you come out of ihram, then [you may] hunt), which means the permission for all people.⁶⁴ The order in (And cooperate in righteousness and piety) with the purpose of advice followed by prohibition in (but do not cooperate in sin and aggression) with the purpose of guidance. The verse includes comparison among three meanings, and what is contrary to them, where imperative meets prohibition in a negative antithesis. The origin is to order something that prohibits its antithesis. However, the opposition of prohibition of order via prohibition repeats the meaning rather than pronunciation which strengthens and emphasizes the meaning. This succession refers to the bewilderment and fear of those speakers, and the opening of speech by calling, means a caution, to motivate the addressees and attract their attention to the speech. The description of the addressees as believers is to comfort them.

An example of the demand composition, the interrogative in Al-Mighty Allah's saying: (What He did not say about their kiss that they were on it) is an example of Allah's knowledge that the unbelievers will say that this is a denial that Muslims have left their *Qiblah* of their ancestors. The rhetorical question here for who claims equality and reference to *Al-masjid* Al-Haram sanctity is associated with the Holy Kaaba based on certain criteria. Therefore, the building of the *Al-masjid* Al-Haram by people of Mecca is denied in Qur'an where the building of the *Al-masjid* is not equal to faith and jihad. It is a kind of renovation and decoration which does not add anything to the participants, only to Kaaba itself.

The non-demand composition in the verses containing Kaaba's names in the Qur'an is mentioned only in (by the much-frequented House).⁶⁵ Allah Almighty swears by the "Holy House" due to its magnificent and noble status in addition to Mount Tur, the Qur'an, and the heavens, since they are the sacred places and have sacred status.

2-The treatment of declarative sentence instead of compositional one and vice versa is shown in the verses as: Allah Almighty says: "there is no blame upon Him for walking between them."⁶⁶ The negated predicate refers to the order to walk between two places, however, it is not a negation of (blame). Furthermore, in His saying, "Allah has pardoned what is past" is a predicate utilized for invocation. In contrast, this is the use of the compositional sentence in lieu of the declarative one, as in Allah Almighty's saying: "And [mention] when we made the House a place of return for the people and [a place of] security. And take, [O believers], from the standing place of Abraham a place of

⁶⁴Ab Abu Muhammad 'Abd Al-Haqq Ibn Ghalib Ibn 'Atiyah, *Al-Muharrur Al-Wajiz fi tafsir al Kitab al-Aziz (The Compendious Record in the Interpretation of the Mighty Book)*, ed. Abdulsalam Abdulshafi Muhammad, (Beirut: Dar Al-Kutub Al-Elmiya, 1422 A.H).

⁶⁵At-Tur 42:4.

⁶⁶Al-Baqarah 2:158.

prayer.”⁶⁷ The verb “we made” is in past verbally and in meaning. The verb “they took” is an order in its pronunciation, however, the meaning refers to past. The reading of “they took” is added to “we made”, which means that “people interested in Abraham's place, where He liked and was interested greatly, where the House had his offspring with him, reached it.”⁶⁸ The reading of the order relied on the saying, will as we say or say to them (took).¹⁹ Or the order is subject to choose or desirability without obligation. Therefore, the meaning is that, “we were inspired by people to take Ibrahim’s prayer place as *Al-masjid*, or we ordered them to do so by Abraham's tongue, so they obeyed and took the place.”⁶⁹

3.3. The Nominal and Verbal Sentences

According to stylistics, the Qur’ānic sentence consists of predicative relationships of specific stylistic motivations that lead to stylistic features, different from any other speech, and this is the secret of Qur’ān’s inimitability. There is a clear difference between the noun and the verb in meaning. The noun indicates validity and the verb indicates regeneration. The current study attempted to search for the stylistics that contributed to construct the Qur’ānic sentence.

3.3.1. Nominal Sentences

The nominal sentence is a main constituent of the verses that involved the Kaaba names in the Qur’ān. Allah Almighty said: “Their prayer at the House (of Allah is nothing but whistling and clapping of hands: (Its only answer can be), "Taste ye the penalty because ye blasphemed.”⁷⁰ The speech was used for affirmation using the style of restriction by (*ma* “not” and *illa* “but”), where they made rites as a play and fun and they called it a prayer and religion. The aesthetic stylistic goal of this restriction lies in the fact that the Allah Almighty denies that they make everything a prayer except whistling and clapping. Prayers are restricted to them with this prayer. The restriction is confined to the subject on adjective.

Allah Almighty says: “In it, there are clear signs; the station where Abraham stood. Whoever enters it let him be safe. Pilgrimage to the House is a duty to Allah for all who can make the journey. And whosoever disbelieves, Allah is Rich, independent of all the worlds.” The nominal sentence here used anastrophe for restriction and specification in two places. The first is to introduce the predicate (In it) before the subject (verses), and to introduce the predicate (to Allah) before the subject (Pilgrimage to the House). The verses have taken this course without conjunction to the previous verse, and verses resumed with appreciation for the House.

3.3.2. Verbal Sentence

This sentence is characterized by its richness and the verb may indicate renewal and occurrence. Allah Almighty says: “And remember Abraham and Isma’il raise the foundations of the House (With this prayer): "Our Lord! Accept (this service) from us: For Thou art the All-Hearing, the All-knowing”. The verse has shown what is unusual when the present tense (raise) is used to “recall the situation and its story, as if watching the situation. This is because the present time indicates the current time. Therefore, it was used as a subordinate metaphor in which past is similar to the present situation. Since they remember Abraham repeatedly and cherish and honor him, so they continue

⁶⁷Al-Baqarah 2:125.

⁶⁸Taher Bin Ashor, *The Liberation and Enlightenment: Liberation of the sound Meaning and Enlightenment of the New Mind from the Interpretation of the Majestic Book*; Ali Abdulbari Atya, *The Spirit of Meanings in the Interpretation of the Holy Qur’ān and the Seven Muthani*; Al-Zamakhshari, *Al-Kashaf of the Mysteries of Revelation* (Beirut: Dar Al-Kitab Al-Arabi, 1407 A.H).

⁶⁹Taher Bin Ashor, *The Liberation and Enlightenment: Liberation of the sound Meaning and Enlightenment of the New Mind from the Interpretation of the Majestic Book*.

⁷⁰Al-Anfal 8:35.

mentioning his virtues. The greatest deed is the construction of Kaaba. This is because the verses that mentioned Abraham previously as in Allah Almighty's saying: (And remember that Abraham was tried by his Lord) and then Abraham Lord) filled peoples' minds with Abraham's affairs as if he were present among them, watching him. The word (and "Ith") is a contextual indication of this revelation because the use of (and "Ith") is predominant in the past which means that the grammarians say that (and "Ith") turned the present tense into the past."⁷¹

The expression uses a verb rather than another one based on a stylistic effect that the context requires. Allah Almighty says, "Remember We made the House a place of assembly for men and a place of safety". "And remember Abraham and Isma'il raised the foundations of the House," and "Behold! We gave the site, to Abraham, of the (Sacred) House". The Qur'ānic expression used three verbs to indicate the House's construction. Firstly: (we made), secondly: (Raised), and Thirdly: (gave). Each one of these verbs has its own meaning which is not expressed in other verbs. (Making) is the first one that came in the meaning of (becoming), which is suitable for Qur'ānic tale about the virtues, and honor of the House, and conferred a favor on its dwellers that made the House a refuge for them in times of distress. The purpose of (making) in the verse is: either formative making because it is destined by Allah Almighty only and finds its reasons. Therefore, people in pre-Islamic period were convinced of the House's sanctity and they honored and gratified it. As for (Making), Allah Almighty ordered Abraham, who informed his son Ismail about this until it was transmitted to his offspring, who believed in this issue. Therefore, peace and safety lasted during Abraham's age and generations, until Allah Almighty enriched the House with the security of Islam everywhere, as Allah willed.⁷² The verb (raised) indicates that the construction was in place, however, it was demolished, and Abraham and his son Ismail built it. The verb (we gave) means housing and the honor associated with the House when the name of time is added to the verbal sentence without the infinitive, which regenerates the meaning as if it is in the present time.⁷³

4. Conclusion

Praise is to Allah by Whose grace good deeds are completed. The current study concluded several points including:

1. It was concluded that Kaaba names in Madani Qur'ān have higher percentage than Mecca Qur'ān due to the association of these names, and the conditions with the pilgrimage, which were imposed after Hijra.
2. The name of (Al-House "House") is most frequently mentioned in the Holy Qur'ān. It is mentioned fifteen times in the Holy Qur'ān, where no name is mentioned in Mecca other than this one. This name with its different features was the prevalent name in the language of those who received Qur'ān whether in poetry or prose. Therefore, Allah spoke to them with what they knew principally in Mecca.
3. The Qur'ānic expression included that the composition and predicate left their original function into stylistic purposes and metaphorical meanings to motivate the receiver to think in addition to use prohibition and imperative styles since they are able to attract receivers' attention more than other styles.
4. The nominal sentence was a major element of the verses that included Kaaba names, which indicated the ruling reliability and perpetuity. The verbal sentences of the study were stylistically rich. The verbal sentence did not come out of connection with the nominal sentence.

⁷¹Taher Bin Ashor, *The Liberation and Enlightenment: Liberation of the sound Meaning and Enlightenment of the New Mind from the Interpretation of the Majestic Book*.

⁷²Ibid.

⁷³Ibid.

They were neighboring each other to achieve common purposes that aim to exalt the Holy House and affirming its great status.

Conflict of Interest

The authors of the manuscript have no financial or non-financial conflict of interest in the subject matter or materials discussed in this manuscript.

Data Availability Statement

The data associated with this study will be provided by the corresponding author upon request.

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