

## **Pragmatic Functions of Mental Verses in the Glorious Qur'an**

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**Abstract:** The aim of this paper is to investigate the pragmatic functions of mental verses in the Glorious Qur'an. To achieve this aim, forty verses referring to the mind have been analyzed within the framework of pragmatics as a perspective. It is argued here that the removal or deletion of words denoting mind in the verses in which they occur, impedes both comprehension and interpretation of the Glorious Qur'an and makes it lose its informative value. The results of the analysis show that mental verses are prerequisite for the appropriate interpretation of the Qur'an. They are functional terms which signal the force of the verse rather than its propositional content, i.e. Allah's intention in bestowing mankind with the mind to guide him to the right path. The Glorious Qur'an also makes use of such poetic devices as similes and metaphors to make verses have an impressive effect on the reader. What is more is that the heart in the Glorious Qur'an is found to be the center of both emotions and ideas. What is the most important is that the core factor in the development of the mind is to be humble, patient, to avoid going too far in thinking and to avoid arrogance which leads to a catastrophe as in the case of Pharaoh.

### **الوظائف التداولية لآيات العقل في القرآن الكريم**

**الملخص:** يهدف البحث الحالي الى معرفة الوظائف التداولية لآيات العقل في القرآن الكريم . ولتحقيق هذا الهدف تم تحليل اربعين اية قرآنية تشير الى وظيفة العقل وفق النموذج اللغوي التداولي . ويفترض البحث بان حذف الفاظ العقل في الآيات التي تم تحليلها يعيق عملية فهم القرآن وتفسيره ويجعل القرآن يفقد وظيفته في هداية الناس وارشادهم الى الطريق الصحيح . وقد اظهر التحليل بان لفظ العقل ورد في القرآن الكريم بكل مشتقاته (يعقلون ، تعقلون ، يعقلها وتعقل) فعلا مضارعا ومفهوما وظيفيا واساسيا في تفسير القرآن الكريم لانه يعبر عن قصد المتكلم لهداية الناس الى التعقل والتفكير والتدبر والتأمل . ومن بين النتائج الالفة للنظر هي ان القلب في القرآن الكريم يعد مصدرا لكل من العواطف والافكار . كما اظهر التحليل ايضا بان القرآن الكريم استعان ببعض الاساليب الادبية كالجاز والتشابه لحث الناس على التعقل . وان النتيجة الالفة للنظر بشكل كبير هي ان لكل شيئا دليل ودليل العقل التفكير ودليل التفكير التواضع لانه يؤدي الى نمو العقل وتطوره وان التكبر يوقف العقل عن التأمل والتدبر ويؤدي الى الهلاك والدمار كما حصل لفرعون .

## **1- Introduction:**

Mental verses (MVs, for short) are lexical items which signal the force of the verse rather than its propositional content. The basic function of such lexical items is to emulate or urge the human mind to think and to reflect of the heavenly and earthly manifestations of the Creator. The Glorious Qur'an pays a great attention to the mind and the role it plays in guiding people and in controlling or regulating their behavior. As such, MVs are richly manifested in the Quranic discourse and lexicon. In the Glorious Qur'an, Mvs are expressed through a number of related though not exact equivalent lexical items. Among the words which refer to the mind or mental states in the Qur'an are thinking, understanding, reflecting, considering and making a sense. There are more than one hundred verses in the Qur'an which refer to the mind, reason, knowledge, intelligence and wisdom. However, only forty verses refer directly and evidently to the mind. In the Quranic translations, the word mind is rendered as to make a sense and understand. However, the basic

word used for the mind in the Glorious Qur'an is the word "يَعْقُلُونَ" (Yaşqilun) or (they know), which is a dynamic verb in Arabic and it is in the simple present tense. The primary purpose behind investigating MVs is that in the Glorious Qur'an, they have certain phonological, grammatical, semantic and pragmatic features which make them impressive and worthy of study.

Phonologically, the verb "يَعْقُلُونَ" has three syllables. The phonemes which constitute it have certain acoustic, audible and functional characteristics which make them express the intended meaning clearly. The phoneme /n/ in the verb "يَعْقُلُونَ" is a nasal and a voiced sound. When /n/ is final in Arabic, it is acoustically more audible than when it occurs elsewhere. The phoneme /q/ in Arabic means the friction of the blessing upon those on whom it descends (Abbas, 1998: 70).

Grammatically, the word "يَعْقُلُونَ" is a verb in the simple present tense in all the analysed verses. It consists of a prefix

"ي" which indicates third person', a root "عقل" and suffix "ون" which indicates masculine and plural. Structurally, the word "يَعْقُلُونَ" is not simple, but complex because it is composed of more than one grammatical unit. Syntactically, the word "يَعْقُلُونَ" occurs in the final position in the all analysed verses except in five cases where it occurs elsewhere (1).

Semantically, the word "يَعْقُلُونَ" is part of the thematic structure of the verse, i.e. it belongs to the rhyme part of the verse or the end-focus of the verse.

As far as the information structure of the verse is concerned, the verb "يَعْقُلُونَ" belongs to the comment part of the verse which is more prominent than the topic, which is the point of departure of the verse (2). Comment part is more salient because it gives new information which the reader is eager to hear or know about, while the

topic presents old information which is supposed to be known by discourse participants. Thus new information is a specific manifestation of salience, the status of processes of meaning generation in language use in relation to the cognitive apparatus (Verschueren, 2000: 430).

In respect of what has been said above, it is necessary to make one brief remark concerning the motivations behind carrying out this paper. The main privilege of MVs which makes them worthy of investigation is that they have dual function and operate at two levels of analysis simultaneously, i.e. semantic and pragmatic. Semantically, they describe the way people think and pragmatically, the way they behave in social contexts. This implies that MVs can be regarded both as an abstraction and a way of behavior. This dual function, i.e. relating motor skills like seeing and observing with mental cognitive skills like thinking and meditating make them fertile objects for any type of discourse analysis.

## 2- The Status of the Mind in the Glorious Qur'an:

In English dictionaries, the word mind which is a noun, is defined as that part of the brain which determines thinking. In Arabic language, however, the word mind is a verb in the simple present tense. The basic meaning of the word mind in Arabic is to join, to tie and to prevent or to stop doing something wrong. It is originally taken from " *عقال البعير* " which means to tie a horse with ropes to prevent her from running a way.

In the Glorious Qur'an, the word mind is used as an umbrella term for all items which refer to wisdom, knowledge, reason, intellect, mediate, etc. Sometimes, the Qur'an uses the word "heart" instead of the mind (Sura, 22, V: 46). This is because in the Glorious Qur'an, the mind is regarded as only one of the forces of the heart which is the center for a number of mental faculties in addition to emotions and feelings. The basic function of this force (the mind) is to deduce the divine world through thinking of the world in which we live including the stars, the moon, the sun, the

heavens and the earth with all its known and unknown forms of life (3).

## 3- The Hypothesis:

It is hypothesized in this paper that MVs are at the heart of Quranic discourse. The important role played by MVs in the Glorious Qur'an can be easily tested by removing them from the verses in which they occur and asking what happens then. On such cases, confusion and misinterpretation will prevail over such verses. This implies that MVs are prerequisite for the appropriate interpretation of the Quranic discourse and also for the process of meaning generation in language use in general.

## 4- The Problems:

The main problem with analyzing Quranic discourse is that analysts and even interpreters of the Glorious Qur'an normally focus on the propositional content of verses which is indicated by the syntactic structure of the analysed verses. The solution to this problem lies in investigating the pragmatic force of the verses which colors their propositional content (i.e., truth-

conditional semantics). The other problem deals with rendering the Quranic discourse. In Quranic translations, the word mind is rendered as to understand, to know, to have intelligence and to make a sense, while in English, only one word is used namely to know. This is due to the arbitrary nature of the languages.

#### 5- The Value of the Paper:

The significance of the present paper can be stated as follows: First, it draws attention of the religious scholars to investigate the Quranic discourse at more abstract and deeper levels of analysis to discover the miracles and the implied meanings of the Quranic verses (4). Second, it urges religious scholars and interpreters to be as objective as possible in their analysis and description of the Quranic discourse. Third, it draws attention to the fact that Allah has honored and preferred human beings over other creations by bestowing them with the gift of the mind in order to contemplate and to reflect in order to behave accordingly. Fourth, studying MVs plays a great role in falsifying the

disbelievers who tend to say that among the reasons for the underdevelopment of some Islamic societies, is their dependence on the Qur'an neglecting the fact that building civilizations and reformulating societies depend to a large extent on using the mind to think deeply and clearly. Fifth, the starting point in any absolute reformulation is the reformulation of the mind itself from doubt, hatred and arrogance which the Glorious Qur'an condemns seriously (Kamel, 2016: 354). Sixth, no problem can be solved in any aspect of life without clear and deep thinking and meditating. This leads us to the last value of the paper which is depending on the Glorious Qur'an solves the problems of the whole world not only of the Islamic one.

#### 6- The Model of Analysis:

The present paper follows Verschueren's (1999) model of pragmatics as a perspective. Verschueren (Ibid) regards pragmatics as an umbrella term for a wide range of phenomena. She believes that every aspect of language functionally interacts with pragmatics

(5). It is believed here that a complete understanding of language in use can only be reached at by the interplay between linguistic and contextual factors. This implies that MVs need to be studied from multiple levels because such an analysis can create a better understanding of the Quranic discourse. This is why this paper employs a pragmatic approach to the analysis of MVs because it is only in such an approach, that the analyst can safely relate two or more levels of discourse together to give a better and more vivid or accurate picture of the analysed material be it religious or non-religious.

Since the adopted framework is pragmatic in nature, our approach is reader- oriented. The Quranic discourse is dialogic in nature in the sense that there is an implicit dialogue between the utterer and interpreter. In interpreting the Quranic discourse, readers bring their background or world knowledge. They also look for what guides them to the communicative intentions being conveyed in the Quranic texts (6). It is here that MVs function as cues to help the reader gain the intended meaning.

## 7- Previous Works:

While much has been written on the literal meanings of the words which refer to mental states in the Glorious Qur'an, there is a paucity of research on the force of such verses. However, in the available literature, there are hints here and there which can open doors for research in the area.

One of the descriptive studies is given by Al- Asfari (2010) who has listed fifty five verses denoting mind, thinking, wisdom and knowledge. He has made a semantic analysis of thinking verses at verse level only without taking into account the broader Quranic context. This is not very interesting because the meaning is already available in the current interpretations of the Glorious Qur'an. What is more important is the intended or implied meaning which can only be reached at through the context of revelation. Moreover, world knowledge and contextual information can produce many different interpretations of the same verse. As such, Al- Sfari's study is limited in scope.

Another descriptive account is offered by kamel (2016). Kamel (Ibid), focuses primarily on the Quranic strategies for calling to think in reading the Qur'an. Among the strategies which she recognizes are visual strategies and abstract strategies. The former deals with the facts of existence which can be directly seen and observed like the sky, the earth, the sun, etc. The latter includes verses which contain words referring to mental states like reflecting and thinking. She concludes her paper arguing that arrogance, hatred and lusts are among the reasons which lead people to run away from the truth and follow the wrong path (Ibid:303).

#### 8- The Materials:

The material chosen for analysis consists of forty verses referring to the mind. Some of the analysed verses have been mentioned by Kamil (2016). The verses (V, for short) belong to different suras of the Glorious Qur'an. Since the analysis is contextual, Suras are arranged according to the context of revelation. Sixteen verses are medinian, while the others are Meccan. Words denoting the mind are underlined in both texts, Arabic and English. The Quranic translations are based on Al-Hilali and Khans' Interpretation of the Meanings of the Noble Qur'an (2007). See (Table I).

Table (I) Mental Verses in the Glorious Qur'an

Text No.	Words Indicating MVs	Verse No	Sura Name	Sura No	Vol. No	Context of Revelation
1-	Taşqilūn	44	Al-Baqarah	2	1	Medinian
2-	Taşqilūn	73	Al-Baqarah	2	1	Medinian

Text No.	Words Indicating MVs	Verse No	Sura Name	Sura No	Vol. No	Context of Revelation
3-	Taşqilūn	76	Al-Baqarah	2	1	Medinian
4-	Yaşqilūn	164	Al-Baqarah	2	2	Medinian
5-	Yaşqilūn	170	Al-Baqarah	2	2	Medinian
6-	Yaşqilūn	171	Al-Baqarah	2	2	Medinian
7-	Taşqilūn	242	Al-Baqarah	2	2	Medinian
8-	Taşqilūn	65	Al-Imr'an	3	3	Medinian
9-	Taşqilūn	118	Al-Imr'an	3	4	Medinian
10-	Yaşqilūn	58	Al-Māidah	5	6	Medinian
11-	Yaşqilūn	103	Al-Māidah	5	7	Medinian
12-	Taşqilūn	32	Al-An'ām	6	7	Meccan
13-	Taşqilūn	151	Al-An'ām	6	7	Meccan
14-	Taşqilūn	169	Al-A'rāf	7	8	Meccan
15-	Yaşqilūn	42	Yūnus	10	11	Meccan
16-	Yaşqilūn	100	Yūnus	10	11	Meccan
17-	Taşqilūn	51	Hūd	11	12	Meccan
18-	Taşqilūn	2	Yūsuf	12	13	Meccan
19-	Taşqilūn	109	Yūsuf	12	13	Meccan



Text No.	Words Indicating MVs	Verse No	Sura Name	Sura No	Vol. No	Context of Revelation
20-	Yaşqilūn	4	Ar-R'ad	13	13	Medinian
21-	Yaşqilūn	12	An-Nahl	16	14	Meccan
22-	Taşqilūn	10	Al-Anbiyā	21	17	Meccan
23-	Yaşqilūn	46	Al-Hajj	22	17	Medinian
24-	Taşqilūn	80	Al-Mu'minūn	23	18	Meccan
25-	Taşqilūn	61	An-Nūr	24	18	Medinian
26-	Yaşqilūn	44	Al-Furqān	25	19	Meccan
27-	Taşqilūn	60	Al-Qasas	28	20	Meccan
28-	Yaşqilūn	35	Al-Ankabūt	29	20	Meccan
29-	Yaşqiluha	43	Al-Ankabūt	29	21	Meccan
30-	Yaşqilūn	63	Al-Ankabūt	29	21	Meccan
31-	Yaşqilūn	24	Ar-Rūm	30	21	Meccan
32-	Yaşqilūn	28	Ar-Rūm	30	1	Meccan
33-	Taşqilūn	62	Yā-sin	36	23	Meccan
34-	Yaşqilūn	68	Yā-sin	36	23	Meccan
35-	Yaşqilūn	43	Az-zumar	39	24	Meccan
36-	Taşqilūn	67	Ghāfir	40	24	Meccan

Text No.	Words Indicating MVs	Verse No	Sura Name	Sura No	Vol. No	Context of Revelation
37-	Yaşqilūn	5	Al-Jāthiyah	45	25	Meccan
38-	Yaşqilūn	4	Al-Hujur'at	49	26	Medinian
39-	Yaşqilūn	14	Al-Hashr	59	28	Medinian
40-	Nāşqil	10	Al-Mulk	67	28	Meccan

## 9- Text Analysis and Discussion:

### SL Text (1)

﴿ أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ

تَتْلُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ ﴾ (سورة البقرة:

الآية 44)

### TL Text

Enjoin you Al-Birr (piety and righteousness and each had every act of obedience to Allah) on the people and you forget (to practise it yourselves, while you recite the Scripture [the Taurāt (Torah)]! Have you then no sense?

This verse talks about the Jews scholars who ordered Arabs to believe in prophet Muhammad (PBUH), but they themselves denied his prophecy when he was ordered by Allah to deliver his

message. The Jews scholars knew very well that Muhammad is a prophet because his qualities have been mentioned in the Torah (Kamel, 2016: 355).

The force of this verse lies in the irony in the sense that those who advise others to be pious are themselves wrongdoers. There is also a presupposition in the sense that those who order others to believe in monotheism are supposed to be believers themselves. Moreover, there is an implicit warning against such scholars. The word "يَعْقِلُونَ" urges those who believe in the Scripture to use their mind to think and to reflect.

### SL Text (2)

﴿ فَقُلْنَا أَضْرِبُوهُ بِبَعْضِهَا كَذَلِكَ يُخَيِّ اللَّهُ الْمَوْتَى

وَيُرِيكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴾

(سورة البقرة: الآية 73)

#### TL Text

So We said: "Strike him (the dead man) with a piece of it (the cow)". Thus Allah brings the dead to life and shows you his Ayāt (proofs, evidences, lessons, signs, revelations, etc) so that you may understand.

A careful look at (V.73), shows how Al-mighty Allah brings the dead to life through mixing a piece of the cow with the dead man who came to life again and told the people about the criminal and thereby ended the crisis among his people (Al-Tabatabai, 1997: 19).

This verse makes a comparison between two different things, i.e, a dead man and a cow. So, there is conceit or metaphor in this verse. Metaphor or simile is a poetic device which has long been used by the poets to have a shocking effect on the audience. Through this poetic device, Allah reveals the truth (i.e. the dead man told his people who killed him). There is also a paradox i.e. a

contradiction about the relationship between life and death. Allah's intention here is to prove that He alone is the Sustainer (i.e. it is He Who gives life and death). The verse also shows the interdependency between Arabic poetry and the foremost Arabic prose work, the Glorious Qur'an. This implies that the Qur'an here is depending on poetic devices for the confirmation of its divine provenance. This is because poetry is the register of the Arabs. One further point about the pragmatic force of this verse is that it starts with the indexical symbol "We" which refers directly to Allah. The pronoun "We" functions as an anchoring device which locates the verse or the linguistic form in relation to context, and thereby contributes much to the process of meaning generation which is at the heart of any pragmatic analysis.

#### SL Text (3)

﴿ وَإِذَا لَقُوا الَّذِينَ ءَامَنُوا قَالُوا ءَامَنَّا وَإِذَا خَلَا

بَعْضُهُمْ إِلَى بَعْضٍ قَالُوا أَتُحَدِّثُونَهُمْ بِمَا فَتَحَ اللَّهُ

عَلَيْكُمْ لِيَحَاجُّوكُمْ بِهِ عِنْدَ رَبِّكُمْ أَفَلَا تَعْقِلُونَ ﴿ (سورة البقرة: الآية 76)

#### TL Text

And when they (Jews) meet those who believe (Muslims), they say, "We believe", but when they meet one another in private, they say, "Shall you (Jews) tell them (Muslims) what Allah has revealed to you [Jews, about the description and qualities of prophet Muhammad which are written in the Taurāt (Torah)], that they (Muslims) may argue with you (Jews) about it before your Lord?" Have you (Jews) then no understanding?

This verse talks about the Jews who used to mix the truth with falsehood and to conceal the truth that Muhammad whose qualities have been mentioned in the Torah is Allah's messenger, so that Muslims may not argue about it in the hereafter.

The force of this verse is the denial of truth and refusal of Allah's order in obeying His messengers. As such there is an implicit warning against the Jews. The word "يَعْقِلُونَ" urges those who believe

in the Scripture to consider and to reflect carefully so that they may be able to distinguish between the truth and the falsehood and to obey the orders of the prophet.

#### SL Text (4)

﴿ إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيْحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ ﴾ (سورة البقرة: الآية 164)

Verily, in the creation of the heavens and the earth, and in the alternation of night and day, and the ships which sail through the sea with that which is of use to mankind, and the water (rain) which Allah sends down from the sky and makes the earth alive therewith after its death, and the moving (living) creatures of all kinds that He has scattered therein, and in the veering of winds and clouds which are held between

the sky and the earth, are indeed Ayāt (proofs, evidences, signs, etc.) for people of understanding.

The above verse gives many visible manifestations of Allah like the sky, the earth, the clouds, the wind, the rain, etc. All these grand manifestations testify to Allah's eternal power and capacity (Daryabadi, 2004: 344).

This verse addresses the sensible who think of Allah's manifestations in order to become sure that there is a Creator. The verse also elaborates more on an earlier mentioned fact that MVs have a dual function or operate at two levels of analysis, i.e. the visible and the non-visible (See: Page 2). The visible signs are Allah's creations whether human or non-human. The non-visible sign is the human mind itself, which in this verse is conceived as the physical activity of seeing because human beings gain most of knowledge through vision (Lakoff and Johnson, 1999: 238). Thus using the mind to meditate through seeing or observing leads to a better and more appropriate understanding of the Quranic discourse because this enables the reader to make an accurate and

reasonable connection between the abstract and the concrete. This implies that meaning generation in language use is a conglomeration of linguistic, non-linguistic and contextual factors.

SL Text (5)

﴿وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ ءَابَاءَنَا أَوَلَوْ كَانَ ءَابَاؤُهُمْ لَا يَعْقِلُونَ شَيْئًا وَلَا يَهْتَدُونَ ﴾ (سورة البقرة: الآية

(170

TL Text

When it is said to them: "Follow what Allah has sent down". They say: "Nay! We shall follow what we found our fathers following". (Would they do that!) even though their fathers did not understand anything nor were they guided?

This verse addresses the Pagans of Mecca who did not believe in the new religion (i.e., Islam) but preferred to follow the old habits of their ancestors (i.e., believe in polytheism).

This verse damns the Pagans for following the classical spirit of their ancestors who neither used their mind to

think nor to be guided by the prophet and the Scripture.

SL Text (6)

﴿وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي يَنْعِقُ بِمَا لَا

يَسْمَعُ إِلَّا دُعَاءً وَنِدَاءً صُمُّ بِكُمْ عُمَىٰ فَهُمْ لَا يَعْقِلُونَ﴾

(سورة البقرة: الآية 171)

TL Text

And the example of those who disbelieve is that as of him who shouts to those (flock of sheep) that hears nothing but calls and cries. (They are) deaf, dumb and blind. So they do not understand.

This verse shows that the Glorious Qur'an utilizes animals as symbols of disbelievers who instead of thinking deeply, do nothing but hear shouting like a herd of sheep.

The force of this verse is expressed through the simile in that disbelievers are like the herd of sheep because they do not perceive Allah's proofs. The words deaf, dumb and blind do not mean those who have lost such organs of human body. This is the literal meaning of the terms. The implied meaning is that they do not use these senses to think because they have tossed their mind at the back of

their brain, i.e. they are not sensible. As such, the verse vilifies them.

SL Text (7)

﴿كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ

تَعْقِلُونَ﴾ (سورة البقرة: الآية 242)

TL Text

Thus Allah makes clear his Ayāt (Laws) to you in order that you may understand.

This verse clearly shows that Allah explains the legal status and the articles of faith (i.e. laws, orders, obligations, etc.) through presenting verses, evidences, signs and proofs so that people may know them in order to be able to differentiate between truth and falsehood.

The word "يَعْقِلُونَ" addresses the knowledgeable to learn lessons from the Qur'an. The verse also shows that Allah's intention in sending down the Glorious Qur'an is to guide people to the right truck and to avoid the path of evil.

SL Text (8)

﴿يَا أَهْلَ الْكِتَابِ لِمَ تُحَاجُّونَ فِي إِبْرَاهِيمَ وَمَا أُنزِلَتْ

التَّوْرَةُ وَالْإِنْجِيلُ إِلَّا مِنْ بَعْدِهِ أَفَلَا تَعْقِلُونَ﴾

(سورة آل عمران: الآية 65)

TL Text

O people of the Scripture (Jews and Christians)! Why do you dispute about Ibrāhim, while the Taurāt and the Injeel were not revealed till after him? Have you then no sense?

This verse talks about prophet Ibrāhim who was accused of being non-muslim by the Jews and Christians who claimed that the Scripture was revealed before him. (Dakheel, 2002: 78).

This verse calls the Jews and Christians to think, to meditate and to argue or dispute about the things they know and not to argue about the things they do not know because the mind which is creative or thinking refuses claims not based on facts.

SL Text (9)

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا بَطَانَةً مِّن دُونِكُمْ لَا يَأْلُونَكُمْ خَبَالًا وَدُّوا مَا عَنِتُّمْ قَدْ بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ

قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ إِن كُنتُمْ تَعْقِلُونَ﴾ (سورة آل

عمران: الآية 118)

TL Text

O you who believe! Take not as (your) Bitānah (advisors, consultants ,protectors, helpers, friends) those outside your religion (Pagans, Jews and hypocrites) since they will not fail to do their best to corrupt you. They desire to harm you severely. Hatred has already appeared from their mouths, but what their breasts conceal is far worse. Indeed, we have made plain to you Ayāt if you understand.

Allah here calls believers not to take disbelievers as guardians because they hate Muslims and try to hurt them severely. Disbelievers will also not hesitate to do any harm to Muslims to make them run away from their religion. What is worse is that their hearts are filled with hatred and enmity.

The force of the above verse is that Allah orders believers not to take disbelievers as helpers because they will mislead them. The word "يَعْقِلُونَ" draws attention to the Ayāt (verses) through which those who think can distinguish



between supporters and enemies. Verses of Allah (Ayāt) also affirm the validity of the Islamic monotheism and falsify the doctrine of disbelievers. The verse urges to learn lessons from the Ayāt and to make benefit of them.

SL Text (10)

﴿وَإِذَا نَادَيْتُمْ إِلَى الصَّلَاةِ اتَّخَذُوهَا هُزُوًا وَلَعِبًا ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ﴾ (سورة المائدة: الآية 58)

TL Text

And when you proclaim the call for As-salāt [the call for prayer (Adan)], they took it (but) as a mockery and fun; that is because they are people who understand not.

This verse is closely related to the previous verse where Allah informs prophet Muhammad of the qualities of the disbelievers whom he has ordered believers not to take as helpers. The present verse also shows that disbelievers implement any strategy to hurt muslims and to make fun of those who call to the prayers in order to prevent them from praying (Tabatabai, 2002; 153).

This verse addresses the unsensible whose minds do not prevent them from

doing evil deeds. The word "يَعْقِلُونَ" implies warning against the unsensible believers because had they used their mind to think, they would have been rewarded (promise).

SL Text (11)

﴿مَا جَعَلَ اللَّهُ مِنْ بَحِيرَةٍ وَلَا سَائِبَةٍ وَلَا وَصِيلَةٍ وَلَا حَامٍ وَلَكِنَّ الَّذِينَ كَفَرُوا يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ وَأَكْتَرُهُمْ لَا يَعْقِلُونَ﴾

(سورة المائدة، الآية 103)

TL Text

Allah has not instituted like Bahirah, or Wasila, or a Hām, (all these animals were liberated in honor of idols as practised by Pagan Arabs in the Pre-Islamic Period). But those who disbelieve invent lies against Allah, and most of them have no understanding.

This verse describes the behaviors of the Pagans of Mecca who used to worship idols instead of Allah. They also used to liberate animals in the honor of such idols claiming that Allah has ordered them to do that.



The force of this verse is both prohibition and warning. Prohibition in the sense that Allah has not ordered disbelievers to kill animals for idols and warning in the sense that those who tell lies on Allah will be punished. The word "يَعْقُلُونَ" means that those who do not know that they are lying, are unsensible and deserve to be vilified.

SL Text (12)

﴿وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا لَعِبٌ وَلَهُمْ وَلَدَارُ الْآخِرَةِ

خَيْرٌ لِلَّذِينَ يَتَّقُونَ أَفَلَا تَعْقِلُونَ﴾

(سورة الانعام: الآية 32)

TL Text

And the life of this world is nothing but play and amusement. But far better is the Hereafter for those who are Al-Muttaqūn (the pious). Will you not understand?

This verse makes a comparison between the present world and the hereafter. It shows that this world is no more than a play, while the other world is better.

The word "أَفَلَا تَعْقِلُونَ" urges the

believers to be pious, to do good deeds and to avoid the mortal enjoyments of this world and to meditate of the immortal entertainments of the hereafter (promise).

SL Text (13)

﴿قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ أَلَّا

تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَلَا

تَقْتُلُوا أَوْلَادَكُمْ مِمَّنْ إِمْلَاقٍ نَحْنُ نَرْزُقُكُمْ

وَأَيَّاهُمْ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنٌ

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ

ذَٰلِكُمْ وَصَّيْتُكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ﴾ (سورة

الانعام: الآية 151)

TL Text

Say (O Muhammad) "Come, I will recite what your Lord has prohibited you from: Join not anything in worship with Him; be good and dutiful to your parents; kill not your children because of poverty. We provide sustenance for you and for them; come not near to Al-Fawāhish

(great sins, illegal sexual intercourse) whether committed openly or secretly; and not kill anyone whom Allah has forbidden, except for a just cause (according to Islamic law). This has commanded you that you may understand.

This verse is closely related to (V:242, Sura, 2), where both verses talk about what is prohibited and what is allowed. The present verse elaborates more on the topic where it shows that among the things which are prohibited are joining partners with Allah, illicit sex and killing others without justification.

The force of the verse is an explicit order which is expressed through the performative verb "say" where Allah orders His messenger to inform his nation of what to do and what to avoid. Allah's intention is clearly expressed through the pronouns "I" and "We" which function here as anchoring devices. It is argued here that this verse can be regarded as an instance of metapragmatic awareness which plays a great role in the process of meaning generation in language use (7).

SL Text (14)

﴿ فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ وَرِثُوا الْكِتَابَ يَأْخُذُونَ عَرَضَ هَذَا الْأَدْنَى وَيَقُولُونَ سَيُغْفَرُ لَنَا وَإِنْ يَأْتِهِمْ عَرَضٌ مِثْلُ الَّذِي أَخَذُوا وَالَّذِينَ يُؤْخَذُ عَلَيْهِمْ مِيثَاقُ الْكِتَابِ أَنْ لَا يَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ وَدَرَسُوا مَا فِيهِ وَاللَّذَّارِ الْآخِرَةُ خَيْرٌ لِلَّذِينَ يَتَّقُونَ أَفَلَا تَعْقِلُونَ ﴾ (سورة الاعراف: الآية 169)

TL Text

Then after them succeeded and (evil) generation, which inherited the Book, but they chose (for themselves) the goods of this low life (evil pleasures of this world) saying (as an excuse): "(everything)" will be forgiven to us. And if (again) the offer of the like (evil pleasures of this world) came their way, they would (again) seize them (would commit those sins). Was not the covenant of the Book taken from them that they would not say about Allah anything but the truth? And they have studied what is in it (the Book). And the home of the hereafter is better for those who are Al-Muttaqūn (the pious). Do not you then understand?

This verse is related to (V.32, Sura, 6) where both talk about the preference of the hereafter over this world. However, the present verse also refers to the disbelievers who tell lies on Allah and prefer the temporary pleasures of this world claiming that Allah will forgive them for telling lies and that such pleasures are eternal.

This verse makes a comparison between this world and the other world on the one hand, and between the pious and the liars on the other hand. Hence, there are two implicit speech acts: warning and promising. The pious will be rewarded, while the liars will be punished. The word "يَعْقِلُونَ" urges liars to use their mind to think, to reflect and to seek pardon and stop doing evil things.

SL Text(15)

﴿وَمِنْهُمْ مَنْ يَسْتَمِعُونَ إِلَيْكَ أَفَأَنْتَ تُسْمِعُ الصُّمَّ وَلَوْ

كَانُوا لَا يَعْقِلُونَ﴾ (سورة يونس: الآية 42)

TL Text

And among them are some who listen to you, but can you make the deaf to hear\_\_ even though they apprehend not?

This verse talks about the liars who did not believe in prophet Muhammad. They were listening to the prophet in order to argue against him not to make use of his message because their hearts were filled with love of secular affairs.

In this verse, Allah vilifies such disbelievers because they do not use their mind to consider and to reflect. This is clear in the word "□" which means that such liars are not sensible. As such, they are being described as the deaf, which is used here as a symbol for those who listen but do not make sense of what they hear.

SL Text (16)

﴿وَمَا كَانَ لِنَفْسٍ أَنْ تُؤْمِنَ إِلَّا بِإِذْنِ اللَّهِ وَجَعَلَ

الرِّجْسَ عَلَى الَّذِينَ لَا يَعْقِلُونَ﴾

(سورة يونس: الآية 100)

TL Text

It is not for any person to believe, except by the leave of Allah, and He will put the warth on those who are heedless.

In this verse, Allah informs prophet Muhammad not to be sad for those who do not believe, because it is only He Who can make all people believe in monotheism, and that the prophet has no right to compel people to believe. To relieve the messenger from the feeling of sadness, Allah promised him that He will put wrath on those who do not follow the advice and orders of prophets. (Dakheel, 2002: 285).

There is an implicit warning here against those who are unaware of the prophet's calls to monotheism. The speech act of warning is expressed indirectly through "put wrath on". The verse describes those who neglect prophet's advices as unsensible; i.e. The Glorious Qur'an damns them.

SI Text (17)

﴿يَقَوْمَ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِنِّي أَجْرِيَ إِلَّا عَلَى  
الَّذِي فَطَرَنِي أَفَلَا تَعْقِلُونَ﴾  
(سورة هود: الآية 51)

TL Text

"O my people! I ask of you no reward for it (the message). My reward is

only from Him Who created me. Will you not then understand.

Allah's messenger Hūd here calls his nation to be believers. Unfortunately, only few people believed in the message delivered by Hūd. In order to convince his people to believe in the Oneness of Allah, Hūd told them that he did not seek any secular reward from them. Yet most people did not pay any attention to his message.

The force of the verse is convincing. The verse shows that Hūd tries to fondle the minds of his people to think and to consider but without avail. The word "يَعْقِلُونَ" emulates their minds to contemplate deeply in order to be sure that Allah has ordered Hūd to deliver his message to guide people to the straight path. Hūd's people should have used their mind to think and to learn this fact (i.e. obeying Allah's orders). As such there is an implicit warning.

SL Text( 18)

﴿إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ﴾  
(سورة يوسف: الآية 2)

TL Text

Verily, we have sent it down in an Arabic tongue in order that you may understand.

This verse shows that the status of the mind in the Glorious Qur'an is very great (See Section2). The Glorious Qur'an is a divine revelation from Allah and it is the greatest scripture all over the world, and it will remain so for ever. This great book has been sent down in Arabic language. The question which we may ask now is why? The answer is to be understood by those who speak Arabic language in order to discover its miracles.

There is a clear announcement of Allah's intention in sending down the Qur'an. The verse starts with the pronoun "We" to affirm that the Qur'an has been sent by Allah not by prophet Muhammed. It is the responsibility of the speakers of Arabic language to use their mind in order to understand the facts of existence (i.e. Allah, mankind, the nature and the unknow). The whole verse can also be regarded as an instance of metapragmatic awareness which is the most global dimension in language use.

SL Text (19)

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوْحِيْ اِلَيْهِمْ مِنْ اٰهْلِ الْقُرَىۭۙ اَفَلَمْ يَسِيْرُوْا فِي الْاَرْضِ فَيَنْظُرُوْا كَيْفَ كَانَتْ عٰقِبَةُ الَّذِيْنَ مِنْ قَبْلِهِمْۚ وَلَدَارُ الْاٰخِرَةِ خَيْرٌ لِّلَّذِيْنَ اٰتَقَوْا۟ اَفْلَا تَعْقِلُوْنَۙ﴾

(سورة يوسف: الآية 109)

TL Text

And We sent not before you (as messengers) any but men to whom We revealed, from among the people of the townships. Have they not travelled in the land and seen what was the end of those who were sent before them? And verily, the home of the hereafter is the best for those who fear Allah and obey Him (by abstaining from sins and evil deeds, and by performing righteous good deeds). Do you then not understand?

In this verse, Allah informs prophet Muhammad of the past messengers who were sent with divine revelation to invite their people to believe in monotheism. Those who falsified past prophets were subjected to a great torture, while the hereafter is better for the pious.

The above verse draws the attention of the reader to the indexical dimension of language i.e. reflexive

awareness which is an important prerequisite for the appropriate interpretation of the Quranic discourse. The pronoun "We" refers directly to Allah's intention in sending messengers with divine revelation in order to promise and to warn people simultaneously. The word "يَعْقُلُونَ" directs attention to the other world which is better than this world.

SL Text (20)

﴿وَفِي الْأَرْضِ قِطْعٌ مُتَجَوِّرَةٌ وَجَنَّتٌ مِّنْ أَعْنَبٍ  
وَزَرْعٌ وَنَخِيلٌ صِنَوَانٌ وَغَيْرُ صِنَوَانٍ يُسْقَى بِمَاءٍ وَاحِدٍ  
وَنُفِضَ لِّبَعْضِهَا عَلَى بَعْضٍ فِي الْأَكْلِ إِنَّ فِي ذَلِكَ  
لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ﴾

(سورة الرعد: الآية 4)

TL Text

And in the earth are neighboring tracts, and gardens of vines, and green crops (fields) and date- palms, growing into two or three from a single stem root, or otherwise (one stem root for every palm), watered with the same water, yet, some of them We make more excellent than others to eat. Verily, in these things there are Ayāt (proofs, evidences,

lessons, signs) for the people who understand.

This verse gives visible manifestations of Allah's eternal power and capacity like the earth, the gardens of vines, green crops and date- palms which have been created for the benefit of mankind.

To re-iterate, in this verse, the mental activity of thinking is again conceived as the physical activity of seeing, i.e., the connection between the abstract and the concrete (See V.164, Sura 2, Text, 4). This implies that both the abstract and the concrete contribute to the process of generating meaning in a pragmatic approach. The word "□" addresses the sensible who use their mind to think of Allah's manifestations in order to learn more lessons about the facts of existence.

SL Text (21)

﴿وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ  
وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِي إِنَّ فِي ذَلِكَ  
لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ﴾ (سورة النحل: الآية 12)

TL Text

And He has subjected to you the night and the day, and the sun and the moon; and the stars are subjected by His command. Surely, in this are proofs for people who understand.

This verse shows that Allah has created everything in the universe for the sake of mankind and has created mankind for this Own sake, i.e., true worship. (Daryabadi, 2004: 90).

This verse is closely related to (V.4, Sura 13, Text 19) where both confirm Allah's absolute capacity and eternal power. The word "يَعْقُلُونَ" addresses the knowledgeable who use their mind to think in such away which is in line with Allah's intention.

SL Text(22)

﴿لَقَدْ أَنْزَلْنَا إِلَيْكُمْ كِتَابًا فِيهِ ذِكْرُكُمْ أَفَلَا

تَعْقِلُونَ﴾ (سورة الأنبياء: الآية 10)

TL Text

Indeed, We have sent down for you (O mankind) a Book (the Qur'an in which there is Dhikrukum, (your reminder or an

honour for you, i.e. honour for the one who follows the teaching of the Qur'an and acts on its teachings). Will you not then understand?

This verse refers to the Glorious Qur'an in which Allah has explained everything for the sake of mankind to follow its laws or teachings.

This verse draws the attention of the Arabs to the fact that the Qur'an has been sent down in their own language or tongue. Thus, the word "تَعْقِلُونَ" urges the Arabs to read the Qur'an to understand it and to know that Allah has ordered them to think of the Qur'an deeply with reflection, consideration and contemplation. It is only through deep thinking that the Glorious Qur'an can be understood. This is why the word

"يَعْقِلُونَ" or "تَعْقِلُونَ" has been repeated in many verses of the Qur'an. In general, repetition in discourse is redundant, but in the Qur'an, it is used for the sake of emphasis, i.e. to show that Al-mighty Allah Himself pays a great attention to the mind.

SL Text (23)



﴿ أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونَ لَهُمْ قُلُوبٌ  
يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا فَإِنَّهَا لَا  
تَعْمَى الْأَبْصَارُ وَلَكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ  
(سورة الحج: الآية 46) ﴾

#### TL Text

Have they not travelled through the land, and have they hearts wherewith to understand and ears wherewith to hear? Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind.

It is claimed here that this verse is one of the most important verses which contain words referring to the mind because in this verse, the mind and the heart seem to be identical in meaning.

It seems that the words the mind and the heart are interchangeable, but in fact they are not exactly the same. It is generally agreed that the mind is in the head and the heart is in the breast. Disbelievers see Allah's verses but they do not believe in them because their hearts are locked up. The word blind does not mean those who have lost their physical organ of seeing (i.e. the eyes) It rather means the blindness of the heart.

Thus, the word heart in the Glorious Qur'an is conceptualized as housing both emotions and thoughts or ideas. It is personified as a human being who can see and understand. What can be inferred from this controversial verse is that the heart is the center of belief which is useless unless affirmed by the mind.

#### SL Text (24)

﴿ وَهُوَ الَّذِي يُحْيِي وَيُمِيتُ وَلَهُ اخْتَلَفَ اللَّيْلُ  
وَالنَّهَارُ أَفَلَا تَعْقِلُونَ ﴾  
(سورة المؤمنون: الآية 80)

#### TL Text

And it is He Who gives life and causes death, and His is the alternation of night and day. Will you not then understand?

This verse proves that Allah has created every thing and He alone is the Creator, Organizer, Planner, Provider and Giver of Security. He alone can give life to human beings or cause death and can alternate the day and night. Thus, He alone deserves to be glorified and worshipped.

The force of this verse lies in the paradox, i.e. the difference between life



and death. Only Allah can do that. Allah's intention in this verse is expressed the poetic device of metaphor.

SL Text (25)

﴿لَيْسَ عَلَى الْأَعْمَى حَرَجٌ وَلَا عَلَى الْأَعْرَجِ حَرَجٌ  
وَلَا عَلَى الْمَرِيضِ حَرَجٌ وَلَا عَلَى أَنْفُسِكُمْ أَنْ تَأْكُلُوا  
مِنْ بُيُوتِكُمْ أَوْ بُيُوتِ آبَائِكُمْ أَوْ بُيُوتِ  
أُمَّهَاتِكُمْ أَوْ بُيُوتِ إِخْوَانِكُمْ أَوْ بُيُوتِ  
أَخَوَاتِكُمْ أَوْ بُيُوتِ أَعْمَامِكُمْ أَوْ بُيُوتِ  
عَمَّاتِكُمْ أَوْ بُيُوتِ أَخَوَالِكُمْ أَوْ بُيُوتِ  
خَالَاتِكُمْ أَوْ مَا مَلَكَتُمْ مَفَاتِحَهُ أَوْ  
صَدِيقِكُمْ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَأْكُلُوا  
جَمِيعًا أَوْ أَشْتَاتًا فَإِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَى  
أَنْفُسِكُمْ تَحِيَّةً مِّنْ عِنْدِ اللَّهِ مُبَرَكََةً طَيِّبَةً كَذَلِكَ  
يُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ﴾

(سورة النور: الآية 61)

TL Text

There is no restriction on the blind nor any restriction on the lame, nor any restriction on the sick, nor on yourselves, if you eat from your houses, or the

houses of your fathers, or the houses of your sisters, or the houses of your father's brothers, or the houses of your father's sisters, or the houses of your mother's brothers, or the houses of your mother's sisters, or (from the house) of a friend. No sin on you whether you eat together or apart. But when you enter the houses, greet one another with a greeting from Allah (i.e. Say: As-Salāmu Alaikum- Peace be on you), blessed and good. Thus Allah makes clear the Ayāt (These verses or your religious symbols and signs) to you that you may understand.

This verse is closely related to (V: 242, Sura, 2). However, this verse gives more details on one of the social contexts in which there are no restrictions on visiting relatives and friends and having meals with them. The verse as a whole deals with the teachings and laws of the Qur'an.

This verse refers to the commandments and legal obligations which Muslims should obey. The word "يَعْقِلُونَ" urges people to think of such obligations and to obey the orders of Allah's messengers so that they may

know the legal status of their religion and to behave accordingly.

SL Text (26)

﴿أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ إِنْ هُمْ إِلَّا كَالْأَنْعَمِ بَلْ هُمْ أَضَلُّ سَبِيلًا﴾

(سورة الفرقان: الآية 44)

TL Text

Or do you think that most of them hear or understand? They are only like cattle- nay, they are even farther astray from the path (i.e. even worse than cattle).

A careful look at this verse shows that the Qur'an utilizes animals as symbols of people who neither hear nor think of Allah's verses. Allah wants all people even the disbelievers to be raised to spiritual eminence, but some purposefully choose the path of the falsehood and the evil. (Daryabadi, 2004: 149).

The word "يَعْقِلُونَ" urges the wrong- doers to think carefully in order not to be regarded as animals. The force of the verse becomes quite clear through the simile in that those who hear verses and do not learn lessons from them are

like cattle. Thus, there is an implicit warning against such people.

SL Text (27)

﴿وَمَا أُوتِيتُمْ مِنْ شَيْءٍ فَمَتَّعُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَى أَفَلَا تَعْقِلُونَ﴾

(سورة القصص: الآية 60)

TL Text

And whatever you have been given is an enjoyment of the life of this world and its adornments, and that (Hereafter) which is with Allah is better and will remain forever. Have you then no sense?

This verse describes the life of this world as being nothing more than a play and amusement, while the hereafter is better and will remain forever.

Allah's intention in this verse is to show that whatever the benefits or enjoyments of the present world, the other world is better. To forego the latter to indulge in the former is foolhardy which deserves to be damned (i.e. warning). The word "يَعْقِلُونَ" urges people to think of the eternal enjoyment and the immortal life of the hereafter and to do what guides them to such a life (i.e. promise).

SL Text (28)

﴿وَلَقَدْ تَرَكْنَا مِنْهَا آيَةً بَيِّنَةً لِّقَوْمٍ يَعْقِلُونَ﴾ (سورة العنكبوت: الآية 35)

TL Text

And indeed We have left thereof an evident Ayāt (a lesson and a warning and a sign) for a folk who understand.

This verse talks about the remnants of the town which was completely destroyed together with its people (i.e. the abodes of the prophet Lūt's nation), by Allah because its people were rebellious.

The destruction was done by a great torment from the sky (stones) (Dakheel: 2002: 530).

The word "يَعْقِلُونَ" here calls people who think to look at the remnants of Lūts people which can be clearly seen and observed and thereby to think of Allah's power and capacity and to learn a lesson and to avoid an unforgivable sins. The verse warns the rebellious and also gives a visible piece of evidence which proves that Allah can do every thing here and in the hereafter.

SL Text (29)

﴿وَتِلْكَ الْأَمْثَلُ نَضْرِبُهَا لِلنَّاسِ ۚ وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ﴾ (سورة العنكبوت: الآية 43)

TL Text

And these similitudes We put forward for mankind; but none will understand them except those who have knowledge (of Allah and His signs).

This verse is closely related to (V.10, Sura, 21), where both talk about the Glorious Qur'an. However, the present verse refers to the fact Allah Himself has given examples which invite people to believe in monotheism (Ibid: 531).

The above verse addresses the sensible who believe in Allah and obey His orders because they have learned lessons from the verses of the Qur'an.

To reiterate, this verse can also be regarded as an example of reflexive awareness because the pronoun "We" functions as an anchoring device locating the verse form in relation to the context.

TL Text (30)

﴿وَلَيْنِ سَأَلْتَهُمْ مَنْ نَزَّلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ  
الْأَرْضَ مِنْ بَعْدِ مَوْتِهَا لَيَقُولُنَّ اللَّهُ قُلِ الْحَمْدُ لِلَّهِ  
بَلْ أَكْثَرُهُمْ لَا يَعْقِلُونَ﴾ (سورة العنكبوت: الآية  
(63)

#### TL Text

And if you were to ask them "Who sends down water (rain) from the sky, and gives life there with to the earth after its death? "They will surely reply: Allah". Say: "All praise and thanks are to Allah's! Nay, most of them have no sense.

In this verse, the utterer (Allah) tells His messenger Muhammad about the disbelievers who were sure that Allah is the Creator of every thing in the universe like the sky, the earth and it is Who sends down the rain. Yet such disbelievers had doubts about the oneness of the Creator because they could not get rid of the deeply- rooted Pagan beliefs of the past.

The force of this verse is vilification because Allah here vilifies those who confess that Allah is the Creator, yet they did not use their mind to consider and to reflect. Allah promises

them great torture. The Glorious Qur'an describes such people as having no mind. The word "لَا يَعْقِلُونَ" is used as a symbol for those who are not sensible.

#### SL Text (31)

﴿وَمِنْ آيَاتِهِ يُرِيكُمُ الْبَرْقَ خَوْفًا وَطَمَعًا وَيُنَزِّلُ  
مِنَ السَّمَاءِ مَاءً فَيُحْيِي بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ  
فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ﴾ (سورة الروم:  
الآية 24)

#### TL Text

And among His Signs is that He shows you the lightning, for fear and for hope, and He sends down water (rain) from the sky, and therewith reverts the earth after its death. Verily, in that are indeed signs for a people who understand.

This verse gives another visible piece of evidence which proves without any doubt that Allah is the Creator because there is no other power which can create lightning from clouds which in turn leads to rain and thereby gives life to the earth.

This verse addresses the reasonable who are willing to think of Allah's manifestations in order to make sensible decisions that Al- mighty and Omnipotent has created everything in the universe.

SL Text (32)

﴿صَرَبَ لَكُمْ مَثَلًا مِّنْ أَنْفُسِكُمْ<sup>ط</sup> هَلْ لَّكُمْ مِّنْ  
مَا مَلَكَتْ أَيْمَانُكُمْ مِّنْ شُرَكَاءَ فِي مَا  
رَزَقْنَاكُمْ فَأَنْتُمْ فِيهِ سَوَاءٌ تَخَافُونَهُمْ  
كَخِيفَتِكُمْ أَنْفُسَكُمْ<sup>ع</sup> كَذَلِكَ نُفَصِّلُ الْآيَاتِ  
لِقَوْمٍ يَعْقِلُونَ﴾ (سورة الروم: الآية 28)

TL Text

He sets forth for you a parable from yourselves: Do you have partners among those whom your right hands possess (i.e. your slaves) to share as equals in the wealth We have bestowed on you whom you fear as you fear each other? Thus do We explain the signs in detail to a people who have sense.

This verse gives the most reliable similitude to those who have doubts about the Oneness of Allah. It shows that disbelievers do not allow their slaves to

be partners in their wealth, but join to Allah partners of which He has created.

The word "يَعْقِلُونَ" stands for the sensible who reject claims and accusations which are not compatible with line of reasoning. The verse is also ironic and argumentative in nature. There is also surprise in the verse concerning disputing about the Oneness of Allah.

SL Text (35)

﴿أَمْ اتَّخَذُوا مِنْ دُونِ اللَّهِ شُفَعَاءَ قُلْ أَوَّلُوا  
كَأَنُؤُا لَا يَمْلِكُونَ شَيْئًا وَلَا يَعْقِلُونَ﴾  
(سورة الزمر: الآية 43)

TL Text

Have they taken (others) as intercessors besides Allah? Say: "Even if they have power over nothing whatever and have no intelligence.

This verse shows that disbelievers take gods as guides to help them because they believe that such gods have the power to protect them.

The word "لَا يَعْقِلُونَ" stands for the gods who can do nothing for those who take them as supporters because they themselves (gods) have no mind.

Thus, Allah will make mock of such people in the hereafter.

SL Text (36)

﴿هُوَ الَّذِي خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ يُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا أَشَدَّكُمْ ثُمَّ لَتَكُونُوا شُيُوخًا وَمِنْكُمْ مَنْ يُوَفِّي مِنْ قَبْلٍ وَلَتَبْلُغُوا أَجَلًا مُّسَمًّى وَلَعَلَّكُمْ تَعْقِلُونَ﴾ (سورة غافر: الآية

(67

TL Text

It is He, Who has created you (Adam) from dust, then from a Nutfah (mixed semen drops of male and female sexual discharge (i.e. Adam's off spring) then from a clot (a piece of coagulated blood), then brings you forth as an infant, then (makes you grow) to reach the age of full strength, and afterwards to be old (men and women)- though some among you die before, and that you reach an appointed term in order that you may understand.

This verse refers to the way Allah has created human beings since they were collected in the wombs of their mother's until they become strong and then they become old and die. The verse

also shows that no one will be immortal except the Creator.

The word "تَعْقِلُونَ" urges people to think of the resurrection, i.e. the return of all dead people to life at the end of the present world. Here, the speech acts of warning and promise are expressed indirectly through the context of the verse.

SL Text (37)

﴿وَاخْتَلَفِ اللَّيْلُ وَالنَّهَارُ وَمَا أَنزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ رِزْقٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَتَصْرِيفِ الرِّيحِ ءَايَاتٌ لِّقَوْمٍ يَعْقِلُونَ﴾ (سورة الجاثية: الآية 5)

TL Text

And in the alternation of night and day, and the provision (rain) that Allah sends down from the sky, and revives therewith the earth after its death, and in turning about of the winds (i.e. sometimes towards the east or north, and sometimes towards the south or west, sometimes bringing glad tidings of rains, etc., and some times bringing the torrent, as signs for a people who understand.

To reiterate, the present verse also gives a visible manifestation of Allah's power and capacity like the creation of the sky and the earth and sending rain which revives the earth and the alternation of the night and day.

The force of this verse is that Allah orders human beings to look at his manifestations to be sure that He alone is the Creator. The Quranic strategy used here is that of direct observation, i.e. inviting the mind to see Allah's creation which proves that no other power can do that.

SL Text (38)

﴿إِنَّ الَّذِينَ يَنَادُونَكَ مِنْ وَرَاءِ الْحُجُرَاتِ أَكْثَرُهُمْ

لَا يَعْقِلُونَ﴾

(سورة الحجرات: الآية 4)

TL Text

Verily, those who call you from behind the dwellings, most of them have no sense.

This verse shows the way people should visit or call the prophet. However, a tribe of Tamim used to go around from the dwellings of the prophet to call him.

The force of the verse is that Allah orders people not to call prophet Muhammad in such away. The "لَا يَعْقِلُونَ" here implies that such people (i.e. hypocrites) should have been patient and waited until the prophet would come to them. But they did not respect the prophet because they did not use their mind to think and as such they are described as being unknowledgeable who deserve to be vilified.

SL Text (39)

﴿لَا يُقَاتِلُونَكُمْ جَمِيعًا إِلَّا فِي قُرَى مُّحَصَّنَةٍ أَوْ مِنْ

وَرَاءِ جُدُرٍ بَأْسُهُمْ بَيْنَهُمْ شَدِيدٌ تَحْسَبُهُمْ جَمِيعًا

وَقُلُوبُهُمْ شَتَّىٰ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ﴾ (سورة

الحشر: الآية 14)

TL Text

They fight not against you even together, except in fortified townships, or from behind walls. Their enmity among themselves is very great. You should think they were united, but their hearts are divided, that is because they are a people who understand not.



This verse talks about the hypocrites who used to deceive Muslims by fighting against them indirectly either in fortified towns (castles) or from behind a wall because there was no belief in their heart (Dakheel, 2002, 755).

The "لَا يَعْقِلُونَ" stands for those who are not sensible and deserve to be damned because they were heedless or unaware to use their mind to think and to reflect.

SL Text (40)

﴿وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ

﴾ (سورة الملك: الآية 10)

TL Text

And they will say: "Had we but listened or used intelligence, we would not have been among the dwellers of the blazing fire!"

This verse describes those who were put in the fire because they neither heard nor thought of the calls of the prophet to avoid wrong deeds. Instead, they followed the path of the (Satan) who

misled them. They wished they had followed the prophet.

The word "نَعَقِلُ" stands for the unsensible who did not use their mind to think in order to be able to distinguish between what is good and what is evil. They followed their own desires without thinking, considering and reflecting.

## 10- Conclusions, Recommendations and Suggestions for Further Research:

### 10-1 Conclusions:

It is obvious that the mind in the Glorious Qur'an is a functional rather than a conceptual term. Within a pragmatic framework, MVs are defined by the role they fulfill in the Quranic discourse as dictated by the context. With concrete examples (i.e. the analysed verses), the study has clarified how MVs can fulfill a number of functions which are here assumed to assist the reader in interpreting the Qur'an. Throughout the analysis, it has become clear that the mind in the Qur'an is used in the sense of meditation, reflection, self-examination, or introspection and thinking over and over. This is why words denoting the



mind are richly manifested in the Quranic lexicon and discourse.

In order to avoid repetition, the general conclusions of the paper can be summed up in the following points:

- 1- The basic and the common word used in the Qur'an for the mind is the verb "يَعْقِلُونَ" which in Arabic means to use the mind in order to think, to look at, to regard, to contemplate and to observe which exactly express the intended meaning- For this reason, MVs have developed verbal rather than mental senses in the Qur'an. Thus, instead of using words like view, idea, opinion or a concept, the Qur'an uses the verb "يَعْقِلُونَ".
- 2- Within a pragmatic framework, the Qur'an can also be analysed as having speech acts which have real contexts (participants, context of revelation and the communicative purpose). The felicity conditions of the Quranic speech acts are fully satisfied because the Qur'an is the word of Allah. Moreover, most of the analysed verses function as

indicators of metapragmatic awareness which is a specific manifestation of salience or prominence. This is why the verb "يَعْقِلُونَ" occurs in the final position in thirty five of the analysed verses because this position is more salient since it gives new information which contributes much to the process of meaning generation in discourse. Thus the idea of speech act and reflexive awareness is useful in clarifying the interpretation of Quranic texts.

- 3- The mental activity of thinking in the Glorious Qur'an is conceptualized as taking place in the heart as well as in the brain, i.e. the heart as the seat of emotions and the locus of thought.
- 4- Everything has a guide and the guide of the mind is to think and the guide of thinking is to be patient and humble. Perceived in this way, MVs can be regarded as signs of Allah's absolute power and capacity. They function as signals which both affirm that

capacity and urge believers to have full confidence and certainty in Allah's power. As such, they are at the core of the Qur'an.

And the last striking conclusion relates to the previously stated hypothesis whereby we wondered whether the Quranic discourse makes a sense if MVs are removed or deleted. Having completed the analysis of forty mental verses belonging to different Suras of the Qur'an, our answer must be a big No, for this detailed analysis speaks for itself.

#### 10-2 Recommendations:

- 1- Quranic translators should be very careful in choosing those English words which are closest in meaning to their Arabic counterparts.
- 2- Interpreters of the Qur'an should pay due attention to both the propositional content together with such pragmatic phenomena as reflexive awareness, performatives or speech acts, presuppositions, etc.

#### 10-3 Suggestions for Further Research:

- 1- A fertile area for further research is to investigate the way the heart, the soul

and the mind interact together and give a better picture of Quranic discourse.

- 2- Another interesting topic is to investigate the pragmatic functions of the metapragmatic awareness markers or indicators in the Qur'an.

#### Notes

- 1- The cases in which MVs are non-final are: (V.170, Sura, 2; V.46, Sura,22; V.44, Sura, 25; V.42, Sura, 29 and V.10, Sura, 67).
- 2- The phrase "point of departure" is taken from Halliday (1985).
- 3- For further details on the status of the mind in the Qur'an, see (V.2, Sura, 12 Text, 18).
- 4- Grice (1975) uses the term non-natural meaning instead of intended meaning.
- 5- Pragmatics as a perspective is an approach to language which takes into account the full complexity of its cognitive, social and cultural or meaningful functioning in the lives of human beings (Verscheuren, 2000: 443).
- 6- In this paper the terms "text" and "discourse" are regarded as tokens of the same notion, i.e. language in use.

When we record discourse, we follow textualization. Thus, underlying each discourse there is a text.

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