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THE POSITION AND IMPACT OF THE PROPHET'S (PBUH) OATH "BY HIM IN WHOSE HAND MY SOUL IS" HADITHS OF "ACTS OF WORSHIP" AS A MODEL

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ABSTRACT

The oath has great importance as per the teachings of Islam. Prophet Muhammad Peace Be Upon Him (PBUH) took oath many times to warn the Muslims about the compulsion of some Islamic necessary prayers i.e. Salah, Zakat, and Fasting. This research has investigated the degree of necessity in the oath of Prophet (PBUH) to carry out any directed prayers in the teaching of Islam. Every Muslim should bind with his/her obligation bent by Islam in the form of a message from Allah in the Holy Quran and/or from Prophet (PBUH) in the Hadith. We found that the followers of Islam should perform Salah, Zakat, and Fasting as instructed by the teachings of Islam.

INTRODUCTION

In the name of Allah, the most gracious the most merciful, praises are to Allah, the lord of the world, and blessings and peace be upon the most honorable messenger, his family, and companions. Literature attracts the attention in the words of the prophet Muhammad peace Be Upon Him (PBUH), who did not utter from his desire, the oath in general, and he(PBUH) divided it with "By Him in Whose Hand my soul is" in particular. It is a format that prophet (PBUH) preferred to swear by it and not by others in some positions and contexts. He also preferred other oaths in some other positions. It makes it necessary to find out the reasons for this format. This research seeks to identify its secrets. It tries to elicit the meanings which are resulted from messenger's (PBUH) elicitation with it exclusively in its contexts and positions.

This study has taken the hadiths from "Acts of Worship", keeping it as a model to limit the hadiths in which the Prophet (PBUH) swore in this form. Therefore, the study has gathered the three comprehensive hadiths. One of which is from the chapter of 'prayer', the second is from the chapter of 'Zakat' and the remaining is from the chapter of 'fasting'. These are all hadiths in which the effect of swearing in this form emerged, and it is evoked by the meanings that the Holy Prophet (PBUH) intended to confirm and call. The study seeks to identify the rhetorical characteristics and stylistic features that the prophet (PBUH) formulated, and to explain the effect of swearing in this format on the hearts of the recipients until the Day of Judgment. It also recognizes the rhetorical styles which are supported the oath in communicating the desired meanings, and the distinction between the positions in which he (PBUH) swore by the form "by Him in Whose hand my soul is" and the positions in which he swore by the form "by Him in Whose hand Mohammed's (PBUH) soul is". To achieve the goals, the study chooses the description approach based on describing the rhetorical phenomenon. It has analyzed and explained it, and has elicited the precise meanings and great directions which is entailed.

The oath's position and its impact on the prayer

It was narrated by Abu Huraira Allah's Messenger (PBUH) said, "By Him, in Whose Hand my soul is, I was about to order for collecting firewood (fuel), then order someone to pronounce the Adhan for the prayer and then order someone to lead the prayers. Then I would go from behind and burn the houses of men who did not present themselves for the (compulsory congregational) prayer. By Him, in whose hands my soul is, if anyone of them had known that he would get a bone covered with good meat or two (small) pieces of meat present in between two ribs, he would have turned up for the Isha prayer" (Ismail, 1987).

The Prophet (PBUH) observed the negligence on the part of some Muslims in coming to the mosque to perform the prayer with the congregation. He (PBUH) knew that they were praying in their homes. Thus, this generous directive was a remedy for that phenomenon. The form of swearing in the Prophet's (PBUH) phrase "By Him in Whose Hand my soul is", is expressed twice because of its great impact on the recipient. Several concerns were achieved with it, which came at the beginning of the hadith. At first it has expressed his (PBUH) anger and dissatisfaction with this action of Muslims. Who failed to perform the prayer in the mosque with the congregation? They were performing it in their homes, thinking that the purpose was to perform the prayer only. Secondly, it has informed all Muslims, present and backward alike, the importance of the sworn (Al-Jawziyyah and Al-Tabiyyah, 1995; Abuissac et al., 2020) and that it is obligatory in a place, and that failure to do so is neither acceptable nor tolerated except with a legitimate excuse. Moreover, it has implied that the death of a Muslim in a situation in which he failed to perform the prayer in congregation thinking that the purpose of the prayer is to perform it without congregating, in which there is a kind of error

and deviation that is feared for its owner. Finally, the statement that what the Prophet (PBUH) was concerned about punishing those backward people was an act that was pleased by the almighty Allah, which was in his hand, and that he did not emanate from special diligence or personal instincts. His concern in it was the matter in all his words and actions which Allah praised by saying nor does he (PBUH) say of his desire. It is no less than inspiration sent down to him" (Surah AlNajm: Verses 3-4).

Several rhetorical methods supported this oath in achieving the purpose of the instruction and the statement. As follow, coming to the answer of the oath is a past verb indicating the investigation, with its assertion of a letter and has been, in his saying, "I intended," meaning: "I resolved from concern, which is determined and will" (Al-Razi, 1995), to indicate its meaning, its time, and the previous oath and confirmations. Among the scholars, there is a difference of opinion regarding the order on the congregation, some said that it is obligatory and it is a confirmed Sunnah. Others said that it is a condition of the validity of prayer, and what I see is from the statement that the Prophet (PBUH) was very serious about doing what he intended to collect firewood, etc. It reinforced the media about the importance of the congregations and he warned against neglecting it or being lazy about it.

The attribution of the main verbs in the noble statement to the conscience of the Messenger (PBUH) in the form of speaking: "I intended, I command to gather firewood, I command a man, I burn", this indicates the immensity of the matter and its merit for the Messenger (PBUH) to implement it. It delegates the importance of doing so, which was not considered understood by the Prophet (PBUH) doing these actions by himself. Also, the phonological and semantic structure of these actions guides the extent to which the Prophet (PBUH) was strict to face neglecting the prayer with the congregation or delaying it.

The use of conjunctions should be in a way that increases the clarity of meanings and contributes to achieving the purpose for which the statement is intended so that the meaning reaches the recipient. This is because the verb conjuncts "gather wood" (Ismail, 1987; Alshammeri et al., 2021) to the verb "commanded" to fulfill that indicates the comment. It indicates that the firewood will be gathered or broken in the fastest time, and those who are commanded will do it without hesitation and delay. Likewise, the secret is in the conjunction of the phrase "to be permitted" on the phrase "I command the prayer," and the phrase "people lead the way" to the phrase "I command a man" using Alfa letter. Whereas the lack of time between these actions here indicates the seriousness of the matter and it is noteworthy that the awareness of the congregation requires persistent movement and speed in the completion of actions. As for the conjunction of the phrase "their homes were to burn against them" to the phrase "disagreeing with men" in it an allusion to the consequence of the burning of houses on the mere presence of men during the prayer without asking about the reason, or inquiring about the excuse, and it contains intimidation and threatening that is not hidden.

The conjunction of the phrase "I command the prayer" to the phrase "to gather wood" by "then" is for laziness, indicates a time interval between the two actions so that those who are commanded can gather the largest amount of firewood needed to light a great fire which is long-lasting burning, and its look intimidates those who think about failing to join the congregation. And conjoining the phrase "disagreement with men" over the phrase "people lead the way" with the same letter is indicating that the Prophet (PBUH) would not go against the homes of Muslims once the prayer begins. But he would leave a period which allows those who wish to attend the congregation from their homes to pray with the Imam. Then they would not remain in the homes except for those who deliberately left behind, so burning their houses would be a fair reward, not injustice. The transitiveness of the verb "contradicting" to "men" without "people" or anything else indicates that the burning would only be for men who are in their homes and that it would not include women and kids (Ismail, 1987). The indication of the word "perfection in morals and form" reinforces their entitlement is to indicate the burning and strengthens. Because it indicates those who are expected to be an example to others in the concern for the congregation and hastening to it (Al-Buka`i, 1987).

As for the second oath, with the same form, "By Him in Whose hand my soul is", the Prophet (PBUH) returned it with the approaching of his prayer time. The purpose was to achieve the confirmation of the entitlement of men who remain behind in the congregation to be burned in the manner detailed by the Messenger of Allah (PBUH), especially after the statement has been made upon. It is derived to attain the recipient's excitement and to suspend him to respond to the oath. It confirmed the entitlement of the retarded to that punishment, increased his conviction in it, and what he might adhere to himself, as well as he repelled it, and warned him not to follow their example. It has made exaggeration in the threat to burn that he (PBUH) might not hesitate to do so. Moreover, the statement that the answer of the oath was one of the matters that Allah Almighty identify it to His Messenger (PBUH) because it was considered as one of the subconscious, which only the souls of creation were aware of, in general, and the soul of the Prophet (PBUH) in particular.

The response of the oath "if anyone of them had known that he would get a bone covered with good meat or two (small) pieces of meat present in between two ribs, he would have turned up for the thrill of being loved by the excitement of the condition besides provoking the recipient and suspending him to anticipate the overall reward". If it occurred, what is in it was proven in himself, and the merit of being able to be managed. Thus, the condition was compatible with the oath in stating the entitlement of those who had left behind the congregation, what the Prophet (PBUH) was concerned about with his action, through the expression "if", which was most prevalent in the failure to obtain the answer because the condition did not occur (Al-Mouradi, 1983) was a tool for the condition, to show that the real reason behind the failure of these people to join the congregation was due to the lack of realization of a worldly or material interest behind their attendance to the mosques. It is coming with the verb of the condition "knowing" which is present, with its

attribution to "one of them" which denoted the individual and not the plural, because that expression broke down the meaning of illustrating the condition of one in them when he knew that a benefit was achieved when he went to perform the prayer in the mosque.

As his laziness turned into activity his reluctance to desire and his delay into initiative and earliness. In case, he missed anything off that interest. Although it was not comparable to the reward of the congregation, it was a meanness of the soul, and the decline and lack of determination, and it was worth understanding that what applied to one of them applied to all of them. The transitivity of the verb of the condition "knows" to the authoritative source "that he finds", and the transitive verb into a "sweat" which was described as "fat" with "two words" affection for him with "or" which indicates the variation, and he described it as "good", except for privileged interests, and only benefited which were certain to get them out of their homes. It comes with the answer to the condition, a past verb indicated the investigation, with its assertion of the blame, "he witnessed the dinner", to support the oath and did the condition in showing the decline of their motivation, the weakness of their resolve, and the meanness of their souls. And other justifications which make Islam relinquished them and their ideals, and make burning them with fire a worthy reward because such people harm Islam more than they benefit it.

The oath's position and its impact on the zakat

It was narrated by Abu Dhar once he went to the Prophet (PBUH) and he (PBUH) said, "By Allah in Whose hand my life is (or probably said, "By Allah, except whom none has the right to be worshipped"), whoever had camels or cows or sheep and did not pay their Zakat. Those animals would be brought on the Day of Judgment far bigger and fatter than before and they would tread him under their hooves and would butt him with their horns. And those animals would come in a circle when the last does its turn, the first would start again, and this punishment would go on till Allah has finished the judgments amongst the people."

Zakat is the third pillar of Islam, and one of the proofs of faith in the Almighty God. It has countless benefits. The prophet (PBUH) called it "the right of the money". So, he (PBUH) said: there is no man for whom there is a camel, or a cow, or a sheep who does not pay as it is due. And the truth is the opposite of falsehood, and the right of something is true which means that obligatory is obligatory (Ismail, 1987). It indicates that it is not a favor from the recommender nor a gift that he gives whenever he wants and holds it whenever he wants. Among its benefits, it is a gateway to purify, develop, and increase money. The Almighty Allah says, "of their goods, take alms, that so thou might test purify and sanctify them; and pray on their behalf. The prayers are a source of security for them. And, Allah is one who hear and know" (Surah At-Taubah: Verse 103). Then, those who refuse to pay it to become the losers, even if they think that they are the lucky winners. Those who are happy to hoard their money, and who refrain from paying its zakat, would be

punished on the Day of Judgment with the money that they refrained from paying zakat on.

In this noble statement, the Prophet (PBUH) swore by God saying "by Him in whose hand my soul is." He (PBUH) was intended from the oath in this form to intimate and frighten the severity of withholding zakat on money, of all kinds, whether mentioned here or not. He (PBUH) was confirming the punishment of the one who refrained from paying zakat with two types of punishments, one of which is sensory and the other is psychological. Thus, his punishment reaches its peak, and his punishment reaches its climax, and what does not happen to him does not happen to other sinners. Despite his being a Muslim, he testifies that there is no God but the Almighty Allah and that Mohammad is his servant and messenger. Moreover, proof of his (PBUH) certainty of what he has told in response to the oath because it is from what his Lord has revealed to him.

The answer sentence was based on some rhetorical methods that collaborated with the oath in the form of "by Him in whose hand my soul is." It was to achieve the purpose of the statement, as shortening by using the way of negation and exception (what or otherwise). It is used when the statement confronts a rejecting doctrine and addresses the denier with the most severe denial. Whoever attains this status, the Imam says: "as for the verb of negation and exception. So the matter will be denied and doubted by the addressee" (Al-Jarjani, 1992). It is also considered as one of the clearest methods of shortening in positivity and negation, and it carries in its folds a kind of excitement and suspense of the recipient to observe the intended located after the exception tool. With the transitiveness of the pronoun referred to the cattle mentioned by the "ba" letter, to indicate the ease of coming with the notables of these cattle regardless of their number, and whatever their size. It is not difficult or impossible for Allah, the Exalted, Who is the one Who does and commands, says Al-Ragheb, "coming is like approaching, but coming is more general because approaching is easy" (Al-Isfahani, 2012). It is also noted that the act of presenting the adverb is restricted to "the Day of Judgement," and the state is the greatest and fattest of what it is. When the mentioning of the "Day of Judgement" is devoid of a severe impact on the recipient's soul, as reminding him prompts everything which may save him from the horrors and tortures. Likewise, the restriction in the case includes a statement of the form that these cattle are in, which means that the footsteps of each of them would be very heavy and butting the horned ones would be unbearable (Abu Musa, 1987).

It relegates from the previous sentences to the status of explanation of how severe the punishment would be like to those who prevent the zakat of cattle. This sentence can be a response to a question raised by the previous sentences in the recipient's soul about the secret of bringing these cattle on the Day of Judgement is the greatest and fattest thing. Thus the reason for the separation is the semi-completeness of the communication in which the sentences continue "by the way that the first is generated from the second as if it is an origin from which a branch emerges" (Abu Musa, 1987). By this the reasoning

of each sentence appears to be a situation in which it does not need to precede it, coming when there is no word before it (Al-Jarjani, 1992). It is connected to what preceded it in terms of meaning and a strong connection, which does not need a link (Abu Musa, 1987). This is in addition to its strong influence in attracting the listeners' souls and stimulating their minds to understand the purposes of speech and the realization of its aims, as it proves the strength of the style and the consistency of its phrases.

It is noticeable in its composition that the expression in the present tense, "they will tread him under their hooves and will butt him with their horns." It is filled with sorrow and pain because of that humiliating sight, and that shameful punishment for the owner of the cattle. Who was proud of them, was happy to display them? He worked hard to increase their number and rejoiced in the abundance of their meat. It was difficult for him to pay one or two heads of his cattle every year for Zakat. As he would find himself on the day of Judgment in a place of dung from it. Not only that, but they would also turn to him to tread him under their hooves and would butt him with their horns. They would be blaming him in their language and punishing him in their way. So, he would be accompanied by sensual and psychological punishment. Undoubtedly, the recipient's elicitation of this scene is sufficient to instill in himself fear and horror, which motivates him to pay zakat on his camels, cows, or sheep in particular, and zakat on his money in general.

It indicates that the one who withholds zakat has a punishment, which Allah Almighty is deciding upon him. Among the things that He decides on all of his creation, the Prophet (PBUH) did not explicitly mention that punishment, relying on his mention in the Holy Qur'an in more than one place. For example, the Almighty's saying "O you who believes! there are indeed many among the priests and anchorites, who in falsehood devour the substance of men and hinder (them) from the way of Allah. And some bury gold and silver and spend it not in the way of Allah. Announce unto them a most grievous penalty. On the Day when heat will be produced out of that (wealth) in the Hellfire, and with it will be branded their foreheads, their flanks, and their backs" (Surah At-Taubah: Verse 34- 35). And the failure to mention it maybe a kind of intimidation and exaggeration implying that no one knows the punishment of the person withholding zakat except the Almighty Allah, and thus the holding on to the statement with the oath, the minors and the linkage in the intimidation of preventing the zakat of money, of whatever due type.

The oath's position and its impact on the chapter of fasting

Abu Huraira narrated from Allah's Messenger (PBUH) as saying, "Allah the Exalted and Majestic said that every act of the son of Adam is for him, except fasting. It is exclusively meant for me and I and will reward it. Fasting is a shield. When anyone of you is fasting on a day, he should neither indulge in obscene language nor raise the voice or if anyone reviles him or tries to quarrel with him he should say that I am in fasting. By Him, in whose hand is the life of Muhammad (PBUH), the breath of the observer of fast is sweeter to Allah on the Day of Judgment than the fragrance of musk. The one who fasts

has two occasions of joy, one when he breaks the fast, he is glad about the breaking of the fast and one when he meets his Lord, he is glad about his fast" (Ismail, 1987).

In this honorable statement, the Prophet (PBUH) talks about the merits and rewards of fasting with Allah, glory be to Him. During fast, the Muslim holds to idle talk and abstains from food and drink, so the smell of his mouth changes. The change is felt by the fasting person himself and that close to him. The Messenger (PBUH) mentioned that the smell which comes out of the mouth of a fasting person is better, in Allah's sight than the smell of musk. To achieve several effects, he (PBUH) has influenced the statement with the form "by Him in Whose hand Mohammad's soul is." One of them is the excitement and suspense which are resulted from allocating this advantage to the exclusion of others in the oath, which would prompt the recipient to wait for the response which clarifies the reasons for this specialization. Besides, the warning is given to the honor and danger of the one who sworn in as an oath is not done in the beginning except on a matter which is crucial and significant. Moreover, confirmation of the one sworn by and affirming it in the recipient's soul, because it is one of the unusual things that it is expected that he will not receive with the delivery and acceptance with which he received other advantages because the human soul is tempted to distaste bad smells, and to turn away from them in a spontaneous way. This encourages the Muslim to fast and instructs him to be patient with what he encounters in terms of change in the smell of his mouth, which is resulted by hunger and an empty stomach and to bring up what is achieved for him in terms of status and reward.

It was said that "the smell of fasting person's breath is better, in Allah's sight than the smell of musk" (Al-Nawawi, 2012). And it was said that the reward would be better on the Day of Judgment (Al-Asqalani, 1989). So, the expression would be in the matter of a metaphor, about the consideration of what it would be like. Otherwise, it is meant that it would carry the meaning of perfume in terms of satisfaction with the fasting person and accepting his deeds (Al-Asqalani, 1989). The prophetic statement has been comprised of what clarifies to the Muslims its reward and encouraging their desires. As the Prophet (PBUH) started it with the method of the expressive statement without confirmations and addressing clear minds in his saying. Muslims make sure of the competence of fasting with what has been illustrated from the Almighty Allah

In the sentence "every act of the son of Adam is for him, except fasting" it is exclusively meant for me and I would reward it." The exception was expressed, which indicates that there are aspects that distinguish fasting from other acts of worship through which a Muslim draws closer to his Allah and his glory. That is because His saying, "every act of the son of Adam is for him". Including the words in it which benefit in general and comprehensiveness and including the mentioning of the pronoun attributed to "ibn Adam" have drawn to the letter "specialization" (Al-Mouradi, 1983). It indicates that the son of Adam benefits from all acts of worship with direct benefits because it is done in public. Fasting is preceded by the exception

letter "except fasting" which indicates that this obligation does not happen to the Muslim with any of these benefits. Because it is done in secret and no one know it nor sees it. It is referred to in his saying, "and I will reward it". It is to demonstrate the greatness of the virtue of fasting and the abundance of its rewards because when the Generous has told that He, Himself, would grant the reward. It expresses the abundance of the reward and the capacity of giving (Al-Nawawi, 2012; Qolizadeh et al., 2020).

After preparing the recipient with the words of the almighty Allah, the Messenger (PBUH) continued to explain the benefits and restrictions of fasting and said, "Fasting is a shield. When anyone of you is fasting on a day, he should neither indulge in obscene language nor raise the voice; or if anyone reviles him or tries to quarrel with him he should say that I am in fasting." The similarity between fasting and the shield in his saying "Fasting is a shield" an eloquent similarity of what is well-known or an emphatic similarity. According to Al-Qazwini (2000), the Prophet (PBUH) matched fasting to the shield. It is the shield by which a person is protected from fighting (Al-Asqalani, 1989), in terms of disguise and protection. This indicates that fasting protects the Muslim from sins and bad deeds which lead to the punishment in hell fire. When the fasting person desires to protect his senses and prevent them from continuing to committing sins. Fasting may help him to achieve protection from the hellfire and the salvation from its punishment (Mahliatussikah and Al-Khresheh, 2020).

The conditioning method is characterized by the excitement and clarification necessary to demonstrate how fasting a shield is again sins. As the Prophet (PBUH) used it to clarify in his saying "Fasting is a shield. When anyone of you is fasting on a day, he should neither indulge in obscene language nor raise the voice or if anyone reviles him or tries to quarrel with him he should say that I am in fasting." It is expressed in the manner of forbidding because of his firmness which prevents him from falling into something which has been forbidden. He (PBUH) said that "What I forbade you, avoid it, and what I have commanded you, so do it" (Al-Nisaburi, 1990). So, the fasting person is forbidden from sexual intercourse, which is obscene speech or sexual intercourse and its foreplay or talking about it with women (Ibn Faris, 2002; Jabbari et al., 2020). And it is also prohibited from raising his voice (Saad, 1993). Moreover, if he matches the conditional verb and its answer to "if" which indicates the necessity of adhering to the answer when the condition occurs. So that the fasting person can cover and protect from hell fire.

It illustrates what the fasting person does when anyone assaulted him with insulting, killing, or something else. Thus, fasting becomes a more apparent and clearer shield. The Prophet (PBUH) matched the two clauses by "if" which is for doubt, to imply that the occurrence of insult or killing is doubtful. If it is hoped that during their fasting then Muslims would be in a state of higher spirituality which may prevent them from performing such deeds. It came by the verb of the condition in the form of the reaction, "reviles him or tries to quarrel with him." It indicates the exaggeration which enflames the stimulating response. And, he singled out them by mentioning in terms of

representation. Because, they represent the lowest and greatest forms of assault, and the matching between the two conditional clauses with the fulfillment of causation is to indicate the need to adhere to what has been instructed when the condition occurs, in the manner mentioned or otherwise. It is his saying, "he should say that I am in fasting." It was brought in containing more than one certainty to indicate the need for the fasting person to insist that his fasting is like a barrier between himself and responding and a shield for him from hell fire and its obligations? Moreover, the scholars have emphasized on the differentiation between obligatory fasting and voluntary (naafil) fasting. So, he says that with his tongue in the obligatory, and he says it to himself in voluntary (naafil) (Al-Aini, 2006).

CONCLUSION

It is concluded from this study that the intentions of the Prophet (PBUH), who swore with "by Him in whose hand my soul is", vary between what is to come. It emphasizes his (PBUH) keenness to confirm the oath on the same recipient. So, the state that befits him comes down to him. It removes the strangeness that may surround the oath verb. Because people are not accustomed to it. It warns against violating Islamic legislation and following whims and desires in the hadith of those who were deflected from the group, and the hadith of those who refused zakat. It encourages Muslims to sacrifice for the sake of Islam, and confirming the enormity of its reward in the hereafter, as in the hadith of fast. Besides, the Prophet (PBUH) used to swear by the wording "by Him in whose hand my soul is," when warning about the need to adhere to the legislation and not act according to whims and desires. And he used to swear by the form "by Him in Whose hand Mohammed's soul is" if the matter is related to the unseen, or what happens on the Day of Judgment. Moreover, the oath in this form leaves a strong impact on the recipient's soul. It pushes him to comply with the swearer and to do it, no matter what it costs to him. It develops the confidence to him in what he promised of the reward when he (PBUH) swore to him. That the oath was a predominant rhetorical method in the hadiths in which it was mentioned, and what helped him in achieving the intended meaning was the methods of shortening, condition, contradiction, matching, repetition, and denial.

The study recommends in the field of rhetorical research to direct attention to study rhetorical parts. Especially in the general topics that previous scholars dealt with in general terms, without any room for investigating or studying the details and parts. It also suggests completing the rest of the positions and places in which the Messenger (PBUH) swore using this form. Especially the position of transitivity, the positions of morals and virtues, as well as the position of the unseen and others.

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