

Literary arrays in Quran

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Abstract: One of the fundamental aspects of this precious book is verbal and rhetorical miracle. Many books have written about rhetorical aspects of Quran and all books on rhetoric and exquisite aspect notice to the Quran and the examples of the Quran usually are used. In this paper is attempted among a variety of industries in the Quran, to refer to few examples. And in the extent of ability, mask can be removed from beautiful face.

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Introduction

Quran is the eternal miracle of the Prophet (pbuh) at the height of the rhetoric that has long attracted the attention of Muslims in various aspects. Literary array, rhetorical and plentiful advantages is used in Quran and it touches the delicate eye and ear of the reader. One of the fundamental aspects of the precious miracle of this book is verbal and rhetorical miracle. Many books have written about rhetorical aspect of Quran and essentially all of the rhetoric and original books consider the Quran, and examples are usually used of verses of the Quran including the "Alajaz and Alayjaz" by Abu Mansur vanilla and "reasons of Alajaz" Bdalqahr Jarjani. Eloquence of the Qur'an in such a way that no one ever has dealt with it. Scholars and commentators by showing examples of violent rhetoric miracle of the Qur'an, have offered valuable service to Islam. But the Quran is an infinite sea that never end beauty of its rhetoric and every day we discover the subtle and delicate point of it. Rhetoric of Quran is sometimes such at the peak of greatness that wonders people, this beauty is used without any duty and fluency and eloquence, is full of beauty. For example, a sample of the "Verse 44 of Surah Hud," "The Land and Hue or Aply" Despite the fact that it is totally 17 words, Ibn Abi Alasb it has produced 21 types of innovation. In this paper is attempted among a variety of industries in the Quran to refer to few samples and in the extent of ability a mask can be removed from beautiful face. Here are the types of industries in the Qur'an, that we can mention few kinds as example:

1. Tajnis

Tajnis or Jenasis two same words in a sentence, which each has a specific meaning, and it has all sorts. In the Qur'an is used all types of Jenas.

2 Anat or necessary of Malilesm:

In this industry, the speaker or writer has to be committed to something that it isn't necessary like

this that he has not to use special characters in his writing or poetry, or in rhyme is considered the word before each other or, for example, the word "Golshan" would be the same rhyme with the word "Maskan", But the poet is bound to make it the same rhyme with words like Roshan and Joshan. Lzvmyat Court of Al-Ma'arri is about this. Sharaf al-Din 'Tayyebi said that The verse "وعليا ميم ميم معك" (Hood / 48), which is known as the part of Anat that eight M have come together. However, due to this when Tanvin and the silent N reaches M Ghalb changes into M.

3 Ghalb

And it is interesting industry that has kinds, its most delicate is Mostovi Ghalb that if we read the sentence from the end it is like something that read from the beginning.

4. Consideration

Consideration is one of issues of semantics and it is that the speaker says speech in absence and stories about others. It immediately notices speech to audience and addresses the sentence or the contrary, it passes from address to the absence. The industry is an innovative industry and it has a lot of effects in attracting of the reader or listener.

Ibn Abi Alasb after quoting definition and examples of notice says: "In the book of the Quran that it is a very interesting kind that I can't find in poetry and God help me to find it and it is that the speaker in one own words, the first brings two topics then it expresses the news about The first news and releases it and brings news about the second news, When he returns from the news about the latter topic to pay the second news. . In fact, the "expressing a meaning is addressed to one of the three speakers: the absence and address after expressing its meaning to another way of the triple ways, as the second expression is contrary to the expectations and appearance of audience.

In other words, if the speaker after using one of these three verbs in their speech to be transferred to another concubine and reference of speech is a thing, We are facing with a "gratuity". with the definition, phrases like "Fstabr and they shall see " and O ye who believe! »" do not fit in this notice, because in the first phrase, the second reference is pronoun and "Inta you" Mostatar (Note) and "Vav" in (Yobaserona) isn't same thing and in the second phrase, although the Mosul name, with entering interjection to be addressed,, but it cannot say (O ye who believe!) because of syntactic perspective, revenues from Mosul to be the absent verb. . So in the words, it isn't "gratuity" (Taftazani C 1, p. 117).

It is a spiritual novel industry and has a significant impact on the reader or listener's attention.

The result of consideration is 6 cases:

1. Favor from speech to address
2. Favor from speech to absence
3. Favor from address to speech
4. Favor from address to absence
5. Favor from absence to speech
6. Favor from absence to address

In the Quran, five of the six cases, certainly finds and favor from address to speech is into question.

1. Favor from speech to address: In fact this verse is as a bridge between the previous verses with the addressed plural pronoun and the next verses with pronoun of alone speaker, this own verse has both kinds of pronoun and thus favor is from address to speech. But it should be noted that after this verse a, the pronouns are converted to the speaker, the existence of the speaker pronoun, and origin and the pronoun of audience, will be the consequence.

2. Favor from speech to absence

In the first verse, it comes in a speaking concubine. But the second verse is expressed in the absent concubine. In the first verse spoken about punishment of the disbelievers, Allah expresses his presence with pronoun of the speaker so that he refers to this concept that he speaks with his holy nature to them and undertakes their punishment himself. But in the second verse he speaks about a reward to the faithful human, it is expressed with the absent pronoun that take distance with the atmosphere of the verses before and Alves says: Because giving reward to the faithful human is infinite mercy of God' so God with the favor turned away difficulty of addressing unbelievers.

3. Favor from address to absence: Tabatabai said about this notice, "the reason of transfer with the address concubine, with absent concubine is to honor and to reward them, for the reason expressed with absent concubine And so that the topic the blessings of heaven for others is noted that ". This notice also causes to make envy in the hearts of those who go

astray and deny the divine promise as well. Also, the Ibn Almtz gives examples in this verse for favor the Even inasmuch Kntm fi Alflk and flow together Brahman Taiba (Jonah / 22) in here the notice is from address to the absence (Ibn Almtz / Budaiya p. 58).

4. Favor from the absence to the speech: Such as Al-Razis says about documents (Arslan and effect of land-) absent and two verb (Sqna and Hyyna) to the speaker "In the beginning, God introduced himself to the audience by sending the winds and clouds stimulated by winds, then he introduced himself with the verbs and said, I am the same God that you knew him that I make up the clouds and the earth would live them after death "(Abvhyan 7/302).

5. Favor from absence to address: A beautiful example of this notice is the verses of Surah Fatiha, Ibn Jenny in the verse "AyakNbd and AyakNstyn" indicates that the verse is called with the addressed method, and after that verses is expressed with the absence methods: "Alhmdllh Lord of the worlds. Compassionate, the Merciful. Yawm al-Malik. "Ibn Jenny says: "rate of praise of the verses is lower than worship for this reason the man can not praise other people, But worship is for God and man has no advantage of it. Thus the Quran located praise in a lower degree of worship and with absenteeism style, it is attributed to God, but worship ultimately locates itself in the face of God. "(Ibn Jenny, 2/188).

So in fact favor is a part of components of exit word of appearance . According to this the notice is change in the word style and transmission from each of speech, address and the absence to the other. And to better understand the rhetoric of favor in a verse of the Qur'an, it is necessary to pay sufficient attention to the verses before and after so that it was composed in atmosphere of worship and according to the notice, the differences more justify GHaraat.

Trsy: The word literally means setting the jewel in the crown or sword or something like walking stick, and in innovative terms is bringing some things together and words are near each other, and it is based on weight and letters. Yahya ibn Hamza Alavi verse "That they might Abrar Naim ..." isn't part of Trsij and he says Abrar and Fajar isn't match:

6. Laf and Nashr:

In The industry two or more words come after each other, then adverb and adjective is brought for each of them

if it is order, it is regular Laf and Nashr and if there is no order, it is mashosh Laf and Nashr.

7. Tsjih

And it is the use of rhyme in words, in the case that the last two sentences or more are the same with regard to the word Roias the final matched lyrics are called rhyme. The industry is used in prose, poetry, though in lyrics applied except the end and it is

double art. In the Holy Quran and the verses are used in the industry Tsjya lot. Usually the end of verses has rhyme, but the so-called distance QuranSaj. Some Ash'ari said that the Quran does not rhyme and it is disapprove. While this is not true and in every verse of the Quran openly and clearly is considered rhyme. For example, it is clear to see in the final verses of Surah Taha ends with A, from Moses and Aaron is called as "Aaron and Moses": Trustees Qalva BRP Aaron and Moses (HA / 70) but in the last verses of Shoara ends with N, Khfajy after rejecting Ramanis words and Baleghani s said that rhyme is defect case, and said that if rhyme is in the case the word is subject to meaning and this is the same rhetoric and the distances are in the same case, And if rhyme is in this case the meaning is subject to the word means this sentence is with duty and the word is subject to meaning.. It is clear that there is no duty in rhyme or distance and the word is subject to meaning.

8 Tsdyr or reject Aljz Ali al-Sadr:

The industry is in case that word come in the beginning of a sentence or poem it will be repeated in the same or a little difference in the end. . According to IbnRshyq Cyrene, to apply this industry will flourish and prosperity and greatness and beauty of the word. (IbnRshyq, Almdh vol. 2, p. 5).

9. Repeat of the letter: The industry is such that a letter of the alphabet is repeated several times and it causes to create a special music in the word.

10 Creativity:

According to IbnAbiAlasb invention is that each letter of words alone, according to talent of word, involves one or both innovative things, In such a way that in one verse or a sentence is realized a number innovation and a word of it is not empty rhetoric of one or two. (Al Badi PBUH 382). Verse 44 of Surah Hud is an obvious example of this industry located at the peak of oratory. As previously mentioned this verse has 17 words, according to IbnAbiAlasb s count is used 21 innovative industries. The purpose of the new initiative in here is meaning that Motaghdman used of it and it involves expression as well.

Industries that are used in this verse: complete events, verbal match, metaphor, a metaphor, referring, Ardaf, symbol, Causality, true division, Ahtras, separation, equality, faith Nsq, coalition, brevity, sharing, refine, H. expression, compliance, consistency and innovation.

It has been said that this verse is the most eloquent verses of Quran. Of course, all the verses of

the Quran have rhetoric as a miracle, but it is clear that the rhetoric of verses is different together And as beautiful and harmonious appearance of humans is different, Quranic verses, both in terms of education and the inclusion of the expressive sciences are different. When was Tibet Yedali ke Yathe land Ably *** in word of God unquestionable that oracle is home and about this verse its point is talked a lot. Allosies quoted that his master wrote thesis about this verse and he has listed a hundred and fifty advantages for it. (Interpretation of the Almanyspirit C 12, p. 68). In history came that, some wise people of Quraish decided to challenge the Qur'an and they tried to bring like it When I came to this verse to say that these words are not similar to human s speech and desisted the challenge. (Bayan Assembly).

It also quoted comments about Ibn Muqaffa. Eerozi Samarqandi just quoted talks about this verse from Walid bin Mghyrh, then says: As enemies in the eloquence of the Qur'an and miracles in equity fields reached the position, see their friends where they reached. " (four articles of Eerozi Samarkand, p. 39, with the correction of Muhammad Qazvin). This was an example of the innovative advantages that has been used in the Quran.

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