

Section in the openings of Sur (The star, the pen, and the Morning Hours) Objective study

Salam Abbood Hasan¹

I. INTRODUCTION

Praise be to God, and may blessings and peace be upon the Messenger of God and his good and pure family and righteous companions, and on those who followed their path until the Day of Judgment, and after...

For in the Holy Qur'an there are huge treasures of references, signs, revelations, meanings, facts and connotations, as scholars accept the Holy Qur'an, and they enjoy what God opens to them from these sects, meanings and facts, and the Commander of the Faithful Ali bin Abi Al -Alb (peace be upon him) was authenticated in his description of the Qur'an, He says: ((There is a report about what came before you, and what is after you, and the judgment of what is between you ... It is the strong rope of God, which is the wise remembrance, and it is the straight path, and it is the passions that do not pass through the passions or the confusion of the tongues, and the scholars are not satisfied with it nor created by many the response and its wonders do not expire, whoever says he is truthful, whoever works for it is rewarded, whoever rules it is just, and who is called To him was guided to a straight path)) (1).

The Noble Qur'an is the first linguistic book, as this blessed book was revealed to our Prophet Muhammad (may God's prayers and peace be upon him and his family), and the verses of his speech, peace be upon him, dealt distinctly from the verses that addressed the prophets (peace be upon them) or other Qur'anic personalities, for example if God wanted to address a prophet from his prophets, for he calls him in his clear name, such as the Almighty saying: ((So say ,O man, this is an enemy of yours and your wife)) (2) , (and he said: (Say: "O man of God, preach to God!" 3) We called to him, Abraham. (4) And other blessed verses, but The Koran wanted to address the Prophet Muhammad (peace be upon him and his family , (it calls him Bocharf titles and the best of her and calling him (O Muhammad), but says to him (O Prophet) or (O Prophet), such as saying the Almighty: ((O Prophet! Allah)) (5), and saying: ((O Prophet ! Lo ! We sent thee a witness and a missionary and portent)) (6), and saying: ((O aT a Prophet does not saddens those who rush in disbelief)) (7), so great Quranic discourse towards the personality of this noble Prophet.

I have caught my attention to a Quranic phenomenon that I investigated in the opening of the blessed Qur'anic surahs, and I found three surahs that began with the oath so that his answer is something related to the personality of the Messenger or a divine guidance to him, and there is a relationship between the divisor and the answer

¹ Al-Iraqia University, College of Education for Women
salam.hasan@aliraqia.edu.iq
009647709770188
009647807513388

related to this blessed personality, and this is from the beauty of the Qur'anic expression and one of his miraculous methods And these Surahs are: (The Star, the Pen, and the Sacrifice), so each chapter was devoted to a chapter in which I examined the Qur'anic text, as the Qur'anic text and its interpretation was objective is the focus of the study, so I explained through it the beauty of the relationship between the department and its answer and the general context of the subject in which he mentioned this Section, and texts link to Put it together, and it is an issue - according to my knowledge - that the researchers did not touch upon - as there must be a correlative and semantic relationship between the department and the star, for example, and no other sections that God Almighty swore in in his glorious Qur'an and his answer regarding the person of the Holy Prophet, and this is what the research attempted to reveal And, according to me, I exerted effort, and my success is nothing but God, upon whom I relied, and to Him a penitent.

The first topic

Section language was a weapon

The section in the original: it is the cutting, and from it: I divided the thing and divided it, and the pieces are used to deny suspicion and suspicion, and for this reason there are evidence: such as wisdom, final say, statement and cutting, then this is the origin, then the section of these terms was strongly devoted to the chapter by saying (8).

And the section: In the sense of the oath and the oath (9) means one of the means of confirming the news with the listener, therefore we see that God Almighty swore by his holy self or by his verses to glorify them (10) and then to maximize their foundations and to prove unseen truths and hidden matters, and from that he swore his glory to himself to confirm the resurrection after death he said come]He claimed that those who fled would not be sent, say yes, and my Lord, that they would be sent[(11) Or to prove the Day of Resurrection as the Almighty saying :] And he said, "Those who disbelieve. The hour will not come. Say: Yes, my Lord, let you come ".[(12) And God swore by himself in seven places, and all after that in the Holy Qur'an with his creatures, because it is a sign of its Creator, who is God, glorified and to explain its benefits and virtues, and to consider people with it .Abu al-Qasim al-Qushairi said: "The oath does not go out of two ways, either for virtue or benefit. Virtue, as the Almighty says:] The development of Sinin ∃And this is the faithful country [(13) And the benefit, as God Almighty says :] And figs and olives (14) "(15).

The theorists have agreed that the oath is one of the certainties of the news, and this explains its occurrence in many citizens of the Holy Qur'an, so that we can count it as a prominent and interesting phenomenon for research ,the matter that has attracted many scholars to dwell on its secret and to explore its meanings and connotations, and the stylistic phenomenon evident in a book God Almighty is the abundance of oaths in the Meccan Qur'an, as we find it contained in more than fifty-eight places in the Meccan wall, whereas the sum of the oaths in the entire Qur'an exceeds seventy-three explicit oaths (16)

The term "rhetoric" came to the rhetoric in several places. They mentioned it in the chapter of the news as one of the proven methods for it if the situation necessitated it as a fact or a download, and their handling of it in this place indicates the consideration of the meaning of the emphasis in it, and they also mentioned it to you in the construction section as one of the types of construction is The request, and they have seen it here in terms of its association with the meaning of creation and demand (17).

From this it becomes clear to us the importance of the oath's style in the Holy Qur'an as an important means in achieving the meanings, and the original form of the oath is that a vow or oath encroaching upon the divine in the divine is actually presented, then the divider is divided so the oath of the oath is composed of: (verb + divisor + divided by it).It is the habit of the Arabs to be brief, so they delete the oath and replace it with wow and then t (18). The tools of the department are: B, W, T, L19)).

The second topic

Section B (the star if he plunged)

Surat al-Najm begins with swearing by (the star), as God Almighty swears by the amateur star, and he says ((And the star when he loves)) (20), so that the answer to the section: ((no one who misled you and what he deceived)) (21), and contemplated in this Quranic text The blessed comes to his mind at first sight what is the relationship of the star and his identity to the Prophet ρ (In other words, why did God Almighty swear by the star and the answer to the section was something related to the personality of the Prophet) ρ(

I pondered this text a lot, and I found that there is a close connection between the section and the star, and its saying (what your friend went astray and what he deceived), as we should first know the Qur'anic usage of the word (star) singularly defined by (the), and this word was mentioned four times in The Holy Quran is:

1The Almighty said: ((And He cast in my land my flesh to extend to you and rivers and ways for you to write it down, and the signs and the cursor): 16

-2The Almighty said: ((Rahman, He taught the Qur'an, He created man, He taught him the statement, the sun and the moon with a figure, and the star is the star).

- 3The words of God Almighty in our Surah here: ((And the star when he plunged)) Star: 1.

-4The Almighty saying: ((Heaven and Tariq, and what you know is not the Tariq, the piercing star)) Al-Tariq: 1-3.

And he who is blessed with looking at these blessed verses finds that the term (the star) contained therein has been mentioned in honorific and honorable habitats, so the Almighty said: ((And signs and stars are guided)) in which he mentioned (the star) to indicate those who are lost to the right path, and the right path, for it is A sign of guidance and domestication, as Quraysh knew the positions of the stars to guide them in the darkness of land and sea, and it is known that everyone who walks in the sea is guided by the star, and the Qur'an here speaks of the star as a specialized harness, so he did not enter it in the other multiple harrations, but singled it out for the greatness of its benefit and the guidance of the walkers. With it, each star leads to another star, and there are stars that have not reached us with light A after, and make use of non - effects through her.

The Noble Qur'an preferred this method of expression (and by the star they are guided) out of three methods that can perform the meaning, they are: (they are guided by the star), and (by the star they are guided), and the third is the one who used the truth and said: (And by the stars they are guided), and this is confirmation The Quraysh had the experience of star sites because she travels twice a year. They are more experienced than others in star sites and are guided by them. Likewise, they are better acquainted with the personality, sincerity and honesty of the Messenger than the rest of the Arabs, because he lived with them and was raised in their knees, and the conscience (they) came to give two characteristics: The first: They are guided by the star and not by him, and the second : Quraysh is guided by the star, and there are Arab tribes that do not You can guide him.

Al-Zamakhshari said: ((And by the stars they are guided) is a way out of the Sunnah of the speech, presented in it (the star), interchangeable in it (they), as if it was said: With the stars in particular, they are guided, who is meant by) them)? I said: as if he wanted Quraish: was They were guided by the stars in their paths, and they had knowledge of that which was not the same for others, so thanks were required of them, and consideration was required for them and they were allocated)) (22).

So (the star) in this Quranic usage has been mentioned in the homeland of honor and honor, as it is a gift that guides those who have lost their way to reach safety, and this explains to us the significance of the section of the star in the chapeau of Surat Al-Najm so that the section's answer is related to the Messenger) ρ)

Consider the other Qur'anic text in which the word "the star" is mentioned, which is the Almighty saying: "(The star and the tree are the two prostrations)", so the star's term is mentioned here in the highest ranks of honor, it is an honor to place the creature in the highest stations of slavery which is the quality of prostration, it is worship from The greatest closeness to God Almighty.

The linguists and interpreters differed on the meaning of (the star) here, according to two opinions: The first: (The star) is what has grown on the face of the earth, which has no leg, which is the view of Ibn Abbas, Ibn Jubair, al-Kalbi, Sufyan al-Thawri and others (23).

Linguists have stated that the (star) interpretation is that it has no stem from the plant (24), Abu Ubaidah (25), and Ibn Qutaiba (26).

The second: The star is the star of the sky, and this is the saying of Majah , al-Hasan al-Basri and Qatadah al-Sadousi (27) and I did not find any linguist who told him except the story of some of them to him. The glass said: ((It has been said that the star also wants the stars and this is permissible to be, because God The Almighty has informed us that the star prostrates and said: (Did you not see that God will prostrate to him who is in the heavens and who is in the earth and the sun and the moon and the star that we have? It is said to all that has arisen: It has a star)) (29).

Whatever the disagreement about the meaning of (the star) mentioned in Surat Al-Rahman, it will give clay the significance of honor and honor, so whether the meaning of the star is the plant that has no stem and this is proportional to what is beyond it and it is saying: ((The star and trees prostrate)) The star is what has no stem and trees He who has a stalk, or was (the star) the star of the sky and this fits with what was before him from the cosmic verses ((the sun and the moon computed)), then all these meanings are mentioned in the context of honoring, in addition to that the star of the earth is the plant that does not have a stalk and the star of the sky known They have great credit for human beings. Likewise, the virtue of the Prophet is greater and more sublime than this star mentioned here in this blessed text.

If we consider the other text of the texts in which the word "the star" is mentioned, which is the Almighty's saying "(Heaven and Tariq, and you do not know what the Tariq is, the piercing star)", then we will find that the star here is mentioned for honor and honor as well, for by the name of God Knocking at night , and the interrogative method (and what I don't know what the knocker) came to denote the glorification and magnification of this star. The star was described as piercing, that is, the high luminous high.

It was said: This piercing star is the weapon with which demons are thrown (30), and some commentators have said that it is the star of knowledge and insightful knowledge of the darkness of ignorance and error31)).

From these multiple meanings that we have indicated to the word (the star) mentioned in these three places of the Holy Qur'an, we see the correlation between the divisor and the divider over it, meaning that God Almighty swore by the star in Surat al-Najm (and the star if he desires), so the answer to the section was related to the person of the Messenger The Holy One, which is his saying (what your friend went astray and what he deceived), so the misguidance of him, peace and blessings be upon him, fits the oath with the star because the star, as we have seen, is what is guided in the darkness of land and sea, which is what he benefits in the land and in the sky, and it is a sign of knowledge, knowledge, all of these Almqa Matt high but fit personal divided by the character of the Prophet, he is G to guide and benefit from his knowledge and light which is the messenger of God to all people to show them to unite God in his divinity and Lordship, as well as the Qur'an bone Stars section sites Almighty said: ((I swear Bmwaq p stars, and that section if you know great)) (32. (

It is the beauty of numerical consistency in the Noble Qur'an here that the term "the star" has been mentioned singularly known as "the" four times, and it is completely consistent with the name of the Prophet (Muhammad), as it was mentioned four times as well in the book of God Almighty, for it is truly the star of the Qur'an And a verse of God to bring people out of darkness and light, with the permission of their Lord, to the path of dear and benign.

And we conclude this topic with the words of Dr. Aisha Bint Al-Shati, as she talks about oaths with waws with the amateur star, and she says)) :Turning to waws into a cosmic phenomenon is witnessed, people see it in the star if it plunges and they heal on the horizon what appears to be a stretch of sight from the sky's contact with the earth with a thread of light. Cosmic repetition at the sight of them and a scene, they do not find in it what is the subject of controversy or denial, so the wonder and the practice of denial and the similar metaphysical phenomenon, as the light of revelation is evident from the higher horizon Vidno and hangs until it reaches the Mustafa on this land)) (33).

The third topic

Section b (n and pen(

Surat Al-Qalam begins with a letter of cut letters, which is the letter (N), and God Almighty says: ((N and the pen and what they line)) (34), and the words of the commentators abound about the meaning of these cut letters, as they mentioned many meanings to it, and one of its most important meanings They are letters for the oath, God Almighty swore by them to show the Arabs that this Qur'an is of the same kind as their words and the letters in which they are organized (35), and these broken letters are among the letters of the meanings, because they have a meaning that indicates it , and if the scholars differed in determining this meaning and in explaining what it indicates on him.

And the researcher does not agree with those who counted these letters from the similarities, which God has accounted for (36), for these scholars - God's forgiveness for them - were standing at these letters, and they said: God knows best of them, and he is the one who was influenced by the science with them, and we do not look at them!

God Almighty has obligated us to consider and contemplate the Qur'an and understand it well, and the Qur'an was revealed by God Almighty with a clear Arabic tongue, and he did not address us in it with what we cannot understand or know its meaning, and we are researchers we must study the Qur'an, and say what God has guided

us to from its meanings, We offer this interpretation as a matter of diligence, as it may be correct, so we praise God Almighty, and it may be a mistake, so we ask forgiveness from God.

It is striking here in this blessed surah, which begins with the single letter (n), that this letter did not come repeated in the fence that began with the cut letters, there are three walls that started with a single letter: (P, Q, and N), so the letter (P) For example, it was mentioned again in Surat Maryam (as ka'ais), and the letter (s) was mentioned in Surat Al-Shura bis (Esq), while (n) was only mentioned in this blessed surah, as well as the meaning of Nun multiple among the interpreters ,some of whom said: It is the whale The great and for this reason the Qur'an called Yunus (peace be upon him) as (Dhu al-Nun), meaning the owner of the whale, and some of them said: It is the ink that contains the ink on which the pen is written (37).

Some of them said: The meaning of (N) is the Most Gracious, because these broken letters are only names of God the Most High (38), and the interpretation of (N) in the Most Gracious is proportional to the answer of the section that relates to the Messenger ρIt is the mercy of God to the two worlds, and no matter how many sayings there are in interpreting this letter, it must have a meaning commensurate with the section with the pen, and researchers will still look at the blessed Quranic text with renewed looks, for every generation finds in the Quranic meaning, unless the previous ones find it and this is a secret of miracles The graphic of the Noble Qur'an.

Then God Almighty divides with the pen and the writing by saying: ((N and the pen and what they line)), and the relationship here is clear and clear between the letter (N) as one of the Arabic letters and between the pen and writing, and the section in the pen means the section with the most honorable instrument in existence, as it contains the books of the Holy Qur'an, And through him he restricted religion and established the law, and preserved the sciences (39), so the section of the section in the pen here is a matter of exaggeration and glorification of its affairs, and the writing in which the lines are written, i.e. the many writing but refer to the words of God or what the angels write, when the expression came to (and what They line) and did not say (and what they write), and the difference is clear between the two terms, for (what they write) is where the letter There is a lot of it. As for (what they write), the writing may be a letter, two letters or a word.

This blessed surah came to confirm the truth of the prophecy, so it was called (the pen (as an affirmation of its extreme effect and insistence on explaining its value and weight, it is the basis of knowledge, as God swore by it for its honor and its great impact on human beings, as if the section here suggests the true knowledge that God wanted The Almighty establishes all of creation in the answer to this great section , and it strengthens that this Surah was revealed immediately after Surat Al-Alaq, which is the first of revelations, where He began with the Almighty saying: ((Read in the name of your Lord who created, create man from rituals, from ragh The man knew what to He did not know)) (40), and that this speech was aimed at the illiterate Prophet - whom God was destined to be illiterate for a certain wisdom - the revelation began to read and write, noting the importance of the knowledge that the Apostle brought

After this great oath which prepared the soul to receive his answer and the truth that God Almighty wanted through his division with the pen and not with other creatures, God Almighty proves and denies in a short verse in which the answer of the oath begins ((Whatever you are by the grace of your Lord is madness)) (41), then God proves his grace On his prophet in an expression that suggests nearness and affection when God adds his glory to

himself) your Lord), and he denies that fabricated characteristic that does not meet with the grace of God on a servant who attributed to him and his closeness and line up

And the meditator here has to find the relationship between the oath and the pen with the oath of this oath, so how can he be mad by giving abundant knowledge of God's grace upon him ?And how can it be crazy to utter the best statement and its language ? And how crazy would it be to be who speaks these letters (Nun) and her sisters and lines this wonderful speech ?This written Qur'an, which the Prophet used to read to you, does not come from a madman. The madman is ignorant of knowledge and his machine, and there is no mind in which he organizes this wondrous system that you see, and this relationship between the section and the atmosphere of his father explains to us the coming of the section with the pen at the beginning of the surah so that the answer to this section begins with (What you are, by the grace of your Lord, is mad).

Then the answer of the oaths turns to each other in a direct message to the Prophet: ((But you have unpaid remuneration)) (42), for God Almighty has fixed with the pen the connected remuneration that does not stop and does not end for his Prophet, as if in this sentence were remuneration and compensation and entitlement to the addressee who His enemies are in the frenzy of madness, so what does he lose to those whom his Lord said to him (“And if you have unpaid non-reward”) in kindness, affection, and honor!?

And the effect of the oath of (Nun, pen, and writing) is still evident in the honorable answer: ((And you are of great character)) (43), and this is a great verse that explains to us the philosophy of Islam in existence, for the pen with which God has sworn wrote this rule that must be adhered to Including all who are described as Islam, and the speech of the Prophet here indicates that he has risen above this great creation AD, and every linguist here tastes the beauty of the assertions that appeared in this verse and before it which is: (if) + blame assertion + attribute.

The Qur'anic expression did not come on (and you are the owner of a generous creation) or (you are the owner of a great creation) or (and you are of a great creation), but rather it came with (if) the certainty that removes delusion and suspicion, then with the confirmation of the affirmation that entered the preposition (on) And this letter if we look at it with a linguistic perspective, it benefits the superiority as linguists say, so the Messenger's creation has been based on the great creation until it became a source from which the nobles, wise people and scholars draw their morals with the grace of God on them, then described the creation with (the great) and this is commensurate with the greatness of the divider And the one who swore it, and (the Great) confirms the height of the creation that the Messenger brought, so the creation here is not described as noble, generous, or other And even a net description of greatness, and this is what fits primarily in the context of this holy text.

The fourth topic

Swearing by (Duha and night, if shrouded)

Agree forenoon with the preceding two soorahs fence Makiya (44), and that the section of this wall is the letter section (Waw), this phenomenon stylistically in the Koran, as brought Bo'ao section to install what purports Koran to prove and achieve, Dr. says Aisha girl beach: ((We look at another stylistic phenomenon from the Qur'anic statement, which is the phenomenon of starting with the oath of the oath ... The basic principle in waw is that the staircase of speech comes to be tied and sympathetic, and if it comes to the oath, it has the forefront in the place of documentation of what precedes its denial, or acknowledgment and testimony)) (45)

And the sacrifice in the language means the rise of the day, and the sacrifice is called and the time is intended from the rise of the sun until the day rises and the sun rises (46), and the interpreters have two sayings about the meaning of the sacrifice (47), which God swore by saying: ((The sacrificed, and the night when he is worshiped, what Your Lord called you and what He said) (48: (

The first view is that what is meant by the time of sacrifice, which extends from the rise of the sun to the height of the day

The second saying: It means the whole day, and the owners of this face protested that the Duha was made during the whole night's interview.

And if we favor the first statement, which is the time of the sacrifice, because it was made against the indwelling night, and the indwelling night is part of the night and not the whole night, then in all cases the meaning of the sacrifice is the time of the whole luminance and the light that is in its entirety, this is divided into the time of the sacrifice and its illumination, and the night and darkness of the night, and this is to signify Upon his gracious blessings on his Messenger (may God bless him and his family), honoring him and giving him what satisfies him, so God swore two great verses of his verses that his creation sees every day and night, there is a clear match and link between the oath and the one who is divided on it, between the oath by the light of the sacrifice that meets after the darkness of the night And between the answer of the section “(What your Lord has left you and what I say”)), the light of revelation The one who came after a period is like the darkness of the saage night, and here the beauty of the connection and harmony in the Qur’anic statement is divided between the denominator in it and it is the time of the sacrifice, and the night following it, and the answer to the section which is ((what your Lord has forgiven you and what he said)) which includes the meaning of negation of every expectation of the Prophet (PBUH) May God’s peace and blessings be upon him) Whoever God has left or hated him.

And I saw al-Suyuti, may God Almighty have mercy on him, met with this link between the oath and his answer related to the Messenger (may God bless him and grant him peace), and he said: ((And from the sects of the oath, his saying, the sacrifice and the night if he shrouded, God Almighty swore by his blessing on his Messenger and his honor for him, and this includes his belief in him On the validity of his prophethood and on his reward in the Hereafter, he is divided by the prophecy and the hostile, and he swears by two great verses of his verses, and hopes to match this section, which is the light of the sacrifice that comes after the darkness of the night divided by it, which is the light of revelation which he fulfilled after his retention from him, until his enemies said and bid farewell to his Lord Muhammad So he swore by daylight after the darkness of the night in light of the revelation and his light after the darkness of retention H and his invocation)) (49).

This blessed surah is shortened, we find it based on dualities in directing the speech to the Prophet (may God bless him and his family), so the sacrifice is a reference to the day and the sappy night contains a reference to the night, and the answer to the section (What your Lord has forgiven you and what is not) includes a sign that God Almighty did not leave His Messenger and what he said at night or in the daytime, then the letter progresses to the Prophet in dualities:

The mornings of the night

The first hereafter

Jacka orphan

Lost of the guidance

The wealthiest family

These diodes have a close association in the chapeau Sura section Baldhy and night when it darkens, (Valakhrh, accommodation and guidance and the rich) are all representing the point of light and foresight in the light of day, which is what sought both wanted the Hereafter, and to leave the darkness of the world and the pleasures of the T lead to the abyss, and (The first, the orphan, misguidance, and dependents) of what the normal person does not want to fall into or to be afflicted with one of them, as it represents the darkness of the night that is shrouded in the darkness of the walkers.

In addition to that this surah came as an amusement for the Messenger of God, may God's prayers and peace be upon him and his family, as there are rituals and honors in which there are many reassurances and honors for himself after he was afflicted with great sadness and sorrow, and in the introduction to the interpretation of this surah, Sayyid Qutb says: ((This surah is about its subject, its expression, its sights and its shadows. Its rhythm, a touch of tenderness, a breath of mercy, a sect of affection, a caring hand touching on pain and suffering, and breezing in spirit, contentment and hope, pouring cold, reassurance and certainty, they are all pure to the Prophet, all of which are his deliverance from his Lord, pleasure, entertainment, recreation and reassurance, all are human Mercy, a call of kindness, kindness of kin, and a threat to the tired soul And the worrying risk, and the heartache50)) ().

II. CONCLUSION

The language of the Qur'an is an intentional language in the use of words and structures, and the section in these surahs (by star, pen, and sacrifice) has its deep connotations and graphical effects, which we have part of in relation to the personality of the Messenger, may God bless him and grant him peace, as it is a wall that unified in its downloading in being a Meccan, and united with a letter The section, which is Waw, has been linked to the oath in the opening of this wall with its answer related to the person of the Holy Prophet, may God's prayers and peace be upon him. Each fatha was a prelude to the subjects it will present to this divine character, so there were a lot of suggestive indications from the section with these words and their implications without others, so each A suitable section A totally for his answer is attaching to an aspect of the Prophet's life, so that if we had replaced the section with another word, the expression on this wonderful statement would not have come, and this is what makes the owners of the statement stand in honor and glory for this wonderful Qur'anic expression, and God is the one who is right.

III. MARGINS

[1]. Sunan Al-Tirmidhi: 4/245.

[2]. Taha verse: 117.

[3]. Hood verse: 48.

[4]. As-Saffat verse: 104.

[5]. Anfal verse: 64.

[6]. Verse parties: 45.

[7]. The verse table: 41.

- [8]. Looking at Arab Tongue (oath): 3/88.
- [9]. See: Al-Sahah Al-Gohary, Article (Section): 5/2011 .And Lisan Al Arab by Ibn Manzur, Article(Section): 3/88.
- [10]. See: The statement in the sections of the Qur'an: 3.
- [11]. Taghabon: verse 7.
- [12]. Sheba: Verse 3.
- [13]. Fig verses: 2-3.
- [14]. Fig: Verse 1.
- [15]. The Peer Contest, for Al-Suyuti: 1/343, and Al-Burhan in Science of the Qur'an, for Al-Zarkashi: 3/42.
- [16]. See the semantic and null functions of the Quranic section: 15.
- [17]. The method of the oath in the Holy Qur'an is a rhetorical study: 4, and the oath by the rhetorists is an establishment in that it cannot bear honesty or lying for itself, and it is a non-request establishment because it does not call for a requirement other than the one at the time of the request.
- [18]. Looking: Adequate grammar, by Abbas Hasan 2/489 .Investigator in the Sciences of the Qur'an looks to Manna Al-Qattan: 290.
- [19]. Rhetorical methods: 108.
- [20]. The Star Verse: 1.
- [21]. The Star Verse: 2.
- [22]. Scouting: 2/560.
- [23]. Looking at Al-Bayan Mosque: 11/22/13, and Al-Durr al-Manthur: 7/692.
- [24]. Meanings of the Qur'an: 3/112.
- [25]. The metaphor of the Qur'an: 2/242.
- [26]. Gharib Al-Qur'an: 436.
- [27]. See the interpretation of Mujahid: 636, and Al-Bayan Mosque: 27/177.
- [28]. The Hajj Verse: 18.
- [29]. Meanings of the Qur'an and its syntax: 5/96.
- [30]. Scouting: 4/735.
- [31]. The Extended Sea: 8/434.
- [32]. The incident verse: 76.
- [33]. The graphic miracle of the Qur'an: 250.
- [34]. The Verse Pen: 1.
- [35]. See Judgment: 1/172.
- [36]. Looking at Bahr al-Ulum: 1 / 249-250 .The Whole of the Rulings of the Qur'an: 1/154.[37].
See Bahr al-Ulum: 3/458.
- [38]. Ibid.
- [39]. The statement looks at the sections of the Qur'an: 2/207.[40].
Al-Alaq: Verses: 1-5.
- [41]. The Pen Verse: 2.

- [42]. The Pen Verse: 3.
- [43]. The Pen Verse: 4.
- [44]. Perfection Verse: 1/62.
- [45]. The graphic miracle of the Qur'an: 244.
- [46]. Tongue of the Arabs (Duha) 14/474.
- [47]. See al-Bayan Mosque: 26/314, al-Wajeez al-Wajeez: 5/464, and Fateh al-Qadeer: 5/457.
- [48]. Al -Duha verses: 1-3.
- [49]. Proficiency: 2/414.
- [50]. In the Shadows of the Qur'an: 6/3925.
- [51].

Sources

- [1]. The Holy Quran.
- [2]. Rhetorical methods: d .Ahmed wanted, 1st floor, Kuwait, 1980.
- [3]. The style of the department in the Noble Qur'an - rhetorical study - Master thesis, Ali bin Muhammad Al-Harthy ,Umm Al-Qura University, 1411 AH - 1991 AD.
- [4]. The graphic miracle of the Qur'an and Ibn al-Azraq issues - a graphic linguistic study - by Dr. Aisha Abdul Rahman Bint Al-Shati, Dar Al-Maarif, Cairo, 3rd floor, 2004 AD
- [5]. Bahr Al-Ulum, Abu Al-Laith Nasr bin Mohammed bin Ibrahim Al-Samarqandi, investigation: Dr. Mahmoud Matar Jee, Dar Al-Fikr - Beirut.
- [6]. The long sea, Ahmed bin Muhammad bin Mahdi bin Agiba Al-Hassani, Dar Al-Kutub Al-Alami - Beirut, second edition, 2002 - 1423 AH.
- [7]. Proof in the Sciences of the Qur'an, Badr al-Din Muhammad bin Abdullah bin Bahadir al-Zarkashi, investigation: Muhammad Abu al-Fadl Ibrahim ,Arab Books Revival House ,Isa al-Babi al-Halabi and his partners ,First edition, 1376 AH - 1957 CE.
- [8]. Clarification in sections of the Qur'an, Ibn al-Qayyim al-Jawziyya, an investigation: Muhammad Hamid al-Faqi, Dar al-Ma`rifah, Beirut, Lebanon, 2002.
- [9]. The interpretation of Mujahid bin Jabr, investigation: Muhammad Abd al-Salam Abu al-Nil , published by Dar al-Islam al-Haditha al-Haditha, first edition, 1410 AH.
- [10]. Al-Bayan Mosque on the interpretation of the Qur'an, Muhammad bin Jarir Al-Tabari, investigation: Mahmoud Shaker, published by Al-Babi Al-Halabi Library, third edition, 1388 AH.
- [11]. The Mosque of the Rulings of the Qur'an, Shams al-Din al-Qurtubi, investigation: Hisham Samir al-Bukhari, Dar al-Kutub, Riyadh, 1423 AH / 2003 AD.
- [12]. Al-Durr Al-Manthur, Jalal Al-Din Al-Suyuti, Dar Al-Fikr, Beirut, 1993.
- [13]. Sunan Al-Tirmidhi, Mohammed bin Issa Al-Tirmidhi, investigation: Ahmed Mohammed Shaker and others, Arab Heritage Revival House, Beirut.

- [14]. Al-Sahah is the crown of the language and the Arabic ,Abu Nasr Ismail Bin Hammad essential Farabi (d 393 . AH(,Investigation: Ahmed Abdel Ghafour Attar, Dar Al-Alam for Millions - Beirut, Edition: Fourth 1407 AH - 1987 AD.
- [15]. Gharib Al-Qur'an, Abdullah bin Muslim bin Qutaiba Al-Dinouri, investigation: Ahmed Saqr, Scientific Books House, Lebanon, 1398 AH / 1978 AD.
- [16]. Al-Qadir opened the collection between the art of the novel and the know-how from the science of interpretation, Muhammad Bin Ali Al-Shawkani, Dar Al-Fikr, Beirut, 1993 AD.
- [17]. In the Shadows of the Qur'an, Sayyid Qutb, Dar Al-Shorouk, Beirut, tenth edition, 1402 AH / 1982 CE.
- [18]. Discovering the facts of the download and the gossip's eyes in the faces of interpretation, Jarallah Al-Zamakhshari, Arab Heritage Revival House, Beirut.
- [19]. Lisan Al-Arab, Muhammad Bin Manzoor, Dar Sader, Beirut.
- [20]. Researcher in the Sciences of the Qur'an: Manna Al-Qattan, Al-Resala Foundation, Beirut - Lebanon, (D.T .
- [21]. The metaphor of the Qur'an, Abu Ubaida Muammar bin Muthanna ,verified by Dr. Fuad Szakin, Al-Risala Press, Egypt, 1954 AD.
- [22]. The Brief Editor on the Interpretation of the Mighty Book, Ibn Attiya Al-Andalusi, Achieved by: Abdul Salam Abdul Shafi Muhammad, House of Scientific Books, Beirut, First Edition, 1413 AH / 1993 AD.
- [23]. The meanings of the Qur'an, Abu Zakaria Yahya bin Ziyad al -Fur, investigation: Muhammad Ali al-Najjar and others, Dar al-Surur.
- [24]. Peer struggle in the miracle of the Qur'an: Jalal al-Din al-Suyuti, Tah: Ahmad Shams al-Din, Dar Al-Kutub Al-Alami, Beirut, 1st edition, 1988 AD.
- [25]. Adequate syntax: Abbas Hassan, Dar Al-Maaref in Egypt, Cairo, (DT).
- [26]. The semantic and rhetorical functions of the Quranic section, Khayen Muhammad, Al-Duha Foundation, Beirut, 2014 .