

PalArch's Journal of Archaeology  
of Egypt / Egyptology

## **THE IMPACT OF SITUATION IN THE ARGUMENTATIVE ANALYSIS “READING AS NEEDED AND THE CONTEXT OF THE SITUATION**

**Professor Assistant Dr.YASEEN TAHER AYYEZ**

Assistant Professor of Rhetoric and Criticism at the College of Basic Education / Wasit  
University

Ytahir@uowasit.edu.iq

**Dr.YASEEN TAHER AYYEZ,The impact of situation in the Argumentative  
analysis “Reading as needed and the context of the situation”-Palarch’s Journal  
Of Archaeology Of Egypt/Egyptology 18(1), ISSN 1567-214x**

### **Abstract**

The situation did not receive sufficient attention in the terminology books in terms of the concept, nor was it given sufficient attention in the linguistic and literary sources in terms of linguistic analysis in grammar or criticism. The idea of the situation remained confined to the rhetorical guidance, but that does not negate Sibawayh's diligence in reminding of the importance of situation grammatically, which is something that the grammarians did not improve after Sibawayh.

The term "state" was associated with the situation, which is the most frequently discussed among rhetoricians for their concern with significance and their desire to reveal the intentions in the literary text. The situation is the reference of anecdotal formulas responsible for their regularity in the linguistic context, as it represents the place of the speech, expressing the conditions that call for the presentation of speech in a specific way and manner.

This research provides a semantic reading in the interpretation of the noble Qur'an text, based on investigating speech and the regularity of the ranks of speech according to the requirements of the state and the context of the situation. The research provides suggested readings in which the paths of the systems differ, due to the difference in the provisions of the apparent necessity, the necessities of the state, and the context of the situation; on the linguistic structure.

The researcher's work was limited to Surat al-Duha, to examine the situation impact on the discourse when analyzing the text. Besides, the researcher used argumentative tools to

reveal the difference in significance according to the different assumptions and factor data surrounding the text. One of the aims of the research was to resolve the semantic conflict in the different interpretations of the texts, as the difference tempts the multiplicity of readings and their renewal. This allows practicing the situation theory as the most influential engine in the movement of systems. Since this research adopts the situationality vision, tries to touch the way the speech acts have taken, affected by the formulation of the conditions and situations requirements for the linguistic context.

### **Introduction**

The pragmatic situationality is concerned with the study of verbs of speech, imperative and communicative imperative; in conjunction with the fields of language philosophy, argumentative and discourse analysis, it was even said: It is the study of the use of language in discourse. It includes three components:

1. Subjective element (expressing the speaker's beliefs, intentions, interests, and desires).
2. Objective element (external facts, including temporal and place adverbs).
3. An element indicating the common knowledge between the speaker and the addressee.

The three components of a discourse: (Saying; "achieved" content; effect achieved by saying).

The origin of the discourse is to direct speech towards another to understand, by transmitting the speech that occurs verbally or psychologically<sup>1</sup>. The meaning of the call is a fundamental consideration in the discourse, considering the intention to understand, this is with attention to the fact that the discourse is subject to its concept, according to the opinion of "Al-Kafawi" That is why he defined it by: "The discourse is the term intended to explain to those who are prepared to understand it"<sup>2</sup>. Thus, removed from its domain the sounds, understandable signals, and neglected words and speech that is not intended to explain to the listener. Here he states that the speech is either verbal or psychological speech directed to explain<sup>3</sup>. The connotation is related to the purposes of the discourse more closely than others. The discourse is an emotional and social text, and its purposes are nothing but psychological and linguistic responses to the components of speech. The discourse in the language of the Noble Qur'an is rich and varied, whether in terms of the interaction of linguistic relations or terms of the multiplicity of discourse directions, according to the aims of the addressee, the requirements of the discourse, and the class of receptivity.

In the rhetorical lesson, two terms were defined in absolute terms, which are: the apparent necessity and the necessities of the state, what is meant by the first is the apparent necessity of the situation; and the second that is more general than the apparent state. The necessity of the informational reference to confirm it or not is in two places: the apparent expression of speech; and speaking according to the situation. If the speech expresses the apparent expression of the addressee states of acceptance, suspicion, or denial, then it is limited to the need, the speech will be delivered according to what is apparent. The rhetoric here is the article's consideration of the speech event to the situation.

If the speaking is contrary to the apparent meaning, then it is either: first: misuse of the language, and the second is: a shift away from its analogies to achieve intentions that are ambiguous and reveal their truth. What came in contradiction to the apparent necessity, if it was according to the necessity of the state, is acceptable to the rhetoricians, otherwise, it would be an inferior response. In this research, the searcher revealed the advantage of reporting with the status of the ignorant, and his position due to contradicting knowledge. Also, this research explains the petitioner, the non-petitioner meaning, how the reports is presented to the non-petitioner, then the non-petitioner will look at the reports from the hesitant petitioner. Besides, non-evil is given the status of evil if it appears on (other than evil) any of the signs of denial. Evil is given the status of something other than evil if it has evidences to deter from denying it.

It is clear that the intended meaning of the speaker only appears by taking into account the semantic function of the used expressions. Meaning is a function in a context and not a relationship between the word and what it refers to outside, and it is a complex of contextual relationships. The semantic function does not occur until the statement is embodied in a specific actual situation. That is after it has come out of the realm of positivist potential existence into its actual use. This can only be achieved in the context of the situation.

Since the meaning of context is one of the most important clues that indicate the intention of the speaker, and proving the intended meaning alone, Commentators paid attention to the methodology of the context, and they considered every statement that is not supported by the context, not reliable. The Commentators say: "This is better and stronger, because the context...", and they say: "But the context indicates the meaning," and they say: "The synthesis of the context refuses that.", and they say: "The context necessitates ...", and they

say: “We do not care if the context is right for him,” and they say: “it is the something that is authorized by the context,” and “It is out of context,” etc. Al-Shatibi said in a statement of the importance of knowing the context: “The courses differ according to different conditions, times and calamities. This is known in the science of meanings and statements; what is on the mind of the listener and the understanding is to pay attention to the beginning and end of the speech, according to the case and the necessity of the situation. The beginning is not considered without the end, nor at the end without the beginning, because the case even if it includes sentences, is related to each other because it is a single issue facing one thing. It is necessary for the one who understands to respond to the end of the words till the beginning, and the beginning to the end. If there is a difference in its parts; the aim is not reached, so it is not correct to look at some parts of speech without the other, except in one place, which is looking at understanding the apparent meaning according to the Arabic tongue and what it requires, not according to the intention of the speaker, so if the apparent meaning is correct in Arabic, should return to the same words, soon the desired meaning becomes clear, thus must worship<sup>4</sup>.

Quranic contexts, whether they are spatial or temporal, historical or objective, linguistic or intentional. It encourages exploration and investigation of the significance, with the help of knowledge of the conditions and situations that favored anecdotal formulas over others, and called for linguistic relationships without the other.

#### Reading in Surat Al-Duha

Allah Almighty said: By the morning brightness, And [by] the night when it covers with darkness, Your Lord has not taken leave of you, [O Muḥammad], nor has He detested [you]. And the Hereafter is better for you than the first [life]. And your Lord is going to give you, and you will be satisfied. Did He not find you an orphan and give [you] refuge? And He found you lost and guided [you], And He found you poor and made [you] self-sufficient. So as for the orphan, do not oppress [him]. And as for the petitioner, do not repel [him]. But as for the favor of your Lord, report [it].<sup>5</sup>

In the text there are three confirmed news corresponding to six opposite, symmetrical, return to each other in order.

<u>News</u>	<u>The first constructions (interrogative)</u>	<u>The second constructions (Imperative)</u>
1. <b>Your Lord has not taken leave of you, [O Muḥammad], nor has He detested [you]</b>	Did He not find you an orphan and give [you] refuge?	So as for the orphan, do not oppress [him]
2. <b>And the Hereafter is better for you than the first [life].</b>	And He found you lost and guided [you],	And as for the petitioner, do not repel [him].
3. <b>And your Lord is going to give you, and you will be satisfied.</b>	And He found you poor and made [you] self-sufficient.	But as for the favor of your Lord, report [it]

### Confirmations

- The oath took place twice in the three news, with regard to the connection with the letter "waw".
- Repetition of the negation (it includes an affirmation, considering that the denial of doubt is a confirmation, and a confirmation is the meaning of an affirmation).
- The second negation (nor has He detested you) "in the sense of Bal" will be in the second negation an emphasis on the first negation.
- The first letter in the word (Lasawfa) emphasizes the content of the sentence (your Lord will give you and you will be satisfied).
- (sawfa) in (Your Lord will give you, and you will be satisfied).
- The noun phrase (the Hereafter is better for you than the first)

If the (reporting) with these confirmations is according to the apparent requirements, it would have required that the direct addresser here, who is the Messenger of Allah (peace be upon him), be suspicious, hesitant, and denying. Since the news is told with certainty only to those, besides, there are several confirmations that the Messenger of Allah (peace be upon him) should be indefinite.

### What supports this reading?

- Limit the indefinite news to two or more confirmations.
- Narrated on the causes of revelation in the books of advanced and late Muslims.

- Human natures in the news market according to what appears to the addressee of acceptance, suspicion, or denial.

The historical reading is in harmony here with the modesty of the Arabs. Many sayings have been made about the reasons for the revelation of the verses of this surah, which all agreed that it was revealed in Makkah after the revelation of the Messenger (peace be upon him) was retained for a while, some said: It is twelve days, and some of them said: Forty days, and said: Ibn Abbas, fifteen days or more<sup>6</sup>.

However, the reasons for retaining the revelation differ, and they do not stand up to criticism; Including What was attributed to the Mother of the Believers, Khadija, in the narration: Muhammad al-Dulabi, and al-Nisaburi with a reference that ends by Abu Hisham bin Urwa: “Khadija, may God be pleased with her, said: When the revelation delayed to the Messenger of Allah (peace be upon him), he was terrified, so I said: Your Lord has detested you as a result of your dismay. So Allah sent this verse<sup>7</sup>. The author of “Reasons for the revelation of verses” attributed this hadith to al-Bukhari<sup>8</sup>. Fakhr al-Din al-Razi reported: When the revelation delayed on the Messenger (peace be upon him), he said to Khadija: “My Lord, detested me, complains to her.”, she said: No, He who sent you the truth and honor, will complete it for you<sup>9</sup>, including what was narrated regarding the delay of the revelation was due to the presence of a dead puppy under the bed of the Messenger (peace be upon him) which he did not know about until his servant threw it out, so Gabriel (peace be upon him) came down with this surah<sup>10</sup>, and it was said: the Messenger (peace be upon him) blamed Gabriel and Gabriel said: “Did you not know that we do not enter a house with a dog or a picture<sup>11</sup>.

Al-Bukhari has a narration by referring to “Jundub ibn Sufyan” which is closer to reason. He said: “The Prophet, (peace be upon him), complained and did not pray for two days at night, then woman came to him and said: O Muhammad, I notice that you are forsaken. So Allah Almighty said: (By the morning hours (1) And by the night when it is stillest, (2) Thy Lord hath not forsaken thee nor doth He hate thee)<sup>12</sup>, it was said: The woman is Um Jamil, the wife of Abu Lahab. Also, the Jews asked the Messenger (peace be upon him) Dhul-Qarnayn and the Companions of the Cave and about the spirit, and he said: I will tell you tomorrow, and he did not say: Allah willing, that’s why the revelation delayed<sup>13</sup>. The exaggeration is evident in investigating the reasons for each verse of this surah<sup>14</sup>, but most of the

commentators claim that the polytheists said: Muhammad was forsaken by his Lord, that's why this verse came<sup>15</sup>.

### **Refutation**

In this narrative research, we notice an early campaign to belittle the noble Messenger (peace be upon him) and his family, to depict a shaky character of Allah's Messenger (peace be upon him) until it was stripped of the sanctity that it should have. The previous narrations can be refuted as follows: -

- The first narration does not fit with the prophetic character and the morals of Mrs. Khadija, and our Messenger (peace be upon him) would not complain or rebuke the first believer in his calling.
- It is not correct to accept the idea of delaying the revelation on a worldly reason, so what will happen if the maid did not realize that this puppy exists? Will the revelation will not come down again?<sup>16</sup>
- It is not true for the person of the best manners and morals like our Messenger (peace be upon him) not saying (Allah willing).
- The Surah is Meccan (in the first phase of the da'wah), and the Jews at that time had no quarrels with the Messenger (peace be upon him).

### **Reasons for historical compliance with this reading**

If these are conditions for the revelation of the verses of the blessed surah, and these are the narrators' projections of the reason for their revelation, if this is the framework within which the character of the Prophet is formed, then there must be a deviation in understanding the meaning of the verses; due to having political and linguistic reasons:

#### **First: the political reasons**

The political struggle had a clear impact in guiding the reading of the holy text, including Surah Al-Duha. This impact can be summed up as follows:

- The difference regarding the entitlement to rule after the death of the Messenger (peace be upon him) who has created a worldly trend that believes in the ability to build a state of a purely political character, based on formulating the state's structure with a realism that avoids the sacred and shatters the reasons for sanctification, which allowed several interpretations aiming at reformulating Muslims' understanding of the religion.
- Practically successful experiences of political rule, especially in the first Umayyad and Abbasid eras; that required reviewing the past with

extravagant firmness due to the psychological harm that the nation suffered with " Al Saqeefa conflict"

- The corrective line that was started by the people of the House of the Prophet (peace be upon him) with the reconciliation of Al Hassan and the revolution of al-Husayn (peace be upon them) has turned into a political stumbling path due to the absence of blessings from the imams of the Ahl al-Bayt on the one hand, and because of the inconsistency with the ethics of the prevailing political action on the other hand. This sacrificed many of the gains that would have been achieved had the supporters of Ahl al-Bayt adhered to the corrective line.

### **Second: the linguistic reasons**

Linguistic properties help to strengthen reading, and if these properties are due to taste - as is the case in Arabic - then the exploitation of these properties will not be governed by limits.

The occasion between the subject (your Lord) in the first report (Your Lord has not taken leave of you, [O Muḥammad], nor has He detested [you]), in the third report (and your Lord is going to give you, and you will be satisfied) on the one hand and the implicit subject (He) is in the three structures: (Did He not find you an orphan and give [you] refuge?), (And He found you poor and made [you] self-sufficient.), here with the return of (He) to (the Lord), allowed for guessing the omitted object referred to the addressee who is the Messenger(peace be upon him). The logic of the Arabic language satisfies and respects the occasion and has made the meaning of the apparent meaning of the text come to mind; besides, makes it easy to claim many of the aforementioned reasons for revelation, due to the ease of their compatibility with the apparent significance.

### **Refuting the linguistic reason**

- If the significance according to the apparent necessity is required, then it is necessary to confirm it by showing the object (the kaf) that belongs to the Messenger (peace be upon him), then the text will be on (Awwak) (Hadak) (Agnak), then there is no way to reject the historical reading based on the causes of the revelation in which the Messenger appeared in the position of reprimand. The separation between the first two reports (Your Lord has not taken leave of you, [O Muḥammad], nor has He detested [you]) and the third report (And your Lord is going to give you, and you will be satisfied.) with the second report (And the Hereafter is better for you than the first [life]). The situation of the speech is therefore to honor; the separation necessitated the



repetition of showing the subject (Lord) and (added) to the (kaf) signifying and honoring the Messenger (peace be upon him), which contradicts the reproach of the apparent meaning of the text with (Awwak) (Hadak) (Agnak).

- The report (Your Lord has not taken leave of you, [O Muḥammad], nor has He detested [you]) is a past statement, and the negation of the past is either restricted to the progress and does not negate what will happen later, or absolutely, so the sign of negation is past, present, and future. The situation of honoring does not allow the negation of the past with the possibility that the forsaken of Allah Almighty will fall on His Messenger (PBUH). If the evidence was on the apparent necessity, then the negation of (detested) would have been denied in the context of explaining the delusion of the Messenger (PBUH). If Allah said: (Your Lord will not farewell you), that would include proof of the negligence in the past in order to appease the Messenger (PBUH) by his Lord, as Almighty saying: (your Lord is going to give you, and you will be satisfied), this satisfaction will not reach what the text wanted, because it will be discontinued when the moment of the Lord's reconciliation with his Messenger (PBUH) is fulfilled.
- The second report (the Hereafter is better for you than the first) proves the Messenger (PBUH) deserving of the goodness of the Hereafter confirmed by the nominal sentence, which means that the satisfaction was extended and not interrupted. It is not permissible to say that the Messenger of God (PBUH) fell into what the narrations mention in doubt, restlessness, and complaining.

### **Reading with consideration to the situation**

The necessity of the case is more general than the necessity of the apparent, as it includes the apparent and the opposite, prophethood, assignment, the sublime of communication with heaven, and the requirements of communication necessitated the Messenger's good thinking in Allah. The biography of the Messenger (PBUH) proves his certainty in the assignment and the commissioner and his reassurance of the penetration of the Islamic religion. How could the sky misjudge him! This can be confirmed by a careful reading of the state.

### **Linguistic relationships (systems/regularity of linguistic context)**

The inconsistency of the expressions with the apparent state due to the rhetorical ellipsis and revealing paves the way for indicating according to the state. In the context, some linguistic relationships have been provided, which will highlight a set of directives that are consistent with the honor in this speech. Such as:

**First: the opposites**

The opposing reports and structures

Reports	First structure	Second structure
1. Your Lord has not taken leave of you, nor has He detested [you].	Did He not find you an orphan and give [you] refuge?	So as for the orphan, do not oppress.
2. The Hereafter is better for you than the first [life].	And He found you lost and guided [you]	And as for the petitioner, do not repel.
3. Your Lord is going to give you, and you will be satisfied.	And He found you poor and made [you] self-sufficient.	But as for the favor of your Lord, report [it].

**Opposing structures**

Did He not find you an orphan and give [you] refuge?	So as for the orphan, do not oppress.
And He found you lost and guided [you]	And as for the petitioner, do not repel.
And He found you poor and made [you] self-sufficient.	But as for the favor of your Lord, report [it].

**Second: Binaries**

Morning/night	Darkness / Light
Farewell / detested	Orphan/shelter
Hereafter / life	Lost / guided
Give / satisfied	Poor / rich

The sequence of these binaries in context appears to differ in order between the first group and the second group. The first group was organized to provide the highest over the lowest, while the second group organized the lowest over the highest.

**Third: communication**

Orphan / requesting / reporting

Each has a real meaning and a metaphorical meaning

The word	Real meaning	Metaphoric meaning
Orphan	a parent losing	Being alone
Petitioner	Ask something	Intercession
reporting	Speak	convey

If the reason for prohibiting the oppression of the orphan is based on reminding him (PBUH) that he is an orphan; so the reason for prohibiting repelling the petitioners should be based on reminding him that He found you lost, besides, the reason for the command to report is to remind him of his family (his need).

It is known that the Messenger (PBUH) was an orphan because he was missing both parents, and as for the comparison between being lost and the petitioner is due to the brokenness resulting from the instinctive rejection of both, If the delusion is reprehensible, then requesting has psychological burdens for the sake of others is praiseworthy altruism. As for telling what Allah Almighty has bestowed upon a servant; if it was spoken, it is unpalatable, because of the pride, and arrogance in many cases. It is noticed that the Messenger of Allah (PBUH) was not mentioned in the aforementioned cases. In addition to the text of the Qur'an which indicates the great creation, “you are of a great moral character”<sup>17</sup>. Regarding the possibility of exposing us to the speech of the Messenger of Allah (PBUH), is not correct, given the priorities of belief. Believing in the infallibility of the Messenger (PBUH) from the fallacy is more important than believing in him, directing to human values that were not absent from people's norms.

It is no longer appropriate to carry those connections to the true meaning, and the metaphorical meaning will extinguish these contradictions; our Prophet's diligence in asking guidance, deliverance, and intercession for the ummah, and his diligence in reporting are constant matters with which there is no dispute.

These links constituted important semantic clues, but they would not have worked had it not been for the striking omission of the object (Awi), (Hoda), and (Aghan). It is an omission that provides a semantic extension of possible semantics. The object of the three is the kaf which belongs to the Messenger (PBUH). This leads him out of the place of honor to the place of reprimand and by considering the situation, the object of the three is (people). The most correct in estimating the objects of (Awi), (Hoda), (Aghan) is (people). Here, grace must be prophecy, and talking means informing people, and what is necessary to inform people is to prohibit oppressing the orphan

and rebuking the petitioner. It is noticed that the indications of the verses of this surah are all adapted to suit the Rhetorical Ellipsis of detested (qula), whose ambiguity appeared to be obligatory to take into account the honoring of the Prophet.

#### **Fourth: Hysteron proteron Morn before night**

The morning here comes before night, considering that the morning is the time of revelation, and the night is the time of its interruption, in the first of movement and the second of stillness and darkness. The morn represents radiance, movement, and contentment, and the night represents darkness, stillness, and anxiety, as some specialists have said, fits the Prophet (PBUH)'s the current situation, as the revelation communicated with him and then ceased.

However, this care for the condition of the Messenger (PBUH) was quickly broken. The equations of darkness (orphan, misguidance, family) came as an introduction to the equations of light (shelter, guidance, wealth). If the text was subject to the observance of the apparent necessity, he would say: (Did he not find you an orphan and give [you] refuge?, and He found you lost and guided [you], and He found you poor and made [you] self-sufficient. Then it will be obligatory to show the object, which is the kef of the Messenger (PBUH). As a result, oppress precedes repel and says: (Do not oppress an orphan, and do not repel the petitioner.

Similarly, the phrase (the Hereafter is better for you than the first [life].) repeat the expression of the subject (Lord); it allowed the meanings of darkness to precede the meanings of light. It was a link between presenting the equations of light over the equations of darkness: (morn over night, leave over detested and give over satisfied) on the one hand, and to present the equations of darkness on the equations of light: (Orphan on shelter, guidance on being lost, and richness on poverty) on the other hand. This is considering that the principle is the advancement of the world over the Hereafter. Therefore, Allah expressed the world first. The hereafter is light, including reassurance after the darkness of this world and its anxiety and fatigue. This is appropriate morn to precede night in terms of meaning, which affirms the state (Your Lord has not taken leave of you, [O Muḥammad], nor has He detested [you]), which suits the presentation of darkness before the light in the following verses in the three interrogative constructions.

This sentence represented the center of balance in the blessed surah. It shares with the one that preceded it in terms of meaning and pronunciation. It was the one that provided interpretation to resolve the semantic conflict here.

What happened to the Messenger of suspicion, anxiety, and concern - according to the narrations - as a result of the interruption of revelation and the subsequent evangelization, relief, and reassurance of the resumption of the connection with Heaven, is appropriate to precede oath with the night in compliance with the apparent necessity if the narrations regarding the causes of revelation are correct. Nevertheless, the morn came before the night, in this, no harmony unless we understand the speech according to the situation of the Prophet (PBUH). This is the necessity of preserving the significance by presenting morn, in terms of indicating the state of the night (covers with darkness)

Some of those concerned with the language of the Noble Qur'an and its sciences have an opinion that: The deletion of the object (qali) was necessitated by the breaks of the verse and justified by the appearance of the omitted before it<sup>18</sup>. However, there were more important requirements related to the status of the speech that called for this deletion.

### **Comparison between the apparent and situation requirement**

The apparent requirement interacts outside only (what appears from the circumstances); while the situation, interacts with the outside (what appears from the conditions), and with the inside (what is hidden from the conditions) If the outside and the inside are united, the news will be appropriate to the situation. Whereas if the news is diverted from the apparent (outside) for contradicting the (the inside), then it is more eloquent than the hidden and concealed. The advantage is in that statement, as it would have contradicted the apparent to demonstrate rhetorical capabilities, including:

1. Intelligence and physiognomy.
2. Dive into the hidden truth.
3. Breaking the expectation.
4. Reversing the context of the situation by activating the linguistic capabilities in: -
  - a. Brevity.
  - b. Semantic expansion.
  - c. Postponing the indication.

- d. The dynamic of the discourse, by moving away from textualism and preferring the discourse.

Summary of the difference between the context of the situation and what is apparent

The context of the situation is pure, firm, solid outside that does not exceed preparation for the occasion, 'so it is a ground for the apparent and state need. As for the apparent, it is not purely external, it possible to modify the context of the situation as it is likely to be deficient in its expression. As the situation is constant and flexible implies the tools of language to achieve the occasion.

As for the necessity of the situation, it reformulates the occasion with what it finds from a latent or hidden event to express a profound truth that goes beyond informing the eloquent intentions.

### **Surat Al-Duha, according to the necessity of the situation**

Allah Almighty said: By the morning brightness, And [by] the night when it covers with darkness, Your Lord has not taken leave of you, [O Muḥammad], nor has He detested [you]. And the Hereafter is better for you than the first [life]. And your Lord is going to give you, and you will be satisfied. Did He not find you an orphan and give [you] refuge? And He found you lost and guided [you], And He found you poor and made [you] self-sufficient. So as for the orphan, do not oppress [him]. And as for the petitioner, do not repel [him]. But as for the favor of your Lord, report [it].

### **Surat Al-Duha according to the apparent requirement (proposed)**

(by night - and the morning –Allah did not leave you and detested you- and your hereafter is better for you than your first- Allah gave you and pleased you – He found you an orphan, he guided you - and found you lost and guided you - and he found you poor and made you rich - do not oppress an orphan - and do not repel petitioner- and with my blessings, you should speak)

### **Characteristics of the proposed systems**

1. Compatibility with the context of the position presented by the narrations (which included the severe insult to the Messenger (PBUH) for accusing him of negligence).
2. Directness in the speech.
3. No semantic expansion.
4. Sizing the significance as it is no longer subject to postponement.
5. Reducing the vitality of the speech to a minimum.

6. The discourse's language has shifted from brief to eloquence at times and to lengthy at another time.
7. Eliminate prediction.
8. The language of these systems is standard, taking into account the sequence.
9. The indefinite is appropriate to the context of the situation.
10. The text's central words (the orphan, petitioner, poor, and favor) shift from metaphor to truth and from moral to the material.
11. Showing favor as a reprimand.
12. The goals of the text shift from commanding the sustainability of reporting to the command to give thanks for material blessings.
13. Not allowing extending the objectives by directing from the private (the Messenger) to the general (the people).
14. Since the interpretations did not hesitate to convey the opinion which says that he was misguided (PBUH) from the faith, the features of prophethood and the provisions of the Sharia, and neglecting them, but God guided him<sup>19</sup>. Some narrators even accused him of disbelieving, Al-Razi quoted that in saying: "Know that some people went to the point that he was an infidel at the beginning, then Allah guided him and made him a prophet. Al-Kalbi said: "He found you a lost," meaning an unbeliever in a people of delusion, and he guided you to monotheism. Al-Saddi said: He was on the religion of his people for forty years, and Mujahid said: "He found you lost" from the guidance of his religion. They invoked other verses, including his saying: "You were not understanding what the book... nor the faith" And his saying: (before it, among the unaware), and if you should associate [anything] with Allāh, your work would surely become worthless). This implies that this is true, but the majority of scholars agreed that he, peace be upon him, did not disbelieve Allah for a single moment<sup>20</sup>. Others realized that he did not know the details of the Sharia and its branches until Allah sent him, but he did not disbelieve Allah because he is infallible before and after the prophethood<sup>21</sup>.

Noting that most of the commentators got rid of the contradiction of his infallibility (PBUH) with what was mentioned in the report on his delusion based on an understanding of the apparent meaning of the text. By giving the meaning of delusion as (He was not guided in Makkah or on his journey with his uncle Abu Talib, or the story of the loss of his breastfeeding, Halima al-Sa`diyya, while he was a young boy in Makkah, or his misguidance from the qiblah, the migration or the Mi'raj); and other details in the books of interpretation<sup>22</sup>.

Others deny the text's inclusion of the delusion that is opposite to guidance because the prophets are infallible<sup>23</sup>, Al-Tusi said, referring

to the saying of his predecessors by trimming and polishing: "And his saying: "He found you lost and guided, "There were sayings in its meaning: One of them is: He found you do not know the truth and guided you to it by setting up evidence and guiding you until you know the truth, and that is from God's blessings. Second: He found you lost from the prophethood and Sharia and guided you to it. Third: He found you among people of delusion that is as if you were one of them; and the fourth: He found you misled, so he guided the people to your prophethood and your truthfulness<sup>24</sup>.

The fact that the Prophet was an orphan and his poverty was a known fact, but he (may Allah's prayers and peace be upon him and his family) was sponsored by one of his family, he lived blessed with their love as well as the divine providence to him, so it is unlikely that the intention was to remind him of the bitterness of orphans and poverty so that he would be kind to the orphans and the poor. What is meant by orphan here likely is that he is alone and has no parallel among the people - as Sayyid Tabatabai said - Allah Almighty sheltered people to him and gathered them around him, so they responded to his call. This interpretation means (He found you poor and made [you] self-sufficient)<sup>25</sup>, which means poor in the eyes of the people. This fits his noble biography before and after the call.

### References:

#### The Holy Quran.

1. Al-itqan Fi 'ulum Al-Qur'an, Abu al-Fadl Abd al-Rahman bin Abi Bakr Jalal al-Din al-Suyuti, edited by Saeed Al-Mandoub, 1st Edition, Dar Al-Fikr, Beirut, 1416-1996 AD.
2. The reasons for the revelation of the verses, Abu Al-Hasan Ali bin Ahmed Al-Wahidi Al-Nisabouri (d. T), Dar Al-Ittihad Al-Arabi, Al-Halabi, and Partners Foundation, Cairo, 1388 AH - 1968 AD.
3. Anwar al-Taswil and Asrar al-Ta`wil, Abu al-Khair Nasir al-Din Abdullah bin Omar bin Muhammad, al-Baidawi, (d. T), Dar al-Fikr, Beirut, (D. T).
4. Al-Burhān fī 'ulūm al-Qur'ān, Abu Abdullah Muhammad bin Bahadur bin Abdullah Badr al-Din al-Zarkashi, ed. 1, edited by: Muhammad Abu al-Fadl Ibrahim, House of Revival of Arab Books, 1376 AH - 1957 AD.
5. Al-Tebyaan fi Tafsir al-Qur'an, Abu Jaafar Muhammad ibn al-Hasan al-Tusi, edited by: Ahmad Habib Qasir al-Amili, 1st Edition, Islamic Information Office Press, Qom, 1409 AH.



6. altshilla'loumaltnzil, Abu Abdullah Al-Qasim bin Ahmed bin Muhammad bin Jouzi Al-Kalbi, 4th edition, Dar Al-Kitaab Al-Arabi, Beirut, 1403 AH - 1983 AD.
7. Tafsir al-Bahr al-Muhit, Abu Hayyan Muhammad ibn Yusuf al-Andalusi, edited by Adel Ahmad Abd al-Muawad and Ali Muhammad Muawad, and jointly by Dr. Zakaria Abdel-Majid Al-Naqi and Dr. Ahmed Al-Nujouli Al-Jamal, 1st Edition, Dar Al-Kotob Al-Alami, Beirut, 1422 AH-2001 AD.
8. Tafsir al-Samarqandi, Abu al-Layth al-Samarqandi, edited by: Dr. Mahmoud Mutraji, (d. T), Dar Al-Fikr, Beirut, (D. T).
9. **Tafsir Furat Kufi**, Furat bin Ibrahim al-Kufi, edited by Muhammad al-Kadhim, 1st Edition, Institution of Printing and Publishing of the Ministry of Culture and Islamic Guidance, Tehran, 1410 AH - 1990 AD.
10. Tafsir al-Qummi, Ali ibn Ibrahim al-Qummi, Correction, Commentary and Presentation: Sayyid Tayyib al-Musawi al-Jazaery, (d. T), Najaf Press, Najaf, 1387 AH.
11. Al-Tafsir Al-Kabeer (Miftah al-Ghayb), Fakhr al-Din Muhammad bin Omar al-Tamimi al-Razi al-Shafi'i, 1st Edition, Dar Al-Kutub Al-Ilmiyya, Beirut, 1421 AH - 2000 AD.
12. Tanwir al-Miqbas, Abu al-Taher Majd al-Din Muhammad bin Ya'qub bin Muhammad bin Ibrahim al-Shirazi al-Fayrouz Abadi, (d. T), Dar al-Kutub al-Ilmiyya, Beirut, (d.T).
13. Dustour Al-Ulema (Jami` al-Uloom fi terminology of the arts), Judge Abd al-Nabi ibn Abd al-Rasul al-Ahmad al-Nakari, Arabic for his Persian phrases: Hassan Hani Fahs, 1st Edition, Dar Al-Kutub Al-Ilmiyya, Beirut, 1421 AH - 2000 AD.
14. Al Thurya Al-Tahira, Muhammad bin Ahmad bin Hammad Al-Ansari Al-Razi Al-Dulabi, edited by: Saad Al-Mubarak Al-Hassan, 1st Edition, Al-Dar Al-Salafia, Kuwait, 1407 AH.
15. Ruh al-Ma'ani, Abu al-Fadl Shihab al-Din al-Sayyid Mahmoud al-Alusi al-Baghdadi, (d. T), House of Revival of Arab Heritage, Beirut, (D.T).
16. Sahih Al-Bukhari, Abu Abdullah Muhammad bin Ismail Al-Jaafi Al-Bukhari, edited by: Dr. Mustafa Deeb Al-Bagha, 3rd floor, Ibn Kathir House, Beirut, 1407 AH - 1987 AD.
17. Al-Kashshaaf, Abu al-Qasim Jarallah Mahmoud bin Omar bin Muhammad bin Omar al-Khwarizmi al-Khwarizmi al-Zamakhshari, Mustafa al-Babi al-Halabi and Sons Press, Cairo, 1385-1966 CE.
18. Al-Kashfwa-l-bayān, Abu Ishaq Ahmad Ibn Muhammad Ibn Ibrahim Al-Nisaburi Al-Tha`labi, edited by Abu Muhammad Bin Ashour, review and verification by Nazeer Al-Saadi, 1st Edition, (House of Revival of Arab Heritage, Beirut, 1422 AH - 2002 AD.

19. alklyat (ma'jmmstlhatwalfroukallghouiah), Abu al-Buqa 'Ayyub Ibn Musa al-Husayni al-Kafawi, edited by Adnan Darwish and Muhammad al-Masri, ed. 2, Resala Foundation, Beirut, 1419 AH - 1998 AD.
20. Ibabalnoul fi a'sabalnzoul, Abu al-Fadl Jalal al-Din Abd al-Rahman bin Abi Bakr al-Suyuti, (d. T), Dar ihya el ouloum, Beirut, (d. T).
21. Muharar al-Wajiz - Tafsir Ibn Attiyah, Abu Muhammad bin Atiya al-Andalusi, edited by: Abd al-Salam Abd al-Shafi Muhammad, 1st edition, Dar al-Kutub al-Ilmiyya, Beirut, 1413-1993 AD.
22. Al-Mustadrak Ali Al-Sahihin, Al-Hakim Abu Abdullah Muhammad bin Abdullah Al-Nisabouri, edited by: Mustafa Abdul-Qadir Atta, 1st Edition, Dar Al-Kutub Al-Ulmiyyah, Beirut, 1411 AH - 1990 AD.
23. maealim altanzil fi tafsir alqurani, Abu Muhammad al-Husayn bin Masud bin Muhammad bin al-Furra al-Baghawi al-Shafi'i, edited by: Muhammad Abdullah al-Nimr, Othman Jumah Dumayriyah and Suleiman Muslim al-Harsh, 4th floor, Dar Taibah, Riyadh, 1417-1997AD.
24. almwafkat fi a'soulalshria'ah, Ibrahim bin Musa al-Lakhmi al-Shatibi al-Gharnati, edited by Muhammad Abdullah Draz, Dar al-Maarifah, Beirut, (D.T).
25. Al-Meezan fi Tafsir al-Qur'an, Sayyid Muhammad Husayn al-Tabataba'i, (d. T), Publications of the Teachers 'Group in the al-Hawza al-'Ilmiyya, Qom, (D. T).

---

<sup>1</sup>See: dustur aleulama, Judge Abd al-Nabi Nekri: Part 2/61.

<sup>2</sup>alklyat, Abu Al Baqa al-Kafawi: 417.

<sup>3</sup>See: Previous reference: 417.

<sup>4</sup>almwafkat fi a'soul alshria'ah, Al-Shatibi: Part 4 / 265-266.

<sup>5</sup>Surah Al Doha: 1-11.

<sup>6</sup>See: Al-Tafsir Al-Kabeer (Miftah al-Ghayb), Fakhr al-Din al-Razi: c. 31/211.

<sup>7</sup>Al Thurya Al-Tahira, Muhammad bin Ahmad al-Razi al-Dulabi: 62; Al-Mustadrak on the two Sahih, Al-Hakim Al-Nisaburi: (Hadith No. 4214), Part 2/667.

<sup>8</sup>See: The causes of the revelation of the verses, Al-Wahdi Al-Nisaburi: 302.

<sup>9</sup>Al-Tafsir al-Kabir (Mawafaat al-Ghayb), Fakhr al-Din al-Razi: vol. 31/210.

<sup>10</sup>See: The causes of the revelation of the verses, Al-Wahdi Al-Nisaburi: 302.

<sup>11</sup>See: Al-Tafsir Al-Kabeer (Miftah al-Ghayb), Fakhr Al-Din Al-Razi: vol. 30/211.

<sup>12</sup>Sahih Al-Bukhari, Al-Bukhari: (Hadith No. 4984), Part 6/182.

<sup>13</sup>maealim altanzil fi tafsir alqurani, Al-Baghawi: 8/450.

<sup>14</sup>See: The Reasons for the Revelation of the Verses, Al-Wahdi Al-Nisaburi: 301-303; Bab Al-Nugul fi Asbab Al nzool, Al-Suyuti: 1/212; maealim altanzil fi tafsir alqurani, Al-Baghawi: 8/450.

<sup>15</sup>maealim altanzil fi tafsir alqurani, Al-Baghawi: 8/450.

<sup>16</sup>See: The same reference: Part 31/210.

---

<sup>17</sup>AL Qalam: 4

<sup>18</sup>See: Anwar al-Tashil wa Asrar al-Ta`wil, al-Baidawi: Part 5/501, Al-Burhān fi ‘ulūm al-Qur’ān Al-Zarkashi, part 3/167; and Al-itqan Fi 'ulum Al-Qur'an al-Suyuti: vol 2/155.

<sup>19</sup>See: maealim altanzil fi tafsir alqurani, Al-Baghawi: Part 4/499; Ruh al-Ma'ani, Al-Alusi: Part 30/162.

<sup>20</sup>Al-Tafsir al-Kabir (Miftah al-Ghayb), Fakhr al-Din al-Razi: vol. 31/216; and the noble texts from (Sur: Al-Shura: from verse 52, Joseph: from verse 3, and Zumar: from verse 65).

<sup>21</sup>See: almuharir alwajiz fi tafsir alkitab aleaziz, Ibn Atiyah Al-Andalusi: Part 5/494 Al- alttashyl lieulum altanzil, Ahmed bin Muhammad Al-Kalbi: Part 4/205.

<sup>22</sup>See: Al-Kashf wa-l-bayān, Zamakhshari's interpretation: Part 4 / 264-265; maealim altanzil fi tafsir alqurani, Al-Baghawi: Part 4/499; alkashf walbayanu, Abu Ishaq al-Tha'labi al-Nisaburi: vol 10 / 226-227; almuharir alwajiz fi tafsir alkitab aleaziz, Abu Muhammad ibn Atiya al-Andalusi: Part 5/494; altashil lieulum altanzili, Muhammad bin Ahmed Al-Kalbi: Part 4/205.

<sup>23</sup>See: tafsir albahr almuhiti, Abu Hayyan al-Andalusi: Part 8/481; Al-Kashf wa-l-bayān, Zamakhshari's interpretation: Part 4/265;Tafsir al-Samarqandi, Abu al-Layth al-Samarqandi: Part 3/568;almuharir alwajiz fi tafsir alkitab aleaziz, Ibn Atiyah Al-Andalusi: Part 5/494; tafsir furat alkwfy, Furat ibn Ibrahim al-Kufi: 569;Tafsir al-Qummi, Ali bin Ibrahim al-Qummi: Part 2/427;Tanweer Al-Muqbas from Ibn Abbas's Tafsir, Al-Fayrouzabadi 513.

<sup>24</sup>Al-Tebyaan fi Tafsir of the Qur'an, Sheikh Al-Tusi: Volume 10/369.

<sup>25</sup>See: Al-Mizan in Interpretation of the Qur'an, Sayyid Muhammad Husayn al-Tabatabaei: vol.20 / 311; and most of the commentators of the Qur'an went to the Imamate.