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# Analysis of the Alignment of Speech with the Requirements of Context in the Qur'an A Methodological and Foundational Study

Dr. Mohamad Abdullah Alsaied<sup>1</sup>, Prof. Hady Hussein Abdalla Farag<sup>2</sup>

## Abstract

*This manuscript delves into one of the most revered aspects of Arabic linguistic tradition: the alignment of speech with its contextual demands. Rooted in centuries of eloquence, the Qur'an is heralded as the ultimate exemplar of this art, its verses meticulously tailored to resonate with diverse audiences across time and space. The text achieves a remarkable balance, addressing both the intellect and the emotions, and engaging individuals with varying levels of understanding. Scholars have long noted that the Qur'an's gradual revelation—from its initial focus on creed and morality in the Meccan period to its comprehensive legislative and ethical guidance during the Medinan era—exemplifies a deliberate and context-sensitive approach to communication. This investigation draws on classical exegesis and modern rhetorical analysis to unpack the layers of meaning embedded within its verses. By scrutinizing how the Qur'an aligns its eloquent discourse with the situational requirements of its audience, this study offers fresh insights into the interplay between language and context. The research highlights how this sophisticated alignment not only reinforces the text's persuasive power but also underpins its enduring status as a source of timeless wisdom and moral clarity. Ultimately, this inquiry affirms the Qur'an's unparalleled rhetorical mastery and enduring inspirational influence.*

**Keywords:** alignment of speech, requirements of context, deviation from the apparent meaning, characteristics of Meccan and Medinan, doubts regarding Meccan and Medinan.

## Introduction

### Previous Studies

- *The Eloquence of Departing from the Apparent Meaning*, by Professor Asma Zidan and Professor Abdelkader Hamrani.
- *Observing the Contextual Appropriateness in the Speech of the Prophet ﷺ*, by Professor Kamal Qaddah.
- *The Linguistic Component in the Books of Exegesis*, by Professor Abdullah Al-Rashidi.

### Research Challenges

Among the difficulties I faced during this research was that books on Arabic rhetoric only mentioned examples of aligning speech with the context in the sections on the affirmation of statements and exclusivity. It is as though they made the definition of eloquence—aligning speech with the context—a reminder to the learner to choose a style from its various categories based on the context of the audience.

<sup>1</sup> Mohamed bin Zayed University for Humanities; Abu Dhabi, United Arab Emirates [mohamad.alsaied@mbzuh.ac.ae](mailto:mohamad.alsaied@mbzuh.ac.ae). ORCID: <https://orcid.org/0000-0002-4739-8891>.

<sup>2</sup> Mohamed bin Zayed University for Humanities, Abu Dhabi, United Arab Emirates. [hady.farag@mbzuh.ac.ae](mailto:hady.farag@mbzuh.ac.ae). ORCID: <https://orcid.org/0009-0005-0360-666X>



Likewise, the phrase "aligning speech with the context" is scarcely found in books of exegesis. Instead, we find statements in the interpretation of verses from which a discerning reader can understand that the interpreters intended to convey that the verse achieves the alignment of speech with the context.

Similarly, the doubts surrounding the Meccan and Medinan revelations and the claim that the Qur'an was influenced by its environment call for extracting what lies between the lines from various sources to compile this research, refute their claims, and dispel their doubts.

### **Statement of the Problem**

This research addresses a contemporary Qur'anic issue, namely the claim that the Qur'an was influenced by its environment through the Meccan and Medinan revelations and their styles of discourse.

### **Research Methodology**

In this study, I followed the descriptive and analytical approach. I examined the verses, provided a description of them, analyzed what has been said about them, uncovered their eloquence, and refuted the doubts surrounding them—particularly regarding the alignment of the Qur'an's revelation in its style and content with the context of the Meccan and Medinan periods. This demonstrated Allah's wisdom in gradual construction and guidance, as well as in teaching and legislation. For this purpose, I relied on books of exegesis, Qur'anic sciences, and rhetoric.

To elucidate this discipline, I will address its study according to the following outline:

### **Research Outline**

The research outline includes the following:

An introduction, a preface, three main sections, and a conclusion.

- **Introduction:** On the importance of the topic, the need for it, its benefits, and the research methodology.
- **Preface:** An explanation of the key terms in the title, along with a mention of previous studies.

### **First Section: Aligning Speech with the Context: Definitions and Rhetorical Approaches:**

This section includes four subtopics:

- **First Subtopic:** Definition and essence of aligning speech with the context.
- **Second Subtopic:** Perspectives of rhetoricians and literary figures on the importance of aligning speech with the context in poetry and prose, between theory and practice.
- **Third Subtopic:** The diversity of speech styles, their alignment with the context, and their purposes.
- **Fourth Subtopic:** The apparent and hidden aspects of aligning speech with the context in the Qur'an and their manifestations.

### **Second Section: Aligning Discourse with the Context Considering the Nature of Qur'anic Discourse:**

This section includes four subtopics:

- **First Subtopic:** Methodological features in the nature of Qur'anic discourse.
- **Second Subtopic:** The context in Meccan and Medinan revelations and their characteristics.
- **Third Subtopic:** Aligning discourse with the context between reason and emotion and their convergence.
- **Fourth Subtopic:** Aligning speech with the context of the surrounding discourse and its forms.

### **Third Section: Aligning Speech with the Context Considering the Speaker and the Audience:**

This section includes two subtopics:

- **First Subtopic:** Aligning speech with the context of the speaker and their style.
- **Second Subtopic:** Aligning speech with the context of the audience and its indicators.

### **Conclusion**

The conclusion summarizes the research findings and key recommendations.

I ask Allah Almighty to grant it acceptance and to bestow upon us His great favor in serving His great Book and all the sciences of religion. Indeed, He is the most generous of those who are asked, and His bounty is the best of hopes.

## **Chapter One**

### **Conformity of Speech to the Context**

#### **Definitions and Rhetorical Perspectives**

##### **Section One**

##### **Definition and Essence of Conformity of Speech to the Context**

**Conformity of speech to the context: It is the appropriateness of speech to the condition of the speaker, the listener, and the time and place.<sup>3</sup>**

This means that the purpose of speech is to influence the listener by making them understand and learn, or by changing their convictions and thoughts, and correcting their behavior and actions. To achieve this, the speech must align with the condition of the listener, the time, the place, the speaker's ability to express what is within themselves, and their understanding of the listener's condition to match their speech to their needs according to their circumstances.

The impact of speech on the listener under this condition is referred to as eloquent and influential discourse. Therefore, it is said in the definition of eloquence: it is the conformity of speech to the context.

Al-Jahiz said: "The essence of the matter lies in making each group understand according to

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<sup>3</sup> For example, preaching is a situation and a context that requires elaboration and expansion. This elaboration is the requisite, and presenting the speech in an elaborate form is conformity to the requisite.

their capacity and influencing them according to their positions”<sup>4</sup>.

## Section Two

### The Approaches of Rhetoricians and Writers on the Importance of Conformity of Speech to the Context in Poetry and Prose: Theory and Practice

Rhetoricians and literary figures have made statements regarding the importance of considering the context, including their saying: “For every occasion, there is a proper speech.” An example is Al-Hutay’ah’s words to Umar ibn Al-Khattab, may Allah be pleased with him<sup>5</sup>:

"Have mercy on me, may the Sovereign guide you,

For every occasion, there is a proper speech."

Dr. Ibrahim Anis states: "Every speech has its circumstances and occasions, and the speaker, as well as the listener, knows what these situations require in terms of linguistic expressions. Languages are not merely words listed in dictionaries, nor are they isolated sentences recorded in books. Rather, the essence of every language is that it exists in the form of speech closely connected to the speakers and listeners, who are most familiar with its contexts and implications."<sup>6</sup>

It is important for the speaker to understand the elements from which imagination derives its images and to consider different factors when creating these images, depending on the environment, nations, and eras. Each environment is influenced in its imagery by its natural and social components. Each nation has its unique systems, ways of life, and material and moral development. Each era has its general tendencies, level of civilization, and events that occurred within it. This is evident in the books of literature and its history<sup>7</sup>.

The speaker must also understand the meanings of words, which may change with the changing circumstances and contexts of things. For example, the word “reed” previously referred to the writing tool made from bird feathers. However, it now refers to the metal tip of a pen.

Ibrahim Anis pointed out that this difference in word meanings between individuals or societies may sometimes lead to debate and discussion, or at other times result in disputes and quarrels. Therefore, the speaker must consider the listener's understanding to ensure that the speech reaches their heart, thereby judging the speech to be eloquent<sup>8</sup>.

<sup>4</sup> See: **Al-Bayan wa Al-Tabyin** by Al-Jahiz, edited by Abdul Salam Harun, (1/93), 1975 edition, Dar Al-Ma'arif, Egypt.

<sup>5</sup> See: **Al-Kamil fi Al-Lugha wa Al-Adab** by Abu Al-Abbas Muhammad bin Yazid Al-Mubarrad, (2/148) (d. 285 AH), edited by Muhammad Abu Al-Fadl Ibrahim, 3rd edition, 1417 AH = 1997 AD, Dar Al-Fikr Al-Arabi, Cairo.

<sup>6</sup> See: **Min Asrar Al-Lugha** by Dr. Ibrahim Anis, (p. 247), 7th edition, 1994, Anglo-Egyptian Library.

<sup>7</sup> See: **Fiqh Al-Lugha** by Dr. Ali Abdul Wahid Wafi, (p. 237), 7th edition, Dar Nahdat Misr for Printing and Publishing.

<sup>8</sup> See: **Dalalat Al-Alfaz** by Dr. Ibrahim Anis, p. 9, 5th edition, 1984, Anglo-Egyptian Library.

The speaker must understand the purposes of speech and choose the appropriate style for the appropriate situation, and they must also understand the listener's intentions to approach them effectively.<sup>9</sup>

Whoever reads pre-Islamic poetry observes the poet's influence by their environment and its language in any of their purposes. This is why it was impactful for listeners who shared the same common language. You can see this in their similes, which draw elements from their environmental experiences and daily observations. The same applies to poets across all eras. A writer whose work is not an honest reflection of themselves, their era, their society, or their environment cannot be valued in comparison to those who have paid attention to this aspect.

In this regard, Al-Aqqad says: "A poet is someone who expresses human souls. If the speaker does not depict their life and nature in their words, they are even less capable of describing the lives and natures of others. Therefore, they are not a poet from whom people should receive a life message or a reflection of conscience."<sup>10</sup>

Poetry may come across as delicate and simple or intense and intricate, depending on the nature and disposition of the poet. If it happens to address someone whose nature and disposition differ, it will not resonate well with the listener, will not be praised, and will not conform to the context.<sup>11</sup>

Ibn Khaldun said: "Know that all tastes in understanding eloquence are acquired only by those who interact with a language extensively, use it frequently, and communicate among its generations until they master it. An Andalusian does not perceive the eloquence in the poetry of the Maghreb, nor does a Maghrebi in the poetry of the Andalus or the East, nor an Easterner in the poetry of the Andalus or the Maghreb. This is because someone appreciating any poetry sees eloquence only in the poetry of their own language, as their linguistic mastery is cultivated through that language and its merits. It is, therefore, impossible for them to find beauty in any other language."<sup>12</sup>

Al-Zayyat says: "Eloquence is directed to the mind, the heart, or both, depending on the states of the audience in addressing ignorance, opinion, and desire, whether separately or collectively. If the goal of the eloquent speaker is to eliminate ignorance, clarify an idea, or establish an opinion, accuracy, clarity, and appropriateness suffice to achieve the goal. However, if the purpose is education or persuasion and the subject relies on a collection of thoughts and evidence, it is necessary to organize and sequence them according to the principles that have become a science studied under the name: Methodology of Scientific Research."<sup>13</sup>

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<sup>9</sup> See: **Al-Umda fi Mahasin Al-Shi'r wa Adabihi wa Naqdihi** by Ibn Rashiqa Al-Qayrawani, edited by Muhammad Muhyi Al-Din Abdul Hamid, (1/199), 4th edition, 1972, Dar Al-Jeel, Syria.

<sup>10</sup> See: **Poets of Egypt and Their Environments in the Past Generation** by Abbas Mahmoud Al-Aqqad, (p. 133), 3rd edition, 1965, Egyptian Renaissance Library.

<sup>11</sup> See: **Al-Wasata Bayna Al-Mutanabbi wa Khusumihi** by Al-Qadi Al-Jurjani, edited by Abu Al-Fadl Ibrahim, (p. 17), 1945 edition.

<sup>12</sup> See: **Muqaddimah of Ibn Khaldun**, (pp. 603-604), Al-Maktaba Al-Asriya, Beirut, Lebanon.

<sup>13</sup> See: **Defense of Eloquence** by Ahmad Hasan Al-Zayyat, (p. 23), Al-Nahda Press, 1967.

## **Section Three**

### **The Diversity of Speech Styles and Their Conformity to the Context and Purposes**

Rhetoric scholars have mentioned various styles aimed at ensuring speech conforms to the context, including omission or mention, precedence or delay, separation or connection, brevity, elaboration, balance, simile, imagery, metaphor, metonymy, insinuation, the use of proverbs, and so on. These styles guide the eloquent speaker to the necessity of employing them to consider the listener's condition, time, place, and surrounding environmental, cultural, and social circumstances, which are too numerous to enumerate here.

This requires the speaker's proficiency and skill, along with their innate and linguistic readiness, in addition to their rhetorical knowledge, to clarify, shape, and formulate their speech according to the intended purpose and the setting in which it is delivered. This ensures that the speech aligns with the context, suits the occasion, hits the target, and resonates most favorably with the listener.

The religion of the listener, the environment in which they lived and acquired its characteristics, their social or occupational status that gives them a certain character, their gender (male or female), their age (elderly, young adult, or child), and their behavioral traits are all taken into consideration.

Allah has affirmed this consideration in the Qur'an, saying: "Do not treat the Messenger's summons to you 'as lightly' as your summons to one another" (An-Nur,63), so, polite discourse is what befits his noble status, peace be upon him. He does not demand this for himself; rather, Allah has made it obligatory upon his nation. The Prophet, peace be upon him, said: "Treat people according to their status."<sup>14</sup> He wrote to Heraclius, saying: "In the name of Allah, the Most Gracious, the Most Merciful. From Muhammad, the servant of Allah and His Messenger, to Heraclius, the great leader of the Romans."<sup>15</sup>

Allah, the Exalted, said to Moses and Aaron, peace be upon them: "Go, both of you, to Pharaoh, for he has truly transgressed 'all bounds', Speak to him gently, so perhaps he may be mindful 'of Me' or fearful 'of My punishment'." (Taha,43-44) He commanded them to soften their speech toward Pharaoh, taking into account his status as a king. This was the requisite of his condition, in the hope of guiding him, leading him to acknowledge his servitude to Allah, and abandoning his claim of divinity and oppression.

Allah, the Exalted, also said to His Prophet Muhammad, peace be upon him: "and give them advice that will shake their very souls" (An-Nisa, 63) and one of the conditions of eloquent speech is that the speaker ensures their articulate words align with the context. This makes the speech more accurate, impactful, persuasive, communicative, acceptable, and less prone to

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<sup>14</sup> See the narration in Sunan Abi Dawood, Book of Manners, Chapter on Treating People According to Their Status, (2/677), Hadith No.

<sup>15</sup> See the narration in Bukhari, Book of Revelation, Chapter on Heraclius' Question About Revelation (1/3), No. (7), and Muslim, Book of Jihad and Expeditions, Chapter on the Prophet's Letter to Heraclius Inviting Him to Islam (3/1393), No. (4707).

Conforming speech to the context is a challenging matter, as no human can fully encompass all conditions, times, or places. This is something only Allah, the All-Knowing, the All-Aware, can do.

## **Section Four**

### **The Apparent and Hidden Aspects of Conformity of Speech to the Context in the Qur'an and Their Forms**

The Qur'an is the finest discourse and the most impactful speech upon the hearts of its listeners. It contains the delights of intellect and spirit, bringing tranquility and peace of mind. No eloquent speaker or literary figure, even if they collaborated, can reach its level of eloquence. Allah, the Exalted, said:” Say, ‘O Prophet, ‘ “If ‘all’ humans and jinn were to come together to produce the equivalent of this Quran, they could not produce its equal, no matter how they supported each other.” (Al-Isra,88)<sup>16</sup>

By reflecting on all the verses of the Qur'an, we find the principle of eloquence—conforming the speech to the context—consistently upheld without deviation, whether it is apparent or requires deeper contemplation.

Allah addressed people in general through the Qur'an across all eras with a remarkable eloquence that suits everyone. The simple-minded understand it in a way that suits them, finding sweetness in it that draws them closer to the Qur'an. Meanwhile, the intelligent understand it on levels that exceed the comprehension of the simple-minded. Each explains what they have understood from the Book of Allah and presents it to others in language that suits their audience.

One of the remarkable aspects of the Qur'an's eloquence is that it addresses both the mind and the heart, the general public and the elite, men and women, the old and the young, Muslims and non-Muslims. Each person perceives it as if it were revealed specifically for them. It conforms to their context, answers their questions, fears what they fear, hopes for what they hope, anticipates its promises, and warns of its threats.

The Qur'an has taken into account the conditions of its audience across all times and places, despite differences in cultures, dispositions, and dialects, thus challenging anyone who attempts to produce anything similar.

The skeptics of the Qur'an ignored this truth and claimed that it did not adhere to the principle of conforming speech to the context, thereby departing from the essence of eloquence and losing its cornerstone. Yet, they were unable to provide a single example from the Qur'an to substantiate their claim.

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<sup>16</sup> See: I'jaz Al-Qur'an wa Al-Balaghah Al-Nabawiyyah by Mustafa Sadiq Al-Rafi'i, (p. 19), 9th edition, 1973, Dar Al-Kitab Al-Arabi, Beirut, Lebanon.

Our early scholars realized that in some places in the Qur'an, the conformity to context might not be immediately apparent. They alerted students of knowledge that, upon contemplation, such verses not only adhere to the principles of eloquence but also reach the highest levels of rhetorical mastery. They also taught how to respond to those who claim that the Qur'an deviates from eloquence or does not conform to the context. This is often the approach of those who study Arabic sciences with the intention of casting doubt on the Qur'an and raising suspicions about its clarity and eloquence.

Thus, we find Abu Hayyan Al-Andalusi, on multiple occasions, raising questions such as, "Why does the Qur'an use this expression and not another?" He then provides answers to train the learner in contemplation and to refute those who use such verses as a basis for doubt.

One such verse is Allah's saying: "After that you will surely die, then on the Day of Judgment you will be resurrected" (Al-Mu'minun, 15-16)

So, Allah's saying "After that you will surely die" is emphasized with three elements: Indeed (إن), the lam of emphasis (لام التوكيد), and its being a nominal sentence, which indicates permanence. In contrast, his saying: "then on the Day of Judgment you will be resurrected" is emphasized with only Indeed (إن).

Abu Hayyan pointed to an implicit question, which is: Why was the opposite not done? That is, why was the mention of resurrection not emphasized with three affirmations, given the existence of those who deny it, while the mention of death, being an undeniable truth, was left without such emphasis?

The answer is that the verse is suitable as an address to both believers and disbelievers. The context for both requires the emphasis on death—which is a certainty without doubt—because the believer may become heedless of preparing for death, and thus needs to be reminded of it. As for the disbeliever, they persist in denial and reject resurrection, as if they were immortal in this world and death were uncertain or unreal. It is as though they have never seen a funeral, or the death of their parents, ancestors, or peers, or even the deaths of entire generations.

Therefore, emphasizing death, which is inevitable, serves as a reminder to the disbeliever and an awakening from heedlessness to prepare for death and what follows it in terms of accountability. This emphasis aims to guide them to belief and bring them out of their stubborn denial and disbelief.

As for resurrection, it is mentioned repeatedly in the Qur'an, and repetition itself serves as a form of emphasis. It is coupled with numerous affirmations and various proofs, making it a certainty beyond doubt. Believers have accepted it, while disbelievers reject it out of stubbornness, so it does not require additional emphasis every time it is mentioned.

This explanation refutes the claim that the verse contradicts the context.

In this study, we reveal through Qur'anic evidence the conformity of the Qur'an to the context, demonstrating that the Qur'an consistently adheres to this principle without exception, even in instances that may be unclear to those not specialized in this field.

## **Chapter Two**

### **Conformity of Speech to the Context in Light of the Nature of Qur'anic Discourse**

## **Section One**

### **Methodological Features of the Nature of Qur'anic Discourse<sup>17</sup>**

The Qur'anic discourse is distinguished by clarity and impact, with its styles varying in remarkable ways, including:

General address intended for generality, specific address intended for specificity, general address intended for specificity, specific address intended for generality, gender address, type address, individual address, address of praise, address of blame, address of honor, address of humiliation, address of mockery, addressing the plural with the singular form, addressing the singular with the plural form, addressing the singular with the dual form, addressing the dual with the singular form, addressing the dual with the plural form, addressing the plural with the dual form, addressing the plural after the singular, and its reverse: addressing the singular after the plural, addressing the dual after the singular, and its reverse: addressing the singular after the dual, addressing the individual while intending someone else, addressing someone else while intending the individual, general address with no specific addressee, addressing an individual then shifting to another, shifting address, addressing inanimate objects as though they have understanding, address of provocation, address of tenderness and seeking compassion, address of endearment, address of challenge, address of honor, and addressing the nonexistent.

The Qur'anic discourse manifests the greatness of Allah, to whom belongs all sovereignty, with the reins of all matters in His hand, their origin from Him, and their return to Him. Nothing is hidden from Him; He knows what lies within the souls of His servants, aware of their secrets and their public actions. He hears and sees, gives and withholds, rewards and punishes, honors and humiliates, creates and provides, brings death and grants life, decrees and ordains, and governs all affairs, both minor and grand. Not a single atom moves except by His permission, nor does a leaf fall except with His knowledge.

He praises Himself, advises His servants, guides them to what ensures their happiness and success, encourages them to pursue it, warns them of what leads to their ruin, introduces Himself to them through His names and attributes, and endears Himself to them through His blessings and favors. He reminds them of His bounties upon them, commands them to do what ensures the perfection of these blessings, warns them of His wrath, and reminds them of the honor He has prepared for them if they obey him And He reminds them of the punishment prepared for them if they disobey Him. He informs them of His dealings with His allies and enemies, and how the outcomes were for both groups. He praises His allies for their righteous deeds and excellent attributes, and He condemns His enemies for their evil actions and vile qualities. He presents parables, diversifies the evidence and proofs, and answers the objections of His adversaries with the best responses. He confirms the truthful, exposes the liar, speaks the truth, and guides to the right path.

He invites to the abode of peace, describing its attributes, beauty, and blessings, while warning against the abode of ruin, detailing its punishment, horrors, and suffering. He reminds His servants of their dependence on Him and their immense need for Him in every aspect,

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<sup>17</sup> See: *Al-Itqan fi Ulum Al-Qur'an* by Al-Suyuti, 2/149, (The Fifty-First Type: On the Forms of its Addresses).

highlighting that they cannot do without Him even for the blink of an eye. He also emphasizes His self-sufficiency, being independent of them and all creation, for He is inherently rich, while everything besides Him is in need of Him. And that no one attains even an atom's worth of good or more except by His grace and mercy, nor does anyone encounter an atom's worth of evil or more except by His justice and wisdom. In His speech, you witness His gentle reproach of His beloved ones, and despite that, He pardons their missteps, forgives their faults, establishes their excuses, rectifies their corruption, defends them, advocates for them, supports them, ensures their welfare, rescues them from every distress, fulfills His promise to them, and is their guardian, for they have no protector besides Him. He is their true ally and supporter against their enemy—what an excellent protector and an excellent supporter He is.

In every discourse, the utmost appropriateness to the audience is evident, making it highly effective in education, reform, and influence. For this reason, the polytheists feared listening to it, lest it compel them to believe, so they turned away from it. Allah, the Exalted, said: "The disbelievers advised 'one another', 'Do not listen to this Quran but drown it out so that you may prevail'" (Fussilat, 23)

## **Section Two**

### **Contextual Appropriateness in Makki and Madani Verses and Their Features**

This distinction relates to the consideration of time: Makki refers to the Qur'an revealed before the Hijrah, while Madani refers to what was revealed after the Hijrah.

It is known that the Qur'an was revealed in Makkah over thirteen years and in Madinah over ten years. Since the call in Makkah represented a phase of weakness and foundation, and the call in Madinah marked a phase of state strength, completion of structure, and societal cohesion, it necessitated that the discourse aligns with the two stages according to the differences in time, place, strength, and weakness, as well as foundation and construction.

Therefore, we find that the Qur'an revealed in Makkah has characteristics that align with the requirements of that stage:

1. It establishes faith by affirming monotheism, prophethood, angels, the Hereafter, accountability, Paradise, and Hell. In doing so, it adopts a gradual approach in educating individuals, prioritizing the most important over the less important. There is no doubt that explaining beliefs and morals is a fundamental step that precedes the explanation of subsidiary matters, such as forms of worship and transactions.
2. It refutes corrupt beliefs and customs, debates the polytheists in invalidating idol worship, and rejects prophethood and the Hereafter, among other such issues.
3. It presents the stories of the prophets and their peoples, the destruction of nations due to their disbelief and denial, and establishes Allah's universal laws in annihilating the disbelievers and tyrants while granting victory to the believers and the righteous, no matter how long it takes.
4. It explains virtues and morals, endears faith, obedience, order, knowledge, love, mercy, sincerity, respect for others, honoring parents, being kind to neighbors, purity of hearts, and cleanliness of speech to people's souls, and encourages them to adopt such traits.

5. It warns against immoral behaviors and makes disbelief, disobedience, ignorance, harshness, impurity of heart, and vulgar speech detestable to people's souls. It condemns evil customs such as murder, bloodshed, burying daughters alive, violating honors, and consuming the wealth of orphans, highlighting the corruption inherent in such practices. It persistently worked to purify them from these vices and distance them from such practices.
6. The discourse is concise, with brevity prevailing in its chapters and verses, as they were people of eloquence and rhetoric, and Islamic sciences were new to them. Thus, brevity suited them better than elaboration and verbosity.
7. Legislation is limited and general rather than detailed, providing rulings appropriate for the stage, such as prayer and charity.
8. The phrase "O people" (يا أيها الناس) is frequent, as it addresses the general public, who were idol worshippers with only a few Muslims among them. The stern phrase "No indeed" (كلا) also appears frequently, as it addresses obstinate opponents.

**We find that the Qur'an revealed in Madinah has characteristics that align with the requirements of that stage:**

1. It builds the Muslim community by explaining family rulings, such as marriage, divorce, maintenance, breastfeeding, lineage, and inheritance.
2. It details the legislative rulings that were summarized in the Makki chapters, including acts of worship like prayer, zakat, fasting, and pilgrimage, as well as rulings on trade, debts, and various civil, criminal, military, social, and international laws, personal rights, and rulings on jihad, war, peace, truces, prisoners, slavery, and more.
3. It exposes the hypocrites and reveals their conspiracies.
4. It calls the People of the Book to believe in it and follow it, debates them on this matter, invalidates the alterations they introduced into their scriptures, and clarifies what they concealed, such as the glad tidings about it and other matters.
5. Its chapters and verses are generally longer, as the Madinan period was a phase of building the state and society. This necessitated explanation and clarification, which involved much elaboration and detail, as eloquence depends on addressing the requirements of different situations.
6. The phrase "O you who have believed" (يا أيها الذين آمنوا) appears frequently, as the responsibilities and obligations are directed toward them. They were the majority of the inhabitants of Madinah, serving as the Prophet's workers, soldiers, market traders, and role models for those around them.

### **Suspicious**

The enemies of Islam raise suspicions about the Qur'an, including criticisms of the styles of the Makki and Madani sections. We will present their arguments and refute them.

One of their claims about the Makki and Madani sections is that the Qur'an contains two conflicting styles with no connection between them. They argue that it was subject to different

circumstances and influenced by varying environments. They claim that the Makki section reflects the characteristics of degraded communities, marked by harshness, insults, warnings, and threats, while the Madani section exhibits signs of culture and enlightenment. By this, they aim to suggest that the Qur'an is not divine revelation but rather a product of its environment.

### **Refuting These Suspicion**

1. Their Claim: They argue that the Makki section is characterized solely by harshness, insults, warnings, and threats, giving some examples such as in Surah Al-Masad “May the hands of Abu Lahab perish, and he ‘himself’ perish!” and in surah Al-Takathur “Competition for more ‘gains’ diverts you ‘from Allah’ as well in surah (Al-Fajr,13-14) “So your Lord unleashed on them a scourge of punishment, For’ your Lord is truly vigilant”

The response is that the Makki section is not exclusively characterized by harshness; there is also harshness in the Madani section. For instance, Allah says in Surah Al-Baqarah, which is Madani:” But if you are unable to do so—and you will never be able to do so—then fear the Fire fuelled with people and stones, which is prepared for the disbelievers” (Al-Baqarah,24)and in another verse “O believers! Fear Allah, and give up outstanding interest if you are ‘true’ believers, If you do not, then beware of a war with Allah and His Messenger” (Al-Baqarah, 278-279) and He said in Surah Ali’Imran, which is Madinan:” Indeed, neither the wealth nor children<sup>1</sup> of the disbelievers will be of any benefit to them against Allah—and they will be the fuel for the Fire. Their fate will be like that of the people of Pharaoh and those before them—they all rejected Our signs, so Allah seized them for their sins. And Allah is severe in punishment. ‘O Prophet!’ Tell the disbelievers, “Soon you will be overpowered and driven to Hell—what an evil place to rest!” (Ali’Imran,10-12).

2. Indeed, the Holy Qur'an, in both its Meccan and Medinan sections, encompassed severity because the necessity of sound education in reforming individuals and nations, as well as governing states and countries, requires the reformer to blend in the law of guidance between encouragement and warning, promise and threat, severity and leniency.
3. Their claim: that the Meccan verses contain insults and offensive language due to Muhammad's influence by the people of Mecca, leading to his speech being harsh and distant from the high knowledge he gained from the People of the Book in Medina. The response: The Qur'an came with refined language, free from vulgar expressions. Warning, threat, and intimidation in the Qur'an are not insults or offensive language; rather, they are a method for correcting deviation and stirring the innate nature toward faith and virtues, while discouraging disbelief and vices. This divine approach produced the best nation brought forth for mankind.
4. Their claim: that it is subject to circumstances and influenced by the environment. The response: The Qur'an transformed the environment rather than being shaped by it. It denounced the polytheism and idolatry of the people's beliefs, prohibited things they were accustomed to, such as alcohol, murder, and the burying of daughters alive, and legislated obligations and duties unfamiliar to them. Everything in the Qur'an is new, except for certain virtues inherited from the laws of Abraham and Ishmael, peace be upon them.

5. Their claim: that the Meccan and Medinan styles are contradictory and disconnected. The response: The Holy Qur'an is like a single chapter, interconnected and cohesive, without the contradictions and inconsistencies they claim. The reader does not perceive its division into Meccan and Medinan but feels as though it was revealed all at once, guiding to a straight path with eloquent clarity. However, the in-depth contemplation, interpretation, and deduction of legislative rulings concern scholars, who find it significant to know the time and place of each verse's revelation and whether it is Meccan or Medinan.

Just as the Qur'an, with its miraculous eloquence and just rulings, is suitable for every time and place and is recited in every era as though it was revealed for the people of that reality, as we see today, the words of eloquent individuals lose their impact over time. For instance, whoever reads pre-Islamic poetry today needs lexicons to understand what the poet intended, as we have neglected their language and vocabulary in our colloquial tongue. Meanwhile, the poet was influenced by the environment and its language in any of his themes, making him impactful to listeners who shared a common language. An example of this is the saying of Imru' al-Qais:

With a slender waist like a finely plaited braid \* And a leg like the watering pipe, smooth and tamed,

And she stretches with tender fingers, not coarse, as if they were \* Twigs of a fawn or toothpicks of eshel wood,

She lights up the darkness at dinner, as though she were \* The evening lantern of a devout monk in seclusion."<sup>18</sup>

Look at his strange vocabulary<sup>19</sup> and the elements of simile he drew from his environmental

<sup>18</sup> Dīwān of Imru' al-Qais: Verses 37-39, edited by Dr. Omar Al-Tabbā', published by Dār Al-Arqam, Beirut."

<sup>19</sup> Explanation:

(وكشح لطيف كالجديل مخصر، وساق كانبوب السقي المدلل):

"Kashh" refers to the waist. "Latīf" means small and beautiful. "Jadīl" is a strap made of braided and twisted leather. "Anbūb" refers to papyrus growing amidst palm trees. "Saqī" refers to watered palm trees, and "mudhallal" means bent by the slightest breeze due to its softness. He likens her leg to papyrus that grows under a palm tree, shaded from the sun, representing its most beautiful state.

(وتعطو برخص غير شئن كأنه، أساربع ظبي في مساويك إسحل):

"Ta'tū" means to serve. "Rakhṣ" refers to soft, tender fingers. "Ghayr Sha'in" means not rough. "Asāri" refers to worms found in greenery or sand, used here to liken women's fingers. "Zabī" is a sand dune, and "Ishal" is a type of tree with smooth branches. He likens her fingers to worms or soft twigs.

(تضيء الظلام بالعشاء كأنها، منارة ممسئ راهب متبئل):

"Mamsā" refers to evening. He means that her face is radiant; when she smiles at night, her teeth sparkle, and when she appears in darkness, her face shines and her beauty overpowers the night's darkness.

Refer to The Explanation of the Seven Mu'allaqāt by Abu Abdullah Al-Husayn ibn Ahmad Al-Zawzani (pp. 31-32), 1979 edition, Dar Al-Jil, Beirut.

experiences and daily observations. The same applies to other poets in all ages. While his words were impactful to his contemporaries, their influence has diminished on us due to differences in culture, language, and environment.

Likewise, anyone who authors a book, if they live long enough, would need to change examples, evidence, and some rulings or perceptions, or be corrected by those who come after them. Some books have lost their value and relevance over time because their subject matter was confined to the writer's era or location.

All of this is due to the influence of time, place, and environment. However, the Qur'an is free from these constraints, remaining suitable for every time and place, and a source of reform in all eras and locations.

The aim of those who cast doubt on the Qur'an is to raise suspicions about all aspects of it to deter people from faith and claim that it is Muhammad's words, not the words of Allah Almighty.

However, the masters of eloquence and rhetoric during the time of revelation acknowledged that the Qur'an could not possibly be the words of humans or jinn. The evidence within it is definitive that it is the word of Allah Almighty. As a result, they entered Allah's religion in multitudes. Muslims continue to grow in number and never decrease. This is the fruit of this great Book, which surpasses all words, all speech, all legislation, and all laws.

6. The study of the characteristics of Meccan and Medinan verses has demonstrated the divine wisdom in tailoring the discourse to suit the context and has refuted those doubts. The believer's faith will, God willing, increase upon reading this complete research, as it reveals God's wisdom in crafting discourse that aligns with the context in all aspects.

### **Section Three:**

#### **Conformity of discourse to the demands of the situation between reason and emotion and their convergence.**

Among the faculties that God has granted to the human soul are reason and emotion, each with its distinct need. The faculty of reason seeks the truth to know it and the good to act upon it, while the faculty of emotion records its sensations of pleasure and pain in things. Perfect eloquence is that which fulfills these two needs for the audience, soaring to their soul on these two wings, granting it both intellectual benefit and emotional pleasure simultaneously.

Such perfection has eluded all eloquent speakers and is uniquely attributed to the Quran.

And whoever has studied the words of scholars and sages, as well as the words of poets and literati, will find that neither group achieves balance; instead, one errs in excess and the other in deficiency. As for the sages, they present the fruits of their intellects as nourishment for the mind, yet their souls do not aim to captivate the heart or stir emotions. Thus, when they present the truths of sciences, they disregard the dryness and harshness that may repel human nature.

As for the poets, they strive to arouse emotions and stir the strings of feeling within the soul, paying no heed to whether what they portray is misguidance or righteousness, truth or mere

imagination. You find them serious while jesting, feigning tears though they do not weep, and inducing joy though they themselves feel none. Allah has described them, saying:” As for poets, they are followed ‘merely’ by deviants. Do you not see how they rant in every field, only saying what they never do?, Except those who believe, do good, remember Allah often, and ‘poetically’ avenge ‘the believers’ after being wrongfully slandered. The wrongdoers will come to know what ‘evil’ end they will meet” (Ash-Shuraa,224:226)

This is a measure by which we can discern, in any spoken or written word, which of the two faculties dominated it at the time of its expression. If it leans toward establishing a theoretical truth or describing a practical method, we say: this is the fruit of thought. But if it aims to incite or deter the soul, to contract or expand it, or to awaken its latent pleasures or pains, we say: this is the fruit of emotion.

And if it moves from one of these modes to the other, fully dedicating itself to the latter after satisfying its need for the former, as one transitions from one purpose to another, we recognize in this the alternation of thought and emotion within the self.

As for a single style that follows one path and combines both ends together, as the soul flows through the body and water through the green branch, such a phenomenon cannot be found in human speech, nor is it among the ways of God in the human soul.

Who, then, can provide us with this singular speech that brings forth rigorous demonstrative truth to satisfy even the most profound philosophers, while also offering pure emotional delight to please even the most cheerful poets?

That is Allah, Lord of the Worlds, who is never distracted by one matter from another. He alone is capable of addressing both the mind and the heart simultaneously with a single tongue<sup>20</sup>, blending truth and beauty harmoniously, so they meet without conflict, and producing from their union a pure, pleasant drink for those who partake.

This is precisely what we find in His Noble Book, wherever we turn. In the expanse of its stories and narratives, we see that it never neglects the intellect's share of wisdom and lessons.

And in presenting its proofs and rulings, it never forgets the heart's portion of inspiration and tenderness, warnings and deterrents, grandeur and marvel, reproach and admonition—interwoven into the openings, conclusions, and depths of its verses.<sup>21</sup>

“‘It is’ Allah ‘Who’ has sent down the best message—a Book of perfect consistency and repeated lessons—which causes the skin ‘and hearts’ of those who fear their Lord to tremble, then their skin and hearts soften at the mention of ‘the mercy of’ Allah. That is the guidance of Allah, through which He guides whoever He wills. But whoever Allah leaves to stray will be left with no guide.” (Az-zumar,23)

This Qur'anic style, which combines convincing the mind and delighting the emotion, has achieved perfect conformity of speech to the conditions of the audience.

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<sup>20</sup> That is, in a single language, for Allah is exalted above having a tongue in the sense of a physical organ.

<sup>21</sup> Refer to *The Great News* by Dr. Muhammad Abdullah Draz (pp. 113–116).

## Section Four

### Conformity of speech to the demands of the context and its forms

An example of this is the saying of Allah, the Exalted:” Every being on earth is bound to perish. Only your Lord Himself, full of Majesty and Honour, will remain ‘forever’” (Ar-Rahman,26,27)

The pronoun in His saying: "عليها" appears without a preceding singular feminine noun explicitly referring to it, which is understood to mean "the earth." This meaning is easily grasped by the listener from the preceding context, which discusses the creation of man, the heavens, the earth, and all that lies between them [verses 1–26], emphasizing that, despite their marvelous creation, they are transient, while permanence belongs to Allah, the Exalted.<sup>22</sup>

And His saying:” Allah has sealed their hearts and their hearing, and their sight is covered. They will suffer a tremendous punishment.” (Al-Baqarah,7)

The word (Sealed) is indefinite, and it is understood that it is a great covering that corresponds to their disbelief.<sup>23</sup>

And His saying: “Allah has promised the believers, both men and women, Gardens under which rivers flow, to stay there forever, and splendid homes in the Gardens of Eternity, and—above all—the pleasure of Allah. That is ‘truly’ the ultimate triumph.” (At-Tawbah,72)

The indefinite form in (رضوان) indicates, from the context, a sense of minimization, and the state of the one being addressed is such that they understand this, meaning: the pleasure of Allah, no matter how small, is more beloved to the believing servant than all that was mentioned in the verse before it; because it is the cause of entering Paradise. And He confirmed this with His saying: “That is ‘truly’ the ultimate triumph”<sup>24</sup>

And His saying:” Allah replied, “O Noah! He is certainly not of your family—he was entirely of unrighteous conduct. “(hud,46)

So, His saying “He is certainly not of your family” A strange judgment that Noah (peace be upon him) hears in describing his son, which necessitates a question from him: How can that be? The answer then comes directly in an emphatic style:” he was entirely of unrighteous conduct.” Although he is from the loins of Noah, his disbelief prevented him from being counted among the righteous of his family. The speed and emphasis in the answer consider Noah's state in order to dispel his astonishment, as he hoped his son would be saved, believing in Allah's promise by His saying:” And when Our command came and the oven burst ‘with water’,<sup>1</sup> We said ‘to Noah’, “Take into the Ark a pair from every species along with your family—except those against whom

<sup>22</sup> Refer to *Rhetoric: Its Arts and Branches (The Science of Meaning)* by Dr. Fadel Abbas (p. 130).

<sup>23</sup> See: Al-Kashaf 'an Haqa'iq al-Tanzil wa 'Uyun al-Aqawil fi Wujuh al-Ta'wil by Abu al-Qasim al-Zamakhshari al-Khwarazmi: (p. 165) printed by Mustafa al-Halabi, 1927.

<sup>24</sup> See: *Al-Balagha: Funoonuha wa Afanaanaha* (Science of Meaning), (p. 255).

the decree 'to drown' has already been passed—and those who believe.” But none believed with him except for a few.” (Hud,40)<sup>25</sup>

And His saying” Have you ‘O Prophet’ not seen those who were given a portion of the Scriptures yet trade it for misguidance and wish to see you deviate from the ‘Right’ Path?” (An-Nisa,44), the state of the addressee necessitates a declarative question to evoke astonishment within themselves and make them say: What is their matter? As understood from the context's indication, the answer follows:" trade it for misguidance and wish to see you deviate from the ‘Right’ Path?” And it is more effective in dissuading from their behavior.

Thus, the response aligns with the state of the addressee, completing the speech in the most eloquent and perfect manner.

## **Chapter Three**

### **Conformity of Speech to the Context Considering the Speaker and the Addressee**

#### **Section One**

##### **Conformity of Speech to the Speaker's Context and Style**

Taking into account the context includes the speaker, where their speech reflects their attributes if we are referring to the speech of Allah, and reveals their inner thoughts and secrets if we are referring to the speech of humans as mentioned by Allah in the Quran. We will use the term "attributes of the speaker" when referring to the speech of Allah, as befitting His majesty, and "the state of the speaker" when referring to the speech of others as mentioned by Allah about them.

In the Quran, the greatness of Allah is evident in the conformity of His speech to His divine attributes, and this has been termed the manifestation of the majesty of Lordship in the Quran.<sup>26</sup>

The majesty of Lordship in the Quran signifies that the Quran is the speech of Allah, which becomes apparent to the reader and listener with clarity and impacts hearts and souls. This aspect is so evident that even the general public, who lack expertise in eloquence and rhetoric, cannot miss it, though they may not be able to articulate the reason behind their sense of the magnificence and impact of this speech.

And Imam Al-Qurtubi pointed out this aspect while enumerating the facets of miraculousness, saying: 'Among them is the grandeur that cannot possibly come from a created being under any circumstance; consider this in Surah: “Qāf. By the glorious Quran!” to its end, and His saying:” They have not shown Allah His proper reverence—when on the Day of Judgment the ‘whole’ earth will be in His Grip, and the heavens will be rolled up in His Right Hand. Glorified and Exalted is He above what they associate ‘with Him’!” (Az-Zumar,67) to the end of the Surah, and likewise His saying, exalted be He: Do not think ‘O Prophet’ that Allah is unaware of what the wrongdoers do”(Ibrahim,42)" to the end of the Surah, Whoever knows that Allah, exalted be

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<sup>25</sup> Refer to: *Al-Isti'naf Al-Bayani (Its Significance and Artistic Aspects)* by Dr. Suad Mahmoud Nahla, *Al-Zahraa Journal*, (p. 496)."

<sup>26</sup>Our esteemed professor, Dr. Muhammad Saeed Ramadan Al-Bouti, may Allah have mercy on him, elaborated extensively on examples of this aspect in his lessons, from which I benefited.

He, is the Truth, knows that such grandeur is not possible in the speech of anyone else, and it is not fitting for the greatest kings of the world to say:" He will ask," "Who does all authority belong to this Day?" (Ghafir,16) Nor to say:" He sends thunderbolts, striking with them whoever He wills. Yet they dispute about Allah. And He is tremendous in might." (Ar-Ra'd,13)<sup>27</sup>

And Al-Qurtubi's statement "the grandeur" refers to the magnificence and strength of the speech, devoid of weakness or inelegance. Allah is Great, and His speech is great; how could a weak human being produce speech resembling the speech of Allah, exalted be He?!

Since people's attributes differ, the attributes of their speech also differ. The more a person elaborates in their speech, the more their psychological traits are revealed and clarified. Critics can even deduce the personality of a writer through reading their texts. Through extensive reading, they have come to understand the psychology of each writer and their unique style, which distinguishes them from others. Thus, they develop a taste for styles and knowledge of the writers' characteristics.

And since every person has their own unique way of speaking, as they are characterized by psychological traits that distinguish them from others, it is very difficult for one writer to imitate another's style. Even if they succeed in some phrases, they cannot sustain it, for nature overpowers imitation. Some have attempted this and failed; there are those who tried to imitate the style of Al-Jahiz or others but found no way to achieve it. This is because style is not merely about crafting phrases; it is a reflection of the writer's inner self, and every writer has a nature that differs from others.

For instance, Al-Aqqad, characterized by seriousness and delving into the depths of meanings, would not be able to imitate the style of Al-Mazni in his humor and wit, as his nature prevents him from doing so. Similarly, if Al-Mazni attempted to imitate Al-Aqqad's style, he would not be able to for the same reason.

If this is the case between one human and another, how could any human being rid themselves of their humanity and nature, then make themselves a god characterized by divine attributes contrary to human nature, and speak words that reflect divine attributes devoid of human traits and weaknesses?

This is an impossible task. Just as there is none like Allah, there is none like His speech. Should a person attempt to imitate it, they would produce incoherent words, reflecting a disturbed self-trying to feign divine attributes and strip away human nature.

Musaylimah the Liar claimed prophethood and fabricated words, alleging that they were the words of Allah revealed to him. However, what he produced bore only the marks of his humanity and weakness, in accordance with his state. When Abu Bakr Al-Siddiq, may Allah be pleased with him, heard his words, he said: "This speech did not come from a noble source." Meaning, it did not come from someone great, as it was trivial speech, stemming only from a trivial man.

The Noble Quran, though entirely the speech of Allah, contains verses that recount human speech within stories and reports. Naturally, this is not the focus here. Rather, the focus is on the verses where Allah speaks about Himself—commanding and forbidding, promising and threatening, giving glad tidings and warning.

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<sup>27</sup> *Interpretation of Al-Qurtubi (Al-Jami' Li Ahkam Al-Quran)*, Abu Abdullah bin Muhammad Al-Ansari Al-Qurtubi: (1/73), published by Kitab Al-Shaab.

This aspect is almost never absent from the verses of the Quran. Read and reflect upon whatever you wish from the Quran, and you will find evidence of this. Here, we mention examples from the Quran to observe how the majesty of Lordship and the attributes of Divinity shine within them, and how they clearly indicate that the Quran is the speech of Allah, exalted be He, and that it is impossible for it to be the speech of a human.

Allah, the Exalted, said:” They definitely ‘thought they’ were about to lure you away from what We have revealed to you ‘O Prophet’, hoping that you would attribute something else to Us falsely—and then they would have certainly taken you as a close friend. Had We not made you steadfast, you probably would have inclined to them a little, and then We truly would have made you taste double ‘punishment’ both in this life and after death, and you would have found no helper against Us. They were about to intimidate you to drive you out of the land ‘of Mecca’, but then they would not have survived after you ‘had left’ except for a little while. ‘This has been’ Our way with the messengers We sent before you. And you will never find any change in Our way.” (Al-Isra, 73:77)

And Allah, the Exalted, said:” By your Lord ‘O Prophet’! We will surely gather them along with the devils, and then set them around Hell on their knees. Then We will certainly begin by dragging out of every group the ones most defiant to the Most Compassionate. And We truly know best who is most deserving of burning in it. There is none of you who will not pass over it. ‘This is’ a decree your Lord must fulfil. Then We will deliver those who were devout, leaving the wrongdoers there on their knees.”(Maryam,68:72)

And Allah, the Exalted, said:” It is truly I. I am your Lord! So take off your sandals, for you are in the sacred valley of Tuwa. I have chosen you, so listen to what is revealed: It is truly I. I am Allah! There is no god ‘worthy of worship’ except Me. So worship Me ‘alone’, and establish prayer for My remembrance. The Hour is sure to come. My Will is to keep it hidden, so that every soul may be rewarded according to their efforts.” (Taha,12:15)

And Allah, the Exalted, said:” It is certainly We Who give life and cause death. And to Us is the final return. ‘Beware of’ the Day the earth will split open, letting them rush forth. That will be an easy gathering for Us. We know best what they say. And you ‘O Prophet’ are not ‘there’ to compel them ‘to believe’. So remind with the Quran ‘only’ those who fear My warning.” (Qaf,43:45)

Reflect on these verses and the majesty of Lordship they manifest, then ponder: Is it possible for a human to utter them through fabrication and forgery?!

Human nature is dominant, and anyone attempting to fabricate such speech will inevitably leave traces of their nature, exposing their falsehood and forgery. Even if one of the self-deified and tyrannical Pharaohs tried to produce such speech, it would result in words that contradict themselves, revealing the fabrication. This is a style that cannot be easily manipulated or forged.

Indeed, the very humanity and weakness of a person prevent them from saying:” Inform My servants ‘O Prophet’ that I am truly the All-Forgiving, Most Merciful, and that My torment is indeed the most painful.” (Al-Hijr,49:50) and such examples are numerous.

And if he attempts this, his tongue will twist, he will falter, and he will be exposed, as happened with Pharaoh. Allah recorded in His Quran Pharaoh's words, which he issued in the name of the Lordship he claimed, and his words were indicative of his falsehood and humanity, such as His

saying, exalted be He:" Pharaoh declared, "O chiefs! I know of no other god for you but myself. So bake bricks out of clay for me, O Hamân, and build a high tower so I may look at the God of Moses, although I am sure he is a liar." (Al-Qasas,38)

He claims divinity and exclusivity in it, yet he speaks words that indicate nothing but that he is a human being lying in his claim.

So, His saying, exalted be He:" I know of no other god for you but myself" It indicates his weakness, as he claims to have searched and found nothing, while the true God knows His exclusivity without needing to search.

And His saying, exalted be He:" So bake bricks out of clay for me, O Hamân, and build a high tower "it also indicates his weakness because he needs a minister, Haman, to carry out his tasks, whereas the true God is self-sufficient and independent of all creation. Furthermore, Pharaoh could not find any means to search for the God of Moses other than relying on human tools of water, clay, and fire, then constructing an elevator from them, hoping to ascend and look to verify Moses' truthfulness or falsehood.

And His saying, exalted be He:" so I may look at the God of Moses" It indicates that he hopes, and hope is only characteristic of one who does not possess outcomes, cannot fulfill desires, and does not have knowledge of the unseen.

And His saying, exalted be He:" although I am sure he is a liar." It indicates that he assumes and is not certain, while Allah is above assumption and speculation.

Despite Pharaoh's claim to divinity, he could not make his speech characterized by the attributes of a god. Instead, his style revealed his weakness and insignificance, and what he uttered contradicts the speech of the true God, exalted be He.

Thus, it becomes clear to us that the Noble Quran, in its greatness, indicates that its speaker is Allah, the One and Great, exalted be He, as it manifests His greatness, the majesty of His Lordship, His power, His knowledge, His perfection, and His transcendence.

This aspect of miraculousness is apparent to every contemplative person, regardless of their level of knowledge, filling their heart with the greatness and majesty of Allah, even if they are unable to articulate the reason for their feeling.

As for the arrogant and obstinate, they also feel this but ignore it out of pride and stubbornness, as Allah described them in His saying:" And, although their hearts were convinced the signs were true, they still denied them wrongfully and arrogantly. See then what was the end of the corruptors!" (An-Naml,14)

This is part of the requirements of the attribute of the Speaker, who is Allah, exalted be He.

We now move to discussing the consideration of the state of human speakers in the following verses:

Allah, exalted be He, said about the polytheists:" "Shall we show you a man who claims that when you have been utterly disintegrated you will be raised as a new creation?" (Saba,7)

The word "*man*" appears in the speech of the polytheists in an indefinite form, referring to the Messenger, peace and blessings be upon him, to belittle his noble status as an expression of their hatred.

And Allah, exalted be He, said about the wife of Imran:” My Lord! I have given birth to a girl,” (Ali’Imran,36) She tells us about her feeling of sadness and regret, which aligns with her state, as she thought she could not fulfill her vow because the newborn was a female. It was not customary for a female to serve in the mosque, and she had made her vow based on the assumption that the child would be male. However, Allah gave her glad tidings that He accepted the female as a servant and fulfilled her vow.

And Allah, exalted be He, said about Yunus (peace be upon him):” Then in the ‘veils of’ darkness<sup>2</sup> he cried out, “There is no god ‘worthy of worship’ except You. Glory be to You! I have certainly done wrong.” (Al-Anbya,87) Yunus emphasized the statement with "Indeed I" (إني), addressing his Lord, who does not need emphasis. However, the emphasis was used to express his state of regret, as it was firmly established in himself and confirmed in his conscience, as an expression of his profound repentance for leaving his people and losing patience with their denial and obstinacy.<sup>28</sup>

And similarly, the saying of Ibrahim (peace be upon him):” Our Lord! I have settled some of my offspring in a barren valley” (Ibrahim,37)

It expresses the state of the speaker—Ibrahim (peace be upon him)—and the intensity of his feeling for the meaning, as he intercedes for his people so that they may not suffer hunger or harm.<sup>29</sup>

And similar examples in the Quran are numerous.

## Section Two

### Conformity of Speech to the State of the Addressee and Its Indicators

#### Brevity and Elaboration

Among the Arabs, brevity is appreciated in certain contexts, such as expressing gratitude, apologizing, offering condolences, or reproaching, among others. Conversely, elaboration is suitable in contexts like congratulations, reconciliation between parties, storytelling, and speeches on public matters. Sound judgment has the final say in such matters.

When we reflect on the Quran, we observe that its discourse is precise, employing elaboration where elaboration is due and brevity where brevity is appropriate.

And among this is that when addressing the Arabs, He used utmost brevity, presenting speech as a gesture. However, when addressing the Children of Israel or narrating about them, He was detailed and elaborate.

An example of this is His saying, exalted be He, in addressing the people of Mecca:” O humanity! A lesson is set forth, so listen to it ‘carefully’: those ‘idols’ you invoke besides Allah can never create ‘so much as’ a fly, even if they ‘all’ were to come together for that. And if a fly were to snatch anything away from them, they cannot ‘even’ retrieve it from the fly. How

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<sup>28</sup> See: *"Dalalat Al-Tarakib: A Rhetorical Study"* by Dr. Muhammad Abu Musa: (p. 103), 1st edition, 1979, Wahba Library, Cairo.

<sup>29</sup> See: *"Dalalat Al-Tarakib"* (p. 104).

powerless are those who invoke and those invoked!" (Al-Hajj,73)

And rarely do we find an address to the Children of Israel that is not detailed and lengthy, as the Jews of Medina considered themselves people of knowledge and scripture, exceeding all bounds in obstinacy and defiance. The Quran may have addressed them as though they were of limited understanding, elaborating in its discourse with them. Supporting this view is what it narrates about them and the extent of their knowledge of what is in their scriptures.<sup>30</sup>

### Emphasis and Its Absence

Emphasis or its absence takes into account the state of the addressee, based on whether they are unaware of the news, deny it, doubt its truthfulness, are astonished by it, or need to be informed that the speaker is aware of what the addressee knows.

1. If the addressee knows nothing about the matter being conveyed, the speech is delivered without emphasis, as their state necessitates this<sup>31</sup>. An example of this is His saying, exalted be He:" And Allah invites 'all' to the Home of Peace and guides whoever He wills to the Straight Path." (Yunus,25)

This is an invitation from Allah to His servants to follow the path of Paradise through faith and righteous deeds. Since the listener's mind is devoid of knowledge about it, the discourse is delivered in the simplest and easiest structure, which is referred to as the "benefit of the information."

2. If the addressee is aware of the matter, and the speaker wishes to inform them that they are also aware of it.

An example of this is His saying, exalted be He, about the hypocrites:" The hypocrites, both men and women, are all alike: they encourage what is evil, forbid what is good, and withhold 'what is in' their hands. They neglected Allah, so He neglected them. Surely the hypocrites are the rebellious." (At-Tawbah,67)

Here, the addressees are the Messenger of Allah and the believers. Since the matter is known to them, the context required that the speech be free of any forms of emphasis. As for the hypocrites, they know that Allah has exposed these matters, which they assume are hidden from others. When the verse ends by describing the hypocrites as defiantly disobedient, He said:" Surely the hypocrites are the rebellious." And since they deny it, He emphasized it with more than one form of emphasis: *inna* (indeed), the emphatic pronoun, the definiteness of both sides, and the nominal sentence.<sup>32</sup>

If the addressee is assuming, doubtful, hesitant, or denying the news, the speech is emphasized

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<sup>30</sup> See: *"Al-Balaghah Al-Arabiyyah: Foundations, Sciences, and Arts"* (1/255).

<sup>31</sup> See: *"Al-Balagha in Its New Form – Ilm al-Ma'ani"* by Dr. Bakri Sheikh Amin: (1/56), 3rd edition, 1990, Dar Al-Ilm Lilmalayin.

<sup>32</sup> See: *Tafsir Ibn Kathir Al-Dimashqi* (3/108), 1981 edition, Dar Al-Fikr for Printing and Publishing, Beirut.

<sup>396</sup> *Analysis of the Alignment of Speech with the Requirements of Context* with one of the means of emphasis.<sup>33</sup>

Here, there must be a situational or contextual indication observed by the speaker or deduced to determine which category the addressee belongs to, so the speech can be delivered in accordance with and matching that state. This is known as departing from the apparent meaning<sup>34</sup>.

Allah's address to His servants aligns with His knowledge of their states. If the addressee is hesitant or doubtful about the validity of what is being conveyed, the context requires that the speech be emphasized with one of the means of emphasis, as in His saying, exalted be He: "After hardship, Allah will bring about ease." (Al-Talaq,7)

The verse is directed at a man who has divorced his wife and lacks financial means, instructing him to spend within his capacity on his ex-wife who is nursing his child. The state of the addressee here is akin to someone doubtful or dismissive of ease after hardship. Thus, the Quran affirms this to him, emphasizing it with the letter *seen* to remove any doubt<sup>35</sup>.

As for addressing someone who denies the matter, the discourse is accompanied by emphatic elements, as this aligns with their state. Examples of this are abundant in the Quran:

Among them is His saying, exalted be He:" Say, "Allah's guidance is the only 'true' guidance" (Al-Baqarah,120) It refutes the claim of the polytheists that their religion is guidance. Therefore, they were addressed with the particle of emphasis (*inna*) and the exclusivity structure, using the definiteness of both parts and the emphatic pronoun. Thus, the sentence contains four emphatic elements: exclusivity as double emphasis, the emphatic pronoun, and (*inna*), all serving as emphasis. This degree of emphasis aligns with the state of the polytheists, who denied that Islam is guidance<sup>36</sup>.

And among them is His saying, exalted be He:" When they are told, "Do not spread corruption in the land," they reply, "We are only peace-makers! Indeed, it is they who are the corruptors, but they fail to perceive it." (Al-Baqarah,11,12)

The state of the hypocrites is corruption, as Allah described them. They rejected this true description of themselves and emphasized their claim of sincerity in reform, falsely and deceitfully, using the exclusivity particle (*innama*) and the nominal sentence, which indicates the permanence of the attribute of reform in their claim. All this was an act of defiance, as they knew the listener would not believe them due to the firm association of the description with them.

Thus, the context required that the response be stronger than their style. The speech was therefore

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<sup>33</sup> See: *Al-Idhah fi Ulum Al-Balaghah* by Al-Khatib Al-Qazwini, with commentary by Muhammad Abdul Mun'im Khafaji: (1/92-93), 5th edition, 1980.

<sup>34</sup> See: *The same reference*: (1/93).

<sup>35</sup> See: *Tafsir Abi Al-Su'ud Muhammad bin Muhammad Al-Imadi (Irshad Al-Aql Al-Salim ila Mazaya Al-Quran Al-Karim)*: (8/263), published by Dar Ihya Al-Turath.

<sup>36</sup> See: *Al-Tahrir wa Al-Tanwir* by Ibn Ashur: (9/218).

delivered with multiple emphatic elements—namely, the introductory particle (*ala*), (*inna*), the emphatic pronoun, exclusivity through the definiteness of both parts of the sentence, and the nominal sentence indicating the permanence of the attribute of corruption for them. This response matched the strength of their denial and nullified their claim to the utmost degree<sup>37</sup>.

And among them is His saying, exalted be He:” Give them an example ‘O Prophet’ of the residents of a town, when the messengers came to them. We sent them two messengers, but they rejected both. So We reinforced ‘the two’ with a third, and they declared, “We have indeed been sent to you ‘as messengers’.” The people replied, “You are only humans like us, and the Most Compassionate has not revealed anything. You are simply lying!”. The messengers responded, “Our Lord knows that we have truly been sent to you. And our duty is only to deliver ‘the message’ clearly.”” (Ya-sin,13:17)

The context of the deniers necessitates that the words of the messengers come:” “We have indeed been sent to you ‘as messengers’.” Emphasized with two elements of emphasis: (*inna*) and the nominal sentence, which indicates the permanence of the attribute of messengership for them.

When their people persisted in denial and emphasized their denial with numerous emphatic elements:” The people replied, “You are only humans like us, and the Most Compassionate has not revealed anything. You are simply lying!””

And the state of the deniers here, in the second instance, is more severe than the first, necessitating that the response from the messengers come:” The messengers responded, “Our Lord knows that we have truly been sent to you” Emphasized with more than one element of emphasis—namely, *inna*, the prefixed *lam* of initiation shifted to the predicate, and the implied meaning of an oath in His saying:” “Our Lord knows” to affirm their messengership and dispel the denial of their people<sup>38</sup>.

And it is also in accordance with the context that the Quran emphasizes something in an address to someone who is not a denier, treating them as if they were a denier, because the addressee is heedless of it, as in His saying, exalted be He:” After that you will surely die, then on the Day of Judgment you will be resurrected.” (Al-Mu’minun,15,16) and it has been previously explained.

These are the circumstances in which the speaker considers the apparent state of the addressee<sup>39</sup>.

However, the eloquent speaker may choose to shift from an apparent state to a hidden one<sup>40</sup>. An example of this is His saying, exalted be He:” but you ‘O Prophet’ can never make those in the graves hear ‘your call’. You are only a warner.” (Fatir,22,23)

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<sup>37</sup> See: *From the Eloquence of the Quran* by Dr. Ahmad Badawi: (p. 158), published by Dar Nahdat Misr for Printing and Publishing.

<sup>38</sup> See: *From the Eloquence of the Quran* (p. 145).

<sup>39</sup> See: *From the Eloquence of the Quran* (p. 147).

<sup>40</sup> See: *Al-Balaghah in Its New Form (Ilm al-Ma’ani)* (p. 73).

Here, the addressee, peace be upon him, is aware of this truth. However, since his state was one of eagerness to guide his people and deep sorrow over their turning away from him, their obstinacy was emphasized to ease his burden<sup>41</sup>.

Similarly, His saying, exalted be He:” You surely cannot guide whoever you like ‘O Prophet’, but it is Allah Who guides whoever He wills,” (Al-Qasas,56)

Here, the addressee, peace be upon him, knows this truth—that guidance comes from Allah alone. However, his state was one of eagerness to guide those he loved among his people and family, and he experienced deep sorrow over their turning away from him. Therefore, Allah emphasized to him that their guidance is in His hands, not his, to ease his burden, as required by this context<sup>42</sup>.

Similarly, the one who denies something may be addressed as though they do not deny it, and the speech is not emphasized for them due to the clear evidence of the truth of what is being said to them, as in His saying, exalted be He:” Alif-Lām-Mīm. This is the Book! There is no doubt about it—a guide for those mindful ‘of Allah’” (Al-Baqarah,1,2)

The polytheists denied it, yet the speech was devoid of emphasis tools because they internally recognized its eloquence and rhetoric, which left them awestruck. An example of this is when Al-Walid ibn Al-Mughirah came to the Prophet and heard him recite the Quran. He seemed moved by it and returned to his people, saying: "By Allah, none of you is more knowledgeable in poetry than me, nor more knowledgeable in its rhymes, its odes, or the poetry of the jinn. By Allah, what he says does not resemble any of this. By Allah, his words have a sweetness, and upon them is a grace. Its upper part is fruitful, and its lower part is abundant. Indeed, it crushes everything beneath it, and it surpasses, and nothing can surpass it"<sup>43</sup>.

This is an eloquent acknowledgment from Al-Walid, despite his leadership among his people and his prominence in eloquence, that the Quran is unlike anything from the sayings of the Arabs. However, he quickly retracted this acknowledgment to please Abu Jahl, forcing himself to claim that it is magic passed down.

#### **Addressing a Non-Inquirer as Though They Were an Inquirer Seeking the Truth<sup>44</sup>**

And among this is His saying, exalted be He:” O humanity! Fear your Lord, for the ‘violent’ quaking at the Hour is surely a dreadful thing.” (Al-Hajj,1)

When Allah commanded people to fear Him and beware of His punishment, the listener's soul

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<sup>41</sup>See: *Dalalat Al-Tarakib* (p. 109).

<sup>42</sup> See: *Tafsir Al-Qurtubi (Al-Jami' li Ahkam Al-Quran)* by Abu Abdullah Muhammad Al-Ansari Al-Qurtubi, (6/5015), published by Kitab Al-Shaab.

<sup>43</sup> See: *Tafsir Al-Tabari*: 29/152, and *Tafsir Al-Quran Al-Azim* by Ibn Kathir: 4/443, under His saying, exalted be He: (*And leave to me ‘O Prophet’ the one I created all by Myself,*) [Surah Al-Muddaththir: 11–30].

<sup>44</sup> See: *Kitab Al-Tiraz Al-Mutadammin li Asrar Al-Balagha wa Ulum Haqaiq Al-I'jaz* (2/93) by Yahya bin Hamzah Al-Alawi Al-Yamani, published in 1982, reprinted by Dar Al-Kutub Al-Ilmiyyah, Beirut, Lebanon.

aspired to know the reason, coupled with doubt about the punishment. The response came in accordance with the context, in the form of an independent sentence emphasized with *inna* (indeed): the Hour is coming, and its punishment is unbearable.

### **The addressee who believes in something may require their belief to be overturned**

And among this is His saying, exalted be He: “They ‘instead’ followed the magic promoted by the devils during the reign of Solomon. Never did Solomon disbelieve, rather the devils disbelieved” (Al-Baqarah,102)

They attributed magic to Solomon, and magic is disbelief. Thus, the judgment came that they themselves were the disbelieving magicians. As for Solomon’s kingdom, it was a gift from Allah alongside prophethood and messengership, not through magic or sorcery. And His saying, exalted be He:” Or should every person ‘simply’ have whatever ‘intercessors’ they desire? In fact, to Allah ‘alone’ belongs this world and the next.” (An-Najm,24,25)

He advanced the prepositional phrase (*for the human being*), because the focus of the denial is their wish for matters to proceed according to their whims. Thus, they turned away from everything that contradicted their desires, including belief in Allah and the rejection of idols. The advancement of the prepositional phrase here conveys exclusivity, specifically exclusivity of negation, meaning that it is not confined to them as their state suggests. They are treated as if they believe matters unfold as they wish, whereas the truth is that human wishes are in Allah’s hands—He grants some, withholds others, or prohibits certain ones, as seen in their idol worship. This was emphasized with exclusivity and further clarification, followed by His saying:” In fact, to Allah ‘alone’ belongs this world and the next” meaning: for Allah, not for the human being<sup>45</sup>.

And among them is His saying, exalted be He:” Say, ‘O Prophet, ‘ “I do not find in what has been revealed to me anything forbidden to eat except carrion, running blood, swine—which is impure—or a sinful offering in the name of any other than Allah. But if someone is compelled by necessity—neither driven by desire nor exceeding immediate need—then surely your Lord is All-Forgiving, Most Merciful.” (Al-An’am,145)

Its apparent meaning suggests that the prohibitions are limited to four, but since it aligns with the context of the Arabs and represents exclusivity of negation, it permits the prohibition of other foods beyond the four mentioned in the verse. Imam Al-Shafi’i<sup>46</sup> said that since the disbelievers prohibited what Allah permitted and permitted what Allah prohibited, acting in opposition and hostility, the verse came in contradiction to their intent. It is as though it says: “Nothing is lawful except what you prohibited, and nothing is prohibited except what I permitted.” The purpose is opposition, not literal negation and affirmation. It is as though Allah said: “Nothing is prohibited except what you permitted: carrion, blood, pork, and what has been dedicated to other than Allah.” However, the intent was not to declare permissible everything beyond this but to affirm the prohibition, not to affirm permissibility.

Imam Al-Haramayn said: “This is of utmost excellence, and if it were not for Al-Shafi’i’s precedence in this matter, we would not have dared to oppose Al- Malik in his conclusion of limiting the prohibitions to what is mentioned in the verse.”<sup>47</sup>

<sup>45</sup> See: *Al-Tahrir wa Al-Tanwir* by Ibn Ashur: (2/139).

<sup>46</sup> Al-Shafi’i’s statement is found in his two books: *Al-Umm* (5/539) and *Al-Risala* (p. 231).

<sup>47</sup> *Al-Burhan fi Usul al-Fiqh* by Al-Juwayni: (1/253).

**E- The addressee may assume that two things share a particular matter, necessitating that one of them be singled out in that ruling.**

And among this is His saying, exalted be He:” Say, ‘O Prophet, ‘ ‘He is Allah—One ‘and Indivisible. Allah—the Sustainer ‘needed by all’.” (Al-Ikhlās,1,2)

Addressing those who assumed that Allah, exalted be He, has a partner in these attributes—exalted is He far above what they say<sup>48</sup>.

And among this is His saying, exalted be He:” With Him are the keys of the unseen—no one knows them except Him” (Al-An’ām,59)

Addressing everyone who assumed that anyone other than Allah, such as the jinn and soothsayers, knows the unseen. Therefore, it was emphasized with the exclusivity style in His saying:” no one knows them except Him”

And among this is His saying, exalted be He:” Those believers who stay at home—except those with valid excuses—are not equal to those who strive in the cause of Allah” (An-Nisā,95) This verse was revealed without being initially introduced,” except those with valid excuses”, Ibn Umm Maktūm said: "O Messenger of Allah, if I were able to fight, I would have fought." The negation of equality implicitly criticized the lazy and hypocrites, so he thought it applied to him and others like him among those with disabilities, as they are among those who stay behind. Because of this assumption, the following was revealed:” :” no one knows them except Him” To prevent any suspicion about those excused and to console them, affirming that due to their excuse, they are on par with the fighters. Thus, their state was considered in the discourse with the addition of: :” no one knows them except Him” Better than delaying the clarification of their ruling to another verse, as in His saying, exalted be He:” There is no blame on the blind, or the disabled, or the sick ‘for staying behind””(Al-Fath,17), Just as considering the context of those with excuses—who are few in number—over the majority provides a lesson for Muslims in honoring and caring for them<sup>49</sup>.

And among this is His saying, exalted be He:” Righteousness is not in entering your houses from the back doors. Rather, righteousness is to be mindful of Allah” (Al-Baqrah,189) The benefit of the additional "بـ" (ba') in "بأن" (ba' an) is to emphasize the negation with "ليس" (laysa), and the implication of emphasizing the negation is that they strongly believed that what is negated here was righteousness. Therefore, their condition necessitated affirming the negation of this belief<sup>50</sup>.

Allah Almighty said:” Muḥammad is no more than a messenger; other messengers have gone before him” (Al-‘Imrān,144) This is a reproach to the companions of the Prophet when it was rumored during the Battle of Uhud that he had been killed, and they almost apostatized. He informed them that Muḥammad is a messenger like those who came before, who conveyed the message from Allah as they did. The continuation of following their laws does not require the

<sup>48</sup> See: *Tafsir Abi Al-Su’ud* (9/212).

<sup>49</sup> See: *Al-Tahrir wa Al-Tanwir* by Ibn Ashur: (7/181).

<sup>50</sup> See: *At-Tahrir wa At-Tanwir* by Ibn Ashur: (3/341).

presence of the messengers themselves; rather, they die, and their laws remain binding on their followers. Just as the previous messengers passed and their laws remained until they were abrogated with the revelation of the Quran, so too is this noble messenger, Muhammad, judged like them. If he dies, his law remains, except that there will be no messenger after him, so his law will not be abrogated until the Day of Judgment. The definite article in **"the messengers"** serves to honor and exalt the messengers according to their status with Allah, as they are in the highest rank of messengership and its nobility. The definite article in **"the messengers"** replaces the pronoun that would have been at the end of it, as the original form is **"His messengers"**, referring to Allah, the Exalted<sup>51</sup>.

**One of the two things may be omitted, relying on the mention of the other, as the context necessitates its mention**

Among this is His saying, the Almighty:” Indeed, We sent it down on a blessed night, for We always warn ‘against evil’” (Ad-Dukhan,3) He emphasized its revelation and warning with **(indeed)** twice, as a response to those who denied its revelation from Allah and its warning of punishment. The phrase **"warns against evil"** refers to warning with the Quran and giving glad tidings through it. The warning was mentioned without the glad tidings because the latter is understood from other contexts. Here, the focus was solely on the description of **"warns"** to emphasize the warning, as it aligned with the condition of the majority of people at that time<sup>52</sup>.

**The state of the addressee may require brevity rather than detail:** Among them is His saying, the Almighty:” The Romans have been defeated. n a nearby land. Yet following their defeat, they will triumph. within three to nine years.” (Ar-Rum,2:3)

A promise of the victory of the Romans after their significant defeat, and it was informed that it would occur within a short time, even though such a victory was deemed unlikely by people's estimations. This served as a challenge to the polytheists, who rejoiced at the victory of the Persians over the Romans. It was also evidence that God had decreed their triumph over the Persians in a miraculous manner, as a sign for His Prophet (peace be upon him) and an honor for the Muslims.

The term "بضع" is a metaphor for a small number not exceeding ten. The ambiguity and minimization of the number of years suited the condition of the addressees. The Muslims were saddened by the victory of the Persians and the defeat of the Romans because the polytheists claimed that the Persians were fire-worshippers, and their victory was a triumph for idol worshippers. Meanwhile, the Romans were People of the Book, and their defeat was seen as a loss for the Muslims, the People of the Qur'an. The Muslims were distressed by the polytheists' words and hoped for relief within a closer time frame. This promised victory materialized after seven years, making this verse one of the miracles of the Qur'an<sup>53</sup>.

Some of them see another reason for brevity, which is that the Great and Wise may use brevity and not resort to detail, which is akin to redundancy in the view of those with sound intellects.

<sup>51</sup> See: *Tafsir Al-Bahr Al-Muhit* (3/402).

<sup>52</sup> See: *At-Tahrir wa At-Tanwir* by Ibn Ashur: (1/39).

<sup>53</sup> See: *Al-Tahrir wa Al-Tanwir* by Ibn Ashur (21/390).

**The situation may require deviating from answering a question to addressing something more important**

Allah Almighty said:" asking 'mockingly', "When is this Day of Judgment?". But when the sight is stunned, and the moon is dimmed, and the sun and the moon are brought together, on that Day one will cry, "Where is the escape?" But no! There will be no refuge, On that Day all will end up before your Lord. All will then be informed of what they have sent forth and left behind." (Al-Qiyamah,6:13)

His saying, exalted is He" asking 'mockingly', "When is this Day of Judgment?" is a question about the timing of the Day of Judgment, which is a question of mockery due to the belief in its impossibility, and the answer came:" But when the sight is stunned," to the end of the verses, it is a shift from answering the question about the specific timing of the Resurrection to a warning about its terrors, as, like the rest of the polytheists, they were not sincere in their question. Thus, it was appropriate to their state to be warned about the horrors that will occur when this inevitable day arrives. It also contains an implicit rebuke, as they neglected to prepare for that day and busied themselves with asking about its timing<sup>54</sup>.

**The situation may require shifting from explicit command to negation**

Among this is His saying, exalted is He:" Indeed, 'the hills of' Safa and Marwah are among the symbols of Allah" (Al-Baqarah,158) Here, the negation of blame for those who perform Sa'i between Safa and Marwa outwardly indicates that it is not obligatory, even though the verse implicitly contains a command to perform it. This understanding was clarified only through the knowledge of the reason for revelation, which explains the context necessitating the shift from explicit command to negation of blame.

'Urwah ibn Al-Zubayr mistakenly understood that it was not obligatory, relying on this negation, but Aisha (may Allah be pleased with her) refuted his understanding, using the reason for the revelation of the verse<sup>55</sup> to clarify. The verse was revealed in response to the Companions (may Allah be pleased with them) feeling reluctant to perform Sa'i between Safa and Marwa, as it was a practice of the pre-Islamic era associated with seeking blessings from two idols on Safa and Marwa. The verse was revealed to remove this hesitation, instructing them to perform Sa'i for the sake of Allah without feeling guilt.

This understanding is further supported by the fact that the Prophet (peace and blessings be upon him) performed Sa'i between Safa and Marwa during his 'Umrahs and Hajj<sup>56</sup>.

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<sup>54</sup> See: *Al-Tahrir wa Al-Tanwir* by Ibn Ashur (31/267).

<sup>55</sup> See the narration in *Sahih al-Bukhari*: Book of Hajj, Chapter on the Obligation of Safa and Marwa, (2/169), No. (1643), and *Sahih Muslim*: Book of Hajj, Chapter on the Statement that Sa'i between Safa and Marwa is a Pillar, (4/68), No. (3138)

<sup>56</sup> The Prophet (peace and blessings be upon him) performed four, or it is said, five 'Umrahs and performed Hajj once, the Farewell Hajj. Sa'i between Safa and Marwa is a pillar of 'Umrah according to the Malikis, Shafi'is, and a narration from Imam Ahmad. It is considered obligatory according to the Hanafis and the predominant view among the Hanbalis.

## **Conclusion**

### **Research Findings and Key Recommendations**

The Noble Qur'an is the proof of Allah, the Almighty, revealed as a governing legislation, a conclusive methodology, and guidance and mercy for all worlds. This necessitates its uniqueness with miraculous characteristics that no other book possesses, for the Qur'an is the final scripture, abrogating all previous laws, and serving as the decisive authority over individuals and communities. To it are referred the principles of all beneficial sciences and the judgment on all harmful knowledge.

It is thus self-evident that it is characterized by miraculous eloquence and clarity in speech, wisdom and soundness in legislation, and evidence that is profound and steadfast. Naturally, opponents, both in the past and present, have sought to challenge the miraculous features contained within it. However, Allah has raised scholars of Islam who have clarified the miraculous nature of the Qur'an and defended it against misconceptions, seeking reward for their sincere adherence to it, supporting the truth, and establishing Allah's proof upon humanity.

And this study is just a building block among these discussions, aiming for obedience to Allah and adherence to the truth manifest in the verses of the Qur'an and the grandeur of its discourse. Since one of the most prominent aspects of the miraculous nature of the Qur'an, through which Allah challenged the most eloquent among humans and jinn, lies in its eloquence and clarity.

This research (**The Alignment of Speech with the Requirements of Context in the Qur'an**) has addressed this science, which is a topic on which much ink has been spilled and continues to be. Contributing to its enrichment is a duty for anyone whose aspirations are tied to the sciences of the Qur'an. The titles I have highlighted and the answers I have provided to many inquiries are my effort to open further horizons in this vast field, uncover the treasures it contains, and defend the Book of Allah by affirming its principles and refuting the doubts raised against it.

After this study, we reached the following key findings:

1. The rhetoricians and literary figures agreed that the cornerstone of Arabic eloquence is the alignment of speech with the requirements of context. We observed their emphasis on highlighting and uncovering this in poetry and prose, noting that it is a challenging matter, not an easy one, and not achievable by every speaker. Hence, there has been variation in this regard among the eloquent and articulate.
2. We have come to know that the Qur'an embodies the alignment of speech with the requirements of context at the highest level, in every sentence and every discourse. In the Qur'an, every context has its specific style that no other can replace, harmonizing with its sublime eloquence, articulate expressions, and its purposes of guidance.
3. We found that studying the alignment of speech with the requirements of context in the verses of the Qur'an has opened a rich door for reflection, revealing the Qur'an's eloquence and miraculous nature. It is incumbent upon the Muslim to continue this reflection to uncover its depths and wonders, especially those aspects that are hidden and only revealed through contemplation, which skeptics exploit to deny the Qur'an's eloquence.
4. We observed that studying the alignment of speech with the requirements of context in

the verses of the Qur'an refutes the claims of the Orientalists who allege that the Prophet (peace and blessings be upon him) was influenced by his environment and that the Qur'an is his own composition rather than a revelation from the heavens. They have used the characteristics of Makki and Madani verses as a means to cast doubt, whereas these characteristics reveal the eloquence and miraculous nature of the Qur'an.

We found that it is not sufficient to refute their claims by merely studying Makki and Madani verses. Rather, it is necessary to study all types of alignment, including how the revelation of the Qur'an in its style and content aligns with the requirements of the context during the Makkan and Madinan periods. The characteristics of Makki and Madani verses demonstrate Allah's wisdom in gradual building, guidance, education, and legislation.

5. The alignment of speech with the requirements of context was mentioned in the definition of eloquence, yet we did not find the scholars of rhetoric explicitly stating it except in the section on the affirmation of the statement, where it follows the condition of the addressee, and in the section on exclusivity. Rarely do we find them explicitly mentioning it in other sections of rhetoric. It is as though they made the definition of eloquence—being the alignment of speech with the requirements of context—a title encompassing all sections of rhetoric: clarity, meanings, and embellishment. This understanding and mastery serve as a guide to selecting a style from any of its sections according to the condition of the addressee.
6. It is rare to find in the books of interpretation the phrase "alignment of speech with the requirements of context." Rather, they expressed it through explanations of the verse, from which an insightful person would understand that they intended to convey that the verse achieved the alignment of speech with the requirements of context.
7. In the study of the alignment of speech with the requirements of context in the Qur'an, we found both the apparent alignment and the subtle alignment. Upon uncovering them, souls delighted in the exquisite eloquence that could only come from the All-Knowing, the All-Aware.
8. Careful examination of the alignment of speech with the requirements of context in the Qur'an has led to the deduction of some legal rulings, such as the prohibition of certain foods beyond those enumerated in the verse of Al-An'am, and the obligation of Sa'i between Safa and Marwa in the verse of Al-Baqarah.
9. From the condition of the audience, the Qur'an was revealed gradually, not all at once, beginning with matters of creed and ethics, then legislation and rulings, with ease and not hardship. It shaped a unique nation among nations, becoming a model in education and upbringing, politics and reform, governance and judiciary, establishing justice, preventing oppression, and defending its territories.
10. The brevity of the verses and chapters in the Makkan period highlighted the exquisite rhythm, aligning with the condition of the polytheists, who were people of rhythm. They were familiar with the music of poetry, the rhyming prose, chanting poetry, and camel songs. Its rhythm became a reason for listening to it, tasting its sweetness, then believing in it, and subsequently reciting it day and night. The rhythm persisted even in the Madinan chapters, despite the verses being longer.

11. Through the verses we studied, we observed that the Noble Qur'an aligned with the condition of the audience at the time of its revelation, as well as with the condition of every audience in every era and place until the Day of Judgment. Masters of eloquence recognized their inability to comprehend the circumstances, conditions, times, and places that the Qur'an addressed. They realized that it could only have come from Allah, whose knowledge encompasses all things.
12. Considering the condition of the audience in the Noble Qur'an is not limited to emphasizing the discourse; rather, it encompasses many forms, manifested in parables, similes, emphasis, descriptions of faith and disbelief, obedience and disobedience, Paradise and Hell, encouragement and warning, and the like. This had a significant impact on guidance and reform.

And all praise is due to Allah, Lord of all worlds.

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### **Disclosure of AI Tools Usage and Author Responsibility**

No Artificial Intelligence (AI) tools were used in the preparation of this manuscript. The authors acknowledge full responsibility for the content's integrity and compliance with ethical standards, as per COPE guidelines and the *Journal of International Students*.

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