

AN EXPLORATORY STUDY OF RHETORICAL DEVICES IN PART THIRTY OF THE HOLY QURAN

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ABSTRACT

Rhetorical devices consist of verbal and meaning embellishments, in which the verbal portion first pertains to the word after which the meaning follows. If one of the words is substituted with its antonym, then there will be no rhetoric, meaning embellishment pertains to the meaning itself. By using the qualitative descriptive method, this study attempts to unveil instances of: antithesis, opposition, consonance, and paronomasia in part thirty of the holy Quran. After a comprehensive analysis of most of the Suras (chapters) of this part, it was found that the majority displays varying levels of consonance. There are complete and incomplete paronomasias. Antithesis may be positive or negative, verbal or of meaning. As for opposition, it exists in part thirty but isn't as frequently seen as antithesis. The style in this part of the Quran is a literary artistic - one that is rich with imagery and addresses emotions. Its words are inspirational and its ideas are blended with emotion. Part thirty of the holy Quran includes 31 chapters that talk about doomsday resurrection and Allah's might. The pivotal point in this doomsday is Allah's doing and states that everything in this world belongs to Him. Such ideas are presented in a very artistic and eloquent style.

Keywords: Antithesis; Consonance; Opposition; Paronomasia; Rhetoric; Thirty

1. Introduction

There is no doubt that the Quran is the spiritual space and flushing fountain of which human minds stand short of imitation. Quranic texts are characterized by miraculous aesthetic features such as: rhetoric, assonance, paronomasia, text integrity, and rhythm, resulting from the musical tone gained due to the distribution of letters and word structure ([Al-Shirazi, 1422](#)). Aestheticism, as Al-Judi sees it, is an expressive practice whose power is manifested in the word choice by which the rhetoric is reflected. Allah loves beauty and that beauty is reflected in his creation. The beauty of Arabic is incorporated into the characters and the sublime words of the Quran that rank the highest ([Sump, 2016](#)).

Among the rhetorical devices presented in part 30 of the Quran are: antithesis, opposition, consonance, and paronomasia. Antithesis and opposition pertain to semantic rhetoric, while consonance and paronomasia belong to the verbal type of rhetoric. The researchers used the qualitative descriptive method to unveil such figures of speech in that part of the Quran.

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The term 'rhetoric' linguistically implies creation. Thus, the derivations from the Arabic root "Badaa" = created are "Ibdaa" = creation, "Bedie" = creator. In the Quran Allah in "Baaara" sura, "the cow" he says; "To Him is due the primal organic of the Heavens and the Earth." 117. This implies that skies and earths are unequally created; they are unique ([Ibn Manthoor, 2003](#)). Idiomatically, rhetoric is the science that embellishes speech to make it suit the situation of concern and seeks to clarify its meaning while avoiding redundant complexities. ([Al-Jerhani, 1998](#)). It is also defined as the science which determines the qualities that make a speech sound better and more sublime as it copes with the situation of concern ([Al-Hashimi, 2006](#); [Irwin, 2019](#)).

There are two parts of rhetoric. The first one is concerned with meaning. It is a method which aims at ameliorating the meaning per se though it might affect the wording ([Ateeq, 2006](#)). The second part is called verbal rhetoric. It seeks to improve the pronunciation though it might indirectly affect the meaning through ameliorating words ([Ateeq, 2006](#); [Sato, Hamamoto, Wright, & Nakagawa, 2019](#)).

1.1 Problem of the Study

The problem of the study is incorporated in the following two questions:

1. What do we mean by rhetoric and how many parts does it have in figurative language?
2. Are there any figures of speech in the 30th part of the Quran?

The importance of this study lies in its attempt to unveil Allah's miracles as demonstrated in rhetorical devices used in the Quran and the way in which they were presented. It also lies in the endeavour to acquaint knowledge searchers and Quran admirers with the meaning of rhetoric, in addition to eliciting the same from part 30 in the Quran. It is also significant in that this study will enrich the Arabic library with its focus on rhetoric extant in part 30 of the Quran., The study aims to unravel the identity of figures of speech in rhetoric and their place in part 30 of the holy Quran, taking into consideration that the study is limited to the analysis of rhetoric as presented in part 30 of the holy Quran in order to better understand the aesthetic qualities of the chapters of this part.

2. Materials and Methods

The method adopted by the researchers is the descriptive qualitative analytical one, which has been applied to part thirty of the holy Quran. This has been presented as follows:

2.1 Rhetoric Antithesis

Antithesis is blending a thing with its opposite. It is also known as contrariety, oppositeness, equivalency, divisiveness, etc. combining two opposites in one sentence ([Al-Makki, 2006](#)). The first person to define the term was (Al-Khaleel bin Ahmed, 187 A.H) who classified it into two - real and figurative.

The former is the one whose two ends include read things such as two names, two verbs, two particles, or two opposites; while the latter is that one whose two ends include non-read things, but figuratively used ([Lashin, 1986](#)). In the figurative antithesis; the objects of concern should be two opposites, the real and figurative antitheses, each of them could be either lexical or semantic. It also could be either positive or negative ([Al-Jarjari, 1998](#)).

As for meaning antithesis, it includes two opposite non-verbal meanings, , e.g. “you do nothing, but lie”, “They said: our lord doth know that we have been sent as a mission to you.” Verses 15 & 16 from “Yasin” (chapter). “Sent” means “not liars”. Antithesis has two types: positive and negative. The positive is that one in which the two options are either positive or negative, but in the negative type one of the options is positive and the other negative, command or proscription, Antithesis is achieved through confirmation and negation of knowledge. It is also found in Allah’s saying; “Don’t fear people, but fear me,” Metaphorical antithesis was termed by Ibn Jaafer as “equivalence.” There is another type of antithesis known as the hidden or moral.

Table 1: Presents Antithesis in part 30 of the Holy Quran

“Sura” Chapter	“Aya” Verse
“Nabaa” The (Great) News	“Nothing <u>cool</u> shall they taste” verse (24) “save a <u>boiling</u> fluid” verse (25) لا يذقون فيها برداً ولا شرايباً إلا حميماً وغساقاً
“Naziat” Those who tear out	“But God did punish him..., in the <u>Hereafter</u> as in <u>the</u> first” verse (25) الأخرة والأولى “As if they had tarred but a single <u>Evening</u> , or the following <u>Morn</u> ” verse (46) إلا عشية أو ضحاها “The Abode will be <u>Hell-fire</u> ” verse (39) فإن الحجيم هي المأوى “Their Abode will be <u>paradise</u> ” verse (41) فإن الجنة هي المأوى
“Abasa” He Frowned	“To him dost that <u>attend</u> ” verse (6) فأنت له تصدى “of him wont thou <u>unmindful</u> ” verse (10) فأنت عنه تلهي
“Takwir” The Folding Up	“when the <u>Blazing Fire</u> is kindled to fierce heat” verse (12) وإذا الحجيم سعرت “ <u>And when paradise</u> is brought near” verse (13) وإذا الجنة أزلفت
“Infitar” The Cleaving Asunder	“Then shall each soul know what it hath sent <u>forward</u> and what it hath kept <u>back</u> .” Verse (5) علمت نفس ما قدمت وأخرت
“Taftif” Dealing in Fraud	“Those who, when they have to receive by measure from

- men, exact full measure.” Verse (2)
الذين إذا اکتالوا على الناس یستوفون
“But when they have to give by measure or weight to men, Give less than due.” Verse (3)
وإذا کالوهم أو وزنوهم یخسرون
- “Inshiqaq” The Rending Asunder “When the sky is Rent asunder” verse (1)
وإذا السماء انشقت
“And when the Earth is flattened out” verse (3)
واذنت لربها وحقت
- “Buru’j” The Zodiacal Signs “It is He who created from the very beginning and He can restore life.” Verse (13)
إنه هو یبدئ و یعید
- “Tariq” The Night Visitant “By the Firmament which returns in its round” verse (11)
والسما ذات الرجوع
“And by the Earth which opens out...”
والأرض ذات الصدع
- “Al-Ala” The Most High “In which they will then neither die nor live.” Verse (13)
ثم لا یموت فیها ولا یحیا
“For He knoweth what is manifest And what is hidden.”
Verse (7)
إنه یعلم الجهر وما یخفی
- “Gashiya” The Overwhelming “For to us will be their return.” Verse (25)
إن الینا ایابهم
“Then it will be for us to call them to account.” Verse (26)
ثم إن علینا حسابهم
- “Fajr” The Break of the Day “By the Even and the Odd.” Verse (3)
والشفع والوتر
- “Shams” The Sun “By the sun and his glorious splendor.” Verse (1)
“By the moon...” Verse (2)
والشمس وضحاها والقمر إذا تلاها
- “Iqraa” Read or Proclaim “Taught man that which he knew not.” Verse (5)
علّم الإنسان ما لم یعلم
- “Baiyina” The Clear Evidance “... They are the worst of creation.” Verse (6)
أولئك هم شر البریة
“... They are the best of the creation.” Verse (7)
أولئك هم خیر البریة

“Quraish” The Quraish	“... By <u>winter</u> as <u>summer</u> .” Verse (2) رحلة الشتاء والصيف
	“... Who provides them with <u>security</u> against <u>fear</u> ” Verse (4) وامنهم من خوف
“Nas” Mankind	“Among Jinns and among men.” Verse (6) من الجنة والناس

From the data presented above, one can observe that most of the instances of antithesis presented here is of the positive type except for that of “Iqraa”: “taught”, “knew not” in which the antithesis was negative. As for the type of words, antithesis in part 30 of the Quran was as follows:

Table 2: Types of Word Antithesis

No.	Type of word antithesis	Words
1	Indefinite noun	“bardan” - cool. “hameeman” - hot. “ashiyatan” – evening. “duhan” – morning. “Kafaru” – disbelieved. “amanoo” – believed.
2	Definite nouns	“Al-Sama” – sky. “Al-Ard” – the earth. “Al-Jaheem” – the Hell. “Al-Janna” – the Heaven. “Al-Shams” – the sun. “Al-Qamar” – the moon. “Al-Shitaa” – the winter. “Al-Saif” – the summer.
3	Past simple	“qaddamat” – advanced. “akharat” – delayed.
4	Present simple	“La yamoot” – doesn’t die. “La yahya” – doesn’t live. “Yubdiu” – stars. “yueid” – return.
5	Particle	“ilaina” – for us. “Alaina” – to us.
6	In-between verb & noun	“amana” – believed. “khawf” – fear.
7	In-between past and present	“jallaha” – shows up glory. “yaghshaha” – conceals.

From the preceding data, one discovers that the topics discussed in Quranic verses, in which antithesis has been used, reveals the grandeur of the creator as seen in the creation of “sky” and “earth, “sun” and “moon”, “winter” and “summer”, “good” and “evil”, “hell” and “heaven”, etc. The aesthetic aspect of antithesis is its concordance with the association of idea as the antithetical words are closer to thinking than the synonymous and antonymous.

2.2 Style of Opposition

This is a style based on creating an opposition between meaning, ideas, and images in order to achieve rhetorical goals and intellectual values (Ateeq, 2006). According to Ibn Manthoor

(2003), antithesis is grouping two opposition or more than two opposites. For Ibn Al-Atheer (630 A.H), and Al-Sayooti (911 A.H), antithesis and opposition are identical. They all suggest calling this type of rhetoric opposition.

Opposition has a variety of types: two for two – two antitheses in the first hemistich and other two in the second consecutively. This is the top rhetorical style; or three antitheses against three, for against four, i.e four words against four meanings and so on and so forth (Hasan, 2009). Opposition in part 30 of the holy Quran is as follows:

“Sura” Chapter	Opposition
“Nabaa” The Great News	“And made the night as <u>a covering</u> .” Verse (10) وجعلنا الليل لباسا “And made the day <u>as a means of</u> subsistence.” Verse (11) وجعلنا النهار معاشا
“Naziat” Those Who Tear Out	“Then, for such as had <u>transgressed all bounds</u> .” Verse (37) فأما من طغى “And had <u>preferred the life of</u> this world.” Verse (38) واثر الحياة الدنيا “The Abode will be <u>Hell-Fire</u> .” Verse (39) فان جهنم هي المأوى
“Infitar” The cleaving Asunder	“As for the <u>Righteous</u> , they will be in <u>bliss</u> .” Verse (13) إن الأبرار لفي نعيم “And the <u>wicked</u> will be in <u>Fire</u> .” Verse (14) الفجار لفي جحيم
“Al Ala” The Most High	“The admonition will be received by <u>those who fear</u> (God).” Verse (10) سيتذكر من يخشى “But it will <u>be avoided by those most unfortunate</u> ones.” Verse (11) ويتجنبها الأشقى
“Fajr” The Breaking of the Day	“Now, as for man, when his lord trieth <u>him, giving</u> him honor and gifts, then saith he, my lord <u>hath honored</u> me.” Verse (15) فأما الإنسان إذا ما ابتلاه ربه فأكرمه ونعماً فيقول ربي أكرمن

		“But when he trieth <u>him, restricting</u> his subsistence for him, <u>then saith he</u> (in despair), My Lord <u>hath humiliated me.</u> ” Verse (16) وأما إذا ابتلاه فقدر عليه رزقه فيقول ربي أهانن
“Shams” The Sun		“Truly he <u>succeeds that</u> purifies it.” Verse (9) قد أفلح من زكاهها “And he <u>fails that corrupts</u> it.” Verse (10) وقد خاب من دسهاها
“Duha” The Glorious Morning		“Therefore, <u>treat not the orphan with</u> harshness.” Verse (9) وأما اليتيم فلا تقهر “Nor <u>repulse the petitioner.</u> ” Verse (10) وأما السائل فلا تنهر
“Zilzal” The Convulsion		“Then <u>shall anyone who has done an atom’s weight of goods, see</u> <u>it.</u> ” Verse (7) ومن يعمل مثقال ذرة خيراً يره “And <u>anyone who has done an atom’s weight of evil, shall see it.</u> ” Verse (8) ومن يعمل مثقال ذرة شراً يره

The preceding data revealed that opposition in part 30 of the holy Quran might be either in two words or more. The topics of opposition from the universe were skies and earth, day and night. From doomsday, we had hell and heaven, good deeds and wicked deeds, and the difference between believers and non-believers. In “Al Naba Sura” we had the words night and day, implying rest and work; in the sura of “Infitar”, we had the righteous blissed and wicked in fire.

2.3 Rhymed Style

Rhythm is a rhymed speech in which words at the end rhyme tighter. It was given this name because of similarity of ending (Al-Yamani, 2017). It is sound concord of the last words in a word. The best type of which is that one whose words are equal in length. Among features of rhyme are: equality of words in length, strong structure, originality, and repetition free. The rhyme that catches the attention of the listener is that one with a clear musical expression that helps consolidate the idea. Al-Sakaki (626 A.H) says that prose rhyme is analogous to that of verse. For Ateeq, a good rhyme is a well-structured one, which is void of useless repetition and gives speech sublimity and splendour. Rhyme is of four types:

- “Al-Metrif” it is that one in which the rhymed words differ metrically.

- “Al-Mirsai” it is that one in which every word of a prose sentence or first hemistich in verse have the same meter and rhyme; i.e. it is that one in which words in one sentence or more agree metrically and rhythmically.
- “Al-Mutawazi” it is the one in which the last word in the sentence agree with its counterpart metrically and rhythmically.
- “Al-Mashtaer” is that one in which every hemistich has two rhymes different from those of the second hemistich, this type pertains to poetry.

There are certain characteristics of rhythm in Arabic which are:

- 1- Used words should be familiar and understandable by the reader.
- 2- Words should be subservient to meaning, not the other way around.
- 3- Each of the rhymed words should have a meaning different from the other without any repetition. (One should stop at the end of the word in order to maintain the rhythmical tone.

The best rhyme for Ateeq has the following characteristics:

- 1- Has equal number of words in each word.
- 2- If the second sentence has to be extended, that shouldn't go beyond moderation so as not to lose the rhyme with which the listener is concerned.
- 3- Has a long third sentence.
- 4- The second sentence shouldn't be shorter than the first.

Data on rhyme in the part 30 of the holy Quran are as follows:

Mitrif rhyme: There are several verses that used “Mitrif” rhyme in which the two rhymed words differ metrically but agree rhythmically:

Table 3: Mitrif” Rhyme in Part 30 of the Holy Quran

“Sura” Chapter	Rhyme
“Nabaa” The Great News	<p>“Have <u>we not made the Earth as a wide</u> expanse.” Verse (6)</p> <p>الم نجعل الارض مهاداً</p> <p>“And the <u>mountains as pegs.</u>” Verse (7)</p> <p>والجبال أوتاداً</p> <p>“And the <u>Heavens shall be opened</u> as if there were doors.” Verse (19)</p> <p>وفتحت السماء فكانت أبواباً</p> <p>“And the mountains shall vanish as if they were a mirage.”</p> <p>وسيرت الجبال فكانت سراباً</p>
“Abasa” He Frowned	<p>“By no means (should it be so) for it is indeed a message of instruction.” Verse (11)</p>

- كلا انها تذكرة
“Therefore, let whose will keep it in remembrance.”
- فمن شاء ذكره
“Exalted (indignity), kept pure and holy.” Verse (14)
“(Written) by hands of scribes.” Verse (15)
“Honorable, pious, and just.” Verse (16)
“Woe to man what hath made him reject God.” Verse (17)
مرفوعة مطهرة (14) بأيدي سفره (15) كرام برره (16) قتل الانسان ما اكفره (17)
- “Takwir” The Folding Up “When the sun is folded up.” Verse (1)
“When the starts fall losing their lustre.” Verse (2)
“When the mountains vanish like mirage.” Verse (3)
إذا الشمس كورت (1) وإذا النجوم انكدرت (2) وإذا البحار سجرت (3)
- “Buruj” The Zodiacal Signs “Woe to the makers of the pit (of fire).” Verse (4)
“Fine supplied with fuel.” Verse (5)
قتل اصحاب الاخدود (4) النار ذات الوقود (5)
- “Inshirah” The Expansion “Have we not expanded thy breast?” Verse (1)
“And removed from thee the burden?” Verse (2)
“The which did gall thy back.” Verse (3)
“And raised your name hugh.” Verse (4)
الم تشرح لك صدرك (1) ووضعنا عنك وزرك (2) الذي انقض ظهرك (4)
ورفعنا لك ذكرك (4)
- “Kawther” Abundance “To the have we granted the fount.” Verse (1)
“Therefore, to thy lord turn in prayer and sacrifices.” Verse (2)
“For he who hateth thee will be cut off.” (3)
إنا اعطيناك الكوثر (1) فصلي لربك وانحر (2) إن شانئك هو الأبتى (3)

The suras cited above are examples on the “Mitrif rhyme. They differ in meter, but rhyme together in the last word of the sentence such as words in Takwir sura: انكدرت، فعلت، كورت

Mirsai rhyme: In this type, one word in prose sentence or hemistich has a word that it rhymes with, as presented in the following data:

Table 4: Mirsai rhyme” in Part 30 of the Holy Quran

“Sura” Chapter	Rhyme
“Nabaa’ The Great News	“Verily, they shall soon come to know.” Verse (4) “Verily, they shall soon come to know.” Verse (5) كلا سيعلمون (4) ثم كلا سيعلمون (5)
“Tariq” The Night Visitant	“By the Firmament which returns.” (11) “And by the Earth which opens out.” (12) والسما ذات الرجع (11) والأرض ذات الصدع (12)
“Duha” The Glorious Morning	“Treat not the orphan with harshness.” Verse (9) “Nor Repulse the beggar.” Verse (10) فأما اليتيم فلا تقهر (9) وأما السائل فلا تحجر (10)
“Adiyat” Those that Run	“By the steed that run with panting (breath).” Verse (1) “And strike sparks of fire.” Verse (2) والعاديات صباحا (1) فالموريات قدحاً (2) “And to that he bears witness.” Verse (7) “And violent as he in his love for wealth.” (8) وإنه على ذلك لشهيد (7) وإنه لحب الخير شديد (8)
“Takathur” Piling Up	“But nay, you soon shall know.” Verse (3) “Again you soon shall know.” Verse (4) كلا سوف تعلمون (3) ثم كلا سوف تعلمون (4)

From the above verses one discovers that the end of each rhymed word has the same rhyme and meter, e.g. the word in “Adiyat” witness and violent. Additionally, they are both preceded by words with the same meter and structure.

2.4 Balanced Rhyme

The balanced rhyme is that in which the last words in the sentence agree in meter and rhyme.

Table 5: Balanced rhyme in part 30 of the Holy Quran

“Sura” Chapter		Rhyme
“Abasa” Frowned	He	<p>“From a sperm drop He hath created him.” Verse (19)</p> <p>“Then doth He make his path smooth for him.” Verse (20)</p> <p>“Then He causeth him to die.” Verse (21)</p> <p>“Then when it is His will, He raise him up.” Verse (22)</p> <p>من نطفة خلقه فقدره (19) ثم السبيل يسره (20) ثم إذا أماته فأخبره (21) ثم إذا شاء أنشره (22)</p>
“Takwir” Folding Up	The	<p>“When the female (infant), buried alive, is questioned.” Verse (8)</p> <p>“For what crime she was killed.” Verse (9)</p> <p>إذا المؤودة سنلت (8) بأي ذنب قتلت (9)</p>
“Ghashiya” Overwhelming		<p>“They enter the blazing fire.” Verse (4)</p> <p>“They are to drink from boiling hot spring.” Verse (5)</p> <p>تصلى ناراً حامية (4) تسقى من عين آنية (5)</p>
“Fajr” Breaking of the Day	The	<p>“By the breaking of the day.” Verse (1)</p> <p>“By the Night twice Five.” Verse (2)</p> <p>“By the Even and the odd.” Verse (3)</p> <p>“And by the night when it passeth away.” Verse (4)</p> <p>والفجر (1) وليالٍ عشر (2) والشفع والوتر (3) والليل إذا يسر (4)</p>
“Iqraa” Proclaim	Read or	<p>“Read in the name of the Lord and cherisher when created.” Verse (1)</p> <p>“Created man out of a mere clot.” Verse (2)</p> <p>اقرأ باسم ربك الذي خلق (1) خلق الانسان من علق (2)</p>
“Falaq” The Dawn		<p>“Say: I seek refuge with the Lord of the Dawn.” Verse (1)</p> <p>“From the mischief of created things.” Verse (2)</p> <p>قل اعوذ برب الفلق (1) من شر ما خلق (2)</p>
“Nas” Mankind		<p>“Say: I seek refuge with the Lord and cherisher of mankind.” Verse (1)</p> <p>“The ruler of mankind.” Verse (2)</p> <p>“The God of mankind.” Verse (3)</p>

قل اعوذ برب الناس (1) ملك الناس (2) إله الناس (3)

2.5 Paronomasia

Language wise, the term means conformity ([Al-Maidani, 1996](#)). However, in the idiomatic sense, it means similarity in pronunciation, not meaning, or homophones ([Hasan, 2009](#)). Homophones are not acceptable unless they are mentally accepted (Al-Jerjani, 471 A.H). It can be complete or incomplete; in the former, the phonemes are the same with regard to manner, type, number and order. Paronomasia is of five kinds: “Mumathel”, “Mustawfa”. “Mutashabel”, “Mufrooq”, and “Marfoo” ([Hasan, 2009](#)). The mumathel and mustawfa are of the complete non-compound type ([Al-Yamani, 2017](#)). The complete “mumathel, is that one in which its two parts are the same with regard to types of characters, their number, order and quality; the two words should also be of the same type: either two nouns, two verbs, or two particles - this is the highest type of paronomasia. As for the complete “mustawfa”, the two words agree in letter, type, number, order, and manner, but one of them has to be a noun and the other verb or non-verb.

The “mutashabeh”, “mafrooq” and “marfoo” paronomasia are of the compound types. The complete compound is one whose words are one complete, but the other consists of one indivisible word, while the other comprises another word and part of another word. The “mutashabeh” is one, in which the constituents are similar (the single word and the compound one) in terms of pronunciation and writing. The “mafrooq” is the one in which whole single and compound words are similar in pronunciation but not in letter. The “marfoo” is the one in which one word is single while the other is compounded with one word or part of another word.

The incomplete paronomasia is the one that differs in one or more of the four constituents: type of letter, number, order, and manner, in addition to difference in meaning.

With regard to difference of letters, incomplete paronomasia is divided into two parts:

- 1- Distorted and written. In the former the two sides of paronomasia differ in manner and pause but agree in the other three: character number, type, and order whether the type was two names, two verbs, one verb or anything else. Here the two rhymed words have the same number of letters and their order, but differ only in inflection. e.g. (منذرين) و (منذرين).
- 2- Admonishing and admonished. The written paronomasia is that one in which the two words are similar in writing but differ in letter dotting (Abbas, 2004). e.g. (يحسبون) و (يحسبون).

When it comes to differences in the type of characters, incomplete paronomasia is divided into two types: present and annexed paronomasia. The former is the one in which the two words of paronomasia differ in one letter whose point of escape are close, so the difference is in letters which are close in their escape. The letters that differ might be initial, medial or final (Al-Hashimi, 1418 A.H). e.g. يهنون / يشأون.

The annexed paronomasia is the one in which the two similar words differ by one letter, which are not close to each other in pronunciation. This letter might be initial, medial or final. e.g. همزة/لمزة – شديد / شهيد.

Regarding the difference in letter number, there is a defective paronomasia, in which the two similar words differ in letter number (Khudeir, 2010). e.g. الساعة / المساق – أرسلنا / رسلنا.

Regarding the difference in structure or order, there is an inverted paronomasia in which the letter order differs, but remains in agreement with respect to its type, number, and manner. e.g. حنف / فتح – عورة / روعة.

This paronomasia has three forms:

- 1- Total inversion in which the letters in one word are totally in opposition to the other word such as فتح / حنف. It is also called the balanced paronomasia (Al-Shirazi, 1422).
- 2- Partial inversion in which some letters are in opposition of some others in the other word. e.g. عورات / روعات.
- 3- Edge inverted paronomasia in which one of the two words is inverted at the onset of the line of verse or sentence, and the second at the end of the line or the sentence. e.g. ساق يرثيي قلبه قسوة / وكل ساق قلبه قاس.

There is also what might be called defective paronomasia, in which letters of one of the two words are less than those of the other, while other traits like its type, manner, and order are the same. This type has three sub-branches:

- 1- “Al-Mardoof” is that paronomasia in which the first letter is missing. e.g. مساق / ساق.
- 2- “Al-Muktanif” is one in which the middle letter is missing. e.g. مطوقة / مقطوفة.
- 3- “Al-Muttarraf” is one in which the missing letter is final. e.g. عاصية / عواص.
- 4- “Al-Muthayyal” is one in which more than one letter is missing from the end of one of them. e.g. الجوى / الجوانح. (Al-Maydani, 1996).

There are other types of incomplete paronomasia such as:

- 1- “Al-Talafuthi” in which the two ends differ in writing, but agree in form.
- 2- Double or repeated paronomasia in which we have two words - one is ancillary to the other.
- 3- Absolute paronomasia is that one in which the two words are completely identical without being derivatives (Al-Hashimi, 2006).
- 4- Derivational paronomasia is the one in which the two words have similar letters and order, with a common derivation, of which the origin remains the same (Al-Hashimi, 2006).

Some experts have divided ancillary paronomasia into two parts: derivational and semi-derivational. said it is to be noted that the derivational paronomasia is believed by some to not be a type, except for the ancillary as paronomasia is conditioned by difference in meaning and the derivational type stems from one origin.

To conclude, paronomasia may either be verbal (complete and incomplete with all its subsidiaries), or semantic which can be further divided into two parts: “Idmar” and referential paronomasias.

The former triggers a similar word in the mind which implies a different contextual meaning, while the latter is the one in which one word is stated and the other is known through its reference ([Ibrahim, 1983](#)).

Table 6: Paronomasia in Part 30 of the Holy Quran

“Sura” Chapter	“Aya” Verse	Type of Paronomasia
“Tariq” The Night Night Visitant	<p>“Surely (God) is able to bring him back (to life).” Verse (8)</p> <p>إنه على رجعه لقادر (8)</p> <p>“By the Firmament which returns.” Verse (11)</p> <p>والسما ذات الرجوع (11)</p> <p>The first “رجعة” means resurrection.</p> <p>The second “رجع” means rain succeeding another rain.</p>	Complete Paronomasia
“Lail” The Night	<p>“Non shall reach it but those most unfortunate one.” Verse (15)</p> <p>لا يصلها إلا الأشقى</p> <p>“But those most devoted to God shall be removed from it.” Verse (17)</p> <p>ويتجنبها الاتقى</p> <p><u>الأشقى</u> / <u>الاتقى</u></p>	Paronomasia Present
“Takwir” Folding Up	<p>“Verily I call to witness the planets that recede.” Verse (15)</p> <p>فلا أقسم بالخنس</p> <p>“Go straight to hide.” Verse (16)</p> <p>الجوار الكنس</p> <p><u>الخنس</u> / <u>الكنس</u></p>	Ancillary Paronomasia
“Naziat” Those Who Tear Out	<p>“By those who gently draw out (the souls of the blessed.” Verse (2)</p> <p>والناشطات نشطا</p> <p>“And by those who glid along (on errands of mercy.” Verse (3)</p>	Double Paronomasia

	والساجات سجا	
	النشاطات / نشطا	
	الساجات / سجا	
“Al-Ala” Most High	The “Therefore give admonition in case it profits.” Verse (9)	Defective Paronomasia
	فذكر إن نفعت الذكرى	
	ذكر / ذكرى	
“Falaq” Dawn	The “And from the mischief of the envious one as he practices envy.” Verse (5)	Derivational Paronomasia
	ومن شر حاسد إذا حسد	
	حاسد / حسد	

From the preceding data, the researchers discovered that paronomasia in part 30 of the holy Quran could be complete, present, ancillary, defective, double, repeated (frequent), and derivational.

3. Conclusion

Rhetoric is a science by which ameliorated speech can be distinguished, especially when applied in a clear and concise manner. It has two types: one concerned with meaning and the other with pronunciation (Al-Qazwini, 1998). From the rhetorical devices, we can observe instances of antithesis and opposition being used in part 30 of the holy Quran. These are used to convey meanings in the rhetorical manner, which can influence the soul for the better.

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