



THE ONLINE SPEECH AND THE SUBJECT VIVACITY OF QURANIC DISCOURSE AND ITS EFFECT IN SEMANTIC: A RHETORICAL AND ANALYTICAL STUDY

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Abstract

The means of developing Islamic discourse, from engagement to websites and social media (Facebook, Twitter, etc.), indicate that the direct means of Islamic discourse are many, including: Friday sermon, sermon, lecture, seminar, dialogue and debate. Among the most important innovative features of direct Islamic discourse: integration, balance, order of ideas, participation, compassion, civility, discussion, and attractiveness in presentation. The most important indirect means of Islamic discourse are the electronic means of communication through the Internet. Without doubt, the allocation of properties of the composition for the Quranic discourse helps to understand semantic, and that doesn't mean the indication here as the first result from the composition, because this result was ascertaining in any level of expression, the composition of it came in a familiar style. What I meant was the second result, as launched by Abdul al-Qahir al-Jurjani (al-ma'ani al-Thawani) that does not happen to the range of mind's perception except when they recite the composition with expressive capabilities, and composition movements. It was acknowledged that the context represents the foundation of indicators and its non-existence will lead to the scattered vocabularies that is not

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governed by; any relationship, because it does not connect to any context that can connect it to elements, consequently any analytical process for compositions will not be meaningful; because it is essential to depict the context with the analysis, and with the depiction of the context, the compositions obtains distinguish form in its expression's vivacity, in which it widen different trends which some if it last long, and some displayed and some which occupy deeper subject, which contribute to its name of subject vivacity. The effect of this vivacity undoubtedly determines the understanding of indications of the Quranic discourse. the research presents characteristics of Quranic discourse commencing the meaning of discourse and its types, then presenting the distinguished style of discourse in the Holy Quran, its features and characteristics. then subject vivacity and this allocates the initial connections between subject vivacity and Quranic discourse and the consolation of this connection. finally conclude the important results followed by some recommendations.

Keywords : The Internet, Websites, Online Speech, Social Media, Quranic Discourse, Rhetorical

I. Introduction

By procedural speech, we mean first and foremost, to address spoken, written and visible speech through websites on the Internet, as well as religious discourse, each discourse related to Islamic religion in particular. Therefore, religious discourse is every discourse that carries an Islamic content, whether this speech is audible, readable or visible, and is aimed at youth through the Internet. Religious discourse is extremely important in contemporary societies because of its influence on the individual to cause him to change or modify his behaviour and adapt society and direct his interests everything that this discourse has played its role, and I have fulfilled his message of its right, in addition to that the effect of this influence is controlled by the reference of this discourse that surrounds it The individual with holiness and followers [XL].

The profound transformations witnessed by humankind in the past three centuries, and those awaiting them in the future, and the manifestations of these transformations in a new world order, globalization, communications revolution, and signs of the components of the communication society, constitute the accumulating challenges for religious discourse, and media work aimed at influencing opinion The year grows in importance over the days so that it will be the first beneficiary of the communication channels and the broad interactive networks that will embody the media and telecommunications community. The study aims to introduce religious discourse online and directed to young people, with its implications for the cohesion and unity, in addition to highlighting the negative aspects of this discourse and its effects (attitudes, ideas, values and behaviours).

The Islamic media on the Internet is witnessing a wide spread and increased interest, and this has been represented in the creation of news websites that represent the Islamic viewpoint, and focuses on news and articles that are concerned with Islamic values and ethics, while expressing the view of Muslims on various issues. In the

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same context, those responsible for the media in Islamic movements are the ones who are ablest to benefit and utilize the electronic media well through the use of the internet. They are used to express their political agendas, for example: websites that express Islamic trends and thought as "Islam online" [XXXI].

Among the unique features of the Quranic text is that the texts consist of several indications, and the manifestation of these is clear through the many interpretations that can be found in the early Tafseer books'. The semantic richness in Quranic discourse is not only the unique nature of its text, but also the difference in methods used by commenters of the discourse. The differences arise since the early age in the Islamic history, affecting a group of Muslims' commitment in the understanding of Quranic text through literal and theoretical interpretation, while the other group through its interaction with historical reality. Begin when the Maqasid Shariah helps providing benefits to others. The whole qur'anic verses have rhetorical indications make up features regardless in the understanding of the meaning of Quranic texts and its purposes; and from there, I came up with this thesis "Subject vivacity in Quranic discourse and its effect in indications, a rhetorical and analytical study." [XX].

II. The Online Speech

Religious discourse suggests that constructing ideas and beliefs that are socially important and that stem from their association with a religion, and expresses a specific viewpoint regarding religious or secular issues, so the mechanisms of religious discourse are numerous and diversified in the multiplicity of means of presenting this discourse and its tools.

Young people and the user of the Internet receive the contents of religious websites on different sources, content, trends and shares, which made it out of the ordinary what it is used to in his real life with new fatwas, sectarian, ambiguous sources, unreliable sources and multiple implications, and this led to the emergence of multiple ideas. On behalf of the society in general, and the community in particular, known for its root customs and traditions [XXIX].

Religious news websites represent an Islamic viewpoint, focusing on news and articles that take into account Islamic values and ethics, and at the same time express the Islamists' viewpoint on various issues, especially political ones. The shares of religious discourse directed at young people have risen across many websites, well-known and anonymous sources, which created several trends that contradict and contradict the reality of young people. The female category is the most interested in religious matters than men, whether by watching religious satellite channels, or by browsing religious websites via the Internet, in order to inquire about their religious and worldly interests.

Statistics indicate that the age group from 25 to 30 years is the most interested in religious e-sites, and it is at the same time a category with higher educational and cultural levels, these groups browse religious e-sites in free time and when they need to get to know a specific issue they are interested in in their lives Religious and worldly [XIV].

The diversity of areas that appeal to young people in religious websites varies between political religions, fatwas, sermons, kits, social religions, educational religious and religious websites, and accordingly, the young does not care about one area in religious websites, but his interest in a specific field that is According to his need. The absolute majority of the sample responds to Arab religious websites cautiously, and by returning to the same statistics, this poses a danger to the youth category, especially if it comes to the fatwa, given the difference of religious sects first and the difference between reality between different Arab and Islamic countries.

The absolute majority of the respondents have acquired new religious knowledge through the follow-up of Sheikhs and scholars across religious websites, especially those related to fatwas and sermons and everything related to matters of religion in general, which deepened among the youth some religious values, such as maintaining prayers, respecting the flow, obeying parents and others among the devotional things that they were negligent before. Most of the respondents found a conflict between their ideas and the ideas found in religious websites, especially if it comes to customs and traditions inherited within society, and some devotional matters, jurisprudential issues, etc., as well as the absolute majority of respondents affected the contents of religious websites in their religious orientation Often times.

III. The Characteristics of Quranic Discourse

Discourse in language devices from the three letters verb “Khah, Ta’ and Ba” which means to say something to people or a group of people about something or recite words [X]. On the other hand, conventionally discourse carries a lot of meaning that defines its indication towards discourse and among its meaning is that discourse is a group of ordinary sentences, or texts or words, or that discourse is a method in research in diverse subjects from distinguished and inter-connected elements be it language of anything that resembles language, and it includes many primary sentences, or anything that was said or speech act that require the existence of a listening writer that intends to influence the reader; or text governed by a clear, holistic unity written in series of expressive composition that come from an individual narrator writing a certain letter [XXV].

The meaning of Quranic discourse is a discourse that exists in the Holy Quran that comes from the Most Honourable and The Most Wise, and it is a discourse that contains evidences and guidance that will never end, guarded from deviation and changes, like it was not translated word by word to other languages, the translations was only done with its meaning, evidences, explanation of its verses and its entries, and discourse in the Holy Quran sometimes forwarded to the messenger peace be upon him or to his wives, or to the muslims generally, or to the Quraisyi non-believers , or to the hypocrites and so on, Quranic discourse is the best discourse in general from the language rhetoric and language inimitability and creativity in words, meaning and composition, and its arrival is connected to honour, insight and the grandeur of the creator [I]. Lessons taken from the Holy Quran are without textual adversary is the essence of educational, moral social, political, economic and scientific dimension. The basis of its calling does not enclose the meaning defines by the Fuqasha, but also includes it, it includes the total improvement of community, be

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it in their religious beliefs or their social connections, consequently, its basis deal with 4 objectives: Beliefs, religious responsibilities, moral, rights of all its branches [XXIII].

If that is the case, words cannot be considered carrying linguistic connotations only, it will also contain psychological and intellectual dimension... deeper and more appropriate by consideration, observation and research. Consequently, it's impossible to understand the Quranic discourse and derivation adjudication from it unless doing so with, the literacy of the secrets of language, soundness of culture, scientific and intellectual concepts, community practices and personal experiences. It is a discourse that addresses the minds, convinces the hearts and carries the contents that enunciate the need of Allah in controlling the life people [XXX]. Taking lessons, the suitability of each timely or accidental condition that burst. It is needed by wants to renew his life and affirms his adaptation of time and place with regard to his new conditions because he is not contracted by the time and space. These attributes grant him flexibility on top of that; it is a sacred legislative text that contains commands and the meaning of the commandments, or objectives supervised by it.

The provision that comprises the meaning of its Author should be disclosed. The intent includes a related matter to that provision should be observed when understanding and interpreting. Consequently, the best and the nearest of the characteristic of the discourse and it is achieved through the method that includes linguistic interpretation together objective operation interpretation [XLI]. The suggestive contents for legislative texts were understood through legislative discourse and its meaning. The first discourse to be understood regarding the legitimacy objective is the identification of the meaning of texts produced from legislature, be it from the Holy Quran or the al-Sunah al-Nabawiyyah; because the perception of the meaning of legislature from its discourse is the key to everything in the connecting pillar between the creator and his creation, and in the interaction between the revelation to the other side. It is partly derived directly from a partial text, or a general decree through the specific calculation following the course of the year that was built on indications pointed towards it, or through investigations. Whether the meaning derived from texts in connection to the direct forms to allocate behaviour over the meaning used, withdraw from or choice, or connected to the commands and objectives that initiated commands [XXVIII].

The Holy Quran carries the highest and the greatest, the highest and the biggest interest for it is the reference and the basis of actions and minds. All legitimate purposes are considered informed and established in legitimate studies and research as reference to study the Quran, its secret and its guidelines. The purpose of the Holy Quran on the side of consensus can be seen through the following [XXXV, V]:

- I. The Holy Quran and from it we can benefit the wise Muqasid al-Shari' from the messengers sent, the revelation of the book and the explanation of Aqidah and decrees, the commandments upon designated people and the way to do it, sending creation lives universe and existence... The purpose of creation is to worship the creator –glorified be he- and to abide him, and it became a proof of these many verse among it is the word of Allah that goes: (And in no way did I create the jinn

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- and humankind except to worship me) and his words (Did ye think that we had created you in jest, and that ye would not be brought back to us (for account)?”
- II. The Holy Quran asserts the five pillars of Shar’iyah: Taking care of religion, self, mind, descendants and wealth, a verse from its text and decree to confirm, and support, the five pillars, and consider it the rules of conducts used by every nation.
 - III. The Holy Quran has assigned many decrees, account and partial secrets, that was suspended by its subsiding decrees, and the one that formed the content regardless of the fraction an accentuating al-Maqasid and its composition.
 - IV. From the Holy Quran, some of the principles of jurisprudence are picked out and registered that connects with the al-Maqasid al-Syari’yyah, and was absorbed by the art of principle that lead back each principle to its origin from the al-Quran, al-Sunnah both of it together, and among the principles that was built base on the text from al-Quran: hardship shall bring alleviation and “Necessity knows no laws” and “difficulties was estimated by its value” and “cultural usage shall have the weight of law”.
 - V. From the Holy Quran, we benefited many general characteristics of Islamic Legislature that links with al-Maqasid al-Sha’riyyah such as the specialty of simplification and reduction and eliminate complicated, average, clumping, generosity, leniency, flexibility, reality and others from the features and general traits that researchers are in the process of explaining it

A style analysts’ consideration for indications of phenomena is not luxurious; and without it the analyst will damage the text in terms of language; which will not be beneficial for the targeted reader, it will be adjacent with the text itself when exposed to – other matters- from this decomposition of style [XVIII]. With regard to the Qur’anic text – there may be partial context – it is a verse or part of it or a category of verses from a series of verses – A care area that can expand to include the larger overall context, which is the entire Quran, through intermediate contexts that represents the whole surah or a part of it. And from this, could find and interrelated question: what is the role of writing style in accomplishing the context and its indication?

One of the two previous directives does not exceed the other; context –of any sort- must be in a larger substantive circle, which absorbed in this context. So long we have reached this conclusion, we found ourselves in need of a statement from the Quran, representing- from the perspective of stylistics analysis – background for text; and both of it are al Makki and al-Madani, and the arrangement of Surah [XVI]. It is well known that the Holy Quran does not descend to the prophet peace be upon him- on an impulse, it is divine and descended in the interval of around 23 years and it began descending in al Makkah, al-Mukarramah and continues on for 13 years until the hijrah of the prophet – peace be upon him – to al-Madinah al-Munawwarah which its descend continues on for another 10 years, and revelation before hijrah and after that accompanied by life events and its progression, the wisdom of the revelation before hijrah and after that accompanied by life events and its progressions, the wisdom of the revelation demanded that the styles are appropriate for the condition of the society that it came to be it to the community of Mecca or Madinah, consequently the revelation has two natures that varies between the two; its style and its

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characteristics, knowing the Makki and Madani contributes to recognize the colour of speech, and to understand what it is meant for, and one of the researchers pointed out this issue in his saying: the special features includes what was revealed in Mecca and Madinah, and the comprehension of the main features for the whole, it is a perception upon the features for the whole, it is a perception upon the features of the Quranic elocution in general, and to learn the method of the style of da'wah, and what was recited from the discourse when the conditions and requirements were agreed [XXXVI].

In matters related to the definition of Makki and Madani, there were many variances and opinions that were compiled by al-Zarkashi and al-Suyuthi in three terms which are [XLVII]:

- I. Makki are revelations that came in Mecca while Madani are revelation that came in Madinah including those in suburb of Mecca; Arafat and Hudaibiyah, and those in the suburb of Madinah like Badr and Uhud.
- II. Makki are what was revealed before hijrah even in Madinah, and Madani are what was revealed after Hijrah even in Mecca.
- III. Makki are discourse towards the people of Mecca while Madani are discourse towards the people of Madinah.

From the three opinions, we can see that the first one was not comprehensive in which the first one was based on place except that it does not includes every place that the revelation came to, such as Bait al-Maqdis. The third opinion reclines of the style of discourse but it does not point towards the context of the style, and so it lacks identification [XLII]. The second opinion is the most famous opinion used by scholars and it is the opinion that the writers lean towards in which it adopts the time of Hijrah dividing the two, Makki and Madani, this opinion was supported by the fact that the Quranic discourse came in accordance to the circumstances of the community that it came upon, and the circumstances of the community in Mecca was different to that of Madinah as the cure for the situations and problems, what remains here is that we point out that the differentiation between these two methods, Makki and Madani is a differentiation that was built on majority and comprehension and at the end of the day these two factors are the remedy with one objective which is to reinforce the call to Islam and its completion [XXXII], Dr Al- Mut'ini pointed out the unity of the Holy Quran and the consistency of its verses and chapters in which he said: You should realize that the Makki verses and chapters in which he said: You should realize that the Makki verses were scattered in between the Madani verses, nevertheless they barely touches any inequality, disintegration, and discontinuation, but it awes you with everything in between through unity, wholeness, and connection, and the beauty of harmony, in which the Quran came along one chain that is connected to the loops, or a remarkable decade in a systematic manner, or a law that has established a coherent set of principles and objectives, frankly you can rely on any surah from the Quran, and navigate with your mind, then return to sight of your two eyes: how do I begin? How do I end? How do I meet its condition and balance it? How do I assemble

its components and embrace each other? How do I couple its introduction and its conclusion and set foot at its beginning and ending? [VI].

The Madani chapters mostly devoted to legislation and those who demanded it were Muslims with authentic faith, who felt at ease by religion principles and components, there is no need for this affective as it was comprehend by the verses related to Aqidah. Legislation is a specific provision its practice may be exposed to distortion if it's not formulated in conclusive phrases of instructions and conceivably [XIX].

IV. Subject Vivacity

Rhetorical and criticism achievements at the synthetic level have been effective in giving wording esthetic, it has been proven that creativity does not exists without deep thinking of the structural landscape of the language, the subject vivacity for wording represents one of the many dialogues of the creation of language, and basically function to break the static of the styles, the law of language and the sentence norm [II].

While we recognize that the Arabic sentence is not of an imperative in the order of its parts, from what the scholar of Nahw (Grammar) had left us, we can find some preserved order that represent the disagreement upon it as one of the variety of (violation) of the written, or a type of comparative detachment from the principle that pinpoint the meaning through verbal focus in structure, many in which their meaning were interpreted through the relation of word, and the importance of meaning lies within the importance of words. Could discover the features of subject vivacity in some of the research done by previous researchers theoretically or practically which issues semantic [XXXIII].

The absence of some elements represents the variety of prominent expressions that benefited previous scholar in analyzing many rhetorical examples in order to extract the colors of the sentences, the topic of "hazf" is one of the ways for them to accentuate the beauty of rhetorical text, and this is what we try to practice through this topic [XV]. They disclose the beauty features and the rhetorical characteristics, and among them is 'Abd al-Qahir al-Jurjani, the one that pointed out the accuracy of this area by saying: "this chapter is the accurate way, delicate in criticism, miraculous issue that resembles magic, in which you'll find that exclusion of mention is more eloquent than mentioning, and the silent acknowledgement add more acknowledgement, and you'll understand even if it's not written, and it's clear even without clarification" [XVI].

Rhetoric scholars unanimously agreed that hazf is not effective unless there is a link in the sentence that ties with the deleted, so that there will be no ambiguity or confusion; because the condition for a quality style is the clarity and semantic. "And among the conditions of mahzuf in rhetorical speech is when the speech became inadequate of elegance and charm in its primary state" [XI]. "Hazf is famously known as allegory and Imam al-Haramain narrates in "al-Talkhis" that hazf is not allegory, which is the usage of words in places not meant for it, whereas hazf is not like that" [VII]. Sheikh 'Abd al-Qahir said: "hazf is named so because its exclusion is much better than its inclusion" [III]. Among the benefit of hazf is the embellishment of

speech and significance; for in it there is uncertainty for the departure of mind in any teaching, his strong desire to understand which is limited to his perception, and it will be revalued, and rise in oneself, the beauty is added because the mind extracted the mahzu, therefore the feeling on mahzuf is more complicated, and it's more palatable". The condition to make hazf better is "there must be an indication towards the mahzuf; be it verbally or from its context, except when the identification is not yet fixed, then the term will be contrary to understanding [XXXIV]. Or else the term will assault the eloquence, the meaning of their saying is: there must be evidences on what was said" [XXI].

"Hazf is impossible except with the evidence from typical structure or known pattern, or presumptive, or the meaning of context which does not stand except with the link to the mahzuf" [XXXVIII]. "When we say that there is hazf in the Quran, we do not mean that there is hazf in the content of the Quran itself as we are referring to the structure of language, consequently, language give styles certain structure, as sentences have components and supplements, its elements do not require others, the meaning is indispensable to its discretion. Sentences that do not include any one of its components or what the meaning or structure require from its other components and supplements, then explained the meaning without mentioning it because of the existence of evidence that link to the mahzuf, we shall specify it as hazf that helps to shorten the sentence, abstaining redundancy, or any other reason [XLIII]. Every sentence component is sufficient because hazf only happen when there is indication, which allows assumption in a sentence. Sometimes, it may be better to delete a letter, dhomir, a word or any component of sentence and its supplements, such as deleting what the meaning requires from a speech, or else the speech would be long because of the mahzuf [XXXIX]. The connection between exclamation and hazf is obvious in which hazf was concealed – in our belief- subjectively that contains 3 questions that associate with striking exclamation style in context; and they are: where is the hazf? What is the mahzuf? Why it was deleted?

Hazf regards artistic devices that contributes to the creation of semantic dimensions specifically to itself, it was mirrored in the junction; hazf ordains in establishing a dialogue bordered by literary text and junction, it is a dialogue that clarify the relation between junctions and text in the beginning of its manifestation and its efficiency [XLVI]. Sibawaih was aware of the effect of hazf over semantic, and how the process of hazf descriptively as an artistic tool of creativity and how it reflects junction. Dr. Muhammad Abu Musa concluded that every type of hazf is supported by three features; abbreviation and reduction second: conservation of the sentences from tardiness and flabbiness that occurred by mentioning the mahzuf, third: brainstorming the reliability of oneself in the perception of meaning [XXXVII].

V. Patterns of Hazf

Hazf of hurf are in several places in the Quran, and among the examples of this hurf is the hazf of the exclamation hurf (Ya') followed by the exclamation sentence in the Holy Quran which allows the benevolence of Quranic composition for exclamation harf (Ya'), this tool is the natural way of exclamation. It is widely used in general or specific circumstances and it is most important [XXII]. Hazf harf (Ya')

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is common the Quranic composition in which it adheres to the hazf of harf (Ya') except in two places from the Quran which are: Surah Furqan, verse 30 {The Messenger, O Lord, said that my people took this Qur'an abandoned} and verse 88 from surah al-Zukhruf {And God said to them that these are people who do not believe}, Dr Ahmad Badawi justify the reason of hazf exclamation harf (Ya') with Allah, he saw that the secret behind the hazf is to exaggerate the description of the closeness of the munada Allah and the meaning is as follows: my Teacher, my Master, my King, and these meaning reflected the closeness that exists and so does not need anything in between, he said: exclamation harf are barely used with Rabb, and is free from its usage, with the caller's hope to be near to his Rabb" [XII] Dr. 'Abd al-'Azim al-Muti'ni added on another reason to what had been stated by Dr. Badawi in which he said: "The word Rabb has a lot of usage other than this in du'a, it has branches in the sides of reduction which made it the most compliant in usage and the easiest in speech." [XXVII].

Our early encounters with the pattern hazf of in the revelations of the exclamation verses are the hazf of harf embodied in the hazf of exclamation harf, al-Saffar said: It is allowed to hazf exclamation harf from the munada except if the munada is an indefinite noun that comes next to it" [IV]. Another image of hazf exclamation tool in exclamation verses that comes with the munada (Allah), and there aren't any single verses that is unprecedented by (Ya'), and there are many examples on this, such as: al-Baqarah verse 201: {And among them are those who say, "O our Lord! We are good in this world, and in the Hereafter it is good.} {Abraham said: Lord, make this a safe country and blessed with his family from the fruits of secure them in God the other day said, and Kafr Vomtah a little and then forced him to the torment of the Fire and good riddance * raising rules Ibrahim from the house and Ismail our Lord, accept from us, You are the All-Knowing * Our Lord and make us Muslims to you It is our descendants a Muslim nation and you show us the Mnaskna we repent, you are the Most Merciful of our Lord * and send them a messenger reciting to them and teach them the book At wisdom and praise you are the Mighty, the wise}. The context of this verse is the story of Ibrahim A.S, he is in humble place and he continue trying to recite du'a and the verse came as connection to the verse 125: {And when we made the house for the people}. "Ism zaman madhi mansub on the efficacy of mahzuf verb is common exclusion in its examples, and the presumption: {And remember when Ibrahim said}, and the word "Rabb" munada mahzuf from it the exclamation harf and the original is Allah, the (Ya') was excluded to lighten it.

Ibrahim begins his prayer with the word Allah in which it consists of the meaning connection, benevolence and ihsan towards the marbub, the meaning is relevant to the calling of God for his sake and so is the exclusion of the exclamation tool, as it is the matter of those who call for their God in closeness to Him. This was the du'a of Ibrahim A.S., to ensure the peace of the country. Peace is the greatest blessing and a matter of urgency that influence a person's life [IX]. "The sentence with the exclusion of mafu'l would be the specialization of verb with a certain mafu'ul in which a verb is mentioned without its mafu'ul, the mafu'ul will be identified, the specification is due to the lexicon indication of the verb or the indication generally" [XVII]. The second pattern of hazf of exclamation verses explains the places where the mahzuf nouns

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occupy, and in this field of hazf, the indications supplement the place of mahzuf noun to the exclusion from semantic role and sentences affected. Our first encounter of the pattern is the hazf of mubtada', truthfully the importance of hazf here emerge from the origin of roles that the mubtada' bears in the constructive of structure because mubtada'- is the musnad ilaih-it is advancing in the composition of milestone of intelligent partial indications of a structure [XXIV] it is the that divert the attention of recipient to the occurrence of exclusion, and so the recipient conclude complementary indications between semantic and exclamation from a perspective and derivations from hazf in another perspective. As Surah ali Iman verses 26: {Say: O God, the King of the King. The King will come to whomever you want and take away the King from whomever you like, and you will be strengthened by whomever you want, and whoever will be with you.}. Hazf mubtada' and its presumption: goodness in your hands and hazf here comes as abbreviation deprived from any confusion as there is indication verbally and meaning [VIII].

Our second encounter of the hazf pattern is the hazf of fa'il(the doer), it conceals the departure from mentioning the fa'ilin the phrase of mabni lil majhul on the eminence of verified amount; and this amount is associated with what the recipient found from the "ambiguity" in the phrase mabni lil majhul due to the hidden fa'il, in which a bigger effect was left out while engaging with the fa'il; it is an incentive ambiguity to the capability of the reader and its stimulants, the recipients are not convinced by the absence of fa'il as the main base in the fi'liyyah sentence, the research has ordained what is more proper to block the emptiness that became unoccupied due to the absence of this core component in semantic, it includes the rate of connection with the verses and the discretion of the meaning from the bottom of it; and this is due to the lack of adequacy in the theoretical level to satisfy the needs of recipients. There are many examples of this exclamation, one can be found in Allah's decree: Ali Imran: 102 {O you who believe! Fear God, the right to his food, and do not die except when you are Muslims.}. One of the examples is Allah's decree saying: Ali Imran: 200 {people that they got faith Be patient, be patient, be patient, and fear God, that you may be successful.}. This means "to be patient against the enemy of Allah in Jihad, which is to be continuously be patient with the dreadful war, to not decrease their patience and to maintain the level of patience" [XLIV]. Al-Maidah: 19 {O people of the book has come to our Messenger shows you the period of the apostles to say what came to us from Bashir and Nazir Bashir has come to the harbinger of God over all things}. "The hazf of mafu'ul as abbreviation: explain what you are afraid of, or the hazf act as abbreviation or contentment by mentioning the explanation to the fa'il without connecting it to the mafu'ul" [XXVI].

One of the examples of hazf mafu'ul is the saying of Allah: Al-Baqarah: 200 {So if you spend your rituals, remember God, as your fathers remembered you, or the most intense of remembrance." Then from the people who say, "Our Lord comes from us.}. "The second Mafu'ul was excluded, its presumption: what you want or: our demands or anything that is in line with it". "Mafu'ul bihi was excluded while the verb came with the analogy of its common place to the general of verb as a sign of intentional enthusiasm upon the worldly demands". "the meaning of this is that it is the culture of the group of nonbelievers to pray for the interests of the world because

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they have no knowledge of the Day of Judgement” [XIII]. Consequently, the second mafu’ul was excluded because it is not equal to what Allah had provided, and in their eyes there is no Judgement as they valued worldly interests that they prayed for more than anything else, and because Allah do not pay attention to their demands, Allah silenced the mentioning of it, and this statement was affirmed by what Allah said in the following verses narrating about the second group which is the mu’minin: Al-Baqarah: 201 { And among them are those who say: Our Lord will come in this world in good and in the hereafter in good and we will punish the torment of fire.}. “The second mafu’ul for “Give us” was mentioned which is “Good deed” which comes in the form of indefinite noun as a protest, it is said “indefinite noun as evidence does not encompass unless it is absolute then it will engage in the entirety, for the beauty of the world do not includes everything and it conforms to goodness” [XV]. The liveliness of phrases can be seen in front of us in these 2 verses; they compile both the hazf and the mentioning of mau’ul bih, the verb for both verses is “Give us”, and sois the fa’il, which is Allah S.W.T, however the is a difference in term of the first mafu’ul in both verses, the second mafu’ul was excluded in the prior verse and was affirmed by the second verse as a sign of divergence of the two verses, and to attract the recipient concerning the point so that it can be appreciated by the recipient in regards to the mafu’ul mahzuf, from this point the depth of the semantic was added that allows hazf to strengthen the sentence structure of text.

We end the hazf of mau’ul with the verse from Allah: Al-Maidah: 116 {Taking God said O Jesus the son of Mary, have you said to people Atakdhuna and my mother as gods besides Allah glorified what I have to say what I do not have the right if you said you have taught him to learn what to myself, I do not know what you yourself are you unseen?}. “The word “Know” does not require any recognition, and so the second mafu’ul was excluded, in which it exists, and the phrase “don’t know” requires recognition, unless its collation resembles it” [XXIV]. The meaning is “you know what I’ve been hiding in my heart, but how did you found it, I don’t know what you are hiding from me. The verse ended with (You are the science of the trance) as presumption to the content of the two verses that were recited and understood even with abbreviation, its connotation was verified and it is determined by (You know what is in myself) because it is not the soul was not comprised by the sentence that is missing, it is inseparable with denial and is verified by (And I don’t know what is in yourself) also because of the absence of the connotation of denial, for no one knows the hidden matter other than Allah [II]. The evidence on the hazf of mafu’ul in exclamation sentences is accomplished by every conscious thinker on the subject matter, and through this, the recipient can derive various specific connotations during its direct meeting with the exclamation style in verses and what is being discussed from the influence of sentences in it. The discussion on hazf is widened to declare the hazf of a full sentence, the hazf in this situation has a close connection to the process of receiving in which the account of the recipient of the mahzuf is synonym that is derived from the full verse in many situations, this type of hazf is known as (hazf of a sentence or more) which is obvious in the liveliness of composition that the mazkur relies on the excluded components be it a sentence more than one sentence is excluded.

There are many examples of the hazf of sentence, and among them is the saying of Allah S.W.T: Al-Baqarah 260 {Abraham said: Lord, show me how to revive the dead said they not believe he said yes, but to reassure my heart said, take four of the birds Vzarethn you then Mark on each part and then mount them Adehn Aotenk seeking and know that Allah is Mighty, Wise}. In the presumption of mahzuf from this type of arrangement, the holy verses encompass the narration, the role of presumption is focussing on the attention of the recipient upon one of the dimension of the general image in determined context and narrative context. Another example of this is the saying of Allah S.W.T: Al-Nisa' 1 {O people, fear your Lord who created you from creating one of them her husband and transmit them many men and women, and fear God, who asks by God and the womb you were an observer}. Al-Zarkashi mentioned in the al-Burhan "among the conditions for hazf is to have a connotation that refers back to the mahzuf, and the connotations must be exemplary or circumstantial. Exemplary connotations can be obtained through the I'rab of words, if the connotation is mansub then the mahzuf should be nasib, if is not obvious then it must be hidden [XXIX]. For example: Al-Baqarah 285 {And they said: Hear us and obey us. Your forgiveness is our Lord, and to you the fate}. This means: Give me forgiveness, we ask for forgiveness from you [XLII].

Our second encounter would be the hazf of more than a sentence, it can be observed that the verses from this pattern that exclamations restore the accentuation of image through its essence from the narrative, crystallizing the mentioned with incitement, and compiling the mentioned and the excluded clarifies the events of the narratives to the audience, and it returns back to the scene of liveliness of composition, in which the mazkur gestured back to many excluded components, for example: Al-Maidah 31 {Then Allah sent a raven looking at the earth to show him how to hide his brother said, O, woe, I was unable to be like this stranger. My brother's illumination is bad.}. Presumption: He searches for soil to conceal the axe of the deceased just like when he conceals the death of his brother. These information clarifies that hazf is a distinctive stylistic phenomenon in the verses of Quranic discourse, that aims to give better quality and charms and to uncover the beauty Quranic text and its rhetorical incapacitation that secure new meaning and indications to achieve deeper articulation through its eye.

VI. Conclusion and Recommendations

This discourse, which has become a target for all age and social groups at all levels, with its many contents that used the users' real concerns with a hypothetical treatment that soon became embodied on the ground, and this is what was often not possible by the traditional religious discourse focused on repeated topics, uniform fatwas and clear directions.

In light of the psychological and social repercussions and frustrations of the recipient, especially for the media, which were brought about by the living reality and the political, economic and social conditions, users found religious electronic websites that have become a technological imperative, a refuge and a reflection of their reality in virtual spaces through many groups of letters Education, education and information in different spheres of life, and in various directions, the youth can hardly

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differentiate between them and the sources of their lack of varieties, whether in terms of sects or sources.

In the same context, e-religious discourse has provided the individual's psychological, social, economic and political needs, and may change many aspects of his life in different aspects due to the provision of religious knowledge and scientific research spaces that he previously lacked.

The composition properties allocated for the phrasing exclamation sentences helps reach semantic which cannot be understood by the perception of mind unless they recite the phrase with the literacy of the style of writing, vivacities of composition known from the context that represents the basis of indicators, and its non-existence will lead to the coming of sporadic entries that was not governed by any connection; because it was not connected with any context that connects its elements.

Contemplation upon the Quranic composition allowed the abundant arrivals of structural techniques from authoritative, prohibition, and interrogative coupled by many Quranic exclamations of which its arrival in the Holy text semiotic with the semantic changes that separates the styles immediate literal indication with other indications, this is what the old rhetorical lesson was known as, the idea of objects. The alteration from the immediate literal indication to rhetorical indications carries the picturesque that will contribute to the recipients' attention and continue its connection to the text favourably and interactively in most cases.

Rhetorical scholars regard the hazf as the phenomena of Ijaz in the Holy Quran, and the researcher thinks that not only hazf of Quran is the Ijaz of the Quran, it also has many other merits that varies with the variety of places of its revelation, the exclamation harf "Ya" is excluded in many verses especially when paired with "Allah" and "Allah", and what can be seen in these exclamations is that the hazf is the feature of prayer and invocation; because of this the exclamation tool was excluded to show the closeness to the munada, the caller is in a position of weakness and submissiveness and so he hope to not be separated from his Rabb, or to have alterations between him and his demands, even for exclamation harf "Ya", if it comes as mahzuf, then it aims to show the feelings of the caller which is the closeness to his Rabb, the du'a is the speech presented, and the position of the speech is the position of attendance and presence, and so "Ya" is not appropriate, the frequent use of "Allah" indicates benefaction and condescendence, this meaning is appropriate and suitable with the condition of the caller who appeals to his Rabb and hoping for the answer to his demands. The hazf of exclamation tool in the Quran is not confined to the word "Allah" only.

The pattern of hazf in the Quranic discourse varies; it includes the hazf of word, hazf part of a sentence, the hazf of a full sentence or more than one sentence and the dimension of the connection between composition and hazf is obvious in which hazf was concealed – in our belief- subjectively that contains 3 questions that associate with striking exclamation style in context; and they are: where is the hazf? What is the mahzuf? Why it was deleted? Hazf is an artistic tool, a specific fraction of the creation in a semantic dimension, which influence the audience; in which hazf has

ordained in the composition of dialogue which borders literary text and the audience, and it is a dialogue that shows the connection of recipients to the text since its emergence and many of its function.

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