

Aesthetic Function of the Attributes "Ahad" and "Samad" in the Quran: A Structuralist and Statistical Stylistic Analysis

Ahmad Arefi* ¹  Habibollah Yazdani ² 

1. PhD Candidate, Department of Arabic Language and Literature, Faculty of Persian Literature and Foreign Languages, Allameh Tabataba'i University, Tehran, Iran (Corresponding Author).
2. Senior Instructor, Department of Arabic Language and Literature, Imam Muhammad ibn Baqir (A) Campus, Farhangian University, Bojnourd, Iran.

Corresponding Email: ahmad.arefi@yahoo.com

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Introduction

Structuralism is an aesthetic approach that focuses on the relationships between words and sentences and the harmony between them. Critics trace the roots of structuralism to Saussure, who referred to two axes, substitution and combination, in the context of language, and emphasized structure as a whole. Stylistics is a branch of modern rhetoric based on aesthetics and norm-breaking, which examines an author's writing style. By analyzing a style, the goal is to understand the author's mind, thoughts, and soul through the examination of structure. Statistical stylistics is a type of stylistics. Bozeman was the first to propose it for statistical analysis to achieve quality. "Ahad" is an aesthetic adjective referring to the eternal and unique oneness of God, beyond time and space, making it impossible to specify before and after. "Samad" is also an adjective referring to God's self-sufficiency, with all creatures in need of Him.

Methodology

This research focuses on the aesthetic application of the two attributes "Ahad" and "Samad," which are unique qualities of God and play a prominent role in introducing God in the Quran, making the necessity of this research clear. The significance of this study lies in the fact that by examining the aesthetic application of these two attributes, we encounter a form of Quranic miracle, and its order and beauty are proven. This research, using a descriptive-analytical method, structuralism approach, and statistical stylistics, aims to explore the aesthetics of the two attributes "Ahad" and "Samad" in the Quran to answer the following two questions:

1. How is the aesthetic application of the two attributes Ahad and Samad in the Quran explained?
2. What is the relationship between the results obtained from structuralism and statistical stylistics?

Findings

The attribute "Ahad" appears 73 times in the Quran, but only once as an attribute of God in the first verse of Surah Al-Ikhlās, in a positive context, in a nominal sentence, and in a rhetorical position as indefinite, in line with its singular occurrence in the Quran. It is used to affirm God's oneness, in a continuous and permanent sense, through His separation from all creatures in His unity and the denial of any partners.



The attribute "Samad" is used only once in the Quran, also as an attribute of God in the second verse of Surah Al-Ikhlās, in a positive structure, in a nominal sentence, and in a rhetorical position with the definite article "Al," indicating exclusivity. It refers to God's eternal self-sufficiency, while all creatures are in need of Him. This usage, in line with its singular occurrence in the Quran, affirms God's permanent self-sufficiency and His oneness, and it has a deep connection with the word "Aḥad."

In Saussure's axes of substitution and combination, it was shown that the attribute "Aḥad" is used alongside "He" and "Allah" instead of "Wahid" to affirm God's oneness, not through numbers, nor by imagining multiple gods, but by indicating God's eternal and unchanging nature. The use of the word "Samad" instead of "Qawi" or other synonyms alongside "Allah" is due to the fact that "Samad" implies both God's eternal self-sufficiency and His eternal oneness, while synonyms like "Ghani" only refer to God's self-sufficiency without implying His oneness. Thus, "Samad" has a profound connection with the words "Allah," "Aḥad," and "He," emphasizing both God's oneness and His self-sufficiency. In contrast, words like "Ghani" do not imply God's oneness and thus do not fit in this context. This is why these two attributes are mentioned together in a Meccan surah, as one of the characteristics of Meccan surahs is to affirm the fundamental principles of Islam, such as monotheism, prophethood, and resurrection, which are beyond the scope of structuralism but emphasize the results of structuralism and statistical stylistics in affirming God's eternal oneness.

Conclusion

The two attributes "Aḥad" and "Samad," as attributes of God, are used only once in the Quran in a rhetorical position in a positive sentence structure, emphasizing God's separation in His unity and self-sufficiency from all creatures. In Saussure's axes of substitution and combination, the attribute "Aḥad" is used alongside "He" and "Allah" instead of "Wahid" to affirm God's oneness by indicating His eternal and unchanging nature. The use of "Samad" instead of "Qawi" or other synonyms alongside "Allah" is because "Samad" implies both God's eternal self-sufficiency and His eternal oneness, while synonyms like "Ghani" only refer to self-sufficiency without indicating oneness. Therefore, "Samad" is deeply connected with the words "Allah," "Aḥad," and "He," emphasizing God's eternal oneness and self-sufficiency.

Keywords: Aesthetics; Structuralism; Statistical Stylistics; Quran; Aḥad and Samad.

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