Indonesian Journal for Islamic Studies
Volume 4, Issue 3, 1-16
e_ISSN: 3025 - 0684
https://ejournal.gomit.id/index.php/ijfis
DOI:10.58723/ijfis.v4i3.695

An Inductive Analytical Study of the Order of Multiple Adjectives in the Holy Qur'an

Nayef Jomaa*
University of Technology and Applied Sciences-Salalah, SULTANATE OF OMAN

Amal Abed Jomaa
Karabuk University, TURKIYE

Article Info

Article history:

Received: April 16, 2026
Revised: July 19, 2026
Accepted: July 30, 2026

Keywords:

Adjective Ordering;
Arabic;
Multiple Adjectives;
Post-Modifiers;
Qur'anic Exegesis.

Abstract

Background: In Arabic, adjectives are essential because they enhance the meanings of nouns through semantic functions such as specification, emphasis, praise, and criticism. The reasoning for the arrangement of some adjectives in the Holy Qur'an has received little attention, although several researchers have looked at Qur'anic adjectives. The comprehension of the rhetorical and semantic rules guiding adjective sequencing in Qur'anic language has been hampered by this gap.
Objectives: Based on Qur'anic grammatical exegesis and traditional interpretive sources, this study seeks to locate occurrences of many adjectives in the Holy Qur'an and examine the linguistic and rhetorical rules dictating their arrangement.
Methods: An inductive-analytical methodology was used in the investigation. Through iʿrāb literature, pertinent Qur'anic verses with several neutral or negative adjectives were found. These verses were then examined utilising classical Arabic linguistic sources and Qur'anic exegesis to understand the rhetorical and semantic foundation of their adjective ordering.
Results: Every verse in the Qur'an that contained more than one adjective was examined for grammatical, semantic, and ordering patterns. The results show that systematic rhetorical and semantic principles, including generalisation, specification, emphasis, and logical meaning progression rather than random artistic choice control adjective sequencing.
Conclusion: The analysis concludes that the Holy Qur'an's adjective ordering adheres to a logical linguistic and rhetorical framework, improving the discourse's accuracy and artistic beauty. These results encourage future studies on Arabic adjective order and serve as a foundation for a more comprehensive theory of adjective sequencing in Classical Arabic.

To cite this article: Jomaa, N., & Jomaa, A. (2026). An Inductive Analytical Study of the Order of Multiple Adjectives in the Holy Qur'an. *Indonesian Journal for Islamic Studies, 4*(3), 1-16. https://doi.org/10.58723/ijfis.v4i3.695
This article is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License ©2026 by author/s

INTRODUCTION

Language plays a pivotal role in conveying meaning to the recipient. Since the Arabic language is rich in its vocabulary, structures, and semantic depth, the arrangement of adjectives in Arabic has a significant impact on enhancing meaning. Every language possesses its own theories and rules regarding adjective ordering. For example, in English, the ordering of single adjectives is governed by semantic categories: an adjective expressing opinion is placed farther from the noun, followed by one that conveys factual description (Dyer et al., 2023; Kachakeche & Scontras, 2020). Thus, in the phrase *"a nice black bird,"* the adjective "nice" (opinion) precedes "black" (fact). However, any alteration in the sequence results in a shift in the meaning. Therefore, studying the ordering of adjectives in general and the ordering of multiple adjectives in the Qur'an in particular is of great importance. The sequence of adjectives in the Qur'an is a crucial element in constructing meaning and determining the impact of the text. It showcases the precise linguistic choices of the Qur'anic

*** Corresponding author:**
Nayef Jomaa, University of Technology and Applied Sciences-Salalah, SULTANATE OF OMAN. ✉ nayef.jomaa@utas.edu.om

discourse in achieving rhetorical objectives and influencing the audience. The ordering of adjectives also functions as an effective stylistic device that enhances comprehension and deepens the intended meanings. However, the research problem becomes evident in the scarcity of studies that have specifically focused on the ordering of multiple adjectives in the Qur'an. Most existing research has addressed adjectives related to Allah Almighty, adjectives related to humankind in general or women in particular, or adjectives describing the Qur'an accompanied by its divine names without tackling the issue of adjective ordering.

Furthermore, linguistic studies in Arabic lack theoretical frameworks that explain the ordering of adjectives, unlike other languages such as English. Through investigation into the root of the issue, only one study briefly addressed adjective ordering, explaining it from the speaker's own perspective (Scontras, 2022; Scontras et al., 2019). However, Hasan did not establish a systematic rule governing adjective order. His perspective suggests that a speaker may freely arrange adjectives based on personal preference. Yet, such an assumption cannot be applied to the Qur'an, which is characterized by eloquence, clarity, and brevity. Any attempt to reorder adjectives in Qur'anic discourse would undoubtedly alter the intended meaning.

In light of this research gap, the significance of this study emerges through several key aspects. First, the study identifies and extracts instances of multiple adjectives in the Holy Qur'an, thereby facilitating research in the field of Arabic grammar. Consequently, this work will save time and effort for researchers interested in syntax and may serve as an important reference in this domain. Second, by presenting Qur'anic examples that include multiple adjectives, the study offers valuable insights for scholars working in both linguistic and Qur'anic studies. Third, given the absence of a comprehensive linguistic theory explaining the rationale behind the ordering of multiple adjectives in Arabic, particularly within the Qur'anic text, this study's findings constitute a foundational basis for proposing an Arabic linguistic theory concerning adjective ordering in the Qur'an specifically, and in the Arabic language more generally.

While adjectives in the Holy Qur'an have been the subject of several studies, the majority of these studies have concentrated on finding and categorising specific types of adjectives rather than exploring the linguistic principles guiding their organisation. For instance, Musa (2022) classified the features related to the Qur'an and distinguished between nouns and adjectives to analyse the linguistic properties of Qur'anic adjectives. Although this study offers useful lexical and semantic descriptions, it does not explain the rhetorical reasons behind the systematic order of many adjectives in Qur'anic language.

In the same vein, Azab et al. (2025) explored the Names and Attributes of Allah from a theological standpoint, highlighting their religious significance and their function in bolstering faith. Similarly, Kusherbayeva (2025) compared the divine qualities found in the Bible, the Torah, and the Qur'an. While these studies aid in comprehending the semantic meaning of divine characteristics, theological interpretation rather than language structure is their main focus. As a result, they do not describe the rhetorical or grammatical rules guiding the ordering of adjectives.

Adjectives that describe other Qur'anic entities have also been studied. Abdelkarim and Alhaj (2023) and Ahmad and Ghafar (2025), for example, examined the qualities and responsibilities of angels in the Holy Qur'an, emphasising their theological functions. Nevertheless, the approach, like earlier research, focuses on the semantic meaning of individual qualities rather than investigating the reasons behind the appearance of many adjectives in a specific order or how their arrangement influences Qur'anic language.

All things considered, earlier research has significantly advanced the identification of Qur'anic adjectives and provided lexical, theological, and exegetical explanations of their meanings. However, there are still three significant gaps. First, no thorough analysis has found every instance of numerous adjectives in the Holy Qur'an. Second, the rhetorical and semantic rules controlling the arrangement of these adjectives have been mainly ignored in earlier studies. Third, the unique linguistic

phenomenon of adjective sequencing in Classical Arabic, especially in the Qur'anic text, has not been explained by any analytical framework.

In order to fill in these gaps, the current study uses an inductive-analytical method to find verses in the Qur'an that contain many adjectives with neutral and negative connotations and to look into the grammatical, semantic, and rhetorical reasons for their arrangement. This study aims to provide a more methodical explanation of adjective sequencing and lay the groundwork for creating a linguistic framework for adjective ordering in Arabic by combining data from Qur'anic grammatical exegesis and classical tafsīr literature.

METHOD

This study adopted two research methodologies: inductive and analytical methods. First, the inductive method is defined as a process of observing phenomena and topics, and collecting sufficient and comprehensive data and information about them to arrive at general principles and universal relationships that explain the links among their elements. According to Aristotle, induction has two types: complete induction and incomplete induction. Complete induction refers to a definitive induction based on observing all elements and details related to the subject under investigation before formulating a general judgment. However, this type is impractical in reality because it requires an exhaustive observation of the phenomenon under study. Some scholars view complete induction as a form of deduction, since it does not proceed from the particular to the general, and its conclusion is equal to its premises.

As for incomplete induction, it is a non-definitive form of induction used by researchers to study selected elements of a phenomenon comprehensively, after which the results are generalized to all aspects of the phenomenon. In this process, the researcher moves from the known to the unknown (Pasikowski, 2019).

Second, the analytical method supplements other scientific research methods. It divides the study of a phenomenon into three main stages: (1) deconstructing the issue or phenomenon into its fundamental components; (2) critically examining and evaluating each component independently; and (3) reconstructing the parts and presenting the final conclusions. The analytical method is therefore defined as the process of identifying and assessing the components of the phenomenon under study to obtain rich and new information. It may take different forms and levels depending on the nature of the phenomenon. The diversity of analytical processes is essential for achieving more comprehensive understanding (Kolisnyk & Bodyk, 2023). To apply this methodology in the present study, the verses containing multiple adjectives were identified. The reasons for their ordering and the precedence or delay of certain adjectives relative to the modified noun were analyzed through reference to a variety of Qur'anic exegeses.

RESULTS AND DISCUSSION

This section includes the results reached and is divided into several sections based on the type of adjective and the modified noun.

Ordering of Multiple Adjectives of Humans

﴿أَلْقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ (24) مَنَّاعٍ لِلْخَيْرِ مُعْتَدٍ مُرِيبٍ (25)﴾ [سورة ق: 24-25].

(Throw into Hell every stubborn disbeliever (24) withholder of good, transgressor, and doubter (25) (Qāf: 24–25)

The adjectives in the verse followed each other as follows: ʿAnīd (stubborn), Mannāʿ (withholder of good), Muʿtadin (transgressor), and Murīb (doubter), describing the noun disbelievers (Chaer et al., 2022). ʿAnīd: means the one of strong obstinacy, including the meaning of disputing and resisting the

truth while knowing internally that he is upon falsehood. Mannāʿ: is an intensive form from the verb manaʿ and means one who prevents much and stops people from doing good, which is faith in Allah. This describes the polytheists who prevented their children and relatives from following Islam and believing in Allah and His Messenger. This description may also refer to someone who prevents the poor from wealth because the good here means wealth, which was the case of the people of Jahiliyyah, who prevented the poor and gave wealth to their elites as favor and kindness.

In Allah's statement: "Mannāʿ lil-khayr": blocker of good, there are two meanings: the first meaning is that he prevents the obligatory wealth frequently, even if it is from disbelief; he denies the evidence of Allah's Oneness despite its strength and the appearance of its signs in the universe, and ʿAnīd denies it despite its abundance. The second meaning includes severe prevention from faith. What is meant by Mannāʿ lil-khayr here is that he prevents faith in Allah Almighty, His Books, His angels, and His messengers.

Muʿtadin means the oppressor who transgresses the sanctities, rights, and possessions of Muslims with harm and against the Noble Messenger (Peace Be Upon Him) with falsehood and lying. In the statement Muʿtadin, there are also two meanings; the first meaning is that the attribute Muʿtadin is arranged after the attribute Mannāʿ, meaning one who prevents zakāh excessively and goes beyond this to deal with forbidden money such as usury and theft, as was the habit of the polytheists previously. The second meaning in describing Muʿtadin is that it is arranged after the attribute Mannāʿ, meaning the one who prevents faith in Allah, all His Books, messengers, and angels, and the Last Day, humiliates those who believe, and helps those who disbelieve and supports them.

Murīb means one who causes doubt in others and makes them suspicious about what they receive in terms of misguidance to implant doubt in their hearts regarding the truthfulness of the Prophet and the correctness of faith and monotheism in Allah (Nanang et al., 2022). In the statement Murīb, there are also two meanings; the first meaning is that the disbeliever has doubt and suspicion regarding the Hereafter and the recompense for his deeds, so he does not approach or spend wealth without compensation. The second meaning is that the attribute Murīb means that he leads the suspicious person to sow doubt and suspicion in others by casting doubt.

The statement "Throw into Hell every stubborn disbeliever, withholder of good" includes those in whom all these attributes are combined, and disbelief is sufficient (Halil, 2022). The reason for the ordering is that the disbeliever is obstinate despite the clarity of truth and the signs of Oneness. He praises his religion and condemns the religion of truth; therefore, he prevents faith from entering the hearts of his servants, prevents zakāh, consumes people's wealth falsely, may transgress to harm those who believe in Him, and these attributes concluded with Murīb to indicate the condition of the disbeliever who does not believe in the Day of Judgment.

﴿وَلَا تُطِعْ كُلَّ حَلَّافٍ مَهِينٍ (10) هَمَّازٍ مَشَّاءٍ بِنَمِيمٍ (11) مَنَّاعٍ لِلْخَيْرِ مُعْتَدٍ أَثِيمٍ (12) عُتُلٍّ بَعْدَ ذَلِكَ زَنِيمٍ (13)﴾ [سورة القلم: 10-13].

''And do not obey the despicable, vain oath-taker (10) slanderer, gossip-monger (11) withholder of good, transgressor, evildoer (12) brute, and on top of all that an illegitimate child (13) [Al-Qalem: 10-13]

In this verse, multiple attributes postmodify the noun ḥallāf (vain oath-taker), as follows: Mahīn (despicable/humiliating) is the first attribute, Hammāz (slanderer) is the second attribute, Mashāʾ bi-Namīm (gossip-monger) is the third, Mannāʿ (withholder of good) is the fourth, Muʿtadin (transgressor) is the fifth, and Athīm (evildoer) is the sixth, Autl (brute) is the seventh, and Zanīm (illegitimate child) is the eighth adjective (Abdulaziz, 2023).

These adjectives are presented in a wonderful and captivating pattern with the art of suitability. The attribute Mahīn is derived from the word mahana and means disgrace and humiliation; it means "do not obey every vile transgressor." It can apply to someone of weak opinion, and all these meanings are derived from humiliation. The intensive form of using adjectives is linked to the strength of the

attribute. If he is intensely harmful, the person has the attribute Hammāz. The four adjectives ḥallāf, hammāz, mashāʾ, mannāʿ are similar in form.

During the time of ignorance, the disbelievers were accustomed to preventing good from reaching their relatives who embraced Islam. The people of ignorance also used to give for the sake of showing off, pride, and reputation; they would not give money, gifts, and donations to the weak, but to groups and tribes. This is related to Allah's statement: "And do not encourage one another to feed the poor" (al-Fajr: 18). An example is Al-walīd ibn Al-mughīrah, who devoted much of his wealth to spending on pilgrimage out of desire for reputation and show-off, feeding twenty thousand people at every Hajj from the people of Minā, but giving nothing to the poor.

As for the attributes Muʿtadin and Athīm, they are blameworthy and connected due to their specificity and generality. Muʿtadin means exaggeration in injustice and aggression, indicating intensity, while Athīm refers to someone whose sin is abundant and is an example of exaggeration (Çalgan, 2022).

The attribute Zanīm is delayed in rank and disgrace relative to previous attributes. Therefore, the word ḥallāf is followed by the attribute Muhīn, because the use of nūn with mīm is relaxed, then the attributes Hammāz Mashāʾ bi-Namīm follow in the intensive form, then the attributes Mannāʿ lil-khayr, Muʿtadin, Athīm, which indicate most of his deficiencies and faults (Gumilar et al., 2024). The attribute Hammāz precedes Mashāʾ bi-Namīm to indicate that walking is ranked above sitting in place, and one who has the attribute Hammāz is blameworthy but does not lack movement, unlike gossip.

Regarding the precedence of Hammāz over Mashāʾ bi-Namīm, there is another meaning beyond what Al-suhailī indicated; Hammāz contains blame for the harmed person and insults him, highlighting the corruption of his morals and behavior. If it is limited to the harmed, it does not extend to others. The attribute of walking with gossip affects others beyond the initial harm. Hammāz's harm accompanies the harmed if he perceives the transmitted harm (Al-Wahib, 2023).

Mannāʿ lil-khayr precedes Muʿtadin because the blocker prevents it from himself, while the aggressor aggresses against others and himself before others (Dian et al., 2023). The phrase "every Muʿtadin Athīm" indicates aggression beyond limits set for the servant, which is injustice in degree and description, while sin is forbidden in kind. One who transgresses limits goes beyond to another kind, which is sin. The aggressor wrongs Allah's servants by aggression, and the sinner wrongs himself with immorality and disobedience. Therefore, Muʿtadin precedes Athīm because it comes in the context of blame and prohibiting obedience; one who aggresses against Allah's servants and wrongs them is more deserving of not being obeyed. There is a fourth meaning in the precedence of Muʿtadin over Athīm, relating it to the previous attribute of blocking good, indicating that no good is expected from him for people, and additionally, he aggresses against Allah's servants. It is delayed relative to Mannāʿ because he first prevents good from people and second aggresses against them. Therefore, people appreciate those who bring comfort and remove harm, while this oath-breaker brings neither comfort nor cessation of harm.

In the narration of Shaddād ibn Aws, I asked the Prophet (Peace Be Upon Him): "What is ʿAutl al-Zanīm?" He said: "Spacious, hollow, thin in stature, greedy in drinking, oppressive and unjust." Al-Zamakhsharī said that his harshness and manner of insult were his worst traits; if he was harsh and severe in character, his heart hardened, and he dared every sin. Usually, if the seminal fluid is corrupt, the offspring is also corrupt. Ibn ʿAtīyah said that the ordering of attributes is the speaker's description, not the actual occurrence in the modified noun. The attribute ʿAtl precedes being someone who withholds good.

Zanīm means one who attaches himself to a group he does not belong to, as Ibn ʿAbbās and others mentioned. Zanīm also refers to a suspicious person with vile actions. Ibn ʿAbbās said it refers to someone with a zanmah (collar/harness) on his neck like an animal's. Zanīm is known for evils, as Ibn Jubayr cited from Ibn ʿAbbās. It is also oppressive or mean, as Ikrimah noted: he is mean, or the

child of fornication who attaches himself to people not from his lineage, as noted by Ibn al-Musayyib, Ikrimah, and Mujāhid (Düzgün, 2017; Ridlo et al., 2022).

This ordering of attributes indicates the speaker's description, not the occurrence in the modified noun. These blameworthy attributes apply to those forbidden to be obeyed, because people with these attributes are not worthy of obedience, as they only command evil.

﴿وُجُوهٌ يَوْمَئِذٍ خَاشِعَةٌ (2) عَامِلَةٌ نَاصِبَةٌ (3)﴾ [سورة الغاشية: 2-3].

"Some faces, that Day, humbled, working, weary" (Al-ghāshiyah: 2–3).
''On that Day ˹some˺ faces will be downcast (2) ˹totally˺ overburdened, exhausted (3) (Al-ghāshiyah: 2–3).

In this verse, sequential attributes occur: Khāshiʿah (humbled/downcast) is the first attribute of faces, ʿĀmilah (overburdened) is the second attribute, and Nāṣibah (exhausted) is the third attribute of faces. The attributes Khāshiʿah, ʿĀmilah, and Nāṣibah were emphasized concerning the people of misery to remind them that they had abandoned humility before Allah and submission to Him, and neglected to act according to His commands. Therefore, the recompense is humility and abasement, laborious work, and fatigue (Subhan et al., 2023).

The statement ʿĀmilah Nāṣibah refers to this transient worldly life, because in the Hereafter, there is no work. These faces work and exert effort in this transient worldly life and become humbled in the Hereafter. Nāṣibah means fatigue. "Faces, that Day, humbled" indicates they are humiliated because they did not humble themselves at a time when humility would have benefited them. The description ʿĀmilah refers to labor, while Nāṣibah indicates working laboriously in the Fire, dragging chains and fetters, as narrated by Qatādah, Ibn Jubayr, Al-hasan, and Ibn ʿAbbās, all due to their arrogance against worshipping Allah and obeying Him in the worldly life (Chittick, 2020). ʿĀmilah Nāṣibah in the worldly life refers to all actions that draw one closer to Allah. It has been said that this also refers to monks and similar people.

Nāṣibah means fatigue, and there are three interpretations. The first interpretation is that they are disbelievers, referring to their actions in the worldly life, as they were accustomed to evil deeds and labor therein; or it refers to their deeds in the Hereafter, where they are fatigued due to dragging chains and fetters. The second interpretation is that it refers to monks who strive in worship but whose worship is not accepted because they are not of the religion of Islam. The third interpretation refers to Qadariyyah. In a narration of the Prophet, when he mentioned Qadariyyah, he wept and said: "Among them are the diligent" (Masruri et al., 2024).

Therefore, it is said that this verse was revealed concerning Christian monks; they are ʿĀmilah in the worldly life and Nāṣibah in worship; they are miserable in this world and the Hereafter. This indicates their works and deeds in the worldly life; that is, they worked and exerted effort in deeds that would not benefit them on the Day of Recompense, so their deeds became scattered and vain (Boran, 2020). The meaning is that these people did not benefit from their labor and exertion in the worldly life. They were described with the attributes of the Hereafter, then some worldly attributes were mentioned, and then their Hereafter attributes, as if Allah says: the faces of those who were arrogant against Allah's worship will be humbled and abased on the Day of Resurrection, because in the worldly life, they worked and labored on a wrong path. Their recompense is the blazing Hellfire on the Day of Recompense (Mustaqimah & Obie, 2020).

Based on the above, the attribute Khāshiʿah precedes because it is linked to the face, as in Allah's statement: "Some faces, that Day, radiant." Then Allah indicated the reason for this humility, hence the two attributes ʿĀmilah and Nāṣibah, referring to false work in the worldly life in a wrongful manner. Therefore, the ordering of these attributes is meant to remind them of the consequences they will face as a result of their deeds.

﴿نَاصِيَةٍ كَاذِبَةٍ خَاطِئَةٍ (16)﴾ [سورة العلق: 16]

“Forelock, lying, sinful” (al-ʿAlq: 16)
‘’ a lying, sinful forelock’’

In this verse, two attributes occur: lying (kādhibah) is the first attribute, and sinful (khāṭiʾah) is the second one. Here, khāṭiʾah is an active participle from khaṭaʾa, meaning “committed a sin.” The description of the forelock as lying and sinful is a metaphorical expression, indicating that its owner is sinful (Hussein, 2021).

Allah described the forelock as lying and sinful because this indicates its characterization by lying in the first degree, and for the intensity of lying, each part of it invents falsehood. This is the nature of error. This resembles His statement: “And their tongues describe lies” (Anaḥl: 62) (Deniz, 2019). The forelock is described with these attributes, although it is an attribute of its owner, as a form of exaggeration (Azzawi, 2024). “Lying” refers to deliberate falsehood, while “sinful” indicates arising sin from falsehood or other misdeeds without intention, mostly invalid. This is all due to the evil nature of its owner, such that he almost never produces a righteous act. The description is metaphorical, exaggerating his lying due to his inability to deter, humiliate, or harm the rightly guided except by permission of the ruling authority, which increases his fear, and deviates from the truth, as if it is said: “forelock, lying, sinful.” In addition to this metaphor, there is dignity, grandeur, and majesty that are evident (Dahami, 2018). Based on these discussions, the ordering of these two attributes is intended to emphasize the intensity of their lying, and the excellence of this metaphor lies in imagination: the error and lying begin at the top of the head.

Ordering of the Multiple Negative Singular Attributes of Satan

﴿وَدَخَلَ الْمَدِينَةَ عَلَى حِينِ غَفْلَةٍ مِنْ أَهْلِهَا فَوَجَدَ فِيهَا رَجُلَيْنِ يَقْتَتِلَانِ هَذَا مِنْ شِيعَتِهِ وَهَذَا مِنْ عَدُوِّهِ فَاسْتَغَاثَهُ الَّذِي مِنْ شِيعَتِهِ عَلَى الَّذِي مِنْ عَدُوِّهِ فَوَكَزَهُ مُوسَى فَقَضَى عَلَيْهِ قَالَ هَذَا مِنْ عَمَلِ الشَّيْطَانِ إِنَّهُ عَدُوٌّ مُضِلٌّ مُبِينٌ﴾ [سورة القصص: 15].

‘’ʳOne dayʾ he entered the city unnoticed by its people.1 There he found two men fighting: one of his own people, and the other of his enemies. The man from his people called to him for help against his foe. So Moses punched him, causing his death. Moses cried, “This is from Satan’s handiwork. He is certainly a sworn, misleading enemy’’ (Al-qasas: 15)

In this verse, two attributes occur: muḍill (misleader), the first attribute of the word enemy, and mubīn (clear), the second attribute of the word enemy (Noaman, 2023). The enmity of Satan began in ancient times and continues. This enemy is of misguidance because he works to tempt humans, divert them from the path of truth, and cause them harm. The attribute muḍill means he diverts from the path of guidance and righteousness, and mubīn means his enmity and misguidance are clear. In other words, Muḍill means he misleads him from the path of guidance by beautifying for him evil deeds, making them appear good to him. Mubīn means he clearly shows his enmity and misguidance to them from ancient times (Habeeb et al., 2025; Muhammed, 2020).

This justifies the intensity of anger toward Satan’s act, because Satan was and remains an enemy of humans with cunning and multiple ways to reach souls. He led Moses to kill, and this act arose from Satan’s whispering; without this whispering, the act would have occurred under permissible circumstances. This proves that goodness is innate in humans, and deviation from this sound nature and love of good requires non-natural causes, i.e., the penetration of Satan’s whispering and temptation into the human soul. The word enemy is implied here, meaning he is an enemy to Adam and his progeny (Mugler, 2021). Consequently, the ordering of the two attributes occurs to inform about his enmity and then describe him as a misleader, because the aim of the enemy is to inflict harm on his adversary.

Ordering of the Multiple Attributes of Shade, Wind, and Day

﴿وَظِلّٖ مِنْ يَحْمُومٖ (43) لَا بَارِدٖ وَلَا كَرِيمٖ (44)﴾ [سورة الواقعة: 43-44]

''in the shade of black smoke (43) neither cool nor refreshing (44) [Al-wāqiʿah: 43–44]

In this verse, two attributes occur: neither bārid (not cool), the first attribute of shade, and nor karīm (nor generous or refreshing), the second attribute of shade. "Neither cool nor generous" means: it is not of pleasant blowing nor beautiful in appearance. As Qatādah and Al-Ḥasan mentioned, "nor generous" means that its appearance is not noble. Similarly, a drink that is not sweet is described as not karīm (generous) according to Al-Ḍaḥḥāk. In this context, Ibn Jarīr mentions the style of negation used by Arabs, saying: this drink is neither good nor generous, this food is neither good nor generous, and this place is neither clean nor generous (Adiansyah & Yahya, 2022).

The prepositional phrase attribute (from scorching) precedes the singular attribute not cool, unlike other shades, which are not beneficial to those seeking refuge from the heat. Hence, this negation refutes any assumption of comfort in this type of hot shade. Therefore, it was first described as "from scorching". Consequently, the ridicule and clarification appear: those deserving of cool and generous shade are not these people, as it is harsher for their throats and more severe for their regret. The generous shade pleases those who seek refuge in it with its coolness and comfort.

It can be stated that the attribute not generous negates the honor of those seeking refuge in it, yet it is attributed to the shade metaphorically. The meaning here is that they seek refuge in this shade, but there is no honor in it; rather, they are humiliated. Perhaps it also alludes to the bad assembly in seeking honor. The two attributes may also apply to the word scorching, and the shade is described with them, meaning that the scorching referring to smoke offers no significant benefit (Alghallabi et al., 2025).

According to Al-Zamaksharī, the generosity of shade is realized by the benefit reaching the one who seeks refuge in it and by removing the harm of heat. If that had been the intended meaning, the two attributes cool and generous would convey the same sense. The closer meaning of this verse is that the benefits of shade involve two things: first, removing heat, and second, that a person is honored within it. It may be said that shade relates either to sensation or intellect; what relates to sensation is coolness, whereas what relates to intellect is generosity. This shade, which the disbelievers and polytheists seek refuge in, has neither coolness nor generosity.

This corresponds to the statement of Al-Wāḥidī, as transmitted from Al-Farrāʾ; Arabs follow every negation with karīm if the negated is noble. For example, "This food is neither good nor generous." Generosity among Arabs is considered a well-known attribute of praise; negating both indicates the absence of intellectual perfection. Hence, God's statement "neither cool nor generous" contains no praise or commendation, neither sensory nor intellectual (Alwani, 2019). To indicate the harmful and hot nature of the shade, it was described by negating coolness and generosity (El-Sharif, 2018).

Regarding the ordering of attributes in this verse, the shade of scorching wind was first described with a specific attribute: its lack of coolness, which is the primary purpose for a person seeking shade. This specific description was followed by the general attribute of its lack of generosity.

Ordering of the Multiple Negative Singular Attributes of Wind

﴿وَأَمَّا عَادٞ فَأُهۡلِكُواْ بِرِيحٖ صَرۡصَرٍ عَاتِيَةٖ (6)﴾ [سورة الحاقة: 6].

''And as for 'Âd, they were destroyed by a furious, bitter wind (6) [Al- hāqqah: 6]

Sequential attributes appear in this verse: the word ṣarṣar is the first attribute of wind, and ʿātiyah is the second attribute. "Ṣarṣar wind" means intensely cold, and the word itself conveys the whistling

or howling of the wind. Its severity is increased by describing it as ʿātiyah to correspond to the rebellion and might of ʿĀd' nation as mentioned in the Qur'an. They inhabited Al-aḥqāf in the south of the Arabian Peninsula, between Yemen and Ḥaḍramawt, and were mighty, violent, and tyrannical (Al-Jallad, 2025).

Ibn ʿAbbās said: ʿātiyah means "destructive, cold, overwhelming them without mercy or lasting blessing." For Ibn Zayd, ṣarṣar is intense, and ʿātiyah is overpowering, subduing them. Al-Ḍaḥḥāk noted that ṣarṣar wind means cold, and ʿātiyah means it blew upon them without blessing or mercy (Ḥusain & Kurniawan, 2020). Its force exceeded any measure, so they could not protect themselves from it. It may also be described metaphorically to indicate the strength of its blast (Caldera & Wirasinghe, 2021). Mujāhid said it was extremely toxic (Kim et al., 2021).

The language is used effectively to describe the strength of the catastrophe that befell the people of ʿĀd.' The attribute ṣarṣar means cold; it burns by its coldness, like fire, as Al-Ḍaḥḥāk mentioned. It was also said to have an intense sound, and Mujāhid noted its extreme toxicity. The attribute ʿātiyah means that it overwhelmed its containment; they could not withstand it because it blew furiously by the anger of Allah. This ʿitw (exceeding, reaching the limit) does not only mean disobedience but signifies that something has reached its ultimate end and effect (Chowdury et al., 2021).

Thus, the ordering of the two attributes in this Qur'anic verse expresses the strength and severity of the wind that destroyed the people of ʿĀd'. The attribute ṣarṣar comes first, emphasizing the rapid onset of the wind, followed by the second attribute ʿātiyah to highlight the violence and destruction carried by the wind and to confirm its power. This order helps convey the force and severity of the event that befell the people of ʿĀd due to the violent winds.

Ordering of Multiple Negative Singular Attributes of the Day

﴿إِنَّا نَخَافُ مِنْ رَبِّنَا يَوْمًا عَبُوسًا قَمْطَرِيرًا (10)﴾ [سورة الإنسان: 10].

''We fear from our Lord a horribly distressful Day (10) ''[Al-insan: 10)

Allah mentioned attributes for the Day, including ʿabusān as the first attribute and qamṭarīr as the second (Arumpurwasih & Anieg, 2026; Gomaa, 2023). ʿAbusān is an attribute of the Day, meaning the Day on which faces frown due to its severity and intensity. Ibn ʿAbbās said that on this Day, the disbelievers frown until sweat flows from them like pitch. Ibn ʿAbbās added that ʿabus means distress, whereas qamṭarīr means long, and it is said that qamṭarīr means intense or severe. Arabs say: yawm qamṭarīr, qamāṭir, ʿaṣīb when it intensifies. Al-Akhfash said: qamṭarīr is the most severe and longest day of affliction. Mujāhid said: ʿabus occurs at the lips, and qamṭarīr occurs at the forehead and eyebrows. Thus, Allah described them as attributes for the face, which changes due to the intensity of that Day.

Abū ʿUbaydah said: "A man is qamṭarīr when he contracts between his eyes" (Usman, 2024). ʿAbus is a derived attribute, meaning a man who has severe frowning, i.e., a harsh-faced man. Therefore, the Day was described as ʿabus metaphorically, likening the Day in which harmful events occur to a man of harsh character who frowns in his dealings with those around him. Qamṭarīr means extreme, severe, and difficult in every aspect. The majority of scholars made qamṭarīr an attribute of yawm (Day), whereas some said it describes ʿabus, meaning a person with severe frowning (Djalaluddin et al., 2023).

Based on the above discussion, the two attributes ʿabusān and qamṭarīr were used in this verse to describe the state of the disbelievers on the Day of Resurrection. The metaphor and simile here are very effective: mentioning qamṭarīr after ʿabusān expresses the intensity of the frowning. Perhaps the second attribute is stronger than the first, emphasizing the narrowness and severity of that Day.

Ordering of Multiple Neutral Singular Attributes of Humans

﴿قَالُوا يَا أَيُّهَا الْعَزِيزُ إِنَّ لَهُ أَبًا شَيْخًا كَبِيرًا فَخُذْ أَحَدَنَا مَكَانَهُ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ﴾ [سورة يوسف: 78].
'' They appealed, "O Chief Minister! He has a very old father, so take one of us instead. We surely see you as one of the good-doers.'' [Yūsuf: 78].

The attributes in this verse are followed sequentially: the word ʿshaykhan (old man) is the first attribute of the word ab (father), and the word kabīran (great) is the second attribute of ab (father) (Thaib, 2021). This description involves softening and appealing. Regarding kabīran, there are two aspects: one is that he is advanced in age, and the second is that he has high status, because old age is known from the state of the elder (Touseef, 2020).

Their statement "Indeed, he has a father, an old man, a great one" intends that he is of great status, not merely old in age, as is known from the state of the elder (Hayes & Sijpesteijn, 2024). In jurisprudence, this description means that a senior man has a right to intercession, which applies here to their intercession through the greatness of Yaʿqūb. The same applies in the prayer for rain when elders go out due to their age (Thaib, 2021).

Here, the brothers of Yūsuf described their father with three attributes: the tenderness and compassion of the father, the attribute of old age, which is to justify conciliating their father because he is the elder of his tribe and people, or because he has reached the utmost degree of greatness. Kabīr refers to the greatness of his tribe, so harming him harms them all (Mannan, 2026).

It is also said that the two attributes (old, great) refer to age because he cannot endure the absence of his son and cannot bear patience any longer, nor can he reach him. According to other interpretations, it means he is great in rank, status, and standing, because Yaʿqūb is a prophet among Allah's messengers to his people and also among the sons of prophets. This interpretation has an apparent meaning, and the first (age) is preferable (Menchinger, 2019).

The purpose of these attributes and their ordering is to soften the appeal to Prophet Yūsuf, encouraging him to release the son, not for intrinsic benefit. Therefore, the two preceding attributes were ordered so that the second attribute confirms the first; the attribute great confirms old, meaning he has reached the utmost degree of old age.

It should be noted that the example in this verse could be classified among positive attributes if the intended meaning is greatness in status and position.

Ordering of the Multiple Neutral Singular Attributes of the Cow

﴿قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا فَارِضٌ وَلَا بِكْرٌ عَوَانٌ بَيْنَ ذَلِكَ فَافْعَلُوا مَا تُؤْمَرُونَ (٦٨)﴾ [سورة البقرة: 68].

''They said, "Call upon your Lord to clarify for us what type ˹of cow˺ it should be!" He replied, "Allah says, 'The cow should neither be old nor young but in between. So do as you are commanded'' [Al-baqarah: 68].

In this verse, sequential attributes of the cow appear: the word not fāriḍ (not old) is the first attribute of the noun baqarah (cow) in the nominative case. The conjunction 'wāw' (and) is used, and lā (not) here is used as a necessary negation. The word not bikr (not virgin) is the second attribute, conjoined to the first attribute not fāriḍ, also in the nominative case. The word ʿawān (intermediate) is the third attribute of the noun baqarah.

The attribute not fāriḍ refers to an old cow that has not yet given birth. In this context, Al-Zamakhsharī mentioned in Al-Kashshāf that the cow was called fāriḍ because it had reached the end of its age; and it is said for something old, it is called fāriḍ. The attribute bikr refers to a small young cow that has not carried or given birth and is also applied to the firstborn. The intermediate attribute

ʿawān indicates a position between the two conditions, i.e., between fāriḍ and bikr, referring to a cow that may have given birth once or twice (Kennedy et al., 2023).

Applying these attributes to a cow indicates that it is a specific cow. Whoever ignored this claimed that it referred to a non-specific cow, but it became specific when the Jews asked about it. The specification here is to nullify the optionality fixed by the text and its permissibility. The second opinion is supported by the apparent wording and what is transmitted from the Prophet: "If they had slaughtered any cow they wished, it would have sufficed them, but they made it difficult for themselves, so Allah made it difficult for them" (Nur, 2017).

The negation of the first two attributes by lā (no) serves to affirm the third attribute and may be used to negate the first two attributes. The cow ʿawān was chosen because it was dearer and stronger compared to other cows, thus making ʿawān an example of strength and intensity. All these explanations and clarifications are because the Jews were denying the signs of Allah, and the elaboration in their response, without mentioning ʿawān at first, was to indicate their foolishness and their need for further description so that no room remained to ask again (Abdelgelil et al., 2021). This precise ordering of attributes in Surah Al-Baqarah is part of the Qur'an's linguistic marvel and eloquence, which particularly attracts readers and carries within it much wisdom and lessons.

Ordering of the Multiple Neutral Singular Attributes of the Planets

﴿فَلَا أُقْسِمُ بِالْخُنَّسِ (١٥) الْجَوَارِ الْكُنَّسِ (16)﴾ [سورة التكوير: 15-16].

''I do swear by the receding stars (15) which travel and hide'' [At-takwir: 15-16].

In this verse, Allah described al-khunnas with multiple sequential neutral singular attributes. The word al-jawār is the first attribute of al-khunnas, and al-kunnas is the second attribute of al-khunnas (Muhammad & Samrahy, 2021).

Al-jawār is the plural of jāriya, meaning the one that moves and proceeds swiftly. Al-kunnas is the plural of kānisah, meaning the place taken for rest. These attributes were used metaphorically because their referents, according to the majority of scholars, are the planets. They were described this way because they are hidden from view during the day. Khunūs refers to the hiding of prey from hunters, similar to the planets that cannot be seen in daylight due to the dominance of the sunlight and their apparent setting, compared to the retreat of wild animals into their resting places.

This indicates that the Qur'an refers to things that signify the greatness of Allah's power or blessed matters (Fadly et al., 2020). "So I swear by the retreating ones, the running ones, the sweeping ones" refers to the seven luminaries: Venus, Jupiter, Mars, Mercury, Saturn, the Moon, and the Sun, because these planets retreat and hide in their course. A planet remains in its zodiac position, then withdraws, and the planets are jawār in the orbit, kunnas in their positions, i.e., they conceal themselves. Some say it refers to the five luminaries derived from sunlight, and others say it refers to all stars because they retreat in their motion and hide during the day, disappearing under the influence of the sun's light (Ḥasan, 2023).

Based on these discussions, it is evident that these interpretations indicate that oaths in the Qur'an are associated with great things. In this verse, the attribute al-khunnas refers to the planets. Since planets are associated with the motion of going and returning, or appearing and disappearing, Allah described them as al-jawār, indicating their movement and hidden appearance from the eyes, then as al-kunnas, indicating their return and setting after their rise. This ordering of the attributes resembles a puzzle, as the apparent sequence of the five stars is interesting and reflects the variation in their paths and speeds.

Synthesis of the Findings

Upon analysing every verse in the Qur'an that has more than one adjective, a number of recurrent patterns about their arrangement become apparent. The results consistently show that adjective sequencing is controlled by recognisable semantic and rhetorical rules rather than arbitrary style choices, even though each verse reflects its own contextual and rhetorical qualities. Figure 1 summarizes the overall categories of adjective ordering found in this study to give a better picture of these results.

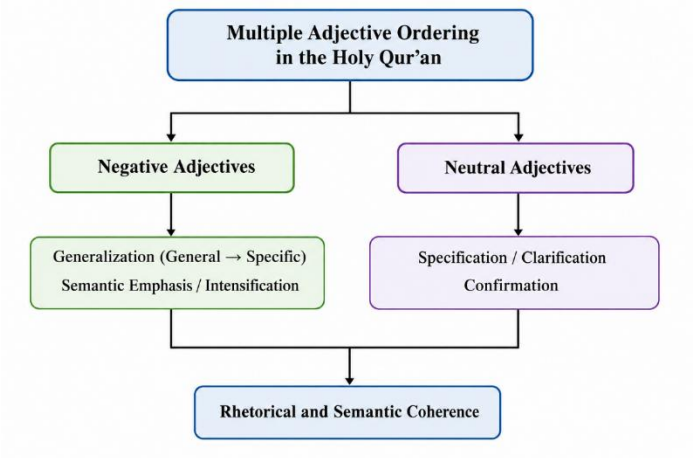

Figure 1. Conceptual Classification of Multiple Adjective Ordering in the Holy Qur'an

The conceptual model developed from the current study is shown in Figure 1. The results show that multiple adjective ordering can be broadly divided into two categories: neutral and negative descriptions. Adjective sequencing within these categories adheres to common rhetorical concepts such as logical development, generalisation, specification, semantic intensification, and confirmation. The coherence, accuracy, and rhetorical elegance of Qur'anic discourse are enhanced by the systematic and semantically justified adjective ordering found in the Holy Qur'an, as these principles collectively show.

CONCLUSION

Adjectives in the Arabic language are used to describe things and people and to add details and information that enrich the meaning. Adjectives have a fundamental function manifested in specifying the meaning and directing attention to particular attributes or characteristics of the described entity. They can be used to determine the type of noun, gender, and number, and the order of singular adjectives in a sentence affects the emphasis on one over the other. In addition, adjectives help enrich the language and increase the precision of expression regarding ideas and concepts. The ordering and multiplicity of adjectives for the described noun in the Qur'an show us the balance and harmony in attributes and the linguistic miracle in its beauty and greatness, reflecting divine wisdom and deep Qur'anic eloquence.

This study concluded that the ordering of adjectives in the Qur'an follows a unique rhetorical style that surpasses human language. The Qur'an is a miracle in itself, and to understand its purposes, contemplation and reflection are necessary. The ordering and sequence of adjectives in description are based on their importance in that order, representing a progression in events and concepts in a logical sequence. When two adjectives are singular, the general attribute is presented before the specific one, making the first adjective a stronger exaggeration than the second. Sometimes the intended meaning can only be achieved through the multiplicity of these adjectives or descriptors. The leading general descriptor represents the general aspect, followed by the specific descriptor to achieve the meaning that cannot be realized except through multiple adjectives and descriptors. Likewise, the use of a specific term to express a general meaning occurs.

The active participle, exaggerated participle, and verbal noun forms have been used in multiple places to indicate specific meanings. Most singular adjectives are consecutive, with no separation except in specific cases where the simultaneous presence of two adjectives is not possible.
In some instances, singular adjectives are preceded by a sentence or a semi-sentence for description, indicating the diversity of adjective usage in the Qur'an because of its absolute beauty. This encourages reflection and contemplation on its truths and meanings.

ACKNOWLEDGMENT

The authors would like to sincerely thank everyone who helped with and encouraged the execution of this research.

AUTHOR CONTRIBUTION STATEMENT

Both NJ and AAJ made equal contributions to the manuscript's preparation, revision, and completion. The final draft of the work has been examined and approved by both authors.

AI DISCLOSURE STATEMENT

The authors acknowledge the use of Grammarly for English grammar correction and language refinement. All authors reviewed and approved the final manuscript and accept full responsibility for its content.

CONFLICTS OF INTEREST

The authors report no conflicts of interest concerning the research, authorship, or publication of this manuscript.

REFERENCES

Abdelgelil, M. F. M., Othman, A. K. I., Serour, R. O. H., Osman, M. F. M. A., & Hassan, A. F. (2021). Ibn Qutayba's Response to the Slanderers who Claim Grammatical Mistake in the Qur'an. *International Journal of Academic Research in Progressive Education and Development*, *10*(3). https://doi.org/10.6007/ijarped/v10-i3/11003

Abdelkarim, M. B. A., & Alhaj, A. A. M. (2023). Probing the Meaning Loss in the Translation of Arabic Qur'ānic Connotative Words into English: A Linguistic Semantic Perspective. *Theory and Practice in Language Studies*, *13*(10), 2644–2651. https://doi.org/10.17507/tpls.1310.23

Abdulaziz, Ö. Ü. E. (2023). Verse Rhetoric in the Name of Allah in the Qur'an: An Example of the Perpetrator. *IJAS Indonesian Journal of Arabic Studies*, *5*(2), 175. https://doi.org/10.24235/ijas.v5i2.15047

Adiansyah, R., & Yahya, N. F. binti. (2022). Khamr in the Qur'an (Thematic Study of Tafsir Ibn Jarir Al-Tabari). *QiST Journal of Quran and Tafseer Studies*, *2*(1), 1–17. https://doi.org/10.23917/qist.v2i1.1208

Ahmad, H., & Ghafar, N. A. (2025). Stylistic and Linguistic Variation in The Qur'an: Toward an Integrative Framework. *Quantum Journal of Social Sciences and Humanities*, *6*(3), 424–433. https://doi.org/10.55197/qjssh.v6i3.705

Al-Wahib, F. (2023). Shame and Defamation in Islamic Sharia "Doctrinal Study." *Journal of Umm Al-Qura University for Shariah Sciences and Islamic Studies*, *95*, 173–191. https://doi.org/10.54940/si18216002

Al-Jallad, A. (2025). The Epigraphy of the Tribe of ʿĀd. *Athīrat Journal of Ancient Arabia*, *1*, 281–289. https://doi.org/10.1163/30504880-12340015

Alghallabi, W., Thawkar, R., Ghaboura, S., More, K., Thawakar, O., Cholakkal, H., Khan, S., & Anwer, R. M. (2025). Fann or Flop: A Multigenre, Multiera Benchmark for Arabic Poetry Understanding in LLMs. In *ArXiv.org*. https://doi.org/10.48550/arxiv.2505.18152

Alwani, Z. (2019). Transformational Teaching: Prophet Muhammad (peace be upon him) as a Teacher

and Murabbī. *Journal of Islamic Faith and Practice*, *2*(1), 91–119. https://doi.org/10.18060/23276

Arumpurwasih, A., & Anieg, M. (2026). Implementasi Metode Ummi dalam Meningkatkan Kemampuan Membaca Al-Qur'an Di Qtc Al Mufid. *Learning Jurnal Inovasi Penelitian Pendidikan Dan Pembelajaran*, *6*(3), 2212–2226. https://doi.org/10.51878/learning.v6i3.11678

Azab, M. A. A.-E., Zekkoub, A. B., Baiomy, I. M. El, & Shahat, E. M. A. El. (2025). The Verses of Divine Names and Attributes: Their Theological and Dawah Dimensions in Light of the Tafsir Tradition – An Analytical Thematic Study. *International Journal of Academic Research in Accounting Finance and Management Sciences*, *15*(3). https://doi.org/10.6007/ijarafms/v15-i3/25868

Azzawi, I. Y. K. Al. (2024). Exaggerated poetic description in the "novel Nabd" For Adham Al-Sharqawi. *Mağallaẗ Al-Nūr Li-l-Dirāsāt Al-Insāniyyaẗ.*, *2*(1), 190–219. https://doi.org/10.69513/jnfh.v2n4.a4

Boran, L. Y. (2020). Sharh al-Kasidah al-Tantaraniyyah By Nimetallah b. Rûhullah el-Hoseinî el-Kerbelai. *DergiPark (Istanbul University)*, *20*(50). https://doi.org/10.32330/nusha.688631

Caldera, H. J., & Wirasinghe, S. C. (2021). A Universal Severity Classification for Natural Disasters. In *Research Square*. https://doi.org/10.21203/rs.3.rs-333435/v1

ÇALGAN, M. A. (2022). *Content Criticism of Ibn Abī Ḥātim in His Work 'Ilal al-ḥadīth*. https://dergipark.org.tr/tr/pub/hadith/issue/74830/1170638

Chaer, H., Rasyad, A., Sirulhaq, A., & Malik, D. A. (2022). The Trilogy of Linguistic Communication of the Qur'an Surah Al-Kâfirûn. *OKARA Jurnal Bahasa Dan Sastra*, *16*(2), 349–372. https://doi.org/10.19105/ojbs.v16i2.6226

Chittick, W. C. (2020). Religious Experience in Traditional Islam. In *Cambridge University Press eBooks* (pp. 134–156). Cambridge University Press. https://doi.org/10.1017/9781108575119.010

Chowdury, S. R. H., Alam, P. D. M. S., Numani, P. D. A. J. M. Q. I., & Göktaş, P. D. V. (2021). COVID-19 Pandemic: An Islamic Analysis. *CenRaPS Journal of Social Sciences*, *3*(1), 13–32. https://doi.org/10.46291/cenraps.v3i1.57

Dahami, Y. S. H. (2018). The Magnificence of Arabic: Orwa ibn Al-Ward an Epitome. *International Journal of English and Literature*, *9*(7), 79–87. https://doi.org/10.5897/ijel2018.1216

DENİZ, G. (2019). أنطولوجيا الكذب والتواضع. *DergiPark (Istanbul University)*, *9*. https://dergipark.org.tr/en/pub/ilak/article/511501

Dian, D., Oktavia, R., & Bisyara, R. S. (2023). Educational Management in Islamic Framework: Embracing the Prophetic Traditions. *Diroyah Jurnal Studi Ilmu Hadis*, *8*(1), 73–89. https://doi.org/10.15575/diroyah.v8i1.30310

Djalaluddin, M., Mas'ud, B., Sumardi, D., Bararah, I., & Kamus, K. (2023). The Implementation of Ta'zīr Punishment as an Educational Reinforcement in Islamic Law. *BIOTIK: Scientific Journal of Biology Technology and Education (Indonesian Institute of Sciences)*, *7*(1), 399. https://doi.org/10.22373/sjhk.v7i1.15101

Düzgün, Ş. A. (2017). The Nature of Mercy/Raḥma and its Manifestations in the Qur'an. *Kader*. https://doi.org/10.18317/kaderdergi.360263

Dyer, W. G., Torres, C., Scontras, G., & Futrell, R. (2023). Evaluating a Century of Progress on the Cognitive Science of Adjective Ordering. *Transactions of the Association for Computational Linguistics*, *11*, 1185–1200. https://doi.org/10.1162/tacl_a_00596

El-Sharif, A. (2018). What Can the Prophet Muhammad's Metaphors Do? *Advances in Language and Literary Studies*, *9*(5), 69. https://doi.org/10.7575/aiac.alls.v.9n.5p.69

Fadly, W., Jannah, F., Ahmed, O. S., & Susanti, D. (2020). Diagnostic Skill of Internalization-Interconnection Qur'ani With Science in Three Levels of Madrasah. *Cendekia Jurnal Kependidikan Dan Kemasyarakatan*, *18*(2), 267–289. https://doi.org/10.21154/cendekia.v18i2.2178

Gomaa, Y. A. (2023). Facial Expressions as Paralinguistic Cues of Destiny: A Semiotic Analysis of Faces in the Qurʾānic Depiction of the Day of Judgment, *39*(39) https://doi.org/10.21608/jwadi.2023.308265

Gumilar, R., Mahmudi, M. H., & Dawy, E. (2024). Kufic Grammar in the Works of Ibn Taymiyyah. *An-Nabighoh Jurnal Pendidikan dan Pembelajaran Bahasa Arab*, *26*(2), 217–230. https://doi.org/10.32332/an-nabighoh.v26i2.217-230

Habeeb, L. S., Shabeeb, T. I., Najeeb, M., Lulu, R. A., & Habeeb, L. S. (2025). Harmony in Translation:

Exploring the Impact of the Rhythmic Tapestry on Translating Arabic Cognates in the Quran Into English. *Journal of Language Teaching and Research*, *16*(5), 1724–1737. https://doi.org/10.17507/jltr.1605.30

Halil, H. (2022). A Humanistic and Naturalistic Approach to the Dialogue between Heavenly Monotheistic Religions. *Edinost in Dialog*, *77*(1). https://doi.org/10.34291/edinost/77/01/halil

Ḥasan, M. (2023). The Interaction of Fiqh and Science in the Dynamics of Determining the Beginning of the Hijri Month in Indonesia. *Journal of Islamic Law*, *4*(2), 237–257. https://doi.org/10.24260/jil.v4i2.1433

Hayes, E., & Sijpesteijn, P. M. (2024). Mechanisms of Social Dependency in the Early Islamic Empire. In *Cambridge University Press eBooks*. Cambridge University Press. https://doi.org/10.1017/9781009384308

Ḥusain, M. Z., & Kurniawan, C. S. (2020). Al-Siyāq al-Qur'ānī wa Aṣaruhu 'Inda al-Qādī Ibn 'Aṭiyyah fī al-Taujīh al-Nahwī (Dirāsah Tafsīriyyah Nahwiyyah). *Jurnal Adabiyah*, *20*(1), 153. https://doi.org/10.24252/jad.v17i120i1a7

Hussein, A. A. (2021). Two Sources for Abu Dhu'ayb al-Hudhali's Famous Elegy. *International Journal Middle East Studies*, *53*(2), 213–233. https://doi.org/10.1017/s0020743821000027

Kachakeche, Z., & Scontras, G. (2020). Adjective Ordering in Arabic: Post-Nominal Structure and Subjectivity-Based Preferences. *Proceedings of the Linguistic Society of America*, *5*(1), 419. https://doi.org/10.3765/plsa.v5i1.4726

Kennedy, M., Strolin, L., McMahon, J., Franklin, D., Flavel, A., Noble, J., Swift, L., Nassr, A., Fallon, S., & Thomas, H. (2023). Cult, herding, and 'pilgrimage' in the Late Neolithic of North-West Arabia: Excavations at A Mustatil East of AlUla. *PLoS ONE*, *18*(3). https://doi.org/10.1371/journal.pone.0281904

Kim, Y. H., Warren, S. H., Kooter, I. M., Williams, W. C., George, I., Vance, S., Hays, M. D., Higuchi, M., Gavett, S. H., DeMarini, D. M., Jaspers, I., & Gilmour, M. I. (2021). Chemistry, Lung Toxicity and Mutagenicity of Burn Pit Smoke-Related Particulate Matter. *Particle and Fibre Toxicology*, *18*(1), 45. https://doi.org/10.1186/s12989-021-00435-w

Kolisnyk, V. G., & Bodyk, O. (2023). Synthesis Theory in Action: Deductive Derivation of Algorithms for Application Software. *Epistemological Studies in Philosophy Social and Political Sciences*, *6*(2), 11–26. https://doi.org/10.15421/342321

Kusherbayeva, A. (2025). Subject and Current Problems of Theolinguistic Research in World Religious Studies. *Pharos Journal of Theology*, *106*(3). https://doi.org/10.46222/pharosjot.106.3017

Mannan, K. A. (2026). Kabir and the Question of Akbar: A Qur'an-Centric Linguistic Analysis of Divine Self-Description of Greatness in the Holy Qur'an. In *Preprints.org*. https://doi.org/10.20944/preprints202602.0322.v1

Masruri, M., Sahimi, M. S., Karim, A., & Ahmad, S. (2024). Asbab Al-Wurud as an Approach to Understanding the Purpose of Hadith (Maqasid Al-Sunnah) in a Wasatiyyah and Balanced Way that is Practiced in Contemporary Society. *Revista de Gestão Social e Ambiental*, *18*(9). https://doi.org/10.24857/rgsa.v18n9-083

Menchinger, E. L. (2019). Dreams of Destiny and Omens of Greatness: Exceptionalism in Ottoman Political and Historical Thought. *Journal of Islamic Studies*. https://doi.org/10.1093/jis/etz039

Mugler, J. (2021). Life of Christopher. *Al-'Usur Al-Wusta*, *29*(1). https://doi.org/10.52214/uw.v29i1.8898

Muhammad, A. A., & Samrahy, I. A. A.-. (2021). الإفراد والجمع في القراءات القرآنية في تفسير الجواهر الحسان للثعالبي هـ ٨٧٥. *Koya University Journal of Humanities and Social Sciences*, *4*(2), 171–181. https://doi.org/10.14500/kujhss.v4n2y2021.pp171-181

Muhammed, H. (2020). How Satan and the Devils plan to harm and humiliate mankind: Data from the Quran and Teachings of Prophet Muhammed. *Journal of Philosophy, Culture and Religion*. https://doi.org/10.7176/jpcr/50-10

Musa, H. (2022). The order of Cardinal, ordinal and multiplicative Adjectives in English and Arabic:A comparative study. *Journal for Educators Teachers and Trainers*, *13*(6). https://doi.org/10.47750/jett.2022.13.06.061

Mustaqimah, & Obie, M. (2020). The Hedonist Life of the Rulers in the Qur'an Perspective.

International Journal of Scientific Research in Science and Technology, *7*(6), 222–233. https://doi.org/10.32628/ijsrst207628

Nanang, A. C. R. J., Kaffah, K. S., & Wahyunengsih, W. (2022). The Impact of Implementing Islamic Guidance to Prevent Corruption in Financial Management of Company. *Jurnal Inovasi dan Manajemen Pendidikan*, *2*(2), 87–93. https://doi.org/10.12928/jimp.v2i2.6091

Noaman, A. T. (2023). The Attachment of the Neighbor and the Accusative Objection in the Holy Qur'an - a Semantic Grammatical Study. *KnE Social Sciences*, *8*(6). https://doi.org/10.18502/kss.v8i6.13141

Nur, A. (2017). "A Story of 'Baqaroh': A Justification of the Israilian Anomaly and Disobidiance." *Al-Fikra Jurnal Ilmiah Keislaman*, *13*(1), 1. https://doi.org/10.24014/af.v13i1.3990

Pasikowski, S. (2019). Individual Methodological Orientations – Theoretical Background and a Model of the Phenomenon. *Przegląd Badań Edukacyjnych*, *1*(28), 111. https://doi.org/10.12775/pbe.2019.007

Ridlo, M. R., Rosyadi, I., & Muthoifin, M. (2022). The Law of Nasab for Children Born Outside of Legal Marriage According to Imam Ibn Qayyim Al-Jauziyyah حكم نسب الولد في نكاح الحامل من الزنا غير محصن عند الإمام ابن قيم الجوزية. *Profetika Jurnal Studi Islam*, 321–330. https://doi.org/10.23917/profetika.v23i2.19671

Scontras, G. (2022). Adjective Ordering Across Languages. *Annual Review of Linguistics*, *9*(1), 357–376. https://doi.org/10.1146/annurev-linguistics-030521-041835

Scontras, G., Degen, J., & Goodman, N. D. (2019). On the grammatical source of adjective ordering preferences. *Semantics and Pragmatics*, *12*(7), 1–24. https://doi.org/10.3765/sp.12.7

Subhan, A., Firdaus, A., & Najib, M. (2023). The Influence of Islamic Service Quality and Trust on Customer Satisfaction and Intention in Reusing the Services in the Implementation of Umrah and Special Hajj Pilgrimage. *Jurnal Ekonomi Syariah Teori Dan Terapan*, *10*(3), 275–289. https://doi.org/10.20473/vol10iss20233pp275-289

Thaib, Z. H. (2021). Qur'anic Perspectives on Caring for the Elderly. *Miqot Jurnal Ilmu-Ilmu Keislaman*, *45*(1), 1. https://doi.org/10.30821/miqot.v45i1.759

Touseef, M. (2020). Sufi Rituals in Multan from the 19th century to Present: a Study of Mawlānā 'Ubaydullāh Multānī's (d. 1305/1888) Sharh Mufaṣṣal Qawl-i Faṣl fī al-Bay'a wa al-Samā' and its Legacy Today. In *HAL (Le Centre pour la Communication Scientifique Directe)*. Centre National de la Recherche Scientifique. https://tel.archives-ouvertes.fr/tel-02930176

Usman, S. (2024). Blindness and Water Divination in the Saharan West. *Deep Blue (University of Michigan)*. https://doi.org/10.7302/22992