



الوظيفة البلاغية للعبارة النقاشية في القرآن الكريم

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ملخص البحث:

من اجل الجدل بقوة وفعالية والتأثير على الخصم في اي خطاب جدلي، يحتاج المتحدث إلى تقديم عبارات شائعة يقبلها الخصم دون أي عزوف أو تردد. تميز هذه العبارات على انها مقولات نقاشية او مواضيع كما يستخدمها المترجمون حاليا وترافق هذه المقولات النقاشية وسيلة التكرار وبعض الوسائل البلاغية الاخرى التي تعد من الوسائل المهمة في اي خطاب بما في ذلك الخطاب الديني. ان الدراسة الحالية هي محاولة لبيان تأثير او دور هذه المقولة في القرآن المجيد. يهدف البحث الى تشخيص بعض انواع تلك المقولة النقاشية والظاهرة جنبا الى جنب مع الوسائل البلاغية ويبين كيف ان وجودهم بالنص له دور حيوي في خلق حجة مقنعة وناجحة، وبالنهاية يبين تأثيرهم على تفسير مثل هذا الخطاب واستنادا إلى انواع المقولة النقاشية لارسطو، ومودل ريجيل (١٩٩٤) للتكرار وتفسير الميزان للطباطبائي وضح مفهوم المقولة النقاشية مع الاشارة لبعض الايات القرانية. توصل البحث الى ان انواع ارسطو للمقولة النقاشية تنطبق على القرآن المجيد ومعظمها ترافق التكرار بالاضافة الى بقية الوسائل الاخرى مثل الاستعارة، التشخيص والسؤال البلاغي. يساعد هذا المزيج من المقولة النقاشية والوسيلة البلاغية المتكلم في الدفاع والتوضيح والتبرير والدعم للمناقشة مما يؤدي الى جعل الخصم واثقا ومقتنعا بتلك الفكرة وان كان يحمل فكرة مختلفة تماما.

تاريخ الاستلام:

٢٠٢٠/٣/١٨

تاريخ القبول:

٢٠٢٠/٥/٢٨

تاريخ النشر:

٢٠٢٢/١٢/٣١

الكلمات المفتاحية:

مقولات نقاشية، القرآن الكريم، التكرار، الدلالة.

السنة (١١)- المجلد (١١)

العدد (٤٤)

جمادي الاول ١٤٤٤ هـ

كانون الاول ٢٠٢٢ م

DOI:

10.55568/amd.v11i14.223-248



Rhetorical Functions of Topos in Qur'anic Discourse

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Received:

18/3/2020

Accepted:

28/5/2020

Published:

31/12/2022

Keywords:

Topos, Glorious
Quran, Repetition,
Significance

Al-Ameed Journal

Year(11)-Volume(11)
Issue (44)

Jumada Al-awwal
1444 H December 2022

DOI:
10.55568/amd.v11i44.223-248



Abstract

To argue effectively and influence the opponent in any argumentative discourse, the speaker needs to introduce commonplace statements that made the opponent accept them with no disinclination and hesitation. Such statements are recognized as Topos or topics, as the modern translator use. Topos mostly accompanies repetition and some other figures of speech that are prominent tools in any challenging speech; the religious one. The present paper is an attempt to explore the impact topos has on the discourse of the Glorious Quran It aims to detect some sorts of topos displayed together with figures of speech, show how their survival has a vital role in creating a persuasive and successful argument, and finally trace the influence they have on the interpretation of such discourse. Based on Aristotles' categories of topos, Rygiel (1994) model of repetition, and Tafsir Al-Mizan for Al- Tabtabai, the concept of topos is illuminated with reference to some verses from the Glorious Quran. The researcher concludes that Aristotle's categories of topos are applicable to the Glorious Quran and mostly accompany repetition, in addition to some other figures of speech such as metaphor, personification, and rhetorical question. Such a blend of the two topos and figures of speech help the speaker to defend, clarify, justify, and support his/ her argument to the extent that it leads the opponents to be extremely confident and persuaded with the argument even if they entirely believe in an opposing view.

1. Introduction

The book of Allah, the Glorious Qur'an, prominently witnesses the manifestation of various common statements the speaker sometimes needs to use so that he can argue effectively, persuade the opponent, and then lead the latter to accept a specific concept with no hesitation. A statement like these is called Topos (plural (topoi)). To Allen,¹ they are called common places which are merely declarations that no one can disprove even by a person who is on the opposing side of the concern, the antagonist. Hence, they denote the linked ideas mutual by the opponents on an issue as in the qur'anic verses presented below. It is worthy to mention that the translated versions of all qur'anic verses mentioned in this study belong to **Yusuf Ali:**

1- ﴿كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ﴾ (ال عمران : ١٨٥)

"Every soul shall have a taste of death." (Aali-i-Imran:185)²

2- ﴿إِنَّ اللَّهَ لَا يُصَلِّحُ عَمَلَ الْمُفْسِدِينَ﴾ (يونس: ٨١)

"For Allah prospereth not the work of those who make mischief"(Yunus:81)³

3- ﴿كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ﴾ (المؤمنون: ٥٣)

" Each party rejoices in that which is with itself" (AL-Muminoon: 53)⁴

4- ﴿وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا﴾ (لقمان : ٣٤)

"Nor does anyone know what it is that he will earn on the morrow." (Lugman: 34)⁵

5- ﴿وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ﴾ (لقمان : ٣٤)

"Nor does anyone know in what land he is to die." (Lugman: 34)⁶

6- ﴿وَإِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا﴾ (النحل: ١٨)

"If ye would count up the favours of Allah, never would ye be able to number them." (An-Nahl: 18)⁷

Topoi are mostly joined with noteworthy rhetorical devices such as rep-

1 James, Allen, "Aristotle on the Disciplines of Argument: Rhetoric, Dialectic, Analytic," *Rhetorica* 25, no. 1 (2007): 92.

2 Ali A. Y, *The Holy Qur-Ān: Text ,Translation and Commentry*, 3rd ed. (NewYork,U.S.A: The Murray Printing Company,Cambridge, MassachusettsFor Hafner publishing, 1938), 172.

3 Ali, 505.

4 Ali, 884.

5 Ali, 1090.

6 Ali, 1090.

7 Ali, 660.

etition, rhetorical question, personification, paradox, metaphor,.....etc. The intermingling of such tools with various topoi is clearly noticed in the Glorious Qur'an and this, of course, adds more livelihood and support to these topoi for the energetic power and influence they own. Otherwise, they will be redundant and destructing the rhetoric which is far from such discourse. Repetition, being one of the prominent figures of speech occurred at three attitudes of language, has its own vital role in implementing more than one task in any discourse and the discourse of the Glorious Quran is no exception. The fruitful usage embraces utilities such as setting emphasis on a point, approving a fact or an idea, cohesion, persuasion, shift, exhibiting objectivity, and unfolding a concept⁸. confirms the constructive aspect and argues that repetition refers not only to repeating words but also sounds and ideas for the purpose of provoking rhythm, and fashioning emphasis⁹. adds that in persuasive discourse, for instance, a speaker may use such device in order to heighten his speech and interactively achieve the task of persuasion. The fruitful effect of repetition in any discourse explains the reason behind the researcher's tendency to give that device, specifically, more significance than others in this study. Hence, it is interesting to investigate how such device, in addition to others, provides productive support to topoi and then both create authentication and verification to the Glorious verse in which they occur. The current study is an attempt to explore how topoi are enriched through various figures of speech and how their incidence together in the discourse of the Glorious Qur'an has its own noticeable impact on the listeners. The researcher seeks answers to the following questions:

- 1- What are the brands of topoi current in the discourse of the Glorious Quran?
- 2- What are the figures of speech that accompany the topoi?
- 3- How does the presence of figures of speech influence the topoi in that discourse?
- 4- How does the harmony between the topoi and figures of speech contribute in making the Glorious verse be more effective and persuasive?

8 Cuddon, J. A, Dictionary of Literary Terms and Literary Theory (London: Penguin Books, 1998), 742.

9 Power, Mary R, "Working through Communication," Article Accessed on Friday, August 19 (1998): 25.

Along with the questions above, the study intends to achieve the following aims:

1- Identifying the sorts of topoi that appear in the discourse of the Glorious Quran.

2- Showing the figures of speech which occur hand in hand with topoi.

3- Illustrating how the existence of the figures of speech supports topoi in such a discourse.

4- Revealing the impact of the mixture of topoi and figures of speech on making communication between the speaker and the hearer be productive and then how this leads to a positive comprehension of the qur'anic verse.

5- Giving some conclusions and recommendations related to the results of analysis.

The significance of this study lies not only in showing the importance or the role of topoi in the qur'anic verse but also in figuring out how this companionship between topoi and figures of speech expands the meaning of that verse and make its interpretation easier.

2- Literature Review

2.1 The Topos

Topos is a Greek term which literally translates into English as 'places' but is more generally known as 'topics'. This imprecise translation was established because, in ancient times, rhetorical students would read these topics of papyrus rolls. The students would have to examine these rolls for specific topoi, which would be in explicit places¹⁰. The setting of the topoi became the definition of the term. Overtime, nevertheless, the more applicable translation of 'topics' has developed in its place¹¹. An Aristotelian topos ('place', 'location'), generally, refers to an argumentative scheme that permits a dialectician or rhetorician to construe an argument for a given inference. In previous rhetoric, a topos was understood as a comprehensive form or formula that can be revealed at a definite stage of the speech to yield a particular effect. However, most of the Aristotelian topoi are common guidelines saying that an inference of a certain form can be

10 Trans. W. Rhys Roberts, Aristotle, *The Rhetoric and the Poetics of Aristotle* (New York: McGraw-Hill, 1984), 1924, 1356.

11 Crowley D, sh; Hawhee, *Ancient Rhetorics for Contemporary Students* (New York: Longman, 2008), 117.

derived from principles of a certain form¹². A general topos is a topos which is entirely appropriate to any rhetorical situation¹³. mentions some common places which are applicable to qur'anic argumentation as they are listed below:

1- **Opposites**: This is concerned with antonyms (opposite meaning of words), as in:

﴿ وَمَا يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ ﴾ (فاطر: ١٩) -1

"The blind and the seeing are not alike." (Faafir: 19)¹⁴

2- **Incentives and deterrents**: This is represented by the antithesis statements that refer to the notion of reward and punishment, as in:

﴿ فَوَيْلٌ لِلْمُكَذِّبِينَ ﴾ (الطور: ١١)-2

"Then woe that Day to those that treat (Truth) as Falsehood" (Al-Tur: 11)¹⁵

3- **Definition**: This is concerned with highlighting the characteristics or features of someone, as in:

﴿ هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ ﴾ (الحشر: ٢٣)-3

"Allah is He, than Whom there is no other god." (Al-Hashr: 23)¹⁶

4- **Meeting slander**: This is represented by slander statements, as in:

﴿ قَالَتْ رَبِّ أَنَّىٰ يَكُونُ لِي وَلَدٌ وَلَمْ يَمَسِّنِي بَشَرٌ ﴾ (ال عمران: ٤٧)-4

She said: "O my Lord! How shall I have a son when no man hath touched me?" (Aali-i-Imran:47)¹⁷

5- **Ambiguous terms**: This is concerned with words whose meaning is unclear, as in the word "creator" "فاطر"

6- **Cause to effect (result)**: This is concerned with statements that have the cause and the effect, as in:

﴿ وَتَرَى الْأَرْضَ هَامِدَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ ﴾ (الحج: ٥)

"And (further), thou seest the earth barren and lifeless, but when We pour down rain on it, it is stirred (to life), it swells, and it puts forth every kind of beautiful growth (in pairs)." (Al-Haj:5)¹⁸

12 Allen, "Aristotle on the Disciplines of Argument: Rhetoric, Dialectic, Analytic," 102.

13 Aristotle, "Trans. W. Rhys Roberts," 1356.

14 Ali, The Holy Qur-Ān: Text ,Translation and Commentry, 1159.

15 Ali, 1433.

16 Ali, 1528.

17 Ali, 135.

18 Ali, 851.

7- **Sign:** This is shown by the Qur'anic expression (آية) (singular) or (آيات) (plural). Let us consider the Qur'anic sign below:

﴿ وَمِنْ آيَاتِهِ أَنْكَ تَرَى الْأَرْضَ خَاشِعَةً ﴾ (فصلت: ٣٩)

"And among His Signs in this: thou seest the earth barren and desolate."
(Fussilat: 39)¹⁹

2.2 Figures of Speech

To create a fascinating and a notable influence or make the sense of a sentence easier to remember, writers employ figures of speech used to go beyond the genuine meaning of words or phrases. Such figures have an active role in turning any written or spoken discourse to a more prominent or remarkable one²⁰.

2.2.1 Rhetorical Question

One of the most systematically recycled figures of speech devoted for the persuasive power is the rhetorical question. Though it is syntactically and phonologically recognized as a question, its answer is apparent to the extent that it offers the reader a complete freedom to answer or not and at the same time guides the reader or listener for a particular inference²¹. It is either so thoughtful that it is clearly impossible to be answered, or it is obvious to the degree that it is impossibly clear²². Consider the following example:

"Do we want our children growing up in a world where they are threatened with violence on every street corner?"

2.2.2 Metaphor

Metaphor is a form of symbolic language which refers to words, phrases, or expressions that mean something different from their literal definitions. This represents the traditional view where metaphor is seen as merely a matter of an implicit comparison between one concept and another²³. The conversion in the view of metaphor appears specially after the publication of Lakoff and Johnson

19 Ali, 1298.

20 Steffoff, R. How Is a Simile Similar to a Metaphor? (North Mankato: Capstone Press, 2018), 5.

21 Vaughn, Nancy Ainsworth, Claiming Power in Doctor –Patient Talk (Oxford: Oxford University Press, 1998), 105.

22 Black, Edwin, Rhetorical Questions: Studies of Public Discourse (University of Chicago press, 1992), 2.

23 Saeed, John I, Semantics, 1st ed. (united kingdom: Blackwell, 1997), 302.

(1980) book **Metaphors We Live by**²⁴ where metaphor is realized as a noteworthy mode of thinking and talking about the world. Through metaphor, words come to life, the theme will be more relevant to the reader or listener, and finally the complex concept will be easier to comprehend. Generally, metaphor can be a significant help when we want to enhance our writing or speech with a lively and an active imagery, e.g: "**love is a battle field**".

2.2.3 Repetition

Repetition is the "recurrence of words and collocations of words in the same discourse"²⁵. It is one of the rhetorical devices that is used as a persuasive device. To Gray²⁶, repetition succeeds to achieve a vital part in every discourse. On the other hand, Hawthorn²⁷ reveals the fact that though language is valued in its practicality for assigning information or implications, repetition may carry no new information. Yet, it has an aesthetic power and a great utility, as Leech and²⁸ state, it is used to emphasize or give rich enhancing to the repeated meaning, e.g: "**Now is the time to make real the promises of democracy. Now is the time to raise from the dark**".

2.2.4 Personification

Personification, along with the figures of speech mentioned above, has a major role in communicating an idea that is not easily understood because of its complexity. Personification, also known as "anthropomorphism," refers to the designation of human traits to non-human things. These things are events, animals, objects, things or even ideas²⁹. In brief, the non-human objects as well as events and other things are personified and therefore, the readers with no difficulty get a linking with the things which are designated³⁰. states that the use

24 Lakoff, George ; Johnson, Mark, *Metaphor We Live By* (Chicago: University of Chicago Press, 1980).

25 Tannen Deborah, *Talking Voices: Repetition, Dialogue, and Imagery in Conversational Discourse*, vol. 26 (Cambridge University Press, 2007), 2.

26 Gray M, *A Dictionary of Literary Terms* (London: Longman Group Ltd, 1984), 172.

27 Hawthorn J, *A Glossary of Contemporary Literary Theory, Glossary of Contemporary Literary Theory* (Arnold, 2000), 297, https://books.google.iq/books?id=7_5IQgAACAAJ.

28 Leech, Geoffrey N and Mick Short, *Style in Fiction: A Linguistic Introduction to English Fictional Prose* (Pearson Education, 2007), 199.

29 Paxson, James J, *The Poetics of Personification* (Cambridge University Press, 1994), 232.

30 Black, Edwin *Rhetorical Questions: Studies of Public Discourse*, 6.

of personification has great impact as it makes the description of a non-human entity more vivid and lively. The main purpose of this device is to attract the readers' attention and to grasp their emotional support. Thus, through appealing the reader's feeling and sensitivity, the entire piece of writing will be prominent and remarkable. eg., "**Time and tide wait for none**".

2.3- The Significance of Topoi and Repetition

As far as the utility of the topoi is concerned, a topos is used to deliver justification to an argument and make it richer. Through the supportive data and linked ideas topos displays, the argument undeniably will be more effective. It is used to illuminate or authenticate an argument to the extent that it can be invalidated and cancelled easily by the opponent's argument if it has a missing or a weak topos. Regarding repetition, some scholars who have little understanding of the Arabic language have criticized the repetition which appeared in the Glorious Qur'an, and regarded it as being not eloquent. This, of course, is due to their ignorance in the fertility of the Arabic language as the repetition current in the Qur'an is not a worthless one. Some Muslim scholars, on the other hand, confirm the significance of repetition and assert that despite the use of repeated words and ideas in the Glorious Qur'an, there is not any repetition used at all, and each repeated term carries a specific and crucial idea that cannot be considered as repetition of any kind. Wherever it is needed, God repeats some ideas to convey vital messages and each one is different from the other in its implied philosophies to human beings³¹. In several places of the Glorious Qur'an Allah, for instance, mentions names such as **Furqaan, Bayaan, Huda, Basaa'ir, Shifa', Noor** and **Rahmah** which all refer to the word Qur'an but each has its own specific denotation. Hence, it is obvious that there is favorable and positive repetition rather than pointless and useless one in such discourse. The utilities of repetition in the Arabic literature including the Glorious Qur'an are summarized as follows:

31 Makarem Shirazi, Nasir. Tafsir Namouna. (Tehran: Dar Al-Kutub Al-Islamiya, 1365 H), 114-115.

1. Reminding of important ideas

Some verses are repeated to remind people of important issues ³²:

2. Guiding

According to Jawadi Amlī³³, Allah repeats his leading verses in order to keep human beings away from Satan's temptation since Satan is continuously misleading people.

3. Sympathy

Allah repeats some verses to sympathize with the prophet in order to be hopeful in his required mission³⁴.

4. Warning

According to Al-Karmani ³⁵ Allah repeatedly states some verses to warn the pagans.

5. Emphasis

Some verses are restated to emphasize some noticeable ideas^{36 37}.

6. Glorification

Al-Kashani ³⁸ confirms the concept that some events or people are glorified via repetition in the Glorious Qur'an.

7. Giving hope

In some stressful and exhausting situations, Allah delivers hope to his prophet (Tabtabai: Tafsir Almizan) ³⁹.

4-Methodology

4.1 Materials and Method

32 Zarkashi, Badruddin Muhammad. Al-Burhan fi 'Ulum Al-Qur'an. (Beirut: Dar Al-Ma'arifa, 1415 AH), 75:1.

33 Jawadi Amlī, Abdullah. Tasnim Tafsir Quran Kareem. Volume 1. (Qom: Dar Nashr al-Asra', 1378), 51:1.

34 Makarem Shirazi. Tafsir Namouna, 288:15.

35 Al-Karmani, Mahmoud bin Hamza. Asrar Al-Takrar fi Al-Quran, Al-Bahran fi Mutashabih Al-Quran. (Al-Qahira: Dar al-Fadil, 1418 A.D), 339.

36 "Al-Kulaini, Abu Ja'far Muhammad bin Ya'qub bin Ishaq Al-Razi. Al-Kafi. (Qom: Dar al-Hadith, 1375 A.D "), 361:1.

37 Al-Kashani, Mulla Fath Allah. Manhaj Al-Sadiqin fi Al-Zam al-Mukhalifin. (Tehran: Dar al-Kutub al-Islamiyya, 1344 A.H), 268-269:5.

38 Al-Kashani, 174:10.

39 Tabtabai, Allamah Muhammad Hussein, Tafsir Al – Mizan, translated. Tawheed Institute Australia Ltd (Sydney: Tawheed Institute Australia Ltd, 2017).

The book of Allah, the Glorious Qur'an, is the only instrument used in this study. Topos displayed along with figures of speech are explained with reference to some quranic verses whose interpretation is available in Tafsir Almizan for Tabtabai. Tafsir Almizan is utilized in this study as it is scientific, artistic, and philosophical book in which Tabtabai interprets the Glorious Quran through the words of Glorious Quran themselves. The methods utilized in this paper are both qualitative and quantitative.

4.2 Model of the study

Based on Aristotle's categories, the brands of topos are detected in order to examine their role in the suras which they occur in. Rygiel (1994) model of lexical repetition, which will soon be mentioned, is used to identify the sorts of repetition that accompany topoi. Thus, the model is an eclectic one. Rygiel⁴⁰ mentions nine types of lexical repetition which are given below with reference to instances from the Glorious Qur'an:

1. Initial-final (epanalepsis)

The repeated word or phrase occurs in the initial as well as the final position of the same sentence.

﴿ فَأَصْحَابُ الْمَيْمَنَةِ مَا أَصْحَابُ الْمَيْمَنَةِ ﴾ (الواقعة: ٨)

"Then (there will be) the Companions of the Right Hand; What will be the Companions of the Right Hand? "(Al-Waqi'a: 8)⁴¹.

2. Initial and final (symploce)

The same expression is repeated in the initial and final position of two successive sentences.

﴿ فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ (٧) وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ (٨) ﴾ (الزلزلة: ٧-٨)

Then shall anyone who has done an atom's weight of good, see it. And anyone who has done an atom's weight of evil, shall see it." (Al- Zalzalah: 7- 8)⁴²

40 Rygiel, Dennis "Lexical Parallelism in the Nonfiction of Joan Didion," ADVANCES IN DISCOURSE PROCESSES 47 (1994): 201.

41 Ali, The Holy Qur-Ān: Text ,Translation and Commentry, 1484.

42 Ali, 1772.

3. Initial (anaphora)

The same item is repeated initially in two successive sentences.

﴿ خَلَقَ الْإِنْسَانَ مِنْ صَلْصَالٍ كَالْفَخَّارِ (١٤) وَخَلَقَ الْجَانَّ مِنْ مَارِجٍ مِنْ نَارٍ (١٥) ﴾ (الرحمن: ١٤-١٥)

"He created man from sounding clay like unto pottery, And He created Jinns from fire free of smoke." (Al- Rahman: 14- 15)⁴³

4. Medial

The repeated word occurs in medial position of the sentences that have place in the same text.

﴿ أَطَّلَعَ الْغَيْبَ أَمْ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا (٧٨) يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَفْدًا (٥٨) ﴾ (مريم: ٧٨, ٨٥)

"Has he penetrated to the Unseen, or has he taken a contract with (Allah) Most Gracious?... The day We shall gather the righteous to (Allah) Most Gracious, like a band presented before a king for honours". (Maryam: 78, 85)⁴⁴

5. Final (epistrophe)

The word is repeated in the final position of successive sentences.

﴿ مَا الْحَاقَّةُ (٢) وَمَا أَذْرَاكَ مَا الْحَاقَّةُ (٣) ﴾ (الحاقة: ٢, ٣)

"What is the Sure Reality? And what will make thee realise what the Sure Reality is?" (Al- Haqah: 2, 3)⁴⁵

6. Final-initial (anadiplosis)

The expression arises in the last position of the sentence and at the start of the next one.

﴿ وَيُطَافُ عَلَيْهِمْ بِآنِيَةٍ مِّنْ فِضَّةٍ وَأَكْوَابٍ كَانَتْ قَوَارِيرًا (١٥) قَوَارِيرٍ مِّنْ فِضَّةٍ قَدَرُوهَا تَقْدِيرًا (١٦) ﴾ (الانسان: ١٥, ١٦)

"And amongst them will be passed round vessels of silver and goblets of crystal. Crystal-clear, made of silver: they will determine the measure thereof (according to their wishes)." (Al- Insan:15-16)⁴⁶

7. Crossing pattern (chiasmus)

Two juxtaposed patterns are exposed in the same sentence.

﴿ وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ (٣) وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ (٤) ﴾ (الكافرون: ٣, ٤)

"Nor will ye worship that which I worship. And I will not worship that which ye

43 Ali, 1474.

44 Ali, 784,785.

45 Ali, 1596.

46 Ali, 1658.

have been wont to worship." (Al- Kafirun:3-4)⁴⁷

8. Total immediate repetition (epizeuxis)

The same word is repeated one after the other instantaneously.

﴿وَإِذَا بَطَشْتُمْ بَطَشْتُمْ جَبَّارِينَ﴾ (الشعراء: ١٣٠)

"And when ye exert your strong hand, do ye do it like men of absolute power?"

(Al- Shu'ara:130)⁴⁸

9. Total extended repetition (tautotes)

The equivalent phrase or word is scattered here and there throughout the whole text.

﴿وَلَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ (٤٠) اللَّهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا فِيهِنَّ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ (١٢٠)﴾ (المائدة: ٤٠, ١٢٠)

"To Allah (alone) belongeth the dominion of the heavens and the earth... To Allah doth belong the dominion of the heavens and the earth, and all that is therein." (Al-Ma'idah: 40, 120)⁴⁹

5- Analysis of Topoi in the Glorious Qur'an

After examining the Glorious Qur'an carefully, the topoi appeared commonly with repetition and other figures of speech are identified. These topoi are:

1- Opposite

﴿تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ﴾ (ال عمران: ٢٦) - 1

"Thou givest power to whom Thou pleasest, and Thou strippest off power from whom Thou pleasest: Thou enduest with honour whom Thou pleasest, and Thou bringest low whom Thou pleasest." (Aali-i-Imran: 26)⁵⁰

This aya is revealed when the prophet promised his community the sovereignty over the lands of Persia and Byzantium, the hypocrites said "How preposterous!". God is the master of the kingdom. He gives the kingdom to whom He will, from among His creatures and seize the kingdom for whom He will. He can exalt whom He will by giving the kingdom to Him, and abase whom He will, seizing it from Him. The final epistrophe repetition of the phrase (whom you will, من تشاء) together with the antonyms (give -تؤتي, take a way -تنزع, exalt-تعز, abase, تذل) emphasize the extent of God's great power. The same common place is reflected in the aya,

47 Ali, 1800.

48 Ali, 926.

49 Ali, 253,280.

50 Ali, 129.

﴿ وَمَا يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ * وَلَا الظُّلُمَاتُ وَلَا النُّورُ * وَلَا الظِّلُّ وَلَا الْحَرُورُ * وَمَا يَسْتَوِي الْأَحْيَاءُ وَلَا الْأَمْوَاتُ ﴾ -2
(فاطر: ١٩-٢٢)

"The blind and the seeing are not alike; Nor are the depths of Darkness and the Light; Nor are the (chilly) shade and the (genial) heat of the sun: Nor are alike those that are living and those that are dead. ("Faafir:22 - 19)⁵¹

The symplote repetition of the negative words 'not' or 'لا' **nor** support the topos represented in the antonyms (البصير the blind - seeing , الظلمات the darkness - light, الحرور - shade, الحياء living - dead). Through using opposite images such as that of the blind and the seeing, the dissimilarity between the believers and disbelievers is shown. The image of seeing signifies the capacity of the believers to observe things clearly whereas the opposite takes place with the disbelievers who are incapable of realizing the truth. Consequently, the metaphor here symbolized in these images emphasizes the believers' pure nature and the disbelievers polluted nature.

2- Incentives and deterrents

The notion of reward and punishment is clearly witnessed in the

﴿ قَوْلٍ يُؤْمَدُ لِلْمُكذِبِينَ ١١ الَّذِينَ هُمْ فِي حَوْضٍ يُلْعَبُونَ ٢١ يَوْمَ يُدْعَوْنَ إِلَىٰ نَارِ جَهَنَّمَ دَعَاً ٣١ هَذِهِ النَّارُ الَّتِي كُنتُمْ بِهَا تُكذَّبُونَ ٤١ ﴾ -3
(الطور: ١١-١٤)

"Then woe that Day to those that treat (Truth) as Falsehood; That play (and paddle) in shallow trifles. That Day shall they be thrust down to the Fire of Hell, irresistibly. "This: it will be said, "Is the Fire, - which ye were wont to deny!" (Al-Tur: 11-14)⁵²

The punishment of Allah is fulfilled on those who disbelieve in His presence, deny the Glorious verses, and finally mock them. To let them believe in the existence and reality of hell and punishment, Allah Guide them directly to fire. The rooted repetition of the word (**thrust**دعون), which functions first as a verb "يدعون" and later as a noun "دعا", approves the action of punishment via directing the disbelievers to hell and emphasizing how fire and hell is the place for those who deny. Hence, the topos of punishment illustrated clearly through repetition is used as a scheme for warning people and telling them openly about the sad

51 Ali, 1159.

52 Ali, 1433,1434.

end (hell) of those who disbelieve in God.

3- Definition

Generally, revealing the achievements of someone or identifying his best qualities helps a lot in creating a perfect image about that one and this, of course, leads to persuade the listeners more and more in a specific concept. The Glorious verse in Al-Hashr Sura below illuminates more this topos of definition:

4-

﴿هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ (٢٢) هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ (٢٣) هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى يُسَبِّحُ لَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ (٢٤)﴾ (الحشر: ٢٢-٢٤)

"Allah is He, than Whom there is no other god;- Who knows (all things) both secret and open; He, Most Gracious, Most Merciful. Allah is He, than Whom there is no other god;- the Sovereign, the Holy One, the Source of Peace (and Perfection), the Guardian of Faith, the Preserver of Safety, the Exalted in Might, the Irresistible, the Supreme: Glory to Allah! (High is He) above the partners they attribute to Him. He is Allah, the Creator, the Evolver, the Bestower of Forms (or Colours). To Him belong the Most Beautiful Names: whatever is in the heavens and on earth, doth declare His Praises and Glory: and He is the Exalted in Might, the Wise "(Al- Hashr: 22-24)⁵³

Allah's great traits are defined in this aya with the help of anaphora i.e the initial repetition of the verse "هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ" "to confirm the unity of Allah Who knows the secret and open In other words, only Allah owns this external ability to know what is hidden and what is exposed. He is the source of peace and perfection; the Guardian of faith, the Irresistible Preserver of safety. Such qualities actually glorify Allah's perfection in accomplishing acts that are overvalued even by angles. Consequently, the impact of topos of definition enriched via anaphora repetition lies in appealing the listeners' minds and achieving successfully the task of persuasion in Allah's perfection and unity.

4- Meeting Slander

In any argument, the speaker usually does his best to defend himself and stand strongly against any accuses or insults. He/she, of course, tends to achieve such uneasy task through adopting rather reasonable issues. That is, sometimes, he /she appeals the listeners' minds via providing logical questions that need no answers (rhetorical questions) as in (5,6, 8) and in another he/she merely makes declaration involved a humiliating abuse such as that shown in (7).

﴿قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ وَلَمْ يَمَسِّنِي بَشَرٌ وَلَمْ أَكُ بَغِيًّا﴾ (مريم: ٢٠) -5

"She said: "How shall I have a son, seeing that no man has touched me, and I am not unchaste?" (Maryam: 20)⁵⁴

﴿بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ أَنَّى يَكُونُ لَهُ وَلَدٌ وَلَمْ تَكُنْ لَهُ صَاحِبَةٌ وَخَلَقَ كُلَّ شَيْءٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾ (الانعام: ١٠١) -6

"To Him is due the primal origin of the heavens and the earth: How can He have a son when He hath no consort? He created all things, and He hath full knowledge of all things." (Al-Anaam: 101)⁵⁵

﴿قَالَ إِنَّ رَسُولَكُمْ الَّذِي أُرْسِلَ إِلَيْكُمْ لَمَجْنُونٌ﴾ (الشعراء: ٢٧) -7

" (Pharaoh) said: "Truly your messenger who has been sent to you is a veritable madman!" (Al- Shu'ara: 27)⁵⁶

﴿وَيَقُولُونَ أَأَنَّا لَتَارِكُو آلِهَاتِنَا لَشَاعِرٍ مَّجْنُونٍ﴾ (الصفات: ٣٦) -8

And say: "What! shall we give up our gods for the sake of a Poet possessed?" (Al-Safaatt:36)⁵⁷

The rhetorical questions in the verses above clearly convey accuses for Al-Sayda Mariam the Virgin, God, and the Prophet Muhammad (peace be upon him and his family) separately. Al-Sayda Mariam asks how the disbelievers accuse her of being pregnant and then having a son though she is unmarried; giving birth is the logical end or the product of that act of marriage. Similarly, the disbelievers insult Allah when they state that He has wife and son as well. Such accuse is sensibly unacceptable as Allah is the Creator of everything in the world and thus naturally no creature is parallel or comparable to Him. The same insult occurs when the disbelievers accuse the Prophet Mohammad (peace be upon

54 Ali, 771.

55 Ali, 319.

56 Ali, 950.

57 Ali, 1190.

him and his family) of madness. On the other hand, Pharaoh persuades people of Mosa's madness through announcing that the latter's speech is unintelligible and whatever he says is untrue. What people realize typically is that Pharaoh is their only god whom they know and trust. The Prophet Muhammad, similar to Mosa, is accused of being a mad poet and therefore the disbelievers reject to leave their gods and follow Him instead. The speakers here meet various accusations in a rather sensible manner via either adopting an effective device like that of rhetorical question or assigning untrue potentials to the opponent. It is obvious then that these logical arguments and questions actually play a vital role in persuading the disbelievers in Al-Sayda Mariam's purity, for instance, and considering what they say to be irrational, unscientific, and unreasonable.

5- Ambiguous Terms

The discourse of the Glorious Quran witnesses the presence of words which convey various meanings as in mentioned in the verses below: words (فاطر and خرقوا)

9-

﴿لِحَمْدِ اللَّهِ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ جَاعِلِ الْمَلَائِكَةِ رُسُلًا أُولِي أَجْنِحَةٍ مَثْنَى وَثُلَاثَ وَرُبَاعَ يَزِيدُ فِي الْخَلْقِ مَا يَشَاءُ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾ (فاطر: ١)

"Praise be to Allah, Who created (out of nothing) the heavens and the earth, Who made the angels, messengers with wings, - two, or three, or four (pairs): He adds to Creation as He pleases: for Allah has power over all things." (Fattir: 1)⁵⁸

10- ﴿وَخَرَقُوا لَهُ بَنِينَ وَبَنَاتٍ بِغَيْرِ عِلْمٍ﴾ (الانعام: ١٠٠)

"And they falsely, having no knowledge, attribute to Him sons and daughters." (Al-Anaam: 100)⁵⁹

The verbs (فاطر and خرق) are rarely used words whose alternative word that is recurrently employed is (خلق – to create). Such use of the ambiguous word (فاطر) lends readers deeper meaning of the word and highly enriches this argument of God's glorification as He is the Creator of both heavens and earth Likewise, the word خرق is used to fulfill two goals. First, it shows the extent of disbelievers' immodesty symbolized in that ability to create sons and daughters for God. Second, it gives the readers or listeners a good opportunity to think more and

58 Ali, 1152.

59 Ali, 319.

more about this fabricated capacity. It is obvious that introducing ambiguity with topos in the Quranic discourse gives liberty to readers to explore meanings via motivating their imagination and lead them to participate actively in the interpretation of the Glorious Sura. In other words, ambiguous words play a vital role in making readers' imagination be productive and operative in concluding the appropriate meaning in a specific context. With help of ambiguity, prominent concepts like, Allah is the Creator of everything and the disbelievers are fabricators are more illustrated and emphasized. This certainly will make no one deny the presence of Allah or the misconceptions of disbelievers.

6- Cause and Effect

Another noteworthy topos accessible in the discourse of the Glorious Quran is the occurrence of the cause and result together in the same verse. In Sura (Al-Haj:5), for instance,

﴿ وَتَرَى الْأَرْضَ هَامِدَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَّتْ وَأَنْبَتَتْ مِنْ كُلِّ زَوْجٍ بَهِيجٍ ﴾ (الحج: ٥) -11-

"And (further), thou seest the earth barren and lifeless, but when We pour down rain on it, it is stirred (to life), it swells, and it puts forth every kind of beautiful growth (in pairs)." (Al-Haj: 5)⁶⁰

12-

﴿ وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُبَارَكًا فَأَنْبَتْنَا بِهِ جَنَّاتٍ وَحَبَّ الْحَصِيدِ (٩) رِزْقًا لِلْعِبَادِ وَأَحْيَيْنَا بِهِ بَلَدَةً مَيِّتًا كَذَلِكَ الْخُرُوجُ (١١) ﴾ (ق: ٩-١١)

"And We send down from the sky rain charted with blessing, and We produce therewith gardens and Grain for harvests; ... and We give (new) life therewith to land that is dead". (Qaf: 9, 11)⁶¹

Again, water fallen through that natural event, rain, is the reason behind the presence of beautiful gardens and grain from the harvest. Here, the word مطر "rain" in both Suras highlights how rain is one of the significant and uncountable bestows God give and the greatness of this award is shown particularly when the land is too waterless. The fallen water in this case will be accompanied by some natural processes such as the quivering of soil and then swelling. Accordingly, the dead land comes to life again via the fallen water in that incidence of

60 Ali, 851.

61 Ali, 1411.

rain. The use of personification, which is a figure of speech denoted by dealing an inanimate thing (land) as an animate one (human) in these holy verses, reflects the extent of water importance in our life. That is, water signifies life to people. These natural processes that are already mentioned in the Holly Quran are proved nowadays scientifically and this, of course, reflects the greatness of Allah and the scientific vision of the Glorious Quran. Henceforth, the use of such scientific argument embodied in the manifestation of the cause and its impact reveals the majesty of Allah Who is the Creator of both earth and rain. The fruitful blend of personification and that topos of cause and effect succeeds to turn that image of the dry land to something alive.

7- Sign

The Qur'anic expression (āyah) or its plural (āyāt) is noticed in this discourse symbolized by mentioning in different suras that Allah sends down rain from the sky; He causes to grow the crops, olives, and palm trees. He has subjected the night and day, the sun and moon, and the stars are exposed by His command. All these are signs for people who reason. For instance, He says.

13-

﴿وَمِنْ آيَاتِهِ أَنْ تَرَى الْأَرْضَ خَاشِعَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَّتْ ۖ إِنَّ الَّذِي أَحْيَاهَا لَمُجِيبِي الْمَوْتِ ۗ إِنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾
(فصلت: ٣٩)

"And among His Signs in this: thou seest the earth barren and desolate; but when We send down rain to it, it is stirred to life and yields increase. Truly, He Who gives life to the (dead) earth can surely give life to (men) who are dead. For He has power over all things." (Fusalatt: 39)⁶²

Allah' bestows of rain is shown in this aya with reference to the concept of death. This means that land without plants is like a dead person who comes back to life again as water falls through rain. Such signs, that indicate the extent of Allah's capacity to create and lead things in the world, are regarded as dominant proofs for His presence and power in controlling whatever current on earth. **Ep-analepsis** i.e the initial repetition of the word الله "God" in the verse reminds people explicitly of Allah's authority and warn them implicitly of denying His virtues

62 Ali, 1298.

and endows such as giving life to even in animate things such as land. The use of repetition with the occurrence of the word "اية" sign" or "آياته" signs" deeply enhances the interpretation of the qur'anic verse and this is accomplished via appealing the listeners' minds rather than emotions. In doing so, the argument will achieve successfully the task of persuasion and highly manipulating the listeners.

6- Discussion of Results

After examining carefully some qur'anic verses and attempting to explore Aristotle's categories of topos, it is noticed that the seven categories of topos occur with different frequency in this discourse; six topoi are exposed and supported by, sometimes, more than one figure of speech (See Tables 1,3). This result achieves the first two aims of the study stating "Identifying the sorts of topoi that appear in the discourse of the Glorious Quran and showing the figures of speech which occurred hand in hand with them". Nevertheless, repetition device relatively accompany most topoi. That is, various types of repetition are utilized to support those topoi of opposites (5), definition (3), incentives and deterrents (1) and signs (1). The common occurrence of repetition with topoi reveals how repetition is an energetic tool used in this discourse for accomplishing significant tasks.

Functions like emphasis, warning, persuasion, ..etc of course, add more to the topos whose main purpose is to defend an argument and make the opponent accept it without hesitation. Such issue, actually, is not an easy matter specifically in the religious discourse since the reader or listener may belong to another religion and this consequently proves the reason behind the frequent appearance of repetition with topoi. It is possible to say that the common frequency of repetition in the whole sample (10, 50%) indicates its significance as it provides the readers with a chance to think more and more about these themes exposed via using opposite words(6, 33.33%), stating good qualities of someone(3, 16.66%), reminding people of reward and punishment (1, 5.55%), and so on (see Table 3). This blend of topos and repetition has its own influence in making the comprehension of qur'anic verse easier. Some more figures of speech such as personification (2, 10%), metaphor (4, 20%), and rhetorical question (4,

20%) are detected with topoi; each device has its own vital impact and highly contributes in the conception of the entire holy verse (See Table 2). The lack of rhetorical device with the topos of "ambiguous terms" (See Table 1) may be explained with reference to the richness of the ambiguity itself. In other words, words with more than one meaning already lead the reader to dig deeply the possible meanings and then infer the most appropriate one that fits the context.

Concerning rhetorical questions, they are utilized specifically for reacting against insults produced by speakers through either appealing logically the readers' mind or announcing a reasonable issue. In doing so, the speaker will soon manipulate the listeners and make them accept the truth of a specific concept. In addition, images exposed via the use of metaphor (4,20%) and personification (2,10%) are often common with topoi of opposite and cause and effect. Employing these images certainly helps to motivate the readers' imagination and evoke their emotions to the extent that allows them to turn their consideration of a complex theme to a rather lovely image full of vividness and life. This result accomplishes the third and fourth aims of the study stating " Illustrating how the existence of the figures of speech supports topoi in such a discourse and Revealing the impact of the mixture of topoi and figures of speech on making communication between the speaker and the hearer be productive and then how this leads to a positive comprehension of the qur'anic verse."

It is obvious then that the companionship of a specific figure of speech with topos directs readers of the Glorious Quran to go further in their imagination and thinking to the extent that they find their comprehension and acceptance of the meanings or concepts conveyed in those verses are objectively judged. Hence, such witty mixture of figures of speech with topoi assists to realize the aims of topoi represented by accepting the arguments or ideas included in the qur'anic verse without hesitation and uncertainty. The tables below support more the discussion of the obtained results.

Table (1): The frequency of topoi and rhetorical devices in some suras of the Glorious Quran

The Qur'anic Sura	The Category of Topoi	Frequen- cy	Rhetorical Device	Frequency
(Aali-Imran 26)	Opposite	2	Epistrophe repetition	3
				2
(Faatir 19)	Opposite	4	Symploce repetition Metaphor	4
(Al-Tur 11-14)	Incentives and deterrents	1	Rooted repetition	1
(Al-Hashr 22-24)	Definition	3	Initial repetition	3
(Mariam 20)	Meeting slander	1	Rhetorical question	1
(Al-Annam 101)	Meeting slander	1	Rhetorical question	1
(Al- Shuaraa 27)	Meeting slander	1	Rhetorical question	1
(Al- Safaatt 36)	Meeting slander	1	Rhetorical question	1

(Fattir 1)	Ambiguous terms	1	
(Anaam 100)	Ambiguous terms	1	
(Al-Haj 5)	Cause and Effect	1	Personification	1
(Qaaf 9-11)	Cause and Effect	1	Personification	1
(Fusalatt 39)	Sign	1	Initial repetition	1
Total		19		20

Table (2): The total frequency and percentage of rhetorical devices in some verses of the Glorious Quran

Rhetorical Device	Frequency	Percentage
Repetition	10	50%
Metaphor	4	20%
Personification	2	10%
Rhetorical question	4	20%
Total number of rhetorical devices:20		100%
Total number of verses: 18		

Table (3): The total frequency and percentage of topoi in some verses of the Glorious Quran

Type of Topos	Frequency	Perc. of the Total Topoi
Opposite	6	33.33 %
Incentives and deterrents	1	5.55 %
Definition	3	16.66 %
Meeting slander	3	16.66 %
Ambiguous terms	2	11.11 %
Cause and effect	2	11.11 %
Sign	1	5.55 %
Total number of topoi	18	
Total number of verses	18	

7- Conclusion

On the basis of the analysis, the researcher concludes that seven categories of topos with, sometimes, more than one figure of speech are noticed in the discourse of the Glorious Quran. Such result gives an answer to the first and second questions of the study stating "What are the brands of topoi current in the discourse of the Glorious Quran? and What are the figures of speech that accompany the topoi?. Genera of disparate repetition, in addition to other figures of speech such as personification, metaphor, rhetorical question, are common with topoi and this certainly adds a lot to the latter's power and enriches the general interpretation of the qur'anic verse in which they occur. This consequence provides an answer to the third question of the study declaring "How does the presence of figures of speech influence the topoi in that discourse? Both topos and the productive devices are major tools that aid in defending, illuminating, validating, and supporting the argument conveyed in the qur'anic verse to the extent that they lead the challengers to be exceedingly confident and persuaded even if they completely believe in a contradictory view. In other words, through availability of some categories of topos including repetition of a word, phrase,...etc. and some other figures of speech in the Glorious Qur'an, the speaker prospers to emphasize a specific concept, show purity of someone, glorify certain deeds, warning the listeners and manipulating them through appealing logically their reason ,and finally persuading them totally. Hence, the task of persuasion which is the speaker's ultimate goal is fruitfully and definitely achieved via engaging that positive mixture of topos and the prominent figures of speech. This concern gives a reply to the fourth question stating "How does the harmony between the topoi and figures of speech contribute in making the Glorious verse be more effective and persuasive?"

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