

## Ingenuity In The Quranic Initiation

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### Abstract

This research addresses an important aspect of the rhetorical aspects in the Quran, which was revealed in the Arabic language. The Arabs were challenged to match the eloquence of the Quran or produce anything better than it. The focus of this research is on the initiation ingenuity and its miraculous manifestations.

The research starts by defining the initiation ingenuity and exploring its rhetorical purposes and benefits. It then examines the distinctive features of initiation ingenuity in various types of Quranic verses, whether they contain stories, rulings, or news.

This distinction emphasizes the divine wisdom and expertise behind the Quran's revelation. Furthermore, the research delves into the different forms of initiation ingenuity, including interrogative sentences, declarative sentences, and others, each elegantly conveying the intended message of the verse. Numerous examples are provided to illustrate the eloquence of the Quran in using initiation ingenuity to its fullest extent.

**Keywords :** Ingenuity ; Initiation ; Rhetoric ; Quran

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## I- Introduction :

The Pens of rhetoricians still fail to match the style, structure, and eloquence of the Quran since the dawn of Islam until today, even blinding the envious, not to mention the passionate admirers. As a result, minds have been perplexed by its miraculous nature, whether it lies in its structure, wording, or both.

This research delves into an important aspect of the eloquence in the Quran, which the Arabs struggled to match, let alone surpass. It serves as evidence of the speaker's mastery over the intricacies of speech. As previous research on the topic of eloquence in the Quran, particularly its miraculous aspects, did not cover certain areas, I decided to contribute with this research on "Initiation Ingenuity and its Miraculous Aspects."

The significance of this subject lies in its exploration of an essential aspect of Quranic rhetoric, which challenged both jinn and mankind to produce its equivalent but failed. The eloquence of initiation serves as a clear example of the harmonious alignment of beginnings with the themes of the chapters, unveiling their purposes.

The research problem is structured as follows:

**How much emphasis does the Quran place on initiation ingenuity? Is it present in all types of chapters, including stories, rulings, and beliefs? And what are the characteristics of the purposes of initiation ingenuity in the Quran?**

In order to answer these questions, the research plan is organized as follows: It begins with an introduction defining initiation ingenuity and highlighting its benefits and rhetorical value, especially in the Quran. Then, it delves into the distinctive features of initiation ingenuity in the Quran. It further explores the contents of initiation ingenuity in the Quran. Finally, it concludes with important findings and results drawn from the research.

### **I.1. Definition of Initiation Ingenuity**

initiation Ingenuity is a compound term that can only be understood by defining its two parts, each separately, and then combining them. Let us first start with "Al-Bur'a", which means to excel or surpass others in knowledge or other virtues and beauties. (al-Firuzabadi's, 2005, p. 703)

As for "Al-Istihlal", it refers to the act of beginning or initiating something (Manzur, p. 4689)

Initiation Ingenuity, in the context of rhetoric, is a type of artistry exhibited by eloquent speakers, poetry critics, and wordsmiths. It involves starting a statement with a particular meaning that is intended to be completed, even if it occurs during the course of the speech. (Zaqzouq, 2000, p. 114)

### **I.2. Benefits of Initiation Ingenuity:**

#### **I.2.1. Expressing the Purpose:**

One of the indications of a skilled orator or writer is their ability to lead the audience to the exact point they intend to make, which can be achieved by providing familiar points to the audience. Therefore, they start their speech with a reference to what their speech will encompass. This approach avoids the audience's suffering from a lengthy introduction that lacks the main purpose of the speech, and it prepares them to follow the content and be engaged (to listen to the details that will be presented or be ready to criticize and complement if they are at that level).

It reflects the orator's confidence in their knowledge of the topic and their trust that the audience will grasp their intention (Ibn Ashur A.-T., 1997, p. 135). This skillful initiation brings the subject closer to the listener's understanding and captures their attention. (Hmisah, 2011, p. 04)

**I.2.2. Demonstrating Confidence in the Orator:** Commencing the speech with an indication of the purpose to be discussed shows the orator's confidence in himself and his mastery of the content of his speech. This confidence captures the attention of the listeners and encourages them to follow the discourse to its conclusion (Ibn Ashur A.-T., 1997, p. 153). An example of this is seen in the confidence displayed by Abu Bakr when he delivered his first sermon as the caliph. He began by praising and thanking Allah, then said, "O people, I have been appointed over you, but I am not the best among you. If I do well, support me, and if I make a mistake, correct me. Truth is a trust, and lying is a betrayal. The weak among you is strong in my sight until I return to them what is rightfully theirs, God willing, and the strong among you is weak in my sight until I take from them what is rightfully mine, God willing. No people abandon Jihad in the path of Allah except that Allah will humiliate them with disgrace. Lewdness will not spread among a people to the extent that they openly commit it, without Allah enveloping them in widespread calamities. Obey me as long

as I obey Allah and His Messenger, but if I disobey Allah and His Messenger, you have no obligation to obey me. Attend to your prayers, may Allah have mercy on you."(al-Sahili, 2000, p. 591) Abu Bakr clearly stated that he would discuss two matters later on in the sermon, namely the issue of leadership and his humility, which reflected his strength in humbleness and had a powerful impact on the attentive audience.

### 1.2.3. Sunnah (Recommended practice) for Preachers:

What is mentioned in the Quran and the speech of the Arabs regarding the initiation Ingenuity is recommended for preachers to follow as a good practice in their ability to convey the intended meaning to the listeners. Many eloquent styles from the Quran have been adopted by skilled orators, enhancing their speech and effectively reaching the hearts of their audience.

### 1.2.4. Expressing the Value of the Arabic Language and its Diverse Arts(Hmisah, 2011, p. 05)

initiation Ingenuity showcases the strength and elegance of the Arabic language. Every piece of speech exhibits the Arabs' adeptness at expressing agility and charm, captivating the listener's core. One of the remarkable aspects of initiation Ingenuity is the beauty of the opening lines, which extends beyond just the initiation itself. It encompasses various forms of excellence in beginnings, including initiation Ingenuity.

### 1.3.Characteristics of Initiation Ingenuity in the Quran:

The eloquence of introduction in the Qur'an varies depending on the subject matter it addresses, whether it's a Quranic story, laws and regulations, or doctrinal discussions. Below, we present the eloquence of introduction based on the diversity of the addressed subjects as follows:

#### 1.3.1. Quranic Stories:

Quranic stories are distinguished by captivating and unique introductions that contain exceptional eloquence. One of the specific characteristics of introducing Quranic stories is :

- **starting with the most astonishing scene**(Deeb AL-Bagha & Deeb, 1998, p. 193) : which grabs the listener's attention and arouses their curiosity to know more about the story. For instance, Allah Almighty says:

﴿وَهَلْ أَتَاكَ نَبَأُ الْخَصْمِ إِذْ تَسَوَّرُوا الْمِحْرَابَ ۚ إِذْ دَخَلُوا عَلَىٰ دَاوُدَ فَفَزِعَ مِنْهُمْ قَالُوا لَا تَخَفْ خَصِمَانِ بَعَىٰ بَعْضُنَا عَلَىٰ بَعْضٍ فَأَحْكُم بَيْنَنَا بِالْحَقِّ وَلَا تُشْطِطْ وَاهْدِنَا إِلَىٰ سَوَاءِ الصِّرَاطِ ۝٢٢﴾

The story is then named, and it involves a significant event, followed by mentioning the disputants who faced a challenge and were unable to enter their homes through the gates. All these events are unusual and skillful introductions that entice the listener to pay attention to what will be conveyed.

-**Introducing the Story with a Summary:** At times, the Qur'an presents a brief summary of the events of the story before elaborating on the details, combining both brevity and comprehensiveness. This approach is suitable for people's circumstances, even if there is a listener present at the moment who might not have time to hear the complete story, due to some obstacles that prevent them from listening until a more opportune time. An example of this is seen in the story of the People of the Cave when Allah says:

﴿أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنَّا ابْنَاءَ عَجَبًا ۚ إِذْ أَوَى الْفِتْيَةُ إِلَى الْكَهْفِ فَقَالُوا رَبَّنَا آتِنَا مِن لَّدُنكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا ۝١٠ فَضَرَبْنَا عَلَىٰ آذَانِهِمْ فِي الْكَهْفِ سِنِينَ عَدَدًا ۝١١ ثُمَّ بَعَثْنَاهُمْ لِنَعْلَمَ أَيُّ الْجَرْيِينَ أَحْسَنُ لِمَا لُبَّتُوا ۝١٢﴾

Then the details of the story are presented with the words:

﴿نَحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُم بِالْحَقِّ﴾

-**Introducing with Mention of Causes and Effects:** In some cases, the Qur'an starts by mentioning the causes and effects, which are the main focus and the place of drawing lessons. It begins with the cause that led to the story or the cause for which the disbelievers denied it. For example, in the story of Musa (Moses) and Pharaoh in Surah Al-Qasas, Allah says:

﴿إِن ۖ فِرْعَوْنَ عَلَا فِي الْأَرْضِ وَجَعَلَ أَهْلَهَا شِيَعًا يَسْتَضَعِفُ طَائِفَةٌ مِّنْهُمْ يُدَبِّحُ أَتْبَاءَهُمْ وَيَسْتَحْيِي نِسَاءَهُمْ إِنَّهُ كَانَ مِنَ الْمُفْسِدِينَ ۚ وَنُرِيدُ أَن نَّمُنَّ عَلَى الَّذِينَ اسْتُضْعِفُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ ۝٥﴾

#### 1.3.2. The ingenuity of initiation into beliefs:

In the sections and chapters of the Quran that address the beliefs and correct it in people's hearts, the eloquence of introduction is distinctive and suitable. Some of the Quranic verses in this regard include:

-**Commencement with Praise and Commendation:** Some Surahs in the Quran, especially the Makkan ones, are dedicated to presenting the correct beliefs, negating polytheism, and criticizing the beliefs of the polytheists. In this context, the Quran begins by glorifying and praising Allah, describing Him with the attributes praised by the people of polytheism. For instance, Allah says:

﴿الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ ۚ ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ ۝١﴾

Allah Almighty commends Himself as the Creator of the heavens and the earth, and then distances Himself from those who associate partners with Him, choosing falsehood over the truth and making others as equal to Him.

- **Commencement with Mentioning Doctrinal Beliefs:** In some Surahs, the Quran begins with a strong introduction to the subject that needs correction or clarification, especially when the disbelievers were in the process of denial. It begins with the topic that carries the essence of the lesson from the story and then elaborates on the details. An example of this is in Surah Al-Ghashiyah, where Allah asks:

(هل أتاك حديث الغاشية)

Then, the Surah proceeds to describe the fate of the two groups: the people of the Hellfire and the people of Paradise, highlighting the consequences and outcomes for each group.

- **Commencement with Praising the Quran:**

Many Makkan Surahs, which are beneficial for establishing beliefs, began with elucidating the virtue of the Book after the disjointed letters. For example, the opening of Surah Yunus starts with the following verse:

﴿الرَّبُّكَ أَتَىٰ الْكُتُبَ الْحَكِيمَ ۝ أَكَانَ لِلنَّاسِ عَجَبًا أَمَا ۚ وَحِثَّ إِلَىٰ رَجُلٍ مِّنْهُمْ أَنِ أَنْذِرِ النَّاسَ وَبَشِّرِ الَّذِينَ ءَامَنُوا أَنَّ لَهُمْ قَدَمَ صِدْقٍ عِندَ رَبِّهِمْ ۚ قَالَ الْكُفَرُونَ إِنَّ هَٰذَا لَسَجْرٌ مُّبِينٌ ۝﴾

This Surah provides evidence of the Muhammadan revelation and establishes the proofs of its truth and its being a Book of wisdom.

### I.3.3. Initiation Ingenuity in Juridical Matters:

Some Quranic Surahs address juridical matters related to acts of worship and how they should be performed. The Quran employs eloquent introductions to convey these matters effectively. Examples of this include:

- **Addressing the Believers:** The Quran's opening addresses the believers, preparing their minds to receive the instructions in accordance with their faith. The addresses are not directed towards the disbelievers but towards those who have believed in Allah as their Lord. For instance, in Surah Al-Ma'idah, Allah calls out:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَوْفُوا بِالْعُقُودِ ۚ أُحِلَّتْ لَكُم بَوَيمَةُ الْأَلْتَمِعِ إِلَّا مَا يَتْلَىٰ عَلَيْكُمْ غَيْرَ مُحْلِي الصَّيِّدِ وَأَنْتُمْ حُرْمٌ إِنَّ اللَّهَ يَحْكُمُ مَا يُرِيدُ ۝﴾

. The Surah then continues with elaborations on various juridical matters.

- **Introducing with a Question:** Some Surahs commence with a question from the believers regarding the ruling on a particular matter, and the Quran responds by providing the needed guidance. An example of this is found in Surah Al-Anfal when Allah says:

﴿يَسْأَلُونَكَ عَنِ الْأَنْفَالِ﴾

The Surah then proceeds to clarify various rules concerning war, prisoners, the distribution of spoils, and other related matters.

- **Starting Surah with grievance:** Surah Al-Mujadila begins with a scenario that urgently requires a clear answer and clarification. The woman who presents her case to the Prophet and complains about her husband's behavior is a clear example. Her soul seeks an urgent and satisfactory answer to her dilemma, and she awaits the Quran's response. Allah hears her plea and responds:

﴿قَدْ سَمِعَ اللَّهُ قَوْلًا لِّئِي تُجِدَنَّكَ فِي زَوْجِهَا وَتُسْتَكْفَىٰ إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ﴾

### I. 4. Appearances of the ingenuity Miraculous initiation in the Quran

The Quran's initiation ingenuity can be found in various forms, whether it be in a letter, a word, a sentence, or even an entire Surah, depending on the intended purpose of the discourse. This aspect is undoubtedly one of the most powerful manifestations of the Quran's miraculous nature. The Quran's initiation ingenuity surpasses beauty and excellence in all its forms. Below are some examples:

#### I.4.1. The initiation ingenuity with a single letter:

The Quran commences some Surahs with individual letters, such as Surah Al-Baqarah starting with "Alif, Lam, Meem," Surah Al-A'raf starting with "Alif, Lam, Meem, Sad," or Surah Maryam starting with "Kaf, Ha, Ya, 'Ayn, Sad." It even begins with two letters, as in Surah Al-Qasas, which starts with "Ta, Seen." The Quran's eloquence is evident from the very first letters, which entice the readers to reflect upon their meanings and significance.

This opening with letters is one of The Quran's eloquence in commencing some surahs with disjointed letters (Muqatta'at) is evident, as it challenges the Arabs in their own language. However, in some surahs, there is no mention of the Quran after these disjointed letters.

Taking Surah Al-Baqarah as an example, it commences with disjointed letters,

﴿الْم ١ ذٰلِكَ الْكِتٰبُ لَا رَيْبَ ۙ فِيْهِ هُدًى لِّلْمُتَّقِيْنَ ٢﴾

It starts with three disjointed letters. These letters were mentioned at the beginning of the surahs that highlight the Quran's miraculous nature, emphasizing that creation cannot produce its equivalent, despite being composed of these same disjointed letters used for communication. The surahs starting with disjointed letters always affirm the Quran's victory and its miraculous nature, as the absolute truth without any doubt (Al-Shanqiti, p. 273)

#### **1.4.2. Initiation Ingenuity with a Single Word:**

Following the Arab tradition, the Quran sometimes starts a passage with a single word that signifies the intended dialogue. For instance, Allah addresses Prophet Yusuf with the word "Yusuf" in Surah Yusuf, indicating that it addresses his intention and supplication for the interpretation of the dream of the king. The exaggeration in truthfulness is noted as the Quran displays the scenarios Yusuf observed and experienced, culminating in the proficiency of his initiation. (al-Saud, p. 282)

#### **1.4.3. Initiation Ingenuity with a Phrase or Passage:**

At times, the initiation ingenuity is manifested in a phrase or multiple verses conveying a complete meaning. For example, consider the beginning of Surah Hud, where Allah says:

﴿الرَّكَتُبُ أَحْكَمَتْ أَيْتُهُ ثُمَّ فَصَلَتْ مِنْ لَدُنْ حَكِيمٍ خَبِيرٍ ١ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي لَكُمْ مِّنْهُ نَذِيرٌ وَبَشِيرٌ ٢ وَأَنْ أَسْتَغْفِرُورَابِكُمْ ثُمَّ تُوْبُوا إِلَيْهِ يُعْتَقَ مِّنْكُمْ مَّثْعًا حَسَنًا إِلَىٰ أَجَلٍ مُّسَمًّى وَيُؤْتِ كُلَّ ذِي فَضْلٍ فَضْلَهُ وَإِنْ تَوَلَّوْا فَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ كَبِيرٍ ٣﴾

This passage encapsulates the purpose of addressing the detailed stories within it (Rida, 1990, p. 12)

Let's take another example, the beginning of Surah Al-Imran. As-TahiribnAshur comments on the first six verses: "This introduction with these verses displays the eloquence of starting this Surah, as it alludes to its revelation during the discussion with the Christians of Najran (Ibn Ashur A.-T. , 1997, p. 53). It signifies that Jesus, the son of Mary, submitted to what they claimed regarding him in their description of his conception, and it highlights their argumentation. The mentioned verses serve as evidence for the intended dialogue in order to offer an apology." (Ibn Ashur A.-T. , 1997, p. 141)

#### **1.4.4. Initiation ingenuity with Surah:**

This is clearly evident in Surah Al-Fatiha, where Allah says:

﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ١ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ٢ الرَّحْمَنُ الرَّحِيمُ ٣ مَلِكِ يَوْمِ الدِّينِ ٤ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ٥ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ٦ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ٧﴾

In this Surah, there are purposes and objectives that serve as an introduction to the rest of the surahs that follow it.

Surah Al-Fatiha includes praise for Allah, declaring His Lordship over all worlds, affirming the Day of Judgment, acknowledging the truth of prophethood, and distinguishing between the righteous and the misguided. These are themes that are further elaborated in the subsequent surahs. Surah Al-Fatiha was placed at the beginning of the Quran because it serves as a summary of the Quran's main themes and objectives, making it the opening piece of the entire book or sermon. This is a remarkable aspect of the opening proficiency in the Quran. (Ibn Ashur A.-T. , 1997, p. 135)

### **I. 5. Forms of Initiation ingenuity in Quran**

The contents of proficiency in Quranic openings are diverse and presented in the most skillful manner, surpassing the abilities of even the most eloquent and articulate poets among humans. Often, poets stumble in their openings, resulting in criticism rather than praise, and exclusion rather than acceptance. However, this is not the case with the Quran, as its openings exhibit unparalleled proficiency, indicating its miraculous nature and the limitations of human comprehension.

#### **1.5.1. Interrogation (Questioning)**

Sometimes, the Quran opens with a question that indicates its purpose, as seen in the opening of Surah An-Naba (The Great News), where Allah says:

﴿عَمَّ يَتَسَاءَلُونَ ١ عَنِ النَّبَاِ الْعَظِيمِ ٢ الَّذِي هُمْ فِيْهِ مُخْتَلِفُونَ ٣﴾

This form of opening with an interrogative sentence is a remarkable proficiency because it grabs attention and stimulates understanding (Ibn Ashur A.-T. , 1997, p. 06). It piques curiosity and anticipation of what will follow, making it a powerful introduction that sets the stage for what is to come. The question leads to suspense and anticipation for the subsequent statement.

The opening begins by posing a question about the momentous news, creating intrigue and foreboding for what will be mentioned next. It reflects a unique and powerful style that captivates the



listener's attention and then provides a detailed response, enabling the subsequent news to have a greater impact on the listener's mind. The opening not only indicates the importance of the news but also serves as a preparation for the detailed explanation that follows, making it a profound and skillful approach in Quranic eloquence. (Ibn Ashur A.-T. , 1984, p. 06)

### I.5.2. Exaltation (Tanzih)

At times, proficiency in Quranic openings involves exalting the divine essence. For instance, in the opening of Surah Al-Isra (The Night Journey), Allah says:

﴿سُبْحَنَ الَّذِي أَسْرَىٰ بِعَبْدِهِ ۚ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا الَّذِي بَرَكْنَا حَوْلَهُ لِنُرِيَهُ مِنَ ۖ إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ﴾

Here, the Quran begins with glorification (Tasbih), indicating that this Surah contains matters that are beyond human comprehension and warrant the exaltation of Allah. It also signifies that a remarkable event is about to be mentioned, highlighting the greatness of the One who speaks and the elevated status of the subject being spoken about. (Ibn Ashur A.-T. , 1984, p. 09)

### I.5.3. Oath (Qasam)

In some instances, the Quran begins with an oath to emphasize and draw attention to the subject of the oath. Proficiency in Quranic openings can be seen in the use of oaths, as in Surah At-Tin (The Fig), where it starts with an oath. This type of opening with an oath confirms and highlights the significance of what is being sworn upon. It adds emphasis to the subject of the oath and the Hereafter, and this type of opening demonstrates proficiency in emphasizing the importance of the subject matter.

In this case, the opening with an oath is suitable for the primary purpose of the Surah, which is to establish the belief in resurrection. Death is the first stage of afterlives (Ibn Ashur A.-T. , 1984, p. 62)

### I.5.4. Glad Tidings (Bisharah)

At times, proficiency in Quranic Initiation involves giving glad tidings that foreshadow what follows. For example, the Quran begins with a command to the Prophet Muhammad (peace be upon him) to glorify the name of his Lord through speech, followed by the glad tidings of reciting to him, and that he should not forget. Allah says,

﴿سَقِرْكَ فَلَا تَنْسَىٰ ۚ ٦﴾

Another example is Surah Al-Mu'minun (The Believers), where Allah starts with the glad tidings for the believers that they have attained success through their humble prayers. This opening brings glad tidings to the believers about the immense success they have achieved through their spiritual and scholarly virtues, which purify their souls and rectify their conduct. When the reader hears this good news, their soul is inspired to emulate the actions of the successful believers, making it easier for them to follow in their footsteps and strive for the great rewards they see.

### I.5.5. Satire (Hija)

At times, the Quran starts with condemnation, and in the beginning of the Surah, it indicates the content and purpose of the Surah. An example of this is Surah Al-Masad, where Allah says,

﴿تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ۚ ١ مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ ۚ ٢ سَيَصْلَىٰ ۚ نَارًا ۖ ذَاتَ لَهَبٍ ۚ ٣ وَأَمْرَأَتُهُ حَمَّالَةَ الْحَطَبِ ۚ ٤ فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ ۚ ٥﴾

The opening of the Surah with condemnation makes it evident that it was revealed for reproach and warning. (Ibn Ashur A.-T. , 1997, p. 600)

### I.5.6. The Announcement (Khabar)

At times, the opening of a Surah in the Quran takes the form of an announcement (Khabar). For example, in the beginning of Surah Muhammad, Allah says,

﴿الَّذِينَ كَفَرُوا وَصَدُّوا عَن سَبِيلِ اللَّهِ أَضَلَّ أَعْمَلُهُمْ ۚ ١ وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَءَامَنُوا بِمَا نَزَّلَ عَلَىٰ مُحَمَّدٍ وَهُوَ الْحَقُّ مِن رَّبِّهِمْ كَفَّرَ عَنْهُمْ سَيِّئَاتِهِمْ وَأَصْلَحَ بَالَهُمْ ۚ ٢﴾

In this opening, two different groups are mentioned: the disbelievers who turn away from the path of Allah, and the believers who perform righteous deeds and have faith in the revelations sent to Muhammad. The Surah then goes on to illustrate the outcomes and conditions of both groups, highlighting the futility of the deeds of the disbelievers due to their rejection of divine guidance, and the blessed fate of the believers and the virtues of their actions.

Another example is Surah Al-Anfal, which begins with an announcement in Allah's words,

﴿يَسْلُوتُكَ عَنِ الْأَنْفَالِ فَلِ الْأَنْفَالِ لِلَّهِ وَالرَّسُولِ فَاتَّقُوا اللَّهَ وَأَصْلَحُوا ذَاتَ بَيْنِكُمْ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ إِن كُنْتُمْ مُّؤْمِنِينَ ۚ ١﴾

This announcement serves as an introduction to the theme of the Surah, which discusses the rulings related to the spoils of war after battles. The Surah then elaborates on various aspects, such as the rulings

regarding the Battle of Badr, the characteristics of true believers who attain victory, the issue of taking ransom from prisoners of war, the prohibition of fleeing during battle, and other topics that are implied in the Surah's opening.

### 1.5.7. The Order (Amr)

Sometimes, the Quran begins a Surah with an order that directs the reader's attention to the theme of the Surah. For example, Allah says,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ أُحْلِلْتُ لَكُمْ بِهِمَهُ الْأَنْعَمَ إِلَّا مَا يُتْلَى عَلَيْكُمْ غَيْرَ مُجْلَى الصِّدِّ وَأَنْتُمْ حُرُمٌ إِنَّ اللَّهَ يَحْكُمُ مَا يُرِيدُ ۝ ١﴾

In this example, the Surah starts with an order addressed to the believers, along with the order to fulfill contracts. This clear indication hints at the obligations that will be further emphasized in Surah Al-Ma'idah.

Another instance is Surah Al-Kafirun (The Disbelievers), which begins with an order,

﴿قُلْ يَا أَيُّهَا الْكَافِرُونَ﴾

This opening serves to underline the belief system and nullify the arguments of the polytheists, presenting counter-arguments that refute their claims and make the distinction between the believers and the disbelievers evident in its greatness.

### 1.5.8. The Prohibition (Nahi)

Some Surahs in the Quran begin with a prohibition (Nahi). For example, Surah Al-Hujurat starts with Allah's command,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْدُمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ۝ ١﴾

Ibn Kathir commented on this verse, saying that it addresses the etiquettes that Allah taught to His believing servants regarding their dealings with the Messenger of Allah (peace be upon him). This includes showing him respect, honor, veneration, and greatness (Abu al-Fida, 1999, p. 374). Allah opens the Surah with these high etiquettes, and the prohibition against putting oneself before the Messenger (peace be upon him) captures the attention of the listener, making them eager to hear further elaboration on this matter.

The prohibition also highlights a set of core principles that the Surah warns against. For example, Allah says,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَنْ تَحْبَطَ أَعْمَالُكُمْ وَأَنْتُمْ لَا تَشْعُرُونَ ۝ ٢﴾

According to Al-Saadi, this is an etiquette concerning addressing the Messenger of Allah (peace be upon him) directly. It emphasizes that the believers should not raise their voices louder than the Prophet's voice when talking to him. Instead, they should speak to him with humility, respect, and gentleness, honoring and revering him. (Al-Saadi, 2000, p. 799)

In other Surahs like Surah Al-Hujurat, Allah continues to address the believers, commanding them not to mock or ridicule one another and to avoid excessive negative assumptions:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِنْ قَوْمٍ عَسَى أَنْ يَكُونُوا خَيْرًا مِنْهُمْ وَلَا نِسَاءٌ مِنْ نِسَاءٍ عَسَى أَنْ يَكُنَّ خَيْرًا مِنْهُنَّ وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْفِ بِئْسَ الْأَسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَنْ لَمْ يَتُبْ فَأُولَئِكَ هُمُ الظَّالِمُونَ ۝ ١١﴾ وقوله تعالى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِتْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَبِ بَعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ ۝ ١٢﴾

These verses also align with the etiquette and morals that were emphasized at the beginning of the Surah.

## II-Conclusion:

The research has shown that the Quran has been greatly concerned with the art of "Isti'laal" (Initiation) in a way that the Arabs were unable to match or rival its eloquence and rhetorical mastery.

- The purposes of "Isti'laal" (Initiation) in the Quran include alerting the listeners to what is about to be presented, and demonstrating the confidence in the content that will follow from the speaker, which is a recommended practice for the preachers.

- The Quran's art of Initiation Ingenuity varies between using letters, words, and phrases, each type serving its own purpose to precisely hit the target of understanding for the listeners.

- The contents of Initiation Ingenuity in the Quran are diverse, ranging from praises and praises, to admonishments, good tidings, and glorifications, among other themes that are unique in their representation.

- There is no surah presented in this research without possessing the ingenuity of "Initiation" which arouses admiration and confirms the miraculous nature of the Quran. This can be said for every surah in the Quran, as they demonstrate a remarkable and concise style to signify the purpose of the surah.

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