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The Pragmatic Use of some Qur'anic verses in Every Day Situations

الاستخدام التداولي لبعض الآيات القرآنية في بعض المواقف اليومية

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Meaning**

الكلمات الأساسية: البراغماتية ، السياق ، النص ، المعنى الاجتماعي ، المعنى العاطفي

Abstract

The research tackles the pragmatic use of Quranic verses (Ayats) , by Arabs, in every day situations as an attempt to see language as a social communicative functions such as giving commands , greeting each other and asking questions ...etc . The meaning conveyed by Qur'anic verses are highly dependent on the utterance context in which they are embedded .In attempting to provide an account of the view that the meaning of an utterance is equivalent to its use , some Qur'anic verses are translated into English then analyzed pragmatically . Such view of meaning has been risen as a consequence of the functional –pragmatic approach of meaning .

However, Yule's view (1996: 45) of defining pragmatics as the study of the uses of language that are communicated by a

speaker and interpreted by a listener is very appropriate in this study . Some related theories in pragmatics will be tackled in the theoretical side of this study , such as context , speech act theory and" meaning and use" . Practically , some selected Qur'anic verses will be analyzed according to the linguistic and physical context in which the verses are employed . In this regard classical exegete of the Qur'an Al Amthal for Al - Sheerazi along with the a new translation of the Quran have been consulted . Conclusions about the value of the context and the scope of pragmatics are drawn .

المستخلص

يتناول البحث الاستعمال التداولي لبعض الآيات القرآنية في المواقف اليومية كمحاولة لرؤية اللغة على انها وسيلة اجتماعية بواسطتها يمكن اداء الكثير من الوظائف الاجتماعية كإعطاء النصيحة والواامر ، التحية والاستفهام ... الخ . يفترض البحث بان المعاني المنقولة بواسطة الآيات القرآنية تعتمد كثيراً على السياق الذي تستعمل فيه الآيات لتبرير النظرية التي مفادها بان المعنى مساوق للاستعمال . بعض الآيات القرآنية ترجمت ثم حللت تداولياً . وهذه النظرية ظهرت نتيجة لتطور النظرية التداولية والوظيفية للمعنى . وما يلائم هذه الدراسة هو تعريف علم اللغة (George Yule) الذي يرى "Pragmatics" العلم التداولي على انه دراسة استخدامات المعنى من قبل المتكلمين المحليين وتفسيرها من قبل المستمعين . بعض نظريات اللغة المرتبطة بالتأويل سيتم تناولها مثل السياق ، نظرية فعل الكلام (الكلام الفعلي) والمعنى مع الاستخدام . عملياً بعض الآيات القرآنية المختارة ستحلل وفقاً للسياق اللغوي والمادي الذي وظفت فيه . لهذا الغرض تم استشارة تفسير الامثل للشيرازي مع الترجمة الحديثة للقران ويختتم البحث بالنتائج حول قيمة السياق واهميته ومجال دراسة استعمال اللغة .

1.Introduction

The Quranic text in both its literary and oral forms constitutes a speech act situation which involves a speaker and addressees . Thus , the Quran in both its manifestations with Muslim culture has identifiable contextual circumstances within which Muslims render and interpret meaning Haleem(1999:85).

When language is studied in use , context always comes first , directing the process of meaning construction (ibid) . Thus this study presents a pragmatic use of some Qur'anic verses in every day situations in which the physical and situational context activates the speaker to use these verses to play some roles like evocative , warner , promiser ...etc.

This study also addresses the notion of linguistic meaning with the assumption that such sensitive texts, that is holy Quran , can enhance the understanding and appreciation of the linguistic meaning that is conveyed by their words and expressions.

2.A Review of Related Literature

2.1 Text ,Discourse and Context

The Qur'an , by virtue of memorization , is presented in much of the public and private lives of Muslims , and it is also cited and alluded to in every day discourse , as well as in more formed public oratory and poetic utterances (Geertz, 1976:89). This study being an attempt to analyze holy texts that are used pragmatically , some key words like text , discourse and context needed to be defined . The following sections address these concepts .

2.1.1 Text and Discourse

Fairclough(2004:3) defines texts as "any actual instance of language in use". In this sense, it is important to note that texts may refer to collections of written or spoken material, e.g. conversation, monologues, rituals and so on. Equally important, Kramsch (1998:132) views texts as products of language use, whether it is a conversational exchange or a stretch of written prose held together by cohesive devices. Communicative functions that are characterized by such principles are known as cohesion, coherence and informativeness (Martin, 1982:363).

Significantly, sacred speech provides the users with symbolic meanings through generic symbolic figures –God, angels, prophets, believers, unbelievers- and the situations it narrates must be interpreted to mean something for someone in the particular contexts in which it is interpreted. Such meanings are not existed independently of the interpreters who must view text and meaning from specific historical / cultural realities. In other words, these meanings are not universal that can be driven into texts (Erich, 1953:30).

This way of language processing is called discourse. For Fairclough (2004:78) the term discourse "involves the ways of presenting aspects of the world – the processes, relations and structures of the material world, the mental world of thoughts, feelings, beliefs and so forth. In other words, it is the process of language use, whether it is spoken, written or printed that includes writer, texts and readers within a sociocultural context of meaning production and reception (Kramsch, 1998:127).

Quranic discourse is not to bewitch the senses, and if nevertheless it produces lively sensory effects, it is only because the moral, religious and

psychological phenomena which are its sole concern that are made concrete in the sensible matter of life (Erich , 1953:35).

2.1.2 What is Context

When language is studied in use the contextualized meaning is focused , since it is the concerns of pragmatics .From the view that regards context as an extralinguistic feature , to the position that meaning is only meaning in use , context does not only affect but directs meaning construction . From this view , context refers to the features of the non-linguistic world in relation to which linguistic units are systematically used (Crystal,2003 : 104).

The term " situation" is also used in this sense , as in the compound term "situational context " . Typical examples are the commercial Events (Fillmore , 1977:104) and the Restaurant script (Schank&Abelson , 1977:42) which involve that hearers can fill the gaps of information in a linguistic expression with their previous knowledge about everyday activities , for instance eating in a restaurant (entering the restaurant being seated , reading the menu , ordering ..etc) . In the example below , if we read:

1- John left the restaurant immediately after the phone call .

We assume that John paid the bill before leaving unless we are explicitly told otherwise (ibid). Such issues , that is the role of situation , implicatures and negotiation of meaning ,...etc . have been addressed in pragmatics .

Importantly , Sperber and Wilson's (1986) Relevance Theory takes into account the participants' intention . They argue that the same sentence can convey different meanings depending on the situation in which it is uttered , the participants and their intentions . All these elements are referred to as context . Werth (1999:78) gives the term context its broadest

sense ,since any thing around a particular word and an utterance can potentially affect its meaning . He states that the context of a piece of language is its surrounding environment including the whole universe with its past and future (ibid:79).

To delimit the scope of context , it is widely agreed that context can be divided into linguistic and situational context . The phonetic , morphological ,syntactic or textual material surrounding the word or an utterance is defined as linguistic context. On the other hand , any thing to do with the immediate situation and the socio-cultural background in which the language event takes place is described as situational context(Cruse,2006: 35).

2.2 Meaning as Use

It is assumed that a discussion of the types of meaning can enhance the understanding and appreciation of the function view of semantics and pragmatics. This is a functional view of linguistic meaning which takes into account the various forms of linguistic function as expressed in descriptive and performative sentences including the great flexibility of word meaning (Caron , 1992:75) . This view approaches linguistic meaning in various ways such as sense and reference , truth value proposition and communicative use (Kempson, 1977: 45).

Meaning as use refers to speaker's intention or meaning or the desired communicative effect of the utterance . This notion of meaning is legitimated on the basis that language is a social as well as a psychological phenomenon by which the appropriate choices of linguistic forms for the appropriate communicative setting and cultural context are made (Chomsky , 1975:81) . Thus ,the utterance is defined in terms of the speech act with its three criteria :alocutionary act , an illocutionary force and

aperlocutionary event . These criteria can be illustrated by this verse from the Holy Qura'n :

((كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كَرْهٌ لَّكُمْ وَعَسَى أَن تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ
وَعَسَى أَن تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ)) (٢١٦)
صدق الله العلي العظيم. البقرة (٢١٦)

"Fighting is prescribed for you , and you dislike it . But it is possible that you dislike a thing which is good for you , and that you love a thing which is bad for you . But Allah knows, and you do not"

The Cow(216).(A new Translation , www. Pdf- Koran. Com.)

In a given context , this verse is a locutionary act . It involves the choice and articulation of such linguistic forms as phonemes , syllables , words , phrases and prosodic features in conformity with certain grammatical rules in order to encode a certain linguistic meaning .On the same vein of importance , the utterance is an illocutionary force . It has a message and hence a purpose , that is the fight in the cause of truth is one of the highest forms of charity , but we do not realize this value . Allah knows the value of things better than we do . This utterance would be an act of persuasion to be pleasant with our fate .

Furthermore , the utterance is a perlocutionary event in that it presupposes some reaction or consequence , that is this utterance could occur as a more positive attitude towards every thing Allah does and we take such verse as an advice that will be taken positively. Definitively , the utterance creates a relationship between the speaker ,the listener and the message .The speaker is not merely encoding a meaning and a message linguistically , but it is also affecting an action with the use of language . Accordingly , the language users typically employ the conventional repertoire of linguistic units in well entrenched mental routines .

Conventional pairings of meaning and use in a message range of situations, events , states , relationships and other interpersonal functions that the language users may seek are examples of such routines(Langacker 1987:278).

2.3 Communicative competence

Having introduced the idea that natural language is a social as well as psychological phenomenon we now discuss the intertwining relationship between pragmatic and grammatical competence which are described as the essential properties of communicative competence . On one hand ,grammatical competence refers to the knowledge which enables a speaker to form and interpret the linguistic expression .On the other hand , Pragmatic Competence describes the speaker's ability to produce and understand expressions which are appropriate to the context in which they occur for arriving at the desired effect in socially distinct settings (Crystal , 2003:88) .To be communicatively competent ,a speaker therefore needs knowledge of the both of these competence .

In essence , both aspects of communicative competence are addressed in the linguistic theory " Functional Grammar " . This theory attempts to describe the structure of discourse in the various contextual and communicative settings in away conformable with pragmatic adequacy . The latter is appealing because it provides a basis for explaining the ways in which the linguistic expression can be used effectively for social relationship and psychological interaction (Yule, 1996:59).

The specific purpose of the interaction determines the type of meaning to be used. The multifaceted approach to linguistic meaning leads to a distinction of the types of meaning based on the focus of language use (Leech, 1981:63) .Two broad types are delineated : conceptual and associative meaning . What is relevant in this study is associative meaning

since it draws on certain mental connections which are based on the contiguities of real –world experience rather than the linguistic context . Depending on specific distinctive communicative properties , two types of associative meaning are selected :social meaning and affective meaning .

2.3.1 Social Meaning

When the emphasis is on the way in which variations in the extra linguistic situation affect the understanding and interpretation of language . This type of language use is alternatively described as social or phatic communication which emphasizes experiences of social fellowship and the participation in social linguistic rituals (Lyons, 1981:98) . Through ritualistic use of language as found in greetings ,apologies , blessings or condolences ,social meaning is communicated by using a set of utterances produced in this kind of situations . These situations are described as speech events (Yule, 1990:57).For example , if you are communicating a feeling of empathy ,you will utter the verse :

((كُلُّ مَنْ عَلَيْهَا فَانٍ)) (٢٦) صدق الله العلي العظيم.الرحمن (٢٦)

"Every one on earth perishes . " AL Rahman(26).

Consolations are not just expressions of sympathy , they are also acts of encouragement to those who are in adversity to be sure that every thing even the splendor of human glory will all pass away , so we must be satisfied with God's judgment .

Evidently the social meaning is communicated in a social situation involving participants who necessarily have asocial relationship of some kind , and who , on a specific occasion , may have particular goals (Yule , 1996:58) . Normally , these goals are expressed in utterances that have a positive effect . The verves can also happen as demonstrated in affective meaning .

2.3.2 Affective Meaning

When the emphasis is on the relationship between language and the mental state of the speaker , such term as " affective meaning " is used .On this view ,meaning which is associated with the utterance or usage event is reflection of the speaker's personal attitude or feelings towards the listener or the target of the utterance. Accordingly , the meaning or the intention is a property of an utterance or a situated instance of language use , but it is developed by language users (Evans, 2006:500). Some Quranic verses are used pragmatically in situations that are so different from the real Quranic situation to do some emotive purposes like sarcasm , hyperbole ...etc.

For example :

((أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا)) (٢٤) صدق الله العلي العظيم.محمد (٢٤)

"will they not contemplate the Qur'an .Do they have locks on their hearts
_Muhammed(24)

The underlined part of this verse is functioned in situations that simply imply that in the speaker's opinion the addressee is an idiot , cruel ,and unreasonable .

3.Methodology

3.1 Data collection

Thirteen verses from different chapters (suras) of the Glorious Qur'an are selected and analyzed according to the types of meaning .The analysis of data is based on the following translations:

The meaning of the Noble Qur'an , www.pdf-koran.com

The Qur'an : A new translation by M.A.S. Abdel Haleam

3.2 Data Analysis

For the sake of achieving the purpose of investigation the analysis of data is done in the light of some verses as well as AlAmthal exegesis of Qur'an for Al sheerazi(2007). Averse or apart of it will be analyzed pragmatically according to the type of meaning and the context in which it is used rather than its historical context. Moreover , for each example , the researcher provides a brief explanation on meaning of the verse followed by a pragmatic analysis which is the major point of the present study .

((قالت رَبِّ اَتَى بِكَ لِي وَلَدٌ وَلَمْ يَمَسِّنِي بَشَرٌ قَالَ كَذَلِكَ اللّٰهُ يَخْلُقُ مَا يَشَاءُ
اِذَا قَضٰى اَمْرًا فَاِذَا يَقُولُ لَهُ كُنْ فَيَكُوْنُ)) (٤٧)
صدق الله العلي العظيم.ال عمران(٤٧)

"She said : " O my Lord : How shall I have a son when no man has touched me ? .He said : " Even so : Allah created a plan , He but said to it , Be , and it is ! "

AlImran(47)

The unique birth of the prophet Jesus is repeated many times in chapters (suras) like AlImran and Mary because it is a special miracle . Mary , the mother of Jesus gave birth to a son without the intervention of the customary physical means . In this verse she is addressed by Angles , who gave her Allah's message , that Allah is the real and the right owner of the world and He does what He wants because He knows and we do not (Al sheerazi, 2007:271). The under lined part of the verse is highly repeated in our daily conversation . Believing in the idea that God has given us a literary work in which his message has been communicated to us , the language users, native speakers , utilize the notion of " Pragmatic Competence" in order to use Ayha in a situation that present the power of

God . The users utter such Ayha to arrive the desired effect that Allah has metaphysical power toward which the believers ponder safety and ease . So it is useless to elaborate the concept of suspicion and intimidation.

((وَمَكَرُوا وَمَكَرَ اللَّهُ وَاللَّهُ خَيْرُ الْمَاكِرِينَ)) (٥٤) صدق الله العلي العظيم.ال عمران (٥٤)

"And the unbelievers plotted and planned and Allah too planned , and the best of planners is Allah ". AlImran(54).

((وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ

وَاللَّهُ خَيْرُ الْمَاكِرِينَ)) (٣٠)

صدق الله العلي العظيم.الانفال (٣٠)

" They plot and plan , and Allah too plans , but the best of planners is Allah ."
ALAnfal (30)

The two verses tell us that the Arabic word "Makara " has both a bad and a good sense , that of making a complex plan to carry out some secret purpose . The bad sense of this word is associated with the enemies of Allha and prophets who are constantly doing bad things secretly .But Allah –in whose hands is all good – has plans also against which the evil ones will have no chance whatever they try (AlSheerazi , 2007:220) .Both of the Ayaasare employed pragmatically to convey the sense that the evil ones who believe that they do what they want to fulfill their corrupt purposes they deceive themselves . Thus , those who are deceived resort to use such Ayaas to talk about people who frustrate and annoy them , that they disapprove of and wish to disparage and humiliate .

((يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَحْلُوا شَعَائِرَ اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَائِدَ وَلَا

ءَامِينَ الْبَيْتِ الْحَرَامِ يَبْتَغُونَ فَضْلًا مِنْ رَبِّهِمْ وَرِضْوَانًا وَإِذَا حُلِلْتُمْ فَاصْطَادُوا وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ أَنْ صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَنْ تَعْتَدُوا وَتَعَاوَنُوا عَلَى الْبِرِّ

والتقوى ولا تعاؤنوا على الاثم والعُدوانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ)) (٦٩)
صدق الله العلي العظيم.المائدة (٢)

"Help one another to do what is right and good , do not help another towards sin and hostility .Be mindful of God , for His punishment is severe ". ALMa'ada(2).

The underlined part is frequently uttered in a situation where we must avoid treating each other in a spirit of malice or hatred and this is the main theme of this Ayaa . The Ayaa condemns the Muslims ' intention to prevent the pagans to enter the sacred mosque in the same spirit of hatred and persecution with which the pagans treated the Muslims (Al Sheerazi, 2007:489).This Ayaa is highly used to give the sense of avoiding retaliation or returning evil for evil . It also warns us to treat each other in perpetuating feuds of hatred and enmity because the hatred of the wicked does not justify hostility on our part . We have to help each other in righteousness and piety .

((قُلْنَا يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ)) (٦٩) صدق الله العلي العظيم.الانبياء (٦٩)
"But we said Fire be cool and safe for Abraham " .AlAnbiya(69)

This verse refers to the prophet Abraham's accident when he was young . The worship of the sun , moon , and stars was the prevailing form of religion at that time . The prophet Abraham revolted against this sort of worship and he broke the idols that's why the king Nimrud decided to throw the prophet into the fire as a punishment . The fire is turned into cool and safe and it was not he who lost but they.

Conventionally , this verse becomes a sort of prayer (Du'aa) . When any one of our family , relatives , friends , neighbors ..etc has been in adversity or tribulation we uttered this verse repeatedly as a way of communicating a feeling of empathy .This verse is employed in affective meaning .

((إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ)) (٥٦)
صدق الله العلي العظيم. القصص (٥٦)

" You (Prophet) can not guide even one you love to the truth ; it is God who guides whoever He will : He knows best those who will follow guidance ".Al Qasas (56)

The above verse is widely used as a form of an advice by which the speaker tells the listener that some times we are not able to guide the one whom we love because we ignore his/her reality , but God guides those whom He will because He knows best those who receive guidance .

((قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ)) (٥١)
صدق الله العلي العظيم. التوبة (٥١)

" Say : No thing will happen to us except what Allah has decreed for us He is our protector and on Allah let the Believers put their trust" .Altuba(51).

When we are engaged in a misery or a distress, we must put our trust in Allah because He is our master and he is the only one who has aright to decree and determine what will happen to us . To convey such a message and show our desire to express empathy and display euphemism, we utter the above verse . In short , it is futile to be frustrated and disappointed .

((قَالَ يَا قَوْمِ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَى بَيْنَةٍ مِنْ رَبِّي وَرَزَقَنِي مِنْهُ رِزْقًا حَسَنًا وَمَا أُرِيدُ أَنْ أُخَالَفَكُمْ إِلَىٰ مَا أَنهَاكُم عَنْهُ إِنْ أُرِيدُ إِلَّا الْإِصْلَاحَ مَا اسْتِطَعْتُ وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ)) (٨٨) صدق الله العلي العظيم. هود (٨٨)

"...I do not want to do what I am forbidding you to do , I only want to put things right as far as I can . I can not succeed without God's help: I trust in Him , and always turn to him " .Hud(88).

This verse presents the prophet Sh'uayb's answer to his nation . His answer was so gentle and persuasive that the success of any of his efforts on their behalf must come from Allah's grace (Alsheerazi, 2007:417) .In the

same regard , a part of this verse that is " I trust in Him , and always turn to him " is highly used in every day situation that demand to be humble and put all our trust in God .We can not succeed without God's help and grace .

((استَكْبَارًا فِي الْأَرْضِ وَمَكْرَ السَّيِّئِ وَلَا يَحِيقُ الْمَكْرُ السَّيِّئُ إِلَّا بِأَهْلِهِ فَهَلْ يَنْظُرُونَ إِلَّا سُنَّتَ الْأُولَىٰ قُلْ تَجَدَّ لِسُنَّتِ اللَّهِ تَبْدِيلًا وَلَنْ تَجَدَّ لِسُنَّتِ اللَّهِ تَحْوِيلًا)) (٤٣) صدق الله العلي العظيم فاطر (٤٣)

"Became more arrogant in the land , and intensified their plotting of evil – the plotting of evil only rebounds on those who plot" . Fatir(43).

The underlined part of this verse is widely repeated in situations where the persons whom we deal with are arrogant and follow evil . Such persons hope , by underhanded plots , to distort truth and destroy it .

Some times face to face, we say to such persons such a verse to indicate the sense that they are caught by their own snares while truth marches forward triumphant . At any given moment , such a verse may provoke iniquitous ones to ask themselves : are you going at once to repent , obtain forgiveness and walk in the ways of righteousness ?.

((وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ)) (١١) صدق الله العلي العظيم. الضحى (١١)

" Talk about the blessings of your Lord" .AlDuha(11).

These glorious words are widely recounted among the people as an advice to be thankful to Allah especially when we are endowed a bounty by Allah . This verse is among a set of utterances that are produced in a specific situation to perform a specific action which is carried out and interpreted within speech event , that is an advice . The action that must be rehearsed is to be grateful and contented . Our duty toward any a ward or blessing from Allah is to make that bounty spread far and wide as well as proclaim it and share it .

((وَمَا يُلْقَاهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلْقَاهَا إِلَّا ذُو حِظٍّ عَظِيمٍ)) (٣٥) صدق الله العلي العظيم.فصلت (٣٥)

"But only those who are steadfast in patience , only those who are blessed with great righteousness , will attain to such goodness ".Fassilat (35).

Apparently, the moral standard that is referred to in the last part of this verse that is Allah's approval and acceptance , can only be reached by the exercise of the highest patience and self restraint . If we reach that high standard , we will be indeed most fortunate in a spiritual sense . But thismorality is completely uttered . Once this verse is used to express malevolence and ill-will . If some one has been endowed blessings , the others will resent and utter such a verse to express his / her animosity . Equally significant , this verse is used to express benign feelings toward who is granted such goodness and fortune .

((قَمْهَلِ الْكَافِرِينَ أَمَهُلْهُمْ زُوَيْدًا)) (١٧) صدق الله العلي العظيم.الطارق (١٧)

" Prophet , let the unbelievers be , let them be for a while " .AlTariq(17). Although this verse refers to the unbelievers who compromise with evil , it is used in situations where we are frustrated because of wickeds' malicious plans and we fail to put them down . It shows our trust in Allah and Allah's plan . The user means that the depressed one should have patience and humility where we have no visible power to resist evils .

((وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ
قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا)) (٣)

صدق الله العلي العظيم.الطلاق (٣)

"God will find a way out for those who are mindful of Him, and will provide for them an unexpected source ; God will be enough for those who put their trust in Him. God achieves His purpose ;God has set a due measure for everything".The Divorce (3).

The underlined part is served repeatedly as a wisdom to those who are always disappointed to mitigate the burden of life problems and difficulties . The speaker wants to say that you " the addressee" must know that Allah's universal purpose is always good and His will must be accomplished ,and we should took forward His accomplishment.We should also recognize that our impatience and anger put us forward Allah's displeasure and discontent . If you put your full trust and faith in Allah,He will provide you with what you could never imagine.(Alsheerazi, 2007 : 245).

Conclusion

Undoubtedly , the Qur'an presents a distinct form of speech within which each verse has its own meaning according to the holistic nature of the holy Qur'an.It is evident that the Quranic verse are used by the Arab muslims as utterances in a particular place and at a particular time to indicate a specific purpose . Additionally , the purpose of any particular verse that is intended by the user is not sufficient to claim that this is the only purpose of the directives of Almighty. In sum , to cite or use any Quranic verse requires an appropriateness between the cited verse and the situation in which it is used.

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