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### Structurology of Surah al-Ahzāb based on Verbal Signs and **Principles of Paragraph Writing**

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#### Abstract

In the interpretative approach of "surah as a continuous unit", surahs of Holy Qur'ān have a coherent and regular structure, so for a better understanding of each surah, attention should be paid to its overall spirit and structure. With this holistic approach, it is possible to discover the coherent and harmonious connection between the verses of the Surah, and through the examination of the text and the verbal, literary and content connections of the Surah, we can obtain its structure and interpret its components by extracting the central theme of the Surah. In this method, known as structural interpretation, verses are first divided into paragraphs. From the beginning of the structural interpretation method, all steps are based on spiritual evidence and the interpreter's perspective, and this is the point of disagreement in the result. For this purpose, in a descriptive-analytical method, first of all, the verses are paragraphed, then the contextual paragraphs with "thematic" or "narrative" unity form a "chapter". In this article, based on verbal signs and paragraph writing principles, without regard to the content of the verses, "Surah Aḥzāb" is divided into paragraphs in a new way, and then using the same principles to determine the scope of the chapters and the central topic of the surah and even the introduction and the end of the surah is extracted. As a result, the rules proposed in this study are effective and fruitful in paragraphing, determining chapters, and extracting the central theme of the surah.

Keywords: Central Theme of Surah, Coherence of the Surah, Structureology, Structural Interpretation, The Holy Qur'an,; Verbal Evidences.

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#### 1.Introduction

Holy Qur'ān is the word of Allah and interpretation is needed to understand it. The commentators have used different methods to interpret this divine book. One of these methods, which is of particular interest to commentators today, is structural interpretation. The basis of this new interpretative approach is the appropriateness of the verses and the coherence of the surah and the rule of a general spirit and the main purpose of each surah of Holy Qur'ān, and the other topics and subjects of each surah are logically coordinated and related to the overall purpose of the surah and in fact they revolve around that central theme, and the wise Allah has expressed His main purpose with the wise arrangement of these verses and paragraphs. With this attitude, the interpretation will be based on surahs instead of focusing on verses.

Due to the dispersion in the revelation of the verses of the Holy Qur'an, which were revealed over a period of 23 years, it seems that there is no relationship and harmony between each group of verses that were revealed on different occasions, however, considering that each Surah pursues a specific goal or goals that are comprehensive among the verses of each Surah, which it is called the unity of the subject in each Surah, and this unity of the subject is what constitutes the unity of the context of the Surah, the harmony and unity of the context are clearly evident in each Surah, and there is a close spiritual relationship and harmony between the verses of each Surah.

The Surahs of the Holy Quran have a coherent and orderly structure and although the Surah is composed of various topics and themes, however, each of these topics, as structural components, is necessary and proportionate to ensure the goal and central theme of the Surah, and they bring the interpreter one step closer to understanding the true meaning of the Surah.

In the structural and holistic interpretation method, one of the basic steps to reach the structure of the surah is to divide it into thematic units (paragraphs). Then, the contextual paragraphs with thematic or narrative unity are classified under the title "chapter". By extracting the main topics of the chapters, finally the main topic of the surah is deduced and the interpretation of the parts of the surah is done according to it.

This article, while adhering to the theory of the proportion of the verses and the coherence of the surahs, seeks to find a convincing answer to the following questions:

- 1- What are the effective verbal signs in thematic division of surahs?
- 2- How do verbal signs affect the structure of the surah? Are the variety of subjects and themes, frequent changes of pronouns, change of speaker and change of audience, according to Noldeke's words, considered as defects of Holy Qur'an, or are they effective factors in creating the structure of the Surah?
- 3- In addition to addressees, what evidences and signs are involved in determining the structure of the surah?
- 4- What are the rules governing the division of surahs based on general and specific verbal signs?
- 5- Which surahs are subject to these rules?
- 6- Using this method, is it possible to determine the structural components of the surah, and use it to extract the purpose and central theme of the surah, and provide an answer to the claim of incompatibility and incoherence of the surahs of Holy Qur'ān?

This article is based on the insight that the entire surah and its parts are based on the principles of paragraph writing in Greek rhetoric, so by using these principles, Surah Ahzāb is divided into paragraphs regardless of the content of the verses and based on verbal signs. It determines the scope of the chapters and extracts the main topic of the surah and even introduction and end of the surah.

### 2. Theoretical Framework

### 2-1. Review of Literature

In the contemporary era, many commentaries and books have taken a holistic view of the surahs. This method, known as the structural interpretation method, has been used by Mohammad Abduh in *Tafsīr al-Manār*, Mohammad Hosein Tabataba'ie in *Tafsīr al-Mizān*, Sayyid Qutb in *Tafsīr fi Dilāl al-Qur'an*, and Amin Ahsan Islahi in *Tafsīr Tadabur Qur'an*. These interpreters, interpreted the verses and finally, discovered the main purpose of the surahs. They divided the Surah into parts under the title of chapter (context) and introduce the central purpose and goal of the surah. Saeed Hawwā uses verbal and formal symbols to divide the surahs in *Al-Asās fi al-Tafsīr* (Hawwā, 1424 AH).

The method of structural interpretation regarding a large number of surahs has also been presented in the form of articles, but in the vast majority of articles, the contexts of the surahs are determined by the author based on the semantic evidence, or from the  $ruk\bar{u}$  ' $\bar{a}t$  (bows) and times of descent, or the context of important interpretations, and none of them provide a significant criterion for classification.

Western researchers also raise the issue of coherence and composition of holy texts. Recently, researches by Mustansir Mir, Mohammad Abdul Halim, Neal Robinson, Mathias Zahniser and most recently, Salwā al-Awā, have been conducted, mainly focusing on the order, coherence and structure of some long Madani surahs, which have made significant methodological advances. (Makvand, Mahmoud; Shaker, Mohammad Kazem Fall 2014, 9).

The authors of this article, in three independent articles, examine the structure of Surahs Hujurāt (Teimoori, Aram and Razavi, the role of verbal signs in the thematic division of the chapters of Holy Qur'ān; a case study of Surah Hujurāt 1402) and Mā'īdah (Teimoori, Aram and Razavi, *A Study of Verbal Evidences in* 

Thematic Division of Surah Ma'edah (1402 AH) and Fat'h (Teimoori, Aram and Razavi, A New Step in the Structure of Surah Fat'h (1402 AH) and this article deals with their development and completion.

In this descriptive-analytical article, Surah Ahzāb is divided into paragraphs in a new method, without considering the content of the verses and solely based on verbal signs and paragraph writing principles. Then, using these same principles, the scope of the chapters is determined, and the central theme of the surah and even the introduction and conclusion of the surah are extracted. As a result, the rules proposed in this study are effective and fruitful in paragraphing, determining the chapters, and extracting the central theme of the surahs of the Holy Qur'an. Other innovations of this study will be presented at the end of this article.

It should be noted that an article or a book that independently categorized the verbal signs effective in the thematic paragraphing of Surah Aḥzāb was not found, and Saeed Hawwā and Salwā al-Awā just proposed a few verbal signs for contextualizing Surah Aḥzāb. (Hawwā 1424 AH) (al-Awā 2017), which will be reviewed at the end of this article.

### 2-2. Basic definitions and fundamentals

Basic definitions and fundamentals of this article to determine the structure and extract the central theme of the surah, which is one of the achievements of this article, is as follows.

- 1- In spoken texts, unlike written ones, there are no visual markers such as indentation, line breaks, or other delimiters for paragraphing (determining the boundaries of paragraphs, etc.). Instead, these markers are signaled through specific verbal cues and indicators. These cues include grammatical points or phrases that alert the listener to the beginning of a new topic or idea.
- 2- Verbal markers in the Holy Qur'an refer to words or grammatical features that help the listener or reciter recognize

the beginning of a new subject, narrative, or theme in the upcoming verse upon hearing or seeing them (in the noble manuscript). These markers can be categorized into two types: general and specific.

A- The general verbal evidences identified in this research are as follows:

A-1- An oath at the beginning of a verse marks the start of a new section (paragraph), with no distinction between the opening verses of a Surah and those in the middle of a Surah; ('Ādīyāt: 1), (Naḥl: 63), (Ṭāriq: 11).

A-2- Words that initiate narratives are, in fact, the markers of a new section or paragraph with the content of a story or narrative, such as "وَانْكُر" (and when), "وَانْكُر" (the Day), "وَانْكُر" (and recite) (A'rāf: 175), "وَانْكُر" (and mention) (Maryam: 16), "وَانْكُرُواْ" (and remember), and so on.

A-3- There are also phrases in the Qur'an that themselves indicate a narrative and mark the beginning of a new section of narration, such as: "قُلْ أَتَاكَ " (Hūd: 96), " وَلَقَدْ أَرْسَلْنَا مُوسَى (Hijr: 51). "وَلَبَنَّهُمْ عَن ضَيْفِ إِبْر اَهِيمَ" (Nazi'āt: 15), "حَدِيثُ مُوسَى

B- The specific verbal evidences identified in this research are: divine addresses or the speech of Allah, the Most High.

B-1- Divine addresses from Allah, the Most High, include both vocative and non-vocative forms of address.

B-1-1- Vocative address: In any part of the Holy Qur'an where Allah, the Most High, calls out to an individual, group, or community at the beginning of a verse, it signifies the start of a new section (paragraph) and topic. Examples include:

" يَا أَيُّهَا الرَّسُولُ", "يَا أَيُّهَا الَّذِينَ آمَنُوا", "يَا أَيُّهُا النَّاسُ", "يَا بَنِي آدَمَ", "يَا أَهْلَ الْكَتَابِ", "يَا مَعْشَرَ الْجِنِّ وَالْإِنسِ", "يَا أَيُّهَا النَّبِيُّ", "يَا نِسَاءَ النَّبِيِّ", "يَا أَيُّهَا الْمُرَّ مِّلُ", "يَا أَيُّهَا الْمُرَّ مِّلُ",

B-1-2- Non-vocative address: These are the addresses of Almighty Allah to the Prophet Mohammad (pbuh) or others, or the speech of Almighty Allah (whether alone or in conjunction with others). In these cases, the speaker, as the

addresser and communicator, is Allah, the Most High, and such addresses are presented in declarative, imperative, or interrogative forms.

B-2- The speech of Allah (alone or in conjunction with others): This refers to instances where the speaker, as the speaker (and addressor), is Allah, the Most High, and the speech is directed to the Prophet Mohammad (pbuh) or other human beings. Therefore, there is no distinction between verses containing the speech of "Allah, the Most High" (whether alone or with others) and direct addresses (vocative or non-vocative) to others. It is only such addresses (where Allah is the addressor) that signal a change in the paragraph.

- 3- Despite the fact that the verses of the surahs of the Holy Qur'an are seemingly scattered and each one contains different topics, considering the scientific scope, wisdom and purposefulness of Allah the Almighty, the text of the Qur'an has a thematic and content convergence in line with its educational and guiding purpose. The content elements of the Qur'an, like the parts of a building, are interconnected and look at each other.
- 4- Each surah pursues a specific goal or goals that are comprehensive between the verses of each surah, today it is called the unity of the topic in each surah. This unity of the topic is what constitutes the unity of the context of the surah. Although each of the surahs is composed of various topics and themes - which were revealed on different occasions - each of these topics, as structural components, is necessary and appropriate to ensure the goal and central topic of the surah, and it brings the interpreter one step closer to understanding the true meaning of the surah.
- 5- The surah can be divided into different "categories of verses" such as part, chapter (context or  $ruk\bar{u}$  ' $\bar{a}t$ ), section (paragraph), subsectionand so on; and each of these parts contains one or more verses.

- 6- One of the basic foundations of this writing is the use of the principles of paragraph writing, which plays an essential role in the types of division and determining the introduction and the end of the surah and extracting the main topic of the surah.
- 7- Paragraph: The paragraph has a relatively simple structure and is one of the most central structural components of the surah and is one of the key discussions of this text. Structurally and based on the principles of paragraph writing, it consists of three main parts:
  - 1) Sentence of the theme (introduction)
  - 2) Supporting sentences
  - 3) Final sentence or sentences (conclusion)

The verses of the Qur'an generally have this trend:

The "addressee in first" verses are the first part of the paragraph and form the "speech clause" and are responsible for presenting the topic (rank one). "Addressee in the middle" verses form the second part and the "middle clause" and are responsible for giving an example, explaining, or allocating the topic (rank two).

The non-audience verses (absence) constitute the third part and the "absence clause" and are responsible for completing the explanation of the topic and concluding (rank three).

- 8- Surah can be divided into paragraphs according to verbal evidence, including the type of audience of the verses. Each paragraph expresses a specific topic and its topic is in line with providing the main topic of the surah. Each paragraph can have one or more subsections, which contain diverse and smaller topics in order to explain the topic of the current paragraph.
- 9- Depending on the importance of the subject and even some rhetorical issues, each clause of each paragraph may be deleted.
- 10-Each audience is the beginning of a paragraph and a specific topic, and until the addressee has not changed, the paragraph

continues and the topic will not change fundamentally, and the verses of the middle audience (whose addressee has not changed) and the subsequent non-addressee verses complete the same topic and change the audience. And the new audience indicates the beginning of a new paragraph and a different topic.

- 11-Changing the "addressee in the middle" verses to the frontal audience (the "addressee in first" verses) also changes the topic. This type of change is called rank change. That is, a change from a higher rank to a lower rank indicates the beginning of a new topic. (Change from "addressee in the middle" verses (rank 2) to "addressee in first" verses (rank 1) and change from absence (rank 3) to "addressee in first" verses (rank 1)).
- 12-Changing the audience (from a person or group to another person or group) changes the topic.
- 13-Unlike other methods, this method deals with the topic division of the surah (paragraphs) without paying attention to the content of the verses and only by using verbal signs and observing the following points.

It is obvious that following this paragraphing; in order to better distinguish the relationships between paragraphs and to investigate the possibility of semantic interference of consecutive paragraphs, one should not neglect to pay attention to semantic evidences.

14-A verse that has a verbal or semantic connection with the previous verse and it is clear from its appearance that it is a continuation of the previous verse, in terms of whether it is addressed or not, it is considered as the previous verse and part of the current paragraph. To identify this type of connection in adjacent verses, several factors and signs can be used. Among other things, the factors and signs of verbal continuity (such as nouns and conjunctions, syntactic structures, etc.) and the

- factors and signs of semantic continuity (which indicate the content continuity and the successive connection of the concepts of the verses) can be used.
- 15-Determining the message and central theme of the paragraph: It is possible to identify the main topic of a paragraph according to the principles of paragraph writing and by using the beginning and end "clause" of the paragraph (introductory and final clause) and other important verses of the paragraph.
- 16-Chapter (Faşl): The larger unit of a paragraph is called "chapter" (equivalent to context) and each chapter consists of a number of paragraphs. According to the principles of paragraph writing, the chapter is made up of three types of paragraphs: introductory paragraph, supporting paragraphs and final paragraph (conclusion). In general, the function of the introduction paragraph is to start the chapter and draw the attention of the audience and express the main claim of the chapter. The role of supporting paragraphs is to support and expand the main argument of the chapter. The concluding (final) paragraph also has the task of restating the main claim of the chapter and calming the mind of the audience (Sultani 2016, p. 11). It is possible to identify the central theme of the chapter according to the principles of paragraph writing and by using the introduction paragraph and the last paragraph and other important verses of the chapter.
- 17-The "introduction" and the "end" of the surah: According to the principles of paragraph writing, the task of planning the topic of the surah is the responsibility of the introduction chapter, and the conclusion is the responsibility of the last chapter, and the middle chapters are responsible for supporting and further explaining the topic of the surah.
- 18-The central topic of the surah: Considering that according to the principles of paragraph writing, the first chapter is the introduction and the last chapter is the end of the surah, it is possible to use the central theme of these two chapters and the

central theme of the middle chapters and special middle verses and topics. The central theme of the stories of the surah, can be interpreted around that axis of the surah.

19-The influential middle verses (Ghurar  $\bar{A}y\bar{a}t$ ) of each surah is an important issue that should be considered in determining the main topic of the surah.

### 20-Exceptions:

- A- The verses that are only made up of broken letters are not included in the division and are considered part of the first paragraph of the Surah (Dukhān: 1).
- B- In the first verses of the surahs that are made up of broken letters in addition to other phrases, the type of the verse is determined without considering the broken letters (Qalam: 1).

### 2-3. Proposed rules and Implementation Steps of This Article

The proposed rules for determining the divisions of the surah are:

### Table 1

## Paragraphing Rules (Main Paragraphs)

Rule 1	Any group of verses that begins with an addressed verse and continues until the next non-consecutive
	addressed verse is called a "paragraph".
Rule 2	Each "paragraph" has a maximum of three parts, which are, respectively: "addressee in first",
	"addressee in the middle", and absence (non- audience), and each part is called a "clause".
Rule 3	Each "clause" contains one or more "addressee in first", "addressee in the middle", or absence verses.
Rule 4	Verses containing the words of "Being the spokesman of Allah Almighty" (Alone or with others) and His
	direct address (calling or not calling) to others are called addressing verses, and only such addresses (in
	which Allah is the addressee) change the paragraph.
Rule 5	The addressee of the first paragraph is the Holy Prophet (phuh) or others, and in consecutive vocative
	verses with the same addressee, the second verse is not the beginning of a new paragraph and is
	considered the completion of the first "clause" of the paragraph.
Rule 6	Changing the addressee from the Holy Prophet (phuh) to something other than him and vice versa
	causes a change of topic and the beginning of a new paragraph.
Rule 7	Vocative verses are always the beginning of the paragraph, except for consecutive calling verses with
	the same audience, in which case, the second verse is not the beginning of a new paragraph and is
	considered the completion of the first "clause" of the paragraph.
Rule 8	An address verse after a vocative verse (and vice versa), even with the same audience, changes the topic
	and starts a new paragraph, unless it is in the ruling of the previous verse.
Rule 9	Changing the order of clauses (changing rank) will lead to the beginning of a new paragraph.
Rule 10	In two adjacent verses, if it is clear that the second verse (according to its appearance or meaning) is
	the continuation of the previous verse, in terms of whether being غير خطابى يا غير خطابى
	it is considered as the previous verse and part of the current paragraph.
Rule 11	A paragraph that begins with a middle addressing "addressee in the middle" verse is called a subsection.
Rule 12	vocatives and oaths in stories are not the beginning of a paragraph or a new paragraph.
Rule 13	The verses containing the story form an independent paragraph, and their addressee is the Holy
	Prophet (phuh), and their distinguishing feature is words such as «وَإِنْه» ﴿ وَاتَّلُهُۥ ﴿ وَانْكُرِي ﴾ والتُّكري ، ﴿ وَانْكُرُوا ﴾ and so
	on at the beginning of the verse. There are also phrases in the Holy Qur'an that start the story section;
	وَلَقَدُ أَرْسَلَنَا نُوحًا إِلَى قُوْمِهِ(هود: 25) و ( اعراف: 59) وَلَقَدُ أَرْسَلَنَا مُوسَى (هود: 96)، أَلَمُ ثَرَ إِلَى الَّذِي حَاجَ (بقره: 258)، As
	<u>efc.</u> هَلْ أَتَاكَ حَدِيثٌ صَيْفِ إِبْرَاهِيمَ الْمُكَرَمِينَ ﴿24 <u>}.</u>
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### Table 2

## Paragraphing Rules (Subparagraphs)

Rule 14	The final verses of the "clause" of absence, including the verses that express a general ruling, tradition,
	general law and main content can be as an independent paragraph.
Rule 15	The final verses of the "clause" of absence, including objectionable sentences, proverbs (Muddassir:
	31), prayer and conversation between Allah and non-Allah (Muddassir: verses 42 to 47), have no effect
	in the process of determining paragraphs, etc. That is, without considering them, the division process is
	implemented; of course, in the end, they are considered part of the current paragraph, and they are
	considered as explanation, complement, example, and conclusion or for the paragraph, and their
	recognition is often done according to their content.
Rule 16	The verses at the end of the absence "clause" that begin with emphasis or the names of the Most High
	(and the attributes of Allah the Almighty) - also the addressing verses after the absence "clause" which
	are considered to be the continuation of the section - are considered a sub-section, but they can be
	summarized thematically together with the main part.
Rule 17	The final verses of the absence clause, including the question and answer of Allah's absence, are
	considered a <u>sub-sections</u> , but they can be summarized together with the main part.

### Table 3

# Rules for Chapter Division and Extracting the Central Theme of the Sura

Rule 18	Each chapter consists of several chapters and the principles of paragraphing (introductory section,
	supporting section and conclusion section) are used to divide the chapters.
Rule 19	The central theme of the chapters is obtained by using the central themes of the sections and by using
	the principles of paragraph writing (the central theme of the introduction and conclusion sections) and
	paying attention to the general themes of the central theme of the middle sections and special anecdotes
	and verses.
Rule 20	Each part contains several chapters and the principles of paragraphing (introductory part, supporting
	part and conclusion part) are used for dividing.
Rule 21	The central topic of the oath is obtained by using the central topics of the chapters and by using the
	principles of paragraph writing (the central topic of the introduction and conclusion chapters) and
	paying attention to the generalities of the central topic of the middle chapters and special anecdotes and
	verses.
Rule 22	In short surahs (including a maximum of 2 chapters), the first part of the first chapter is the
	introduction of the surah and the last part of the last chapter is considered the end of the surah.
Rule 23	In long surahs (including at least 3 chapters), the first chapter of the surah is considered the introduction
	of the surah, and the last chapter is considered the end of the surah. Although in these surahs, the first
	and last paragraphs of the surah can also be used as the introduction and the end of the surah.
Rule 24	The main topic of the chapter using the main topics of the chapters (or sections if any) and using the
	principles of paragraph writing (the main topic of the introduction chapter and the concluding chapter)
	and paying attention to the general topics of the chapter (or chapters) support and anecdotes and
	according to the style of the verses (the verses of rules 14 and 15) are extracted.

### 3. Implementation steps

### 3-1. Thematic division of Surah Aḥzāb:

The implementation stages of the structure of Surah Aḥzāb are as follows and some are shown in Table 1:

- 1) Determining "paragraphs" before paragraphing, if the table and colors are used, this is done automatically (column 7).
- 2) Paragraphing using these clauses (column 8).
- 3) Determining the summary of the content of the verse (the message of the verse) by the extraction researcher (column 12).
- 4) Determining the range of paragraphs using rules 1 to 14, which are stated below (column 13):

The first paragraph begins with an address to the Holy Prophet (pbuh) and it is expected that according to rule 8, the second verse, which is a "addressee in first", will be the beginning of a new paragraph, but due to the presence of "¿", it is considered as an inflection in the sentence of the previous verse and the paragraph continues. In the same way, verse 3 is considered as a continuation of the previous verse due to the presence of inflection. Therefore, paragraph one includes the first three verses of the surah. Verse 4 is an intermediate audience to the believers, therefore, based on rule 6 (due to the change of addressee from the Holy Prophet (pbuh) to someone else), it will be the beginning of a new topic.

The second paragraph begins with the middle address verse 4. Due to the middle of the opening verse, this paragraph is considered a subsection based on rule 11. Verse 5 is "addressee in first" and it is expected (due to the change of middle rank to "addressee in first") that a new paragraph will begin, but based on rule 10, it is in the order of the previous verse and is considered a continuation of the current subsection. Verse 6 is an "addressee in the middle" and as usual it should be the continuation of middle addressing verse 4, but since it is a general ruling, it can form an independent paragraph based on rule 14. Therefore, paragraph 2 ends with two verses.

Paragraph 3 includes verse 6 of a general ruling, and based on rule 14, it can form an independent paragraph, and based on rule 11, they are sub-sections.

Paragraph 4 begins with the word "وَ إِذ" and expresses a story, and according to rule 12, it is the beginning of a new paragraph. Verse 8 is absent and the continuation of the paragraph. Verse 9 becomes a call that is definitely the beginning of a new paragraph; therefore, the current paragraph ends. These two verses are based on rule 11 of the subsection.

Paragraph 5 begins with verse 9 of a call, addressing the believers, continues with the middle verse addressing the believers, which is considered a continuation of the previous verse according to rule 10, and ends with verse 11 of absence; because verse 12 is telling a story and the beginning of a new paragraph.

Paragraph 6 begins with verse 12, which indicates the beginning of a story. Verse 13 expresses a new story, but according to rule 10, this story is a continuation of verse 12, because "مِنْهُم" in this verse refers to the hypocrites in verse 12, and the two missing verses 14 and 15 end paragraph 6.

Discussion: Of course, if we do not consider verse 13 as the continuation of the paragraph, they will definitely be joined together in the chapter division.

Paragraphs 7 to 25 are obtained in the same way and using the proposed rules, which are shown in column 13 of Table 1.

Paragraph 25 begins with verse 63 of the middle address to the Holy Prophet (pbuh) and continues with five verses of absence. Verse 68 ends the paragraph. These 6 verses are sub-paragraphs based on rule 11.

Paragraph 26 begins with a call to the believers in verse 69 and continues with a call to the believers in verse 70 based on rule 7 and ends with a middle audience verse 71 because the addressee changes in verse 72.

Paragraph 27 is the last paragraph of this blessed surah and it begins with verse 72 of the middle address to the Holy Prophet (pbuh) and ends with verse 73 of absence.

Final discussion: It was observed that we divided the surah into paragraphs without paying attention to the content, only in a few cases we paid attention to the content.

- 5) The main topics of each paragraph are obtained by summarizing the message of the verses (column 13).
- 6) Determining the main topic of each paragraph according to the main topics of each paragraph and according to the principles of paragraphing (topics proposed in the first paragraph (introductory paragraph) and the last paragraph (conclusion paragraph), with a glance at the verses of the middle clause (column 14).
- 7) Determining the scope of each chapter, based on rule 18 (and according to the main topics of the paragraphs) (column 15):

Chapter one begins with paragraph 1, which is about "the necessity of obeying the Messenger (pbuh) from revelation and trusting in Allah". Paragraph 2 "orders the believers to monotheism of the heart" and paragraph 3 "the necessity of pure obedience to the Holy Prophet (pbuh)". Paragraph 4 deals with "obtaining a covenant from the prophets (pbuh) about truthfulness", which can be the result of the topic raised in paragraph 1 and the end of the first chapter. For the sake of caution, we also comment on paragraph 5, and this paragraph is about "the necessity of continuous remembrance of Allah and complete trust in Allah the Almighty" and it is not directly related to the previous topic, so it cannot be part of the first chapter, so the last paragraph 4 is the season.

Chapter 2 begins with paragraph 5, and in it, it is mentioned "the necessity of constant remembrance of Allah and complete trust in Allah the Almighty" and in paragraph 6, "the movements of hypocrites and the slander of deception against Allah and His Messenger, and the weak faith of the majority of people and the lack of "Faithfulness to the Divine Covenant" is mentioned and

paragraph 7 states that "death is the end of the road and Allah the Almighty is the only Guardian and Helper of the believers" and apparently it is considered the last chapter. However, in paragraph 8, the issue of "Allah's knowledge of those who delay and prevent them from participating in the war and, as a result, the limitations of their actions" is stated, and this paragraph is actually the last part of the chapter.

In fact, in this chapter, Allah the Almighty says that if we had not r reached you in the war, your hearts would have trembled and you would have lost the rhyme. The hypocrites, who were in a certain way on the surface and slandered unjustly in secret, while they do not know that this path ends with the Supreme Allah. This kind of audience is a threatening address and a description of a negative pattern, in contrast to the positive pattern presented in the first chapter. In the first chapter, the divine covenant was about the necessity of obeying the Holy Prophet (pbuh), and in this chapter, the reasons for disobedience to the divine covenant are discussed.

Chapter 3 begins with paragraph 9, in which the Messenger of Allah (pbuh) is introduced as a good example and the necessity of faithfulness to the divine covenant is pointed out, and this title indicates the correctness of the conclusion of the previous paragraph, because from an outward point of view, it is not related to the topic of that chapter. In paragraph 10, the support of the Prophet (pbuh) and the support of his supporters are discussed, and paragraph 11 deals with "supporting the Prophet (pbuh) against his wives", so the subject changes and chapter 3 ends with two paragraphs 9 and 10.

In the first chapter, the divine covenant was stated in "the necessity of obeying the Prophet (pbuh)". In the second chapter, they describe the negative models standing in front of the Prophet (pbuh), and in the new chapter, they bring up the Prophet (pbuh) himself and introduce him as a bad example; that is, for positive

models and negative models, the straight path is the person of the Prophet (pbuh) and his distortion is a divine covenant.

Chapter 4 begins with paragraph 11. In this paragraph, the Prophet (pbuh) has been given protection against his wives and a promise of reward to his obedient wives, and in paragraph 12, a promise of double reward is given to obedient wives and double punishment to those who are not, and in paragraph 13, the wives of the Prophet (pbuh), piety and obedience to Allah and the Messenger (pbuh) have been commanded and the Ahl al-Bayt (peace be upon them) have been cleansed from any kind of impurity, and in the following, he promises forgiveness and a great reward commensurate with the steps of servitude and pure submission to Allah and His Messenger.

The reason for bringing up this chapter is not the importance of the wives of the Messenger of Allah (pbuh), but the mention of their wives is to support the person of the Messenger of Allah (pbuh). Although, in their place, if they are obedient wives, they will be blessed by Almighty Allah and their deeds will be rewarded twice, and if they do unworthy things, they will be promised double punishment.

Chapter 5 begins with paragraph 14 on the subject of "the certainty of Allah's command and no embarrassment to the Prophet in carrying out Allah's commands" and continues in paragraph 15 with the statement of the Messenger of Allah and the conclusion of the Prophet (pbuh). The topic of paragraph 16 is "necessity of constant *zikr* and *tasbīḥ* to be included in divine blessings" and it is different from the topic of paragraphs 14 and 15, so the chapter consists of these two paragraphs.

Chapter 6 begins with paragraph 16 and "necessary mention and glorification" and the topic of paragraph 17 is "Allah's blessings on the believers as a means of saving them from darkness" and paragraph 18 is about "paying attention to the status of the Messenger of the Holy Prophet and avoiding from paying

attention to disbelievers and hypocrites" and it is considered the end of the chapter; because the topic of paragraph 20 changes.

Chapter 7 begins with paragraph 19 on "necessity of goodnaturedness in divorce" and ends with paragraph 20, which expresses "the special rulings of the Prophet (pbuh)" because paragraph 21 is the prohibition of harming the Prophet (pbuh), which is not related to specific rulings.

Chapter 8 begins with paragraph 21 and "prohibition of harming the Prophet (pbuh) and the necessity of observing divine piety" and with paragraph 22 that "Allah's continuous blessings on the Messenger (pbuh), the order of the believers to pray and complete submission to Him and the prohibition of harming the Prophet (pbuh) and believers" ends; because paragraph 23 is about hijāb and chastity.

Chapter 9 starts with paragraph 23 on "ordering hijab and chastity" and continues with paragraph 24 which is "the curse of the hypocrites" and ends with paragraph 25 and "the immutability of divine tradition"; because paragraph 26 is about the Day of Judgment and a new issue is raised.

Chapter 10 begins with paragraph 26, which shows "the ignorance of the people about the time of Resurrection and the punishment and regret of the disbelievers in the Resurrection" and since paragraph 27 is "the prohibition of the believers from harming the Prophet (pbuh) and the promise of great reward in obeying the Messenger (pbuh) and the topic changes, it will be the beginning of a new chapter, therefore, chapter 10 consists of one paragraph.

Chapter 11 begins with paragraph 27 and "prohibition of believers from harming the Prophet (pbuh) and the promise of a great reward in obeying the Messenger (pbuh)" and it ends with paragraph 28 which shows "the cruelty and ignorance of man in accepting Allah's trust and the inclusion of forgiveness for the believers."

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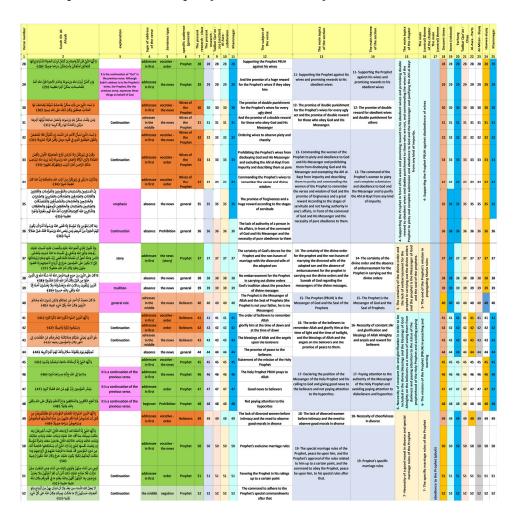
 Table 4

 Implementation Steps of the Structure of Surah Aḥzāb (part 1)

Verse number	Surah 33: Al- Ahtab	explanation	type of address of the verse	Sentence type	9	The present research - claus		μ		Khammegar	The subject of the verse	The main topics of the section	The main theme of the section	The main topics of the chapter	The main (central) theme of the chapter	The main (central) theme	Descent times		- 1	Al-Mizan - Siyaq	Hawwa-s	
1	2 يشم اللهِ الرَّخَيْنِ الرَّجِيمِ	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18 1	9 20	21	12 23	3 24 2	ş
1	يَّا لَيُهَا فَيْنَ ثُنِّي مِنْهُ وَلاَ فَيِنِ الْكَافِرِينِ وَالْمُنْفَافِينِ إِنَّ مِنْهُ كَانَّ تقبينا حكيمة (1)		addressee in first	vocative - order	Prophet	1	1	1	1	1	Prohibition of the Prophet from obeying disbelievers and hypocrites	The prohibition of the Prophet from obeying disbelievers and hypocrites	1- The necessity of following the Prophet's revelation and	n the notheism nt (PBUH) ance of	obeying the		1 1	1	1	1 1	1	
2	والَّبِعْ مَا يُوحَى إِلَيْكَ مِن رُبِّكَ إِنَّ اللَّهَ كَانَ بِمَا لَمُعَلُّونَ خَبِيرًا ﴿2]		adressee in first	order	Prophet	2	2	2	2	2	The necessity of following the Prophet's revelation	and the necessity of their obedience to revelation and trust in God	trusting in God	H) from s to mon Prophet observa	of obey		2	2	2	2 2	2	
3	وتوكن على الله وكلي بالله وكيلًا (3)		adressee in first	order	Prophet	3	3	3	3	3	The necessity of the Prophet's trust in God			ah (PBUH) selievers to he Holy Pri ling the ob	necessity of		3	3	3	3 3	3	
4	مَا جَعَلَ اللهُ يَرْجُلُ مِنْ قَلَيْنِي فِي جَوْلِهِ وِمَا جَعَلَ أَزْوَاجِكُمْ الذِّنِ تُطَاعِرُونَ مِنْكِلَ أَلْهِتِكُمْ وَمَا جَعَلَ أَلْمَاءِكُمْ ذَيْكُمْ فَوْلَكُمْ بِالْوَاجِكُمْ وَامَّةَ يَلُونَ الْحَقْ وَهُوَ يَهْدِي السَّبِيلَ (4)		adressee in the middle	the news	Believers	4	4	4	4	4	Tawheed al-Karbi dating site	The request for monotheism of the heart and the command of the believers to monotheism of the heart	2- The order of the believers to be monotheistic of the	g the b ce to t regare	the ch		4		4	4 4	4	
5	لأغوهُم الإبهمُ هُوَ الْفَسَطَ عِندَ اللّهِ فَإِن ثُمْ تَعْلَمُوا الإِمْفُمُ فَإِخُولَكُمْ فِي الدِّينِ ومَوالِيكُمْ وَلَيْنَ عَلَيْكُمْ جَنَاحٌ فِيمَا أَخْطَاكُمْ لِهِ وَلَكِنَ مَا تُعْلَمُنَكُ فُلُولِكُمْ وَكَنْ اللّهُ عُلُولًا رَجِينَا ﴿5﴾	Continuation	addressee in first	order	Believers	s	5	5	5	5	Assignment of the adopted son unit	and the attribution of oneness to the adopted son	heart	og the Messenge and commandin of pure obedier om the Prophets	n the people Prophet		5 5	s	5	5 5	s	
6	اللها إلى بالترامين من القسهم والراجة أنهائهم وأولو الأرامام بتعقيق إلى كتاب الله من الترامين والفهاجرين إلا أن للعلوا إلى أوتيناهم تتروف كان ذلك إلى الكتاب مشطورة (ع)	general rule	adressee in the middle	the news	Believers	6	6	6	6	6	The Prophet's priority to the believers over themselves and the necessity of pure obedience to the Holy Prophet	3-The importance of the Prophet to the believers over themselves and the necessity of pure obedience to the Holy Prophet	3- The necessity of pure obedience to the Holy Prophet	cessity of obeying it trusting in God an and the necessity of ig a covenant from	Obtaining allegiance from		6	6	6	6 6	6	
7	وَاذَ أَخَذُنَا مِنَ النَّبِيْنِ مِيفَاظَهُمْ وَمِنكَ وَمِن لُوحٍ وَإِنْزِهِيمَ وَمُوسَى وَعِيسَى ابْنِ مَزْيَمِ وَأَخَذُنَا مِنْهُم مَيْنَافًا عُلِيفًا (7)		adressee in the middle	the news	Prophet	7	7	7	7	7	God's covenant with the prophets for behavioral honesty	Taking God's covenant from the prophets for honesty of behavior in order to ask the honest ones about	4- Obtaining a covenant from the prophets about	The ne ation and heart a obtaini	Obtainin		7	7	7	7 7	7	ı
8	ايتأن المَادِقِينَ عَنْ صِنْقِهِمْ وَاعْدُ لِلْكَافِرِينَ عَلَاتِ أَلِينَا ﴿8﴾		absence	the news	general	8	8	8	8	8	In order to ask the honest ones about their honesty	order to ask the honest ones about their honesty	truthfulness	revelat of the	Ä		8 8	8	8	8 8	8	ı
9	يَا إِلَيَا فَئِينَ امْتُوا الْكُرُوا بَعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَامَتُكُمْ جُنُودٌ فَأَرْسَلُنَا عَلَيْهِمْ رِبِحًا وَجُنُونَا لَمْ يَرْوَهَا وَكَانَ اللَّهُ بِمَا تُعْمَلُونَ نِجِيرًا ﴿﴿﴾		addressee in first	vocative - order	Believers	9	9	9	9	9	The necessity of mentioning God's blessings and sending an army to help the believers	5- The necessity of mentioning God's blessings and sending an army to help	5- The necessity of constant	ypocrites, e to fulfill believers,			9 9	9	9	9 9	9 !	
10	إذ جاؤوكم مَن فَوْقَكُمْ وَمِنْ أَسْفَنَ مِنْكُمْ وَاذْ رَامْتَ الْأَيْتَ رُ وَبُلْفَتِ الْفُلُونُ الْحَنَاجِرَ وَتَطْلُونُ بِاللَّهِ الْطُفُونُ (10)	Continuation	adressee in the middle	the news	general	10	10	10	10	10	Bad suspicion of Allah Ta'ala despite the arrival of unseen armies when the believers fear	the believers and their bad suspicion of Allah, despite the arrival of unseen armies when the believers are afraid and their strong wavering during the	remembrance of God and complete trust in Allah Almighty	vements of hy ble, the failure resper of the b	covenant		10 1	0 10	10	10 10	10 1	ı
11	هُنَاتِكَ بَنْتِي الْمُؤْمِلُونَ وَزَّازُوا زَلْوَالاَ شَبِينَا ﴿11﴾		absence	the news	general	11	11	11	11	11	The time of testing the believers and their severe wavering	testing of their faith.		, the movernost people, fan and help tion in the w	divine		11 1	1 11	11	11 11	1 11 1	1
12	وِدْ يَقُونَ الْمُتَافِقُونَ وَالْبَيْنِ فِي الْفِرِهِم مُرَضَ مَا وَعَمَّنَا الله وَرَسُولُهُ إِلَّهُ عُلُورًا ﴿12﴾ وَفَا قَالَتَ ظَالِمُكُمْ تَنْهُمْ وَالْفَلَقِ الْمُنْ الْكُمْ لَكُمْ فَرْجِمُوا	story	absence	the news	general	12	12	12	12		The movements of the hypocrites and slandering God and His Messenger	6- The movements of the hypocrites and slandering God and His Messenger, and some being deceived,	6- The movements of	id Almightr, th k faith of most only guardian or participation	iness to the		12 1	2 12	12	12 12	2 12 1	2
13	ويد تاب مهم يا سن برب و معم عم ماروهو ويُسْتَابُنُ فريقَ مُنْهُمُ النِّينَ يَقُولُونَ إِنْ يَيُولُنَا عَوْرَا وَمَا هِي بِعَوْرَةَ إِنْ يُرِيدُونُ إِلَّا قِرْزًا ﴿13﴾	Continuation	absence	the news	general	13	13	13	13	13	Some people are deceived and make excuses to return and escape from the battle front	and making excuses to return and flee from the battle front, and the weak faith of most of them, and the	hypocrites and the slander of deception against God and His Messenger and the weak	ust in Go the wea rty is the and hind	non-faithfu		13 1	3 13	13	13 13	3 13 1	3
14	وَلَوْ دُخِلَتْ طَلْيُهِمْ مِّنْ أَفْعَالِهَا لَمْ شَيْلُوا الْفِئْنَةُ لَالْتُوْفَا وَمَا تُنْتِنُوا بِهَا إِلَّا يَبِيرًا ﴿10﴾		absence	the news	general	14	14	14	14	14	the possibility of giving up their religion if the enemy attacks their	possibility of giving up religion in the event of an enemy attack on their homes, while they were previously	His Messenger and the weak faith of the majority of people and the disloyalty to the divine covenant	complete tr enger, and God Almigh who delay a	cause of no	ohet (pbuh)	14 1	4 14	14	14 14	4 14 1	4
15	وَلَقَدْ كَانُوا عَاهَدُوا اللَّهَ مِن قَبَلَ لَا يُولُونَ الْأَنْبَارُ وَكَانَ عَهَدُ اللَّهِ مَسْلُولًا ﴿25﴾		absence	the news	general	15	15	15	15	15	While they previously made a coverant with God not to turn their backs on God and religion	with God. They made a promise not to turn their backs on God and religion		God and His Mess oad, and To those	lsy, the	the Prog	15 1	5 15	15	15 15	5 15 2	š
16	قَلَ لَن يَنفَعَكُمُ طَهِرَوَ إِن فَرَرَتُم مِّنَ الْمَوْتِ أَوْ طَعْتُلِ وَإِذَا لَا تُنتَعُونَ إِلَّا قَبِيلًا (16)		addressee in first	order	Prophet	16	16	16	16	16	The impossibility of escaping death	7- The impossibility of escaping death	7- Death is the end of the road and Allah Almiehty is	God and d of the re of God. T	мурос	ence to	16 1	6 16	16	16 16	5 16 1	6
17	قُلُ مَن ذَا الَّذِي يَعْصِنْكُم مَنَ اللَّهِ إِنْ أَرَادَ بِكُمْ شَوِءَا أَوْ أَرَادَ بِكُمْ رَحْمَةً وَلا يَجِدُونَ لَهُم مَن دُونِ اللَّهِ وَلِيَّا وَلا تَجِيزًا ﴿13 ﴾		addressee in first	order	Prophet	17	17	17	17	17	There was no guardian and helper other than Allah	and the absence of a protector and helper other than Allah	the only guardian and helper of the believers	nembra gainst G he end d ledge o	pue qaie,	e obedi	17 1	7 17	17	17 17	7 17 1	,
18	قدَ يَعَلَمُ مَنْهُ الْمُعَوِّقِينَ مِنكُمْ والْقَائِينَ لِإِخْوَائِهِمْ هَلَمْ إِنْيَا وَلا يَكُونَ الْبَلْنَ إِلَّا فِيلًا ﴿18﴾		adressee in the middle	the news	Believers	18	18	18	18	18	God's knowledge of the delayers and obstacles of participation in the war The miserliness of the late ones	8- The fact that God is aware of those who delay and prevent them from participating in war and the stinginess		ty of constant ren er of deception a nt, and death at th and the know	Weakness of f	victory in pur	18 1	8 18	18	18 18	8 18 1	8
19	لِمِحَةُ مُنْتِكُمْ وَلِنَا جَاء الْحَوْقَ رَأَيْتُهُمْ يَطْتُرُونَ الْبُكَ تُدُوزُ الْمُنِّلُّهُمْ كَالَّذِي يُفْضُ عَلَيْهِ مِنْ الْحَوْثُ فَإِنَّ ذَهْبِ الْخَوْفُ سَلُقُوكُمْ بِالنِّسِلَةِ جَاءِ لِمُحَةً عَلَى الْعَجْرُ الْوَلِيْكَ لَمْ يُولِمُوا فَأَحْبُوا اللّهُ الْفَعَالِمُ وَكَانَ ذَلِكَ عَلَى اللّهِ يَسِيرًا (19)		adressee in the middle	the news	Believers	19	19	19	19	19	to meeriness of the late ones towards their lives and their excessive fear and sarcasm and stinginess in good and as a result, tha limitation of their artisms	participating in war and the stringiness of those who delay in their lives and their excessive fear and sarcasm and stringiness in good, and as a result, the limitation of their actions and not	8- God's knowledge of the delays and obstacles to the presence in the war	necessity of cor he slander of de- covenant, and e and	2- We	the great vic	19 1	9 19	19	19 19	9 19 1	3
20	يخستون الأخراب لم يذهنوا ون بات الأخراب يودّوا لو الهم بادون في الأخراب يسالون من البهكم ولو كلوا فيكم ما فاتلوا إلا فيلاً (20)		adressee in the	the news	Believers	20	20	20	20	20	Not showing up in a possible war except for a few of them	being present in a possible war except for a few of them.		2. The nu and the God's co		ant and	20 2	0 20	20	20 20	20 2	0
21	الا فيه (420) لقذ كان لكم في رشول الله أشوة خستة لمن كان يرجو الله واليوة الأخر وذكر الله كثيرا (21)		addressee in first	the news	Believers	21	21	21	21	21	The goodness of the Prophet			of the sky	98	e cover	21 2	1 21	21	21 27	21 2	1
22	ولَمَّا رَأَى الْمُؤْمِثُونَ الْأَحْرَاتِ قَالُوا هَذَا مَا وَمَثَنَّا اللَّهُ وَرَسُولُهُ وَضِدَقَ اللَّهُ وَرَسُولُهُ وَمَا رَادُهُمْ إِلَّا إِيمَانًا وَتُسْلِيمًا ﴿22﴾		absence	the news	general	22	22	22	22	22	The truth of God's promise	9- The disobedience of the good deeds of the Prophet, peace be upon him,	9- The goodness of the	id the necessity anant and the support of his	wenant in upon him):	the divine	22 2	2 22	22	22 27	2 22 2	2
23	مِنَ الْمُؤْمِنِينَ رِجَالَ صَدَقُوا مَا عَاهَدُوا اللَّهُ عَلَيْهِ قَمِلُهُم مَن قَدَى نُحَيَّةُ وَمِنْهُم مِن يَتَقَالِ وَمَا يُذَكُوا اللَّهِ عَلَيْهِ قَرِيْهُمْ		absence	the news	general	23	23	23	23	23	Confirmation of the divine covenant	and the confirmation of the divine covenant and its reward, and the	Prophet and the necessity of faithfulness to the divine	to a	0 9	tion of t	23 2	3 23	23	23 23	3 23 2	3
24	لِيَجْرِي اللهُ الصَّابِقِينَ بِمِنْفِهِمْ وَتُعَلَّبُ الْمُنَافِقِينَ إِن شَاء أَلُّ يَتُونِ طَلِّهِمْ إِنَّ اللهُ كَانَ لَقُورًا رَحِينًا (29) وَرَدُّ اللهُ الَّذِينَ كَفْرُوا بِفَيْقِهِمْ لَمْ يَعْلُوا خَيْرًا وَكُلَّي اللهُ		absence	the news	general	24	24	24	24	24	The reward of confirming the divine covenant	consequence of the bad takfir of the divine covenant.	covenant	the Prophet a the divine co- ophet and the supporters	t of God" t (peace practice	confirmation	24 2	4 24	24	24 24	1 24 2	4
25	المُؤْمِنِينَ الْفِتَالَ وَكَانَ اللَّهُ قُونًا عَزِيزًا ﴿25﴾		absence	the news	general	25	25	25	25	25	The end of the takfir of the divine covenant			of the cothe prophs	Prophe	The cor	25 2	5 25	25	25 25	5 25 2	ó
26	وَاتِنَ الَّذِينَ طَاهُرُوهُم مِّنَ أَفِلَ الْكِتَابِ مِن صَبَاصِيهِمْ وَقَلْفَ فِي قُلُوبِهِمُ الرَّغَبِ فَرِيقًا تَقْتُلُونَ وَتَأْسِرُونَ فَرِيقًا ﴿25﴾		adressee in the middle adressee	the news	Believers	26	26	26	26	26	Nusrat Prophet PBUH	10- Helping the Prophet and supporting the believers	10- The support of the Prophet and the support of	of the	Acknowled nce to the F		26 2	6 26	26	26	5 26 2	5
27	وَاوَرَكُكُمْ أَرْضَهُمْ وَدِيْرَهُمْ وَلَوْطَهُمْ وَأَرْضَا لَمْ تُطَوُّوهَا وَكَانَ اللَّهُ عَلَى كُنْ شَيْرَةٍ فَدِيزًا ﴿27﴾		in the middle	the news	Believers	27	27	27	27	27	help of believers	supporting the desirating	his supporters	3- The go of faitht support	3- obedie		27 2	7 27	27	27	27 2	,

### Continuation of Table 4

## Implementation Steps of the Structure of Surah Al-Aḥzāb



### 68 ∭

### **Continuation of Table 4**

### Implementation Steps of the Structure of Surah Al-Aḥzāb

Verse number	Surah 33: Al- Ahzab	explanation	type of address of the verse	Sentence type	specific audience (general)	5	The present research -	۴	Al-Awa - subdivision	Khammegar	The subject of the verse	The main topics of the section	The main theme of the section	The main topics of the chapter	The main (central) theme of the chapter		Descent times	bows (rokooat)	Farhang Tadbar Qur'an	Al-Awr	-	Hawwa-siyaq	Khammega
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16		18	19	20 2	1 22	23	24 2	5
53	يا آييا آئين اعلوا لا تفقوا يهوت التي إذان يؤذن ثما إلى علام فين تطوين والا ولائيا لا دينية دفاطو إطاقا عدمتم دفائيزه و ولا مشائيس بحديث إن الامام تان يؤذن البرا فيشتخي منكم والله لا بيشتخير من المام والا اسالفوطن منتا فالسارفول من والا جواب والامام التي تطوير الواجه وما كان لكم أن تؤلم رئيس الله ولا أن تتكون ألواجه من بديد إلى إن لكم كان بعد الله عليها ولاية		addressee in first	vocative - order	Believers	53	53	53	53	53	The necessity of preserving the sanctity of the Prophet and not harming him	20-The necessity of preserving the sanctity of the Prophet and not harming him, and God's knowledge of all things open and hidden, and the	20- Not harming the Prophet and the need to observe	ecessity of observing son the Messenger, the believers to pray ibition of harming the hallscore, and the	er of God and the	ne great victory in pure	53	53	53 5	i3 53	3 53	53	3
54	إِن لَيْدُوا شَيْنًا لَوْ تُخْفُوهُ فَإِنْ اللَّهُ كَانَ بِكُنْ شَيْءٍ عَلِيمًا (50)	Continuation	addressee in first	the news	Believers	54	54	54	54	54	God's omniscience of all things manifest and hidden	necessity of observing divine piety in adhering to divine commandments.	divine piety	the mi lod up pring t	Messenger ming him	and the	54	54	54 5	54 54	4 54	54 !	A
55	لَّا جَنَاحَ طَنْهَنَّ فِي البَّهِنَّ وَلَا لِتَنْاهِنَّ وَلَا إِخْوَتِهِنَّ وَلَا الْبَنَّهُ إِخْوَائِهِنَّ وَلَا لَيْنَاءَ أَخُواتِهِنَّ وَلَا يَسْاهِنَّ وَلَا عَا مَلْكُتُ الْمُثَاثِّينَّ وَتَقِينَ اللَّهِ إِنَّ اللَّهُ كَانَ عَلَى كُلْ شَيْءٍ شَهِينًا ﴿ 55﴾		absence	the news	general	55	55	ss	55	55	The necessity of observing divine piety in adhering to divine commandments	adhering to divine commandments.		Prophet and blessings of G him, and orde him, and the	2 5	e covenant	55	55	55 5	is 55	5 55	55 5	5
56	إِنَّ مَنْهُ وَعَلَاكِمَةُ يُصَلَّونَ عَلَى النِّيِّ يَا أَيُّهِا النِّينَ اعْتُوا مَلُوا عَلَيْهِ وَسَلَّمُوا لَسَلِينًا (56)	The central werse of the sura	adressee in the middle	order	Believers	56	56	56	56	56	The constant and constant blessings of Allah and the angels on the Messenger of God, and the command of the believers to send blessings on him and to submit completely before him.	21-God's continuous blessings on the Messenger of God, the command of the believers to pray and complete submission to him, and the end of evil	21- God's continuous blessings on the Messenger (PBUH) and the order of the believers on the blessings and complete surrender	on of harming the P y and continuous bi slessings be upon hi ompletely before hi	ntinuous blessin prohibit	confirmation of the divin	56	56	56 5	i6 56	6 56	56	6
57	إِنَّ الَّذِينَ يُؤَدُّونَ اللَّهُ وَرَسُولَهُ لَعَنَّهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدُّ لَهُمْ عَذْاتًا مُهِينًا ﴿57﴾	emphasis	absence	the news	general	57	57	57	57	57	The end of evil and curse for the Holy Prophet, and the problibition of problibition of barming the							57	57 5	57 57	57	57 !	7
58	واعد لهم عدايا مهينا ﴿ 5.7 ﴾ والَّذِينَ يُؤَدُّونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بِفَيْرِ مَا الْكَسَبُوا فَقْدِ اختصاء الْفَتْنَا مُنِينًا ﴿ 5.8 ﴾		absence	the news	general	58	58	58	58	58	Prohibition of harming believers	harming the believers.	Prophet (PBUH) and the believers.	8- Profi divine peace and sub		The state of	58	58	58 5	18 50	58	58 5	8
59	يا آلها الذي فل الآزوجات ونقات ونسه القومين يُنتين عليهن من جلابيبهن ذيك لدن أن يفرفن فلا يؤذين وكن الله عليهن من جلابيبهن ذيك لدن أن يفرفن فلا يؤذين وكن الله غلون (59)	general rule	addressee in first	vocative - order	Prophet	59	59	59	59	59	The command to hijab and chastity	22- Order to hijab and chastity	23- The command to hijab and chastity	jab and ind curse he curse d the	hypocrites Prophet p		59	59	59 5	i9 55	59	59 5	8
60	لَيْنَ لَهُ يَتِنَهُ الْنَتَافِقُونَ وَالْذِينَ فِي ظُوبِهِم مَرْضُ وَالْمُرْجِفُونَ فِي العدينَةِ لَلْفُرِينَكَ بِهِمْ ثُمُ لا يُجاوزُونُكَ فِيهَا إِلَّا قَبِلًا ﴿60}		adressee in the middle	the news	Prophet	60	60	60	60	60	God's threat to the hypocrites	23- Divine threat to the hypocrites and hypocrites and curse and		e threat as ites and th ocrites and	9 th		60	60	60 6	60 60	60	60 (	o
61	مَلْعُونِينَ أَيِّنُمَا تُقِلُوا أَجِلُوا وَقَتْلُوا تَقْتِيلًا ﴿61﴾		absence	the news	general	61	61	61	61	61	The curse of the hypocrites and the order to kill them		order to kill them	diving the common of the commo	threat of the		61	61	61 6	61 61	61	61 6	4
62	سُنَّة اللهِ فِي الَّذِينَ خَلَوْا مِن قَيْلَ وَلَن تُجِدَ لِسُنَّةِ اللهِ تَتِيمِلًا (62)	tradition	adressee in the middle	the news	Prophet	62	62	62	62	62	Immutability of the divine tradition	24- Immutability of divine tradition	24- Immutability of divine tradition	9- The chastity, on the hy of the	9- The due to		62	62	62 6	62 62	62	62 6	z
63	يَسَالَكَ النَّامَيُّ هَنِ السَّامَةِ فَلَ إِنَّمَا مِلْتَهَا مِندَاتِهِ وَمَا يَدْرِيكَ لَعَلُّ السَّامَةِ تَكُونُ أَدِيبًا (63)		in the middle	the news	Prophet	63	63		-	63	Ignorance of people about the time of resurrection The curse and the promise of	25- Ignorance of the people about the time of Resurrection and the curse and		nut the time sment and Resurrection	hypocrites y Prophet				63 6				3
64	إِنَّ اللَّهُ لَعَنْ الْكَافِرِينَ وَأَعْدُ لَهُمْ سَعِيرًا ﴿66﴾		absence	the news	general	64	64	64	64	64	punishment for the infidels	the promise of the punishment of the disbelievers and their eternity in	25- langrance of the people	about nishm	2 2		64	64	64 6	64 64	64	64	4
65	خَالِدِينَ فِيهَا أَبْدًا لَا يَجِدُونَ وَلِيًّا وَلَا نُصِيرًا ﴿65﴾		absence	the news	general	65	65	65	65	65	The eternity of the infidels in their torment and helplessness	punishment and their helplessness and their regret during the punishment for	about the time of Resurrection and the	the pur	ant of		65	65	65 6	65 65	65	65	6
66	يَوْمِ تُطَلَّبُ وَجُوفُهُمْ فِي النَّارِ يَقُولُونَ يَا لَيْنَا أَطَعُنَا الله وَأَطَعُنَا الرَّسُولُا ﴿66﴾		absence	the news	general	66	66	66	66	66	The regret of the disbelievers during the torment of disobeying Allah the Exalted is the prophet	disobeying Allah, the Most High, the Prophet, peace be upon him, and claiming disbelief from the elders of		of the p on and sbellev	the torment of t		66	66	66 6	66 66	6 66	66	6
67	وقالوا زِنَا إِنَّا النَّفَا شَادَتُنَا وَكِيرِمَنَا فَأَصْلُونَا الشَّهِيلَا ﴿67﴾		absence	prayer	general	67	67	67	67	67	The disbelievers claim from the disbelievers who have led them astray	the disbelievers who caused them to go astray, and the request Double punishment for their elders		10- Ignorance of Resurrecti regret of the di	0- Portraying t and infidels p		67	67	67 6	57 63	7 67	67	7
68	رَبُّنَا آتِهِمْ ضِعْفَيْنِ مِنْ الْعَلَّابِ وَالْعَنَّهُمْ لَعْنَا كَبِيرًا ﴿68﴾		absence	prayer	general	68	68	68	68	68	Asking for double punishment for their elders			0 0	10. g		68	68	68 6	68 68	68	68	8
69	يَّا أَيُهَا فَقِينَ آمَنُوا لَا تَكُونُوا كَافَيْنِنَ آذَوَا مُوسَى فَيَرَافَا اللّهُ مِثَا قَانُوا وَكَانَ مِنْدُ اللّهِ وَجِيهَا (69)		addressee in first	vocative - prohibition	Believers	69	69	69	69	69	Prohibition of believers from following the people of Moses in persecuting the Prophet	26- Forbidding the believers from following the people of Moses in persecuting the Prophet PBUH and	26- Prohibition of the believers from harming the Prophet (PBUH) and the	s from spon him) and in be upon	bidding		69	69	69 6	69 65	9 69	69	9
70	يَا أَيُهَا الَّذِينَ امْنُوا اللَّهِ اللَّهِ اللَّهِ وَقُولُوا قَوْلًا سَدِينًا (70)		addressee in first	phonetic- order	Believers	70	70	70	70	70	The order of the believers is fulfilled by piety and promise	commanding the believers to piety and fulfill their promises, to correct	promise of great reward in	believer ace be u eat rew (peace			70	70	70 7	70 70	70	70	0
71	يُضِيخُ لَكُمْ أَشِيالُكُمْ وَيَطِيزُ لَكُمْ ذَلُوبِكُمْ وَمِن يُطِعُ اللّه وَرَسُولُهُ فَقَدْ قَالَ قَالَ عَلَيْ عَلَيْهِ * (77) أن ما العالماتُ فَقَدْ قَالَ عَلَيْهِ عَلَيْهِ * (77)	Continuation	adressee in the middle	the news	Believers	71	71	71	n	71	Correcting one's actions, forgiving, and attaining a great reward is in obeying the Messenger	their actions, to forgive, and to attain a great reward is to obey the Messenger.	obeying the Messenger (PBUH).	of the st (per st of gr	f God ning h		71	71	71 7	11 71	1 71	71	1
72	إنا عرضنا الأمالة على الشعاوات والأرضى والجيال فأين أن يَحْبِلُنْهَا وَاشْفَقْنَ مِنْهَا وَحَمَلُها الْإِنْسَانُ إِنَّهُ كَانَ عَلُومًا جَهُولًا (72) الِعَلَّابِ مِنْهُ المُتَافِقِينَ والْمُتَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكِينَ		addressee in first	Allah's speech	general	72	72	72	72	72	Human cruelty and ignorance in accepting God's trust  Punishing the people of hypocrisy	27- The cruelty and ignorance of man in accepting God's trust and the inclusion of forgiveness for the people	27- The cruelty and ignorance of man in accepting the divine trust	da da da	10.00		72	72	72 7	12 72	2 72	72	2
73	وَيُتُونِ اللَّهُ عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَكَانَ اللَّهُ عَلَمُورًا رَّجِينَا (73)		absence	the news	general	73	73	73	73	73	and polytheism and God's forgiveness for the people of faith	of faith and the punishment of the hypocrites	and forgiveness for the believers	T a do M	11. Ac the h		73	73	73 7	13 73	73	73	3
П	ولا تلون بلني النم منه عليه والمنت عليه السبك عليه رؤيم واللي مع المنظم إلى السبك ما منه تبييم وتخشى الأسن والله أخيل أن تخشاه قلك قلص زائد عليا وهور (وإخطاع) إلى لا يكون على التؤمين حرج في ألواج ألا مينهم إن قضوا بلغن وهر وكان أنز الله مثقولا (37)	story	addressee in first	the news (story)	Prophet	37	37	37	37		The certainty of God's decree for the Prophet and the non-haram of marriage with the divorced wife of the adopted son	for the prophet and the non-haram of marrying the divorced wife of the adopted son and the absence of embarrassment for the prophet in	14- The certainty of the divine order and the absence of embarrassment for the Prophet in carrying out the	divine order and sment for the the divine orders Aessenger of God	het's mission in aria rules		37	37	37 3	37 33	7 37	37 1	a
38	مَّاكَانَ عَلَى النِّيِّ مِنْ حَرَجٍ فِيهَا فَرَضَ اللَّهُ لَهُ سُنَّةُ اللَّهِ فِي الَّذِينَ خَلُوَا مِن قَبَلُ وَكَانَ أَمْرَ اللَّهِ قَلْرًا مُقْلُورًا ﴿38﴾		absence	the news	general	38	38	38	38	38	No embarrassment for the Prophet in carrying out divine orders	carrying out the divine orders and the Sunnah of God regarding the	divine orders	of the di harrassu ng out th s the Me	e Prog		38	38	38 3	18 38	8 38	38 3	8
39	الَّذِينَ يُبِتَلِّفُونَ رِسَالَاتِ اللهِ وَيَخْشُونَهُ وَلا يَخْشُونَ أَحْدًا إِلَّا الله وَكُنِّي اللهِ حَسِيبًا ﴿39﴾	tradition	absence	the news	general	39	39	39	39	39	God's tradition about the preachers of divine messages	messengers of the divine messages.		k of emil	and of the Prophet's propagating Sharia r		39	39	39 3	39 39	9 39	39	9
40	مَّاكَانَ مُحَمَّدُ أَنِّ أَحْدِ مَن رَجَالِكُمْ وَلَكِن رَسُولَ اللهِ وَخَاتُمُ النَّبِيِّينَ وَكَانَ اللهُ بِكُلُّ شَيْرٍ، طِلِيمًا (40)	general rule	adressee in the middle	the news	Believers	40	40	40	40	40	The Prophet is the Messenger of Allah and the Seal of Prophets (the Prophet is not your father, he is my Messenger)	15-The Prophet (PBUH) is the Messenger of God and the Seal of the Prophets	15-The Prophet is the Messenger of God and the Seal of Prophets	5- The certa the lack o prophet in c and the prop	5- The end prog		40	40	40 4	40 40	40	40	0

### **Continuation of Table 4**

## Implementation Steps of the Structure of Surah Al-Aḥzāb

Verse number	Surah 33; Al- Ahtab	explanation	type of address of the verse	Sentence type	specific audience (general)	The present research - claus	The present research -	Tadbar Qur'an - Joz (section)	Al-Awa - subdivision	Khammegar	The subject of the verse	The main topics of the section	The main theme of the section	The main topics of the chapter	(central) theme of the chapter	(central) theme	Descent times	bows (rokooat)	Tadbar Qur'an -	Al-Awa - Parts	Hawwa-siyaq	Khammegar
1	2	3	4 addressee	5 vocative -	6	7				11	12 The order of believers to remember	13	14	15	16	-		19 20		22 2		
41	يَا أَيُهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهُ ذِكُوا كَثِيرًا ﴿41﴾		in first	order	Believers	41		_	_	41	Allah	16- The order of the believers to		to be God from e	pue			41 41		41 4		
42	وَسَبُحُوهُ بُكُرَةً وَأَصِيلًا (42)	Continuation	addressee in first	order	Believers	42	42	42	42	42	glorify him at the time of dawn and at the time of dawn	remember Allah and glorify Him at the time of light and the time of twilight.	16- Necessity of constant zikr and glorification and		preaching		42 4	42 43	42	42 4	2 42	42
43	هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلَائِكُمْ لِيُغْرِجُكُم مَّنَ الطُّلُمَاتِ إِلَى النَّورَ وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا ﴿43)	Continuation	adressee in the	the news	Believers	43	43	43	43	43	The blessings of Allah and the angels upon the believers		blessings of Allah Almighty and angels and reward for	ion in or blessings aving th status o status o	brea		43 4	43 43	43	43 4	3 43	43
			middle			44	_		44		The promise of peace to the	promise of peace to them.	believers	nd glorificatings and the E means of s rtion to the ophet and a	Prophet (PBUH) in p warning			44 44	44		Н	
44	تَجِيَّتُهُمْ يَوْمَ بِلَقُونَةُ سَلامٌ وَاعْدُ لَهُمْ أَجْرًا كُرِيمًا (64)		absence	the news	general					44	believers Statement of the mission of the Hoh			and glor ings and a mear ention t	ing ling				-		4 44	
45	يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِنَا وَمُنِشِّرًا وَلَذِيرًا ﴿45﴾		in first	the news	Prophet	45	45	45	45	45	Prophet			zikr an olessin rrs as a g atten ioly Pro	warr		45 4	45 49	45	45 4	15 45	45
46	وَذَاعِيًّا إِلَى اللَّهِ بِإِلَّاتِهِ وَسِرَاجًا مُّنظِرًا ﴿46﴾	It is a continuation of the previous verse.	addressee in first	the news	Prophet	46	46	46	46	46	The Holy Prophet PBUH prays to Allah	17- Declaring the position of the Messenger of the Holy Prophet and his	17- Paying attention to the authority of the Messenger	onstant zikr and gl divine blessings a believers as a me d paying attention of the Holy Proph	4		46 4	46 46	6 46	46 4	16 46	46
47	وَيْشُر الْمُؤْمِنِينَ بِأَنْ لَهُم مِّنَ اللَّهِ فَضَلَا كَبِيرًا ﴿47﴾	It is a continuation of the	addressee			47	_	47		47	Good news to believers	calling to God and giving good news to the believers and not paying attention	of the Holy Prophet and avoiding paying attention to	2 4 4 5 6	mission of t					47 4	7 47	
4/		previous verse.	in first	order	Propnet	4/	4/	4/	4/	4/	Good news to believers	to the hypocrites.	disbelievers and hypocrites	ssity o led in t ty on i rkness hethor	e mis		4/	" "	4/	4/ 4	1	4/
48	وَلَا تُعِلِعِ الْكَافِرِينَ وَالْمُنَافِقِينَ وَدَعُ أَنَّاهُمْ وَتُوكُلُ عَلَى اللَّهِ وَكُفَّى باللَّهِ وَكِيلًا (48)	It is a continuation of the previous verse.	beginner	Prohibition	Prophet	48	48	48	48	48	Not paying attention to the hypocrites			6- Necessity included in Almighty or darknes propheth	6- The		48 4	48 45	48	48 4	8 48	48
Н	نَا أَنْهَا الَّذِينَ آمَنُوا إِذَا تُكَحِّثُمُ الْمُؤْمِنَاتِ ثُمُ طَلِّقُتُمُ هُرُّ مِن	p	addraggan	vocative -							The lack of divorced women before	18- The lack of divorced women	18- Necessity of cheerfulness								r	•
49	قَبْلِ أَنْ تَعَشَّوْهُنَّ قُمَّا لَكُمْ عَلَيْهِنَّ مِنَّ عِدَّةٍ تُغَتَّدُونَهِا فَعَتَّغُوهُنَّ وَمَرْخُوهُنَّ مَرَاحًا جَمِيلًا ﴿49﴾		in first	order	Believers	49	49	49	49	49	intimacy and the need to observe good morals in divorce	before intimacy and the need to observe good morals in divorce	in divorce	pecial	je je		49 4	49 49	49	49 4	9 49	49
50	يَا أَيُهَا اللَّهُمُ إِنَّا أَخَلَلْنَا لَكَ أَزُواجِكَ اللَّهِيِّ ٱلَّيْتَ أَجُورَهُمَّ وَمَا		addressee	vocative -	Prophet	50	50	9	50	50	Prophet's exclusive marriage rules			divorce and s Prophet	rules of the Prophet		50 5	50 50	50	50 5	0 50	50
	الما يونين خالان وزيات خالان وزيات كالولان إن وفيث للسها التي إن أولا التي أن يشتلكها خالها أن بن فون اللوامين للا بنانا بنا وليقا بنائها في أواوجها وبا متك أيطاع بكالا يكن غلبها مرغ والا اللا غلورا وجيدا (50) أحد ذكا بناء طلع، فالاه بدد القات من القات مثا		in first	the news							•	19- The special marriage rules of the Prophet, peace be upon him, and the Prophet's approval of the rules related to him up to a certain point, and the command to obey the Prophet, peace	19- Prophet's specific marriage rules	good mood in c ge rule: of the	marriage	Prophet (pbuh)						Ĺ
51	أربي من تشاء مثيل وقلوي بابت من تشاء ومن بالغيت مثل عراك قلا جناح عليك ذبك أنثى أن تقر أعتبائي ولا يخرق وتوهيان بنا التنبائي كافيان وابند بنشا ما في قلويكم وكان امنه بنتينا حيينا و15) لا يجزئ لك الشناء من بنيا و ولان تبذن بهن من أراوج وقو	Continuation	addressee in first	order	Prophet	51	51	51	51	51	Favoring the Prophet in his rulings up to a certain point  The command to adhere to the	be upon him, to his special rules after that.		ressity of a good marriage ru	lio e	nce to the Pr	51 9	51 51	51	51 5	1 51	51
52	و يجن نت السنة بن بعد ود ان بيدن يهن بن روج و و أغجتك خشلهُنْ إِلَّا ما مَلَكَتْ يَبِينُك وَكَنْ اللَّهُ عَلَى كُنْ شَيْءِ رُقِينًا (52)	Continuation	the middle	negation	Prophet	52	52	52	52	52	Prophet's special commandments after that			7- Nece	7.	pedie	52 5	52 52	52	52 5	2 52	52
53	بالها الذين الفراد الذخفية بيوس الي إلا أن يؤلان لقع إلى هنام غيز العبين إذا ولكن إلا ذعيلة والخلود فإذا همتلة هندين والو استطلبين الاجهابي أن الكام كان يؤلون الذي المؤلون		addressee in first	vocative - order	Believers	53	53	53	53	53	The necessity of preserving the sanctity of the Prophet and not harming him	20- The necessity of preserving the sanctity of the Prophet and not harming him, and God's knowledge of	20- Not harming the Prophet and the need to observe	cessity of observing on the Messenger, he believers to pray bition of harming the believers, and the	of God and	great victory in pure o	53 5	53 53	3 53	53 5	3 53	53
54	إِن تُبَدُوا شَيْنًا أَوْ تُخْفُوهُ فَإِنْ اللهُ كَانَ بِكُلَّ شَيْءٍ عَلِيمًا ﴿58﴾	Continuation	addressee in first	the news	Believers	54	54	54	54	54	God's omniscience of all things manifest and hidden	all things open and hidden, and the necessity of observing divine piety in	divine piety	0 7 7 7 0	Messenger ming him	nd the	54	54 5	54	54 5	4 54	54
55	لَّا جَنَاحَ عَلَيْهِنَّ فِي البَايِهِنَّ وَلَا أَلْنَابِهِنَّ وَلَا إِخْوَانِهِنَّ وَلَا أَلْنَاءُ إِخْوَانِهِنَّ وَلَا أَلْنَاءَ أَخْوَانِهِنَ وَلا يَسْائِهِنَّ وَلا مَا مَلَكُتْ أَلِينَالُهِنَّ وَالْنِيْنِ اللَّهُ إِنَّ اللَّهُ كُلْ عَلَى كُلْ شَيْءٍ شَهِينًا ﴿55﴾		absence	the news	general	55	55	55	55	55	The necessity of observing divine piety in adhering to divine commandments	adhering to divine commandments.		Prophet and the blessings of God him, and ordering him, and the property of God, and the property of God, and the	2.5	e covenant a	55 5	55 55	5 55	55 5	5 55	55
56	إِنْ الله وَمَلَاكِمُهُ يُعَلِّونَ هَلَ النِّي وَالْهَا الَّيْنِ النَّوَا مِلُوا طليه وَمَلْكُوا لَسَلِينَا (\$50)	The central verse of the sura	adressee in the middle	order	Believers	56	56	56	56	56	The constant and constant blessings of Allah and the angels on the Messenger of God, and the command of the believers to send blessings on him and to submit completely before him.	21-God's continuous blessings on the Messenger of God, the command of the believers to pray and complete submission to him, and the end of evil and curse for those who harass the	21- God's continuous blessings on the Messenger (PBUH) and the order of the believers on the blessings and complete surrender before him and the	ton of harming the F ty and continuous b blessings be upon h completely before I peace and blessing	continuous	rmation of the divin	56 5	56 56	5 56	56 5	6 56	56
57	إِنَّ الَّذِينَ يُؤَخُونَ اللهُ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الذُّنْيَا وَالْآخِرَةِ وَأَعَدُ لَهُمْ عَلَمًا غُمِينًا ﴿55﴾	emphasis	absence	the news	general	57	57	57	57	57	The end of evil and curse for the harassers of the Holy Prophet	Holy Prophet, and the prohibition of	prohibition of harming the	Prohibit vine pie ace and submit Prophet			57	57 57	57	57 5	7 57	57
58	وَافَدُ لِهُمْ مَدْتِهَ غَمِينًا ﴿52﴾ وَالَّذِينَ يُؤَذُونَ الْمُؤْمِنَنِ وَالْمُؤْمِنَاتِ بِغَيْرٍ مَا الْأَسْبُوا فَقْدِ اختماوا يُهْنَاكُ وَاثْمًا شِيئًا ﴿58﴾		absence	the news	general	58	58	58	58	58	Prohibition of harming believers	harming the believers.	Prophet (PBUH) and the believers.	8- Prohit divine p peace ar and subm Proph	ob .	The	58 5	58 51	58	58 5	8 58	58
59	يَّا أَيُّهِا النَّجِّ فَلَ كَأَوْاجِكَ وَيَنْتِكَ وَنَسَاء الْمُؤْمِيْنِ يُذَيِّنَ عَلَيْهِنَّ مِن جَلَاسِهِمِّ ذَلِكَ أَنَّى أَن يُعْرَفُنَ فَلا يُؤَذِّيْنَ وَكَانَ اللَّهُ عَلَيْهِنَّ مِن جَلَاسِهِمِّ ذَلِكَ أَنَّى أَن يُعْرَفُنَ فَلا يُؤُذِّيْنَ وَكَانَ اللَّهُ	general rule	addressee in first adressee	vocative - order	Prophet	59	59	59	59	59	The command to hijab and chastity	22- Order to hijab and chastity	23- The command to hijab and chastity	ijab and and curse the curse of the	rypocrites Prophet p		59 5	59 55	59	59 5	9 59	59
60	نَبِنَ لَمْ يَنْتُهِ الْمُنَافِقُونَ وَالْنِينَ فِي قُلُوبِهِم مُرَحَنَ وَالْمُرْجِطُونَ فِي الْمَدِينَةِ لِنَّغُرِيْنُكَ بِهِمْ لُمَّ لا يُجَاوِرُونَكَ فِيهَا إِلَّا قَلِيلًا (60)		in the middle	the news	Prophet	60	60	60	60	60	God's threat to the hypocrites	23- Divine threat to the hypocrites and	23- Divine threat to the hypocrites and curse and	threat ss and rites a	the		60 6	60 60	60	60 6	0 60	60
61	مَلْعُونِينَ أَيْنَمَا تُقِفُوا أَجِلُوا وَقُتُلُوا تُقْتِيلًا ﴿61﴾		absence	the news	general	61	61	61	61	61	The curse of the hypocrites and the	curse and order to kill them	order to kill them	wine to pocrite hypoc	threat of harming		61	61 61	61	61 6	1 61	61
62	سُنَة الله في الذين خلوا مِن قبل ولن تُجدُ بسُنَةِ اللهِ تُبْدِيلًا	tradition	adressee			62					order to kill them		24- Immutability of divine	9- The command chastity, divine thr on the hypocrites of the hypocrit immutability of	- The thr due to ha		62 6	62 63			2 62	
62	(62)	tradition	in the middle	the news	Prophet	62	62	62	62	62	Immutability of the divine tradition	24- Immutability of divine tradition	tradition		on -		6Z 6	32 G	62	62 6	62	62
63	يَسْأَلُكَ النَّاسُ عَنِ السَّاعَةِ قُلْ إِنَّمَا مِلْمُهَا مِنذَ اللَّهِ وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ تُكُونَ قُرِيبًا ﴿63﴾		adressee in the	the news	Prophet	63	63	63	63	63	Ignorance of people about the time of resurrection	25- Ignorance of the people about the		time and ection	hypocrites y Prophet		63 6	63 63	63	63 6	3 63	63
64	إِنَّ اللَّهُ لَعِنَ الْكَافِرِينَ وَأَعَدُّ لَهُمْ سَعِيرًا (604)		middle absence	the news	general	64	64	64	64	64	The curse and the promise of	time of Resurrection and the curse and the promise of the punishment of the		out the hment Resurr	the hypo Holy Pro		64 6	64 64	64	64 6	4 64	64
65	خالِدِينَ فِيهَا أَبْدًا لَا يَجِدُونَ وَلِيًّا وَلا نَصِيرًا ﴿65﴾		absence	the news	general	65			65	65	punishment for the infidels  The eternity of the infidels in their	disbelievers and their eternity in punishment and their helplessness and	25- Ignorance of the people about the time of	ile about punishm in the Re	t of th			65 65			5 65	
66	يوم ثُلثَبُ وَجُوهُهُمْ فِي النَّارِ يَلُولُونَ يَا لَيُثَنَّا أَطَعَنَا اللَّهُ وَأَطَعَنَا الرَّسُولًا (66)		absence	the news	general	66			66	66	torment and helplessness The regret of the disbelievers during the torment of disobeying Allah the Exalted is the prophet		Resurrection and the punishment and regret of the disbelievers in the Resurrection	e of the peop tion and the disbelievers in	g the torment of t persecuting the P			66 66		66 6	-	
67	وقائوا رَبِّنَا إِنَّا أَطَعْنَا سَادَتُنَا وَكُبُرُومًا فَأَخِلُونَا السَّبِيلَا ﴿67﴾		absence	prayer	general	67	67	67	67	67	The disbelievers claim from the disbelievers who have led them	the disbelievers who caused them to	Resurrection		aying i		67 6	67 67	67	67 6	7 67	67
68	رَبَّنَا آتِهِمْ هِمُعْتَيْنِ مِنْ الْعَلَّابِ وَالْعَنْهُمْ لَعْنَا كَبِيرًا ﴿68﴾		absence	prayer	general	68	68	68	68	68	astray Asking for double punishment for their elders	go astray, and the request Double punishment for their elders		10- Ignorand of Resurre regret of the	10- Portraying t and infidels p		68 6	68 68	68	68 6	8 68	68
69	يَا أَيُهَا أَنْتِينَ آمَنُوا لَا تَكُولُوا كَالْتِينَ آمْوَا مُوسَى فَيْرَاهُ اللَّهُ مِمَّا قَانُوا وَكُنْ عِنْدَ اللَّهِ وَجِيهَا ﴿وَقُ		addressee in first	vocative - prohibition	Believers	69	69	69	69	69	Prohibition of believers from following the people of Moses in	26- Forbidding the believers from following the people of Moses in	26- Prohibition of the	mim)	obeying 1		69 6	69 69	69	69 6	9 69	69
70	يَا أَيُهَا فَنِينَ آمَنُوا تَقُوا اللّهَ وَقُولُوا قَوْلًا سَبِيدًا (70)		addressee	phonetic-	Believers	70	70	70	70	70	persecuting the Prophet The order of the believers is fulfilled	persecuting the Prophet PBUH and commanding the believers to piety	believers from harming the Prophet (PBUH) and the	evers fro be upon reward i ace be us	in obe		70 7	70 70	70	70 7	0 70	70
71	يُصْلِحَ لَكُمْ أَغْمَالُكُمْ وَلِغُفِرْ لَكُمْ ذُلُوبِكُمْ وَمِنْ يُعِفَعُ اللَّهُ وَرَسُولُهُ فَقَدْ قَالَ فَوْزًا عَظِيمًا ﴿77}	Continuation	in first adressee in the	order the news	Believers	71		71		71	by piety and promise Correcting one's actions, forgiving, and attaining a great reward is in	and fulfill their promises, to correct their actions, to forgive, and to attain a great reward is to obey the	promise of great reward in obeying the Messenger (PBUH).	the bell (peace of great ger (pe	sod and ng him			71 71		71 7	Н	
72	إِنَّا عَرَضَنَا الْأَمَالَةُ عَلَى السَّمَاوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَيْبَىٰ أَنْ يَحْمِلُنَهَا وَأَشْقَفُنَ مِنْهَا وَحَمْلُهَا الْإِنْسَانُ إِنَّهُ كُانْ ظَلُومًا جَهُولًا		middle addressee in first	Allah's speech	general	72	72	72	72	72	obeying the Messenger Human cruelty and ignorance in accepting God's trust	Messenger.  27- The cruelty and ignorance of man in accepting God's trust and the	27- The cruelty and ignorance of man in				72	72 7.	72	72 7	2 72	72
73	(72) المُعَلَّبُ اللَّهُ الْمُعَافِقِينَ وَالْمُعَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكِاتِ وَيُتُوتِ اللَّهُ عَلَى الْمُؤْمِئِينَ وَالْمُؤْمِئَاتِ وَكَانَ اللَّهُ عَلَمُونًا رُجِيعًا ويُتُوتِ اللَّهُ عَلَى الْمُؤْمِئِينَ وَالْمُؤْمِئَاتِ وَكَانَ اللَّهُ عَلَمُونًا رُجِيعًا		absence	the news	general	73	73	73	73	73	Punishing the people of hypocrisy and polytheism and God's	inclusion of forgiveness for the people of faith and the punishment of the	accepting the divine trust and forgiveness for the believers	11- Prohibition harming the Proph and the promis obeying the Mess him) and the oppre	1- Achiev the Mess		73	73 7.	3 73	73 7	3 73	73
	(73)										forgiveness for the people of faith	hypocrites	penèvers	2 6 7	-							

- 8) Determining the main topics of each chapter by summarizing the main topics of its paragraphs (column 15).
- 9) Extracting the main topic of each chapter according to rule 19 (column 16).
- 10) Extracting the central theme of the surah according to rule 24 and according to using the introductory chapter: "Obtaining allegiance from the people on the necessity of obeying the Prophet (pbuh)" and the last chapter: "Achieving a great reward in obeying the Messenger (pbuh) and the prohibition of harming them" and paying attention to the content of the verses including the Sunnah, content and general ruling (35, 36, 40, 46, 48, 56, and 62), which reads: "The confirmation of the divine covenant and the great victory in pure obedience to the Prophet (pbuh) " (column 17).

## 3-2. Examining and discussing and comparing the output of the present text with some works

Commentators and researchers, in their interpretations and researches, use spiritual evidence and thematic changes, and some of them use verbal evidence to divide the verses. More details are given in Table 2.

Table 5 Ways of Dividing the Surah into Different Parts by Some Commentators and Our 'an Scholars

	Con	memai	ors and	ı Qur a	n Schol	urs	
The name of the commentator or researcher	name of work	The name of the general divisions of the surah	Evidence used for segmentation	The names of the more detailed divisions of the surah	Evidence used for segmentation	Believing in the existence of the thematic axis of each surah	Links and semantic connection
Mohammad Hossein Tabatabai	Tafsīr al-Mīzān	the context (ciaq)	spiritual	-	no components	It is under the title of purpose	explains
Seyed Qutb	Tafsīr fi Zīlāl al- Qur'ān	showt	spiritual	uses different meanings such as moment, joule, wave, section, lesson, etc.	spiritual	It is called shadow "ظل" or axis "محور"	explains
Saeed Hawwa	Al-Asās fi al-Tafsīr	section	verbal; And in their absence of spiritual signs	Paragraph, collection	"یا ایها" and "قل"; And in their absence of spiritual signs	is	explains
Amin Ahsan Eshahi	Tafsīr Tadabbur Qurʾān	Bows and sections	spiritual	Chapter: More detailed than that section	spiritual (major thematic change)		
Mohammad Khamegar	The complete collection of the structure of the Surahs of the Holy Quran	speech	spiritual	Content (task and)	spiritual	is	does not explain
Neil Robinson	Open hands article; A recitation of Surah Ma'edah	the part	verbal and spiritual reasons; Like repeating and	does not care	no components	He did not say anything	explains
Salwa Al-Awa	The book of textual relationships in the Qur'an; Relevance, coherence and structure, and Ph.D	Part	Verbal and spiritual: "يا ايها"	subdivision	Verbal and spiritual: ، یـا ، و ، اذ etc.	Each chapter does not have only one theme	explains
current study	Structureology of Surah Ahzāb Based on Verbal Signs and Principles of Paragraph Writing	Season	spiritual	section (paragraph)	Verbal	is	does not explain

Below is a brief description of some methods:

### 3-2-1. Saeed Hawwā

In dividing the surahs, both spiritual and verbal criteria have been used. He does not provide a special classification for the verbal and spiritual markers for the division of the surah, and in addition to the general division, he also enters into the stage of smaller divisions under the title of section, part, paragraph and collection.

### 3-2-2. Amin Aḥsan Işlāhi

Iṣlāhi chaptering in the Qur'ān meditation is very broad, that is, each chapter consists of several verses and  $ruk\bar{u}$ ' $\bar{a}t$ , and it has a relatively good compatibility with the  $ruk\bar{u}$ ' $\bar{a}t$  (Iṣlāhi 1999 AD).

#### 3-2-3. Salwā al-Awā:

In Surah Aḥzāb, he considered the existence of "يا ايها" as the beginning of a fragment, but unlike Hawwā, he considers verse 59 as a section (fragment) only because it begins with "يا ايها" and verse 60 without any signs, it is considered as the beginning of a new section, and on the other hand, verses 69 and 70 of Surah Aḥzāb, despite beginning with "يا ايها", he do not consider it as the beginning of a paragraph, but rather as the beginning of a subsection and put both of them in the same subsection. In the surahs that do not have "يا ايها", he has not provided a criterion for determining the parts of sayings.

Comparing the paragraphing results of this article with other researches, it can be seen that the paragraphing of this article is very similar to the paragraphing of Salwā al-Awā (al-Awā 2017).

#### 3-2-4. Neal Robinson

In the article "Open hands; a re-reading of Surah Mā'īdah", despite recommending sub-topics and small paragraphing of surahs, Robinson discussed the division of surahs (units larger than paragraphs) and determining the connections between them. , and on the other hand, his research lacks methods. To divide the verses, he uses evidence and verbal signs that are unsyntactic and are caused by the repetition of a key word or phrase, leading to a يا or يا ايها الذين آمنوا or يا ايها الذين آمنوا or و clichéd belief statement, etc.; Phrases such as ايها and... Robinson does not consider calling verses or اهل الكتاب lalone as a sign of the beginning of a paragraph. According to him (¿) is the beginning of the story in Madani surahs (Robinson 2001).

#### 3-3. Innovations of This Article

Compared to other efforts made to divide the surah into structural components, this research has innovations and advantages as follows:

- 1) Presenting the theory of methodical paragraphing of surahs of Holy Qur'ān.
- 2) Discovering the main and decisive role of the "speech and addresses of Allah the Most Exalted" in determining the structure of surah.
- 3) Discovering the absence of the role of any kind of address and speech other than "the speech and addresses of Allah the Almighty" in determining the structure of the surah, and that, exceptionally, humans play a role in the structure of Surah Hamd.
- 4) Discovering the role of paragraph definition in determining the section (paragraphs) of the surah. According to this definition, each paragraph consists of at least three parts, and these parts are, respectively, "introductory paragraph" (including the "addressee in first" verses), "supporting paragraph" (including the "addressee in the middle "verses) and "final" (including the following verses are non-addressive).

- 5) Paragraphing of the surah by using the definition of the paragraph and the use of evidences and verbal signs.
- 6) The researchers consider "يا ليها" and some other verbal signs as verbal signs for contextualization, while from the point of view of this research, it is a sign of paragraphing introduction and there is no exception according to the proposed rule 7.
- 7) Discovering one of the reasons for the existence of the word "'בּׁש" at the beginning or middle of the verses of the surahs, which is the role of structuring.
- 8) Discovering the point that Allah has actually coded and paragraphed His word through the contacts and conversations and by using the principles of paragraph writing, and these paragraphing are also a type of subject classification. Just as the whole Qur'ān is divided into surahs so that each one deals with a topic and pursues a specific goal, it is naturally expected that these surahs are divided into chapters and paragraphs. Although in many cases, even paragraphs can be divided into smaller parts. And this is abundantly visible in the supplications of the infallible imams, peace be upon them, including the *Kumail Supplication*, the *Sh'abāniyah Supplication*, and the *Supplication of the Sajjādiyah Scripture* (*Zabūr Āl-e Mohammad* (pbuh)).
- 9) Dividing the verses into sections and paragraphs, initially regardless of the meaning and content of the verses. (Then, according to the content of the verses, possible errors will be corrected)
- 10) Rejecting the opinion of orientalists who consider the variety of topics and themes, frequent changes of pronouns, change of speaker and change of audience among the shortcomings of Holy Qur'ān, and proving that these are effective factors in creating the structure of the surah.
- 11) Discovering the role of considering phrase (iltifat) in structuring the surah. Although all three levels of verbal communication (speaker, addressee, and audience) are affected by the art of eloquence, most literary definitions of this art have been

based on its effect on the audience, which is correct from the point of view of meaning, but from the point of view of this research is one of the most effective functions of considering phrase (*iltifāt*), its effective role in structuring the surah by changing the audience.

- 12) Discovering the rule of the principles of paragraph writing in the structureology and content of all surahs.
- 13) Discovering the role of the principles of paragraph writing in contextualization, division, determining the introduction and the end of the surah, as well as in extracting the main theme of the surah. That is, according to the principles of paragraph writing, the surah can be divided into chapters, and the introduction and the end of the surah as well as the main topic of the surah can be extracted.
- 14) Placement of paragraphs (thematic sections of this research) within the scope of  $ruk\bar{u}$   $(\bar{a}t)$ . This result can indicate the high accuracy of this method. That is, none of the paragraphs are located in two  $ruk\bar{u}$ , except in exceptional cases.
- 15) The very high correspondence of the seasons determined by this method with the  $ruk\bar{u}$  at shows the high precision of the proposed rules and on the other hand, it is a confirmation of the rukū ʿāt.
- 16) Systematic discovery of how to determine the beginning and end of the surah; the first paragraph is the introduction of the surah and the last paragraph is the end of the surah.
- 17) To discover the point that in addition to extracting the central theme of the surah by summarizing the central theme of the chapters, it is possible to use the principles of paragraph writing from the introduction paragraph and the last paragraph and of course paying attention to the content of the specific verses of the surah, the core of the surah can be found.
- 18) Facilitation and verification of contextualization; the components of each chapter and context will change from a number of verses to a number of paragraphs, and naturally, the

verses belonging to a paragraph will be placed in the relevant context, and the possibility of the verses of a paragraph being placed in two contexts will disappear, and this will lead to a more accurate determination. It will be the beginning and the end of contexts. In fact, we will deal with the central theme in a limited number of paragraphs, rather than in one rather than several verses.

- 19) Providing the necessary background for methodical contextualization, using the output of this research (and using the principles of paragraph writing).
- 20) Methodical contextualization and determining the context from part to whole, to determine the context of the surahs, commentators and Qur'ān scholars go from the whole to the parts and determine the scope of the contexts based on their subjective perceptions. While in this method, first, a semantic unit (paragraph) is determined from the sum of several verses, and by using the principles of paragraph writing, the context is formed from the sum of two or more paragraphs; and this causes less involvement of the commentator in determining the components and higher accuracy of the surah's structure.
- 21) Responding to the claim of lack of compatibility and coherence of surahs of Holy Qur'ān, by systematically determining the structural components of surah and extracting the purpose and central theme of Surah using these components and the well-known principles of paragraph writing.
- 22) Discovering the structure of the Greek rhetoric of surahs of Holy Qur'ān. Contrary to the theory of Kuypers, who considers the logic governing the structure of surahs of Holy Qur'ān to be a type of "Semitic rhetoric", according to the authors of this research, the surahs examined in this research and the parts of the surah, including paragraphs, chapters, part and section and many of the studied surahs follow Greek rhetoric.

Considering that according to the principles of paragraph writing, the same theme of the first paragraph of the surah is

usually repeated in the final paragraph, based on these principles, each surah has an introduction and a conclusion, and in the latter, the same theme raised in the introduction, the title of the conclusion is repeated; and this type of rhetoric in presenting the content is Greek rhetoric, but some rhetoricians consider it a proof of reverse (mirror) symmetry, and as a result, they consider style of Holy Qur'an to be Semitic rhetoric.

- 23) Proposing 24 rules to determine the structure of surahs of Holy Qur'ān and the generality of the proposed rules, in most of surahs of Holy Qur'ān.
- 24) From the point of view of this research, the regularity of the paragraphing of surahs and as a result, the extraction of paragraphing rules and their ruling over the researched surahs, in addition to proving the existence of the coherency of the verses and their logical and calculated arrangement. In each surah, there is a confirmation of the prohibition of the arrangement of the verses, because otherwise, deductive rules should not rule everywhere (this issue requires further investigation and research).
- 25) Considering that according to the principles of paragraph writing, the last sentence of each paragraph should be the basis for the connection of this paragraph with the following paragraphs, it is understood that the last chapter should also be the basis for the connection of this chapter with be the next surah, which will show the structure of the arrangement of the surahs (this issue also requires more investigation and research).
- 26) Making it possible to use the capabilities of the computer in the analysis and more detailed examination of the method, as well as other analyzes to discover the connection of the verses, compare the surahs, discover the semantic commonality of several surahs, etc. For this, it is necessary to first code the verses and then determine the paragraphs and sections of the surah with a simple computer program.

Note: Naturally, it is not desirable to do these things by directly using the output of computer analysis, and it is necessary to use these outputs carefully and check the content of the verses.

#### 4. Conclusion

In this study, it was observed that:

- The division of a surah into paragraphs except in special cases does not depend on letters and words or even specific topics, but is a general and comprehensive rule.
- The diversity of topics and themes, frequent changes of pronouns, replacement of speakers, and change of addressee, contrary to the claim of Theodor Nöldeke, are not only not considered as disadvantages of the Holy Quran, but also play a central role in paragraphing and determining the structure of the surahs.
- By using the systematic structure of the surahs, rules for paragraphing the surahs can be derived, which is a response to the claim of lack of coordination and coherence of the surahs of the Holy Quran.
- Paragraphing is done solely by using the principles of paragraphing and some verbal signs, including the type of address and addressee, without considering the subject and content of the verses.
- By determining these components and paragraphs, the structure of the surah is obtained, and the central subject of the surah is extracted, and the surah is interpreted structurally according to it.
- The rules proposed in this study are effective and comprehensive in paragraphing, determining chapters, and extracting the central theme of the surahs of the Holy Qur'an.

The central theme of "Surah Aḥzāb" is: The confirmation of the divine covenant and the great victory in pure obedience to the Prophet (pbuh).

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