

Literary Arts And Their Importance For The Science Of Exegesis (Hermeneutics)



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Abstract

The Qur'an was revealed to all human beings to be read and its messages understood. Some of its verses are clear and comprehensible, while others are ambiguous. Since those that are ambiguous cannot be understood at first glance, there is a need for exegesis.

Since the day the Qur'an was revealed, serious studies have been carried out for its exegesis and language has been constantly used in these exegeses. When the exegeses started to be viewed from the language perspective, new perspectives emerged, many problems were solved, exegeses were enriched and the importance of literary arts was understood (Aydın, 2010).

The correct understanding of sentences and meanings and the delivery of the message is only possible by knowing the literary arts well. These arts evaluate all aspects of sentence and meaning. They bring new perspectives to theology. By using literary arts, sentences are embellished, the meaning is strengthened, and the message is delivered to the addressee in a good and effective way. Through these arts, doubt and hesitation disappear and the meaning expands.

Key Words: Exegesis, Literary Arts, Qur'an, Rhetoric, Bedi',

INTRODUCTION

There are thousands of literary arts in the Qur'an. The understanding of the Qur'an is only possible with a good knowledge of Arabic language and literature, the rules of this language and the literary arts it contains. It is stated that even if all sciences are learned, the beauties in the Qur'an cannot be comprehended unless the science of rhetoric and its nuances are comprehended (Zemahşerî, 1144).

If literary arts are well known, the Qur'an and the message of Allah are understood in the most appropriate way (Aydın, 2018).

If the speech is effective and the message is correct, it attracts the attention of the addressee. If the words are plain and the expression is simple, even if it is elegant, it will be ordinary and will not impress the addressee.

Literary arts reveal the effective style of the Qur'an and give people a sense of impotence in the face of these beauties (Bulut, 2019). These arts enable the discovery of the beauties in sentences, mature the expression, establish a connection between the word and meaning, evoke different and new meanings (Uzun et al., 2008), are complementary elements, convey the message to the addressee and make it better understood, make the intended meaning permanent in the mind of the addressee (Ahmed Cevdet Pasa, 1905), embellish the word and increase its value and give the expression a fluent style (Sarıkaya, 2020).

These arts create love between people and arouse feelings, appeal to the soul, reveal new ideas and improve the perspective, enrich the language, give pleasure to the hearing (Kâsım 2003), affect the heart, improve the imagination, create the expected effect, strengthen the word and make it understood (Bilgegil, 1989).

Literary arts are a great richness for language and they enchant the heart, give a pleasant flavor, and convey the message in an elegant and comprehensible style.

Some of the literary arts are associated with meaning, while others are associated with speech. However, since the word and meaning are not separated from each other, the reflection of the arts occurs both in the word and in the meaning (Aydın, 2018).

Literary beauties reveal people's emotional sides and increase their literary pleasures. It arouses excitement due to the broadness it adds to expression and meaning and affects the mental and physical structure of the artist (Kocakaplan, 1998).

There are some topics that need to be known before starting with literary arts. These are "Rhetoric" and its sub-branches Meâni, Beyân and Bedi' (Bulut, 2019).

Results And Discussion

Allah Almighty communicates with people through the Holy Quran, for this reason the Holy Quran needs to be understood in the most accurate way. This is

possible by knowing the language well and comprehending the science of rhetoric and the arts of literature.

The fact that language is given prominence in the interpretation of the Holy Quran and that many works have been written in this field in every period shows how important language is in understanding the Holy Quran (Aydın, 2011).

When we look at the Quran through the lens of language, the first thing that comes to mind is the science of rhetoric. Because this science deals with sentences, words, expressions and speech patterns. The science of rhetoric is divided into three sections: Meâni, Beyân and Bedi', and includes dozens of literary arts. In order to understand the Quran correctly and fully grasp its message, these arts must be well-known

There is a separate art and beauty in every word of the Holy Quran. In fact, some words have more than one art (Aydın, 2011) and all of them are adorned with these arts. Also, everyday speech and expressions are beautified with these arts (Aydın, 2011).

In this research, the use of literary arts in the Holy Quran, which are sub-branches of the science of rhetoric, namely Meâni, Beyân and Bedi', their benefits, the beauty they add to the language and their importance in understanding are discussed. Brief information about the sciences of Meâni, Beyân and Bedi' is given and the importance of literary arts is explained with examples.

Method

This study is based on qualitative methods such as literature review and document review. In the study, primary sources written since the early periods of Islam were used and contemporary sources in the field were also used.

The research will be carried out using literature review and comparative analysis methods. Classical rhetoric works, modern phonetic analyses and comprehensive research on the Arabic language will constitute the main sources of the study. These sources will help us understand the historical and theoretical foundations of the concept of tanâfûr and will allow us to make a comparative analysis with modern approaches. In this study, reference works written in the field of language and rhetoric, studies conducted in this field and language-focused commentaries were used.

Rhetoric

It is a branch of science that examines the methods and rules of speaking appropriately in the right place and time (Kazvîni, 1904). It is the expression of one's purpose in a nice and accurate way (Bulut, 2019). The science of eloquence is divided into three parts:

Meâni, Beyân and Bedi', and includes dozens of literary arts.

1. Science of Meâni

It is the branch of science that examines the rules regarding the appropriateness of the meaning of the word according to its place and time (Teftâzânî, 2016). It is to express the meaning by using an accurate language.

2. Science of Beyân

It is the branch of science that examines the methods and rules of expressing the intention in a clear and comprehensible way through different methods (Sekkâkî, 1983).

3. Science of Bedi'

It is the branch of science that examines the rules of embellishment of expression in terms of speech and meaning. (Aydın, 2018).

Literary arts, which are the subject of our study, are sub-disciplines of Meâni, Beyân and Bedi' sciences.

Literary Arts and Their Importance

- Literary arts reveal an effective style by comparing one thing to another in terms of its characteristics depending on a purpose. "Simile"

Example: *"And whoever kills a soul unless for a soul or for corruption in the earth, it is as if he had slain all mankind. And whoever keeps one alive (saves one's life), it is as if he had kept all mankind alive"* (el-Maide, 5/32).

In the sentences *"It is as if he had slain all mankind"* and *"It is as if he had kept all mankind alive"*, a simile is used and a human being is put in the same category as all human beings in terms of his life or death.

First of all, the fear of killing is increased and people are distanced from it. This is because when a life is ended, killing is made easier, it is legalized, people are encouraged to kill human beings, the right to privacy is violated, and Allah is rebelled against.

Secondly, the importance of protecting life is emphasized, and it is stated that one should strive to save lives and protect mankind to the extent of one's ability, and therefore one would be saving all lives. The issue is well explained and the magnitude of the event is pointed out.

- By using literary arts, meanings that are not understood or that need to be explained due to ambiguity are explained and clarified. "İzah (Explanation)" (Külekçi, 1994).

Example: " Say: *"Allah is All One", "Allah is Samad (Everything is dependent on Him and He is not dependent on anything)", "He neither gives birth (He is not the father of anyone). Nor was He born (He is not anyone's child)." (el-İhlâs, 112/1-3).*

Here, it is explained that Allah is the Creator of the heavens, the earth and all creation, He is One and has no partner in His Divinity, He governs all things, that all requests are made known to Him, He is not in need of anything, everything is in need of Him, He neither gives birth nor was he born (Zemahşerî, 2017).

- Literary beauties can use both sides of the words in sentences (truth and metaphor). This adds depth to the words and in this way broad meanings can be achieved "Metaphor" (Kocakaplan, 1998).

Example: *"We made their heart hard"* (el-Mâide, 5/13).

The expression here *"We made their heart hard"* is a metaphor for "the Children of Israel did not listen to advice and it had no effect on them". Their hearts are likened to stones, and it is stated that they do not do their duty to Allah because of their love of the world (Zemahşerî, 2017).

- Literary beauties are also used to express different feelings that people have and to express unpleasant subjects in a polite way, or when a name or characteristic is not wanted to be explained. These arts are either explicitly stated or sometimes concealed (Bolelli, 2015). When concealed, they encourage the addressee to think and add broadness to the meaning. By using literary beauties, a part of the expression is stated and the rest is left to the addressee, in this way the imagination of the addressee is activated and different thoughts emerge. This creates a variety of meanings. Sometimes the word is expressed implicitly "Allegory" (Durmuş, 2024).

Example: "(O Muhammad!) Say: *"Do you worship besides Allah that which holds you no harm or benefit? It is Allah who is the Hearing, the Knowing."* (el-Mâide, 5/76).

The phrase *"that which holds you no harm or benefit"*, addressed to the idol worshippers, is an allegory to the "idols" they worshipped. Since the names of the idols are not desired to be mentioned, they are implicitly meant. Here, the weakness of idols is pointed out and the greatness of Allah is emphasized (Râzî, 1990).

- When expressing meaning, words can sometimes be long and sometimes short. Both situations are fine in their own way. If it is short, much meaning is expressed in few words, the expression is free of redundancies and many subjects are communicated briefly. This allows the addressee to think and expands his or her imagination. It also creates mystery and allows the addressee to discover new things. "İcaz" (Külekçi, 1994).

Example: *"O you who have believed! Fulfill your contracts"* (el-Mâide, 5/1).

The phrase here "fulfill your contracts" has a style of icaz. This refers to many things, such as fulfilling one's responsibilities towards Allah, avoiding what He forbids, and fulfilling His commands. It is also emphasized that people should be faithful to the contracts they have made among themselves (Zemahşerî, 2017).

- If the speech is long, the purpose is explained in detail and the message is conveyed effectively without leaving any questions in the mind. Since it provides a strong expression, it ensures that the expression is fluent and nice, and increases the literary pleasure received "İtnâb" (Teftâzânî, 2016; Atîk, 2009).

Example: *"And let there be from you a nation inviting to good, enjoining what is right and forbidding what is wrong. Those will be the successful."* (Âl-i imrân, 3/104).

Here, although the intention is understood with the expression *"inviting to good"*, in order to emphasize the importance of the subject, the expressions *"enjoining what is right and forbidding what is wrong"* are added and the subject is explained in detail, and the message is conveyed effectively without leaving any questions in the mind.

- Through literary arts, impossible things can be expressed as possible and possible things as impossible "Hyperbolism" (Durmuş, 2024).

Example: *"And I do not acquit my soul. Indeed, the soul is a persistent enjoiner of evil, except those upon which my Lord has mercy. Indeed, my Lord is Forgiving and Merciful."* (Yûsuf, 12/53).

Here, the word *"a persistent enjoiner"* in the phrase *"the soul is a persistent enjoiner of evil"* is expressed in the form of hyperbole and the art of hyperbolism is created.

Here, it is emphasized that the soul leads to lustful desires and deviant directions and encourages evil, and the severity of the evil of the soul is pointed out, and it is indicated that it is possible to escape from it only with the protection of Allah. (Râzî, 1990).

- The effect of literary beauties is sometimes seen in the sentence itself, and sometimes in the meaning pointed to. In this way, broad meanings are achieved "Indication" (Aydın, 2018).

Example: *"O children of Adam, we have bestowed upon you clothing to conceal your private parts and as adornment. But the clothing of righteousness (avoiding disobedience to Allah) is better"* (el-A'raf, 7/26).

Here, first of all, the importance of the clothes that cover the body and the private parts is emphasized, and it is pointed out that it is disgraceful to be naked and to expose the private parts of the body, and that it is a great beauty to cover these private parts

(Zemahşerî, 2017). Then the clothing of righteousness, which should be worn spiritually, is mentioned, and the beautiful virtues such as respect for Allah, effort in religious matters, chastity and modesty, and avoiding bad habits are pointed out, and it is indicated that the clothing of righteousness adorns and protects the soul of the mankind. (Râzî, 1990).

- Literary arts sometimes use contrasting elements of expression to present both sides of a statement. In this way, every aspect of the events can be considered, which removes doubt and strengthens the expression “Tibâk” – “Mukâbele” – “Contradiction” (Cârim 2019).

Example: “*And those whose scales are heavy are the ones who are successful. But those whose scales are light are the ones who have wasted their souls*” (el-Mü'minûn, 23/102-103).

Here, the expression “*Whose scales are heavy*” is contrasted with the expression “*Whose scales are light*” and the art of contradiction is created.

By using contrasting concepts, it is stated that people will be resurrected after death, their deeds will be weighed, those whose good deeds weigh heavily will be freed from punishment and those whose bad deeds weigh heavily will be severely punished (Râzî, 1990).

Here, by using the art of mukâbele (contradiction), attention is drawn to the issue of reward and punishment, and people are warned to remember that day and to avoid evil deeds, and they are encouraged to do good deeds.

- By using literary arts, evidence is brought for the truth of the claimed subject. “Mezheb-i Kelâmî” (Cürcânî, ts.; Kâsım 2003).

Example: “*We did not send any messenger except in the language of his people to state (the commands of Allah) clearly for them*” (İbrahim, 14/4).

It is stated that the Prophets sent to convey the commands and prohibitions of Allah to people are sent in the language of that people in order to convey the message correctly, to save people from mistakes and to teach them their responsibilities, and the reason for the issues is explained and the claim is proved (Zemahşerî, 2017).

- By using literary arts, the speech sometimes has two possibilities. In this way the meaning is expressed with a beautiful wit. “Tevcîh (Apostrophe)”

Example: “*Whoever desires glory and honor, let him know that glory and honor belong entirely to Allah. Only good words ascend to him. And good words elevate righteous deeds*” (Fâtır, 35/10).

There are two possibilities here in the sentence, “*Only good words ascend to him. And good words*

elevate righteous deeds.” This sentence has a widened meaning as it allows us to choose between “*good words elevate good deeds*” or “*good deeds elevate good words*” (Râzî, 1990; Zemahşerî, 2017).

People are encouraged to speak good words and do good deeds, it is pointed out that honor and glory are hidden in these behaviors, and it is emphasized that Allah is the one who glorifies all beauties.

- Literary arts sometimes express topics such as good news in the sense of warning, treat in the sense of threat, and praise in the sense of insult “Tehekküm” (Aydın, 2011).

Example: “*The heavens and the earth did not weep for them, nor was they given time*” (al-dukhân, 44/29).

The pointless destruction of the Pharaoh and her soldiers by drowning in the sea became a laughing stock and the art of tehekküm emerged.

Here they are insulted and their death is not seen as a great loss. It is stated that the expression “The heavens and the earth wept for him”, which is used for a person whose death is considered lost, is used in a negative sense and that the destruction of Pharaoh and his soldiers is remembered and made a mockery by them, that the people of the earth and the sky, that is, the angels and the believers, did not weep for them, on the contrary, the people of the earth and the sky rejoiced because of them, and that when the time of their destruction came, they were destroyed immediately without being given any time (Zemahşerî, 2017).

Here, it is mocked that they think they are great and hope that the people of the earth and the sky will weep for them, and it is emphasized that their values are far below what they think.

Here, such a style is used for further mockery and contempt, emphasizing that they and those who follow their path have no value in the sight of God as long as they continue on the same path, and that a person's value is revealed through faith.

- In speech, literary beauties sometimes explicitly express praise or criticism. Sometimes praise is expressed as if it were praise, or praise is expressed as if it were criticism. This attracts the attention of the addressee, embellishes the speech and increases its effect “Te'kidü'l-medh bimâ yüşbihü'z-zem”, “Te'kidü'z-zem bimâ yüşbihü'l-medh” (Bulut, 2019).

Example: “*They took revenge on the believers because they believed in Allah*” (el burûj, 85/8).

In this verse, praise is expressed in a style that resembles criticism. The meaning expressed here is that the reason why believers are despised, considered strange and subjected to severe torture is because they only believe and have no other faults, and that the polytheists are actually enemies of Allah, but they torture believers because they fear that Allah will punish them with His power and majesty

(Zemahşerî, 2017), It is also stated that revenge will be taken from them.

Here, first the punishment is mentioned and it is emphasized that it is a slander, then the reason for this punishment is explained and it is emphasized that these people actually deserve a reward, not punishment.

Example: *"There they will not taste any coolness or drink, except scalding water and purulence as an appropriate punishment"* (en-Nebe, 78/24-25).

Here, it is stated that those who will enter the hell will be given hot water to cool them down; first, the meaning of reward and praise is emphasized by saying *"coolness"*, and then the meaning of punishment is emphasized by saying *"scalding water"*.

Here, a warning is given by drawing attention to the severity of the fire in Hell and that there will be no coolness there (Zemahşerî, 2017). By using a fine style, the intended message was conveyed to the other party in a strong way.

- By using literary arts, a praise is followed by another expression of praise to support this praise, or a criticism is followed by another expression of criticism to support this criticism *"İstibtâ"* (Sübkî, 2003).

Example: *"Whatever is in the heavens and whatever is on the earth of creatures, and the angels [as well] prostrates to Allah and they are not arrogant"* (en-Nahl, 16/49).

Here, first of all, the creatures in the heavens and the earth are praised for their obedience, then the same creatures are praised again for not being arrogant, and the meaning is emphasized.

- By using literary beauties, any of the implicit or explicit, distant or close, true or false meanings of words can be preferred. In this case, the subject is expanded and the addressee is given new perspectives *"Tevriye"* (Selâme, 2002).

Example: *"We constructed the heaven with our hand, and indeed, we are Almighty"* (ez-Zâriyât, 51/47).

Here, the word *"hand"* is used to conceal the meaning of *"hand/organ"*, which is the first and true meaning that comes to mind, and to mean *"power/strength"*, which is distant and can be understood upon thought (Aydın, 2018).

Here, the polytheists are addressed by pointing out that Allah is the Creator of everything and that the idols that they had shaped and worshipped with their own hands could not be able to do anything, and the power and might of Allah is indicated.

- Through these arts, different words can be derived from word patterns. In this way, the beauty and effect of expression is enhanced and richness of meaning is created. *"Pun"*

Example: *"To the witness and the witnessed"* (el-Buruc, 85/3).

Many words in Arabic can be derived from the same pattern. Here, the word *"witness"* and the word *"witnessed"* are derived from the same pattern. Although derived from the same pattern, the two words have very different meanings. Some of them are as follows (Zemahşerî, 2017);

- The word *"witness"* refers to those who witness the Day of Judgment, and the word *"witnessed"* refers to the marvelous events that will be witnessed on the Day of Judgment,
- The word *"witness"* refers to the Messenger of Allah, and the word *"witnessed"* refers to the Day of Judgment,
- The word *"witness"* refers to Jesus and the word *"witnessed"* refers to his community,
- The word *"witness"* refers to days and nights, and the word *"witnessed"* refers to people.

- Literary arts appear through the repetition of a word or phrase. This is performed in order to reinforce themes such as fear, condemnation, warning, praise, ridicule, threat. *"Repetition"*

Example: *"No! They will know in the future!", "No again! They will know in the future"* (en-Nebe, 78/4-5).

Repetition is used to emphasize the importance of the subject and to reinforce the meaning.

It is pointed out that the Day of Judgment will happen, the Day of Reckoning will be severe, it is necessary to prepare for that day, and those who deny all these things will soon learn the truth, but it will be too late (Zemahşerî, 2017).

- By using literary arts, sometimes many issues can be gathered under a single judgment, and sometimes many issues can be mentioned separately and divided. *"Cem", "Taksim"*

Example: *"Allah belongs to the dominion of the heavens and the earth. He creates whom He wills; He bestows daughters on whom He wills and sons on whom He wills.", "Or He gives sons and daughters together. And He leaves whom He wills childless. Surely, He is all-knowing, all-mighty"* (eş-Şuarâ, 26/49-50).

It is stated that Allah has given some people a girl, some a boy and some both a girl and a boy, and He has not given any children some at all and left them childless, and the power of Allah is indicated by allocating more than one attribute (Zemahşerî, 2017).

- Literary arts emphasize the harmony between the first part and the last part of the sentence. However, sometimes the words are switched and the first part of the sentence is placed at the end and the

last part at the beginning. This is a fine art. In this way, the effect of the word is increased. "Allocation"

Example: *"It is You we worship and You we ask for help"* (el-Fâtiha, 1/5).

Here, the front part of the sentence moves to the back and the back part to the front, emphasizing the meaning with a fine style.

It is stated that worship and servitude can only be done to Allah because He created everyone, everything and all the beauties, and only He can be asked for help, and it is emphasized that He is worthy of worship and servitude because He is the giver of all blessings (Zemahşerî, 2017).

- By using literary arts, sometimes doubt is introduced in the expression, sometimes the existing doubt in the expression is removed, and sometimes the expression is directed in another direction. "Telmîh" (Cürcânî 1971).

Example: *"He becomes stuck to the world and followed his own desires. His situation is like that of a dog: If you attack him, he will stick out his tongue and pant; if you let him go, he will stick out his tongue and pant again. This is the situation of the people who deny Our verses. Now tell them about these parables so that they may think"* (el-A'râf, 7/176).

The dog that sticks its tongue out and pants is given as an example for a person who, although Allah gives him knowledge and guides him to the right way, leaves these things and follows the devil and becomes overly ambitious for the world, and it is pointed out that this is his value in the sight of Allah (Râzî 1990).

Here, sticking out his tongue and panting, which is a bad state for a dog, is brought as an example for the one who follows the devil, follows the desires of the soul and becomes one of the wrongdoers, and thus falls into misguidance, and the situation of that person is likened to the most disgraceful situation of the dog, and it is pointed out that he is away from his Lord (Zemahşerî, 2017).

This parable is mentioned in order to prevent people from falling into such a bad situation, and it is pointed out that the fate of those who leave the right way and pursue deviation, misguidance and the desires of the soul, who follow the devil and attach themselves to the world, is very bad, and it is indicated that they will regret it in this world and in the Hereafter (Râzî 1990; Zemahşerî, 2017; Kocabıyık, 2022).

- In order to negate something through literary arts, its cause is negated. In this way, the original meaning is emphasized "Nefyü's-şey-i bi-îcâbih"

Example: *"Do they have feet by which they walk? Or do they have hands by which they hold? Or do they have eyes by which they see? Or do they have ears by which they hear?"* (el-A'râf, 7/195).

Although it may seem that idols are negated by stating that idols do not have organs such as eyes, ears, hands, etc., the worship of those idols is actually negated and prohibited.

Here, it is emphasized that the idols worshipped by the polytheists are objects made by hand, human beings are superior to idols in many aspects such as hearing, seeing, moving, holding, etc., and that it is not appropriate to worship incapable beings who are inferior to themselves, who cannot benefit or eliminate harm.

- By using literary arts, some words are mentioned in the sentence, followed by an explanation of the features related to each of these words. "Leff-ü neşr"

Example: *"As for those who were wretched, they will be in the fire." "And as for those who were prosperous, they will be in Heaven."* (Hûd, 11/106, 108).

Here, the concepts of "heavenly" and "hellish" are expressed first, and then the characteristics related to them are explained separately in the same order.

Attention is drawn to the fact that those who will be in the Heaven will be able to be there by the grace and favor of Allah, they will stay there forever and live a happy life and the blessings will not be used up, and people are encouraged to do so (Zemahşerî, 2017).

It is emphasized that those who are Hellish will be punished for what they have done in the world, and that they will stay there for eternity and suffer severe torment (Zemahşerî, 2017).

- Through literary beauties, something can be ignored even though it is known. This draws attention to the subject and leaves an effect on the addressee. "Tecâhül-i ârif"

Example: *"When the women saw him, they greatly admired him and cut off their hands (in astonishment) and said, "Our Lord! Is this a human being; this is but a noble angel"* (Yûsuf, 12/31).

The expression *"Is this a human being?"* is a phrase used by those who know the truth but ignore it.

Here, when the wife of the saint of Egypt heard the gossip about her, she invited the gossiping women, offered them fruit, put sharp knives in their hands and brought the Prophet Joseph before them, and when the women saw him, they cut off their fingers and asked, *"Is this a human being?"* (Râzî 1990).

The women who saw the Prophet Joseph knew that he was a human being, but due to their astonishment at his beauty, they acted as if they did not know, and compared him to the Angels, who are the ultimate example in beauty (Zemahşerî, 2017).

The perfection of the beauty and the greatness of the power of the One who created that beauty are indicated by drawing attention to the beauty of the Prophet Joseph in a fine and effective style.

- By using literary beauties, the speech can be started in a fine and effective way, continued with the same effect and ended in a beautiful way. This affects the addressee and embellishes the sentences. "Hüsn-i ibtidâ", "Hüsn-i hâtime"

Example: *"This Qur'an is notification for the people that they may be warned thereby and that they may know that Allah is the only God and that those of understanding may consider and take advice"* (İbrâhîm, 14/52).

In this Surah, it is concluded in a fine and powerful way with the phrase *"those of understanding may consider and take advice"*, making the addressee feel that the matters to be communicated are complete. The existence and unity of Allah, obedience and submission to Him, the Doomsday, the Resurrection, the state of people on that day, the reckoning, the impossibility of returning to the world, and the fact that Allah is aware of everything were emphasized (Râzî 1990; Kocabıyık, 2022), and it was stated that the matters communicated were sufficient as advice to people (Zemahşerî, 2017). It is also pointed out that human beings are valued because of their intellect and thoughts, and that they are given responsibility and sent prophets and books because of their intellect.

Example: *"Your Lord is the Possessor of Majesty and Honor. He is far above what they describe", "Greetings to the prophets", "Praise be to Allah, the Lord of the worlds"* (as-sâffât, 37/180-182).

All the issues put forward by the polytheists since the beginning of the sura have been refuted by these verses, and the sura has been beautifully concluded with praise, greetings and prayers (Zemahşerî, 2017).

In these verses, the most important issues in a person's worldly life are concisely recalled. These are the person's recognition of his Lord. He purifies him from imperfect qualities and qualifies him with perfect qualities, frees him from partners, children and spouses. It is stated that a person must follow a guide, namely the Prophet, on how to live in order to achieve happiness in this world and the hereafter. Again, the path that a person must follow in order to be treated with mercy and compassion in the hereafter and to attain salvation is stated, and it is stated that one must take refuge in the grace and generosity of Almighty Allah by giving abundant praise (Râzî 1990; Kocabıyık, 2020).

It is emphasized that the greatest reward that will be given to believers in the Hereafter is the opportunity to glorify and praise Allah Almighty, and the importance of being busy with glorification and praise in worldly life is pointed out (Râzî 1990).

Literary arts emphasize both meaning and speech. As they add power to understanding, they also purify the speech from mistakes and eliminate its deficiencies. They refine the speech and increase its

effect. They make the language functional and ensure the use of words appropriate to the environment, examine the sentence in terms of many issues such as rhythm, meter, letter features, customs, type, and examine the harmony between words in detail. This creates a fine form of address.

Depending on the situation and characteristics of the sentence, literary arts sometimes include positive states such as exaltation, delicacy, good news, thanks, teaching, joy, happiness, peace, tolerance, encouragement, exaggeration, astonishment, reinforcement, evidence, command, restraint, drawing attention, or negative states such as condemnation, warning, intimidation, reprimand, humiliation, hatred, joke, ridicule, threat, sadness, insult, reproach, revealing ugliness (Bulut, 2019; Külekçi, 1994; Hâşimî, ts. Kocabıyık, 2022), and sometimes it reveals many different states such as praise in the sense of satire, good news in the sense of warning, exaltation in the sense of ridicule, sorrow in the sense of joy (Sâbûnî, *Safvetü't-Tefâsir*, 3/286; Zuhaylî, 2016).

Although literary arts are important in expression, they should be used in a proper way and on time (Saraç, 2020). Because if it is not used appropriately, it makes speech ordinary and simple. It removes literary pleasure, arouses hatred, reduces the power of expression and destroys the integrity of meaning (Pala, 2020).

There are many arts in each sentence of the Qur'an. Some sentences even contain dozens of literary arts. For example, in the 11th verse of Surah al-Hud, 23 literary arts are mentioned (Aydın, 2018).

Literary arts are one of the beauties that we frequently use in our daily conversations as well as in the Qur'an and have a great importance in our lives (Aydın, 2018).

CONCLUSION

The Qur'an is a miracle in terms of language and literary arts. Its words are carefully chosen. There are clear expressions in it as well as implicit and incomprehensible expressions at first glance. Therefore, it needed to be interpreted. However, in order for it to be interpreted correctly and its message to be fully understood, its language and literary style must be learned correctly. Learning the literary beauties in the Quran correctly is possible by understanding its language and the hundreds of literary arts it contains. Literary arts add new perspectives to exegesis and strengthen expression. They convey many meanings with few words, cleanse the word from excess, and develop the imagination. Draws attention to the main topic. They create diversity of meaning. They impress the addressee and enable the intended meaning to settle in the mind of the addressee. They give depth and delicacy to expression and create a more effective and

brilliant power of expression. They affect the hearts. They create the expected effect. They ensure that the expression is strong and perfect, and that the meaning is delicate and harmonious. Literary arts show the characteristics and ensure that the beauties are revealed, and ensure that the address is more effective. It facilitates and expands the language by adding new meanings to the word. It increases and spreads the effectiveness of the language. It excites the addressee. It clearly reveals the purpose. It reveals many subjects with indirect expression. It makes one feel the literary pleasure. It affects the hearts. It interprets the hidden feelings and emotions. It increases the power of the word and eliminates doubt. It reveals new meanings to be discovered. It ensures that action is taken according to the requirements of the situation. It ensures that the message is conveyed correctly. It increases the areas of interaction. It emphasizes the real meaning and attracts attention. It purifies the expression from flaws and errors, completes the deficiencies in the word, saves the word from plain and simple expression. It enables different groups and segments to be addressed separately, affects the souls in a subtle way and gives peace to the hearts, activates ideas, touches lives, sometimes gives beauty to the word, sometimes to the meaning, and sometimes to both the word and the meaning. It explains the meanings of words such as far-near, hypothetical-definite, open-closed, true-false according to the situation, examines and organizes many qualities such as the meter and rhyme harmony of sentences and words, the characteristics, nature and number of letters, and reveals the skill of using words and literary power. In addition, these arts serve many purposes such as giving good news, warning, providing evidence, drawing attention, exalting, condemning, criticizing, encouraging, contradicting, humiliating, showing worthlessness, mocking, hating, insulting, and threatening. Because of all these features, they play an effective role in conveying the divine message to people in a correct way and reveal the literary power and taste of the Qur'an. In addition, Although these arts are very important, using them may not always be pleasant. In order to resort to literary arts, they must serve a purpose, eliminate the banality of expression, not arouse hatred, preserve the integrity of meaning and expression, make the word understandable, provide literary pleasure and reveal the beauty in the word. These arts are not extra in speech, they are essential and one of the features of language. Therefore, we constantly use these arts in our daily lives.

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