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THE INTENTION OF PRESENTING AND DELAYING IN TABARK PART,
A TEXTUAL STUDY

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ABSTRACT

The ancient and modern grammarians dealt with the issue of presentation and delay by study, analysis and investigation. It investigates rhetorical secrets and additional purposes that have an effect on the same speaker, and Ibn al-Atheer says: This is a long and wide chapter, which includes precise secrets. As for the modern grammarians, including Ahmed Mustafa al-Maraghi, who said: The arrangement of the positive words should be according to their natural arrangement, and this is what was clarified. Abdul Aziz Ateeq said: Speech consists of words and parts, and it is not possible to pronounce it at once. The delay is the change in the natural order of the parts of the sentence; To achieve rhetorical purposes, such as increasing interest, shortening, or suspense, and other purposes that the speaker seeks to achieve in the text.

THE FIRST TOPIC: PRESENTATION AND DELAY

The Concept of Submission and Delay:

Presentation Language:

It was mentioned in the Dictionary of Asas Al-Balaghah that he said: It is said that he advanced, and he preceded him, and he preceded him, and I preceded him, and he preceded him.

Allah says: {He will precede his people on the Day of Resurrection and lead them into the Fire; and wretched is the place to which they are led}

delay language:

It Came in the Dictionary of Language Measures:

Hamza, Khaa and Raa are one root to which its branches can be traced back, and it is contrary to progress. The latter is the opposite of the preceding one, and she says: It has gone one way and the other. And he said: And the last and the coming of the traveler, and the back and the front of the traveler.

Allah says: {**Man will be informed that Day of what he sent ahead and kept back**}

The Concept of Submission and Delay for The Ancients:

The ancients dealt with the issue of presenting and delaying with study, analysis and investigation. Sibawayh clarified the rhetorical purposes of presentation and delay in speech, including attention and care for the advanced, by saying: “If you advance the subject and delay the subject, the pronunciation will take place as it happened in the first, and that is your saying: Zaid hit Abdullah; because you only wanted it recently. What you wanted in advance, and you did not want to preoccupy the verb with the first of it, if it was later in the pronunciation, to be in it in advance, and it is a good many Arabic, as if they (but) present the one whose statement is more important to them and by his statement I mean, even if they both concern them and mean them”

Ibn Jinni detailed the statement about the introduction and the delay in his book *Al-Khassas* and counted it within the section on the courage of Arabic. Divide it into two parts:

One: what is accepted by analogy, and he has talked about it in detail, and this type is consistent with grammatical analogy.

And the other: what is facilitated by necessity, and this type contradicts measurement.

Abd al-Qaher al-Jurjani singled out a chapter for him entitled “The Saying about Preceding and Delaying” and defined it by saying: ((It is a chapter with many benefits, many advantages, broad in conjugation, far-reaching in purpose. His position, then you look and you will find the reason for his kindness and kindness to you, that something was presented in it, and he transformed the expression from one place to another.

In his definition of presenting and delaying, he focused on their importance in speech, and the achievement of graphic secrets and additional purposes that have an impact on the same speaker.

Ibn al-Atheer says: This is a long and wide chapter, which contains precise secrets, and it is of two types:

- The first: It is concerned with the semantics of words on the

meanings, and if the forward is delayed or the back is advanced, the meaning will change.

- The second: is concerned with the degree of submission in the dhikr. Because of his specialization with what necessitates that, and if he were to delay it, the meaning would not have changed.

The ancient Arab scholars had a wide interest in presenting and delaying in speech, by emphasizing the laws of rank in clarifying the rules of permissibility and necessity of the above and later, and they focused on the rhetorical and aesthetic purposes to which the presentation and delay come out. By violating the law of linguistic structure, what is rightfully delayed is given precedence, and what has the right to be presented is delayed in order to reach the intended meaning that is not achieved in the original order of the structure.

Fourth: Presentation and Delay of The Modernists

The modernists were interested in studying the phenomenon of presenting and delaying, and they stood on this phenomenon and analyzed the Qur'anic evidence by showing the aesthetic aspects, and its expressive methods and purposes that are achieved through it.

The modernists grammarians studied the phenomenon of introduction and delay by preserving the law of ranks, and achieving benefit with the security of confusion.

Ahmed Mustafa Al-Maraghi believes that the order of the positive words should be according to their natural order, and the rank of the predicate must be the introduction because it is the one who is judged, and the rank of the predicate is the delay, because it is the condemned. He has the right to delay, so it would be good to change the order of the linguistic system so that the presenter indicates the purpose that the speaker wants to achieve.

This was explained by Abdul Aziz Ateeq when he said: Speech consists of words and parts, and it is not possible to utter it all at once, so when pronouncing words it was necessary to precede some of them and delay some of them, and none of the parts of speech in itself takes precedence over the other; Because all the words share the degree of consideration, and this is after taking into account the words that take precedence in speech. This indicates that presenting or delaying a part of speech is not arbitrarily included in the speech systems, but rather is an intentional act required by a rhetorical purpose. We conclude from this that the forward and the delay are a change in the natural order of the parts of the sentence; To achieve rhetorical purposes, such as increasing interest, shortening, or suspense, and other purposes that the speaker seeks to achieve in the text.

Intentionality Presentation and Delay:

The phenomenon of presentation and delay is one of the mechanisms that the

speaker resorts to in his text, in order to determine the intent that he wants to convey to the recipient. The intention of the speaker appears by changing the positions of the grammatical elements, so it can be said that the speaker seeks this mechanism to express his intentions.

The creator of the text expresses by presenting and delaying specific purposes that differ from the intentions performed by the sentence if it is received in its original order, moving any component of the sentence to a place that does not originally have a purpose and purpose .

It should be noted that the advantage of presenting and delaying is not limited to taking care of the applicant only, but rather that it is a choice procedure that opens up a set of precise grammatical intents in which the speaker finds sufficient explanation for the disparity and contrast, and in which the recipient finds an accurate understanding of the text's purposes.

The speaker is required to employ his intention through the mechanism of introduction and delay, taking into account the degree of transgression in the sentence, in order for the recipient to be able to perceive the aesthetic value of the composition by invoking the original and accompanying it to be measured against to control the degree of transgression in the text

We conclude from this that the speaker does not follow a single strategy in expressing his intentions, so he resorts to the phenomenon of presentation and delay by changing some elements of the grammatical structure to expand the purposes of the text. Semantic openness.

Fifth: Places of Submission and Delay

Presentation And Delay in News Attribution:

Al-Mubtada' (the ascribed one): He is the one who has been convicted, the origin of Al-Mubtada' is the presentation of al-Khabar. Al-Khabar (Musnad): It is the second pillar of the nominative sentence, and its rank is delayed from the subject, because it is the complementary part of the interest.

This is the origin of the nominative sentence order, but this does not mean that all Arabic sentences come in accordance with the original; The flexibility of the language allows moving the elements of the sentence according to the intent of the speaker, as he is the one who creates the text to express the meanings in his mind, taking into account the addressee and the conditions of text production.

Presentation And Delay in The Nominal Sentence Are in Three Cases:

a- Presenting Al-Mubtada' is obligatory: when both Al-Mubtada' and Al-Khabar are a knowledge or a no-no that is valid to make Al-Mubtada', and Al-Mubtada' is not indicated by the predicate, or Al-Mubtada' has the origin of the speech, or an act that raises the Al-Mubtada' pronoun is hidden, or the predicate is limited to (but, except) or when entering the Lam initiation on Al-

Mubtada'.

b- Presenting Al-Khabar is obligatory: when Al-Mubtada' is a predicate that has no justification except to present Al-Khabar, and the predicate is an circumstance or a noun and a subjunctive, or it is a predicate that has no justification except to present Al-Khabar, or Al-Mubtada' is limited to (but, except), or Al-Mubtada' includes a pronoun that refers to Something from Al-Khabar, or the news has the source of the speech.

The table of verses in which the report was presented to the beginner in a blessed part, and the purpose of it is:

Surah name	Verse number	Presentation and delay	Intentionality and its meaning
Al-Mulk	6	And for those who disbelieved in their Lord is the punishment of Hell	interest
Al-Mulk	12	will have forgiveness	interest
Al-Mulk	17	how [severe] was My warning	threatening and intimidating
Al-Mulk	25	And they say, "When is this promise	sarcasm
Al-Qalam	33	Such is the punishment [of this world]	interest
Al-Qalam	41	they have partners?	denial
Al-Ma'arij	24	within whose wealth is a known right	push the illusion
Al-Muddaththir	31	in whose hearts is disease [i.e., hypocrisy]	Jurisdiction
Al-Qiyamah	6	"When is the Day of Resurrection?"	Time setting request
Al-Qiyamah	10	"Where is the [place of] escape?"	Deterrence
Al-Qiyamah	14	against himself, will be a witness,	Jurisdiction
Al-Qiyamah	30	To your Lord, that Day, will be the procession	Jurisdiction

c- Presenting Al-Khabar is permissible: Except for the places where Al-Mubtada' is presented obligatory, and the places where Al-Khabar is presented obligatory, it is permissible to present Al-Mubtada' matter, if there is no confusion in the speech.

And this section is Al-Mubtada' of interest, because when the speaker deliberates on the grammatical structure and presents Al-Khabar to Al-Mubtada' in the position of permissibility, the matter is related to the purposes and purposes that the speaker has achieved in the text to deliver them to the recipient. From the literal meaning of the words in addition to the intended meaning that he achieved through the permissible introduction. When the

order of the words changes in the text, it leads to moral requirements that differ from the meanings of the sentence before the change was made. intended.

The table of verses in which presenting Al-Khabar to Al-Mubtada' is permissible in a blessed part, and the purpose of it is:

Surah name	Verse number	Presentation and delay	Intentionality and its meaning
Al-Mulk	1	in whose hand is dominion	Jurisdiction
Al-Mulk	15	to Him is the resurrection	Interest
Al-Qalam	47	have they [knowledge of] the unseen	Jurisdiction
Al-Qiyamah	12	To your Lord, that Day, is the [place of] permanence	limitation

Allah says: {Blessed is He in whose hand is dominion, and He is over all things competent}.

The Almighty's saying (in whose hand is dominion): (in whose hand): a neighbor and a narrator, an advance report, (dominion): a subject of a delay.

And the introduction in the verse is a permissible introduction, and this is what Ibn Jinni went to, agreeing with the audience of the visuals, so it is permissible to present the news of the subject if it is semi-sentence, and Ibn Hisham stipulated in presenting the semi-sentence report that it benefits the specialization.

The origin of the speech (Blessed is He in whose hand), and the intent of presenting the semi-sentence predicate (in whose hand) to the predicate (is dominion) is a statement of competence, i.e., the sovereignty is in the hands of God alone and not in the hands of anyone else.

The intent of the Almighty's saying: (Blessed is He): He is magnified and exalted (in whose hand is dominion) in whose hand is the dominion of this world and the hereafter, and their authority is enforceable in them His command and judgment.

And in his saying (in whose hand is dominion) there are two meanings: one of them: the dominion of the heavens and the earth in this world and the hereafter. The second: the possession of prophecy by which he honored those who followed him and humiliated those who disagreed with him.

In the interpretation of al-Mawardi we find two meanings of his saying (in His hand is the kingdom):

That is: everything that exists and exists is for God alone, and this means allocating the property to God.

The second intention: to allocate the property to the property of prophecy that God bestows on His Prophet and His servants.

Let us return to the general intent of the surah:

It was called “Al-Mulk” because it includes many of the many things that kingship should have, such as the abundance of good deeds, the generality of power, the resurrection and the death, the testing of people’s deeds, the dominance and forgiveness, the lack of disparity in its subjects, the subjugation of enemies, the mercy of the saints, and security.

We find harmony between the name of the surah, which is a key to denote the special intent, and the general intent of the surah, which indicates the ratio of the ownership of the heavens and the earth to God, and the special intent of the verse: which indicates the competence of the king to God alone. May God Almighty fulfill it in the text on the one hand, and on the other hand it is commensurate with the ability and greatness of God Almighty, in addition to the ability of the recipient to understand the purposes of the text.

The intentions inherent in the verse were expressed in specific ways in a specific form that is realized by instinct, which makes us acknowledge that revealing these intents, and the extent of their impact on the addressee, and encompassing the linguistic elements, the station, and the important matters that require their attainment at the level of understanding.

Presenting In Kana and Her Sisters:

The arrangement between the transcriber and his name is obligatory, so it is not permissible to give the name to the transcriber, for the rank of the noun kana and its sisters mediating between the missing verb and its predicate, unless an impediment prevents the preposition of the predicate over the noun. As for the rank Khabar Kana and its sisters is the delay, it must be delayed over the copyist and his name, and al-Khabar may take precedence over the copyist; And that is when al-Khabar is a noun that must be preceded.

Allah says: {And already had those before them denied, and how [terrible] was My reproach }

The Almighty’s saying: (How [terrible] was My reproach) How: an interrogative noun in an accusative place

Khabar, (was) an imperfect past tense, (My reproach) a noun that was a nominative.

The introduction was mentioned in the sentence (How [terrible] was My reproach), so the news that was (How) was preceded by the copyist and his name is obligatory, because the report has precedence in speech.

The intent of introduction in the Qur’anic text is: How do you feel secure when you deny the Messenger in the event that those before you had lied, so

God Almighty punished them with the most severe punishment, for He sent stones from heaven on them, and they are the people of Lot, and among them were those who were eclipsed by them like the companions of the Rass, so al-Khabar was brought (interrogative name)) in advance for the purpose of reprimand and denunciation, and to confirm that the torment will happen to them as it happened to previous nations ¹. Meaning: “How did you see the effect of my warning against them, so know that my warning against you will lead you to the same extent as what happened to them.”.

Presentation In Anna and Her Sisters

It is necessary to present the name in Anna and her sisters and to delay al-Khabar, if it is not an adverb or a neighbor and a preposition.

The basic principle in al-Khabar of Anna and her sisters is to delay it from the copyist and his name, but if al-Khabar is a circumstance or a neighbor and a general, it is permissible to present it and delay it.

Table of verses in which it was presented al-Khabar (Anna) is permissible in Tabark part, and the intent of it is:

Surah name	Verse number	Presentation and delay	Intentionality and its meaning
Al-Qalam	3	indeed, for you is a reward	confirmation
Al-Qalam	34	Indeed, for the righteous with their Lord are the Gardens of Pleasure	Interest and suspense
Al-Qalam	38	That indeed for you is whatever you choose?	Quality
Al-Qalam	39	that indeed for you is whatever you judge?	Quality
Al-Muzzammil	7	Indeed, for you by day is prolonged occupation	Jurisdiction
Al-Muzzammil	12	Indeed, with Us [for them] are shackles	Exaggeration and exaggeration
Al-Muzzammil	20	He has known that there will be among you those who are ill	Disclaimer
Al-Qiyamah	17	Indeed, upon Us is its collection [in your heart]	Jurisdiction
Al-Qiyamah	19	upon Us is its clarification [to you]	Jurisdiction

Allah says: {Indeed, for the righteous with their Lord are the Gardens of Pleasure}

The Almighty's saying (Indeed, for the righteous with their Lord are the Gardens of Pleasure) for the righteous: Khabar (Anna) is presented, the gardens of bliss: a name that is late.

And the introduction in the verse is a permissible introduction, and I know that presenting a report that (semi-sentence) to its name is permissible, and it is for care and attention.

This is what Ibn Al-Siraj went to by saying: It is permissible for you to say that there is a Zaid in the house. It is permissible to present alKhabar if it is semi-sentence. Because they expanded on the circumstances and singled them out, so it is good to present the news if it is semi-total, and that is due to its abundance in use.

The origin of the speech is: (Verily, the gardens of bliss are for the pious), and the intent is to present the predicate (the pious) over the ascribed to it (the gardens of bliss); Paying attention to the pious and taking care of them, and mentioning their great qualities precedes the mention of their reward. To arouse feelings in the same recipients and draw their attention.

The intent of the Almighty's verse: Those who fear God's punishment by performing his duties and avoiding his disobedience to their Lord are the orchards of perpetual bliss, not tainted by anything that disturbs them as it taints the gardens of the world.

The change at the structural level of the texts allows the expression of the image to be expressed, as it appears in the image as one, in different modalities behind it, the plots and circumstances promoted by the text, and the gender of the text. The recipient must receive his dependence on the linguistic material for understanding and interpretation, in addition to knowledge of beliefs And the opinions of those around them, to reach the purposes.

And when linking the general intent of the surah with the specific intent of the verse, the general intent of the text: is to clarify the condition of the pious believers and that God chose them with Islam, and to compare them with the polytheists whom God promised torment in this world and the hereafter.

As for the specific intent of the verse: When the Almighty has finished mentioning the condition of the infidels, he mentioned the condition of the righteous, and what God has prepared for them of gardens as wide as the heavens and the earth.

We reach the depth of the religious text and its sanctity that characterizes it verbally, intently and in content. The first reading of the text inevitably passes through its superficial structure, after which the linguistic layers penetrate into its depths, and we reach a purpose of the text from its external and internal unity.

Presentation In the Actual Attribution:

The original in the actual sentence is the presentation of the predicate (ruling) of the verb, and the delay of the predicate (the convict) the actor or what is on his behalf, and it is permissible to present the predicate to the predicate, so every advance or delay in a single phrase generates a new meaning, (Mahmoud goes) has a meaning, and (Mahmoud goes) generates another meaning.

Presenting The Subject to The Subject:

The origin of the subject is that it comes after the verb, and it may be delayed and preceded by the subject, and prioritizing the subject over the subject is obligatory in the following places:

- a) If the subject includes a pronoun that returns to the subject; So that the conscience does not return to the word and rank.
- b) That the subject has been limited to (except) (but), so the subject must be presented with it and the subject must be delayed.

Allah says: {Nor any food except from the discharge of wounds ﴿﴾ None will eat it except the sinners }

The Almighty's saying: (None will eat it except the sinners), (eats it): the present verb, and the ha' is the object of it, (except): a limiting tool, (the sinners): the subject, and presenting the object with it over the subject is obligatory, and that is due to the occurrence of restriction with (except). on the actor.

And the violation of the grammatical rule to achieve a general intent, which is to limit the eating of the food of Hell to those who commit sins. As for the specific intent of the verse, it is: that God, the Exalted, His Majesty, singled out the sinners and they are the polytheists, who transgress the right to falsehood and transgress the limits of God by eating (food from the two washes), which is water that flows from the people of Hellfire. Pus, pus and blood if they were tortured, then this pus was set up for them in the place of food, and it was said: It is a tree that only the infidels of fire eat, and which carried the Qur'anic text on this presentation to prove the uniqueness of the actual doer and negate it from others.

It should be noted that the introduction and the delay are an expression of the intentions with subtle differences in the structures. Presentation in the text does not come to highlight the benefit in speech or the lack of interest, but rather it comes to distinguish the different meanings that revolve in the speaker's mind and that he wants to convey to the recipient, and here its value in conveying the intentions and expression about it as required by the place.

Presenting The Subject to The Verb and The Subject Is Obligatory in Places Including:

- a- If the object is a noun, it takes precedence in speech.
 b- The object of the subject must be given precedence over the verb and the subject, if it is a separate pronoun.
 c- Likewise, it must be presented if its factor is coupled with the fulfillment of the penalty in either the apparent or estimated conditional, and there is no noun separating this factor. Either, the object must be presented with it to be a separator, because the act, especially those associated with the fulfillment of the penalty, does not follow the conditional.

Surah name	Verse number	Presentation and delay	Intentionality and its meaning
Al-Muzzammil	20	whatever good you put forward	Thumb
Al-Muddaththir	3	And your Lord glorify	Jurisdiction
Al-Muddaththir	4	And your clothing purifies	Jurisdiction
Al-Muddaththir	5	And uncleanness avoids	Jurisdiction
Al-Muddaththir	7	But for your Lord be patient	Jurisdiction
Al-Muddaththir	31	"What does Allah intend	denial

With the exception of these places, it is permissible to present the object with the subject, and this type is not mentioned in Tabark part.

Allah says: {O you who covers himself [with a garment] ﷻ Arise and warn ﷻ and your Lord glorify }

His saying: And your Lord said: (Your Lord): the object of which is presented, (Fakbir): Fa is a case in the answer to an omitted conditional, Kabir: a verb and a subject, and the actual sentence is an answer to a predicated condition.

And presenting the object with it in the Almighty's saying is obligatory, because its factor is coupled with the fulfillment of the penalty, and it is in the answer (as for) the predicate conditional, so there must be a separator between (either) and the verb associated with the fulfillment of the penalty, and there is no noun that separates them, so the object is preceded by it obligatory.

The limit of the pronunciation in it was to be in advance, so they present the one whose statement is more important, and by his statement I mean.

And this is what Ibn Jinni went to by saying: The origin of the effect is to be a virtue and after the subject, so if they mean the mention of the effect, they give it to the subject, and if they increase their care, they give it to its right, and they hold it as the Lord of the sentence, if the strength of care of the object is

proven, delete the subject and build the verb for its object.

So the origin of the words (your Lord grows), and the violation of the grammatical rule was for a rhetorical defect, and the intention that God wanted to achieve, so the intention is to present the object with it over its action, for interest and specialization and limiting the verb of the subject to it.

That is: glorify him with monotheism, and your Lord singled him out for takbeer, and he described him with pride in belief and word, so glorify your master, owner and reformer of your affairs, describing him as being too big to have a wife or son.

And entered the fa to the meaning of the condition, for the purpose of: and what was, do not miss the takbeer.

Ibn al-Atheer believes that putting the object before its action is the most eloquent precedence, and this precedence has two purposes:

Specialization, and taking into account the order of speech, because its order is not improved except by introduction, and if the presenter delays that good.

So the Qur'anic text mentioned the subject rather than the verb and the subject, and in that is a justification linked to the intent and the station, to show that the presentation of (your Lord) came for a purpose, which is to fulfill the needs of the semantic addressee, so submitting your Lord to the specialization, and this presentation reveals the will to use the text, and this will is something extra than composition; Because it is related to the station, and in accordance with its requirements, the intent is not directed to the composition in itself, but rather to its properties.

The intent is determined according to the originator of the text. The author of the text determines how to express the intent, and the way to reach it by choosing the words and their locations; Because the style of speech ensures the achievement of intentionality in the text, so limiting the purposes is by creating a strategy that contributes to activating the textual vision, so that intentionality is the basis for the elements of the text, which makes them coherent and harmonize, to direct the meaning of the text to a specific goal. Therefore, the recipient infers the denominator and the language of the apparent text, in order to understand the text in its inner or implicit intention.

This is what we find if we link the general purposes of the text (the surah), which are: declaring the oneness of God with divinity, warning the polytheists of the horror of torment, and rejecting idols.

The introduction in the text came according to the will of God Almighty to direct the text to specific purposes, as well as to involve the recipient with what he stores of general information about the text that helps him to link the speech and understand the meaning of the text.

Allah says: {Say, "He is the Most Merciful; we have believed in Him, and

upon Him we have relied. And you will [come to] know who it is that is in clear error }

The Almighty's saying: (We believe in Him, and in Him we put our trust): We believe: a verb and a verb.

The introduction was mentioned in the sentence "On him we rely." So the introduction of the ma'amoul (semi-sentence) to the actual sentence "We trust in him" here is permissible, so the semi-sentence enjoys great freedom to move from its original position, to other places; To achieve a rhetorical purpose and intent, God Almighty wants to communicate it to His servants, presenting a semi-sentence that includes the meaning of stability is better than delaying it.

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Al-Mubarrad says in this regard: "The adverb is defined as being after the object of it."

And the occurrence of the ma'amoul at the beginning of the sentence constitutes the main axis, that is, a new job has been assigned to him that made him the subject of conversation and attention.

And the intention of the introduction in the sentence (on him we trust), to benefit from the specialization, that is, we relied on him without anyone else, in violation of the state of the polytheists, as they relied on their idols and made them associate with them in trusting him.

It was as if it was said: We believed and did not disbelieve as you disbelieved, then he said: "And upon him we have relied, especially we did not rely on what you depend on from your men and your money".

The specification happened with the preposition on, with the condition that it precedes the verb and the subject, but if it comes according to the grammatical rule (verb, subject, neighbor and accusative), then the origin of the speech is (on him we trust), and it suggests dependence on the one who trusts him (God), and it is possible to rely on others in one time.

And the delay of the neighbor and the neighbor in his saying (we believe in him), because he did not intend to limit and limit him, unlike his precedence in (and upon him we rely), he wanted the specialty of trust in God, which is a doctrinal issue.

And this question is asked by the fat Al-Halabi: "I did not delay what is

related to faith, and I did not delay what is related to trust.

Likewise, because faith is not limited to belief in God, rather it must be accompanied by His Messengers, His Angels, His Books, His Books, The Last Day, and others, from which the validity of faith depends upon, unlike trust, for it is only on God alone, for He is unique in ability and knowledge. To God without anyone else, because other than him possesses neither harm nor benefit, so he puts his trust in Him.

Perhaps one of the strongest specifics of reliance in the Noble Qur'an, when the action is related to the verb is delayed, is the position of the speaker, God Almighty, from whom the listener understands, especially if the speech is directed by God Almighty to the prophets, as it is understood from it only limiting reliance on Him alone.

The intent of presenting the relation of the verb is to limit the intent resulting from the sentence of the predicate and the ascribed to it to the relation of the verb; Because its presentation is more important and more clarification of the meaning, and in this way the presentation is an option for the speaker according to the requirements of the place that befits God Almighty, so his intention is the first guide for this. for the words used.

Consequently, presenting and delaying is a phenomenon that achieves consistency at the level of the text by being based on two axes:

- What does God Almighty mean by this presentation?
- And the benefit obtained at the receiver of the text (the addressee), since the speech has no value and purpose if no benefit is achieved with the addressee.

The truth of speech is not based on mere utterance of words arranged according to the requirements of specific connotations. Rather, its truth lies in the fact that it is based on two intentions:

One: it relates to turning to others.

The second is related to making others understandable.

And if we link the general intent of the text, which is: the indication that His knowledge, the Mighty and Sublime, is encompassed, subdued, and disposes of His dominion over what He has already decreed, and the specialization of the property to Him alone, with the specific intent: which indicates the specialty of reliance on God, we would have found the correlation and harmony between the two meanings.

So the general intent is: Trust is a great station, and it is one of the greatest duties of faith, so a person relies on God in matters that only God is capable of, such as victory, preservation, sustenance, and other matters that are in the hands of God alone and no one else.

Thus, the text, through the introduction and the delay, bears objectives commensurate with the general significance of the surah, which God Almighty wanted to achieve on the one hand, and on the other hand, commensurate with the ability and station of God Almighty, in addition to the ability of the listener to understand what the text carries from the purposes, and thus the intention is achieved. The text with the permissible presentation that is contained in a cast and consistent manner in the text.

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