

**The Language of the Qur'an
from the Speech of the Most
Gracious, the Most Merciful
(Rahman and Rahim)**

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What will be discussed in this Book:

First Topic: The Place of the Arabic Language

Second Topic: Relations between the Arabic Language
and the Holy Qur'an

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

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Prologue

Praise be to Allah, Lord of the Worlds, and peace and blessings be upon our Master and Prophet Muhammad (*sallallahu 'alayhi wa sallam, SAW*), his families and all his companions.

Dear Readers!

These few pages before you begin with a question:

Do most Arabic speakers today speak the language of the Qur'an?

No, rather, many words have entered the Arabic language from foreign sources, and this trend continues to grow day by day. This situation is critical to the extent that children have become accustomed to these words, and adults have lived with them. A significant portion of the language has become a mixture of Arabic and foreign terms. This linguistic hybridization has made it difficult for people in the same country, living in different regions, to communicate effectively with one another. As a result, there is a substantial disparity in understanding the words of the Qur'an among speakers of colloquial Arabic. Interestingly, those who convert to Islam and make an effort to learn and study traditional Arabic often find it easier to understand the Qur'an than many native speakers of colloquial Arabic. As dependence on and imitation of the West continues to rise, the influence of foreign words—even in regions untouched by colonialism—grows day by day. May Allah help us.

A Call to Action

These papers are a heartfelt call for the lovers of the Qur'an and to those who passionately safeguard the language of the Qur'an; to those whom Allah has blessed with the ability to understand traditional Arabic, having studied and specialized in it. They must fear Allah Almighty and recognize that it is their responsibility, more than anyone else's, to address this issue before it spirals out of control. Honor the language of the Qur'an, strive to speak it, and teach it to children and future generations until they master it and speak it fluently. Undoubtedly, traditional Arabic represents the pinnacle of eloquence and rhetoric.

O Allah, make us lovers of the language of the Qur'an, fluent speakers of it, respecters of it, advocates for it, and practitioners of the Qur'an. O Allah, remind us of what we have forgotten, teach us what we do not know, and grant us the ability to recite it during the night and at the ends of the day in a manner that pleases You. O Allah, benefit us and elevate us through the Qur'an, and make it the spring of our hearts, the light of our chests, the reliever of our sorrows, the remover of our worries, and our guide to Your pleasure, O Lord of the worlds.



Introduction

The Arabs' Interest in their Arabic Language in the Era of Ignorance (Pre-Islamic Era)

Allah the Almighty says:

﴿إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ﴾

“Indeed, We have made it an Arabic Qur’an that you might understand.” (*Az-Zukhruf: 3*)

There is no Muslim who does not take pride in Islam, the Qur'an, and our Master Muhammad SAW. It is universally agreed that he SAW, was an Arab from the Quraysh tribe. This is accepted by both his enemies and his followers.

Our Master Muhammad, SAW, was sent at a time when the Arabs were deeply engaged with their language. They used to hang verses and poems on the walls of the Kaaba, and poems were recited in bazaars and festivals of the time. Judging committees were formed to select the best poems, and titles were awarded to the finest poets. This honor was further recognized by inscribing their poems on skins, which were then displayed on the Kaaba."

Allah the Almighty has revealed the Qur'an as clear verses, in the same language that the Arabs valued and celebrated, competing to showcase its eloquence and rhetoric. Allah the Almighty said:

﴿إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ﴾

“Indeed, We have sent it down as an Arabic Qur'an that you might understand.” (*Yusuf*: 2).

He also said:

﴿إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ﴾

“Indeed, We have made it an Arabic Qur'an that you might understand.” (*Az-Zukhruf*: 3).

The use of the term {لَعَلَّ} “might” in the language of the Arabs often indicates hope, but when it appears in the Qur'an, it signifies confirmation and verification.

The Qur'an was revealed in Arabic so that people could understand what Allah Almighty wants from them, highlighting the virtue of this language. This great virtue has led to scholarly discussions about whether Arabic is the language of the people of Paradise? or the first language learned by the Prophet Adam, peace be upon him? or were these the names that Allah Almighty taught to the Prophet Adam, peace be upon him? While these questions are intriguing, our focus here is on the importance of the language of the Qur'an and Sunnah.

I ask Allah to guide us to the right path and to grant us understanding of Arabic Language, the language of the Qur'an and Sunnah.



First Topic: The Place of the Arabic Language

Allah the Almighty's Glorification of the Arabic Language

Allah the Almighty says:

﴿وَمِن قَبْلِهِ كِتَابُ مُوسَى إِمَامًا وَرَحْمَةً وَهَذَا كِتَابٌ مُّصَدِّقٌ لِّسَانًا عَرَبِيًّا﴾

“And before it was the scripture of Moses to lead and as a mercy. And this is a confirming Book in an Arabic tongue...”
(*Al-Ahqaf: 12*).

There is a verse in the Book of Allah the Almighty that shows the importance of this Qur’an and its great status. Allah the Almighty says:

﴿وَمِن قَبْلِهِ كِتَابُ مُوسَى إِمَامًا وَرَحْمَةً وَهَذَا كِتَابٌ مُّصَدِّقٌ لِّسَانًا عَرَبِيًّا لِّيُنذِرَ

الَّذِينَ ظَلَمُوا وَيُبَشِّرَ لِّلْمُحْسِنِينَ﴾

“And before it was the scripture of Moses to lead and as a mercy. And this is a confirming Book in an Arabic tongue to warn those who have wronged and as good tidings to the doers of good.” (*Al-Ahqaf: 12*).

Does the pronoun in His speech: ﴿وَمِن قَبْلِهِ﴾ “And before it” refer to the witness mentioned in the previous verse:

﴿وَشَهِدَ شَاهِدٌ مِنْ بَنِي إِسْرَائِيلَ عَلَىٰ مِثْلِهِ فَأَمَنَ وَاسْتَكْبَرْتُمْ إِنَّ اللَّهَ لَا يَهْدِي

الْقَوْمَ الظَّالِمِينَ﴾

“...while a witness from the Children of Israel has testified to something similar and believed while you were arrogant...?” Indeed, Allah does not guide the wrongdoing people.” (*Al-Ahqaf: 10*)

Or it refers to the Holy Qur'an; Hence, the word ﴿وَمِنْ قَبْلِهِ﴾ “And before it” would be a prior subject? There are two opinions among the scholars; these are mentioned by a group of interpreters, including Imam Al-Alusi etc.

Al-Alusi, may Allah have mercy on him, explained the meaning as follows: “The word { وَمِنْ قَبْلِهِ } refers to the Book of Moses, which was followed in the religion of Allah the Almighty and His Sharia, similar to how one follows an imam. It is a mercy from Allah the Almighty for those who believe in it and act according to it. Thus, when Allah the Almighty says { وَهَذَا } (and this) denotes the Qur'an, about which they say, “Book”— is the object.”¹

The verse establishes a connection between the Qur'an and the Torah, linking Islam and Judaism, and by extension, our Prophet Muhammad, SAW, with the Prophet Moses, peace be upon him. This connection is significant due to the substantial presence of Jews in Medina, Khaybar, and the southern Arabian Peninsula, and the widespread knowledge of Moses' mission. This linkage serves as an argument against the polytheists of Quraysh and others, emphasizing that the sending of

¹ Tafseer Al-Alusi = Ruhul Ma'ani (13/172).

messengers is a natural and established practice by Allah Almighty. The purpose of sending prophets before our Prophet Muhammad, SAW, was to deliver good tidings and warnings, ensuring that people would have no excuse to argue against Allah's decree. so that mankind will have no argument against Allah.

In the words of Allah Almighty: ﴿لِسَانًا عَرَبِيًّا﴾ “Arabic tongue.” (*Al-Ahqaf: 12*), the Qur'an is attributed to the Arabic language because it is the most eloquent and effective in reaching the hearts of its listeners. Arabic is more noble, eloquent and articulate than the language in which the Book of Moses, peace be upon him, was revealed, and the language in which the Prophet Jesus, peace be upon him, spoke, and in which the Gospels were written. This highlights the exalted status of the Arabic language, which Allah Almighty chose for the revelation of the Qur'an. He also selected our Prophet Muhammad, SAW, and made him the most eloquent of the Arabs to recite this Arabic Qur'an.



The Importance of Learning the Arabic Language

Allah Almighty says:

﴿كِتَابٌ فُصِّلَتْ آيَاتُهُ قُرْآنًا عَرَبِيًّا لِّقَوْمٍ يَعْلَمُونَ﴾

“A Book whose verses have been detailed, an Arabic Qur'an for a people who know.” (*Fussilat: 3*)

Every sincere Muslim loves the Qur'an and our beloved Prophet Muhammad, SAW. If Allah Almighty grants him/her the ability to learn the Arabic language with ease, to understand it, and to speak it fluently, this opens up new horizons for him/her and significantly enhances his/her understanding of the sacred texts of the Qur'an and Sunnah.

The evidence for this is the statement of Allah Almighty:

﴿كِتَابٌ فُصِّلَتْ آيَاتُهُ قُرْآنًا عَرَبِيًّا لِّقَوْمٍ يَعْلَمُونَ﴾

“A Book whose verses have been detailed, an Arabic Qur'an for a people who know.” (*Fussilat: 3*).

This decisive text is a guide for those who want to be among those who know the Book of Allah Almighty; to learn the Arabic language, which is the language of the Qur'an; so that they may understand it correctly (for a people who know) (*Fussilat: 3*).

So, my dear brother, take the initiative to learn traditional Arabic, and be diligent in your pursuit of mastering it. Strive to understand its vast meanings by consistently practicing it.



Second Topic: Relations between the Arabic Language and the Holy Qur'an

The Relation of the Qur'an to the Arabic Language and its Distance from Foreignness

Allah says:

﴿وَهَذَا لِسَانٌ عَرَبِيٌّ مُبِينٌ﴾

“...and this Qur'an is [in] a clear Arabic language.” (*An-Nahl: 103*).

The blessing of Allah Almighty upon us is immense, for He made us believers who are brothers, united in faith in our beloved Prophet Muhammad, SAW, and in this magnificent Qur'an. It contains clear verses that are truly awe-inspiring in their eloquence, clarity of meanings, rhetorical beauty, and the establishment of undeniable proof, as demonstrated in the words of Allah Almighty:

﴿وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُ بَشَرٌ لِّسَانُ الَّذِي يُلْحِدُونَ إِلَيْهِ أَعْجَبِي

﴿وَهَذَا لِسَانٌ عَرَبِيٌّ مُبِينٌ﴾

“And We certainly know that they say, "It is only a human being who teaches the Prophet." The tongue of the one they refer to is foreign, and this Qur'an is [in] a clear Arabic language.” (*An-Nahl: 103*).

The polytheists of Quraysh claimed that Muhammad, SAW, had been taught the Qur'an by a human being and that he had

taken the stories and accounts mentioned in it from a foreign man, a servant of theirs in Quraysh. The Qur'an, however, rejected and refuted their claims. The man they accused of teaching the Prophet spoke a foreign language and was not fluent in Arabic. Yet, the Qur'an, which our Prophet Muhammad, SAW, brought to them, recited, and challenged them with, is in the clearest and most eloquent Arabic, refuting their baseless allegations with clear and logical arguments. Allah Almighty exposed their contradiction in another verse. He, the Most Glorified and Exalted, said:

﴿وَلَوْ جَعَلْنَاهُ قُرْآنًا أَعْجَبِيًّا لَقَالُوا لَوْلَا فُصِّلَتْ آيَاتُهُ أَأَعْجَبِيٌّ وَعَرَبِيٌّ قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَشَفَاءٌ وَالَّذِينَ لَا يُؤْمِنُونَ فِي آذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى أُولَٰئِكَ يُنَادُونَ مِنْ مَكَانٍ بَعِيدٍ﴾

“And if We had made it a non-Arabic Qur'an, they would have said, "Why are its verses not explained in detail [in our language]? Is it a foreign [recitation] and an Arab [messenger]?" Say, "It is, for those who believe, a guidance and cure." And those who do not believe - in their ears is deafness, and it is upon them blindness. Those are being called from a distant place.” (*Fussilat: 44*). That is: If We had made this Qur'an in a foreign language, or if some of its verses were foreign, they would have said: ﴿لَوْلَا فُصِّلَتْ آيَاتُهُ﴾ “Why are its verses not explained in detail [in our language]?” (*Fussilat: 44*). That is: It has been explained and clarified—how could the Qur'an be in a foreign language and be revealed to an Arab man? This would not be appropriate or make sense!

Ibn Kathir, may Allah have mercy on him, said about this verse: “When Allah Almighty mentioned the Qur'an, its eloquence, rhetoric, and perfection in both its wording and

meaning, and despite this, the polytheists still refused to believe in it, He highlighted that their disbelief was driven by stubbornness and obstinacy. As Allah Almighty said:

﴿وَلَوْ نَزَّلْنَاهُ عَلَىٰ بَعْضِ الْأَعْجَمِينَ * فَقَرَأَهُ عَلَيْهِمْ مَا كَانُوا بِهِ مُؤْمِنِينَ﴾

“And even if We had revealed it to one among the foreigners* And he had recited it to them [perfectly], they would [still] not have been believers in it.” (*Ash-Shu'araa: 198-199*).¹ This is one of their contradictions. We ask Allah for wellness and safety.

This also demonstrates the greatness and authority of the Qur'an. It is fitting for those who believe in it and hold it sacred to learn the Arabic language so they can fully grasp the meanings of its verses, uncover their secrets, and appreciate their eloquence. If one has learned some of the language, they should be eager to use it regularly in speech.



¹ Tafsir Ibn Kathir, Ta' Al-'Ilmiyyah (7/168).

The Logic of the Revelation of the Qur'an in the Arabic Language

Allah Almighty says:

﴿وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا بِلِسَانِ قَوْمِهِ لِيُبَيِّنَ لَهُمْ﴾

“...And We did not send any messenger except [speaking] in the language of his people to state clearly for them...”
(*Ibrahim: 4*).

Allah Almighty has revealed in a decisive verse a profound wisdom and a clear, undeniable proof that our Prophet Muhammad, SAW, is from the Arabs, and that the language of his people, the Quraysh, represents the pinnacle of eloquence in the Arabic language. Allah Almighty said:

﴿وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا بِلِسَانِ قَوْمِهِ لِيُبَيِّنَ لَهُمْ فَيُضِلُّ اللَّهُ مَنْ يَشَاءُ وَيَهْدِي

مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ الْحَكِيمُ﴾

“And We did not send any messenger except [speaking] in the language of his people to state clearly for them, and Allah sends astray [thereby] whom He wills and guides whom He wills. And He is the Exalted in Might, the Wise.” (*Ibrahim: 4*). That is: He who placed everything in its proper place. Part of this great logic is that all the Messengers, peace and blessings be upon them, were sent speaking the languages of their people, so they could convey the message clearly. For if a Messenger were to call his people in a language unfamiliar to them, the

proof would not be established against them, as they would neither understand the meanings of his words nor grasp their full significance. How could they comprehend the message, the rulings, or adhere to the commands and prohibitions? Thus, Allah Almighty said:

﴿فَيُضِلُّ اللَّهُ مَن يَشَاءُ وَيَهْدِي مَن يَشَاءُ﴾

“...and Allah sends astray [thereby] whom He wills and guides whom He wills....” (*Ibrahim: 4*).

Guidance is attributed to Him, the Almighty, and likewise, He, the Most High, misguides whomever He wills; this is because the proof has been established for the people through the presence of clear evidence. The Torah, the Gospel, and the Psalms served as proof against the Children of Israel, and similarly, what Allah Almighty revealed to our Prophet Muhammad, SAW, in the Arabic Qur'an provides proof for the Quraysh and others. The Qur'an, revealed in the language of the Arabs, particularly to the Quraysh, has established a unique proof for them. Many sources indicate that a group of the Companions and others would refer to the language or dialect of the Quraysh when interpreting the Qur'anic words, as the Quraysh dialect is considered the most eloquent of the Arabic dialects. Although there are various Arabic dialects with slight differences due to tribal variations, mutual understanding is maintained among them.

The origin of these traditional Arabic dialects is a separate topic. However, it is clear that Prophet Abraham, peace and blessings be upon him, spoke Arabic, and it is more apparent that his ancestors, up to the Prophet Noah, peace be upon him, also spoke Arabic. This is not the place to elaborate further on this subject, and Allah knows best.

Clarity of the Language of the Holy Quran

Allah Almighty says:

﴿بِلِسَانٍ عَرَبِيٍّ مُبِينٍ﴾

“In a clear Arabic language.” (*Ash-Shu'araa*).

Allah Almighty says:

﴿وَإِنَّهُ لَتَنْزِيلُ رَبِّ الْعَالَمِينَ * نَزَلَ بِهِ الرُّوحُ الْأَمِينُ * عَلَى قَلْبِكَ لِتَكُونَ مِنَ

الْمُنذِرِينَ * بِلِسَانٍ عَرَبِيٍّ مُبِينٍ﴾

“And indeed, the Qur'an is the revelation of the Lord of the worlds * The Trustworthy Spirit has brought it down * Upon your heart, [O Muhammad] - that you may be of the warners - * In a clear Arabic language.” (*Ash-Shu'araa: 192-195*).

These verses make it clear that the Qur'an is from the Lord of the Worlds, revealed by Gabriel, the Trustworthy Spirit, peace be upon him, to the heart of Prophet Muhammad, the Messenger of Allah, SAW. The verses emphasize that the Qur'an was sent down in clear Arabic—clear, plain, and distinct, easily understood on its own and accessible to those who seek to understand it. It is free from obscure meanings, ambiguity, or distortion; rather, it is clear and evident, comprehensible to anyone with a sound understanding of the Arabic language. This underscores the importance of learning the language of the Great Qur'an in order to grasp its implications and fully comprehend its meanings.

Easiness of the Holy Quran and the Arabic Language for Memorization and Understanding

Allah Almighty says:

﴿وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ﴾

“And We have certainly made the Qur'an easy for remembrance, so is there any who will remember?” (*Al-Qamar: 17*).

The Great Qur'an, as is well known, is the miracle of the Master of Creation, SAW, and it encompasses countless miracles, as many scholars have noted. God Almighty reveals the miracle of the Qur'an in every era, serving as a proof against the people of that time through its clear evidences and unmistakable signs.

In a dialogue with a Syrian Christian engineer in one of the Arab countries, he mentioned: "We respect the Messenger, SAW, but he was sent only to the Arabs."

This statement is indeed surprising! The man is an Arab and can easily read and understand the Qur'an. If he did so, he would find numerous verses indicating that the Prophet Muhammad, SAW, was sent to all of creation. Allah Almighty says:

﴿وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾

“And We have not sent you except comprehensively to mankind as a bringer of good tidings and a warner. But most of the people do not know.” (*Saba: 28*). Ibn Kathir, may Allah

have mercy on him, cited several verses from the Qur'an that explicitly or clearly¹ indicate that the Prophet Muhammad, SAW, was sent to all of humanity. It is surprising how this Christian neglected to read the Qur'an and follow its guidance, despite being an Arab who understands the Arabic language. His familiarity with Arabic did not benefit him in recognizing the universal message of the Qur'an?!

Among the significant verses that indicate this meaning is the Allah's saying:

﴿وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ﴾

“And We have not sent you, [O Muhammad], except as a mercy to the worlds.” (*Al-Anbiyaa: 107*). Whoever claims that the Prophet Muhammad, SAW, was sent exclusively to the Arabs, or that the Qur'an is only for the Arabs, has overstepped the bounds of the Qur'an and fallen into stubbornness and sophistry, for these matters are as clear as the sun in many verses. Allah Almighty has endowed the Qur'an with the ability to be memorized and understood, which requires a grasp of the Arabic language, its pronunciation, and its rich vocabulary and meanings. Allah Almighty says:

﴿وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ﴾

“And We have certainly made the Qur'an easy for remembrance, so is there any who will remember?” (*Al-Qamar: 17*). The letter "لام" in "لِلذِّكْرِ" denotes the purpose. Ibn Kathir, may Allah have mercy on him, explained: "That is, we made its pronunciation easy and its meaning simple for anyone who seeks it, so that people may remember."²

¹ See: Tafsir Ibn Kathir, Ta' Al-'Ilmiyyah (458/6).

² Tafsir Ibn Kathir, Ta' Al-'Ilmiyyah (442/7).

The pronunciation of the Qur'an is indeed easy, as is the comprehension of its meanings for those who read it with the intention of contemplation and reflection, or with the aim of reciting it for reward. This ease and facilitation are among the miracles of the Holy Qur'an. We have witnessed non-Arabs, who do not speak a word of Arabic, memorizing and mastering the recitation of the Qur'an, regardless of their age. This is a testament to the grace of Allah, which He bestows upon whomever He wills.

Key Point

The great motivation for understanding and memorizing the Qur'an comes from the heart. Your love for the Prophet Muhammad, SAW, and your reverence for him will encourage you to learn his language, so you can understand his words. Your affection and respect for the Great Qur'an, coupled with your recitation and reflection upon it, will drive you to learn the language of the Qur'an, enabling you to memorize, contemplate, and grasp its meanings. Allah Almighty says:

﴿أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ﴾

“Then do they not reflect upon the Qur'an?” (*An-Nisaa*: 82).

Thus, letting our hearts be moved should be the foundation for fostering and strengthening our determination to learn the Arabic language. When a person begins with this heartfelt intention, they will find that Allah Almighty facilitates their learning and understanding of the language.



Using the Arabic Language to Contemplate the Qur'an

Allah Almighty says:

﴿أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا﴾

“Then do they not reflect upon the Qur'an? If it had been from [any] other than Allah, they would have found within it much contradiction.” (*An-Nisaa: 82*).

Allah Almighty concluded many verses of the Qur'an with His saying:

﴿لِأُولِي الْأَلْبَابِ﴾

“...for those of understanding.” (*Aal-Imran: 190*). And His saying:

﴿أُولُوا الْأَلْبَابِ﴾

“... those of understanding.” (*Al-Baqarah: 269*). And His saying:

﴿لَعَلَّهُمْ يَتَذَكَّرُونَ﴾

“...perhaps they may remember.” (*Al-Baqarah: 221*). And His saying:

﴿لَعَلَّهُمْ يَتَفَكَّرُونَ﴾

“...perhaps they will give thought.” (*Al-A'raaf: 176*). And similar words that appeal to the mind and encourage understanding and contemplation.

Close to these meanings is the saying of Allah Almighty:

﴿أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا﴾

“Then do they not reflect upon the Qur'an? If it had been from [any] other than Allah, they would have found within it much contradiction.” (*An-Nisaa: 82*).

This encourages contemplation of the Qur'an, urging reflection and the connection of its verses. This aspect is part of the miracle of the Holy Qur'an. If it had come from anyone other than Allah Almighty, it would contain contradictions and inconsistencies. However, there is no contradiction or conflict within it. Anyone who perceives otherwise should reassess their understanding, as they may have misinterpreted some words. This is evident from the fact that Allah Almighty challenged the Arabs with the Qur'an, and they could not find anything to criticize it. How much more so for those who come fourteen hundred years after its revelation, when colloquial dialects had become prevalent and linguistic abilities had diminished?

Contemplation means reflection and deep thinking. Allah Almighty also says about the hypocrites and those influenced by them throughout the ages:

﴿أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا﴾

“Then do they not reflect upon the Qur'an, or are there locks upon [their] hearts?” (*Muhammad: 24*). So they must think and use their minds to distinguish between right and wrong, (...or are there locks upon [their] hearts?) (*Muhammad: 24*), they do not understand speech, and in reality, the hypocrites did not grasp it. They would exit from the presence of our Prophet Muhammad, SAW, after hearing his speeches, verses, hadiths, and sermons, and then they would say to those who were guided:

﴿مَاذَا قَالَ آتِنَا﴾

“What has he said just now?...” (*Muhammad: 16*).

Here is a significant point: none of the hypocrites narrated even a single hadith from our Prophet Muhammad, SAW, because they did not understand or comprehend what he was saying. Allah Almighty says:

﴿وَمِنْهُمْ مَن يَسْتَمِعُ إِلَيْكَ حَتَّىٰ إِذَا خَرَجُوا مِنْ عِنْدِكَ قَالُوا لِلَّذِينَ أُوتُوا الْعِلْمَ

﴿مَاذَا قَالَ آتِنَا أُولَٰئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَاتَّبَعُوا أَهْوَاءَهُمْ﴾

“And among them, [O Muhammad], are those who listen to you, until when they depart from you, they say to those who were given knowledge, "What has he said just now?" Those are the ones of whom Allah has sealed over their hearts and who have followed their [own] desires.” (*Muhammad: 16*).

Therefore, a Muslim must seek to understand the Qur'an, grasp the context of its verses, and learn Arabic in order to contemplate the Holy Qur'an accurately and comprehend it as it was revealed to our Prophet Muhammad, SAW. Once learned, one should be diligent in reviewing it and using it in communication.



The Eloquence of the Holy Quran is One of its Miraculous Aspects

Allah Almighty says:

﴿وَكَذَلِكَ أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا وَصَرَّفْنَا فِيهِ مِنَ الْوَعِيدِ﴾

“And thus We have sent it down as an Arabic Qur'an and have diversified therein the warnings.” (*Taa-Haa: 113*).

Allah Almighty sent the Prophet Muhammad, SAW, as a mercy to the worlds and revealed the Qur'an with him, making it the miracle with which He challenged the eloquent and articulate. This challenge will continue until Allah inherits the earth and all that is upon it.

The miracle of the Qur'an manifests in each age according to the prevailing knowledge and understanding of that time, highlighting the greatness of Qur'an. In our time, the scientific miracles within the Qur'an have become apparent, reflecting one of the aspects of its miraculous nature. The eloquence and rhetoric of the Qur'an were evident to the Arabs at the time of its revelation, and scholars of the Arabic language continue to recognize these aspects today. Allah Almighty mentioned in two verses of His Book that He revealed the Qur'an in Arabic to instill piety in people.

Allah Almighty says:

﴿وَكَذَلِكَ أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا وَصَرَّفْنَا فِيهِ مِنَ الْوَعِيدِ لَعَلَّهُمْ يَتَّقُونَ أَوْ يُحَدِّثُ

لَهُمْ ذِكْرًا﴾

“And thus We have sent it down as an Arabic Qur'an and have diversified therein the warnings that perhaps they will avoid [sin] or it would cause them remembrance.” (*Taa-Haa: 113*). And also says:

﴿قُرْآنًا عَرَبِيًّا غَيْرَ ذِي عِوَجٍ لَعَلَّهُمْ يَتَّقُونَ﴾

“[It is] an Arabic Qur'an, without any deviance that they might become righteous.” (*Az-Zumar: 28*).

This severe threat and clear statement, articulated in such eloquent and precise language, calls for piety. Those who believe in the Qur'an and submit to Allah Almighty, Who created them, and make His great words a guiding principle for their lives, will naturally embody piety. There is no doubt that the fear of disobeying the Creator, the Almighty, and of not following the guidance of our Prophet Muhammad, SAW, as outlined in the verses of threat, fosters piety in the believer's heart. This piety leads them to submit to Allah, the Almighty, and to avoid indecencies. For instance, a fasting person abstains from food and drink during the day in Ramadan, despite hunger and thirst, and rises from sleep for the dawn prayer, motivated by his/her fear of Allah, the Almighty, and his/her devotion to Him.

Contemplating the eloquent meanings of the Qur'an is indeed very important, but it can only be achieved by mastering the Arabic language, understanding its nuances, and practicing its use. This approach is essential for comprehending the religion accurately and deeply.

The Importance of Learning the Arabic Language in Understanding the Qur'an and Reasoning with it

Allah says:

﴿وَكَذَلِكَ أَنْزَلْنَاهُ حُكْمًا عَرَبِيًّا﴾

“And thus We have revealed it as an Arabic legislation.” (*Ar-Ra'd: 37*).

The greatness of this Qur'an and the miracle of its eloquence, clarity, and precision are evident in its verses and chapters. Among the words of Allah Almighty that exemplify this are:

﴿وَكَذَلِكَ أَنْزَلْنَاهُ حُكْمًا عَرَبِيًّا وَلَئِنِ اتَّبَعْتَ أَهْوَاءَهُمْ بَعْدَ مَا جَاءَكَ مِنَ الْعِلْمِ

مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا وَاقٍ﴾

“And thus We have revealed it as an Arabic legislation. And if you should follow their inclinations after what has come to you of knowledge, you would not have against Allah any ally or any protector.” (*Ar-Ra'd: 37*).

Allah Almighty informs us in the verse preceding this one that some of the People of the Book (Ahl-e-Kitab) rejoice in what was revealed to the Prophet Muhammad, SAW, because it confirms what they already know from their own books and what the messengers before him had conveyed. Allah Almighty has also revealed that this Qur'an was sent down as an Arabic ruling, meaning that it contains rulings and guidance that are fully comprehensible through the language of the Arabs.

A great example of this is the saying of Allah Almighty:

﴿يَا أَيُّهَا النَّاسُ﴾

“O mankind.” (*Al-Hujuraat: 13*). The speech includes all people:

﴿إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ﴾

“...indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted.” (*Al-Hujuraat: 13*).

In this verse, Allah Almighty mentions the scale and standard by which He determines who is the best among the many peoples, tribes, and nationalities, including the more than two hundred countries existing today. The standard for differentiating between them is:

﴿إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ﴾

“Indeed, the most noble of you in the sight of Allah is the most righteous of you.” (*Al-Hujuraat: 13*). There is no superiority of a non-Arab over an Arab, nor of an Arab over a non-Arab, except in piety.

This criterion is a clear and concise Arabic rule, highlighting the greatness of the Arabic language. It underscores the importance of learning and speaking Arabic to understand the Qur'an and argue on the basis of its verses.

Then Allah Almighty informs us that if the Prophet Muhammad, SAW, were to abandon this Arabic rule and act

according to their whims, nothing would protect him from Allah's punishment. Allah says:

﴿وَلَئِنْ أَتَبَعْتَ أَهْوَاءَهُمْ بَعْدَ مَا جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِنْ وَاوِيٍّ وَلَا وَاقٍ﴾

“And if you should follow their inclinations after what has come to you of knowledge, you would not have against Allah any ally or any protector.” (*Ar-Ra'ad: 37*).

Their following their whims reflects their dispersion, lack of guidance, absence of a unifying ruler, and absence of a reference point to which they can refer. Each person follows his/her own whims, and whims are inherently scattered and dispersed. In contrast, the verses of the Qur'an represent knowledge, and the knowledge of Allah Almighty is limitless. Even if all the seas were ink for [writing] the words of my Lord, the sea would be exhausted before the words of my Lord were exhausted.

The purpose is to encourage people to act according to this ruling, which can only be fully understood through the Arabic language. Mastery of this language ensures that your understanding and reasoning are accurate, avoiding deviation and error.



The Danger of Deviation in Understanding the Language of the Qur'an

Allah Almighty says:

﴿وَإِنَّهُ لَكِتَابٌ عَزِيزٌ * لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ مِنْ

حَكِيمٍ حَمِيدٍ﴾

“And indeed, it is a mighty Book. * Falsehood cannot approach it from before it or from behind it; [it is] a revelation from a [Lord who is] Wise and Praiseworthy.” (*Fussilat: 41-42*).

There is a compound ignorance among the people of deviation and innovation (Bida'a). Some, disillusioned with the situation, took a misguided path and claimed that the Qur'an is deficient. They openly declared this and defended their stance during the era of the Buyid dynasty, believing that the highest duty was to have faith in the infallible Imams (the guardians), according to their claim. When questioned about evidence for this belief in the Qur'an, they responded by alleging omissions in the Qur'an, thus implying its deficiency—Allah forbid. In doing so, they fled from one error only to fall into something even more severe and damaging.

When they were asked: "Where is the evidence for the will at Ghadir Khumm, which no one has narrated according to their account, and which none of the Companions, may Allah be pleased with them, understood as you do?" They responded by claiming: "The Companions apostatized!"—Allah forbid. It is

worth noting that Imam Ali, may Allah be pleased with him, never used this narration as evidence throughout his life. He did not invoke it on the day of Saqifah, nor when Abu Bakr al-Siddiq, may Allah be pleased with him, appointed Umar ibn al-Khattab, may Allah be pleased with him, after consulting with the Muslims, nor in the actions of Umar ibn al-Khattab, may Allah be pleased with him. Ali, may Allah be pleased with him, did not use this day (Ghadir Khumm) as an argument against the caliphate of Uthman, may Allah be pleased with him, even when he was in great need of it. Despite the presence of those who supported Ali, becoming the caliph—an issue that warrants extensive discussion—his actions indicate the invalidity of this argument.

There are many verses in the Qur'an that indicate that Allah Almighty has preserved this clear remembrance. Allah Almighty said:

﴿إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ﴾

“Indeed, it is We who sent down the Qur'an and indeed, We will be its guardian.” (*Al-Hijr: 9*).

There are many verses in the Qur'an that highlight the virtue of the companions of the Prophet Muhammad, SAW. However, the problem with the people is their lack of understanding of the Qur'an and its meanings, coupled with a weakness in grasping the Arabic language. This shortcoming can lead to misunderstandings and confusion, which can be quite disheartening.

Evidence of this is also Allah Almighty's saying:

﴿إِنَّ الَّذِينَ كَفَرُوا بِالذِّكْرِ لَمَّا جَاءَهُمْ وَإِنَّهُ لَكِتَابٌ عَزِيزٌ﴾

“Indeed, those who disbelieve in the message after it has come to them... And indeed, it is a mighty Book.” (*Fussilat: 41*).

What is meant by (الذکر) is the Qur'an, and the verse contains several verbal or semantic confirmations, which is: (لَمَّا جَاءَهُمْ) and (إِنْ) in (وَإِنَّهُ), and (لَام) in (لِكِتَابٍ) and (عَزِيزٍ) means: He defeats but is not defeated. Whoever adheres to the Qur'an is victorious, and whoever turns away from it or opposes it is the defeated. This is as Allah Almighty also said:

﴿وَجَاهِدْهُمْ بِهِ﴾

“and strive against them with the [Qur'an] a great striving.”
(Al-Furqaan: 52).

Allah Almighty also says:

﴿لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ مِنْ حَكِيمٍ حَمِيدٍ﴾

“Falsehood cannot approach it from before it or from behind it; [it is] a revelation from a [Lord who is] Wise and Praiseworthy.” (Fussilat: 42). These are some of the descriptions of the Qur'an: ﴿لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ﴾, Falsehood cannot approach it from before it). That is: from in front of it, so there is no increase in it. ﴿وَلَا مِنْ خَلْفِهِ﴾, That is: there is no deficiency in it, ﴿تَنْزِيلٌ مِنْ حَكِيمٍ حَمِيدٍ﴾, That is, the Qur'an was revealed by Allah Almighty; therefore, it serves as the proof for all creation and is the miracle with which Allah challenged the eloquent Arabs and those who came after them. Its eloquence, clarity, knowledge, and various other miraculous aspects drive us to strive to memorize it, understand it correctly, and refer to it for judgment. We must be vigilant not to deviate from this guidance, as straying from it leads to deviating from its proper application.



The Importance of Understanding the Meanings of Words and the Context of Verses

Allah Almighty says:

﴿وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ قُرْآنًا عَرَبِيًّا لِّتُنذِرَ أُمَّ الْقُرَىٰ وَمَنْ حَوْلَهَا﴾

“And thus We have revealed to you an Arabic Qur'an that you may warn the Mother of Cities [Makkah] and those around it.” (*Ash-Shura: 7*).

Allah Almighty sent the Prophet Muhammad, SAW, to the best place (Makkah), described as the “mother of villages.” Its people were not nomadic Arab Bedouins, who used to move from one place to another, but rather settled residents. This is one of the mistakes made by some contemporary writers, who have claimed that the Prophet Muhammad, SAW, was sent specifically to the Bedouins (Arabs). They have spoken about the Arabs in this context and attributed Arabic culture and language to the nomadic Bedouins. This is a clear misunderstanding. Allah Almighty says:

﴿وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ قُرْآنًا عَرَبِيًّا لِّتُنذِرَ أُمَّ الْقُرَىٰ وَمَنْ حَوْلَهَا﴾

“And thus We have revealed to you an Arabic Qur'an that you may warn the Mother of Cities [Makkah] and those around it.” (*Ash-Shura: 7*). There is a significant difference between the meaning of “Bedouins” and the people of Makkah. The people of Makkah, including those from Taif and other areas, were settled urban dwellers, not nomadic Bedouins. The

distinction between settled inhabitants and nomadic Bedouins is important. As mentioned in the Qur'an, Joseph (Yusuf), peace be upon him, said:

﴿وَجَاءَ بِكُمْ مِّنَ الْبَدْوِ مِن بَعْدِ أَنْ نَزَعَ الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِي﴾

“And brought you [here] from bedouin life after Satan had induced [estrangement] between me and my brothers.” (*Yusuf: 100*). And didn't say (from Arabs).

The Ash-Shura Surah has made it clear from the beginning that what was revealed to the Prophet Muhammad, SAW, is indeed the revelation of Allah Almighty. Allah Almighty said:

﴿حَمَّ * عَبَسَ * كَذَلِكَ يُوحِي إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ اللَّهُ الْعَزِيزُ الْحَكِيمُ﴾

“Ha, Meem * 'Ayn, Seen, Qaf. * Thus has He revealed to you, [O Muhammad], and to those before you - Allah, the Exalted in Might, the Wise.” (*Ash-Shura: 1-3*).

He says in the next verse:

﴿وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ قُرْآنًا عَرَبِيًّا﴾

“And thus We have revealed to you an Arabic Qur'an.” (*Ash-Shura: 7*).

He explained the logic behind this revelation, saying:

﴿تُنذِرَ أُمَّ الْقُرَى وَمَنْ حَوْلَهَا﴾

“That you may warn the Mother of Cities [Makkah] and those around it.” (*Ash-Shura: 7*).

The verse also explains what the warning is for. Allah Almighty says:

﴿وَتُنذِرَ يَوْمَ الْجُمُعِ لَا رَيْبَ فِيهِ﴾

“And warn of the Day of Assembly, about which there is no doubt.” (*Ash-Shura: 7*).

It is a warning to everyone about the fate they will end up in: either Paradise or Hell.

Hence, we must understand the context of the verses and grasp the concepts of the Arabic language to interpret the Qur'an correctly. This underscores the importance of understanding eloquence and rhetoric in Arabic, ensuring that meanings are clear and accurately conveyed by connecting them to the context of the preceding and following verses.

Conclusion

The merit of the language of the Qur'an, spoken by the Master of all creation, is a matter of consensus. Even the People of the Book (Ahl-e-Kitab)—Jews, Christians— and other infidels recognize the profound significance of this language. Every Muslim who loves the Messenger, SAW, regardless of their political or intellectual orientations, will acknowledge the importance of the language of the Qur'an.

Important Question

What about the practical application of communicating in the traditional Arabic language of the Qur'an? Many people may think that it is difficult to apply, but it is not the case. Yes, we need determination and firmness with ourselves. Here are some easy practical steps for those who are determined, seek help

from Allah, and are willing to bear the burden of learning and teaching the language of the Qur'an.

Practical steps for communicating in the traditional Arabic language of the Qur'an:

- 1- Those who have studied the Arabic language should use it exclusively in their daily interactions and avoid mixed language, practicing it within their homes, institutions, and among themselves.
- 2- Religious institutions should use Arabic for communication between students and teachers, as well as in all their activities, including trips and games.
- 3- Frequently incorporate vocabulary from the Qur'an into everyday conversations and make an effort to revive and use these words regularly.
- 4- Promote the use of the Arabic language at home, striving to make it an official language in both domestic settings and institutions, and aim to achieve its status as an official language in their country.
- 5- Value Arabic language teachers and encourage them to extend their efforts beyond the classroom. They should work to teach the Arabic language to all segments of society, emphasizing the importance of honoring the language of the Qur'an and the Prophet Muhammad SAW. Whoever loves the Messenger SAW, learns his language.

A dialogue with a religious Türk

I told him: This Afghan who is my translator loves the Messenger SAW, more than you. The Turkish brother got angry.

I told him: Don't get angry, tell me what your evidence is?

He said: You say!

I told him: This man stayed up nights and worked hard to learn the language of his beloved to understand his words, and what have you done to understand the words of the beloved Mustafa? You repeat supplications, prayers and hymns, most of which you do not understand!!

He said: You are right, then he launched an attack on Atatürk.

I had several similar situations while I was in Türkiye and elsewhere, so connecting all Muslims to the language of the Qur'an, which is the language of the Master of Mankind SAW is very important.

6- For those who have learned Arabic in institutes, there are courses designed to practice speaking Arabic. These are intensive one-month courses where participants meet for internal study and are strictly required to speak only Arabic. Specialists spend time with them during this time. This approach has proven to be effective and can extend to two or three months if necessary.

7- Teaching Arabic to non-native speakers is the final step.

In conclusion, it is evident that those who truly love our Prophet Muhammad SAW, will be dedicated to learning and teaching his language. Likewise, those who believe in the Qur'an as the speech of Allah Almighty will honor it by reflecting upon it, understanding it, and acting according to its teachings.

The struggle against the traditional Arabic language and the colonizer's efforts to impose their own language call upon us all to reaffirm that the Islamic nation is united by its boundaries, as believers are brothers. Allah Almighty says:

﴿إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ﴾

“The believers are but brothers.” (*Al-Hujuraat: 10*).

This Ummah is not governed but solely by the Holy Qur'an, for it is the speech of Allah Almighty and the constitution of the people of Islam.

May Allah bless and grant peace to our Prophet Muhammad, his families, and all his companions.

