

The Rhetorical Secrets in the Past, Present, and Imperative Forms of the Verbs (تلا-قرأ-رتل)

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Abstract

This study investigates the rhetorical secrets embedded in the past, present, and imperative verb forms of "تلا" (recite), "قرأ" (read), and "رتل" (chant) as they appear in the Qur'an. It explores how these verbs serve as linguistic tools for understanding the Qur'an's miraculous nature. By examining the nuances of each verb tense, the research highlights how the Qur'an's eloquence manifests in its syntax, revealing layers of meaning that reflect divine guidance and instruction. Through this analysis, the study demonstrates how these verbs in their various forms, contribute to the rhetorical power of the Qur'an, shaping its recitative and contemplative qualities. The research also provides insight into the broader implications of these verbs on Islamic teachings and their significance in religious practice.

Keywords: Rhetorical Secrets, Qur'an, Past Tense, Present Tense, Imperative Tense, Recitation, Islamic Linguistics.

INTRODUCTION

The rhetorical secrets referred to here are those subtleties that reveal the eloquence and fluency of the Qur'an, making them essential tools for understanding its miraculous nature. Since these secrets are linked to the linguistic structure of the Qur'an itself, they remain constant and enduring through the ages, unaffected by the circumstances of its revelation, its audience, or temporal changes.

The research is divided into three main sections. Each section addresses the form of the verb (تلا) in its three tenses: past, present, and imperative. The research then moves on to explore the rhetorical secrets in the verb form (قرأ) in the same manner, and finally concludes with an analysis of the verb forms of (رتل). Through these sections, the research aims to offer a new and profound understanding of the rhetorical miracles of the Qur'an, illustrating how its eloquence is especially evident in the use of these verbs.

Definition of Title Terms

First: تلاوة (Recitation)

Ibn Faris says, "The letters ت and ل and و form a single root, which means to follow. One would say: 'تلوته' if I followed him.' From this comes the term تلاوة (recitation) of the Qur'an, because it follows verse after verse. The expression تلوت الرجل أتلوه تلوا, meaning I abandoned him, is related if valid, by analogy; it implies being alongside someone and then leaving them, thus becoming behind them like a follower. The words التلية (remnant) and التلاوة (recitation) also derive from this root as they follow what preceded them, as does the word التالي (successor), indicating liability as it follows and is sought after." Al-Raghib explains, "تلاوة is specific to following the revealed Books of God, whether through reading or following the commandments and prohibitions they contain, or whatever is imagined in that context. It is more specific than reading; every تلاوة is a reading, but not every reading is a تلاوة. One does not say: (تلوت رقعتك), but rather uses it in the context of the Qur'an, where if you read it, you must follow it."

Second: ترتيل (Slow, Measured Reading)

Linguists and commentators have differed in interpreting the linguistic meaning of ترتيل, with two main views:

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The first view is that it means separating consecutive parts, so that each follows the other with deliberation and calm. Therefore, ترتيل, according to this view, is systematic separation, where something is brought forth slowly without haste. () Al-Zajjaj refers to this meaning in his interpretation of Allah's words: "وَرَتَّلْنَا تَرْتِيلًا" (Al-Furqan: 32), explaining that ترتيل is deliberation and reflection, the opposite of haste.

Al-Khalil says: رتلت الكلام ترتيلاً; if you slowed down in it and perfected its composition, it is said that one speaks and reads in a measured way, separating some parts from others."

Ibn 'Atiyyah says: "ترتيل is the separation of consecutive parts, as in the expression 'تغزر رتل', referring to the spacing of teeth, and similarly, ترتيل in reading refers to the careful and measured recitation." () Al-Baq'a'i states: "We spaced it (the Qur'an) out in revelation to you over twenty-three years." ترتيل in reading means distinguishing between letters with deliberation and reflection, and separating them, which is the essence of deliberate reading.

Third: قراءة (Reading)

Ibn Faris says: "The letters ق, ر, and the vowel letter constitute a correct root that indicates gathering and meeting. From this, the word القرية (village) is derived because people gather there. Similarly, one says: 'قريت قرية', meaning I gathered it." From this root, the word قرآن (Qur'an) is derived, which is a noun of the verb (قرأ) with the weight (فعل), just like one says: 'قرأته قرأاً وقرأه وقرأه قرأاً', all meaning the same, i.e., I recited it. The use of the term قرآن as a source is mentioned in Allah's words: "إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ، فَإِذَا قَرَأَهُ فَاتَّبِعْ قُرْآنَهُ" (Al-Qiyamah: 17-18), meaning its recitation.

Al-Raghib explains that تلاوة is specific to following the revealed Books of God, either through reading or adherence to the commandments and prohibitions they contain, or what is imagined therein. He clarifies that تلاوة is more specific than reading; every تلاوة is a reading, but not every reading is a تلاوة. Moreover, one does not say: "تلوت رقعتك", but rather uses the term تلاوة specifically in the context of the Qur'an, where the recitation of the Qur'an necessitates adherence and obedience to what is read..

First: Rhetorical Secrets in the Forms of Past, Present, and Imperative Tenses of the Verb (تلا)

The verb تلا appeared in its three tenses in various contexts, as follows:

In the context of the Prophet's command to recite what Allah has revealed to him, Allah says in Surah Al-Kahf: "وَأَتْلُ مَا أُوْحِيَ إِلَيْكَ مِنْ رَبِّكَ لَا مُبَدِّلَ لِكَلِمَاتِهِ" (Al-Kahf: 27). The meaning is that Allah commands His Prophet Muhammad (PBUH) to read and follow what has been revealed to him from his Lord, adhering to its recitation and following what it contains of commands and prohibitions, adhering to its lawful and unlawful. Thus, he will be among those guided by the Book of his Lord, not among those who are destroyed by abandoning what is in the Qur'an. Their fate on the Day of Resurrection will be Hell..

And in His statement: "وَأَتْلُ مَا أُوْحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تُنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ" (Al-Ankabut: 45), Abu Al-Su'ud says: "The meaning is that Allah commands His Prophet to continuously recite what has been revealed to him from the Book, seeking closeness to Allah and contemplating the profound meanings within the verses of the Book. The recitation also serves as a reminder for the people and encourages them to act upon what the Book contains of rules, good manners, and noble ethics. Allah also commands His Prophet to persist in establishing prayer, for prayer indeed restrains from indecency and wrongdoing."

Here, the object, which is the recited (المتلو), is defined in the three verses with the relative pronoun to indicate the aspect of the command to recite the Qur'an. The relative pronoun in (الذي أوحينا إليك) (ما أوحى إليك) implies generality, meaning that you should recite all that was revealed to you, and the opposing concept of the relative pronoun is that what was not revealed to him, he does not recite it, which some suggested he might say in praising them and giving them part of the correction.

The use of the imperative form of the verb derived from "تلاوة" in these verses indicates that the purpose of recitation is to remind people of what was revealed to the Prophet (PBUH) and to encourage them to act upon

what is contained in this Book, the Qur'an. Allah has also clarified the wisdom behind sending the Prophet (PBUH) to the Arab nation by saying: "كَذَلِكَ أَرْسَلْنَاكَ فِي أُمَّةٍ قَدْ خَلَتْ مِنْ قَبْلِهَا أُمَمٌ لِيَتْلُوَ عَلَيْهِمُ الَّذِي أَوْحَيْنَا إِلَيْكَ وَهُمْ يَكْفُرُونَ" (Al-Ra'd: 30). Thus, Allah has indicated that the purpose of sending the Prophet to this nation is to recite to them what was revealed to him from the Qur'an and to convey it to them.

Therefore, we find that the first two verses explicitly command the Prophet (PBUH) to recite what Allah has revealed to him from this Qur'an, while in the third verse, Allah has made the recitation of revelation to this nation one of the most important objectives of sending the Prophet (peace May God bless him).

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There are differences between the verses: In the first two verses, the verb which is the relative pronoun's connection "أوحى" is in the past tense and is passive, while in the third verse, the verb is in the present tense and is active, with its subject mentioned, which is the grandeur pronoun "نا" referring to Allah Almighty.

The object of the verb "اتل" was omitted in the first two verses to encompass the meaning of recitation to both Muslims and disbelievers alike, while it was mentioned in the third verse because its purpose is to state the Sunnah of Allah in destroying nations. Allah does not destroy a nation until He sends a Messenger to recite His verses to its people. Hence, the object was mentioned in the third verse to achieve the purpose of warning those nations, emphasizing the authenticity of reciting this revelation to establish Allah's argument against them.

In the first verse, the source of the revelation was mentioned in the phrase: "ما أوحى إليك من كتاب ربك". This refers to the source of revelation, while in the second verse, the phrase "ما أوحى إليك من الكتاب" was used as an explanatory statement for the revelation that was commanded to be recited, whereas in the third verse, the phrase "أوحينا إليك" was used.

Allah Almighty said through the tongue of His Prophet (peace May God bless him), clarifying what he was commanded to do with the recitation of the Qur'an: "إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ رَبَّ هَذِهِ الْبَلَدَةِ الَّذِي حَرَّمَهَا وَلَهُ كُلُّ شَيْءٍ وَأُمِرْتُ أَنْ" (Al-Naml: 91-92). "أَكُونَ مِنَ الْمُسْلِمِينَ وَأَنْ أَتْلُو الْقُرْآنَ فَمَنْ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ فَقُلْ إِنَّمَا أَنَا مِنَ الْمُنذِرِينَ"

In these verses, the Prophet (peace May God bless him) indicates that he was commanded to worship Allah Almighty alone, who owns everything in the universe, and to be one of the first Muslims who surrender to Allah. He then derives from this a great principle related to guidance, where Allah says: "Whoever is guided, it is only for the benefit of his own soul, and whoever goes astray, then say: I am only of the warners." This principle highlights that guidance benefits the individual himself, while the warning against going astray is the duty of the Prophet as a Warner.

The object of the verb "اتلوا" (recite) was omitted because it is apparent that it refers to reciting for both Muslims and disbelievers. This is similar to the verse: "وَائْتِلُوا مَا أَوْحَىٰ إِلَيْكَ مِنْ كِتَابِ رَبِّكَ" (Al-Kahf: 27).

People are divided into guided and misguided regarding the recitation, meaning those who benefit from the Qur'an's recitation and those who do not. Allah explains that whoever is guided does so for his own good, encouraging listeners to seek guidance by reciting the Qur'an, as it benefits them, as indicated by the word "لِنَفْسِهِ" (for himself)

The present tense verb expresses that the Prophet (peace May God bless him) is commanded to persistently recite the Qur'an and follow it always keeping it present in his mind and the minds of those who hear it.

In the verse, the repetition of the word "أمرت" (commanded) in "وأمرت أن أكون من المسلمين" indicates, as Ibn 'Ashur commented, "this repetition points to the difference between the two commands; the first is a command

for the Prophet (peace May God bless him) himself, an inspirational command, as Allah protected him from idol worship even before the message. The second command is related to the message, including the call to monotheism. Therefore, the word 'أمرت' (commanded) was not repeated in 'وَأَنْ أتلو القرآن' because both Islam and recitation of the Qur'an are part of the message."

In the Context of Praising the True Believers

This praise is evident in two ways:

Praising the recitation of their Book, as mentioned in Allah's words: "الَّذِينَ ءَاتَيْنَاهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ أُولَٰئِكَ" (Al-Baqarah: 121). This verse is in the context of discussing the people of the two books, those who distorted and changed the Book of Allah and interpreted it incorrectly, claiming falsehoods about Allah.

Al-Razi says: "تلاوة" (recitation) has two meanings:

one is reading, and the other is following, as in the verse) "وَأَلْفَمَّرَ إِذَا تَلَّهَا" (Al-Shams: 7). This suggests an emphasis, as the follower of another may fully fulfill his role, so the apparent meaning is that تلاوة encompasses both meanings and can be used in both contexts without diminishing any aspect .

Allah Almighty used the present tense in this verse to indicate renewal and continuation in reading the Book and following what is in it. This implies that as the recitation of Allah's Book and adherence to it is renewed by those who were given the Book, it will eventually lead them to believe in the Prophet Muhammad (PBUH). Scholars have disagreed on the interpretation of "الَّذِينَ ءَاتَيْنَاهُمُ الْكِتَابَ" [Al-Baqarah: 121]; who are the people referred to in this verse? The opinions vary into two views:

Some say it refers to the Jews who believed, the scholars of the Children of Israel who believed in Allah and His messengers, acknowledged the Torah's judgment, followed what Allah commanded regarding following Muhammad (PBUH), believed in him, and accepted what he brought from Allah. This is the opinion of Ibn Abbas, Muqatil, Abd Al-Rahman bin Zayd bin Aslam, and others.

- Others say it refers to the believers among the companions of the Prophet (PBUH), and the Book they were given is the Qur'an. This opinion was held by 'Ikrimah and Qatadah.

These interpretations agree that they believed in the Prophet Muhammad (PBUH), as Allah has stated: "أُولَٰئِكَ" [Al-Baqarah: 121]. These different opinions can be reconciled by understanding that the verse refers to all those who believed in the Book revealed to Muhammad (PBUH) .

Allah has informed the People of the Book that they differ in righteousness and corruption, goodness and evil, as stated in His words "الْيَسُوا سَوَاءً" مِنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ يَتْلُونَ آيَاتِ اللَّهِ آنَاءَ اللَّيْلِ وَهُمْ يَسْجُدُونَ" Aal-E-Imran: 113. The verse begins with "الْيَسُوا سَوَاءً" to indicate the disparity between the two groups of the People of the Book, those who were mentioned by Allah in the previous verse "وَلَوْ أَمَّنْ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِّنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ" : (Aal-E-Imran: 110)

Then God Almighty informed about the state of the two groups, the believers and the unbelievers among them, saying: "الْيَسُوا سَوَاءً" meaning these are not equal, as the believers among them and the unbelievers are not on the same level. The word "equal" in the Arabic language is a noun meaning similar, and its origin is a source derived from the equation, meaning making two things equal.

Second: The verb "تلاوة" (recitation) is mentioned in the context of praising the followers of our Prophet Muhammad (PBUH), as in the verse: "إِنَّمَا الْمُؤْمِنُونَ إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ وَأَنفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً يَرْجُونَ" [Al-Anfal: 2], and in another verse: "تَجَارَةً لَّنْ تَبُورَ" [Fatir: 29].

In the verse from Surah Al-Anfal, one of the attributes of true believers is that their hearts are filled with awe when Allah is mentioned, and when His verses are recited to them, their faith increases, and they rely upon their Lord. Here, "تلاوة" refers to the understanding of the Qur'an and contemplation of its meanings, leading to an increase in faith and certainty.

This effect is clearly seen in the believer, who feels an increase in faith when listening to and reflecting on the meanings of the verses, deepening his certainty in Allah and strengthening his faith. This increase in faith is not merely an affirmation that Allah revealed it, but they increase in faith according to the implications of those verses; if it is a command for jihad or something else, they become more eager and enthusiastic about it, and if it is a prohibition, they avoid it and detest it.

Abu Al-Su'ud explains: "Their faith increases in certainty and reassurance; for the accumulation of evidence and the reinforcement of arguments and proofs lead to greater reassurance and stronger certainty," thus they increase in faith by increasing their certainty and reassurance in faith, and by increasing their commitment to what Allah's verses contain of commands and prohibitions.

Sayyid Tantawi points out that the expression in the passive voice in the verse "إِذَا ذُكِرَ اللَّهُ" and "تَلَيْتُ عَلَيْهِمْ آيَاتُهُ" indicates that these sincere believers fear Allah more when they hear His verses recited by others, and they become even more fearful and anxious when they themselves mention Allah and recite His verses with their tongues and hearts.

The purpose of this expression is to praise them and highlight the good effects that result from mentioning Allah and reciting His verses. This text reflects the deep concern for the impact of the Qur'an on the hearts of believers, demonstrating the profound influence that reciting its verses has on one's state of faith. The text begins by emphasizing the attachment of believers' hearts to the remembrance of Allah and the recitation of His verses, regardless of who mentions Allah or recites the verses. This is evident in the passive construction of the verbs "ذُكِرَ" and "تَلَيْتُ", which implies that the tremendous effect is not due to the reciter but to the divine content itself.

It is noteworthy that the phrase "إِذَا تَلَيْتُ عَلَيْهِمْ آيَاتُهُ" is linked to the preceding phrase "إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ", where both phrases share the informative nature, illustrating the state of believers when Allah is mentioned and when His verses are recited. This linkage emphasizes the importance of these two states in the lives of believers. The text then elaborates on the specific impact of the Qur'an on the hearts of believers in the phrase "وَإِذَا تَلَيْتُ عَلَيْهِمْ آيَاتُهُ", which describes their condition and the deep effect that the recitation of the Qur'an has on them. The text further emphasizes this by specifying the recitation of the Qur'an, following the general mention of remembering Allah, to highlight the greatness of the Qur'an and its lofty status. This special mention reflects the significant importance the text assigns to the Qur'an, as it is set apart to underscore its distinguished status. The increase in faith that occurs upon the recitation of the verses is among the highest degrees and levels that a servant aspires to achieve. This is highlighted by the use of conditional phrasing, where the response to the condition "زادتهم إيماناً" is directly connected to the condition "إِذَا تَلَيْتُ عَلَيْهِمْ آيَاتُهُ", emphasizing the causal relationship between the recitation of the verses and the increase in faith.

In conclusion, the purpose of this phrase is to affirm this commendable attribute of the believers and to praise them for it, by emphasizing that the recitation of the Qur'an increases their faith and draws them closer to Allah, reflecting the exalted status of the Qur'an in the hearts of believers.

In the Context of Mentioning the Recitation of the People of the Book of What is in Their Hands of the Boo:

This is mentioned in the context of condemning them for their disagreement with the truth contained in those books they recite and their differences among themselves. Allah says: "وَقَالَتِ الْيَهُودُ لَيْسَتِ النَّصَارَىٰ عَلَىٰ شَيْءٍ" [Al-Baqarah: 113].

In this verse, Allah exposes the claims of the Jews that no one will enter Paradise unless he is Jewish, and the Christians claim the same for themselves. These false beliefs express arrogance and delusions, as their followers believe their deeds are good, while their illusions deceive them into thinking they are doing good. In this context, Allah highlights what separates them after mentioning what unites them. The separation is evident in their mutual denial, rejection, and defamation, where the Jews say: "The Christians are not on anything," while the Christians respond: "The Jews are not on anything." This expression "on anything" means they are not on any knowledge, truth, or guidance, indicating the complete denial of any goodness or virtuous matters that elevate

a person to the level of perfect humanity. This division that sets each group apart is despite their knowledge of the heavenly books, and the fact that messengers were sent to them by Allah, the Lord of the worlds.

Similarly, it is mentioned in the context of condemning them for ordering others to righteousness while neglecting it themselves. Allah says: "أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ تَتْلُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ" [Al-Baqarah: 44]. This verse contains a rhetorical question of reproach, used to rebuke them for commanding people to various acts of obedience while neglecting to follow them themselves.

Allah used the present tense in "تأمرُونَ" (you command) despite it being a past event, because the present tense implies renewal and occurrence, indicating that this was their constant state of commanding people to righteousness and obedience without following it themselves. The verse expresses their neglect by using the word "تنسون" (you forget), which implies a severe neglect, as if it did not even cross their minds. The verb is attached to "أنفسكم" (yourselves), emphasizing the excessive heedlessness. The phrase "أفلا تعقلون" (will you not then understand?) is a rhetorical question of reproach, highlighting their failure to realize the inconsistency between their words and actions.

The meaning is: How fitting is it for you, O Jews, to command people to the highest virtues and various acts of goodness, and then neglect to follow what you command others? And you, while reading your Torah, understand the consequences, knowing that severe punishment awaits those who command others to goodness and neglect themselves, Do you not have any sense to prevent you from this foolishness you are engaged in, and to warn you of its evil consequences?

The phrase "وهم يتلون الكتاب" (while they recite the Book) is a circumstantial clause, and Ibn 'Ashur explains its purpose by saying that this phrase came to further astonish their condition, as how could they say what they say while each group recites the Book containing the truth? Had its followers followed that truth correctly, it would have been impossible for one to deny the other that they are on anything. The circumstantial clause is more emphatic than a simple circumstantial word, as it contains a predicative aspect that emphasizes that what was appropriate to be stated as a fact is known. Therefore, it is used in place of a simple circumstantial word to remind the listener of this matter and draw attention to it, making it a significant clause.

Their recitation of the Book is not a tranquil recitation as Allah described the true believers among them, saying: "يتلونه حق تلاوته" (they recite it as it should be recited). Rather, it is a recitation devoid of contemplation of its meanings and acting upon its content. It would have been better for them, being knowledgeable of the truth contained in the Book, to follow what is in it and act upon it, instead of making false claims and speaking without evidence or proof, asserting that the followers of the divine books are not on anything. This behavior includes the denial of the truth contained in their Books. Those who carry the Torah and the Gospel and believe in them should not disbelieve in the rest because each of these Books confirms what came before it; the Torah confirms Jesus (PBUH), and the Gospel confirms Moses (PBUH).

The phrase "وأنتم تتلون الكتاب" (while you recite the Book) carries further rebuke and severe reproach because those who have the Book in their hands, know it, and read it day and night, should be the first to follow what it contains of righteousness and obedience, reciting it as it should be recited, which includes following and acting upon it, and adhering to its commands and prohibitions, rather than merely reading without translating it into behavior and action.

Second: The Rhetorical Secrets in the Forms of Past, Present, and Imperative Tenses of the Verb (قرأ)

The imperative form of the verb "قرأ" appears in two main contexts in the Qur'an:

First: The command to recite the revelation, i.e., the Qur'an:

This command appears in two places in the Qur'an. The first is at the beginning of Surah Al-Alaq بِاسْمِ : "اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ * خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ * اقْرَأْ وَرَبُّكَ الْأَكْرَمُ" [Al-Alaq: 1-3]. These verses are the first revelation of the Qur'an. Aisha (RA) narrated in Sahih Al-Bukhari that the first thing that started the Prophet's (PBUH)

revelation was the true dream, where the angel Jibreel (Gabriel) came to him and said: "Recite in the name of your Lord who created, created man from a clot. Recite, and your Lord is the Most Generous".

It is noteworthy in these verses that the command to recite precedes its object, which is the prepositional phrase (باسم ربك), unlike the basmalah, where the prepositional phrase precedes the verb. This precedence is significant; the command to recite here is more important because it represents the beginning of the revelation, and the primary purpose of the revelation is to preserve what is revealed, which relies on recitation. Therefore, starting with the command to recite in this context is more appropriate, as recitation is the means to preserve what is recited, even though mentioning Allah is more important in itself. However, the command to recite takes precedence in this context due to the relevance of the situation.

Some scholars provided additional explanations for the omission of the object of the verb "اقرأ" suggesting that the verb's object is understood from the context. Some propose that the intended meaning is "Recite what will be revealed to you from the Qur'an." The omission of the object in this case does not cause any confusion, as recitation can refer to both written and spoken forms. Al-Shinqiti elaborates on this by stating: "Directing the command to recite to an illiterate Prophet has no conflict, as recitation can be from written text or oral. Here, it refers to recitation from what Gabriel (PBUH) recites to him, which magnifies the miracle, as the illiterate Prophet who could not read yesterday is today being taught through revelation.

The Qur'anic context suggests these two types of recitation through the combination of recitation and learning with the pen, which reinforces the comprehensive nature of recitation. The use of "ربك" (your Lord) in these verses has a profound educational significance, reminding the servant of Allah's care and upbringing, and from the completeness of this care is Allah sending someone to recite His revelation to His servant, to teach him matters of this world and the Hereafter, and to reassure his heart with this divine care.

The second verb "اقرأ وربك الأكرم" is not merely a repetition of the first verb but carries a different meaning. The first command to recite was to initiate the act of recitation itself, while the second command is to recite with a particular awareness, reciting with reflection and acknowledging Allah's generosity and greatness. This second recitation follows the understanding of Allah's Lordship and generosity, making the recitation a thoughtful one, imbued with a sense of divine reverence.

This distinction is similar to what is mentioned in the verses: "الَّذِي خَلَقَ * خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ" [Al-Alaq: 1-2], where the mention of creation in general is first to indicate the external existence of all creatures, and then specifically mentioning the creation of man as it is the object of reflection and contemplation. Thus, the second command to recite comes to specify the recitation with its spiritual and cognitive dimensions, just as the specific mention in the verse highlights the creation of man after the general creation.

In the verse: "وَرَبُّكَ الْأَكْرَمُ * الَّذِي عَلَّمَ بِالْقَلَمِ" [Al-Alaq: 3-4], Ibn 'Ashur notes that this sentence is conjoined with the sentence "اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ", giving it a rhetorical function of clarification. This clarification responds to a potential question in the mind of the Prophet (PBUH): How can he recite when he is not literate?

The phrase "وَرَبُّكَ" (your Lord) serves as a starting point, and its predicate could be either "الَّذِي عَلَّمَ بِالْقَلَمِ" (who taught by the pen) or "عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ" (taught man what he did not know). The purpose of this clarification is to answer this inquiry comprehensively. The same Allah who taught humans to read through the pen—by means of writing—can also teach the Prophet (PBUH) what he did not know, without needing physical means such as writing.

If we connect the verse to the hadith of Aisha (RA), describing the reason for the verse's revelation, the clarification here is a response to the Prophet's (PBUH) statement to Gabriel: "I am not a reader." The intended meaning is that there is no wonder in being asked to recite, even if the Prophet (PBUH) did not know how to read before because Allah can teach him in different ways, such as dictation, inspiration, or teaching, as He taught Adam (PBUH) the names without Adam being a reader.

Thus, the rhetorical function here serves to reassure the Prophet (PBUH) and confirm that the same Allah who taught reading and writing is capable of teaching him to recite in His divine way.

The command to recite what is easy from the Qur'an, mentioned in the verse: " **إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِن ثُلُثِي** " [Al-Muzzammil: 20].

Aisha (RA) narrated that the Prophet (PBUH) and his companions stood in prayer for a year, and Allah held back the conclusion of the surah for twelve months in heaven until He revealed the relief at the end of the surah, making the night prayer voluntary after being obligatory.

Qatadah said: "Allah made the night prayer obligatory in the beginning of this surah, so the Prophet (PBUH) and his companions stood in prayer until their feet swelled, and Allah held back the conclusion of the surah for twelve months in heaven, then He revealed the relief at the end of it, making the night prayer voluntary after being obligatory."

Allah mentions the excuses that might prevent people from standing in prayer at night, such as illness, travel for trade, and fighting in the cause of Allah. He then repeats the command to recite what is easy from the Qur'an as an affirmation of the relief, indicating that the relief was granted after mentioning the excuses.

Nizam al-Din al-Nisaburi explains that it is clear that the sick cannot engage in night prayers due to their illness, and travelers and fighters are occupied with strenuous activities during the day, so engaging in worship at night would add to their hardship. Therefore, Allah's command to "recite what is easy from it" affirms the leniency and relief.

As for the present tense form of the verb "قرأ", it appears in several instances, including:

In the context of explaining the wisdom behind the gradual revelation of the Qur'an, Allah says: " **وَقُرْآنًا فَرَقْنَاهُ** " [Al-Isra: 106]. Allah explains the wisdom behind revealing the Qur'an in parts, as al-Shanqiti notes that Allah clarifies that the Qur'an is for the Prophet to recite to the people slowly, with deliberation and clarity. He emphasizes that the Qur'an should only be recited this way, as in the verse: " **وَرَتَّلْ** " [Al-Muzzammil: 4].

As for the word "وقرءاناً" (and the Qur'an), its parsing has two views:

- The first, according to Sibawayh, al-Zamakhshari, and Ibn Atiyyah, is that it is an object of a verb understood from the context. The verb "فرقناه" (We have separated it) is explained by the understood verb "وقرءاناً," and the omission of the object implies a generality, meaning "any Qur'an," which suggests its greatness and majesty.
- The second view is that the word "قرءاناً" is in the accusative case as a circumstantial adverb related to the object of the verb "فرقناه," referring to its nature as a recited Book. This interpretation points to its continuous recitation, reflecting its miraculous eloquence.

In another context, it is mentioned in the context of the obstinacy of the disbelievers and their denial in the verse: " **وَلَنْ نُؤْمِنَ لِرُفَيْكَ حَتَّىٰ تَنْزِلَ عَلَيْنَا كِتَابًا نَقْرُؤُهُ** " [Al-Isra: 93]. The disbelievers refused to believe in the Qur'an, and even after being confronted with the truth, they proposed that a physical book be sent down for them to read directly. They sought to discredit the revelation by demanding a miraculous sign to suit their materialistic desires. " **وَقَالُوا لَنْ نُؤْمِنَ لَكَ حَتَّىٰ تَنْفَجِرَ لَنَا مِنَ الْأَرْضِ يَنْبُوعًا أَوْ تَكُونَ لَكَ جَنَّةٌ مِّن تَحْتِ وَعَيْنٍ فَتُفَجِرَ الْأَنْهَارَ خِلَافَهَا تَفْجِيرًا، أَوْ تُسْقِطَ** " [Al-Isra: 92-93].

They asked:

Either you cause the springs to gush forth", meaning: the abundant springs from the land - the land of Mecca,

Or you own the gardens, orchards and lush parks with rivers running through them.

Or you cause the sky to fall on them in utter definiteness.

Or you bring Allah and the angels as witnesses", as a guarantor of what you say, as a witness to its truth.

Or you have a palace or a house of gold.

In the context of dispelling doubt about the divine origin of the Book, Allah says: "فَإِنْ كُنْتُمْ فِي شَكٍّ مِمَّا أَنْزَلْنَا إِلَيْكَ" [Yunus: 94].

Allah addresses His Prophet (PBUH) with these words, indicating that if there were any doubt regarding what has been revealed, he should ask those who have read the scriptures before him. The verb "يقرءون" (read) in the present tense implies continuous reading, indicating that the scriptures have always testified to the truth of the Prophet's mission.

The conditional phrase introduced by "إن" (if) rather than "إذا" (when) emphasizes the improbability of doubt ever arising.

Al-Razi explains that the message is ultimately aimed at the disbelievers who doubt the prophethood of Muhammad (PBUH), implying that the scriptures affirm his prophethood, and thus, the command to ask is more of a rhetorical device to reinforce their certainty rather than addressing actual doubt in the Prophet (PBUH).

As for the past tense form of the verb "قرأ", it is mentioned in the context of commanding the believers to listen attentively when the Qur'an is recited: "وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ" [Al-A'raf: 204]. After Allah glorified the Qur'an by saying: "هَذَا بَصِيرَةٌ مِنْ رَبِّكُمْ وَهُدًى وَرَحْمَةٌ" [Al-A'raf: 203], He followed it by instructing the believers on proper etiquette when the Qur'an is recited.

The verse offers guidance on the path to achieving the great benefits contained within the Qur'an. Since some intelligent people listen while speaking, it points out that this book is too noble to be approached by those distracted by trivial matters. Hence, it states, "وَأَنْصِتُوا" (And be silent) – meaning, listen carefully and reflect so that your hearts may be illuminated, enabling you to understand its truth and what it contains, without any discomfort in your hearts.

And since the apparent meaning of the verse implies the obligation to listen attentively to every reciter, it encourages this as a way to honor the Qur'an, stating, "لَعَلَّكُمْ تُرْحَمُونَ" (that you may receive mercy) – meaning, so that you may hope that your Lord will honor you and deal with you as the merciful deals with the one receiving mercy. Therefore, the purpose of pairing listening with silence is to empty the heart of any distraction that might prevent the listener from fully hearing the Qur'an, as this is more conducive to the complete contemplation of it.

Abu Mansur al-Maturidi said: "Allah, the Exalted, commanded with reason that if He addresses someone with speech, it becomes obligatory to listen to what He says directly. Thus, if Allah addresses with a message, it is more fitting to listen to it, as has been mentioned in other places in the Qur'an where verses necessitate the rational duty to listen to it."

In the context of the command to seek refuge when reciting the Qur'an, Allah says "وَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ" : "فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ" (So when you recite the Qur'an, seek refuge with Allah from the accursed devil) (An-Nahl: 98). Here, Allah tells His Prophet Muhammad (peace be upon him), "And if you, O Muhammad, intend to recite the Qur'an, then seek refuge with Allah from the accursed devil".

The recitation of the Qur'an is specifically distinguished from other remembrances and acts of worship by the command to seek refuge with Allah from the accursed devil because the Qur'an is a proof and a clear argument. Therefore, the enemies' attacks against it, being a self-evident proof, are more severe than their attacks against other actions. Do you not see that they were being taught – I mean by Satan and his allies – that it is magic, that it is tales of the ancients, that it is taught by a human being, and the like? As Allah says: "وَإِنَّ الشَّيَاطِينَ لَيُوحُونَ" وَإِنَّ الشَّيَاطِينَ لَيُوحُونَ" (And indeed, the devils inspire their allies to argue with you) (Al-An'am: 121). They sought

to attack the Qur'an because it is a proof and an argument and did not focus on attacking any act or remembrance. Therefore, seeking refuge from him – regarding what is a proof – might be clearer, and in other matters, it may be implied. Allah protects the believers from the whispers and plots of their enemy. The essence of seeking refuge is seeking protection from Allah.

Third: The Rhetorical Secrets in the Forms of Past, Present, and Imperative Tenses of the Verb (رتل)

The verb "رتل" is mentioned in the Qur'an twice: once in Surah Al-Furqan, where Allah says: "وَقَالَ الَّذِينَ كَفَرُوا "لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً وَاحِدَةً كَذَلِكَ لِنُثَبِّتَ بِهِ فُؤَادَكَ وَرَتَّلْنَاهُ تَرْتِيلًا" [Al-Furqan: 32]. Here, the verb appears in the past tense, attributed to Allah Almighty. The other instance is in Surah Al-Muzzammil: "يَا أَيُّهَا الْمَرْمِلُ * فَمِ الْبَيْتِ إِلَّا قَلِيلًا * "بَصَفَهُ أَوْ أَنْصَصَ مِنْهُ قَلِيلًا * أَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا" [Al-Muzzammil: 1-4], where it is in the imperative form.

The use of the past tense verb associated with the pronoun (نَا) in Surah Al-Furqan comes in the context of addressing the doubts raised by the polytheists about the Prophet Muhammad (peace be upon him) and his message. This surah is also rich with responses that refute and invalidate these doubts. Additionally, it contains verses that bring comfort and consolation to the Prophet (peace be upon him) after the polytheists accused him of unjust and false claims, describing the Qur'an as tales of the ancients and attempting to cast doubt on the truthfulness of his prophethood.

The Qur'an addresses a doubt raised by the disbelievers to undermine the Qur'an and question its source. Not only does it present this doubt, but it also reveals the divine wisdom behind the gradual revelation of the Qur'an over successive periods. Allah Almighty says, "كَذَلِكَ لِنُثَبِّتَ بِهِ فُؤَادَكَ" (Thus [it is] so that We may strengthen your heart thereby). Scholars have explained various meanings of strengthening the heart of the Prophet (peace be upon him), indicating the breadth of meanings in the Qur'anic expression, which is one of the aspects of its miraculous nature.

Some scholars have mentioned that the phrase "لِنُثَبِّتَ بِهِ فُؤَادَكَ" carries two possible meanings:

To strengthen his heart through memorizing and remembering the Qur'an, as Ibn Abbas said: "We revealed it gradually to magnify the matter and strengthen your heart with it." This means that memorizing something when it is heard gradually is easier than memorizing it all at once, especially if the content consists of various types and genres.

To strengthen his heart with the wisdom and meanings found in the Qur'an, as Ibn Jurayj said: "To solidify the resolve of your heart and the certainty of your soul." This is achieved through contemplation of every news and event he learns about, making it more firmly rooted in his heart than if the Qur'an had been revealed all at once. Gradual listening, combined with reflection and contemplation, makes the Qur'an more impactful on the soul, as the meanings resonate deeply within his heart.

Regarding the verse "وَرَتَّلْنَاهُ تَرْتِيلًا" (And We have spaced it distinctly), the term "tarteel" means to separate what follows in succession, allowing each part to follow another with care and deliberation. Al-Hasan al-Basri referred to these meanings by saying: "It was revealed to him, verse by verse, as a response to their questions. When they asked about something, Allah revealed an answer to them, over a period of twenty years."

This definition highlights the importance of tarteel in presenting the Qur'anic verses, showing how revelation was sent down gradually, allowing the Prophet (peace be upon him) and the Islamic community at that time to understand the message deeply. The gradual revelation helps clarify meanings, comprehend wisdom, and strengthen hearts in the face of doubts and challenging situations.

Among the purposes of tarteel, Al-Biqā'i pointed out, "The gradual revelation has immense benefits, indicated by Allah's statement expressing its greatness with a remote referential term, signifying the majesty it contains." He mentioned, "It magnifies the miracle," meaning that the gradual revelation itself is part of the miracle. This shows that the separation of the verses was intentional and serves a profound wisdom.

Al-Zamakhshari added that the gradual revelation is more miraculous and illuminates the argument better than if the Qur'an had been revealed all at once, and they were challenged to produce something like it in eloquence, considering the vastness of its content from beginning to end.

Al-Alusi also highlighted the benefits of gradual revelation as follows:

Understanding the abrogating verse revealed later from the abrogated verse revealed earlier with a different ruling.

Adding contextual clues to verbal indications, enhancing eloquence, as when considering the circumstances, the listener is alerted to what corresponds and aligns with them.

Al-Tahir bin Ashur pointed out that Surah Al-Muzzammil was revealed early in the Qur'anic revelation when the total number of revealed surahs was only two or three, according to the most reliable views on the Makkan nature of this part of the surah. This surah is among the first revealed, as evident from Allah's statement: "إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا" (Indeed, We will cast upon you a heavy word) (Al-Muzzammil: 5), meaning, "We will reveal to you the Qur'an."

In this passage, the Prophet (peace be upon him) was commanded to recite the Qur'an with deliberation and reflection. The verb "rattala" refers to the manner of recitation, not to frequent repetition, but rather to recitation with contemplation and careful consideration.

CONCLUSION

After completing this study titled "The Rhetorical Secrets in the Verbs of Recitation in the Qur'an," the following conclusions can be drawn:

Rhetorical Secrets: These are the subtleties that can be uncovered in the eloquence and rhetoric of the Qur'an. They are means of comprehending the miraculous nature of the Qur'an, tied to its linguistic structure and unaffected by time or place, remaining constant through the ages until the Day of Judgment. This aspect was among the first to be explored by scholars seeking to understand the Qur'an's rhetorical miracle.

Difference Between Reading and Recitation: Recitation is specific to following the revealed Books of God, whereas reading encompasses all books or words. Therefore, recitation is more specific than reading, as every recitation is a reading, but not every reading is a recitation.

Difference in Etymology Between Reading, Recitation, and Measured Reading: Reading (قراءة) is derived from gathering, as it involves uttering words collectively. Recitation (تلاوة) is derived from following, where the reciter follows the meanings and adheres to the commands and prohibitions indicated by the words. Measured reading (ترتيل) is derived from separating consecutive parts, meaning reciting the Qur'an with deliberation and calmness.

Qur'anic Forms of the Verbs (قرأ - رتل - تلا): These verbs appear in the Qur'an in past, present, and imperative forms, each with specific connotations that align with the Qur'anic context in which they are found.

In conclusion, all praise is due to Allah, the Lord of all worlds, who granted us success in completing this research. We ask Him to make it beneficial and sincerely dedicated to His noble face.

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