

The Musabbihat* Suras from the Rhetoric's Point of View

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ABSTRACT: Some of the suras of the Holy Quran have the same introduction which is known by that name. Seven suras of Musabbihat are considered in this category. In this study, the research question is to find rhetorical aspects used in these suras. In this study, it has been found that branches of figures of speech have used oxymoron, pun, comparison, and allusion more than other rhetorical aspects; with regarding verbal miracle, however, other rhetorical subjects like bright gems persuade the addressee to listen divine word more than before. In all of these suras the word «تسبيح» [praising] and its derivatives, as "Rhetorical Exordium", familiar the reader about the aims of praising «تسبيح» of Almighty God. The seven Musabbihat suras, like other Quranic suras, ornamented with the best rhetorical words and phrases.

Keywords: The seven Musabbihat suras, Rhetorical aspects, Verbal miracles.

INTRODUCTION

Quran is the only divine book that has remained immune from distortion that is standing at the acme of eloquence, rhetoric and guidance and promises salvation; it reveals the hidden secrets of the universe and presents the best teachings of the hidden treasury with an exhilarating tone. The words of Quran have been wisely

* The Musabbihat are some suras of Quran which begin with the words Sabbaha (or yusabbihu) lil-lahi maa fi-samaawati wal-ardh" Meaning "Let everything praise Allah that is in the heavens and the earth" (Suras 57, 59, 61, 62 & 64) and appropriately selected that no word can be replaced with its synonym. At the beginning, the problem of rhetorical miracle of Quran was not being considered as an independent one but sometimes the commentators were involved in this problem among interpretive issues. As we encounter with this method in the works like *Jame Al-Bayan (Tabari)*, *Majāz Al-Qur'ān (Abū 'Ubaydah)* and *Maani Al-Quran (Farra)*. But this problem was considered as an independent one very soon and some different books were written about it; for example, in the third century Hijri (9th century AD) some books were published about the miracles of Quran that was usually known by the name "Nazm al-Quran" (Discipline in Quran).

In the second half of the 3rd century and at the beginning of the 4th century, Abu Bakr Abdolla Sajestani wrote his book named "Nazm al-Quran" (Discipline in Quran) and Abu Zeyd Ahmad Ibn Soleyman Balkhi (died in 322 lunar Hijri¹) as well as his contemporary Ibn Akhshid Abu Bakr Ahmad Ibn Ali (died in 326 Lunar Hijri) wrote some works like these. Khayyat and Zamakhshari have mentioned to Ibn Akhshid's book in *Al Entesar* and at the preface of *Al-Kashaf*, respectively. At the end of the third century, the first book were published titled "The Miracles of Quran fi nazmat and talifat" [عجاز القرآن في نظمته و تأليفه] by Abu Abdullah Mohammad Ibn Zeyd Vaseti Motazali (died in 306 lunar Hijri); gradually scholars' desire to discuss about rhetorical aspects of Quran increased and some books such as

¹ The Islamic calendar (Hijri calendar) is a purely lunar calendar. It contains 12 months that are based on the phases and stages of the moon, and because 12 syondic months is only 12 x 29.53059=354.3671 days, the Islamic calendar is consistently shorter than a tropical year, and therefore it shifts with respect to the Christian calendar. The calendar is based on the Qur'an (Sura IX, 36-37) and its proper observance is a sacred duty for Muslims.

Miracles of Quran by Sheikh mofid, *Badi Al-Quran* by Ibn Abu al-Asba, *Talkhis al-Meftah and Al-izahe fi al-olume al balaghah* by Khatib Qazvini, *Al-bayan and al-badi* by Sheikh Ahmad Hamlavi, *Hosn al-sani fi elm al-ma`ani va al-bayan and al-badi* by Mohammad Al-Basyooni and eventually *Javaher al-balaghah* by Ahmad Hashemi and *Olume al-balaghah* by Ahmad Mostafa Al-Maraghi were written. Moreover nowadays days there a lot of essays have been published in this regards.

One of the sights of rhetoric in the branch of semantics, explanation, and novel can be found in the starry sky of the Musabbihat suras. Different kinds of Arabic language rhetoric has reveled every verses of these suras as a luminescent light against the sighted eyes of its addressees. In this study, the researcher have tried to deal with some rhetorical amazing points in the following suras such as Al-Isra, Al-Hadid, Al-Hashr, As-Saff, Al-Jumu'ah, At-Taghabun and Al-A'la named the Musabbihat suras in semantics, explanation, and novel to present an insight of the verbal and spiritual miracles of holy Quran to the followers of the divine words.

1-Rhetoric evidences in Al-Isra:

In this sura like other Meccan ones, some subjects such as theism, resurrection, beneficial advices and campaigning against any kinds of polytheism, oppression and deviation, traditions and individual and social regulations in history, the history of Adam and Satan, the Prophet and his situation in Mecca have been stated. The ascension of Mohammad is the most important and significant problem in this sura. Sura begins with praising God and ends with commending Him (Gharaati, 2004). There is rhetorical exordium in the following verse of Quran: "exalted is he who carried his worshiper (prophet Muhammad) to travel in the night from the sacred mosque to the furthest mosque which we have blessed around it so that we might show him some of our signs. He is the hearer, the seer."² Sura has begun with a phrase that shows God power and purification from all privative attributes. In the word "His servant" (بعده), "Ezafe tashrifi and takrimi"³ has been used. Also, in the word "of which We have blessed" (لنرىه) the application of the phrase from the third person pronoun to the "we" pronoun⁴ is due to respect the religious and material blessings, verses and miracles that has been sent from God to Mohammad. In the word "our verses" (آياتنا) the rule of apostrophe has been applied from absence to presence (Zahili, 1997). Of course, it should be said that "redundancy of protest" has been used in this verse and its rhetorical intention is reduction and decreasing nightly traveling so the word "by night" (الليلة) has been used in the indefinite form to reduce the duration of nightly travelling.

The plural form between genitives, has been used like: "...then you will find no prosecutor for you against us?"⁵ (Isra/ 69), and it had better use space between them unless they have been used to regard verses' spaces and «تبعها» has been used at last. (Taherkhani, 2004). The "equalization" rule has been used in this verse: "And in the noble verse of "say: 'believe in it, or do not believe. when it is recited to those to whom knowledge was given before they fall prostrate upon their faces"⁶ (Al-Isra/ 107) (Abdolmoata, 1984).

The simile for equalization is that there is multiple "moshabah" (the thing likened) for it but there is a one "moshabah beh" (that unto which a thing is likened), for example, ان المال و البين حوث الدنيا. Contempt rhetorical rule (هانته) has been used in the following verse: "Say: 'Let you be stones, or iron" (Al-Isra/50) (Abdolmoata, 1984). In the verse "And naught prevented men from believing when the guidance came to them, but that they said, 'Has God sent forth a mortal as Messenger?" (Al-Isra/ 94), the interrogation Arabic consonant alef has been used to renounce denial i.e. an annulment that conveys negation (Hosseini, 2009). In this verse: "and that those who do not believe in the world to come -- we have prepared for them a painful chastisement" (Al-Isra/10) the vocative has been considered as an abject and diminutive person (Hosseini, 2009).

In the verse "Surely this Koran guides to the way that is straightest and gives good tidings to the believers who do deeds of righteousness, that theirs shall be a great wage" (Al-Isra/ 9) the rhetorical rule of using subject definite with demonstrative noun "this" (هذا) for reverence and respect the holy Quran is imaginable (Hosseini, 2009). Also,

² All of the Verses Translated by Arberry

³ اضافى تشریفى و تکریمی

⁴ متکلم مع الغير

⁵ «... ثُمَّ لَا تَجِدُوا لَكُمْ عَلَيْنَا بِهِ تَبِيعًا»

⁶ «قُلْ آمَنُوا بِهِ أَوْ لَا تُؤْمِنُوا إِنَّ الَّذِينَ أُوتُوا الْعِلْمَ مِنْ قَبْلِهِ إِذَا يُتْلَى عَلَيْهِمْ يَخِرُّونَ لِلْأَذْقَانِ سُجَّدًا»

"the reverence declaration of subject" rule is can be seen in this verse. And the close demonstrative noun mentions to gradual revelation of holy Quran, and it is its revelation level to human's perception and its practicability. Sometimes the speaker's intention to propose subject as demonstrative noun is to show it more close, for example: "*Surely this Koran guides the believers...*"⁷(Al-Isra/9) that can also include obedience and reverence (Nasirian, 2003). In the following verse "*And slay not your children for fear of poverty; We will provide for you and them*"⁸(Al-Isra/31) there is a beautiful rhetorical point and that is "belonging's dedication of verb" towards each other that is considered as one of the semantics branch (Nasirian, 2003). It seems that the priority of the absent pronoun "They" (هم) on the second person pronoun "you" (كم) is to ensure God about the generosity of His nature on the posterities than the present people. In this verse "*Say: 'If you possessed the treasuries of my Lord's mercy, yet would you hold back for fear of expending'*" (Al-Isra/ 100), the rule of "omitting predicate" is done to imply the allocation, its destiny was: "*لو تملكون أنتم تملكون...*" (Nasirian, 2003; AbdolMoata, 1984). Among the cases of omitting predicate in this verse "*And when We desire to destroy a city, We command its men who live at ease, and they commit ungodliness therein, then the Word is realized against it, and We destroy it utterly*" (Al-Isra/16) is omitting ablative that was basically *أمرناهم بالفسق*. It must be added that in the words of God that said: "*Perform the prayer at the sinking of the sun to the darkening of the night and the recital of dawn; surely the recital of dawn is witnessed and as for the night, keep vigil a part of it*" (Al-Isra/ 78-79), in the "the recital of dawn.. is witnessed" (*الفجر... مشهودا قرآن*) there is digression¹⁰ that has digressed from pointing to night and it has dealt with pointing to Quran Al-fajr then it has referred to mention to night again. Literally, digression means "to pretend escape to deceive the enemy" and in original term it means that the speaker involves the addressee or reader to talk that is not his real intention, and then reveals by a hint that his intention of what he has said has been other thing. In the noble verse of "*and We brought Thamood the She-camel visible, but they did her wrong*"¹¹ (Al-Isra/ 59), "ellipsis brevity" has been used, because it wants to say that the "visible sign" (*آية مبصرة*) and its noun "sign" (*آية*) has been omitted and replaced with the adjective (Nasirian, 2003). Ellipsis brevity means the omitting of something from word in a way that its understanding is not difficult. In the next verse that said: "*And when We desire to destroy a city, We command its men who live at ease, and they commit ungodliness therein*"¹²(Al-Isra/16) there has been used both the rhetorical principle of "brevity" and "metaphor" that it was originally *أمرنا مترفياً فيها فخالفوا الأمر ففسقوا*. It should be said that the end of the deviation of sensualists and their vice has been compared to appointed and obedient persons to degeneration. In the noble verse of "*And say: 'The truth has come, and falsehood has vanished away; surely falsehood is ever certain to vanish'*" (Al-Isra/ 81)¹³ there has been used the rhetorical point of "redundancy" from (*تذييل*) type, as the second sentence has been stated to emphasize the first one (Nasirian, 2003; AbdolMoata, 1984). *تذييل* (taziil) is a gerund of *تفعليل* (tafiil) rooted from "following" i.e. put something below other thing and it literally means that after finishing the word, an independent sentence with the meaning of the first one being used to reveal the word's logic or concept; it will be expressed and completed for one who has found meaning and also for one who has not found meaning it will be clear. For example, "The truth has come, and falsehood has vanished away; surely falsehood is ever certain to vanish" (Al-Isra/81). And also the intention of this verse is "expression of joyance" that is considered as the non-original intensions (Nasirian, 2003). In the noble verse of "We have appointed the night and the day as two signs; then We have blotted out the sign of the

⁷ إِنَّ هَذَا الْقُرْآنَ يَلْقَاكَ لِيَلْتَمِسْهُ قَوْمٌ

⁸ وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ

⁹ أَقِمِ الصَّلَاةَ لِذُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ وَقُرْآنَ الْفَجْرِ ۖ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا، وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَكَ عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا

¹⁰ استطراد

¹¹ وَءَاتَيْنَا ثَمُودَ النَّاقَةَ مُبْصِرَةً

¹² وَإِذَا أَرَدْنَا أَنْ نُلْحِقَ قَرِيْبَةً أَمْرًا مَلُوفِيْهَا فَفَسَقُوا فِيْهَا

¹³ قُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ ۚ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا

night, and made the sign of the day to see" (Al-Isra/ 12)¹⁴ there has been used the rhetorical point of zeugma¹⁵ (Valvi, 2003). In the verse of "and do not keep your hand chained to your neck (when spending), nor open it completely, so that you will sit blamed and destitute." (Al-Isra/ 29)¹⁶, ordered laf and nashr has been applied (Valvi, 2003). Laf and nashr means that multiple matters being mentioned briefly, then appropriate multiplicity being used without determination by ensuring that the addressee can refer everyone to the multiplicity. In the verse "whatsoever you call upon, to Him belong the Names Most Beautiful" (Al-Isra/ 110)¹⁷, "brevity of omitting the augend" after the ever- added word of «أَيَّ» is observed (Sayyedi, 2009). In this verse: "then would We have let thee taste the double of life and the double of death" (Al-Isra/ 75)¹⁸, there has been used "lipogram elision" or Ekhtezaal (اختزال) omission, it means that elliptic must be either a noun, verb or letter or more and it has been originally «ضعفَ عذاب». "Lipogram elision" or Ekhtezaal (اختزال) omission belongs to the types of ellipsis brevity. Literally Ekhtezaal means to separate and cutting down, but semantically it means the omission of a word or more than it, whether it is noun, verb, or letter. In the case of priority, in the verse of "the hearing, the sight, the heart -- all of those shall be questioned of" (Al-Isra/ 36), Ibn Saegh believes to the "priority of –honored- arrival" «تقديم تشريف» i.e. the hearing has priority to the sight (Sayyedi, 2009). Of course, Ibn Saegh's view has been criticized that his word about the priority of ear on eye is proposed in Quran as a principle. Always, it is not true and eye has priority than ear in some cases; for example, verse 26 and 101 of Al-Kahf sura, verse 179 Al-A'raf Sura and verse 97 in Isra Sura that says: "And We shall muster them on the Resurrection Day upon their faces, blind, dumb, deaf; their refuge shall be Gehenna, and whensoever it abates We shall increase for them the Blaze"¹⁹

One of the noteworthy rhetorical point in using the single word of "sight" «بصر» is in Al-Isra Sura, and it is just used in single form in one case in Quran, when it says: "And pursue not that thou hast no knowledge of; the hearing, the sight, the heart -- all of those shall be questioned of" (Al-Isra/ 36)²⁰. Dr. Abdolfattah Lashin believes that the cause for using the single form for the word "sight" «بصر» in this noble verse is the intrinsic nature of the responsibility and that is an individual task and every human is responsible to his sight and he is not responsible for others' sight, so the word "sight" has been used in single form here (Alsamel, 2001, p. 80). In the verse "...and you shall ascend exceeding high" (Isra/ 4)²¹, "derivation pun" has been used i.e. two words have been rooted «علو» (Hosseini, 2008, p. 139). Derivation pun is using two or more vocabularies in a word that is derived from a same root; for example, "A Muslim is who that The Muslims are in safe from his tongue and hand" (Sermon 166, Nahjol balagha)²². In the phrase "And say: 'My Lord, lead me in with a just ingoing, and lead me out with a just outgoing..." (Isra/ 80)²³, that the words "lead me in" (ادخلني) with "lead me out" (اخرجني) and "just ingoing" (مخرج صدق) with "just outgoing" (مدخل صدق) are in oxymoron form, there is "compound oxymoron" in sentence (Hosseini, 2008), and also the same oxymoron have been observed in these verses: "Whosoever is guided, is only guided to his own gain, and whosoever goes astray, it is only to his own loss; no soul laden bears the load of another. We never chastise, until We send forth a Messenger" (Isra/ 15)²⁴ and the verse "If you do good, it is your own souls you do good to, and if you do evil it is to them likewise..." (Isra/ 7)²⁵.

¹⁴ جَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَاتَيْنِ فَمَحْوَتَا آيَةِ اللَّيْلِ وَجَعَلْنَا آيَةَ النَّهَارِ مُبْطِلَةً

¹⁵ Figure of speech in which a word is used to govern two or more words in the same sentence having different senses (e.g.: Mary and her driving license expired last

وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا

أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ

إِذَا لَادَقْنَكَ ضِعْفَتِ الْخَيْرُ وَضِعْفَتِ الْمَمَاتُ

نَحْنُ نَشْرُهُمْ يَوْمَ الْقِيَامَةِ عَلَىٰ وُجُوهِهِمْ عُمْيًا وَبُكْمًا وَصُمًّا

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُولًا

وَلَتَعْلَمُنَّ عُلُوقًا كَافِرًا

فالمسلم من سلم المسلمون من لسانه و يده الا بالحق

وَ قُلْ رَبِّ ادْخُلْنِيْ مُدْخَلَ صِدْقٍ وَاَخْرِجْنِيْ مَخْرَجَ صِدْقٍ (اسراء: 80)

مَنْ اهْتَدَىٰ فَإِنَّمَا يَلْتَمِسُ لِنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ غَلِيظًا (اسراء: 15)

إِنْ أَحْسَنْتُمْ أُحْسِنْتُمْ لَأَنْفُسِكُمْ وَإِنْ أَسَأْتُمْ فَلَهَا (اسراء: 7)

In the verse: “*When thou recites the Koran, We place between thee, and those who do not believe in the world to come, a curtain obstructing*” (Isra/ 45)²⁶, there has been used intellectual metonymy with the type of applying the past participle than subject; it is shown in the word «مستورا» that is originally «ساترا» (Hosseini, 2008, p.397; Abdolmota, 1984; Mohammadi, 2003).

In the Almighty God's word that said: “Behold, how We prefer some of them over others! And surely the world to come is greater in ranks, greater in preferment” (Isra/ 21)²⁷, there has been used Anadiplosis²⁸ of the repetition of two word of Akbar (كبر), (Hosseini, 2008). This figure of speech occurs in prose when one of the two repeated or homogeneous words comes at the end and the next one comes at the first, like in the noble verse “...fearing other men; and God has better right for thee to fear Him...(Ahzab/ 37)²⁹.”

There has been used sublime³⁰ in the holy verse “...say not to them 'Fie' neither chide them...” (Isra/ 23)³¹, and that is a kind of emphasis through redundancy; in a sentence a word has been used over an additional mode to emphasize the word's meaning; for example, “*they give food, for the love of Him, to the needy, the orphan, the captive*” (Insan/ 8)³² because He said that don't say fie to them when you are anxious and don't bother them (Hosseini, 2008). Also, in this verse “*And keep not thy hand chained to thy neck, nor outspread it widespread altogether, or thou wilt sit reproached and denuded*” (Isra/ 29)³³, there is a kind of so-called hidden allegory³⁴ (Hosseini, 2008). And this kind of allegory is occurred when there is allegorical simile that the common meaning is briefly used from it and in specific situations summons to itself. Also, epanodos (Laf and nashr) has been used in it; that being parsimonious cause to condemn and prodigality causes to poverty; so the word لوم imply parsimony and the word حسرة indicates prodigality (Hosseini, 2008). In the holly verse of “*And every man -- We have fastened to him his bird of omen upon his neck; and We shall bring forth for him, on the Day of Resurrection, a book he shall find spread wide open*” (Isra/ 13)³⁵, there has been used the non- ordered epanodos because acquiring excellence and livelihood is used for the second one, that is Day (هار) and the knowledge of arithmetic is used for the first one, that is night (ليل), and is used contrary to the order of the verse. In the noble verse of “*If you do good, it is your own souls you do good to, and if you do evil it is to them likewise...*” (Isra/ 7)³⁶, "modes of sending proverb" has been used and also it is a part of implicit allegory³⁷ (Hosseini, 2008). In Persian language, it has been said that “If I'm good or bad, you go and be yourself³⁸”

In the noble verse of “...Say: 'Glory be to my Lord. Am I aught but a mortal, a Messenger?...'” (Al-Isra/ 93-95) there is Ita (إيطاء) in these 3 verses and that is repeating the rhymes of a poem in meaning and also literally, as we see in this 3 verses, the word رسول (messenger) has been repeated exactly (Marefat, 1994). In the verse of “*And say: 'The truth has come, and falsehood has vanished away; surely falsehood is ever certain to vanish*” (Al-Isra/ 81)³⁹, although it is the predicate sentence from the view point of rhetorical figures, but it has no benefit from the viewpoint of predicate intentions and just declare the cheerfulness and joy (Abdolmoata, 1984, p. 78; Mohammadi, 2003).

²⁶ وَإِذَا قَرَأْتَ الْقُرْآنَ فَجَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ حِجَابًا مَسْتُورًا (اسراء: 45)

²⁷ لِنَنْظُرَ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ وَ لِلْآخِرَةِ أَكْبَرُ دَرَجَاتٍ وَأَكْبَرُ تَفْضِيلًا (اسراء: 21)

²⁸ رد العجز على الصدر

²⁹ « و تخشى الناس و الله احق ان تخشاه » (احزاب: 37)

³⁰ اسلوب تميم

³¹ فَلَا تُقَلِّ لِلْعَمَاءِ أَفْ وَ لَا تَنْفَارُهُمَا

³² و يطعمون الطعام على حبه

³³ وَ لَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَى عُنُقِكَ وَ لَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَلْحُورًا (اسراء: 29)

³⁴ امثال كامنه

³⁵ فَمَحَوْنَا آيَةَ الْبَيْلِ وَ جَعَلْنَا آيَةَ الْبَلَّاقِ مِبْطِلَةً لِّتَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ وَ لَتَعْلَمُوا عَدَدَ السِّنِينَ وَ الْبِلْسَابَ (اسراء: 13)

³⁶ إِن أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنْفُسِكُمْ وَ إِن أَسَأْتُمْ فَلَهَا (اسراء: 7)

³⁷ امثال مرسله

³⁸ من اگر نيکم گر بد تو رو برو خود را باش

³⁹ وَ قُلْ جَاءَ الْحَقُّ وَ زَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا (اسراء: 81)

In the noble verse of "With the truth We have sent it down, and with the truth it has come down; and We have sent thee not, except good tidings to bear, and warning" (Al-Isra/ 105)⁴⁰, there is the rhetorical rule of وضع المظهر موضع الضمير, i.e., it could say بالحق انزلناه و به نزل, but it left the pronoun in the به and replaced it with the visible noun of الحق (the right) and says بالحق نزل and this is for the sake of condescension, solidity, stability and the importance of the Holly Quran. Mohammadi says the sentence of ان الباطل كان زهوقا is an emphasis for clear and direct meaning⁴¹ of the sentence of زهق الباطل, (Mohammadi, 2003, p. 201). In the noble verse of "and lower to them the wing of humbleness out of mercy and say; 'My Lord, have mercy upon them, as they raised me up when I was little" (Al-Isra/ 24)⁴², there has been used "sensible to sensible metaphor" and the point of similarity is noetic comprehensiveness, that the metaphor (from)⁴³ is the bird and the metaphor (to)⁴⁴ is the child and the comprehensive sense between them is kindness, bending and untwisting the wing and humility (Hosseini, 1992).

The expression of "Say: 'Call upon God, or call upon the Merciful; whatsoever you call upon, to Him belong the Names Most Beautiful.' And be thou not loud in thy prayer, nor hushed therein, but seek thou for a way between that" (Al-Isra/ 110)⁴⁵, is among "implicit allegory" and the verse of "Whosoever is guided, is only guided to his own gain, and whosoever goes astray, it is only to his own loss; no soul laden bears the load of another. We never chastise, until We send forth a Messenger" (Al-Isra/ 15)⁴⁶, is also among implicit allegory and the expression of "Say: 'Every man works according to his own manner; but your Lord knows very well what man is best guided as to the way'" (Al-Isra/ 84)⁴⁷, is among "explicit allegory" (Hosseini, 1992). But there are plenty of rhetorical rules in the noble surah of Al-Isra and we just pointed to some of them.

2- Evidences of rhetoric in Hadid sura:

In the verse 25 of this sura the iron has been represented to remember power and benefit along with sending down the book and the scale (the symbol of school and social justice). The iron (Hadid) has been also interpreted to the weapon, Imam and to Imam Mehdi as well (babaei, 2005).

This sura is consistent with the previous sura because the last verse of the Al-Vagheh ends with فسيح باسم ربك العظيم. kermani says that in the beginning verses of this sura and next suras of Musabbihat there have been repetition and elision style. All of the addend & augend of الارض و السماوات و belongs to the elliptical verb of خلق (Alkermani, 1984).

In the phrase of الظاهر و الباطن and الاول و الآخر and محيى و يمىت, there has been used the oxymoron rhetoric rule (Nasirian, 2003). In the noble verse of "All that is in the heavens and the earth magnifies God; He is the All-mighty, the All-wise" (Hadid/ 4)⁴⁸, there has been applied the "collation" and in the noble verse of "He makes the night to enter into the day and makes the day to enter into the night. He knows the thoughts within the breasts" (Hadid/ 5)⁴⁹, there has been used the "anadiplosis"⁵⁰ (Zohili, 1997; Hosseni, 2009). In the noble verse of "Is it not time that the hearts of those who believe should be humbled to the Remembrance of God and the Truth which He has sent down, and that they should not be as those to whom the Book was given aforetime, and the term seemed over long to them,

⁴⁰ أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا» (اسراء: 105) " بِالْحَقِّ أَنْزَلْنَاهُ وَ بِالْحَقِّ نَزَّلْ وَمَا

⁴¹ منطوق

⁴² وَ اخْفِضْ لَهُمَا جَنَاحَ الذَّلِّ مِنَ الرَّحْمَةِ» (اسراء: 24)

⁴³ مستعار منه

⁴⁴ مستعار له

⁴⁵ " لَا تَجَاهَرُ بِصَلَاتِكَ وَ لَا تَنفَافِتْ بِلَهَا وَ ابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا 46» (اسراء: 110)

⁴⁶ مَنِ اهْتَدَى فَإِنَّمَا يَلْتَمِسُ لِنَفْسِهِ» (اسراء: 15)

⁴⁷ " قُلْ كُلٌّ يَعْمَلُ عَلَى شَاكِلَاتِهِ» (اسراء: 84)

⁴⁸ يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ وَ مَا يَخْرُجُ مِنْهَا وَ مَا يَنْزِلُ مِنَ السَّمَاءِ وَ مَا يَعْرُجُ فِيهَا» (حديد: 4)

⁴⁹ يُوَلِّجُ الْآيْلَ فِي النَّقَارِ وَ يُوَلِّجُ النَّقَارَ فِي الْآيْلِ

⁵⁰ رد العجز على الصدر

so that their hearts have become hard, and many of them are ungodly?” (Hadid/ 16)⁵¹, the interrogation title has been applied to mean reprehension.

In the noble verse of “How is it with you, that you expend not in the way of God, and to God belongs the inheritance of the heavens and the earth? Not equal is he among you who spent, and who fought before the victory; those are mightier in rank than they who spent and fought afterwards; and unto each God has promised the reward most fair; and God is aware of the things you do” (Isra/ 10)⁵², there has been used the rhetorical rule of ellipsis and it was originally as *أولئك أعظم درجة من الذين أنفقوا* , that the holly phrase of “أولئك أعظم درجة من الذين أنفقوا” indicates to this elliptic (Sayyedi, 2009). In the noble verse of “Upon the day when the hypocrites, men and women, shall say to those who have believed, 'Wait for us, so that we may borrow your light!' It shall be said, 'Return you back behind, and seek for a light!' And a wall shall be set up between them, having a door in the inward whereof mercy is, and against the outward thereof is chastisement.” (Hadid/ 13)⁵³, there is oxymoron between *باطن* (inside) and *ظاهر* (outside).

In the noble verse of *« لَكَيْلًا تَأْسَوْا عَلَى مَا فَاتَكُمْ وَ لَا تَفْرَحُوا بِمَا آتَاكُمْ »* there is compound oxymoron in the sentence, as in the words *لا تأسوا* with *ما فاتكم* and *لا تفرحوا* with *ما آتاكم* (Hosseini, 2008).

In this holly verse *باطنه فيه الرحمة و ظاهره من قبله العذاب* there has been used the Collation figure of speech. The Collation occurs where there are several meanings and then using the Collation of those meaning, respectively. For example, according to the poet: (Nasher, 1994) *ما احسن الدين اذا اجتماعا اقيح الكفر و الافلاس بالرجل*

In the God's word that says: “on that day the hypocrites, both men and women, will say to the believers: 'wait for us so that we can take from your light. ' but they will be answered: 'go back and seek a light! ' and a wall with a door shall be between them. Inside it there is mercy, and outside will be the punishment.” (Hadid/ 13), there is the style of “Sarcasm” (Hosseini, 2009; Daghigh, 1998). The sarcasm is kind of ridiculing and derision. In the noble verse of “Know that the present life is but a sport and a diversion, an adornment and a cause for boasting among you, and a rivalry in wealth and children; It is as a rain whose vegetation pleases the unbelievers; then it withers, and thou see it turning yellow, then it becomes broken orts. And in the world to come there is a terrible chastisement, and forgiveness from God and good pleasure; and the present life is but the joy of delusion” (Hadid/ 20)⁵⁴, there has been used the allegorical simile, that its point of similarity has been composed of several forms; and it is also included in explicit allegory (Hosseini, 1992; Daghigh, 1995).

In the noble verse of Hadid there is a lot of evidence for existence of rhetorical points of meaning, expression, and novel; we just listed some of them.

3- The evidences of rhetoric in Hashr sura:

It is the important and awakening suras of the Holly Quran and it has very close coordination with the last verses of the previous sura, that “Hezbollah” have been promised to be triumphed and contains a lot of rhetorical points.

In the noble verse of “... You did not think that they would go forth, and they thought that their fortresses would defend them against God; then God came upon them from whence they had not reckoned...” (Hashr/ 2)⁵⁵, there is depriving oxymoron⁵⁶ between *ظنوا* and *ظننتم* (Zohili, 1997). Depriving oxymoron is aggregating between two verbs of one gerund, where one of them is positive and the other one is negative; for example: *يغار عليكم و لا تغيرون و تغزون و لا تغزون* (Nahjol Balaghah, Sermon 27). And also we can see the priority of predicate to the subject, because it had been *ظنوا* originally, that for their serious confidence to the fortress that created for their security (Abu-Mousa, 1982; Hosseini, 2009).

⁵¹ لَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَفْشَىٰ قُلُوبُهُمْ لِذِكْرِ اللَّهِ (حديد: 16)

⁵² «... لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَاتَلَ أُولَئِكَ أَعْظَمُ دَرَجَةً مِنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدُ وَقَاتَلُوا ...»

⁵³ بَاطِنُهُ فِيهِ الرَّحْمَةُ وَ ظَاهِرُهُ مِنْ قِبَلِهِ الْعَذَابُ (حديد: 13)

⁵⁴ اعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَ لَهُ زِينَةٌ وَ تَفَاخُرٌ بَيْنَكُمْ وَ تَكَاثُرٌ فِي الْأَمْوَالِ وَ الْأَوْلَادِ كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهِيَ فَبِئْسَ لِمَنْ مَصْفُورًا ثُمَّ يَكُونُ

حطامًا (حديد: 20)

⁵⁵ مَا ظَنَنْتُمْ أَنْ يَخْرُجُوا وَ ظَنُّوا أَنَّهُمْ مَبْعُوثُهُمْ حُصُونَهُ مِنْ اللَّهِ

⁵⁶ طباق سلب

In the noble verse of “Not equal are the inhabitants of the Fire and the inhabitants of Paradise. The inhabitants of Paradise -- they are the triumphant” (Hashr/ 20)⁵⁷, there has been used the “terse style⁵⁸” applying the separated pronoun (Hosseini, 2009; Abdolmoata, 1984).

In the noble verse of “Whatsoever spoils of war God has given to His Messenger from the people of the cities belongs to God, and His Messenger, and the near kinsman, orphans, the needy and the traveller, so that it be not a thing taken in turns among the rich of you. Whatever the Messenger gives you, take; whatever he forbids you, give over. And fear God; surely God is terrible in retribution” (Hashr/ 7)⁵⁹, there has been used the ellipsis and it was originally as *من اموال كفار اهل القرى* (Valvi, 2003).

In the verse of “Not equal are the inhabitants of the Fire and the inhabitants of Paradise. The inhabitants of Paradise -- they are the triumphant” (Hashr/ 20)⁶⁰, there is pun along with qualm. Qualm or doubt occurs where a word repeated twice identically. In the noble verse of “He is God, the Creator, the Maker, the Shaper. To Him belong the Names Most Beautiful. All that is in the heavens and the earth magnifies Him; He is the All-mighty, the All-wise” (Hashr/ 24)⁶¹, there is Hyperbole mode from the type of advancement; and that is the concept of Allah has been firstly mentioned and then followed by other words describing and promoting it respectively (Hosseini, 2008; Valvi, 2003).

In the noble verse of “He is God; there is no god but He. He is the King, the All-holy, the All-peaceable, the All-faithful, the All-preserver, the All-mighty, the All-compeller, and the All-sublime. Glory be to God, above that they associate” (Hashr/ 23)⁶², there has been used "sura modes" from semantics, as in this noble verse there has been used words respectively without any conjunctions, and the reason is that the conceptual juncture is indefinite, and that's as if every word inserted inside the other word supplementing its meaning to reach accomplishment.

The noble verse of “Like those who a short time before them tasted the mischief of their action; there awaits them a painful chastisement” (Hashr/ 15)⁶³, is among implicit allegory and two verses of “They will not fight against you all together except in fortified cities, or from behind walls. Their valour is great, among themselves; you think of them as a host; but their hearts are scattered; that is because they are a people who have no sense” (Hashr/ 14)⁶⁴ and “It is He who expelled from their habitations the unbelievers among the People of the Book at the first mustering. You did not think that they would go forth, and they thought that their fortresses would defend them against God; then God came upon them from whence they had not reckoned, and He cast terror into their hearts as they destroyed their houses with their own hands, and the hands of the believers; therefore take heed, you who have eyes” (Hashr/ 2)⁶⁵, are among explicit allegory rhetoric (Hosseini, 1992).

One of the special characteristics of this sura is its attraction and the impact of this sura in astounding the addressee as it is specially showed in this verse “If We had sent down this Koran upon a mountain, thou wouldst have seen it humbled, split asunder out of the fear of God. And those similitudes -- We strike them for men; haply they will reflect⁶⁶” (Hashr/ 21), (Erfan, 2000).

4- The evidence for rhetoric in As-Saff surah:

The main focus of this sura is fighting and jihad against the enemies and sacrificing for God and expressing the great reward of fighters. In the noble verse of “O you who believe, wherefore do you say what you do not?” (As-Saff/ 2)⁶⁷, the interrogation has been used in the mode of “reproach and denial”, and in this verse the proclamation mode has been applied along with the interrogated sentence (Sayyedi, 2009). In the words of «تقولون» (you say) and «تفعلون» (you do), there is oxymoron. In the noble verse of “Very hateful is it to God, that you say what you do not” (As-Saff/ 3)⁶⁸, here has been applied the “collation device” of repetition kind, as it was originally *يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا*

⁵⁷ لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ أَصْحَابُ الْجَنَّةِ هُمُ الْفَائِزُونَ « (حشر: 20)

⁵⁸ اسلوب قصر

⁵⁹ (حشر: 7) ... مَا آفَاءَ اللَّهِ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَى ...

⁶⁰ لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ أَصْحَابُ الْجَنَّةِ هُمُ الْفَائِزُونَ « (حشر: 20)

⁶¹ هُوَ اللَّهُ الْخَالِقُ الْبَارِي الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى « (حشر: 24)

⁶² «هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ» (حشر: 23)

⁶³ «كَمَثَلِ الشَّيْطَانِ إِذْ قَالَ لِلنَّاسِ اكْفُرْ فَلَمَّا كَفَرَ قَالَ إِنِّي بَرِيءٌ مِنْكُمْ إِنِّي أَنَا اللَّهُ رَبُّ الْعَالَمِينَ» (حشر: 15)

⁶⁴ «تَخَسَّبُ لَهُمْ جَمِيعًا وَقُلُوبُهُمْ شَتَّى» (حشر: 14)

⁶⁵ «يَخْرِبُونَ بُيُوتَهُمْ بِأَيْدِيهِمْ» (حشر: 2)

⁶⁶ حشر (21) «لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ...»

⁶⁷ الصف: (2) «يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ»

⁶⁸ «كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ» (اسراء: 3)

«تَفْعُلُون»، so these two phrases have the same meaning and the second one is considered the most eloquent and rhetorical ones, and the advantage of this repetition is creating horror and magnifying the phrase (Hosseini, 2008, p.376).

In the noble verse of "... as though they were a building well-compacted" (As-Saf/4), there has been used the "explicit detailed simile"⁶⁹, as its point of similarity that is «فِي الْمَنَاءِ وَالْإِنْتِخَامِ», has been omitted but the *Simile* tools have been pointed out (Zohili, 1997).

This verse resembles the God's devotees to respect their unity and faith power and their rigidity and solidity against the enemy (Sayyedi, 2009).

In the noble verse of "O believers, shall I direct you to a commerce that shall deliver you from a painful chastisement? You shall believe in God and His Messenger, and struggle in the way of God with your possessions and your selves. That is better for you, did you but know" (As-Saf/ 10-11)⁷⁰, there is the "periphrasis rule" of explaining after ambiguity⁷¹ kind (Sayyedi, 2009; Mohammadi, 2003; Nasirian, 2003). In the noble verse of "They desire to extinguish with their mouths, the light of God; but God will perfect His light, though the unbelievers be averse" (As-Saf/ 8)⁷², there is allegorical simile (Sayyedi, 2009).

In the noble verse of "... and admit you into gardens underneath which rivers flow..." (As-Saf/ 12)⁷³, there is the rhetorical rule of "predication of the verb to its occurrence place"⁷⁴, i.e., what is flowing is not the rivers but it is the water that is flowing and is inside the rivers, and this is the logical metaphor (Mohammadi, 2003).

5- The evidence of rhetoric in Al- Jumu'ah sura:

This sura is in fact based on two basic pivots:

Firstly, considering theism and God's epithets and the Prophet's aim of prophetic mission and the Resurrection as well as the constructive program of Jumu'ah prayer and some other attributes of this great prayer.

In the noble verse of "Then, when the prayer is finished, scatter in the land and seek God's bounty, and remember God frequently; haply you will prosper" (Jumu'ah/ 10)⁷⁵, there has been used the lamentation rhetorical rule; although there has been used the Imperative form of verb, its meaning is lamentation (Hosseini, 2009).

In the noble verse of "The likeness of those who have been loaded with the Torah then they have not carried it, is as the likeness of an ass carrying books. Evil is the likeness of the people who have cried lies to God's signs. God guides never the people of the evildoers" (Jumu'ah/ 5)⁷⁶, there has been used the figurative simile, that in which God resembles the Jews to the monkey which carries book burden without knowing anything about the contents of those books (Sayyedi, 2009).

We can clearly conceive that in the verse "The likeness of those who have been loaded with the Torah then they have not carried it, is as the likeness of an ass carrying books. ...", the point of similarity is taken from the donkey mode which carries books, and here the point of similarity is logical compound, i.e., the point of similarity is the common adjective between those who have been committed to do the Torah but don't regard it in fact, and the donkey which is carrying the book without having ability to use it, means that both of them are deprived of beneficence despite of tolerating trouble. Two sides of the simile are sensory and of course some people regard the simile as resembling the logical one to the tangible (Hosseini, 1992).

Some important points could be revealed clearly in the verse 11 of Jumu'ah surah: where It says: "But when they see merchandise or diversion they scatter off to it, and they leave thee standing. Say: 'What is with God is better than diversion and merchandise. God is the best of providers'" (Jumu'ah/ 11)⁷⁷, the cause of priority of merchandise

⁶⁹ تشبيه مرسل مفصل

⁷⁰ «يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَىٰ تِجَارَةٍ تُنْجِيكُمْ مِّنْ عَذَابِ أَلِيمٍ، تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَتِلْكَ آيَاتُ الْكِتَابِ الَّتِي كُنْتُمْ تُعَلِّمُونَ» (صف: 10-11)

⁷¹ إيضاح بعد از ابهام

⁷² «يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ» (صف: 8)

⁷³ « (صف: 12)... وَيُدْخِلِكُمْ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ... »

⁷⁴ اسناد فعل به مكان وقوع فعل

⁷⁵ «فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِن فَضْلِ اللَّهِ» (جمعه: 10)

⁷⁶ «مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَةَ ثُمَّ لَمْ يُحْمِلُوهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا بِئْسَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ وَاللَّهُ لَا يُلَاقِي الْقَوْمَ الظَّالِمِينَ» (جمعه: 5)

⁷⁷ «وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا قُلْ مَا عِنْدَ اللَّهِ خَيْرٌ مِنَ اللَّهْوِ وَمِنَ التَّجَارَةِ وَاللَّهُ خَبِيرٌ الرَّازِقِينَ» (جمعه: 11)

«تجارة» to diversion «هو» is that, what caused the prayers of Jumu'ah being scattered off was the merchandise that the merchandise caravan entered the city of Medina with the drum, tambourine and harp, so that people scattered off and left the Prophet and the Jumu'ah prayer for business and remained no more than 12 people in the mosque and so God said: "But when they see merchandise or diversion they scatter off to it, and they leave thee standing..."(Jumu'ah/ 11)⁷⁸.

So, it was merchandise caused the prayers to scatter off not the diversion, and that is why the pronoun "to it" «الیهما» is in single form and not duplicate and He did not say to them «الیهما» (Assamerai, 2010).

In Jumu'ah surah, besides mentioned cases, there has been used ta'ajiz figure of speech (showing other's disability) in the verse 6, and exhortation and eulogy mode in verse 9 and in verse 9 the guidance mode.

6- The evidence of rhetoric in At-Taghabun sura:

According to the concepts' testimony, the Taghabun sura is Medinan sura and it more resembles to Hadid in terms of style and order and it seems to include its abstract (Tabatabaei, 1987).

In the noble verse of "He knows whatever is in the heavens and the earth, and He knows what you conceal and what you publish. God knows the thoughts within the breasts" (Taghabun/ 2)⁷⁹, there is oxymoron, and in the noble verse of "...His is the Kingdom, and His is the praise..." (Taghabun/ 1)⁸⁰, also in the verse "he knows whatever is in the heavens and the earth and he knows all what you conceal and what you reveal. Allah knows the innermost of the chests." (Taghabun/ 4) there is oxymoron, and in this verse "all that is in heavens and earth exalt Allah. His is the kingdom, and His is the praise. He is powerful over all things." (Taghabun/ 1) the priority of addend and augend is due to create bound and allocation⁸¹ device. In the phrase of "and shaped you well..."⁸², there is homonym pun (Zohili, 1997; Hosseini, 2009).

In the verse of "...His is the Kingdom, and His is the praise, and He is powerful over everything" (Taghabun/ 1), there has been used the terseness principles because the predicate precede to definite subject and the subject (مسند) is sometimes omitted due to its famous, for example, "Knower He of the Unseen and the Visible, the All-mighty, the All-wise" (Taghabun/ 18)⁸³, that it was originally «هو عالم الغیب» that means God (Nasirian, 2003). In the verse "Therefore believe in God and His Messenger, and in the Light which we have sent down" (Taghabun/ 8)⁸⁴, the word Light has been used as metaphor and that means God and the Holly Quran (Sayyedi, 2009).

In the holly phrase of "And obey God, and obey the Messenger; but if you turn your backs, it is only for the Messenger to deliver the Manifest Message" (Taghabun/ 12)⁸⁵, there is oxymoron between the word «الطاعة» and «العصیان» (Hosseini, 2008). In the Taghabun sura the third person pronouns have dominance to the second person forms and for the abundance of the past verbs, there is an implication to the imminence of the regarding subjects in this sura.

7- the evidence of rhetoric in Al-A'la sura:

This sura has been composed of two parts, the first part relates to the Prophet who is addressed and gives him some orders about praising God and accomplishing the prophecy, and considers the seven attributes of Almighty God, and the other part, that mentions to the submissive believers, and the wretched pagans, and states the factors for the bliss and villainy of these two groups concisely (Makarem Shirazi, 2001).

⁷⁸ «وَ إِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا وَ تَرَكُوكَ قَائِمًا» (جمعه: 11)

⁷⁹ «هُوَ الَّذِي خَلَقَكُمْ فَمِنْكُمْ كَافِرٌ وَ مِنْكُمْ مُؤْمِنٌ» (تغابن: 2) و همچنین در آیهی «يَعْلَمُ مَا تُسْرُونَ وَ مَا تُعْلِنُونَ» (تغابن: 4)

⁸⁰ تغابن 1). «...لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ...»

⁸¹ حصر و اختصاص

⁸² «وَ صَوَّرَكُمْ فَأَحْسَنَ صُوَرَكُمْ»

⁸³ «عَالِمُ الْغَيْبِ وَ الشَّهَادَةِ الْعَزِيزُ الْبَكِيمُ» (تغابن: 18)

⁸⁴ «فَلَا آمِنُوا بِاللَّهِ وَ رَسُولِهِ وَ النَّورِ الَّذِي أَنْزَلْنَا» (تغابن: 8)

⁸⁵ «وَ أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ فَإِن تَوَلَّيْتُمْ فَإِن رَّسُولِنَا الْبَلَّاغُ الْمُبِينُ» (تغابن: 12)

In the noble verse of “who created and shaped” (A`la/ 2)⁸⁶, and also in “who determined and guided” (A`la/ 3)⁸⁷, the ablative of the verbs have been omitted to change the addressee to the general people, and they were originally «قدر كل شيء فسواه» and «خلق كل شيء فسواه».

In the noble verses of “who brought forth the pasturage, then made it a blackening wrack, We shall make thee recite, to forget not” (A`la/ 4-6)⁸⁸, there are non- ornate rhyme, and in the phrase of “save what God wills; surely He knows what is spoken aloud and what is hidden” (A`la/ 7)⁸⁹, there is oxymoron, and in the phrase of “We shall ease thee unto the Easing” (A`la/ 8)⁹⁰, there is derivative pun (Zohili, 1997).

In the noble verse of “and he who fears shall remember” (A`la/ 10)⁹¹, there is the rule of the omission of ablative of the «يخشى» verb, and that is for protecting the rhythm of the previous and next verses; so that if the ablative of الله was mentioned in this verse, the beginning and the end of this verse wouldn't have been identical and the interval and the rhyme of the verses would have disoriented (Mohammadi, 2003). In the verse “ثم لا يموت فيهما و لا يحى” oxymoron rule of spiritual beneficences' principles has been used (Mohammadi, 2003).

RESULTS AND DISCUSSION

Result

Quran is replete of rhetorical devices and it is surprising that there are sometimes several rhetorical figures of speech in a verse. In the verse 44 of Hud surah there are almost twenty rhetorical figures of speech while the verse just has the twenty words.

Always from the past decades, the Quranic scholars were trying to unveil the secrets of Quran miracles to pave the way to recognize its miracles. Delving more into the rhetorical aspects of the Quran, especially the Musabbihat suras, the literally and verbal miracles of this divine Book is being more revealed; as we can get that God has selected the most pleasant words.

The Musabbihat suras, as a precious part of the Holly Quran that astound every eloquent person try to accomplish the praising and glorifying the Almighty God. They are replete with the rhetorical points in three parts of semantics, expression, and novel that the rhetoric tree with branches and fresh fruits can be considered by reflecting. In this study we have found that seven suras of Musabbihat, besides having harmony in its content, enjoy the same harmony in the figures of sound, words and meaning. In these suras despite existing several cases of figure of speech about semantics and expression, verbal and spiritual benefits related to novel are more prominent; especially, types of oxymoron, pun (of all kind), collation, epizeuxis (repetition), lipogram, elision, ellipsis and some kinds of allegory.

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⁸⁶«خلق فسوى» (اعلى: 2)

⁸⁷«قدر فهدي» (اعلى: 3)

⁸⁸«وَ الَّذِي اَخْرَجَ الْبَلْعُوعَى فَجَعَلَهُ نَعْمًا اَحْوَى سَنُقَرِّبُكَ فَلَا تَنْسَى» (اعلى: 4-6)

⁸⁹«إِنَّهُ يُعَلِّمُ الْبَاهِرَ وَ مَا يُفَاقِي» (اعلى: 7)

⁹⁰«وَ نُنَسِّرُكَ لِلْيُسْرَى»

⁹¹«سَيَذَكَّرُ مِنْ يَفَاقِي» (اعلى: 10)

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