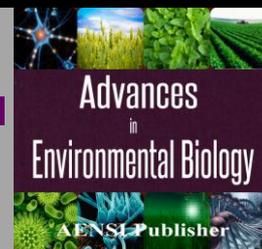




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An Investigation Over a Unique Fluent Verse

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ABSTRACT

Holy Prophet Mohammad's eternal miracle, is Holy Quran and its connection to divine source and inhumanity has been proved from different dimensions in a way that anyone by any level of knowledge will find its marvelous and truth if read it rigorously. Undoubtedly, this great book's marvelous dimensions is innumerable and this essay is to describe just one verse's literary and technical delicacies. Verse 44th of Hood Sura and the qualifications of this 17 worded, 6 sentences, has surprised literati and has convinced them. Research and study about this verse elaborate works has been favored by famous eloquent and literati (against or consent) from the beginning of Islam era to the extent that have pointed it out in their works, as this verse contains 10 rules of meaning humor, 14 eloquent rules and special pictorializing by use of metaphor, allegory and figure of speech, picturing one part of Holy Noah's story 8 parts or pictures the after storm scene with a great.

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Subject:

Coincide with Arabs worldwide fame for their eloquence and fluency, Quran was descended and had a great effect on eloquence improvement and we dare to say that has been the most important Arabic literal text insofar and in the next eras they went to Quran for making eloquence rules. Also, Holy Quran is Prophet Mohammad's everlasting miracle with which he could challenge opponents asking them to bring a verse like the shortest verse in Quran and no one could challenge it and never will be able to do so.

Although all of Quran verses have unique secrets but some are of great literal specificity. This article has investigated 44th verse of Hood sura as it contains patterns which could win against opponents with minimum words and at the end will answer this question:

What unique characteristic has made this verse as the best in eloquence and fluency?

Quran challenging or Tahaddi:

At the time prophet Mohammad was sent on a mission and Quran descended as a permanent miracle, no ordinary human being could compete it as the purpose of descending the book, was to prove vocation truth and Quran has invited Arabs to challenge and no body had been able to do it. The challenging starts with ten verses and ends with one verse: Do unbelievers say that this Quran is not God's inspiration and Prophet Mohammad has made and attributes it to God? Tell them if you are right, say ten verses like those of Quran verses. (133/Hood) and says in other sura: Do unbelievers say that Mohammad had said Quran himself? If you are right, get help from anyone and say just one Sura like the ones in Quran. (Younes/38)

And finally manifest: if all humans and Jinns gather to bring a book like Quran, they cannot even if they stay together and help. (Asra-88)

44th verse of Hood Sura, is in the highest level of eloquent and fluency and many scientists have written about its strange method and style which we refer to three historical events relating to this verse's analyze:

First episode(event):

Ghoraysh eloquent writers gather to challenge Quran deciding on not to eat bread, meat and delicious foods in order to clean their mind. After the period of asceticism, wanted to start challenging but as they heard the verse, surprising of its eloquent and fluency, just said: this word has nothing to do with creatures and we cannot challenge it and left. (AlusiRuhAlmaani/s 6.p 12.63)

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Second event:

It is narrated that EbneMoghafa who was one of the knowledgeable men in Arabic literature at the time, decided to challenge Quran. So turned some words to poetry, systematized and separated it and called it as a Sura. One day he was walking passing the school, heard a student reading the verse. He came back home destroying his work saying: I swear that my words never challenge Quran verses as they are not of human words. (same)

Third event

It is narrated that in time of Imam Sadegh (peace be upon him), EbneAbiAloja and other three people who were great in eloquent and fluency made an appointment to write a book same as Quran and each do the quarter and finish it. This decision was made in Mecca secretly and it was arranged to bring their works next year in MaghameEbrahim (peace be upon him) place. One of them said: As I saw this verse saying: O thou, land swallow the water (rain) and O thou sky, stop raining and the water decreased and the command was done (Hood.44) I knew that challenging with Quran is impossible so I stopped writing, the second person said: as I heard this verse: when they lost their hope went to consult alone (Yousef.80) I desperate from challenge. At the same time, Imam Sadegh (peace be upon him) was passing them and surprisingly saying this verse: If all humans and jinn gather to bring a book as Quran, they cannot although help each other. (Asra/88) and when they saw this miracle from Imam Sadegh, got surprised and ashamed quiet. (Tabarsi Ehtejaj: s 1/p 55 and MajlesibaharolAnvar: s17/p 213) The considerable point about Holy Quran verses is that they are not the same in eloquent and fluency and are in different degrees qualitative and quantitatively to the extent that is mentioned in some Islamic sources.

In this article, the verse and its translation has been mentioned at first and then simple elements and eloquent forms are described in three parts as statement humors, meanings depth and innovative structure.

44th verse of Hood Sura

Holy God says: O thou land, swallow the water and O thou sky, stop raining so water decreased and God's command was done and Nooh's ship landed on Joodi mount and it was said God's kindness is not for unbelievers who oppressed.

Aljoodi: Name of a mount which Nooh's ship landed on it after the storm finished. Today it's a high mount in Bohtan village in Asian Turkey. Holy book Ghamoos's writer has said: According to narrations, Nooh's ship landed on Ararat mount which Arabs call it Joodi, Iranian call it Nooh's mount and Turkish name it Kordagh. (Khoramshahi- Daneshnameye Quran, s 1-p 863)

Almizan writer has said: Joodi means strong land and also it's a mount in Moosel area placed in mountains which ends to Armanestan and is called Ararat. (Tabatabayee. Tafsire Almizan, Alame, s 10/p 230)

Eloquent forms

Many scientists have worked on eloquent forms of this verse that one of them is Sakaki 3. He has reviewed the verse from four dimensions:

Statement humor, meaning humor, spiritual and literal fluency which in fact the third and fourth dimensions are the same innovative humor and this study has undertaken the same division.

Statement humor

Apostle metaphor is used where the word comes for an unreal meaning on the condition that there is a relation between real and metaphoric meaning and is not the similarity. (taftazani, Matval, p 354) The connection type is different according to writer's imaginary power. (Saber, Mosuo Al fonoono Aladabiye/p 597) (3) Sakaki: (555-626HG) Famous Arab writer who was born in Kharazam. His famous work is Meftah al oloom including 12 of Arabs sciences. (Ghomi, Hedy Alahbab, p 169 and Masaheb. Persian encyclopedia. s1.p 1356)

(2-1) Metaphor: Is a kind of likening in which one of the subjects is deleted (Saber, Mosuo Al fonoono Aladabiye/p 45 and Jorjani, Altarifat :35)

(3-1) Irony: Irony is intransitive and interdependent which has the real and unreal meaning both in it. (Naftazani: Motaval, p 407, Jorjani, Altarifat: 240)

According to most commentators view, there are 6 cases of irony in this verse as follow:

The verbs Ghayz, Ghoziya and Ghil do not have subjects and are used as passive verbs here and their subjects is not mentioned to show that these jobs are so simple to be attributed to God.

Water, here comes as singular noun because it refers to a special type of water which is created by God all at once and is not gathered from rain and.....

Sky and land both has been used as singular nouns here so land refers to a single object which embodies the whole and also sky is used as singular noun that means highness and elevation not heavenly body's sky.

The subject of verb (swallow) Eblayi, is mentioned clearly to show the land has not swallowed sea's water but the water which belonged to itself and the seas are still there in their places and this is of God's greatness.

The command refers to the land and then to the sky as the storm has been started on land.

Allusion refers to a hidden word without any clear object (Saber, Mosuo Al fonoono Aladabiye/p 201) The last sentence is: Down with oppressors that goes to prophet's protestors and that they were killed just because of their oppressing and denying God and his Prophet. (Rooho Albayan, s4/ p 134-135)

Aradaf:

-1The word (order) refers to:the one who God s determination was his annihilation, has died and the one who God s determination was his survival, has survived and this is God s command which is unchangeable and effective that all creatures obey him to get away from his punishment and to receive awards.(Kashaf and EstelahatAlfonoon, s2/577 and Etghan,s3/p146(

-2Landing(Estaat) here means sitting with harmony, peace and calm without any disturbance, tension or movement and word Joloos does not include all these meanings in it .(same, s2/p578(

-1Meaning humor dimensions

(2-1Using the word O thou: Here it refers to the solid bodies and is not the sign for greatness .(Jorjani, DalaeloAlejazeAlQuran, translated by Radmanesh ,p87(

(2-2The word (land) is not added to God s name (My land or My sky)as they are under Gods command and cannot be added to Gods great name.(same(

(3-2Using the words, Land and Sky:

Here God could use other words as grand or ...but has used these words because they are known by listeners and also are abridged.

(4-2Here the verb swallow(Eblayee) has been used in order to follow figures of speech.

(5-2Using the word water(Maa), here its commanded to the land to swallow its water not all waters in the earth.

(6-2In continue, all verbs are passive to show that all these activities are done under a great power command and whole world are under his command and obedient.

(7-2Deletion: deletion happens with deleting part of a sentence without any damage in meaning.(Saber, MosuAlfonoonAladabiye/p 111 and Shemsa :Maani, p 168(

(8-2Ehteras: When there are two sentences and the second one completes the first sentence meaning.(Shamisa, Maani,p180)or narrator tries to make the meaning clear with describing it with another sentence in order to stop misunderstanding .(Saber, MosuAlfonoonAladabiye/p 14 and Jorjani, Altarifat:25)In sentence(Down with oppressors) there is Ehteras as God wants to emphasis that whohave oppressed deserve punishment and he curse them because they deserve it and this is of God s fairness. The verse ends with this praying which has made the sentence nice and charming.(Alusi :RoohAlmaani,s 6,unit12/p67 and Jorjani, DalaelAlejaz,translated by Radmaesh.p87(

(9-2Equality: When the words and meaning equals in written and verbal form.(same:192)in whole verse, the words and meaning are corresponding and any objection against this verse is not true and as it was said before, this sentence is for emphasis.

(10-2Contradiction: When the speaker brings a sentence as contradiction between two sentences which are related in meaning. (Soyuti, Etghan, s3,p 223) Soyuti believes that there is contradiction in this verse(be away) as the word ,later ,refers to a compositional sentence between two declarative sentences and also in these three sentences (الجودى غيضالماءوقضيلامر واستوتعلى), the first sentence has a coherence of meaning with the third one and the other one is contradiction because refers to water decrease and landing the ship.(same :s 3/p224(

Figures of speech dimensions

This holy verse, contains 17 words and 14 figures of speech rules

(3-1Imperfect pun: When two rhythmical and coordinating words are used in which the difference is just in one letter.(Taftazani: Motaval, p 447-448)In this verse between two words(البلعيواقلعى)

Thereis imperfect pun (Zemkhashri,Keshaf:s 2/p 398(

(3-2Agreeing: Using two wordsin a phrase adverse in meaning. (Taftazani:Motaval, p 418)There is agreeing between two words(ارض and اسماء)Land and the Sky.(

(3-3Indication: Using a short sentence or word referring many definitions.(Tahanavi, KeshafEstelahatAlfonoon, s2, p750) In phrase (,swallow water (غيضالماء),there is indication as it refers to disconnecting water from the earth source and stop raining and this is the Indication description which means using short phrase with many definitions.(Alusi: RoohAlmaani, s 6,unit 12/p 68 and Erab Al Quran(

(4-3Allegory: Artistic presentation of a happening or accident by picturing or describing it.(Saber, Mosoo Al Fonoon Al Adabiye/221)The word (استوت)in phrase -landed on Joodi)-is allegory for landing Nooh s ship on Joodi mount because in (استوى) there is balance, stability and calm.

(5-3Word ratio: There is ratio between two words(القلعى) and (البلعى) means swallowing for land and stop raining for the sky.

(6-3Word and meaning unity: If the words come together in a way and ratio that cannot be separated, is called unity.(Soyuti, Etghan: s3/p262) In phrase(أرضابلعيوياسماءاقلعيوغيضالماء...) the words have been placed together in an order that no word can be moved without any change in meaning.

(7-3Fluency (versatility): When the sentence is simple, clear and pleasant.(Soyuti , Etghan, s 3,p259-260)In this verse the words have been used with simplicity and beauty in a way that is accordance with listener situation.(Darvish, Erab Al Quran:s 3/p 435(

(8-3Tanzir: Using the words with the same or different meanings in two phrases and a complete picture of the story that the reader can imagine and incarnate it .(Darvish, Erab Al Quran and word: s3/p 433(

This technique is the one that EbneAsir has called as good poets determinerand the technique is more alike literary criticism and in the verse, the whole story of Nooh s storm and all good and bad happenings and its lessons which are long, complete and complicated ,are portrayed in short and clear phrases. For example water flows from the earth, falling water from the sky, stopping all these and denier s annihilation and landing the Nooh s ship on Joodi mount....(Darvish, Erab Al Quran and bayana: s 3/p 433(

(9-3Word beauty: This verse contains word beauty as the listener does not misunderstand or cannot criticize it partly or whole phrase.(Alousi, RoohAlmaani,s 6/unit 12/p 68(

(10-3Edification: Singularities are described so beautiful that every single word is so clear and free from anything that destroys its beauty.(Darvish, Erabe Al Quran:s3/p 435(

(11-3Style beauty: When the writer uses the words and combines them in a way that not only makes a meaningful phrase, but also a beautiful combination.(Soyuti, Etghan:s 3/p 276) There are 6 sentences in this verse that all are connected with- and – ()coming together beautifully and logically .So the believers freedom has been as followafter the storm:

Accepting God s command by the land and swallowing the water

The rain stops

Decreasing the amount of water by land to the extent that no passengers get hurt.

Unbelievers annihilation and believers rescue under God s command.

The ship lands on Jood mount, a calm and stable landing.

And finishing the verse by God s curse for oppressors.(Soyuti, Etghan: s3/p 276(

(12-3Condescension: When the words are used in their places and there is rhyme also.(Soyuti, Etghan:p 302)in this verse, the words space has been observed and all are in their places. (Darvish, Erab Al Quran: s 3/p 435(

(13-3Tasdir: When the word that is used at the beginning repeats at the end of the sentence .(Etghan, Soyuti: s3/p 309)At the end of the verse ,the people who are described are the ones that were killed by the storm and they are the same who laughed at Nooh and believers . If this phrase is deleted at the end of the verse, maybe there is misunderstanding and listeners think that all creatures have been annihilated by the storm but God emphasis at the end of the verse that dead people are those laughing at their prophet and because of their oppression have been worthy of punishment.(Darvish, Errab Al Quran:s 3/p 429(

Event retelling method after Nooh storm

Description of events in Nooh s era(peacebe upon him),are in 8 parts in holy Quran:

His prophetic mission,inviting people, asking for excuse,making the ship, the storm and the previous events, his sondrowning, pray for rescuing.(SeyyedGhotb, AltasvirAlfanni Fi Al Quran:p 166-167).The part ,after the storm, refers to storm stopping, stillness, God s command performance and landing the ship on Joodi mount that these words fulfill listener soul and body.(SeyyedGhotb, Fi Zalal Al Quran: volume four, p1879 (

And rhythm refers to long and short, fast and slow parts coming one after the other which brings regularity to the verse.

Rhythm is effective because of making sensation and the situation in which artist s spiritual circumstances and feelings transition is made possible.(Saber, MosouaAlfonoonAladabiya/112)and SeyyedGhotb believes that the phrase "وقيليارض... وعيضاالما" makes the feeling of silence and calm and "فضيالامر" doing God s command ,and "استودعليالجودي" means landing the ship on Joodi mount safely.(SeyyedGhotb,FiZalal Al Quran/volume 4/1879(

Conclusion:

The study of literary and fluency dimensions of 44 th verse of Hood sura, shows that this verse is the best in fluency and figures of speech and many Arab literal and eloquent writers have admitted that this verse is a great and beautiful picture in which one of the important events of human history after Nooh s storm (peace upon him) has been showed.

This verse contains considerable points from Statement humor, meaning humor, spiritual and literal fluency dimensions.

-1Statement Humor:Apostle metaphor, Metaphor, Irony, Allusion and so on...

--2Meaning humor dimensions: Deletion, Ehteras,

Oppressors,Equality,Contradiction.

-3 Figures of speech dimensions

Imperfect pun, Agreeing, Indication, Allegory, Word ratio.

-4Word and meaning unity, Fluency (versatility Tanzir,Word beauty , Edification, Style beauty , Condescension.

Foot notes:

1)EbneMoghafa(106-142H)one of the Greatest Iranian writers and scientist in Persian and Arabic languages. He was the translator of Pahlavi books to Arabic. His main name was rouzbeh. His most important works aremazdak and Kelile and Demne translation from Pahlavi to Arabic.(Ghomi, HedyoAlahbab/152 and Mosaheb, Persian encyclopedia:s2/p 1674)

2) Abdolkarimebneabialajva (155 HG) he encouraged young people against religion and Islam in Imam Sadegh era and was killed by Amele Mansoor Abasi (Ghomi, Hedyeh Alahbab: 55 and Masaheb Persian encyclopedia, volume 1/p14)

3) Ebneasir: Ziya Aldin Ebne Asir (558-637 HG) His important work is Almasal Alsaer fi Adab Alkateb. (Ghomi, hedyeh Alahbab/55 and Masaheb, Persian encyclopedia: s1/p14)

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