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Structurology of Surah al-Aḥzāb 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'ān, 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'ān, 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 Aḥzāb 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 fī Dīlāl 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 fī 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 *rukū'āt* (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'an; a case study of Surah Hujurāt 1402) and Mā'idah (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 Aḥzāb 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; ('Ādiyāt: 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 "وَإِذْ" (and when), "يَوْمَ" (the Day), "وَاتْلُ" (and recite) (A'rāf: 175), "وَادْكُرْ" (and mention) (Maryam: 16), "وَادْكُرُوا" (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: "هَلْ أَتَاكَ...وَلَقَدْ أَرْسَلْنَا مُوسَىٰ" (Hūd: 96), "وَنَبِّئُهُمْ عَنِ ضَيْفِ إِبْرَاهِيمَ" (Hijr: 51), "حَدِيثُ مُوسَىٰ" (Nazi'āt: 15).

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 أَيُّهَا النَّاسُ", "يَا بَنِي آدَمَ", "يَا أَهْلَ الْكِتَابِ", "يَا مَعْشَرَ الْجِنِّ وَالْإِنْسِ", "يَا أَيُّهَا النَّبِيُّ", "يَا نِسَاءَ النَّبِيِّ", "يَا أَيُّهَا الْمَرْمَلُ", "يَا أَيُّهَا الْمَدِينُ" and so on.

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 *rukū'āt*), section (paragraph), subsection and 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'ān 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 Āyāt*) 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" (<i>Alone or with others</i>) 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 (pbuh) 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 (pbuh) 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 <i>يا غير خطابي</i> address or non-address, 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 (pbuh), and their distinguishing feature is words such as «وَأَنذَرُوا»، «أَنذَر»، «وَأَنذَرُوا»، «وَأَنذَرُوا» and so on at the beginning of the verse. There are also phrases in the Holy Qur'an that start the story section; <i>وَنَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ... (هود: 25) و (اعراف: 59) وَنَقَدْ أَرْسَلْنَا مُوسَىٰ... (هود: 96)، أَلَمْ تَرَ إِلَىٰ الَّذِي حَاجَّ... (بقره: 258)،</i> <i>وَنَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ... (هود: 25) و (اعراف: 59) وَنَقَدْ أَرْسَلْنَا مُوسَىٰ... (هود: 96)، أَلَمْ تَرَ إِلَىٰ الَّذِي حَاجَّ... (بقره: 258)،</i> <i>etc. هَلْ أَتَاكَ خَبِيرٌ ضَيِّفَ إِبرَاهِيمَ الْمُكْرَمِينَ (24).</i>

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 "و", 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 اِذْ" 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 "مِنْهُمْ" 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 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 *tasbīh* 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 good-naturedness 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 ḥijāb and chastity.

Chapter 9 starts with paragraph 23 on "ordering ḥijāb 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."

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 Qur'ān Scholars

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-Mizān	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	Verbal: "يا ايها" and "قل"; And in their absence of spiritual signs	is	explains
Amin Ahsan Eshahi	Tafsīr Tadabbur Qur'ān	Bows and sections	spiritual	Chapter: More detailed than that section	spiritual (major thematic change)	is	explains
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: "يا ايها" 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 Iṣlāhi

Iṣlāhi chaptering in the Qur'ān meditation is very broad, that is, each chapter consists of several verses and *rukū'āt*, and it has a relatively good compatibility with the *rukū'āt* (Iṣlāhi 1999 AD).

3-2-3. Salwā al-Awā:

Salwā al-Awā first divides the surah into parts (sections), of course, with the help of the revelation to a large extent, then divides each of them into smaller parts called subsections. Awā's "subsection" is almost equivalent to "paragraph" of this article and his "paragraph" is equivalent to "chapter". Salwā al-Awā considers grammatical compounds to be clause markers, the beginning of each piece and "indicators of the major change of subject". For example, in Surah Aḥzāb, he considered the style of "يا ايها" as an indicator of the major change of the topic, and in this way, he divides this surah into ten parts (parts (chapter of this article)) like Hawwā in *al-Asās fi al-Tafsīr*. After determining these pieces of text, he studies the subsections of each piece, which are also identified through more detailed markers (such as: (وَإِذْ ، لَقَدْ ، وَ ، يَا ، إِنَّا) and the relationship of this subsection together with each other and extracts the general messages of the surah.

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 clichéd belief statement, etc.; Phrases such as يا ايها الذين آمنوا or يا ايها الكتاب and... Robinson does not consider calling verses or الارسول alone as a sign of the beginning of a paragraph. According to him (و اذ) 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 Ḥamd.
- 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 ايها" 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 "قُلْ" 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 Sajjādiyyah 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 orientalist 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 (*iltifāt*) 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 *rukū'āt*. This result can indicate the high accuracy of this method. That is, none of the paragraphs are located in two *rukū'*, except in exceptional cases.

15) The very high correspondence of the seasons determined by this method with the *rukū'āt* shows the high precision of the proposed rules and on the other hand, it is a confirmation of the *rukū'āt*.

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'ān 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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