Rhetoric Meanings and Significances in Sūrat Al-Raḥmān –
A Case Study of Ījāz al-Qur'ān

Dr. Muhammad Ayub Rasheedi*
Prof. Dr. Muhammad Saleem Haved**

Abstract
Ma'ānī (rhetorics), Bayān (stylistics) and Badī' (literary embellishments) are literary and aesthetic features of Qur'ān. Many Arab scholars have as much as revealed a lot of illusions about Ījāz al-Qur'ān for the cause of Qur'ān; a miracle Text of Almighty Allāh. Their comprehensive contributions to the phenomenon of Qur'ānic Ījāz had elaborated this greatly.
Sūra al-Raḥmān has much rhetoric, stylistics and literary embellishments based features. They enable their readers to apprehend surface as well as deeper meanings in order to explore Qur'ānic miracle.
So the following paper intends to explore variant rhetoric aspects of Qur'ān. Chapter 55 (Al-Raḥmān) has exclusively been fused to comprehend rhetoric characteristics adopted by Qur'ān.
The Ījāz of Qur'ān has Wonderfully granted challenge-ability to realize people; Arabians, who were yet disbelievers, are unable to accept Qur'ān's challenge to bring down even a single word that has ability to be equally eloquent any other word used by Qur'ān.
Keywords: Arabic Rhetoric, Ījāz al-Qur'ān, Sūra al-Raḥmān,

Qur'ān is the Word of Allāh; it has core command over each and every thing having any kind of connection with humans' life. Allāh revealed this book to His Messenger in order to define two paths; right and wrong for people, especially, for those sheltering infidelity in their heart and guide them to the right one.

To prove this reality and quality, Allāh had made this Book a remarkable miracle for all people having control over their native language; Arabs as well as those, who proclaim that nobody had command over this language as they had, could not compose a paragraph, sentence, even a word qualified with all linguistics standards.

Allāh says: (قل لئن اجتمعت الإنس والجن على أن يأتوا بمثل هذا القرآن لا يأتون بمثله ولو كان بعضهم لبعضٍ ظهيرا)

Say: 'If the whole of mankind and Jinns were to gather together to produce the like of this Qur'ān, they could not produce the like thereof, even if they backed up each other with help and support".[1]

The scholars of Qur'ānic Balāghah and I'jaz had given lofty remarks about Qur'ānic Balāghah. A number of efforts have been done by many distinguished scholars in three categories of Qur'ānic Balāghah; Ma'ānī (Rhetoric), Bayān (stylistics) and Badī'(literary embellishments). All these three categories have been covered under the headship of Qur'ānic Balāghah.[2]

In the following lines, this study intends to shelter some Qur'ānic verses of chapter 55th (Sūrat al-Raḥmān). This chapter is filled with a number of rhetoric features having beauty, allure, attractiveness, splendor and finery. All prevalent Arabs' speech texts are

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* Assistant Professor, ICTAL, Faculty of Arabic, International Islamic University, Islamabad.
** Professor, Department of Islamiyat , University of Peshawar , Peshawar.

incomparable with Qur'ānic text because Qur'ān is only the Word of Allāh having quality of being able to stipulate accessibility of speech to the heart of every reader of any community. Sūrat al-Raḥmān has a lot of bombastic meanings that are completely unable to be described without holding command over its rhetoric functions. Almost all meanings are resulting from 27 patterns of composition (Naẓm) used in this chapter like conjunction and non-conjunction (faṣl and waṣl), enhancement and dissension, nearing and distancing, brevity and prolixity (ḥadhf and iṭnāb), as well as considerations relating to the thing/unit to which information is attributed (musnad 'ilayhi/subject) and considerations relating to that information of fact which is attributed (musnad) (predicate) etc. All these patterns declare Qur'ān as a marvelous and inimitable Text. A tiny thing that can never be ignored here is that no one can cover all these stems and significations relating to that rhetoric analysis and that is why it is called 'inimitable Text' which surely indicates some qualities starting from and ending on single point which is 'peerless Text'.

Presence of Musnad 'ilayhi/subject

Musnad 'ilayhi/subject is the soul of sentence. It leads to an accurate meaning. It cannot be excluded from sentence without any context or context of situation based reason, because it is genuine in mode of expression.[3]

So if Musnad 'ilayhi is excluded, the expression becomes meaningless. It does not develop any meaning. The first verse of Qur'ān begins with proper adjective based subject like:

(الرحمن)

Which means: Allāh) Most Gracious![4] This beginning is not but to describe more quantity of Allāh's blessings that have merely been bestowed by Him upon all humankind.

Qur'ānic commentators pointed out another aspect of this stem saying that: Musnad 'ilayhi has been brought in the beginning of this chapter 55 in order to give satisfactory answer to common reader as well as this style has been used here to refute misbelief dogma of infidels[5] as they repudiated and negated this quality of Allāh. It is what Qur'ān says about denoting their substandard belief:

(وإذا قيل لهم اسجدوا للرحمن قالوا وما الرحمن)

Which means: When it is said to them, "Adore ye (Allāh) Most Gracious"! They say, "And what is (Allāh) Most Gracious?"[6]

Qur'ānic scholars say that the reason behind this sharp commencement of this chapter with the word of "Al-Raḥmān" is to establish the state of being kind and benevolent for Allāh as being Most Gracious and Merciful, and to disestablish their code of disbelief and to intimate that this dogma is no more than a mischief and misconception resulting from their disloyalty and infidelity.[7]

Omission of Musnad 'ilayhi

Indeed exclusion of Musnad 'ilayhi from the speech is contrary to inclusion.[8] It is initially used for two functions; 1) to shorten the speech and expression and 2) 'is' to avoid any misconception on the basis of lexical and syntax based context or situation.[9] The first verse of chapter Al-Raḥmān does not contain Musnad 'ilayhi; because that subject is verily well-known and having no ambiguity. It is the Word of Allāh. In spite of being disappeared from the first verse of this Sūrat every common reader knows what Musnad 'ilayhi here is.

That is an embellished style of usage of language; Arabs were familiar with that style of language as they were using this one in their daily language such as their saying: رمية من غير رام

There is a demonstrative pronoun; هذه stands for Musnad 'ilayhi that has been omitted from the sentence. One of more examples is: نعم الزعيم سعد

A pronoun; هو is Musnad 'ilayhi and has already been omitted not for being misplaced but it has to be acquired for being well-known to all common readers and listeners.[10] Likewise, the understanding of Qur'ān accurately comes through Arabic language of native speakers. Musnad 'ilayhi is disappeared from the following two verses of Sūrat Raḥmān to deliberate rhyme and Saj':

(رب المشرقين ورب المغربين)

(He is) Lord of the two Easts and Lord of the two Wests.[11]

(ذواتا أفنان)

Containing all kinds (of trees and delights).[12]

Precedence of Musnad 'ilayhi
Precedence of Musnad 'ilayhi is an elementary stylistics rule of Arabic language. Subject always goes through molding language vocabulary in order to hold non-secondary level in sequence of words, multiple words and sentence; it is why because it appears in mind at first sight[13] as it is having status of being subject; Maḥkūm 'alayhi. The word; (الرحمن) being an 'ism is subject of a nominal sentence. The remaining part of the sentence following it, is Musnad; 'the predicate' as it corresponds to the predicate preceding it.

Musnad 'ilayhi came forehand in order to indicate to emphasize and inculcation. Qur'ān used this style largely.[14]

There is another point of view that interprets the precedence of Musnad 'ilayhi here as being a reference of suspense. The word Al-Raḥmān in the beginning of this Sūrat develops a number of meanings and enables peoples including polytheists to pay their all attention to what Allāh almighty wanted them to know about. Any listener or reciter of this Sūrat definitely would take a pause either it is long or short to think on this blessing and then go ahead to reveal its meanings.[15]

Non Precedence of Musnad 'ilayhi
Musnad 'ilayhi sometimes changes his place in sentence sequence and order as it comes after Musnad; the predicate and then Musnad preceding it. It happens two times; 1) If a context or a context of situation requires it. 2) Both of them are likely interchangeable with each other without any objection.[16]

Musnad; the predicate precedes Musnad 'ilayhi in the verse:

(فيها فاكهة)

Therein is fruit.[17] Because Musnad has firm and peculiar relation with Musnad 'ilayhi in this nominative case.

And Musnad precedes Musnad 'ilayhi in the following verse:

(يخرج منهما اللؤلؤ والمرجان)

Out of them come pearls and Coral.[18] For another syntactical reason which is that if preposition comes at the end of this verse, it would be as: يخرج اللؤلؤ والمرجان منهما and that leads towards an ambiguity in relation of preposition with the verb; يخرج or with the subject; Musnad ʾilayhi; اللؤلؤ والمرجان and that doubt comes if the subject precedes preposition. So to avoid this confusion, the preposition has preceded the verb not the subject.

Some scholars say that the precedence of the preposition in this verse is not but for sustaining of Saj' and rhyme.[19]

Musnad ʾilayhi has been followed by Musnad for specifying the meaning of definiteness and certainty in the following verses:

(يرسل عليكما شواظ من نار ونحاس فلا تنتصران)

On you will be sent (O ye evil ones twain!) A flame of fire (to burn) and a smoke (to choke): no defence will ye have.[20]

(فيهما من كل فاكهة زوجان)

In them will be Fruits of every kind, two and two.[21]

(فيهن قاصرات الطرف لم يطمثهن إنس قبلهم ولا جان)

In them will be (Maidens), chaste, restraining their glances whom no man or Jinn before them has touched.[22]

(فيهما عينان نضاختان)

In them (each) will be two Springs pouring forth water in continuous abundance. [23]

Definition of Musnad ʾilayhi via using of demonstrative pronoun

Demonstrative pronoun is often used in Arabic as a Musnad ʾilayhi in order to bring directly in reader's even listener's mind what is being referred to. Sometimes it is used for other purposes like to show what is being indicated by demonstrative pronoun near to the place of talking and indication; for instance:

(هذه جهنم التي يكذب بها المجرمون)

[24]Hāḏihī; هذه is demonstrative pronoun used here to describe nearing position of what is being referred. People; evildoers who refused Jahannam; The Fire hereafter has been addressed by demonstrative pronoun to tell them no worries. Indeed you will be punished in return for your evil deeds.

Definition of Musnad ʾilayhi via Genitive Construction

Musnad ʾilayhi is made definite via ʾiḍāfah; annexation. This grammatical structure is used for several purposes; to expose glorification of annexed, its magnification or to reflect its warm approval or pleasure.[25] In the verse:

(فيهن قاصرات الطرف لم يطمثهن إنس قبلهم ولا جان)[26]

The word قاصرات is muḍāf; attached and the word الطرف is muḍāf ʾilayhi; attached to. This ʾiḍāfah is here to replicate the meaning of praise and adoration of muḍāf ʾilayhi; الطرف.

Definition of Musnad 'ilayhi via Vocative Case

Vocative particles being morphological segments are used in the sentence. They indicate many meanings; for calling, rebuking, yelling at, and warning etc. Basically, vocative particles stand for 'calling' and sometimes they refer to some other meanings like 'admonishing', 'scolding', 'shouting at' and 'threatening' etc., when word/s, sentence or paragraph has been surrounded with a focal context; either it is verbal context, nominal context, social context, psychological context etc.[27] In the verse:

(يا معشر الجن والإنس)

O ye assembly of Jinns and men! [28]

Here a prefixed vocative particle 'Yā' has been used to indicate the meaning of 'warning', 'chiding', 'admonishing' and 'criticizing'.

Indefiniteness of Musnad 'ilayhi

Musnad 'ilayhi is used as indefinite to indicate 'multiplication'[29] as well as 'proliferation' in meaning. It is as in the following verses:

(يرسل عليكما شواظ من نار ونحاس فلا تنتصران)

On you will be sent (O ye evil ones twain!) A flame of fire (to burn) and a smoke (to choke): no defence will ye have. [30]

(فيهما فاكهة ونخل ورمان)

In them will be fruit, and dates and pomegranates.[31]

All Musnad 'ilayhi رمان, نخل, فاكهة, نحاس, شواظ are indefinite; their indefiniteness signifies multiplicity in their lexical meaning. For example, the word فاكهة includes all kinds and nature of fruits.[32]

And sometimes it denotes the decreasing, lessening and declining like:

(فيومئذ لا يسأل عن ذنبه إنس ولا جان)

On that day no question will be asked from man or Jinn as to his sin.[33]

(فيهن قاصرات الطرف لم يطمثهن إنس قبلهم ولا جان)[34]

All Musnad 'ilayhi جان, إنس, جان, إنس are indefinite, their indefiniteness signifies weakening and deteriorating in their lexical meaning.

Sometimes indefiniteness of Musnad 'ilayhi is used in the meaning of daunting and frightening like the word برزخ Barzak̲ in:

(بينهما برزخ لا يبغيان)

Between them is a Barrier which they do not transgress.[35]

It came as indefinite in order to mean terrifying, scary and disheartening.[36]

Precedence of Musnad; the Predicate

Musnad stands for the predicate in nominal sentence and for the verb in verbal sentence.[37] In that way predicate becomes Musnad if it is in nominative position and verb becomes Musnad if it is in verbal position. So Musnad; فيها 'therein', which firmly indicates to the

'earth', precedes Musnad 'ilayhi; فاكهة to expose importance of Musnad; فيها to Musnad 'ilayhi فاكهة.[38]

The precedence of Musnad بينهما 'between them', which surely identifies the meeting of two flowing bodies of water', in the verse: (بينهما برزخ لا يبغيان) to Musnad 'ilayhi is to disclose the meaning of encompassment and exhausting of it.[39]

Sometime Musnad precedes Musnad 'ilayhi to declare its specific relation with Musnad 'ilayhi as it has been done in the following two verses:

(وله الجوار المنشآت في البحر كالأعلام)

And His are the Ships sailing smoothly through the seas, lofty as mountains.[40]

(فيومئذ لا يسأل عن ذنبه إنس ولا جان)

On the Day no question will be asked from man or Jinn as to his sin.[41]

In these two verses Musnad has come before Musnad 'ilayhi to illustrate primary relation between both of them.

Non Precedence of Musnad

In many verses, Musnad has been followed by Musnad 'ilayhi in verbal sentences to modify specific relation of Musnad with Musnad 'ilayhi such as the verb/Musnad; علم in:

(علم القرآن)

It is He Who has taught the Qur'ān.[42] The Revelation; Qur'ān comes from Allāh Almighty. It is not from anyone else. The same meaning explicit relation between Musnad and Musnad 'ilayhi, would be applicable and identifiable in many verses like:

(خلق الإنسان)

He has created man.[43] It means that there is not but He, Who has done.

(علمه البيان)

He has taught him speech.[44] It means that there is no one but He, Who has bestowed upon us favour: wisdom, education and learning skills.

Verbal Musnad; Verbal Clause

When Musnad 'ilayhi is followed of Verbal Musnad, it represents core relation between both; Musnad and Musnad 'ilayhi. Sometimes it also means some other meanings like specifying of Musnad with Musnad 'ilayhi, emphasizing on Musnad, its determination, magnification and etc.

The two Musnad, علم and خلق in two verses: (علم القرآن) and (خلق الإنسان) are signifiers of the importance of Musnad as being preceded clauses into two verses. So that علم for being preceded to Musnad 'ilayhi, القرآن denotes the importance of teaching and learning in connection with Holy Qur'ān. And خلق for being preceded Musnad 'ilayhi, الإنسان indicates the importance of creation of human being. Last but not least, this structure is giving much importance to learning/knowledge as well as to creation of human being as both of them are blessings of Allāh Almighty on all humankind.[45]

Some other peculiar meanings are extracted from verbal Musnad either it precedes Musnad 'ilayhi or follows it as:

(والنجم والشجر يسجدان)

And the herbs and the trees both (alike) bow in adoration.[46] The word يسجدان is Musnad and followed Musnad 'ilayhi. Verbal nature of Musnad here points to the meaning of 'reoccurrence' and 'repetition'.[47]

Verb based Musnad has been used in the following verses:

(خلق الإنسان من صلصال كالفخار)

He created man from sounding clay like unto pottery.[48]

(وخلق الجان من مارجٍ من نار)

And He created Jinns from fire free.[49]

There are a lot of examples that calculate all morphological, syntactic, and semantic based views in connection with rhetoric and stylistics. All these indicate the surface as well as the deeper meanings and the signification of the words. That grammar based tactics can be viewed in object or subject precedence, their omission and repetition.

Many of them come out through textual discourse in connection with embellishment and rhetoric structure like several meanings of imperative mode that always come to signify 'order' meaning but there are many other meanings too that enable reader to understand them through how they are used in multiple contexts like أقيموا الوزن and لا تخسروا الميزان in the verse:

(وأقيموا الوزن بالقسط ولا تخسروا الميزان)

So establish weight with justice and fall not short in the balance.[50]

Imperative mode; أقيموا here is not for the sake of order but it has been used to 'awaking of desire' while another imperative mode, لا تخسروا has come to 'threating'.

It comes in the verse:

(لا تنفذون إلا بسلطان)

Not without authority shall ye be able to pass![51]

to make people realized, of who have been addressed, are adequately 'disable' and 'powerless'.

Iltifāt; turning to/averting from:

It is a rhetoric term signifies averting or drawing attention, notice or consideration by replacing or converting consecutive style into non-consecutive.[52] This kind of rhetoric is mostly used in this chapter for determining particular meanings.

Elliptic Brevity; Ījāz bi 'l-ḥadhf

Brevity has far greater impact on the mind than other modes. The reader's mind gets able to comprehend all possible meanings. It carries out all possible meanings in the best form of words. For example, the object in the following verse:

(يسأله من في السماوات والأرض كل يوم هو في شأن)

Of Him seeks (its needs) every creature in the heavens and on earth: every day in (new)

Splendour doth He (shine)! [53]
What they ask their Lord stands for being an 'object'. It has been excluded from the text or else the major purpose of brevity would be lost.[54]
There are many other reputed contributions done by many pioneer scholars like Abū Hilāl al-'Askarī in his work: al-Ṣinā'atayn; Ibn Sinān al-Khafājī in his: Sirr al-Faṣāḥah; 'Abd al-Qāhir al-Jurjānī in both his immense works: Asrār al-Balāghah and Dalā'il al-I'jaz; and many others like 'Abd Allāh b. al-Mu'tazz, Qudāmah b. Ja'far, Ibn Rashīq al-Qayrawānī, Abū Ya'qūb al-Sakkākī and else.

Conclusion:

Qur'ān is the Word of Allāh. It inspired interest among the believers and disbelievers equally. There were many pre-Islamic texts having their readers flabbergast for their matchless beauty, peerless magnificence, incomparable splendor, unique finery and so on. The story of 'Umar b. al-Khaṭṭāb's decision to accept Islam in itself reports his dramatic affection for Holy Qur'ān.

All people accepted Qur'ān as the Word of Lord having all Faṣāḥah; qualified with a complete eloquence because Qur'ān employed various modes of articulation to deliver meaning.

This article is only an attempt to disclose some aspects of Ījāz al-Qur'ān through study of chapter al-Raḥmān. There is ellipticism, prolixity and repetition, insinuations or innuendo (ta'rīḍ) the rhymed endings of some verses (fawāṣil), phonetical harmony and intonational concord and their effect on the communication of Qur'an's Message.[55]

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    ✓ Name of Department, Full Postal Address
    ✓ E-Mail Address
    ✓ Telephone Number
C. Please include an abstract of not more than 150 words in English.
D. Please include maximum five key words below the abstract.
E. Depending on the opinion of the editors, editorial board and external and Internal evaluators, articles will be:
    a) Approved for publication without corrections/modifications.
    b) Approved subject to corrections/modifications, or Declined.

Formatting Guidelines

The articles submitted for consideration must be typed on one side of A4 size paper, with appropriate margins on right and left 1.50 inches each and top and bottom 1.00 inches each.

A. For Urdu Articles

1. The Research articles must be typed in MS Word format in "Jameel Noori Nastaeelq" Font with English Abstract in Cambria Font of 10 size.
2. Font size for body text must be 14.
3. Traditional Arabic Fonts recommended for Arabic Text including *Qurʾān* and *Hadīth* in 14 Font size.
4. Heading font must be of 16 font size with sub headings of 14 with **Bold.**
5. The size of References and annotations must be 12.
6. English Translation/Equivalents of Urdu words must be typed in Cambria font of 10 size.

B. For Arabic Articles

1. Arabic Research articles must be typed in MS Word format in "Traditional Arabic" Font with English Abstract in Cambria Font of 10 size.
2. Font size for body text must be 14.
3. Heading font must be of 16 font size with sub headings of 14 with **Bold.**
4. The size of References and annotations must be 12.
5. English Translation/Equivalents of Urdu words must be typed in Cambria font of 10 size.

C. For English Articles

1. English articles must be typed in MS Word format in "Cambria" Font with Abstract of 10 size.
2. English Articles must be typed with the 11 font size in Cambria Font.
3. Heading font must be 12 font size with sub headings of 10 font size with **Bold.**
4. The size of References and annotations must be 8.

Keeping in view all the above-mentioned guidelines, the Articles must not exceed 7000 words except as and where necessary.

System of Transliteration

The following System of Transliteration for Arabic, Persian and Urdu words and names must be applied in the Research Articles.

System of Transliteration

Arabic		Persian	Urdu	Arabic		Persian	Urdu	Arabic		Persian	Urdu
ء	ʾ	--	--	ر	R	R	r	ک	K	K	K
ب	B	--	--	ز	Z	Z	z	گ	G	G	G
پ	P	P	P	ڑ	--	--	ṙ	گھ	Gh	Gh	Gh
ت	T	--	--	ژ	--	Zh	zh	ل	L	L	L
ٹ	T	--	T	س	S	S	s	م	M	M	M
ث	Th	--	--	ش	sh	Sh	sh	ن	N	N	N
ج	J	--	--	ص	ṣ	ṣ	ṣ	ہ	h¹	h¹	h¹
جھ	--	--	Jh	ض	ḍ	ḍ	ḍ	و	W	W	W
چ	--	Ch	Ch	ط	ṭ	ṭ	ṭ	ي	Y	Y	Y
ح	ḥ	--	--	ظ	ẓ	ẓ	ẓ	ة	a²	--	a²
خ	kh	--	--	ع	ʿ	ʿ	ʿ	ال	al³		al³
د	d	--	--	غ	gh	Gh	gh				
ڈ	--	--	D	ف	F	F	f	¹ When not final			
ذ	dh	Dh	Dh	ق	Q	Q	q	² -at in construct state			

³ article

VOWELS

	Arabic		Persian	Urdu		Arabic		Persian	Urdu
Long	اآ	Ā	Ā	Ā	Short	◌َ	A	a	a
	و	Ū	Ū	Ū		◌ُ	U	U	u
	ي	Ī	Ī	Ī		◌ِ	I	I	i

Doubled   يّ iyy (final form ī)   Diphthong   وَ au
           وّ uww (final form ū)   يَ ay

Guidelines for Editorial and Review Board

1. Reviewers must critically review the assigned paper in specified time frame of ARJISH. If reviewer is not sure to complete the review process in specified time, kindly inform within 24 hours of assignment of paper.

2. Reviewers must follow the Double-blind peer review process to ensure the quality review. ARJISH adhere Zero percent plagiarism policy. Every reviewer make sure that paper must be originally written. For each paper we must provide originality report to author.

3. All the review feedbacks must be provided through Email form through ARJISH Review template.

4. Reviewers must highlight the parts of submitted manuscripts that require amendments from authors. The expert reviewer suggestions will be value added.

5. If reviewers find any paper suitable for publishing even then critical remarks should be given in order to improve the quality of manuscripts.

6. The paper will be reviewed by the same reviewer once the suggested changes are done in reviewed paper.

7. Reviewers must maintain the formatting and style of original manuscripts as strictly adhered by templates of ARJISH.

8. Editorial board of ARJISH has every right to override any suggested changes by reviewers and their decision should not be ruled out by reviewer.

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ABSTRACT & INDEXING

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Editor
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