

نشریه علمی

## قرآن و روشنگری دینی

«مقاله پژوهشی»

# بررسی پیوستگی‌های شبکه‌ای سوره انشقاق با سوره همجوارش (سوره انفطار، سوره مطففین، سوره بروج، سوره طارق)

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### چکیده

قرآن کریم، منشأ واحدی دارد و میان آیات آن، اختلافی وجود ندارد؛ بنابراین می‌توان بعضی از سوره‌های قرآن کریم را در کنار هم قرار داد تا درک بهتری از آنها به دست آید. برای این کار می‌توان یک سوره را مبنا قرار داد. و براساس روش نظایر لفظی و معنوی ارتباط آن را با دیگر سوره‌های قرآن کریم، کشف کرد. تعبیر پیوستگی شبکه‌ای سوره‌های قرآن اصطلاح جدیدی است که از ارتباط ساختاری و محتوایی میان سوره‌ها سخن می‌گوید. روش‌های پیوستگی‌های شبکه‌ای میان سوره‌های قرآن کریم را در تناسب مضمونی میان سوره همجوار، تناسب میان مجموعه‌ای از سوره، تناسب آغاز سوره با پایان سوره پیشین، تناسب دو سوره پیاپی در شروع یا پایان، سجع، غرض مشترک و موضوع مشترک می‌توان خلاصه کرد. این تحقیق با روش توصیفی تحلیلی پیوستگی‌های شبکه‌ای سوره انشقاق با سوره همجوارش (سوره انفطار، سوره مطففین، سوره بروج، سوره طارق) را در دو جنبه تناسب ساختاری و محتوایی مورد بررسی قرار داده است. پژوهش بدست داده است که این سوره دارای پیوستگی‌های ساختاری و ادبی شامل همسانی سرآغاز، سجع، تشبیه، تصویرپردازی‌های ادبی هستند که همه آنها را در یک گروه ساختاری جای می‌دهد؛ همچنین تحقیق به دست داده است که این سوره دارای پیوستگی‌های محتوایی شامل توحید ربوبی، ذکر حوادث قیامت، گروه‌بندی انسان‌ها در قیامت و غرض مشترک هستند.

### واژه‌های کلیدی

پیوستگی شبکه‌ای، سوره انشقاق، همبستگی ساختاری، همبستگی محتوایی.

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الیاسی فر، نسرین؛ طالب تاش، عبدالمجید؛ نعمتی پیرعلی، دل‌آرا؛ اکبری دستک، فیض‌اله (۱۴۰۲). بررسی پیوستگی‌های شبکه‌ای سوره انشقاق با سوره همجوارش (سوره انفطار، سوره مطففین، سوره بروج، سوره طارق). فصلنامه علمی قرآن و معارف دینی، ۲(۴)، ۷۰-۵۷.

# Quran and Religious Enlightenment

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## ORIGINAL ARTICLE

### Study of the Network Connections of Surah al-Inshiqāq with Its Adjacent Surahs (Infitār, Mutaffifin, Burūj, Tāriq)

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#### How to cite

Elyasifar, N., Talebtash, A., Nemati Pirali, D. & Akbari Dastak, F. (2023). Study of the Network Connections of Surah al-Inshiqāq with Its Adjacent Surahs (Infitār, Mutaffifin, Burūj, Tāriq). Quran and Religious Enlightenment, 4(2), 57-70.

#### ABSTRACT

The Holy Qur'an has a single source and there is no difference between its verses. Therefore, some Surahs of the Holy Qur'an may be put together to get a better understanding of them. And based on the method of verbal and spiritual analogies, one Surah should be placed at the center and the its connection with other Surahs of the Holy Qur'an would be discovered. "The network connection of the Surahs of the Qur'an" is a new term that speaks of the structural and content relation between Surahs. The methods of network connections between the Surahs of the Holy Qur'an can be summarized in the thematic congruence between adjacent Surahs, congruence between a set of Surahs, congruence between the beginning of a Surah and the end of the previous one, congruence between two consecutive Surahs at the beginning or end, rhyme, common purpose, and common theme. This research analyzes the network connections of Surah al-Inshiqāq with its adjacent Surahs (Al-Infitār, Mutaffifin, Burūj, Tāriq) with a descriptive analytical method in two aspects of structural and content congruence. In conclusion, this Surah has structural and literary connections, including the congruence of the beginning, rhyme, analogy, and literary imagery, which all are in one structural group. The research also shows that this Surah has content connections including the Unity of God, mentioning the events of the Day of Judgment, grouping of people in the Day of Judgment, and common purpose.

#### KEYWORDS

Network Connection, Surah al-Inshiqāq, Structural Correlation, Content Correlation.

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<https://quran2020.journals.pnu.ac.ir/>

## 1. Introduction

The first question which arises when facing any type of book or long writing is, “what is the relation between the different topics of the writing and what is their connection point?” Since the Holy Qur'an also has a large volume and according to the famous count, it consists of 114 Surahs with 6236 verses, this question has always existed about it and opinions have been raised about it. One of the most important and efficient sciences in benefiting from this deep sea is the science of congruence between the verses and chapters of the Qur'an, which hopefully answers such questions. The congruence of verses and Surahs is one of the topics of Qur'anic sciences, which deals with the connection between verses and the connection between Surahs. Scholars like Abu Bakr Bāqlānī (403 AH) and Abdul Qahir Jurjānī (471 AH) are among the first to consider the order between the verses of the Qur'an as a proof of the miracles of the Qur'an. Later, commentators and scholars of Qur'anic sciences have discussed the congruence between a verse, verses of a chapter, adjacent chapters or a group of chapters. This topic was followed in the works of scholars such as Zamakhsharī in *al-Kashāf al-Haqā'iq Ghwāmiz al-Tanzīl*, Fakhr Radī in *Tafsīr al-Mafātih al-Ghayb*, Abu Hayān Andalusī in *al-Bahr al-Muhīt fī al-Tafsīr*, Ālūsī in *Tafsīr Rūh al-Ma'ānī* and others. Some commentators such as Suyūfī and Allamah Tabātabā'ī believe that the Surahs that have the same and similar verses have similar themes. Because the probability of congruence between these types of Surahs is more than other Surahs that do not have such a relation. However, in addition to the above list, some commentators and scholars of Qur'anic sciences have spoken about further congruence with the title of network connections between some Surahs. The meaning of network

connections is a special type of congruence that informs about the structural and content relation between two or more Surahs of the same group. The types of network connections between some Surahs of the Holy Qur'an include thematic congruence, congruence between collections, congruence between the beginning of the next chapter and the end of the previous chapter, the congruence of two consecutive chapters at the beginning or end, etc. Based on these factors of continuity, this article tries to examine the continuity of Surah al-Inshiqāq with its adjacent Surah, i.e. (Surah Infitār, Mutafiffīn, Burūj, Tāriq). There has been no independent research in this field so far. In this regard, the current research seeks to answer these questions, “what is the shape and structure of these Surahs?” And “in terms of content and theme, what congruence is found between them?” Therefore, it compares Surah al-Inshiqāq with its adjacent Surah from a structural point of view and searches for the similarities and connections between them. It also adapts the content of this chapter to other Surahs in order to give a clear answer to these questions.

As for network connections, it should be said that the purpose of network connections is to discover the connection of one Surah with other Surahs of the Holy Qur'an, regardless of the previous and subsequent Surahs, and to discover the connection of the verses of one Surah with other verses of the Holy Qur'an. (Elyasifar, 2020: 9)

The hypothesis of the connections of verses and Surahs may be classified into two categories: linear and network. The opinions about linear connections that trace two consecutive verses or Surahs are seen in these cases: the congruence of verses within a Surah, thematic congruence between adjacent Surahs, and the congruence between a collection of

Surahs. (‘Abdu al-Ra’ūf, 2008: 352). The meaning of network connections is to discover the connection of one Surah with other Surahs and also to discover the connection of the verses of one Surah with other verses of the Holy Qur’an, whose types are as follow: similar verses, context, common topic, the order of the song, and the congruence of the intervals of the verses.

Regarding the background of the discussion, a research book on the order of the Qur’an, written by Abdul Hadi Feqhizadeh, the master's thesis of Leila Alavi, entitled "The Congruence of Surahs Hawāmīm", the master's thesis of Zahra Khalkhali, the title of "Congruence in Surahs Hizb Mufassal of the Qur’an", the master's thesis of Rizvan Jalalifar with the title of "the Common Themes of Surahs Qarīnatain," master's thesis of Ruhollah Davari with the title of "An Understanding of the Network Connections of the Qur’anic Surahs, The Network Connections of the Meccan Surahs Azānīya," the article of Nasrin Elyasifar and Abdul Majid Talebtash exist, but so far no one has independently addressed the network connections of Surah Inshiqāq with its adjacent Surah.

## 2. Structural and Formal Congruence

The structural and formal congruence of Surah al-Inshiqāq and its adjacent Surahs are examined here. Then the congruence and continuity between them in terms of harmony and order in the words and sentences and the types of literary arts used in them such as good beginning, rhyme, analogy and other literary arts will be reviewed.

### 2-1. Similarity of the beginning

Beginnings of Surahs are considered the important indicators of identifying the criteria for grouping Surahs; Therefore, Surahs of the Qur’an that have a common source and have a

similar beginning are placed in the form of a group that has structural and content connections (Suyūfī, 1984, 2: 333). This issue has been taken into consideration in numerous authentic hadiths, and commentators have confirmed this criterion, considering the common beginning of Surahs as a sign of their thematic symmetry (Lesani, 2015: 108). Accordingly, Suyūfī paid attention to the similarity of the beginning of the Surahs and considered each group of Surahs that have a common beginning as one type. Surah Al-Inshiqāq is similar to its three adjacent Surahs (Infitār, Burūj, Tāriq) in the opening of the Surah. That is, all three Surahs begin with the mention of the sky, which is mentioned in a narration that means the four Surahs of the heavens (Surah Infitār, Surah al-Inshiqāq, Surah Burūj, Surah Tāriq) (Zuhailī, 1418 AH, 3: 151). However, Surahs Infitār and Inshiqāq begin with "*idh-a al-samā*", while Surahs Burūj and Tāriq begin with an oath to the sky. This oath is repeated in Surah Tāriq too. The main theme of these Surahs and the common purpose that exists among these Surahs is to draw the attention of the audience to the important issue of the Resurrection and create belief and certainty in him regarding its occurrence, which indicates the appearance and content congruence of these Surahs.

### 2-2. Saj' (Rhyme) industry

In Badī' science, Saj' means that the last words of sentences are equal in weight or aspect or one of these two. There is no difference between prose and rhyme in this definition (Taherkhani, 2004: 83). Sakākī (1981) considers rhyme in prose as rhyme in poetry (p. 672). Due to this feature, the Holy Qur’an is inherently melodious, and this feature is present throughout the Qur’an, especially in a number of early and middle Meccan Surahs (Mir, 2007: 33). According to this feature, it is

possible to make a connection between the Surahs that have the same rhyme and weight. Surah al-Inshiqāq has common rhyme with its adjacent Surahs. For instance, verses 1-5 of Surah al-Inshiqāq<sup>1</sup> with verses 1 to 5 of Surah Al-Infītār<sup>2</sup> have the same rhyme. Both groups of verses end with the vowel *ta*, which is removing the *infijār mahmūs* with severe feature (Sotodeniya, 1999: 73). It is in accordance with the content of these verses, which talk about the terrifying events at the beginning of the Day of Judgment. Also, the verses 20-23<sup>3</sup> of Surah Inshiqāq have common rhyme with the verses 26-30<sup>4</sup> of Surah Mutaffifin (saj' mutarraf), that is, both groups of verses end with “w-w-n,” as well as, they are similar in terms of content, i.e. all report about the criminals in the Day of Judgment. The verses 11-13<sup>5</sup> of Surah An-Ishiqāq have common rhyme with the verses 15-17<sup>6</sup> of Surah Tāriq (saj' mutarraf).

### 2-3. Analogy industry

According to scholars of rhetorical science, none of the rhetorical techniques reach the basis of analogy in embodying meanings and depicting concepts; They have said about it, “analogy reveals the meaning as if you can see it with your eyes and touch it with your fingers” (‘Abd al-Qādir, 1405 AH: 7). Analogy in the Qur'an is not only a verbal arrangement and verbal beauty, the purpose of which is only to

create similarities between objects and that's it, but the Qur'an uses words with the help of analogy, spirit, life and vitality, and mental meanings in tangible and vivid forms. The format displays original images, and of course, in the meantime, it does not neglect the element of art and beauty, and the order and musicality of the word (Mohammad Ghasemi, 2008: 68). In Surah al-Inshiqāq, in the verse «وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ», the earth is likened to a pregnant woman who, with God's permission, puts her burden on the earth (Sayed Qutb, 1412 AH: 789) and in Surah Al-Ifitār, in the verse «وَإِذَا الْكُوكَبُ انْتَثَرَتْ», He compared the stars to a necklace of pearls, whose small and large grains were placed in a certain order, but suddenly the string breaks and the grains are scattered (Tabātabā'ī, 1417 AH, 20: 538). In Surah Mutaffifin in the verse «كَلَّا إِنَّ كِتَابَ الْفُجَّارِ لَفِي سَجِينٍ», the accounting of man's actions and his awareness of the actions he has done in the world are compared to the book (Amīn, 1982, 15: 56). Also, in Surah Burūj in verse 15, «ذُو الْعَرْشِ الْمَجِيدُ», God's mastery over the universe and His plan in the world is likened to a throne. It can be seen that in the Surah al-Inshiqāq and its neighbor Surahs, the literary art of analogy is well used to put the reader in the space of understanding the intended scenes.

### 2-4. Imagery with letters

Although letters in any language are tools that do not imply an independent meaning and only play an intermediary role between words, these seemingly simple letters have an important place in the Qur'an and play a role. The letters in the Qur'an are not useless tools, but each of them calls us to a truth with a symbolic language, and in a sense, the letters of the Qur'an speak to us, and each of them removes a veil of many secrets (Mohammad

1. إِذَا السَّمَاءُ انشَقَّتْ. وَأَذْنَتْ لِرَبِّهَا وَحَقَّتْ. وَإِذَا الْأَرْضُ مُدَّتْ. وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ.  
وَأَذْنَتْ لِرَبِّهَا وَحَقَّتْ

2. إِذَا السَّمَاءُ انْفَطَرَتْ. وَإِذَا الْكُوكَبُ انْتَثَرَتْ. وَإِذَا الْبِحَارُ فُجِّرَتْ. وَإِذَا الْقُبُورُ بُعْثِرَتْ.  
عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ وَأَخَّرَتْ

3. «فَمَا لَهُمْ لَا يُؤْمِنُونَ (٢٠) وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْآنُ لَا يَسْجُدُونَ (٢١) بَلِ الَّذِينَ كَفَرُوا  
يَكذَّبُونَ (٢٢) وَاللَّهُ أَعْلَمُ بِمَا يُوعُونَ (٢٣)»

4. «خِتَانُهُ مِسْكٌ وَفِي ذَلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ (٢٦) وَمِرَاجُهُ مِنْ تَسْنِيمٍ (٢٧) عَيْنًا  
يَشْرَبُ بِهَا الْمُقَرَّبُونَ (٢٨) إِنَّ الَّذِينَ أُجْرِمُوا كَانُوا مِنَ الَّذِينَ آمَنُوا يَصْحَكُونَ (٢٩) وَإِذَا  
مَرُّوا بِهِمْ يَتَغَامَزُونَ (٣٠)»

5. «فَسَوْفَ يَدْعُو بُرُورًا (١١) وَيَصْلَى سَعِيرًا (١٢) إِنَّهُ كَانَ فِي أَهْلِهِ مَسْرُورًا (١٣)»

6. «إِنَّهُمْ يَكِيدُونَ كَيْدًا (١٥) وَأَكِيدُ كَيْدًا (١٦) فَمَهْلِكُ الْكَافِرِينَ أَهْمِلَهُمْ زُوَيْدًا (١٧)»

Ghasemi, 2008: 40). In Surah Al-Inshiqāq in the verses «فَأَمَّا مَنْ أُوْتِيَ كِتَابَهُ بِيَمِينِهِ. فَسَوْفَ يُحَاسَبُ حِسَابًا» «يَسِيرًا», the letter *fā* is used twice. That is, there is no gap between the moment of taking the letter of action and the time of their easy audit for the Companions of Righteousness (*yamīn*); As a result, this dialect of the Qur'an provides the context to encourage the audience, and in the seventh verse of Surah Infitār, it uses the letter *fā* consecutively and depicts the sequence of the stages of human creation and the reason for this creation with the letter *fā*: «الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ».

The consecutive occurrence of two phrases of *fasawwāk-a* and *fa'adalak-a* means that it shows the simultaneity of creation, adornment, and adjustment of human personality, as such, there is no time interval between the creation, adornment, and adjustment of man; And in Surah Mutaffifīn in verse 22,<sup>1</sup> the letter *fī* is used to show the intensity of the grace of Abrār, so that the image of the ultimate pleasure of Abrār is shown to the audience. In Surah Burūj also in verse 19,<sup>2</sup> the letter *fī* is used to show the severity of the denial of the disbelievers, so that the image of their ultimate misguidance is known to the audience (Ibn Āshūr, 1293 AH, 30: 225).

## 2-5. Common tones and rhythms

Since the use of the element of sound and music to convey the word makes the text superior, the Holy Qur'an has used all the capacities and features of the superior word and has also included the phonetic features. The rhythm governing the phrases of the Qur'an indicates that this text is not indifferent to the phonetic features, but it has carried them on a horizontal level as well as a speech. The existence of this phonetic style and feature in

the Qur'an has made it possible for the reader to see the words of the Qur'an alive and dynamic and to receive directly with the same tone of the speaker. It is as if he is directly addressed by the word of revelation. In addition, phonetic features have caused the tone of the theologian to be transferred to the written text of the Qur'an. The tone of speech is one of the evidences of speech in common conversations and it is effective in realizing the appearance of speech and determining the speaker's intention. Accordingly, speakers take help from it to express their intention and use it as a proof of their intention along with the words (Falah, 2015: 46). The verses of these Surahs are accompanied by fast rhythms, which are suitable for its purposes, i.e. expressing the scenes of the Day of Resurrection or previous events; It excites the audience to better understand those scenes with the necessary excitement. In the Surahs of Inshiqāq and Infitār, short and continuing vowels, as well as, avoiding the frequent use of long vowels, cause the rhythm of the verses to become fast. In these verses, the beat of the words is fast and pounding in such a way that it moves the strings of the human heart quickly and the heavy hammer beats those hearts and creates an atmosphere of excitement and anxiety. In Surah Mutaffifīn, the fast and striking tone is used in a dominant way, and with the repeated occurrence of the word “*wayl*” (woe), a severe threat is made to the disbelievers and the blasphemers (وَيْلٌ لِّلْمُطَفِّفِينَ. وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ). In Surah Burūj, the repetition of the letter *d*, which has the attribute of *Jahr*, in seven verses is very effective to show the rebuke and threat of the word. In these verses, God stands in front of the infidels with His seven names; If they have anger and rage, God's wrath is severe: «إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ». If the throne of their

1. «إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ».

2. «بَلِ الَّذِينَ كَفَرُوا فِي تَكْذِيبٍ».

government is high, it is the throne of the Almighty Lord: «ذُو الْعَرْشِ الْمَجِيدُ». If the disbelievers think that their will is sovereign, God is the only one who does what He wills: «فَعَالٌ لِّمَا يُرِيدُ (١٦)» (Bazargan, 1996, 4: 74). In Surah Tāriq in verses 15 to 17, «إِنَّهُمْ يَكِيدُونَ كَيْدًا. وَأَكِيدُ كَيْدًا. فَمَهْلِكُ الْكَافِرِينَ أَنَّهُمْ رُوِيَ» creates a special majesty and solidity, which is a sign of power, and has given a striking tone to the verses so that the infidels know that their trickery is useless in front of God.

### 3. Content connection

Sometimes two or more verses are similar in terms of concept, while there are no common words between them. In this case, the commentator must have such nobility and presence of mind about the Holy Qur'an that he collects all the verses that have an opinion in this field, negatively and positively. He should pay attention to the content of the verses (Mosalaeipour Yazdi et al., 2009: 31). Therefore, in spiritual analogies, there is a great emphasis on the content of the verses, although common words may not be observed between them.

#### 3-1. Monotheism of Lord

In addition to Monotheism, the Holy Qur'an discusses the Monotheism of worship and obedience in many verses. The most central basis of argument and emphasis on monotheism of obedience and monotheism of worship is the subject of monotheism of Lord. Monotheism is worthy obedience of the one who is the Lord. In order to clarify the issue of the proofs of the monotheism of obedience and worship in the Qur'anic view, we need to take a special look at the issue of Lordship. There are many verses explaining the reasons for monotheism of Lord and assigning this meaning to Allah Almighty.

In the first twenty-three Surahs of the revelation, God has used the word Allah 45 times to introduce Himself, 23 of which are in Bismillah. This is despite the fact that in these 23 Surahs, there are 50 occurrences of Lord, and this proves that God's main approach at the beginning of the revelation of the Qur'an was to accept Lordship (Sultani, 2016: 3-20). Among other things, in Surah al-Inshiqāq and its adjacent Surahs (Infitār, Mutaffifīn, and Burūj) there are verses emphasizing the Monotheism of God. Since the common Divine names between the adjacent Surahs can be a reason to discover common topics and concepts among these Surahs, the common noun that is seen between Surah al-Inshiqāq and Surahs of Infitār, Mutaffifīn and Burūj is the name of Rabb. This itself has established a connecting link between these Surahs and indicate that God designed the issue of Resurrection by emphasizing His Lordship in the world; That is, it is necessary for the education and growth of man to suppose another world which has the capacity for man to continue his life there. In the Surah Inshiqāq by repetition of the verse «أَذْنَتْ لِرَبِّهَا وَحَقَّتْ (٥)» after mentioning the splitting of the heaven and the earth's situation on the eve of the Day of Resurrection, God Almighty emphasizes the Monotheism and in His address to man, He reminds him of his suffering towards God, so that he finds out that the Lordship of God has covered his whole life. Further, He combines the attribute of His observing over the actions of man with His Lordship. He is in a hurry to remind him of the extent of this lordship. The attribute of Observer indicates that God is the arranger and regulator of human affairs, and by providing means and talents, He provides the ground for human development and possession of Lord (Bazargan, 1996, 4: 69); Allamah Tabātabā'ī

(1417 AH) emphasizes that we see the most repetition of the Lord's name (Rabb) in Surah Al-Inshiqāq. First, God expresses His Lordship in the splitting of the sky and the stretching of the earth, and the fact that the creatures of the world move according to the laws that God has established for them and are the opponents of God's Lordship (Vol. 20, p. 577). In Surah Al-Ifitār, He places man in front of the Lord Who is gracious. He places him in the hemp of his support and has bestowed his material and spiritual blessings on him, asks him with a surprising and objectionable phrase.<sup>1</sup> Then, He points to these manifestations of Lordship, which are visible in the creation of man, adjustment, and in his form (Makarem Shirazi, 26: 217). In Surah Mutaffifin, after severely dealing with those who neglect the great day that the Lord of this world has prepared for them, He emphasizes that humans must stand before such a Lord and be accountable for their deeds<sup>2</sup>. In Surah Burūj, after mentioning the promises and vows that were given to the believers and the infidels, God used the word *Batsh* to Rabb and the pronoun *Kāf* in order to encourage and confirm Divine support to the Prophet (PBUH) and his Ummah<sup>3</sup>. He indicates that the arrogant of this nation also have a share of the previous promise and wove (Tabātabā'ī, 1417 AH, 20: 599).

### 3-2. Doomsday events

The events of the Day of Resurrection are the main topic in Surah al-Inshiqāq and its adjacent Surahs, i.e. Surahs of Infitār, Mutaffifin, Burūj, and Tāriq. The theme of this Surah is in such a way that the events of the beginning of the Resurrection are mentioned in Surahs of Infitār and Inshiqāq, and in Surahs of

Mutaffifin and Burūj the handling of actions and audits and the quality of placing the deeds letter are mentioned. In Surah Al-Ifitār, the events of the Day of Resurrection begin with the breaking of the sky, which means the longitudinal gap caused by this gap, the stars that were in a continuous string are scattered like the seeds of a torn necklace (Tabātabā'ī, 1417 AH, 20: 538). Then the seas reach the stage of Tafjīr, meaning the seas leave their limits and connect to each other. This is after what was said about the seas in Surah Shams. Mustafawī says that the outpouring of excitement and exuberance is the intensity of being filled (Mustafawī, 1981, 5: 56). Taleghani connects the themes of Surahs Al-Inshiqāq and Al-Infitār and reminds that in Surah Al-Inshiqāq He talks about the splitting of the sky, which means the separation of the interconnected objects of the sky, and in Surah Al-Infitār He talks about the breaking of the sky, which means breaking up; In fact, splitting is different from breaking and tearing, in the sense that first the mass or objects are stuck together and continuously separated from each other, then they become loose and become completely separated and disintegrated (Taleghani, 1949, 30: 268). In a hadith of the Commander of the Faithful, Ali (AS) on the commentary of this verse, he said that the heavens are separated from the galaxies due to the expansion of the moon (Ālūsī, 1415 AH, 30: 87). Then the change of the earth is mentioned (Inshiqāq:3-4)<sup>4</sup>. It means that the mountains, hills, and heights of the earth will collapse and spread and its back will be smooth. It has been narrated from Ibn Abbas that the saying is stretched like leather is stretched; Because when they pull the leather, every wrinkle that is in it disappears and every

1. «يَا أَيُّهَا الْإِنْسَانُ مَا غَرَّبَكَ رَبِّكَ الْأَكْرَبِ» (6)؟.

2. «يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ» (6)».

3. «إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ» (12)».

4. «وَإِذَا الْأَرْضُ مُدَّتْ. وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ».



dead body and treasure that is hidden in it is thrown out, as such that nothing remains in it. (Zamakhsharī, 1407 AH, 4: 898), or that the earth's breadth and depth is increased so that it is ready for the population of creatures (Fakhr Radī, 1420 AH, 31: 97). Surah al-Infītār comes to the end by emphasizing and focusing on the denial of Yawm al-Din, and in Surah Mutaffifīn, this matter is followed by stating an example of it in economic relations, and from the Great Day and the mission of humans on that Day and the rest. The fact that the books of Fujjār and Abrār are different and their different position in that world are spoken too.<sup>1</sup>

In Surah al-Burūj, after swearing by the sky that has bright stars and swearing by the Day of Resurrection and the prophet who witnessed it, there is an example of the human's anger on the way to meet God and return to Him regarding the sedition of the Companions of the Ukhdoud and the torture of the believers by them. It is stated and then it is pointed out the severe punishment of such disbelievers in the Day of Judgment and the protection of God over them and the good position of the believers in the Day of Judgment.<sup>2</sup>

In Surah Tāriq, He makes a person aware of the return he should have to the Day of Manifestation of Deeds, when all the hidden things, the secrets of pronouns and actions will be revealed until the good would be distinguished from the bad (Haqqi Bursevi, nd, 10: 400). And there is no helping power for man.<sup>3</sup>

### 3-3. Grouping of people in the Day of Judgment

Dealing with the different states of people in the Day of Resurrection is one of the main issues of Surah al-Inshiqāq and its adjacent Surahs, which are mentioned in a special way in each Surah. In Surah Al-Inshiqāq, people are divided into two groups: the group who receive their deeds from the right side and are easily reckoned with, that is, according to the interpretation of the Prophet, their deeds will be looked and ignored fast (Sayed Qutb, 1412 AH, 6: 791). The second group whose deeds are given from the back. Behind is the dignity of a human being and honor is in front of him on his right side. Therefore, the book of infidels and Fujjār is given from behind, because the Day of Resurrection is the time when the truth of everything is revealed (Amīn, 1982, 15: 67). In Surah al-Infītār, humans are divided into two groups of Abrār and Fujjār. Abrār is the plural of birr, meaning any kind of good deeds, which here it includes good thoughts, good intentions, and righteous deeds. Naīm, which is an ambiguous attribute, is proof of their blessings. Fujjār, plural of Fājir, means to split wide; That is, those who have torn the veil of chastity and modesty are burning in the Fire (Makarem Shirazi, 1995: 26). In Surah Mutaffifīn, people are divided into three groups: Fujjār, Abrār, and Muqarrabeen. Abrār drinks from a cup that is sealed with musk and mixed with Tasnīm, while there is no cup or bowl for the relatives, but they have reached the pure source of what Abrār wine is mixed with (Bazargan, 1996, 4: 59). In Surah Burūj, the alignment of people in the group of believers who have reached the great victory and the disbelievers who have been caught by the severe wrath of God is observed. In Surah Tāriq this alignment is presented in a special

1. «وَيْلٌ لِّلْمُطَفِّفِينَ (١) كَلَّا إِنَّ كِتَابَ الْفُجَّارِ لَنِي سَجِينٍ (٧) كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَنِي عَلِيِّنَ (١٨)».

2. «قِيلَ أَصْحَابُ الْأُخْدُودِ (٤) النَّارِ ذَاتِ الْوُقُودِ (٥) إِذْ هُمْ عَلَيْهَا قُعُودٌ (٦) وَهُمْ عَلَى مَا يَنْعَلُونَ بِالْمُؤْمِنِينَ شُهُودٌ (٧) إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ عَذَابٌ جَهَنَّمَ وَلَهُمْ عَذَابُ الْحَرِيقِ (١٠) إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ذَلِكَ الْقَوْزُ الْكَبِيرُ (١١)».

3. «يَوْمَ تُبْلَى السَّرَائِرُ (٩) فَمَا لَهُ مِنْ قُوَّةٍ وَلَا نَاصِرٍ (١٠)».

way, that is, God Himself stands in front of the disbelievers<sup>1</sup>. He actually tormented them step by step until they reach the end of their punishment.<sup>2</sup>

### 3-4. Common concepts between Surah al-Inshiqāq and its adjacent Surahs (Infītār, Mutaffifīn, Burūj, Tāriq)

The natural connection of the verses of Surah al-Inshiqāq with its adjacent Surahs is like the consecutive chapters of a book. For example, regarding the letter of deeds in Surah Inshiqāq, from the reactions of the recipients of the letter of deed<sup>3</sup>, in Surah Infītār about the quality of recording actions,<sup>4</sup> and in Surah Mutaffifīn, the opposite quality of the book of Fujjār and Abrār are explained<sup>5</sup>. In verse 9 of this Surah,<sup>6</sup> it refers to the Book of Marqūm which according to the context of the verses of Surah Mutaffifīn, means the record of the deeds of the servants. Also, what is entered in written is their deeds. The Companions of the Cave are mentioned as the Companions of Raqīm, due to the recording of their names<sup>7</sup>. This is one of the numerical miracles of the Qur'an (Rashad: 20). In Surah al-Burūj, it is mentioned about the Prophet being a witness to the actions of humans and the coming of words that indicate to the appearance and a kind of supervision and guarding over creatures (*mashhūd*, *shāhid*, *shuhūd*, *shahīd*), *وَشَاهِدٍ وَمَشْهُودٍ* (٣). And in Surah Tāriq, it is mentioned about the angels who preserve human actions so that humans will be rewarded according to them on the Promised

Day. In the verse, «إِنَّ كُلَّ نَفْسٍ لَمَّا عَلَيَّهَا حَافِظٌ» (٤), as an answer to the oath and with emphasis, God states that there are guardian angels for man. The angles who preserve his actions until the Day of Judgment.

Various cases of common concepts can be found in the two Surahs of Inshiqāq and Mutaffifīn:

A) In two Surahs of Inshiqāq and Mutaffifīn, the constant excitement and continuous movement of human beings in the path of becoming and perfection are discussed, with the difference that in Surah Mutaffifīn<sup>8</sup>, it shows the motivation of the human being to act constantly in the way of becoming and finding wealth, and in Surah Inshiqāq, the nature of this motivation, which is a continuous and effective movement (Kadh) through the use of all physical and intellectual forces (Bazargan, 1996, 4: 60) is mentioned.<sup>9</sup>

b) In both Surahs of Inshiqāq and Mutaffifīn, the laugh and joy of the unbelievers in this world and the joy and happiness of the believers in the Hereafter are mentioned<sup>10</sup>.

c) Also, in these two Surahs, disbelief of the unbelievers in the awakening of man in the Day of Resurrection is discussed.<sup>11</sup>

In two Surahs of Infītār and Tāriq, the order in the creation of man is emphasized as a close way to know the Lord, and man is asked to think about all these wonders in his own

1. «وَأَكِيدُ كَيْدًا» (١٦) «إِنَّهُمْ يَكِيدُونَ كَيْدًا» (١٥)

2. «فَمَهْلُ الْكَافِرِينَ أَمَهُلُهُمْ رُوَيْدًا» (١٧)

3. «فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ» (٧) «وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ» (١٠)

4. «وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ» (١٠) «كِرَامًا كَاتِبِينَ» (١١) «يَعْلَمُونَ مَا تَعْمَلُونَ» (١٢)

5. «كَلَّا إِنَّ كِتَابَ الْفُجَّارِ لَفِي سِجِّينَ» (٧) «كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عِلِّيِّينَ» (١٨)

6. «كِتَابٌ مَرْقُومٌ» (٩)

7. «أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ آيَاتِنَا عَجَبًا» (٩) (Kahf: 9)

8. «أَلَا يَنْظُرُ أَوْلِيكَ أَنْتَهُمْ مَبْعُوثُونَ» (٤)

9. «يَا أَيُّهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَى رَبِّكَ كَدْحًا فَمَلَأْ بِهِ» (٦)

10. «تَعْرِفُ فِي وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ» (٢٤) «فَالْيَوْمَ الَّذِينَ آمَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ» (٣٤)

11. «مُطَفِّفِينَ» (٣٤) «وَيَنْقَلِبُ إِلَى أَهْلِهِ مُسْرُورًا» (٩) «إِنَّهُ كَانَ فِي أَهْلِهِ مُسْرُورًا» (١٣) (انشقاق).

11. «إِنَّهُ ظَنَّ أَنْ لَنْ يَحُورَ» (١٤) (انشقاق) «أَلَا يَنْظُرُ أَوْلِيكَ أَنْتَهُمْ مَبْعُوثُونَ» (٤) (مطففين).

existence.<sup>1</sup> And a good promise has been given to the believers in two Surahs of Inshiqāq and Burūj.<sup>2</sup>

In each of the five Surahs of Inshiqāq, Infitār, Mutaffifin, Burūj, and Tāriq, the contents are related to the achievements and deeds of two groups of believers and disbelievers. Therefore, there is no question of shirk and hypocrisy.

Also, the result of disbelief, which is denial, has found an important use in all of these Surahs (especially in Surah Mutaffifin) and shows that ignoring and denying truths and facts lead to falsely considering Monotheism, guidance, and the Hereafter.<sup>3</sup> The emphasis of the Qur'an in this regard is much more severe in Surah Mutaffifin,<sup>4</sup> and further, God says in explanation of this lie,<sup>5</sup> 'and their hearts are surrounded by sin, so that there is no way to enter the right.' (Kāshānī, 1972, 10: 182). The greatness of the Qur'an is emphasized in the three Surahs of Inshiqāq, Burūj and Tāriq. Perhaps this emphasis is due to the fact that in these Surahs whose main focus is the discussion of the Day of Judgment, people should pay attention to the Qur'an, which is a reliable source for expressing this issue and its events. They should consider the reasons of the Qur'an as sufficient evidence in this regard. In Surah Inshiqāq, God asks people in the form of a question that why they do not prostrate when

they hear the Qur'an,<sup>6</sup> which refers to the verses in which prostration is recommended. In Surah Burūj in the verse 21<sup>7</sup>, God called his Qur'an Majid, which keeps it in a protected tablet. That is, no interference or possession takes place in it. In Surah Tāriq, in the verse 13<sup>8</sup>, the Qur'an is called the distinguishing word, which means the distinguisher between truth and falsehood. There is a narration from the Messenger of God (PBUH) that, "Soon there will be a sedition. People asked from where do you say it? He said that the Book of God informs before and after you and decides between you. He is the distinguisher which does not have false (Ālūsī, 1415 AH, 15: 311).

### 3-5. Common purpose

A common purpose can be found in Surah al-Inshiqāq and its adjacent Surah, and that is to warn people about the severe events of the Day of Judgment. However, this has been addressed in each chapter with a special approach. Surah Al-Inshiqāq refers to the Resurrection and states that for man there is a journey towards his Lord. He is on this path to meet his Lord, and God Almighty will judge him according to his actions. In these verses on this matter is emphasized; As a result, there are more verses related to threats than verses of good news in it (Tabātabā'ī, 1417 AH, 20: 400). In this Surah, after mentioning the signs of the Resurrection, there is an emphasis on man's movement towards God and meeting him. This movement has difficulties and man must pass through many places to reach this meeting. This emphasis is very effective in man's care for himself. This Surah also describes the intensity of the events of the Day of Judgment

1. الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ (٧) فِي أَيِّ صُورَةٍ مَا شَاءَ رَكَّبَكَ (٨) «انفطار» (فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ (٥) خُلِقَ مِنْ مَّاءٍ دَافِقٍ (٦) يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ (٧) (طارق)

2. «إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ (٢٥)» (انشقاق). «إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ذَلِكَ الْفَوْزُ الْكَبِيرُ (١١)» (بروج)

3. انشقاق «بَلِ الَّذِينَ كَفَرُوا يَكْذِبُونَ (٢٢)»، انفطار «كَلَّا بَلْ تُكَذِّبُونَ بِالذِّبْنِ (٩)»، بروج «بَلِ الَّذِينَ كَفَرُوا فِي تَكْذِيبٍ (١٩)».

4. «وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ (١٠)»

5. «كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ (١٤)»

6. «وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْآنُ لَا يَسْجُدُونَ (٢١)»

7. «بَلْ هُوَ قُرْآنٌ مَجِيدٌ (٢١)»

8. «إِنَّهُ لَقَوْلُ فَصْلٍ (١٣)»

by referring to the opening of the sky, the release of the stars, the burning of the seas, the opening of the graves, and the human awareness of what has been presented and delayed. After mentioning the grouping of human beings at the end of the surah, sharp warnings continue twice, and in three consecutive verses, God refers to the word *Yawm al-Din* and the magnitude of the events of that Day. (Zuhailī, 1413 AH, 30: 136). In Surah Mutaffifīn, it is discussed how to account and record the actions of humans on the Day of Resurrection. It then describes the advent of the day when humans will be separated from each other; Fujjār and Abrār will have different positions, and the warning for the deniers of the Day of Resurrection, as well as, warning of lightening the weight as an example for Fujjār are emphasized (Ibn Āshūr, 1293, 30: 167). In Surah Burūj, for the purpose of restricting people to the Day of Judgment and warning of that Harsh Day in verse 12<sup>1</sup>, by bringing the word “Batsh” which means to take by force and coming to the noun sentence in this verse, and also bringing the word “Shadīd” with the words *inna* and *lām*, which are for emphasis, it shows God's ultimate decisiveness in the limitation to punish the infidels (Buqā'ī, 1427 AH, 8: 355). In Surah Tāriq, a warning for the Day of Resurrection is presented in verses 8, 9, and 10<sup>2</sup>, by mentioning an important attribute of the Day of Judgment, that is, that day will be the day of judgment and all secrets will be revealed, and that people will not have the power to save themselves on such a day.

## Conclusion

1. The five Surahs of Inshiqāq, Infitār, Mutaffifīn, Burūj, and Tāriq were all revealed in Mecca and have a network connection and congruence in terms of their appearance and content.
2. These Surahs have common points in terms of their appearance and literary structure. All of them are trying to tell scenes of future events. The verses of these Surahs are accompanied by fast rhythms, which are suitable for its purposes, i.e. expressing the scenes of the Day of Judgment or events on the eve of the Day of Judgment; in a way that stimulates the audience to better understand those scenes with the necessary excitement. Short, successive vowels, and avoiding the frequent use of long vowels have made the rhythm of the verses fast. In these verses, the beat of the words is fast and pounding in a way that moves the strings of the human heart quickly and the heavy hammer beats those hearts and creates an atmosphere of excitement and anxiety.
3. Surah Al-Inshiqāq and its adjacent Surah are connected in terms of content, and in Surah Al-Inshiqāq, Infitār, Mutaffifīn, and Burūj, they all discuss the Lordship of God. The name of the Lord God has established a connecting link between these Surahs, which can express the point that may God establish the design of the issue of Resurrection by emphasizing His Lordship in the world; In all of these Surahs, the issue of the Day of Resurrection is dealt with. The main focus of all these Surahs is to deal with the various conditions of humans in the Day of Judgment. In addition, in all, a common purpose can be found, that is to warn people about the severe events of the Day of Judgment.
4. In Surah al-Inshiqāq and its adjacent Surahs, like different chapters of a book, we can

1. «إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ»

2. «إِنَّهُ عَلَىٰ رَجْعِهِ لَقَادِرٌ. يَوْمَ تُبْلَى السَّرَائِرُ. فَمَا لَهُ مِن قُوَّةٍ وَلَا نَاصِرٍ»

observe the events of the beginning of the Day of Judgment and after it, the quality of man's journey towards God, help and support towards the believers, and the severity and wrath of God towards the unbelievers.

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