

## THE HOLY QURAN - THE ORIGIN OF HUMAN DISCOURSE IN ETHICS

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### ABSTRACT

The Holy Qur'an, the everlasting Miracle of the Holy Prophet (p.b.u.h), with its Divine instructions and teachings is the uppermost Book for the elevation and exaltation of the knowledge of mankind. Since the Holy Qur'an is a set of laws and principles to train human beings, identifying the type of its discourse upon its addressees in the process of training of mankind is considered to be among the most significant subjects in the field of Qur'anic studies. This study has been done as a desk study and a descriptive-analytical approach. The study of typology of Qur'anic discourse is in relation with other subjects such as the language of the Qur'an, the relationship between religion and ethics, and rational good and evil. Hence, this study first aimed to deal with the language of the Qur'an and the relationship between religion and ethics. Next, the concept and reasons for human discourse in the Holy Qur'an were determined. Finally, the evidence of human discourse in the Holy Qur'an was presented in some suras of the Holy Qur'an – from Surah Al-Alagh to Surah Al- Israa based on their descending orders.

**Keywords:** *The language of the Qur'an, Ethics, Human discourse, Islam, the last Divine message, God's will to desire easiness for mankind*

### PROBLEM STATEMENT

The unique Book of guidance for human beings, The Holy Qur'an in its frequent challenges makes clear that neither is it limited to time nor place, i.e., its concepts and speeches have relation neither to a particular place nor time nor group nor area of activity. As a training –based Book, it has the plan of action for training of mankind for the establishment of ideal faithful society in Islamic civilization; therefore, its mission is to teach and exalt the cognition and the knowledge of man. Whether the Holy Qur'an is a training- based or teaching -based Book, never does it make the importance of much deliberation on the type of its discourse upon people less important.

The discussion about the subject of “The holy Qur'an, the origin of human discourse in ethics” has close relation with some Qur'anic subjects such as the language of the Qur'an that must be taken into consideration.

### THE LANGUAGE OF THE QUR'AN

The terms "the language of the Qur'an" and “the language of religion” are among the subjects of the philosophy of religion over which most philosophers, religion researchers and commentators have disputed. The issues such as the difference between “the language of the Qur'an” and “the Arabic language”, the method that God uses to talk to His addressees, the acceptable type of language in relation with the language of the Qur'an; whether it is the same in different sections of the Book such as in narratives section and jurisprudence sections or a synthetic language is used in some sections to present a different language are the subjects intended to answer by the Qur'anic sciences scholars. Due to the importance of the language of the holy texts, particularly the Qur'an, it can be considered as an effective factor to express Divine Concepts and the facts of the world of existence; consequently, to Qur'an researchers it is a matter of great importance [1].

Some Qur'an researchers believe that the language of the Qur'an indicates the search for the essence of Qur'anic statements, how they are conveyed and the selection of the styles to address. They finally remark that the language of the Qur'an is in relation with many sorts of the conveyance of meaning such as informal language, symbolic language, allegorical language, and science language [2].

It must be noted that the language of the Qur'an is different from the Arabic term / *lesan* / in the sense of 'Arabic language' that is referred to in surah Ash- Shu'araa, verse 195 where the revelation says: "And Qur'an is revealed in a plain Arabic language". The language of the Qur'an, in fact, speaks about the coherent unified structure of the Qur'an that shows its verses constitute a completely united integral whole that has its own specific style and mode of discussing that causes a particular identity for the text [3]. On the other hand, some others know the language of the Qur'an as means of communication with its addressees that presents reasons for or against something [4]. Ibn-Abbas, a companion of the holy prophet (p.b.u.h.), is known to be the first expert in the field of the language of the Qur'an.

In short, in recent decades, this subject should be known among the subjects to which specific attention is paid by Islamic mystics that leads to its spread. According to Islamic mystics, the language of the Qur'an is a multi-layered language with multi-layered meanings structure, i.e. its verses have both apparent and hidden meanings, while the opposite view on this issue is the theory that knows the language of the Qur'an is common and comprehensible for all [5]. Some others emphasize that the most essential quality of the language of the Qur'an is to guide people [6].

It is evident that the language of the Qur'an and its typology is the secondary to the semantic of the Divine Text. There is much evidence to prove the semantic of the language of the Qur'an as follows:

#### **THE EVIDENCE FOR SEMANTIC OF THE LANGUAGE OF THE QUR'AN**

##### **The Holy Qur'an was sent down by the Wise**

it is evident that the Words and Actions of the Wise are always free of any vain talk and thoughtlessness, and it is based on His Wisdom, as the word of Allah (s.w.t.) announces in Surah Al-Baqarah, Verse 209, thus: '... then know that Allah is the Mighty, the Wise', and in Surah An-Nissa, verse 82, the revelation says: "Do they not ponder about the Qur'an? Had it been from other than Allah, surely they would have found therein so many contradictions."

##### **Semantic, the Essentials of Qur'anic Human Discourse**

Human beings are collectively addressed by the Holy Qur'an. This Divine text introduces itself the Book of guidance for all generations. It always starts its addresses with 'O, people!'. Applying the term 'O, people!' gives a complete, expressive, and inclusive reason to its semantic.

**The Holy Qur'an is A Guidance:** The Holy Qur'an always talks about its fundamental mission that is to guide people, save them from going astray and take them out from the darkness of ignorance and polytheism into the Light of faith and knowledge. The references are made to: "... This is a Book which We have revealed to you [O, Messenger] so that you may by their Creator's command bring out mankind from the darkness into the Light... (Surah Ibrahim, verse 1), and "This [Holy Qur'an] is a statement for mankind [in general] ..." (Surah Al-e-Imran, verse 138)

##### **Textual Qualities of the Holy Qur'an**

The qualities such as being the Wisdom- teaching Book, Eternal, a Decisive Proof, and a Light indicate clearly the semantic of Divine words. The Holy Qur'an says: "...These are the Revelations of the Wisdom- Teaching Book (surah Yunus, verse1), and " O people! Verily there has come to you a Decisive Proof from your Lord and we sent down to you a Light which is manifest. (Surah An-Nissa, verse 174). It is narrated in a narration that the superiority of the Holy Qur'an over other heavenly Books is equal to the Superiority of Allah (s.w.t.) over His creation [7].

### **Evaluating the Possibility of many Qur'anic Teachings**

The Holy Book contains the statements that are easily being experienced. As the revelation says: "... Verily never will Allah change the condition of a people until they change it themselves [with their own souls]..." (Surah Ar- Rad, verse 11). The Holy Book explicitly proclaims that the only path to the salvation of nations depends on their self-improvement [8].

It is said that different types of languages are used in the Holy Book to convey the message such as the indicative and written language, the real and virtual language, the metaphorical language, the informal language, man's own language, the symbolic language, the scientific language, the literature language, the allegorical language, the mythical language, the synthetic language, and multi- layers language [9]. Allameh Tabatabaei, a Qur'an commentator, believes that the key to comprehend the language of the Qur'an or different types of the language of the Qur'an is to know its textual qualities [10]. Due to its importance, here, some of them are briefly referred to.

### **TEXTUAL QUALITIES OF THE HOLY BOOK**

#### **To be spoken rather than written**

In a verbal text, basically, the technique of speech is based on the mentality of addressee, so it is necessary to refer to particular addressees in order to understand the meanings; on the contrary, understanding a written text is not dependent on specific addressees [11].

**To be worldwide:** since it has no relation to place or time, it does not allocate to a specific culture and civilization; consequently, it speaks in accordance with innate language of man [12].

#### **To have a multi- meaning structure**

Experts believe that the Holy Book has apparent and hidden meanings and enjoys numerous levels and ranks of meanings for the special and the common addressees.

#### **To be a guidance with a variety of subjects**

Thematic commentary studies in Qur'anic research clearly show that the Holy Qur'an enjoys an unusual wide range of subjects such as historical, educational, social, mystical, philological, jurisprudential, and so on.

By taking into Consideration the foregoing qualities of the Divine Book, it seems that an agreement about the language of the Qur'an should be made that includes all textual qualities of the Holy Book.

### **THEORIES RELATED TO THE LANGUAGE OF THE QUR'AN**

Although the author does not intend to go into details about the theories related to the language of the Qur'an, it will be helpful to become briefly familiar with them to help fulfil the aim of the research entitled 'The Holy Qur'an- the origin of human discourse in ethics'.

Some researchers believe that the ideas regarding the language of the Qur'an can be mainly divided into three categories: common sense language, proper sense language, and synthetic language [13].

#### **The Theory of Common Sense Language**

This view contradicts the necessity of commenting on the verses of the Holy Qur'an. The direct reference is made to Surah Ibrahim, verse 4 where it says that "And We did not send a Messenger save with the language of his people so that he be able to explain the revelations to them". The purpose of the language of the Qur'an is the language current among the people to whom the apostle is sent if the object of a message is to make things clear.

#### **The Theory of Proper Sense Language**

This view can be explained from two aspects: on the one hand, the addressees of the Holy Qur'an are sinless Imams, mystics, and philosophers; on the other hand, the addressees of the Holy Qur'an are not particular, but the language of the Qur'an is sublime, unique and matchless. If each of which is accepted, a question will arise; whether proper sense language exists in general or in some occurrences in the Holy Qur'an. The acceptance of this theory is in direct contradiction to the principle that the Holy Qur'an claims to have, i.e., the general guidance for all human beings as the word of Allah

(s.w.t.) announces in Surah Al-Baqarah, Verse 185: “.... the Qur'an is a Guidance for mankind ...”. Since the Holy Qur'an is beyond a historical and specialty book, it is not limited to a specific time or people.

Some scholars who believe the theory of proper sense language have their own explanations. According to Maarefat, an Islamic scholar, the Holy Qur'an has its own style of teaching of its healer and sufficient statements which is different from the ordinary styles that people take in their informal talk [14].

There are still some others who have different ideas. According to Javadi 'Amoli, a commentator, this group by analysing and contemplating on the theory of Common Sense Language try to suggest a new approach different from before that is named theory of innate language[15].

### **The Theory of Synthetic Language**

This theory has paved a moderate path due to the language of the Qur'an, the middle way. It believes that the Holy Qur'an is the Book with multi-layered meanings structure, on the one hand, its verses have both apparent and hidden meanings; on the other hand; they have degrees of understanding that means everyone enjoys an understanding in accordance with one's capacity and receptivity, i.e. it is for the simplest as well as the most advanced, although the later, the infallible Imams benefit greatly. Therefore, the language of the Holy Qur'an can be a synthetic language [16].

Some Muslim Scholars agree that the language of the Qur'an is a combination of different types of languages. In fact, the language of the Qur'an is neither common sense language without any symbolic aspect, nor proper sense language without any real example [17].

### **The Relation between the Language of the Qur'an and the subject of the Research**

By taking into Consideration the four aforementioned qualities of the Holy Qur'an and the reasons for the semantic of the language of the Qur'an, it is difficult to attribute a specific linguistics theory to the Holy Qur'an, and to show that it is definitely true by providing more proof. Therefore, to reach a consensus on the issue of the qualities of the language of the Qur'an seems more fruitful, although some theories such as the theory of common sense will encounter several serious contradictions to prove their hypothesis. Accepting semantic of the language of the Holy Qur'an, having inward and outward meanings, and meeting different levels of meaning cause the theory of common sense to be rejected. On the whole, we are not able to determine a specific type of language for the Qur'an that expresses its style in a very clear and direct way, but it appears to fit a blend language that makes it quite distinct from those of other languages.

Although, at the beginning, to adapt the subject of the study to the theories in the field of the language of the Qur'an, our interest was in common sense language, paying more attention would make manifest that the idea of human discourse is not correlated with the acceptance of the theory of common sense, since in the theory of human discourse, the necessity of commenting on the verses of the Holy Qur'an is accepted and it is definitely believed that the Holy Qur'an meets different levels of meaning. In addition, as it was considered due to semantic of the language of the Qur'an, the emphasis is that the Qur'an is a general guidance, everlasting, and addresses all human beings, and due to the textual qualities of the Holy Qur'an, there is great emphasis on being worldwide useful book, not limited by time or place, or not allocated for a particular civilization and culture; consequently, human discourse corresponds with synthetic language of the Qur'an. Hence, human discourse should be studied in the field of the content of Qur'anic discourse, rather than Qur'anic linguistics or Qur'anic philology.

### **The Relation between Religion and Ethics**

The explanation of the relation between religion and ethics existed long ago in the field of religion studies. A discussion in terms of relation between religion and ethics was made by the experts in both religion and ethics on the authenticity of religion or ethics, assurance of the execution of ethical principles from the religion side, and other requirements and correlations between them.

It is obvious that the discussion on the relationship between religion and ethics is closely related to the influence of religion on the realm of ethics. The main question is whether man is able to fulfil moral precepts without religion. In answer to this question, it is necessary to consider three famous viewpoints in defining the relationship between religion and ethics: differentiation, unification, and interaction.

## **MAIN VIEWPOINTS ON THE RELATIONSHIP BETWEEN RELIGION AND ETHICS**

### **Differentiation**

This viewpoint that has been drawn numerous adherents makes an attempt to make a distinction between religion and ethics. This view consists of from materialist theorists such as Karl Marx and Feuerbach to Christian theorists like Kierkegaard, a Danish philosopher, who believe that one who remains in the realm of ethics cannot enter the stage of faith. This was why prophet Ibrahim (a.s) for the execution of slaughtering his son has not followed ethics. In other words, he had preferred religion command [18].

In fact, the adherents of this view with an unrealistic definition of religion and ethics try to express the thematic difference and conflict between religion and ethics. They believe that the relationship between people is called ethics and the relationship between God and man is called religion. However, if it is accepted that religion refers to a set of facts that express the relationship between man and God, self, others, and surrounding environment, this view point is fundamentally illogical and invalid.

### **Unification**

According to this theory, religion consists of a set of beliefs, morals, and commands that God has revealed to His prophets for the guidance, happiness, felicity, and salvation of people both in this world and the next world. In this approach, not only the realm of religion is not separated from ethics, but also ethics is a part of religion due to the broadness of the realm of religion. In other words, religion like a big circle embraces the small circle of ethics. As it can be considered the base of both theories, differentiation and unification, depend on how to define religion and ethics.

### **Interaction**

Based on this approach, although religion and ethics have their own identity, it is possible to interact with each other. The reason is that in many aspects they are in need of each other, that is, the acceptance of some of the religious concepts are based on some propositions of ethics; furthermore, a great number of ethics statements have absolute dependence on some religious propositions. In fact, this relation is mostly similar to the relationship between a cause and the effect that produce a mutual relationship in which religion and ethics do the same things for each other. For example, the adherents of this view believe that the ethical rule of being thankful for receiving bounties from God is the introduction of necessity of the belief in the existence of God, theism, in religion. Kant, a German philosopher (1724-1804), believed that a firm grasp of the moral evidence required for ethical rules is to acknowledge the existence of God and the eternity of self [19].

This view explicitly asserts some cases, for instance, creating enthusiasm for the necessity of moral values through warnings and encouragements taken from religion teachings or acquainting one with the consequences and benefits of moral acts whether material or spiritual, and the religion intervention to achieve the purpose of moral values and acts.

## **Evaluating the types of the Relation between Religion and Ethics**

Although the author does not intend to express the relation between religion and ethics comprehensively, due to its relationship with the subject of the study, a short description of this view was given.

First, the history of the relationship between religion and ethics dates back to the period of Socrates and as reported by Plato from the conversation of Socrates with Aiyvsvfrvun, when Socrates asked Aiyvsvfrvun, whether something is good because God has commanded to do it or God has commanded

something to do because it is good [20]. It is normal such discussion, the relation between religion and ethics, are twinned with the important discussion of rational or religious good and evil.

Second, the main factors that result in different views (differentiation, unification, and interaction) are concerned with the definition of the terms "religion" and "ethics", yet the view that presents the most accurate and substantial definition of the terms "religion" and "ethics" is undoubtedly the most authentic one.

Third, due to the comprehensive and significant definition of the terms "religion" and "ethics" presented by unification theory, this view point seems more logical and authentic. Because ethics includes all optional behaviour of people that are worthy of praise or dispraise and contribute to his happiness and unhappiness; whether concerning his relationship with God, self, nature, or the relationship between human beings. According to this description, ethics is a part of religion and the reference made to the Holy Qur'an and Sunnah, tradition, shows that Islam contains beliefs, morals, and duties that includes all aspects of man's life and does not allocate only to the relationship between man and God [21].

Although some scholars agree with Unification viewpoint on the relationship between religion and ethics due to the broad realm of religion, it appears not to be logical. It is more logical to accept the Interaction viewpoint which is preferable to Unification viewpoint. There are some legitimate reasons for this view such as ethics is a branch of practical wisdom, the basic origin of ethical knowledge is intellect, the necessity of believe in rational principles and rational good and evil is to accept an independent identity for both religion and ethics, religion and ethics are in need of each other, the moral values are not necessarily religious, i.e. a moral system is not necessarily religious, but the idea of a non-religious moral system is not impossible.

Therefore, those who speak about full separation of religion and ethics and are the adherents of Differentiation theory are not able to accept the Holy Qur'an or other religious texts as the origin of human discourse in ethics. In other words, they believe that religious texts are not naturally able to suggest and present a specific discourse in the field of human subjects and ethics. Hence, according to their idea, fundamental discussions such as human rights, human equality, and great respect and admiration for people are not included in religion discourse and religious texts and they also are not understood from religious texts. Severed from each other, religion travels along its own path with its own idea which is ideological dialogue, and ethics travels along its own path with its own idea that is human, non-ideological dialogue and if religion and ethics met up with each other, they would be like two passengers who run into each other accidentally.

With regard to what was said so far, this study aimed to continue to investigate 'the essence of the Qur'anic human discourse', with the aid of two aforementioned subjects, the language of the Qur'an and the relation between religion and ethics.

## THE ESSENCE OF THE QUR'ANIC HUMAN DISCOURSE

It is self-evident that the Holy Qur'an which is the Book of guidance and training of mankind has the ability to address people in different ways, as follows:

### **Ethnic and National Discourse**

In this discourse, the Holy Qur'an follows its intended training discourse that pivots on ethnical and national characteristics of the people; viz. the system of the demands of the Holy Qur'an is exactly in the frame which is in the most appropriate relation to the ethnical capacity and limitations.

### **Ideological - Ritual Discourse**

In this type of discourse, the Holy Qur'an that propounds a series of ideological characteristic and designs a ritual model with an in advance template follows its training and guiding purposes. Therefore, it can be said that the addressees of the Holy Qur'an are the believers not all people, viz. disbelievers are excluded.

### **Human Discourse**

In this kind of discourse which is the purpose of the study, the Holy Qur'an intending specific principles and aims on the path of training and development of man separates its type of discourse from many limitations, restrictions and characteristics whether ethnical or ritual and generally emphasizes on human characteristics on the path of his development and to be counted among Islamic community. In other words, the colour of skin, racial, social, cultural, geographical, or economic situation do not count. Man is the addressee of God because He has created and honoured him, as the Holy Qur'an says: "Indeed We honoured the children of Adam ..." (Surah Al-Israa, verse 70)

### **THE REASONS FOR HUMAN DISCOURSE OF THE HOLY QUR'AN**

#### **Islam, The last Divine Religion, and the Holy Qur'an, the Everlasting book**

The Holy Qur'an which is an immortal heavenly Book does not belong to a selected race and age; it is but for all people of the world, so it has the right qualities to be a guidance for all human beings. In addition, Islam as the last Divine religion and the holy prophet (p.b.u.h.), the last Divine Messenger make manifest that Qur'anic discourse cannot disagree with the innate characteristics of Islam; consequently, it cause the necessity to take Qur'anic human discourse into consideration. There are many verses in the Holy Qur'an that confirm this claim, such as "Mohammad is not the father of any of your men; he is the Messenger of Allah and the last of the group of the Messengers... (Surah Al-Ahzab, verse 40), " ... but the evil plots will trap the plotters themselves. Are they waiting for other than the fate of disbelievers of the past? So no conversion you will find in Allah's way [of treating the wrongdoers]; and you will not surely find any change in Allah's Way in any case (surah Al-Fater, verse 43)", and " Allah is the One Who has sent His Messenger with Guidance and the Religion of Truth to overshadow all religions by it, though the polytheists may dislike it (Surah At-Taubah, verse 33)."

#### **The Universality of Islam and the Boundlessness of the Message of the Holy Qur'an**

The other characteristic of the Holy Qur'an and Islam is not to ratify the geographical, tribal, or racial differences. The Holy Qur'an is the Book that explains the philosophy of appointing different nations and tribes that you may know each other [by specified characteristics]. Since the Holy Qur'an states: "... We appointed for you tribes and nations to be known to each other. Verily, in Allah's Sight the most honourable of you is the most pious of you ... (Surah Al-Hujurat, verse13)", it leaves no room for nationalistic divisions. That is why it is believed that human discourse is definitely preferable to other types of discourses in the Holy Qur'an. The researchers who have studied nationalism and its position in the Holy Qur'an have declared that the Holy Qur'an defends internationalism rather than nationalism, in fact, it absolutely rejects nationalism. As stated by the Holy Qur'an: "[O, Messenger!] We did not send you but as a guide to all mankind in order to give glad- tidings to the believers and to warn those who have gone astray ... (Surah Saba, verse 28), " "Allah is the One Who has sent His Messenger with Guidance and the Religion of Truth to overshadow all religions by it, though the polytheists may dislike it (Surah At-Taubah, verse 33)", and "And [O, Messenger!] We did send you as a Grace to the human society [for their guidance] (Surah Al-Anbiyaa, verse 107)."

#### **Employing a Set of Guidelines in the Holy Qur'an**

A careful study of the exalted themes of the Holy Qur'an shows that there are certain terms used in the Holy Qur'an as criterion upon which and with the help of them the meanings of other terms of the Holy Qur'an should be checked. The fundamental themes at the level of the Qur'anic discourse are the terms such as Monotheism and Divinity, human peaceful coexistence, wisdom, spirituality, and justice.

In numerous surahs of the Holy Qur'an, the infusion of these guidelines is mentioned. The concept of 'Divinity' has been descended in fifty surahs of the Holy Qur'an and frequently noticed from surah Al-'Alagh to surah Al-Israa. The principle of human peaceful coexistence runs through both Meccan and Medinan surahs. Wisdom that is a great dimension of the existence of human being is always considered as an outstanding principle in Qur'anic disputes and reasoning. If the Holy Qur'an hates the ignorant bigotry, idolatry and showing off to men, and worshipping deities other than God, it is because they are in contradiction with wisdom. The Holy Qur'an explicitly states that the pious and righteous are the governors and the heirs of the earth, where it says: "We have appointed paradise as

the last home for those who do not intend to make rebellion and corruption in the life of this world; and therefore the best end belongs to the pious” (surah Al- Qassas, verse 83). Yet, the Holy Qur'an does not confirm spirituality without justice, and vice versa.

It appears that to put an emphasis on such key concepts can just be established on the axis of a kind of particular humanism; therefore, there is no choice but to accept human discourse in Qur'anic humanism in which any bothersome dependence should be abrogated so that only remain human and humanity. Now, how Important is the race to which man belongs, the language with which he speaks, and the place in which he was born. it is of no matter.

### **God Wills ease for mankind**

The Holy Qur'an states: "... Allah intends for you ease, He does not intend for you hardship... (Surah Al- Baqarah, verse 185)". In this verse, this matter is explicitly pointed out that Allah's Will is not that you be troubled and uneasy, but He ordains so that you feel ease. Therefore, easiness and facility govern its addressees on the path of ideal training development. Furthermore, another hint to this issue is made by the Messenger of Allah. It has been narrated that at the time of the advent of Islam, the holy Prophet (p.b.u.h) saw a group of Muslims who wanted to show a disciplinary treatment of Islam in their behaviour and life style. Their behaviour has displeased him. While protesting, he has said: "there are no strict regulations in Islam; I was appointed to a tolerant and facile religion".

It appears that the assertion of the Holy Qur'an about "He has not made the religion something hard on you", God's will to desire easiness for mankind in executing Divine ordinances, the deep insistence of the holy Prophet (p.b.u.h) on the religion enjoying lawful easiness and facility and being reluctant to enforce any hardship demand that the Holy Qur'an as the best set of instructions to eternal salvation of mankind has chosen human discourse from among different types of current discourses in order to establish Divine Will that intends ease for people as well as it should be agreed with denying any hardship that bars people from Allah's way and close the path of servitude. The holy Prophet (p.b.u.h) is absolutely truthful and honest regarding this matter.

It is evident that the arguments in favour of accepting Qur'anic human discourse are not just confined to foregoing reasons. It is obvious that more comprehensive and deeper studies will guide the researchers to come up with more reasons.

### **THE QUR'ANIC EVIDENCE FOR HUMAN DISCOURSE**

There is broad consensus among Islamic scholars and Qur'an researchers on the issue that the verses of the Holy Qur'an are divided into Meccan and Medinan verses, and the current Holy Qur'an is not exactly based on the descending order of the verses. Hence, Surah Al- Baqarah was not the first surah revealed to the holy heart of the prophet (p.b.u.h), nor was surah An- Nas the last one. Therefore, the current Holy Qur'an is different from its gradual descending order concerning the arrangement and order of surahs. Thus, the commentary based on its descending order is a considerable style of commentary among the others. This paper aimed to study a great portion of the Holy Qur'an to present the samples and examples -from surah Al-Alagh to surah Al- Israa, twenty six surahs, based on their descending orders. It was also presupposed that ethics influences on not only the personality traits of an individual and his actions, but also all three dimensions of his being; including rational dimension (the aspect of consciousness and thought including cognition and vision), emotional dimension (the aspect of motivation and inclination including every interest, emotion, and attraction), and physical dimension (the aspect of voluntary behaviour and actions).

### **Surah Al-Alagh**

First, the beginning verses of this surah express that Allah is the Creator of man, the Cherisher, the most Bountiful, and the Teacher of man. Next, verses 6 and 7 explicitly say that man is ungrateful and makes rebellion as soon as he feels free from the need. This is a general and common formula for all people. Therefore, to neglect the fact of Divinity and the free will of man that is the exact meaning of the Divinity cause man to rebel. Hence, the continuity of servitude depends on observing the Divinity, as the Holy Qur'an says: "Nay, but man does transgress all bounds, In that he looks upon himself as self- sufficient (Surah Al-Alagh, verses 6&7)."



### **Surah Al-Muddassir**

In this surah, in fact, the Holy Qur'an intends to say not to count your deeds great, nor to give in order to receive more, and be patient and steadfast in the way of your Creator and Nurturer. Verse 38 states that "All people will be held in pledge for their deeds". Having a high regard for man's effort and considering the consequences of deeds as standard and criterion, this verse knows every soul will be held in pledge for their deeds that he has done completely voluntary.

### **Surah Al-Fajr**

By taking into Consideration the human discourse of the Holy Qur'an, verses 14, 15, and 16 attract the attention of every meticulous observer. Verse 14 expresses that "Verily, your Creator and Nurturer is Watching all people from the ambush [of His Embracing Knowledge]" while talking about the Rank of the Creator and Nurturer. It also mentions that the common quality of people is to say complaining while he is put on trial of straitening his livelihood by Him. Therefore, he considers it an insult to him and thinks that he is humiliated with poverty by Him, but it is fiction.

### **Surah Al-‘ASR**

Among the verses of this surah, verse 2 suits with the subject of human discourse of the Holy Qur'an. In this verse, it is said that "man is in a grave loss." Nothing can match the priceless capital of man, his lifetime, which cannot be replaced by anything else. Since life time cannot be saved, it is not a profit.

### **Surah Al-‘Adiat**

In verses 6 and 8, two qualities of man are expressly disclosed; being ungrateful to his Cherisher and being violent in his love of wealth irrespective of the colour of skin, geography or other factors. The discourse is absolutely human discourse. As the Holy Qur'an says: "Truly Man is to his Lord ungrateful; and violent is he in his love of wealth," (Surah Al-‘Adiat, verses 6&8).

### **Surah At-Takathur**

There is a clear connection between human discourse and two verses of this surah; "engages you (your) vying in exuberance. Until you visit the graves", (Surah At-Takathur, verses 1 &2). Although the content of the surah mostly refers to the proposition of the Resurrection, the first two verses of the surah, in a clear discourse, states the vain effort of piling up worldly things, money, children and members of the tribes that amuse man and make him neglectful about Allah's Remembrance.

### **Surah Al-Inshirah**

Although this surah is mostly about some of the Divine Bounties for the holy prophet (p.b.u.h.) such as the expansion of his holy breast with the Divine Light, it also refers to the ease and hardship of the world in verses 7 and 8 where it says: "Then, surely with hardship comes ease; surely, with hardship comes ease", (Surah Al-Inshirah, verses 7&8). It comforts man forever that with every difficulty, there is relief.

### **Surah An-Najm**

verses of Surah An-Najm confirm Qur'anic human discourse such as 28, 32, 38, 39, 40, 42, and 44. Verse 28 says that conjecture does not help men for recognition of the Truth. In other occurrences, the Holy Qur'an states that "That no one in the Hereafter will bear the burdens of the sins of the other, and that man can only have the fruit of what he has strived for", (Surah An-Najm, verses 38&39). Nobody suffers the burden of another person's sin, and man is responsible for his deeds in any circumstance and suffers the consequences. Which discourse is more general and more related to human discourse than this?

### **Surah Abasa**

Verse 24 is brilliant among the other verses of the surah where it says: "Man should observe the food that he eats and the process that Allah has determined for its provision", (Surah Abasa, verse 24). It is narrated in some narrations from the Ahl-ul-Bayt (p.b.u.th) who have said that the meaning of the term 'food', here, is spiritual food, viz., thoughts, beliefs, and knowledge. They have said that people

should be careful and look at from where and from whom they get their food. This verse can be considered as undisputable evidence for human discourse because the term ‘man’ used in this verse, includes all members of the human race, that is, every human because of being human should contemplate on his food, whether material or spiritual.

### **Surah Ash-Shams**

After eleven oaths and important points that are propounded in the verse arrangement, in verses 9 and 10, the Holy Qur'an says: “[by all these oaths] that the one who purified it (the soul), received salvation. But the one who polluted it (the soul) with sin and corruption became the hopeless failure”, (Surah Ash-Shams, verses 9&10). Based on these two verses salvation merely depends on piety and the growth in the spirit of virtue. In other words, the Holy Qur'an forbids man to experience other proceeding to reach his salvation. It also indicates that impiety and polluting the soul with sin and corruption cause man to be deprived and damaged. It does not matter in which paradigm of living conditions he is.

### **Surah At-Tin**

verses 4 and 5 mention that “That We created man in perfect balance [spiritual, mental, physical], then We rendered him to the lowest of the low”, (Surah At-Tin, verses 4&5). It refers to a significant matter that Allah has created man proportionately in all aspects; both bodily, spiritually although some use their talents and faculties to follow after evil. Hence, as a result of deviating from the path of the Truth, his ungratefulness and corruption, he will fall in the lowest of the low, the Hell.

### **Surah Al-Quraish**

people, in general, and Quraish tribe, in particular, are enjoined to worship Allah and not to be neglectful of Him due to two reasons mentioned in verses 3 and 4; He, the owner of the Sacred House, is the One who provides them with food against hunger, and with security against fear of any danger. The evidence to this statement is the words of the Holy Qur'an where it says: “So, they should worship the Owner of this House, Who provided them with food against hunger and with security against fear of danger”, (Al-Quraish, verses 3 and 4).

### **Surah Al-Qari'ah**

Verse 4 says: “Qari'ah or the Grave Calamity is the Day that people shall become scattered about like moths”. This verse describes the circumstances of the Resurrection in which all people, irrespective of culture, geography, or race, will be confused and distressed which is a sign of His Sovereignty and that man will be dominated by His Power and Rule.

### **Surah Al-Qiyamat**

Qur'anic human discourse becomes manifest in verses 5, 14, 15, and 36, but the clear manifestations are in verse 5 where it says: “The truth is that man desires by denying the Day of Judgement to continue his wrongdoing and corruption (even) in the time in front of Him”, and in verse 14 as it says: “Then man will have an insight to himself.” These two human qualities such as having strong interest to commit sin by rejecting the Hereafter and being a witness against himself must be considered on the path of his training.

### **Surah Al-A'raf**

Human discourse is obvious in some verses of this surah, about 16 verses, including verses 10, 26, 31, 33, 34, 35, 42, 51, 58, 85,86, 153, 157, 165, 179, and 199; therefore, they do not leave any room for doubt, such as “And We did establish you [people] with authority on the Earth; and We provided for you facilities and sustenance by which to live therein; but you rarely express gratefulness (Surah Al-A'raf, verse 10),” “And [Allah declared:] O, Children of 'Adam! We have sent down to you a Garment to cover your shame [and your body] and which is used also as an adornment; but the garment of piety is the best; this, [priority given to the garment of piety] is one of Allah's admonishing lessons, that men may be mindful (Surah Al-A'raf, verse 26)”, “O, Children of 'Adam! Take care about your adornment, [regarding proper and clean garments] at every place of worship .... (Surah Al-A'raf, verse 31.)”,

“... We do not task any soul beyond his ability .... (Surah Al-A’raf, verse 42), “And the good land yields its vegetation abundantly by the will of its Creator & Nurturer, but from the bad land does not come forth save bad and scanty ... (Surah Al-A’raf, verse 58).”, “Indeed We have created for the Hell many of the Jinns and the men; They have hearts [but] they cannot understand [the Truth] with them ... (Surah Al-A’raf, verse 179)”.

#### **Surah Al- Jinn**

This surah like aforementioned Qur’anic suras has the examples about Human discourse in verses 13, 17, and 23, but verse 17, among other verses, addresses man and clearly says that who turns away from the remembrance of God will be involved with His severe punishment where it says: “... but whoever turns away from the Reminder of his Creator Allah will cause him to enter into a vehement torment (Surah Al- Jinn, verse 17).”

#### **Surah Ya, Sin**

This surah also presents some evidence in connection with human discourse to the scholars in the field of Qur’anic studies in verses 17, 21, 68, and 77. Verse 17 says: “And out duty is only to deliver the Divine Message publicly” in which to proclaim the Divine Message is declared to be the duty of every prophet and preacher (it should be definitely done with clarity and giving ultimatum). Verse 68 says: “And whomsoever We decide to give a long life We cause him to be reversed in creation.” The Holy Qur’an in this human discourse that addresses every human being says that We grant long life to any; consequently, We cause him to be reversed in nature to return to the weakness of his childhood mentally and physically. There is no conversion in Allah’s way and it is a proof for unique sovereignty of Allah so that man may take admonition.

#### **Surah Al-Forqan**

There are 13 verses in this surah about human discourse such as 1, 20, 27, 28, 37, 43, 52, 56, 57, 67, 70, 72, 74, and 77. Among these verses, verse 70 as well as verse 77 expresses Qur’anic Human discourse with clarity. Verse 70 says: “But if the wrongdoer repents and believes and amends himself and does good deeds Allah will replace his good deeds for the bad ones since Allah is the Merciful Forgiving”. As it is considered that he who repents, believes, and works righteous deeds, God will change the evil of such person into good. In verse 77, the Holy Qur’an says: “[O’, Messenger] To those disbelievers [who pretend they do not know Ar-Rahman] say: “Unless you call on my Creator & Nurturer, He does not pay any Attention to you ...”. Although commentators have commented this verse differently, it refers to Qur’anic Human discourse, i.e. man is not of worth without prayer and acquiring any high merits involves prayer [22].

#### **Surah Al- Fater**

Although human discourse has been taken into consideration in numerous verses of this surah such as verses 2, 3, 5, 7, 8, 10, 18, 19, 22, 28, 43, and 45, it is made manifest more in verses 2, 3, 10, and 43 where it says: “When Allah opens the gate of His Grace on a nation, no one can close it ...”, (Sure Al –Fater, verse 2), “O, men! Remember the Favour of Allah upon you! Is there any creator besides Allah who can provide you sustenance from the heaven and the earth? ...” (Surah Al- Fater, verse 3), “Whoever tries to gain might and glory, He should know that Allah is the Absolute Owner of Might and Glory. To Allah ascend the pure and sincere words [regarding Allah’s Unity] and the righteous deeds ascend by the words of purity ...” (Surah Al- Fater, verse 10), and “... but the evil plots will trap the plotters themselves. Are they waiting for other than the fate of the disbelievers of the past? So no conversion you will find in Allah’s Way [of treating the wrongdoers]; and you will not surely find any change in Allah’s Way in any case. ... (Surah Al –Fater, verse 43).”

#### **Surah Maryam**

This surah presents human discourse in more than 10 verses such as verses 39, 42, 44, 45, 59, 60, 63, 69, 72, 76, and 96. Among the aforementioned verses, verse 63 and 96 promise that the Garden shall be given to the pious and Allah will appoint His Own Love and love of man’s fellow-creatures for those who believe and work deeds of righteousness. The references are made to “This is the Garden which We shall give as an inheritance [of their faith and good deeds] to our pious worshippers”,

(Surah Maryam, verse 63), and “Verily, those who believe and do good deeds Ar-Rahman will appoint love for them [from other believers], (Surah Maryam, verse 96).

### **Surah Ta.Ha**

This surah like foregoing suras presents human discourse which is the aim of this research in verses, for instance 15, 43, 54, 69, 74, 75, 82, 111,112, and124. Verses such as “Verily, I intend to keep hidden the Hour of the Resurrection which definitely is coming, so that man receives their reward according to their deeds (Surah Ta.Ha, verse 15), “... and no magician will ever succeed, no matter how artful he be.” (Surah Ta.Ha, verse 69), and “Verily, whoever comes to his Creator [on the Day of Judgement] as a sinner, Hell will be his recompense; he will neither die in it, nor he will live, [forever he will be in the agony of death while burning]. (Surah Ta.Ha, verse 74), intend to express that all people will be gathered on the Day of Judgement, every soul will receive its reward by the measure of its endeavour, no magician will ever reach salvation, the final destination of every evil doer is the Hell, irrespective of race, geography, or rank, and good doers shall be the inhabitants of the Heaven. The verse “And whoever turns away from My Message, for him life will be straitened ... (Surah Ta.Ha, verse 124)” states that the lack of His Remembrance brings forth pressure, hardship and strait, i.e., the consequence of the rejection of God’s Guidance is a life narrowed down without comfort and ease.

### **Surah Al-Waqi’ah**

This surah which includes excellent points and messages also expresses human discourse, the evidence is verses 10, 11, 12, 45, 46, 60, and verses from 77 to 80. These verses are more obvious examples, for instance: “And those foremost in faith will be foremost and ahead of others” (Surah Al-Waqi’ah, verse 10), “We have ordained death among the human community and no power can bar Us.” (Surah Al-Waqi’ah, verse 60), and “That this is the most honourable Divine Text, [taken] from the preserved Tablet, and that no one should touch it but the pure ones (Surah Al-Waqi’ah, verses 77-80).” It can be realized from these verses that the foremost in faith are nearest to God, death should be the common lot of all of us by His Decree, and none but those who are purified shall touch the Holy Qur’an, clean in body, mind, thought, intention, and soul; only such can achieve real contact with its full meaning and get benefit from. As it can be considered the addressees of these verses are all human beings, that is to say, national and geographical distinctions are rejected.

### **Surah Ash-Shu’araa**

This surah has some examples which prove the aim of the research such as verses 151, 152, 181, 182, 183, 208, 209, and 216. As it is stated in the verses, for instance “Give full measure ...” (Surah Ash-Shu’araa, verse 181), “And weight with true and correct scales” ... (Surah Ash-Shu’araa, verse 182), “And do not diminish the goods that you sell to the people...” (Surah Ash-Shu’araa, verse 183), and “Then, if they disobeyed you, say: “I disdain what you do.” (Surah Ash-Shu’araa, verse 216), giving just measure and causing no loss to others by fraud, weighing with scales true and upright, fair dealing, not making others’ possessions less are the general recommendations of the Holy Qur’an to all people which fits human discourse.

### **Surah An- Naml**

This surah delivers messages for the salvation of people in verses 2, 3, 11, 69, 80, and 89. Among these verses, three verses have been chosen as evidence that confirms the accuracy and truth of the subject under discussion in which the masses are addressed, for instance “Even him who has done wrong [out of] negligence and afterwards he asks for repentance and replaces good deed for evil [he will be forgiven] for verily, I Am the Merciful Forgiving.” (Surah An- Naml, verse 11), “Say [O’ Messenger!]: “Go around the world [and study the history] in order to see what the end of the wrongdoers like you was (Surah An- Naml, verse 69)”, and “You [O’ Messenger!] Cannot invite the dead to listen to the Truth [since, the disbelievers are spiritually dead]; and you cannot make them hear, those who are deaf [from hearing the Truth] particularly when they turn away from the Truth in their retrograde (Surah An- Naml, verse 80).”

### **Surah Al- Qassas**

Verse 5 gives glad tidings to the weak that God’s plan is to make them leaders and heirs of the land, as the Qur’an says: “But We Willed to bestow our Favour on the oppressed; and make them the governor

and make them the heirs of the oppressors.”(Surah Al- Qassas, verse 5). In verse 77, it is expressed that everyone, even the prophets and the righteous, enjoys the worldly blessings and all people should spend them in Allah’s cause and seek not mischief in the land which is wrong done by everyone where it says: “... Do not forget that your portion of worldly life have some limit, you should spend the rest; and be good and generous to the people as Allah has been Good and Generous to you; and do not make mischief due to your worldly power and wealth since Allah does not detest the corrupt.””(Surah Al- Qassas, verse 77). The next verse refers to that it is righteous who will win in the end, saying: “We have appointed paradise as the last home for those who do not intend to make rebellion and corruption in the life of this world; and therefore the best belongs to the pious.” (Surah Al- Qassas, verse 83).

### **Surah Al-Israa**

finally, in this surah, there are many verses to support the subject of the present research, for example verses 9, 10, 15-18, 19, 23-25, 27, 29, 31- 36, 70, 71, 81, 83, 84, and 100. A number of them are mentioned here such as “... man is a hasty being .... (Surah Al-Israa, verse 11)”, “... do not utter a word of disrespect (to your parents).... (Surah Al-Israa, verse 23)”, “Verily, the squanderers are the brothers of the devils and Satan was ungrateful to Allah, [so his followers will be the same] (Surah Al-Israa, verse 27)”, “Indeed, We honoured the children of Adam; provided them with means of transportation on land and sea; and also provided them lawful and pure sustenance and bestowed them priority above many of Our creatures. (Surah Al-Israa, verse 70)”, “And say [proclaiming:] “Truth succeeded and falsehood perished, surely falsehood is ever bound to vanish. (Surah Al-Israa, verse 81)”, “Say [O’, Messenger]: “ Every one act according to his own personality and character ... (Surah Al-Israa, verse 84)”, and “Say [O’, Messenger]: “If you possessed the treasure of my Creator’s Bounties, you would certainly withhold spending them for fear of poverty, since man is a miser by nature, [whereas Allah is the Generous Beneficent] (Surah Al-Israa, verse 100).” Among above-mentioned verses, human discourse is conveyed more explicitly by verse 70 where it addresses the children of Adam, neither the pious, nor the believers. It says that man is raised to a position of honour above the brute creation due to his spiritual faculties that is the greatest gift of God which raises him above.

### **CONCLUSION**

The study of typology of Qur’anic discourse is related to other subjects such as the language of the Qur’an, the relationship between religion and ethics, and rational good and evil from the point of content. Furthermore, how to define and interpret the foregoing topics influences the proof or disproof of the claim that concerns the current research, The Holy Qur’an - the origin of human discourse in ethics.

By taking into consideration the four aforementioned qualities of the Holy Qur’an, it is necessary to discuss the characteristics of the language of the Holy Qur’an rather than the specific language of the Holy Qur’an. In addition, an agreement should be made on a language with the foregoing qualities.

Qur’anic human discourse theory does not correspond with the theory of common sense language since Qur’anic human discourse theory places great emphasis on the necessity of commenting on the verses of the Holy Qur’an. In addition, the verses of the Holy Qur’an have apparent and hidden meanings, as well as different ranks.

Qur’anic human discourse theory verifies that the language of the Holy Qur’an can be a synthetic language. Hence, Qur’anic human discourse should be studied in the field of the content of Qur’anic discourse, rather than Qur’anic linguistics or Qur’anic philology.

The prevalent beliefs in the field of relationship between religion and ethics are differentiation, unification, and interaction. The origin and the secret of the difference between these three theories are directly affected by the way the terms ‘religion’ and ‘ethics’ are defined as well as their influence on each other. Therefore, the exact and comprehensive definitions of the terms ‘religion’ and ‘ethics’ impact the proof or disproof of each theory.

Some of the adherents of the differentiation theory are believers in religions who reject any type of human discourse in religious texts. They believe in the proposition that, naturally, religious texts are unable to present human discourse. Therefore, according to their idea, it is impossible that human discourse be presented by religion. Consequently, religious discourse is always ideological.

The eternity of the Holy Qur'an and universality of the religion of Islam, as well as Islam being the last revealed religion and, for this reason, the most complete religion are more valid reasons that support and strengthen the reasons for Qur'anic human discourse.

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