

Reasons for Submission and Delaying in the Holy Quran and Its Significance An original rhetorical study

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Abstract

Submission and delay in the Holy Qur'an are one of the most prominent colors of the rhetorical inimitability in the Holy Qur'an, and whoever realizes their motives and connotations grasps one of the most prominent secrets of the Qur'anic miraculousness (inimitability), where you see the word in the Holy Qur'an submitted sometimes and delayed at other times. This would not be possible except for great wisdom, and this is what the researcher sought to convey in this research, God willing. The most prominent results of this research are that the submission and delay in the Holy Qur'an were not arbitrary, but rather due to great wisdom. By knowing these reasons and connotations, a type of the rhetorical miracle (inimitability) emerges, and one of the most prominent recommendations emanating from this research is to find explanatory, rhetoric studies for each surah of the Holy Qur'an pertaining to the Qur'anic word and sentence and highlight the effect of submission and delay on the word, sentence, and surah of the Qur'an with extensive studies of its extreme importance. My research contained an introduction in which I talked about the importance of the topic, the motive for writing in it, the approach I followed, and a preface in which I presented a brief summary of the efforts of scholars in writing on the subject of submission and delay. And a first topic in which I showed what the reason and the significance of the applicant himself were, and a second section in which I showed what the reason and the significance of the applicant was coupled with the context or the honor to him, and then a conclusion in which I mentioned the most important results and recommendations.

Keywords: inimitability, Holy Qur'an.

INTRODUCTION

Praise be to Allah, Lord of the Worlds, and may God's peace and blessings be upon His servant and Messenger, our Prophet Mohammad, and upon all his family and companions.

Scholars have attached great importance to Submission and delay due to its impact on highlighting the eloquence of the Holy Qur'an, and evidence on the sincerity of its source in many books on eloquence and interpretation. So, the researcher sought to highlight this type of Quranic rhetoric and rhetorical miracle

(inimitability) in an independent and complete study, with two researches, the first as a theoretical study of submission and delay in the Holy Quran in terms of meaning, types, and controls. Also, it was entitled "Submission and Delay and its Controls in the Holy Qur'an", and it was published in the Journal of Islamic Research and Studies, Issue Twenty, issued in Jumada Al-Ula of the year one thousand four hundred and thirty-five Hijri, Cairo, Egypt. In this study, I talked about the meaning of submission and delaying in the Holy Quran, its types, and its verbal and meaning controls (connotations and denotations). And this

research came to cover the whole topic with its theoretical side and the applied benefit desired from the research, which is to derive the significance from the submission and the delay and the justification for the submission and the delay, thus achieving a kind of eloquence that was referred to by more than one of the scholars.

The importance of this topic lies in the agreement of most scholars that it is a form of inimitability, even if their phrases and names differ, between eloquence, organization, context, sentences, and their words, or Quranic rhetoric. As for the previous studies that talked about this topic, they are the books of Arabic rhetoric, and this was mentioned by Ibn Jinni in his book *Al-khassa'is*, Abi Al-Fath Ibn Al-atheer in his book *Almathal Alsa'ir Fi Adab Alkatib Wal Sha'ir*, and Al-Jarjani in the Book of *Dala'il Al-I'jaz*. All of them presented the topic as a type of rhetoric in the Arabic language, as well as previous and contemporary books on inimitability, books of interpretation in general, and rhetorical and linguistic interpretation in particular, such as Al-Zamakhshari, Al-Alusi, and Ibn Ashour.

The aim of the research is to find a study specialized in collecting all the connotations that include submission and the delay. As for the order of the sections in the research, the researcher preferred to arrange them in the form of points within two topics - the first was: what were the reason and significance for submission? And the second was: what were the reasons and significance for submission linked with the context or honoring it? I chose this classification due to the numerous subcategories in the research, and the overlap between the submission and the grammatical delay that results in a rhetorical indication and the direct rhetoric between words and the sentence. This is the first side. On the other side, the reasons and significance are related to the same submission in most of them. So, it is not appropriate to categorize them for anything other than this goal. Also, on a third side, it is for the benefits from the research to stand out, and this is to collect the largest number of reasons to highlight the indications (connotations).

As for the title of the research, the reasons for submission and delay in the Holy Qur'an and its implications, the difference between the reason and its significance is not vague. Thus, it becomes clear that there is no repetition in the title.

The research is based on the analytical deductive approach, where the researcher takes intentional samples from the Qur'anic verses that serve the idea, and interprets them from the specialist interpretation books, analyzes the phrases of the verses related to the topic and shows their implications, then comes up with rules that include the partial branches of the research.

Key words for this study:

Reason: In its origin (in Arabic), it is a claim, and it is a saying that is required to establish a right over others) Adapted by Al-Jurjani, 1419AH, 1998AD, p. 91, Term No. 848 (and in this research it means "the reason" why the submission and delay in the Holy Qur'an occurs).

Significance: that something has another meaning as long as there is no objection (contradiction) in the other. In this research, its meaning is the rhetorical fruit resulting from the submission and delay in the Holy Qur'an.

Context: (In Arabic) it means following, and from it comes guiding camels, so camels follow each other to refer to sequence. And it metaphorically means that someone is eloquent in their speech. What is meant in our research is the sequence in which a speech is narrated. Accordingly, it means to guide (lead) the speech in a certain direction (sequence). And the context of the speech is its sequence and style) Adapted by Abu Al-Baqa Al-Kafwi, 1419AH, 1998AD, pg. 439.

Separator: The ends of the verses or the heads of the verses, as Al-Farra called them before and Al-Zajjaj followed him (Al-Ramani, 1976 AM, pg. 97), and this is the meaning intended in our research.

Preface

The scholars of rhetoric and language tried to extract the reasons that lead to the submission and delay in the Holy Qur'an, relying in their sayings on the meanings that ensue from that, and among them were concise and others used wordiness. Among those who were concise was Al-Suhaili, who limited the reasons to five: time, nature, rank, reason, virtue, and perfection (Al-Suhaili, a, 1404 AH, 1984 AD, pg.267) The researcher has sought to explain in points the specific reasons and clear significances what branches and examples that were mentioned in books can be rooted (etymologized) (Al-Suyuti, 1424 AH 2003 AD, 2/164) & (Al-Jarjani, 1995 AD, pg.111-117)& (Al-Sakaki, 1982AM, pg.98)& (Sheikhoun, 1403 AH 1983AD, pg. 79-99)& (Al-Masiri 2005 AD, pg. 135-148)& (Al-Samarrai, 1998 AD, pg. 49-74).

The first topic: What was the reason and the significance for submission?

First: What agrees with the rules of the language:

This type of submission and delay is what complies with the grammatical rules of the language like the submission of the verb on the subject and the delay of the object on them in origin. From that, the Almighty's saying related to the arrangement of pronouns, for example, the Almighty's saying: (And, when Abraham was tried by his Lord with words) (Al-Baqarah: 124), putting "Abraham" in the causative case as an object, and putting "his Lord" in the nominative case as a subject.

This example is one in which the subject must be delayed, and removed from its original position, for if the subject is submitted, and the object pronoun is attached to it, it is necessary to hide it before it is uttered verbally (Al-Qummi Al-Nisaburi, 1416 AH 1996 AD,1/435).

Second: Emphasis and focus

And the apparent meaning of this type has been confused. When it was known that it was a matter of submission and delay, it became

clear, and the predecessors addressed that in verses including:

The Almighty's saying: "So never think that Allah will fail in His promise to His messengers" (Ibrahim: 47), "If you say: Was it not said that His messengers failed His promise? And why did He submit the second object before the first one? I said: He submitted the promise so it is known that He does not break the promise at all, such as saying that Allah never breaks a promise; then His messengers said, "So that it is known that if He has not broken a promise to anyone, how would His messengers, who are His best and elite? (Al-Zamakhshari, 1421 AH 2001 AD,2/384).

What is meant by this is to confirm his support to his messengers, peace be upon them.

And the Almighty's saying: "and [some] extremely black" (Fatir: 27); the word "ghirbeeb" here refers to something that is extremely black. Here there is submission and delay, and the meaning is estimated to mean: "(extremely black)) Abu Obeida,1381 A.H, (2/154

and the secret in the submission of "Gharabeeb" is an affirmation of the black. So here, you could put the affirmation to follow the affirmed, as you say: bright yellow and pure white and what is similar to that, and what appears is that He hides the affirmative before it, and the one after it is an explanation of what he hid" ? (Al-Zamakhshari, 1421 AH 2001 AD,3/307)., this is to increase the emphasis, as it indicates the meaning from the two ways of showing and the hiding (deletion).

Also, the Almighty's saying (when Allah said, "O Jesus, indeed I will take you and raise you to Myself) (Al Imran: 55) His estimation is: "I will raise you to me and then I will take your soul after that" i.e., after your descent into this world) Ibn Katheer,1419 AH,(1/366

Likewise, the Almighty's saying: "And likewise, to many of the polytheists, their partners have made [to seem] pleasing the killing of their children." (Al-An'am: 137), and this means that polytheists' partners persuaded them to kill their children because the demons

used to kill their daughters for fear of disgrace (Al-Qummi Al-Nisaburi, 1416 AH 1996 AD, (8/37).

; the object was submitted to focus on it.

Third: maximizing

Submission comes to maximize and focus; that eloquent Arabs -if you tell an informant and give a judgment or comment a description, others may share him with that judgment, or what he told about him, and one of them was added to the other with the conjunction "and, which is used when there is no order- begin with the most important and with the meaning with most priority, even if they are all the subject of attention and focus.

And from that, the Almighty's saying: "The Hour has come near, and the moon has split." (Al-Qamar:1). The origin is the moon has split and the Hour has approached; because the splitting of the moon indicates the approaching of the Hour, and on the one hand, this indicates the permissibility of the piercing of the heavens and their ruin. The approach of the hour was submitted by the splitting of the moon, in order to also take into account, the separator) Al-Alusi, 1415 AH, (77/14. The news, with the approaching of the Hour, was at the beginning due to the importance and greatness of the news.

Fourth: The addressee's attention

As in the Almighty's saying: "So he followed a way, until when he reached the setting of the sun [i.e., the west" (Al-Kahf: 86). so why did he start with the sunset before sunrise although Dhul-Qarnayn dwelled from the direction of the East? (Al-Shawkani, 1419 A.H. - 1998 A.D., 4/419) It was said: for the purpose of attention, either due to the rebellion of his family and the great amount of their tyranny at that time, or other things that we have not known about.

Fifthly: precedence

And it is either in time, considering creation as the submission of angels over humans in the Almighty's saying: "Allāh chooses from the angels' messengers and from the people." (Al-

Hajj: 75). According to the doctrine of the Sunnis, humans who comply with the command of God are preferred (Al-Qummi Al-Nisaburi, 1416 AH 1996 AD, 1/262), and what follows, and the correct view is that the speech is not regarded in general, rather, the responsible believer is the one who has the preference, and it is possible for scholars to discuss it in details, for more, see (Ibn Abi Al-Izz Al-Hanafi, 1988 AD, pg. 288), but the angel came first because they preceded humans in existence, as well as the submission of the prophets according to the precedence in time) Al-Tayyib, Issue 141, for the year 1440_28 AH, pg. 33) And from that, the Almighty's saying: (Say, [O believers], "We have believed in Allah and what has been revealed to us and what has been revealed to Abraham and Ishmael and Isaac and Jacob and the Descendants [al-Asbāt] and what was given to Moses and Jesus and what was given to the prophets from their Lord. We make no distinction between any of them, and we are Muslims [in submission] to Him. ((Al-Baqarah: 136). As the Almighty's saying: "bow and prostrate" (Al-Hajj: 77), and the Almighty's saying: "Indeed, aṣ-Ṣafā and al-Marwah are among the symbols of Allah" (Al-Baqarah: 158), and that is why he, may God's prayers and peace be upon him, said: "We begin with what Allah began with)Al-Nasa'i, 1406 AH - 1986 AD, hadiths appended with the rulings of Al-Albani on it, No. 2961, Sheikh Al-Albani said: It is true)

Sixth: That the mind is attentive to it, and the intention is attached to it

Among that is the Almighty's saying of: "But they have attributed to Allah partners- the jinn, while He has created them" (Al-An'am: 100) by submitting the word "Allah" –prepositional phrase - over the first object. Because the denial is directed to Allah, not to the complete attribution, rather, the seriousness of the idea that Allah might have a partner whether an angel, a genie, or a human being. Therefore, the name of God was submitted to the partners Adapted by (Al-Samin Al-Halabi, 2011AD, 1/1708), and He wanted to show the focus of denial, which is the oneness of God Almighty.

Seventh: Exclamation from something

As the Almighty said: “And We subjected the mountains to exalt [Us], along with David and [also] the birds.” (Al-Anbiya’: 79). He submitted the mountains to birds because their harnessing of them, and their glorification is more amazing and evidence of ability. It is also considered a miracle because they are inanimate, and the bird is an animal (Al-Zamakhshari, 1421 AH 2001 AD,3/101).

Eighth: Specialization

There are a lot of examples of such submission in the Qur’an: for example, the Almighty’s saying: “No bad effect is there in wine, nor from it will they be intoxicated” (Al-Saffat: 47), meaning: there is nothing in the wine of Paradise that makes people get intoxicated. It is certain here that the wine of this world makes a person intoxicated, while the wine of Paradise does not (Abbas, 1985AD, pg. 230) Thus, we benefited from this meaning from the submission and delay mentioned in the verse with all the exactness intended.

And from that also the Almighty’s saying: “to Allāh do [all] matters evolve [i.e., return]” (Al-Shura: 53), because the meaning is that God Almighty is the only one concerned with what is going to happen and not others, and His saying (To your Lord, that Day, will be the procession.) (Al-Qiyamah: 30), the procession is to God alone, not to anyone, and this is not submission in order to take into account the problems of the heads of the verses, as some of them have stated (Al-Alawi. 1423 A.H - 2002 A.D,2/71), rather it is for the purpose of specialization, similar to the Almighty’s saying (To Him is your return all together) (Yunus: 4)

Ninth: Submitting the precedence of faith

And from this is the saying of the Almighty: “(The Messenger has believed in what was revealed to him from his Lord, and [so have] the believers. All of them have believed in Allāh and His angels and His books and His messengers.). The Messenger, peace, and blessings are upon him, was the first to believe, and then all believers followed him in faith.

Tenth: Submission in particular

An example is the Almighty’s saying: (Two and three and four)” (An-Nisa’ 3:3), so it is known that the marriage of the second woman is inevitably before the marriage of the third, and the third is definitely before the fourth. And similar to this is: “There are not three in a private conversation but that He is the fourth of them, nor are there five but that He is the sixth of them” (Al-Mujadalah: 7). So, He presented the dialogue of the two without the third and made it clear that He was the fourth of them because the number itself is ahead of what is after it. It can also be applied on sympathizing with whom the people have abandoned through soliloquy (supplications) without him.

Eleventh: Submission with reason and causation

And from that is Almighty’s saying, Glory be to Him: (It is You we worship and You we ask for help.)” (Al-Fatihah: 5), so worship was submitted because it is the reason for obtaining aid. And from Almighty’s saying, (Allāh loves those who are constantly repentant and loves those who purify themselves) (Al-Baqarah: 222) .The repentance is the cause of the purity, as well as in the verse: (Woe to every sinful liar) (Al-Jāthiyah: 7); He submitted lying because it is the cause of sin. Furthermore, similar is His saying: (That We may bring to life thereby a dead land and give it as drink to those We created of numerous livestock and men.) (Al-Furqan: 49). He submitted the revival of the earth because it is the cause of the revival of livestock and humans, (Al-Zamakhshari, 1421 AH 2001 AD,3/95),and the revival of cattle is submitted because they are what people live by, by eating their meat and drinking their milk.

Twelfth: Rank

Like the submission of “hearing” over “knowing” in the Almighty’s saying: “but fear Allāh. Indeed, Allāh is Hearing and Knowing.” (Al-Hujurat: 1). It necessitates intimidation and threat, so He began with hearing, because of its attachment to sounds. And that who hears your feeling may be usually closer to you than he who knows (Al-Zarkashi, 1376 AH - 1957 AD,

3/249) even if the knowledge of God is attached to what is apparent and what is hidden.

Thirteenth: The preacher

As the matter of submitting the instruction of reducing vision over guarding their private parts in the Almighty's saying: "Tell the believing men to reduce [some] of their vision and guard their private parts" (An-Nur: 30), because vision (looking) leads at the end to people's private parts as in the saying (of the prophet), may God's prayers and peace be upon him: "The eyes fornicate, and the vagina believes that or denies it (Abu Ya'la, 1404AH-1984AD, No. 6425, Al'ahadith Mudhilat Bi'ahkam Husayn Salim 'Asad and he said: Its chain of transmission authentic)" So, he submitted reducing vision over keeping vaginas. This indicates that looking is a precursor to fornication, and a precursor to immorality and the affliction in it is more severe, and one is hardly able to guard himself/herself against it. He submitted the treatment (solution) leading to the preservation of people's private parts.

Fourteenth: Prevail and abundance

From the saying of the Almighty: "Then We caused to inherit the Book those We have chosen of Our servants; and among them is he who wrongs himself [i.e., sins], and among them is he who is moderate, and among them is he who is foremost in good deeds by permission of Allah. "(Fatir: 32), the people who "wrong themselves" were submitted to denote abundance (Ibn Al-Atheer, 1416 AH-1995 AD, pg. 182), as most of the people wronged themselves. Then, He put the moderate ones in the second rank for their rarity and that is in after the people who wrong themselves. After that he put the former in third place, because they are less than the moderate.

Fifteenth: Urging it and confirmation to do it in order not to be lenient with it

As submitting bequest on debt from the saying of the Almighty, "after any bequest he [may have] made or debt" (An-Nisa: 11), exhorting its implementation, venerating it, and preventing its denial) Al-Zuhaili, 2009AD,

(4/611), despite the fact that religion takes precedence of debt according to Shariah law.

Sixteenth: Highlighting that the reason is arranged according to the situation:

As Allah Almighty says: "The Day when it will be heated in the fire of Hell and seared therewith will be their foreheads, their flanks, and their backs, [it will be said]," (At-Tawbah: 35). Here, He submitted the forehead, then He mentioned the flanks, then the back, because the one who prevented charity in this world would first turn his face away from the beggar (Al-Zarkashi, 1376 AH - 1957 AD, 3/268), then lean on his side, then turn his back.

Seventeenth: To highlight that it is absolute and not restricted

As the saying of the Almighty: "But they have attributed to Allāh partners - the jinn, while He has created them - and have fabricated for Him sons and daughters without knowledge. Exalted is He and high above what they describe," (Al-An'am: 100). Here we can say that the word majesty is in the position of the second object of (make) and (partners) the first object (And the jinn in a second speech is predicted as if it was said: who did they make partners? It was said: The jinn and this necessitates the occurrence of denial of making them (partners of Allah), at all. So, this includes other than the jinn, and if it was delayed, it was said: and if they made the jinn partners with Allah, the jinn would be the first object, and "partners" is the second object, so the Partnership is restricted and not absolute because it happened on the jinn, so the denial is a tendency to make the partnership of the jinn especially, and this is not the case).

Eighteenth: Warning against something and alienation from something

As Allah Almighty says: "The fornicator does not marry except a [female] fornicator or polytheist, and none marries her except a fornicator or a polytheist, and that [i.e., marriage to such persons] has been made unlawful to the believers." (Al-Noor: 3) Here, there is the link between fornicator and polytheist, and He submitted it.

Nineteenth: Hastening pleasure, hastening dissatisfaction, or pessimism

And from that, the Almighty's saying: "Allāh has pardoned you, [O Muḥammad, but] why did you give them permission [to remain behind]? [You should not have] until it was evident to you who were truthful and you knew [who were] the liars." (Al-Tawbah: 43). Here pardon is submitted over admonition to hasten the joy.

Twentieth: Suspense for what is delayed

As Allah Almighty says: "And when Our verses are recited to them as clear evidences, you recognize in the faces of those who disbelieve disapproval. They are almost on the verge of assaulting those who recite to them Our verses. Say, "Then shall I inform you of [what is] worse than that? [It is] the Fire which Allāh has promised those who disbelieve, and wretched is the destination." : (Al-Hajj: 72). The verse takes another approach, which is excitement of the one warned by the delay of the word fire.

Twenty-first: Taunts, threats, and warnings

As Allah Almighty says: "So We said, "Strike him [i.e., the slain man] with part of it. Thus does Allāh bring the dead to life, and He shows you His signs that you might reason." (Al-Baqarah: 73). "This is the beginning of the story, even if He is delaying the recitation" (Al-Baghawi, 1417 AH - 1997 AD, 1/205) "The difference was in the killer before the slaughter of the cow, but it was delayed in speech because the Almighty when he said: "God commands you to slaughter a cow" Adapted by (Al-Wahidi, 1430 AH, pg. 233:245) if you say, why wasn't the story told in order? And what should have happened is to mention the dead man and the beating of some of the cow over the order to slaughter. Also, that it be said: And when you killed a soul and then dealt with it. And that it be said: And when you killed a soul and then dealt with it, then we said: "Slaughter a cow and strike him with some of it." All that was narrated from the stories of the Children of Israel, was only narrated as an enumeration of what was found among them of the crimes, and reprimanding them for it, for what was new in

them of the great verses (evidence) Adapted by (Al-Zamakhshari, 1421 AH 2001 AD, 1/290), and thus the clear wisdom appears for this submission and that delay in the context of the story.

Twenty-second: exposure

As Allah Almighty says: "Indeed, they are enemies to me, except the Lord of the worlds" (Al-Shu'ara': 77), meaning I am the enemy of their gods and their idols, and every deity they worship other than Allah. Implying (hinting) with advice can achieve what can be bluntly exposed. This is because the person advised would reflect on it, and this reflection may well lead him/her to acceptance. Perhaps the secret of the submission in the verse is that he wanted to portray the issue in himself as if he was saying to them: I thought about my matter, so I saw my worship of it as worship of the enemy (Darwish, (1415 AH, 7/90).

The second topic: What was the reason and significance of submitting associated with the context or honoring him?

First: Consideration of separator

The separator in the Holy Qur'an is of great importance. The observer in the Qur'anic context finds this method as "the substance of the miraculousness in all the speech of Arabs; there is nothing from that but miraculous, and there is nothing from this that can be miraculous the Arabs oppose to (Al-Rafi'i, 1945 AD, pg. 213)," and among the verses that consider Quranic context and Separator As Allah Almighty says: "And if not for a word that preceded from your Lord, it [i.e., punishment] would have been an obligation [due immediately], and [if not for] a specified term [decreed]." (Taha: 129). This is from the submission of speech, and what it is supposed to be is "had it not been for a word and a specified term, it would have been an obligation" (Al-Shawkani, 1419 A.H. - 1998 A.D, 5/39)

Observing the separator has a clear impact on the brevity, which is a highlight of the many Quranic meanings that are found in the depth of the expression; Among that is the comma

contained in the Almighty's saying: "Is the male for you and for Him the female?" [separator]" That, then, is an unjust division." (An-Najm: 22). The word came on the letter on which the assonance, on which the whole surah came, and which others do not replace (Ibn Al-Atheer, 1416 AH-1995 AD, 1/162). Scholars have drawn a set of rhetorical explanations except for the separator, which time does not allow to mention all.

Second: The delay to suit what follows it

It is the words of Allah Almighty: "Their garments of liquid pitch and their faces covered by the Fire" (Ibrahim: 50). Delaying the subject from the object is because it suits what follows, which is Almighty saying:" So that Allāh will recompense every soul for what it earned. Indeed, Allāh is swift in account." (Ibrahim: 51), The fire surrounds their faces and reaches them from all sides, and other than faces is more logical (Al-Saadi, 1420 AH -2000 AD, bg:428)

, and it is fair for them by Allah, because it is a recompense for what they gave and earned, and for this reason, the Almighty said: (So that Allāh will recompense every soul for what it earned).

Third: Appropriate and contextual

An example is the saying of the Almighty: "And for you in them is [the enjoyment of] beauty when you bring them in [for the evening] and when you send them out [to pasture]" (An-Nahl: 6). The submission of beauty during resting, even if it is consistent during both going to work and resting, it is the state of resting them, which is when they come from the pasture at the end of the day, when it is more beautiful than because they are full (not hungry), and when they go to the pasture at the beginning of the day, they are hungry.

On the other hand, in His saying, "And We made her and her son a sign for the worlds." (Al-Anbiyā: 91), He submitted the mother over the son because of what is stated in the context mentioning her in His saying, "And [mention] the one who guarded her chastity [i.e., Mary]" (Al-Anbiyā: 91); for that reason, He submitted

the son in His saying, "And We made the son of Mary and his mother a sign." (Al-Mu'minūn:50). He submitted Jesus, peace be upon him because the context is related to it) Al-Suyuti, 1424 AH 2003 AD, 3/45)

Fourth: Considering the derivation of the word

In terms of mental intuition, the first comes before the other, as in His saying: "To whoever wills among you to proceed or stay behind." (Al-Muddathir: 37), and His saying: "A soul will [then] know what it has put forth and kept back." (Al-Infitar: 5), and in "A person will be foretold on that day of what he has done and what will follow." (Al-Qiyamah:13)

Fifth: Mobility

The mobility is either from the closest to the farthest, as Allah Almighty says: "Indeed, from Allāh nothing is hidden in the earth nor in the heaven" (Al Imran: 5) for the purpose of promotion, And the Almighty's saying: "Say, "Who is Lord of the seven heavens and Lord of the Great Throne?" (Al-Mu'minūn: 86) (Al-Jakni, 1415 AH - 1995 AD, 1/17)

Or from the highest to the lowest as in His saying: " Allāh witnesses that there is no deity except Him, and [so do] the angels and those of knowledge - [that He is] maintaining [creation] in justice. There is no deity except Him, the Exalted in Might, the Wise." (Al Imran 18)

Or from the lowest to the highest, as it is in His saying: "Nor do they spend an expenditure, small or large, or cross a valley but that it is registered for them that Allāh may reward them for the best of what they were doing." (Al-Tawbah: 121)

Sixth: Taking into account the singular

The singular precedes the plural (Al-Qasimi, 1418 AH., 7/39), as the Almighty says: "Wealth and children are [but] adornment of the worldly life. But the enduring good deeds are better to your Lord for reward and better for [one's] hope.")Al-Kahf 46).

Seventh: Lightness of pronunciation

By giving precedence to a word that is lighter in pronunciation over a heavier one, such as the

submission of "Al-Ins" over "Al-jinn" in the previous verses, the word "Al-Ins" is lighter in pronunciation for the place of the letter of "n" and the fricative "s". For more see Al-Douri, 2006 AD, pg. 283, and beyond. Likewise in the Almighty's saying: "Woe to every humaza (scorner) and lumaza (mockers)" (Al-Humazah: 1); the letter "h" is lighter in pronunciation than the letter "l".

Eighth: It is more indicative of ability

As in the saying of the Almighty: "Allāh has created every [living] creature from water. And of them are those that move on their bellies, and of them are those that walk on two legs, and of them are those that walk on four." (An-Nur: 45). He submitted what is more established in ability, which is the one who walks without a walking machine, whether it is legs or feet, then who walks on two legs, then who walks on four (Al-Zamakhshari, 1421 AH 2001 AD, 3/71)

Ninth: promotion

As Allah Almighty says: "Do they have feet by which they walk? Or do they have hands by which they strike? Or do they have eyes by which they see? Or do they have ears by which they hear?" (Al-A'raf: 195). So, He started with the lowest for the purpose of advancement, because the hand is more honorable than the foot, the eye is more honorable than the hand, and hearing is more honorable than sight (Al-Suyuti, 1424 AH 2003 AD, 3/46)

Tenth: The intention of arranging (putting in order)

As in the saying of the Almighty, "O you who have believed, when you rise to [perform] prayer, wash your faces and your forearms to the elbows and wipe over your heads and wash your feet to the ankles." (Al-Ma'idah: 6). For the insertion of wiping between the two washings, and separating the peer from the other, taking into account that in their tongues, is evidence of the intention of arranging (putting in order). That is why Al-Shafi'i said: Order is obligatory (wajib) in wudu (ablution) because the letter "ف" in "فاغسلوا" obligates starting with the face, and the other organs

because the Almighty has included the anointed (organs) in the washed) Ibn Attia al-Andalusi, 1422 AH, 2/163. This indicates that the order mentioned in the verse is obligatory, because neglecting the order in speech is contrary to the origin. The word of God Almighty must be impeccable.

Eleventh: Removing Confusion

An example is the saying of the Almighty: "And a believing man from the family of Pharaoh who concealed his faith" (Ghafir: 28). In the verse, there is a submission and a delay, as he submitted: "from the family of Pharaoh" to "concealed his faith", because if He delayed it, we would imagine that (who) is related to "to conceal" so we will not understand that the man is from the family of Pharaoh" (Al-Zamakhshari, 1421 AH 2001 AD, 3/423)

From the reasons that preceded, it becomes clear what submission and delay have of the prominent effect in explaining the Qur'anic miracles (inimitability). Each has a specific intended purpose. If we want to clarify it without the submission and delay, perhaps we need a line or lines to explain that purpose.

Twelfth: Submission of honor, which are types

First: the honor of the message

As the Almighty said in Surah Al-Hajj: "And We did not send before you any messenger or prophet except that when he spoke [or recited], Satan threw into it [some misunderstanding]. But Allāh abolishes that which Satan throws in; then Allāh makes precise His verses. And Allāh is Knowing and Wise." (Hajj: 52). It is known that a messenger is better (of a higher rank) than a prophet (Al-Saqqaf, 1433 AH, 3/465), so the submission was for the honor of the message.

Second: the honor of freedom

As the Almighty said: "O you who have believed, prescribed for you is legal retribution for those murdered - the free for the free, the slave for the slave, and the female for the female. But whoever overlooks from his brother [the killer] anything, then there should be a suitable follow-up and payment to him

[i.e., the deceased's heir or legal representative] with good conduct. This is an alleviation from your Lord and a mercy. But whoever transgresses after that will have a painful punishment" (Al-Baqarah 178). This verse was quoted as evidence by those who say that a free man is not killed for a slave, and they are the majority (Al-Qanouji, 1412 AH - 1992 AD, 1/353)

Third: The honor of the mind

As in the saying of the Almighty: "Do you not see that Allāh is exalted by whomever is within the heavens and the earth and [by] the birds with wings spread [in flight]? Each [of them] has known his [means of] prayer and exalting [Him], and Allāh is Knowing of what they do. And to Allāh belongs the dominion of the heavens and the earth, and to Allāh is the destination." ((An-Nur: 41), He submitted the relative noun referring to the rational, which is (who), then He mentioned the irrational, which is the bird. As in the saying of the Almighty: "As enjoyment [i.e., provision] for you and your grazing livestock." (An-Nāzi'āt: 33).

Fourth: The honor of faith

As in the saying of the Almighty: " And if there should be a group among you who has believed in that with which I have been sent and a group that has not believed, then be patient until Allāh judges between us. And He is the best of judges." (Al-Araf: 87)) For more see Al-Khazen, 1415 A.H., 2/227 (Likewise, Muslims are submitted over the unbelievers in every place, the obedient over the disobedient, and the people of the right over the people of the left.

Fifth: The honor of life

As the Almighty says: "He brings the living out of the dead and brings the dead out of the living and brings to life the earth after its lifelessness. And thus, will you be brought out." (Ar-Rūm: 19) (Hamed 2018AD, pg. 188)

Sixth: The honor of what is being known

As in the saying of the Almighty: "He knows what is within the heavens and earth and knows what you conceal and what you declare. And

Allāh is Knowing of that within the breasts." (Al-Taghabun: 4), He submitted the secret to the honor of knowing it, and likewise, He submitted "He knows what is within the heavens" because of the equality of knowledge for Him.

Seventh: Honoring the organs

Like the preference of the heart over the rest of the organs, and from it is the saying of the Almighty: "Allāh has set a seal upon their hearts and upon their hearing, and over their vision is a veil. And for them is a great punishment." (Al-Baqarah:7).

Eighth: the honor of reward

As in the Almighty's saying: "He from whom it is averted that Day - [Allāh] has granted him mercy. And that is the clear attainment." (Al-An'am: 16). What should be said is that the one who Allah will have mercy on, He will not make him or her subject for torment, but He submitted averting to demonstrate the honor of Allah's reward for his guardians (Safi, 1418 AH/7/99).

Ninth: Honor of general

For the general is more honorable than the specific, such as submitting pardon over the Forgiving, i.e., pardoning what we have not been held accountable for from the sins we deserve, forgiving of what we have taken in this world, so pardon is submitted over the Forgiving because it is more general, and forgiveness is delayed because it is more specific (For more, see Al-Zarkashi, 1376 AH - 1957 AD, 3/254) (Another example is the Almighty's saying: "That is because Allāh is the True Reality and because He gives life to the dead and because He is over all things competent" (Al-Hajj: 6).

Tenth: The honor of permissibility

As in the Almighty's saying: "And do not say about what your tongues assert of untruth, "This is lawful and this is unlawful," to invent falsehood about Allāh. Indeed, those who invent falsehood about Allāh will not succeed." (An-Nahl: 116), He submitted the description of the lawful over the description of the

unlawful even though the two options are equally presented) For more, Al-Alusi, 1415 AH, 7/480.

Eleventh: Honor in virtue

And from it, Gabriel is submitted over Michael in the Almighty's saying: "Whoever is an enemy to Allāh and His angels and His messengers and Gabriel and Michael - then indeed, Allāh is an enemy to the disbelievers." (Al-Baqarah: 98) because Gabriel is the owner of revelation and knowledge, and Michael is the owner of sustenance, and psychological goodness is better than physical goodness (Al-Abyari, 1405 AH, 2/398) And from this is submission of migrants in the verse: " Allāh has already forgiven the Prophet and the Muhājireen and the Anṣār who followed him in the hour of difficulty after the hearts of a party of them had almost inclined [to doubt], and then He forgave them. Indeed, He was to them Kind and Merciful." (At-Tawbah: 117).

The virtue of emigration is indicated by his saying (may Allah's prayers and peace be upon him): (Were it not for emigration, I would have been one of the Ansar)) Al-Darami, 1407 AH, No. 2514. Hussein Salim Asad said: Its chain of transmission is good, but the hadith is correct (With this verse, Al-Siddiq expressed disagreement against their preference and the appointment of the Imamate among them.

And from it the saying of the Almighty: "Indeed, Allāh confers blessing upon the Prophet, and His angels [ask Him to do so]. O you who have believed, ask [Allāh to confer] blessing upon him and ask [Allāh to grant him] peace." (Al-Ahzab: 56).

Blessing upon the Prophet is better than offering peace, for it is mercy, praise, and glorification, and offering peace is purification from shortcomings and faults by abandoning, and affirmation is better than negation (Al-Masiri 2005 AD, pg. 140)

As in the Almighty saying:" Certainly has Allāh showed to His Messenger the vision [i.e., dream] in truth. You will surely enter al-Masjid al-Ḥarām, if Allāh wills, in safety, with your heads shaved and [hair] shortened, not fearing

[anyone]. He knew what you did not know and has arranged before that a conquest near [at hand]." (Al-Fath 27). Shaving is better than shortening in pilgrimage, and the Prophet (peace and blessings of Allah be upon him) prayed for those who shaved three times and for those who shortened their hair once (Al-Bukhari, 1422 AH No. 1727)

And from it is the submission of the heavens over the earth, as He says: "Allah created the heavens and the earth in truth. Indeed, in that is a sign for the believers." (Al- 'Ankabūt: 44). And it is the submission of mankind over the jinn, in the Almighty's saying: "Say, "If mankind and the jinn gathered in order to produce the like of this Qur'ān, they could not produce the like of it, even if they were to each other assistants." (Al-Isrā: 88) (Al-Suyuti, 1424 AH 2003 AD, 2/164).

And like giving submission to the male over the female in the Almighty's saying: "Is the male for you and for Him the female?" (An-Najm: 21). And as for the submission of females in the Almighty's saying: "He gives to whom He wills female [children], and He gives to whom He wills males." (Al-Shura: 49), and this is for supporting females, as they are weak, and for this reason, males are supported by using the defining "the" to refer to what they missed of the virtue of precedence because the definition is a notice by mentioning as if he said: And he bestows on whomever he wills the aforementioned well-known knights whom you know well. (Al-Zarkashi, 1376 AH - 1957 AD, 3/252)

As for Moses' submission over Aaron in the Almighty's saying: "Lord of Moses and Aaron" (Al-A'raf: 122), because he was chosen in speech, and because he was one of the Messengers with Steadfast Resolution, and as for Aaron's submission over him in Surah Taha in the Almighty's saying: "So the magicians fell down in prostration.[841] They said, "We have believed in the Lord of Aaron and Moses." (Taha: 7 (So, delaying Moses when telling their words is to consider the separators, and it was permissible that the order of their words also be like this, either because of the old age of Aaron, may God's prayers and peace

be upon him, or for exaggeration in wrong understanding (false illusions) on part of Pharaoh and his people, since the Pharaoh raised Moses, peace and blessings be upon him, when he was young; if Moses, peace be upon him, was submitted, the cursed and his people might wrongly think that from the beginning what is meant was Pharaoh (Abu Al-Saud, 1411 A.H.4 / 370) And this is also because the verses have spoken of his fear even though he is the spoken to prophet who should not be afraid. So, delaying him was suitable as if it was a matter of reprimanding (blaming) him.

And as for the submission of the jinn in the Almighty's saying: "Oh, jinn and mankind" (Al-An'am: 130), it is because they are older in creation, and the verses are at the heart of challenge for the old and the recent over the ages, thus it is a matter of submission of time. That is why when He delayed in Al-Hajr verse, He stated that the creation of mankind came first. So, the Almighty said: "And the jinn We created before from scorching fire." (Stone: 27). Or that they are stronger in bodies, and more courageous, and that is why they were submitted in the Almighty's saying: "Oh group of jinn and men, if you are able to escape from the diameters of the heavens". (Al-Rahman: 33).

This is as in putting lives ahead of properties in the Almighty's saying: "Indeed, Allāh has purchased from the believers their lives and their properties" (At-Tawbah: 111). And as for giving money in the Almighty's saying: "Indeed, those who have believed and emigrated and fought with their wealth and lives in the cause of Allāh" (Al-Anfal: 72), the point of submission is that jihad requires giving precedence to spending money, as it is a matter of precedence by causality and gradualism, and submitting the heavens over the earth in the Almighty's saying: "Allāh created the heavens and the earth" (Al-Ankabūt: 44) (For more see Haqi, 1439 AH - 2018 AD 3/377)

Conclusion

At the end of this research, it the reader understands clearly the thirty-five reasons for

submission and delay and implications; it also becomes clear that the reasons for submission and delay and its implications have a clear impact on the eloquence of the Qur'anic sentence, and that the submission and delay in the verses of the Holy Qur'an were not arbitrary or random, but rather for intended wisdom, for a valuable purpose.

Findings and Recommendations

The researcher recommends finding explanatory rhetorical studies for each surah of the Holy Qur'an concerned with the Qur'anic word and sentence and highlighting the effect of submission and delay on the Qur'anic word, sentence, and surah, with extensive studies due to their extreme importance.

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