A critical survey of the Qur'ānic *qul* verses and their literary function in selected polemical exchanges.



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بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

قُلْ هُوَ اللَّهُ أَحَدٌ ١ اللَّهُ الصَّمَدُ ٢

لَمْ يَلِدْ وَلَمْ يُولَدْ ٣ وَلَمْ يَكُن

لَّهُ كُفُوًا أَحَدٌ ٤

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Preface

For what is often described as 'the most common command in the Qur'ān',[1] the literary function of the word *qul* (meaning 'Say!', in the second person singular imperative form) still remains unclear and continues to pose 'one of the most vexed questions of Qur'ānic rhetoric'.[2] According to the standard concordance to the Qur'ān, the word *qul* appears 332 times in fifty-seven of its 114 sūras.[3] Scholars have put forward a variety of classifications and interpretations for its Qur'ānic usage. This thesis explores existing interpretations of the word *qul* and I then analyse and classify all 332 *qul* statements according to their function in the respective passages in which they occur.

I posit that the vast majority (93%) of the *qul* statements are related to an antecedent in the Qur'ān. In many instances, these *qul* statements form one part in a complex matrix of responses to an antecedent, and the rhetorical effect of a *qul* statement in a given passage is determined by the antecedent, other responses and the syntagmatic interplay between them. This thesis demonstrates that the function of the word *qul* varies depending on the theme and the antecedent to which it is related. For example, *qul*s in the form of rhetorical questions mostly draw attention to an aspect of God's power, and they usually form a question and affirmation exchange; also nearly half of the *qul*s in the Qur'ān respond to an audience question or statement beginning with an introductory verb derived from the Arabic letters *q/w/l,* such as, 'They say (*yaqūlūna*), "…"'. Documenting the *qul* statements highlights the Qur'ān's pervasive engagement with an audience, as well as its disputational character. Unlocking the function of *qul* statements reveals how Qur'ānic polemics work, and in turn how the Qur'ān engages with its audience. In the final chapter of this thesis, selected passages are examined in detail to demonstrate how the word *qul* in some selected passages strings together statements, objections, questions, and arguments.

[1] Rosalind Ward Gwynne, "Patterns of Address," in *The Blackwell Companion to the Qur'ān*, ed. Andrew Rippin (Oxford: Wiley-Blackwell, 2009), 74.
[2] Gwynne, "Patterns of Address," 80.
[3] Muḥammad Fu'ād ʿAbd al-Bāqī, *al-Muʿjam al-Mufahras li-Alfāẓ al-Qur'ān al-Karīm* (Bayrūt: Dār al-Maʿrifa, 2007), 755.

Transliteration

ا	a	د	d	ض	ḍ	ك	k
ب	b	ذ	dh	ط	ṭ	ل	l
ت	t	ر	r	ظ	ẓ	م	m
ث	th	ز	z	ع	ʿ	ن	n
ج	j	س	s	غ	gh	ه	h
ح	ḥ	ش	sh	ف	f	و	w
خ	kh	ص	ṣ	ق	q	ي	y

- ء is transliterated as ’ when not at the beginning of a word.
- The short vowels are transliterated as: a, i, u, and the long vowels as: ā, ī, ū.
- The diphthong formed by ي is transliterated as ay, and و as aw.
- ّ is transliterated as a doubled letter.
- The definite article ال is always transliterated as *al-* except where elided to *l-* in some contexts where it follows a vowel. It is disregarded when list names of work in alphabetical order.

Qur’ān Translation

My renderings of Qur’ānic passages are based on M. A. S. Abdel Haleem’s translation with frequent modifications, usually in passages where his rendering of a key verse, phrase, or word does not seem consistent with the original Arabic text. References to the Qur’ān are abbreviated as ‘Q.’ followed by the number of the respective sūra and verse, or verses (e.g. Q. 12:36). As is common practice, I cite the ʿUthmānic text of the Qur’ān, in the reading of Ḥafṣ from ʿĀṣim and according to the orthography and verse division of the 1924 Cairo edition.

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Abstract

The Qur'ān is a heavily polemical[1] and disputational[2] text (except for the early Meccan sūras).[3] Polemical exchanges are the very warp and woof of large portions of the Qur'ān and achieving a better understanding of how Qur'ānic polemics work is thus a crucial desideratum. This thesis will look at one particular literary device that is characteristic of Qur'ānic polemics, namely, the imperative command *qul*, which is mostly addressed to the Qur'ānic messenger.[4]

According to ʿAbd al-Bāqī's concordance, the imperative command *qul* (translated usually as 'Say!') appears 332 times in the Qur'ān,[5] and most of these *qul*s are located in polemical passages. These *qul*s are often related to a negative claim, an action or a question attributed to those antagonistic to the Qur'ānic message such as the 'Disbelievers', the 'Hypocrites' and the 'People of the Scripture'. Exploring the role of the word *qul* within these disputational

[1] Kate Zabiri describes Qur'ānic polemics as a 'discussion of controversial [religious] matters or allusion to them. Polemic in the Qurʾān consists primarily of argumentation directed against pagans, Jews and Christians. Yet, polemical language may also be employed in other contexts, for example when addressing erring or recalcitrant Muslims.' See Kate Zebiri, "Polemic and Polemical Language," in *Encyclopaedia of the Qurʾān*, General Editor: Jane Dammen McAuliffe (Washington DC: Georgetown University, Brill Online 2015), Reference. Oxford University libraries. 16 June 2015 <http://ezproxy-prd.bodleian.ox.ac.uk:2134/entries/encyclopaedia-of-the-quran/polemic-and-polemical-language-EQCOM_00148>

[2] Zebiri also points out that 'argumentation' is a 'prominent element' of the Qur'ān: 'Polemic in the sense of argumentation or the refutation of others' beliefs is a prominent element in the Qurʾān since in the course of his mission Muḥammad encountered various types of opposition and criticism'. Ibid.

[3] The early Meccan sūras are not characterised by extensive disputational passages, and according to the Nöldeke-Schwally chronological classification of sūras, the early Meccan sūras contain only 7 *qul*s (2% of the total). This suggests that these sūras are less disputational than later sūras, in which the number of *qul*s increases sharply: those revealed in the second and third Meccan period contain 80 and 151 *qul*s respectively. See Neal Robinson, *Discovering the Qur'an: A Contemporary Approach to a Veiled Text* (London: SCM Press, 1996), 99-123 (Chapter Six).

[4] Rosalind Ward Gwynne notes that 'most occurrences of *qul* are presumably addressed to the prophet [Muhammad]', see Rosalind Ward Gwynne, "'Patterns of Address," 81. Occasionally, an addressee or audience is specified in the *qul* verse: for example the Disbelievers are specified in Q. 109, the People of the Scripture in Q. 5:59, the Prophet Muhammad in Q. 8:70 and the Believers in Q. 14:3. Although the addressees in Q. 112-114 have not been specified, these appear to be addressed to believers in general.

[5] ʿAbd al-Bāqī, *al-Muʿjam al-Mufahras li-Alfāẓ al-Qurʾān al-Karīm*, 755. In some of these 332 cases, such as Q. 17:93, 21:4, 21:112, 23:112, the variant reading *qāla* ('he/they said') is also found. This variant does not materially affect the arguments presented in this thesis, and in this thesis, I refer to al-Bāqī's 332 occurrences. For the variant reading of the word *qul* in Q. 17:93, see Abu ʿAlī al-Fārisī, *al-Ḥujja lil-Qurrāʾ al-Sabʿah: A'imma al-Amsār bil-Hijāz wal-ʿIrāq wal-Shām alladhīna Dhakarahum Abū Bakr ibn Mujāhid*, edited by Badr al-Dīn Qahwajī, Bashīr Juwayjātī, ʿAbd al-ʿAzīz Rabāḥ, Aḥmad Yūsūf al-Daqqāq (Dimashq: Dār al-Maʾmūn lil-Turāth, 1984-1999), 5:121.

passages can thus provide a keener appreciation of how Qur'ānic polemics work, and in particular how the text strings together statements, objections, questions, and arguments.

Matthias Radscheit states that the literary function of these so-called '*qul*-statements' are 'one of the most remarkable features of the Qur'ānic style' and that, despite this, 'they have not been studied in detail'.[6] Although the *qul* statements have not been examined in depth, they have nevertheless attracted some scholarly attention, and these prior studies are discussed in Chapter One of the thesis.

Some scholars have classified the *qul*s in the Qur'ān into groups to characterise their function in the text. Most of these interpretations are however very brief, usually comprising a series of paragraphs at most. For example, in the *Encyclopaedia of Islam*, *New Edition,* Alford Welch briefly discusses the 'say-passages' as a distinct literary feature of the Qur'ān,[7] and he suggests that most 'say-passages' have two parts '(1) a statement indicating the setting and (2) the say-statement, followed by a comment or two on (1) or (2)'.[8] Welch notes that the setting statement is 'usually a report of something said or done by the unbelievers',[9] and his observation thus suggests that the *qul* statements respond to something in the Qur'ān. For example, in Q. 6:109, the setting statement mentions the unbelievers' oath demanding a miraculous sign, and is followed by the say-passage: '(109) They swear by God with their most solemn oaths that if a miraculous sign came to them they would believe in it. Say *(qul),* "Signs are in the power of God alone." What will make you realise that even if a sign came to them they still would not believe'.

In this thesis, I develop Welch's observation that the *qul* statements are preceded by 'a statement indicating the setting', and I classify and examine *qul* statements according to their 'antecedent'. The term 'antecedent' is defined by the Oxford English Dictionary as 'an

[6] Matthias Radscheit, "Word of God or prophetic speech? Reflections on the Quranic *qul*-statements," in *Encounters of Words and Texts: Intercultural Studies in Honour of Stefan Wild,* eds. Edzard, L. and Szyska, C. (Hildesheim: Georg Olms Verlag, 1997), 33.
[7] The say-passages form one of the six sub-headings in the section 'Literary Forms and Major Themes' of the Qur'ān. See Alford Welch, "al-Ḳurʾān," In *Encyclopaedia of Islam*, New Edition, eds. C.E. Bosworth, E. van Donzel, B. Lewis and Ch. Pellat (Leiden: E.J. Brill, 1986), 5:422-423.
[8] Ibid., 422.
[9] Ibid.

earlier word, phrase, or clause to which another word refers back'.[10] In my research, the term 'antecedent' is used as a technical term to refer to a preceding verse or statement to which the word *qul* is related. As the primary concern of my analysis and taxonomy is to explore how *qul* statements function in a given passage, these antecedents are used to classify the *qul* statements and explore their function in that passage.

Documenting the 332 occurrences of the word *qul* in the Qur'ān has revealed that the majority of *qul* statements (93%) respond to an antecedent question or an antecedent statement. This demonstrates the striking extent to which the Qur'ān is preoccupied with engaging the objections and queries of a specific contemporary audience. The taxonomy chapters of the thesis therefore classify the *qul* statements based on these antecedent questions and statements in order to highlight the function of the *qul* statements in these passages. The role of the word *qul* in selected polemical passages is further explored in Chapter Six of the thesis, which demonstrates how *qul* statements in conjunction with other verses in a given passage can form one part in a matrix of responses to the antecedent questions and statements.

This thesis thus demonstrates that most *qul* statements respond to other verses in the Qur'ān, and comprises three main parts. The first part consists of two chapters: Chapter One explores the existing scholarly interpretations for the word *qul* and Chapter Two sets out the terms and definitions used in this thesis to classify and present *qul* statements and their antecedents in the taxonomy chapters of the thesis. The second part of the thesis is taxonomic and comprises three chapters: Chapter Three presents the *qul* statements that follow an antecedent question and Chapters Four and Five present the *qul* statements that follow an antecedent statement. The *qul* statements that do not follow an apparent antecedent are presented in an appendix. The final part of the thesis, Chapter Six, examines selected passages containing the word *qul* to demonstrate how it is used in the Qur'ān to string together statements, objections, questions, and arguments. The conclusions of the thesis are then summarised in Chapter Seven.

[10] See Oxford Dictionary, http://www.oxforddictionaries.com/definition/english/antecedent.

CHAPTER ONE
Introduction and scholarly *qul* interpretations

Section 1.1: Introduction to the Qur'ān

The Qur'ān is the Muslim scripture, that is to say the scripture of the followers of Islam.[11] According to Muslim tradition, it was revealed in Arabic to the Prophet Muhammad in the early seventh century through the agency of the angel Gabriel. The revelation process began in Mecca, and following the Prophet's expulsion from Mecca in 622 it continued in Medina where he died in 632.[12]

The Arabic word *qur'ān* means 'reading' or 'recitation', and a number of reports indicate that the first word revealed was the word 'Read' (*iqraʾ*) in Q. 96:1. The Qur'ān as we have it today 'is a relatively compact scripture: with c. 77,400 Arabic words, its length equals approximately 56 per cent of the Greek New Testament (138,020 words in total)'.[13] It is divided into 114 sections of varying lengths, known in Arabic as sūras. Each sūra consists of a number of verses, known in Arabic as an *āya*. These *āya*'s range in length from a single word to several sentences over many lines.[14]

The Qur'ān is not arranged chronologically or by subject matter. According to Nicolai Sinai, the Qur'ān 'displays neither a linear narrative organisation of the sort familiar from the book of Genesis or the New Testament gospels, nor a topical arrangement like that of the Mishnah'.[15] This arrangement of the material 'makes it difficult to give a concise account of the Qur'ān's structure and content'.[16] In the introduction to the *Encyclopaedia of the Qur'ān*, Jane McAuliffe discusses the manner in which the Qur'ān presents its material, and she

[11] Michael Cook, *The Koran: A Very Short Introduction* (Oxford : Oxford University Press, 2000), 5.
[12] For a detailed discussion refer Nicolai Sinai's *The Qur'an: A Historical-Critical Introduction,* Chapter Two. In this chapter he summarises: 'I shall end up endorsing core aspects of this scenario, namely, the historical existence of Muhammad, a default dating of most of the Qur'ān to his lifetime and, ... a placement of the Qur'an's genesis in the Hijaz region of Western Arabia.' Nicolai Sinai, *The Qur'an: A Historical-Critical Introduction* (Edinburgh: Edinburgh University Press, 2017), 40.
[13] Ibid, 11.
[14] Abdel Haleem, *The Qur'an: English Translation* (Oxford: Oxford University Press, 2005), xviii.
[15] Sinai, *The Qur'an: A Historical-Critical Introduction*, 11.
[16] Ibid.

notes that the material 'is not easy to navigate', because 'there are no separate sūras devoted to theological pronouncements, to rules for social and personal behaviour, to prayers and liturgical specifications, to narratives about past prophets, to warnings about the last judgment and descriptions of heaven and hell or to polemical challenges directed toward those with other beliefs'.[17] McAuliffe states that 'all of these themes, as well as others, are however woven through the various sūras of the Qur'ānic text', and that this thematic complexity 'has spawned a genre of Islamic literature that seeks to extract and to categorize'.[18]

In addition to the unconventional manner in which the text is organised, the Qur'ān incorporates striking stylistic diversity and adopts linguistic techniques that are often unfamiliar to the modern reader. McAuliffe notes that the language of the Qur'ān is 'frequently strong and dramatic', and that 'oaths and dialogues combine with divine direct address, whether to the prophet Muhammad, to those who believe his message or to those who reject it'.[19] These dialogues often extend into a series of exchanges that can abruptly alternate between various themes, addressees, tenses and speakers. A defining feature in many of these exchanges is that the names and descriptions of the interlocutors are usually implied rather than stated explicitly. Even in contemporary audience exchanges, the Qur'ān does not provide a 'systematic narrative of Muhammad's life, lacks dates, names almost no contemporaries of Muhammad' and rarely specifies geographical locations.[20]

In Q. 25:32-33, for example, the verses draw attention to demands by 'the Disbelievers', but there are no details alluding to who these Disbelievers are, what they believe, or where and when they make their claim. For some scholars, this is proof enough that these exchanges are paradigmatic sketches, rather than actual historical accounts.[21] In these verses, the

[17] Jane McAuliffe, *Encyclopaedia of the Qur'ān*, i-ii.
[18] Ibid.
[19] Ibid.
[20] Sinai, *The Qur'an: A Historical-Critical Introduction,* 49.
[21] Angelika Neuwirth suggests that these exchanges may be 'virtual debates'; see the discussion later in this section. Commenting on these polemical passages, Sinai states (ibid., 14) that 'while such polemical sequences are not unreasonably seen as having some grounding in real debates, it would of course be naive to treat them simply as unfiltered transcripts'.

Disbelievers demand to know why the Qur'ān is revealed piecemeal, and the Qur'ān responds with the following explanation:

> (32) The Disbelievers say, 'Why was the Qur'ān not sent down to him all at once?' We sent it in this way to strengthen your heart; We gave it to you in gradual revelation. (33) They cannot put any argument to you without Our bringing you the truth and the best explanation. (Q. 25:32-33)

The Qur'ānic response to the Disbelievers' question in these verses touches on the very nature of the Qur'ān, the process of revelation and how the Qur'ān engages its audience. Daniel Madigan argues that the response in these verses is 'significant', because the Qur'ān 'portrays the process of its own revelation as one in which the divine word comes in response to the questions, objections, complaints and pronouncements of one group or another as the Prophet encounters them'.[22] Quoting al-Ṭabarī's commentary,[23] Madigan maintains that these verses reveal much about the Qur'ān's style and how it presents its material. He argues that the structure of 'significant parts of the Qur'ān' is similar to this passage because they refer to the 'deeds and attitudes' of the 'interlocutors' followed by 'a response'.[24]

These interlocutors are described by Matthias Radscheit 'as uttering criticism, challenges, invectives and the like, directed against the messenger and his message. These citations appear in direct discourse, introduced by the verb "to say" (*qāla*). The opponents' utterances are then followed by or imbedded in statements that contain the appropriate answers, retorts, warnings'.[25] The Qur'ān frequently employs phrases like 'he says', and Madigan states that 'the expressed uses of the various forms of the root *(q/w/l)* number

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[22] Daniel Madigan, *The Qur'ān's Self Image: Writing and Authority in Islam's Scripture* (Princeton, NJ; Woodstock, UK: Princeton University Press, 2001), 63.
[23] Ṭabarī's commentary on Q. 25:32-33 as quoted by Madigan: 'He used to send down a verse or two or more in response to them. When they asked about something, God would send it down in response to them and as an answer from the Prophet to what they were discussing.... Ibn Jurayj ...said, "The Qur'ān was sent down to him in response to what they said, so that Muhammad would know that God would answer the people with the truth regarding what they were saying"'. Ibid, 64.
[24] Ibid.
[25] Matthias Radscheit, "Provocation," in: *Encyclopaedia of the Qurʾān*. Consulted online on 19 August 2017 <http://ezproxy-prd.bodleian.ox.ac.uk:2066/10.1163/1875-3922_q3_EQCOM_00161>

approximately 1700'.[26] In order to explore these statements further, Madigan proposes that Alford Welch's brief summary of the Qur'ānic use of the word *qul* (Say!) can be developed to explore the relationship between the word *qul* and the *q/w/l* root, such as 'he says'.[27] Although Madigan does not explore these responses in a systematic manner, he is acutely aware of their importance, and qualifies Welch's comments about the *qul* passages: 'His [Welch's] comment that such passages are "scattered throughout the Qur'ān", though correct, understates their significance'. The present thesis seeks to undertake a comprehensive analysis of the different types of *qul* statements, the way they relate to what precedes them, and their various functions. This comprehensive analysis is necessary to determine how polemics are frequently utilised in the Qur'ān to present its core message.

Nearly half of all verses containing the word *qul* (generally referred to here as *qul* verses) respond to statements and questions introduced through the *q/w/l* root, such as 'they say', 'he says', and 'he said'. As Chapters Three and Four of this thesis will show in greater detail, these statements and questions are often located in polemical passages and are presented in the form of a dialogue. Mustansir Mir discusses the importance of such dialogues in the Qur'ān, and he argues that 'dialogue represents one of the ways in which the Qur'ān differs from pre-Islamic Arabic literature, which primarily exists only in the form of poetry'.[28] He also mentions the purpose of these dialogues, noting that through them the Qur'ān 'presents a program of social action within a framework of struggle', and that they often 'present the interaction between the Muslim and non-Muslim communities of Arabia on the one hand and among the members of the Muslim community itself on the other'.[29]

Sinai discusses the dynamic nature of exchanges in the Qur'ān, positing that they are 'best conceptualised as a triangle whose vertices are constituted by God, the Messenger, and the latter's audience, which includes supporters as well as various groups of opponents'.[30] As will be shown in this thesis, the vast majority of *qul* verses (73%) 'react' to the Qur'ān's

[26] Ibid.
[27] See Section 1.2 for Welch's summary for the word *qul.*
[28] Mustansir Mir, "Dialogues," in: *Encyclopaedia of the Qurʾān*. Consulted online on 19 August 2017 http://ezproxy-prd.bodleian.ox.ac.uk:2066/10.1163/1875-3922_q3_EQSIM_00118.
[29] Ibid.
[30] Sinai, *The Qur'an: A Historical-Critical Introduction,* 14.

audience (see Section 2.3), by referring to the statements and questions ascribed to them, as well as descriptions of their behaviour.[31] In addition to these 'reactive' *qul* verses, many of the remaining 'emphatic' *qul* verses are also related to the Qur'ān's audience, and they are also discussed in Section 2.3. For example, the 'emphatic' *qul* verses that follow the divine voice in 'text statements' (9%) perform the function of affirming or emphasising the point being made in the text statement. As these text statements are usually located in polemical passages, they also react to the Qur'ān's audience and remind them about God's power and His revelation. In many of these passages, the *qul* verse facilitates a connection between all three vertices of the triangle: God, the Messenger and the audiences.

The word *qul* is much repeated in the Qur'ān and frequently introduces a response to audience statements and questions. Madigan observes that verses containing the word *qul* form approximately five percent of all the verses in the Qur'ān.[32] He also acknowledges that this percentage could be said to be still higher, given that 'there are innumerable cases where the *qul* introduces a block of several verses'.[33] In the following taxonomy chapters, I show that the word *qul* often introduces several verses (termed *qul* statements in Chapter Two), and that the length of these *qul* statements can vary considerably. In Q. 72 for example, the *qul* introduces a block of 19 verses, and reading these as a single *qul* statement is critical to understanding how the sūra presents its arguments. These *qul* statements are themselves closely related to many other verses in a passage, such as the antecedent verses they respond to, as well as the matrix of other verses that also respond to the antecedent (see Chapter Six). Therefore, although Madigan correctly highlights the high frequency of *qul* verses in the Qur'ān, analysis of the use of the word *qul* itself has the potential to explore a much higher percentage of the Qur'ānic corpus. Identification of the antecedent to a *qul* statement can, for example, reveal the other types of responses in a given passage, and these passages can then be compared with other polemical ones in the Qur'ān, such as historical debates and exchanges addressing similar themes that do not contain a *qul* verse.

[31] See Chapter Two in more detail.
[32] Madigan writes that 'there are '323 [to be corrected to 332] occurrences of the singular imperative *qul* "say" and 26 of other imperative forms of the same verb-constituting over five percent of the Qur'ān's verses.' Madigan, *The Qur'ān's Self Image: Writing and Authority in Islam's Scripture*, 64.
[33] Ibid.

Qul verses respond to statements and questions attributed to the Qur'ān's contemporary audience and are often located in passages that take the form of a simulated debate. Neuwirth notes that in these passages 'the simulation of a debate is presented, instructing the addressee and his listeners to react to a given statement of the adversaries with a particular response', and that these instances 'are to be regarded as virtual debates performed in the absence of one party of the discussants'.[34] The manner in which the word *qul* brings together questions, objections, statements and responses in these contemporaneous polemical passages can be used to better understand the function of the many Qur'ānic historical narratives containing similar polemical dialogues and exchanges. The thematic and linguistic content of these historical narratives frequently parallel the 'antecedent followed by response' format of *qul* passages. In many instances, these historical narratives are also presented in the form of a debate, such as between Moses and his people, or between Abraham and his father. These historical debates also deploy the *q/w/l* root to present statements and questions which are then followed by responses: e.g. the people say X, and Moses responds with Y.

Commenting on the often anonymous nature of these statements and responses in the Qur'ān, Madigan stresses that these 'should not be taken as proof of a lack of imagination in the choice of vocabulary, but rather as an indication of the way we should approach the Qur'ān'.[35] He argues that these *qul* verses 'are not merely one of the Qur'ān's several characteristic rhetorical devices' but that they are a record 'of God's centuries-long address to a doubting, questioning, searching and straying humanity'.[36] The frequent phraseological and thematic overlaps between the antecedents and the responses in historical and contemporary[37] polemical exchanges suggest that the word *qul* attempts to link the contemporary audience exchanges with the historical ones, and thereby present the Qur'an's message as one that is deeply rooted in a series of historical revelations.

[34] Angelika Neuwirth, "Form and Structure of the Qur'ān," in*: Encyclopaedia of the Qurʾān*. Consulted online on 19 August 2017 http://ezproxy-prd.bodleian.ox.ac.uk:2066/10.1163/1875-3922_q3_EQCOM_00070.
[35] Madigan, *The Qur'ān's Self Image: Writing and Authority in Islam's Scripture,* 64.
[36] Ibid.
[37] Contemporary in the sense of relating to the audience at the time of the Qur'ānic messenger.

The role of the word *qul* in the Qur'ān is anything but trivial, and its use in the text goes to the very heart of the Qur'ān's message and the way it engages its recipients. It is beyond the scope of a single thesis to investigate the word's function across the entire Qur'ānic corpus. However, it is hoped that the detailed and systematic taxonomy that forms the main chapters of this thesis will lay the foundation for future research and provide researchers with the tools required to arrive at a better understanding of large portions of the Qur'ān. For example, the methodological approach proposed in this thesis reveals the manner in which the Qur'ān responds to various themes, questions, statements, characters, and antecedents in passages that the contain the word *qul*. The identification of antecedents that precipitate a response in these passages can be explored and then applied to other sections of the text. Identifying antecedents in the Qur'ān can be used to systemise the potentially subjective process of sub-division of verses, passages, and sūras into different parts and sections.[38] Sectioning the Qur'ānic corpus into passages related to meaning can establish relationships between the various sections of a particular sūra. Research into sūra level coherence (*naẓm*) has become increasingly popular in recent times, and the data-led systematic approach proposed in this thesis can be used to limit the inevitable subjectivity that can inform Qur'ānic coherence theory.[39]

The various antecedents that precede the word *qul* are presented in Chapter Two. Prior to discussing the various types of antecedents and responses, the next section briefly presents the existing classifications and interpretations of the word *qul*. This section demonstrates that these interpretations are too often limited to generalisations and are based on assumptions rather than a detailed and systematic study of *qul* verses in the Qur'ān.

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[38] See for example Sinai's detailed discussion: 'Paragraphing the Qur'an: an exemplary dissection of Q. 19', Sinai, *The Qur'an: A Historical-Critical Introduction,* 81-87. Sinai shows that 'the very considerable divergences in length that can exist between Qur'ānic verses are not a purely quantitative phenomenon but rather manifest differences in the complexity of their internal literary structure'. For example, he discusses how verses can be broken into smaller units based on 'recitation phrases', and that these divisions are ultimately based on 'literary intuition that are marked by an inherent degree of subjectivity'. See 'Verses and stichs', Ibid., 20-25. The approach of dividing verses, as well as passages, into smaller units can be developed to include the function of antecedents and responses in a given passage: see Chapter Six for examples.

[39] See the discussion by Michel Cuypers, "Semitic Rhetoric as a Key to the Question of the *Naẓm* of the Qur'ānic Text," *Journal of Qur'anic Studies* 13, no. 1 (2011): 1-24 and also Salwa M El-Awa, *Textual Relations in the Qur'ān: Relevance, Coherence and Structure* (London: Routledge, 2005), 9-25 (Chapter One).

Section 1.2: Existing modern and pre-modern scholarly *qul* interpretations and classifications

Although the Qur'ānic use of the word *qul* has not yet been studied in full detail, it has nevertheless attracted some scholarly attention. Most of these interpretations are brief, comprising only a series of paragraphs,[40] and consequently lead to overly general statements about their function in the text.

The most extensive and recent analysis of the Qur'ānic use of the word *qul* is Radscheit's paper, 'Words of God or prophetic speech? Reflections on the Qur'ānic *qul* statements'. In this study, Radscheit classifies the *qul* statements into three basic groups: (1) Polemical, (2) Instructive and (3) Independent.[41] For the polemical pattern, he cites the frequently occurring pattern, 'They say "…", Say "…"'. Radscheit proposes that verses in the instructive pattern comprise an 'indirect question introduced by *yas'alūnaka* (they ask you) or *yastaftūnaka* (they ask you for a legal ruling) upon which a *qul* statement answers'.[42] The independent *qul* statements are described by Radscheit as those 'independent from their context' and appearing as 'prayers, credos and slogans'.[43] He incorrectly claims that 'most *qul* statements do not stand in the frame of the polemic or instructive patterns' and are 'independent from their context'.[44] In this thesis, I demonstrate that only 7% of the *qul* statements are without an apparent antecedent, and that in many of these instances, they are still not completely independent of their context.[45]

With regard to the polemical pattern, Radscheit suggest that 'roughly speaking' they deal 'with two main themes'. The first, which he terms 'prophetical message proper' addresses three issues: 'God's omnipotence and omniscience, exhortation to serve Him alone and to obey His commandments', and lastly the 'bodily resurrection', which encompasses the Day of Judgement, Heaven and Hell. The second theme 'is the legitimation of the prophet and

[40] Radscheit, "Word of God or prophetic speech? Reflections on the Quranic *qul*-statements", 33.
[41] Ibid.
[42] Ibid., 35.
[43] Ibid.
[44] Ibid.
[45] See type A8 and type Q8 in the appendix. Although they do not respond to an antecedent question and statement, many of these *qul* statements either introduce or conclude a subject matter in that passage, and as such are related to their literary context; cf. Q. 33:28 and Q. 33:59.

his revelation'.[46] Although he cites *qul* verses as examples in each of his three groups, his paper does not contain a sustained linguistic or thematic analysis of the context of the word *qul* in any particular category, and consequently his classifications and thematic conclusions are too general. For example, his analysis does not fully explore the function of the word in these passages; and as demonstrated in my Chapter Three, many of the *qul* verses that Radscheit classifies as instructive are actually located in polemical passages.

In the *Encyclopaedia of Islam*, Alford Welch discusses the 'say-passages' as a distinct literary feature of the Qur'ān.[47] He notes that most 'say-passages' have two parts '(1) a statement indicating the setting and (2) the say-statement, followed by a comment or two on (1) or (2)'.[48] Welch mentions that the setting statement is 'usually a report of something said or done by the unbelievers',[49] and although this brief summary provides a useful basic overview of how the word *qul* functions in the text, the systematic taxonomy in this thesis demonstrates that the 'setting statement' is not limited to only what the unbelievers say or do. Many other characters in the Qur'ān's audience are also alluded to in these setting statements and Chapter Two of this thesis presents a detailed taxonomy key for the different types of antecedents that precede *qul* verses. Acknowledging these various types of antecedents is critical to understanding how the word *qul* is employed in the text. For example, there are a number of *qul* verses that follow 'text statements' (see Chapter Two for definitions), and in these instances, the *qul* verses function to emphasise these 'text statements' (see Chapter Five), rather than react to an audience statement or question in the setting statement.

Although it is true that the majority of *qul* statements react to audience statements and questions (73% - see Section 2.3), Welch's brief summary for the structure of these 'say-passages' does not fully acknowledge the fluid way in which the *qul* statements react and engage with audience statements and questions. Chapter Six demonstrates that the response patterns following what Welch terms a setting statement vary considerably. In

[46] Ibid.
[47] The say-passages form one of the six sub-headings in the section 'Literary Forms and Major Themes' of the Qur'ān. See Alford Welch, "al-Ḳurʾān," In *Encyclopaedia of Islam*, 5:422-423.
[48] Ibid., 422.
[49] Ibid.

some passages these setting statements and the *qul* verses that respond to them can be separated by a number of comments (such as audience characterisations and text statements). In other passages, however, the *qul* verse can form the initial response to the setting statement, and then introduce a series of other responses.

In addition to these various response patterns, Welch fails to recognise that nearly one third of the *qul*s in the Qur'ān are related to questions, rather than audience statements or descriptions. The *qul* verses that follow questions form a number of interesting patterns (such as Q. 23:84-89, Chapter 6.2.2), and a significant number of *qul* verses respond to audience questions, such as *q/w/l* audience questions (15%) and directed audience questions (6%). *Qul* verses can also themselves be in the form of a question, and in these instances they function to introduce the comments, or the *qul* verses, that follow them (see Chapter 6.1.2). Thus, Welch's summary about the 'say-passages' does not take into consideration the various antecedent types to which they relate, or indeed the full complexity of how the word *qul* is employed in the Qur'ān to respond to them.

Wansbrough's general classification for the word *qul* consists of four groups: '(1) The *quls* that introduce the mention of God in the third person, (2) those prefacing an apodosis after statements beginning with *yas'alūnaka* (they ask you), (3) *quls* that indicate liturgical instructions and (4) those that introduce statements not predicable of the deity and containing finite verb-form'.[50] According to Wansbrough, the Qur'ānic *qul* passages attempt to combine the idea of God's direct revelation and Muhammad as the mediator between God and Man. He argues that the word *qul* may have been inserted into the text as a 'redactional device intended to incorporate "disparate logia" into the canon', such as 'typically prophetical expressions into the direct speech of God'.[51] Wansbrough concludes that 'the mechanism of insertion, developed by masoretes, must surely account for some at least of the 350-odd occurrences of an imperative form of the *qāla* (speak)'.[52] Although Wansbrough

[50] Wansbrough, *Quranic Studies: Sources and Methods of Scriptural Interpretation*, 14.
[51] Ibid.
[52] Ibid.

does not complete a full and detailed study of the word *qul*, he nevertheless uses the word *qul* to support his controversial conclusions about the formation of the Qur'ān.[53]

It was noted previously that Welch proposes a two-fold division for the *qul* statements, comprising those with a foregoing setting and those without. Radscheit suggests that Welch's division into these two groups neglects the difference in character between the 'polemic' and 'instructive passages'. He also describes Wansbrough's classification as 'inconsistent', because they mix 'the criteria referring to the context and to the contents'.[54] Therefore, in order to appreciate the literary function of the word *qul* the thematic and linguistic relationship between verses connected to a given *qul* verse needs to be explored in a systematic manner to determine the function of these verses and whether they are part of 'instructive', 'polemical' or other types of exchanges.

Kenneth Cragg appears to acknowledge the word *qul*'s relationship with the Qur'ān's contemporary audience, although he fails to appreciate the different ways in which the word *qul* is employed in many passages. He argues that the word *qul* can provide an insight into what he terms the 'biographical psychology' or 'soul of the *Sirah*'.[55] In his book, *Muhammad in the Qur'ān,* Cragg uses such phrases to postulate how the Prophet may have reacted to the situation around him as he preached the message of the Qur'ān. For example, he writes that the present tense verb *yaqūlūna* (they are saying), from the same root as the word *qul*, appears some ninety-nine times in the Qur'ān, and the directive to Muhammad, *faqul* ('Then say!'), as a response, twice as many times.[56] In so doing, Cragg suggests a relationship between the two: 'that a half of Muhammad's "occasion" of being commanded to "Say!" were response to such spoken antagonism is fair measure of how firmly located its contents were in that deeply personal *Sitz im Leben'*.[57] The relationship which he suggests is too general, and his attempt to quantify this relationship (he mentions half of all *qul*s) is not

[53] Wansbrough's theory is that the Qur'ān is made up of a collection of different texts, and not all of these can be attributed to Muhammed, or indeed Arabia during his lifetime. He contends that the Qur'ān as we read today stabilised at a much later date than conventionally accepted, somewhere in the eighth century.
[54] Radscheit, "Word of God or prophetic speech? Reflections on the Quranic *qul*-statements," 33.
[55] Kenneth Cragg, *Muhammad in the Qur'ān: The Task and the Text* (London: Melisende, 2001), 9. For the phrase 'soul of the *Sirah*' see page 2.
[56] Ibid., 16.
[57] Ibid.

informed by a systematic study of the word within the Qur'ānic corpus, and does not take into account the many other antecedents to which verses containing the word *qul* respond. Consequently he, like Wansbrough, reaches his conclusions based on an incomplete analysis of the Qur'ānic use of the word *qul.*

Gwynne points out that Qur'ānic commands 'are usually accompanied by explanations of the results God will produce when His orders are obeyed, or of the circumstances which create the obligation to perform a certain action or achieve a certain state'.[58] Radscheit also highlights the importance of appreciating the literary context of the verses connected to the word *qul*, and his study utilises the term '*qul*-statements' rather than just the word *qul*, or *qul* verse, thereby suggesting that the '*qul*-statements' may comprise a number of verses. Both Gwynne and Radscheit are thus aware of the importance of exploring not only the command *qul* but also the other verses connected to it.

Although Radscheit's paper is probably the most comprehensive study of the usage of the word *qul,* his classifications and themes are still too vague to provide a firm basis for fully appreciating how the word *qul* is used in the Qur'ān to engage with its recipients. Exploring the themes that the *qul* statements address shows that the same theme, such as the Day of Judgement, is repeated in both his instructive and polemic categories, and therefore the categories and themes Radscheit mentions require further systematic exploration. Rather than undertaking a full detailed study, Radscheit concludes that the *qul* imperatives function 'not to raise prophetical speech to a divine rank but rather to incorporate the figure of a prophet into the Holy text'.[59] He reaches this conclusion by incorrectly mixing a number of different criteria, such as chronology and content.

The difficulties in classifying the word *qul* maybe a reason why traditional Islamic scholars have generally refrained from attempting to do so and instead provide a generalised understanding. In his *al-Burḥān fi ʿulūm al-Qur'ān,* al-Zarkashī (d.794/1392) proposes that all

[58] Gwynne, *Logic, Rhetoric and Legal Reasoning in the Qur'ān: God's Arguments*, 82.
[59] Ibid., 42.

Qur'ānic *qul*s are a form of 'honorific address'.[60] He provides only one *qul* verse as an example followed by a short paragraph, explaining that in his view the word *qul* can be a 'command from the speaker to the one spoken to', to indicate a command such as: 'Do this!'.[61] Gwynne somewhat expands on his generalisation, noting that this command can be 'an honorific address to a group' or an address simply to 'the Prophet';[62] but this again is an over-simplification.

According to the Qur'ān exegete Jalāl al-Dīn al-Suyūṭī (d. 911/1505), the address 'is an honouring of God for the [Prophet's] community' because the *qul* enables God to address them 'without an intermediary'.[63] Suyūṭī's view that the address is 'without an intermediary' has been challenged by Radscheit,[64] and traditional Muslim scholarship also often presumes that the word *qul* is addressed to Muhammad. For example, Muslim exegetes insert the phrase *yā Muḥammad* or Muhammad after the word *qul* when they deem it necessary to explain a given verse, suggesting that the word *qul* is a command directed at Muhammad.[65] Like these exegetes, some translators of the Qur'ān also insert the word 'Muhammad' or 'Prophet' into their translations to provide context for the Arabic word *qul*.[66] Gwynne thus summarises that 'most occurrences of *qul* are presumably addressed to the prophet'[67] and quotes the grammarian Ibn Khālawayh (d. 370/980-1), 'When the speaker says, Say "There is no god but God," it is necessary you say, "There is no god but God" and not add the word *qul;* so what is the reason for keeping the imperative *qul* in all of the Qur'ān?, the answer is that the meaning is understood to be Say, "O Muhammad, Say He, God, is One."'"[68]

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[60] Muḥammad ibn Bahādur al-Zarkashī, *al-Burhān fī ʿulūm al-Qur'ān* (Bayrūt: al-Maktab al-ʿAṣarīyya, 2006), 2:157. Jalāl al-Dīn Suyūṭī also classifies all the *quls* in the Qur'an to be an 'honourific address', see Jalāl al-Dīn Suyūṭī, *al-Itqān fī ʿulūm al-Qur'ān* (Bayrūt: Dār al-Kutub al-ʿIlmīyah, 1987), 2:74.
[61] al-Zarkashī, *al-Burhān fī ʿulūm al-Qur'ān*, 2:157.
[62] Gwynne, "Patterns of Address," 80-81.
[63] Suyūṭī, *al-Itqān fī ʿulūm al-Qur'ān*, 2:74.
[64] 'In contrast to Suyūṭī's interpretation by use of *qul* the prophet does not vanish behind his message but gets a prominent place in the text' to 'incorporate the figure of a Prophet into the Holy text'. Radscheit, "Word of God or prophetic speech? Reflections on the Quranic *qul*-statements," 42.
[65] al-Rāzī, for example, inserts the phrase *yā Muḥammad* after *qul* in Q. 12:108. See al-Rāzī, *al-Tafsīr al-Kabīr*, 6:520.
[66] Abdel Haleem inserts the word 'Prophet' in his translation of Q. 13:27. See Abdel Haleem, *The Qur'an: English Translation*, 155.
[67] Gwynne, "Patterns of Address," 81.
[68] Ibn Khālawayh, *Iʿrāb Thalāthīn Sūra min al-Qur'ān al-Karīm* (al-Qāhira: Dār al-Kutub al-Miṣriyya, 1941), 228.

Again, these traditional Muslim scholars make sweeping generalisations. It appears that many scholars use the word *qul* to support their pre-conceived conclusions. The traditional Muslim scholars simply conclude that the *qul* is an 'honouring', while Wansbrough uses the word *qul* to support his theory that the Qur'ān was compiled from a series of different texts, and Radscheit concludes that the word *qul* serves to incorporate 'the figure of a prophet into the Holy text'. What becomes clear is that these scholars have not completed a detailed analysis of the word *qul,* and yet they posit conclusions about the very nature of the Qur'ān. To fully appreciate the function of the word *qul,* a detailed taxonomy of *qul* instances in the Qur'ān must precede sustained analysis.

In the following chapters I develop Welch's observation that the *qul* verses respond to something in the text, and I present *qul* verses according to the antecedents that they respond to in the Qur'ān. The next chapter discusses the various types of antecedents that are used to classify the *qul* verses, and these antecedents are then used to present the *qul* verses in the subsequent taxonomy chapters of the thesis.

CHAPTER TWO
Definitions and Taxonomy Key

In Chapter One, differing interpretations for the word *qul* in the Qur'ān were discussed, and it was noted that the scholars in question utilise a number of different terms to refer to the verses containing the word *qul*, such as '*qul* statements',[69] '*qul* verses' and 'say-passages'.[70] In this chapter, the terms used in this thesis to discuss the verses that contain the word *qul* as well as the antecedents they relate to, are defined in Section 2.1. Section 2.2 discusses the taxonomy keys used in this thesis to classify and present the verses containing the word *qul,* as well as the antecedents they are related to. The last part of this chapter, Section 2.3, summarises the themes and differing functions of the word *qul* in the Qur'ān. All 332 instances of the word *qul* are presented in Appendix One. They are presented in the order they appear in the Qur'ān along with their typology key, theme and the chapter and the section they have been assigned to.

Table 2.0.0: Chapter Two summary

Section	Brief Explanation
Section 2.1	Definitions: *qul* and antecedent terminology
Section 2.2	Taxonomy key: *qul* statements and antecedents
Section 2.3	Summary 2.3.1: *qul* statements in each chapter 2.3.2: Summary table of all 332 *qul* statements in the Qur'ān (Appendix One) 2.3.3: General themes addressed by *qul* statements 2.3.4: The nine main themes and the differing functions of *qul* statements within them

[69] Radscheit, "Word of God or prophetic speech? Reflections on the Quranic *qul*-statements," 33.
[70] Welch, "al-Ḳurʾān," *Encyclopaedia of Islam.*

Section 2.1: Definitions

The terms used in this thesis to discuss the verses that contain the word *qul* as well as the antecedents to which they relate are summarised in the following table and explained thereafter.

Table 2.1.0: qul *and antecedent terminology*

2.1.1 *qul* terminology
qul verse
qul statement
qul theme
qul series
repeated *qul*s in a single verse
2.1.2 *qul* type
qul question
qul affirmation
2.1.3 *qul* function
qul answer
qul response

2.1.4 antecedent
'audience' statement or question
'text' statement or question
'q/w/l' root
antecedence at a distance
2.1.5 antecedent questions
q/w/l audience question
directed audience question
qul question
2.1.6 antecedent statements
q/w/l audience statement
text statement
audience characterisation
text question [+statement]
2.1.7 no apparent antecedent
2.1.8 antecedent summary

2.1.1 *Qul* terminology

qul verse

Qur'ānic verses in the Cairo standard edition of the Qur'ān[71] containing the word *qul* are defined as *qul* verses. The position of the word *qul* in these verses can vary. In Q. 62:8, the *qul* verse begins with the word *qul*: 'Say (*qul*), "The death you run away from will come to meet you and you will be returned to the One who knows the unseen as well as the seen: He will tell you everything you have done."' In Q. 62:11, however, the word *qul* occurs in the middle of the verse: 'Yet they scatter towards trade or entertainment whenever they observe it, and leave you [Prophet] standing there. Say (*qul*), "God's gift is better than any

[71] Also known as the King Fūʾad or 'royal (*amīriyya*) edition'. See Michael Albin, "Printing of the Qurʾān" Encyclopaedia of the Qurʾān. Accessed 11 October 2015 <http://ezproxy-prd.bodleian.ox.ac.uk:2134/entries/encyclopaedia-of-the-quran/printing-of-the-quran-EQCOM_00158>.

entertainment or trade: God is the best provider.'" Both Q. 62:8 and Q. 62:11 are thus defined as *qul* verses, as both verses contain the word *qul*.

There are two hundred instances where the word *qul* is found at the start of a verse, as in the previous example of Q. 62:8. In a number of *qul* verses, the word *qul* is repeated in the same verse and in most of these instances, it occurs twice in the same verse. There are also single verses in which the word occurs three or four times.

qul statement

Qul statements are defined as the phrase or statement introduced by the word *qul* in a given verse. The *qul* statement can therefore be an entire verse, part of a verse, or a series of verses. For example, in Q. 17:85 the *qul* statement is the latter half of the verse: 'They ask you about the Spirit. Say (*qul)*, [*qul* statement:] "The Spirit is part of my Lord's domain. You have only been given a little knowledge.'"

qul theme

The verses containing the word *qul* can discuss a number of different themes. In verses which the *qul* statement occurs in the latter half of a given verse one often finds more than one theme. In these instances, the *qul* statement in the latter half of a verse can respond to the initial part of the verse by broaching a different or more general theme. It can therefore be difficult to categorise and define the theme in these *qul* verses.

In this thesis, a '*qul* theme' is defined as the thematic category of the antecedent to which the *qul* statement is related. For example, in Q. 23:82-84, the *qul* theme is categorised as 'Resurrection', as the *qul* statement follows a question pertaining to the Resurrection, even though the *qul* statement itself does not refer to the theme of Resurrection:[72] [question about Resurrection:] '(82) They say (*qālū*), "What? When we die and turn to dust and bones, shall we really be resurrected? (83) We have heard such promises before, and so did our forefathers. These are just ancient fables." (84) [*qul* statement:] Say (*qul*), "Who owns the earth and all who live in it, if you know [so much]?"'

[72] Refer to Chapter Six for a detailed analysis of these verses.

qul series

The term '*qul* series' refers to multiple *qul* statements working together to respond to the same antecedent. For example, in Q. 10:15-16 there are two *qul* statements working in series to respond to the antecedent: '(15) When Our signs are recited to them, those who do not expect to meet with Us say, "Bring [us] a different Qur'ān, or change it." Say (*qul*), "It is not for me to change it of my own accord; I only follow what is revealed to me, for I fear the torment of an awesome Day, if I were to disobey my Lord." (16) Say (*qul*), "If God had so willed, I would not have recited it to you, nor would He have made it known to you. I lived a whole lifetime among you before it came to me. How can you not use your reason?"'

repeated *qul*s in a single verse

In a significant number of *qul* verses, the word *qul* is repeated a number of times in the very same verse.[73] In most of these instances, two *qul*s are repeated in the same verse, although there are verses that contain three or four *qul*s. An example is Q. 6:91: '(91) They have no grasp of God's true measure when they say, "God has sent nothing down to a mere mortal." Say (*qul*), "Who was it who sent down the Scripture, which Moses brought as a light and a guide to people, which you made into separate sheets, showing some but hiding many? You were taught things that neither you nor your forefathers had known." Say (*qul)*, "God [sent it down]," then leave them engrossed in their vain talk.'

2.1.2 *qul* statement type

The *qul* statement type refers to the content of the *qul* statement itself. There are two types of *qul* statements: *qul* questions and *qul* affirmations.

qul question and *qul* affirmation

If the *qul* statement begins with or contains a question marker, such as *'a* or *hal,* then the *qul* statement is classified as a question and is termed type Q in the taxonomy key in the second section of this chapter, Section 2.2. An example of a *qul* statement beginning with the

[73] Almost one sixth of all the *qul*s in the Qur'ān are repetitions in the same verse. There are 47 such instances, and many of these *qul* statements have been classified as type A3a in Chapter Three.

question marker *hal* is Q. 39:9: 'Say *(qul)*, "How *(hal)* can those who know be equal to those who do not know?" Only those who have understanding will take heed.' Over one fifth of the *qul* statements in the Qur'ān are *qul* questions.[74]

All other *qul* statements that do not contain a question are classified as *qul* affirmations. These classifications (questions and affirmations) are used in the classification keys discussed in Section 2.2 of this chapter.

2.1.3 *qul* statement function

Most *qul* statements respond to something in the Qur'ān, and the function of the *qul* statement is determined by the antecedent it is related to. There are two main functions of *qul* statements in the Qur'ān: '*qul* answer' or '*qul* response', and categorisation is determined by the kind of antecedent to which they are related.

qul answer and *qul* response

The terms '*qul* answer' and '*qul* response' refer to the function of a *qul* statement in a given passage of the Qur'ān, as determined by the antecedent to which it relates. There are generally two types of antecedents preceding a *qul* statement: a question or a statement.

When the antecedent is a question, and a *qul* statement is related to this question, I categorise the relevant *qul* statement as a *qul* answer. However, when the antecedent is a statement, and a *qul* statement is related to this statement, I categorise the relevant *qul* statement as a *qul* response. Q. 17:85 and Q. 34:3 are an example of a *qul* answer and *qul* response, respectively.

In Q. 17:85, the *qul* answer follows a question recorded in the Qur'ān about the Spirit (*al-rūh)*: [question:] 'They ask you (*yas'alūnaka*) about the Spirit'. [*qul* statement functioning as a *qul* answer:] Say *(qul)*, "The Spirit is part of my Lord's domain. You have only been given a little knowledge."'

[74] 75 *qul* statements contain a question, and these are discussed in Chapter 6.1.2.

In Q. 34:3-4, the *qul* response follows a statement recorded in the Qur'ān about the Day of Judgement: [statement:] '(3) The Disbelievers say (*qāla*), "The Last Hour will never come upon us." [*qul* statement functioning as a *qul* response:] (3) Say *(qul)*, "Yes, by my Lord, [it will], by Him who knows the unseen! Not even the weight of a speck of dust in the heavens or earth escapes His knowledge, nor anything smaller or greater. It is all recorded in a clear Scripture, (4) so that He can reward those who believe and do good deeds: they will have forgiveness and generous provision."'

The various kinds of antecedent questions and statements preceding a *qul* answer or a *qul* response are explained in the following sub-section 2.1.4.

2.1.4 Antecedents

As *qul* statements are usually located in polemical passages, an accurate appraisal of their function often requires consideration of the wider argument in the passage, and the function of a *qul* statement is thus determined by the antecedent it is related to. The noun antecedent is defined by the Oxford English Dictionary as 'an earlier word, phrase, or clause to which another word refers back'.[75] In this thesis, the term antecedent is used as a technical term to refer to a preceding verse or statement to which the word *qul* is related.

There are generally two types of antecedents preceding *qul* statements: a question or a statement. These questions and statements can however be attributed to a variety of different characters, or groups of people in the Qur'ān, such as the Believers, Disbelievers, Hypocrites, People of the Scripture, prophets or God. It is therefore useful to take into account to whom these statements and questions are attributed, as well as the form of the questions and statements themselves. The terms 'audience' and 'text' are used in the categorisation of the antecedents to indicate to whom these statements and questions are attributed, as explained in the following sub-section.

[75] See Oxford Dictionary, http://www.oxforddictionaries.com/definition/english/antecedent.

Audience questions and statements

A number of verses in the Qur'ān proclaim that the message of the Qur'ān is for all humankind,[76] and Rosalind Ward Gwynne states that the audience of the Qur'an appears to be humanity in general.[77] Audience statements and audience questions are questions and statements recorded in the Qur'ān that are attributed to a character, or group, other than the author of the text. These audience statements and questions are attributed to either the supporters[78] or opponents[79] of the Qur'ān's message.

In this thesis, the term 'audience' is used to categorise antecedents related to a *qul* statement, and these antecedents usually refer to the questions and statements attributed to an opponent, or an opposing view, of the Qur'ān's message. They are often statements and questions attributed to the Disbelievers or Hypocrites,[80] and they record an aspect of their religious beliefs, or their actions, that challenges or opposes the Qur'ānic message.

An example of these types of questions and statements are Q. 37:15 and Q. 34:3-4 respectively. In Q. 37:15, the audience question can be attributed to a sceptic challenging the Qur'ānic message about Resurrection: [audience question:] '(15) They say *(qālū)*, "This is no more than blatant sorcery. (16) What! After we have died and become dust and bones, shall we really be raised up again, (17) along with our forefathers?"' in Q. 34:3-4, the audience statement can be attributed to a sceptic about the Qur'ān's message about the Day of Judgement: [audience statement:] 'The Disbelievers say (*qāla*), "The Last Hour will never come upon us."'

[76] Q. 68:51-52 '(51) The Disbelievers almost strike you down with their looks when they hear the Qur'ān. They say, 'He must be mad!' (52) but truly it [the Qur'ān] is nothing other than a Reminder for all peoples.'
[77] 'To the extent that Muslims regard the Qur'ān as a blessing for all humanity, they consider that its every word addresses the audience in some fashion. Over the centuries scholars have exhaustively analyzed these ways, classified them, and distinguished them from or assimilated them to one another. Classical works on Qur'ānic sciences deal with patterns of address (*khiṭāb, mukhāṭabāt*) but do not always separate those parts that address the Qur'ān's audience from those in which one character in the Qur'ān addresses another, as in the exchanges between Abraham and his father.' See Rosalind Ward Gwynne, "Patterns of Address," 74.
[78] Such as the statements and questions recorded in the Qur'ān attributed to the Believers.
[79] Such as the statements and questions recorded in the Qur'ān attributable to the Disbelievers or Hypocrites.
[80] There are occasional audience questions and statements that can be attributed to the Believers; in polemical passages they are usually a blameworthy action or a statement, whereas in instructive passages they are usually questions about legal religious matters.

Text questions and statements

The term 'text' is used in the categorisation of an antecedent to suggest that these questions and statements are made by the text's divine voice.[81] Text statements and text questions are thus posed by the Qur'ān itself, for the consideration of the intended addressee(s) of the Qur'ān's message: the audience.

Text statement

An example of text statement is Q. 17:105-106. In these verses, a statement by the Qur'ān's divine voice is followed by a series of *qul* statements related to the foregoing statement: [text statement:] '(105) We [God] sent down the Qur'ān with the truth, and with the truth it has come down–We [God] sent you [Muhammad] only to give good news and warning– (106) it is a Qur'ān that We have divided in parts, so that you can recite it to people at intervals; We have sent it down little by little. [*qul* response:] (107) Say (*qul*), "Whether you believe it or not, those who were given knowledge earlier fall down on their faces when it is recited to them."'

Text question

A text question is one posed by the Qur'ān itself, followed by a *qul* statement. An example is Q. 10:102: '[text question:] (102) What are they waiting for but the punishment that came to those before them? [*qul* response:] (102) Say *(qul)*, "Wait then, I am waiting, too."'

The different kinds of antecedent questions and antecedent statements employing the terms 'audience' and 'text' are outlined in the following sub-sections, and they are then used to develop the taxonomy key outlined in Section 2.2 of this chapter. As a number of these antecedent questions and statements contain words derived from the Arabic root letters *'q/w/l',* these letters are discussed prior to outlining the different kinds of antecedent questions and statements.

[81] The Qur'ān argues in many verses that the author of the text is God: 'Will they not think about this Qur'ān? If it had been from anyone other than God, they would have found much inconsistency in it' (Q. 4:82). By speaking of the Qur'ān's 'divine voice', I am attempting to capture this crucial fact about how the text presents itself without entering into a theological discussion of whether this claim is indeed true.

The *q/w/l* root

The Arabic letters *q/w/l* record the statements and questions of supporters and opponents in the Qur'ān. There are over 1200 such instances. They begin with an introductory verb derived from the consonantal root *q/w/l*, such as, They say (*yaqūlūna*), "…", He said (*qāla*), "…", They said (*qālū*), "…", etc. Nearly half of all the *qul* statements in the Qur'ān respond to an audience question or an audience statement that is introduced with the '*q/w/l*' root (144/332=43%),[82] and for this reason an introductory verb derived from the Arabic letters *q/w/l* is singled out as a specific kind of antecedent. There are two categories of antecedents containing the *q/w/l* root: '*q/w/l* audience question' and '*q/w/l* audience statement'. These are discussed in the next sub-sections, 2.1.5 and 2.1.6 respectively.

Antecedence at a distance

There are a number of instances where it is possible to establish phraseological overlaps or to infer a thematic relationship between the antecedent and its response, even though they are both separated by considerable textual distance. For example, the antecedent in Q. 38 is located at the start of the sūra in Q. 38:4-8, and the response to it is located towards the end of the sūra, in Q. 38:65-66 and Q. 38:67-70/86-88. These verses in Q. 38 are discussed in Chapter Three. See also the passage Q. 10:94-109 in Chapter Five for another example of antecedence at a distance.

2.1.5 Antecedent questions

There are three kinds of antecedent questions preceding a *qul* answer, and these are outlined as follows.

q/w/l audience question

A '*q/w/l* audience question' is a question recorded in the sūra, comprising an introductory verb derived from the Arabic letters *q/w/l,* such as *qālu* (they say) or *yaqūlūna* (they say), followed by a question usually attributed to the Qur'ān's opponents. An example of a *q/w/l* audience question followed by a *qul* answer is Q. 37:15-18: [*q/w/l* audience question:] '(15)

[82] This includes text questions in Section 5.4 in the form of an audience characterisation containing the root *q/w/l*. See also Chapter Six, Section 6.1.

They say *(qālū),* "This is no more than blatant sorcery. (16) What! After we have died and become dust and bones, shall we really be raised up again, (17) along with our forefathers?" [*qul* answer:] (18) Say *(qul)*, "Yes indeed, and you will be humiliated."'

Directed audience question

A 'directed audience question' is a question recorded in the sūra that is explicitly addressed to the Qur'ānic messenger, such as 'They ask you' (*yas'alūnaka*). Normally, it is contextually evident that the pronominal suffix 'you' in the singular (*-ka)* in these instances refers to the Qur'ānic messenger, the Prophet Muhammad. An example of a directed audience question followed by a *qul* answer is Q. 17:85: [directed audience question:] 'They ask you (*yas'alūnaka*) about the Spirit. [*qul* answer:] Say *(qul)*, "The Spirit is part of my Lord's domain. You have only been given a little knowledge."'

qul question

If a *qul* statement begins with, or contains, a question marker and this *qul* statement also precedes a *qul* answer, then the *qul* statement containing the question is classified as a *qul* question preceding a *qul* answer. An example of a *qul* question followed by a *qul* answer is Q. 6:12: '(12) [*qul* question:] Say (*qul)*, "To whom belongs all that is in the heavens and earth?" [*qul* answer:] Say (*qul*), "To God. He has taken it upon Himself to be merciful. He will certainly gather you on the Day of Resurrection, which is beyond all doubt. It is they who have lost their own souls, that will not believe."'

2.1.6 Antecedent statements

There are four kinds of antecedent statements preceding a *qul* response, and these are outlined as follows.

q/w/l audience statement

A '*q/w/l* audience statement' is a statement recorded in the sūra, comprising an introductory verb derived from the Arabic letters *q/w/l,* such as *qālu* or *yaqūlūna* (they say),

followed by a statement usually attributed to the Qur'ān's opponents. An example of a *q/w/l* audience statement followed by a *qul* response is Q. 34:3-4: [*q/w/l* audience statement:] '(3) The Disbelievers say (*qāla*), "The Last Hour will never come upon us" [*qul* response:] Say *(qul)*, "Yes, by my Lord [it will], by Him who knows the unseen! Not even the weight of a speck of dust in the heavens or earth escapes His knowledge, nor anything smaller or greater. It is all recorded in a clear Record, (4) so that He can reward those who believe and do good deeds: they will have forgiveness and generous provision."'

Text statement

A 'text statement' is a statement recorded in the sūra initiated by the text's divine voice. These statements can explore or explain a theological point, such as the unity of God, His creative power, or His ability to send a Prophet with Revelation. For example, the text statement Q. 17:105-106 mentions that God sent down the revelation and is followed by a *qul* response in v. 107: [text statement:] '(105) We [God] sent down the Qur'ān with the truth, and with the truth it has come down–We [God] sent you [Muhammad] only to give good news and warning– (106) it is a Qur'ān that We have divided in parts, so that you can recite it to people at intervals; We have sent it down little by little. [*qul* response:] (107) Say (*qul*), "Whether you believe it or not, those who were given knowledge earlier fall down on their faces when it is recited to them."'

Audience characterisation

Audience characterisations describe the actions and beliefs attributed to an individual or a group from the Qur'ān's audience, such as the Disbelievers, the People of the Scripture, or the Hypocrites, and are followed by a *qul* statement.[83] These audience characterisations are in the third person, and usually utilise the pronoun 'they' or 'them' to attribute their actions and beliefs. In the majority of instances, these audience characterisations describe a blameworthy action or tenet. An example of an audience characterisation followed by a *qul* response is Q. 6:109: [audience characterisation:] 'They swear by God with their most solemn oaths that if a miraculous sign came to them they would believe in it. [*qul* response:]

[83] There are occasional audience characterisations in the Qur'ān that refer to the Believers and are followed by a *qul* statement, such as Q. 62:11.

Say (*qul*), "Signs are in the power of God alone." What will make you realise that even if a sign came to them they still would not believe.'

A number of audience characterisations contain a conditional clause. Conditional audience characterisations also describe the actions and beliefs of groups, such as the Disbelievers, the People of the Scripture and the Hypocrites, but are followed by the particle *fa* ('so', 'then') to introduce the *qul* response.[84] In these instances, the conditional audience characterisations begin with a conditional particle, such as *in* ('if'), followed by the *fa-qul* response. An example of conditional audience characterisation is Q. 10:41: [conditional audience characterisation:] 'If they do not believe you', [*fa-qul* response:] 'Say (*fa-qul*), "I act for myself, and you for yourselves. You are not responsible for my actions nor am I responsible for yours."'

Text question

A 'text question' is a question recorded in the sūra and posed by the text's divine voice. These questions are usually rhetorical questions followed by a text statement as well as a *qul* response, such as in Q. 6:158: [text question:] '(158) Are they waiting for the very angels to come to them, or your Lord Himself, or maybe some of His signs?' [text statement:] (158) But on the Day some of your Lord's signs come, no soul will profit from faith if it had none before, or has not already earned some good through its faith. [*qul* response:] (158) Say (*qul*), "Wait if you wish: we too are waiting."'

2.1.7 No apparent antecedent

There are twenty-four *qul* statements in the Qur'ān that do not have an apparent antecedent. These *qul* statements are presented in Appendix Three.

2.1.8 Summary of antecedents

The following table summarises the seven antecedent types discussed previously. Each of these antecedents is assigned a number and these are then used to classify the *qul*

[84] *fa-qul* statements are discussed in Chapter 5.2.2.

statements. The classification keys for these different antecedents and the *qul* statements related to them are outlined in Section 2.2. The *qul* statements are then presented in the taxonomy chapters of this thesis according to the antecedent type: *qul* statements that follow an antecedent question are presented in Chapter Three and *qul* statements that follow an antecedent statement are presented in Chapters Four and Five.

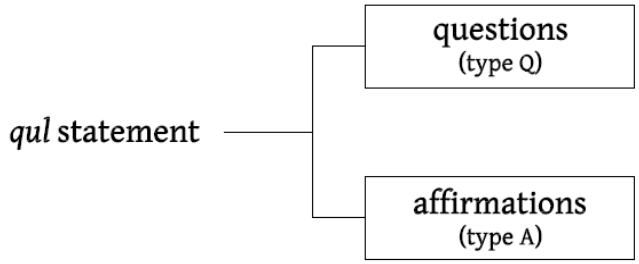
Table 2.1.8: Antecedent summary

antecedent number	antecedent	Chapter
1	*q/w/l* audience question	3
2	directed audience question	3
3	*qul* question	3
4	*q/w/l* audience statement	4
5	text statement	5
6	audience characterisation	5
7	text question [+statement]	5
8	no apparent antecedent	Appendix

Section 2.2: Taxonomy Introduction

This taxonomy's point of departure consists in the observation that Qur'ānic *qul* statements contain either a question or an affirmation. If the *qul* statement begins with or contains a question marker, such as *'a* or *hal,* then the *qul* statement is classified as a question, and is termed type Q. An example of a *qul* statement beginning with the question marker *hal* is Q. 39:9, [question:] 'Say *(qul)*, "How *(hal)* can those who know be equal to those who do not know?" Only those who have understanding will take heed.' All other *qul* statements that do not contain a question are affirmations, and are termed type A. These are shown in the following diagram.

Diagram 2.2.1: Type Q (question) and Type A (affirmation) qul *statements*



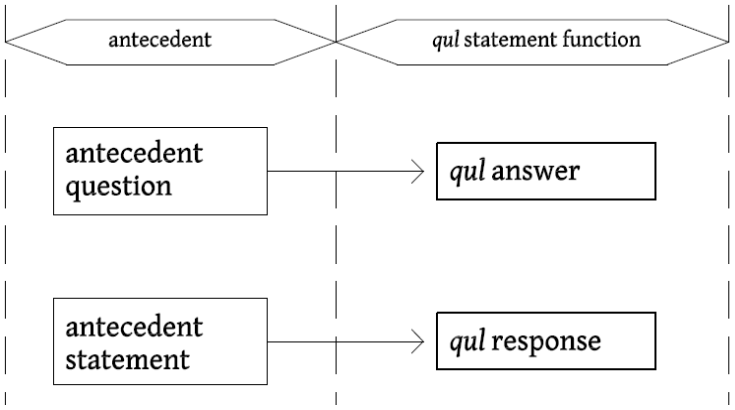
Function of *qul* statements

As *qul* statements are usually found in polemical passages, an accurate appraisal of their function often requires consideration of the wider argument in the passage. Type Q and type A *qul* statements are therefore sub-categorised to suggest their function in a given passage, and these categories are determined by an antecedent.

There are generally two types of antecedents preceding a type Q and type A *qul* statement: a question or a statement. As explained above, when the antecedent is a question and a *qul* statement is related to that question, I categorise the *qul* statement as a *qul* answer. However, when the antecedent is a statement and a *qul* statement is related to this statement, I categorise the *qul* statement as a *qul* response. These categories delineate the

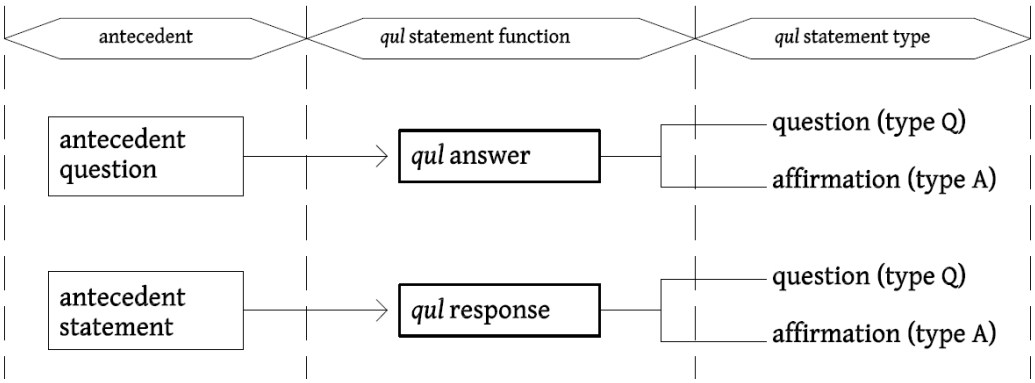
function of the *qul* statements in relation to their antecedents as shown in the following diagram.

Diagram 2.2.2: Antecedent question and antecedent statement



These *qul* answers and *qul* responses can be in the form of a question (type Q) or an affirmation (type A). For example, an antecedent question can be followed by a *qul* answer either in the form of a question (type Q) or in the form of an affirmation (type A). These are shown in the following diagram.

Diagram 2.2.3: Antecedent question and antecedent statement



Classification: Type and Function

The *qul* statements in Chapters Three to Five are classified according to their type and function. As the primary concern of this research and taxonomy is to explore how *qul*

statements function in a given passage, antecedents are used to sub-categorise type Q and type A *qul* statements. There are six type Q and eight type A *qul* statements discussed in the following chapters of this thesis, and each type is assigned a letter and a number, based on its function in the passage. For example, in a 'type Q4r' *qul* statement, the 'Q' indicates that it is a type Q question, the number '4' indicates the *qul* statement's sub-category based on an antecedent, and the letter 'r' indicates that the function of the *qul* statement is a response to an antecedent statement. This classification key is summarised in the following diagram and the antecedent numbers are summarised in the table that follows.

Table 2.2.4: Classification key

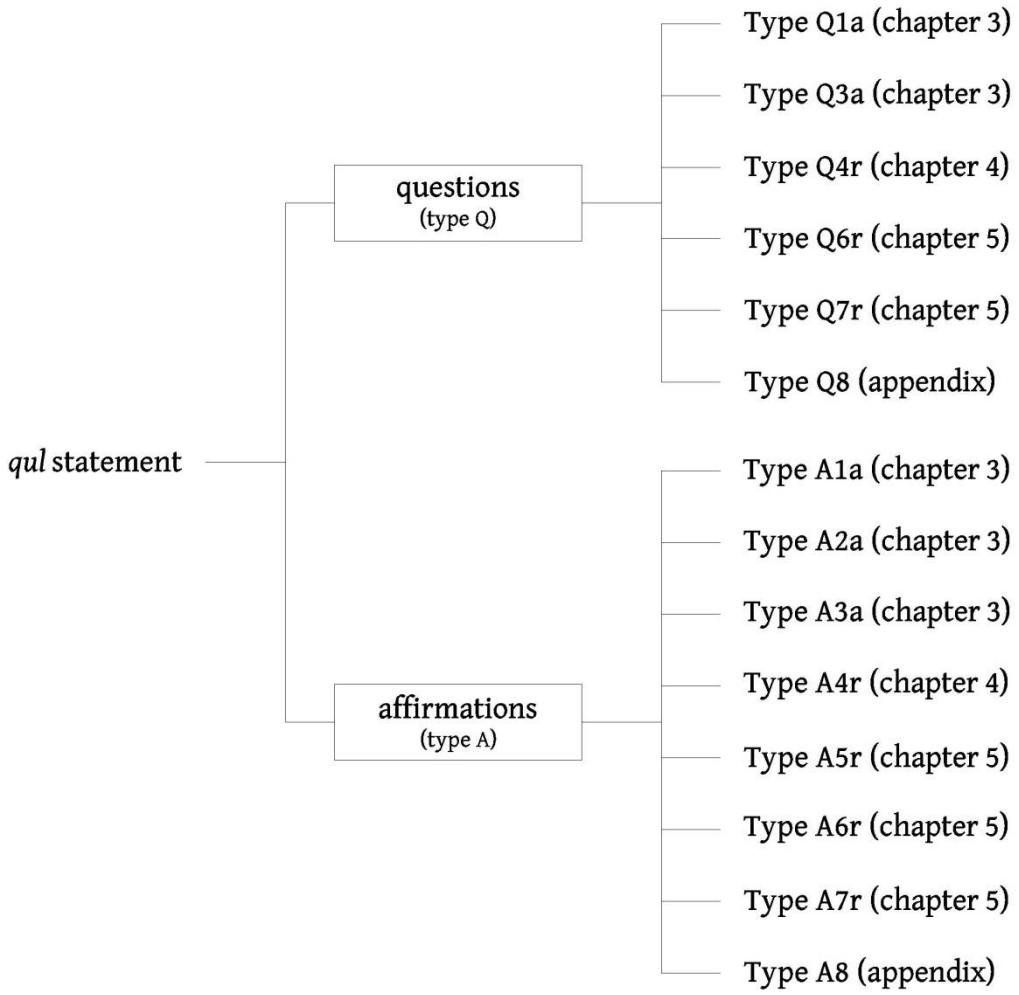
Type	Antecedent Number	Function
Q or A	1-8	a or r
Q = Question A = Affirmation	sub-category based on antecedent	a= *qul* answer r = *qul* response

Table 2.2.5: Antecedent numbers

antecedent number	antecedent	*qul* statement function	Chapter	Classification key	
1	*q/w/l* audience question	*qul* answer	3	A1a	Q1a
2	directed audience question	*qul* answer	3	A2a	-
3	*qul* question	*qul* answer	3	A3a	Q3a
4	*q/w/l* audience statement	*qul* response	4	A4r	Q4r
5	text statement	*qul* response	5	A5r	Q5r
6	audience characterisation	*qul* response	5	A6r	Q6r
7	text question [+statement]	*qul* response	5	A7r	Q7r
8	no apparent antecedent	*qul* statement	appendix	A8	Q8

While the *qul* statements are either a question (type Q) or an affirmation (type A), they are presented in the following chapters according to their function in the passage: Chapter Three discusses *qul* answers and Chapters Four and Five discuss *qul* responses. The following diagram summarises which chapters all of these typologies are discussed in, and examples from the Qur'ān for the different types of *qul* answers and *qul* responses are cited in the introduction that follows the diagram. The number of *qul* statements in each typology is then summarised in Section 2.3 of this chapter.

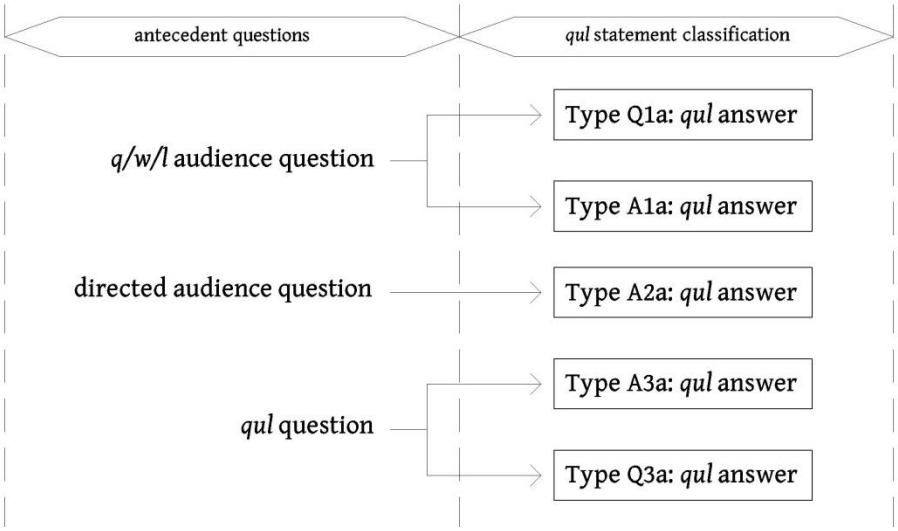
Diagram 2.2.6: Typologies discussed in Chapters Three to Five



Types of *qul* answers

In Chapter Three, five types of *qul* answers are discussed: type Q1a, type A1a, type A2a, type A3a and type Q3a. These five types are preceded by three kinds of antecedent questions, as summarised in the following diagram.

Diagram 2.2.7: qul *answers and antecedent questions*



q/w/l audience question

The first kind of antecedent question is a '*q/w/l* audience question'. A '*q/w/l* audience question' is a question recorded in the sūra, comprising an introductory verb derived from the Arabic letters *q/w/l,* such as *qālu* (they say) or *yaqūlūna* (they say), followed by a question attributed to the Qur'ān's opponents. An example of a *q/w/l* audience question is Q. 37:15-17: [*q/w/l* audience question:] '(15) They say *(qālū),* "This is no more than blatant sorcery. (16) What! After we have died and become dust and bones, shall we really be raised up again, (17) along with our forefathers?"'

Directed audience question

The second kind of antecedent question is a 'directed audience question'. A 'directed audience question' is a question recorded in the sūra, which is explicitly addressed to the Qur'ānic messenger, such as 'They ask you' (*yas'alūnaka*). Normally, it is contextually evident that the singular pronominal suffix 'you' (*-ka)* in these instances refers to the Qur'ānic messenger, the Prophet Muhammad. An example of a directed audience question is Q. 17:85: [directed audience question:] 'They ask you (*yas'alūnaka*) about the Spirit.'

qul question

The third kind of antecedent question is a *qul* question. If a *qul* statement begins with, or contains, a question marker and this *qul* statement also precedes a *qul* answer, then the *qul* statement containing the question is classified as a *qul* question preceding a *qul* answer. An example of a *qul* question followed by a *qul* answer is Q. 6:12: '(12) [*qul* question:] Say (*qul)*, "To whom belongs all that is in the heavens and earth?" [*qul* answer:] Say (*qul*), "To God. He has taken it upon Himself to be merciful. He will certainly gather you on the Day of Resurrection, which is beyond all doubt. It is they who have lost their own souls, that will not believe."'

The following table highlights an example from the Qur'ān for these antecedent questions and the *qul* answers that follow them.

Table 2.2.8: Examples of qul *answers*

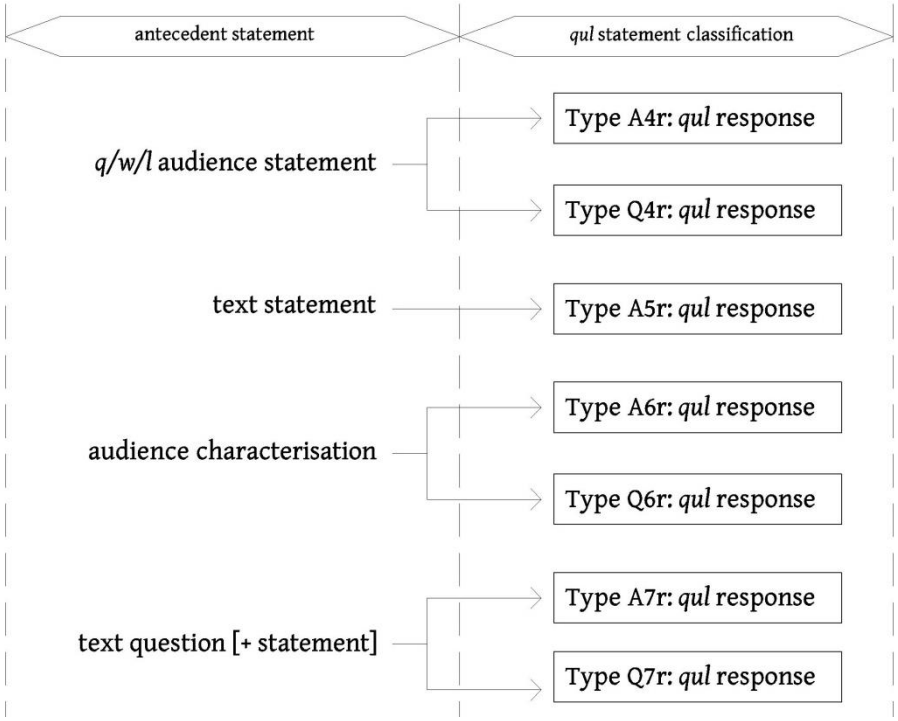
Type	Verse		Translation
Q1a	23: 82-84	*q/w/l* audience question	(82) They say (*qālū)*, 'What? When we die and turn to dust and bones, shall we really be resurrected? (83) We have heard such promises before, and so did our forefathers. These are just ancient fables.'
		question functioning as a *qul* answer	(84) Say *(qul)*, 'Who owns the earth and all who live in it, if you know [so much]?'
A1a	37: 15-18	*q/w/l* audience question	(15) They say *(qālū)*, 'This is no more than blatant sorcery. (16) What! After we have died and become dust and bones, shall we really be raised up again, (17) along with our forefathers?'
		affirmation functioning as a *qul* answer	(18) Say *(qul)*, 'Yes indeed, and you will be humiliated.'
A2a	17:85	directed audience question	(85) They ask you (*yas'alūnaka*) about the Spirit.
		affirmation functioning as a *qul* answer	(85) Say *(qul)*, 'The Spirit is part of my Lord's domain. You have only been given a little knowledge.'

A3a	6:12	*qul* question	(12) Say (*qul*), 'To whom belongs all that is in the heavens and earth?'
		affirmation functioning as a *qul* answer	(12) Say (*qul*), 'To God. He has taken it upon Himself to be merciful. He will certainly gather you on the Day of Resurrection, which is beyond all doubt. It is they who have lost their own souls, that will not believe.'
Q3a	10:59	*qul* question	(59) Say, 'Have you considered the provision God has sent down for you, some of which you have made unlawful and some lawful?'
		question functioning as a *qul* answer	(59) Say, 'Has God given you permission [to do this], or are you inventing lies about God?'

Types of *qul* responses

In Chapters Four and Five, the following types of *qul* responses are discussed: type A4r, type Q4r, type A5r, type A6r, type Q6r, type A7r and type Q7r. These *qul* responses are preceded by four kinds of antecedent statements, and these are summarised in the following diagram.

Diagram 2.2.9: qul *responses and antecedent statements*



q/w/l audience statement

The first kind of antecedent statement is a '*q/w/l* audience statement'. A '*q/w/l* audience statement' is a statement recorded in the sūra, comprising an introductory verb derived from the consonantal root *q/w/l,* such as *qālu* (they say) or *yaqūlūna* (they say), followed by a statement attributed to the Qur'ān's opponents. An example of a *q/w/l* audience statement is Q. 34:3: [*q/w/l* audience statement:] 'The Disbelievers say (*qāla*), "The Last Hour will never come upon us."'

Text statement

The second kind of antecedent statement is a 'text statement'. Text statements are statements made by the text's divine voice. An example of a text statement is Q. 17:105-106: [text statement:] '(105) We [God] sent down the Qur'ān with the truth, and with the truth it has come down–We [God] sent you [Muhammad] only to give good news and warning– (106) it is a Qur'ān that We have divided in parts, so that you can recite it to people at intervals; We have sent it down little by little.'

Audience characterisation

The third kind of an antecedent statement is an 'audience characterisation'. Audience characterisations describe the actions and beliefs attributed to a character, or group, from the Qur'ān's audience, such as the Disbelievers, the People of the Scripture, and the Hypocrites.[85] These audience characterisations are in the third person, and usually utilise the pronoun 'they' or 'them' to attribute their actions and beliefs. In the majority of instances, these audience characterisations describe a blameworthy action or an erroneous tenet. An example of an audience characterisation is Q. 6:109: [audience characterisation:] '(109) They swear by God with their most solemn oaths that if a miraculous sign came to them they would believe in it.'

Text question

The fourth kind of an antecedent statement is a 'text question'. A 'text question' is a question recorded in the sūra posed by the text's divine voice. These questions are rhetorical questions and are usually followed by a text statement as well as a *qul* response, such as in Q. 6:158: [text question:] '(158) Are they waiting for the very angels to come to them, or your Lord Himself, or maybe some of His signs? [text statement:] But on the Day some of your Lord's signs come, no soul will profit from faith if it had none before, or has not already earned some good through its faith.'

The following table highlights an example from the Qur'ān for these antecedent statements and the *qul* responses that follow them.

Table 2.2.10: qul *responses and antecedent statements*

Type	Verse		Translation
A4r	34:3	*q/w/l* audience statement	(3) The Disbelievers say (*qāla*), 'The Last Hour will never come upon us.'
		affirmation functioning as a *qul* response	(3) Say *(qul)*, 'Yes, by my Lord [it will], by Him who knows the unseen! Not even the weight of a speck of dust in the heavens or earth

[85] There are occasionally audience characterisations in the Qur'ān that refer to the Believers and are then followed by a *qul* statement, such as Q. 62:11.

			escapes His knowledge, nor anything smaller or greater. It is all recorded in a clear Record, (4) so that He can reward those who believe and do good deeds: they will have forgiveness and generous provision.'
Q4r	5:17	*q/w/l* audience statement	(17) Those who say (*qālū)*, 'God is the Messiah, the son of Mary,' are defying the truth.
		question functioning as a *qul* response	(17) Say *(qul)*, 'If it had been God's will, could anyone have prevented Him from destroying the Messiah, son of Mary, together with his mother and everyone else on earth? Control of the heavens and earth and all that is between them belongs to God: He creates whatever He will. God has power over everything.'
A5r	17:107	text statement	(105) We sent down the Qur'ān with the truth, and with the truth it has come down–We sent you [Muhammad] only to give good news and warning– (106) it is a Qur'ān that We have divided in parts, so that you can recite it to people at intervals; We have sent it down little by little.
		affirmation functioning as a *qul* response	(107) Say (*qul*), 'Whether you believe it or not, those who were given knowledge earlier fall down on their faces when it is recited to them.'
A6r	6:109	audience characterisation	(109) They swear by God with their most solemn oaths that if a miraculous sign came to them they would believe in it.
		affirmation functioning as a *qul* response	(109) Say *(qul)*, 'Signs are in the power of God alone.' What will make you realize that even if a sign came to them they still would not believe.
Q6r	22:72	audience characterisation	(72) When Our clear signs are recited to them, you will notice a denial on the faces of the Disbelievers: it is almost as if they are going to attack those who recite Our signs to them.
		question functioning as a *qul* response	(72) Say (*qul*), 'Shall I tell you what is far worse than what you feel now? The Fire that God has promised the Disbelievers! What a dismal end!'
A7r	6:158	text question	(158) Are they waiting for the very angels to come to them, or your Lord Himself, or maybe some of His signs?
		text statement	(158) But on the Day some of your Lord's signs come, no soul will profit from faith if it had none before, or has not already earned some

			good through its faith.
		affirmation functioning as a *qul* response	(158) Say (*qul)*, 'Wait if you wish: we too are waiting.'
Q7r	39:38	text question	(38) If you ask them, 'Who created the heavens and earth?'
		text statement	(38) they are sure to answer, 'God,'
		question functioning as a *qul* response	(38) Say, 'Consider those you invoke beside Him: if God wished to harm me, could they undo that harm? If God wished to show me mercy, could they withhold that mercy?'[86]

The *qul* statements in the Qur'ān are assigned these taxonomy keys, and they are presented in the following chapters: *qul* answers are presented in Chapter Three, *qul* responses are presented in Chapters Four and Five, and the *qul* statements with no apparent antecedent are presented in the appendix. Before we discuss these *qul* statements, Section 2.3 summarises the number of *qul* statements presented in each chapter.

[86] Verse 39 contains another *qul* statement related to the same antecedent. This second *qul* statement is not shown in this table but is discussed in Chapter Five.

Section 2.3: Summary of *qul* types

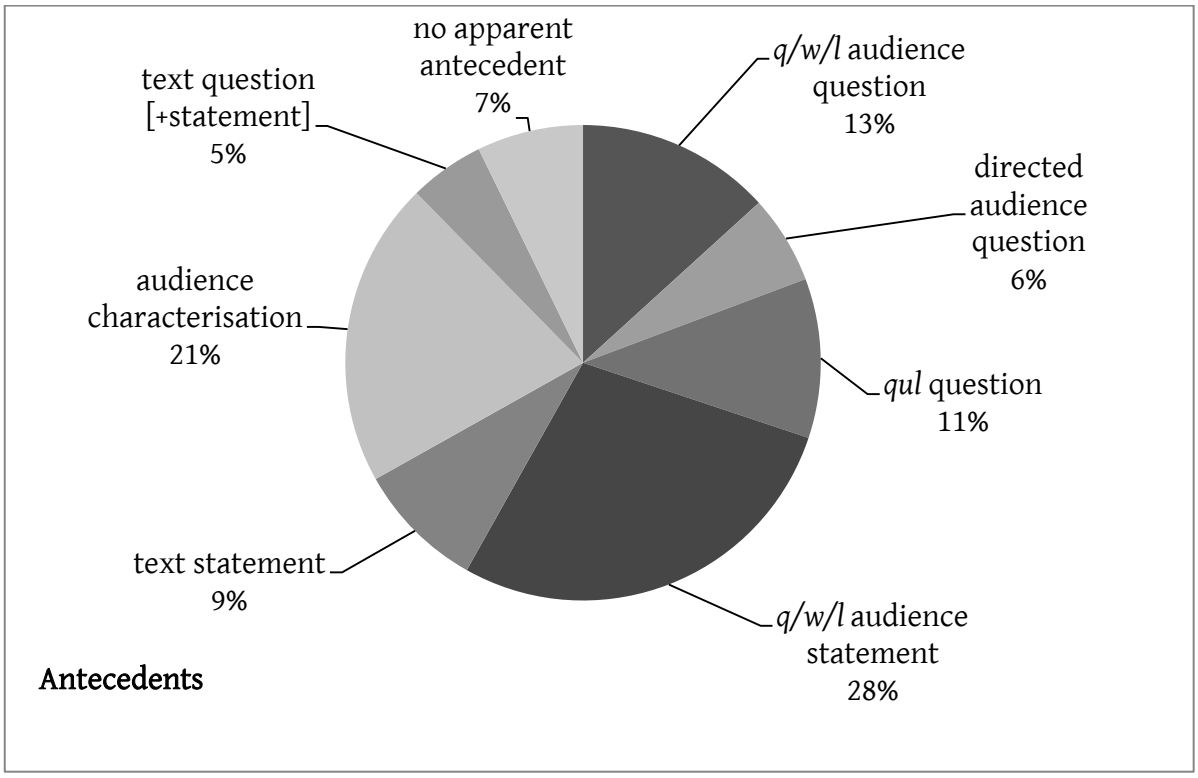
Section 2.3.1: *qul* statements in each Chapter

The following tables summarise the number of *qul* statements presented in each chapter according to their typology key and antecedent.

Table 2.3.1.0: Summary of antecedent types

antecedent number	antecedent	*qul* statement function	Classification key		Total *qul*s
1	*q/w/l* audience question	*qul* answer	A1a	Q1a	44
2	directed audience question	*qul* answer	A2a	-	20
3	*qul* question	*qul* answer	A3a	Q3a	36
4	*q/w/l* audience statement	*qul* response	A4r	Q4r	93
5	text statement	*qul* response	A5r	-	29
6	audience characterisation	*qul* response	A6r	Q6r	69
7	text question [+statement]	*qul* response	A7r	Q7r	17
8	no apparent antecedent	*qul* statement	A8	Q8	24
					332

Chart 2.3.1.1: Antecedent and nos. of quls (%)



In summary, the *qul* statements that follow antecedents perform two main functions: they are either 'reactive' or 'emphatic'. Reactive *qul* statements (73%) follow antecedents that refer to the audience in some way, such as their statements (28%), questions (19%), or descriptions (26%).[87] Emphatic *qul* statements (20%), on the other hand emphasise the point being made in the antecedent to which they relate. Sub-categories of antecedents that precipitate emphatic *qul* statements include 'text statements' (9%) or '*qul* questions' (11%). As will be shown in the following chapters of this thesis, many of these emphatic *qul* statements relate thematically to the Qur'ān's audience, and these findings demonstrate that the Qur'ān is at pains to both engage with and to present its material to the audience.

Table 2.3.1.2: Number of quls *by thesis Chapter*

Chapter	Type	Total
3	A1a	36
	Q1a	8
	A2a	20
	A3a	32
	Q3a	4
	Ch. 3 total	**100**
4	A4r	70
	Q4r	23
	Ch. 4 total	**93**
5	A5r	29
	A6r	52
	Q6r	17
	A7r	15
	Q7r	2
	Ch. 5 total	**115**
appendix	A8	18
	Q8	6
	appendix total	**24**
Total *quls*		**332**

[87] Text questions (type A7r and Q7r) are included in this percentage since these rhetorical questions are about the Qur'ān's audience: they question either their actions or their beliefs.

Section 2.3.2: Summary table of all 332 *qul* statements in the Qur'ān

All 332 *qul* statements in the Qur'ān are presented in Appendix One. They are arranged in the order they appear in the Qur'ān, together with each *qul* statement's typology key and theme, as well as the chapter and section of this thesis in which they have been categorised.

Section 2.3.3: General themes addressed by *qul* statements

The following table summarises the distribution of *qul* statements addressing general themes. Although the *qul* statements have been classified by the general theme addressed, some themes are amenable to further sub-classification. For example, the *qul* statements addressing the Qur'ān can be sub-classified into *qul* statements relating to specific aspects of this general theme such as the source of the Qur'ān, why the Qur'ān was revealed, and how the audience reacts to the revelation.

The following table shows the distribution of *qul* statements' general themes in order of frequency and their typological key. This serves to provide a general thematic overview of the *qul* statements in the Qur'ān.[88]

[88] The *qul* statements classified in these general themes often occur in polemical passages that can comprise various different themes, and these different themes often form a matrix of responses to an antecedent. See Chapter Six for examples of *qul* statements that work with other verses in a passage to respond to an antecedent.

Table 2.3.3.0: qul *statement type in each theme*

Theme	A1a	A2a	A3a	A4r	A5r	A6r	A7r	A8	Q1a	Q3a	Q4r	Q6r	Q7r	Q8	Total
Tawḥīd	1		32	4		7	6	10		4	1	3	1	5	74
Qur'ān				22	9	9	6				3	1	1		51
Signs (*āyāt)*[89]	11				1	10	2					6		1	31
Hypocrites	3			17		1					5				26
People of the Scripture				5	3	6					7	5			26
Day of Judgement	8	6		5	1				2						22
The Prophet	5			4	8	3					2				22
Resurrection	7			1		1	1		6						16
Believers						6		6							12
Pagan Customs				4							3				7
Ingratitude						4						2			6
Disgraceful acts				3							2				5
Jinn						4		1							5
Companions of the Cave				2	1										3
Parents and Relatives					3										3
Wealth				2											2
Charity		2													2
Noah					2										2
Moses				1	1										2
Pilgrimage		1													1
Lawful fighting		1													1
Bad and Good								1							1
Inheritance (orphan women)		1													1
Inheritance		1													1

[89] The Qur'ānic use of the word *āya* is nuanced. In the Qur'ān, it can mean revelation generally, the Qur'ān, miraculous signs, historical signs, cosmic signs or signs observable in nature. For a detailed discussion about the use of historical and cosmic signs in the Qur'ān, see Sinai, *The Qur'an: A Historical-Critical Introduction,* 169-173. Although the word can encapsulate any or all of these meanings in a given passage, its specific meaning in a particular verse can be determined by considering its literary context (see for example Chapter 5.2.1 for a detailed discussion about the use of this word in the passage Q. 6:37-67). In this thesis, I occasionally translate *āya* as 'Revelation' where this meaning is contextually evident and the passage is similar to other passages about Revelation. In all other instances, *āya* is translated as 'Sign' and classified as belonging to this theme.

(Orphans)															
Inheritance		1													1
Dhū-l - Qarnayn		1													1
Wine and Gambling		1													1
Act of Devotion						1									1
Punishment		1													1
The Soul		1													1
Guidance (Prayer Direction)	1														1
Distributing Booty		1													1
Women (Menstruation)		1													1
Lawful food		1													1
Total	**36**	**20**	**32**	**70**	**29**	**52**	**15**	**18**	**8**	**4**	**23**	**17**	**2**	**6**	**332**

Section 2.3.4: The nine main themes and the differing functions of *qul* statements within them

Two hundred and eighty of the 332 qul statements (84%) pertain to nine general themes. It will be no surprise to those familiar with the Qur'ān that these include the major Qur'ānic themes such as *Tawḥīd,* Qur'ān, the Resurrection, Day of Judgement, and the Prophet.

These *qul* statements and the general themes they pertain to are discussed in detail in subsequent chapters of the thesis. The following short paragraphs summarise some preliminary observations about each of the nine major themes. They suggest that the predominant function of the word *qul* differs between these different themes.

1. *Tawḥīd* (Unity of God): The *qul* statements pertaining to this theme seldom respond to an antecedent related to the Qur'ān's audience (such as audience statements, questions or characterisations). However, a high proportion of the *qul* statements in this theme follow rhetorical questions that draw attention to God in some way, such as *qul* questions followed by *qul* answers (type A3a): 43% (32/74), text questions (type A7r and Q7r) 10% (7/74), and *qul* statements with no apparent antecedents: 14%

(10/74). The predominance of the theme of God's unity in disputational exchanges, constructed with emphatic *qul* statements, demonstrates the importance of this foundational tenet of Islam in the Qur'ān. These emphatic *qul* statements proclaim God's unity by prompting the audience to think and reflect about God and His attributes, such as His creative power.

2. Qur'ān: Unlike the previous theme, the majority of *qul* statements about the Qur'ān (69%)[90] respond to an audience statement or audience characterisation: 49% (25/51) follow a *q/w/l* audience statement (type A4r and Q4r) and 20% (10/51) follow an audience characterisation (type A6r and Q6r). 18% (9/51) respond to a text statement (type A5r), and these text statements usually argue about the source and authenticity of the text. The frequency of this theme, as well as the very high percentage of reactive *qul*s in this theme, highlights the audiences' sceptical reaction to the Qur'ān, and the way in which the Qur'ān's engages with them.

3. Signs: The *qul* statements in this theme follow questions about those who demand to see signs from God (type A1a), or those who reject the signs of God after they have been explained (type A6r and Q6r). Of the *qul* statements in this theme, 52% (16/31) follow an audience characterisation (type A6r and Q6r), and these characterisations describe those who reject or dispute God's signs. Over one third of the *qul* statements in this theme, 35% (11/31), follow a *q/w/l* audience question (type A1), and nearly all of these questions contain the particle *law-lā* (usually translated as 'why' or 'if only') to emphasise their demand to see signs from God or a miracle. The remaining *qul* statements in this theme are also about those who reject God's signs, such as type A7r (2/31) and type Q8 (1/31). The audience demands and characterisation in this theme are often located in extended passages that present various types of signs, such as cosmic signs and historical signs, and the *qul*

[90] In addition to this percentage, 14% (7/51) of *qul* statements follow text questions in the form of audience characterisations about the Qur'ān (type A7r and Q7r), see Chapter Five. These rhetorical text questions about the Qur'ān can be translated either as a question or a statement, and if they are translated as statements, then 83% of the *qul* statements about the Qur'ān respond to the audiences' expressed doubts as to its authenticity as Revelation.

statements in these passage draw attention to the audiences' inability to read the signs.[91]

4. Hypocrites: 85% (22/26) follow *q/w/l* audience statements (type A4r and Q4r), and 12% (3/26) follow a *q/w/l* audience question (type A1a). Unlike the previous category, the vast majority of the *qul* statements in this theme respond to the statements and questions of the Hypocrites, rather than their demands or descriptions about them. Nearly all of the *qul* statements in this theme (97%) therefore respond directly to their statements and questions, and only 4% (1/26) respond to an audience characterisation.

5. People of the Scripture: The *qul* statements about the People of the Scripture are distributed across a number of different typologies, unlike those about the Hypocrites previously. The *qul* statements in this theme also respond to audience statements, as well as to audience characterisations. Whereas the *qul* statements about the Hypocrites respond mainly to their statements, those about the People of the Scripture respond both to their statements, as well as descriptions of them (audience characterisations): 42% (11/26) follow *q/w/l* audience statements (type A4r and Q4r) and 42% (11/26) follow audience characterisations (type A6r and Q6r).

6. Day of Judgement: The majority of *qul* statements in this theme, 72% (16/22), follow an audience question about the Day of Judgement: 45% (10/22) follow a *q/w/l* audience question (type A1a and Q1a) about 'when' the Day of Judgement will be, and 27% (6/22) follow a directed audience question also mainly about 'when' the Day of Judgement is. There is only one *q/w/l* audience statement (type A4r) about the Day of Judgement, and even in that instance, the statement is similar to the questions about the Day of Judgement in the other typologies.

[91] For a detailed discussion of historical and cosmic signs, see Sinai, *The Qur'an: A Historical-Critical Introduction,* 169-173.

7. Prophet: 36% (8/21) of the *qul* statements about the Prophet follow text statements (type A5r), and many of these *qul* statements follow a story in the Qur'ān. The *qul* statements in these instances remind the Prophet, and the audience, to follow the guidance mentioned in these stories. The audience questions and audience statements about the Prophet challenge Muhammad's status as a divine emissary: 28% (6/21) of the *qul* statements follow *q/w/l* audience statements (type A4r and type Q4r) scorning him as a 'poet' or denying that he has been sent with divine authority; and 24% (5/21) of the *qul* statements follow *q/w/l* audience questions (type A1a) questioning why a human being was sent as a messenger, and why the Prophet challenges their pagan beliefs. The emphatic *qul*s in this theme establish Muhammad's status as a divine emissary who believes in the one God and follows what is revealed to him; the reactive *qul*s engage with the audiences' accusations and hostility towards him.

8. Resurrection: As in the previous theme for the Day of Judgement, the vast majority of *qul* statements responding to an antecedent pertaining to the theme of Resurrection are questions. There are, however, no directed audience questions, and 81% (13/16) of the *qul* statements in this theme respond to a *q/w/l* audience question (type A1a and Q1a). There is only one *qul* statement that responds to an audience statement or characterisation.

9. Believers: There are no *qul* statements responding to a *q/w/l* audience statement or *q/w/l* audience question that are attributed to the Believers. Likewise, there are no *qul* statements that respond to a text statement about the Believers. There are 12 *qul* statements in this theme, and six of these *qul* statements follow an audience characterisation and six have no apparent antecedent. The audience characterisations about the Believers usually describe an act unbecoming of those who believe in God and the Prophet, and the *qul* statements that have no apparent antecedent all address the believers by specifying a specific addressee, such as 'the wives of the Prophet'.

The following chapters list and discuss *qul* statements as categorised by the taxonomy detailed previously. Categorisation is dependent upon identification of a given *qul* statement's antecedent. Antecedents and their *qul* statements are further grouped according to themes and thematic patterns within sub-categories and are also discussed in the relevant sections in subsequent chapters.

CHAPTER THREE

Qul *answers*

In Chapter Two the various types of antecedents and *qul* statements were discussed, and these are now presented in detail in the following chapters of the thesis. Chapters Three, Four and Five are taxonomic, and the *qul* statements in these chapters are presented according to the classification key assigned to them in the previous chapter. Chapter Three presents *qul* statements preceded by antecedent *questions.* Chapters Four and Five present *qul* statements preceded by antecedent *statements*.

Section 3.0: *qul* answers

In Chapter Two, it was noted that there are generally two types of antecedents preceding a *qul* statement: a question or a statement. When the antecedent related to a *qul* statement is a question, I categorise these *qul* statements as a *qul* answer. These *qul* statements following a question are presented in the following five sections of this chapter, as summarised in the following table.

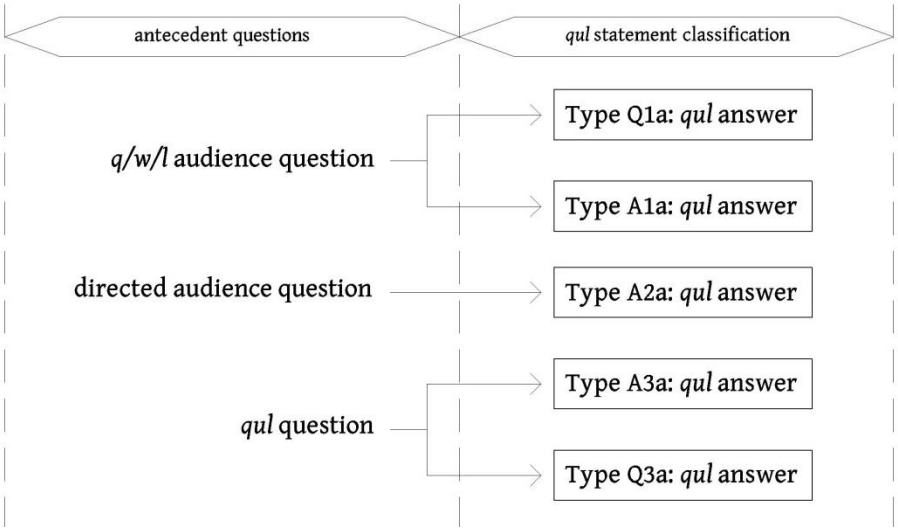
Table 3.0.1: qul *answers in Chapter Three*

Type	Nos. of *quls*	Section	Antecedent question	*qul* function
Q1a	8	Section 3.1	*q/w/l* audience question	*qul* answer (in the form of a question)
A1a	36	Section 3.2	*q/w/l* audience question	*qul* answer (in the form of an affirmation)
A2a	20	Section 3.3	directed audience question	*qul* answer (in the form of an affirmation)
A3a	32[92]	Section 3.4	*qul* question	*qul* answer (in the form of an affirmation)
Q3a	4[93]	Section 3.5	*qul* question	*qul* answer (in the form of a question)
Total	**100**			

[92] This number includes the total number of *qul* statements: *qul* questions in the antecedent as well as the *qul* answers that follow it.
[93] Ibid.

Section 3.1: Type Q1a

Diagram 3.1.0: antecedents and qul *answers*



In a 'type Q1a' *qul* statement, the 'Q' indicates that the *qul* statement is a type Q question, the number '1' indicates the *qul* statement's sub-category based on an antecedent, and the letter 'a' indicates that the function of the *qul* statement is an answer to an antecedent question. The antecedent question in type Q1a is a '*q/w/l* audience question'. A '*q/w/l* audience question' is a recorded question in the sūra, comprising an introductory verb derived from the Arabic letters *q/w/l,* such as *qālu* (they say) or *yaqūlūna* (they say), followed by a question attributed to the Qur'ān's opponents.

An example of a type Q1a *qul* answer following a *q/w/l* audience question is Q. 23:82-84, [*q/w/l* audience question:] '(82) They say (*qālū)*, "What? When we die and turn to dust and bones, shall we really be resurrected? (83) We have heard such promises before, and so did our forefathers. These are just ancient fables." (84) [*qul* answer:] Say (*qul)*, "Who owns the earth and all who live in it, if you know [so much]?"'

The following table summarises the themes and verses in type Q1a *qul* answers.

Table 3.1.1: Type Q1a qul *answer themes*

Theme	Nos. of *quls*	Qur'ān verses
Resurrection	6	Q. 23:84-89
Day of Judgement	2	Q. 10:50, 21:42
Total	**8**	

Resurrection

There are six type Q1a *qul* answers pertaining to the theme of Resurrection,[94] all located in the same passage of sūra 23. These are shown in the following table, and as the relationship between the *q/w/l* audience question and some of the *qul* answers in these verses is not

[94] In this thesis, any audience statement, question or characterisation attributed to those who oppose the Qur'ān's message about the Resurrection is classified under the general theme of Resurrection. However, the general theme of Resurrection can be further divided into sub-themes (like many of the other major themes proposed in this thesis). Patricia Crone, for example, argues that the unbelievers who opposed the Qur'ān's message on resurrection and the afterlife can be classified into three distinct groups. In her article, 'The Qur'ānic *Mushrikūn* and the Resurrection', she suggests that 'the *mushrikūn* seem to have grown up as believers in the Biblical God in a community that drew its beliefs from either Judaism or a form of Christianity closer to its Jewish roots than was normally the case, and that some of them had lost their faith in the resurrection'. She classifies these *mushrikūn* into three groups: (1) The first group she refers to as 'the traditional type,' and she believes that they are 'probably the vast majority'. This group believed in 'God and the lesser beings, saw God as the creator and ruler of this world, and fully accepted that He would resurrect them for judgement'. They also believed in the messengers, but not in the Messenger of the Qur'ān. They were of the opinion that the day of judgement was 'remote and/or as nothing to be feared because they were bound to be saved', (2) The second group, which she terms 'traditional denier', 'differed from the first only in that they doubted or denied the resurrection'. Crone suggests that 'they too believed in God, the lesser beings, God's creation and government of this world, and also in messengers, but they were not sure that God would resurrect them, and some were adamant that He would not, apparently without believing in any alternative forms of life after death.' According to Crone, the bulk of the Qur'ānic polemic against the *mushrikūn* is directed against these two groups, (3) The third group she terms 'radical deniers'. Although her definition of what this third group believed in is not entirely definitive, she suggests that they could be characterised as those who 'denied God's role as creator and ruler of this world', and that they were possibly 'eternalists' who 'denied the monotheist conception of Him as the creator, regulator and judge of this world'. In her view, it is possible that 'these radicals were polytheists only in the sense of holding their own reasoning to be as authoritative as God's revelation, or worse, to overrule it, making them self-deifiers after the fashion of Pharaoh'. Patricia Crone, "The Qur'ānic *Mushrikūn* and the Resurrection" in *The Qur'ānic Pagans and Related Matters: Collected Studies in Three Volumes,* edited by Hanna Siurua (Leiden; Boston: Brill, 2016), 154-155. To support these categories, Crone mentions that some early Islamic scholars (*mutakallims*) also suggested similar classifications about the *mushrikūn.* She argues that 'Abū ʿĪsā al-Warrāq arrived at the same three groups of unbelievers: the traditional *mushrikūn*, traditional deniers and radical deniers', and likewise, al-Māturīdī posits a number of groups, 'Meccans fell into different groups: some were monotheists who denied the resurrection; others were polytheists [divided over the resurrection?], and some adhered to *madhhab al-dahr* (eternalists)', Ibid., 178-179.

immediately apparent, these verses are explained in further detail in Chapter Six, Section 6.2.

Table 3.1.2: Type Q1a qul *answers pertaining to the theme of Resurrection*

	Verse		Translation
1-6	23: 84-89	*q/w/l* audience question	(82) They say (*qālū)*, 'What? When we die and turn to dust and bones, shall we really be resurrected? (83) We have heard such promises before, and so did our forefathers. These are just ancient fables.'
		question functioning as a *qul* answer	(84) Say, 'Who owns the earth and all who live in it, if you know [so much]?'
			(85) and they will say, 'God.'
		question functioning as a *qul* answer	(85) Say, 'Will you not take heed?'
		question functioning as a *qul* answer	(86) Say, 'Who is the Lord of the seven heavens? Who is the Lord of the Mighty Throne?'
			(87) and they will say, 'God.'
		question functioning as a *qul* answer	(87) Say, 'Will you not be mindful?'
		question functioning as a *qul* answer	(88) Say, 'Who holds control of everything in His hand? Who protects, while there is no protection against Him, if you know [so much]?'
			(89) and they will say, 'God.'
		question functioning as a *qul* answer	(89) Say, 'Then how can you be so deluded?'

In this passage, the antecedent question is answered by means of a counter-question, and this allows the Qur'ān to turn a debate effectively into an interrogation. The triple occurrence of 'They will say: God'[95] is crucial to this passage, and it is the *qul* and the *qālū* alternation that prepares this. As discussed in detail in Chapter Six, the triple occurrence of this phrase establishes the three thematic responses to the original antecedent question.

[95] A similar, but emphatic form of this phrase follows a question and precedes a *qul* statement in Q. 29:61-63, Q. 31:25 and Q. 39:38-39, see Chapter Five, Section 5.4.

Day of Judgement: 'When'

There are two type Q1a *qul* answers located in a passage about the Day of Judgement, and these are shown in the following table.

Table 3.1.5: Type Q1a qul *answers pertaining to the Day of Judgement theme*

	Verse		Translation
1	10:48-50	*q/w/l* audience question	(48) They say *(yaqūlūna)*, 'When will this promise be fulfilled, if what you say is true?'
		affirmation functioning as a *qul* answer [type A1a]	(49) Say, 'I cannot control any harm or benefit that comes to me, except as God wills. There is an appointed term for every community, and when it is reached they can neither delay nor hasten it, even for a moment.'
		question functioning as a *qul* answer [type Q1a] [96]	(50) Say, 'Think: if His punishment were to come to you, during the night or day, what part of it would the guilty wish to hasten? (51) Will you believe in it, when it actually happens?'
			(51) (It will be said), 'Now [you believe], when [before] you sought to hasten it?'
			(52) It will be said to the evildoers, 'Taste lasting punishment. Why should you be rewarded for anything but what you did?'
2	21:42	*q/w/l* audience question	(38) They say *(yaqūlūna)*, 'When will this promise be fulfilled, if what you say is true?'
		text statement: audience threat	(39) If the Disbelievers only knew, the time will arrive when they will not be able to ward off the Fire from their faces or their backs, and they will get no help. (40) It will come upon them suddenly and stupefy them; they will be powerless to push it away; they will not be reprieved. (41) Messengers before you [Muhammad] were also ridiculed, but those who mocked them were overwhelmed in the end by the very thing they had mocked.
		question functioning as a *qul* answer[97]	(42) Say, 'Who could protect you night and day from the Lord of Mercy?'

[96] Rāzī suggests that this *qul* is also a response to the antecedent in v. 48, See Rāzī, *al-Tafsīr al-Kabīr*, Q. 10:50. The verses that follow this *qul* statement also respond to the antecedent in v. 48.
[97] This *qul* statement is similar to Q. 10:50: both refer to the punishment coming suddenly, in the night or day.

		audience characterisation	(42) Yet they turn away when their Lord is mentioned.
			(43) Do they have gods who can defend them against Us?
			(43) Their gods have no power to help themselves, nor can they be protected from Us.
			(44) We have allowed these sinners and their forefathers to enjoy life for a long time. But do they not see how We are shrinking their borders? Is it they who will prevail?
		affirmation functioning as a *qul* answer [type A1a][98]	(45) Say, 'I warn you only through the Revelation.'
		audience characterisation	(45) The deaf will not hear the warning call, (46) yet if a mere breath of your Lord's punishment touches them, they will be sure to cry, 'Woe to us! We were wrong!'
		text statement: Day of Judgement	(47) We will set up scales of justice for the Day of Resurrection so that no one can be wronged in the least, and if there should be even the weight of a mustard seed, We shall bring it out– We take excellent account.

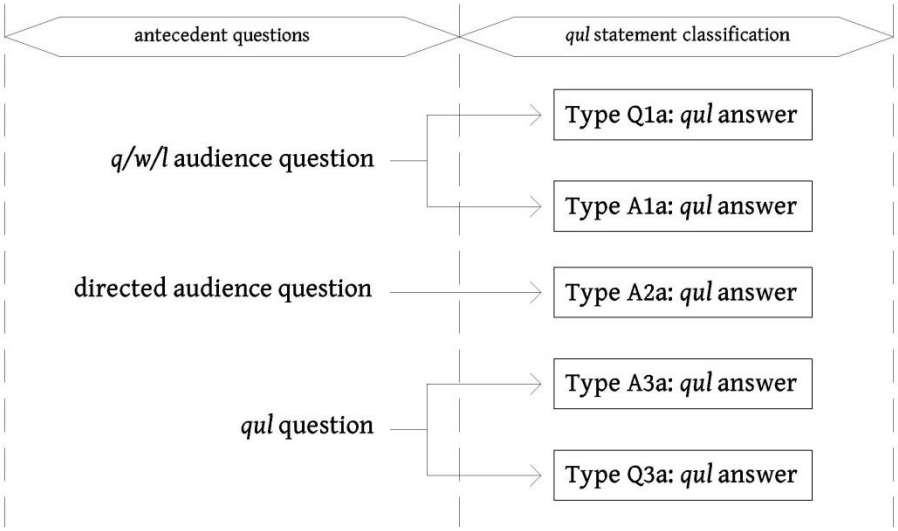
In both of the previous passages, the *q/w/l* audience questions are identical: *wa-yaqūlūna matā hādhā l-waʿdu ʾin kuntum ṣādiqīn* (They say, 'When will this promise be fulfilled, if what you say is true?'). I have suggested that the word *waʿd* (promise) in these verses refers to the Day of Judgement.[99] In both passages, the verses that follow the antecedent question respond by highlighting that the Day of Judgement comes suddenly, and that no one can avert it. The verses that follow the antecedent question also highlight the Prophet's role of warning about the Day of Judgement.

The antecedent questions in these two passages are repeated six times in the Qur'ān and they are followed by a *qul* statement in all but one instance.[100]

[98] This *qul* answer is similar to Q. 67:26, which follows the same antecedent question. See type A1a *qul* answers in the next section of this chapter.
[99] For a discussion of the word *waʿd* (promise), see the Day of Judgement theme in Chapter Five, type A5r.
[100] Cf. Q. 10:48, Q. 21:38, Q. 27:71, Q. 34:29 and Q. 67:25. For Q. 27:71, Q. 34:29 and Q. 67:25, see the next section in this chapter: type A1a *qul* answers. This antecedent question is also repeated in Q. 36:48, but no *qul* statement is related to this question in the sūra.

Section 3.2: Type A1a

Diagram 3.2.0: antecedents and qul *answers*



In a 'type A1a' *qul* statement, the 'A' indicates that the *qul* statement is a type A affirmation, the number '1' indicates the *qul* statement's sub-category based on an antecedent, and the letter 'a' indicates that the function of the *qul* statement is an answer to an antecedent question. The antecedent question in type A1a is a '*q/w/l* audience question'. A '*q/w/l* audience question' is a recorded question in the sūra, comprising an introductory verb derived from the Arabic letters *q/w/l,* such as *qālu* (they say) or *yaqūlūna* (they say), followed by a question attributed to the Qur'ān's opponents.

An example of a type A1a *qul* answer following a *q/w/l* audience question is Q. 37:15-18: [*q/w/l* audience question:] '(15) They say *(qālū),* "This is no more than blatant sorcery. (16) What! After we have died and become dust and bones, shall we really be raised up again, (17) along with our forefathers?" (18) [*qul* answer:] Say (*qul*), "Yes indeed, and you will be humiliated."'

The following table summarises the themes and verses in type A1a *qul* answers.

Table 3.2.1: Type A1a qul *answer themes*

Theme	Nos. of *quls*	Qur'ān verses
Resurrection	7	Q. 17:50, 17:51, 27:69, 32:11, 36:79, 37:18, 56:49
Day of Judgement	8	Q. 10:49, 17:51, 17:53, 21:45, 27:72, 32:29, 34:30, 67:26
Sign *(āya)*	11	Q. 6:37, 7:203, 10:20-21, 13:27, 19:75, 20:135, 28:49, 29:50-2, 41:44
The Prophet	5	Q. 17:95-96, 38:65, 38:67, 38:86
Hypocrites	3	Q. 3:154, 3:165, 4:77
Tawḥīd	1	Q. 25:77
Guidance: Prayer Direction	1	Q. 2:142
Total	**36**	

Resurrection

There are seven type A1a *qul* answers following a question pertaining to the theme of Resurrection, and these are shown in the following table.

Table 3.2.2: Type A1a qul *answers pertaining to the theme of Resurrection*

	Verse		Translation
1-2	17:50 – 51[101]	*q/w/l* audience question	(49) They say *(qālū)*, 'What! When we are turned to bones and dust, shall we really be raised up in a new act of creation?'
		affirmation functioning as a *qul* answer	(50) Say, '[Yes] even if you were [as hard as] stone, or iron, (51) or some created thing that is yet greater in your thoughts.'
		q/w/l audience question	(51) Then they will say *(fa-sa-yaqūlūna)*, 'Who will bring us back?'
		affirmation functioning as a *qul* answer	(51) Say, 'The One who created you the first time.'
3	27:69	*q/w/l* audience question	(67) The Disbelievers say *(qāla)*, 'What! When we and our forefathers have become dust,

[101] There are two *quls* in Q. 17:51. Each of these *quls* has been classified as belonging to a different theme: one in resurrection and one in the Day of Judgement. For a discussion of both *quls*, see the Day of Judgement theme in the next sub-section.

			shall we be brought back to life again? (68) We have heard such promises before, and so did our forefathers. These are just ancient fables.'
		affirmation functioning as a *qul* answer	(69) Say, 'Travel through the earth and see how the evildoers ended up.'
4	32:11	*q/w/l* audience question	(10) They say (*qālū*), 'What? When we have disappeared into the earth, shall we really be created anew?' In fact, they deny the meeting with their Lord.
		affirmation functioning as a *qul* answer	(11) Say, 'The Angel of Death put in charge of you will reclaim you, and then you will be brought back to your Lord.'
5	36:79	*q/w/l* audience question	(78) ...He says *(qāla),* 'Who can give life back to bones after they have decayed?'
		affirmation functioning as a *qul* answer	(79) Say, 'He who created them in the first place will give them life again: He has full knowledge of every act of creation.'
6	37:18	*q/w/l* audience question	(15) They say *(qālu)*, 'This is no more than blatant sorcery.' (16) 'What! After we have died and become dust and bones, shall we really be raised up again, (17) along with our forefathers?'
		affirmation functioning as a *qul* answer	(18) Say, 'Yes indeed, and you will be humiliated.'
7	56:49	*q/w/l* audience question	(47) They say *(yaqūlūna)*, 'What? When we are dead and have become dust and bones, shall we then be raised up? (48) And our earliest forefathers too?'
		affirmation functioning as a *qul* answer	(49) Say, 'The earliest and latest generations (50) will all be gathered on a predetermined Day...'.[102]

[102] About this polemical passage, Robinson notes that 'the Messenger is given an affirmative answer to their question in the form of a warning' and that 'this is followed by signs controversy in which the Creator points to the transformation observable in nature, as evidence that He is able to raise the dead in a new form', Robinson, *Discovering the Qur'an,* 137-138. The signs controversy passage that he mentions is lengthy, beginning at v. 57 and ending at v. 73. In this table I suggest that only the *qul* answer is responding to the antecedent question, but it is arguable that in this sūra, as in many other instances, antecedents are followed by a complex matrix of responses that can include *qul* statements as well as other verses, such as the signs controversy passage cited by Robinson for this sūra (i.e. all the verses following the antecedent until v. 74 appear to respond to the antecedent question in v. 47). It is possible to develop this line of enquiry further: Robinson argues that even the verses that follow v. 74 in the concluding verses of the sūra are related to the discussion in the previous section containing the antecedent question in v. 47. He observes that the concluding section in this sūra develops the response in the previous section: 'In the next section, the polemic is taken a stage further with the issuing of a challenge to the unbelievers to prevent the soul of a dying person

Day of Judgement: 'When'

Eight *qul* answers refer to the Day of Judgement, and they all follow a question about 'when' the Day of Judgement is. These are shown in the following table.

Table 3.2.3: Type A1a qul *answers in Day of Judgement*

	Verse		Translation
1	10:49	*q/w/l* audience question	(48) They say *(yaqūlūnā)*, 'When will this promise be fulfilled, if what you say is true?'
		affirmation functioning as a *qul* answer	(49) Say, 'I cannot control any harm or benefit that comes to me, except as God wills. There is an appointed term for every community, and when it is reached they can neither delay nor hasten it, even for a moment.'
		question functioning as a *qul* answer [type Q1a][103]	(50) Say, 'Think: if His punishment were to come to you, during the night or day, what part of it would the guilty wish to hasten?
		text statement: general response	(51) Will you believe in it, when it actually happens?' It will be said, 'Now [you believe], when [before] you sought to hasten it?'
			(52) It will be said to the evildoers, 'Taste lasting punishment. Why should you be rewarded for anything but what you did?
2-3	17:51/53	*q/w/l* audience question	(51) ...then they will shake their heads at you and say *(yaqūlūna)*, 'When will that be?'
		affirmation functioning as a *qul* answer	(51) Say, 'It may well be very soon: (52) it will be the Day when He calls you, and you answer by praising Him, and you think you have stayed [on earth] only a little while.'
		affirmation functioning as a *qul* answer	(53) Say to My servants that they should say what is best. Satan sows discord among them: Satan is a sworn enemy of man.
4	21:45	*q/w/l* audience question	(38) They say *(yaqūlūna)*, 'When will this promise be fulfilled, if what you say is true?'
		text statement: audience threat	(39) If the Disbelievers only knew, the time will arrive when they will not be able to ward

from leaving his body. The reference to death is the occasion for a further diptych depicting the faith awaiting the dead in the hereafter'. Ibid., 137-138. Further research can thus explore how the word *qul* can help reveal the function of these sizeable polemical passages, and in turn suggest thematic and linguistic relationships with the other sections and verses in that particular sūra (*naẓm*). Chapter Six discusses selected antecedents and some of the responses that follow them in polemical passages; this analysis could be developed further to explore the relationship between these polemical passages in the sūra.

[103] Rāzī states that this *qul* is also a response to the antecedent in v. 48. The verses that follow this *qul* continue to deal with the theme mentioned in the antecedent in v. 48.

			off the Fire from their faces or their backs, and they will get no help. (40) It will come upon them suddenly and stupefy them; they will be powerless to push it away; they will not be reprieved. (41) Messengers before you [Muhammad] were also ridiculed, but those who mocked them were overwhelmed in the end by the very thing they had mocked.
		question functioning as a *qul* answer [type Q1a][104]	(42) Say, 'Who could protect you night and day from the Lord of Mercy?'
		audience characterisation	(42) Yet they turn away when their Lord is mentioned.
			(43) Do they have gods who can defend them against Us?
			(43) Their gods have no power to help themselves, nor can they be protected from Us.
			(44) We have allowed these sinners and their forefathers to enjoy life for a long time. But do they not see how We are shrinking their borders? Is it they who will prevail?
		affirmation functioning as a *qul* answer[105]	(45) Say, 'I warn you only through the Revelation.'
		audience characterisation	(45) The deaf will not hear the warning call, (46) yet if a mere breath of your Lord's punishment touches them, they will be sure to cry, 'Woe to us! We were wrong!'
		text statement: Day of Judgement	(47) We will set up scales of justice for the Day of Resurrection so that no one can be wronged in the least, and if there should be even the weight of a mustard seed, We shall bring it out– We take excellent account
5	27:72	*q/w/l* audience question	(71) They say *(yaqūlūna)*, 'When will this promise be fulfilled if what you say is true?'
		affirmation functioning as a *qul* answer	(72) Say, 'Maybe some of what you seek to hasten is near at hand.'
6	32:29	*q/w/l* audience question	(28) They say *(yaqūlūna)*, 'When will this promise be fulfilled if what you say is true?'
		affirmation	(29) Say, 'On the Day of Decision it will be no

[104] This *qul* statement in v. 42 is similar to the *qul* statement in Q. 10:50 in this table.
[105] This *qul* answer is similar to Q. 67:26, which follows the same antecedent question.

		functioning as a *qul* answer	use for the Disbelievers to believe; they will be granted no respite.'
7	34:30	*q/w/l* audience question	(29) They say *(yaqūlūnā)*, 'When will this promise be fulfilled, if what you say is true?'
		affirmation functioning as a *qul* answer	(30) Say, 'You have an appointment for a Day which you cannot put off nor bring forward, even by a single moment.'
8	67:26	*q/w/l* audience question	(25) They say *(yaqūlūnā)*, 'When will this promise be fulfilled, if what you say is true?'
		affirmation functioning as a *qul* answer[106]	(26) Say, 'God alone has knowledge of this: my only duty is to give clear warning.'

The antecedent questions to six of the eight *qul* answers in the previous table are almost identical. The exact same antecedent question, *yaqūlūna matā hādhā l-waʿd in kuntum ṣādiqīn* (They say, 'When will this promise *(waʿd)* be fulfilled, if what you say is true?') is repeated in five verses, Q. 10:48, Q. 21:38, Q. 27:71, Q. 34:29 & Q. 67:25.[107] In Q. 32:28, the word *waʿd* in the antecedent question is replaced with *fatḥ*, but the remainder of the question is exactly the same: *wa-yaqūlūna matā hādhā l-fatḥ in kuntum ṣādiqīn* (They say, 'When will this promise *(fatḥ)* be fulfilled, if what you say is true?'). In both of these antecedent questions the words *waʿd* and *fatḥ* refer to the Day of Judgement,[108] and I have therefore translated the antecedent question in all five verses consistently as, They say, 'When will this promise be fulfilled, if what you say is true?'

[106] Robinson describes Q. 67:25-27 as: 'question about Eschaton + "Say" + answer.' Robinson, *Discovering the Qur'an,* 153. In my table, I have shown that the *qul* statement in v. 26 functions as an answer to the antecedent question in v. 25. However, v. 27 can also provide an answer to the antecedent question, as mentioned by Robinson: '(27) When they see it close at hand, the Disbelievers' faces will be gloomy, and it will be said, "This is what you were calling for."'

[107] The question *yaqūlūna matā hādhā l-waʿd in kuntum ṣādiqīn* (They say, 'When will this promise be fulfilled, if what you say is true?') occurs in six verses in the Qur'ān (based on a search: www.quran.com), in five of which the question is followed by a *qul* answer. In a computer-based study, Andrew Bannister has shown that the Qur'ān displays a high degree of formulaic density; words and phrases can be repeated a number of times throughout the text. He shows, for example, that almost 22 per cent of the Qur'ān's words occur in three-word phrases according to what he defines as the 'repeat threshold'. See Andrew Bannister, *An Oral-Formulaic Study of the Qur'an* (Lanham, Maryland: Lexington Books, 2014), 146–147. Further research in this vein could explore the Qur'ān's use of repeated antecedents and responses, with and without the word *qul.*

[108] According to Zamakhsharī, the word *fatḥ* can refer to the Day of Judgement, as the Day Judgement 'distinguishes between the believers and those who oppose them, and on that day the believers are given victory over them', see al-Zamakhsharī, *al-Kashshāf,* Q. 32:28.

The remaining antecedent question in this theme in Q. 17:51 is again a question about 'When' the Day of Judgement is, but it does not contain the phrase *yaqūlūna matā hādhā l-waʿdu ʾin kuntum ṣādiqīn* (They say, 'When will this promise be fulfilled, if what you say is true?'). Instead the antecedent question is *yaqūlūna matā huwa* (They say, 'When will that be?'), and the pronoun *huwa* refers back to the Resurrection and the Day of Judgement question mentioned in Q. 17:49. In the passage from Q. 17:49 to 51, there are three antecedent questions and three *qul* answers, and as they are all working together in series they are explained in the following section.

Q. 17:49-51 Day of Judgement and Resurrection: *qul* answers in both themes.

The *quls* in the passage Q. 17:49-53 have been classified as pertaining both to the theme of resurrection (vv. 49-51) and to that of the Day of Judgement (v. 51). However, all three *q/w/l* audience questions and *qul* answers in this passage are working together in series. These verses are outlined as follows, and the relationship between the three *q/w/l* audience questions and the three *qul* answers are explained thereafter:

> [*q/w/l* audience question:] '(49) They say (*qālū)*, "What? When we are turned to bones and dust, shall we really be raised up in a new act of creation?" [*qul* answer:] (50) Say (*qul*), "[Yes] even if you were [as hard as] stone, or iron, (51) or some created thing that is yet greater in your thoughts." [*q/w/l* audience question:] Then they will say *(yaqūlūna)*, "Who will bring us back?" [*qul* answer:] Say (*qul*), "The One who created you the first time." Then they will shake their heads at you [*q/w/l* audience question:] and say *(yaqūlūna)*, "'When will that be?" [*qul* answer:] Say (*qul*), "It may well be very soon: (52) it will be the Day when He calls you, and you answer by praising Him, and you think you have stayed [on earth] only a little while." [*qul* answer:] (53) Say to My servants that they should say what is best. Satan sows discord among them: Satan is a sworn enemy of man.'

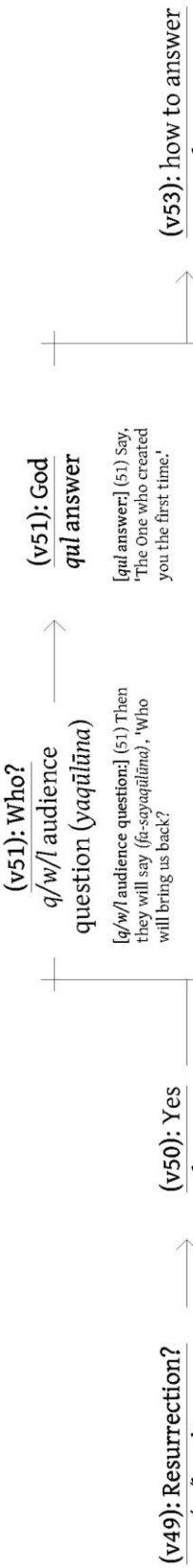
Q. 17:49-50 contains a *q/w/l* audience question about the Resurrection, followed by a *qul* answer. The *qul* answer in v. 50 is then followed by two *q/w/l* audience questions and two *qul* answers in v. 51; the first question in v. 51 refers to 'Who' will be responsible for the

Resurrection and the second question in v. 51 refers to 'When' the Resurrection will be. Both of these *q/w/l* audience questions in v. 51 are also followed by *qul* answers. These *qul* answers are then followed by the *qul* answer in v. 53, which appears to conclude this series of *qul*s by describing how these answers are to be presented to the audience. Although the *qul* in v. 53 does not appear to have a direct thematic relationship with the previous verses in v. 49-52, I have classified this *qul* statement as belonging to the same series of *qul*s starting in v. 49 because it concludes the questions and answers from v. 49 to v. 52. This last *qul* in the series appears to have a similar function to Q. 16:125, 'Call to the way of your Lord with wisdom and good teaching. Argue with them in the most courteous way, for your Lord knows best who has strayed from His way and who is rightly guided.'[109]

While these *qul* answers in this passage from v. 49 to v. 53 have been classified either as belonging to the theme of Resurrection or the Day of Judgement, the following diagram indicates that all of these *qul* answers are working together.

[109] See also Q. 29:46 and Q. 12:108: Argue only in the best way with the People of the Scripture ... (Q. 29: 46) and Say, 'This is my way: based on clear evidence, I, and all who follow me, call [people] to God– glory be to God!– I do not join others with Him.' (Q. 12:108).

Diagram 3.2.4: quls *in Q. 17:49-53*



Summary Diagram: Q. 17:49–53

Sign (*āya*)

There are eleven *qul* answers in this section. Ten *qul* answers follow questions containing the interrogative particle *law-lā* (usually translated as 'why' or 'if only') and the word *āya* translated as 'sign' in these passages. These are shown in the following table.

The *qul* answer in Q. 19:73-75 in this table follows a question containing the word *āya.* This passage does not contain the word *law-lā* and it is discussed after the following table to highlight the relationship between the antecedent question and the *qul* answer in this passage.

Table 3.2.5: Type A1a qul *answers following the words āya*

	Verse		Translation
1	6:37	*q/w/l* audience question[110]	They say (*qālū*), 'Why has no sign (*āya*) been sent down to him from his Lord?'
		affirmation functioning as a *qul* answer	Say, 'God certainly has the power to send down a sign,' though most of them do not know.
2	7:203	*q/w/l* audience question	When you do not bring them a sign (*āya*), they say (*qālū*), 'But can you not just ask for one?'
		affirmation functioning as a *qul* answer	Say, 'I merely repeat what is revealed to me from my Lord: this [revelation] brings you insights from your Lord, and guidance and mercy for those who believe.'
3-4	10:20-21	*q/w/l* audience question	(20) They say (*yaqūlūna*), 'If only a sign (*āya*) was sent down to him from his Lord?'
		affirmation functioning as a *qul* answer	(20) Say (*fa-qul*), 'Only God knows the unseen, so wait– I too am waiting.'
		text statement	(21) No sooner do We let people taste some mercy after some hardship has afflicted them, than they begin to scheme against Our signs (*āyātinā).*
		affirmation functioning as a *qul* answer	(21) Say, 'God schemes even faster.' Our messengers record all your scheming.
5	13:27	*q/w/l* audience question	The Disbelievers say (*yaqūlu*), 'Why has no sign (*āya*) been sent down to him from his Lord?'

[110] See also Chapter Five for a discussion about the passage in Q. 6:37-50: This passage contains a number of type A6r and type Q6r *qul* responses pertaining to the theme of 'Signs', and these *qul* responses are also related to this *q/w/l* audience question in v. 37.

		affirmation functioning as a *qul* answer	Say, 'God leaves whoever He will to stray, and guides to Himself those who turn towards Him, ...'
6	19:75	When (*idhā)*	(73) When (*idhā)* Our clear signs (*āyātunā)* are rehearsed to them in all their clarity,[111]
		q/w/l audience question	(73) the Disbelievers say to the believers, 'Which side is better situated? Which side has the better following?'
		response: text statement	(74) We have destroyed many a generation before them who surpassed them in riches and outward glitter!
		affirmation functioning as a *qul* answer	(75) Say, 'The Lord of Mercy lengthens [the lives] of the misguided, until, when they are confronted with what they have been warned about– either the punishment [in this life] or the Hour [of Judgement]– they realise who is worse situated and who has the weakest forces.'
7	20:135	*q/w/l* audience question	(133) They say (*qālū*), 'Why does he not bring us a sign (*āya*) from his Lord?' Have they not been given clear proof confirming what was in the earlier scriptures? (134) If We had destroyed them through punishment before this Messenger came, they would have said (*la-qālū*), 'Lord, if only You had sent us a messenger, we could have followed Your signs before we suffered humiliation and disgrace!'
		affirmation functioning as a *qul* answer	(135) Say, 'We are all waiting, so you carry on waiting: you will come to learn who has followed the even path, and been rightly guided.'
8	28:49	*q/w/l* audience question	(48) Even now that Our truth has come to them, they say (*qālū*), 'Why has he not been given (signs)[112] like those given to Moses?' Did they not also deny the truth that was given to Moses before? They say (*qālū*), 'Two kinds of sorcery, helping each other,' and, 'We refuse to accept either of them.'
		affirmation functioning as a	(49) Say, 'Then produce a book from God that gives better guidance than these two and I will

[111] See Chapter Four type A4r *qul* responses, Revelation, for *qul* statements that function as a *qul* response to similar antecedents in the pattern: When *(idhā)* > *q/w/l* audience statement > *qul* statement.
[112] Although the word *āya* is not used in this verse, it occurs in the previous verse and therefore many translators include the word sign in their translation of this verse.

		qul answer	follow it, if you are telling the truth.'
9-10	29:50-52	*q/w/l* audience question	(50) They say (*qālū)*, 'Why have no signs (*āya*) been sent to him by his Lord?'
		affirmation functioning as a *qul* answer	(50) Say, 'Signs lie in God's hands; I am simply here to warn you plainly.' (51) Do they not think it is enough that We have sent down to you the Scripture that is recited to them? There is a mercy in this and a lesson for believing people.
		affirmation functioning as a *qul* answer	(52) Say, 'God is sufficient witness between me and you: He knows what is in the heavens and earth. Those who believe in false deities and deny God will be the losers.'
11	41:44	*q/w/l* audience question	If We had made it a foreign Qur'ān, they would have said (*la-qālū*), 'If only its signs (*āya*) were clear! What? Foreign speech to an Arab?'
		affirmation functioning as a *qul* answer	Say, 'It is guidance and healing for those who have faith, but the ears of the Disbelievers are heavy, they are blind to it, it is as if they are being called from a distant place.'

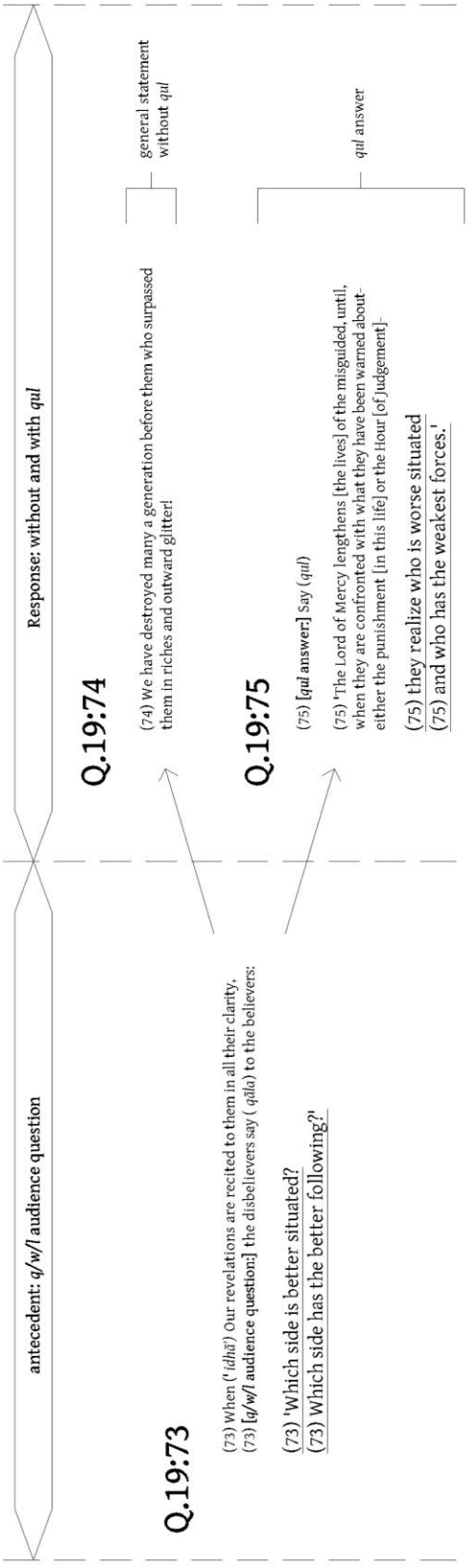
Q. 19:73-75

In the passage Q. 19:73-75, the *q/w/l* audience question is followed by a text statement functioning as a general response in v. 74, and then a *qul* answer in v. 75. These verses are presented again in the following table, and the diagram that follows the table highlights the relationship between the antecedent and the *qul* answer.

Table 3.2.6: Type A1a qul *answers in Q. 19:75*

Verse		Translation
19:75	When (*idhā)*	(73) When Our clear signs (*āyātunā)* are rehearsed to them in all their clarity,
	q/w/l audience question	(73) the Disbelievers say to the believers, 'Which side is better situated? Which side has the better following?'
	text statement: general response	(74) We have destroyed many a generation before them who surpassed them in riches and outward glitter!
	affirmation functioning as a *qul* answer	(75) Say, 'The Lord of Mercy lengthens [the lives] of the misguided, until, when they are confronted with what they have been warned about– either the punishment [in this life] or the Hour [of Judgement] – they realise who is worse situated and who has the weakest forces.'

Diagram 3.2.7: Type A1a qul *answers in Q. 19:75*



The relationship between the antecedent in v. 73 and *qul* answer v. 75 is shown in the following table.

Table 3.2.8: Type A1a qul *answers in Q. 19:75*

part antecedent v. 73:	*part* qul *answer v. 75:*
(73) Which side is better situated?	(75) they realise who is worse situated
(73) Which side has the better following?	(75) and who has the weakest forces.

The Prophet: The role of the Messenger

There are five *qul* answers referring to the role of the Prophet, and these are shown in the following table. The *q/w/l* audience question in Q. 38 is an example of antecedence at a distance, and is discussed after the following table.

Table 3.2.9: Type A1a qul *answers about the Qur'ānic messenger*

	Verse		Translation
1-2	17:95-96	*q/w/l* audience question	(94) 'The only thing that kept these people from believing, when guidance came to them, was that they said (*qālū*), 'How could God have sent a human being as a messenger?'
		affirmation functioning as a *qul* answer	(95) Say, 'If there were angels walking about on earth, feeling at home, We would have sent them an angel from Heaven as a messenger.'
		affirmation functioning as a *qul* answer	(96) Say, 'God is witness enough between me and you. He knows and observes His servants well.'
3	38:65-66	*q/w/l* audience question	(4) They say (*qāla*), 'He is just a lying sorcerer. (5) How can he claim that all the gods are but one God? What an astonishing thing [to claim]!'
		affirmation functioning as a *qul* answer	(65) Say, 'I am only here to give warning. There is no god but God the One, the All Powerful, (66) Lord of the heavens and earth and everything between, the Almighty, the Most Forgiving'.
4-5	38:67-70 38:86-88	*q/w/l* audience question	(6) Their leaders depart [saying], 'Walk away! Stay faithful to your gods! That is what you must do. (7) We did not hear any such claim in the last

			religion: it is all an invention. (8) Was the message (*dhikr*) sent only to him out of all of us?' [...]
		affirmation functioning as a *qul* answer	(67) Say, 'This message (*naba'*) is a mighty one, (68) yet you ignore it. (69) I have no knowledge of what those on high discuss: (70) it is only revealed to me that I am here to give clear warning.'
		affirmation functioning as a *qul* answer	(86) Say, 'I ask no reward from you for this, nor do I claim to be what I am not: (87) this is only a warning for all people. (88) In time you will certainly come to know its truth.'

In Q. 38, the *q/w/l* audience questions in the beginning of the sūra are related to the *qul* answers at the end of the same sūra. The relationship between them is therefore not immediately apparent, although it is possible to infer a thematic relationship between different parts of the *q/w/l* audience questions and different parts of the *qul* answers. The rhetorical effect of dislocating the question from its answer requires further detailed investigation, and as this is not possible in this study, only the *q/w/l* audience questions and the *qul* answers related to it are presented to suggest the relationships between them.

The *q/w/l* audience questions at the start of the sūra in Q. 38:4-8 are related to the three *qul* answers located towards the end of the sūra in Q. 38:65-66, Q. 38:67-70 and Q. 38:86-88. I suggest that there are two *q/w/l* audience questions in v. 4-8: the first question is in v. 4-5 and the second question is in vv. 6-8. The *qul* answers related to each of these two questions are discussed in the following sections.

First *q/w/l* audience question Q. 38:4-5

The first *q/w/l* audience question in v. 4-5 and the parts of the *qul* answers related to this question are shown in the following table. This table breaks up the verses in both the *q/w/l* audience question and the *qul* answers related to it into smaller thematic clusters in order to suggest some of the relationships between the different parts of the question and the different parts of the *qul* answer. The relevant part of the *qul* answer is placed under the

relevant part of the question in the same column, and their relationship is explained after the table.

Table 3.2.10: Type A1a antecedent question (vv. 4-5) and qul *answer (vv. 65-66) and v. 70*

Q. 38	Qur'ānic messenger	*tawḥīd*
q/w/l audience question (4-5)	(4) They say (*qāla*), 'He is just a lying sorcerer.	(5) How can he claim that all the gods are but one God? What an astonishing thing [to claim]!'
qul answer (65-66)	(65) Say, 'I am only here to give warning [...]	(65) There is no god but God the One, the All Powerful, (66) Lord of the heavens and earth and everything between, the Almighty, the Most Forgiving'.
Part *qul* answer (67-70)	(70) it is only revealed to me that I am here to give clear warning'.	

The *q/w/l* audience question in Q. 38:4-5 contains two themes: the Qur'ānic messenger and *Tawḥīd*. Verse 4 accuses the Qur'ānic messenger of 'lying', and I suggest that the *qul* answer in v. 65 and v. 70 is related to v. 4. These parts of the *qul* answers in v. 65 and v. 70 respond to v. 4 by describing the Qur'ānic messenger's role: (v. 65) 'I am only here to give warning *(innamā anā mundhir)*' and (v. 70) 'it is only revealed to me that I am here to give clear warning (*annamā ana nadhīrun mubīn)*'.

The *qul* answers in v. 65 and v. 70 both use the word 'warner' to explain the role of the Qur'ānic messenger, and this is similar to the *qul* answer that follows the *q/w/l* audience question in Q. 46:8. In Q. 46:8, the question, 'Do they say *(yaqūlūna),* "He has invented (*iftarāhu)* it? [the Qur'ān]"' contains the word *iftarā* which means to 'fabricate', 'invent' or 'forge', and thus implies that the Qur'ānic messenger is accused of 'lying' about the revelation and the message. The *qul* answer in Q. 46:9 following this question is similar to that in Q. 38:67/70: the *qul* answer in Q. 46:9 responds by describing the role of the Qur'ānic messenger, and drawing attention specifically to 'warning' through the 'revelation'. The themes in Q. 46:9 that are similar to Q. 38:67/70 are shown underlined: 'Say *(qul)*, 'I am nothing new among God's messengers. I do not know what will be done with me or you; I

only follow what is revealed to me; I only warn plainly *(wa-mā anā illā nadhīrun mubīn).*' In both sūras, the similar accusations are followed by *qul* answers describing the role of the Qur'ānic messenger in the first person *(anā)*, and emphasising his role as 'only' to 'warn'. These are shown in the following table.

Table 3.2.11: Role of the messenger in Q. 38.65/70 and Q. 46:9

Verse	Particles emphasising 'only'	Repeated word/phrase: 'Warn'
Q. 38:65	*innamā anā*	*mundhir*
Q. 38:70	*annamā anā*	*nadhīrun mubīn*
Q. 46:9	*mā anā illā*	*nadhīrun mubīn*

The second part of the first *q/w/l* audience question in v. 5 refers to the theme of *tawḥīd*, 'How can he claim that all the gods are but one God? What an astonishing thing [to claim]!'. I suggest that the remaining part of the *qul* answer in v. 65, as well as v. 66, is related to this question and responds to the question by affirming that there is only one God: '(65) There is no god but God the One, the All Powerful, (66) Lord of the heavens and earth and everything between, the Almighty, the Most Forgiving'.

Second *q/w/l* audience question Q. 38:6-8

The second *q/w/l* audience question in vv. 6-8, and the parts of the *qul* answers related to this question, are shown in the following table. This table again breaks up the verses in both the *q/w/l* audience question and the *qul* answers related to it into smaller thematic clusters in order to suggest some of the relationships between the different parts of the question and the different parts of the *qul* answer. The relevant part of the *qul* answer is placed under the relevant part of the question in the same column, and their relationship is explained after the table.

Table 3.2.12: Type A1a antecedent question (vv. 6-7) and qul *answers in vv. 67-70 and vv. 86-88*

Qur'ānic messenger				
q/w/l audience question (6-8)	(6) Their leaders depart [saying], 'Walk away! Stay faithful to your gods! That is what you must do.	(7) We did not hear any such claim in the last religion: it is all an invention.	(8) Was the message sent	(8) only to him out of all of us?'
qul answer (67-69)	(68) yet you ignore it.		(67) Say, 'This message is a mighty one,	(69) I have no knowledge of what those on high discuss: [...]'
qul answer (86-88)		(86) Say, 'I ask no reward from you for this,		(86) nor do I claim to be what I am not:
summary	(87) this is only a warning for all people. (88) In time you will certainly come to know its truth.'			

The second *q/w/l* audience question begins in v. 6 and ends in v. 8, and I suggest that this question is related mainly to the second *qul* answer (vv. 67-70), and the first part of the third *qul* answer in v. 86. The antecedent in v. 6, 'Their leaders depart [saying], "Walk away! Stay faithful to your gods! That is what you must do,"' is related to the *qul* answer in v. 68: 'yet you ignore it'. The second part of the question in v. 7: 'We did not hear any such claim in the last religion: it is all an invention (*ikhtilāq*)', is related to v. 86: 'Say, "I ask no reward (*ajrin*) from you for this."' The word *ajr* in v. 86 can mean 'reward', 'money', or 'influence', and this appears to respond to a possible imputed motive for inventing or making up tales:[113] monetary gain or influence.

In v. 8, the second *q/w/l* audience question is about why the Qur'ānic messenger is the recipient of revelation: 'Was the message sent only to him out of all of us?'. The first part of this verse, 'Was the message sent' is related to the *qul* answer in v. 67, 'Say, "This message is a mighty one"' and the second part of the question in v. 8, 'only to him out of all of us?' is

[113] Yusuf Ali translates *ikhtilāq* in v. 7 as 'made-up tale!' Abdullah Yusuf Ali, *The Holy Qur'an* (Ware Hertfordshire: Wordsworth Editions Ltd, 2000), 384.

related to the *qul* answer in v. 69 and v. 86: '(69) I have no knowledge of what those on high discuss' and '(86) nor do I claim to be what I am not'. This response in v. 69, 'I have no knowledge of what those on high discuss' confirms that the Qur'ānic messenger is the recipient of revelation, and that this is decided by 'those on high'. This is then further emphasised in the *qul* answer in v. 86: 'nor do I claim to be what I am not'.

These suggested relationships between the different parts of the antecedent in Q. 38 and the *qul* statements related to it are similar to the relationship between the antecedent in Q. 34, and the *qul* statements that follow it. The antecedent in Q. 34:43, and the response in Q. 34:44-50 are shown in the following passage. The themes in this passage that are similar to the previous discussion in Q. 38 are underlined:

> [Antecedent:] '(43) When Our messages are recited to them, clear as they are, [*q/w/l* audience statement:] they say (*qālū)*, "This is only a man who wants to turn you away <u>from what your forefathers worshipped,</u>" and [*q/w/l* audience statement:] they say (*qālū)*, "This is nothing <u>but lies he has made up</u>." When the Truth comes to the Disbelievers, [*q/w/l* audience statement:] they say *(qāla),* "This is <u>just plain sorcery.</u>"
>
> [Response One without *qul*:] (44) But We have not given them any books to study nor sent any warner before you. (45) Those who lived before them also denied the truth– these people have not attained even a tenth of what We gave their predecessors– they, too, rejected My messengers, and how terrible My condemnation was!
>
> [Response Two with *qul*:] (46) Say (*qul),* "I advise you to do one thing only: stand before God, in pairs or singly, and think: there is no sign of madness in your companion [the Prophet]– <u>he is only warning *(in huwa illā nadhīr)*</u> you before severe suffering arrives." (47) Say (*qul),* '<u>If I have asked you for any reward (*ajr*),</u> you can keep it. It is God alone who will reward me: He is witness to everything." (48) Say (*qul),* "My Lord hurls the Truth down [before you]. He has full knowledge of all that is unseen." (49) Say (*qul),* "The Truth has come; falsehood is powerless."(50) Say (*qul),*

"If I go astray, that is my loss, and if I am rightly guided, it is through what my Lord has revealed to me. He is all hearing, and ever near.'"

The verses responding to the *q/w/l* audience statement in Q. 34 are discussed in further detail in Chapter Four, but are cited here to highlight the similar thematic responses between the antecedents and *qul* statements in both Q. 34 and Q. 38. In both of these sūras, the antecedents mention 'sorcery', 'it has been made up', following the religion of 'forefathers' or the 'last religion', and are then followed by *qul* statements describing the role of the Qur'ānic messenger, including the obligation to 'warn' and expect no 'reward' (*ajr)* for doing so.

The third *qul* answer in Q. 38 summarises the arguments in the previous two *qul* answers, and concludes the sūra with a general summary address: '(87) this is only a warning for all people. (88) In time you will certainly come to know its truth.'

Hypocrites

There are three *qul* answers about the Hypocrites, as shown in the following table.[114] All of these verses are classified as Medinan by both ʿAbd al-Bāqī[115] and Nöldeke-Schwally,[116] and these *qul* answers follow blameworthy rhetorical questions. In all three instances, the antecedent questions refer to the Believers or Hypocrites, rather than the Disbelievers. All of these verses are located in passages mentioning war, and they are very similar to the *qul* responses about the Hypocrites in Chapter Four, Section 4.1.

[114] While these verses do not always explicitly mention the Hypocrites, I have classified them in this theme as these verses mention an unwillingness to fight, and they are similar to the passages in the Qur'ān, as well as extra-Qur'ānic sources, describing the Hypocrites as those who failed to support the Prophet in similar situations. See also the Section on Hypocrites in Chapter 4.1.
[115] See the relevant verses in ʿAbd al-Bāqī, *al-Muʿjam al-Mufahras li-Alfāẓ al-Qur'ān al-Karīm*.
[116] See Robinson, *Discovering the Qur'an*, 76-80, for the Nöldeke-Schwally system of classification.

Table 3.2.13: Type A1a qul *answers in the theme of War*

	Verse		Translation
1	3:154[117]		(154) After sorrow, He caused calm to descend upon you, a sleep that overtook some of you. Another group, caring only for themselves, entertained false thoughts about God, thoughts more appropriate to pagan ignorance,
		q/w/l audience question	(154) and said (*yaqūlūna)*, 'Do we get a say in any of this?'
		affirmation functioning as a *qul* answer	(154) Say, 'Everything to do with this affair is in God's hands.'
2	3:165	*q/w/l* audience question	(165) Why do you [believers] say (*qultum*), when a calamity befalls you, even after you have inflicted twice as much damage [on your enemy], 'How did this happen?'
		affirmation functioning as a *qul* answer	(165) Say, 'You brought it upon yourselves.' God has power over everything: (166) what befell you on the day the two armies met in battle happened with God's permission and in order for Him to see who were the true believers (167) and who the Hypocrites were...'
3	4:77	*q/w/l* audience question	(77) Do you [Prophet] not see those who were told, 'Restrain yourselves from fighting, perform the prayer, and pay the prescribed alms'? When fighting was ordained for them, some of them feared men as much as, or even more than, they feared God, saying (*qālū*), 'Lord, why have You ordained fighting for us? If only You would give us just a little more time.'
		affirmation functioning as a *qul* answer	(77) Say, 'Little is the enjoyment in this world, the Hereafter is far better for those who are mindful of God: you will not be wronged by as much as the fibre in a date stone. (78) Death will overtake you no matter where you may be, even inside high towers.'

[117] There are two *qul*s in Q. 3:154, and the second *qul* statement in this verse is classified as a *qul* response in the same theme of Hypocrites in Chapter Four because it follows a *q/w/l* antecedent statement.

Tawḥīd

The *qul* answer in Q. 25:77 can be related to the antecedent question in v. 60. As the question in v. 60 is about the Lord of Mercy, I have classified the *qul* answer in this passage as pertaining to the theme of *Tawḥīd.*

Table 3.2.14: Type A1a qul *answers in the theme of Tawḥīd*

	Verse		Translation
1	25:77		(60) Yet when they are told (*wa-idhā qīla lahum*), 'Bow down (*usjudū*) to the Lord of Mercy (*lil-Raḥmān*),'
		q/w/l audience question	(60) they say (*qālū*), 'What is the Lord of Mercy? (*wa-mā l-Raḥmān*) Should we bow down (*a-nasjudu*) before anything you command?' and they turn even further away.
		the creative power of God highlighted to respond to 'What is the Lord of Mercy?' in v. 60.	(61) Exalted is He who put constellations in the heavens, a radiant light, and an illuminating moon– (62) it is He who made the night and day follow each other, [as a sign][118] for anyone who wishes to remember, or wishes to be thankful.
		those who bow down and pray to the Lord of Mercy, and their reward described in v. 63-76. These verses respond to 'Should we bow down (*ʾa-nasjudu*) before anything you command?' in v. 60.	(63) The servants of the Lord of Mercy are *(wa-ʿibād al-Raḥmān alladhīna)*[119] those who walk humbly on the earth, and who, when the foolish address them, reply, 'Peace'; (64) those who (*wa-lladhīna*) spend the night bowed (*sujjadan*) down or standing, worshipping their Lord, (65) who *(wa-lladhīna)* pray *(yaqūlūna Rabbanā)*,[120] 'Our Lord, turn away from us the suffering of Hell, for it is a dreadful torment to suffer! (66) It is an evil home, a foul resting place!' (67) They are those who *(wa-lladhīna)* are neither wasteful nor niggardly when they spend, but keep to a just balance; (68) those who (*wa-lladhīna*) never invoke

[118] I have inserted this phrase into the translation of this verse to indicate why this aspect of the creation of God is mentioned to respond to the *q/w/l* audience question in v. 60.
[119] Their description is introduced in the passage from vv. 63-66 through a series of clauses beginning 'those who' *(alladhīna),* meaning, 'The servants of the Lord of Mercy are those who …'.
[120] I have translated this phrase as 'pray'. This phrase is often used in the Qur'ān to introduce a prayer, and translating it as pray acknowledges the discussion in the passage, and the *qul* statement in v. 77.

			any other deity beside God, nor take a life, which God has made sacred, except in the pursuit of justice, nor commit adultery. (Whoever does these things will face the penalties: (69) their torment will be doubled on the Day of Resurrection, and they will remain in torment, disgraced, (70) except those who repent, believe, and do good deeds: God will change the evil deeds of such people into good ones. He is most forgiving, most merciful. (71) People who repent and do good deeds truly return to God.) (72) [The servants of the Lord of Mercy are] those who *(wa-lladhīna)* do not give false testimony, and who, when they see some frivolity, pass by with dignity; (73) who (*wa-lladhīna*), when reminded of their Lord's signs, do not turn a deaf ear and a blind eye to them; (74) those who (*wa-lladhīna*) pray (*yaqūlūna Rabbanā),* 'Our Lord, give us joy in our spouses and offspring. Make us good examples to those who are aware of You'. (75) These servants will be rewarded with the highest place in Paradise for their steadfastness. There they will be met with greetings and peace. (76) There they will stay – a happy home and resting place!
		affirmation functioning as a *qul* answer	(77) Say, 'My Lord is not uneasy because of you if you do not supplicate to Him. But since you have written off the truth as lies, the inevitable will happen.'

Guidance: Prayer Direction *(qibla)*

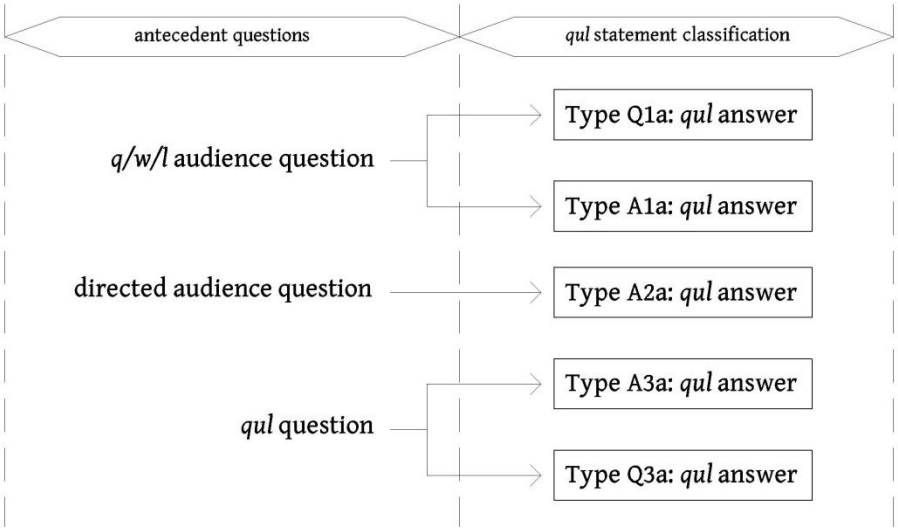
The last *qul* answer in this section follows an antecedent question in Q. 2:142 about the *qibla,* the direction to be faced when performing the ritual prayer. This question suggests that the change in prayer direction from Jerusalem to Mecca resulted in unease among members of the community. This verse is shown in the following table.

Table 3.2.15: Type A1a qul *answer following a question about the prayer direction*

	Verse		Translation
1	2:142	*q/w/l* audience question	The foolish people will say (*sayaqūlu*), 'What has turned them away from the prayer direction they used to face?'
		affirmation functioning as a *qul* answer	Say, 'East and West belong to God. He guides whoever He will to the right way.'

Section 3.3: Type A2a

Diagram 3.3.0: antecedents and qul *answers*



In a 'type A2a' *qul* statement, the 'A' indicates that the *qul* statement is a type A affirmation, the number '2' indicates the *qul* statement's sub-category based on an antecedent, and the letter 'a' indicates that the function of the *qul* statement is an answer to an antecedent question. The antecedent question in type A2a is a 'directed audience question'. A 'directed audience question' is a recorded question in the sūra, which is explicitly addressed to the Qur'ānic messenger, such as 'They ask you' (*yas'alūnaka*). Normally, it is contextually evident that the pronominal suffix 'you' (*ka)* in these instances refers to the Qur'ānic messenger.

An example of a type A2a *qul* answer following a directed audience question is Q. 17:85: [directed audience question:] 'They ask you (*yas'alūnaka*) about the Spirit. [*qul* answer:] Say, "The Spirit is part of my Lord's domain. You have only been given a little knowledge."'

There are five kinds of directed audience questions preceding a type A2a *qul* answer, and these are shown in the following table.

Table 3.3.1: Directed audience questions

Directed audience question	Translation	Number of occurrences in the Qur'ān[121]	Type A2a *qul* answers
yas'alūnaka	They ask you..., Say...	15	15[122]
yastanbi'ūnaka	They ask you..., Say...	1	1
yas'aluka	They ask you..., Say...	2	1
yastaftūnaka	They ask you for a legal decision..., Say...	2	2
yastaʿjilūnaka[123]	They ask you to hasten..., Say...	4	1
Total			**20**

The most frequent of these directed audience questions is the repeated phrase, 'They ask you' (*yas'alūnaka*), and both Radscheit[124] and Wansbrough[125] have specific *qul* categories for this repeated question. Radscheit proposes three categories in total for all of the *qul* statements in the Qur'ān, and devotes one category to all the *yas'alūnaka* questions. He names this first category the 'instructive pattern' and states that there are sixteen 'instructive' passages, which consist 'of an indirect question introduced by *yas'alūnaka* or *yastaftūnaka'*. The second of his three categories Radscheit terms 'polemical patterns',[126] and he does not assign any *qul* statements following a *yas'alūnaka* question in this category.

Unlike Radscheit, I suggest that *qul* answers that follow *yas'alūnaka* questions can occur in either polemical or instructive passages, and I consider only the *qul* answers mentioning legal matters to be instructive. There are eleven *qul* answers about legal matters, such as inheritance, pilgrimage, charity or menstruation and these are grouped together.

[121] See ʿAbd al-Bāqī, *al-Muʿjam al-Mufahras li-Alfāẓ al-Qur'ān al-Karīm*.
[122] *qul* answers follow 14 of the 15 *yas'alūnaka* questions in the Qur'ān, and as there is an extra *qul* answer in Q. 7:187-188 (which has two *yas'alūnaka* questions but three *qul* answers) the total number of *qul* answers is 15.
[123] While this phrase is a demand rather than a directed audience question, I have nevertheless classified it in this section as it is in the same form 10 (*istafʿala*) verbal pattern as the other directed audience questions in polemical exchanges mentioned later in this section.
[124] See Chapter One, and also Radscheit, "Word of God or prophetic speech? Reflections on the Quranic *qul*-statements," 35.
[125] Wansbrough classifies the *qul* verses into four categories, the second of which is described as 'those prefacing an apodosis after statements beginning with *yas'alūnaka* (they ask you)'. Wansbrough, *Quranic Studies*, 14. See also Chapter One for a discussion of all of his four categories.
[126] See Chapter One for a discussion of all three of Radscheit's categories.

Type A2a *qul* answers following a directed audience question are thus presented in two sections: the first section presents *qul* answers relating to legal matters and the second section presents *qul* answers located in polemical passages.

Directed audience questions related to legal matters

Eleven *qul* answers refer to legal matters, and nine of them follow a directed audience question containing the phrase *yas'alūnaka.* The remaining two follow a directed audience question containing the phrase *yastaftūnaka.*

None of these eleven *qul* answers refer to the themes of eschatology, the power of God, Revelation, Resurrection or the like, as is common in the polemical exchanges of other *qul* types. The themes of these *qul* answers are summarised in the first table below, and the second table outlines the directed audience questions and the *qul* answers that follow them.

Table 3.3.2: Directed audience question themes referring to legal matters

	Verse	Directed audience question	General Theme
1	2:189	*yas'alūnaka*	pilgrimage
2	2:215	*yas'alūnaka*	charity
3	2:217	*yas'alūnaka*	lawful fighting
4	2:219	*yas'alūnaka*	drinking and gambling
5	2:219	*yas'alūnaka*	charity
6	2:220	*yas'alūnaka*	inheritance (orphans)
7	2:222	*yas'alūnaka*	women (menstruation)
8	5:4	*yas'alūnaka*	lawful food
9	8:1	*yas'alūnaka*	distributing booty
10	4:127	*yastaftūnaka*	inheritance (orphans; women)
11	4:176	*yastaftūnaka*	inheritance

Table 3.3.3: Directed audience questions and qul *answers containing legal matters*

	Verse		Translation
1	2:189	directed audience question (*yas'alūnaka*)	They ask you about crescent moons.
		affirmation functioning as a *qul* answer	Say, 'They show the times appointed for people, and for the pilgrimage.'
2	2:215	directed audience question (*yas'alūnaka*)	They ask you what they should give.
		affirmation functioning as a *qul* answer	Say, 'Whatever you give should be for parents, close relatives, orphans, the needy, and travellers. God is well aware of whatever good you do.'
3	2:217	directed audience question (*yas'alūnaka*)	They ask you about fighting in the prohibited month.
		affirmation functioning as a *qul* answer	Say, 'Fighting in that month is a great offence, but to bar others from God's path, to disbelieve in Him, prevent access to the Sacred Mosque, and expel its people, are still greater offences in God's eyes: persecution is worse than killing.'
4-5	2:219	directed audience question (*yas'alūnaka*)	They ask you about intoxicants and gambling:
		affirmation functioning as a *qul* answer	Say, 'There is great sin in both, and some benefit for people: the sin is greater than the benefit.'
		directed audience question (*yas'alūnaka*)	They ask you what they should give:
		affirmation functioning as a *qul* answer	Say, 'Give what you can spare.'
6	2:220	directed audience question (*yas'alūnaka*)	**...**They ask you about [the property of] orphans:
		affirmation functioning as a *qul* answer	Say, 'It is good to set things right for them. If you combine their affairs with yours, remember they are your brothers and sisters: God knows those who spoil things and those who improve them. Had He so willed, He could have made you vulnerable too: He is almighty and wise.'
7	2:222	directed audience question (*yas'alūnaka*)	They ask you about menstruation.
		affirmation functioning as a *qul* answer	Say, 'Menstruation is a painful condition, so keep away from women during it. Do not approach them until they are cleansed; when

			they are cleansed, you may approach them as God has ordained. God loves those who turn to Him, and He loves those who keep themselves clean.'
8	5:4	directed audience question (*yas'alūnaka*)	They ask you what is lawful for them.
		affirmation functioning as a *qul* answer	Say, 'All good things are lawful for you.' [This includes] what you have taught your birds and beasts of prey to catch, teaching them as God has taught you, so eat what they catch for you, but first pronounce God's name over it. Be mindful of God: He is swift to take account.
9	8:1	directed audience question (*yas'alūnaka*)	They ask you about [distributing] the battle gains.
		affirmation functioning as a *qul* answer	Say, 'That is a matter for God and His Messenger, so be mindful of God and make things right between you. Obey God and His Messenger if you are true believers.'
10	4:127	directed audience question (*yastaftūnaka*)	They ask you for a ruling about women.
		affirmation functioning as a *qul* answer	Say, 'God Himself gives you a ruling about them. You already have what has been recited to you in the Scripture about orphan girls [in your charge] from whom you withhold the prescribed shares [of their inheritance] and whom you wish to marry, and also about helpless children– God instructs you to treat orphans fairly: He is well aware of whatever good you do.'
11	4:176	directed audience question (*yastaftūnaka*)	They ask you for a ruling.
		affirmation functioning as a *qul* answer	Say, 'God gives you a ruling about inheritance from someone who dies childless with no surviving parents. If a man leaves a sister, she is entitled to half of the inheritance; if she has no child her brother is her sole heir; if there are two sisters, they are entitled to two-thirds of the inheritance between them, but if there are surviving brothers and sisters, the male is entitled to twice the share of the female. God makes this clear to you so that you do not make mistakes: He has full knowledge of everything.'

Directed audience questions in polemical passages

Nine *qul* answers are located in a polemical passage, and all of the directed audience questions in these passages are about the unseen: six are about the Day of Judgement, one about punishment and the other two are about the Soul and *Dhū l-Qarnayn.*[127] The Day of Judgement is a prominent theme in polemical exchanges, such as those detailed in the previous section 3.2, and as the nine *qul* answers in the following table are similar to these polemical exchanges they are classified as polemical rather than instructive. The themes of these nine *qul* answers are summarised in the first table below, and the second table outlines the directed audience questions and the *qul* answers that follow them.

Table 3.3.4: Directed audience question themes in polemical passages

	Verse	Directed audience question	General Theme
1-3	7:187-188	*yas'alūnaka*	Day of Judgement
4	17:85	*yas'alūnaka*	The Soul
5	18:83	*yas'alūnaka*	The story of *Dhū l-Qarnayn*
6	20:105	*yas'alūnaka*	Day of Judgement[128]
7	10:53	*yastanbi'ūnaka*	Day of Judgement
8	33:63	*yas'aluka*	Day of Judgement
9	22:49	*yasta'jilūnaka*	Punishment

Table 3.3.5: Directed audience questions and qul *answers in polemical passages*

	Verse		Translation
1-3	7:187-188	directed audience question (*yas'alūnaka*)	(187) They ask you about the Hour, 'When will it happen?'
		affirmation functioning as a *qul* answer	(187) Say, 'My Lord alone has knowledge of it: He alone will reveal when its time will come, a time that is momentous in both the heavens and earth. All too suddenly it will come upon you.'

[127] *Dhū l-Qarnayn* is popularly identified with Alexander the Great, whose narrative begins at Q. 18:83. The ensuing verses describe his travels, the nations he conquers, and his treatment of them. For a more detailed discussion of this passage, see Kevin van Bladel, "The Alexander Legend in the Qur'ān 18:83-102," in *The Qur'ān in its Historical Context*, ed. Gabriel Said Reynolds (London; New York: Routledge, 2008), 175-203.

[128] Q. 20:105 has been classified in the Day of Judgement theme, although the *yas'alūnaka* question is about mountains. The context of the verses connected to Q. 20:105 indicate that this question about the mountains is related to the Day of Judgement, and what will happen to them on that day. For this reason, I have classified Q. 20:105 in the Day of Judgement.

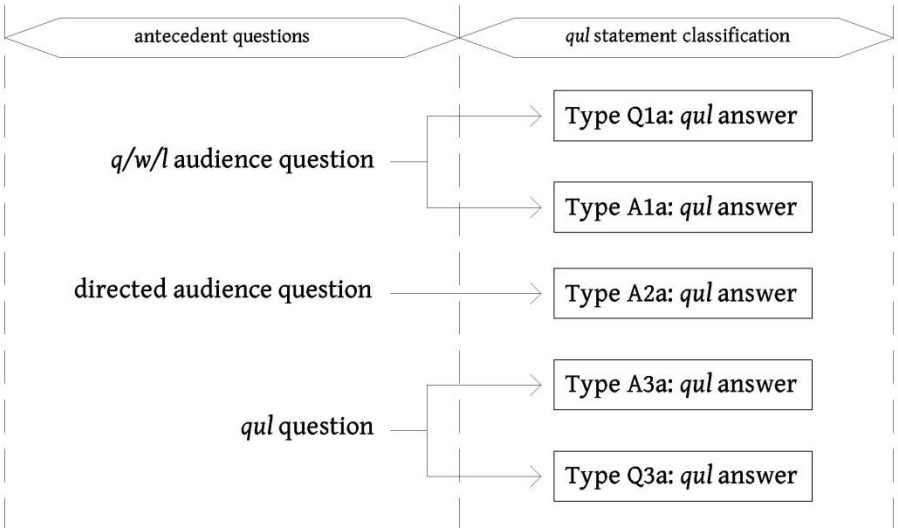
		directed audience question (*yas'alūnaka*)	(187) They ask you about it as if you were eager [to find out].
		affirmation functioning as a *qul* answer	(187) Say, 'God alone has knowledge of [when it will come], though most people do not realise it.'
		affirmation functioning as a *qul* answer	(188) Say, 'I have no control over benefit or harm, [even] to myself, except as God may please: if I had knowledge of what is hidden, I would have abundant good things and no harm could touch me. I am no more than a bearer of warning, and good news to those who believe.'
4	17:85	directed audience question (*yas'alūnaka*)	They ask you about the Spirit.
		affirmation functioning as a *qul* answer	Say, 'The Spirit is part of my Lord's domain. You have only been given a little knowledge.'
5	18:83	directed audience question (*yas'alūnaka*)	They ask you about *Dhū l-Qarnayn*.
		affirmation functioning as a *qul* answer	Say, 'I will tell you something about him.'
6	20:105	directed audience question (*yas'alūnaka*)	(105) They ask you about the mountains:
		affirmation functioning as a *qul* answer	(105) Say, '[On that Day] my Lord will blast them into dust (106) and leave a flat plain, (107) with no peak or trough to be seen.'
7	10:53	directed audience question (*yastanbi'ūnaka*)	(53) They ask you, 'Is it true?'
		affirmation functioning as a *qul* answer	(53) Say, 'Yes, by my Lord, it is true, and you cannot escape it.'
8	33:63	directed audience question (*yas'aluka*)	(63) People ask you about the Hour.
		affirmation functioning as a *qul* answer	(63) Say, 'God alone has knowledge of it.'
9	22:49	directed audience question (*yastaʿjilūnaka*)[129]	(47) They ask you to hasten the punishment.

[129] In addition to this passage in Q. 22:47-51, the directed audience question beginning *yastaʿjilūnaka* is repeated in three other polemical passages in the Qur'ān: Q. 29:53/54 and Q. 13:6. See ʿAbd al-Bāqī, *al-Muʿjam al-Mufahras li-Alfāẓ al-Qur'ān al-Karīm*.

			(47) God will not fail in His promise– a Day with your Lord is like a thousand years by your reckoning. (48) To many a town steeped in wrongdoing I gave more time and then struck them down: they all return to Me in the end.
		affirmation functioning as a *qul* answer	(49) Say, 'People, I am sent only to give you clear warning.'
			(50) Those who believe and do good deeds will be forgiven and have a generous reward, (51) but those who strive to oppose Our messages and try in vain to defeat Us are destined for the Blaze.

Section 3.4: Type A3a

Diagram 3.4.0: antecedents and qul *answers*



In a 'type A3a' *qul* statement, the 'A' indicates that the *qul* statement is a type A affirmation, the number '3' indicates the *qul* statement's sub-category based on an antecedent, and the letter 'a' indicates that the function of the *qul* statement is an answer to an antecedent question. The antecedent question in type A3a *qul* answer is a '*qul* question'. An example of a *qul* question followed by a type A3a *qul* answer is Q. 6:12: '(12) Say [*qul* question:], "To whom belongs all that is in the heavens and earth?" (12) Say [*qul* answer:], "To God. He has taken it upon Himself to be merciful. He will certainly gather you on the Day of Resurrection, which is beyond all doubt. Those who deceive themselves will not believe."' In Q. 6:12, the *qul* question and *qul* answer is located in the same verse. This verse is an example of repeated *qul*s in the same verse, and in many of these instances the word *qul* forms a *qul* question followed by a *qul* answer pattern.[130]

There are 32 *qul* statements classified in this section. These are summarised in the following table, and the verses in each of the following three patterns are presented after the table. The themes in all of these verses refer in some way to God's power, such as His ability to create, avert punishment, feed or guide people.

[130] There are 47 repeated *qul*s in the Qur'ān. See also the discussion in Chapter Six, Section 6.1 for a discussion of the *qul* statements that a form a pair with other *qul* statements.

Table 3.4.1: qul *questions followed by qul answers*

***qul* question > *qul* answer pattern**	**Number of *Quls***	**Qur'ān verses**
qul question followed by a *qul* answer	14	Q. 6:12, 6:71, 10:34, 10:35, 34:24, 21:108-109, 67:28-29.
qul question followed by two *qul* answers	9	Q. 6:14-15, 6:63-65, 27:59-65
qul question followed by multiple *qul* answers or *qul* questions	9	Q. 6:19, 13:16.
Total	**32**	

In many of the verses in the previous table, the antecedent *qul* questions can, arguably, themselves refer back to another antecedent, such as a text statement or an audience characterisation. The question and answer exchanges presented in this section may, therefore, represent only one aspect of the arguments in a given passage. These *qul* questions are however presented in this section of the thesis in order to highlight their antecedence to the *qul* answers that follow. In Chapter Six, selected *qul* statements in the form of a question and an affirmation are presented, and the patterns they form with the other verses of their respective passages are explored.

Qul questions followed by a *qul* answer

Seven type A3a *qul* answers follow six *qul* questions to form a question and answer pair. Of these seven *qul* answers, five *qul* answers follow five *qul* questions in the very same verse,[131] and these are shown in the first of the following two tables.

Table 3.4.2: qul *questions and* qul *answers in the same verse*

	Verse		**Translation**
1-2	6:12	*qul* question	(12) Say, 'To whom belongs all that is in the heavens and earth?'
		affirmation functioning as a *qul* answer	(12) Say, 'To God. He has taken it upon Himself to be merciful. He will certainly gather you on the Day of Resurrection, which is beyond all doubt. Those who deceive themselves will not believe.'

[131] When a single verse contains two or more *quls*, I define these as verses containing repeated *quls*. There are 47 of these *quls* (14% of the total number of *qul*s in the Qur'ān), and the vast majority of repeated *qul*s occur in a question and answer series.

3-4	6:71	*qul* question	(71) Say, 'Instead of God, are we to call on what neither profits nor harms us? [Are we to] turn on our heels after God has guided us, like someone bewildered, having been tempted by devils into a desert ravine, though his companions call him to guidance [saying], "Come to us"?'
		affirmation functioning as a *qul* answer	(71) Say, 'God's guidance is the true guidance. We are commanded to devote ourselves to the Lord of the Worlds, (72) to establish regular prayers and be mindful of Him.' It is to Him that you will all be gathered.
5-6	10:34	*qul* question	(34) Say, 'Can any of your partner-gods originate creation, then bring it back to life again in the end?'
		affirmation and question functioning as a *qul* answer[132]	(34) Say, 'It is God that originates creation, and then brings it back to life, so how can you be misled?'
7-8	10:35	*qul* question	(35) Say, 'Can any of your partner-gods show the way to the Truth?'
		affirmation and question functioning as a *qul* answer[133]	(35) Say, 'God shows the way to the Truth. Is someone who shows the way to the Truth more worthy to be followed, or someone who cannot find the way unless he himself is shown? What is the matter with you? How do you judge?'
9-10	34:24	*qul* question	(24) Say, 'Who gives you sustenance from the heavens and earth?'
		affirmation functioning as a *qul* answer	(24) Say, 'God does,' and '[One party of us] must be rightly guided and the other clearly astray.'

In Q. 67:28-29 and Q. 21:108-111, the *qul* question is followed by a *qul* answer in the following verse, as shown in the following table.

[132] The *qul* statements following the *qul* questions in Q. 10:34 and Q.10:35 contain both an affirmation and a question. See the diagram and discussion that follows this table.
[133] Ibid.

Table 3.4.3: qul *question followed by a* qul *answer in the following verse*

	Verse		Translation
11-12	67:28-29	*qul* question	(28) Say, 'Just think– regardless of whether God destroys me and my followers or has mercy on us– who can protect the Disbelievers from an agonizing torment?'
		affirmation functioning as a *qul* answer	(29) Say, 'He the Lord of Mercy [protects]; we believe in Him; we put our trust in Him. You will come to know in time who is in obvious error.'
13-14	21: 108/109	*qul* question	(108) Say, 'What is revealed to me is that your God is one God– will you submit to Him?'
		audience characterisation	(109) But if they turn away,
		affirmation functioning as a *qul* answer[134]	(109) Say (*fa-qul)*,[135] 'I have proclaimed the message fairly to you all. I do not know whether the judgement you are promised is near or far, (110) but He knows what you reveal and conceal. (111) I do not know: this [time] may well be a test for you, and enjoyment for a while.'

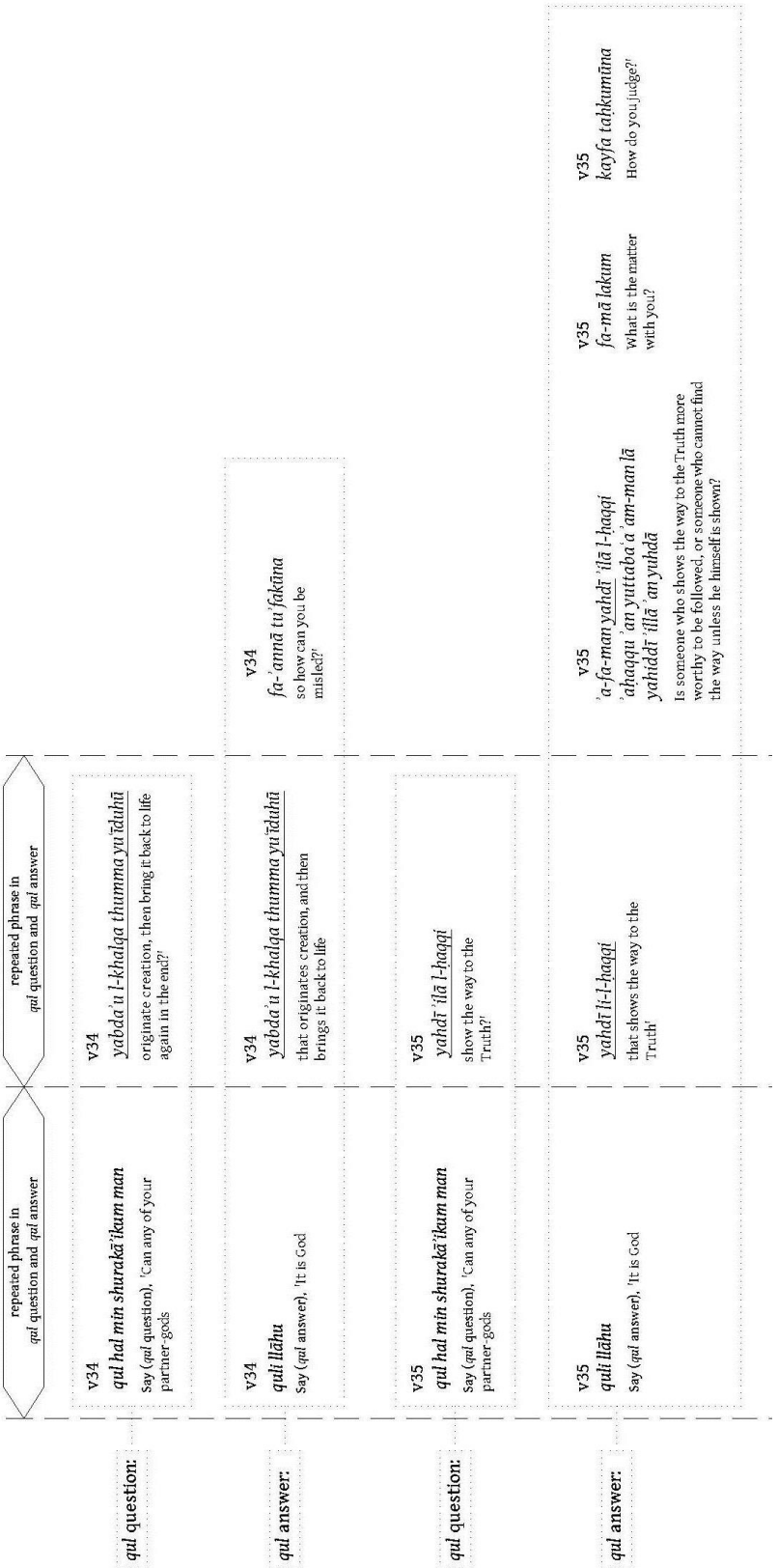
Q. 10:34-35

The *qul* answers following the *qul* questions in Q. 10:34 and Q.10:35 contain both an affirmation and a question. I have classified the *qul* statements following these *qul* questions as *qul* answers, because the main function of these *qul* statements appears to be to respond to the antecedent *qul* question in the form of an affirmation.

The *qul* questions and *qul* answers in Q. 10:34 and Q. 10:35 are shown in the following diagram, which indicates the parts of each question that are repeated in the answer.

[134] The *qul* statement in v. 109-111 follows an audience characterisation and a *qul* question. I have classified the *qul* statement in v. 109-111 as a *qul* answer, to highlight that vv. 108-111 appear to be working together to conclude the discussion in the sūra.
[135] *Fa-qul* statements are discussed in Chapter Five, Section 5.2.2.

Diagram 3.4.4: qul questions and qul answers in Q. 10:34-35



Qul questions followed by two *qul* answers

There are nine type A3a *qul* answers following five *qul* questions in the pattern: *qul* question > *qul* answer > *qul* answer. The verses in this pattern are shown in the following table.

Table 3.4.5: qul *question followed two* qul *answers*

	Verse		Translation
1-3	6:14-15	*qul* question	(14) Say, 'Shall I take for myself a protector other than God, the Creator of the heavens and the earth, who feeds but is not fed?'
		affirmation functioning as a *qul* answer	(14) Say, 'I am commanded to be the first [of you] to devote myself [to God].' Do not be one of the idolaters.
		affirmation functioning as a *qul* answer	(15) Say, 'I fear the punishment of a dreadful Day if I disobey my Lord.'
4-6	6:63-65	*qul* question	(63) Say, 'Who is it that saves you from the dark depths of land and sea when you humbly and secretly call to Him [and say], "If He rescues us from this, We shall truly be thankful"?'
		affirmation functioning as a *qul* answer	(64) Say, 'God rescues you from this and every distress; yet still you worship others beside Him.'
		affirmation functioning as a *qul* answer	(65) Say, 'He has power to send punishment on you from above or from under your very feet, or to divide you into discordant factions and make some taste the violence of others.'[136]
7-9	27:59-65	*qul* question	(59) Say, 'Praise be to God and peace on the servants He has chosen. Who is better: God, or those they set up as partners with Him? (60) Who created the heavens and earth? Who sends down water from the sky for you– with which We cause gardens of delight to grow: you have no power to make the trees grow in them– is it another god beside God? No! But they are people who take others to be equal with God. (61) Who is it that made the earth a stable place to live? Who made rivers flow through

[136] The remainder of verse 65 contains a text statement which is not shown in this table. The text statement in v. 65 is followed by a *qul* response in v. 66. See Chapter Five, Section 5.2.1 for a discussion of this passage.

			it? Who set immovable mountains on it and created a barrier between the fresh and salt water? Is it another god beside God? No! But most of them do not know. (62) Who is it that answers the distressed when they call upon Him? Who removes their suffering? Who makes you successors in the earth? Is it another god beside God? Little notice you take! (63) Who is it that guides you through the darkness on land and sea? Who sends the winds as heralds of good news before His mercy? Is it another god beside God? God is far above the partners they put beside him! (64) Who is it that creates life and reproduces it? Who is it that gives you provision from the heavens and earth? Is it another god beside God?'
		affirmation functioning as a *qul* answer	(64) Say, 'Show me your evidence then, if what you say is true'.
		affirmation functioning as a *qul* answer	(65) Say, 'No one in the heavens or on earth knows the unseen except God'.

In Q. 27:59-64 the pattern *qul* question > *qul* answer > *qul* answer is discernible when the *qul* question is considered to begin in v. 59 and continue until v. 64. Abdel Haleem translates these verses in this way, and he opens the speech marks in v. 59 and closes them before the *qul* answer in v. 64, suggesting that the *qul* question begins in v. 59 and ends in v. 64. The *qul* question thus comprises six verses and contains a number of questions beginning with the word 'Who' to highlight the power of God, e.g. v. 61, 'Who is it that made the earth a stable place to live? Who made rivers flow through it?...'.

Qul questions followed by multiple *qul* answers or *qul* questions in the same verse

Only two verses in the Qur'ān contain more than two *qul*s: Q. 6:19 contains four *qul*s and Q. 13:16 contains five. In both of these verses, *qul* questions are followed by *qul* answers. In Q. 6:19 the four *qul*s form the pattern: *qul* question > *qul* answer > *qul* answer > *qul* answer. In Q.

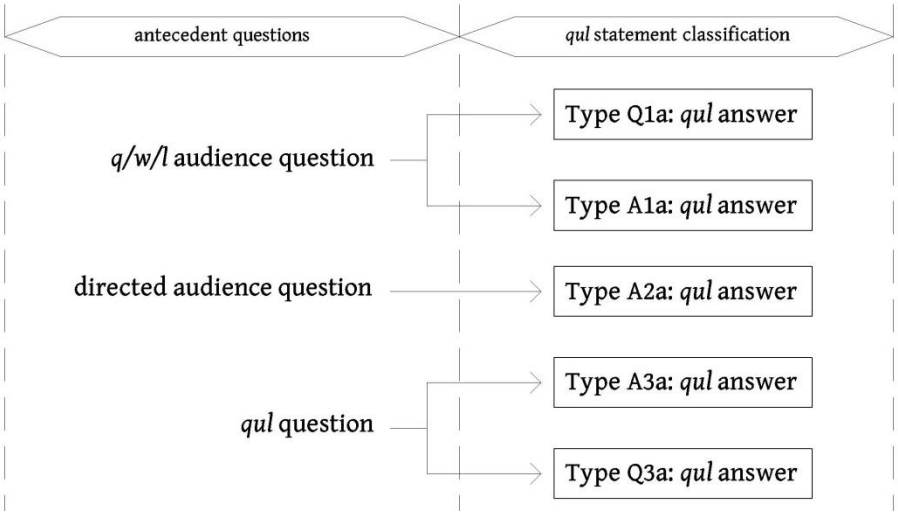
13:16 the five *qul*s form the pattern: *qul* question > *qul* answer > *qul* question > *qul* question > *qul* answer. These are shown in the following table.

Table 3.4.6: Multiple quls *in the same verse*

	Verse		Translation
1-4	6:19	*qul* question	(19) Say, 'What counts most as a witness?'
		affirmation and question functioning as a *qul* answer	(19) Say, 'God is witness between you and me. This Qur'ān was revealed for me to warn you [people] and everyone it reaches. Do you really bear witness that there are other gods beside God?'
		affirmation functioning as a *qul* answer	(19) Say, 'I myself do not bear witness [to any such thing].'
		affirmation functioning as a *qul* answer	(19) Say, 'He is only one God, and I disown whatever you join with Him.'
5-9	13:16	*qul* question	(16) Say, 'Who is Lord of the heavens and the earth?
		affirmation functioning as a *qul* answer	(16) Say, 'God.'
		qul question	(16) Say, 'Why do you take protectors other than Him, who can neither benefit nor harm even themselves?'
		qul question	(16) Say, 'Are the blind equal to those who can see? And are the depths of darkness equal to the light? Have the partners they assign to God created anything like His creation so that their creation is indistinguishable from His?'
		affirmation functioning as a *qul* answer	(16) Say, 'God is the Creator of all things: He is the One, the All Compelling.'

Section 3.5: Type Q3a

Diagram 3.5.0: antecedents and qul *answers*



In a 'type Q3a' *qul* statement, the 'Q' indicates that the *qul* statement is a type Q question, the number '3' indicates the *qul* statement's sub-category based on an antecedent, and the letter 'a' indicates that the function of the *qul* statement is an answer to an antecedent question. The antecedent question in type Q3a is a '*qul* question', and the *qul* answer is also in the form of a question.

The *qul* statements following *qul* questions that contain both an affirmation and a question have been classified as type A3a *qul* answers in Section 3.4, such as Q. 10:34-35. There are only two examples of a *qul* question followed by a *qul* question, as shown in the following two tables.

Table 3.5.1: Type Q3a qul *answer*

	Verse		Translation
1	10:59	*qul* question	(59) Say, 'Have you considered the provision God has sent down for you, some of which you have made unlawful and some lawful?'
		question functioning as a *qul* answer	(59) Say, 'Has God given you permission [to do this], or are you inventing lies about God?'
		text statement	(60) What will those people who invent lies about Him think on the Day of Resurrection? God is bountiful towards people, but most of them do not give thanks.

In Q. 10:31, a *qul* statement in the form a question follows a *qul* question containing a *q/w/l* audience statement, as shown in the following table.

Table 3.5.2: Type Q3a qul *answer*

	Verse		Translation
1-2	10:31	*qul* question	(31) Say, 'Who provides for you from the sky and the earth? Who controls hearing and sight? Who brings forth the living from the dead and the dead from the living, and who governs everything?'
		q/w/l audience statement	(31) They are sure to say, 'God'.
		question functioning as a *qul* answer	(31) Say (*fa-qul*), 'So why do you not take heed of Him?

Section 3.6: Chapter Three Summary

A total of 100 *qul* statements have been presented in this chapter, and these form approximately one third of all *qul*s in the Qur'ān. Of these 100 *qul* statements, 85 are *qul* answers,[137] as these *qul* statements follow an antecedent question. The following table summarises the typologies and themes between which these 100 *qul* statements are distributed.

Table 3.6.0: Summary of qul *statements in Chapter Three.*

Theme	A1a	A2a	A3a	Q1a	Q3a	Total
Tawḥīd	1		32		4	**37**
Day of Judgement	8	6		2		**16**
Resurrection	7			6		**13**
Signs	11					**11**
The Prophet	5					**5**
Hypocrites	3					**3**
Charity		2				**2**
Guidance Prayer Direction	1					**1**
The Soul		1				**1**
Inheritance		1				**1**
Punishment		1				**1**
Dhū l-Qarnayn		1				**1**
Inheritance (Orphan women)		1				**1**
Drinking and Gambling		1				**1**
Lawful food		1				**1**
Distributing Booty		1				**1**
Lawful fighting		1				**1**
Inheritance (Orphans)		1				**1**
Pilgrimage		1				**1**
Women (Menstruation)		1				**1**
Total	**36**	**20**	**32**	**8**	**4**	**100**

Over a third of the *qul* statements presented in this chapter, 36% (36/100), form a *qul* question and *qul* answer pair (types A3a and Q3a). All of these *qul* statements have been classified as pertaining to the general theme of *Tawḥīd,* as they refer in some way to God's

[137] Type A3a *qul* statements comprise 15 *qul* questions and 17 *qul* answers. The total number of *qul* answers presented in this chapter is therefore 100 – 15 = 85.

power, such as His ability to create, avert punishment, feed or guide people. These *qul* answers follow rhetorical questions that draw attention to God's power, rather than answer questions posed by the audience.

If we discount all of the *qul* statements presented in this chapter that pertain to the theme of *Tawḥīd* (37 *qul* statements), and we also discount *qul* statements that follow legal questions (11 *qul* statements classified as type A2a in directed audience questions), the vast majority of the remaining *qul* statements (100–37-11 = 52) in this chapter respond to themes that are characteristic of Qur'ānic polemics: 31% to the Day of Judgement (16/52), 25% to the Resurrection (13/52), and 22% to Signs (11/52). The *qul* statements in these polemical passages respond to the sceptics, their demands and questions, and as shown in this chapter, these demands are often repeated verbatim in the Qur'ān, such as: 'When is the Day of Judgement', 'When we die will we really be resurrected?', and 'Why have no signs been sent?' The verbatim repetition and frequently formulaic wording of these antecedents suggests either that the portrayal of these sceptics in the Qur'ān may be based on set stereotypes or else that these polemical questions and demands were repeated constantly, regardless of the Qur'ān's response.

The *qul* answers in this chapter thus seem to perform three main functions: (1) they establish the authority and power of God (such as the *qul* answers that follow rhetorical *qul* questions), (2) they respond to legal questions, and (3) they respond to the sceptics' demands, questions and challenges.

CHAPTER FOUR

Qul *responses (Part One)*

In Chapter Three, *qul* statements preceded by antecedent questions were presented and in Chapters Four and Five *qul* statements preceded by antecedent statements are presented.

The *qul* statements that follow antecedent statements are classified as *qul* responses, as summarised in the following diagram and as outlined previously in Chapter Two. In this chapter, type A4r and type Q4r *qul* responses are presented. The remaining *qul* response types are presented in Chapter Five.

Diagram 4.0.0: antecedent statements and qul *responses*

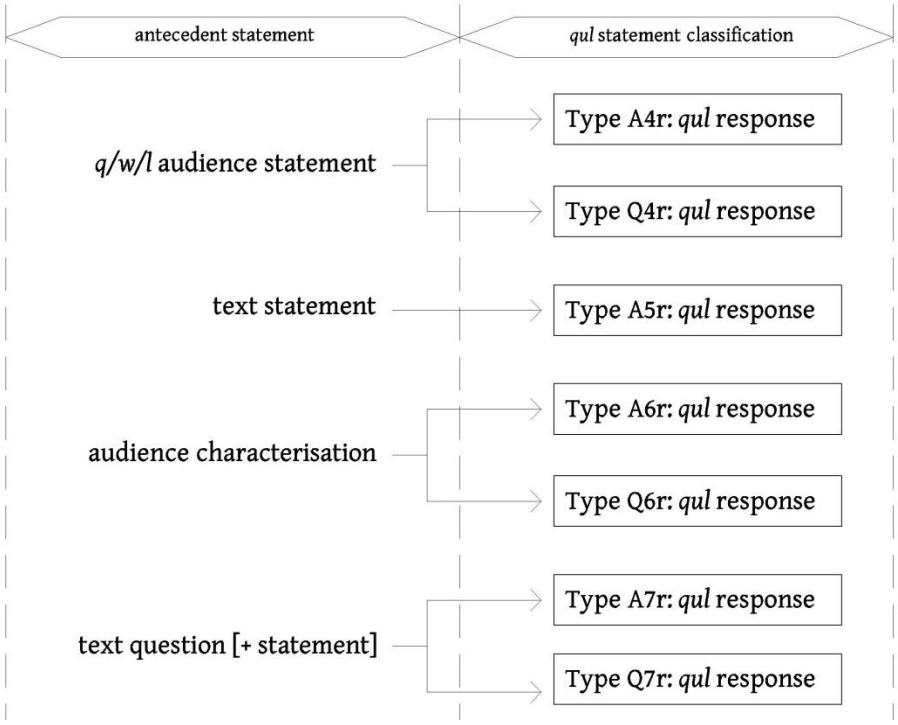


Table 4.0.1: qul *responses in Chapter Four*

Type	Nos. of *quls*	Section	Brief Explanation
A4r	70	Section 4.1	*qul* response (in the form of an affirmation) following a *q/w/l* audience statement
Q4r	23	Section 4.2	*qul* response (in the form of a question) following a *q/w/l* audience statement
Total	**93**		

Type A4r and Type Q4r in series

Type A4r and type Q4r *qul* responses follow *q/w/l* audience statements, and in many instances, a number of *qul* responses are related to the same *q/w/l* audience statement. The typology of these *qul* responses can vary, especially when a number of *qul* statements respond to the same antecedent. For example, a *q/w/l* audience statement can be followed by a *qul* statement in the form of a question (type Q4r), which in turn can be followed by a *qul* statement in the form of an affirmation (type A4r), as shown in the following table for Q. 6:91.

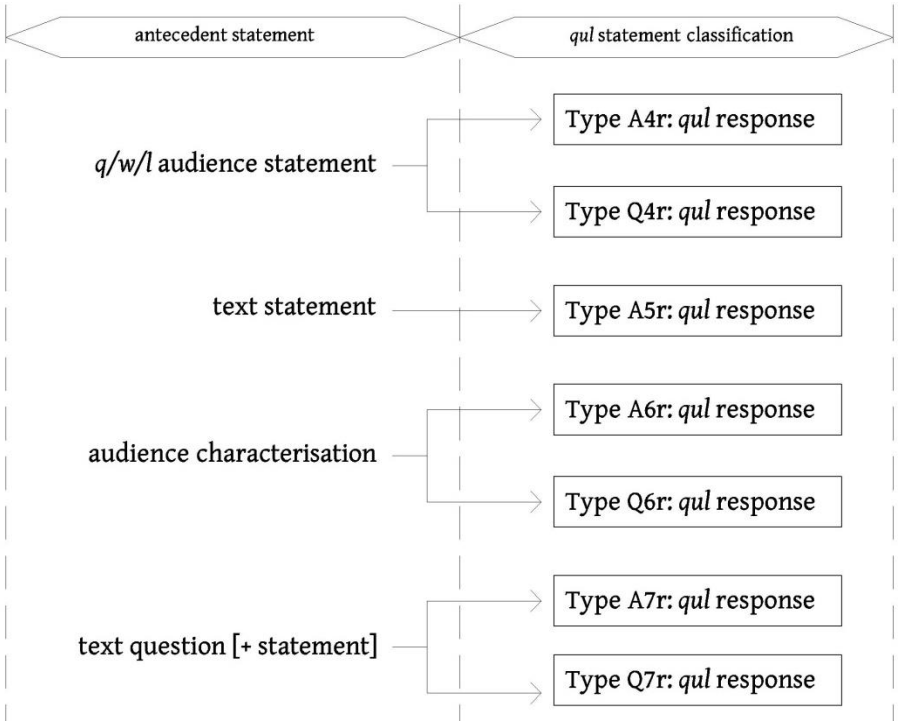
Table 4.1.0: type A4r and type Q4r qul *responses in Q. 6:91.*

Antecedent	**Verse (Q. 6:91)**
q/w/l audience statement	(91) They have no grasp of God's true measure when [*q/w/l* audience statement:] they say (*qālū*), 'God has sent nothing down to a mere mortal.'
Response	**Verse (Q. 6:91)**
qul response in the form of a question (type Q4r)	(91) Say (*qul*), 'Who was it who sent down the Scripture, which Moses brought as a light and a guide to people, which you made into separate sheets, showing some but hiding many? You were taught things that neither you nor your forefathers had known.'
qul response in the form of an affirmation (type A4r)	(91) Say (*qul*), 'God [sent it down],' then leave them engrossed in their vain talk.

The *qul* responses that follow a *q/w/l* audience statement are classified by type in this chapter: type A4r affirmations are presented in Section 4.1 and type Q4r questions are presented in Section 4.2. However, when *q/w/l* audience statements are followed by a number of *qul* responses, they are presented together in order to highlight the theme in the passage and enable the reader to appreciate the function of the *qul* statement(s) in relation to the antecedent. In some of these passages, the relationship between the antecedent and the *qul* response that follows is not immediately obvious, and these passages are therefore expanded upon in the relevant section below or discussed further in Chapter Six. An asterisk (*) in the following tables indicates that these verses are explored further in Chapter Six.

Section 4.1: Type A4r

Diagram 4.1.2: qul *responses and antecedent statements*



Type A4r

In a 'type A4r' *qul* statement, the 'A' indicates that the *qul* statement is a type A affirmation, the number '4' indicates the *qul* statement's sub-category based on an antecedent, and the letter 'r' indicates that the function of the *qul* statement is a response to an antecedent statement. The antecedent statement for a type A4r *qul* response is a '*q/w/l* audience statement'. A '*q/w/l* audience statement' is a recorded statement in the sūra, comprising an introductory verb derived from the Arabic letters *q/w/l,* such as *qālū* (they say) or *yaqūlūna* (they say), followed by a statement attributed to the Qur'ān's opponents.

An example of a type A4r *qul* response preceded by a *q/w/l* audience statement is Q. 34:3-4, [*q/w/l* audience statement:] '(3) The Disbelievers say (*qāla*), "The Last Hour will never come upon us." [*qul* response:] Say, "Yes, by my Lord, [it will], by Him who knows the unseen! Not even the weight of a speck of dust in the heavens or earth escapes His knowledge, nor

anything smaller or greater. It is all recorded in a clear Record, (4) so that He can reward those who believe and do good deeds: they will have forgiveness and generous provision."'

There are 70 type A4r *qul* responses in the Qur'ān. The themes addressed are summarised in the following table, and are discussed in the sections that follow it.

Table 4.1.3: Type A4r qul *response themes (* indicates passage is discussed in Chapter Six)*

Theme	Nos. of *quls*	Qur'ān verses
Qur'ān	22	Q. 2:93-94/97,* 4:63, 3:73, 3:73, 6:11, 6:91,* 8:38, 10:15-16, 16:102, 17:107/110/111, 25:6, 34:46-50, 41:6.*
Hypocrites	17	Q. 3:119, 3:154, 3:168, 4:78, 9:51/53,* 9:81/83/94/105, 24:53-54, 33:16,* 48:15-16, 49:14/17,*
Day of Judgement	5	Q. 34:3/22/25/26/27.
Companions of the Cave	2	Q. 18:22/26.
Tawḥīd (Unity of God)	4	Q. 10:69, 17:42/56, 43:81.
The Prophet	4	Q. 9:61, 13:43, 17:100,* 52:31.
Prophet Moses	1	Q. 7:158.
Wealth	2	Q. 34:36/39.
People of the Scripture	5	Q. 2:111, 2:135,* 3:26, 5:68, 5:77.*
Resurrection	1	Q. 45:26.
Disgraceful acts	3	Q. 7:29/32/33.*
Pagan Customs	4	Q. 6:145,* 6:149-151.*
Total	**70**	

Qur'ān

There are twenty-two type A4r *qul* responses pertaining to the theme of the Qur'ān or Revelation itself, and these are presented in two groups. In the first group, the *qul* responses are preceded by a *q/w/l* audience statement as well as a statement introduced by the particle *idhā* (when). In the second, the *qul* responses are preceded only by a *q/w/l* audience statement. The verses in each group are summarised in the following table.

Table 4.1.4: Type A4r qul *responses about Revelation*

Group		Nos. of *quls*	Qur'ān verses
1	*idhā* (when) followed by *q/w/l* audience statement followed by a *qul* response	13	Q. 2:93-94/97, 4:63, 8:38, 10:15-16, 16:101-102, 34:46-50.
2	*q/w/l* audience statement followed by a *qul* response	9	Q. 3:73, 3:73, 6:11, 6:91, 17:107/110/111, 25:6, 41:6,
	Total	**22**	

Many of these passages contain similar or repeated phrases. The tables below are based on Abdel Haleem's translation, and I only highlight the particle *idhā* in them. The similar or repeated phrases in the antecedents and following passages require further exploration.

Group one: *idhā* (when) > *q/w/l* audience statement > *qul* response

The verses in these passages begin with the conditional particle *idhā* (when), followed by a series of *q/w/l* audience statements and *qul* responses.[138] These are shown in the following table, and the relationship between the *qul* response and the *q/w/l* audience statement in the passages marked with an asterisk (*) are discussed further in Chapter Six. The relationship between the antecedent and *qul* response in Q. 10:15-16 and Q. 34:43-50 are explored after the following table.

Table 4.1.5: When (idhā) > q/w/l *audience statement* > qul *response about revelation*

	Verse		Translation
1-3	2:93-94/97*[139]	When (*idhā)* + said (*qīl)*	(91) When (*idhā)* it is said (*qīl)* to them, 'Believe in God's revelations,'
		q/w/l audience statement	(91) they say (*qālū*), 'We believe in what was revealed to us,' but they do not believe in what came afterwards, though it is the truth confirming what they already have.
		question functioning as a	(91) Say, 'Why did you kill God's prophets in the past if you were true believers?

[138] Mustansir Mir argues that a number of phrases, such as the general pattern *idh/wa-idh* + verb 'mark the structure of Qurʾānic dialogues'. He writes that 'the onset of a dialogue may be signalled by a short phrase like *idh/wa-idh* + verb ("Recall the time when such-and-such an event occurred")'. In this section, I present instances where the particle *idhā* begins a passage and contains a *q/w/l* audience statement and *qul* responses pertaining to the theme of Revelation. Mustansir Mir, "Dialogues," in: *Encyclopaedia of the Qurʾān*. Consulted online on 19 August 2017 http://ezproxy-prd.bodleian.ox.ac.uk:2066/10.1163/1875-3922_q3_EQSIM_00118.
[139] This passage contains *qul* statements in the form of a question and affirmations, and is explored further in Chapter Six.

		qul response [type Q4r]	(92) Moses brought you clear signs, but then, while he was away, you chose to worship the calf– you did wrong.' (93) Remember when We took your pledge, making the mountain tower above you, and said, 'Hold on firmly to what We have given you, and listen to [what We say].'
		q/w/l audience statement	(93) They said (*qālū)*, 'We hear and we disobey,' and through their disbelief they were made to drink [the love of] the calf deep into their hearts.
		affirmation functioning as a *qul* response	(93) Say, 'How evil are the things your belief commands you to do, if you really are believers!'
		affirmation functioning as a *qul* response	(94) Say, 'If the last home with God is to be for you alone and no one else, then you should long for death, if your claim is true.' (95) But they will never long for death, because of what they have stored up with their own hands: God is fully aware of the evildoers. (96) You are sure to find them clinging to life more eagerly than any other people, even the polytheists. Any of them would wish to be given a life of a thousand years, though even such a long life would not save them from the torment: God sees everything they do.
		affirmation functioning as a *qul* response	(97) Say, 'If anyone is an enemy of Gabriel– who by God's leave brought down the Qur'ān to your heart confirming previous scriptures as a guide and good news for the faithful– (98) if anyone is an enemy of God, His angels and His messengers, of Gabriel and Michael, then God is certainly the enemy of such Disbelievers.' (99) For We have sent down clear messages to you and only those who defy [God] would refuse to believe them.
4	4:63	When (*idhā)* + said (*qīl)*	(61) When (*idhā)* it is said (*qīl)* to them, 'Turn to God's revelations and the Messenger,' (61) you see the Hypocrites[140] turn right away from you [Prophet].

[140] Although this passage mentions the Hypocrites, I have classified it in this section as it contains the phrase When (*idhā)* + said (*qīl)* about Revelation.

			(62) If disaster strikes them because of what they themselves have done, then they will come to you,
		implied *q/w/l* audience statement [saying]	(62) swearing by God (*yaḥlifūna)* [saying], 'We only wanted to do good and achieve harmony.' (63) God knows well what is in the hearts of these people, (63) so ignore [what they say], instruct them,
		affirmation functioning as a *qul* response	(63) and speak *(qul)* to them about themselves using penetrating words.
5	8:38	When (*idhā)*	(31) When (*idhā)* Our Revelation is recited to them
		q/w/l audience statements	(31) they say *(qālū)*, 'We have heard all this before– we could say something like this if we wanted– this is nothing but ancient fables.' (32) They also say *(qālū)*, 'God, if this really is the truth from You, then rain stones on us from the heavens, or send us some other painful punishment.'
		text statement and audience characterisation: general response	(33) But God would not send them punishment while you [Prophet] are in their midst, nor would He punish them if they sought forgiveness, (34) yet why should God not punish them when they debar people from the Sacred Mosque, although they are not its [rightful] guardians? Only those mindful of God are its rightful guardians, but most of the Disbelievers do not realise this. (35) Their prayers before the House are nothing but whistling and clapping. 'So taste the punishment for your disbelief.' (36) The Disbelievers use their wealth to bar people from the path of God, and they will go on doing so. In the end this will be a source of intense regret for them: they will be overcome and herded towards Hell. (37) God will separate the bad from the good, place the bad on top of one another– heaping them all up together– and put them in Hell. They will be the losers.
		affirmation functioning as a	(38) Say to the Disbelievers that if they desist their past will be forgiven, but if they persist,

		qul response	they have an example in the fate of those who went before (and were punished).
6-7	10:15-16	When (*idhā)*	(15) When (*idhā)* Our clear revelations are recited to them,
		q/w/l audience statement	(15) those who do not expect to meet with Us say (*qāla*), 'Bring [us] a different Qur'ān, or change it.'
		affirmation functioning as a *qul* response	(15) Say, 'It is not for me to change it of my own accord; I only follow what is revealed to me, for I fear the torment of an awesome Day, if I were to disobey my Lord.'
		affirmation functioning as a *qul* response	(16) Say, 'If God had so willed, I would not have recited it to you, nor would He have made it known to you. I lived a whole lifetime among you before it came to me. How can you not use your reason?'
8	16:102	When (*idhā)*	(101) When (*idhā)* We substitute one revelation for another –and God knows best what He reveals–
		q/w/l audience statement	(101) They say (*qālū*), 'You are just making it up,' but most of them have no knowledge.
		affirmation functioning as a *qul* response	(102) Say that the Holy Spirit has brought the Revelation from your Lord in Truth, to strengthen the believers and as guidance and good news to the devout.
		q/w/l audience statement[141]	(103) We know very well that they say (*yaqūlūna)*, 'It is a man who teaches him,'
		text statement: general response	(103) but the language of the person they allude to is foreign, while this revelation is in clear Arabic. (104) If people do not believe in God's revelation, God does not guide them, and a painful punishment awaits them.
9-13	34:46-50	When (*idhā)*	(43) When (*idhā)* Our messages are recited to them, clear as they are,
		q/w/l audience statements	(43) they say (*qālū*), 'This is only a man who wants to turn you away from what your forefathers worshipped,' and they say (*qālū*), 'This [Qur'ān] is nothing but lies he has made up.' When the Truth comes to the Disbelievers, they say *(qāla)*, 'This is just plain sorcery,'
		audience	(44) though We have not given them any

[141] The *q/w/l* audience statement in Q. 16:103 is cited in this table to highlight that the *qul* response in v. 102 is located in a passage from v. 101 until v. 104 containing *q/w/l* audience statements about Revelation.

		characterisation: general response	books to study nor sent any warner before you. (45) Those who lived before them also denied the truth– these people have not attained even a tenth of what We gave their predecessors– they, too, rejected My messengers, and how terrible My condemnation was!
		affirmation functioning as a *qul* response	(46) Say, 'I advise you to do one thing only: stand before God, in pairs or singly, and think: there is no sign of madness in your companion [the Prophet]– he is only warning you before severe suffering arrives.'
		affirmation functioning as a *qul* response	(47) Say, 'If I have asked you for any reward, you can keep it. It is God alone who will reward me: He is witness to everything.'
		affirmation functioning as a *qul* response	(48) Say, 'My Lord hurls the Truth down [before you]. He has full knowledge of all that is unseen.'
		affirmation functioning as a *qul* response	(49) Say, 'The Truth has come; falsehood is powerless.'
		affirmation functioning as a *qul* response	(50) Say, 'If I go astray, that is my loss, and if I am rightly guided, it is through what my Lord has revealed to me. He is all hearing, and ever near.'

Q. 10:15-16

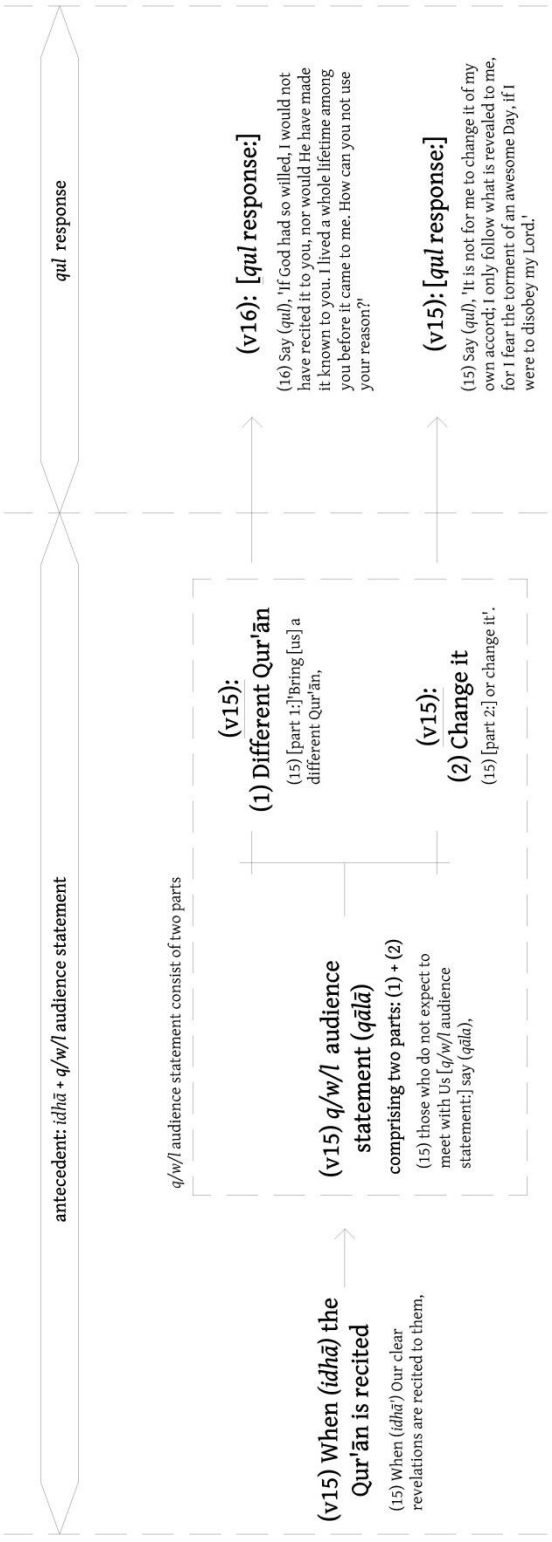
In Q. 10:15, the phrase *wa-ʾidhā tutlā ʿalayhim ʾāyātunā bayyināt* (When Our clear revelations are recited to them) is followed by the *q/w/l* audience statement, 'those who do not expect to meet with Us say (*qāla*), "Bring [us] a different Qur'ān, or change it."' The two *qul* responses that follow this *q/w/l* audience statement appear to respond to the two statements in the *q/w/l* audience statement:[142] (1) Bring [us] a different Qur'ān and (2) or change it. The first *qul* response in v. 15 responds to the second statement 'change it': 'Say, "It is not for me *to change it* of my own accord; I only follow what is revealed to me, for I fear the torment of an awesome Day, if I were to disobey my Lord."' The second *qul* response in v. 16 responds to the first statement in the *q/w/l* audience statement 'Bring [us] a different

[142] This passage is similar to Q. 34:36-39 presented later in this chapter about 'wealth': both of these passages have a *q/w/l* audience statement comprising two parts followed by two *qul* responses.

Qur'ān': 'Say, "If God had so willed, I would not have recited it to you, nor would He have made it known to you. I lived a whole lifetime among you before it came to me. How can you not use your reason?"' This *qul* response in v. 16 is similar to the first *qul* response in v. 15: both *qul* responses appear to emphasise God's control of the revelatory process, and that the Qur'ānic messenger 'only follows' the process, so he can neither change the Qur'ān or bring a different one.

The pattern: (15) *idhā* (when) > (15) *q/w/l* audience statement (1 + 2) > (16) *qul* response (2) + (15) *qul* response (1), in Q. 10:15-16 is shown in the following diagram.

Diagram 4.1.6: Q. 10:15-16



Q. 34:43-50

In Q. 34:43-50, the phrase *wa-ʾidhā tutlā ʿalayhim ʾāyātunā bayyināt* (When Our clear revelations are recited to them) in v. 43 is followed by a number of *q/w/l* audience statements in the same verse, and I suggest that vv. 44-50 can be seen as a response to these *q/w/l* audience statements. The relationship between the antecedent in v. 43, and the subsequent verses that respond to it are discussed in the following two sections.

In Section A, the antecedent in v. 43 is shown in table 4.1.7 together with the responses that follow the antecedent. The response to the antecedent in this table is presented in two parts: responses introduced through the word *qul,* and responses without the word *qul.* This table is followed by a discussion highlighting some of the similarities between the antecedent and *qul* responses in this and others sūras.

In Section B, the antecedent in v. 43 and the verses that follow it until v. 50 are arranged in a 'ring structure' to suggest an alternative reading of these verses and thereby highlight some alternative thematic relationships between the antecedent and the *qul* responses.

Section A: antecedent > general response without *qul* (Q. 32:44-45) > *qul* response (Q. 36:46-50)

In this section, the antecedent in v. 43 is shown in table 4.1.7 together with the subsequent verses responding to this antecedent. The responses to the antecedent in this table are presented in two parts: *qul* responses and responses without the word *qul.* This table is followed by a discussion highlighting some of the similarities between the antecedent and *qul* responses in this and others sūras.

Table 4.1.7: antecedent and response in Q. 34:43-50

<table>
<tr><td rowspan="3">Antecedent</td><td colspan="4">(43a) When (idhā) Our messages are recited to them, clear as they are,</td></tr>
<tr><td>(43b) they say (qālū),</td><td>(43d) and they say (qālū),</td><td colspan="2">(43f) and the Disbelievers say (qāla)</td></tr>
<tr><td>(43c) ‘This is only a man who wants to turn you away from what your forefathers worshipped’</td><td>(43e) ‘This [Qur’an] is nothing but lies he has made up’</td><td>(43g) when the truth comes,</td><td>(43h) ‘This is just plain sorcery’.</td></tr>
<tr><td rowspan="2">Response</td><td>without qul</td><td colspan="4">(44) though We have not given them any books to study
nor sent any warner before you.
(45) Those who lived before them also denied the truth– these people have not attained even a tenth of what We gave their predecessors– they, too, rejected My messengers, and how terrible My condemnation was!</td></tr>
<tr><td>with qul</td><td>(50) Say (qul), ‘If I go astray, that is my loss, and if I am rightly guided, it is through what my Lord has revealed to me. He is all hearing, and ever near.’</td><td>(47) Say (qul), ‘If I have asked you for any reward, you can keep it. It is God alone who will reward me: He is witness to everything.’</td><td>(48) Say (qul), ‘My Lord hurls the Truth down [before you]. He has full knowledge of all that is unseen.’
(49) Say, ‘The Truth has come; falsehood is powerless.’</td><td>(46) Say (qul), ‘I advise you to do one thing only: stand before God, in pairs or singly, and think: there is no sign of madness in your companion [the Prophet]– he is only warning you before severe suffering arrives.’</td></tr>
</table>

Response without *qul* in Q. 32:44-45: The antecedent in v. 43 is followed by a response without the word *qul* in vv. 44-45. The first part of v. 44 states that those making the claims in v. 43 have no revealed scripture and the second part of v. 44 states that no messengers were sent to them before the Prophet. The response in v. 44 thus draws attention to two sources of knowledge: Revelation and Prophecy (We have not given them any books to study nor sent any warner before you). These two sources, Revelation (revealed scripture) and Prophecy, are often mentioned in the Qur’ān as the correct source of knowledge, and they are usually presented to challenge audience statements that oppose the Qur’ān’s

message.[143] These two concepts in the response challenge the source of knowledge in the *q/w/l* audience statements of v. 43, and the response highlights that those making the claims in v. 43 do not have recourse to true knowledge to back up their statements. This general response in vv. 44-45 is then developed in the *qul* responses from vv. 46-50 to stress that the Prophet is a messenger sent with the Truth of revelation.

The *qul* responses in Q. 36:46-50: In the previous table 4.1.7, the antecedent in v. 43 was divided into three parts v. 43b, v. 43d, v. 43f, each part being introduced with a *q/w/l* audience statement. The *q/w/l* audience statements in these three parts record the following three objections: (1) the Prophet is a merely a man, wanting to turn people away from what their forefathers worshipped, (2) fabrication of the Qur'ān and accusation of lying, and (3) the accusation of sorcery. These three objections and the *qul* responses responding to them are explained in the passage that follows, and where appropriate, similar verses in other parts of the Qur'ān are cited.

(1) The Prophet is a merely a man, wanting to turn people away from what their forefather worshipped. The first part of the antecedent in Q. 34:43 (v. 43b and v. 43c) mentions the first of the three objections that the Prophet is 'only a man' who wants to turn people away from the worship of their forefathers. I have suggested that this part of the antecedent is related to the *qul* response in v. 50. The antecedent and the *qul* response in these two verses are similar to the passage in Q. 14:9-12. The similarities between some of the concepts in these two passages are underlined in the following table.

[143] For example in Q. 2:213, the verse highlights that prophets are sent by God with revealed Scripture to judge between people concerning that which they differ in: 'God sent prophets to bring good news and warning, and with them He sent the Scripture with the Truth, to judge between people in their disagreements'.

Table 4.1.8: Similar antecedent and response in Q. 34 and Q. 14

	Q. 34	Q. 14
antecedent	(43) When (*idhā)* Our messages are recited to them, clear as they are (*'āyātunā bayyinātin),*	(9) Their messengers came to them with clear proof (*bi-l-bayyināti*),[144] but they tried to silence them, saying, 'We do not believe the message with which you were sent. We have disturbing doubts about what you are asking us to do.'
	'(43) they say (*qālū*), 'This is only a man who wants to turn you away from what your forefathers worshipped'	(10) [...] they said, 'You are only men like us. You want to turn us away from what our forefathers used to worship. Bring us clear proof then.'
response	(50) 'Say (*qul*), 'If I go astray, that is my loss, and if I am rightly guided, it is through what my Lord has revealed to me. He is all hearing, and ever near.'	(11) Their messengers answered, 'True, we are only men like you, but God favours [with Prophecy and revelation][145] whichever of His servants He chooses. We cannot bring you any proof unless God permits it, so let the believers put all their trust in Him– (12) why should we not put our trust in God when it is He who has guided us to this way we follow?

(2) Fabrication of the Qur'ān and accusation of lying. The second part of the antecedent in Q. 34:43 (v. 43d and v. 43e) mentions the second of the three objections; that the Qur'ān[146] is fabricated and that the Prophet is lying. I have suggested that this part of the antecedent relates to the *qul* response in Q. 34:47. The antecedent and the *qul* response in these two verses are similar to Q. 38:7/Q. 38:86[147] and Q. 11:27-29. These similarities are detailed in the following table. The refutation of the accusation that the Qur'ānic messenger is lying often takes the form of an emphasis that the messenger does not ask for a reward.

[144] This is similar to the antecedent in Q. 34:43 (*āyātunā bayyināt).* The implication in both Q. 14:9 and Q. 34:43 is that the messengers presented clear proofs, in the form of revelation.
[145] Rāzī explains that the favour referred to in this verse is Prophecy and revelation. Cf. Q. 6:124, 'When a revelation is brought before them they say, "We shall not believe unless we ourselves are given a revelation as God's messengers were." But God knows best where to place His messages.' See Rāzī's commentary, Rāzī, *al-Tafsīr al-Kabīr*, Q. 6:124 and Q. 14:11.
[146] While the word Qur'ān is not mentioned in this verse, I have suggested that this passage is similar to the other passages in this section about the Qur'ān and therefore the word *āyāt* in these verses refers to the Qur'ān. For a discussion about the phrase 'fabricating lies' and that this refer to the Qur'ān, see Chapter 3.1, Section on Qur'ān. See also Q. 25:4-6.
[147] See Chapter Three for a discussion of the relationship between the antecedent and *qul* statements in Q. 38.

Table 4.1.9: Similar antecedent and response in Q. 34, Q. 38 and Q. 11

	Q. 34	Q. 38	Q. 11
antecedent	(43) They say (*qālū*), 'This [Qur'an] is nothing <u>but lies</u> he has made up.'	(7) We did not hear any such claim in the last religion: it is all an <u>invention.</u>	(27) The prominent Disbelievers among his people said, 'We can see that you are nothing but a mortal like ourselves, and it is clear to see that only the vilest among us follow you. We cannot see how you are any better than we are. In fact, we think you are a <u>liar</u>.'
response	(47) Say (*qul)*, 'If I have asked you for any <u>reward</u>, you can keep it. <u>It is God alone who will reward me:</u> He is witness to everything'	(86) Say (*qul)*, 'I ask <u>no reward</u> from you for this nor do I claim to be what I am not'.	(28) He said, 'My people, think: if I did have a clear sign from my Lord, and He had given me grace of His own, though it was hidden from you, could we force you to accept it against your will? (29) My people, I ask no <u>reward</u> for it from you; <u>my reward comes only from God.'</u>

(3) Accusation of sorcery. The third part of the antecedent in Q. 34:43 (v. 43f, v. 43g and v. 43h) states that the Prophet presented the message to his people, and they in turn accused it of being sorcery. I have suggested that the *qul* response in Q. 34:46 and Q. 34:48-49 relates to this part of the antecedent. This allegation and the *qul* response in Q. 34 is similar to Q. 38:4 and Q. 38:65/70 as shown in the following table. The similarities between some of the concepts in these passages are shown underlined in the following table.

Table 4.1.10: Similar antecedent and response in Q. 34 and Q. 38

	Q. 34	Q. 38[148]
antecedent	(43) This is just plain sorcery.	(4) They say (*qāla*), 'He is just a lying sorcerer.'
response	(46) Say (*qul)*, 'I advise you to do one thing only: stand before God, in pairs or singly, and think: there is no sign of madness in your companion [the Prophet]' – he is only warning you before severe suffering arrives.'	(65) Say (*qul)*, 'I am only here to give warning' and (70) it is only revealed to me that I am here to give clear warning.'

Section B: antecedent > responses forming a 'ring structure'

In this second section, the antecedent in Q. 34 and the verses that follow it until v. 50 are arranged in a 'ring structure' to suggest an alternative reading of these verses. The thematic relationship between the antecedent and the response is summarised in the first table, and the next table that follows outlines the verses.

Table 4.1.11: Ring structure themes in Q. 34:43-50

ANTECEDENT		RESPONSE	
Section	Theme	Section	Theme
A	(43) Prophet is merely human	A'	(50) Role of the Prophet
B	(43) Prophet leads astray	B'	(49) Guidance has come
C	(43) History: forefathers	C'	(48) Current guidance
D	(43) Qur'ān fabricated	D'	(47) No ulterior motive
E	(43) Sorcery	E'	(46) Think: No signs of madness
F	(44) Current nation	F'	(45) Previous nations

[148] See Chapter Three for a discussion of the relationship between the antecedent and *qul* statements in Q. 38.

Table 4.1.12: Ring structure verses in Q. 34:43-50

ANTECEDENT		RESPONSE	
	Verses		Verses
A	(43) When Our messages are recited to them, clear as they are, they say, 'This is only a man	A'	(50) Say, 'If I go astray, that is my loss, and if am rightly guided, it is through what my Lord has revealed to me. He is all hearing, and ever near.'
B	(43) who wants to turn you away	B'	(49) Say, 'The Truth has come; falsehood is powerless.'
C	(43) from what your forefathers worshipped,'	C'	(48) Say, 'My Lord hurls the Truth down [before you]. He has full knowledge of all that is unseen.'
D	(43) and they say, 'This [Quran] is nothing but lies he has made up.'	D'	(47) Say, 'If I have asked you for any reward, you can keep it. It is God alone who will reward me: He is witness to everything.'
E	(43) When the Truth comes to the Disbelievers, they say, 'This is just plain sorcery,'	E'	(46) Say, 'I advise you to do one thing only: stand before God, in pairs or singly, and think: there is no sign of madness in your companion [the Prophet]– he is only warning you before severe suffering arrives.'
F	(44) though We have not given them any books to study nor sent any warner before you.	F'	(45) Those who lived before them also denied the truth – these people have not attained even a tenth of what We gave their predecessors– they, too, rejected My messengers, and how terrible My condemnation was!

Group two: *q/w/l* audience statement > *qul* response

The following five passages containing the verses Q. 3:73, 6:91, 17:107/110/111, 25:6, 41:6 contain *q/w/l* audience statements about the Revelation followed by *qul* responses. These five passages contain nine type A4r *qul* responses, which are shown in the following table.

Table 4.1.13: q/w/l *audience statement >* qul *responses about Revelation*

	Verse		Translation
1-2	3:73	*q/w/l* audience statement	(72) Some of the People of the Scripture say (*qālat*), 'At the beginning of the day, believe in what has been revealed to these believers [the Muslims], then at the end of the day reject it, so that they too may turn back, (73) but do not sincerely believe in anyone unless he follows your own religion.'
		affirmation functioning as a *qul* response	(73) Say, 'True guidance is the guidance of God'– [they say], 'Do not believe that anyone else could be given a revelation similar to what you were given, or that they could use it to argue against you in your Lord's presence.'
		affirmation functioning as a *qul* response	(73) Say, 'All grace is in God's hands: He grants it to whoever He will– He is all embracing, all knowing.'
3	6:11	text statement	(4) Every time revelation comes to them from their Lord,
		audience characterisation: general response	(4) they turn their backs on it. (5) So they reject the truth when it comes to them, but the very thing they mock will be brought home to them. (6) Do they not realise how many generations We destroyed before them? We established them in the earth more firmly than you, sent down abundant rain on them from the sky and made running rivers flow at their feet, yet We destroyed them for their misdeeds and raised other generations after them. (7) If We had sent down to you [Prophet] a book inscribed on parchment, and they had touched it with their own hands,
		q/w/l audience statement	(7) the Disbelievers would still say, 'This is nothing but blatant sorcery.'
		q/w/l audience statement	(8) They say, 'Why was no angel sent down to [support] him?'
		text statement : general response	(8) If We had sent down an angel, their judgement would have come at once with no respite given. (9) If We had sent an angel as messenger, We would still have sent him in the form of a man, so increasing their confusion.

			(10) Messengers have been mocked before you [Muhammad], and those who mocked them were engulfed by the very thing they had mocked.
		affirmation functioning as a *qul* response	(11) Say, 'Travel throughout the earth and see what fate befell the rejecters.'[149]
4	6:91*[150]	*q/w/l* audience statement	(91) They have no grasp of God's true measure when they say (*qālū)*, 'God has sent nothing down to a mere mortal.'
		question functioning as a *qul* response [type Q4r]	(91) Say, 'Who was it who sent down the Scripture, which Moses brought as a light and a guide to people, which you made into separate sheets, showing some but hiding many? You were taught things that neither you nor your forefathers had known.'
		affirmation functioning as a *qul* response	(91) Say, 'God [sent it down],' then leave them engrossed in their vain talk.
5-7	17:107/ 110/111	*q/w/l* audience statement	(90) They say (*qālū)*, 'We will not believe for you [Muhammad] until
			(90) you make a spring gush out of the ground for us; (91) or until you have a garden of date palms and vines, and make rivers pour through them;[151]
			(92) or make the sky fall on us in pieces, as you claimed will happen;[152]
			(92) or bring God and the angels before us face to face;[153]
			(93) or have a house made of gold;[154]

[149] The *q/w/l* audience statement in v. 7 suggests that the Disbelievers reject and mock (v. 5) the Revelation. They also mock the messenger (*q/w/l* audience statement in v. 8 and the response that follows in v. 10). The *qul* statement in v. 11 responds by summarising the general responses (in the form of audience characterisations and text statements in the passage) and by threatening those who reject the Revelation, and mock the messenger, to consider the fate of previous nations who also rejected the Revelation and the messengers.

[150] This passage is explored in Chapter Six.

[151] Gardens of date palms and vines, with flowing rivers, are mentioned in the Qur'ān to represent wealth; see for example the story in Q. 18:32-44. The *qul* statement in v. 100 can therefore respond to this part of the *q/w/l* audience statement.

[152] This part of v. 92 challenges the Prophet, and suggests that the audience is requesting that the punishment they are threatened with be actualised. The response to this part of the antecedent is discussed in the footnote to v. 101-104.

[153] The *qul* statement in v. 95 can also respond to this part of the *q/w/l* audience statement.

[154] As this is also related to the previous demand about wealth, the *qul* statement in v. 100 can also respond to this part of the *q/w/l* audience statement.

			(93) or ascend into the sky– even then, we will not believe in your ascension until you send a real book down for us to read *(kitāban naqraʾuh).'*[155]
		question functioning as a *qul* response [type Q4r]	(93) Say, 'Glory be to my Lord! Am I anything but a mortal, a messenger?'
		q/w/l audience question	(94) The only thing that kept these people from believing, when guidance came to them, was that they said (*qālū*), 'How could God have sent a human being as a messenger?'
		affirmation functioning as a *qul* answer [type A1a]	(95) Say, 'If there were angels walking about on earth, feeling at home, We would have sent them an angel from Heaven as a messenger.'
		affirmation functioning as a *qul* answer [type A1a]	(96) Say, 'God is witness enough between me and you. He knows and observes His servants well.'
			(97) Anyone God guides is truly guided, and you will find no protector other than Him for anyone He leaves astray.
			(97) On the Day of Resurrection We shall gather them, lying on their faces, blind, dumb, and deaf. Hell will be their Home. Whenever the Fire goes down, We shall make it blaze more fiercely for them. (98) This is what they will get for rejecting Our signs (*āyātinā*)[156]
		q/w/l audience question	(98) and saying, 'What? When we are turned to bones and dust, how can we be raised in a new act of creation?'
			(99) Do they not see that God, who created the heavens and earth, can create the likes of them [anew]?[157] He has ordained a time for them– there is no doubt about that– but the evildoers refuse everything except disbelief.
		affirmation functioning as a qul response[158]	(100) Say, 'If you possessed the very stores of my Lord's bounty, you would hold them back in your fear of spending: man is ever

[155] The *qul* statement in v. 107 can respond to this part of the *q/w/l* audience statement.
[156] Signs (*āyāt*) in the creation or in revelation are often cited in the Qur'ān in response to those demanding miracles.
[157] This response to a Resurrection question is similar to the *qul* answer in Q. 36:81: 'Is He who created the heavens and earth not able to create the likes of these people? Of course He is! He is the All Knowing Creator'. See Chapter Six, type Q1a *qul* statements in Q. 23:84-89 for a detailed discussion of Q. 36:78-83.

			grudging.'
		The story of Moses in the passage from v. 101 to 104 can also respond to the *q/w/l* audience statement in vv. 90-93.[159]	(101) In the past, We gave Moses nine clear signs– ask the Children of Israel. When Moses came to [the Egyptians], Pharaoh said to him, 'Moses, I think you are bewitched.' (102) He said, 'You know very well that only the Lord of the heavens and earth could have sent these signs as clear proof. I think that you, Pharaoh, are doomed.' (103) So he wanted to wipe them off the [face of the] earth, but We drowned him and those with him. (104) After his death, We told the Children of Israel, 'Live in the land, and when the promise of the Hereafter is fulfilled, We shall bring you to the assembly of all people.'
		text statement[160]	(105) We sent down the Qur'ān with the truth, and with the truth it has come down – We sent you only to give good news and warning – (106) a Qur'ān which We have revealed in parts, so that you can recite it to people at intervals *(li-taqraʾah ʿalā l-nās)*: We have revealed it by stages.
		affirmation functioning as a *qul* response	(107) Say, 'Whether you believe it or not, those who were given knowledge earlier fall down on their faces when it is recited to

[158] Rāzī states in his commentary to this verse: 'They demanded flowing springs and rivers in their country in order to become rich and improve their standard of living. In this verse God makes clear for them that even if they had access to the Lord's bounty, they would continue to be stingy and deny it to those in need. For this reason, there would be no benefit in responding to their request and granting them that which they desire'. See Rāzī, *Tafsīr al-Kabīr*, Q. 17:100. According to Rāzī, this *qul* statement can therefore respond to the *q/w/l* audience statement in vv. 90-93 in which they demand the flowing springs and rivers. The verses that follow v. 100, such as the story of Moses and Pharaoh, appear to also respond to the *q/w/l* audience statement. This type A4r *qul* response in v. 100 is classified in the section on the 'Prophet' later in this chapter.

[159] Rāzī suggests that the story of Moses and Pharaoh in this passage also responds to the demand for miracles in the *q/w/l* audience statement in vv. 90-93, see Rāzī, *al-Tafsīr al-Kabīr*, Q. 17:101. In the *q/w/l* audience statement of vv. 90-93, those challenging the Prophet demand a series of miracles and signs from him, and they also demand that the threat of punishment mentioned in v. 92 is realised. This passage from v. 101-104 highlights that Prophet Moses presented a series of miracles and signs, and that Pharaoh was then destroyed for rejecting the signs. Therefore, this passage provides an example of those who rejected the signs and were then punished for doing so.

[160] This text statement can also respond to part of the *q/w/l* audience statement in v. 93: '...we will not believe in your ascension until you send a real book down for us to read'. The root 'read' is repeated in v. 93 (*naqraʾuhū*) and v. 106 (*li-taqraʾahū*), and this can suggest that the demand in v. 93 for a 'book to read' from the heavens is responded to in this verse and what follows: v. 105 clarifies that the Qur'ān is a revealed book (the root *nazala* indicates the revelation is from high to low, heaven to earth) and therefore, I have categorised the *qul* statements that follow these verses as related to the *q/w/l* audience statement antecedent in vv. 90-93, rather than responding to the text statement about the Qur'ān in v. 105.

		[type A4r]	them,
		embedded *q/w/l* audience statement	(108) and they say (*yaqūlūna)*, "Glory to our Lord! Our Lord's promise has been fulfilled."
			(109) They fall down on their faces, weeping, and [the Qur'ān] increases their humility.'
		affirmation functioning as a *qul* response [type A4r][161]	(110) Say [to them], 'Call on God, or on the Lord of Mercy– whatever names you call Him, the best names belong to Him.'
		text statement	(110) [Prophet], do not be too loud in your prayer, or too quiet, but seek a middle way
		affirmation functioning as a *qul* response [type A4r][162]	(111) and say, 'Praise belongs to God, who has no child nor partner in His rule. He is not so weak as to need a protector. Proclaim His limitless greatness!'
8	25:6	*q/w/l* audience statement	(4) The Disbelievers say (*qāla*), 'This [Qur'ān] can only be a lie he has forged with the help of others' – they themselves have done great wrong and told lies – (5) and they say (*qālū*), 'It is just ancient fables, which he has had written down: they are dictated to him morning and evening.'
		affirmation functioning as a *qul* response	(6) Say, 'It was sent down by Him who knows the secrets of the heavens and earth. He is all forgiving, all merciful.'
9	41:6		(1) *Ḥā Mīm* (2) A revelation from the Lord of Mercy, the Giver of Mercy; (3) a Scripture whose verses are made distinct as a Qur'ān in Arabic for people who understand, (4) giving good news and warning. Yet most of them turn away and so do not hear.
		q/w/l audience statement[163]	(5) They say (*qālū*), 'Our hearts are encased against what you call us to; our ears are heavy; there is a barrier between us and you.

[161] I have classified the *qul* statement in v. 110 as type A4r, because there is an embedded *q/w/l* audience statement in the previous *qul* statement beginning in v. 107.

[162] The *qul* statement in v. 111 follows the text statement in v. 110 addressed to the Prophet (second person singular addressee in v. 110). However, I have classified the *qul* statement in v. 111 as a type A4r *qul* statement to suggest that the text statement in v. 110 '[Prophet], do not be too loud in your prayer, or too quiet' can refer to the text statement in v. 107 'it is a recitation that We have revealed in parts, so that you can recite it to people at intervals', such as in the prayers, and is therefore related to the discussion in the passage about the Qur'ān.

[163] Given that the discussion in v. 1-4 is about the Qur'ān, I have classified the *q/w/l* audience statement in v. 5 in this section.

			So you do whatever you want, and so shall we.'
		affirmation functioning as a *qul* response	(6) Say, 'I am only a mortal like you, [but] it has been revealed to me that your God is One. Take the straight path to Him and seek His forgiveness. Woe to the idolaters, (7) who do not pay the prescribed alms and refuse to believe in the world to come! (8) Those who believe and do good deeds will have a reward that never fails.'
		question functioning as a *qul* response [type Q4r]	(9) Say, 'How can you disregard the One who created the earth in two Days? How can you set up other gods as His equals? He is the Lord of all the worlds!'

Hypocrites

There are seventeen *qul* responses about the Hypocrites, as shown in the following table. All of the sūras in the following table are classified as Medinan by both ʿAbd al-Bāqī and Nöldeke-Schwally,[164] and all of these verses except Q. 3:119 and Q. 49:14/17 are located in a passage mentioning war.

Table 4.1.14: qul *responses about the Hypocrites*

	Verse		Translation
1	3:119		(119) This is how it is: here you[165] are, you love them, but they do not love you; you believe in all the Scriptures and when they meet you,
		q/w/l audience statement	(119) they say (*qālū*), 'We believe,' but when they are alone, they bite their fingertips in rage at you.
		affirmation functioning as a *qul* response	(119) Say, 'Die of rage!' God knows exactly what is in everyone's hearts.
2	3:154		(154) Another group, caring only for themselves, entertained false thoughts about God, thoughts more appropriate to pagan ignorance,
		q/w/l audience	(154) and said *(yaqūlūna)*, 'Do we get a say in

[164] See Robinson, *Discovering the Qur'an*, 76-80, for the Nöldeke-Schwally system of classification.
[165] This is the plural 'You', referring therefore to a group.

		question	any of this?'
		affirmation functioning as a *qul* answer [type A1a]	(154) Say, 'Everything to do with this affair is in God's hands.' They conceal in their hearts things they will not reveal to you.
		q/w/l audience statement	(154) They say *(yaqūlūna)*, 'If we had had our say in this, none of us would have been killed here.'
		affirmation functioning as a *qul* response [type A4r]	(154) Say, 'Even if you had resolved to stay at home, those who were destined to be killed would still have gone out to meet their deaths.' God did this in order to test everything within you and in order to prove what is in your hearts. God knows your innermost thoughts very well.
3	3:168	*q/w/l* audience statement	(168) As for those who stayed behind, and said (*qālū*) of their brothers, 'If only they had listened to us, they would not have been killed,'
		affirmation functioning as a *qul* response	(168) Say, 'Ward off death from yourselves, if what you say is true.'
4	4:78		(77) Do you [Prophet] not see those who were told (*qīl)*, 'Restrain yourselves from fighting, perform the prayer, and pay the prescribed alms'? When fighting was ordained for them, some of them feared men as much as, or even more than, they feared God,
		q/w/l audience statement	(77) saying (*qālū)*, 'Lord, why have You ordained fighting for us? If only You would give us just a little more time.'
		affirmation functioning as a *qul* answer [type A1a]	(77) Say, 'Little is the enjoyment in this world, the Hereafter is far better for those who are mindful of God: you will not be wronged by as much as the fibre in a date stone. (78) Death will overtake you no matter where you may be, even inside high towers.'
		q/w/l audience statement	(78) When good fortune comes their way, they say (*yaqūlū*), 'This is from God,' but when harm befalls them, they say (*yaqūlū*), 'This is from you [Prophet]'.
		affirmation functioning as a *qul* response	(78) Say, 'Both come from God.' What is the matter with these people that they can barely understand what they are told?
5-6	9:51/53	*q/w/l* audience	(49) Some of them said (*yaqūlu)*, 'Give me

		statement	permission to stay at home: do not trouble me.'
		audience characterisation: general response	(49) They are already in trouble: Hell will engulf the Disbelievers.
			(50) If you [Prophet] have good fortune, it will grieve them, but if misfortune comes your way,
		q/w/l audience statement	(50) they say (*yaqūlū)* to themselves, 'We took precautions for this,' and go away rejoicing.
		affirmation functioning as a *qul* response	(51) Say, 'Only what God has decreed will happen to us. He is our Master: let the believers put their trust in God.'
		question functioning as a *qul* response [type Q4r]	(52) Say, 'Do you expect something other than one of the two best things to happen to us? Well, we expect God to inflict punishment on you, either from Himself or at our hands. So wait; we too are waiting.'
		affirmation functioning as a *qul* response	(53) Say, 'Whether you give willingly or unwillingly, what you give will not be accepted, for you are disobedient people.'[166]
		text statement	(54) The only thing that prevents what they give from being accepted is the fact that they defy God and His Messenger, perform the prayer only lazily, and give only grudgingly. (55) So [Prophet] do not let their possessions or their children impress you: through these God intends to punish them in this world and for their souls to depart while they disbelieve.
7-10	9:81/83/ 94/105[167]	text statement	(81) Those who were left behind were happy to stay behind when God's Messenger set out; they hated the thought of striving in God's way with their possessions and their persons.
		q/w/l audience statement	(81) They said (*qālū*) to one another, 'Do not go [to war] in this heat.'

[166] This *qul* statement responds to those who were disobedient; but given the discussion in the previous verses, it can also respond to those who preferred to stay at home (*q/w/l* audience statement in v. 49). Rāzī suggests that this verse responds to those who were disobedient, preferred to stay at home, and may then have offered to give money to those going out to fight. See Rāzī, *al-Tafsīr al-Kabīr*, Q. 9:53. See also Q. 9:86.

[167] The four *qul* statements in the passage from vv. 81-106 have been classified in this section as they are related to the *q/w/l* audience statements about those who refused to accompany the Prophet in battle. See Appendix Four for all of the verses in this passage from v. 81 to v. 106. In this passage the discussion is usually in the third person, and the *qul* responses punctuate the passage with a direct response, usually in the second person address *kum* (you all).

		affirmation functioning as a *qul* response	(81) Say, 'Hellfire is hotter.' If only they understood!
			(82) Let them laugh a little; they will weep a lot in return for what they have done. (83) So [Prophet], if God brings you back to a group of them, who ask you for permission to go out [to battle],
		affirmation functioning as a *qul* response	(83) Say (*fa-qul*), 'You will never go out and fight an enemy with me: you chose to sit at home the first time, so remain with those who stay behind now.' [...]
		See Appendix Four for vv. 81-106	
		affirmation functioning as a *qul* response	(94) Say, 'Do not make excuses. We do not believe you: God has told us about you. God and His Messenger will watch your actions now, and in the end you will be returned to the One who knows the seen and the unseen. He will confront you with what you have done.'
		affirmation functioning as a *qul* response	(105) Say, 'Take action! God will see your actions– as will His Messenger and the believers– and then you will be returned to Him who knows what is seen and unseen, and He will tell you what you have been doing.'
11-12	24:53-54	*q/w/l* audience statements (Hypocrites: v. 47; Believers: v. 51) and audience characterisations	(47) They say (*yaqūlūna*), 'We believe in God and the Messenger; we obey,' but then some of them turn away: these people are not true believers, (48) and when they are summoned to God and His Messenger in order for him to judge between them, some of them turn away. (49) If they were claiming their right, they would come willingly [to the Prophet]. (50) Do they have sickness in their hearts? Are they full of doubts? Do they fear that God and His Messenger might deal with them unjustly? No, it is they who are the unjust ones. (51) When the true believers are summoned to God and His Messenger in order for him to judge between them, they say (*yaqūlū*), 'We hear and we obey.' These are the ones who will prosper:

			(52) whoever obeys God and His Messenger, stands in awe of God, and keeps his duty to Him will be triumphant. (53) They[168] solemnly swear by God that if you [Prophet] commanded them, they would march out.
		affirmation functioning as a *qul* response	(53) Say, 'Do not swear: it is reasonable obedience that is required, and God is aware of everything you do.'
		affirmation functioning as a *qul* response	(54) Say, 'Obey God; obey the Messenger. If you turn away, [know that] he is responsible for the duty placed upon him, and you are responsible for the duty placed upon you. If you obey him, you will be rightly guided, but the Messenger's duty is only to deliver the message clearly.'
13	33:16	*q/w/l* audience statement	(13) Some of them said (*qālat*), 'People of Yathrib, you will not be able to withstand [the attack], so go back!' Some of them asked the Prophet's permission to leave, saying (*yaqūlūna*), 'Our houses are exposed,'
		audience characterisation: general response	(13) even though they were not– they just wanted to run away: (14) had the city been invaded from all sides, and the enemy invited them to rebel, they would have done so almost without hesitation. (15) Yet they had already promised God that they would not turn tail and flee, and a promise to God will be answered for.
		affirmation functioning as a *qul* response	(16) Say, 'Running away will not benefit you. If you manage to escape death or slaughter, you will only be permitted to enjoy [life] for a short while.'
		question functioning as a *qul* response [type Q4r]	(17) Say, 'If God wishes to harm you, who can protect you? If God wishes to show you mercy, who can prevent Him?' They will find no one but God to protect or help them.
14-15	48:15-16		(15) When you [believers] set off for somewhere that promises war gains, those who [previously] stayed behind (*al-mukhallafūna)*

[168] This verse refers to the Hypocrites. The two *qul* statements that follow in v. 53 and v. 54 appear to respond to the Hypocrites in this passage from v. 47. For example, the words 'obey', 'God', 'Messenger', and 'turn away' are repeated both in the *q/w/l* audience statement in v. 47 and the *qul* response in v. 54: (47) *āmannā bi-Llāh wa-bi-l-Rasūli wa-aṭaʿnā thumma yatawallā and* (54) *aṭīʿū Llāh wa-aṭīʿū l-Rasūl fa-in tawallaw.*

		q/w/l audience statement	(15) will say (*sa-yaqūlu*), 'Let us come with you.' They want to change God's words,
		affirmation functioning as a *qul* response	(15) Say, 'You may not come with us: God has said this before.'
		q/w/l audience statement	(15) They will reply (*sa-yaqūlūna)*, 'You begrudge us out of jealousy.' How little they understand!
		affirmation functioning as a *qul* response	(16) Say to the desert Arabs who stayed behind (*lil-mukhallafīn)*, 'You will be called to face a people of great might in war and to fight them, unless they surrender: if you obey, God will reward you well, but if you turn away, as you have done before, He will punish you heavily– (17) the blind, the lame, and the sick will not be blamed.' God will admit anyone who obeys Him and His Messenger to Gardens graced with flowing streams; He will painfully punish anyone who turns away.
16-17	49:14/17*[169]	*q/w/l* audience statement	(14) The desert Arabs say (*qālat*), 'We have faith.'
		affirmation functioning as a *qul* response	(14) Say, 'You do not have faith. What you should say instead is, "We have submitted," for faith has not yet entered your hearts.'
			(14) If you obey God and His Messenger, He will not diminish any of your deeds: He is most forgiving and most merciful. (15) The true believers are the ones who have faith in God and His Messenger and leave all doubt behind, the ones who have struggled with their possessions and their persons in God's way: they are the ones who are true.
		question functioning as a *qul* response [type Q4r]	(16) Say, 'Do you presume to teach God about your religion, when God knows everything in the heavens and earth, and He has full knowledge of all things?' (17) They think they have done you [Prophet] a favour by submitting.
		affirmation functioning as a *qul* response	(17) Say, 'Do not consider your submission a favour to me; it is God who has done you a favour, by guiding you to faith, if you are truly sincere.'

[169] This passage is explored further in Chapter Six.

Day of Judgement

There are five *qul* responses pertaining to the Day of Judgement theme, and these are all in Q. 34. The first of them is directly related to the *q/w/l* audience statement, and this *qul* response is in the same verse as the *q/w/l* audience statement in v. 3. The other four *qul* responses occur later on in the sūra (vv. 22-28). Their relationship with the *q/w/l* antecedent is not obvious and requires explanation. The five *qul* responses in Q. 34 are therefore discussed in the following two sub-sections: the first section discusses the first *qul* response in vv. 3-5, and the second section highlights the relationship of the other four from vv. 22 to 28 to the antecedent.

Section 1: antecedent statement and *qul* response in Q. 34:3-5

The *q/w/l* audience statement and the first *qul* response in vv. 3-5 are shown in the following table.

Table 4.1.15: qul responses in Q. 34:3-5

	Verse		Translation
1	34:3	*q/w/l* audience statement	(3) The Disbelievers say (*qāla*), 'The Last Hour will never come upon us.'
		affirmation functioning as a *qul* response	(3) Say, 'Yes!, by my Lord, [it will], by Him who knows the unseen! Not even the weight of a speck of dust in the heavens or earth escapes His knowledge, nor anything smaller or greater. It is all recorded in a clear Record (4) so that He can reward those who believe and do good deeds: they will have forgiveness and generous provision. (5) But as for those who work against Our Revelations, seeking to undermine them, there will be a torment of painful suffering.'

The *qul* statement in the previous table comprises vv. 3 to 5, and this *qul* statement includes a direct response to the *q/w/l* audience statement as well as an explanation about the Day of Judgement. The *qul* response in v. 3 begins with the emphatic affirmation *balā* ('Yes!') to provide a direct response to the antecedent statement and confirm that the Day of Judgement will occur. The *qul* response then responds to the antecedent statement by

stating ‘who’ has the power and knowledge to record the necessary information required for the Day of Judgement and ‘what’ the Day of Judgement is about. The initial direct response, followed by this explanation about the Day of Judgement in the *qul* response is shown in the following table. The themes addressed in the explanation about the Day of Judgement are further expanded upon in the passage from vv. 22-28, in the second section.

Table 4.1.16: The three different parts of the qul *responses in Q. 34:3-5*

		Q. 34: Section 1 (vv. 3-5)
antecedent		(3) The Disbelievers say (*qāla*), 'The Last Hour will never come upon us.'
response (direct)		(3) Say (*qul)*, 'Yes (*balā*), by my Lord, [it will],
response (explanation)	who	(3) by Him who knows the unseen, not even the weight of a speck of dust in the heavens or earth escapes His knowledge, nor anything smaller or greater. It is all recorded in a clear Record,
	what	(4) so that He can reward those who believe and do good deeds: they will have forgiveness and generous provision. (5) But as for those who work against Our Revelations, seeking to undermine them, there will be a torment of painful suffering.'

Section 2: *qul* responses in Q. 34:22-30

The four remaining *qul* responses that I have classified as belonging to the theme of the Day of Judgement theme are located in a later passage of the sūra, vv. 22-28. This passage develops the themes mentioned in the first *qul* response, in vv. 3-5. The verses in this passage are shown in the following table, and for ease of reference and to illustrate thematic structure, all of the seven *qul* statements in the passage from vv. 22-30, as well as the antecedent statement and *qul* response in vv. 3-5 are also shown in the following table. These verses are then explained after the following table.

Table 4.1.17: qul *responses: Day of Judgement in Q. 34*

	Verse		Translation
1-5	34:3, 22, 25, 26, 27	*q/w/l* audience statement	(3) The Disbelievers say (*qāla*), 'The Last Hour will never come upon us.'
		affirmation functioning as a *qul* response	(3) Say, 'Yes, by my Lord, [it will], by Him who knows the unseen! Not even the weight of a speck of dust in the heavens or earth escapes His knowledge, nor anything smaller or greater. It is all recorded in a clear Record (4) so that He can reward those who believe and do good deeds: they will have forgiveness and generous provision. (5) But as for those who work against Our Revelations, seeking to undermine them, there will be a torment of painful suffering.'
		affirmation functioning as a *qul* response	(22) Say, 'Pray to your so-called gods besides God: they do not control even the weight of a speck of dust in heaven or earth, nor do they have any share in them, nor are any of them any help to God. (23) Intercession will not work with Him, except by those to whom He gives permission.' They will be asked (*qālū*), after the terror is lifted from their hearts [on the Day of Judgement], 'What did your Lord speak?' and they will answer, 'The Truth. He is the Most High, the Most Great.'
		qul question [type A3a]	(24) Say, 'Who gives you sustenance from the heavens and earth?'
		affirmation functioning as a *qul* answer	(24) Say, 'God does,' and '[One party of us] must be rightly guided and the other clearly astray.'

		[type A3a]	
		affirmation functioning as a *qul* response	(25) Say, You will not be questioned about our sins, nor will we be questioned about what you do.'
		affirmation functioning as a *qul* response	(26) Say, 'Our Lord will gather us together, then He will judge justly between us; He alone is the All Knowing Judge.'
		affirmation functioning as a *qul* response	(27) Say, 'Show me those you joined to Him as partners. No indeed! He alone is God, the Almighty, the All Wise.' (28) We have sent you [Prophet] only to bring good news and warning to all people, but most of them do not understand.
		q/w/l audience question	(29) And they say (*yaqūlūna),* 'If what you say is true, when will this promise be fulfilled?'
		affirmation functioning as a *qul* answer [type A1a]	(30) Say, 'You have an appointment for a Day which you cannot put off nor bring forward, even by a single moment.'

The *qul* statements in the passage from v. 22 to v. 30 discuss the themes introduced in the first *qul* response in vv. 3-5, the 'Who' and the 'What' about the Day of Judgement. The latter *qul* statements develop these themes: they discuss the power of God versus false gods, and outline the proceedings at the Judgement. These *qul* statements can therefore also be related to the same *q/w/l* audience statement in v. 3, and v. 3 thereby functions as an antecedence at a distance. The antecedent in v. 3, the verses related to it in the passage from vv. 3-5 and vv. 22-30 and their relationship to one another are illustrated in the following table and explained thereafter.

Diagram 4.1.18: qul *statements in Q. 34 vv. 3-5 and vv. 22-30*

		Q. 34: Section 1 (v3-5)			
antecedent		(3) The disbelievers say (*qāla*), 'The Last Hour will never come upon us.'			
response (direct)		(3) Say (*qul*), 'Yes, by my Lord, [it will],			
			Q. 34: Section 2 (v22-30)		
			v22-23	v24-26	v27-30
response (explanation)	who	(3) by Him who knows the unseen, not even the weight of a speck of dust in the heavens or earth *(mithqāl dharra fī l-samāwāt wa lā fī l-arḍ)* escapes His knowledge, nor anything smaller or greater. It is all recorded in a clear Record	(22) Say, 'Pray to your so-called gods besides God: they do not control even the weight of a speck of dust in heaven or earth, *(mithqāl dharra fī l-samāwāt wa lā fī l-arḍ),* nor do they have any share in them, nor are any of them any help to God. (23) Intercession will not work with Him, except by those to whom He gives permission.'	(24)[type A3a] Say, 'Who gives you sustenance from the heavens and earth?' *(mina s-samāwāti wa-l-'arḍi)* (24) [type A3a] Say, 'God does,' and '[One party of us] must be rightly guided and the other clearly astray.'	(27) Say, 'Show me those you joined to Him as partners. No indeed! He alone is God, the Almighty, the All Wise.'
	what	(4) so that He can reward those who believe and do good deeds: they will have forgiveness and generous provision. (5) But as for those who work against Our Revelations, seeking to undermine them, there will be a torment of painful suffering.'	(23) They will be asked (*qālū*), after the terror is lifted from their hearts [on the Day of Judgement], 'What did your Lord speak?' and they will answer, 'The Truth. He is the Most High, the Most Great.'	(25) Say, You will not be questioned about our sins, nor will we be questioned about what you do.' (26) Say, 'Our Lord will gather us together, then He will judge justly between us; He alone is the All Knowing Judge.'	(28) We have sent you [Prophet] only to bring good news and warning to all people, but most of them do not understand.
	when				(29) And they say (*yaqūlūna),* 'If what you say is true, when will this promise be fulfilled?' (30) [type A1a] Say, 'You have an appointment for a Day which you cannot put off nor bring forward, even by a single moment.'

The four qul *responses in vv. 22, 25, 26 and 27.*

The first of the four *qul* responses in v. 22 and 23 establishes 'who' controls everything in the heavens and earth, as well as 'who' has authority on the Day of Judgement. This *qul* response is similar to the first *qul* response in v. 3, which also describes 'who' has the knowledge and power to record the information required for the Day of Judgement. The phrase *mithqāl dharra fī l-samāwāt wa-lā fī l-arḍ* (speck of dust in heaven or earth) is repeated

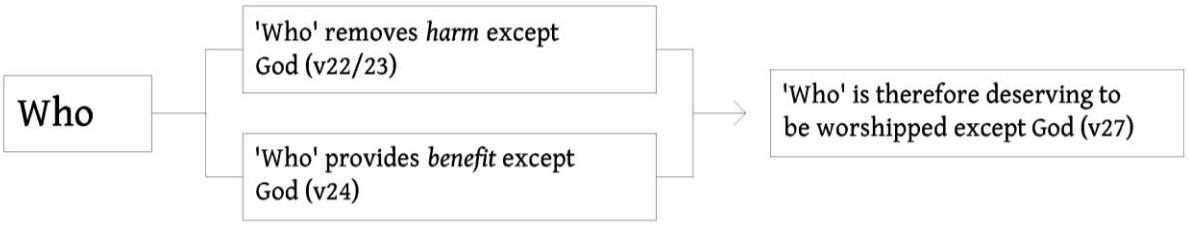
in both of these *qul* responses, v. 3 and v. 22, to emphasise this aspect of God's power and establish a linguistic connection between these two verses.[170]

The two *qul* responses in v. 25 and v. 26 highlight 'what' happens on the Day of Judgement, and that everyone will be questioned about their actions. In keeping with the polemical nature of the antecedent in v. 3, the *qul* response in v. 25 is also polemical. It frames the response in terms of the two opposing views, and suggests that actions have an implication on the Day of Judgement: '(25) Say, "You will not be questioned about our sins, nor will we be questioned about what you do."' This *qul* response in v. 25 is related thematically to v. 23, which mentions that the Disbelievers who deny the Day of Judgement (such as in the antecedent statement in v. 3) will be questioned on the Day of Judgement about their disbelief: '(23) They will be asked (*qālū)*, after the terror is lifted from their hearts [on the Day of Judgement], "What did your Lord speak?" and they will answer, "The Truth. He is the Most High, the Most Great."' The description of 'what' will happen on the Day of Judgement in v. 23 and v. 25 elaborates the confirmation in the *qul* response of v. 3 that the Day of Judgement will definitely happen, and that actions are recorded in a clear Record in preparation for it. The *qul* response in v. 26 further explains what will happen on the Day of Judgement and outlines who will judge the actions: '(26) Say, "Our Lord will gather us together, then He will judge justly between us; He alone is the All Knowing Judge."' The closing phrase in v. 26 emphasises the trait of God particular to His role on the Day of Judgement, *huwa al-Fattāḥ al-ʿAlīm* (All Knowing Judge), which appears to combine with the phrase *mithqāl dharra fī l-samāwāt wa-lā fī l-arḍ* (speck of dust in heaven or earth) in the *qul* response of v. 3 and v. 22 to highlight God's all-encompassing knowledge.

The fourth *qul* response in v. 27 concludes the discussion about God in this passage. It challenges the audience to acknowledge God's power and that 'He alone is God, the Almighty, the All Wise'. Rāzī suggests that the three *qul* statements in vv. 22/23, v. 24 and v. 27 work together to demonstrate God's power,[171] as shown in the following diagram.

[170] According to a search on quran.com, the exact phrase *mithqāl dharra fī l-samāwāt wa-lā fī l-arḍ* is only found in these two verses of the Qur'ān: Q. 34:3 and Q. 34:22. Since both of these verses are *qul* statements (Q, 34:3 and Q. 34:22), I have suggested that these two *qul* statements are related.
[171] See Rāzī, *al-Tafsīr al-Kabīr*, Q. 34:27.

Diagram 4.1.19: qul response in Q. 34:22/23, 24 and 27



The *qul* statement in v. 30 follows the antecedent *q/w/l* audience question about 'when' the Day of Judgement is in v. 29. Although this *qul* statement in v. 30 is functioning as a *qul* answer, as it follows the *q/w/l* audience question in v. 29, the *qul* answer can also respond to the initial antecedent *q/w/l* audience statement in v. 3: [antecedent *q/w/l* audience statement in v. 3:] 'The Disbelievers say (*qāla*), 'The Last Hour will never come upon us', and [*qul* statement in v. 30:] 'Say, 'You have an appointment for a Day which you cannot put off nor bring forward, even by a single moment'.

Companions of the Cave

The story of the Companions of the Cave is mentioned in Q. 18:9-31. This entire story and all of the verses in this passage are presented and discussed in detail in the following chapter, Section 5.1. There are four *qul* statements in this story, two of which are of type A4r and are therefore listed in this chapter. Both of these refer to God's knowledge about the Companions of the Cave and are shown in the following table. Also shown in this table is one of the two type A5r *qul* responses in this story, as it is located between the two type A4r *qul* responses. The final remaining type A5r *qul* response in Q. 18:29 concluding the story, as well as the three *qul* responses shown in the following table are all discussed in further detail in Chapter Five.

Table 4.1.20: qul *responses: Companions of the Cave*

	Verse		Translation
1-2	18:22/ 24[172]	*q/w/l* audience statements	(22) [Some] say (*sa-yaqūlūna*), 'The sleepers were three, and their dog made four,' others say (*yaqūlūna)*, 'They were five, and the dog made six'– guessing in the dark– and some say (*yaqūlūna)*, 'They were seven, and their dog made eight.'
		affirmation functioning as a *qul* response	(22) Say, 'My Lord knows best how many they were.' Only a few have real knowledge about them, so do not argue, but stick to what is clear, and do not ask any of these people about them;
		text statement	(23) Do not say of anything (*la-taqūlanna*), 'I will do that tomorrow,' (24) without adding, 'God willing,' and, whenever you forget, remember your Lord and
		affirmation functioning as a *qul* response [type A5r]	(24) Say, 'May my Lord guide me closer to what is right.'
		implied *q/w/l* audience statement	(25) [Some say], 'The sleepers stayed in their cave for three hundred years,' some added nine more.
		affirmation functioning as a *qul* response	(26) Say, 'God knows best how long they stayed.' His is the knowledge of all that is hidden in the heavens and earth– How well He sees! How well He hears!– and they have no one to protect them other than Him; He does not allow anyone to share His rule.

Tawḥīd (Unity of God)

There are four *qul* responses pertaining to the theme of *Tawḥīd*, and these are shown in the following table. In Q. 17 and Q. 43, it is possible to suggest a relationship between the antecedent and the *qul* response when the passages in these sūras are divided into a ring structure. Dividing these passages into a ring structure raises a number of significant methodological issues about how to determine borders in a text, as well as the validity of such borders. Nonetheless, I posit ring structures in both of these sūras, and the brief

[172] This passage is discussed in detail in the next chapter, Section 5.1.

discussion that follows the table shows that it is possible to suggest a relationship between the antecedent and *qul* response in Q. 17 and Q. 43 when the text is divided in this way.

Table 4.1.21: qul *responses: Tawḥīd*

	Verse		Translation
1	10:69	*q/w/l* audience statement	(68) They say *(qālū)*, 'God has children!'
		text statement and question: general response	(68) May He be exalted! He is the Self-Sufficient One; everything in the heavens and the earth belongs to Him. You have no authority to say this. How dare you say things about God without any knowledge?[173]
		affirmation functioning as a *qul* response	(69) Say, 'Those who invent lies about God will not prosper.' (70) They may have a little enjoyment in this world, but then they will return to Us.
2-3	17:42/ 56	*q/w/l* audience statement	(40) What? Has your Lord favoured you people with sons and taken daughters for Himself from the angels?
			(40) What a monstrous thing for you to say *(la-taqūlūna)*!
		text statement: general response	(41) We have explained things in various ways in this Qur'ān, so that such people might take notice, but it has only turned them further away.
		affirmation functioning as a *qul* response	(42) Say, 'If there were other gods along with Him,
		embedded *q/w/l* audience statement	(42) as they say (*yaqūlūna*) there are,
		affirmation functioning as a *qul* response	(42) then they would have tried to find a way to the Lord of the Throne.'
		q/w/l audience statement	(43) Glory to Him! He is far above what they say (*yaqūlūna)*!
		See the passage about Q. 17:39-60 following this table for a discussion about the verses between v. 44-55	

[173] Although this text question in v. 68 precedes the *qul* statement in verse 69, I have classified the *qul* statement as a response to the original antecedent, the *q/w/l* audience statement in v. 68.

		affirmation functioning as a *qul* response	(56) Say, 'Call upon those you claim to be deities beside God: they have no power to remove or avert any harm from you. (57) Those [angels] they pray to are themselves seeking a way to their Lord, even those who are closest to Him. They hope for His mercy and fear His punishment. The punishment of your Lord is much to be feared.'
4	43:81	*q/w/l* audience statement	(20) They say (*qālū*), 'If the Lord of Mercy had willed it, we would not have worshipped them,' [...]
		See the passage about Q. 43 following this table for a discussion about the relationship between these verses	
		affirmation functioning as a *qul* response	(81) Say, 'If the Lord of Mercy [truly] had offspring I would be the first to worship [them], but – (82) exalted be the Lord of the heavens and earth, the Lord of the Throne– He is far above their false descriptions.'

Q. 17:39-60 and the *qul* responses in v. 42 and v. 56

The antecedent in v. 40 refers to the Meccan pagan belief that the angels were the daughters of God, and I have therefore classified these verses as belonging to the theme of *Tawḥīd*.[174] The Qur'ān repeatedly refutes the idea that God has offspring[175] and that the angels are the daughters of God.[176]

The antecedent in v. 40 consists of two parts. The first part of the verse mentions the Meccan pagan belief that the angels were the daughters of God, and the fact that the

[174] Patricia Crone argues that the pagan belief in Mecca while the Prophet was preaching was more nuanced and complicated than most scholars have suggested (see footnotes to 'Resurrection' in Section 3.1 and 'pagan customs Q. 6:136-153' in Section 6.3, indicating that the pagans believed in God and also lesser deities). On pagan beliefs that the angels were the daughters of God, see Patricia Crone, "The Religion of the Qur'ānic Pagans: God and the Lesser Deities," in *The Qur'ānic Pagans and Related Matters*, 57-58; on how this belief in the Arabian peninsula may have developed from Hellenistic times, see ibid., 82-85.

[175] See for example the statement about Jesus in Q. 19:34-35, 'Such was Jesus, son of Mary. [This is] a statement of the Truth about which they are in doubt: it would not befit God to have a child. He is far above that: when He decrees something, He says only, "Be," and it is.' See also Q. 6:101, 10:68, 17:111, 18:4 and 23:91.

[176] See also the discussion about the *qul* response in Q. 43:81 that follows this discussion on Q. 17:39-60. These verses mention the pagan Meccan belief that the angels were the daughters of God, even though the Meccan pagans preferred sons and were therefore dismissive of their own daughters. The Qur'ān repeatedly argues against these erroneous beliefs, as in this passage Q. 17:40-43. See also Q. 16:57-62 and Q. 53:21-22.

Meccan pagans were dismissive of their own daughters: '(40) What? Has your Lord favoured you people with sons and taken daughters for Himself from the angels?' The second part of v. 40 contains the word *la-taqūlūna* to attribute this belief to an audience: '(40) What a monstrous thing for you [plural] to say (*lataqūlūna*)!' As v. 40 contains the word *la-taqūlūna* from the *q/w/l* root to record this statement I suggest that v. 40 is a *q/w/l* audience statement pertaining to the theme of *Tawḥīd*.

In the previous table, I suggest that the *qul* statements in Q. 17:42 and Q. 17:56 respond to this antecedent in v. 40, and that v.40 thereby performs the function of an antecedent at a distance. Both of these *qul* statements have therefore been classified as *qul* responses and are listed in this section. The *qul* response in Q. 17:42 is somewhat unique in that it also contains a *q/w/l* audience statement within the *qul* response. The phrase 'as they say' *(kamā yaqūlūna)* in the *qul* response of v. 42 refers to the *q/w/l* audience statement in the antecedent in v. 40. The two verses that follow the *qul* response in vv. 43-44 also respond to the same antecedent in v. 40, and v. 43 again contains the phrase 'they say' (*yaqūlūna).* These verses are shown in the passage below:

> [*q/w/l* audience statement:] (40) What? Has your Lord favoured you people with sons and taken daughters for Himself from the angels? What a monstrous thing for you to say (*la-taqūlūna*)!
>
> [non *qul* response:] (41) We have explained things in various ways in this Qur'ān, so that such people might take notice, but it has only turned them further away.
>
> [*qul* response:] (42) Say, 'If there were other gods along with Him, [*q/w/l* audience statement:] as they say (*yaqūlūna)* there are, then they would have tried to find a way to the Lord of the Throne.' (43) Glory to Him! He is far above [*q/w/l* audience statement:] what they say! (*yaqūlūna)* (44) The seven heavens and the earth and everyone in them glorify Him. There is not a single thing that does not celebrate His praise, though you do not understand their praise: He is most forbearing, most forgiving.

I suggest that the subsequent *qul* statement in Q. 17:56-57 is also related to the same antecedent in Q. 17:40, and has therefore been classified as a *qul* response:

> [*q/w/l* audience statement:] (40) What? Has your Lord favoured you people with sons and taken daughters for Himself from the angels? What a monstrous thing for you to say (*la-taqūlūna*)!
>
> (56) [*qul* response:] Say, 'Call upon those you claim to be deities beside God: they have no power to remove or avert any harm from you. (57) Those [angels] they pray to are themselves seeking a way to their Lord, even those who are closest to Him. They hope for His mercy and fear His punishment. The punishment of your Lord is much to be feared.'

The relationship between the antecedent in v. 40 and the *qul* response in v. 56 is not immediately obvious, because of the number of verses that separate them. However, it is possible to suggest a relationship if the passage in Q. 17:39-57 is divided into a 'ring structure',[177] as summarised in the following table.

Table 4.1.22: Ring Structure themes in Q. 17:39-60

Section	Verses	Theme	*qul* statements
A	39-44	*Tawḥīd*	42
B	45-48	Prophet	
C	49-53	Resurrection	50-53
B'	54-55	Prophet	
A'	56-57	*Tawḥīd*	56

The verses listed above are arranged thematically and presented in Appendix Four. Verses in similar thematic sections are shown next to each other, and each thematic section is followed by a summary to highlight some of the suggested relationships between the

[177] Dividing this passage into a ring structure raises important methodological questions, such as how themes and thematic boundaries are defined, but the ring structure in the following table can help suggest a relationship between the antecedence at a distance in v. 40 and the *qul* statements in this passage.

similar thematic sections. Such relationships are determined through the use of a similar phrase or the development of a concept.

Q. 43:20 and *qul* response in v. 81

I suggest that the *qul* response in Q. 43:81 is related to the *q/w/l* audience statement in v. 20, and that v.20 performs the function of antecedence at a distance. As the antecedent and the *qul* response are separated by a considerable distance, some of the verses in this passage around the antecedent and the *qul* response are discussed in this section, followed by a discussion on the ring structure proposed between the beginning and end of this sūra.

The passage in vv. 15-19 preceding the antecedent in the form of a *q/w/l* audience statement in v. 20 concerns the Meccan pagan belief that the angels are the daughters of God. These verses are outlined as follows:

> (15) Yet they assign some of His own servants to Him as offspring! Man is clearly ungrateful! (16) Has He taken daughters for Himself and favoured you with sons? (17) When one of them is given news of the birth of a daughter, such as he so readily ascribes to the Lord of Mercy, his face grows dark and he is filled with gloom– (18) 'Someone who is brought up amongst trinkets, who cannot put together a clear argument?' (19) They consider the angels – God's servants – to be female. Did they witness their creation? Their claim will be put on record and they will be questioned about it. (20) They say [*q/w/l* audience statement:], 'If the Lord of Mercy had willed it, we would not have worshipped them,' but they do not know that– they are only guessing.

Abdel Haleem notes of v. 15 that, 'The Meccan pagans considered the angels to be daughters of God, yet they were dismissive of their own daughters'.[178] The pronoun 'them' in the *q/w/l* audience statement in v. 20 refers to the idols they worship, including the 'angels' described

[178] See Abdel Haleem's footnote to Q. 43:15 in *The Qur'ān*. The passage in Q. 16:57-62 is also very similar to this passage. In Q. 16:57-58 for example, 'And they attribute to Allah daughters - exalted is He - and for them is what they desire. When one of them is given news of the birth of a baby girl, his face darkens and he is filled with gloom.'

as the 'daughters of God' in the preceding verses.[179] Therefore, both the *q/w/l* audience statement in v. 20 and the *qul* statement in v. 81 can refer to worshipping the offspring of the 'Lord of Mercy'.

The passage in Q. 43:15-19 highlights what some of the pagans of the time believed, and a number of arguments against this erroneous belief are presented. Following this passage, the *q/w/l* audience statement in v. 20 records their justification for this belief: 'They say *(qālū),* 'If the Lord of Mercy had willed it, we would not have worshipped them [i.e. the angels which they believed to be the daughters of God]', and the *qul* statement in v. 81 appears to respond to this *q/w/l* audience statement. The *qul* response in v. 81 also refers to the Lord of Mercy, offspring and the false descriptions attributed to God in the initial passage: [*qul* response:] '(81) Say, "If the Lord of Mercy [truly] had offspring I would be the first to worship [them], but– (82) exalted be the Lord of the heavens and earth, the Lord of the Throne– He is far above their false descriptions."'

It is also possible to suggest a relationship between the antecedent in Q. 43:20 and the *qul* response in v. 81 if the beginning and end of Q. 43 are divided into a ring structure, as summarised in the following table.

Table 4.1.23: Ring Structure themes in Q. 43:5-22 and Q. 43:81-89

Section	Verses	Theme	*qul* verses
A	5	Disbelievers	
B	6-8	Prophet	
C	9-14	*tawḥīd*	
D	15-22	*shirk*	
D'	81-82	*shirk*	81
C'	83-87	*tawḥīd*	
B'	88	Prophet	
A'	89	Disbelievers	89

The verses in this table are presented in Appendix Four to highlight some of the corresponding relationships between the thematic sections.

[179] Zamakhsharī points out that v. 20 mentions two aspects of disbelief: (1) They worship the angels instead of God, (2) and they claim that this worship is due to the will God (*mashī'at Allāh).* See Zamakhsharī, *al-Kashshāf,* 43:20.

The Prophet

There are four *qul* responses following a *q/w/l* audience statement about the Prophet, and these are shown in the following table.

Table 4.1.24: qul *responses about the Prophet*

	Verse		Translation
1	9:61	*q/w/l* audience statement	(61) There are others who insult the Prophet by saying (*yaqūlūna*), 'He will listen to anything.'
		affirmation functioning as a *qul* response	(61) Say, 'He listens for your own good: he believes in God, trusts the believers, and is a mercy for those of you who believe.' An agonizing torment awaits those who insult God's Messenger.
2	13:43	*q/w/l* audience statement	(43) The unbelievers say (*yaqūlu*), 'You have not been sent.'
		affirmation functioning as a *qul* response	(43) Say, 'God is sufficient witness between me and you: all knowledge of the Scripture comes from Him.'[180]
3	17:100*[181]	*q/w/l* audience statement	(90) They say (*qālū)*, 'We will not believe for you [Muhammad] until
			(90) you make a spring gush out of the ground for us; (91) or until you have a garden of date palms and vines, and make rivers pour through them ...'
		affirmation functioning as a qul response	(100) Say, 'If you possessed the very stores of my Lord's bounty, you would hold them back in your fear of spending: man is ever grudging.'
4	52:31	*q/w/l* audience statement	(30) If they say (*am-yaqūlūna*), 'He is only a poet: we shall await his fate,'
		affirmation functioning as a *qul* response	(31) Say, 'Wait if you wish; I too am waiting.'

[180] The phrase in Q. 13:43, *qul kafā bi-Llāh shahīdan baynī wa baynakum* (God is sufficient witness between me and you) is also repeated in Q. 17:96 and Q. 29:52.
[181] See table 4.1.13, in the previous section on the Qur'ān in this chapter for a detailed discussion about all the verses in this passage.

Prophet Moses

There is one *qul* response that follows a *q/w/l* audience statement mentioning the prayer of the Prophet Moses and the *q/w/l* author statement (God) that follows this prayer. This is shown in the following table.

Table 4.1.25: qul *response following the prayer of the Prophet Moses*

	Verse		Translation
1	7:158		(155) Moses chose from his people seventy men for Our appointment,
		audience characterisation	(155) and when they were seized by trembling,
		q/w/l audience statement (Prayer: Moses)	(155) He prayed (*qāla*), 'My Lord, if You had chosen to do so, You could have destroyed them long before this, and me too, so will You now destroy us for what the foolish among us have done? This is only a trial from You – through it, You cause whoever You will to stray and guide whoever You will – and You are our Protector, so forgive us and have mercy on us. You are the best of those who forgive. (156) Grant us good things in this world and in the life to come. We turn to You.'
		q/w/l author statement (God)	(156) God said (*qāla*), 'I bring My punishment on whoever I will, but My mercy encompasses all things. I shall ordain My mercy for those who are conscious of God and pay the prescribed alms; who believe in Our Revelations; (157) who follow the Messenger– the unlettered Prophet (*al-Rasūl al-Nabiyya l-ummiyya*) they find described in the Torah that is with them, and in the Gospel– who commands them to do right and forbids them to do wrong, who makes good things lawful to them and bad things unlawful, and relieves them of their burdens, and the iron collars that were on them. So it is those who believe him, honour and help him, and who follow the light which has been sent down with him, who will succeed.'

		affirmation functioning as a *qul* response	(158) Say, 'People, I am the Messenger of God to you all, from Him who has control over the heavens and the earth. There is no God but Him; He gives life and death, so believe in God and His Messenger, the unlettered Prophet (*fa-āminū bi-Llāh wa-Rasūlih al-Nabiyyi l-ummiyyi*) who believes in God and His words, and follow him so that you may find guidance.'

Wealth

There are two *qul* responses following a *q/w/l* audience statement about wealth, and these are shown in the following table and discussed thereafter.

Table 4.1.26: qul *responses about wealth*

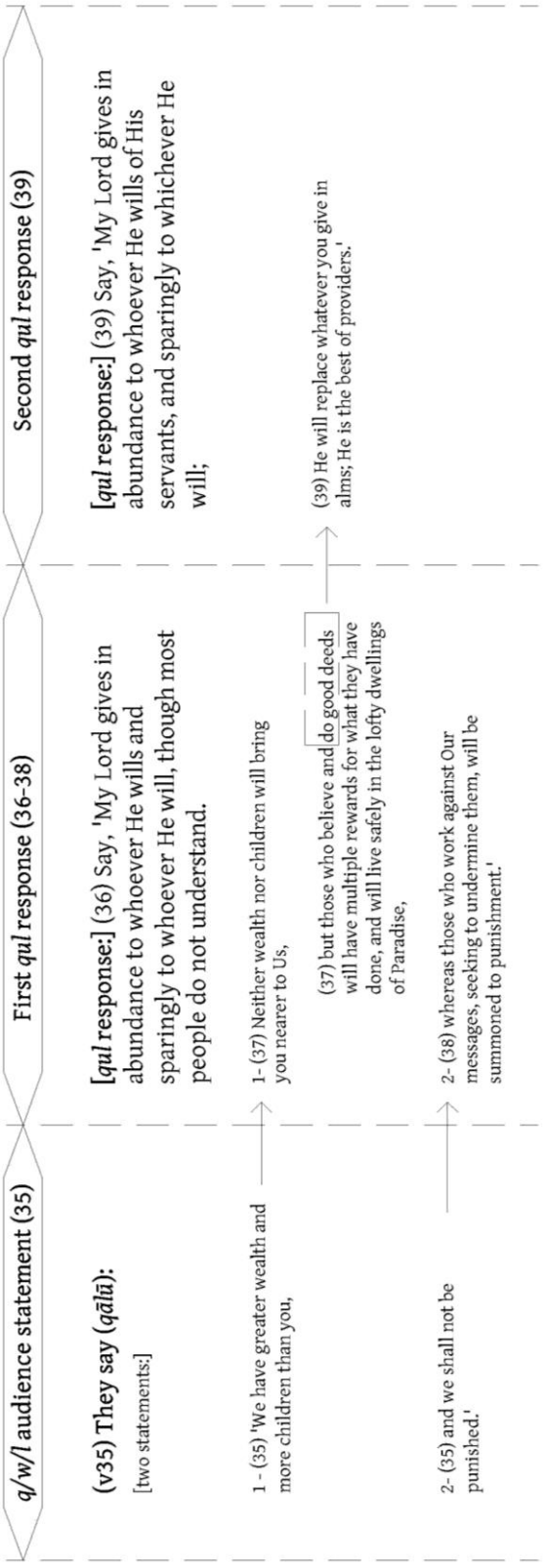
	Verse		Translation
1-2	34:36/ 39	*q/w/l* audience statement	(35) They say (*qālū*), 'We have greater wealth and more children than you, and we shall not be punished.'
		affirmation functioning as a *qul* response	(36) Say, 'My Lord gives in abundance to whoever He wills and sparingly to whoever He will, though most people do not understand. (37) Neither wealth nor children will bring you nearer to Us, but those who believe and do good deeds will have multiple rewards for what they have done, and will live safely in the lofty dwellings of Paradise, (38) whereas those who work against Our messages, seeking to undermine them, will be summoned to punishment.'
		affirmation functioning as a *qul* response	(39) Say, 'My Lord gives in abundance to whoever He wills of His servants, and sparingly to whichever He will; He will replace whatever you give in alms; He is the best of providers.'

Q. 34:36-39

The *q/w/l* audience statement in Q. 34:35 comprises two parts,[182] 'We have greater wealth and more children than you', and 'We shall not be punished.' According to Abdel Haleem's translation, the first *qul* response that follows the *q/w/l* audience statement continues from v. 36 to v. 38, and I suggest that the first *qul* statement from v. 36 to v. 38 forms the first *qul* response, and responds to both parts of the *q/w/l* audience statement in v. 35. The second *qul* response in v. 39 then elaborates on the first *qul* response. The two parts of the *q/w/l* audience statement in v. 35 and the two *qul* responses in Q. 34:35-39 are summarised in the following diagram and explained thereafter.

[182] See also Q. 10:15-16 previously in this chapter in the section on 'Qur'ān' containing *q/w/l* audience statements comprising two parts, followed by two *qul* responses.

Diagram 4.1.27: qul *responses about wealth in Q. 35-39*



The first *qul* response (Q. 34:36-38) begins with the general statement: 'My Lord gives in abundance to whoever He wills and sparingly to whoever He will'. The remainder of the *qul* response then addresses each of the two statements in the *q/w/l* audience statement in v. 35. The first statement in v. 35, 'We have greater wealth and more children than you,' is responded to in v. 37: 'Neither wealth nor children will bring you nearer to Us;' the second, 'We shall not be punished,' is responded to in v. 38: 'those who work against Our messages, seeking to undermine them, will be summoned to punishment.'

The second *qul* response in v. 39 repeats the general statement at the start of the first *qul* response in v. 36, 'Say, "My Lord gives in abundance to whoever He wills of His servants, and sparingly to whichever He will;"' the remainder of this second *qul* response appears to specify the 'good works' mentioned in the previous *qul* response in v. 37, and thereby also responds to the theme of wealth in the *q/w/l* audience statement, 'He will replace whatever you give in alms; He is the best of providers.'

Both *qul* responses in v. 36 and v. 39 begin by repeating the phrase *qul inna Rabbī yabsuṭu l-rizqa li-man yashāʾu wa-yaqdiru* (My Lord gives in abundance to whoever He wills) to suggest that wealth is from God and is distributed as He wills. The second *qul* response in v. 39, however, also contains the additional phrase *min ʿibādih* (of His servants), and appears to be directed to those who believe[183] to indicate a practical response (charity) in response to the *q/w/l* audience statement. The similar phrases in the two *qul* responses are as follows:

> v. 36: *qul inna Rabbī yabsuṭu l-rizqa li-man yashāʾu wa-yaqdiru*
> v. 39: *qul inna Rabbī yabsuṭu l-rizqa li-man yashāʾu min ʿibādih wa-yaqdiru*

After the repeated phrase, the second *qul* response in v. 39 encourages charity: 'He will replace whatever you give in alms; He is the best of providers.' This second *qul* response appears to conclude the passage by describing what the audience should do with their

[183] The word *ʿabd* in the Qur'ān generally indicates a Believer, cf. Q. 17:1.

wealth, and specifies the general phrase 'good deeds' mentioned in the first *qul* response of v. 37.

In summary, the two *qul* responses in vv. 36-38 and v. 39 follow the *q/w/l* audience statement to (1) highlight the erroneous suggestion that wealth and children indicate closeness to God and (2) illustrate acts of obedience related to wealth, which can bring about closeness to God and avert punishment.

People of the Scripture

There are four *qul* responses following a *q/w/l* audience statement about the Jews or Christians, and these are shown in the following table.

Table 4.1.28: qul *responses following statements about the Jews and Christians*

	Verse		Translation
1	2:111	*q/w/l* audience statement	(111) They say (*qālū)*, 'No one will enter Paradise unless he is a Jew or a Christian.' This is their own wishful thinking.
		affirmation functioning as a *qul* response	(111) Say, 'Produce your evidence, if you are telling the truth.'
			(112) In fact, any who direct themselves wholly to God and do good will have their reward with their Lord: no fear for them, nor will they grieve.
2	2:135	*q/w/l* audience statement	(135) They say (*qālū)*, 'Become Jews or Christians (*Hūdan aw Naṣārā*), and you will be rightly guided.'
		affirmation functioning as a *qul* response	(135) Say, 'No, [ours is] the religion of Abraham, the upright, who did not worship any god besides God.'
		plural of *qul: qūlū*[184]	(136) So [you believers], Say (*qūlū)*, 'We believe in God and in what was sent down to us and what was sent down to Abraham, Ishmael, Isaac, Jacob, and the Tribes, and

[184] The *q/w/l* audience statement in Q. 2:135 is followed by a *qul* statement in v. 135, as well as the plural of the word *qul, qūlū* in v. 136. Unlike *qul,* the word *qūlū* is seldom found in the Qur'ān (according to ʿAbd al-Bāqī it occurs twelve times). In v. 136 *qūlū* has been translated by Abdel Haleem as addressing the community of believers: 'so [you believers], say "...".

			what was given to Moses, Jesus, and all the prophets by their Lord. We make no distinction between any of them, and we devote ourselves to Him.'
			(137) So if they believe like you do, they will be rightly guided. But if they turn their backs, then they will be entrenched in opposition. God will protect you from them: He is the All Hearing, the All Knowing. (138) [And say] '[Our life] takes its colour from God, and who gives a better colour than God? It is Him we worship.'
		question functioning as a *qul* response [type Q4r]	(139) Say, 'How can you argue with us about God when He is our Lord and your Lord? Our deeds belong to us, and yours to you. We devote ourselves entirely to Him.
		text question	(140) Or are you saying *(taqūlūna)* that Abraham, Ishmael, Isaac, Jacob, and the Tribes were Jews or Christians (*Hūdan aw Naṣārā*)?'
		question functioning as a *qul* answer [type Q4r][185]	(140) Say, 'Who knows better: you or God? Who could be more wicked than those who hide a testimony [they received] from God? God is not unmindful of what you do.'
3	3:26		(21) Give news of agonizing torment to those who ignore God's revelations, who unjustifiably kill prophets, who kill those who command that justice is done: (22) the deeds of such people will come to nothing in this world and in the next and no one will help them. (23) Have you considered those who were given a share of the Scripture? When they are asked to accept judgement from God's Scripture, some of them turn their backs and walk away,
		q/w/l audience statement	(24) all because they say *(qālū)*, 'The Fire will only touch us for a limited number of days.'[186]
		audience	(24) The lies they have invented have led

[185] It is possible to argue that the *qul* statement in v. 140 responds to the text question at the start of v. 140 (see Section 5.4 for similar text questions about the Qur'ān). However, I have classified this *qul* statement as a type Q4r *qul* statement to acknowledge the discussion in this passage, beginning with the *q/w/l* audience statement in v. 135.

[186] This *q/w/l* audience statement is repeated in Q. 2:80 and 3:183, and both verses are followed by a type Q4r *qul* response.

		characterisation	them astray in their own religion. (25) How will they fare when We gather them together for a Day of which there is no doubt, when every soul will be paid in full for what it has done, and they will not be wronged?
		affirmation functioning as a *qul* response	(26) Say, 'God, holder of all control, You give control to whoever You will and remove it from whoever You will; You elevate whoever You will and humble whoever You will. All that is good lies in Your hand: You have power over everything. (27) You merge night into day and day into night; You bring the living out of the dead and the dead out of the living; You provide limitlessly for whoever You will.'
4	5:68	*q/w/l* audience statement	(61) When they come to you all, they say *(qālū)*, 'We believe,'
		audience characterisation: general response	(61) but they come disbelieving and leave disbelieving– God knows best what they are hiding. (62) You [Prophet] see many of them rushing into sin and hostility and consuming what is unlawful. How evil their practices are! (63) Why do their rabbis and scholars not forbid them to speak sinfully and consume what is unlawful? How evil their deeds are!
		q/w/l audience statement	(64) The Jews have said (*qālat)*, 'God is tight-fisted,'
		audience characterisation: general response	(64) but it is they who are tight-fisted, and they are rejected for what they have said. Truly, God's hands are open wide: He gives as He pleases. (64) What has been sent down to you from your Lord is sure to increase insolence and defiance in many of them. We have sown enmity and hatred amongst them till the Day of Resurrection. Whenever they kindle the fire of war, God will put it out. They try to spread corruption in the land, but God does not love those who corrupt. (65) If only the People of the Scripture (*ahla l-Kitābi*) would believe and be mindful of God, We would take away their sins and bring them into the Gardens of Delight. (66) If they had upheld the Torah and the

			Gospel and what was sent down to them from their Lord (*aqāmū l-Tawrāta wa-l-Injīla wa-mā unzila ilayhim min Rabbihim*), they would have been given abundance from above and from below: some of them are on the right course, but many of them do evil. (67) Messenger, proclaim everything that has been sent down to you from your (*yā-ayyuhā l-Rasūl balligh mā unzila ilayk min Rabbik*) – if you do not, then you will not have communicated His message– and God will protect you from people. God does not guide those who defy Him.
		affirmation functioning as a *qul* response	(68) Say, 'People of the Scripture (*yā ahl al-Kitāb*), you have no true basis [for your religion] unless you uphold the Torah, the Gospel (*tuqīmū l-Tawrāt wa-l-Injīl*),[187] and that which has been sent down to you from your Lord,'
			(68) but what has been sent down to you [Prophet] from your Lord is sure to increase many of them in their insolence and defiance: do not worry about those who disbelieve. (69) For the [Muslim] believers, the Jews, the Sabians, and the Christians – those who believe in God and the Last Day and do good deeds– there is no fear: they will not grieve.
5	5:77*[188]	*q/w/l* audience statement	(73) Those people who say (*qālū*): that God is the third of three are defying [the truth]:
		audience characterisation: general response	there is only One God. If they persist in what they are saying, a painful punishment will afflict those of them who persist. (74) Why do they not turn to God and ask His forgiveness, when God is most forgiving, most merciful? (75) The Messiah, son of Mary, was only a messenger; other messengers had come and gone before him; his mother was a virtuous woman; both ate food [like other mortals]. See how clear We make these signs for them; see how deluded they are.

[187] This *qul* response in v. 68 repeats a number of phrases found in vv. 65-67. I have suggested that the verses in vv. 65-67 are related to the *q/w/l* audience statements in v. 61 and v. 63 about the People of the Scripture.
[188] This passage is explored further in Chapter Six.

		question functioning as a *qul* response [type Q4r]	(76) Say, 'How can you worship something other than God, that has no power to do you harm or good? God alone is the All Hearing and All Knowing.'
		affirmation functioning as a *qul* response	(77) Say, 'People of the Scripture, do not overstep the bounds of truth in your religion and do not follow the whims of those who went astray before you– they led many others astray and themselves continue to stray from the even path.'

Resurrection

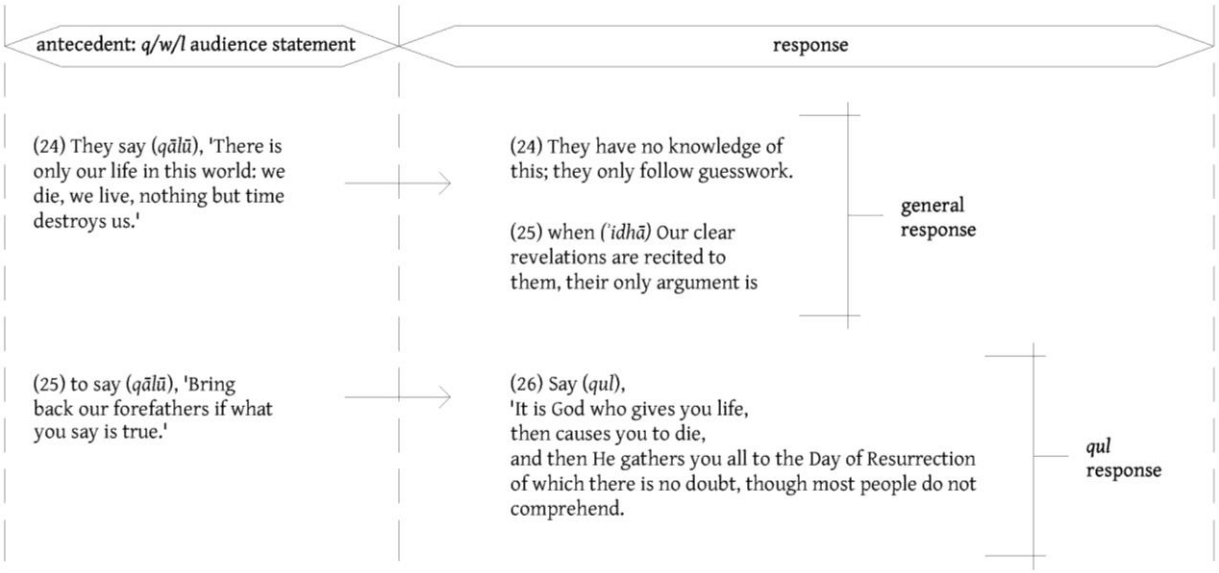
There is only one *qul* response following a *q/w/l* audience statement about the Resurrection, and this is shown in the following table.

Table 4.1.29: qul *response about Resurrection*

	Verse		Translation
1	45:26	*q/w/l* audience statement	(24) They say (*qālū*), 'There is only our life in this world: we die, we live, nothing but time destroys us.'
		audience characterisation: general response	(24) They have no knowledge of this; they only follow guesswork. (25) When Our clear revelations are recited to them, their only argument is
		q/w/l audience statement	(25) to say (*qālū*), 'Bring back our forefathers if what you say is true.'
		affirmation functioning as a *qul* response	(26) Say, 'It is God who gives you life, then causes you to die, and then He gathers you all to the Day of Resurrection of which there is no doubt, though most people do not comprehend.'

There are two *q/w/l* audience statements in Q. 45:24-26, and both refer to the Resurrection. The first *q/w/l* audience statement in v. 24 is followed by a general response, without the word *qul.* The second *q/w/l* audience statement contains the challenge, 'Bring back our forefathers, if you what you say is true', and is followed by a *qul* response. The following diagram summarises the two *q/w/l* audience statements and these two responses.

Diagram 4.1.30: Q. 45:24-26



Disgraceful acts

There are five *qul* responses that follow a *q/w/l* audience statement justifying something 'disgraceful' (*fāḥisha).* These five *qul* responses form a series of responses: two in the form of a question (type Q4r) and three in the form of an affirmation (type A4r). These verses are shown in the following table, and are discussed in Chapter Six.

Table 4.1.31: qul *responses in Q. 7:28-33*

	Verse		Translation
1-3	7:29/32 /33*[189]	*q/w/l* audience statement	(28) Yet when [these people] do something disgraceful (*fāḥisha)*, they say (*qālū)*, 'We found our forefathers doing this,' and, 'God has commanded us to do this.'
		question functioning as a *qul* response [type Q4r]	(28) Say, 'God does not command disgraceful deeds. How can you say about God things that you do not know [to be true]?'
		affirmation functioning as a *qul* response	(29) Say, 'My Lord commands righteousness. Direct your worship straight to Him wherever you pray; call on Him; devote your religion entirely to Him. Just as He first created you, so you will come back [to life] again.' (30) Some He has guided and some are doomed to stray: they have taken evil ones rather than God as their masters, thinking that they are rightly guided. (31) Children of Adam, dress well whenever you are at worship, and eat and drink [as We have permitted] but do not be extravagant: God does not like extravagant people.
		question functioning as a *qul* response [type Q4r]	(32) Say, 'Who has forbidden the adornment and the nourishment God has provided for His servants?'
		affirmation functioning as a *qul* response	(32) Say, 'They are [allowed] for those who believe during the life of this world: they will be theirs alone on the Day of Resurrection.' This is how We make Our revelation clear for those who understand.
		affirmation functioning as a *qul* response	(33) Say, 'My Lord only forbids disgraceful deeds –whether they be open or hidden – and sin and unjustified aggression, and that you, without His sanction, associate things with Him, and that you say things about Him without knowledge.'

Pagan Customs

There are eight *qul* statements in the passage Q. 6:136-151. The *q/w/l* audience statements in this passage mention pagan customs[190] about livestock, and the *qul* statements in this

[189] This passage is explored further in Chapter Six.

passage, together with other verses, develop a series of responses to the *q/w/l* audience statements. The matrices of responses in this passage comprise *qul* responses in the form of questions and affirmations, as well as general third person responses in the form of audience characterisations and text statements. The relationships between these verses are complex and require further exploration; they are presented in the following table and then explored in further detail in Chapter Six.

Table 4.1.32: qul *responses in the passage from Q. 6:136-151*

	Verse		Translation
1-4	6:145, 149, 150, 151*[191]	*q/w/l* audience statement	(136) They apportion to God a share of the produce and the livestock He created, saying (*qālū*), 'This is for God'– so they claim!– 'and this is for our idols.'
		audience characterisation	(136) Their idols' share does not reach God, but God's share does reach their idols: how badly they judge! (137) In the same way, their idols have induced many of the pagans to kill their own children, bringing them ruin and confusion in their faith: if God had willed otherwise they would not have done this, so leave them to their own devices.
		q/w/l audience statement	(138) They also say (*qālū*), 'These cattle and crops are reserved, and only those we allow may eat them,'
		audience characterisation	(138) – so they claim! There are some animals they exempt from labour and some over which they do not pronounce God's name [during slaughter], falsely attributing these [regulations] to Him: He will repay them for the falsehoods they invent.
		q/w/l audience statement	(139) They also say (*qālū*), 'The contents of these animals' wombs will be reserved solely for our men and forbidden to our women, though if the offspring is stillborn they may have a share of it.'
		audience characterisation and	(139) He will punish them for what they attribute to Him: He is all wise, all aware.

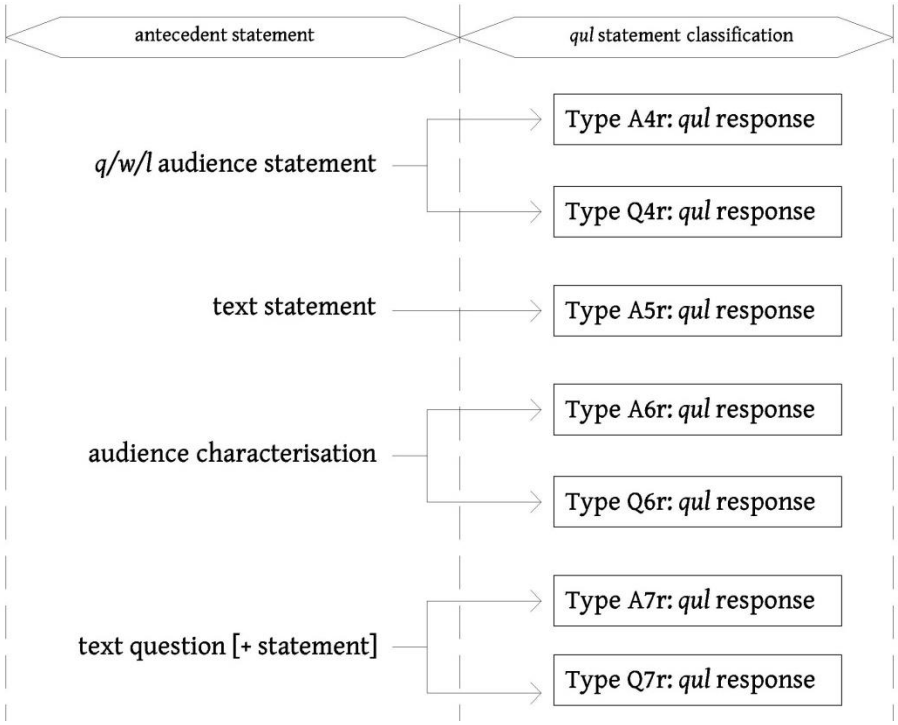
[190] Patricia Crone argues that this passage reveals much about the beliefs and customs of the Meccan pagans, the *mushrikūn.* See the discussion in Chapter Six.
[191] This passage is explored further in Chapter Six.

		text statement	(140) Lost indeed are those who kill their own children out of folly, with no basis in knowledge, forbidding what God has provided for them, fabricating lies against Him: they have gone far astray and have heeded no guidance. (141) It is He who produces both trellised and untrellised gardens, date palms, crops of diverse flavours, the olive, the pomegranate, alike yet different. So when they bear fruit, eat some of it, paying what is due on the day of harvest, but do not be wasteful: God does not like wasteful people.
			(142) [He gave you] livestock, as beasts of burden and as food. So eat what God has provided for you and do not follow in Satan's footsteps: he is your sworn enemy. (143) [God gave you] eight animals, in [four] pairs: a pair of sheep and a pair of goats.
		question functioning as a *qul* response [type Q4r]	(143) Say, 'Has He forbidden the two males, the two females, or the young in the wombs of the two females? Tell me based on knowledge if you are telling the truth.'
			(144) And a pair of camels and a pair of cattle–
		question functioning as a *qul* response [type Q4r]	(144) Say, 'Has He forbidden the two males, the two females, or the young in the wombs of the two females? Were you present when God gave you these commands?' So who is more wicked than he who fabricates lies against God with no basis in knowledge in order to lead people astray? God does not guide the evildoers.
		affirmation functioning as a *qul* response [type A4r]	(145) Say, 'In all that has been revealed to me, I find nothing forbidden for people to eat, except for carrion, flowing blood, pig's meat– it is loathsome– or a sinful offering over which any name other than God's has been invoked.'
		text statement	(146) We forbade for the Jews every animal with claws, and the fat of cattle and sheep, except what is on their backs and in their intestines, or that which sticks to their bones. This is how We penalised them for their disobedience: We are true to Our word.
		audience	(147) If they accuse you [Prophet] of lying,

		characterisation	
		affirmation functioning as a *qul* response [type A6r]	(147) Say (*fa-qul)*, 'Your Lord has all-encompassing mercy, but His punishment cannot be diverted from the evildoers.'
		q/w/l audience statement	(148) The idolaters will say (*sa-yaqūlu*), 'If God had willed, we would not have ascribed partners to Him– nor would our fathers– or have declared anything forbidden.'
		question functioning as a *qul* response [type Q4r]	(148) Say, 'Have you any knowledge that you can show us? You follow only supposition and tell only lies.'
		affirmation functioning as a *qul* response [type A4r]	(149) Say, 'The conclusive argument belongs to God alone. Had He so willed He would have guided you all.'
		affirmation functioning as a *qul* response [type A4r]	(150) Say, 'Bring your witnesses to testify that God has forbidden all this.'
		audience characterisation	(150) If they do testify, do not bear witness with them. Do not follow the whims of those who have denied Our revelation, who do not believe in the Hereafter, and who set up equals with their Lord.
		affirmation functioning as a *qul* response [type A4r]	(151) Say, 'Come! I will tell you what your Lord has really forbidden you. Do not ascribe anything as a partner to Him; be good to your parents; do not kill your children in fear of poverty'– We will provide for you and for them–'stay well away from committing obscenities, whether openly or in secret; do not take the life God has made sacred, except by right. This is what He commands you to do: perhaps you will use your reason. (152) Stay well away from the property of orphans, except with the best [intentions], until they come of age; give full measure and weight, according to justice'– We do not burden any soul with more than it can bear– 'when you speak, be just, even if it concerns a relative; keep any promises you make in God's name. This is what He commands you to do, so that you may take heed'– (153) this is My path, leading straight, so follow it, and do not follow other ways: they will lead you away from it–'This is what He commands you to do, so that you may refrain from wrongdoing.'

Section 4.2: Type Q4r

Diagram 4.2.0: qul *responses and antecedent statements*



In a 'type Q4r' *qul* statement, the 'Q' indicates that the *qul* statement is a type Q question, the number '4' indicates the *qul* statement's sub-category based on an antecedent, and the letter 'r' indicates that the function of the *qul* statement is a response to an antecedent statement. The antecedent statement in type Q4r is a '*q/w/l* audience statement'. A '*q/w/l* audience statement' is a statement recorded in the sūra, comprising an introductory verb derived from the Arabic letters *q/w/l,* such as *qālu* (they say) or *yaqūlūna* (they say), followed by a statement attributed usually to the Qur'ān's opponents.

An example of a type Q4r *qul* response preceded by a *q/w/l* audience statement is Q. 5:17, [*q/w/l* audience statement:] 'Those who say *(qālū),* "God is the Messiah, the son of Mary," are defying the truth. [*qul* response:] Say, "If it had been God's will, could anyone have prevented Him from destroying the Messiah, son of Mary, together with his mother and everyone else on earth? Control of the heavens and earth and all that is between them belongs to God: He creates whatever He wills. God has power over everything.'"

There are 23 type Q4r *qul* responses in the Qur'ān. The themes of these verses are summarised in the following two tables. The first table summarises type Q4r *qul* responses in a passage containing a *q/w/l* audience statement followed by both type Q4r and type A4r *qul* responses, which were presented previously in Section 4.1. These verses are also explored in Chapter Six, and therefore the verses in these passages are only cited in the following table rather than being presented in full in this section. The second table summarises the remaining type Q4r *qul* responses, and these verses are presented after the table.

Table 4.2.1: Type Q4r qul *responses located in a passage also containing type A4r* qul *responses (verses presented in the previous section of this Chapter 4.1 and explored in Chapter Six)*

Theme	Nos. of *quls*	Qur'ān verses
People of the Scripture	3	Q. 2:139, 2:140, 5:76.
Revelation	3	Q. 2:91, 6:91, 41:9
Hypocrites	3	Q. 9:52, 33:17, 49:16
Disgraceful acts	2	Q. 7:28, 7:32.
The Prophet	1	Q. 17:93
Livestock	3	Q. 6:143, 6:144, 6:148.
Total	**15**	

Table 4.2.2: Type Q4r qul *responses presented in this section*

Theme	Nos. of *quls*	Qur'ān verses
People of the Scripture	4	Q. 2:80, 3:183, 5:17-18.
Hypocrites	2	Q. 9:65, 48:11
The Prophet	1	25:15
Tawḥīd (Unity of God)	1	Q. 10:18
Total	**8**	

People of the Scripture

There are four type Q4r *qul* responses following statements that can be attributed to the Jews or Christians. These are shown in the following table.

Table 4.2.3: Type Q4r qul *responses in the theme of People of the Scripture*

	Verse		Translation
1	2:80	*q/w/l* audience statement	(80) They say (*qālū),* 'The Fire will only touch us for a few days.'
		question functioning as a *qul* response	(80) Say, 'Have you received a promise from God– for God never breaks His promise– or are you saying *(taqūlūna)* things about Him of which you have no real knowledge?'
			(81) Truly those who do evil and are surrounded by their sins will be the inhabitants of the Fire, there to remain, (82) while those who believe and do good deeds will be the inhabitants of the Garden, there to remain.
2	3:183	*q/w/l* audience statement	(183) Those who say (*qālū)*, 'God has commanded us not to believe in any messenger unless he brings us an offering that fire [from heaven] consumes,'
		question functioning as a *qul* response	(183) Say, 'Messengers before me have come to you with clear signs, including the one you mention. If you are sincere, why did you kill them?'
3-4	5:17-18	*q/w/l* audience statement	(17) Those who say (*qālū)*, 'God is the Messiah, the son of Mary,' are defying the truth.
		question functioning as a *qul* response	(17) Say, 'If it had been God's will, could anyone have prevented Him from destroying the Messiah, son of Mary, together with his mother and everyone else on earth? Control of the heavens and earth and all that is between them belongs to God: He creates whatever He will. God has power over everything.'
		q/w/l audience statement	(18) The Jews and the Christians say (*qālat*), 'We are the children of God and His beloved ones.'
		question functioning as a *qul* response	(18) Say, 'Then why does He punish you for your sins? You are merely human beings, part of His creation: He forgives whoever He will and punishes whoever He will. Control of the heavens and earth and all that is between them belongs to Him: all journeys lead to Him.'

Hypocrites

There are two type Q4r *qul* responses about the Hypocrites, and these are shown in the following table.

Table 4.2.4: Type Q4r qul *responses about the Hypocrites*

	Verse		Translation
1	9:65	audience characterisation	(64) The Hypocrites fear that a sūra will be revealed exposing what is in their hearts–.
		affirmation functioning as a *qul* response [type A6r]	(64) Say, 'Carry on with your jokes: God will bring about what you fear!'–
		q/w/l audience statement	(65) yet if you were to question them, they would be sure to say (*la-yaqūlunna*), 'We were just chatting, just amusing ourselves.'
		question functioning as a *qul* response	(65) Say, 'Were you making jokes about God, His Revelations, and His Messenger? (66) Do not try to justify yourselves; you have gone from belief to disbelief. We may forgive some of you, but We will punish others: they are evildoers.'
			(67) The Hypocrites, both men and women, are all the same: they order what is wrong and forbid what is right; they are tight-fisted
2	48:11	*q/w/l* audience statement	(11) The desert Arabs who stayed behind will say (*sa-yaqūlu*) to you, 'We were busy with our property and our families: ask forgiveness for us,' but they say (*yaqūlūna*) with their tongues what is not in their hearts.
		question functioning as a *qul* response	(11) Say, 'Whether it is God's will to do you harm or good, who can intervene for you?' No! God is fully aware of everything you [people] do.

The Prophet

The one type Q4r *qul* response about the Prophet is shown in the following table.

Table 4.2.5: Type Q4r qul *responses about the Prophet*

	Verse		Translation
1	25:15	*q/w/l* audience statements	(7) They say (*qālū*), 'What sort of messenger is this? He eats food and walks about in the marketplaces! Why has no angel been sent down to help him with his warnings? (8) Why has he not been given treasure or a garden (*janna*) from which he eats?' and the evildoers say (*qāla*), 'The man you follow is simply under a spell.'
		audience characterisation: general response	(9) See what they think you are like! They have gone astray and cannot find the right way. (10) Exalted is He who can, if He wishes, give you better things than these: Gardens (*jannāt*) graced with flowing streams, and palaces too. (11) It is actually the coming of the Hour that they reject: We have prepared a blazing fire for those who reject the Hour. (12) When it sees them from a distance, they will hear it raging and roaring, (13) and when they are hurled into a narrow part of it, chained together, they will cry out for death. (14) 'Do not cry out this day for one death, but for many.'
		question functioning as a *qul* response	(15) Say, 'Which is better, this or the lasting Garden (*Janna*) that those who are mindful of God have been promised as their reward and journey's end?'

Tawḥīd (Unity of God)

There is one type Q4r *qul* response pertaining to the theme of *Tawḥīd,* as shown in the following table.

Table 4.2.6: Type Q4r qul *responses pertaining to the theme of* Tawḥīd

	Verse		Translation
1	10:18	*q/w/l* audience statement	(18) They worship alongside God things that can neither harm nor benefit them, and say (*yaqūlūna*), 'These are our intercessors with God.'
		question functioning as a *qul* response	(18) Say, 'Do you think you can tell God about something He knows not to exist in the heavens or earth? Glory be to Him! He is far above the partner-gods they associate with Him!'

Section 4.3: Chapter Four Summary

A total of 93 *qul* statements have been presented in this chapter, and these form 28% (93/332) of the *qul*s in the Qur'ān. Those in the form of an affirmation (type A4r) and those in the form of a question (type Q4r) often work together to respond to the antecedent *q/w/l* audience statement. The patterns these *qul* statements form are explored in Chapter Six. The following table summarises the typologies and themes in these *qul* statements.

Table 4.3.0: Summary of qul *statements in Chapter Four.*

Theme	A4r	Q4r	Total
Qur'ān	22	3	**25**
Hypocrites	17	5	**22**
People of the Scripture	5	7	**12**
Pagan Customs	4	3	**7**
The Prophet	4	2	**6**
Tawḥīd	4	1	**5**
Disgraceful acts	3	2	**5**
Day of Judgement	5		**5**
Wealth	2		**2**
Companions of the Cave	2		**2**
Resurrection	1		**1**
Moses	1		**1**
Total	**70**	**23**	**93**

The four most frequent themes in the previous table constitute almost three quarters of all *qul* statements in this chapter, 71% (66/93). In the most frequent of these themes, the *qul* statements respond to the sceptics' doubts or reaction to the Qur'ān, 27% (25/93). The *qul* statements in the three next most frequent themes respond to the unbelieving actions and statements ascribed to groups from the Qur'ān's audience: the Hypocrites, the People of the Scripture and the Pagans. Almost one quarter of the *qul* statements in this chapter, 24% (22/93), follow statements ascribed to the Hypocrites, and nearly all of these *qul* statements are located in a passage about war that reveals their hypocrisy. Twelve *qul* statements (13%) follow the statements about the People of the Scripture, and these *qul* statements respond to the religious statements that the Jews and Christians make about either God or their religion. The seven *qul* statements (8%) that follow the statements made by the Pagans of

Mecca are explored in Chapter Six, and these *qul* statements respond to their idolatrous beliefs which apportion a share of their produce and livestock to God as well as to the idols.

The *qul* statements in this chapter respond to blameworthy audience beliefs and statements recorded in the Qur'ān. A good number of these can be ascribed to a specific audience, such as the Hypocrites and People of the Scripture, and it is possible to deduce this from their literary context. All of the statements in this chapter, however, can be ascribed to the unbelievers in someway,[192] and this chapter establishes that just over a quarter of all *qul* statements in the Qur'ān (28%) respond to a recorded statement in the Qur'ān introduced through the consonantal letters *q/w/l,* such as, 'they say', 'he says', etc. If we include questions that are introduced through the consonantal letters *q/w/l* (type A1a and Q1a in Chapter Three previously), then nearly half of all *qul*s in the Qur'ān respond to questions and statements introduced with the consonantal letters *q/w/l.*[193]

This chapter has also highlighted further examples of antecedence at a distance. The passages in Q. 17:39-60, Q. 34:43-30 and the start and end of Q. 43 were divided into ring structures to highlight some of the relationships between these antecedents and the *qul* responses. In addition to these ring structures, the phraseological overlap in Q. 34:3-5 and Q. 34:22-28 was used to suggest a relationship between the antecedent at the start of this sūra and *qul* responses that follow it in the later passage.

The *qul* statements in this chapter thus perform the following simple function of responding to recorded blameworthy audience statements. It is often possible to ascertain from the context the specific audience addressed, such as the Hypocrites or People of the Scripture.

[192] There are a few *qul* statements responding to, or addressing, the Believers: see Chapter Five (audience characterisations) and *qul* statements that have no apparent antecedent in the Appendix Three.
[193] These *qul* statements, and the patterns they form, are explored in Chapter Six.

CHAPTER FIVE

Qul *responses (Part Two)*

In the previous chapter, *qul* statements following *q/w/l* audience statements were presented. In this chapter, *qul* statements following text statements, audience characterisations, and text questions are presented.[194]

Text statements are statements initiated by the author of the text, and they usually discuss a theological point relating to God, such as the unity of God (*Tawḥīd)*, His creative power, or His ability to send a Prophet with revelation. Audience characterisations are also initiated by the author of the text, but they describe the actions or beliefs of sections of the audience, such as the Disbelievers, the People of the Scripture, the Hypocrites, or occasionally, the Believers. Text questions are questions initiated by the author of the text, and are mostly rhetorical questions followed by text statements. The *qul* responses following these antecedents are presented in the following four sections of this chapter, as shown in the following summary diagram and table.

[194] See Chapter Two for a detailed explanation of all antecedent types.

Diagram 5.0.0: antecedent statements and qul *responses*

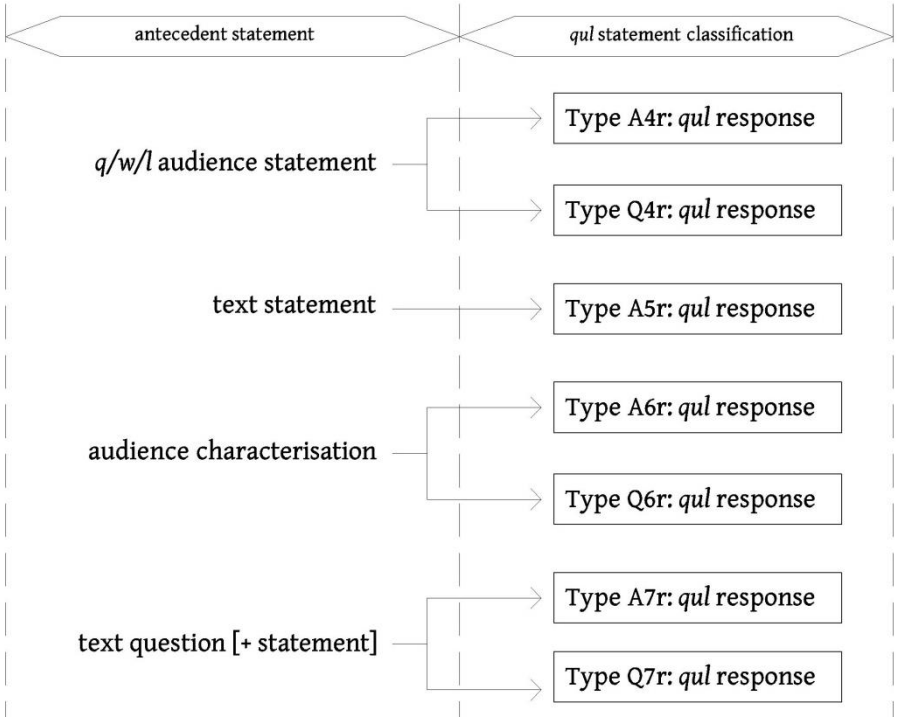
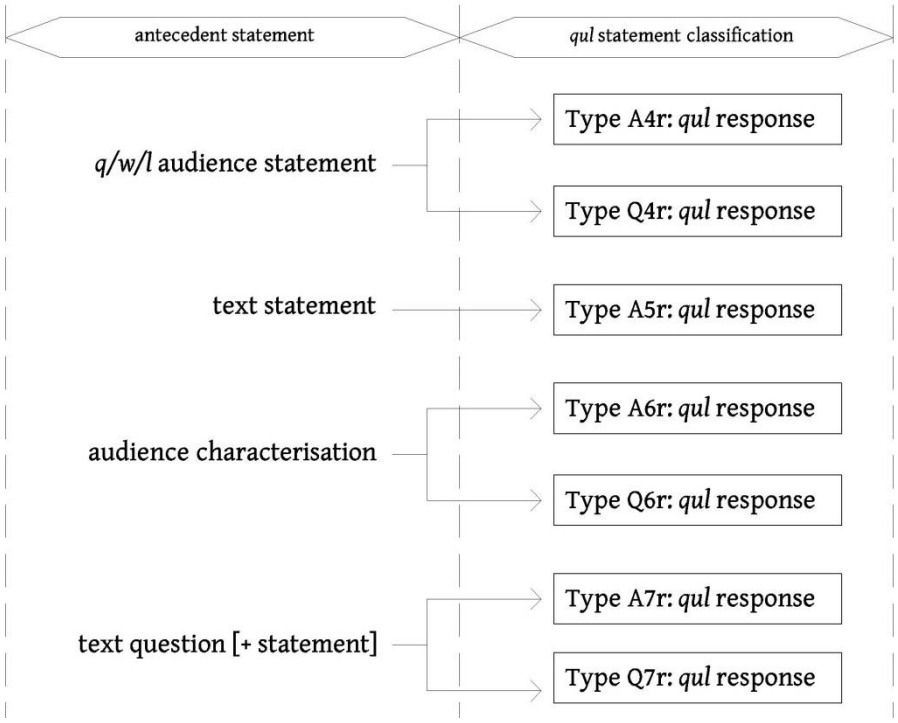


Table 5.0.1: qul *responses in Chapter Five*

Section	Type	Nos. of *quls*	Brief Explanation
Section 5.1	A5r	29	*qul* response (in the form of an affirmation) following a text statement
Section 5.2	A6r	41	*qul* response (in the form of an affirmation) following an audience characterisation
		11	*qul* response (in the form of an affirmation) following a conditional audience characterisation
Section 5.3	Q6r	17	*qul* response (in the form of a question) following an audience characterisation
Section 5.4	A7r	15	*qul* response (in the form of an affirmation) following a text question and a statement
	Q7r	2	*qul* response (in the form of a question) following text question and a statement
Total *quls*		**115**	

Section 5.1: Type A5r

Diagram 5.1.0: qul *responses and antecedent statements*



In a 'type A5r' *qul* statement, the 'A' indicates that the *qul* statement is a type A affirmation, the number '5' indicates the *qul* statement's sub-category based on an antecedent, and the letter 'r' indicates that the function of the *qul* statement is a response to an antecedent statement. The antecedent statement in a type A5r *qul* response is a 'text statement'.

A 'text statement' is a statement recorded in the sūra made by the text's divine voice. These statements discuss a theological point, such as the unity of God, His creative power or His ability to send a Prophet with revelation. They refer to the divine voice in some way, usually by use of the pronoun 'We', 'He' or 'your Lord'. For example, the antecedent text statement in the passage Q. 17:105-106 mentions that God sent down the revelation, and this text statement is then followed by a *qul* response: [text statement:] '(105) We [God] sent down the Qur'ān with the truth, and with the truth it has come down – We [God] sent you [Muhammad] only to give good news and warning – (106) it is a Qur'ān that We have

divided in parts, so that you can recite it to people at intervals; We have sent it down little by little. [*qul* response:] (107) Say (*qul*), "Whether you believe it or not, those who were given knowledge earlier fall down on their faces when it is recited to them."'

There are 29 type A5r *qul* responses in the Qur'ān. The themes these verses pertain to are summarised in the following table, and are discussed in the sections that follow this table.

Table 5.1.1: Type A5r qul *responses*

Theme	Nos. of *quls*	Qur'ān verses
Qur'ān	9	Q. 10:58, 15:89, 17:88, 20:114, 28:85, 39:11-15.
People of the Scripture	3	Q. 3:64, 3:93/95.
Signs	1	Q. 10:101.
Companions of the Cave	1	Q. 18:24.
The Prophet	8	Q. 25:57, Q. 6:90, 10:104/108, 11:121, 12:108, 18:29, 42:15.
Prophets Noah and Moses	3	Q. 23:28/29, 79:18.
Day of Judgement	1	Q. 6:135.
Parents and Relatives	3	Q. 17:23/24/28.
Total	**29**	

Qur'ān

There are nine *qul* responses located in a passage about the revelation of the Qur'ān, and they are shown in the following table.

Table 5.1.2: Type A5r qul *responses in a passage about the Qur'ān*

	Verse		Translation
1	10:58	text statement	(57) People, a teaching [the Qur'ān][195] from your Lord has come to you, a healing for what is in [your] hearts, and guidance and mercy for the Believers.
		affirmation functioning as a *qul* response	(58) Say, 'In God's grace and mercy let them rejoice: that is better than all they accumulate.'[196]
2	15:89	text statement	(87) We have given you the seven oft-recited verses and the whole glorious Qur'ān.
			(88) Do not look longingly at the good things We have given some to enjoy. (88) Do not grieve over the [Disbelievers], but lower your wings[197] over the Believers
		affirmation functioning as a *qul* response	(89) and Say, 'I am here to give plain warning,'
		text statement	(90) like the [warning] We have sent down on those who divided [the scripture into arbitrary parts],- (91) those who have made the Qur'ān into parts.
3	17:88	text statement	(86) If We pleased, We could take away what We have revealed to you– then you would find no one to plead for you against Us– (87) if it were not for your Lord's mercy: His favour to you has been truly great.
		affirmation functioning as a *qul* response	(88) Say, 'Even if all mankind and jinn came together to produce something like this Qur'ān, they could not produce anything like

[195] The word *mawʿiẓatun*, translated as 'teaching' in this verse, can refer to the Qur'ān, as the words 'healing', 'guidance', and 'mercy' that follow in the same verse are used in other passages to describe the Qur'ān. In Q. 17:82 for example, the words *shifā'* (healing) and *raḥma* (mercy) are used to describe the Qur'ān: 'We send down the Quran as healing and mercy to those who believe ...'. Also, in Q. 41:44 the words guidance (*hudā*) and healing (*shifā'*) are used to describe the Qur'ān: 'If We had made it a foreign Qur'ān, they would have said, "If only its verses were clear! What? Foreign speech to an Arab?" Say, "It is guidance and healing for those who have faith..."'

[196] The first part of this *qul* statement appears to respond to the text statement about the Qur'ān in v. 57. Rāzī, for example, suggests that the words *bi-faḍl Allāh* (in God's grace) and *raḥmatih* (in His mercy) can refer to the Qur'ān, which would indicate that the audience should rejoice in the revelation of the Qur'ān. See Rāzī, *al-Tafsīr al-Kabīr*, Q. 10:58. The first part of the *qul* response in v. 58, and its relationship with the antecedent in v. 57, is also similar to Q. 13:36: 'those to whom We sent the Book rejoice in what has been revealed to you.' The remaining part of the *qul* response in v. 57, 'that is better than all they accumulate,' can refer to back to Q. 10:54: 'Every soul that has done evil, if it possessed all that is on the earth, would gladly offer it as ransom.'

[197] See also Q. 17:24 and Q. 26:215 for the phrase *wa-khfiḍ janāḥak* (lower your wing). In all of these instances, there is a *qul* statement that follows.

			it, however much they helped each other.'
		text statement	(89) In this Qur'an, We have set out all kinds of examples for people, yet most of them persist in disbelieving.
4	20:114	text statement	(113) We have sent the Qur'ān down in the Arabic tongue and given all kinds of warnings in it,
		general response [people]	(113) so that they may beware
			(113) or that they may take heed–
		interjection	(114) exalted be God, the one who is truly in control.
		general response [prophet]	(114) do not rush to recite before the revelation is fully complete
		affirmation functioning as a *qul* response	(114) and say, 'Lord, increase me in knowledge!'
5	28:85	text statement	(85) He who ordained the Qur'ān for you will bring you back home.
		affirmation functioning as a *qul* response	(85) Say, 'My Lord knows best who has brought true guidance (*hudā*)[198] and who is blatantly astray.'
		text statement	(86) You yourself could not have expected the Scripture to be sent to you; it came only as a mercy from your Lord. So give no help to the Disbelievers. (87) Do not let them turn you away from God's revelations after they have been revealed to you. Call people to your Lord. Never become one of those who ascribe partners to God
6-9	39:11-15[199]	text statement	(1) This Scripture is sent down from God the Mighty, the Wise (2) It is We who sent down the Scripture to you [Prophet] with the Truth, so worship God with your total devotion: (*mukhliṣan lah al-dīn*)
		affirmation functioning as a *qul* response	(11) Say, 'I am commanded to serve God with sincere devotion; *(mukhliṣan lah al-dīn)* (12) and I have been commanded to be the first to submit.'

[198] The Qur'ān consistently asserts that it is the source of guidance (*hudā):* 'This is the Book [Qur'ān]; in it is guidance [*hudā*] sure' Q. 2:2. The verses that follow v. 85, also suggest that the word *hudā* may refer to the Qur'ān in this passage.

[199] See footnote to Q. 26:216, Section 5.2.2, explaining why this passage, as well as Q. 26:216, is classified in this theme.

		affirmation functioning as a *qul* response	(13) Say, 'I fear the torment of a terrible Day if I disobey my Lord.'
		affirmation functioning as a *qul* response	(14) Say, 'It is God I serve, dedicating my worship entirely to Him: *(mukhliṣan lah al-dīn)*
			(15) you may serve whatever you please beside Him.'
		affirmation functioning as a *qul* response	(15) Say, 'The true losers are the ones who will lose themselves and their people on the Day of Resurrection: that is the most obvious loss.'[200]

People of the Scripture

There are three *qul* responses located in a passage about the People of the Scripture, and these are shown in the following table.

Table 5.1.3: Type A5r qul *responses in a passage about the People of the Scripture*

	Verse		Translation
1	3:64	text statement	(58) We relate to you [Prophet] this revelation, a decisive statement. (59) In God's eyes Jesus is just like Adam: He created him from dust, said to him, 'Be', and he was. (60) This is the truth from your Lord, so do not be one of those who doubt.
		conditional audience characterisation	(61) If anyone disputes this with you now that you have been given this knowledge,
		affirmation functioning as a *qul* response [type A6r]	(61) Say *(fa-qul)*,[201] 'Come, let us gather our sons and your sons, our women and your women, ourselves and yourselves, and let us pray earnestly and invoke God's rejection on those of us who are lying. (62) This is the truth of the matter: there is no god but God; God is the Exalted, the Decider.'
		conditional audience characterisation	(63) If they turn away,
		text statement: response:	(63) [know that] God is well aware of anyone who causes corruption.

[200] This *qul* response mentions the implication of worshipping other than God (*mukhliṣan lahu d-dīn).*
[201] This *qul* statement is classified in Section 5.2.2, as it follows a conditional audience characterisation.

		affirmation functioning as a *qul* response[202]	(64) Say, 'People of the Scripture, let us arrive at a statement that is common to us all: we worship God alone, we ascribe no partner to Him, and none of us takes others beside God as lords.'
		conditional audience characterisation	(64) If they turn away,
		qūlū response[203]	(64) Say (*qūlū*), 'Witness our devotion to Him.'
2-3	3:93/95	text statement	(93) Except for what Israel made unlawful for himself, all food was lawful to the Children of Israel before the Torah was revealed.
		affirmation functioning as a *qul* response	(93) Say, 'Bring the Torah and read out [the relevant passage] if you are telling the truth.'
		audience characterisation	(94) Those who persist in making up lies and attributing them to God after this are the wrongdoers.
		affirmation functioning as a *qul* response[204]	(95) Say, 'God speaks the truth, so follow Abraham's religion: he had true faith and he was never an idolater.'

Signs

There is one *qul* response located in a passage containing the word *āyāt* (signs), as shown in the following table.

[202] I have classified this *qul* response as responding to the text statement in vv. 58-60 at the start of this passage, rather than responding to the conditional audience characterisation in v. 63.
[203] Unlike the word *qul,* the plural form *qūlū* is seldom found in the Qur'ān (according to ʿAbd al-Bāqī *qūlū* occurs only twelve times). See also Q. 2:136 in Section 4.1.
[204] Although the *qul* response in v. 95 follows an audience characterisation in v. 94, I have classified the *qul* response in v. 95 in this section to acknowledge the discussion in the passage, and to indicate that the *qul* response can also be related to the text statement in v. 93 'all food was lawful to the Children of Israel before the Torah was revealed.'

Table 5.1.4: Type A5r qul *responses in an* āyāt *passage*

	Verse		Translation
1	10:101	text statement	(99) Had your Lord willed, all the people on earth would have believed. So can you compel people to believe? (100) No soul can believe except by God's will, and He brings disgrace on those who do not use their reason.
		affirmation functioning as a *qul* response[205]	(101) Say, 'Look at what is in the heavens and on the earth.' But neither signs (*āyāt*) nor warnings avail a people who have no faith.

Companions of the Cave

The Companions of the Cave are mentioned in Q. 18:9-31, and this passage contains four *qul* responses: two type A5r[206] and two type A4r.[207] In order to better illustrate the relationship between the antecedents and the *qul* responses in this passage the verses in this story are discussed in the following four sub-sections: (1) summary of the story, (2) structure of the story, (3) *asbāb al-nuzūl* traditions about this story, and (4) the *qul* responses in the story.

(1): Summary of the story

The story about the Companions of the Cave is narrated in Q. 18:9-26.[208] In this passage, the Qur'ān describes how the Companions of the Cave were a group of pious youths who were fleeing the idolatry of their people, and that they found refuge together in a cave. God made them sleep for around 300 years, and then woke them up. On awaking they were under the impression that they had only slept for a few days. They dispatched one of their companions to the city to buy food, and in this way they were brought to the attention of the people. The passage also recounts the subsequent disagreements about the number of companions who took refuge in the cave and about how long they slept for.

[205] See the section on the Prophet in this chapter for a discussion of this *qul* response and the verses in the passage from Q. 10:94-108.
[206] Q. 18:24 in this section and Q. 18:29 in the later section about the Prophet in this chapter.
[207] Q. 18:22/26 in Chapter Four.
[208] See Roberto Tottoli, "Men of the Cave," in: *Encyclopaedia of the Qur'ān*. Consulted online on 25 December 2016.

This Qur'ānic story about the Companions of the Cave is similar, in some respects, to narratives in pre-Islamic Christian texts in Syriac. Sidney Griffith discusses some of these similarities, and provides an interesting comparison between the Qur'ānic story in Q. 18:9-26 and 'the youths of Ephesus' narrated in a *mêmrâ* attributed to Jacob of Serugh.[209] It is beyond the scope of this thesis to explore the similarities between these two traditions. The details in the story that are related to the *qul* statements in the Qur'ānic passage are summarised in the following sections.

(2): Structure of the story in Q. 18:9-31

There is considerable scholarly discussion about how sūras can be sub-divided into paragraphs and discrete textual blocks. Marianna Klar deals specifically with the textual boundaries in Q. 18 and provides a very useful summary of the textual boundaries proposed by five modern scholars: Arkoun (1980), Neuwirth (1981), Mir (1986), Netton (2000) and Koloska (2015).[210] All five agree that the story of the Companions of the Cave begins in v. 9, and four of them propose that the story concludes at v. 26, and four of them also suggest that there is another border in the sūra at v. 31. In the analysis that follows, I suggest that the story begins in v. 9, and I argue that the passage containing this story about the Companions of the Cave concludes at v. 31.

The following table summarises the structure of the story in the passage from v. 9 to v. 31, and highlights the location of the four *qul* responses in it. The first few verses form an abstract (vv. 9-13), listing five defining features of the story. These features are then expanded on and discussed in the verses that follow the abstract from v. 13 to v. 31, as summarised in the following table and presented thereafter.

[209] Sidney Griffith, "Christian Lore and the Arabic Qur'ān: The 'Companions of the Cave' in *Sūrat al-Kahf* and in Syriac Christian tradition," in *The Qur'ān in its Historical Context,* ed. Gabriel Said Reynolds (London ; New York : Routledge, 2008), 109-131.
[210] Marianna Klar, "Re-examining Textual Boundaries Towards a Form-Critical *Sūrat al-Kahf*," in *Islamic Studies Today: Essays in Honor of Andrew Rippin*, edited by Majid Daneshgar, Walid A. Saleh (Leiden : Brill, 2017), 220.

Table 5.1.5: Structure Companions of the Cave Q. 18:9-31

Section	Defining feature	Story Abstract (vv. 9-13)	Story explanation	*qul* responses
		(9) Do you find the Companions in the Cave and *al-Raqīm* so wondrous, among all Our other signs?		
i.	Refuge	(10) When the young men sought refuge in the cave and said, 'Our Lord, grant us Your mercy, and find us a good way out of our ordeal,'	verses 13 to 16	
ii.	Sleep	(11) We sealed their ears [with sleep] in the cave for years.	verses 17 to 18	
iii.	Wake	(12) Then We woke them	verses 19 to 21	
iv.	Number of sleepers, and how long they slept for	(12) so that We could make clear which of the two parties was better able to work out how long they had been there.	verses 22 to 26	Type A4r: v. 22/v. 26 Type A5r: v. 24
v.	Purpose of the story	(13) [Prophet], We shall tell you their story as it really was.	verse 27 to 31	Type A5r: v. 29

The following table presents all of the verses in the passage from vv. 9-31 according to the structure of the story as proposed in the previous table.

Table 5.1.6: Q. 18:9-31 - story abstract, narrative unfolded and qul *responses*

STORY ABSTRACT	NARRATIVE UNFOLDED	*qul* responses
(9) [Prophet], do you find the Companions in the Cave and al-Raqim so wondrous, among all Our other signs?		
(i) REFUGE IN THE CAVE (10) When the young men sought refuge *(ʿawā)* in the cave and said, 'Our Lord, grant us Your mercy, and find us a good way out of our ordeal,'	(13) They were young men who believed in their Lord, and We gave them more and more guidance. (14) We gave strength to their hearts when they stood up and said, 'Our Lord is the Lord of the heavens and earth. We shall never call upon any god other than Him, for that would be an outrageous thing to do. (15) These people of ours have taken gods other than Him. Why do they not produce clear evidence about them? Who could be more unjust than someone who makes up lies about God? (16) Now that you have left such people, and what they worshipped instead of God, take refuge *(fa-ʾwā)* in the cave. God will shower His mercy on you and make you an easy way out of your ordeal.'	
(ii) SLEEP (11) We sealed their ears [with sleep] in the cave for years.	(17) You could have seen the [light of the] sun as it rose, moving away to the right of their cave, and when it set, moving away to the left of them, while they lay in the wide space inside the cave. (This is one of God's signs: those people God guides are rightly guided, but you will find no protector to lead to the right path those He leaves to stray.) (18) You would have thought they were awake, though they lay asleep. We turned them over, to the right and the left, with their dog stretching out its forelegs at the entrance. If you had seen them, you would have turned and run away, filled with fear of them.	
(iii) WAKE UP (12) Then We woke them *(baʿathnāhum)*	(19) In time We woke them *(baʿathnāhum)*, and they began to question one another. One of them asked, 'How long have you been here?' and [some] answered, 'A day or part of a day,' but then [others] said, 'Your Lord knows best how long you have been here. One of you go to the city with your silver coins, find out where the best food is there, and bring some back. But be careful not to let anyone know about you: (20) if they found you out, they would stone you or force you to return to their religion, where you would never come to any good.' (21) In this way We brought them to people's attention so that they might know that God's promise [of resurrection] is true and that there is no doubt about the Last Hour, [though] people argue among themselves. (21) [Some] said, 'Construct a building over them: their Lord knows best about them.' Those who prevailed said, 'We shall build a place of worship over them.'	
(iv) NOS. AND TIME (12) so that We could make clear which of the two parties was better able to work out how long they had been there.	(22) [Some] say, 'The sleepers were three, and their dog made four,' others say, 'They were five, and the dog made six'– guessing in the dark– and some say, 'They were seven, and their dog made eight.'	(22) Say, 'My Lord knows best how many they were.' Only a few have real knowledge about them, so do not argue, but stick to what is clear, and do not ask any of these people about them;
	(23) do not say of anything, 'I will do that tomorrow,' (24) without adding, 'God willing,' and, whenever you forget, remember your Lord and say, 'May my Lord guide me closer to what is right.'	(24) Say, 'May my Lord guide me closer to what is right.'
	(25) [Some say], 'The sleepers stayed in their cave for three hundred years,' some added nine more.	(26) Say, 'God knows best how long they stayed.' His is the knowledge of all that is hidden in the heavens and earth– How well He sees! How well He hears!– and they have no one to protect them other than Him; He does not allow anyone to share His rule.
(v) PURPOSE/TRUTH (*ḥaq*) (13) [Prophet], We shall tell you their story as it really was *(bi-l-ḥaqqi)*:	(27) [Prophet], follow what has been revealed to you of your Lord's Scripture: there is no changing His words, nor can you find any refuge except with Him. (28) Content yourself with those who pray to their Lord morning and evening, seeking His approval, and do not let your eyes turn away from them out of desire for the attractions of this worldly life: do not yield to those whose hearts We have made heedless of Our Qur'an, those who follow their own low desires, those whose ways are unbridled.	(29) Say, 'Now the truth *(al-ḥaqqu)* has come from your Lord: let those who wish to believe in it do so, and let those who wish to reject it do so.' (29) We have prepared a Fire for the wrongdoers that will envelop them from all sides. If they call for relief, they will be relieved with water like molten metal, scalding their faces. What a terrible drink! What a painful resting place! (30) As for those who believe and do good deeds– We do not let the reward of anyone who does a good deed go to waste– (31) they will have Gardens of lasting bliss graced with flowing streams. There they will be adorned with bracelets of gold. There they will wear green garments of fine silk and brocade. There they will be comfortably seated on soft chairs. What a blessed reward! What a pleasant resting place!

(3): *Asbāb al-nuzūl* (occasions of revelation) tradition about this story

The *asbāb al-nuzūl*[211] literature discusses the historical accounts of events alluded to in the Qur'ān, and why a particular verse or sūra may have been revealed. A number of conflicting accounts are often postulated as to why a particular verse or sūra may have been revealed. Owing to these variations, the *asbāb al-nuzūl* literature is not always reliable in establishing the context of revelation with certainty.[212] The *asbāb al-nuzūl* tradition about the Companions of the Cave is summarised, however, in this section as it can help provide an insight into the function of the *qul* responses in this passage, which is discussed in the next sub-section.

The *asbāb al-nuzūl* traditions about the Companions of the Cave in Q. 18 suggest that the narrative responded to a challenge from the Quraysh. The exegesis of *Qurṭubī* provides an extensive account and discussion of the *asbāb al-nuzūl,* the points of which are summarised below:[213]

The exegesis of *Qurṭubī*[214] relates that the Quraysh were directed to ask Muhammad about three matters by the Jewish scholars of Medina to ascertain the veracity of his claim of Prophethood: the story of some young men in ancient times; the story of a man who travelled a great deal, reaching the far east and west of the world, and about the nature of the Soul.

When they came to Muhammad and asked him as they had been directed, he said, 'I will tell you about what you have asked tomorrow', but he did not say *In shā'a Llāh* (God willing). He did not receive an answer or any type of revelation for fifteen days, and the people of Mecca began to doubt him. The Angel Gabriel then descended to the Prophet with this sūra about

[211] For a concise survey of books in this genre see Andrew Rippin, "The Exegetical Genre *Asbāb al-Nuzūl*: A Bibliographical and Terminological Survey," *Bulletin of the School of Oriental and African Studies, University of London* 48, no. 1 (1985): 1-15.
[212] Some scholars trace the material in *asbāb al-nuzūl* literature to 'wandering story-tellers'. See Andrew Rippin, "The Function of *Asbāb al-Nuzūl* in Qur'ānic Exegesis," *Bulletin of the School of Oriental and African Studies, University of London* 51, no. 1 (1988): 19.
[213] See Muḥammad ibn Aḥmad al-Qurṭubī, *al-Jāmi' li-aḥkām al-Qur'ān* (Bayrūt: Dār al-Kutub al-'Ilmiyya, 1996), and the discussion in Q. 18:9.
[214] I summarise the *asbāb al-nuzūl* traditions here. For the full versions, see ibid., and the discussion at Q. 18:9.

the Companions of the Cave, which also contained a rebuke for feeling sad about what the people of Mecca were saying.

In his study of the similarities between the Qur'ānic and pre-Islamic Syriac accounts, Sidney Griffith states that this 'legend was well known among members of the Qur'ān's audience'.[215] Griffith's assertion is supported by the previous *asbāb al-nuzūl* tradition, as it appears that the Jewish scholars were aware of this story, as were some of the Quraysh. The story in the Qur'ān therefore appears to address both of these audiences in the passage: those who knew the story (such as those who tested the Prophet), and those who did not (such as the Quraysh in Mecca). The *qul* responses in this passage appear to acknowledge and respond to both audiences.

(4): The *qul* responses in the story

There are four *qul* responses in this Qur'ānic narrative: two type A4r *qul* responses following *q/w/l* audience statements in vv. 22/26 (classified previously in Chapter Four) and two type A5r *qul* responses in v. 24 and v. 29. The latter are discussed as follows: (i) *qul* response in vv. 22/24/26 and (ii) *qul* response in v. 29.

(i) *qul* response in vv. 22/24/26

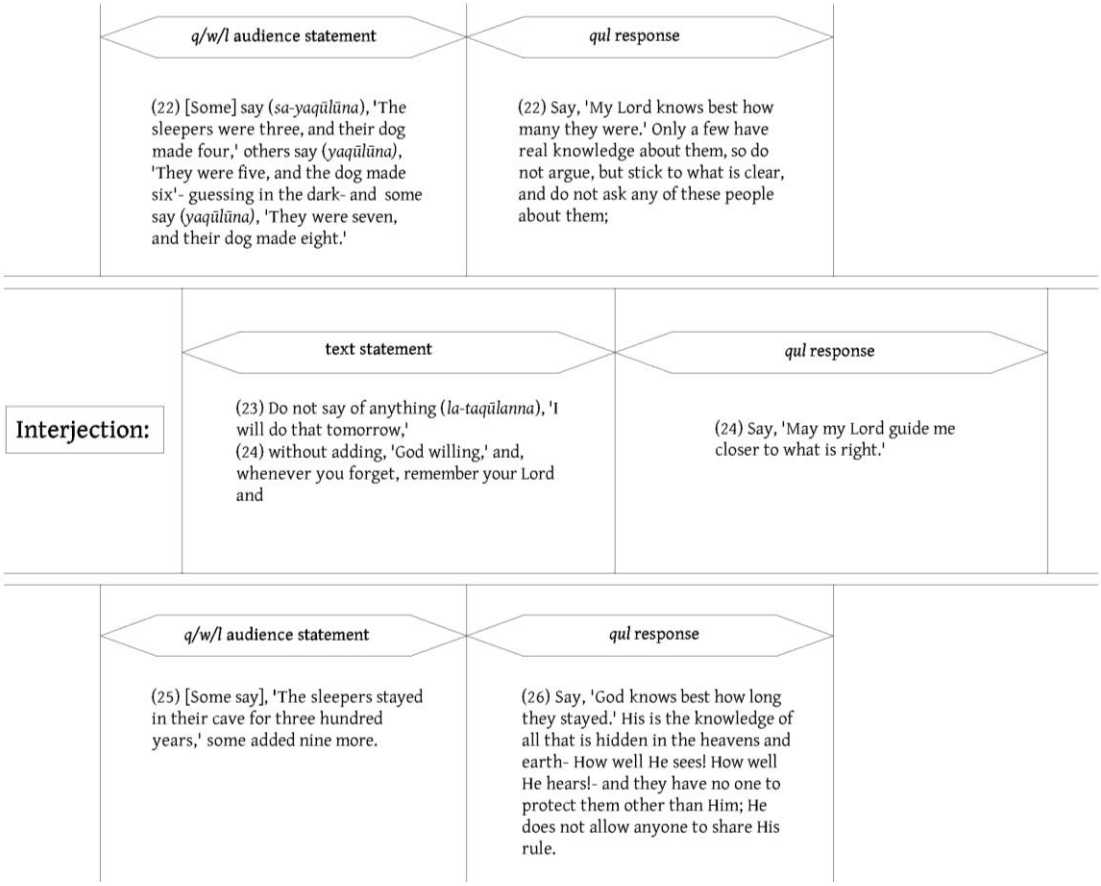
The story of the Companions of the Cave in Q. 18 begins at v. 9, and the passage from v. 22 to v. 26 in this story contains three *qul* responses. Two of these, vv. 22 and 26, are classified as type A4r as they are related to *q/w/l* audience statements. The remaining *qul* statement in v. 24 is classified as a type A5r *qul* response in this chapter as it follows a text statement. These *qul* responses are shown in the following table and diagram, and are discussed thereafter.

[215] Sidney Griffith, "Christian Lore and the Arabic Qur'ān: The 'Companions of the Cave' in *Sūrat al-Kahf* and in Syriac Christian tradition", 119.

Table 5.1.7: qul *response about the Companions of the Cave in vv. 22/24/26*

Verse		Translation
18:22-26	*q/w/l* audience statements	(22) [Some] say (*sa-yaqūlūna*), 'The sleepers were three, and their dog made four,' others say (*yaqūlūna)*, 'They were five, and the dog made six'– guessing in the dark– and some say (*yaqūlūna)*, 'They were seven, and their dog made eight.'
	affirmation functioning as a *qul* response [type A4r]	(22) Say, 'My Lord knows best how many they were.' Only a few have real knowledge about them, so do not argue, but stick to what is clear, and do not ask any of these people about them;
	text statement	(23) Do not say of anything (*la-taqūlanna*), 'I will do that tomorrow,' (24) without adding, 'God willing,' and, whenever you forget, remember your Lord and
	affirmation functioning as a *qul* response	(24) Say, 'May my Lord guide me closer to what is right.'
	implied *q/w/l* audience statement	(25) [Some say], 'The sleepers stayed in their cave for three hundred years,' some added nine more.
	affirmation functioning as a *qul* response [type A4r]	(26) Say, 'God knows best how long they stayed.' His is the knowledge of all that is hidden in the heavens and earth– How well He sees! How well He hears!– and they have no one to protect them other than Him; He does not allow anyone to share His rule.

Diagram 5.1.8: qul *responses in vv. 22/24/26*



The *qul* response in v. 22 follows a number of *q/w/l* audience statements about the number of Companions of the Cave, and the *qul* response in v. 26 appears to follow an omitted *q/w/l* audience statement about how long they slept for. Abdel Haleem alludes to the omitted antecedent by inserting the *q/w/l* audience statement 'some say' into his translation for v. 25: '[Some say], 'The sleepers stayed in their cave for three hundred years'.[216] Both *qul* responses in v. 22 and v. 26 are consistent in that they do not state the number of people or years, and instead respond by emphasising God's knowledge: God knows the number of sleepers (v. 25) and how long they slept in the cave (v. 26).

[216] Pickthall, like Abdel Haleem, translates this verse with the omitted *q/w/l* statement, 'And (it is said) they tarried in their Cave three hundred years and add nine.' Yusuf Ali inserts the word 'some' to suggest a similar meaning, 'So they stayed in their Cave three hundred years, and (some) add nine (more).' See Ali, *The Holy Qur'an,* 237 and Marmaduke William Pickthall, *The Meaning of the Glorious Koran* (New York: A. A. Knopf, 1930), 297.

According to Sidney Griffith's work on pre-Islamic Syriac texts, these *q/w/l* audience statements in the passage from v. 22 and v. 26 may refer to the 'members of the Qur'ān's audience' who were aware of the story about the Companions of the Cave. In these *q/w/l* audience statements, the Qur'ān mentions the varying opinions they espoused about the number of Companions that took refuge in the cave, and how long they slept for. Griffith acknowledges that there were varying opinions about both the number of Companions and how many years they slept for, as is also mentioned in pre-Islamic Syriac texts:

> In the Syriac tradition there is in fact some disagreement about the number [of the Companions in the cave]. According to the *mêmrâ* of Jacob of Serugh and the Ecclesiastical History of John of Ephesus, the number is consistently eight, the youths' leader and spokesman/emissary (Yamlîkâ) and his 'seven companions', while the Ecclesiastical History of Zacharias of Mitylene speaks of 'their leader Akleides and his six companions'. In other early Christian language traditions the youths are usually called the 'Seven Sleepers of Ephesus'.[217]
>
> In the pre-Islamic Syriac texts there is in fact disagreement about the number of years the youths stayed asleep in the cave. For the most part the differences seem to come from the methods of computing the number of years which elapsed between the reigns of the emperors Decius (249–51) and Theodosius II (408–50). Recension I of Jacob of Serugh's *mêmrâ* says of Decius, 'According to the numbering and the reckoning of the Greeks, he was the king three hundred and seventy-two years ago,' but recension II says, 'According to the numbers and the reckoning of the Greeks, Decius passed on three hundred and fifty years ago.' The Ecclesiastical History of John of Ephesus says that the coinage of Decius in the youths' possession was current three hundred and seventy years ago; in the Ecclesiastical History of Zacharias of *Mitylene*, the bishop of Ephesus tells the youth Dionysius that Decius reigned 'two hundred years ago, more or less'.[218]

[217] Griffith, "Christian Lore and the Arabic Qur'ān: The 'Companions of the Cave' in *Sūrat al-Kahf* and in Syriac Christian tradition", 129.
[218] Ibid.

The *qul* response in v. 22 and v. 26 responds to the *q/w/l* audience statements in this passage, which appear to acknowledge that there were a number of differing opinions about these matters in the Qur'ān's audience. The two *qul* responses in v. 22 and v. 26 are interrupted by a text statement which appears to address the Prophet in v. 23. The *qul* response in v. 24 following this verse is classified as type A5r since it relates to this text statement: [text statement:] '(23) Do not say *(lā taqūlanna)* 'I will do that tomorrow…', is followed by a *qul* response in v. 24 [type A5r *qul* response:] '(24) Say, 'May my Lord guide me closer to what is right.' This text statement can be related to the *asbāb al-nuzūl* tradition, which suggests that the Prophet responded to Quraysh's challenge by undertaking to provide an answer the following day.

(ii) concluding *qul* response in v. 29

In the light of the *asbāb al-nuzūl* tradition cited previously, and Sidney Griffith's comparison with pre-Islamic texts, it is also possible to propose that the story about the Companions of the Cave responds to the two audiences: those who were aware of the story as well as those who were not aware of the story. The last *qul* response in this story in v. 29 thus appears to address both audiences. The repetition of the word *ḥaqq* (truth) at the start and end of the story suggests that the purpose for narrating the story is to clarify its specifics for the audience: '[start:] (13) We shall tell you their story in truth (*bi-l-ḥaqqi*)' and '[conclusion:] (29) Say, 'Now the truth (*al-ḥaqq*) has come from your Lord: let those who wish to believe in it do so, and let those who wish to reject it do so.' The *qul* response in v. 29 thus concludes the story and gives both audiences the choice between believing and rejecting the account presented in the text. The verses following the *qul* response in vv. 29-31 mention the theological implications that arise from either choice.[219]

The *qul* response in v. 29 can thus relate back to v. 13 in the abstract. Both v. 13 and the *qul* response in v. 29 are shown in the following table and diagram. As the *qul* response in v. 29

[219] Marianna Klar also suggests this function for the *qul* statement. She writes that 'it would appear then that initial *qul* within the context of *al-Kahf* possesses an emphatic function that is employed to open thematic paragraphs at verses 29 and 103'. I suggest that this *qul* statement in v. 29 opens a thematic paragraph (vv. 29-31), and this paragraph discusses the implications that arise from the choice offered in the *qul* statement. See Marianna Klar, "Re-examining Textual Boundaries," 235.

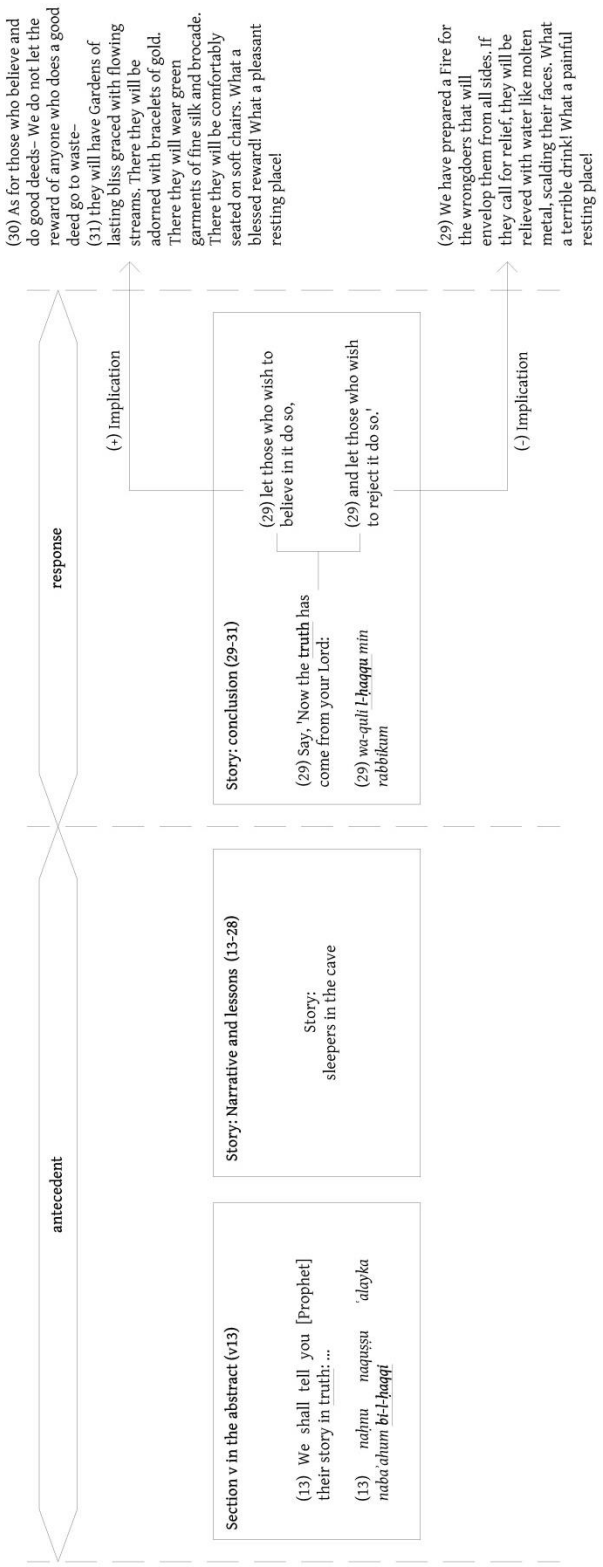
concludes the story, it is similar to a number of other *qul* responses that conclude a passage, such as Q. 10:108, 11:121 and Q. 12:108. These are classified in the next section of this chapter on the Prophet and concluding text statements.

Table 5.1.9: qul *response about the Companions of the Cave in v. 29*

Verse		Translation
18:13/ 29-31	text statement in the abstract v. 13	(13) We shall tell you their story in truth (*bi-l-ḥaqq*).
	affirmation functioning as a *qul* response	(29) Say, 'Now the truth (*al-ḥaqq*) has come from your Lord: let those who wish to believe in it do so, and let those who wish to reject it do so.'
	those who reject	(29) We have prepared a Fire for the wrongdoers that will envelop them from all sides. If they call for relief, they will be relieved with water like molten metal, scalding their faces. What a terrible drink! What a painful resting place!
	those who believe	(30) As for those who believe and do good deeds– We do not let the reward of anyone who does a good deed go to waste– (31) they will have Gardens of lasting bliss graced with flowing streams. There they will be adorned with bracelets of gold. There they will wear green garments of fine silk and brocade. There they will be comfortably seated on soft chairs. What a blessed reward! What a pleasant resting place!

The following diagram shows the relationship between the antecedent in v. 13 and the *qul* response in v. 29.

Diagram 5.1.10: qul *response about the sleepers in the cave in v. 29*



The Prophet

There are eight *qul* responses located in a passage mentioning the Prophet, and these are presented in two sub-sections.

The first sub-section consists of a single *qul* response which follows a text statement about the Prophet. The second sub-section consists of seven *qul* responses, which follow a narrative in the Qur'ān and a concluding text statement that refers to the Prophet.

(1): The *qul* response about the Prophet

The *qul* response about the Prophet is shown in the following table.

Table 5.1.11: Type A5r qul *responses about the Prophet*

	Verse		Translation
1	25:57	text statement	(56) We sent you only to give good news and warning.
		affirmation functioning as a *qul* response	(57) Say, 'I am not asking for any reward for it, but anyone who wishes should take a path to his Lord.'

(2): The *qul* responses that follow a concluding text statement about the Prophet

There are seven *qul* responses classified in this sub-section. These follow a narrative in the text and a concluding text statement. The concluding text statement refers to the Prophet, reminding him to follow the 'Revelation' or the 'Guidance', as mentioned in the preceding verses. As these *qul* statements follow stories in the text, I have classified them as *qul* responses. The following diagram summarises the pattern in these concluding *qul* responses, and they are then presented in the table that follows it.

Diagram 5.1.12: Concluding qul *response summary diagram*

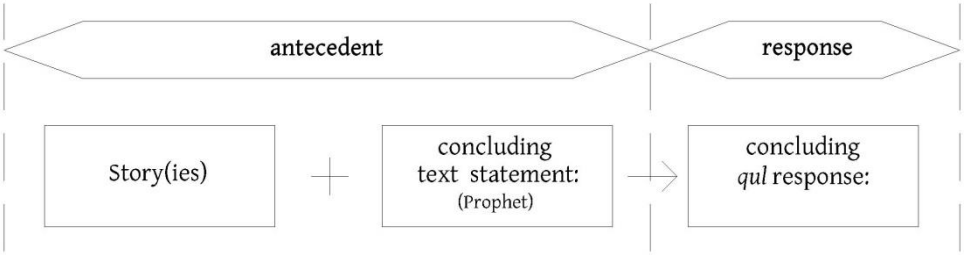


Table 5.1.13: Concluding qul *responses*

	Verse		Translation
1	6:90	concluding text statement	(89) Those[220] are the ones to whom We gave the Scripture, wisdom, and prophethood. Even if these people now disbelieve in them, We have entrusted them to others who do not disbelieve. (90) Those were the people God guided, '[Prophet], follow the guidance they received.'
		affirmation functioning as a *qul* response	(90) Say, 'I ask no reward for it from you: it is a lesson for all people.'
2-3	10:104/ 108[221]	concluding text statement	(94) So if you [Prophet] *(fa-in kunta)* are in doubt (*fī shakk*) about what We have revealed to you (*mimmā anzalnā ilayk)*, ask those who have been reading the scriptures before you.
			(94) The Truth has come to you [Prophet] from your Lord *(qad jāʾak al-ḥaqq min Rabbik)*,
			(94) so be in no doubt. *(fa-lā takūnanna min al-mumtarīna)*
		affirmation functioning as a *qul* response	(104) Say, 'People, even if you are in doubt *(fī shakk)* about my religion, I do not worship those you worship other than God, but I worship God who will cause you to die, and I am commanded to be a believer.'
		affirmation functioning as a *qul* response	(108) Say, 'People, the Truth has come to you from your *(qad jāʾakum al-ḥaqq min Rabbikum)*. Whoever follows the right path follows it for his own good, and whoever strays does so to

[220] The prophets mentioned in a long list in the preceding verses.
[221] Q. 10:94 is an example of an antecedence at a distance. There are a number of *qul* responses in the passage from vv. 94-109, and the relationship between them and the other verses in the passage from v. 94 until the end of the sūra in v. 109 is explored immediately after this table.

			his own loss: I am not your guardian.'
		concluding text statement	(109) [Prophet], follow what is being revealed to you *(wa-ttabiʿ mā yūḥā ilayk)*, and be steadfast until God gives His judgement, for He is the Best of Judges.
4	11:121	concluding text statement	(120) So [Prophet], We have told you the stories of the prophets *(wa-kullan naquṣṣu ʿalayk min anbāʾ al-Rusul)* to make your heart firm and in these accounts truth has come to you, as well as lessons and reminders for the believers.
		affirmation functioning as a *qul* response	(121) Say to those who do not believe, 'Do whatever you can: we too are doing what we can,' (122) and 'Wait: we too are waiting.'
5	12:108	concluding text statement	(102) This account is part of what was beyond your knowledge [Prophet], which We revealed to you *(nūḥīh ilayk)*: you were not present with Joseph's brothers when they made their treacherous plans. (103) However eagerly you may want them to, most men will not believe. (104) You ask no reward from them for this: it is a reminder for all people (105) and there are many signs in the heavens and the earth that they pass by and give no heed to– (106) and most of them do not believe in God without ascribing partners to Him (107) Are they so sure that an overwhelming punishment from God will not fall on them, or that the Last Hour will not come upon them suddenly when they least expect it?
		affirmation functioning as a concluding *qul* response	(108) Say, 'This is my way: based on clear evidence, I, and all who follow me, call [people] to God– glory be to God!– I do not join others with Him.'
		concluding text statement	(109) All the messengers We sent before you [Prophet] were men to whom We made revelations, men chosen from the people of their towns. Have the [Disbelievers] not travelled through the land and seen the end of those who went before them? For those who are mindful of God, the Home in the Hereafter is better. Do you [people] not use your reason?

			(110) When the messengers lost all hope and realised that they had been dismissed as liars, Our help came to them: We saved whoever We pleased, but Our punishment will not be turned away from guilty people. (111) There is a lesson in the stories of such people for those who understand. This revelation is no fabrication: it is a confirmation of the truth of what was sent before it; an explanation of everything; guide and a blessing for those who believe.
6	18:29[222]	concluding text statement	(27) [Prophet], follow what has been revealed to you (*wa-tlu mā ūḥiya ilayk)* of your Lord's Scripture: there is no changing His words, nor can you find any refuge except with Him. (28) Content yourself with those who pray to their Lord morning and evening, seeking His approval, and do not let your eyes turn away from them out of desire for the attractions of this worldly life: do not yield to those whose hearts We have made heedless of Our Qur'ān, those who follow their own low desires, those whose ways are unbridled.
		affirmation functioning as a concluding *qul* response	(29) Say, 'Now the truth has come from your Lord: let those who wish to believe in it do so, and let those who wish to reject it do so.'
		those who reject	(29) We have prepared a Fire for the wrongdoers that will envelop them from all sides. If they call for relief, they will be relieved with water like molten metal, scalding their faces. What a terrible drink! What a painful resting place!
		those who believe	(30) As for those who believe and do good deeds– We do not let the reward of anyone who does a good deed go to waste– (31) they will have Gardens of lasting bliss graced with flowing streams. There they will be adorned with bracelets of gold. There they will wear green garments of fine silk and brocade. There they will be comfortably seated on soft chairs. What a blessed reward!

[222] The relationship between the *qul* response in Q. 18:29 and the Companions of the Cave is explored in the previous section in this chapter. The similarity between the *qul* responses in Q. 10:104/108 and Q. 18:29 are discussed after this table.

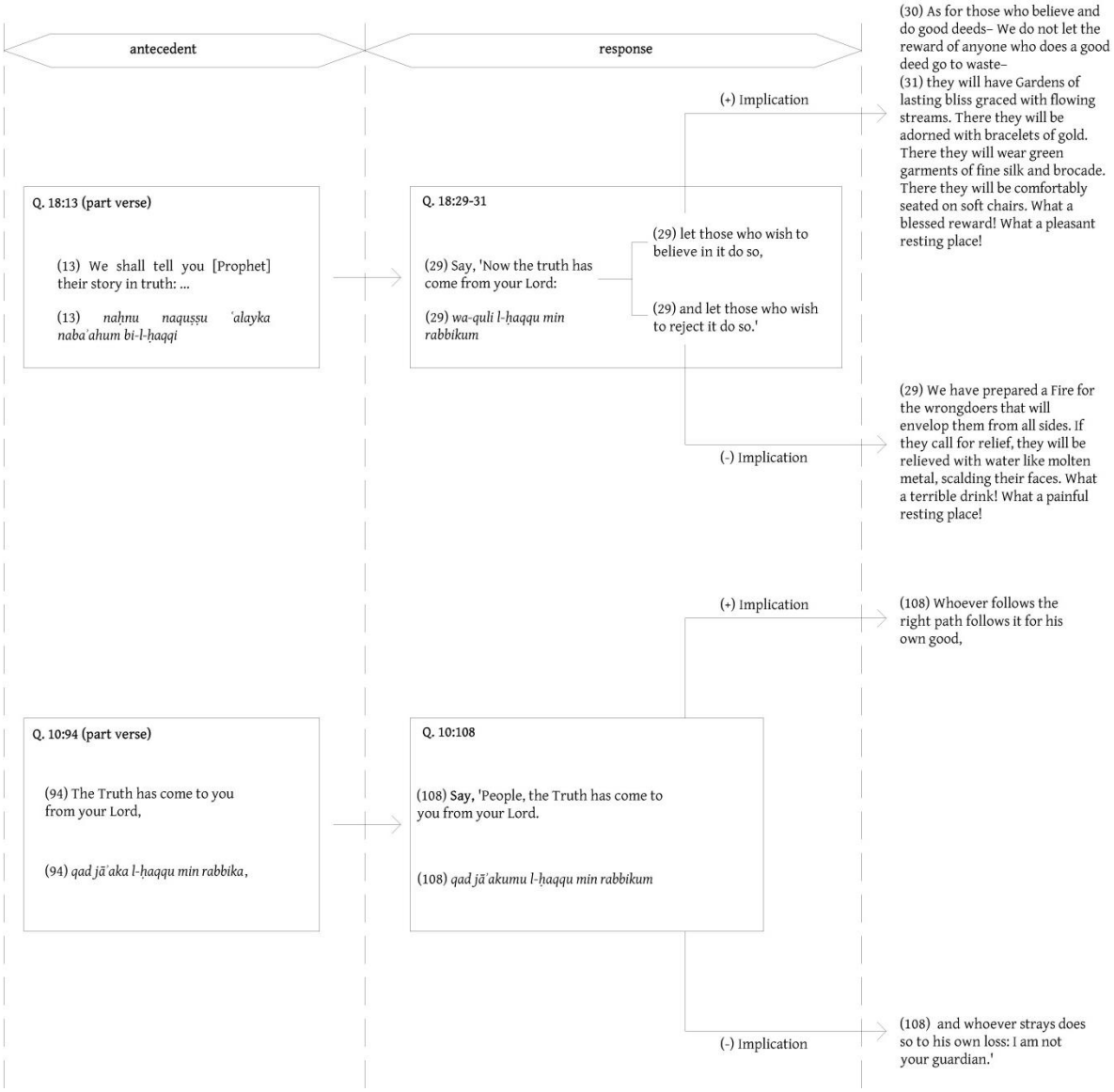
			What a pleasant resting place!
7	42:15	concluding text statement	(15) So [Prophet] call people to that faith[223] and follow the straight path as you have been commanded. Do not go by what they desire,
		affirmation functioning as a *qul* response	(15) but say, 'I believe in whatever Scripture God has sent down *(āmantu bi-mā anzala Allāh min Kitāb).* I am commanded to bring justice between you. God is our Lord and your Lord– to us our deeds and to you yours, so let there be no argument between us and you– God will gather us together, and to Him we shall return.'

Q. 10:94-109

Q. 10:94 is an example of antecedence at a distance. The antecedent and *qul* response in the passage Q. 10:94/109 is similar to those in Q. 18:13/29. The following diagram highlights the similarities between the antecedent and *qul* response in both passages; the textual similarity suggests that the *qul* responses serve a similar function.

[223] 'call people to that faith' in v. 15 refers back to v. 13: 'In matters of faith, He has laid down for you [people] the same commandment that He gave Noah, which We have revealed to you [Muhammad] and which We enjoined on Abraham and Moses and Jesus…' As there are a number of Prophets mentioned in v. 13, I suggest that v. 15 is a concluding text statement, as it is similar to the other concluding text statements in this section.

Diagram 5.1.14: Q. 18:13/29 and Q. 10:94/109



The verses located between the antecedents and the *qul* responses in both of these passages develop the themes established by the antecedent. The antecedent and *qul* responses in the passage in Q. 18 are discussed in the previous section on the Companions of the Cave. The relationship between the antecedent and *qul* responses in the passage Q. 10:94-109 is outlined in the diagram and table that follows.

The antecedent and four *qul* responses in the concluding passage of Q. 10:94-109

The relationship between the antecedent in vv. 94/95 and the four *qul* responses in Q. 10:101/102/104 and 108 is highlighted in the diagram and table that follow.

The table highlights some of the relationships between the antecedent in vv. 94/95 and the *qul* responses in the concluding passage of Q. 10:94-109. In this table, selected words and phrases have been underlined and the Arabic transliterations are shown in brackets to draw attention to the repetition of certain words and phrases in this passage. The column 'brief explanation' outlines how the ideas in the passage develop, and, where necessary, suggests the relationship between the particular verse and others in the passage. The diagram allows concise presentation of the non-linear thematic interplay between the verses in the passage presented, and the table and diagram should therefore be read together.

Diagram 5.1.15: Q. 10:94-109



Table 5.1.16: Q. 10:94-109

Verse	Brief Explanation	Translation
Q.10:94-109	antecedent concluding text statement: cf. v. 108 (see diagram) cf. v. 104 (see diagram) cf. v. 101 (see diagram) cf. vv. 102/103 (see diagram)	(94) So if you [Prophet] (*fa-ʾin kunta)* are in doubt (*fī shakk)* about what We have revealed to you (*mimmā anzalnā ilayk)*, ask those who have been reading the scriptures before you.– (94) The Truth has come to you from your Lord *(qad jāʾak al-ḥaqq min Rabbik),* (94) so be in no doubt *(fa-lā takūnanna min al-mumtarīn),* (95) and do not deny *(wa-lā takūnanna min alladhīna kadhdhabū)* God's signs *(bi-āyāt Allāh)*; (95) then you would become one of the losers.
	losers mentioned in v. 95 explained as those who do not believe,	(96) Those against whom your Lord's sentence is passed will not believe *(lā yuʾminūna)*,
	despite signs	(97) even if every sign (*āya*) comes to them,
	cf. v. 102 (see diagram)	(97) until they see the agonizing torment.
	two examples to explain signs in v. 97: (1) historical warning (inspire belief and benefits of belief) (2) signs heavens/earth (inspire belief: use your intellect and reflect on the heavens/earth)	(98) If only a single town had believed and benefited from its belief! Only Jonah's people did so, and when they believed, We relieved them of the punishment of disgrace in the life of this world, and let them enjoy life for a time. (99) Had your Lord willed, all the people on earth would have believed. So can you [Prophet] compel people to believe *(muʾminīn)*? (100) No soul can believe except by God's will, and He brings disgrace on those who do not use their reason.
	affirmation functioning as a *qul* response[224]	(101) Say, 'Look at what is in the heavens and on the earth.'
	summary: (1) warning (historical) and (2) signs (heavens/earth)	(101) But what use are signs (*āyāt*) and warnings to people who will not believe *(lā yuʾminūna)*?
	text question, relates back to second part of v. 97	(102) What are they waiting for but the punishment that came to those before them?
	affirmation functioning as a *qul* response [type Q6r]	(102) Say, 'Wait then, I am waiting too.'

[224] This *qul* response has been classified in the section on signs earlier in this chapter.

	concluding text statement	(103) In the end We shall save Our messengers and the believers. We take it upon Ourself to save the believers *(muʾminīn).*
	affirmation functioning as a *qul* response	(104) Say, 'People, even if you are in doubt *(fī shakk)* about my religion, I do not worship those you worship other than God, but I worship God who will cause you to die, and I am commanded to be a believer.'
	concluding text statement	(105) [Prophet], set your face towards religion as a man of pure faith. Do not be one of those who join partners with God; (106) do not pray to any other [god] that can neither benefit nor harm you: if you do, you will be one of the evildoers. (107) If God inflicts harm on you, no one can remove it but Him, and if He intends good for you, no one can turn His bounty away; He grants His bounty to any of His servants He will. He is the Most Forgiving, the Most Merciful.
	affirmation functioning as a *qul* response	(108) Say, 'People, the Truth has come to you from your Lord *(qad jāʾakum al-ḥaqq min Rabbikum).* Whoever follows the right path follows it for his own good, and whoever strays does so to his own loss: I am not your guardian.'
	concluding text statement	(109) [Prophet], follow what is being revealed to you *(wa-ttabiʿ mā yūḥā ilayk),* and be steadfast until God gives His judgement, for He is the Best of Judges.

Prophets Noah and Moses

There are three *qul* responses located in a passage about the Prophets Noah and Moses, which are shown in the following tables. These are the only *qul* statements in the Qur'ān that refer to a Prophet other than the Qur'ānic messenger, the Prophet Muhammad.

Table 5.1.17: Type A5r qul *responses about Noah*

	Verse		Translation
1-2	23:28/29	text statement	(23) We sent Noah to his people.
		q/w/l statement [Noah]	(23) He [Noah] said (*qāla)*, 'My people, serve God, for He is your only god. Will you not heed Him?'
		q/w/l audience statement	(24) But the leading Disbelievers among his people said (*qāla)*, 'He is merely a mortal like you, trying to gain some superiority over

			you. God would have sent down angels if He had wished; besides, we never heard of anything like this from our forefathers. (25) He is just a madman, so let's wait and see what happens to him.'
		q/w/l statement [Noah]	(26) He [Noah] said (*qāla)*, 'My Lord, help me! They call me a liar,'
		text statement	(27) and so We revealed to him: 'Build the Ark under Our watchful eye and according to Our revelation. When Our command comes and water gushes up out of the earth, take pairs of every species on board, and your family, except for those on whom the sentence has already been passed– do not plead with me for the evildoers: they will be drowned– (28) and when you and your companions are settled on the Ark,
		affirmation functioning as a *qul* response	(28) Say, "Praise be to God, who delivered us from the wicked people,"
		affirmation functioning as a *qul* response	(29) and say, "My Lord, let me land with Your blessing: it is You who provide the best landings."'
		text statement	(30) There are signs in all this: We have always put [people] to the test.

Table 5.1.18: Type A5r qul *response about Prophet Moses*

	Verse		Translation
1	79:18	text question	(15) Have you [Prophet] heard the story of Moses?
		text statement	(16) His Lord called out to him in the sacred valley of Ṭuwā: (17) 'Go to Pharaoh, for he has exceeded all bounds,
		question functioning as a *qul* response	(18) and Say (*fa-qul*), "Do you want to purify yourself [of sin]? (19) Do you want me to guide you to your Lord, so that you may hold Him in awe?"'
		text statement	(20) Moses showed him the great sign, (21) but he denied it and refused [the faith].

Day of Judgement

There is one *qul* response in a passage about the Day of Judgement, as shown in the following table.

Table 5.1.19: Type A5r qul *response mentioning the Day of Judgment*

	Verse		Translation
1	6:135	text statement	(134) What you are promised[225] is sure to come, and you cannot escape.
		affirmation functioning as a *qul* response	(135) Say, 'My people, you carry on as you are, and so will I: you will come to realise who will have a happy homecoming in the Hereafter.' The evildoers will not prosper.

Parents and Relatives

Three *qul* responses mention the importance of showing kindness to parents and relatives, and these are shown in the following table.

[225] The word *tūʿadūna* (promise) in the Qur'ān can refer to punishment (in this world or the next), death or the Day of Judgement. I have generally classified this word in the Day of Judgement theme unless the context of the verses surrounding the word explicitly suggests otherwise. For example, in Chapter Three, the word *waʿdu* (promise) was classified in the section on the Day of Judgement: [antecedent:] *yaqūlūna matā hādhā l-waʿdʾin kuntum ṣādiqīn* (They say, 'When will this promise be fulfilled, if what you say is true?'). See also Q. 77:7 where the verse *ʾinnamā tūʿadūna la-wāqiʿ* (what you are promised will come to pass) is followed by a description of events leading up to the Day of Judgement in Q. 77:8-13: '(8) When the stars are dimmed (9) and the sky is torn apart, (10) when the mountains are turned to dust (11) and the messengers given their appointed time – (12) for what Day has all this been set? (13) The Day of Decision (Day of Judgement).'

Table 5.1.20: qul responses about parents and relatives

	Verse		Translation
1-3	17:23-24/28	text statement	(23) Your Lord has commanded that you should worship none but Him, and that you be kind to your parents. If either or both of them reach old age with you, say no word (*lā-taqul*) that shows impatience with them, and do not be harsh with them, but
		affirmation functioning as a *qul* response	(23) say respectful and honourable words, (24) and lower your wing in humility towards them in kindness and
		affirmation functioning as a *qul* response	(24) Say, 'Lord, have mercy on them, just as they cared for me when I was little.'
		text statement	(25) Your Lord knows best what is in your heart. If you are good, He is most forgiving to those who return to Him. (26) Give relatives their due, and the needy, and travellers– do not squander your wealth wastefully: (27) those who squander are the brothers of Satan, and Satan is most ungrateful to his Lord– (28) but if, while seeking some bounty that you expect from your Lord, you turn them down, then at least
		affirmation functioning as a *qul* response	(28) Say (*fa-qul)* some words of comfort to them.

In the previous passage, I suggest that the *qul* response in v. 28 is related to the two previous *qul* responses in vv. 23-24 as it enables the discussion in the passage about parents to be expanded to include relatives. Both *qul* responses, those about parents and relatives, are similar in length and style:

Q. 17:23 (parents): *wa-**qul** lahumā **qawlan** karīman*

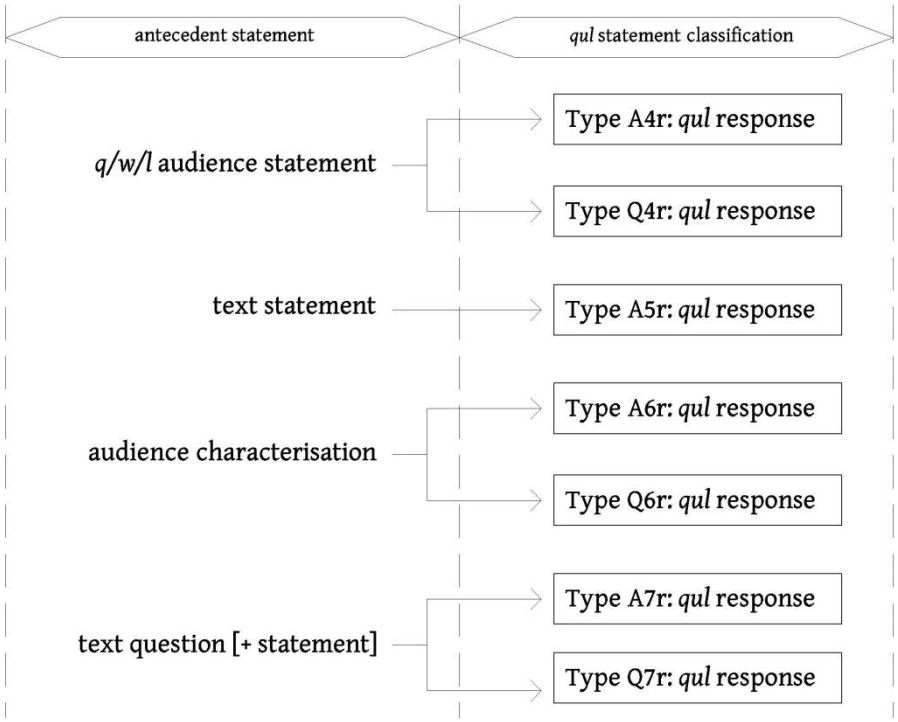
Q. 17:28 (relatives): *fa-**qul** lahum **qawlan** maysūran*

The *qul* response in Q. 17:23-24 follows the text statement 'Do not say' (*lā-taqul*), and is similar to the *qul* response discussed in the previous section in Q. 18:23-24, which also

follows the text statement 'Do not say' (*la-taqūlanna*). In both of these passages, the verses form the pattern: 'Do not say '...' > Say '...'". In Q. 18:23-24, the pattern is, 'Do not Say "..." > Say "..."', whereas Q. 17:23-24 contains two *qul* responses and forms the pattern, 'Do not Say "..." > Say "..." + Say "..."'.

Section 5.2: Type A6r

Diagram 5.2.0.0: qul *responses and antecedent statements*



In a 'type A6r' *qul* statement, the 'A' indicates that the *qul* statement is a type A affirmation, the number '6' indicates the *qul* statement's sub-category based on an antecedent, and the letter 'r' indicates that the function of the *qul* statement is a response to an antecedent statement. The antecedent statement in a type A6r *qul* response is an 'audience characterisation'.

Audience characterisations describe the actions and beliefs attributed to a character, or group, from the Qur'ān's audience, such as the Disbelievers, the People of the Scripture, the Hypocrites, or occasionally, the Believers. These audience characterisations are in the third person, and usually utilise the pronoun 'they' or 'them' to describe their actions and beliefs. In the majority of instances, these audience characterisations describe a blameworthy action or tenet. An example of an audience characterisation followed by a *qul* response is Q. 6:109: [audience characterisation:] 'They swear by God with their most solemn oaths that if a miraculous sign came to them they would believe in it. [*qul* response:] Say (*qul*), "Signs are

in the power of God alone." What will make you realise that even if a sign came to them they still would not believe.'

There are fifty-two type A6r *qul* responses in the Qur'ān. These are presented in the following two sub-sections: Section 5.2.1 presents *qul* responses following audience characterisations, and section 5.2.2 presents *fa-qul* responses following conditional audience characterisations.

Conditional audience characterisations also describe the audience's actions or beliefs, but they are then followed by the particle *fa* to introduce the *qul* response. In these instances, the conditional audience characterisations begin with a conditional particle, such as 'if' (*in)*, followed by the *fa-qul* response. An example of conditional audience characterisation is Q. 10:41: [conditional audience characterisation:] 'If they do not believe you', [*fa-qul* response:] 'Say (*fa-qul)*, "I act for myself, and you for ourselves. You are not responsible for my actions nor am I responsible for yours."'

The themes pertaining to type A6r *qul* responses are summarised in the following two tables, and the verses are presented in the sections that follow.

Table 5.2.0.1: Type A6r qul *responses following audience characterisations*

Theme	Nos. of *quls*	Qur'ān verses
Signs	9	Q. 3:12, 6:50/56/56/57/58/66, 6:109, 40:66.
Tawḥīd	7	Q. 7:195, 23:93/97, 23:118, 30:42, 39:44, 39:46.
Qur'ān	3	Q. 13:30, 13:36, 17:84.
People of the Scripture	3	Q. 2:120, 62:6/8.
Believers	6	Q. 3:29/31-32, 8:70, 9:24, 62:11.
Ingratitude	4	Q. 14:30/31, 39:8/10.
Jinn	4	Q. 72:20/21/22/25.
The Prophet	3	Q. 17:80/81, 43:89.
Resurrection	1	Q. 64.7.
Hypocrites	1	Q. 9:65.
Total	**41**	

Table 5.2.0.2: Type A6r qul *responses following conditional audience characterisations*

Theme	Nos. of *quls*	Qur'ān verses
Qur'ān	6	Q. 9:129, 10:41, 26:216, 27:92/93, 41:13.
People of the Scripture	3	Q. 3:20, 3:61, 6:147.
Signs	1	Q. 6:54,
Acts of devotion	1	Q. 22:68.
Total	**11**	

Section 5.2.1: Type A6r
Audience Characterisation

There are forty-one *qul* responses that follow an audience characterisation, as summarised in the following table and presented thereafter.

Table 5.2.1.1: Type A6r qul *responses following audience characterisations*

Theme	Nos. of *quls*	Qur'ān verses
Signs	9	Q. 3:12, 6:50/56/56/57/58/66, 6:109, 40:66.
Tawḥīd	7	Q. 7:195, 23:93/97, 23:118, 30:42, 39:44, 39:46.
Qur'ān	3	Q. 13:30, 13:36, 17:84.
People of the Scripture	3	Q. 2:120, 62:6/8.
Believers	6	Q. 3:29/31-32, 8:70, 9:24, 62:11.
Ingratitude	4	Q. 14:30/31, 39:8/10.
Jinn	4	Q. 72:20/21/22/25.
The Prophet	3	Q. 17:80/81, 43:89.
Resurrection	1	Q. 64.7.
Hypocrites	1	Q. 9:64.
Total	**41**	

Signs

There are nine *qul* responses located in a passage about signs, as shown in the following table.

Table 5.2.1.2: Type A6r qul *response about Signs*

	Verse		Translation
1	3:12	audience characterisation	(10) The Disbelievers (*inn alladhīna kafarū*), neither their possessions nor their children will avail them aught against God: They are themselves but fuel for the Fire. (11) (Their plight will be) no better than that of the people of Pharaoh, and their predecessors: They denied Our signs (*āyātinā*), and God called them to account for their sins. For Allah is strict in punishment.

		affirmation functioning as a *qul* response	(12) Say to the Disbelievers, (*qul li-lladhīna kafarū*) 'You will be defeated and driven together into Hell, a foul resting place. (13) You have already seen a sign (*āya*) in the two armies that met in battle, one fighting for God's cause and the other made up of Disbelievers. With their own eyes [the former] saw [the latter] to be twice their number, but God helps whoever He will. There truly is a lesson in this for all with eyes to see.'
		audience characterisation	(14) The love of desirable things is made alluring for men– women, children, gold and silver treasures piled up high, horses with fine markings, livestock, and farmland–[226] these may be the joys of this life, but God has the best place to return to.
		question functioning as a *qul* response [type Q6r]	(15) Say, 'Would you like me to tell you of things that are better than all of these? Their Lord will give those who are mindful of God Gardens graced with flowing streams, where they will stay with pure spouses and God's good pleasure– God is fully aware of His servants– (16) those who say (*yaqūlūna)*,[227] "Our Lord, we believe, so forgive us our sins and protect us from suffering in the Fire," (17) those who are steadfast, truthful, truly devout, who give [in God's cause] and pray before dawn for forgiveness.'
2-7	6:50/56/56/57/58/66	*q/w/l* audience question	(37) They also say, 'Why has no sign (*āya*) been sent down to him from his Lord?'
		affirmation functioning as a *qul* answer [type A1a]	(37) Say, 'God certainly has the power to send down a sign (*āya*),' though most of them do not know:
		text statement: signs (in creation)	(38) all the creatures that crawl on the earth and those that fly with their wings are communities like yourselves. We have missed nothing out of the Record– in the end they will be gathered to their Lord.
		audience	(39) Those who reject Our signs (*āyātinā*) are

[226] Examples for the phrase in v. 10, 'neither their possessions nor their children will avail them aught against Allah', appear to be presented here in v. 14.

[227] This is an embedded *q/w/l* audience statement within the *qul* statement, and is like the type A6r *qul* response in Q. 17:107-109. The embedded *q/w/l* audience statements in both Q. 3:15 and Q. 17:107-109 are about the believers.

		characterisation	deaf, dumb, and in total darkness (*fī l-ẓulumāt*).[228] God leaves whoever He will to stray, and sets whoever He will on a straight path.
		question functioning as a *qul* response [type Q6r]	(40) Say, 'Think: if the punishment of God (*qul a-raʾaytakum in atākum ʿadhāb Allāh*)[229] or the Hour should come to you, would you call on anyone other than God, if you are being truthful?'
			(41) No indeed, it is on Him that you would call. If it were His will, He could remove whatever harm made you call on Him, and then you would forget what you now associate with Him.
		text statement: signs (in history)	(42) We sent messengers before you to many communities and afflicted their people with suffering and hardships, so that they could learn humility.
		audience characterisation	(43) If only they had learned humility when suffering came from Us! But no, their hearts became hard and Satan made their foul deeds alluring to them. (44) So, when they had forgotten the warning they had received, We opened the gates to everything for them. Then, as they revelled in what they had been given, We struck them suddenly and they were dumbfounded. (45) The evildoers were wiped out (*fa-quṭiʿa dābir al-qawm alladhīna ẓalamū)*: praise be to God, the Lord of the Worlds!
		question functioning as a *qul* response [type Q6r]	(46) Say, 'Think: if God were to take away your hearing and your sight and seal up your hearts, what god other than He could restore them?'
		text statement	(46) See how We explain the signs (*āyāt*)[230] in various ways,[231]

[228] This root is repeated in v. 39, v. 45 and v. 47.

[229] This phrase is repeated at the start of the *qul* statement in v. 40 and v. 47. In this passage, the pattern: text statement > audience characterisation > *qul* statement is repeated a number of times.

[230] Abdel Haleem and Pickthall translate the word *āyāt* in this verse as 'Revelations'. However, the function of the *qul* statements in this passage suggests that v. 46 is part of the polemical passage beginning with a *q/w/l* audience question containing the word *āya* in v. 37. The passage highlights signs in creation (v. 38) and then signs in history (v. 42). Therefore, it is more appropriate to translate the word *āyāti* in v. 46 as 'signs', rather than 'Revelations', to acknowledge the discussion in this passage. In v. 49, Abdel Haleem translates the word *āyātinā* as signs (Pickthall continues to translate this word as 'revelation' in v. 49), and this suggests that he too also acknowledges that v. 49 is part of the passage beginning in v. 37 about signs, rather than referring back to

		audience characterisation	(46) yet still they turn away.
		question functioning as a *qul* response [type Q6r]	(47) Say, 'Think: if the punishment of God *(qul A-raʾaytakum in atākum ʿadhāb Allāh)* should come to you, by surprise or openly, would anyone but the evildoers be destroyed?' *(qawm al-ẓālimūn)*
		text statement	(48) We send messengers only to give good news and to warn,
		audience characterisation	(48) so for those who believe and do good deeds there will be no fear, nor will they grieve. (49) As for those who reject Our signs (*kadhdhabū bi-āyātinā*), torment will afflict them as a result of their defiance.
		affirmation functioning as a *qul* response	(50) Say, 'I do not have the treasures of God, nor do I know the unseen, nor do I tell you that I am an angel. I only follow what is revealed to me.'
		question functioning as a *qul* response [type Q6r]	(50) Say, 'Is a blind person like one who can see? Why will you not reflect?'
			(51) Give this warning to those who fear being gathered before their Lord– they will have no one but Him to protect them and no one to intercede – so that they may beware. (52) Do not drive away those [Believers] who call upon their Lord morning and evening, seeking nothing but His Face. You are in no way accountable for them, nor they for you; if you drove the Believers away, you would become one of the evildoers.
		text statement	(53) We have made some of them a test for others,

what the messengers present in v. 48, such as revelations. His translation of the word *āyāti* as 'revelation' in v. 46 thus appears to be inconsistent. See Pickthall, *The Meaning of the Glorious Koran* and Abdel Haleem, *The Qur'an: English Translation* for the translations in question.

[231] Q. 6:46/55/65/105 are similar in that they contain the phrase *nufaṣṣilu/nuṣarrifu l-āyāti* (We explain the signs). See also Q. 6:97/98/99/104/126, mentioning that the *āyāt* are being explained to the audience. These verses appear to suggest that these verses are part of a long polemical passage beginning in v. 33. This would require further detailed analysis and explanation that is beyond the scope of this thesis: '(33) We know well that what they say grieves you [Prophet]. It is not you they disbelieve: the evildoers reject God's signs. (34) Other messengers were disbelieved before you, and they bore their rejection and persecution steadfastly until Our aid arrived– no one can alter God's promises. You have already received accounts of these messengers. (35) If you find rejection by the Disbelievers so hard to bear, then seek a tunnel into the ground or a ladder into the sky, if you can, and bring them a sign: God could bring them all to guidance if it were His will, so do not join the ignorant.'

		q/w/l audience question[232]	(53) to make them say (*yaqūlū)*, 'Is it these men that God has favoured among us?'
		text question	(53) Does God not know best who are the grateful ones?
		conditional audience characterisation	(54) When those who believe in Our signs (*āyātinā*) come to you,
		affirmation functioning as a *qul* response[233]	(54) Say (*fa-qul*), 'Peace be upon you. Your Lord has taken it on Himself to be merciful: if any of you has foolishly done a bad deed, and afterwards repented and mended his ways, God is most forgiving and most merciful.'
		text statement	(55) In this way We explain Our signs (*āyāt*),
		audience characterisation	(55) so that the way for sinners may be made clear.
		affirmation functioning as a *qul* response	(56) Say, 'I am forbidden to worship those you call on other than God.'
		affirmation functioning as a *qul* response	(56) Say, 'I will not follow your vain desires, for if I did, I would stray from the path and cease to be rightly guided.'
		affirmation functioning as a *qul* response	(57) Say, 'I stand on clear proof (*bayyina*) from my Lord, though you deny it. What you seek to hasten is not within my power. Judgement is for God alone: He tells the truth, and He is the best of judges.'
		affirmation functioning as a *qul* response	(58) Say, 'If what you seek to hasten were within my power, the matter would be settled between you and me, but God knows best who does wrong.'
		text statement: signs (*Tawḥīd)*	(59) He has the keys to the unseen: no one knows them but Him. He knows all that is in the land and sea. No leaf falls without His knowledge, nor is there a single grain in the darkness of the earth, or anything, fresh or withered, that is not written in a clear Record. (60) It is He who calls your souls back by night, knowing what you have done by day, then raises you up again in the daytime until your fixed term is fulfilled. It is to Him that you will return in the end, and He will tell

[232] It is possible to suggest that the *qul* statement in v. 54 is related to this *q/w/l* audience question in v. 53, but I have classified the *qul* statement in v. 54 as responding to the audience characterisation in v. 54.
[233] As this *qul* statement follows a conditional audience characterisation it is classified with the other *fa-qul* responses in the following Section 5.2.2.

			you what you have done. (61) He is the Supreme Master over His subjects. He sends out recorders to watch over you until, when death overtakes any of you, those sent by Us take his soul– they never fail in their duty. (62) Then they will all be returned to God, their true Lord. The Judgement truly belongs to Him, and He is the swiftest of reckoners.
		qul question [type A3a]	(63) Say, 'Who is it that saves you from the dark depths of land and sea when you humbly and secretly call to Him [and say], "If He rescues us from this, We shall truly be thankful"?'
		affirmation functioning as a *qul* answer [type A3a]	(64) Say, 'God rescues you from this and every distress; yet still you worship others beside Him.'
		affirmation functioning as a *qul* answer [type A3a]	(65) Say, 'He has power to send punishment on you from above or from under your very feet, or to divide you into discordant factions and make some taste the violence of others.'
		text statement	(65) See how We explain Our signs (*āyāt)* in various ways, so that they may understand,
		audience characterisation	(66) yet your people still reject it even though it is the truth.
		affirmation functioning as a *qul* response	(66) Say, 'I have not been put in charge of you. (67) Every prophecy has its fixed time to be fulfilled: you will come to realise this.'
8	6:109	audience characterisation	(109) They swear by God with their most solemn oaths that if a miraculous sign (*āya*) came to them they would believe in it.
		affirmation functioning as a *qul* response	(109) Say, 'Signs (*āyāt*) are in the power of God alone.' What will make you realise that even if a sign came to them they still would not believe.
9	40:66	audience characterisation	(56a) Those who, with no authority to do so, dispute God's signs (*yujādilūna fī āyātih*), (56b) there is nothing in their hearts but a thirst for a greatness [arrogance] they will never attain. (56c) Seek refuge in God, for He is the All Hearing, the All Seeing.
		text statement: response	(57) The creation of the heavens and earth is greater by far than the creation of mankind,

		(affirmation: signs of God [creation])	though most people do not know it.
		text statement: response (interjection: why and how the signs of God are rejected, cf. v. 56a)	(58) The blind and the sighted are not equal, just as those who believe and do good works and those who do evil are not equal: how seldom you reflect!
		text statement: response (interjection: responds to the trait of arrogance, cf. v. 56b)[234]	(59) The Final Hour is sure to come, without doubt, but most people do not believe. (60) Your Lord says, 'Call on Me and I will answer you; those who are too proud to serve Me will enter Hell humiliated.'
		text statement: response (affirmation: signs of God [night and day] and the benefits therein)	(61) It is God who has given you *(Allāh alladhī jaʿala lakum)* the night in which to rest and the day in which to see. God is truly bountiful to people, but most people do not give thanks. (62) Such is God your Lord (*dhālikum Allāh Rabbukum)*, the Creator of all things: there is no god but Him.
		text question: response	(62) How can you all be so deluded? (63) This is how deluded those who deny God's signs (*āyāt Allāh*) are.
		text statement: response (affirmation: signs of God [heavens and earth] and the benefits therein)	(64) It is God who has given you *(Allāh alladhī jaʿala lakum)* the earth for a dwelling place and the heavens for a canopy. He shaped you, formed you well, and provided you with good things. Such is God your Lord *(dhālikum Allāh Rabbukum),* so glory be to Him, the Lord of the Worlds.
		text statement: response – affirmation followed by action	(65) He is the Living One and there is no god but Him, (65) so call on Him (*fa-dʿūh*), and dedicate your religion entirely to Him. Praise be to God, the Lord of the Worlds.
		affirmation functioning as a *qul* response[235]	(66) Say, 'Since clear signs (*bayyināt*) have come to me from my Lord I am forbidden to serve those you call (*tadʿūna*) upon besides

[234] The Qur'ān often responds to the trait of arrogance by discussing the inevitability of death and the Judgement thereafter. See for example Q. 28:39-40: 'Pharaoh and his armies behaved arrogantly in the land with no right– they thought they would not be brought back to Us [for Judgement after death]–so We seized him and his armies and threw them into the sea.'

[235] The *qul* statement in v. 66 refers to the Prophet, who confirms his faith in God and calls upon Him because of the 'clear signs' from Him. These clear signs are presumably those presented in this passage. In v. 56, the

			God: I am commanded to submit to the Lord of the Worlds.'
		text statement: response (affirmation: signs of God [human creation])	(67) It is He *(Huwa lladhī)* who created you from dust, then from a drop of fluid, then from a tiny, clinging form, then He brought you forth as infants, then He allowed you to reach maturity, then He let you grow old– though some of you die sooner– and reach your appointed term so that you may reflect. (68) It is He *(Huwa lladhī)* who gives life and death, and when He ordains a thing, He says only 'Be' and it is.
		concluding text statement: response - having outlined the signs of God	(69) Do you see those who dispute God's signs (*yujādilūna fī āyāt Allāh*), how they are turned away? (70) those who reject the Scripture and the messages We have sent through Our messengers?

Tawḥīd

There are seven *qul* responses located in a passage about *tawḥīd*, as shown in the following table.

In these verses, the audience characterisations allude to or describe those who attribute partners to God and take intercessors besides Him and, occasionally, incorporate a theological statement about God, such as 'there is no God but Him'. The *qul* responses that follow these audience characterisations either challenge or threaten the idolaters, or affirm the belief of the Prophet and the Believers in the One God.

audience characterisation mentions those who dispute God's signs. The passage then outlines some of God's signs, and the *qul* statement in the midst of this passage affirms that the Prophet submits to these clear signs and believes in God. The phrase 'dispute God's signs (*yujādilūna fī āyāti Allah*)' is repeated at the start and end of this passage (v. 56 and v. 69) to describe those who disbelieve. The *qul* statement in v. 66 can respond to both of these verses: in v. 69, the Disbelievers are described as turning away from the signs of God and the *qul* statement in v. 66 responds by confirming that the Prophet submits and does not turn away; in v. 56, the phrase 'dispute God's signs (*yujādilūna fī āyāti Allah*)' is followed with 'Seek refuge in God', and the *qul* statement in v. 66 responds by confirming that the Prophet seeks refuge in God 'I am commanded to submit to the Lord of the Worlds'.

Table 5.2.1.3: Type A6r qul *response about Tawḥīd*

	Verse		Translation
1	7:195	audience characterisation	(194) Those you [idolaters] call (*tadʿūna*) upon instead of God are created beings like you.
		text statement: general response	(194) Call upon them *(fa-dʿūhum)*, then, and let them respond to you if what you say is true.
		text question: general response	(195) Do they have feet to walk, hands to strike, eyes to see, or ears to hear?
		affirmation functioning as a *qul* response[236]	(195) Say, 'Call (*idʿū*) on your "partners"! Scheme against me! Do not spare me! (196) My protector is God: He has revealed the Scripture, and it is He who protects the righteous, (197) but those you call on instead of Him cannot help you or even help themselves.'
2-3	23:93/97		(91) God has never had a child. Nor is there any god beside Him– if there were, each god would have taken his creation aside and tried to overcome the others.
		audience characterisation	(91) May God be exalted above what they describe (*yaṣifūna*)!
		text statement	(92) He knows what is not seen as well as what is seen; He is far above any partner they claim for Him.
		affirmation functioning as *qul* response	(93) Say, 'Lord, if You are going to show me the punishment You have promised them,[237] (94) then Lord, do not include me among the evildoers!'
		text statement	(95) We certainly are able to show you the punishment We have promised them. (96) Repel evil with good
		audience characterisation	(96) – We are well aware of what they attribute [to Us] (*yaṣifūna*) –
		affirmation functioning as *qul* response	(97) and say, 'Lord, I take refuge with You from the goadings of the evil ones; (98) I seek refuge with you, Lord, so that they may not come near me.'
4	23:118	text statement	(116) Exalted be God, the true King, there is

[236] The *qul* response in v. 195 refers back to the text statement in v. 194 rather than the text question in v. 195: both v. 194 and the *qul* response in v. 195 contain the word 'call'.
[237] The word *yaṣifūn* is repeated in the audience characterisation of v. 91 and v. 96, and suggests that the 'punishment You have promised them' in the *qul* response of v. 95 is due to what the audience attributes to God (*yaṣifūna)* in v. 91. In the *qul* response of v. 93 and v. 97 the Prophet seeks protection from this punishment.

			no god but Him, the Lord of the Glorious Throne!
		audience characterisation: [Disbelievers' prayer]	(117) Whoever prays to another god alongside Him – a god for whose existence he has no evidence – will face his reckoning with his Lord. Those who reject the truth will not prosper.
		affirmation functioning as a *qul* response	(118) Say, 'Lord, forgive and have mercy: You are the most merciful of all.' [238]
5	30:42	text statement	(40) It is God who created you and provided for you, who will cause you to die and then give you life again.
		text question	(40) Which of your 'partners' (*shurakāʾikum*) can do any one of these things?
		audience characterisation	(40) Glory be to God, and exalted be He above the partners they attribute *(yushrikūna)* to Him. (41) Corruption has flourished on land and sea as a result of people's actions and He will make them taste the consequences of some of their own actions so that they may turn back.
		affirmation functioning as a *qul* response	(42) Say, 'Travel through the land, and see how those before you met their end– most of them were idolaters *(mushrikīn).*'[239]
6	39:44	audience characterisation	(43) Yet they take intercessors besides God!
		question functioning as a *qul* response [type Q6r]	(43) Say, 'Even though these have no power or understanding?'
		affirmation functioning as a *qul* response	(44) Say, 'All intercession belongs to God alone; He holds control of the heavens and the earth; in the end you will all return to Him.'
7	39:46	audience characterisation	(45) Whenever God, the One and only is mentioned, the hearts of those who do not believe in the Hereafter shrink with aversion, but they rejoice when gods other than Him are mentioned.
		affirmation	(46) Say, 'God! Creator of the heavens and

[238] The Disbelievers' prayer is described in v. 117, and v. 118 can contrast with v. 117, as v. 118 describes the Believers' prayer. See Rāzī, *al-Tafsīr al-Kabīr*, Q. 23:118.

[239] The word partner/idolater (*shirk*) is mentioned in the antecedent and the *qul* response. The *qul* response appears to threaten the idolaters, and suggests that they consider the fate of previous nations who were destroyed for practicing idolatry.

		functioning as a *qul* response	earth! Knower of all that is hidden and all that is open, You will judge between Your servants regarding their differences.'[240]

Qur'ān

There are three *qul* responses in passages about the Qur'ān, as shown in the following table.

Table 5.2.1.4: Type A6r qul response about Qur'ān

	Verse		Translation
1	13:30		(30) So We have sent you to a community– other communities passed away long before them– to recite to them what We reveal to you.
		audience characterisation	(30) Yet they disbelieve in the Lord of Mercy.
		affirmation functioning as a *qul* response	(30) Say, 'He is my Lord: there is no god but Him. I put my trust in Him and to Him is my return.'
2	13:36	audience characterisation	(36) Those to whom We sent the Book [Qur'ān] rejoice in what has been revealed to you; some factions deny parts of it.[241]
		affirmation functioning as a *qul* response	(36) Say, 'I am commanded to worship God, and not join anything with Him in worship: to Him I call [others] and to Him I shall return.'
3	17:84		(82) We send down the Qur'ān
		audience characterisation: Believers	 (82) as healing and mercy to those who believe;
		Disbelievers	(82) as for those who disbelieve, it only

[240] The audience characterisation in v. 45 describes those whose hearts shrink with aversion when God is mentioned, and rejoice when other Gods are mentioned (*shirk*). The *qul* response that follows v. 45 highlights the creative power of God (creation of the Heavens and Earth) and His all-encompassing knowledge (hidden and open), followed by His ability to judge humanity based on their different faiths, see Rāzī, *al-Tafsīr al-Kabīr*, Q. 39:46. The creative power of God (*qudra)* and His Knowledge are repeated often in the Qur'ān to respond to those who believe in other Gods (*shirk).* For example, see Q. 35:40: Say, 'Consider those "partners" of yours that you call upon beside God. Show me! What part of the earth did they create? What share of the heavens do they possess?' Have We given them a book that contains clear evidence? No indeed! The idolaters promise each other only delusion.'

[241] The phrase 'some factions deny parts of it' refers to those who deny parts of the revelation, which may mean the Jews and Christians, whereas 'those to whom We sent the Book rejoice in what has been revealed to you' may refer to the Believers.

			increases their loss.
			(83) When We favour man he turns arrogantly to one side, but when harm touches him, he falls into despair.
		affirmation functioning as a *qul* response	(84) Say, 'Everyone does things their own way,[242] but your Lord is fully aware of who follows the best-guided path.'[243]

People of the Scripture

The three *qul* responses located in a passage about the People of the Scripture are shown in the following table.

Table 5.2.1.5: Type A6r qul *response about the People of the Scripture*

	Verse		Translation
1	2:120	audience characterisation	(120) The Jews and the Christians will never be pleased with you unless you follow their ways.
		affirmation functioning as a *qul* response	(120) Say, 'God's guidance is the only true guidance.'
			(120) If you were to follow their desires after the knowledge that has come to you, you would find no one to protect you from God or help you. (121) Those to whom We have given the Scripture, who follow it as it deserves, are the ones who truly believe in it. Those who deny its truth will be the losers.
2-3	62:6/8	audience characterisation	(5) Those who have been charged to obey the Torah, but do not do so, are like asses carrying books: how base such people are who disobey God's revelations! God does not guide people who do wrong.
		affirmation functioning as a	(6) Say, 'You who follow the Jewish faith, if you truly claim that out of all people you

[242] The *qul* response in v. 84 acknowledges the audiences' response to the 'sending down of the Qur'ān' in v. 82. The last part of the *qul* statement, however, draws attention to the fact that God is 'fully aware' of the audiences' response, and thus suggests that these responses have implications.
[243] The Qur'ān often refers to itself as the source of guidance (cf. Q. 2:2), and the last part of the *qul* statement: 'who follows the best-guided (*ahdā*) path' indicates that the Qur'ān, mentioned in v. 82, is the 'best-guided (*ahdā*) path.'

		qul response	alone are friends of God, then you should be hoping for death.'[244]
		audience characterisation	(7) But because of what they have stored up for themselves with their own hands they would never hope for death – God knows the wrongdoers very well –
		affirmation functioning as a *qul* response	(8) Say, 'The death you run away from will come to meet you and you will be returned to the One who knows the unseen as well as the seen: He will tell you everything you have done.'

Believers

The six *qul* responses located in a passage about the Believers are presented in the following table. The antecedent audience characterisations in all of these verses describe or allude to reprehensible actions. There are only six other *qul* statements about the Believers, and as they have no apparent antecedent they are presented in Appendix Three.

Table 5.2.1.6: Type A6r qul *responses in a passage about the Believers*

	Verse		Translation
1-3	3:29/31/32	audience characterisation	(28) The Believers should not make the Disbelievers their allies rather than other believers– if anyone does so, in nothing will there be help from God, except when you need to protect yourselves from them. God warns you to beware of Him: the Final Return is to God.
		affirmation functioning as a *qul* response	(29) Say, 'Whether you conceal what is in your hearts or reveal it, God knows it all:[245] He knows everything in the heavens and earth; God has power over all things.'
			(30) On the Day when every soul finds all the good it has done present before it, it will wish all the bad it has done to be far, far

[244] This *qul* response in Q. 62:6 is similar to Q. 2:94. Both of these passages are discussed in Chapter 6, Section 6.3.2.

[245] According to Rāzī, the audience characterisation in v. 28 is followed with a threat to the believers in the *qul* response of v. 29, see Rāzī, *al-Tafsīr al-Kabīr*, Q. 3:29. The *qul* response in v. 29 indicates that God knows the intention of the believers, and thus in terms of taking allies other than believers, the *qul* response clarifies that God is fully aware of the reason why someone would do so, and whether this really is to 'protect yourselves', as mentioned in v. 28. As such, the *qul* response in v. 29 clarifies that there should be no ulterior motive and that the inward intention accords with the outward action.

			away. God warns you to beware of Him, but God is compassionate towards His servants.
		affirmation functioning as a *qul* response	(31) Say, 'If you love God, follow me, and God will love you and forgive you your sins; God is most forgiving, most merciful.'
		affirmation functioning as a *qul* response	(32) Say, 'Obey God and the Messenger,'
		conditional audience characterisation	(32) but if they turn away, [know that] God does not love those who ignore [His commands].
4	8:70		(67) It is not right for a prophet to take captives[246] before he has conquered the battlefield.
		audience characterisation	(67) You [Believers][247] desire the transient goods of this world, but God desires the Hereafter [for you]– God is mighty and wise – (68) and had it not been preordained by God, a severe punishment would have come upon you for what you have taken. (69) So enjoy in a good and lawful manner the things you have gained in war and be mindful of God: He is forgiving and merciful.
		affirmation functioning as a *qul* response	(70) Prophet, Say (*qul*) to those you have taken captive, 'If God knows of any good in your hearts, He will give you something better than what has been taken from you, and He will forgive you: God is forgiving and merciful.'
5	9:24	audience characterisation	(23) Believers, do not take your fathers and brothers as allies if they prefer disbelief to faith: those of you who do so are doing wrong.
		affirmation functioning as a *qul* response	(24) Say, 'If your fathers, sons, brothers, wives, tribes, the wealth you have acquired, the trade which you fear will decline, and the dwellings you love are dearer to you than God and His Messenger and the struggle in His cause, then wait until God brings about His punishment.' God does not guide those who break away.

[246] Qurṭubī suggests that these verses refer to the captives captured by the believers during the battle of Badr. See *al-Jāmi' li-aḥkām al-Qur'ān*, Q. 8:67.

[247] This is the plural pronoun 'you all', and according to Qurṭūbī, it addresses those companions of the Prophet (such as Abū Bakr) who suggested that the captives mentioned in this verse should be released for a ransom. I have suggested that the pronoun 'you all' in this verse therefore refers to the believers. See Qurṭubī, ibid.

6	62:11	audience characterisation	(11) Yet they scatter towards trade or entertainment whenever they observe it, and leave you[248] standing there.
		affirmation functioning as a *qul* response	(11) Say, 'What is with God is better than any entertainment or trade: God is the best provider.'

Ingratitude

There are four *qul* responses located in a passage about ingratitude, and these are shown in the following table.

These four *qul* responses are located in the following two passages: Q. 14:28-31 and Q. 39:8-10. There are a number of *qul* statements in each passage, and the similarities between them are briefly discussed after the following table.

Table 5.2.1.7: Type A6r qul *responses in a passage about ingratitude*

	Verse		Translation
1-2	14:30/31	audience characterisation	(28) Do you not see those who, in exchange for God's favour, offer only ingratitude (*baddalū niʿmat Allāh kufran*) and make their people end up in the home of ruin, Hell, (29) where they burn? What an evil place to stay! (30) They set up rivals to God, to make others stray from His path.
		affirmation functioning as a *qul* response	(30) Say, 'Take your pleasure now, for your destination is the Fire.'
		affirmation functioning as a *qul* response	(31) Say to my believing servants, keep up the prayer and give, secretly and in public, out of what We have provided them, before a Day comes when there will be no trading or friendship.
3-4	39:8/10	audience characterisation	(8) When man suffers some affliction, he prays to his Lord and turns to Him, but once he has been granted a favour from God (*niʿma*), he forgets the One he had been

[248] This is the singular 'you'. According to Muslim exegetes these verses describe the believers who dispersed from around the Prophet when trade caravans arrived, leaving him standing while he continued to preach during the Friday prayer. See for example, al-Ṭabarī, *Jāmiʿ al-Bayān,* Q. 62:11.

			praying to and sets up rivals to God, to make others stray from His path.
		affirmation functioning as a *qul* response	(8) Say, 'Enjoy your ingratitude (*bi-kufrik*) for a little while: you will be one of the inhabitants of the Fire.'
		audience characterisation	(9) What about someone who prays[249] devoutly during the night, bowing down, standing in prayer, ever mindful of the life to come, hoping for his Lord's mercy?
		question functioning as *qul* response [type Q6r]	(9) Say, 'How can those who know be equal to those who do not know?' Only those who have understanding will take heed.
		affirmation functioning as a *qul* response	(10) Say, 'believing servants, be mindful of your Lord! Those who do good in this world will have a good reward – God's earth is wide ––and those who persevere patiently will be given a full and unstinting reward.'

Q. 14:28-31 and Q. 39:8-10

There are a number of similarities in Q. 14:28-31 and Q. 39:8-10. Both passages contain *qul* responses that refer to both the Disbelievers and Believers.

The first *qul* response in both passages appear to refer to a disbeliever: they respond to an audience characterisation describing those who exchange God's favour *(niʿma)* for ingratitude (*kufran)*. In both passages, this description is followed by an identical phrase: *wa-jaʿalū li-Llāh andādan li-yuḍilla ʿan sabīlih* (They set up rivals to God, to make others stray from His path).[250]

The following diagram summarises the themes in the antecedent and the *qul* responses of both passages. The transliteration of the Arabic verses in both passages is shown in the table that follows the diagram, to highlight the similarities in the themes echoed by the repeated phraseology.

[249] *Qānit* translates as 'supplicates', 'prays', or 'worships'.
[250] In Q. 14:30 the repeated phrase is introduced with the plural (*wa-jaʿalū)*, whereas in Q. 39:8 the same phrase is introduced with the singular (*wa-jaʿala),* see table 5.1.15.

Diagram 5.2.1.8: similar antecedent in Q. 14:28-31 and Q. 39:8-10

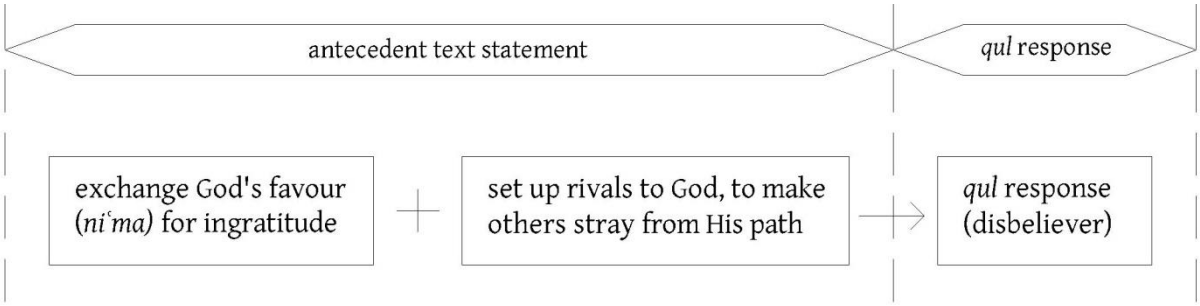


Diagram 5.2.1.9: Thematic and phraseological similarity in Q. 14:28-31 and Q. 39:8-10 shown in bold

Verse	Exchange God's favour (*niʿma)*	Set up rivals to God	*qul* response
14:28-30	(28) *a-lam tara ilā lladhīna* ***baddalū niʿmat*** *Allāh* ***kufran*** *wa-aḥallū qawmahum dār al-bawār* (29) *jahannam yaṣlawnahā wa-biʾs al-qarār*	(30) ***wa-jaʿalū li-Llāh andādan li-yuḍillū ʿan sabīlih***	(30) ***qul tamattaʿū*** *fa-inn maṣīrakum ilā* ***l-nār***
39:8	(8) *wa-idhā massa l-insāna ḍurr daʿā Rabbah munīban ilayh thumma idhā* ***khawwalah niʿmatan*** *minh nasiya mā kāna yadʿū ilayh min qabl*	(8) ***wa-jaʿala li-Llāh andādan li-yuḍilla ʿan sabīlih***	(8) ***qul tamattaʿ*** *bi-****kufria*** *qalīlan innaka min aṣḥāb* ***al-nār***

In addition to these similarities, the last *qul* response in each passage can been seen to juxtapose with the first *qul* response of the same passage: the first *qul* response appears to refer to the Disbelievers whereas the last *qul* response specifically mentions the Believers (*alladhīna āmanū)*. This relationship is shown in the following table.

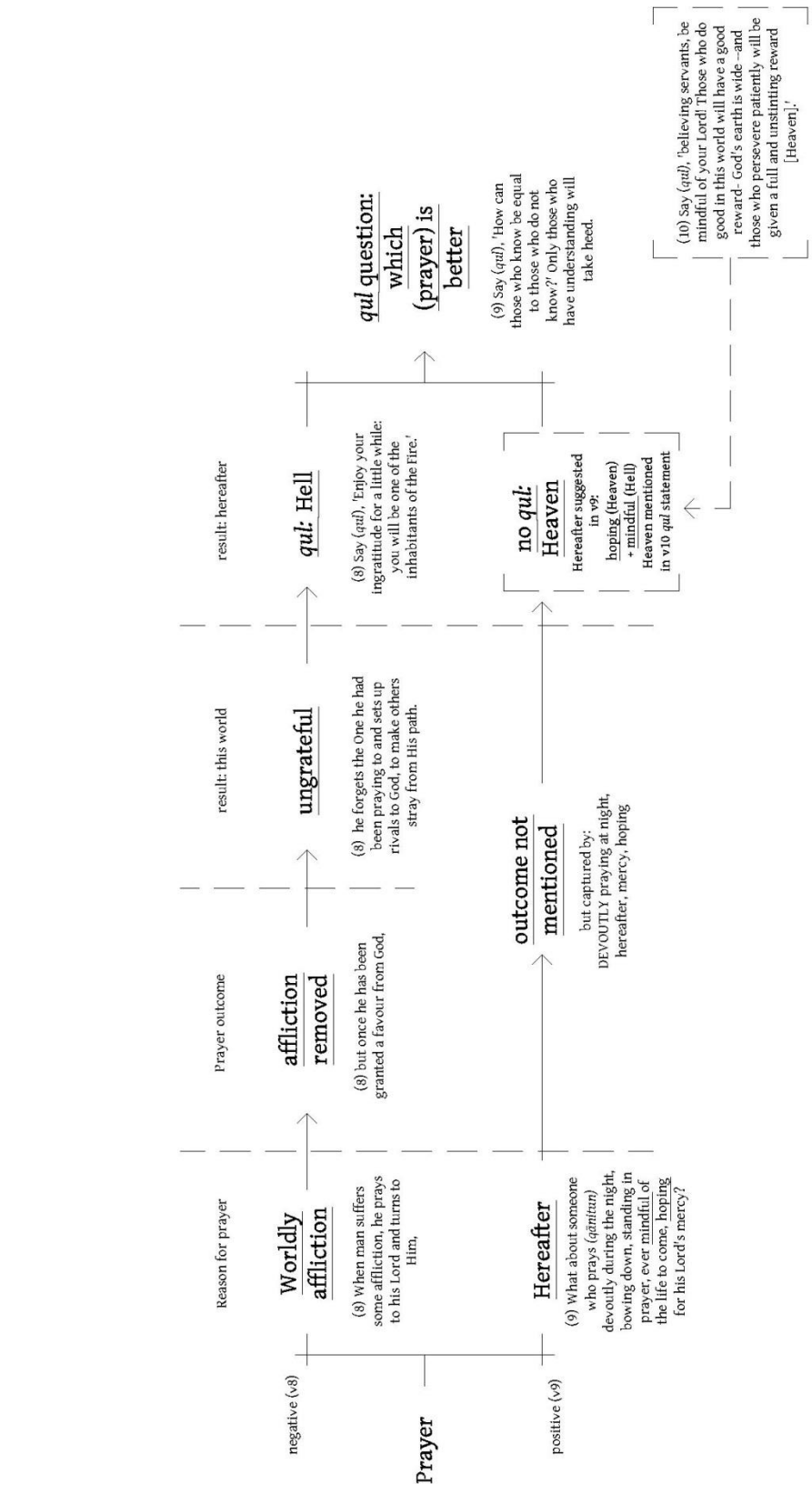
Diagram 5.2.1.10: qul *response referring to the believers in Q. 14:31 and Q. 39:10*

Sūra	First *qul* in passage (Disbelievers)	Last *qul* in passage (Believers)
14	**(30) *qul tamattaʿū*** *fa-inna maṣīrakum ilā* ***l-nār***	**(31) *qul li-ʿibādiya lladhīna āmanū*** *yuqīmū l-ṣalāt wa-yunfiqū mimmā razaqnāhum sirran wa-ʿalāniyatan min qabl an yaʾtiya yawmun lā bayʿ fīh wa-lā khilāl*
39	**(8) *qul tamattaʿ*** *bi-kufrik qalīlan innaka min aṣḥāb* ***al-nār***	**(10) *qul yā-ʿibādi lladhīna āmanū*** *ittaqū Rabbakum li-lladhīna aḥsanū fī hādhihald-dunyā ḥasana wa-arḍ Allāh wāsiʿa innamā yuwaffā l-ṣābirūna ajrahum bi-ghayr ḥisāb*

Q. 39:8-10

In the passage Q. 39:8-10 there are three *qul* statements and I suggest that they are all working together, as shown in the following diagram and explained thereafter.

Diagram 5.2.1.11: qul *statements in the passage Q. 39:8-10*



The passage in Q. 39:8-10 appears to describe two prayers: those of the disbeliever (v. 8) and of the believer (v. 9).

In v. 8, the disbeliever's prayer is described, together with the outcome of the prayer. The verses suggest that his prayer is answered, yet he is ungrateful and forgets the One who he was praying to, turning instead to other gods (*shirk*): '(8) When man suffers some affliction, he prays to his Lord and turns to Him, but once he has been granted a favour from God, he forgets the One he had been praying to and sets up rivals to God, to make others stray from His path.' This audience characterisation is followed by a response in the same verse: '(8) Say (*qul*), "Enjoy your ingratitude for a little while: you will be one of the inhabitants of the Fire."'

The two verses show the believer's prayer to be in stark contrast to the disbeliever's prayer. In v. 8, the disbeliever prays to remove a worldly affliction, whereas in v. 9 the believer's prayer is described as hoping for the Hereafter. In v. 8, the outcome of the disbeliever's prayer is outlined: his prayer is answered in this world, yet he is ungrateful. The worldly outcome of the believer's prayer is not mentioned in v. 9, but his devotion to God is emphasised: '(9) ...prays devoutly during the night, bowing down, standing in prayer, ever mindful of the life to come, hoping for his Lord's mercy?'.

While the disbeliever's prayer and his ensuing actions lead to a *qul* response affirming a negative outcome (Hell) in v. 8, the believer's prayer in v. 9 is not ascribed the positive outcome of Heaven. The omission of a *qul* statement mentioning Heaven is consistent with Islamic theology; Believers are told to rely on Divine Grace rather than their faith, prayers or actions as a means to attain Heaven. As shown in the previous diagram, the omitted *qul* statement mentioning Heaven in v. 9 is instead replaced with a *qul* statement in the form of a question which serves to summarise both audience characterisations in v. 8 and v. 9. The *qul* statement in v. 9 thus addresses both the believer and disbeliever in the preceding audience characterisations, thereby summarising both their prayers to indicate 'which prayer is better?': '(9) Say (*qul*) "How can those who know [believer's prayer] be equal to

those who do not know [disbeliever's prayer]?" Only those who have understanding (*ūlū l-albāb*) will take heed.'

The final *qul* statement in v. 10 of this passage addresses the Believers and somewhat redresses the omitted *qul* statement in v. 9 by detailing the reward for their prayers: '(10) Say (*qul*), "believing servants (*yā-ʿibādi lladhīna āmanū)*, be mindful of your Lord! Those who do good in this world will have a good reward – God's earth is wide – and those who persevere patiently will be given a full and unstinting reward (*innamā yuwaffā l-ṣābirūn ajrahum bi-ghayr ḥisāb*)."' This *qul* statement confirms to the Believers who are mindful of God, do good in this world and persevere patiently [i.e. pray to Him devoutly at night, mindful of the life to come and hoping for God's mercy, as described in v. 9], that they can expect 'a full and unstinting reward' (*ajrahum bi-ghayr ḥisāb*) for these actions. The unstinting nature of the reward suggests that it is, in fact, Heaven. I suggest that the *qul* statement in v. 10 is related to the audience characterisations in v. 8 and v. 9, and the transposition from v. 9 to v. 10 serves the rhetorical purpose of confirming that Heaven is not contingent on the believers' prayers or actions. The substitution also serves to emphasise the question posed in the *qul* statement in v. 9 which, in turn, serves to summarise both the negative and positive prayers characterised in v. 8 and v. 9.

Jinn

There are four *qul* responses that respond to the audience characterisations in the passage Q. 72:18-28. In addition to these, the sūra opens with a lengthy *qul* statement which comprises a number of instructions and statements including a *q/w/l* audience statement. Many commentators suggest that this *q/w/l* audience statement in the opening *qul* statement introduces the speech of Jinn.[251] The Jinn are part of the Qur'ān's audience,[252] and according to Islamic doctrine they are part of the unseen world.

[251] The sūra name (Jinn) and the occurrence of the word Jinn in verse 6 suggests that the *q/w/l* audience statement refers to the Jinn. See Seyyed Hossein Nasr, ed.; Caner K. Dagli, Maria Massi Dakake, Joseph E. B. Lumbard, general eds., *The Study Quran: A New Translation and Commentary* (New York: HarperOne, 2015), 1428.
[252] According to the Qur'ān, the jinn, like mankind, are part of the Qur'ān's audience: 'I [God] created jinn and mankind only to worship Me', Q. 51:56.

I have therefore suggested that the *qul* responses at the end of this sūra are also about the Jinn, although there are a number of interpretations of the pronoun 'they' in v. 19. All five *qul* statements in Q. 72 are presented in the following table, and the structure of this sūra is explored thereafter.

Table 5.2.1.12: Q. 72

	Verse		Translation
1-4	72: 20/21/22 /25	*qul* statement [253]	(1) Say, 'It has been revealed to me that a group of jinn once listened in
		embedded *q/w/l* audience statement	(1) and said (*qālū)*, 'We have heard a wondrous Qur'ān, (2) that gives guidance to the right path, and we have come to believe it – We shall never set up partners with our Lord – (3) and that He – exalted be the glory of our Lord! – has neither spouse nor child. (4) Outrageous things have been said (*yaqūlu*) about God by the foolish among us, (5) although we had thought that no man or jinn would [dare to] tell a lie (*taqūla*) about Him. (6) Men have sought refuge with the jinn in the past, but they only misguided them further. (7) They thought, as you did, that God would never raise anyone from the dead. (8) We tried to reach heaven, but discovered it to be full of stern guards and shooting stars – (9) we used to sit in places there, listening, but anyone trying to listen now will find a shooting star lying in wait for him – (10) [so now] we do not know whether those who live on earth are due for misfortune, or whether their Lord intends to guide them. (11) Some of us are righteous and others less so: we follow different paths. (12) We know we can never frustrate God on earth; we can never escape Him. (13) When we heard the guidance we came to believe: whoever believes in his Lord need fear no loss nor injustice.

[253] This *qul* statement is classified in Appendix Three, as it does not have an antecedent.

			(14) Some of us submit to Him and others go the wrong way: those who submit to God have found wise guidance, (15) but those who go wrong will be fuel for Hellfire'.
		audience characterisation embedded in *qul* statement	(16) (and that) if they[254] had taken the right way, We would have given them abundant water to drink – (17) a test for them – but anyone who turns away from his Lord's Revelation will be sent by Him to spiralling torment;
			(18) (and that) places of worship are for God alone – so do not pray to anyone other than God– *(fa-lā tadʿū maʿ Allāh aḥadan)*
		audience characterisation embedded in *qul* statement	(19) (and that) when God's Servant [Prophet][255] stood up to pray to Him (*yadʿūh*), they[256] pressed in on him.'
		affirmation functioning as a *qul* response	(20) Say, 'I [Prophet] pray to my Lord alone; I set up no partner with Him.' *(adʿū Rabbī wa-lā ushriku bih aḥadan)*
		affirmation functioning as a *qul* response	(21) Say, 'I have no control over any harm or good that may befall you.'
		affirmation functioning as a *qul* response	(22) Say, 'No one can protect me from God (*lan yujīranī min Allāh aḥad*): I have no refuge except in Him. (23) I only deliver [what I receive] from God– only His messages. Whoever disobeys God and His Messenger will have Hell's Fire as his permanent home:'
		audience characterisation embedded in *qul* statement	(24) when they are confronted by what they have been warned about, they will realise who has the weaker protector and the smaller number.'
		affirmation	(25) Say, 'I do not know whether what you

[254] Varying opinions are put forward about this pronoun, and whether this pronoun refers to the Jinn, Mankind, or both of them. Rāzī discusses all three opinions for this pronoun, and uses extra-Qur'ānic material (such as *asbāb al-nuzūl*) and the verses that follow in the audience characterisations (v. 16-19), to explain and justify each of these interpretations; see Rāzī, *al-Tafsīr al-Kabīr*, Q. 72:16. In the analysis that follows, I have simply classified these verses as an audience characterisation, since it is irrelevant whether the pronoun refers to the jinn, mankind, or both.

[255] 'God's Servant' in v. 19 can refer to the Prophet. See al-Ṭabarī, *Jāmiʿ al-Bayān,* Q. 72:19. Furthermore, the *qul* statements that follow this verse are all in the first person ('I [Prophet]...'), and these *qul* statements can thus respond to those who 'pressed in on him' in v. 19 to confirm that the Prophet prays to God alone (v. 18).

[256] See al-Ṭabarī, ibid., for the interpretation that the pronoun 'they' in this verse can refer to the Jinn.

		functioning as a *qul* response	have been warned about is near, or whether a distant time has been appointed for it by my Lord. (26) He is the One who knows what is hidden. (27) He does not disclose it except to a messenger of His choosing. He sends watchers to go in front and behind (28) to ensure that each of His messengers delivers his Lord's message: He knows all about them, and He takes account of everything.'

Structure of the sūra

Robinson states that verses 1-15 are 'revelation about the Jinn' and that the remainder of the sūra, vv. 16-28, is a 'polemical' passage. This later polemical passage contains a number of audience characterisations as well as the four *qul* statements in v. 20, v. 21, v. 22, and v. 25.

There are a total of five *qul* statements in this sūra, and it is possible to argue that these five *qul* statements make up the entire sūra. The first *qul* statement begins in v. 1, and comprises 19 verses.[257] The first *qul* statement, beginning in v. 1, thus contains a number of instructions that can be simplified and presented as: Say, 'It has been revealed to me that... (v. 16) and that... (v. 18) and that... (v. 19) and that...'.[258] Many translators[259] and commentators of the Qur'ān[260] also argue that verses 16, 18, and 19 are related to the initial instruction at the start of the sūra.

[257] Robinson argues that 'it is necessary to realise that the initial instructions to the messenger in v. 1 are followed by further instruction in vv.16, 18, 19.' Robinson, *Discovering the Qur'an,* 153.
[258] Ibid.
[259] In order to suggest that v. 16, v. 18 and v. 19 form part of the *qul* statement, translators and commentators suggest that the particle *an* (that) at the start of v. 16, v. 18 and v. 19 refers back to the initial *qul* at the start of the sūra. For example, all but two of the translators of v. 16 on www.quran.com happen to take this opinion and allude in some way to the omitted particle 'and that' in v. 16.
[260] Rāzī, for example, states: 'This (v. 16) is part of the revelation to him (Prophet), bringing about the meaning: Say, "It has been revealed to me that a group (of jinn) once listened in ..., and that if they had taken the right way...", and so it forms the second instruction revealed to him (Prophet).' See Rāzī, *al-Tafsīr al-Kabīr*, Q. 72:16. See also al-Zamakhsharī, *al-Kashshāf,* Q. 72:16 and Qurṭubī, *al-Jāmi',* Q. 72:16 for similar interpretations.

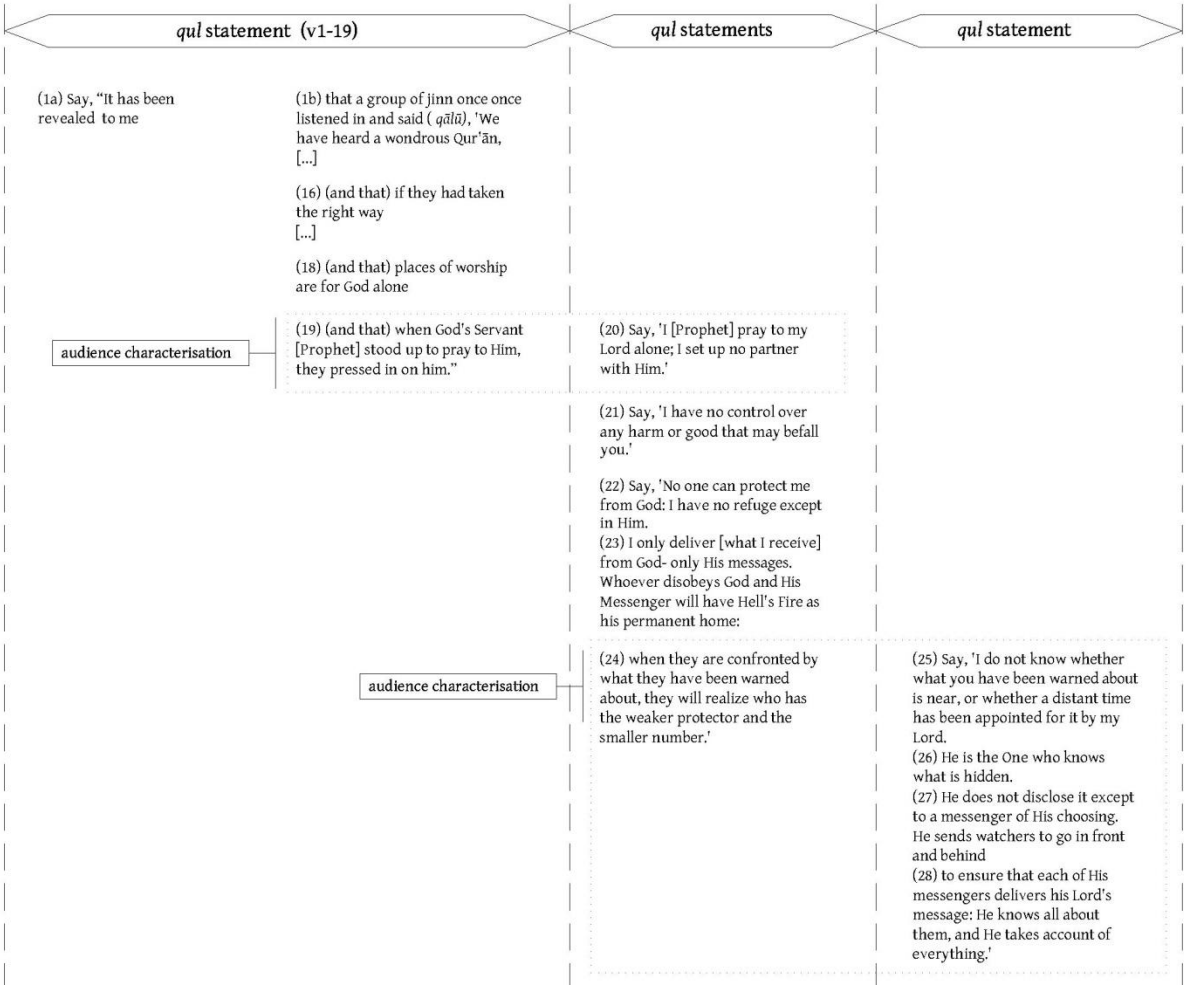
This first *qul* statement, from v. 1 to v. 19, contains an embedded *q/w/l* audience statement, vv. 1-15, as well as embedded audience characterisations, vv. 16-17/19, and these are discussed later in this section. The second, third and fourth *qul* statements in this sūra follow the audience characterisations embedded in the first *qul* statement. The fourth *qul* statement also contains an embedded audience characterisation in v. 24, and this is then followed by the last *qul* statement in the sūra. All five *qul* statements in this sūra are summarised in the following table, and the relationship between them and the verses they contain is shown in the diagram and table that follow, and discussed thereafter.

Diagram 5.2.1.13: qul *statements and audience characterisations in Q. 72.*

Q. 72	*qul* statement antecedent
qul statement 1: vv. 1-19 (1) Contains embedded *q/w/l* audience statement (vv. 1-15) (2) Contains embedded audience characterisations (vv. 16-17/19).	no apparent antecedent
qul statement 2: v. 20	responds to audience characterisation in v. 19
qul statement 3: v. 21	
qul statement 4: vv. 22-24 (1) Contains embedded audience characterisation (v. 24).	
qul statement 5: vv. 25-28	responds to audience characterisation in v. 24

The following diagram summarises the key relationships between the five *qul* statements in this sūra, and is followed by a discussion about the embedded *q/w/l* audience statement in the first *qul* statement, as well as the relationship between the last *qul* statement and the embedded audience characterisation it follows in v. 24.

Diagram 5.2.1.14: qul *statements and audience characterisations in Q. 72.*



Embedded *q/w/l* audience statement in the first *qul* statement (vv. 1-15)

Although Robinson mentions that the verses from vv. 1-15 are interspersed with 'Narrator's comment' (v. 7, v. 9b, v. 13b, 14b, 15), I have suggested that the verses from v. 1 to v. 15 are the statement of the jinn, and therefore they form a complete *q/w/l* audience statement.

Given that the opening *qul* statement contains an embedded *q/w/l* audience statement about the jinn, it is possible to suggest that the opening *qul* statement can respond to the embedded *q/w/l* audience statement[261] to announce the jinn's speech to the Qur'ān's

[261] See the *qul* statement in Q. 17:107-109, which also has an embedded *q/w/l* audience statement in the *qul* statement itself. The *qul* statement in Q.17:107-109 is classified as type A4r *qul* response in Chapter Four, Section on the Qur'ān.

audience (thereby forming the inverted repeated pattern presented in Chapter Four: *q/w/l* audience statement > *qul* statement). However, as the word *qul* is located at the start of the sūra, and it introduces a number of instructions and statements, I have suggested that this *qul* at the start of Q. 72 introduces the speech of the jinn, as well as the audience characterisations that follow the speech, rather than responding to an antecedent in a polemical passage. The *qul* statements at the end of the sūra (in v. 20, v. 21, v. 22, and v. 25) then respond to the audience characterisations in this first *qul* statement (vv. 1-19), as shown in the previous table and diagram.

Embedded audience characterisation in the fourth *qul* statement

The fourth *qul* statement, vv. 22-24, contains an embedded audience characterisation in v. 24. The end of the first *qul* statement also contained an embedded audience characterisation (v. 19). Both of these audience characterisations are followed by *qul* statements: v. 19 is followed by the *qul* statement in v. 20, and v. 24 by the *qul* statement in vv. 25-28. Rāzī suggests that the audience characterisation in v. 24, 'When they are confronted by what they have been warned about', induces the following implied audience question: 'When will that be?', and the *qul* statement in vv. 25-28 responds to this implied question.[262] The thematic content of the final *qul* statement in vv. 25-28, responding to the audience characterisation in v. 24, is consistent with the thematic responses that follow the similar and oft repeated audience question about the Day of Judgement elsewhere in the Qur'ān: 'When will this promise be fulfilled?'[263]

Resurrection

There is a single *qul* response located in a passage about the Resurrection, as shown in the following table.

[262] See Rāzī, *al-Tafsīr al-Kabīr*, Q. 72:25.
[263] See Chapter 3.2 (Day of Judgement) for these questions and the responses that follow.

Table 5.2.1.15: Type A6r qul *response about Resurrection*

	Verse		Translation
1	64:7	audience characterisation	(7) The Disbelievers claim (*zaʿama*) they will not be raised from the dead.
		affirmation functioning as a *qul* response	(7) Say, 'Yes indeed! I swear by my Lord! You will be raised and then you will be informed about everything you have done: an easy matter for God.'

Hypocrites

The one *qul* response located in a passage about the Hypocrites is shown in the following table.

Table 5.2.1.16: Type A6r qul *response about the Hypocrites*

	Verse		Translation
1	9:64	audience characterisation	(64) The Hypocrites fear that a sūra will be revealed exposing what is in their hearts –
		affirmation functioning as a *qul* response	(64) Say, 'Carry on with your jokes: God will bring about what you fear!' –
		q/w/l audience statement	(65) yet if you were to question them, they would be sure to say, 'We were just chatting, just amusing ourselves.'
		question functioning as a *qul* response [type Q4r]	(65) Say, 'Were you making jokes about God, His Revelations, and His Messenger? (66) Do not try to justify yourselves; you have gone from belief to disbelief. We may forgive some of you, but We will punish others: they are evildoers.'
		audience characterisation	(67) The Hypocrites, both men and women, are all the same: they order what is wrong and forbid what is right; they are tight-fisted

The Prophet

There are three *qul* responses located in a passage about the Prophet, as shown in the following table.

Table 5.2.1.17: Type A6r qul *response mentioning the Prophet*

	Verse		Translation
1-2	17:80/81	audience characterisation	(73) They tried to tempt you away *(wa-in kādū la-yaftinūnaka)* from what We revealed to you (*ʿan alladhī awḥaynā ilayk*), so that you would invent some other revelation and attribute it to Us and then they would have taken you as a friend.
		text statement: response	(74) If We had not made you stand firm, you would almost have inclined a little towards them. (75) In that case, We would have made you taste a double punishment in this life, and a double punishment after death and then you would have found no one to help you against Us (*thumma lā tajidu lak ʿalaynā naṣīran*).[264]
		audience characterisation	(76) They planned to scare you *(wa-in kādū la-yastafizzūnaka)* off the land (*min al-arḍ)*, in order to expel you from it *(li-yukhrijūka minhā)*[265]
		audience characterisation: response	(76) but they would not have lasted for more than a little while after you.
		text statement: response	(77) Such was Our way with the messengers We sent before you, and you will find no change in Our ways.
		text statement: response	(78) So perform the regular prayers in the period from the time the sun is past its zenith till the darkness of the night, and [recite] the Qur'ān at dawn – Qur'ān [recitation] at dawn is always witnessed – (79) and during the night wake up and pray, as an extra offering of your own, so that your Lord may raise you to a praised status *(ʿasā an yabʿathaka Rabbuka maqāman maḥmūdan).*
		affirmation functioning as a *qul* response	(80) Say, 'My Lord (*Rabbi*), let my entry (*adkhilnī)* be by the Gate of Truth and Honour (*mudkhal ṣidq)*, and likewise my exit (*akhrijnī)*

[264] *naṣīran* (help/aid) is repeated also in the *qul* response in v. 80.
[265] The root *kh/ra/ja* is repeated in the antecedent, as well as the *qul* response in v. 80. The singular 'you' (*ka)* in the antecedents of vv. 73/75 show that it refers to the Prophet, and the singular address is repeated a number of times in this passage. Some of the commentators suggest that this verse can refer to the Quraysh of Mecca who wanted to expel the Prophet from Mecca, or the Jews of Medina who wanted to expel the Prophet from Medina to the Levant. See Rāzī, *al-Tafsīr al-Kabīr*, Q. 17:76.

			by the Gate of Truth and Honour (*mukhraj ṣidq)*; and grant me from Your Presence an authority to aid (me).' (*wa-jʿal lī min ladunka sulṭānan naṣīran)*
		affirmation functioning as a *qul* response	(81) Say, 'The truth has come, and falsehood has passed away: falsehood is bound to pass away.'[266]
3	43:89		(88) The Prophet has said (*qīl*),
		audience characterisation	(88) 'My Lord, truly these are people who do not believe,' (89) but turn away from them and
		affirmation functioning as a *qul* response	(89) Say, 'Peace': they will come to know.

[266] According to Rāzī, the Prophet recited this verse when he entered the Kaba in Mecca (after having been expelled from Mecca for many years) and destroyed the idols at the conquest of Mecca. Ibid, Q. 17:81.

Section 5.2.2: Type A6r
Conditional Audience Characterisation

A conditional audience characterisation begins with a conditional particle, such as 'if' (*in)*, followed by the *fa-qul* response. An example is Q. 10:41: [conditional audience characterisation:] 'If they do not believe you', [*fa-qul* response:] Say (*fa-qul)*, "I act for myself, and you for ourselves. You are not responsible for my actions nor am I responsible for yours."'

There are eleven *qul* statements presented in this section.[267] Ten of these are *fa-qul* responses,[268] and these are shown in the following two tables. The first table covers seven verses, and the conditional audience characterisations in these verses have the second person pronoun 'you' *(ka)* in the dependent clause as their protasis. It is normally contextually evident that the suffix 'you' (*ka*) refers to the Qur'ānic messenger, the Prophet, in these verses. The second table contains *fa-qul* responses that follow audience characterisations without the pronoun 'you' (*ka*).

The verses preceding the conditional audience characterisations are presented and discussed after the following two tables to show the thematic relationships in question.

[267] Q. 27:93 follows a *fa-qul* response and is classified in this section; see the discussion that follows about the passage Q. 27:91-93.
[268] There are eighteen *fa-qul* statements in the Qur'ān, and the other eight *fa-qul* statements that do not follow conditional audience characterisations have been classified in other chapters of the thesis, according to the antecedent they follow. These eight *fa-qul* statement are summarised at the end of Section 5.2.2.

Table 5.2.2.1: Conditional audience characterisation containing the pronoun 'you' (ka)

	Verse	Conditional Audience Characterisation containing the pronoun *(ka)*	*fa-qul* statement
1	3:20	(20) If they dispute with you *(ka), (fa-in ḥājjūka)*	(20) Say (*fa-qul)*, 'I have devoted myself to God alone and so have my followers.'
2	3:61	(61) If anyone disputes this with you now that you (*ka)* have been given this knowledge, *(fa-man ḥājjaka)*	(61) Say (*fa-qul)*, 'Come, let us gather our sons and your sons, our women and your women, ourselves and yourselves, and let us pray earnestly and invoke God's rejection on those of us who are lying.'
3	6:54	(54) When those who believe in Our signs come to you (*ka), (wa-idhā jāʾaka)*	(54) Say (*fa-qul)*, 'Peace be upon you. Your Lord has taken it on Himself to be merciful: if any of you has foolishly done a bad deed, and afterwards repented and mended his ways, God is most forgiving and most merciful.'
4	6:147	(147) If they accuse you (*ka)* of lying, *(fa-in kadhdhabūka)*	(147) Say (*fa-qul)*, 'Your Lord has all-encompassing mercy, but His punishment cannot be diverted from the evildoers.'
5	10:41	(41) If they do not believe you (*ka)*, (*wa-in kadhdhabūka)*	(41) Say (*fa-qul)*, 'I act for myself, and you for ourselves. You are not responsible for my actions nor am I responsible for yours.'
6	22:68	(68) If they argue with you (*ka)*, *(wa-in jādalūka)*	(68) Say (*fa-qul)*, 'God is well aware of what you are doing.'
7	26:216	(216) If they disobey you (*ka)*, *(fa-in ʿaṣawka)*	(216) Say (*fa-qul)*, 'I bear no responsibility for your actions.'

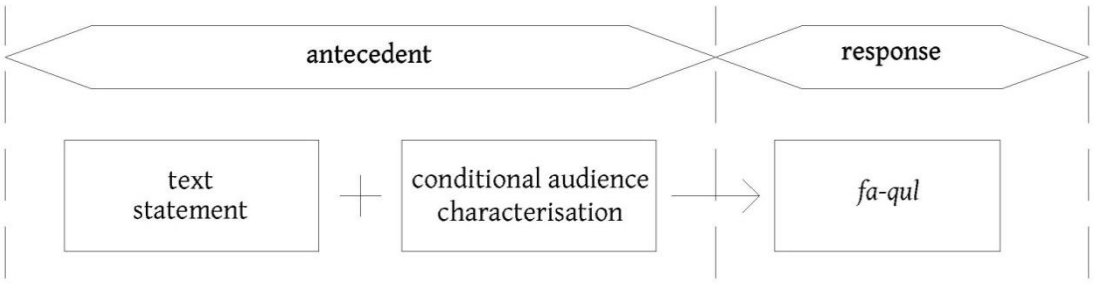
Table 5.2.2.2: Conditional audience characterisation without the pronoun 'you' (ka)

	Verse	Conditional Audience Characterisation	*Fa-qul* statement
8	9:129	(129) If they turn away *(fa-in tawallaw)*	(129) Say (*fa-qul)*, 'God is enough for me: there is no god but Him; I put my trust in Him; He is the Lord of the Mighty Throne.'
9	27:92	(92) Whoever chooses to follow the right path does so for his own good. If anyone deviates from it, (*fa-man ihtadā fa-innamā yahtadī li-nafsih wa-man ḍalla)*	(92) Say (*fa-qul)*, 'I am only here to warn.'
10	41:13	(13) If they turn away, *(fa-in aʿraḍū)*	(13) Say (*fa-qul)*, 'I have warned you about a blast like the one which struck ʿĀd and Thamūd, ...'

Conditional audience characterisations in context

The ten conditional audience characterisations in the previous two tables are almost always preceded by a text statement which mentions God, either in the third person or by way of the pronoun 'We'. These text statements emphasise a legal mater (such as in Q. 6:146), clarify an aspect of belief (such as in Q. 3:58/Q. 3:20) or discuss the revelation in some way (such as Q. 10:41/Q. 9:127) and they are followed by conditional audience characterisations to describe, or suggest, the audience's response to the text statement. These passages can thus be summarised as shown in the following diagram: text statement and a conditional audience characterisation followed by a *fa-qul* response.

Diagram 5.2.2.3: Text statement + conditional audience characterisation followed by fa-qul *response*



In the passage Q. 3:58-61 for example, the antecedent comprises a text statement discussing the status of Jesus and the conditional audience characterisation 'If anyone disputes this with you'. The *fa-qul* response then follows the antecedent, as shown in the following table.

Table 5.2.2.4: Text statements + conditional audience characterisation followed by fa-qul *in Q. 3:58-61*

	Verse		Translation
1	3:61	text statement	(58) We [God] relate to you [Muhammad] this revelation, a decisive statement. (59) In God's eyes Jesus is just like Adam: He created him from dust, said to him, 'Be', and he was. (60) This is the truth from your Lord, so do not be one of those who doubt.
		conditional audience characterisation	(61) If anyone disputes this with you now that you have been given this knowledge,
		fa-qul response	(61) Say (*fa-qul*), 'Come, let us gather our sons and your sons, our women and your women, ourselves and yourselves, and let us pray earnestly and invoke God's rejection on those of us who are lying.'

The following table summarises the themes addressed in the *qul* responses that follow conditional audience characterisations, and these *qul* responses, as well as the verses surrounding them, are presented in the tables that follow to show the thematic relationship between the *qul* responses and their context.

Table 5.2.2.5: fa-qul *statement themes*

Theme	Nos. of *quls*	Qur'ān verses
Qur'ān	5	Q. 9:129, 10:41, 26:216, 27:92, 41:13.
People of the Scripture	3	Q. 3:20, 3:61, 6:147.
Signs	1	Q. 6:54.
Acts of devotion	1	Q. 22:68.
Total	**10**	

Qur'ān

There are five *fa-qul* statements and one *qul* statement[269] that follow a conditional audience characterisation in a passage about the Qur'ān, and these are shown in the following table.

Table 5.2.2.6: fa-qul *response in a passage about the Qur'ān*

	Verse		Translation
1	9:129	When (*idhā)*	(124) When a sūra is revealed,
		q/w/l audience question	(124) some of them say (*yaqūlu*), 'Have any of you been strengthened in faith by it?'
		audience characterisation (general response to the *q/w/l* audience question in v. 124)	(124) It certainly does strengthen the faith of those who believe and they rejoice, (125) but, as for the perverse at heart, each new sūra adds further to their perversity. They die disbelieving. (126) Can they not see that they are afflicted once or twice a year? Yet they neither repent nor take heed.
		When (*idhā)*	(127) When a sūra is revealed,
		implied *q/w/l* audience question	they look at each other (and say), 'Is anyone watching you?'
		audience characterisation	(127) and then they turn away
		text statement (general response to v. 127)	(127) God has turned their hearts away because they are people who do not use their reason. (128) A Messenger has come to you from among yourselves. Your suffering distresses him: he is deeply concerned for you and full of kindness and mercy towards the Believers.
		conditional audience characterisation	(129) If they turn away,
		affirmation functioning as a *qul* response	(129) Say (*fa-qul)*, 'God is enough for me: there is no god but Him; I put my trust in Him; He is the Lord of the Mighty Throne.'
2	10:41	text statement	(37) Nor could this Qur'ān have been devised by anyone other than God. It is a confirmation of what was revealed before it and an explanation of the Scripture – let there be no doubt about it – it is from the Lord of the Worlds.

[269] Although Q. 27:93 is not a *fa-qul* response it is presented in this section; see the discussion that follows table 5.2.2.6.

		q/w/l audience question	(38) Or do they say, 'He has devised it'?
		affirmation functioning as a *qul* answer [type A1a]	(38) Say, 'Then produce a sūra like it, and call on anyone you can beside God if you are telling the truth.'
		audience characterisation	(39) But they charge with falsehood (*kadhdhabū*) that whose knowledge they cannot comprehend, even before the elucidation of it reaches them: thus did those before them make charges of falsehood: but see what was the end of those who did wrong. (40) Some of them believe in it, and some do not: your Lord knows best those who cause corruption.
		conditional audience characterisation	(41) If they do not believe you (*kadhdhabūka*),
		affirmation functioning as a *qul* response	(41) Say (*fa-qul*), 'I act for myself, and you for yourselves. You are not responsible for my actions nor am I responsible for yours.'
3	26:216	text statement: [Qur'ān]	(192) Truly, this Qur'ān has been sent down by the Lord of the Worlds: (193) the Trustworthy Spirit brought it down (194) to your heart [Prophet], so that you could bring warning (195) in a clear Arabic tongue. (196) This was foretold in the scriptures of earlier religions. (197) Is it not proof enough for them that the learned men of the Children of Israel have recognised it? (198) If We had sent it down to someone who was not an Arab (199) and he had recited it to them, they still would not have believed in it. (200) So We make it pass straight through the hearts of the guilty: (201) they will not believe in it until they see the grievous torment,
		interjection: [day of judgement: describe the grievous torment in v. 201]	(202) which will suddenly hit them when they are not expecting it, (203) and then they will say, 'Can we have more time?' (204) How can they ask that Our punishment be brought to them sooner? (205) Think, if we let them enjoy this life for

			some years (206) and then the promised torment came upon them, (207) what good would their past enjoyment be to them? (208) Never have We destroyed a town without sending down messengers to warn it, (209) as a reminder from Us: We are never unjust.
		text statement: [Qur'ān cf. v. 192]	(210) It was not the jinn who brought down this Qur'ān: (211) it is neither in their interests nor in their power, (212) indeed they are prevented from overhearing it.
		text statement[270]	(213) So [Prophet] do not invoke any gods beside God, or you will incur punishment. (214) Warn your nearest kinsfolk (215) and lower your wing tenderly over the Believers who follow you.
		conditional audience characterisation	(216) If they disobey you,
		affirmation functioning as a *qul* response	(216) Say (*fa-qul)*, 'I bear no responsibility for your actions.'
		text statement (elaborates v. 216)	(217) Put your trust in the Almighty, the Merciful, (218) who sees you when you stand up [for prayer] (219) and sees your movements among the worshippers: (220) He is the All Hearing, the All Knowing.
		text question [refers back to the Qur'ān cf. v. 210]	(221) Shall I tell you who the jinn come down to?
		general response to the text question	(222) They come down to every lying sinner (223) who readily lends an ear to them, and most of them are liars:

[270] The text statements in Q. 26:213 and Q. 39:2 follow a statement about the Qur'ān and begin with the particle *fa* to command the Prophet to an action (the verses in Q. 39 are presented in Section 5.1). The pattern in both passages can be summarised as: (1) Revelation of the Qur'ān (Q. 26:192/210 and Q. 39:1), (2) because of this revelation, the Prophet is commanded to perform an action (particle (*fa*): so ...), and (3) these are followed by *qul* statements that refer back to that command and action. In view of this pattern, I have classified the *qul* responses in both of these passages in the theme of the Qur'ān to acknowledge the wider discussion in the passage.

			(224) only those who are lost in error follow the poets.
4-5	27:92[271]		(91) I have been commanded to serve the Lord of this city, which He has sanctified. Everything belongs to Him; I am commanded to be one of those devoted to Him (92) and to recite the Qur'ān:
		conditional audience characterisation	(92) whoever is guided,
		response	(92) then surely he is guided for the good of his own soul;
		conditional audience characterisation	(92) and as for whoever strays,
		affirmation functioning as a *qul* response	(92) Say *(fa-qul)*: 'I am only one of the warners.'
		affirmation functioning as a *qul* response[272]	(93) Say, 'Praise belongs to God: He will show you His signs so that you will recognise them.' Your Lord is never unmindful of what you all do.
6	41:13		(1) *Ḥā Mīm* (2) A revelation from the Lord of Mercy, the Giver of Mercy; (3) a Scripture whose verses are made distinct as a Qur'ān in Arabic for people who understand, (4) giving good news and warning.
		audience characterisation	(4) Yet most of them turn away *(fa-aʿraḍa)* and so do not hear.
		q/w/l audience statement[273]	(5) They say (*qālū*), 'Our hearts are encased against what you call us to; in our ears is a deafness; there is a barrier between us and you. So you do whatever you want, and so shall we.'
		affirmation functioning as a *qul* response [type A4r]	(6) Say, 'I am only a mortal like you, [but] it has been revealed to me that your God is One. Take the straight path to Him and seek His forgiveness. Woe to the idolaters, (7) who do not pay the prescribed alms and refuse to believe in the world to come!

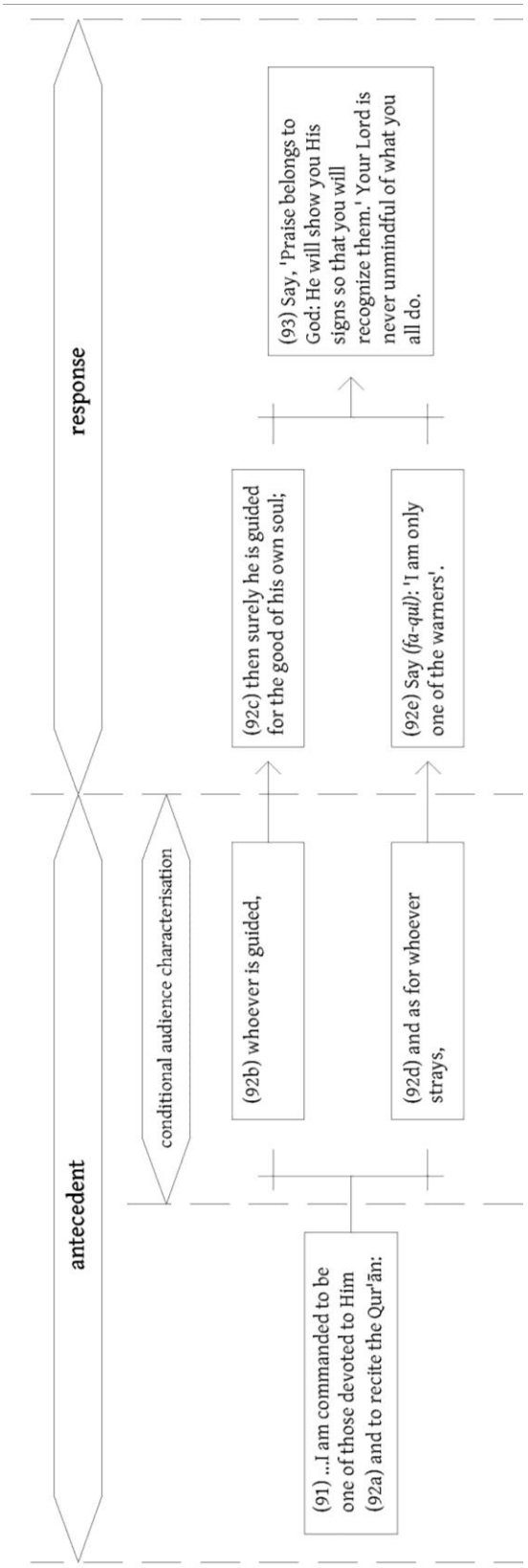
[271] See also the diagram for Q. 27:91-93 that follows this table.
[272] The relationship between the *qul* responses and the antecedent in the passage Q. 27:91-93 is shown in diagram 5.2.2.7 following this table.
[273] Given that the discussion in v. 1-4 is about the Qur'ān, I have classified the *q/w/l* audience statement in v. 5 in this section.

			(8) Those who believe and do good deeds will have a reward that never fails.'
		question functioning as a *qul* response [type Q4r]	(9) Say, 'How can you disregard the One who created the earth in two Days? How can you set up other gods as His equals? He is the Lord of all the worlds!'
		text statement (God the creator)	(10) He placed solid mountains on it, blessed it, measured out its varied provisions for all who seek them – all in four Days. (11) Then He turned to the sky, which was smoke – He said to it and the earth, 'Come into being, willingly or not,' and they said, 'We come willingly' – (12) and in two Days He formed seven heavens, and assigned an order to each. We have made the nearest one beautifully illuminated and secure. Such is the design of the Almighty, the All Knowing.
		conditional audience characterisation	(13) If they turn away *(fa-in aʿraḍū),*
		affirmation functioning as a *qul* response	(13) Say *(fa-qul)*, 'I have warned you about a blast like the one which struck ʿĀd and Thamūd:
		ʿĀd and Thamūd vv. 14-18	(14) when the messengers came to them [...]

Q. 27:91-93

There are two *qul* responses in the passage Q. 27:91-93. The first *qul* response, in v. 92, contains the particle *fa* and follows a conditional audience characterisation. The second, in v. 93, concludes the passage, and the sūra. The relationship between the antecedent and the *qul* responses in this passage is shown in the following diagram.

Diagram 5.2.2.7: qul *responses in Q. 27:91-93*



People of the Scripture

There are three *fa-qul* statements that follow a conditional audience characterisation in a passage about the People of the Scripture in the following table.

Table 5.2.2.8: fa-qul *response in a passage about the People of the Scripture*

	Verse		Translation
1	3:20	text statement	(18) God bears witness that there is no god but Him, as do the angels and those who have knowledge. He upholds justice. There is no god but Him, the Almighty, the All Wise. (19) True Religion, in God's eyes, is *islām*: [devotion to Him alone]. Those who were given the Scripture disagreed out of rivalry, only after they had been given knowledge– if anyone denies God's revelations, God is swift to take account–
		conditional audience characterisation	(20) if they argue with you,
		affirmation functioning as a *qul* response	(20) Say (*fa-qul*), 'I have devoted myself to God alone and so have my followers.'
		question functioning as a *qul* response [type Q6r]	(20) Say to those who were given the Scripture, as well as those without one, 'Do you too devote yourselves to Him alone?'
		conditional audience characterisation	(20) If they do, they will be guided, but if they turn away, your only duty is to convey the message. God is aware of His servants.
2	3:61	text statement	(58) We relate to you [Muhammad] this revelation, a decisive statement. (59) In God's eyes Jesus is just like Adam: He created him from dust, said to him, 'Be', and he was. (60) This is the truth from your Lord, so do not be one of those who doubt.
		conditional audience characterisation	(61) If anyone disputes this with you now that you have been given this knowledge,
		affirmation functioning as a *qul* response	(61) Say (*fa-qul*), 'Come, let us gather our sons and your sons, our women and your women, ourselves and yourselves, and let us pray earnestly and invoke God's rejection on those of us who are lying.

			(62) This is the truth of the matter: there is no god but God; God is the Exalted, the Decider.'
		conditional audience characterisation	(63) If they turn away, [know that] God is well aware of anyone who causes corruption.[274]
		affirmation functioning as a *qul* response [type A5r][275]	(64) Say, 'People of the Scripture, let us arrive at a statement that is common to us all: we worship God alone, we ascribe no partner to Him, and none of us takes others beside God as lords.'
		conditional audience characterisation	(64) If they turn away,
		qūlū response[276]	(64) Say (*fa-qūlū*), 'Witness our devotion to Him.'
3	6:147[277]	text statement	(146) We forbade for the Jews every animal with claws, and the fat of cattle and sheep, except what is on their backs and in their intestines, or that which sticks to their bones. This is how We penalised them for their disobedience: We are true to Our word.
		conditional audience characterisation	(147) If they accuse you of lying,
		affirmation functioning as a *qul* response	(147) Say (*fa-qul)*, 'Your Lord has all-encompassing mercy, but His punishment cannot be diverted from the evildoers.'

Signs

There is one *fa-qul* statement following a conditional audience characterisation in a passage mentioning signs, and this is shown in the following table.

[274] This verse contains both the conditional clause (protasis) and the response (apodosis): both are introduced with the particle *fa: fa-in tawallaw fa-inn Allāh ʿalīmun bi-l-mufsidīn.*
[275] This verse concludes the argument in the passage and can also respond to the text statement beginning in v. 58.
[276] *Qūlū*, the plural of the word *qul*, is seldom found in the Qur'ān. See Q. 2:136 in Section 4.1.
[277] This *qul* statement is located within a long passage about livestock, containing a number of *q/w/l* audience statements and *qul* statements. See also Chapter Four, Section 4.1, and Chapter Six, Section 6.3 for the passage surrounding these verses.

Table 5.2.2.9: fa-qul *response in a passage about signs*

	Verse		Translation
1	6:54	conditional audience characterisation	(54) When those who believe in Our signs come to you
		affirmation functioning as a *qul* response	(54) Say (*fa-qul*), 'Peace be upon you. Your Lord has taken it on Himself to be merciful: if any of you has foolishly done a bad deed, and afterwards repented and mended his ways, God is most forgiving and most merciful.'

Acts of devotion

There is one *fa-qul* statement that follows a conditional audience characterisation describing acts of devotion, and these are shown in the following table.

Table 5.2.2.10: fa-qul *response in a passage about acts of devotion*

	Verse		Translation
1	22:68	text statement	(67) We have appointed acts of devotion for every community to observe, so do not let them argue with you about this matter. Call them to your Lord, you are on the right path.
		conditional audience characterisation	(68) If they argue with you,
		affirmation functioning as a *qul* response	(68) Say (*fa-qul*), 'God is well aware of what you are doing. (69) On the Day of Resurrection, God will judge between you regarding your differences.'

Fa-qul statements in Qur'ān

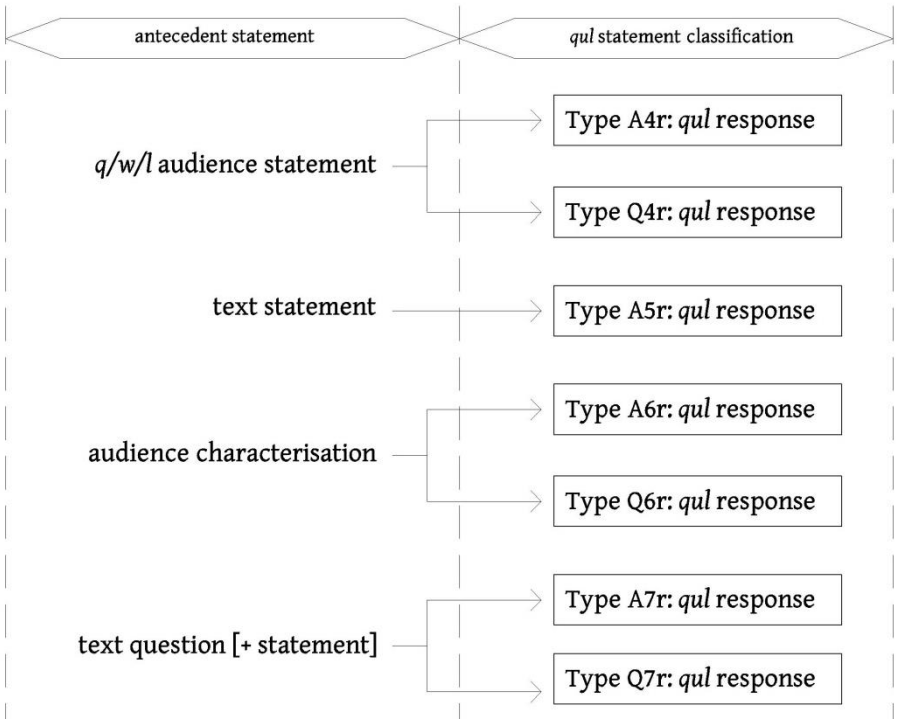
There are eighteen *fa-qul* statements in the Qur'ān. Ten of these have been classified in the previous tables as they follow conditional audience characterisations. The remaining eight have been classified in other chapters of this thesis, and are summarised in the following table.

Table 5.2.2.11: fa-qul *statements in the Qur'ān*

***Fa-qul* antecedent**	**Nos. of *quls***	**Qur'ān verses**
Conditional Audience Characterisation (CAC)	10	Q. 3:20, 3:61, Q. 6:54, 6:147, 9:129, 10:41, Q. 22:68, 26:216, 27:92, 41:13.
Conditional clause other than a CAC.	5	Q. 9:83, Q. 10:20, Q. 17:28, Q. 21:109, Q. 23:28.
Non-conditional clause	3	Q. 10:31, Q. 20:105, Q. 79:18.
Total	**18**	

Section 5.3: Type Q6r

Table 5.3.0: Type Q6r qul *responses*



In a 'type Q6r' *qul* statement, the 'Q' indicates that the *qul* statement is a type Q question, the number '6' indicates the *qul* statement's sub-category based on an antecedent, and the letter 'r' indicates that the function of the *qul* statement is a response to an antecedent statement. The antecedent statement in a type Q6r *qul* response is an 'audience characterisation'.

An example of a type Q6r *qul* response in the form of a question following an audience characterisation is Q. 22:72: '(72) When (*idhā)* Our clear revelations are recited to them, [audience characterisation:] you will notice a denial on the faces of the Disbelievers: it is almost as if they are going to attack those who recite Our messages to them. [*qul* response:] Say (*qul*), "Shall I tell you what is far worse than what you feel now? The Fire that God has promised the Disbelievers! What a dismal end!"'

There are seventeen type Q6r *qul* responses in the Qur'ān. The themes these verses pertain to are summarised in the following table, and they are discussed in the sections that follow it.

Table 5.3.1: Type Q6r qul *responses*

Theme	Nos. of *quls*	Qur'ān verses
People of the Scripture	5	Q. 3:20, 3:98/99, 5:59/60.
Qur'ān	1	Q. 22:72.
Signs	6	Q. 3:15, 6:40/46/47/50, 39:64.
Ingratitude	2	Q. 39:9, 41:52.
tawḥīd	3	Q. 13:33, 39:43, 41:4.
Total	**17**	

People of the Scripture

There are five *qul* responses about the People of the Scripture, and these are shown in the following table. The phrase 'People of the Scripture' is used in all but one of these *qul* responses.

Table 5.3.2: Type Q6r qul *responses about the People of the Scripture*

	Verse		Translation
1	3:20		(18) God bears witness that there is no god but Him, as do the angels and those who have knowledge. He upholds justice. There is no god but Him, the Almighty, the All Wise. (19) True Religion, in God's eyes, is *islām*: [devotion to Him alone].
		audience characterisation	(19) Those who were given the Scripture *(alladhīna ūtū l-Kitāb)* disagreed out of rivalry, only after they had been given knowledge– if anyone denies God's revelations, God is swift to take account–
		conditional audience characterisation	(20) if they argue with you,
		affirmation functioning as a	(20) Say (*fa-qul*), 'I have devoted myself to God alone and so have my followers.'

		qul response [type A6r]	
		question functioning as a *qul* response	(20) Say (*qul*) to those who were given the Scripture *(li-lladhīna ūtū l-Kitāba)*, as well as those without one, 'Do you too devote yourselves to Him alone?'
			(20) If they do, they will be guided, but if they turn away, your only duty is to convey the message. God is aware of His servants.
2-3	3:98/99		(96) The first House [of worship] to be established for people was the one at Mecca. It is a blessed place; a source of guidance for all people; (97) there are clear signs in it (*āyāt*); it is the place where Abraham stood to pray; whoever enters it is safe. Pilgrimage to the House is a duty owed to God by people who are able to undertake it *(ilayh sabīlan).*
		audience characterisation	Those who reject this [should know that] God has no need of anyone.
		question functioning as a *qul* response	(98) Say, 'People of the Scripture *(yā ahl al-Kitāb)*, why do you reject God's signs (*āyāt*)? God witnesses everything you do.'
		question functioning as a *qul* response	(99) Say, 'People of the Scripture *(yā ahl al-Kitāb)*, why do you turn the believers away from God's path *(ʿan sabīl Allāh)* and try to make it crooked, when you yourselves [should be] witnesses to the [truth]? God is not heedless of anything you do.'
4-5	5:59/60		(57) You who Believe, do not take as allies those who ridicule your religion and make fun of it– whether people who were given the Scripture before you, or Disbelievers– and be mindful of God if you are true believers.
		audience characterisation	(58) When you make the call to prayer, they ridicule it and make fun of it: this is because they are people who do not reason.
		question functioning as a *qul* response	(59) Say, 'People of the Scripture *(yā ahl al-Kitāb)*, do you resent us for any reason other than the fact that we believe in God, in what has been sent down to us, and in what was sent before us, while most of you are disobedient?'
		question functioning as a *qul* response	(60) Say, 'Shall I tell you who deserves a worse punishment from God than [the one you wish upon] us? Those God distanced

			from Himself, was angry with, and condemned as apes and pigs, and those who worship idols: they are worse in rank and have strayed further from the right path.'

Qur'ān

There is one *qul* response about the Revelation, and this is shown in the following table.

Table 5.3.3: Type Q6r qul *response about the Revelation*

	Verse		Translation
1	22:72	When (*idhā)*	(72) When (*idhā)* Our clear revelations are recited to them,
		audience characterisation	(72) you will notice a denial on the faces of the Disbelievers: it is almost as if they are going to attack those who recite Our messages to them.
		question functioning as a *qul* response	(72) Say, 'Shall I tell you what is far worse than what you feel now? The Fire that God has promised the Disbelievers! What a dismal end!'

I have translated the word *āyāt* in Q. 22:72 as 'revelation' rather than 'signs', as the opening phrase in Q. 22:72 is repeated verbatim elsewhere in the Qur'ān a number of times, and in these instances the phrase appears to indicate that the word *āyāt* refers to the Qur'ān, see Chapter 4, Section 4.1 (Qur'ān) for examples.[278]

It is also worth noting that Q. 22:72 is a variation of the repeated pattern presented in Section 4.1 of Chapter Four: 'When (*idhā)* Our Revelations are recited', followed by *q/w/l* audience statements and *qul* statements. In Q. 22:72 the audience description replaces the *q/w/l* audience statements: When (*idhā)* Our Revelations are recited, followed by an audience description and a *qul* response, in the form of a question.

[278] In Q. 22:72, the opening phrase *wa-idhā tutlā ʿalayhim āyātunā* is the same as the phrase in Q. 8:31 and Q. 10:15, and in both of these other passages it appears to refer to the Qur'ān. In Q. 10:15: *wa-idhā tutlā ʿalayhim āyātunā bayyināt qāl alladhīna lā yarjūna liqāʾanā ʾti bi-qurʾān* and in Q. 8:31: *wa-idhā tutlā ʿalayhim āyātunā qālū qad samiʿnā law nashāʾu la-qulnā mithl hādhā in hādhā illā asāṭīr al-awwalīn.* See Chapter 4.1, Qur'ān, for a discussion of the passage these verses occur in.

Signs

There are six *qul* responses in a passage mentioning signs, and these are shown in the following table.

Table 5.3.4: Type Q6r qul *response pertaining to the theme of signs*

	Verse		Translation
1	3:15	audience characterisation	(10) Those who reject Faith (*inn alladhīna kafarū*), neither their possessions nor their children will avail them aught against God: They are themselves but fuel for the Fire. (11) (Their plight will be) no better than that of the people of Pharaoh, and their predecessors: They denied our Signs *(āyātinā)*, and God called them to account for their sins. For Allah is strict in punishment.
		affirmation functioning as a *qul* response [type A6r]	(12) Say to those who reject Faith, (*qul li-lladhīna kafarū*) 'You will be defeated and driven together into Hell, a foul resting place. (13) You have already seen a sign (*āya*) in the two armies that met in battle, one fighting for God's cause and the other made up of Disbelievers. With their own eyes [the former] saw [the latter] to be twice their number, but God helps whoever He will. There truly is a lesson in this for all with eyes to see.'
		audience characterisation	(14) The love of desirable things is made alluring for men– women, children, gold and silver treasures piled up high, horses with fine markings, livestock, and farmland–[279] these may be the joys of this life, but God has the best place to return to.
		question functioning as a *qul* response	(15) Say, 'Would you like me to tell you of things that are better than all of these? Their Lord will give those who are mindful of God Gardens graced with flowing streams, where they will stay with pure spouses and God's good pleasure – God is fully aware of His

[279] Examples for, 'neither their possessions nor their children will avail them aught against God' in v. 10 are provided here in v. 14.

			servants– (16) those who say (*yaqūlūna)*,[280] "Our Lord, we believe, so forgive us our sins and protect us from suffering in the Fire," (17) those who are steadfast, truthful, truly devout, who give [in God's cause] and pray before dawn for forgiveness.'
2-5	6:40/46/ 47/50[281]	*q/w/l* audience question	(37) They also say, 'Why has no sign (*āya*) been sent down to him from his Lord?'
		affirmation functioning as a *qul* answer [type A1a]	(37) Say, 'God certainly has the power to send down a sign (*āya*),' though most of them do not know:
		text statement: signs (in creation)	(38) all the creatures that crawl on the earth and those that fly with their wings are communities like yourselves. We have missed nothing out of the Record– in the end they will be gathered to their Lord.
		audience characterisation	(39) Those who reject Our signs (*āyātinā*) are deaf, dumb, and in total darkness (*fī l-ẓulumāt*). God leaves whoever He will to stray, and sets whoever He will on a straight path.
		question functioning as a *qul* response	(40) Say, 'Think: if the punishment of God *(qul a-raʾaytakum in atākum ʿadhāb Allāh)* or the Hour should come to you, would you call on anyone other than God, if you are being truthful?'
			(41) No indeed, it is on Him that you would call. If it were His will, He could remove whatever harm made you call on Him, and then you would forget what you now associate with Him.
		text statement: signs (in history)	(42) We sent messengers before you to many communities and afflicted their people with suffering and hardships, so that they could learn humility.
		audience characterisation	(43) If only they had learned humility when suffering came from Us! But no, their hearts became hard and Satan made their foul deeds alluring to them. (44) So, when they had forgotten the

[280] This is an embedded *q/w/l* audience statement within the *qul* statement, and is like the type A6r *qul* response in Q. 17:107-109. The embedded *q/w/l* audience statement in both Q. 3:15 and Q. 17:107-109 describe the statement of those who believe.

[281] See the detailed discussion about this passage in Section 5.2.1.1, Signs.

			warning they had received, We opened the gates to everything for them. Then, as they revelled in what they had been given, We struck them suddenly and they were dumbfounded. (45) The evildoers were wiped out (*fa-quṭiʿa dābir al-qawm alladhīna ẓalamū)*: praise be to God, the Lord of the Worlds!
		question functioning as a *qul* response	(46) Say, 'Think: if God were to take away your hearing and your sight and seal up your hearts, what god other than He could restore them?'
		text statement	(46) See how We explain Our Signs (*āyāt*) in various ways,
		audience characterisation	(46) yet still they turn away.
		question functioning as a *qul* response	(47) Say, 'Think: if the punishment of God *(qul a-raʾaytakum in atākum ʿadhāb Allāh)* should come to you, by surprise or openly, would anyone but the evildoers (*qawm al-ẓālimūn)* be destroyed?
		text statement	(48) We send messengers only to give good news and to warn,
		audience characterisation	(48) so for those who believe and do good deeds there will be no fear, nor will they grieve. (49) As for those who reject Our signs (*kadhdhabū bi-āyātinā*), torment will afflict them as a result of their defiance.
		affirmation functioning as a *qul* response [type A6r]	(50) Say, 'I do not have the treasures of God, nor do I know the unseen, nor do I tell you that I am an angel. I only follow what is revealed to me.'
		question functioning as a *qul* response	(50) Say, 'Is a blind person like one who can see? Why will you not reflect?'
6	39:64	text statement	(62) God is the Creator of all things; He has charge of everything; (63) the keys of the heavens and earth are His.
		audience characterisation	(63) Those who have rejected the Signs of God (*bi-āyāt Allāh*) will be the losers.
		question functioning as a *qul* response	(64) Say, 'Do you order me to worship someone other than God, you foolish people?'
		text statement	(65) It has already been revealed to you

			[Prophet] and to those before you: 'If you ascribe any partner to God, all your work will come to nothing: you will be one of the losers. (66) No! Worship God alone and be one of those who are grateful to Him.'

Ingratitude

Two *qul* responses in the form of a question occur in a passage about ingratitude, and these are shown in the following table. The passage in Q. 39:8-10 has been discussed in the previous section (Section 5.2; Ingratitude);[282] the passage in Q. 41:51-52 is discussed after the table.

Table 5.3.5: Type Q6r qul *responses in a passage about ingratitude*

	Verse		Translation
3-4	39:8/10	audience characterisation	(8) When man suffers some (*wa-idhā massa l-insāna ḍurr*), he prays (*daʿā*) to his Lord and turns to Him, but once he has been granted a favour *(niʿma)* from God, he forgets the One he had been praying to and sets up rivals to God, to make others stray from His path.
		affirmation functioning as a *qul* response [type A6r]	(8) Say, 'Enjoy your ingratitude (*bi-kufrik*) for a little while: you will be one of the inhabitants of the Fire.'
		audience characterisation	(9) What about someone who prays devoutly during the night, bowing down, standing in prayer, ever mindful of the life to come, hoping for his Lord's mercy?
		question functioning as *qul* response	(9) Say, 'How can those who know be equal to those who do not know?' Only those who have understanding will take heed.
		affirmation functioning as a *qul* response [type A6r]	(10) Say, 'Believing servants, be mindful of your Lord! Those who do good in this world will have a good reward – God's earth is wide – and those who persevere patiently will be given a full and unstinting reward.'
2	41:52		(49) Man (*al-insān*) never tires of asking (*min duʿā'*) for good, but if evil touches him (*massah al-sharr*) he loses all hope and becomes despondent.

[282] See also Q. 14.28-31, presented also in Section 5.2.

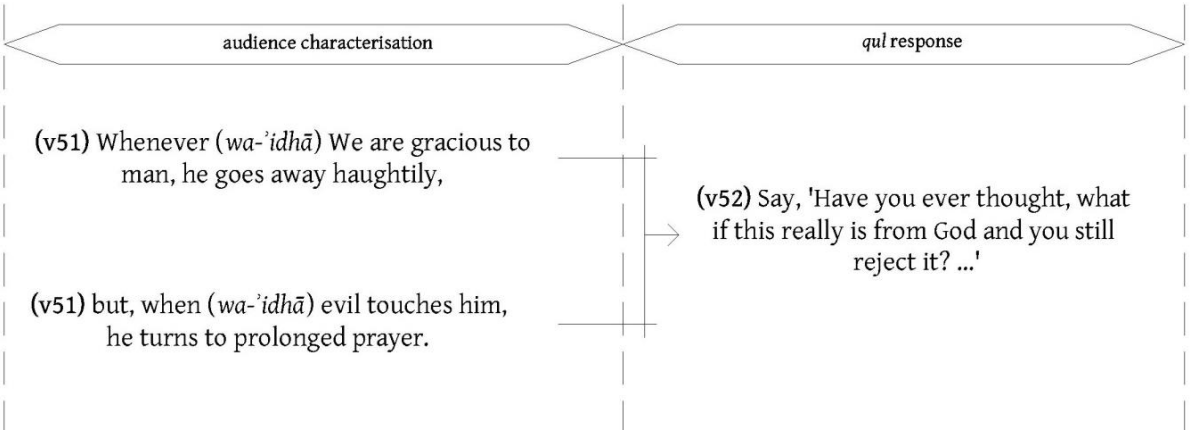
			(50) Whenever We let him taste some of Our mercy after he has been afflicted, he is sure to say (*la-yaqūlanna*), 'This is all my own doing: I do not think the Hour will ever come, but even if I were to be taken back to my Lord, the best reward would await me with Him.' We shall most certainly inform the Disbelievers (*alladhīna kafarū*) of what they have done and give them a taste of severe torment.
		audience characterisation	(51) Whenever (*wa-idhā*) We are gracious (*anʿamnā*) to man (*al-insān*), he goes away haughtily; but when (*wa-idhā*) evil touches him (*massahu l-sharr*), he turns to prolonged prayer (*duʿā'*).
		question functioning as *qul* response	(52) Say, 'Have you ever thought, what if this[283] really is from God and you still reject it (*kafartum*)? Who could be more astray than someone who cuts himself off so far [from God]?'

Q. 41:52

I suggest that the *qul* response in v. 52 relates to the audience description in v. 51, as shown in the following diagram.

[283] Many translators, such as Yusuf Ali and Abdel Haleem, as well pre-modern Muslim Qur'ān commentators, such as Rāzī and Qurṭubī, maintain that the *qul* statement in v. 52 is about Revelation, even though the original Arabic in v. 52 contains no specific reference to revelation (the verse contains a 'free-floating' pronoun). Some translators, such as Yusuf Ali, insert the word 'revelation' in brackets into their translation to suggest that the verse is about revelation. Others, like Abdel Haleem, simply insert the word revelation directly into the verse. See Abdel Haleem, *The Qur'an,* and Ali, *The Holy Qur'an* for their translations of v.52. While it may be argued that this *qul* statement in v. 52 is about revelation (Rāzī for example relates v. 52 to the *qul* statement in v. 6, and this in turn can suggest a relationship with the *q/w/l* audience statement related to it), I have omitted the word 'revelation' in my translation of this verse (1) to conform to the original Arabic, and (2) to suggest the more immediate and apparent textual relationship between this *qul* statement in v. 52 and the verses that precede it (see diagram 5.3.6).

Diagram 5.3.6: Type Q6r qul *responses in Q. 41:52*



Although some translators and Qur'ān commentators maintain that v. 52 is about revelation,[284] I suggest that the *qul* response in v. 52 is also related to the audience characterisation in the preceding verses. This *qul* response in the form of a question highlights that the two opposing manifestations, the good and the bad, as mentioned in the antecedent v. 51, are both from God. This theological principle is asserted a number of times in the Qur'ān, for example the *qul* response in Q. 4:78: '(78) When good fortune comes their way, they say, "This is from God," but when harm befalls them, they say, "This is from you." Say, "Both come from God." What is the matter with these people that they can barely understand what they are told?'

Tawḥīd

There are three *qul* responses pertaining to the theme of *Tawḥīd*, and these are shown in the following table.

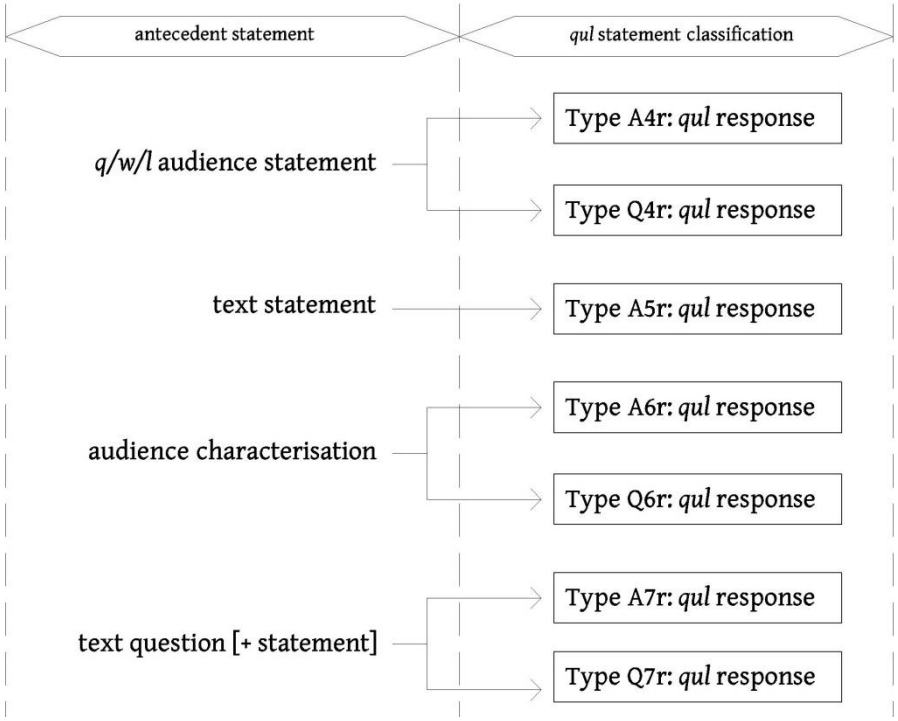
[284] See the discussion in the previous footnote.

Table 5.3.7: Type Q6r qul *response in the theme of Tawḥīd*

	Verse		Translation
1	13:33	text question	(33) Is He who stands over every soul marking its action [in need of any partner]?
		audience characterisation	(33) Yet they ascribe partners to God.
		question functioning as a *qul* response	(33) Say, 'Name them,' or, 'Can you tell Him about something on the earth He does not know to exist, or is this just a display of words?'
			(33) But the things they devise are made alluring to the Disbelievers and they are barred from the [right] path: no one can guide those God leaves to stray.
2	39:43	audience characterisation	(43) Yet they take intercessors besides God!
		question functioning as a *qul* response	(43) Say, 'Even though these have no power or understanding?'
		affirmation functioning as a *qul* response [type A6r]	(44) Say, 'All intercession belongs to God alone; He holds control of the heavens and the earth; in the end you will all return to Him.'
3	46:4		(3) It was for a true purpose and a specific term that We created heaven and earth and everything in between,
		audience characterisation	(3) yet those who deny the truth ignore the warning they have been given.
		question functioning as a *qul* response	(4) Say, 'Consider those you pray to other than God: show me which part of the earth they created or which share of the heavens they own; bring me a previous scripture or some vestige of divine knowledge – if what you say is true.'
			(5) Who could be more wrong than a person who calls on those other than God, those who will not answer him till the Day of Resurrection, those who are unaware of his prayers, (6) those who, when all mankind is gathered, will become his enemies and disown his worship?

Section 5.4: Type A7r & Type Q7r

Diagram 5.4.0: qul *responses and antecedent statements*



In a 'type A7r' *qul* statement, the 'A' indicates that the *qul* statement is a type A affirmation, the number '7' indicates the *qul* statement's sub-category based on an antecedent, and the letter 'r' indicates that the function of the *qul* statement is a response to the antecedent. The antecedent in a type A7r *qul* response is a 'text question'. In a 'type Q7r' *qul* response, the 'Q' indicates that the *qul* statement is a type Q question, the number '7' indicates the *qul* statement's sub-category based on an antecedent, and the letter 'r' indicates that the function of the *qul* statement is a response to the antecedent. The antecedent for a type Q6r *qul* response is also a 'text question'.[285]

A 'text question' is a recorded question in the sūra initiated by the author of the text. These questions are rhetorical questions, and they can be followed by a text statement,[286] as in Q.

[285] The antecedents in this section can contain both a question and a statement, and the *qul* statements following them have been classified as *qul* responses in this chapter, rather than as *qul* answers in Chapter Three.

[286] It is not unusual for rhetorical questions in the Qur'ān to be followed by an affirmation of some kind. See the discussion in Chapter Six, Section 6.1.2.

6:158: [text question:] '(158) Are they waiting for the very angels to come to them, or your Lord Himself, or maybe some of His signs? [text statement:] (158) But on the Day some of your Lord's signs come, no soul will profit from faith if it had none before, or has not already earned some good through its faith. [*qul* response:] (158) Say, "Wait if you wish: we too are waiting."'

The following *qul* statements often follow rhetorical questions and text statements, and the *qul* statements respond to them in the form of a response, rather than in the form an answer to an antecedent question. For this reason, I have classified these *qul* statements in this section, rather than in Chapter Three (*qul* answers).

There are fifteen type A7r and two type Q7r *qul* responses in the Qur'ān. The themes these verses pertain to are summarised in the following tables and are discussed in the sections that follow.

Table 5.4.1: Type A7r qul *responses*

Theme	Nos. of *quls*	Qur'ān verses
Tawḥīd (Unity of God)	6	Q. 3:84, 21:24, 29:63, 31:25, 39:38/39.
Signs	2	Q. 6:158, 10:102.
Resurrection	1	Q. 29:20.
Qur'ān: Revelation	6	Q. 10:38, 11:13, 11:35, 42:23, 46:8-9.
Total	**15**	

Table 5.4.2: Type Q7r qul *responses*

Theme	Nos. of *quls*	Qur'ān verses
Tawḥīd	1	Q. 39:38.
Qur'ān: Revelation	1	Q. 46:10.
Total	**2**	

There are only two type Q7r *qul* responses, and both are located in the same passage as the type A7r *qul* responses. These type Q7r *qul* responses are therefore presented in the same tables as the passage containing the type A7r *qul* responses.

Tawḥīd (Unity of God)

There are six type A7r *qul* responses and one type Q7r *qul* response pertaining to the theme of *Tawḥīd*, and these are presented in the following two tables. Two type A7r *qul* responses, Q. 21:24 and Q. 3:84, are presented in the first table. The remaining five *qul* responses are presented in the second table as they are located in a passage beginning with the same text question, 'If you ask them, 'Who created the heavens and earth?' *(wa-la-in saʾaltahum man khalaqa l-samāwāt wa-l-arḍ).* The verses containing this text question in the passage Q. 29:61-63 and Q. 39:38-39 are explored in further detail after the second table.

Table 5.4.3 Type A7r in the theme of Tawḥīd

	Verse		Translation
1	21:24	text question	(21) Have they chosen any gods from the earth who can give life to the dead?
		text statement: response	(22) If there had been in the heavens or earth any gods but Him, both heavens and earth would be in ruins: God, Lord of the Throne, is far above the things they say: (23) He cannot be called to account for anything He does, whereas they will be called to account.
		text question	(24) Have they chosen to worship other gods instead of Him?
		affirmation functioning as a *qul* response	(24) Say, 'Bring your proof. This is the Scripture for those who are with me and the Scripture for those who went before me.'
2	3:84		(81) God took a pledge from the prophets, saying, 'If, after I have bestowed Scripture and wisdom upon you, a messenger comes confirming what you have been given, you must believe in him and support him. Do you affirm this and accept My pledge as binding on you?' They said, 'We do.' He said, 'Then bear witness and I too will bear witness.'
		audience characterisation	(82) Those who turn away after this are the ones who break pledges.
		text question	(83) Do they seek anything other than submission to God?
		text statement: response	(83) Everyone in the heavens and earth submits to Him, willingly or unwillingly;

			they will all be returned to Him.
		affirmation functioning as a *qul* response	(84) Say, 'We believe in God and in what has been sent down to us and to Abraham, Ishmael, Isaac, Jacob, and the Tribes. We believe in what has been given to Moses, Jesus, and the prophets from their Lord. We do not make a distinction between any of the [prophets]. It is to Him that we devote ourselves.'
			(85) If anyone seeks a religion other than *islām* (submission to God), it will not be accepted from him: he will be one of the losers in the Hereafter.

Table 5.4.4 Type A7r and type Q7r qul *responses in a passage beginning with 'If you ask them...'*

	Verse		Translation
1	29:63	text question	(61) If you ask them, 'Who created the heavens and earth *(wa-la-in saʾaltahum man khalaqa l-samāwāt wa-l-arḍ)*, and who harnessed the sun and moon?'
		q/w/l audience statement	(61) they are sure to say, 'God.'
		text statement: response	(61) Then why do they turn away from Him? (62) It is God who gives abundantly to whichever of His servants He will, and sparingly to whichever He will: He has full knowledge of everything.
		text question	(63) If you ask them 'Who *(wa-la-in saʾaltahum Man)* sends water down from the sky and gives life with it to the earth after it has died?'
		q/w/l audience statement	(63) they are sure to say, 'God.'
		affirmation functioning as a *qul* response	(63) Say, 'Praise belongs to God!' Truly, most of them do not use their reason.
2	31:25	text question	(25) If you ask them, 'Who created the heavens and earth?' *(wa-la-in saʾaltahum man khalaqa l-samāwāti wa-l-arḍ)*,
		q/w/l audience statement	(25) they are sure to say, 'God'.
		affirmation functioning as a *qul* response	(25) Say, 'Praise belongs to God,' but most of them do not understand.

3-5	39:38-39	text question	(38) If you ask them, 'Who created the heavens and earth?' *(wa-la-in saʾaltahum man khalaqa l-samāwāt wa-l-arḍ)*
		q/w/l audience statement	they are sure to answer, 'God'.
		question functioning as a *qul* question [type Q7r]	(38) Say, 'Consider those you invoke beside Him: if God wished to harm me, could they undo that harm? If God wished to show me mercy, could they withhold that mercy?'
		affirmation functioning as a *qul* response	(38) Say, 'God is enough for me: all those who trust should put their trust in Him.'
		affirmation functioning as a *qul* response	(39) Say, 'My people, do whatever is in your power – and so will I. You will find out (40) who will suffer humiliation, and on whom a lasting torment will descend.'

The *qul* responses in the previous table are located in a passage comprising the pattern: text question followed by a *q/w/l* audience statement and a *qul* response. The text questions in these passages all begin with the repeated question, 'If you ask them, "Who ...?"' *(wa-la-in saʾaltahum man).* These text questions are followed by a *q/w/l* audience statement 'they are sure to say 'God' *(la-yaqūlunna Llāh)* and then by *qul* responses. These *qul* responses could therefore have been classified in Chapter Four in the section on *qul* responses that follow *q/w/l* audience statements. However, I have classified these passages in this chapter in order to draw attention to the relationship between the initial antecedent, the text question 'If you ask them, "Who ...?"' and the *qul* responses.[287]

The repeated antecedent text question in the passages Q. 29:61-63 and Q. 39:38-39, and the *qul* responses that follow are discussed in further detail so as to highlight some of the relationships within and between these two passages.

[287] According to quran.com the antecedent text question 'If you ask them [the Disbelievers]' *(wa-la-in saʾaltahum)* is found in seven Qur'ānic passages. Four instances are shown in the table in this section (Q. 29:61, Q. 29:63, Q. 31:25, Q. 39:38). The remaining three instances containing this antecedent text question are: Q. 9:65 (Section 5.1, Hypocrites) and Q. 43:9 and Q. 43:87 (see the discussion of Q. 43:81 in Chapter Four).

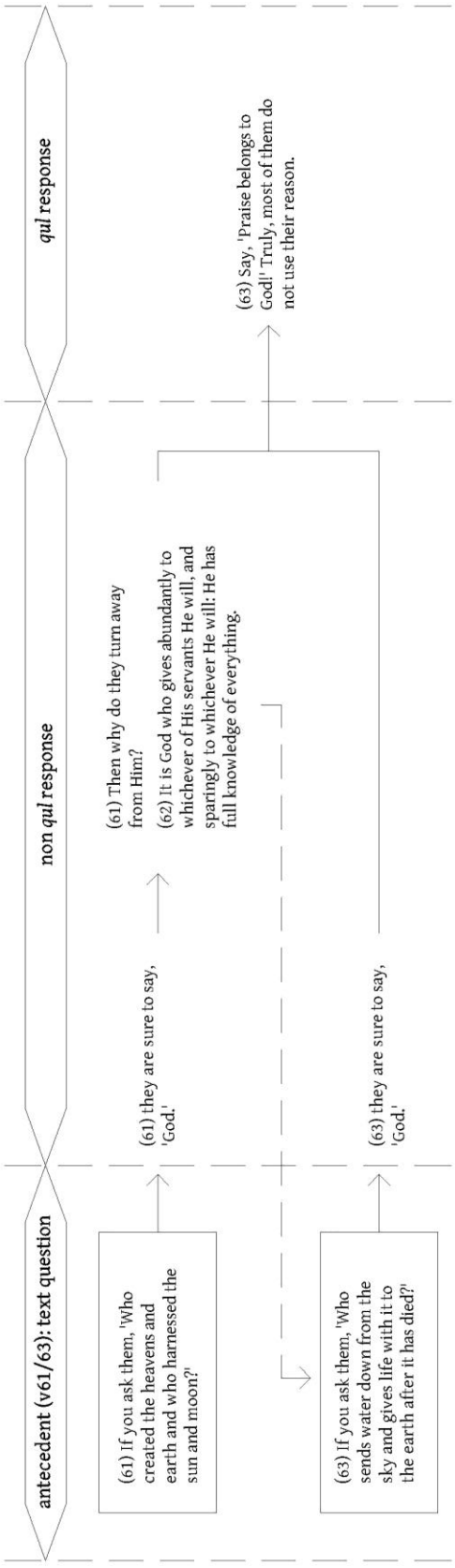
Q. 29:61-63

In Q. 29:61-63, there are two text questions containing the phrase 'If you ask them, "Who ...?"' *(wa-la-in saʾaltahum man)* in v. 61 and v. 63. Both of these text questions are followed by the phrase 'they are sure to say 'God' *(la-yaqūlunna Llāh),* but only v. 63 is then followed with a *qul* response. This *qul* response in v. 63 is similar to the *qul* response in Q. 31:25, as shown in the following table. The antecedent text questions at the start of both passages are also similar, and this suggests that the *qul* response in Q. 29:63 functions as a conclusion of the passage starting with the text question in v. 61, rather than solely responding to the text question in v. 63. The similar antecedents and *qul* responses in Q. 29:61-63 and Q. 31:25 are shown in the following table, and the passage in Q. 29:61-63 is shown in the diagram that follows the table.

Table 5.4.5: similar antecedent and qul *responses in Q. 31:25 and Q. 29:61-63*

Sūra	antecedent text question	*qul* response
Q. 31	(25) If you ask them, 'Who created the heavens and earth?'	(25) Say, 'Praise belongs to God,' but most of them do not understand.
	(25) *wa-la-in saʾaltahum man khalaqa l-samāwāt wa-l-ʾarḍ*,	(25) *qul al-ḥamd li-Llāh bal aktharuhum lā yaʿlamūn.*
Q. 29	(61) If you ask them, 'Who created the heavens and earth	(63) Say, 'Praise belongs to God!' Truly, most of them do not use their reason.
	(61) *wa-la-in saʾaltahum man khalaqa l-samāwāt wa-l-arḍ ...*	(63) *qul al-ḥamd li-Llāh bal aktharuhum lā yaʿqilūn.*

Diagram 5.4.6 Diagram showing the verses in the passage Q. 29:61-63



Q. 39:38-39

Although the *qul* responses in Q. 39:38-39 have been classified in this section, it can be argued that the *qul* responses in this passage are part of a polemical passage beginning earlier in v. 36. In table 5.4.4 previously, the *qul* responses in Q. 39:38-39 were shown to follow the antecedent text question in v. 38: 'If you ask them, "Who created the heavens and earth?" *(wa-la-in saʾaltahum man khalaqa l-samāwāt wa-l-ard).'* However, the *qul* responses in the passage Q. 39:38-39 can respond not only to this text question in v. 38, but also to the other text questions in the passage beginning in v. 36. In order to better appreciate these broader relationships, vv. 36-40 are presented in the following diagram and table.

In the following diagram and table, the verses in this passage have been sub-divided into parts (such as vv. 36a/36b/36c) to highlight some of the broader relationships in this passage. The following diagram and table should be read together.

Diagram 5.4.7: Q. 39:36-40

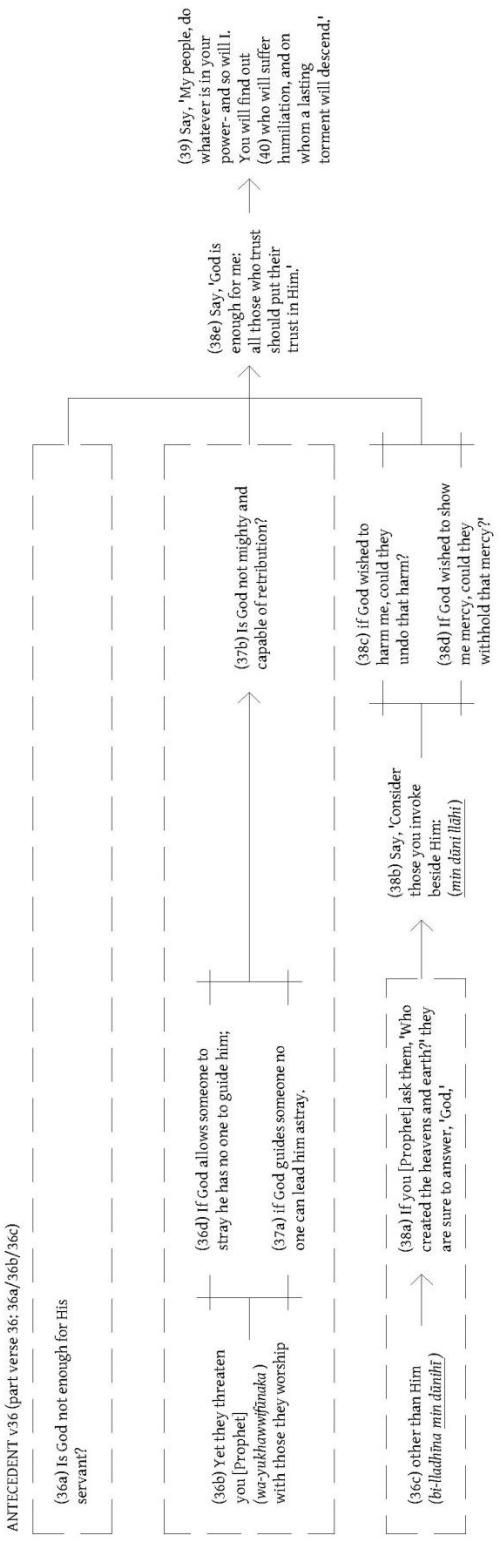


Table 5.4.8: Q. 39:36-40

Sūra	Brief explanation	Verses
39:36-40	antecedent text question and statement	(36a) Is God not enough for His servant? (36b) Yet they threaten you [Prophet] with those they worship (36c) other than Him.
	refers back to v. 36b	(36d) If God allows someone to stray he has no one to guide him; (37a) if God guides someone no one can lead him astray. (37b) Is God not mighty and capable of retribution?
	text question, refers back to v. 36c	(38a) If you ask them, 'Who created the heavens and earth?' *(wa-la-in saʾaltahum man khalaqa l-samāwāt wa-l-arḍ)*
	q/w/l audience statement	(38a) they are sure to answer, 'God'.
	question functioning as a *qul* question [type Q6r]	(38b) Say, 'Consider those you invoke beside Him: (38c) if God wished to harm me, could they undo that harm? (38d) If God wished to show me mercy, could they withhold that mercy?'
	affirmation functioning as a *qul* response refers back to v. 36a, v. 37b and v. 38c/d	(38e) Say, 'God is enough for me: all those who trust should put their trust in Him.'
	affirmation functioning as a *qul* response	(39) Say, 'My people, do whatever is in your power– and so will I. You will find out (40) who will suffer humiliation, and on whom a lasting torment will descend.'

As shown in the previous table and diagram, the first *qul* response in this passage in v. 38 responds to the text question in v. 38 by posing two questions: [text question:] '(38) If you ask them, "Who created the heavens and earth?" they are sure to answer, "God,"' is followed by a *qul* response comprising two questions: [*qul* response 1:] '(38) Say, "Consider those you invoke beside Him: [question 1:] if God wished to harm me, could they undo that harm? [question 2:] If God wished to show me mercy, could they withhold that mercy?"' The second *qul* response, also in v. 38, refers back to these questions [*qul* response 2:] 'Say, "God is enough for me: all those who trust should put their trust in Him."' This second *qul* response, however, can also refer back to the text question in v. 36a: 'Is God not enough for

His servant?' as well as to the text question at the end of v. 37, v. 37b: 'Is God not mighty and capable of retribution?' The passage then concludes with this final *qul* response: '(39) Say, "My people, do whatever is in your power– and so will I. You will find out (40) who will suffer humiliation, and on whom a lasting torment will descend."'

Signs

In the following two passages, the *qul* responses follow text questions mentioning signs *(āyāt)*.

Table 5.4.9: qul *responses in a passage about signs (āyāt)*

	Verse		Translation
1	6:158	text question	(158) Are they waiting for the very angels to come to them, or your Lord Himself, or maybe some of His signs *(āyāt)*?
		text statement: response	(158) But on the Day some of your Lord's signs *(āyāt)* come, no soul will profit from faith if it had none before, or has not already earned some good through its faith.
		affirmation functioning as a *qul* response	(158) Say, 'Wait if you wish: we too are waiting.' *(qul intaẓirū innā muntaẓirūn)*
2	10:102[288]	text question	(101) But what use are signs *(āyāt)* and warnings to people who will not believe? (102) What are they waiting for but the punishment that came to those before them?
		affirmation functioning as a *qul* response	(102) Say, 'Wait then, I am waiting too.' *(qul fa-ntaẓirū innī maʿakum min al-muntaẓirīn).*

Resurrection

There is one response pertaining to the theme of Resurrection, and this is shown in the following table.

[288] The verses in the passage from Q. 10:94-109 are discussed in Section 5.1, about the Prophet.

Table 5.4.10: Type A7r qul *response* in the theme of Resurrection

	Verse		Translation
1	29:20	text question	(19) Do they not see that God brings life into being and reproduces it?
		text statement: response	(19) Truly this is easy for God.
		affirmation functioning as a *qul* response	(20) Say, 'Travel throughout the earth[289] and see how He brings life into being: and He will bring the next life into being. God has power over all things. (21) He punishes whoever He will and shows mercy to whoever He will. You will all be returned to Him. (22) You cannot escape Him on earth or in the heavens; you will have no one to protect or help you besides God.'

Qur'ān: Revelation

There are seven *qul* responses following text questions about the Qur'ān.[290] All of the text questions in these instances contain the phrase *am yaqūlūna ftarāhu* (Do they say (*yaqūlūna*), 'He has invented it? [the Qur'ān]'). The particle *am* in this question can be understood in one of two ways: either to introduce a question or to introduce a statement. Most translators translate this antecedent according to its context in the passage. For example, Abdel Haleem translates the phrase both as a question and as a statement. He translates it as question in Q. 10:38, 'or do they say, "He has devised it?"' and as a statement in Q. 46:8, 'or they say, "He has invented it himself."'[291] I have translated the phrase consistently as an antecedent question: 'Do (*am)* they say (*yaqūlūna)* ...?'.

As the *qul* response Q. 42:23 in the following table precedes the antecedent text question, it is briefly discussed after the table.

[289] According to quran.com, the phrase 'Say, "Travel throughout the earth"' is repeated four times in the Qur'ān: Q. 6:11, Q. 27:69, Q. 29:20 and Q. 30:42.
[290] These verses do not contain the word 'Qur'ān', and I take the pronoun in them to refer to the revelation. As explained in Chapter Two, in this thesis I have classified verses into general themes (such as Qur'ān, Resurrection, etc.), rather than sub-themes within these general themes. Therefore, verses referring to the Revelation in some way have been classified in the general theme of the Qur'ān, and the sub-themes in these general themes can be explored further in a more detailed study of these polemical passages.
[291] Abdel Haleem, *The Qur'an: English Translation*, 131 and 327 respectively.

Table 5.4.11: qul *responses following the phrase* am yaqūlūna ftarāh

	Verse		Translation
1	10:38	text question	Do they say (*yaqūlūna*), 'He has invented it [the Qur'ān]?'
		affirmation functioning as a *qul* answer	Say, 'Then produce a sūra like it, and call on anyone you can beside God if you are telling the truth.'
2	11:13	text question	Do they say (*yaqūlūna*), 'He has invented it [the Qur'ān]?'
		affirmation functioning as a *qul* answer	Say, 'Then produce ten invented sūras like it, and call in whoever you can beside God, if you are truthful.'
3	11:35	text question	Do they say (*yaqūlūna*), 'He has invented it [the Qur'ān]?'
		affirmation functioning as a *qul* answer	Say, 'If I have invented this, I am responsible for my own crime, but I am innocent of the crimes you commit.'
4	42:23	affirmation functioning as a *qul* answer	(23) Say (*qul*), 'I ask no reward from you for this, only the affection due to kin.' If anyone does good, We shall increase it for him; God is most forgiving and most appreciative.
		text question	(24) Do they say (*yaqūlūna*), 'He has invented a lie about God?'
		response: text statement	(24) If God so willed, He could seal your heart and blot out lies: God confirms the Truth with His words. He has full knowledge of what is in the heart.
5-7	46:8-9	text question	(8) Do they say (*yaqūlūna*), 'He has invented it [the Qur'ān]?'
		affirmation functioning as a *qul* answer	(8) Say, 'If I have really invented it, there is nothing you can do to save me from God. He knows best what you say amongst yourselves about it; He is sufficient as a witness between me and you; He is the Most Forgiving, the Most Merciful.'
		affirmation functioning as a *qul* answer	(9) Say, 'I am nothing new among God's messengers. I do not know what will be done with me or you; I only follow what is revealed to me; I only warn plainly.'
		question functioning as a *qul* response [type Q7r]	(10) Say, 'Have you thought: what if this Qur'ān really is from God and you reject it? What if one of the Children of Israel testifies to its similarity [to earlier scripture] and believes in it, and yet you are too proud to [do the same]? God certainly does not guide

			evildoers.’

The previous seven *qul* responses are all related to text questions containing the *q/w/l* root, and in two of these instances the text questions themselves are related to a preceding *q/w/l* audience question (Q. 46:7-10 and Q. 11:12-13). However, I have classified all seven *qul* statements in this section to draw attention to their relationship with the repeated text question.

Q. 42:23-24

In Q. 42:23 the *qul* statement is unique inasmuch as it precedes the antecedent to which it relates. The verse following it, v. 24, contains the *q/w/l* audience question: *Am yaqūlūna ftarā ʿalā Llāh kadhiban* (How can they say, ‘He has invented a lie about God’?), which is similar to the other antecedents in the previous table. It is also possible to suggest a relationship between the *qul* statement in v. 23 and the antecedent that follows it in v. 24 by analogy with similar antecedents and responses elsewhere in the Qur’ān. These other antecedents and the responses related to them are summarised in the following table, and are discussed in further detail in the section they have been classified in. In these other instances, the response to the accusation that the Prophet ‘lies’ includes the statement that he asks no reward for it.

Table 5.4.12: Table showing similar thematic responses

Qur'ān Verse	Antecedent	*qul* statement
Q. 34	(43) They say (*qālū*), 'This [Qur'an] is nothing but lies he has made up.'	(47) Say (*qul)*, 'If I have asked you for any reward, you can keep it. It is God alone who will reward me: He is witness to everything.'[292]
Q. 38	(4) They say (*qāla*), 'He is just a lying sorcerer ... (7) We did not hear any such claim in the last religion: it is all an invention'	(86) Say, 'I ask no reward from you for this, nor do I claim to be what I am not.'[293]
Q. 42	(24) How can they say (*yaqūlūna*), 'He has invented a lie about God'? If God so willed, He could seal your heart and blot out lies: God confirms the Truth with His words. He has full knowledge of what is in the heart.	(23) Say [Prophet], 'I ask no reward from you for this, only the affection due to kin.' If anyone does good, We shall increase it for him; God is most forgiving and most appreciative.
Q. 52	(33) If they say, 'He has made it up himself. '	the verses that follow v. 33 contain a series of responses in the form of a question, including: (40) Do you [Prophet] demand a payment from them that would burden them with debt?

Q. 46:8-10

In Q. 46:8-10, the text question is followed by a series of *qul*s in the pattern: text question > *qul* response (type A) > *qul* response (type A) > *qul* response (type Q). In this series, the last *qul* statement is a type Q question, and it appears to conclude the argument. Chapter Six explores selected passages containing an antecedent followed by a series of *qul* statements in the form of affirmations and questions.

[292] See Chapter Four, type A4r about Revelation, for a detailed discussion of these verses.
[293] See the next sub-section on the Prophet in this chapter for a detailed discussion.

Section 5.5: Chapter Five Summary

A total of 115 *qul* statements have been presented in this chapter, and these form 35% (115/332) of *qul*s in the Qur'ān. The following table summarises the typologies and themes for the *qul* statements presented in this chapter.

Table 5.5.0: Summary of qul *statements in Chapter Five.*

Theme	A5r	A6r	A7r	Q6r	Q7r	Total
Qur'ān	9	9	6	1	1	**26**
Signs	1	10	2	6		**19**
Tawḥīd		7	6	3	1	**17**
People of the Scripture	3	6		5		**14**
The Prophet	8	3				**11**
Ingratitude		4		2		**6**
Believers		6				**6**
Jinn		4				**4**
Parents and Relatives	3					**3**
Resurrection		1	1			**2**
Noah	2					**2**
Moses	1					**1**
Hypocrites		1				**1**
Act of Devotion		1				**1**
Day of Judgement	1					**1**
Companions of the Cave	1					**1**
Total	**29**	**52**	**15**	**17**	**2**	**115**

The five most frequent themes in the previous table constitute almost three quarters of all *qul*s in this chapter, 76% (87/115). The Qur'ān is the most frequent theme in this chapter at 23% (26/115), and the *qul* statements about the Qur'ān are distributed across all three antecedents: text statements (9/26), audience characterisations (10/26) and text questions (7/26). The text statements about the Qur'ān assert that God revealed it, and they all explain the purpose of the Qur'ān in some way. The *qul* statements that follow these text statements serve to emphasise and support the text statements. Over half of the *qul* statements that follow an audience characterisation about the Qur'ān are located in conditional clauses, 60% (6/10). In these instances, a statement about the Qur'ān is usually

followed by conditional audience characterisations drawing attention to how the audience responds to the revelation, such as 'if they do not believe in the revelation' or 'if they turn away'. The *fa-qul* statements that follow these conditional audience characterisations then confirm the Prophet's belief in the Qur'ān, or his role and responsibility to warn the audience. These conditional audience characterisations are similar to the repeated text questions accusing the Prophet of forging the Qur'ān. These text questions are essentially audience characterisations in the form of a rhetorical question, and these audience characterisations and text questions suggest the function of these *qul* statements to be discursive concatenation: they attempt to gather speech acts by the audience with the speech acts of the Qur'ānic messenger.

There are nineteen *qul* statements pertaining to the theme of signs, i.e. 17% (19/115). The majority, 84% (16/19), of these *qul* statements respond to an audience characterisation, and these audience characterisations describe those who reject God's signs. They are often followed by *qul* statements prompting the audience to think about the signs (such as God's creation), or by *qul* statements threatening those who reject the signs.

As noted in Chapter Three, it is not unusual for *qul* statements pertaining to the theme of *Tawḥīd* to follow rhetorical questions in the Qur'ān. In Chapter Three it was shown that 97% (36/37) of *qul* statements pertaining to the theme of *Tawḥīd* formed a *qul* question and *qul* answer exchange (type A3a and type Q3a). In this chapter, if we discount the verbatim repeated text questions about the Qur'ān, the vast majority of the remaining *qul* statements that follow a text question also pertain to the theme of *Tawḥīd.* There are seven type A7r and type Q7r *qul* statements that follow a text question pertaining to the theme of *Tawḥīd,* and these seven *qul* statements again suggest that *qul* statements about *Tawḥīd* usually follow rhetorical questions. These rhetorical questions draw the readers' attention to God in some way, and the *qul* statements that follow them establish the authority and power of God in the format of a question and affirmation.

The vast majority of *qul* statements about the People of the Scripture in this chapter, 79% (11/14), follow an audience characterisation. In total, there are 26 *qul* statements about the

People of the Scripture in the Qur'ān, and 11 of these follow audience characterisations. It was shown in Chapter Four that another 11 *qul* statements follow *q/w/l* audience statements, and it is therefore possible to conclude that the majority of *qul* statements about the People of the Scripture, 85% (22/26), respond either to their statements or to a description of their beliefs, rather than to their questions.

The majority of *qul* statements about the Prophet in this chapter follow a text statement, 72% (8/11). These *qul* statements usually follow a story in the Qur'ān and a concluding text statement. The concluding text statements usually refer to the Prophet in some way, reminding him (and by implication the audience) to follow the revelation and guidance set out in the preceding verses and story. The *qul* statements following these concluding text statements then confirm the Prophet's belief in the revelation and the guidance set out in the preceding verses and story.

The *qul* responses presented in this chapter perform three main functions. Firstly, when *qul* statements respond to a text statement in the Qur'ān they perform an emphatic function, such as confirming or emphasising the point being made in the antecedent text statement. These text statements usually refer to the revelation in some way, such as the guidance contained in the revelation. Secondly, *qul* statements following audience characterisations, conditional audience characterisations and text questions about the audience almost always respond to a blameworthy description, action or belief that can be attributed to the audience. Thirdly, the *qul* statements that follow rhetorical questions and a text statement in the Qur'ān about God are emphatic. These *qul* statements conclude passages prompting the audience to think and reflect about an aspect of God's attributes in the preceding rhetorical questions, and they affirm either the praise due to God, the Believers' belief in God, or God's omnipotent power.

CHAPTER SIX

q/w/l *audience statements and questions followed by type Q and type A* qul *statements*

The taxonomy chapters of this thesis demonstrate that many *qul* statements often work with other *qul* statements in a passage to respond to the same antecedent. This chapter explores the patterns some of these *qul* statements take in order to respond to *q/w/l* audience statements and *q/w/l* audience questions.

The *qul* statements presented in this chapter are all located within passages that contain at least one *qul* statement in the form of a question (type Q). The patterns which these *qul* statements form are investigated, and these polemical passages illustrate how the word *qul* can string together audience characterisations, text statements, objections, questions and arguments. The *qul* statements responding to the antecedent in these instances form various patterns, such as an antecedent followed by a response in the form of a question and then an affirmation, or in the opposite order, a response in the form of an affirmation followed by a question. As will be shown in the later sections of this chapter, the responses often form complex variations of these simplified patterns, and they can comprise a number of affirmations and questions separated by audience characterisations and texts statements.

This chapter comprises four sections. In Section 6.1, the relationships between *q/w/l* audience statements, *q/w/l* audience questions and *qul* statements are summarised. As all of the passages selected for exploration in this chapter contain *qul* statements in the form of a question, the number of times these type Q *qul* statements are found in the Qur'ān, as well as their relationship with *q/w/l* audience statements and *q/w/l* audience questions, are also explored and summarised in Section 6.1. Some of the patterns that these type Q *qul* statements form with other *qul* statements in relationship to *q/w/l* audience questions and *q/w/l* audience statements are then explored in further detail in the following three sections of the chapter, Section 6.2-6.4, as summarised in the following table.

Table 6.0.1: Chapter Six Overview.

Section		Brief Explanation
Section 6.1	Introduction	6.1.1: *q/w/l* audience statements, *q/w/l* audience questions and *qul* statements. 6.1.2: Summary of type Q *qul* statements in the Qur'ān. 6.1.3: Type Q *qul* statements responding to *q/w/l* audience questions and *q/w/l* audience statements.
Section 6.2	*q/w/l* audience questions	6.2.1: *q/w/l* audience questions followed by type Q1a and type A1a *qul* statement patterns. 6.2.2 *q/w/l* audience questions followed by type Q1a *qul* statements.
Section 6.3	*q/w/l* audience statements	6.3.1: *q/w/l* audience statements followed by type Q4r and type A4r *qul* statement patterns. 6.3.2: *q/w/l* audience statements followed by type Q4r and then type A4r *qul* statements.
Section 6.4	*q/w/l* audience statements	6.4.1 *q/w/l* audience statements followed by type A4r and then type Q4r *qul* statements.

Section 6.1:
q/w/l *audience statements,* q/w/l *audience questions and* qul *statements*

The relationships between *q/w/l* audience statements, *q/w/l* audience questions and *qul* statements are summarised in Section 6.1.1. As all of the passages selected for exploration in this chapter contain *qul* statements in the form of a question, Section 6.1.2 explores the number of times *qul* statements in the form of a question are found in the Qur'ān, and some of the patterns they form. The *qul* statements in the form of a question that are related to a *q/w/l* audience statement or a *q/w/l* audience question are summarised in Section 6.1.3. Some of these passages are then explored in Sections 6.2-6.4.

6.1.1: *q/w/l* audience statements, *q/w/l* audience questions and *qul* statements.

Nearly half of all the *qul* statements in the Qur'ān have an antecedent that contain the *q/w/l* root, and the vast majority of these antecedents are in the form of an audience question or statement, as summarised in the following table.

Table 6.1.1.1: Qul *statements in antecedent types 1 and 4*

antecedent number	antecedent	*qul* statement function	classification key		total *qul*s
1	*q/w/l* audience question	*qul* answer	A1a	Q1a	44
4	*q/w/l* audience statement	*qul* response	A4r	Q4r	92
			Total		136

Type A1a and type Q1a *qul* statements follow *q/w/l* audience questions, and these were classified in Chapter Three as *qul* answers. Type A4r and type Q4r *qul* statements follow *q/w/l* audience statements, and these were classified in Chapter Four as *qul* responses. The following table summarises the categorisation by antecedent theme addressed for the *qul* statements in these types.

Table 6.1.1.2: Summary of qul *statements - type A1a, type Q1a, type A4r and type Q4r.*

Theme	A1a	A4r	Q1a	Q4r	Total
Qur'ān		22		3	25
Hypocrites	3	17		5	25
Day of Judgement	8	5	2		15
Resurrection	7	1	6		14
People of the Scripture		5		6	11
The Prophet	5	4		2	11
Signs	11				11
Pagan Customs		4		3	7
Tawḥīd	1	4		1	6
Disgraceful acts		3		2	5
Companions of the Cave		2			2
Wealth		2			2
Moses		1			1
Guidance Prayer Direction	1				1
Total	36	70	8	22	136

The *qul* statements categorised as these four types were detailed in Chapters Three and Four, and it was noted in these chapters that many of the *qul* statements in the form a question (type Q) occur in a passage containing other *qul* statements.

In this chapter, *q/w/l* audience questions and *q/w/l* audience statements that are followed by multiple *qul* statements are discussed in detail. All of the passages presented in Chapter Six contain a *qul* statement in the form of a question. Before exploring the relationship between these *qul* statements in the form of a question and the other verses in the passage that contain them, it is worth summarising and briefly commenting on such *qul* statements in the Qur'ān generally.

6.1.2: *Qul* statements in the form of a question in the Qur'ān

Qul statements in the form of a question (henceforth referred to as *qul* questions) are usually embedded in a polemical passage and they often form one part in a series of responses in that passage. There are only a handful of *qul* questions that are completely independent of their literary context, such that they do not respond to an antecedent, or do

not function as an antecedent themselves. Therefore, the vast majority of *qul* questions in the Qur'ān are related to the other verses in the passage they are embedded within, and they usually either introduce, or conclude, part of the response in that passage.

The taxonomy chapters of this thesis reveal that there are a total of 75 *qul* questions in the Qur'ān. These are summarised in the following table.

Table 6.1.2.1: Total number of qul *questions in the Qur'ān*

Chapter	Typology	*qul* questions
3	Q1a	8
3	Q3a	4
3	A3a	15[294]
4	Q4r	23
5	Q6r	17
5	Q7r	2
Appendix	Q8	6
Total		**75**

While almost all of these 75 *qul* questions are related to another *qul* statement within the same passage, 55 of them are part of what I term a '*qul* statement pair'.[295] An example of a *qul* statement pair - in this case a *qul* question and *qul* answer pair - is Q. 6:12: '(12) Say [*qul* question:], "To whom belongs all that is in the heavens and earth?" (12) Say [*qul* answer:], "To God. He has taken it upon Himself to be merciful. He will certainly gather you on the Day of Resurrection, which is beyond all doubt. Those who deceive themselves will not believe."' The analysis presented in Chapter Three demonstrated that all 32 of the *qul* statements classified as type A3a and all four of the type Q3a *qul* statements form a *qul* question and a *qul* answer pair.

[294] There are 32 *qul* statements classified as type A3a in Chapter Three. Of these 32 *qul* statements, 15 are *qul* questions and 17 are *qul* answers.

[295] In suggesting that these *qul* statements form a pair, I do not necessarily mean that they are located in adjacent verses (although a good number of *qul* questions and *qul* answers are). However, in these paired relationships, it is possible to infer that the *qul* statements are working together in that particular passage, even when they are separated by a number of other verses in the form of audience characterisations and text statements. Some of these patterns are explored in the later sections of this thesis. For a general discussion about pairs and pairing in the Qur'ān, and specifically verses working in pairs, see Sabine Schmidtke, 'Pairs and Pairing,' in *Encyclopedia of the Qur'ān*.

The paired patterns formed by 55 of the total of 75 *qul* questions are summarised in the following table. The later sections of this chapter explore the patterns that *qul* questions form with other *qul* statements in the same passage when they follow *q/w/l* audience questions (type Q1a) and *q/w/l* audience statements (type Q4r). An asterisk next to the typology pattern (*) in the following table indicates that this pattern is explored later in this chapter.

Table 6.1.2.2: Qul *questions related to another* qul *statement in that passage*

Typology	*qul* questions	*qul* question[296]
A3a – A3a	15[297]	Q. 10:34, 10:35, 13:16, 13:16, 13:16, 21:108, 27:59, 34:24, 6:12, 6:14, 6:19, 6:19, 6:63, 6:71, 67:28.
Q4r - A4r*	9	Q. 17:93, 2:91, 5:76, 6:143, 6:144, 6:148, 6:91, 7:28 7:32.
Q1a - Q1a*	6	Q. 23:84, 23:85, 23:86, 23:87, 23:88, 23:89.
A4r - Q4r*	5	Q. 2:139, 33:17, 41:9, 49:16, 9:52.
A6r - Q6r	4	Q. 3:15, 3:20, 39:9, 6:50.
Q3a - Q3a	4	Q. 10:31, 10:31, 10:59, 10:59.
Q6r - Q6r	4	Q. 3:98, 3:99, 5:59, 5:60.
Q8 - Q8	2	Q. 28:71, 28:72.
A1a - Q1a*	1	Q. 10:50.
Q6r - A6r	1	Q. 39:43.
Q1a - A1a*	1	Q. 21:42.
A8 - Q8	1	Q. 6:164.
Q7r - A7r	2	Q. 39:38, 46:10.
Total	55	

6.1.3: *Qul questions, q/w/l* audience questions and *q/w/l* audience statements

The following sections of this chapter explore *qul* questions that follow *q/w/l* audience questions and *q/w/l* audience statements. The patterns that these type Q1a and type Q4r *qul* statements form in conjunction with other *qul* statements illustrate how the word *qul* strings together statements, objections, questions, and arguments in these passages.

[296] This column only references the *qul* question in the passage. For the other *qul* statements related to these *qul* questions, refer either to the following Sections 6.2-6.4 in this chapter, or to the chapter these *qul* questions have been classified in (see Appendix One).
[297] Type A3a *qul* statements comprise *qul* questions followed by *qul* answers. Refer to Chapter Three for the *qul* answers that are related to these *qul* questions.

In Section 6.2, the patterns that type Q1a *qul* statements form are outlined. There are eight *qul* questions (type Q1a) that follow a *q/w/l* audience question, and all eight are located in a passage that contains other *qul* statements. The patterns they form are summarised in the following table and are discussed in Section 6.2.

Table 6.1.3.1: Qul *question and* qul *statement patterns following* q/w/l *audience questions*

Antecedent	Pattern by typology	*qul* questions
q/w/l audience question	Q1a + Q1a	6
	A1a + Q1a	1
	Q1a + A1a	1
	Total	8

There are twenty-three *qul* questions (type Q4r) that follow a *q/w/l* audience statement. Fifteen of these are located in a passage that also contains a type A4r *qul* statement. These 15 *qul* questions are discussed in Sections 6.3 and 6.4, and the patterns they form are summarised in the following table.

Table 6.1.3.2: Qul *question and* qul *statement patterns following* q/w/l *audience statements*

Antecedent	Pattern by typology	*qul* questions
q/w/l audience statement	Q4r + A4r	9
	A4r + Q4r	6
	Total	15

Section 6.2: *q/w/l* audience questions and type Q1a patterns

This section explores *qul* statements in the form of a question that form one part in a series of responses to *q/w/l* audience questions. The themes addressed and the relationship between these *qul* statements are summarised in Section 6.2.1, and the patterns they form are explored in Section 6.2.2.

6.2.1: Type Q1a *qul* statements following *q/w/l* audience questions

There are eight type Q1a *qul* answers classified in Chapter 3.1 as summarised in the following table.

Table 6.2.1.1: Type Q1a qul *answer themes*

Theme	Nos. of *quls*	Qur'ān verses
Resurrection	6	Q. 23:84-89
Day of Judgement	2	Q. 10:50, 21:42
Total	**8**	

In all eight instances, these *qul* statements form one part in a series of responses to an antecedent *q/w/l* audience question. The *qul* statements form three patterns in these passages, as summarised in the following table and discussed in the following section.

Table 6.2.1.2: Qul *question and* qul *statement patterns following a* q/w/l *audience question*

Pattern		*qul* statements	Antecedent and *qul* statement pattern
1	Q1a + Q1a	Q. 23:84/85/86/87/88/89	*q/w/l* audience question **>** 3x [type Q1a + type Q1a]
2	A1a + Q1a	Q. 10:49/50	*q/w/l* audience question **>** type A1a + type Q1a
3	Q1a + A1a	Q. 21:42/45	*q/w/l* audience question **>** type Q1a + type A1a

6.2.2: Type Q1a *qul* statement patterns

There are three patterns that type Q1a *qul* statements form, as summarised in the previous table. In this section, these three patterns are explored in further detail.

Pattern 1: Type Q1a + Q1a in Q. 23:84-89

There are six type Q1a *qul* answers pertaining to the theme of Resurrection in the passage Q. 23:84-89. In this passage, three pairs of type Q1a *qul* questions follow the *q/w/l* audience question. In each pair, the first *qul* question begins the response, and the second *qul* response concludes the response. These *qul* questions are shown in the following table, and the discussion that follows the table demonstrates that these verses comprise a similar thematic response to a similar question about Resurrection, in Q. 36:78-83.

Table 6.2.2.1: Type Q1a qul *answers pertaining to the theme of Resurrection*

	Verse		Translation
1-6	23: 84-89	*q/w/l* audience question	(82) They say (*qālū)*, 'What? When we die and turn to dust and bones, shall we really be resurrected? (83) We have heard such promises before, and so did our forefathers. These are just ancient fables.'
		question functioning as a *qul* answer	(84) Say, 'Who owns the earth and all who live in it, if you know [so much]?'
			(85) and they will say, 'God.'
		question functioning as a *qul* answer	(85) Say, 'Will you not take heed?'
		question functioning as a *qul* answer	(86) Say, 'Who is the Lord of the seven heavens? Who is the Lord of the Mighty Throne?'
			(87) and they will say, 'God.'
		question functioning as a *qul* answer	(87) Say, 'Will you not be mindful?'
		question functioning as a *qul* answer	(88) Say, 'Who holds control of everything in His hand? Who protects, while there is no protection against Him, if you know [so much]?'
			(89) and they will say, 'God.'
		question functioning as a *qul* answer	(89) Say, 'Then how can you be so deluded?'

In the previous table, the Resurrection themed *q/w/l* audience question in Q. 23:82-83 is followed by six type Q *qul* statements in vv. 84-89. These *qul* statements do not explicitly refer to the theme of Resurrection, but instead contain a series of rhetorical questions to indicate the creative power of God. While there is no direct thematic relationship between the theme of Resurrection in the *q/w/l* audience question in vv. 82-83 and the *qul* statements that follow in vv. 84-89, I have classified all of these *qul* statements in the theme of Resurrection since the response to the Resurrection themed question in Q. 23 is structurally similar to the response to the Resurrection themed question in Q. 36. In addition to its similarity to the question and response in Q. 36, Patricia Crone argues that this passage (Q.

23:82-89), reveals much about those who oppose the Qur'ān's message concerning Resurrection.[298]

In Q. 36:78-83, the *q/w/l* audience question in v. 78 is followed by a *qul* answer containing a number of thematic responses in vv.79-83. The question in v. 78, [*q/w/l* audience question:] 'He says *(qāla),* 'Who can give life back to bones after they have decayed?', is followed by a number of verses beginning with a *qul* in v. 79. The *qul* answer in Q. 36:79, [*qul* answer:] 'Say (*qul*), "He who created them in the first place will give them life again: He has full knowledge of every act of creation"' has a clear thematic relationship with the *q/w/l* audience question in v. 78. However, the verses that follow v. 79 also respond to the resurrection question in v. 78. The rhetorical question in v. 81, for example, draws attention to the creative power of God: 'Is He who created the heavens and earth not able to create the likes of these people? Of course He is! He is the All Knowing Creator,' and the creative power of God is also further emphasised in vv. 82-83: '(82) when He wills something to be, His way is to say, "Be"– and it is! (83) So glory be to Him in whose Hand lies control over all things. It is to Him that you will all be brought back.' Abdel Haleem's translation of these

[298] Patricia Crone places this passage under the theme of Resurrection. For her, this and other passages like this, suggest that there are three distinct groups or types of unbelievers who reject the Qur'ān's message about the Resurrection (for a detailed discussion of the three groups who deny the Resurrection, see the footnote about these verses in Chapter 3.1). About this passage she states, 'What is so interesting about these passages is that the Messenger's opponents rejected his message as old nonsense, not as a new kind of delusion. The Messenger is evidently not envisaging that they are hearing about the Resurrection for the first time. Rather, he casts them as reacting along the lines of those early Christians of whom we are told in 1 and 2 Clement (c. 100) that they are "double-minded" and "doubt in their soul, saying, 'We have heard these things even in the days of our fathers, and behold we have grown old and none of these things have happened to us.'" Given this background, Crone argues, the response of rejecters is interesting: 'The passage continues by asking a series of questions designed to bring out the absurdity of the unbelievers' position. "Say, To whom does the earth and those in it belong? ... They will say, To God ... Who is the lord of the seven heavens and the lord of the mighty throne? They will say, God ... In whose hands is dominion (*malakūt*) over all things?" Again, their answer will be "God's". "Then how can you be so bewitched?", the concluding line asks in exasperation (23:84–89). The absurdity of the unbelievers' position from the Messenger's point of view lies in the fact that they believe in an omnipotent God, yet deny the Resurrection: to the Messenger, the one implied the other. Once again it is clear that the unbelievers believed in the same God as the Messenger. Like him, they think in terms of seven heavens, envisage God as having a throne, and are familiar with the term *malakūt*, and it is in the name of this deity that they deny the resurrection: they will "swear their strongest oath by God that God will never resurrect those who die" (16:38). In short, their denial is made from inside the Biblical or para-Biblical tradition.' See Patricia Crone, "The Qur'ānic *Mushrikūn* and the Resurrection" in *The Qur'ānic Pagans and Related Matters*, 136-139.

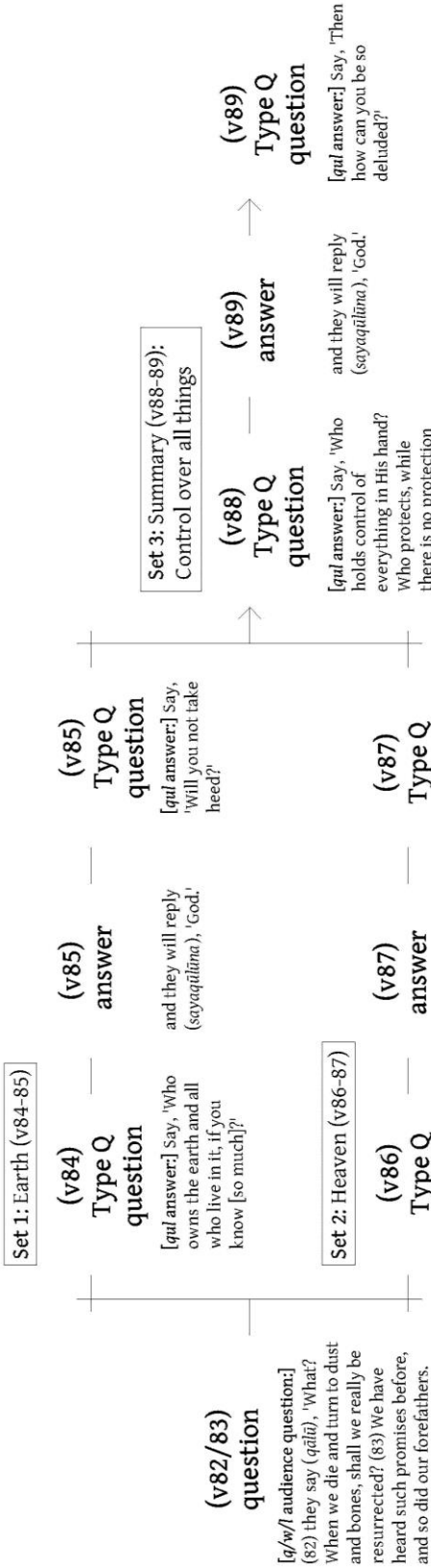
verses (vv. 79-83) suggests that the *qul* answer begins in v. 79 and continues until v. 83,[299] and, therefore, the *qul* answer from v. 79 to v. 83 following the *q/w/l* audience question in v. 78 includes a number of responses to the Resurrection question. From amongst these responses is the creative power of God in relation to the heaven and the earth in the form of a question, and this is similar to the *qul* answers following the Resurrection question in Q. 23:82-83. Due to the similar thematic response in Q. 23 and Q. 36, I suggest that the *qul* answers in Q. 23:84-89 are related to the Resurrection question in Q. 23:82-83.

In Q. 23:82-89, the *q/w/l* audience question in vv. 82-83 is followed by six type Q *qul* statements in vv. 84-89. These verses refer to the 'Heavens', 'Earth' and 'control over all things', as do the verses in Q. 36. I therefore suggest that all six type Q *qul* statements in Q. 23:84-89 function as a *qul* answer in response to the *q/w/l* audience question in Q. 23:82-83 to form the pattern: *q/w/l* audience question > 3x [type Q1a > answer > type Q1a].[300] This pattern and the three thematic sets, 'Earth' (set 1), 'Heaven' (set 2), and 'control over all things' (set 3) are shown in the following diagram.

[299] Abdel Haleem opens the speech marks after the *qul* in v. 79 and closes them at the end of v. 83, thereby suggesting that the *qul* answer begins at v. 79 and ends at v. 83. Abdel Haleem, *The Qur'an: English Translation*, Q. 36:79-83.

[300] It is also possible to argue that these six *qul* statements are in the pattern: *q/w/l* audience question > 3x [type Q1a > *q/w/l* audience statement > type Q4r]. According to this pattern, the second *qul* statement in each of the three thematic sets function as a *qul* response (type Q4r) as its function in each thematic set is limited to the *q/w/l* audience statement preceding it in the very same verse. However, restricting the function of these second *qul* statements to the immediate antecedent does not acknowledge the rhetorical function of the *qul* statement in the wider passage, nor how the text strings together statements, objections, questions, and arguments. By exploring the *qul* statements as part of the wider argument in this passage, it is possible to argue that all six *qul* statements are working together, and that their main function is to respond to the initial Resurrection question in the antecedent of vv. 82-83.

Diagram 6.2.2.2: six quls *in Q. 23:82-89*



In each of these three sets, the first *qul* statement is a type Q question introducing the argument, and the last *qul* statement is a type Q question concluding the argument. Each of the three sets provides an answer to the *q/w/l* audience question by highlighting God's creative power: the first set (vv. 84-85) refers to the earth, the second (vv. 86-87) refers to the heavens, and the third set (vv. 88-89) to the control of everything, thereby summarising and concluding the passage. The first two sets are thus similar to Q. 36:81, 'Is He who created the heavens and earth not able to create the likes of these people?', and the third set is similar to the conclusion in Q. 36:83, 'So glory be to Him in whose Hand lies control over all things,' as shown in the following table.

Table 6.2.2.3: Similar thematic response to the resurrection question in Q. 36 and Q. 23

	Q. 36	Q. 23
q/w/l audience question	(78) He says (*qāla*), 'Who can give life back to bones after they have decayed?'	(82) They say (*qālū)*, 'What? When we die and turn to dust and bones, shall we really be resurrected?'
qul statements	...(81) Is He who created the heavens and earth not able to create the likes of these people? Of course He is! He is the All-Knowing Creator.	(84) Say, 'Who owns the earth and all who live in it, if you know [so much]?' (86) Say, 'Who is the Lord of the seven heavens? Who is the Lord of the Mighty Throne?'
	(83) So glory be to Him in whose Hand lies control over all things (*bi-yadih malakūt kull shayʾ*). It is to Him that you will all be brought back.'	(88) Say, 'Who holds control of everything in His hand (*bi-yadih malakūt kull shayʾ*)? Who protects, while there is no protection against Him, if you know [so much]?'

Radscheit suggests that the *qul*s in Q. 23:84-85 form the inverted polemical pattern, 'say..., they say ..., say...'. He states that this pattern is repeated in vv. 86-87 and vv. 88-89, and that the first *qul* in each case is a rhetorical question addressed to the Prophet in the 'inverted form, namely a rhetorical question of the prophet that opens the dispute and forces the opponents to assent.'[301] For him, therefore, the *qul*s begin with an address to the Prophet rather than a response to the opponent's initial question in the antecedent in vv. 82-83. I suggest that the *qul*s in vv. 84-89 form three sets, each of which responds to the opponent's

[301] Matthias Radscheit, "Word of God or prophetic speech? Reflections on the Quranic *qul*-statements", 34.

question in the antecedent in vv. 82-83 to form a more complex variation on the simplified *qul* polemical pattern: 'they say "...," say "..."'

Pattern 2: Type A1a + Q1a in Q. 10:48-52

Q. 10:48-52 forms the pattern *q/w/l* audience question followed by *qul* statements in the form of an affirmation, and then a *qul* statement in the form of a question.

Pattern 3: Type Q1a + A1a in Q. 21:38-47

Q. 21:38-47 forms the pattern *q/w/l* audience question followed by *qul* statements in the form of a question, and then a *qul* statement in the form of am affirmation. I suggest that the two *qul* statements in this passage respond to the same antecedent, and that this response is similar to some of the other *qul* statements responding to the same antecedent question elsewhere in the Qur'ān.

For a table illustrating the verses in patterns two and three, refer to Chapter Three, table 3.1.5.

Section 6.3: *q/w/l* audience statements and type Q4r and type A4r patterns

The relationships between type Q4r *qul* statements and type A4r *qul* statements responding to *q/w/l* audience statements are summarised in Section 6.3.1. Instances of *q/w/l* audience statements followed first by a type Q4r *qul* statement and then a type A4r *qul* statement are presented in Section 6.3.2, and Section 6.4 presents *q/w/l* audience statements followed first by type A4r *qul* statements and then a type Q4r *qul* statement.

6.3.1: *q/w/l* audience statements followed by type Q4r and type A4r *qul* statements

There are twenty-three *qul* statements in the form of a question classified as type Q4r *qul* statements in Chapter Four.

The following table summarises the thematic distribution of the *qul* statements presented in Chapter Four of the thesis. There are 93 *qul* statements that follow *q/w/l* audience statements, and approximately 28% of all *qul* statements in the Qur'ān (93/332) are related to a *q/w/l* audience statement. Of these, 23 are type Q4r *qul* questions, which often form one part in a series of responses to the antecedent.

Table 6.3.1.1: Type A4r and type Q4r qul *responses*

Theme	Type A4r	Type Q4r	Total
Qur'ān	22	3	25
Hypocrites	17	5	22
People of the Scripture	5	5	12
Pagan Customs	4	3	7
The Prophet	4	2	6
Tawḥīd	4	1	5
Disgraceful acts	3	2	5
Day of Judgement	5		5
Wealth	2		2
Companions of the Cave	2		2
Resurrection	1		1
Moses	1		1
Total	**70**	**23**	**93**

The following table summarises the number of times these 23 type Q4r *qul* questions are related to a type A4r *qul* response in the same passage.

Table 6.3.1.2: Type Q4r qul *responses located in a passage also containing type A4r* qul *responses*

Theme	*qul* questions	*qul* questions related to type A4r *qul* statements in the same passage
Qur'ān	3	Q. 2:91, 6:91, 41:9
Hypocrites	3	Q. 9:52, 33:17, 49:16
People of the Scripture	3	Q. 2:139/140, 5:76.
Pagan Customs	3	Q. 6:143, 6:144, 6:148.
Disgraceful acts	2	Q. 7:28, 7:32.
The Prophet	1	Q. 17:93
Total	**15**	

In these 15 instances, the type Q4r and type A4r *qul* statements take various patterns as summarised in the following table.

Table: 6.3.1.3: q/w/l *audience statements and type Q4r and type A4r pattern*

Theme	*qul* questions	Passage	Simplified Pattern
Qur'ān	3	Q. 2:91-99	*q/w/l* > Q4r + A4r
		Q. 6:91	*q/w/l* > Q4r + A4r
		Q. 41:1-9	*q/w/l* > A4r + Q4r
Hypocrites	3	Q. 9:49-55	*q/w/l* > A4r + Q4r
		Q. 33:13-17	*q/w/l* > A4r + Q4r
		Q. 49:14-17	*q/w/l* > A4r + Q4r
People of the Scripture	3	Q. 2:135-140	*q/w/l* > A4r + Q4r
		Q. 5:73-77	*q/w/l* > Q4r + A4r
Pagan Customs	3	Q. 6:136-146	*q/w/l* > Q4r + A4r
		Q. 6:148-151	*q/w/l* > Q4r + A4r
Disgraceful acts	2	Q. 7:28-33	*q/w/l* > Q4r + A4r
The Prophet	1	Q. 17:90-100	*q/w/l* > Q4r + A4r
Total	**15**		

The *qul* statements that follow *q/w/l* audience statements form two patterns: a question followed by an affirmation, or an affirmation followed by a question. Instances where the *q/w/l* audience statement is first followed by *qul* statements in the form of a question (type

Q4r) and then a *qul* statement in the form of an affirmation (type A4r) are discussed in Section 6.3 of this chapter, and are summarised in the following table.

Table: 6.3.1.4: q/w/l *audience statements followed by type Q4r and then type A4r*

***qul* statements**	***qul* statements and the patterns they form**
Q. 5:76/77	*q/w/l* audience statement **>** type Q4r + type A4r
Q. 6:91/91	*q/w/l* audience statement **>** type Q4r + type A4r
Q. 17:93/100	*q/w/l* audience statement **>** type Q4r + type A4r
Q. 7:28/29/32/32/33	*q/w/l* audience statement **>** 2x [type Q4r + type A4r] + type A4r
Q. 2:91/93/94/97	*q/w/l* audience statement **>** [type Q4r + type A4r] + type A4r + type A4r
Q. 6:143/144/145	*q/w/l* audience statement **>** [2x type Q4r] + type A4r
Q. 6:148/149/150/151	*q/w/l* audience statement **>** [type Q4r + type A4r] + type A4r + type A4r

However, *q/w/l* audience statements that are followed first by *qul* statements in the form of an affirmation (type A4r) and then by *qul* statements in the form of a question (type Q4r) are summarised in the following table and are discussed in Section 6.4.

Table: 6.3.1.5: q/w/l *audience statements followed by type A4r and then type Q4r*

***qul* statements**	***qul* statements and the patterns they form**
Q. 33:16/17	*q/w/l* audience statement > [type A4r + type Q4r]
Q. 41:6/9	*q/w/l* audience statement > [type A4r + type Q4r]
Q. 2:135/139/140	*q/w/l* audience statement > type A4r + type Q4r + type A4r
Q. 9:51/52/53	*q/w/l* audience statement > [type A4r + type Q4r] + type A4r
Q. 49:14/16/17	*q/w/l* audience statement > [type A4r + type Q4r] + type A4r

6.3.2: *q/w/l* audience statements followed by type Q4r and then type A4r

In this section, *q/w/l* audience statements followed by *qul* statements in the form of a question (type Q4r) and then *qul* statements in the form of an affirmation (type A4r) are discussed. These are summarised in the following table and then discussed thereafter.

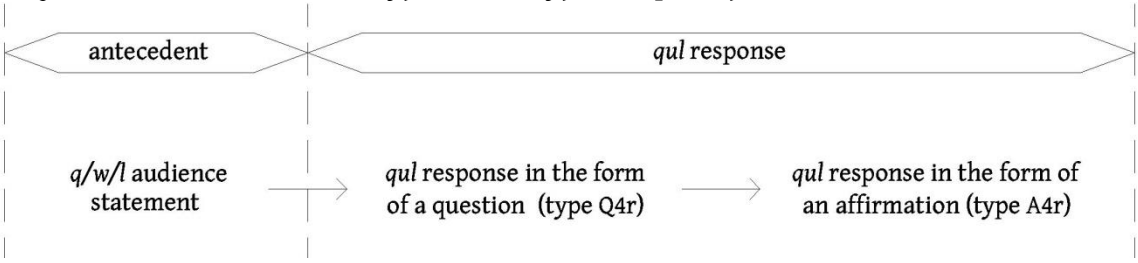
Table: 6.3.2.1: q/w/l *audience statements followed by type Q4r and then type A4r*

qul statements	*qul* statements and the patterns they form
Q. 5:76/77	*q/w/l* audience statement **>** type Q4r + type A4r
Q. 6:91/91	*q/w/l* audience statement **>** type Q4r + type A4r
Q. 17:93/100	*q/w/l* audience statement **>** type Q4r + type A4r
Q. 7:28/29/32/32/33	*q/w/l* audience statement **>** 2x [type Q4r + type A4r] + type A4r
Q. 2:91/93/94/97	*q/w/l* audience statement **>** [type Q4r + type A4r] + type A4r + type A4r
Q. 6:143/144/145	*q/w/l* audience statement **>** [2x type Q4r] + type A4r
Q. 6:148/149/150/151	*q/w/l* audience statement **>** [type Q4r + type A4r] + type A4r + type A4r

Q. 5:73-77 and Q. 6:91

In Q. 6:91 and Q. 5:73-77, the antecedent is followed by two *qul* responses, forming the pattern: *q/w/l* audience statement > type Q4r + type A4r. The first *qul* response is a question, and the second is an affirmation. This pattern is shown in the following diagram, and the verses have been presented in Chapter Four. .

Diagram 6.3.2.2: antecedent and type Q4r and type A4r qul *response*



Q. 17:90-100

The passage from Q. 17:90-100 also contains the pattern *q/w/l* audience statement > type Q4r + type A4r, but there are number of verses between the type Q4r *qul* statements and the type A4r *qul* statement. These verses have been presented in Chapter Four, Section 4.1 Qur'ān.

Q. 7:28-33

In Q. 7:28-33 the antecedent *q/w/l* audience statement is followed by a five *qul* responses, forming the pattern: *q/w/l* audience statement **>** 2x [type Q4r + type A4r] + type A4r. The

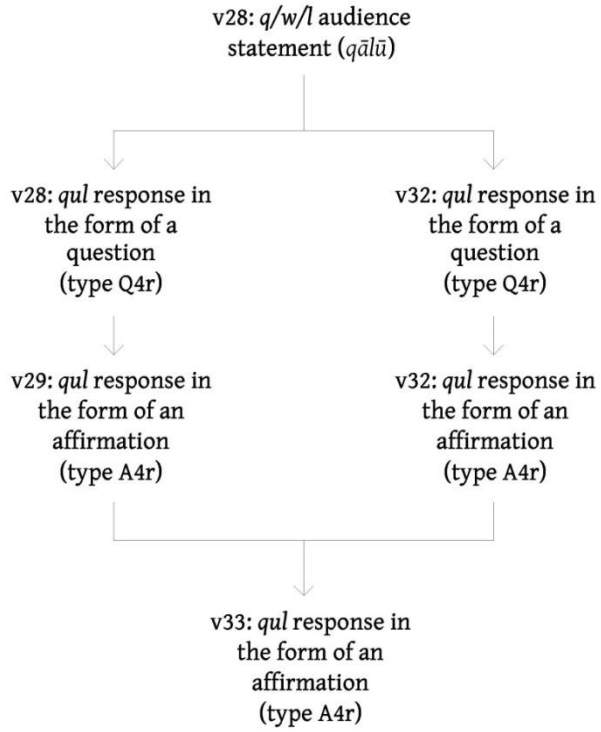
q/w/l audience statement in v. 28 attempts to justify an act deemed by the Qur'ān to be 'disgraceful' (*fāḥisha).* The five *qul* statements that follow this audience statement respond in the form of questions and affirmations. These verses are shown in the following table and discussed thereafter.

Table 6.3.2.3: Q. 7:29-33

	Verse		Translation
1-3	7:29, 32, 33.	*q/w/l* audience statement	(28) Yet when [these people] do something disgraceful (*fāḥisha)*, they say (*qālū)*, 'We found our forefathers doing this,' and, 'God has commanded us to do this.'
		question functioning as a *qul* response [type Q4r]	(28) Say, 'God does not command disgraceful (*faḥshā')* deeds. How can you say about God things that you do not know [to be true]?'
		affirmation functioning as a *qul* response [type A4r]	(29) Say, 'My Lord commands righteousness. Direct your worship straight to Him wherever you pray; call on Him; devote your religion entirely to Him. Just as He first created you, so you will come back [to life] again.' (30) Some He has guided and some are doomed to stray: they have taken evil ones rather than God as their masters, thinking that they are rightly guided. (31) Children of Adam, dress well whenever you are at worship, and eat and drink [as We have permitted] but do not be extravagant: God does not like extravagant people.
		question functioning as a *qul* response [type Q4r]	(32) Say, 'Who has forbidden the adornment and the nourishment God has provided for His servants?'
		affirmation functioning as a *qul* response [type A4r]	(32) Say, 'They are [allowed] for those who believe during the life of this world: they will be theirs alone on the Day of Resurrection.' This is how We make Our revelation clear for those who understand.
		affirmation functioning as a *qul* response [type A4r]	(33) Say, 'My Lord only forbids disgraceful deeds–whether they be open or hidden– and sin and unjustified aggression, and that you, without His sanction, associate things with Him, and that you say things about Him without knowledge.'

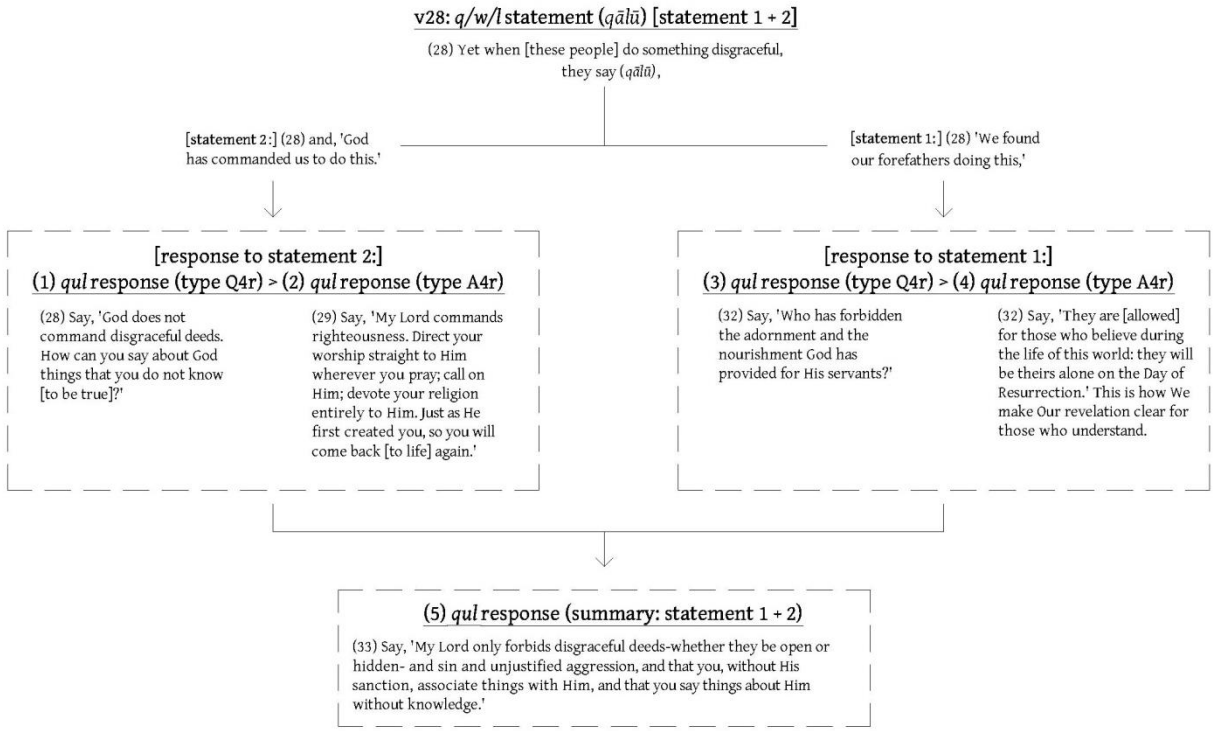
The *q/w/l* audience statement in v. 28 is followed by two pairs of *qul* responses in the form of a question and an affirmation, and these are then followed by a fifth *qul* response in form of an affirmation. This pattern is summarised in the following diagram.

Diagram 6.3.2.4: q/w/l *audience statement and the five* qul *responses in Q. 7:28-33*



The *q/w/l* audience statement in v. 28 can be subdivided into two statements. The two *qul* response pairs, a question and an affirmation, respond to these two statements in the *q/w/l* audience statement. This is shown in the following diagram, and explained thereafter.

Diagram 6.3.2.5: q/w/l *audience statement and the five* qul *responses in Q. 7:28-33*



There are two pairs of *qul* responses following each of the two statements in the *q/w/l* audience statement in v. 28: 'Yet when [these people] do something disgraceful, they say (*qālū)*, [first statement:] "We found our forefathers doing this," and, [second statement:] "God has commanded us to do this."' Each *qul* response question and affirmation pair appears to deal with each of these two statements.

The fifth and final *qul* response in v. 33 summarises the response in the two *qul* response pairs: [*qul* response in the form of an affirmation:] 'Say, "My Lord only forbids disgraceful deeds –whether they be open or hidden – and sin and unjustified aggression, and that you, without His sanction, associate things with Him, and that you say things about Him without knowledge."'

Q. 2:91-99

The passage from Q. 2:91 to 99 contains two *q/w/l* audience statements, three type A4r *qul* responses, and one type Q4r *qul* response. The verses in this passage are presented in the following table and discussed thereafter.

Table 6.3.2.6: Q. 2:91-99

	Verse		Translation
1-3	2:93-94/97	When (*idhā)* + said (*qīl)*	(91) When (*idhā)* it is said (*qīl)* to them, 'Believe in God's revelations,'
		q/w/l audience statement	(91) they say (*qālū*), 'We believe in what was revealed to us,' but they do not believe in what came afterwards, though it is the truth confirming what they already have.
		question functioning as a *qul* response [type Q4r]	(91) Say, 'Why did you kill God's prophets in the past if you were true believers? (92) Moses brought you clear signs, but then, while he was away, you chose to worship the calf– you did wrong.' (93) Remember when We took your pledge, making the mountain tower above you, and said, 'Hold on firmly to what We have given you, and listen to [what We say].'
		q/w/l audience statement	(93) They said (*qālū)*, 'We hear and we disobey,' and through their disbelief they were made to drink [the love of] the calf deep into their hearts.
		affirmation functioning as a *qul* response [type A4r]	(93) Say, 'How evil are the things your belief commands you to do, if you really are believers!'
		affirmation functioning as a *qul* response [type A4r]	(94) Say, 'If the last home with God is to be for you alone and no one else, then you should long for death, if your claim is true.' (95) But they will never long for death, because of what they have stored up with their own hands: God is fully aware of the evildoers. (96) you are sure to find them clinging to life more eagerly than any other people, even the polytheists. Any of them would wish to be given a life of a thousand years, though

			even such a long life would not save them from the torment: God sees everything they do.
		affirmation functioning as a *qul* response [type A4r]	(97) Say, 'If anyone is an enemy of Gabriel– who by God's leave brought down the Qur'ān to your heart confirming previous scriptures as a guide and good news for the faithful– (98) if anyone is an enemy of God, His angels and His messengers, of Gabriel and Michael, then God is certainly the enemy of such disbelievers.' (99) For We have sent down clear messages to you and only those who defy [God] would refuse to believe them.

The antecedent and general response in v. 91

The antecedent in Q. 2:91 contains the particle *idhā* (when) and a *q/w/l* audience statement. This antecedent is then followed by an audience characterisation in the same verse responding to the *q/w/l* audience statement:

> [antecedent:] (91) When (*idhā*) it is said (*qīl*) to them, 'Believe in God's revelations,' [*q/w/l* audience statement:] they say (*qālū*), 'We believe in what was revealed to us,'
>
> [audience characterisation:] (91) but they do not believe in what came afterwards, though it is the truth confirming what they already have.

The audience characterisation in v. 91 is then further developed and explained in the passage from v. 91 to v. 99, which contains a number of *qul* responses. I suggest that the *qul* responses in v. 91, v. 94 and v. 97 introduce three responses to develop the themes mentioned in the general response. These three *qul* responses can form a ring structure, as outlined in the diagram below and as summarised in the table that follows.

Diagram 6.3.2.7: Antecedent > general response (audience characterisation) and qul *responses*

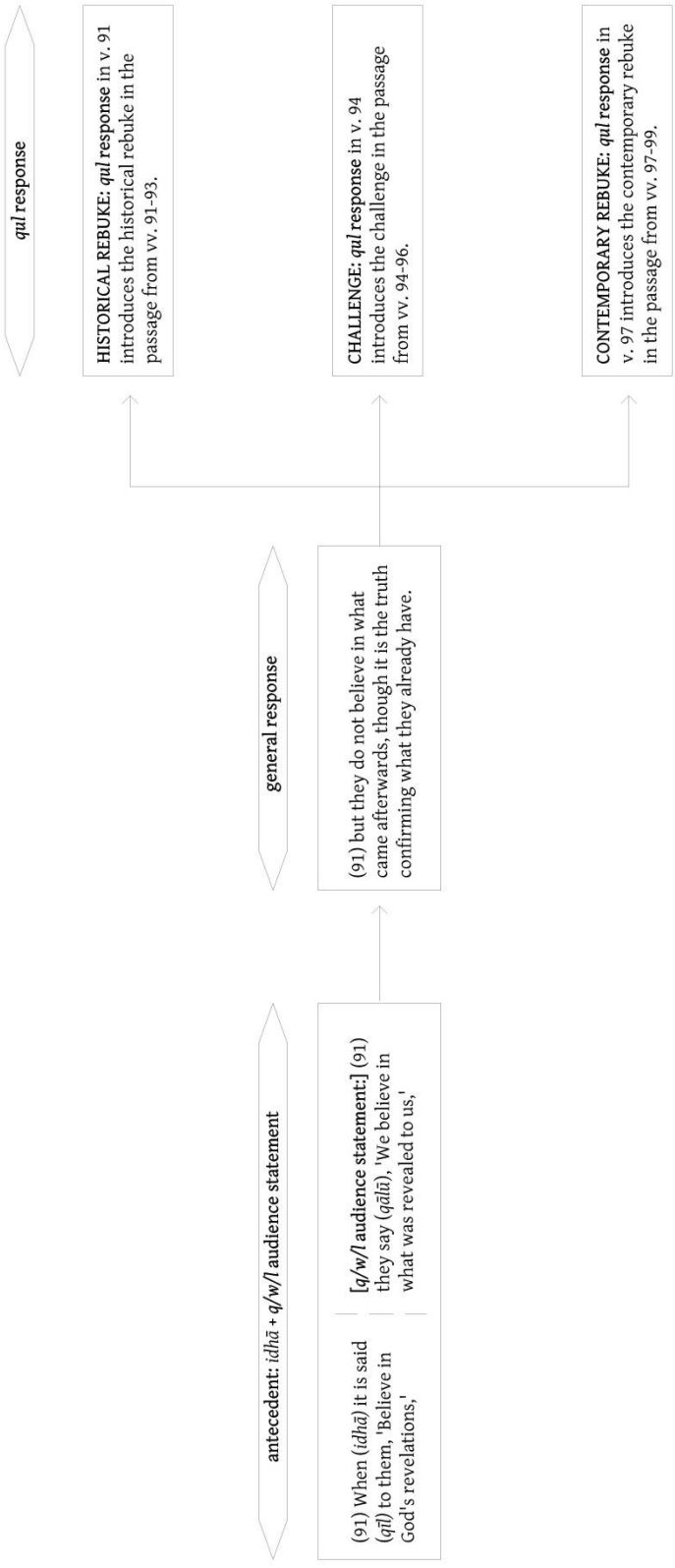


Table 6.3.2.8: Ring Structure in the qul *responses in Q. 2:91-99*

Section	*qul* response	Theme	Verses
A	v. 91	Historical Rebuke	91-93
B	v. 94	Challenge	94-96
A’	v. 97	Contemporary Rebuke	97-99

Section A begins with a *qul* response in v. 91, and introduces a historical rebuke in vv. 91-93. This passage mentions slain Israelite Prophets who were rejected by their people, as well as the Prophet Moses and the Revelation he presented to his people. Section B begins with a *qul* response in v. 94, and this *qul* response introduces a passage challenging the *q/w/l* audience statement ‘We believe’ in v. 91. This passage is analogous to a passage in Q. 62:5-8. The last section, Section A’, begins with a *qul* response in v. 97 to introduce a contemporary rebuke in the passage from vv. 97-99. These verses from v. 91-99 are shown in the following diagram and are briefly discussed thereafter.

Diagram 6.3.2.9: Ring Structure in the qul *responses in Q. 2:91-99*

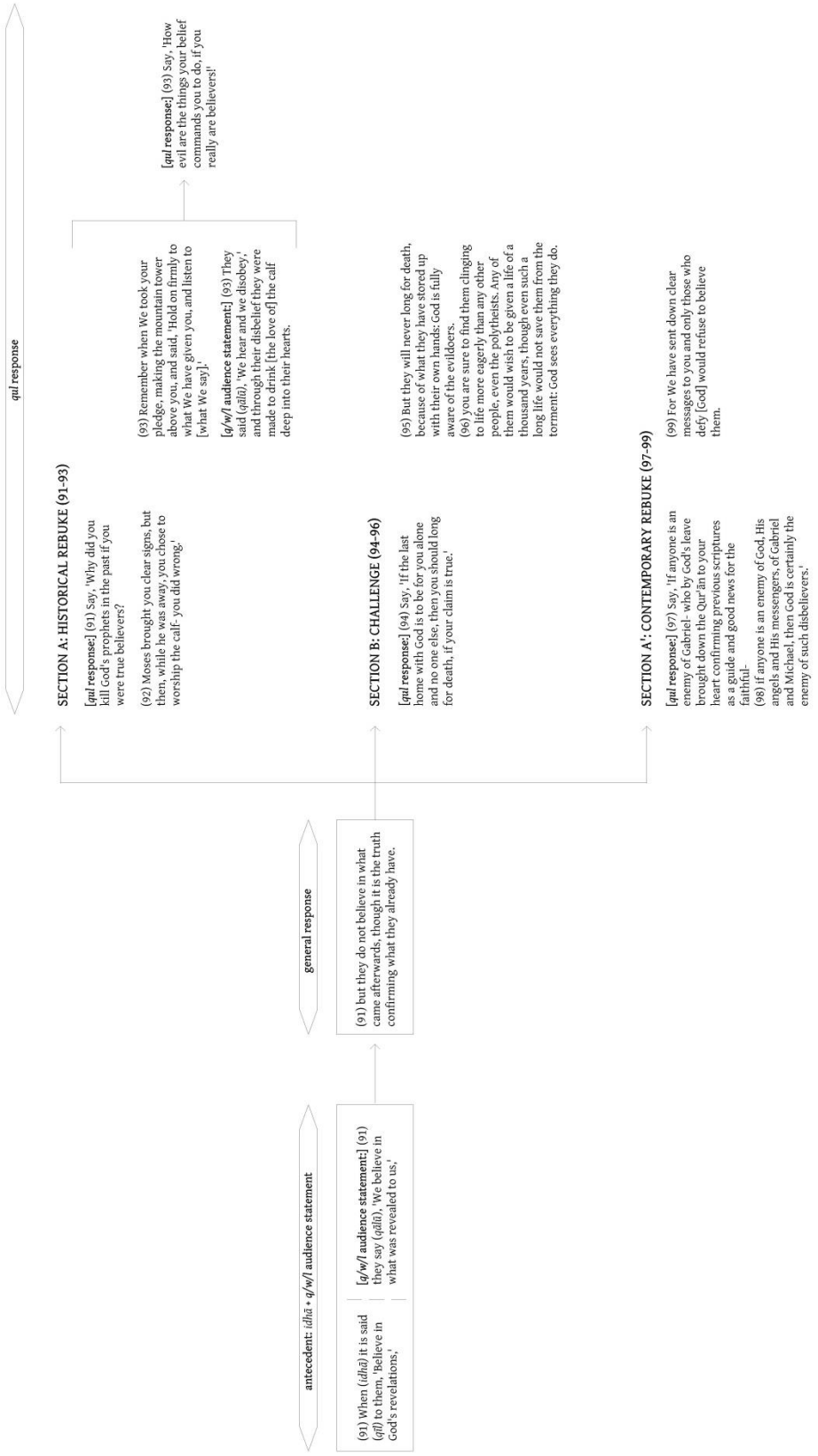


Table 6.3.2.10: Section A (vv. 91-93): Historical rebuke introduced with a qul *response in v. 91*

Section A	Verses
antecedent	(91) When *(idhā)* it is said (*qīl*) to them, 'Believe in God's Revelations,' (91) they say (*qālū*), 'We believe in what was revealed to us,' but they do not believe in what came afterwards, though it is the truth confirming what they already have.
historical rebuke	(91) Say, 'Why did you kill God's prophets in the past if you were true believers? (92) Moses brought you clear signs, but then, while he was away, you chose to worship the calf– you did wrong.' (93) Remember when We took your pledge, making the mountain tower above you, and said, 'Hold on firmly to what We have given you, and listen to [what We say].' They said (*qālū*), 'We hear and we disobey,' and through their disbelief they were made to drink [the love of] the calf deep into their hearts. Say, 'How evil are the things your belief commands you to do, if you really are believers!'

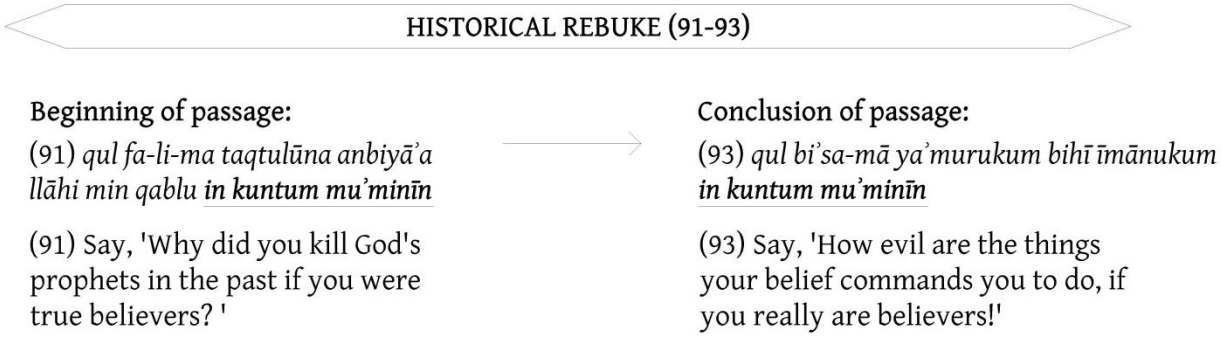
The discussion in the passage from Q. 2:91-99 suggests that the *q/w/l* audience statement in v. 91, 'We believe in what was revealed to us', can be attributed to the Jews. The first *qul* response in v. 91 'Say (*qul*), "Why did you kill God's prophets in the past if you were true believers?"' is a type Q4r question and forms a rebuke to the Jews, as it appears to refer to the slain Israelite Prophets, who commanded their people to follow the Torah.[302]

The verses following the mention of the slain Israelite Prophets in v. 91 are followed by the specific mention of the Jewish Prophet Moses. These verses in 92 and 93 draw attention to two other incidents in the life of Prophet Moses, mentioned repeatedly in the Qur'ān: his Jewish followers disobeyed him firstly by worshipping a calf ('Moses brought you clear signs, but then, while he was away, you chose to worship the calf–you did wrong' in v. 92);[303] and secondly by disobeying the Revelation Moses brought ('Remember when We took your pledge, making the mountain tower above you, and said, "Hold on firmly to what We have given you [i.e. the Torah], and listen to [what We say]." They said (*qālū*), "We hear and we disobey,"...' in v. 93).

[302] 'The question is a rebuke in the light of the Jews' claim 'We believe in what was sent down to us', meaning the Torah. The slain prophets referred to in v. 91 were Israelites who ordered their people, the Jews, to follow the Torah (i.e. the Revelation). That they slew their Prophets shows that their refusal to follow the Prophet stemmed from something other than faith in the Torah, since those prophets also confirmed the truth of the Scripture with them, and their murder was forbidden in any case. See Nasr, *The Study Quran,* 44.
[303] See Q. 20:83-98 for a more detailed discussion about the story of the Golden Calf and those of Prophet Moses' community who worshipped it.

The historical rebuke in this passage is concluded in v. 93 with another *qul* response. This *qul* response in v. 93 does not introduce another line of argument, but summarises – with rhetorical irony - the blameworthy historical traits mentioned in vv. 91-92: '(93) Say, "How evil are the things your belief commands you to do, if you really are believers! (*in kuntum mu'minīn*).'" This *qul* response in v. 93 thus performs a dual function: it can respond to the *q/w/l* audience statement in v. 93, 'They said (*qālū*), "We hear and we disobey,"' as well as also referring back to the *qul* response in v. 91 which introduced the historical rebuke: '(91) Say, "Why did you kill God's prophets in the past if you were true believers? (*in kuntum mu'minīn*)'"[304] The repeated phrase *in kuntum mu'minīn* in both of these *qul* responses in v. 91 and v. 93 highlights the relationship between the two verses and suggests their function in the passage: the *qul* response in v. 91 introduces the historical rebuke, and the *qul* response in v. 93 concludes it. This is shown in the following diagram.

Diagram 6.3.2.11: Historical Rebuke



This *qul* response in v. 93 concluding the historical rebuke can also respond to the antecedent and *q/w/l* audience statement v. 91, 'We believe *(nu'min).*' The *qul* response in v. 93 is thus also a rebuke, and it suggests that if 'believing' entails a set of beliefs resulting with the traits described in vv. 92-93 (disobeying messengers and rejecting the Revelation), that belief is evil. The root letters for the word 'believe' are repeated in the antecedent and the *qul* response: 'How evil are the things your belief (*īmānukum)* commands you to do'. This

[304] The *qul* statement in v. 91 is a question, and the *qul* statement in v. 93 can therefore be an answer to the *qul* question in v. 91. Although q*ul* questions followed by *qul* answers were discussed in Chapter Three, I have classified both of these *qul* statements in v. 91 and v. 93 as *qul* responses rather than *qul* questions and *qul* answers as these *qul* statements respond to the antecedent in v. 91.

final *qul* response in v. 93 thus summarises the historical rebuke in the passage of section A, while also responding to the antecedent in v. 91.

The following diagram highlights the type Q4r followed by type A4r *qul* response.

Diagram 6.3.2.12: Type Q4r and Type A4r qul *statement in vv. 91-93.*

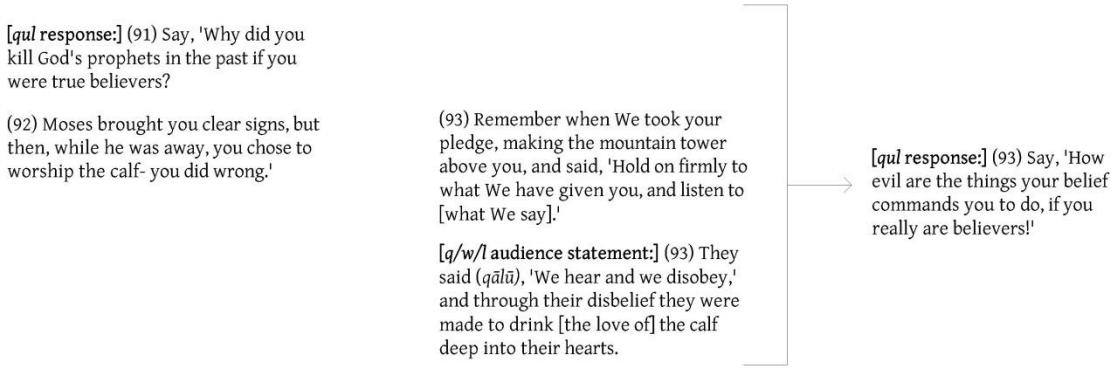


Table 6.3.2.13: Section B (vv. 94-96): Challenge introduced with a qul *response in v. 94*

Section B	Verses
antecedent	(91) When *(idhā)* it is said (*qīl*) to them, 'Believe in God's Revelations,' (91) they say (*qālū*), 'We believe in what was revealed to us,' but they do not believe in what came afterwards, though it is the truth confirming what they already have.
challenge	(94) Say, 'If the last home with God is to be for you alone and no one else, then you should long for death, if your claim is true.' (95) But they will never long for death, because of what they have stored up with their own hands: God is fully aware of the evildoers. (96) You are sure to find them clinging to life more eagerly than any other people, even the polytheists. Any of them would wish to be given a life of a thousand years, though even such a long life would not save them from the torment: God sees everything they do.

The type A4r *qul* response in v. 94 appears to challenge the statement, 'We believe in what was revealed to us' in the antecedent of v. 91. The challenge presented in the *qul* response of v. 94, and the discussion in vv. 94-96, are very similar to the *qul* statement and the challenge directed towards the Jews in a different passage of the Qur'ān, Q. 62:5-8. Both of these passages are shown in the following table.

Table 6.3.2.14: Q. 2:94-96 and Q. 62:5-8

Q. 2:94-96	Q. 62:5-8
[antecedent in v. 91:] 'We [the Jews] believe in what was revealed to us [i.e. the Torah].	(5) Those who have been charged to obey the Torah, but do not do so, are like asses carrying books: how base such people are who disobey God's Revelations! God does not guide people who do wrong.
(94) Say (*qul*), 'If the last home with God is to be for you alone and no one else, then you should long for death, if your claim is true.'	(6) Say (*qul*), 'You who follow the Jewish faith, if you truly claim that out of all people you alone are friends of God, then you should be hoping for death.'
(95) But they will never long for death, because of what they have stored up with their own hands: God is fully aware of the evildoers.	(7) But because of what they have stored up for themselves with their own hands they would never hope for death – God knows the wrongdoers very well –
(96) you are sure to find them clinging to life more eagerly than any other people, even the polytheists. Any of them would wish to be given a life of a thousand years, though even such a long life would not save them from the torment: God sees everything they do.	(8) so say (*qul*), 'The death you run away from will come to meet you and you will be returned to the One who knows the unseen as well as the seen: He will tell you everything you have done.'

Table 6.3.2.15: Section A' (vv. 97-99): Contemporary rebuke, introduced with a qul *response in v. 97*

Section A'	Verses
antecedent	(91) When *(idhā)* it is said (*qīl*) to them, 'Believe in God's Revelations,' (91) they say (*qālū*), 'We believe in what was revealed to us,' but they do not believe in what came afterwards, though it is the truth confirming what they already have.
contemporary rebuke	(97) Say, 'If anyone is an enemy of Gabriel– who by God's leave brought down the Qur'ān to your heart confirming previous scriptures as a guide and good news for the faithful– (98) if anyone is an enemy of God, His angels and His messengers, of Gabriel and Michael, then God is certainly the enemy of such Disbelievers.' (99) For We have sent down clear messages to you and only those who defy [God] would refuse to believe them.

Whereas the *qul* response and the passage comprising vv. 91-93 are a historical rebuke, the *qul* response in v. 97 is a contemporary rebuke. One may infer from the passage forming the historical rebuke that the Believers have two traits: (1) they do not reject (or kill) God's prophets (v. 91), and (2) they do not reject the Revelation (v. 92). This historical rebuke in vv. 91-93 can therefore be contrasted with the contemporary rebuke in vv. 97-99. The

contemporary rebuke thus addresses those who now reject the contemporary Prophet and the contemporary Revelation: (1) 'your heart (*ka*)' in v. 97 refers to the Prophet Muhammad and (2) 'brought down' in v. 97 refers to the contemporary revelation, the Qur'ān.

Both the historical rebuke and contemporary rebuke thus respond to the *q/w/l* audience statement 'We believe *(nuʾmin)*' in v. 91 to provide a criterion for belief. The root letters in the word *nuʾmin* are repeated a number of times in both rebukes, and they are used to outline the character traits that are required in the 'Believers'. In the historical rebuke, the phrase 'if you are believers *(in kuntum muʾminīn)*' is repeated in the *qul* responses of v. 91 and v. 93 to frame the discourse in that passage and to emphasise that the Believers do not reject prophets or Revelation. In the contemporary rebuke in v. 97 and v. 98, the word 'believer' is again used, but the word 'believer' in v. 97 is juxtaposed with the word 'disbeliever' in v. 98 to essentially make the same point: that Believers need to believe in the contemporary prophet and the contemporary Revelation.

The passage concludes with v. 99, which brings together the historical and contemporary rebukes by highlighting the similarities between the two Prophets, Moses and Muhammad, and the clear signs they both presented to their people: '(92) Moses brought you clear (signs) (*wa-la-qad jāʾakum Mūsā bi-l-bayyināt)* and (99) We have sent down clear signs to you [Muhammad] (*wa-la-qad ʾanzalnā ilayk āyāti bayyināt).*

Q. 6:136-153

Patricia Crone argues that this passage in the Qur'ān reveals much about the beliefs and customs of the Meccan Pagans, the *mushrikūn*. In this passage, their 'rural practice of a fairly innocuous nature' is described, and Crone argues that this aptly records what the *mushrikūn* of the time believed.[305] Through her analysis, Crone concludes that the Meccan *mushrikūn* were monotheists who also believed in other intermediary gods.[306]

[305] Patricia Crone argues that the Qur'ān does not mention many details about the Pagans or their shrines, but that customs and practices of theirs are mentioned to outline what they believe: 'The Qur'ān never as much as hints at the existence of idols in the Abrahamic sanctuary; it never mentions Hubal; with the possible exception of 4:60, relating to Medina, it never mentions any pagan religious personnel; it never mentions pagan shrines or other pagan objects among the Messenger's contemporaries, nor does it threaten destruction of such things or tell of their destruction after the Messenger's victory. What it does talk about at length, apart from the worship of the lesser gods/angels, is five or six rural practices of a fairly innocuous nature,

In Q. 6:136-153 there are a number of *q/w/l* audience statements describing what the pagans believed, and a number of *qul* responses. I suggest that this passage can be divided into two, to reveal two patterns in the *qul* responses. In the first passage, Q. 6:136-147, there are four *qul* responses; in the second Q. 6:148-151 there are also four *qul* responses. However, the patterns these *qul* responses form in both passages differ, as summarised in the following table, and discussed thereafter.

Table 6.3.2.16: Patterns in the qul *responses Q. 6:136-153*

Passage	Verses	Pattern
Passage 1	Q. 6:136-145[307]	*q/w/l* audience statement **>** [2x type Q4r] + type A4r
Passage 2	Q. 6:148-153	*q/w/l* audience statement **>** [type Q4r + type A4r] + type A4r + type A4r

Passage 1: Q. 6:136-145

In the first passage, there are three *qul* responses: two *qul* responses in the form of a question (type Q4r), followed by *qul* responses in the form of an affirmation (type A4r). These are shown in the following table.

except perhaps for the first: (1) the pagans would devote part of their cattle and harvest to God and their lesser deities, (2) they had cattle which they held it forbidden to use in ploughing and/or as beasts of burden, (3) they had cattle over which they would not mention the name of God when they slaughtered them, (4) they would reserve the unborn young of some animals for the men of the community, forbidding their wives to eat of them unless they were stillborn, (5) they would slit the ears of their cattle, and (6) they had something known as *baḥīra, sāʾiba and ḥām* which may have been identical with one or more of the above institutions (4:119; 5:103; 6:121, 136–145; 16:35, 56, 115f).' Patricia Crone, "The Religion of the Qur'ānic Pagans: God and the Lesser Deities," in *The Qur'ānic Pagans and Related Matters*, 72.

[306] Crone summarises that 'the *mushrikūn* are monotheists who see themselves as worshipping God alone, but who see Him as having intermediaries too, on whom they call along with God, and to whom they offer shares of their harvest and cattle along with that to Him as well.' Ibid., 198.

[307] Q. 6:146-147 contains a type A6r *qul* statement.

Table 6.3.2.17: Q. 6:136-145

Verse		Translation
6:136-145	*q/w/l* audience statement	(136) They apportion to God a share of the produce (*ḥarth*) and the livestock (*anʿām*) He created, saying (*qālū*), 'This is for God'– so they claim!– 'and this is for our idols *(li-shurakāʾinā)*.'
	audience characterisation	(136) Their idols' *(li-shurakāʾihim)* share does not reach God, but God's share does reach their idols *(shurakāʾihim)*: how badly they judge! (137) In the same way, their idols *(shurakāʾuhum)* have induced many of the pagans *(min al-mushrikīn)* to kill their own children, bringing them ruin and confusion in their faith: if God had willed otherwise they would not have done this, so leave them and that which they invent.
	q/w/l audience statement	(138) They also say (*qālū*), 'These livestock (*anʿāmun*) and produce (*ḥarth*) are reserved, and only those we allow may eat them'
	audience characterisation	(138) – so they claim! There are some animals they exempt from labour and some over which they do not pronounce God's name [during slaughter], falsely attributing these [regulations] to Him: He will repay them for the falsehoods they invent.
	q/w/l audience statement	(139) They also say (*qālū*), 'The contents of these livestocks' (*anʿām*) wombs will be reserved solely for our men and forbidden to our women, though if the offspring is stillborn they may have a share of it.'
	audience characterisation	(139) He will punish them for what they attribute to Him: He is all wise, all aware.
	concluding audience characterisation	(140) Lost indeed are those who kill their own children out of folly, with no basis in knowledge, forbidding what God has provided for them, fabricating lies against Him: they have gone far astray and have heeded no guidance.
	concluding text statement	(141) It is He who produces both trellised and untrellised gardens, date palms, crops of diverse flavours, the olive, the pomegranate, alike yet different: eat of their fruit when they bear fruit, eat some of it, paying what is due on the day of harvest, but do not be wasteful: God does not like wasteful people (142) Of the livestock (*anʿām*) are beasts of burden and of food: eat what God has provided for you and do not follow in Satan's footsteps: he is your sworn enemy.

		(143) [Of the livestock are] eight animals, in [four] pairs: a pair of sheep and a pair of goats
	question functioning as a *qul* response [type Q4r]	(143) Say, 'Has He forbidden the two males, the two females, or the young in the wombs of the two females? Tell me based on knowledge if you are telling the truth.'
		(144) And a pair of camels and a pair of cattle–
	question functioning as a *qul* response [type Q4r]	(144) Say, 'Has He forbidden the two males, the two females, or the young in the wombs of the two females? Were you present when God gave you these commands?' So who is more wicked than he who fabricates lies against God with no basis in knowledge in order to lead people astray? God does not guide the evildoers.
	affirmation functioning as a *qul* response [type A4r]	(145) Say, 'In all that has been revealed to me, I find nothing forbidden for people to eat, except for carrion, flowing blood, pig's meat – it is loathsome – or a sinful offering over which any name other than God's has been invoked. But if someone is forced by necessity, rather than desire or excess, then God is most forgiving and most merciful.'

The *q/w/l* audience statements about livestock and produce in vv. 136/138/139 describe the religious beliefs of the pagans (*mushrikūn).* The verses that follow these *q/w/l* audience statements respond to the beliefs recorded in these *q/w/l* audience statements, and clarify the Qur'ān's legal ruling in relation to what livestock and produce are lawful to consume. The response to these *q/w/l* audience statements is nuanced. It comprises a series of audience characterisations, concluding audience statements, concluding text statements, and *qul* responses in the form of questions and affirmations, as discussed in the following sections.

In the first instance, the *q/w/l* audience statements in v. 136/138/139 are responded to with audience characterisations. These are shown in the following table, and the responses in these verses are developed in the verses that follow, as explained after the table.

Table 6.3.2.18: Q. 6:136-139 q/w/l *audience statements and audience characterisations*

antecedent: *q/w/l* audience statement	**response:** audience characterisation
(136) They apportion to God a share of the produce (*ḥarthi*) and the livestock (*anʿām*) He created, saying (*qālū*), 'This is for God'– so they claim! – 'and this is for our idols *(li-shurakāʾinā)*.'	(136) Their idols' *(li-shurakāʾihim)* share does not reach God, but God's share does reach their idols *(shurakāʾihim)*: how badly they judge! (137) In the same way, their idols *(shurakāʾuhum)* have induced many of the pagans *(min al-mushrikīn)* to kill their own children, bringing them ruin and confusion in their faith: if God had willed otherwise they would not have done this, so leave them and that which they invent.
(138) They also say (*qālū*), 'These cattle (*anʿām*) and produce (*ḥarth*) are reserved, and only those we allow may eat them'	(138) – so they claim! There are some animals they exempt from labour and some over which they do not pronounce God's name [during slaughter], falsely attributing these [regulations] to Him: He will repay them for the falsehoods they invent.
(139) They also say (*qālū*), 'The contents of these animals' (*anʿām*) wombs will be reserved solely for our men and forbidden to our women, though if the offspring is stillborn they may have a share of it.'	(139) He will punish them for what they attribute to Him: He is all wise, all aware.

The arguments presented in these audience characterisations are followed by two further responses: a concluding audience characterisation and a concluding text statement. The passage then concludes with three *qul* responses, two type Q4r *qul* statements, and one type A4r *qul* statement. These are shown in the following diagrams and then discussed thereafter.

Diagram 6.3.2.19: Q. 6:136-145, without verses 143/144

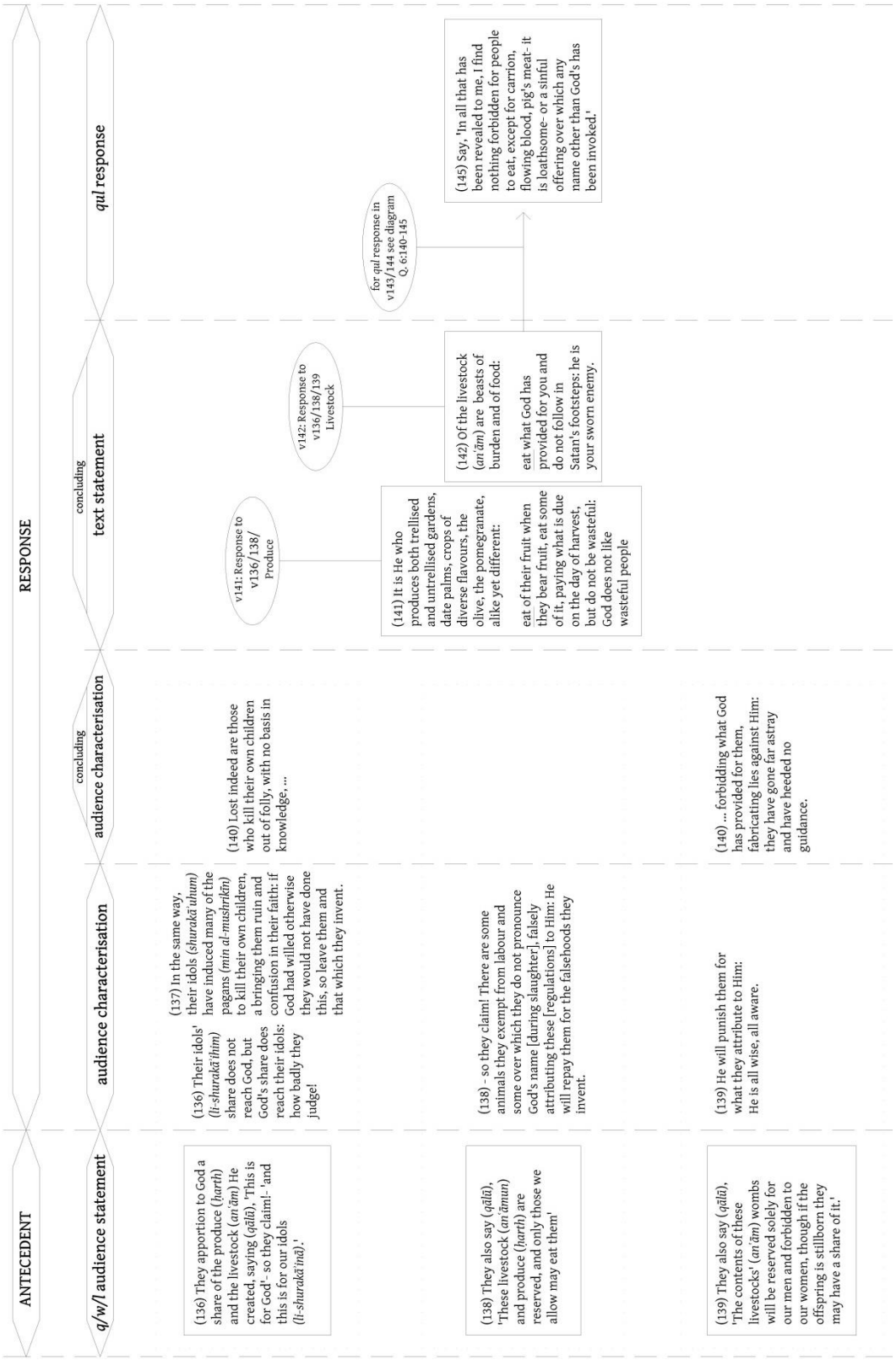
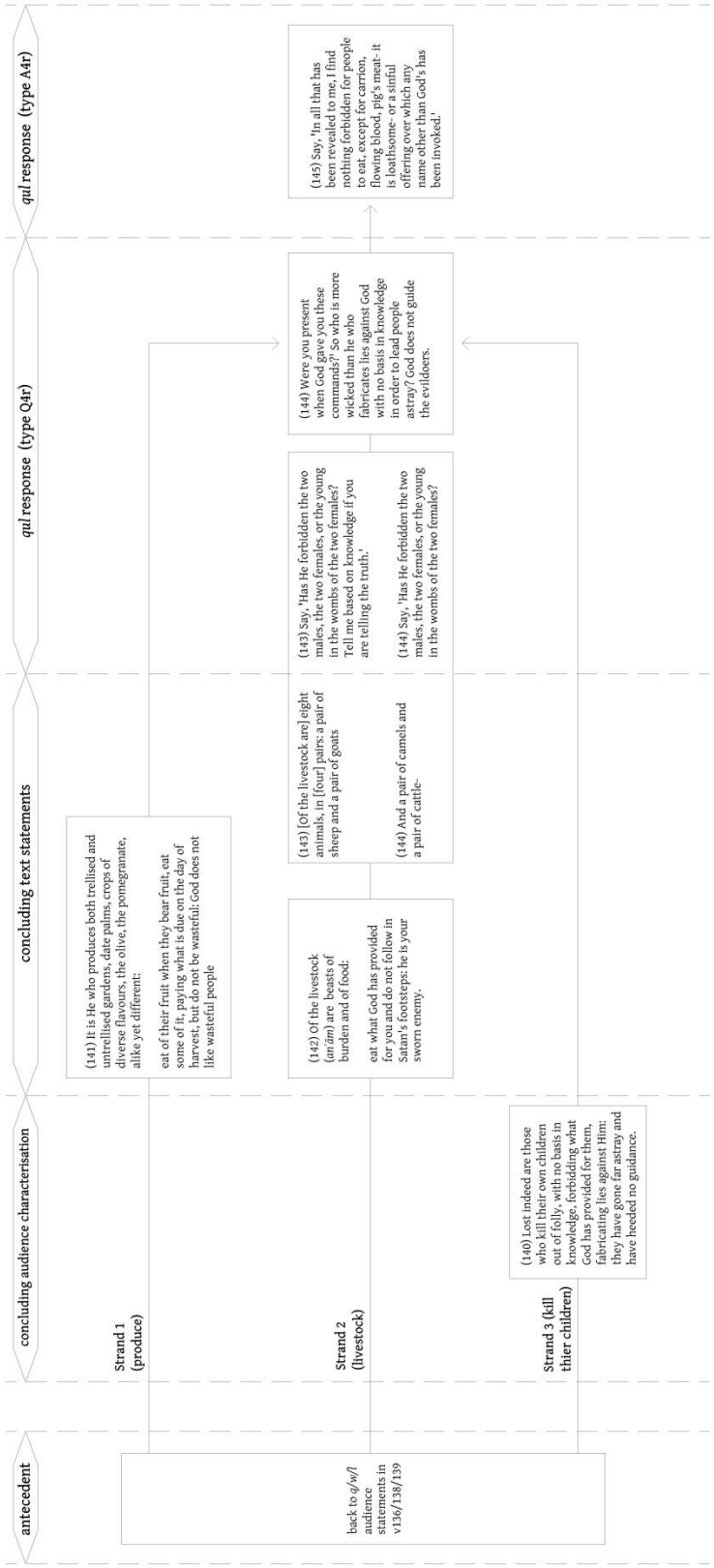


Diagram 6.3.2.20: Q. 6:140-145

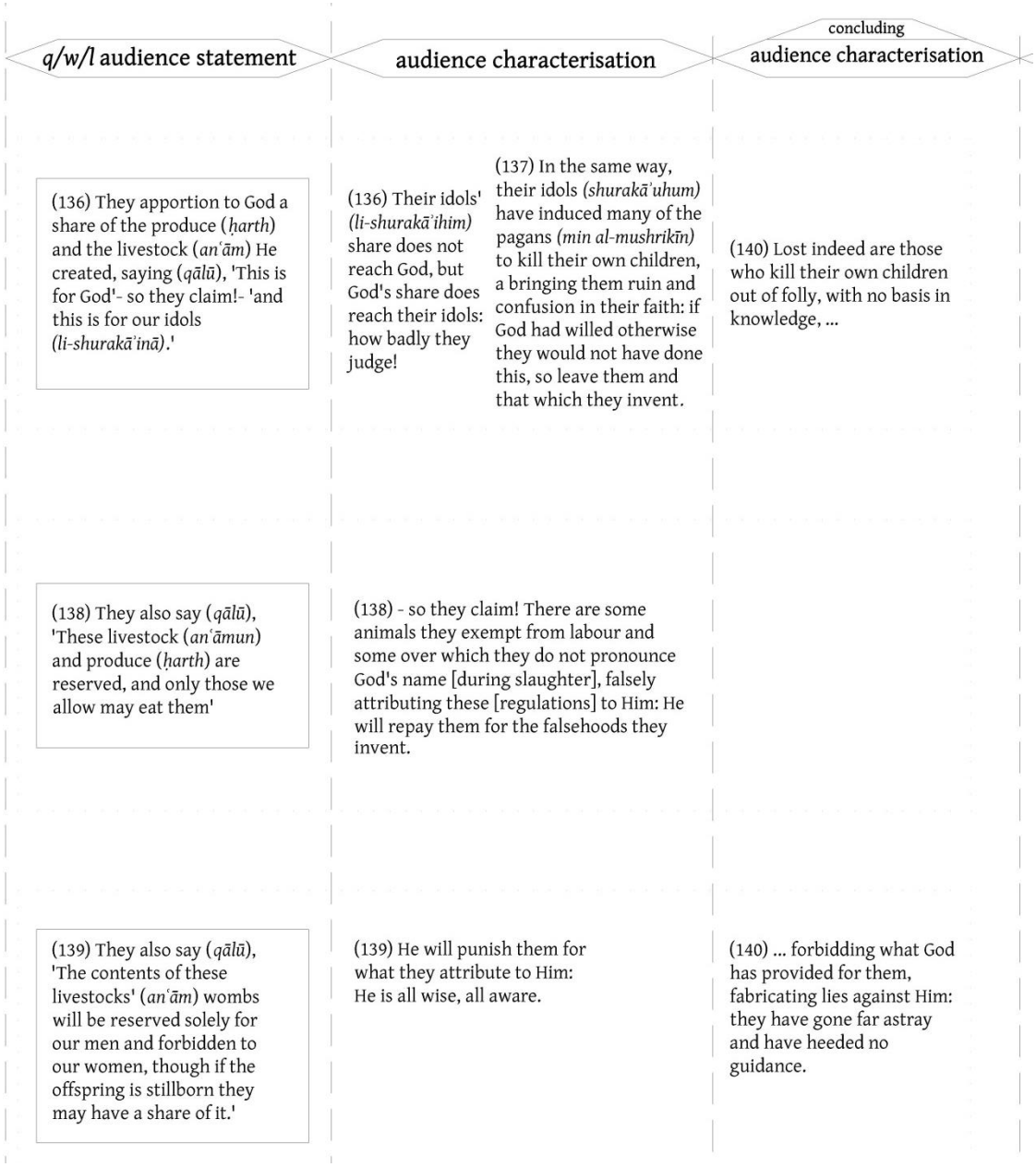


In order to explain the previous two diagrams, the verses in the passage from Q. 6:135 to 145 are discussed in the following three sub-sections: (A) *q/w/l* audience statements and audience characterisations in vv. 136-140, (B) *q/w/l* audience statements and the concluding text statements in vv. 141-142, and (C) *q/w/l* audience statements, audience characterisations, text statements and *qul* responses in vv. 136-145.

(A) *q/w/l* audience statements and audience characterisations in vv. 136-140

The *q/w/l* audience statements are followed by audience characterisations and a concluding audience characterisation, as shown in the following diagram and explained thereafter.

Diagram 6.3.2.21: Q. 136-140 q/w/l audience statements and audience characterisations



The *q/w/l* audience statements in vv. 136/138/139 are followed by a series of audience characterisations in vv. 136-140. These audience characterisations provide the initial response to the *q/w/l* audience statements, and also give further details about what the pagans believe. The response in these audience characterisations make the following arguments:

(1) There is no religious benefit in the polytheistic practices recorded in the *q/w/l* audience statement. The audience characterisation in v. 136 responds to their apportioning of produce and livestock among idols by asserting that there is no religious benefit in this practice, since '(136) Their idols' *(li-shurakāʾihim)* share does not reach God.'

(2) The idols for whose sake these practices are committed are the same ones that have induced the pagans to commit other heinous sins. In v. 137 and v. 140, the audience characterisations highlight that their confused belief in the idols[308] have induced the pagans described in the *q/w/l* audience statements to commit other heinous acts also, such as killing their children: '(137) In the same way, their idols *(shurakāʾuhum)* have induced many of the pagans *(min al-mushrikīn)* to kill their own children, bringing them ruin and confusion in their faith,' and '(140) Lost indeed are those who kill their own children out of folly, with no basis in knowledge, forbidding what God has provided for them, fabricating lies against Him: they have gone far astray and have heeded no guidance.' The pre-Islamic Arabs practiced female infanticide (cf. Q. 81:8-9 and Q. 16:57-59) and, by mentioning this practice in the response, the Qur'ān appears to link the killing of children with the polytheistic practice recorded in the *q/w/l* audience statements, such as in v. 139: 'They also say (*qālū*), 'The contents of these animals' *(anʿām)* wombs will be reserved solely for our men and forbidden to our women, though if the offspring is stillborn they may have a share of it.' By mentioning the killing of children alongside the practices recorded in the antecedent, the verses appear to present a moral argument that questions the source of knowledge, the idols.

(3) The pagans have no previous religious sources to support these claims. In vv. 137/138/140 the audience characterisation challenges their source of knowledge, claiming that the pagans have no religious basis (i.e. no Revelation, cf. *qul* response of v. 145) for making these religious claims: '(137) so leave them and that which they invent *(yaftarūna)*',[309] '(138) falsely attributing these [regulations] to Him: He will

[308] Crone argues that they claim to worship God and the idols at the same time.
[309] The word *yaftarūn* means 'they invent a lie', such as in Q. 10:38, rather than the word 'devices', as translated by Abdel Haleem. Words derived from the same root are repeated a number of times in this passage.

repay them for the falsehoods they invent *(yaftarūna)*' and '(140) with no basis in knowledge' and '(140) fabricating lies against Him (*iftirāʾan ʿalā Llāh*)'.

(4) The response threatens them with punishment. In v. 139, the pagans are threatened with a penalty for making the claims recorded in the *q/w/l* audience statements: '(139) He will punish them for what they attribute to Him'.

These four lines of arguments draw upon themes often employed by the Qur'ān to respond to those who oppose its message: (1) benefit of religious practices, (2) moral justification, (3) Revelation as the basis of knowledge, and (4) historical accounts of punishment in this world (cf. punishment narratives in the Qur'ān), or punishment in the Hereafter for those who actively oppose the message.

(B) *q/w/l* audience statements and the summary concluding text statements in vv. 141-142

The audience characterisations are followed by two concluding text statements in vv. 141-142. These respond to the previous verses by clarifying the Qur'ān's position about livestock and produce, and contain the general command 'eat' *(kulū)*. This general command 'eat' is specified in the concluding *qul* response in v. 145, as will be explained in the next section. The following table highlights the relationship between the *q/w/l* audience statements, mentioning livestock and produce, and the two concluding text statements in vv. 141/142. Both of these text statements contain the command 'eat' *(kulū)* to clarify the Qur'ānic ruling on these matters, thereby responding to the *q/w/l* audience statements.

Table 6.3.2.22: antecedent and concluding text statements

antecedent	
q/w/l audience statement	(136) They apportion to God a share of the produce (*ḥarth*) and the livestock (*al-anʿām*) He created, saying (*qālū*), 'This is for God'– so they claim!–'and this is for our idols *(li-shurakāʾinā).*'
	(138) They also say (*qālū*), 'These livestock (*anʿām*) and produce (*ḥarth*) are reserved, and only those we allow may eat them'
	(139) They also say (*qālū*), 'The contents of these animals' (*anʿām*) wombs will be reserved solely for our men and forbidden to our women, though if the offspring is stillborn they may have a share of it.'
response: concluding text statement	
text statement: response (produce) *'produce' mentioned in vv. 136/138*	(141) It is He who produces both trellised and untrellised gardens, date palms, crops of diverse flavours, the olive, the pomegranate, alike yet different: eat *(kulū)* of their fruit when they bear fruit, eat some of it, paying what is due on the day of harvest, but do not be wasteful: God does not like wasteful people
text statement: response (livestock) *'livestock' mentioned in vv. 136/138/139*	(142) Of the livestock (*anʿām*) are beasts of burden and of food: eat *(kulū)* what God has provided for you and do not follow in Satan's footsteps: he is your sworn enemy.

(C) *q/w/l* audience statements, audience characterisations, text statements and *qul* responses in vv. 136-145

There are three *qul* responses in the passage from Q. 6:136-145: two in the form of a question (type Q4r) in vv. 143/144, and a *qul* response in form of an affirmation (type A4r) in v. 145. I suggest that the *qul* response in v. 145 summarises and concludes the entire passage from v. 136. In order to perform this function, this *qul* response in the form of an affirmation in v. 145 follows on from the *qul* response in the form of a question in v. 144 to form the pattern: type Q4r followed by type A4r. This is shown in the following table.

Table 6.3.2.23: part qul *response in v. 144 and* qul *response in v. 145*

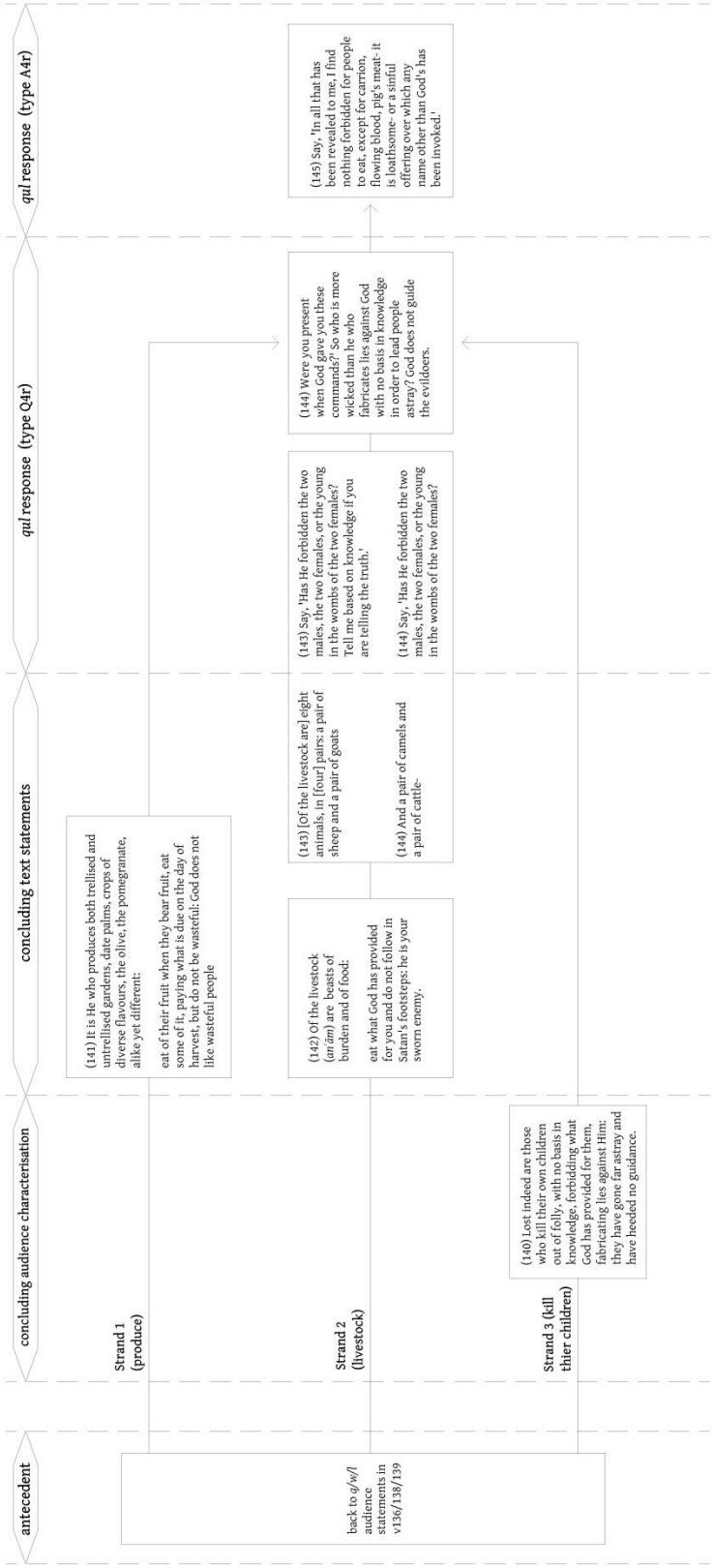
part *qul* response (type Q4r)	*qul* response (type A4r)
(144) ...Were you present when God gave you these commands?' So who is more wicked than he who fabricates lies against God with no basis in knowledge in order to lead people astray? God does not guide the evildoers.	(145) Say, 'In all that has been revealed to me, I find nothing forbidden for people to eat, except for carrion, flowing blood, pig's meat– it is loathsome– or a sinful offering over which any name other than God's has been invoked. But if someone is forced by necessity, rather than desire or excess, then God is most forgiving and most merciful.'

The *qul* response in v. 144 sets up the *qul* response in v. 145. However, the general phrase 'these commands' in v. 144 can refer to the specific pagan customs described in the previous verses and the antecedent. I suggest that the general phrase 'these commands' refers back to the previous verses through three strands, briefly summarised in the following table and diagram, and then explained thereafter.

Table 6.3.2.24: qul *response in v. 144 and its relationship with previous verses*

Strand	Relationship with previous verses
Strand 1 (produce)	*qul* response in v. 144 refers back to the concluding text statement in v. 141
Strand 2 (livestock)	*qul* response in v. 144 refers back to the concluding text statement in vv. 142/143, and the *qul* responses in vv. 143/44
Strand 3 (kill their children)	*qul* response in v. 144 refers back to the audience characterisation in v. 140

Diagram 6.3.2.25: Q. 6:140-145 and the three strands



Strand 1 (Produce): *qul* response in v. 144, and the concluding text statement in v. 141

The antecedent mentioning polytheistic pagan customs about produce, and how these can relate to the verses that follow it, is summarised in the following table.

Table 6.3.2.26: antecedent and responses about produce

antecedent (produce)	concluding text statement (produce)	part *qul* response (type Q4r)	part *qul* response (type A4r)
(136) They apportion to God a share of the produce (*ḥarth*) and the livestock (*anʿām*) He created, saying (*qālū*), 'This is for God'– so they claim! – 'and this is for our idols *(li-shurakāʾinā)*.' (138) They also say (*qālū*), 'These livestock (*anʿām*) and produce (*ḥarth*) are reserved, and only those we allow may eat them.'	(141) It is He who produces both trellised and untrellised gardens, date palms, crops of diverse flavours, the olive, the pomegranate, alike yet different: eat *(kulū)* of their fruit when they bear fruit, eat some of it, paying what is due on the day of harvest, but do not be wasteful: God does not like wasteful people.	(144) ...Were you present when God gave you these commands?' So who is more wicked than he who fabricates lies against God with no basis in knowledge in order to lead people astray? God does not guide the evildoers.	(145) Say, 'In all that has been revealed to me, I find nothing forbidden for people to eat, except ...

Strand 2 (Livestock): *qul* response in v. 144, concluding text statement in vv. 142/143, and *qul* response in vv. 143/44

The relationship between the *q/w/l* audience statements in vv. 136/138/139, the concluding text statement in v. 142 and the *qul* response in vv. 143/144 and v. 145 is shown in the following table.

Table 6.3.2.27: qul *response in v. 145 and audience characterisations*

antecedent (livestock)	
q/w/l audience statement	(136) They apportion to God a share of the produce and the livestock (*anʿām*) He created, saying (*qālū*), 'This is for God'– so they claim! – 'and this is for our idols *(li-shurakāʾinā).*'
	(138) They also say (*qālū*), 'These cattle (*anʿām*) and crops are reserved, and only those we allow may eat them.'
	(139) They also say (*qālū*), 'The contents of these animals' (*'anʿāmi*) wombs will be reserved solely for our men and forbidden to our women, though if the offspring is stillborn they may have a share of it.'
concluding text statement (livestock)	
text statement	(142) Of the livestock (*anʿāmi*) are beasts of burden and of food: eat what God has provided for you and do not follow in Satan's footsteps: he is your sworn enemy.
	(143) [Of the livestock are] eight animals, in [four] pairs: a pair of sheep and a pair of goats.
***qul* response in vv. 143/144 link back to v. 142**	
question functioning as a *qul* response [type Q4r]	(143) Say, 'Has He forbidden the two males, the two females, or the young in the wombs of the two females? Tell me based on knowledge if you are telling the truth.'
text statement	(144) And a pair of camels and a pair of cattle –
question functioning as a *qul* response [type Q4r]	(144) Say, 'Has He forbidden the two males, the two females, or the young in the wombs of the two females?
***qul* response in last part of v. 144**	
'these commands' is a general phrase, and can refer to vv. 143/144.	(144) Were you present when God gave you these commands?' So who is more wicked than he who fabricates lies against God with no basis in knowledge in order to lead people astray? God does not guide the evildoers.
concluding *qul* response in v. 145	
affirmation functioning as a *qul* response [type A4r]	(145) Say, 'In all that has been revealed to me, I find nothing forbidden for people to eat, except for carrion, flowing blood, pig's meat – it is loathsome – or a sinful offering over which any name other than God's has been invoked.'

In the passage from v. 136 to v. 145, the *qul* response in v. 145 follows the *qul* response in v. 144 and can form the pattern: *qul* response in the form of a question (type Q4r) followed by a *qul* response in form of an affirmation (type A4r). This pattern - a question followed by an affirmation - is similar to the passages mentioned previously in this chapter.

The following table highlights some of the relationships between the *qul* response in v. 145, the concluding text statement in v. 142, and *q/w/l* audience statements in the passage from v. 136.

Table 6.3.2.28: Relationships between antecedent, concluding text statement and qul *response*

antecedent (livestock)	concluding text statement (livestock)	*qul* response in v. 145
(138) They also say (*qālū*), 'These cattle (*anʿām*) and crops are reserved, and only those we allow may eat them' (139) They also say (*qālū*), 'The contents of these animals' (*anʿām*) wombs will be reserved solely for our men and forbidden to our women, though if the offspring is stillborn they may have a share of it.'	(142) Of the livestock (*anʿām*) are beasts of burden and of food: eat *(kulū)* what God has provided for you and do not follow in Satan's footsteps: he is your sworn enemy.	(145) Say, 'In all that has been revealed to me, I find nothing forbidden for people to eat, except for carrion, flowing blood, pig's meat– it is loathsome–
(136) They apportion to God a share of the produce and the livestock (*anʿām*) He created, saying (*qālū*), 'This is for God'– so they claim!–'and this is for our idols *(li-shurakāʾinā)*.'		(145) or a sinful offering over which any name other than God's has been invoked.'

In the relationship highlighted in strand two, the *qul* response in v. 145 summarises and concludes the discussion about the livestock. For example, the *qul* response in v. 145 clarifies the previous command 'eat' in the concluding text statement of v. 142, and the *qul* response in v. 145 specifies the exceptions thereto.

Strand 3 (Kill their children): *qul* response in v. 144 and audience characterisation in v. 140

The *qul* response in v. 144 can also follow on from the concluding audience characterisation in v. 140, thereby linking back to the passage beginning with the antecedent in v. 136. The

relationship between the *qul* response in v. 144 and the concluding audience characterisation in v. 140 is outlined in the table that follows.

Table 6.3.2.29: relationship between Q. 6:140 and Q. 6:144

concluding audience characterisation v. 140	*qul* response [questions] v. 144
(140) Lost indeed are those who kill their own children out of folly,	(144) Were you present when God gave you these commands?'
(140) *qad khasira alladhīna qatalū awlādahum safahan*	(144) *am kuntum shuhadāʾ idh waṣṣākum Allāh bi-hādhā*
(140) with no basis in knowledge, forbidding what God has provided for them, fabricating lies against Him:	(144) So who is more wicked than he who fabricates lies against God with no basis in knowledge?
(140) *bi-ghayr ʿilm wa-ḥarramū mā razaqahum Allāh iftirāʾan ʿalā Llāh*	(144) *fa-man aẓlam mimman aftarā ʿalā Llāh kadhiban*
(140) they have gone far astray and have heeded no guidance.	(144) in order to lead people astray? God does not guide the evildoers.
(140) *qad ḍallū wa-mā kānū muhtadīn*	(144) *li-yuḍilla al-nās bi-ghayr ʿilm inn Allāha lā yahdī l-qawm al-ẓālimīn*

The relationship between the *qul* response in v. 145, and the audience characterisations at the start of the passage responding to the *q/w/l* audience statements are shown in the following table. These audience characterisations respond to the antecedent by stating that the pagan customs mentioned in the *q/w/l* audience statement are an invention (*iftirāʾ*), and without a basis in knowledge (*bi-ghayri ʿilm).* The Qur'ān often responds to opponents making these claims by highlighting the appropriate sources of knowledge: the Qur'ānic messenger (The Prophet) and Qur'ān (Revelation). In the *qul* of v. 145, both sources are mentioned: 'In all that has been revealed (Qur'ān) to me (Qur'ānic messenger)'.

Table 6.3.2.30: qul *response in v. 145 and audience characterisations*

audience characterisation	*qul* response in v. 145
(137) so leave them and that which they invent (*yaftarūna)* (138) falsely attributing these [regulations] to Him: He will repay them for the falsehoods they invent *(yaftarūna)* (140) with no basis in knowledge (*bi-ghayr ʿilm)* (140) fabricating lies against Him *(iftirāʾan).*	(145) Say, 'In all that has been revealed to me (*mā ūḥiya ilayya*), ...

Passage 2: Q. 6:148-153

In the second passage from Q. 6:148-153 there are four *qul* responses following a *q/w/l* audience statement, and they form the pattern: *q/w/l* audience statement **>** [type Q4r + type A4r] + type A4r + type A4r. The verses in this passage from Q. 6:148-153 are shown in the following table, and the relationships between the antecedent and audience characterisations and *qul* responses in this passage are explained thereafter and summarised in the diagram that follows.

Table 6.3.2.31: Q. 6:148-153

Verse		Translation
6:148-153	*q/w/l* audience statement	(148) The idolaters will say (*sa-yaqūlu*), 'If God had willed, we would not have ascribed partners to Him– nor would our fathers – or have declared anything forbidden.'
	audience characterisation	(148) In the same way, those before them denied [the truth] until they tasted Our punishment.
	question functioning as a *qul* response [type Q4r]	(148) Say, 'Have you any knowledge that you can show us? You follow only supposition and tell only lies.'
	affirmation functioning as a *qul* response [type A4r]	(149) Say, 'The conclusive argument belongs to God alone. Had He so willed He would have guided you all.'
	affirmation functioning as a *qul* response [type A4r]	(150) Say, 'Bring your witnesses to testify that God has forbidden all this.'
	audience characterisation	(150) If they do testify, do not bear witness with them. Do not follow the whims of those who have denied Our revelation, who do not believe in the Hereafter, and who set up equals with their Lord.
	affirmation functioning as a *qul* response [type A4r]	(151) Say, 'Come! I will tell you what your Lord has really forbidden you. Do not ascribe anything as a partner to Him; be good to your parents; do not kill your children in fear of poverty'– We will provide for you and for them – 'stay well away from committing obscenities, whether openly or in secret; do not take the life God has made sacred, except by right. This is what He commands you to do: perhaps you will use your reason. (152) Stay well away from the property of orphans, except with the best [intentions], until they come of age; give full measure and weight,

		according to justice'– We do not burden any soul with more than it can bear – 'when you speak, be just, even if it concerns a relative; keep any promises you make in God's name. This is what He commands you to do, so that you may take heed' – (153) this is My path, leading straight, so follow it, and do not follow other ways: they will lead you away from it–'This is what He commands you to do, so that you may refrain from wrongdoing.'

The following table and diagram highlight the function of the three *qul* responses following the *q/w/l* audience statement in v. 148. The first two form a question and an affirmation pair in v. 148 and v. 149, and the third *qul* response in v. 150 introduces an audience characterisation. The final *qul* response in v. 151 concludes the passage. This final *qul* response in vv. 151-153 is similar to the *qul* response in v. 145 in the previous passage: both conclude their respective passages.

In v. 145, the *qul* response refers to the Revelation, and the Prophet, to clarify the Qur'ān's ruling on what is forbidden to eat: '(145) Say, "In all that has been revealed to me, I find nothing forbidden for people to eat, except …"' Likewise, the *qul* response in v. 151 begins in a similar style to clarify the Qur'ān's ruling on what is forbidden: '(151) Say, "Come! I will tell you what your Lord has really forbidden you …"'

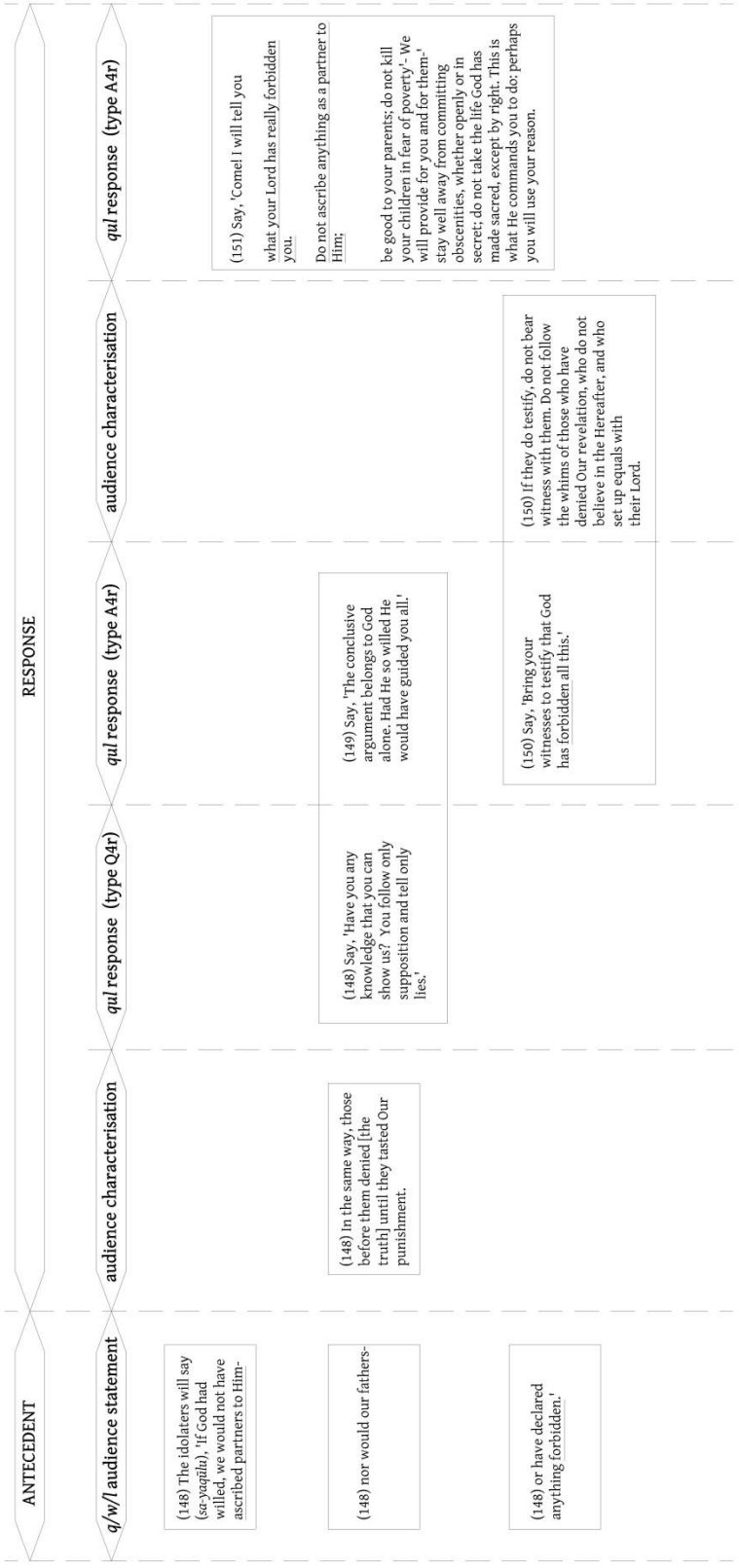
Table 6.3.2.32: Type Q4r qul *response followed by a type A4r* qul *response in vv. 148/149*

***qul* response (type Q4r)**	***qul* response (type A4r)**
(148) Say, 'Have you any knowledge that you can show us? You follow only supposition and tell only lies.'	(149) Say, 'The conclusive argument belongs to God alone. Had He so willed He would have guided you all.'

Table 6.3.2.33: Type A4r qul *response followed by an audience characterisation*

***qul* response (type A4r)**	**audience characterisation**
(150) Say, 'Bring your witnesses to testify that God has forbidden all this.'	(150) If they do testify, do not bear witness with them. Do not follow the whims of those who have denied Our revelation, who do not believe in the Hereafter, and who set up equals with their Lord.

Diagram 6.3.2.34: Q. 6:148-151



Section 6.4: *q/w/l* audience statements and type A4r and type Q4r patterns

Q/w/l audience statements followed by *qul* statements in the form of an affirmation (type A4r) and *qul* statements in the form of a question (type Q4r) are summarised in the following table. The verses in this table have been presented in Chapter Four. The passage Q. 49:14-17 is discussed thereafter.

Table 6.4.1: Type A4r followed by type Q4r qul *patterns*

***qul* statements**	***qul* responses and their pattern**
Q. 33:16/17	*q/w/l* audience statement > [type A4r + type Q4r]
Q. 41:6/9	*q/w/l* audience statement > [type A4r + type Q4r]
Q. 2:135/139/140	*q/w/l* audience statement > [type A4r + 2x type Q4r]
Q. 9:51/52/53	*q/w/l* audience statement > [type A4r + type Q4r] + type A4r
Q. 49:14/16/17	*q/w/l* audience statement > [type A4r + type Q4r] + type A4r

Q. 49:14-17

In Q. 49:14-17 the antecedent is followed by three *qul* responses forming the pattern: *q/w/l* audience statement **>** [type A4r + type Q4r] + type A4r. These verses are shown in the following table, and discussed thereafter.

Table 6.4.2: Q. 49:14-17

Verse		Translation
49:14 & 17	*q/w/l* audience statement	(14) The desert Arabs say (*qālat*), 'We have faith (*āmannā*).'
	affirmation functioning as a *qul* response [type A4r]	(14) Say, 'You do not have faith (*lam tu'minū*). What you should say instead is, "We have submitted" (*aslamnā*), for faith (*īmān*) has not yet entered your hearts. But, if you obey God and His Messenger, He will not diminish any of your deeds: He is most forgiving and most merciful.'[310]
	audience characterisation	(15) The true believers (*muʾminūn*) are the ones who have faith (*āmanū*) in God and His Messenger and leave all doubt behind, the ones who have struggled with their possessions and their persons in God's way: they are the ones who are true (*ulā'ika hum al-ṣādiqūn*).
	question functioning as a *qul* response [type Q4r]	(16) Say, 'Do you presume to teach God about your religion, when God knows everything in the heavens and earth, and He has full knowledge of all things?'
	audience characterisation	(17) They think they have done you a favour (*yamunnūna ʿalayk)* by submitting (*an aslamū*).
	affirmation functioning as a *qul* response [type A4r]	(17) Say, 'Do not consider your submission a favour (*lā tamunnū islāmakum*) to me; however it is God who has done you a favour (*yamunnu*), by guiding you to faith (*an hadākum lil-īmān*), if you are truly sincere (*in kuntum ṣādiqīn*).'

The *q/w/l* audience statement in v. 14 is followed by three *qul* responses and a number of audience characterisations in the passage. I have suggested that the first two *qul* responses following the *q/w/l* audience statement form an affirmation and question pair: type A4r + type Q4r. The final *qul* response then summarises the entire passage to form the pattern: [type A4r + type Q4r] + type A4r. These three *qul* responses, however, are separated by two audience characterisations, and the verses in this passage are presented in the following two subsections. The first section explores the relationship between the antecedent and *qul*

[310] Abdel Haleem's translation suggests a shorter *qul* statement, by closing the speech marks after the phrase 'your hearts': '(14) The desert Arabs say, "'We have faith." [Prophet], tell them, "You do not have faith. What you should say instead is, "We have submitted," for faith has not yet entered your hearts." If you obey God and His Messenger, He will not diminish any of your deeds: He is most forgiving and most merciful.' In my view, however, the *qul* statement ends at the end of v. 14, as the pronoun *kum* in v. 14 appears to address the same audience.

response forming the affirmation and question pair in Q. 49:14-16; the second discusses the final *qul* response in v. 17 and its role in summarising the entire passage, Q. 49:14-17.

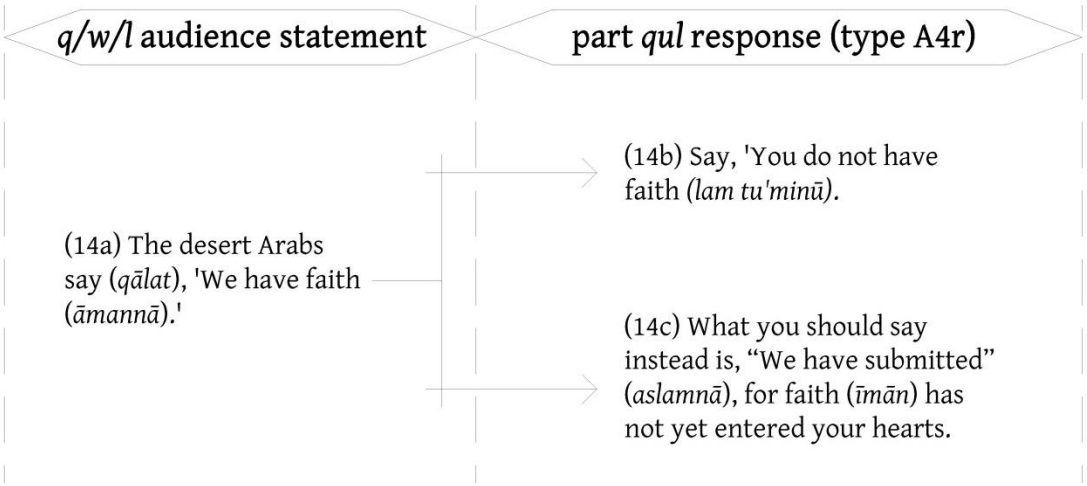
Part 1: Q. 49:14-16 containing type A4r and type Q4r *qul* response

The passage in Q. 49:14-16 contains the *q/w/l* audience statement in v. 14 and two *qul* responses forming an affirmation and question pair: type A4r + type Q4r. These two *qul* responses are separated by an audience characterisation, and the relationship between the *q/w/l* audience statement, the *qul* responses and audience characterisation in this passage is shown in the following diagram and discussed thereafter.

Diagram 6.4.3: Q. 49:14-16

The *q/w/l* audience statement in v. 14 is followed by a *qul* statement in the same verse, and in order to appreciate how the later verses in this passage respond to the antecedent, I suggest that this *qul* statement in v. 14 can be divided into two responses, as shown in the following diagram.

Diagram 6.4.4: Q. 49:14



The first part of the *qul* statement in v. 14 provides a direct response to the *q/w/l* audience statement, and the second part elaborates this response and begins the discussion of 'submission' and 'faith' in the remainder of the passage. This second part of the *qul* statement introduces the concept of Hypocrisy, and 'submission' and 'faith' are differentiated and explained in the remainder of the passage. Faith (*īman*) is described as internalised belief, that which has 'entered hearts'. Submission (*islām)*, on the other hand, is limited to the outward manifestation of adherence to the religion; that is, a show of religion without internalised belief, or in other words hypocrisy. As the discussion in this passage revolves around these two states,[311] inward and outward forms of belief, it would appear that the *q/w/l* audience statement: 'We have faith (*āmannā*)' in v. 14 can be attributed to the Hypocrites.[312]

[311] Gwynne notes that the passage in Q. 49:14-18 'explains the difference between "belief" (*īmān*) and "submission" (*islām*), and between the verbs *āmana* and *aslama,* the latter being the appropriate designation for "outward and physical" actions as yet unaccompanied by the proper "inward and spiritual" state.' Rosalind Gwynne, *Logic, Rhetoric and Legal Reasoning in the Qur'ān*, 105.

[312] Hypocrites claim to follow the religion outwardly, but they do not believe internally, cf. Q. 2:8. Gwynne observes that 'of the thirty-two times that people say "We believe", eighteen of them are true statements, one

Following these two responses in the *qul* statement of v. 14, the remainder of the *qul* statement in v. 14 and the audience characterisation in v. 15 then develop the response by exhorting the addressee to have faith, rather than just submit, and by describing who the people of faith are. The remainder of the *qul* statement in v. 14 inspires the addressee by providing them with an opportunity to obey God and gain forgiveness (given the strong negation in the first of the response: 'You do not have faith'); and the character traits and tangible physical actions presented in the audience characterisation of v. 15 specify who the people of faith are.[313] The following table presents the remainder of the *qul* statement in v. 14 and the audience characterisation in v. 15, and elaborates on the exhortation and inspiration alluded to above.

is true for some and false for others, and fully twelve of them are lies.' Those who call themselves *mu'minūn* are not necessarily such (Q. 2:8, 5:41-43, 24:47), but none who call themselves *muslimūn* are said to be liars, Hypocrites or Unbelievers at the same time, though in the end they may disbelieve. This appears to support the theory that a *muslim* is one who has performed a particular audible, visible act, while a *mu'min* is such by virtue of an interior state verifiable only by God.' Ibid., 107.

[313] Although the text does not mention the actions of the desert Arabs to whom the statement 'We believe' is attributed in the *q/w/l* audience statement in v. 14, one may infer that these desert Arabs had not acquired the qualities of true believers (people of faith), as outlined in the audience characterisation of v. 15, resulting with the strong negation in the *qul* response 'You do not believe' in v. 14. The function of the audience characterisation in v. 14 can thus be two-fold: to inspire the addressee to attain 'faith', and also to justify the strong negation in the *qul* response 'You do not believe.'

Table 6.4.5: Q. 49:14-15

Function of verse	Translation	Explanation: inspire to specify people of 'faith'
remainder of v. 14: affirmation functioning as a *qul* response [type A4r]	(14) ... But, if you obey God and His Messenger,	inspiration: present an opportunity to 'obey'.[314]
	(14) He will not diminish any of your deeds:	inspiration: reward for deeds, such as 'obey' in v. 14.
	(14) He is most forgiving and most merciful.'	inspiration: God is most forgiving, and it is still possible, even for Hypocrites, to have true faith.
audience characterisation	(15) The true believers (*muʾminūn*) are the ones who	specify true believers
	(15) have faith (*āmanū*) in God and His Messenger	'have faith in' (rather than merely obey) God and His messenger.
	(15) and leave all doubt behind,	faith explained as having no doubt in the heart (hypocrisy is in the heart)
	(15) the ones who have struggled with their possessions and their persons in God's way:	tangible physical action demonstrating 'faith': struggle (money/time) in God's way, therefore no worldly motive
	(15) they are the ones who are true (*ulā'ika hum al-ṣādiqūn*).	

After having differentiated true faith from mere submission in vv. 14/15, the *qul* response in the form of a question in v. 16 concludes this line of argument with a rhetorical question: '(16) Say, "Do you presume to teach God about your religion, when God knows everything in the heavens and earth, and He has full knowledge of all things?'" The latter part of the *qul* response affirms that God knows everything in the heavens and earth, cf. Q. 3:29: 'Say, "God knows everything that is in your hearts, whether you conceal or reveal it; He knows everything in the heavens and earth; God has power over all things."'

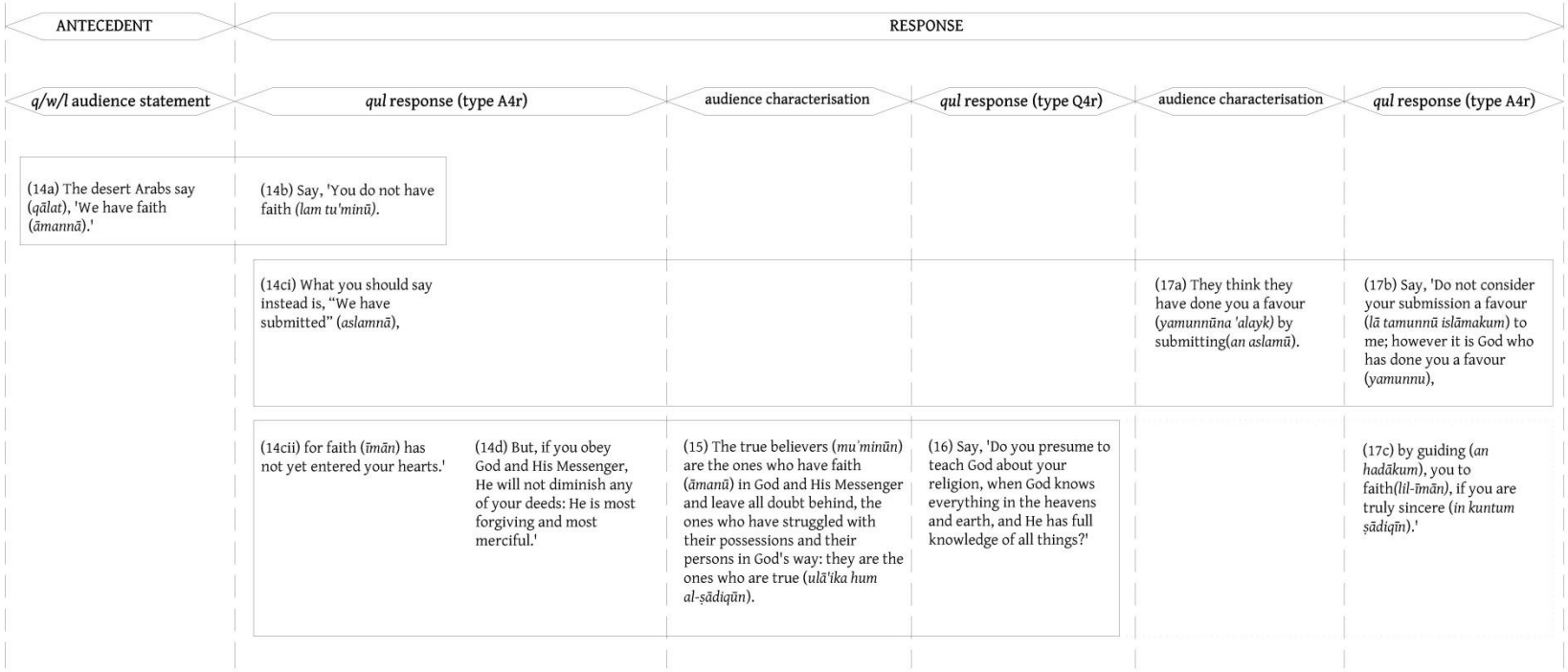
Comparison with other passages in the Qur'ān would suggest that the rhetorical question in the *qul* response of v. 16 implies that God has complete knowledge of the inner (heart, faith) as well as the outer manifestations (submission) of belief, and so He knows whether true

[314] The word 'obey' in v. 14 is replaced with the word 'faith' in v. 15.

faith has entered into the heart. This rhetorical question in the *qul* response thus functions to conclude emphatically this part of the Qur'ānic argument.

Part 2: Q. 49:14-17: *qul* responses in v. 17 summarises the entire passage

The final *qul* response in v. 17 summarises the entire passage from Q. 49:14-17, as shown in the following diagram and discussed thereafter.


ANTECEDENT
RESPONSE
q/w/l audience statement
qul response (type A4r)
audience characterisation
qul response (type Q4r)
audience characterisation
qul response (type A4r)
(14a) The desert Arabs say (qālat), 'We have faith (āmannā).'
(14b) Say, 'You do not have faith (lam tu'minū).
(14ci) What you should say instead is, "We have submitted" (aslamnā),
(17a) They think they have done you a favour (yamunnūna 'alayk) by submitting(an aslamū).
(17b) Say, 'Do not consider your submission a favour (lā tamunnū islāmakum) to me; however it is God who has done you a favour (yamunnu),
(14cii) for faith (īmān) has not yet entered your hearts.'
(14d) But, if you obey God and His Messenger, He will not diminish any of your deeds: He is most forgiving and most merciful.'
(15) The true believers (mu'minūn) are the ones who have faith (āmanū) in God and His Messenger and leave all doubt behind, the ones who have struggled with their possessions and their persons in God's way: they are the ones who are true (ulā'ika hum al-ṣādiqūn).
(16) Say, 'Do you presume to teach God about your religion, when God knows everything in the heavens and earth, and He has full knowledge of all things?'
(17c) by guiding (an hadākum), you to faith(lil-īmān), if you are truly sincere (in kuntum ṣādiqīn).'

The *qul* response in v. 17 refers back to the discussion about 'submission' and 'faith' in the previous verses, and acts as a summary of the discussion presented in the entire passage (vv. 14-17), as discussed below.

Submission: *qul* response and audience characterisation in v. 17

The audience characterisation in v. 17 highlights a possible motive for the hypocritical statement in the *q/w/l* audience statement of v. 14: 'We believe (i.e. have faith).' The audience characterisation in v. 17 suggests that this *q/w/l* audience statement refers to the Hypocrites who profess to believe in order to impress the Prophet: '[audience characterisation:] (17) They think they have done you a favour (*yamunnūna ʿalayk*) by submitting (*an aslamū*)'. The *qul* response that follows this audience characterisation in the same verse responds to this, but shifts the discussion to include God's favour upon them *(bal Allāh yamunnu ʿalaykum)*. The favour of God is then summarised in the last part of the *qul* response as an explanation of the difference between 'submission' and 'faith', and as inspiration and guidance to faith for those addressed. The relationship of the last part of the *qul* response to the discussion about faith is outlined in the next section. The relationship between the first part of the *qul* response in v. 17 and the verses about 'submitting' is summarised in the following table.

Table 6.4.7: q/w/l *audience statement and the discussion about 'Submitting'*

***q/w/l* audience statement**	***qul* response (type A4r)**	**audience characterisation**	***qul* response (type A4r)**
(14) The desert Arabs say (*qālat*), 'We have faith (*āmannā*).'	(14) Say, 'You do not have faith (*lam tu'minū*). What you should say instead is, "We have submitted (*aslamnā*)"...'	(17) They think they have done you a favour (*yamunnūna ʿalayk*) by submitting (*an aslamū*).	(17) Say, 'Do not consider your submission a favour to me (*lā tamunnū ʿalayya islāmakum*); however it is God who has done you a favour (*yamunnu*)...'

Faith: *qul* response and audience characterisation in v. 15

It was shown in the previous section that the *qul* response in v. 14 highlights the favour of God, guiding the addressee to 'faith', and refers back to the discussion about the difference between 'faith' and 'submission' in v. 14 and v. 15. The latter part of the *qul* response in v. 17 builds upon the former part in the same verse by specifying what this favour from God is: 'however it is God who has done you a favour (*yamunn*), by guiding *(an hadākum)* you to faith *(lil-īmān)*'. This last of part of the *qul* response in v. 17 then summarises and concludes the discussion in the passage from vv. 14-16 about faith and those who are truly sincere (*ṣādiqīn*). The relationship between subsection of vv. 14/15 and the *qul* response in v. 17 is shown in the table below.

Table 6.4.8: q/w/l *audience statement and the discussion about 'Faith'*

***q/w/l* audience statement**	***qul* response (type A4r)**	**'guiding you to faith'**	**last part of *qul* response in v. 17 (type A4r)**
(14a) The desert Arabs say (*qālat*), 'We have faith (*āmannā*).'	(14b) Say, 'You do not have faith (*lam tu'minū*). What you should say instead is, "We have submitted" (*aslamnā*),	(14) But, if you obey God and His Messenger, He will not diminish any of your deeds: He is most forgiving and most merciful.'	
	for faith (*īmān*) has not yet entered your hearts.	(15a) The true believers (*muʾminūn*) are the ones who have faith (*āmanū*) in God and His Messenger and leave all doubt behind, the ones who have struggled with their possessions and their persons in God's way:	(17a) by guiding *(an hadākum)* you to faith *(lil-īmān)*,
		(15b) they are the ones who are sincere (*ulā'ika hum al-ṣādiqūn*).	(17b) if you are truly sincere (*in kuntum ṣādiqīn*).

The following table summarises the relationships between the antecedent *q/w/l* audience statement and the responses in the verses that follow about 'submission' and 'faith'. This table summarises the discussion of 'submission' in v. 14ci/v. 17a/v. 17b and 'faith' in v. 14cii/v. 14d/v. 15a/v. 15b/v. 17c/v. 17d.[315]

Table 6.4.9: Q. 49:14-17 'Submission' and 'Faith'.

***q/w/l* audience statement**	**first part of *qul* response in v. 14 (type A4r)**	**audience characterisation: motive**	**first part *qul* response (type A4r)**
(14a) The desert Arabs say (*qālat*), 'We have faith (*āmannā*).'	(14b) Say, 'You do not have faith (*lam tu'minū*).		
	(14ci) What you should say instead is, "We have submitted" (*aslamnā*),	(17a) They think they have done you a favour (*yamunnūn 'alayk*) by submitting (*an aslamū*).	(17b) Say, 'Do not consider your submission (*islāmakum*) a favour (*lā tamunnū*) to me;
	last part of *qul* response in v. 14 (type A4r)	**'guiding to you to faith'**	**last part of *qul* response in v. 17 (type A4r)**
	(14cii) for faith (*īmān*) has not yet entered your hearts.	(14d) But, if you obey God and His Messenger, He will not diminish any of your deeds: He is most forgiving and most merciful.' (15a) The true believers (*mu'minūn*) are the ones who have faith (*āmanū*) in God and His Messenger and leave all doubt behind, the ones who have struggled with their possessions and their persons in God's way:	(17c) by guiding you to faith (*an hadākum lil-īmān*),
		(15b) they are the ones who are sincere (*ulā'ika hum al-ṣādiqūn*).	(17d) if you are truly sincere (*in kuntum ṣādiqīn).*

[315] Due to space constraints, the *qul* response in the form of a question (type Q4r) in v. 16 is not shown in the table. All of the verses in this passage are however shown in the previous diagram 6.4.6.

Section 6.5: Chapter Six Summary

This chapter has demonstrated that *qul* statements work with other verses in a passage to respond to *q/w/l* audience statements and *q/w/l* audience questions. These *qul* statements and the other responses in a passage form interesting patterns: a *qul* statement can respond to its antecedent immediately and then be followed by audience characterisations and text statements, or these other types of responses can occur before a *qul* statement's summative response.

The passages presented in this chapter contain *qul* questions, and it has been shown that these *qul* questions work with other verses in a given passage as either the introduction to or the conclusion of a multi-faceted response.

This chapter has also highlighted that the majority of *qul* questions in the Qur'ān function as pairs with *qul* statements, and that these pairs form either a question affirmation pattern, or complex variations of this pattern that can include interjected audience characterisations and text statements in a series of multifaceted responses to the antecedent. These responses can broach a number of themes and styles, and the frequent pairing of *qul* statements with other *qul* statements serves to engage the Qur'ān's audience by making them think about the response.

While only *qul* questions have been discussed in this chapter, the question and response patterns this thesis has highlighted appear to be a frequent method employed by the Qur'ān to engage its audience. The full range of types of question that are deployed in the Qur'ān, and their rhetorical function in polemical exchanges warrant further systematic study.

CHAPTER SEVEN

Summary and Further Study

The detailed and systematic study of the occurrence of the word *qul* in the Qur'ān has allowed an appreciation of the full complexity of the Qur'ān's usage of the word *qul.* This has put the typology of Qur'ānic *qul* statements developed in previous studies into serious doubt. The passages presented in this thesis demonstrate that *qul* statements are located in polemical passages, and that they often function together with other verses to respond to an antecedent. These antecedents, as well as the responses in a passage, include *qul* statements, questions, text statements and audience characterisations.

This thesis has demonstrated that the vast majority of *qul* statements (93%) are related to an antecedent, and that the function of these *qul* statements is related to the antecedents they respond to. As shown in Section 2.3, 73% of the *qul* statements in the Qur'ān can be classified as reactive and 20% as emphatic. The majority of *qul* statements respond to antecedent statements and antecedent questions that address themes characteristic of Qur'ānic polemics, such as *Tawḥīd*, Revelation, Resurrection, and Prophecy (Section 2.3). The rhetorical effect of a *qul* statement in a given passage is determined by the antecedent, other responses and the syntagmatic interplay between them, and therefore, their function varies according to the antecedent and the other responses in that passage. These various functions have been summarised in the previous chapter summaries. What follows is a general summary of the thesis as a whole, and potential avenues for further research.

7.1 General Summary

This thesis has demonstrated that the majority of *qul* statements have identifiable antecedents, and that they function to respond to their antecedents in multifaceted ways. The Qur'ānic responses to polemical statements and questions are very rarely brief. Those responses that at first sight appear to be short, such as one word responses, are in fact one part in a series of responses. In many instances, these responses are further developed in the neighbouring verses and passages. All of the verses presented in this thesis are related

to other verses, and as discussed in Section 6.1, even rhetorical *qul* questions are not independent of their literary context as they usually, in conjunction with other verses, serve to introduce or conclude one part of an overarching response. The responses, then, are complex, and they may include many other verses that pertain to a number of different themes and utilise a variety of linguistic devices. Exploring the relationship between antecedents and the various responses that follow them reveals the full complexity of the arguments and the ways in which they are presented in the Qur'ān in order to engage with its audience.

The fact that the vast majority of *qul* statements are related to an antecedent, and that the function of these *qul* statements varies according to the antecedent and the passage it is located in, is anything but trivial. This ostensibly straightforward conclusion validates and emphasises a contextual reading of Qur'ānic passages: words, verses and passages are inter-related, and the literary context of a verse needs to be explored in order to appreciate its primary function in the text. A reading of verses bereft of their literary context can lead to sweeping generalisations, such as erroneous theories about the formation of the Qur'ān. Such decontextualised readings have a potentially more dangerous consequence: interpreting verses without paying due care and attention to their primary function in the text can lead to arbitrary interpretations.

Exploring the literary context of antecedents and *qul* statements can help define the literary borders of polemical passages. Isolating the antecedent and the responses that follow can provide a methodological framework to unlock the different parts of a lengthy polemical passage in the Qur'ān. This can serve to bring to light sūra level coherence (*naẓm*) and reveal how polemical passages relate to each other in a sūra, as well as influencing translations of the Qur'ān. Qur'ānic translations need to take fully into account the function of the verses, phrases, and words in a given passage in order to elucidate meanings for the reader. For example, appreciating the function of a *qul* response in relation to its antecedent helps determine the length of the *qul* statement and where to close speech marks, or introduce full stops, section markers, paragraphs etc. Also, it is not unusual for a phrase, or a rare word, to be repeated a number of times in a sūra, and acknowledging such

verbatim repetitions is critical to understanding the function and relationship between these passages containing the repeated phraseology. In Section 5.2.1 for example, the discussion of the word *āya* in Q. 6:37-67 revealed that the inconsistent translations for this word within a given translation were due to a failure to appreciate the antecedent and the various response types in the passage. Therefore, exploring the relationship between antecedents and the responses that follow can shed new light on how the Qur'ān engages with its audience, and this analysis can be developed further in a number of ways.

7.2 Further study

According to ʿAbd al-Bāqī's concordance, the *q/w/l* root in all of its various forms is found 1315 times in the Qur'ān.[316] Of these occurrences, 78% (1021/1315) are in the following four forms: 'He said' *qāla* (529), 'They said' *qalū* (332), 'They say' *yaqūlu,* as a singular verb with a plural subject (68), and 'They say' *yaqūlūna* (92). These four forms suggest that nearly one sixth of the verses in the Qur'ān[317] contain speech acts, and many of these are in the form of either contemporary audience statements and questions,[318] or historical exchanges. Historical exchanges in the Qur'ān are aimed at the contemporary audience, and their purpose is often to 'warn, threaten, convince, and even to re-assure'.[319]

The *qul* responses explored in this thesis relate to contemporary audience exchanges, but there are frequent phraseological and thematic overlaps between the antecedents and the response patterns in contemporary Qur'ānic polemical exchanges and those that are found in historical exchanges, such as between a Prophet and his people. This suggests that the word *qul* attempts to link contemporary and historical audience exchanges, and therefore the antecedent typologies presented in Chapter Two of this thesis can be developed and applied to other parts of the Qur'ān to analyse antecedent - response patterns in passages that do not contain *qul* statements.

[316] This does not include the 332 instances of the word *qul.*
[317] 1021/6236 verses in the Qur'ān.
[318] Contemporary in terms of relating to the audience at the time of the Qur'ānic Messenger.
[319] Alford Welch, 'Formulaic Features of Punishment-Stories', in *Literary Structures of Religious Meaning in the Qur'ān*, edited by Issa J. Boullata (Richmond, Surrey: Curzon, 2000), 106. See also the conclusion, pp. 106-110, for a consideration of how these historical narrations address the Prophet's audience.

The analysis of contemporary exchanges can be developed still further. There are many occasions in the Qur'ān where similar antecedents precipitate *qul* statements in one passage but not in another. Comparison of such passages warrants further study. For example, in Q. 52:33-43 the antecedent is followed by a series of responses that does not contain any *qul* statements, even though the antecedent and the thematic response in this passage are similar to the antecedent and the thematic response in Q. 10:38 (Section 5.5):

> [antecedent:] (33) Do they say, 'He has made it up himself' - they certainly do not believe –
> [response:] (34) let them produce one like it, if what they say is true.' (Q. 52:33-43)

> [antecedent:] (38) Do they say, 'He has invented it?'
> [*qul* response:] Say, 'Then produce a sūra like it, and call on anyone you can beside God if you are telling the truth.' (Q. 10:38)

This thesis has categorised *qul* statements by antecedent. *Qul* statements could, however, be categorised by addressee and such categorisation might reveal further or different contextual relationships. These *qul* statements could then also be compared to responses that do not contain the word *qul*. In the following passage for example, the *q/w/l* audience statement in Q. 34:31 is followed by a response that addresses the Prophet, but is, of course, aimed at the audience.

> [antecedent:] (31) The Disbelievers say, 'We will believe neither this Qur'ān nor the Scriptures that came before it.'
> [response:] If only you [Prophet] could see how the wrongdoers will be made to stand before their Lord, hurling reproaches at one another [...]. (Q. 34:31)

As shown in the previous two examples, responses that do not utilise the word *qul* can address the audience in the third person or the Prophet directly. Comparable *qul* responses

are often direct audience addresses, and the word *qul* could, in these instances, perform the literary function of *iltifāt.*[320] This requires further detailed and systematic study.

The thesis has also raised methodological issues about what constitutes the original antecedent to a response in a passage, or indeed the sūra. The discovery of antecedence at distance suggests that a wider exploration may yield a series of antecedents for a particular Qur'ānic response. As such, antecedents and responses can themselves respond to a number of other antecedents, and this requires further detailed analysis of the sūra in which they are located. For example, the *qul* questions that form an antecedent in Section 3.4 are mostly about an attribute of God (*tawḥīd*), and it is likely that these *qul* questions are related to other passages in that sūra as part of the wider argument. Further study can thus explore not only what the primary and secondary antecedents in a passage or sūra are, but also the series of responses that follow them. The various responses that follow an antecedent can then be classified into primary, secondary, and tertiary responses, and the relationship between these different levels of responses (audience characterisations, text statements and questions, etc.) can be further explored.

What is clear at this stage of the research is that the word *qul* facilitates a connection across all three vertices of the triangle forming Qur'ānic polemics: God, the Messenger, and the latter's various audiences. Depending on the antecedent they respond to, the *qul* statements are either reactive or emphatic, and their function is discursive concatenation: they attempt to gather speech acts by the audience with the speech acts of the Qur'ānic Messenger and of God.

[320] For a discussion of *iltifāt* see Abdel Haleem, 'Grammatical Shift for Rhetorical Purposes: Iltifāt and Related Features in the Qur'ān', *Bulletin of the School of Oriental and African Studies* 55, no. 3 (1992): 407-432.

APPENDIX ONE

The following table summarises all 332 *qul* statements in the Qur'ān. They are presented in the order they appear in the Qur'ān (sūra and verse numbers), and the table summarises the typology key, theme, chapter and section each *qul* statement has been classified in.

Table Ax1: 332 instances of qul *statements in the Qur'ān*

Verse	Type	Theme	Chapter	Section
2:80	Q4r	People of the Scripture	4	4.2
2:91	Q4r	Qur'ān	4	4.2
2:93	A4r	Qur'ān	4	4.1
2:94	A4r	Qur'ān	4	4.1
2:97	A4r	Qur'ān	4	4.1
2:111	A4r	People of the Scripture	4	4.1
2:120	A6r	People of the Scripture	5	5.2
2:135	A4r	People of the Scripture	4	4.1
2:139	Q4r	People of the Scripture	4	4.2
2:140	Q4r	People of the Scripture	4	4.2
2:142	A1a	Guidance Prayer Direction	3	3.2
2:189	A2a	Pilgrimage	3	3.3
2:215	A2a	Charity	3	3.3
2:217	A2a	Lawful fighting	3	3.3
2:219	A2a	Wine and Gambling	3	3.3
2:219	A2a	Charity	3	3.3
2:220	A2a	Inheritance (Orphans)	3	3.3
2:222	A2a	Women (Menstruation)	3	3.3
3:12	A6r	Signs	5	5.2
3:15	Q6r	Signs	5	5.3
3:20	A6r	People of the Scripture	5	5.2
3:20	Q6r	People of the Scripture	5	5.3
3:26	A4r	People of the Scripture	4	4.1
3:29	A6r	Believers	5	5.2
3:31	A6r	Believers	5	5.2
3:32	A6r	Believers	5	5.2
3:61	A6r	People of the Scripture	5	5.2

3:64	A5r	People of the Scripture	5	5.1
3:73	A4r	Qur'ān	4	4.1
3:73	A4r	Qur'ān	4	4.1
3:84	A7r	*Tawḥīd*	5	5.4
3:93	A5r	People of the Scripture	5	5.1
3:95	A5r	People of the Scripture	5	5.1
3:98	Q6r	People of the Scripture	5	5.3
3:99	Q6r	People of the Scripture	5	5.3
3:119	A4r	Hypocrites	4	4.1
3:154	A1a	Hypocrites	3	3.2
3:154	A4r	Hypocrites	4	4.1
3:165	A1a	Hypocrites	3	3.2
3:168	A4r	Hypocrites	4	4.1
3:183	Q4r	People of the Scripture	4	4.2
4:63	A4r	Qur'ān	4	4.1
4:77	A1a	Hypocrites	3	3.2
4:78	A4r	Hypocrites	4	4.1
4:127	A2a	Inheritance (orphans women)	3	3.3
4:176	A2a	Inheritance	3	3.3
5:4	A2a	Lawful food	3	3.3
5:17	Q4r	People of the Scripture	4	4.2
5:18	Q4r	People of the Scripture	4	4.2
5:59	Q6r	People of the Scripture	5	5.3
5:60	Q6r	People of the Scripture	5	5.3
5:68	A4r	People of the Scripture	4	4.1
5:76	Q4r	People of the Scripture	4	4.2
5:77	A4r	People of the Scripture	4	4.1
5:100	A8	Bad and Good	appendix	appendix
6:11	A4r	Qur'ān	4	4.1
6:12	A3a	*Tawḥīd*	3	3.4
6:12	A3a	*Tawḥīd*	3	3.4
6:14	A3a	*Tawḥīd*	3	3.4
6:14	A3a	*Tawḥīd*	3	3.4
6:15	A3a	*Tawḥīd*	3	3.4
6:19	A3a	*Tawḥīd*	3	3.4
6:19	A3a	*Tawḥīd*	3	3.4
6:19	A3a	*Tawḥīd*	3	3.4
6:19	A3a	*Tawḥīd*	3	3.4

6:37	A1a	Signs	3	3.2
6:40	Q6r	Signs	5	5.3
6:46	Q6r	Signs	5	5.3
6:47	Q6r	Signs	5	5.3
6:50	A6r	Signs	5	5.2
6:50	Q6r	Signs	5	5.3
6:54	A6r	Signs	5	5.2
6:56	A6r	Signs	5	5.2
6:56	A6r	Signs	5	5.2
6:57	A6r	Signs	5	5.2
6:58	A6r	Signs	5	5.2
6:63	A3a	*Tawḥīd*	3	3.4
6:64	A3a	*Tawḥīd*	3	3.4
6:65	A3a	*Tawḥīd*	3	3.4
6:66	A6r	Signs	5	5.2
6:71	A3a	*Tawḥīd*	3	3.4
6:71	A3a	*Tawḥīd*	3	3.4
6:90	A5r	The Prophet	5	5.1
6:91	Q4r	Qur'ān	4	4.2
6:91	A4r	Qur'ān	4	4.1
6:109	A6r	Signs	5	5.2
6:135	A5r	Day of Judgement	5	5.1
6:143	Q4r	Pagan Customs	4	4.2
6:144	Q4r	Pagan Customs	4	4.2
6:145	A4r	Pagan Customs	4	4.1
6:147	A6r	People of the Scripture	5	5.2
6:148	Q4r	Pagan Customs	4	4.2
6:149	A4r	Pagan Customs	4	4.1
6:150	A4r	Pagan Customs	4	4.1
6:151	A4r	Pagan Customs	4	4.1
6:158	A7r	Signs	5	5.4
6:161	A8	*Tawḥīd*	appendix	appendix
6:162	A8	*Tawḥīd*	appendix	appendix
6:164	Q8	*Tawḥīd*	appendix	appendix
7:28	Q4r	Disgraceful acts	4	4.2
7:29	A4r	Disgraceful acts	4	4.1
7:32	Q4r	Disgraceful acts	4	4.2
7:32	A4r	Disgraceful acts	4	4.1

7:33	A4r	Disgraceful acts	4	4.1
7:158	A4r	Moses	4	4.1
7:187	A2a	Day of Judgement	3	3.3
7:187	A2a	Day of Judgement	3	3.3
7:188	A2a	Day of Judgement	3	3.3
7:195	A6r	*Tawḥīd*	5	5.2
7:203	A1a	Signs	3	3.2
8:1	A2a	Distributing Booty	3	3.3
8:38	A4r	Qur'ān	4	4.1
8:70	A6r	Believers	5	5.2
9:24	A6r	Believers	5	5.2
9:51	A4r	Hypocrites	4	4.1
9:52	Q4r	Hypocrites	4	4.2
9:53	A4r	Hypocrites	4	4.1
9:61	A4r	The Prophet	4	4.1
9:64	A6r	Hypocrites	5	5.2
9:65	Q4r	Hypocrites	4	4.2
9:81	A4r	Hypocrites	4	4.1
9:83	A4r	Hypocrites	4	4.1
9:94	A4r	Hypocrites	4	4.1
9:105	A4r	Hypocrites	4	4.1
9:129	A6r	Qur'ān	5	5.2
10:15	A4r	Qur'ān	4	4.1
10:16	A4r	Qur'ān	4	4.1
10:18	Q4r	*Tawḥīd*	4	4.2
10:20	A1a	Signs	3	3.2
10:21	A1a	Signs	3	3.2
10:31	Q3a	*Tawḥīd*	3	3.5
10:31	Q3a	*Tawḥīd*	3	3.5
10:34	A3a	*Tawḥīd*	3	3.4
10:34	A3a	*Tawḥīd*	3	3.4
10:35	A3a	*Tawḥīd*	3	3.4
10:35	A3a	*Tawḥīd*	3	3.4
10:38	A7r	Qur'ān	5	5.4
10:41	A6r	Qur'ān	5	5.2
10:49	A1a	Day of Judgement	3	3.2
10:50	Q1a	Day of Judgement	3	3.1
10:53	A2a	Day of Judgement	3	3.3

10:58	A5r	Qur'ān	5	5.1
10:59	Q3a	*Tawḥīd*	3	3.5
10:59	Q3a	*Tawḥīd*	3	3.5
10:69	A4r	*Tawḥīd*	4	4.1
10:101	A5r	Signs	5	5.1
10:102	A7r	Signs	5	5.4
10:104	A5r	The Prophet	5	5.1
10:108	A5r	The Prophet	5	5.1
11:13	A7r	Qur'ān	5	5.4
11:35	A7r	Qur'ān	5	5.4
11:121	A5r	The Prophet	5	5.1
12:108	A5r	The Prophet	5	5.1
13:16	A3a	*Tawḥīd*	3	3.4
13:16	A3a	*Tawḥīd*	3	3.4
13:16	A3a	*Tawḥīd*	3	3.4
13:16	A3a	*Tawḥīd*	3	3.4
13:16	A3a	*Tawḥīd*	3	3.4
13:27	A1a	Signs	3	3.2
13:30	A6r	Qur'ān	5	5.2
13:33	Q6r	*Tawḥīd*	5	5.3
13:36	A6r	Qur'ān	5	5.2
13:43	A4r	The Prophet	4	4.1
14:30	A6r	Ingratitude	5	5.2
14:31	A6r	Ingratitude	5	5.2
15:89	A5r	Qur'ān	5	5.1
16:102	A4r	Qur'ān	4	4.1
17:23	A5r	Parents and Relatives	5	5.1
17:24	A5r	Parents and Relatives	5	5.1
17:28	A5r	Parents and Relatives	5	5.1
17:42	A4r	*Tawḥīd*	4	4.1
17:50	A1a	Resurrection	3	3.2
17:51	A1a	Day of Judgement	3	3.2
17:51	A1a	Resurrection	3	3.2
17:53	A1a	Day of Judgement	3	3.2
17:56	A4r	*Tawḥīd*	4	4.1
17:80	A6r	The Prophet	5	5.2
17:81	A6r	The Prophet	5	5.2
17:84	A6r	Qur'ān	5	5.2

17:85	A2a	The Soul	3	3.3
17:88	A5r	Qur'ān	5	5.1
17:93	Q4r	The Prophet	4	4.2
17:95	A1a	The Prophet	3	3.2
17:96	A1a	The Prophet	3	3.2
17:100	A4r	The Prophet	4	4.1
17:107	A4r	Qur'ān	4	4.1
17:110	A4r	Qur'ān	4	4.1
17:111	A4r	Qur'ān	4	4.1
18:22	A4r	Companions of the Cave	4	4.1
18:24	A5r	Companions of the Cave	5	5.1
18:26	A4r	Companions of the Cave	4	4.1
18:29	A5r	The Prophet	5	5.1
18:83	A2a	*Dhū l-Qarnayn*	3	3.3
18:103	Q8	Signs	appendix	appendix
18:109	A8	*Tawḥīd*	appendix	appendix
18:110	A8	*Tawḥīd*	appendix	appendix
19:75	A1a	Signs	3	3.2
20:105	A2a	Day of Judgement	3	3.3
20:114	A5r	Qur'ān	5	5.1
20:135	A1a	Signs	3	3.2
21:24	A7r	*Tawḥīd*	5	5.4
21:42	Q1a	Day of Judgement	3	3.1
21:45	A1a	Day of Judgement	3	3.2
21:108	A3a	*Tawḥīd*	3	3.4
21:109	A3a	*Tawḥīd*	3	3.4
22:49	A2a	Punishment	3	3.3
22:68	A6r	Act of Devotion	5	5.2
22:72	Q6r	Qur'ān	5	5.3
23:28	A5r	Noah	5	5.1
23:29	A5r	Noah	5	5.1
23:84	Q1a	Resurrection	3	3.1
23:85	Q1a	Resurrection	3	3.1
23:86	Q1a	Resurrection	3	3.1
23:87	Q1a	Resurrection	3	3.1
23:88	Q1a	Resurrection	3	3.1
23:89	Q1a	Resurrection	3	3.1
23:93	A6r	*Tawḥīd*	5	5.2

23:97	A6r	*Tawḥīd*	5	5.2
23:118	A6r	*Tawḥīd*	5	5.2
24:30	A8	Believers	appendix	appendix
24:31	A8	Believers	appendix	appendix
24:53	A4r	Hypocrites	4	4.1
24:54	A4r	Hypocrites	4	4.1
25:6	A4r	Qur'ān	4	4.1
25:15	Q4r	The Prophet	4	4.2
25:57	A5r	The Prophet	5	5.1
25:77	A1a	*Tawḥīd*	3	3.2
26:216	A6r	Qur'ān	5	5.2
27:59	A3a	*Tawḥīd*	3	3.4
27:64	A3a	*Tawḥīd*	3	3.4
27:65	A3a	*Tawḥīd*	3	3.4
27:69	A1a	Resurrection	3	3.2
27:72	A1a	Day of Judgement	3	3.2
27:92	A6r	Qur'ān	5	5.2
27:93	A6r	Qur'ān	5	5.2
28:49	A1a	Signs	3	3.2
28:71	Q8	*Tawḥīd*	appendix	appendix
28:72	Q8	*Tawḥīd*	appendix	appendix
28:85	A5r	Qur'ān	5	5.1
29:20	A7r	Resurrection	5	5.4
29:50	A1a	Signs	3	3.2
29:52	A1a	Signs	3	3.2
29:63	A7r	*Tawḥīd*	5	5.4
30:42	A6r	*Tawḥīd*	5	5.2
31:25	A7r	*Tawḥīd*	5	5.4
32:11	A1a	Resurrection	3	3.2
32:29	A1a	Day of Judgement	3	3.2
33:16	A4r	Hypocrites	4	4.1
33:17	Q4r	Hypocrites	4	4.2
33:28	A8	Believers	appendix	appendix
33:59	A8	Believers	appendix	appendix
33:63	A2a	Day of Judgement	3	3.3
34:3	A4r	Day of Judgement	4	4.1
34:22	A4r	Day of Judgement	4	4.1
34:24	A3a	*Tawḥīd*	3	3.4

34:24	A3a	*Tawḥīd*	3	3.4
34:25	A4r	Day of Judgement	4	4.1
34:26	A4r	Day of Judgement	4	4.1
34:27	A4r	Day of Judgement	4	4.1
34:30	A1a	Day of Judgement	3	3.2
34:36	A4r	Wealth	4	4.1
34:39	A4r	Wealth	4	4.1
34:46	A4r	Qur'ān	4	4.1
34:47	A4r	Qur'ān	4	4.1
34:48	A4r	Qur'ān	4	4.1
34:49	A4r	Qur'ān	4	4.1
34:50	A4r	Qur'ān	4	4.1
35:40	Q8	*Tawḥīd*	appendix	appendix
36:79	A1a	Resurrection	3	3.2
37:18	A1a	Resurrection	3	3.2
38:65	A1a	The Prophet	3	3.2
38:67	A1a	The Prophet	3	3.2
38:86	A1a	The Prophet	3	3.2
39:8	A6r	Ingratitude	5	5.2
39:9	Q6r	Ingratitude	5	5.3
39:10	A6r	Ingratitude	5	5.2
39:11	A5r	Qur'ān	5	5.1
39:13	A5r	Qur'ān	5	5.1
39:14	A5r	Qur'ān	5	5.1
39:15	A5r	Qur'ān	5	5.1
39:38	Q7r	*Tawḥīd*	5	5.4
39:38	A7r	*Tawḥīd*	5	5.4
39:39	A7r	*Tawḥīd*	5	5.4
39:43	Q6r	*Tawḥīd*	5	5.3
39:44	A6r	*Tawḥīd*	5	5.2
39:46	A6r	*Tawḥīd*	5	5.2
39:53	A8	Believers	appendix	appendix
39:64	Q6r	Signs	5	5.3
40:66	A6r	Signs	5	5.2
41:6	A4r	Qur'ān	4	4.1
41:9	Q4r	Qur'ān	4	4.2
41:13	A6r	Qur'ān	5	5.2

41:44	A1a	Signs	3	3.2
41:52	Q6r	Ingratitude	5	5.3
42:15	A5r	The Prophet	5	5.1
42:23	A7r	Qur'ān	5	5.4
43:81	A4r	*Tawḥīd*	4	4.1
43:89	A6r	The Prophet	5	5.2
45:14	A8	Believers	appendix	appendix
45:26	A4r	Resurrection	4	4.1
46:4	Q6r	*Tawḥīd*	5	5.3
46:8	A7r	Qur'ān	5	5.4
46:9	A7r	Qur'ān	5	5.4
46:10	Q7r	Qur'ān	5	5.4
48:11	Q4r	Hypocrites	4	4.2
48:15	A4r	Hypocrites	4	4.1
48:16	A4r	Hypocrites	4	4.1
49:14	A4r	Hypocrites	4	4.1
49:16	Q4r	Hypocrites	4	4.2
49:17	A4r	Hypocrites	4	4.1
52:31	A4r	The Prophet	4	4.1
56:49	A1a	Resurrection	3	3.2
62:6	A6r	People of the Scripture	5	5.2
62:8	A6r	People of the Scripture	5	5.2
62:11	A6r	Believers	5	5.2
64:7	A6r	Resurrection	5	5.2
67:23	A8	*Tawḥīd*	appendix	appendix
67:24	A8	*Tawḥīd*	appendix	appendix
67:26	A1a	Day of Judgement	3	3.2
67:28	A3a	*Tawḥīd*	3	3.4
67:29	A3a	*Tawḥīd*	3	3.4
67:30	Q8	*Tawḥīd*	appendix	appendix
72:1	A8	Jinn	appendix	appendix
72:20	A6r	Jinn	5	5.2
72:21	A6r	Jinn	5	5.2
72:22	A6r	Jinn	5	5.2
72:25	A6r	Jinn	5	5.2
79:18	A5r	Moses	5	5.1
109:1	A8	*Tawḥīd*	appendix	appendix
112:1	A8	*Tawḥīd*	appendix	appendix

113:1	A8	*Tawḥīd*	appendix	appendix
114:1	A8	*Tawḥīd*	appendix	appendix

APPENDIX TWO

qul distribution in the Qur'ān

Based on ʿAbd al-Bāqī's *al-Muʿjam al-Mufahras li-Alfāẓ al-Qur'ān al-Karīm*, the sūras in which the 332 *qul*s within the Qur'ān are found, and their distribution between these sūras, are shown in the following table.

Table Ax2: Frequency of the word qul in sūras

Sūra Nos.	Nos. of *qul*s		Sūra Nos.	Nos. of *qul*s		Sūra Nos.	Nos. of *qul*s		Sūra Nos.	Nos. of *qul*s		Sūra Nos.	Nos. of *qul*s
6	44		18	8		46	4		43	2		6	1
10	24		27	7		8	3		45	2		19	1
3	23		67	6		22	3		79	1		26	1
17	21		4	5		48	3		52	1		30	1
2	18		33	5		49	3		56	1		31	1
34	15		21	5		62	3		112	1		35	1
39	15		41	5		11	3		64	1		36	1
9	12		72	5		20	3		109	1		37	1
7	11		24	4		38	3		113	1		40	1
23	11		25	4		14	2		114	1			
13	10		28	4		32	2		12	1			
5	9		29	4		42	2		15	1			

APPENDIX THREE

Qul statements with no apparent antecedent

There are twenty-four *qul* statements in the Qur'ān that do not have an apparent antecedent. Eighteen of these are classified as type A8, and six are classified as type Q8, as summarised in the following tables.

Table Ax.3.0: type A8 and type Q8 qul *statements*

Section	Type	Nos. of *quls*	Brief Explanation
Section Ax 1	A8	18	*qul* statement in the form of an affirmation (no apparent antecedent)
Section Ax 2	Q8	6	*qul* statement in the form of a question (no apparent antecedent)
Total *quls*		**24**	

Section Ax 1: Type A8

There are eighteen type A8 *qul* statements that do not have an apparent antecedent, and they are shown in the following table.

Table Ax.3.1: type A8 qul *question themes*

Theme	Nos. of *quls*	Qur'ān verses
Tawḥīd	10	Q. 6:161-162, 18:109-110, 67:23-24, 109, 112, 113, 114.
Believers	6	Q. 24:30-31, 33:28/59, 39:59, 45:14.
Jinn	1	Q. 72:1
Bad and Good	1	Q. 5:100
Total	**18**	

Section Ax 2: Type Q8

There are six type Q8 *qul* statements that do not have an apparent antecedent, and they are shown in the following table. Four of these six *qul* questions are themselves antecedents, as they are followed by a response in the text, as shown in the following table.

Table Ax.3.2: type Q8 qul *question themes*

Theme	Nos. of *quls*	Qur'ān verses	*qul* question is an antecedent[321]
Signs: Those who deny God's signs	1	Q. 18:103	yes
Tawḥīd	3	Q. 28:71/72, 35:40	yes
Tawḥīd	1	Q. 6:164	no
Tawḥīd	1	Q. 67:30	no
Total	**6**		

Summary: *qul* statements with no apparent antecedent

Those *qul* statements which have no apparent antecedent perform three main functions. Firstly, they may introduce a subject matter, rather than respond to an antecedent statement or question. In these instances, the word *qul* either begins the sūra to (a) introduce a liturgical or narrative passage, (b) address a specific addressee from amongst the Believers to introduce the subject matter that follows, or (c) *qul* questions in the form of a rhetorical question form an antecedent to introduce the response that follows. Secondly, in some instances the *qul* statements bring the sūra to a resounding conclusion. Lastly, there are *qul* statements which are independent of their context and which serve the purpose of drawing the reader's or listener's attention to God's omnipotent power.

[321] There are only two *qul* questions (Q. 6:164 and Q. 67:30) in the Qur'ān that do not follow an antecedent, or they are not an antecedent themselves. See also the discussion about *qul* questions in Section 6.1.2.

APPENDIX FOUR

Miscellaneous verses

Tables Ax.4.1 and Ax.4.2: Q. 17:39-60 and Q. 43 (beginning and end) in a ring structure. See Chapter Four, Section 4.1, *Tawḥīd* for a discussion of these verses.

Table Ax.4.3: Q. 9:81-106. See Chapter Four, Section 4.1, Hypocrites for a discussion of these verses.

Table Ax.4.1: Ring Structure verses and themes in Q. 17:39-60

Verses in Sections A (39-44): *tawḥīd*	Verses in Sections A' (56-57): *tawḥīd*
(39) ... do not set up another god beside God, or you will be thrown into Hell, blamed and rejected. (40) What? Has your Lord favoured you people with sons and taken daughters for Himself from the angels? What a monstrous thing for you to say! [*interjection:*] (41) We have explained things in various ways in this Qur'ān, so that such people might take notice, but it has only turned them further away. (42) [*qul* response:] Say, 'If there were other gods along with Him, as they say there are, then they would have tried to find a way to the Lord of the Throne.' (43) Glory to Him! He is far above what they say! (44) The seven heavens and the earth and everyone in them glorify Him. There is not a single thing that does not celebrate His praise, though you do not understand their praise: He is most forbearing, most forgiving.	(56) [*qul* response:] Say, 'Call upon those you claim to be deities beside God: they have no power to remove or avert any harm from you.' (57) Those [angels] they pray to are themselves seeking a way to their Lord, even those who are closest to Him. They hope for His mercy and fear His punishment. The punishment of your Lord is much to be feared:
Relationship One: *another god beside God (v. 39)* *other gods along with Him (v. 42)*	*deities beside God (v. 56)*
Relationship Two:	

find a way to the Lord of the Throne (v. 42)	*seeking a way to their Lord (v. 57)*
Relationship Three: *Hell (v. 39)*	*The punishment of your Lord is much to be feared (v. 57)*
Verses in Sections B (45-48): Prophet	**Verses in Sections B' (53-54): Prophet**
(45) When you [Prophet] recite the Qur'ān, We put an invisible barrier between you and those who do not believe in the life to come. (46) We have put covers on their hearts that prevent them from understanding it, and heaviness in their ears. When you [Prophet] mention your Lord in the Qur'ān, and Him alone, they turn their backs and run away. (47) We know best the way they listen, when they listen to you [Prophet] and when they confer in secret, and these wrongdoers say, 'You are only following a man who is bewitched.' (48) See what they think you [Prophet] are like! But they are lost and cannot find the right way.	(54) [People] Your Lord has the most knowledge about all of you: if He pleases He will have mercy on you, and if He pleases He will punish you. We did not send you [Prophet] to take charge of them. (55) Your [Prophet] Lord knows best about everyone in the heavens and the earth. We gave some prophets more than others: We gave David a book [of Psalms].
Relationship One: *See what they think you are like! But they are lost and cannot find the right way (v. 48)*	*We did not send you to take charge of them (v. 54)*
Relationship Two: *You are only following a man who is bewitched (v. 47)*	*Your Lord has the most knowledge about all of you (v. 54)*
Verses in Sections C (49-53): Resurrection	
(49) They also say, 'What? When we are turned to bones and dust, shall we really be raised up in a new act of creation?' (50) [*qul* answer:] Say, '[Yes] even if you were [as hard as] stone, or iron, (51) or any other substance you think hard to bring to life.' Then they will say, 'Who will bring us back?' [*qul* answer:] Say, 'The One who created you the first time.' Then they will shake their heads at you and say, 'When will that be?' [*qul* answer:] Say, 'It may well be very soon: (52) it will be the Day when He calls you, and you answer by praising Him, and you think you have stayed [on earth] only a little while.' (53) [*qul* answer:] Say to My servants that they should say what is best, Satan sows discord among them: Satan is a sworn enemy of man.	

Relationships: *See quls in the diagram 3.2.4*

Table Ax4.2: Ring Structure themes and verses in Q. 43

Verses in Sections A: Disbelievers	Verses in Sections A': Disbelievers
(5) Should We ignore you [people] and turn this revelation away *(ṣafḥan)* from you because you are insolent people?	(89) but turn away from them *(fa-ṣfaḥ)* and say *(qul)*, 'Peace': they will come to know.
Verses in Sections B: Prophet	**Verses in Sections B': Prophet**
(6) We have sent many a prophet to earlier people (7) and they mocked every one of them, (8) so We have destroyed mightier people than [the Disbelievers of Mecca] and their example has gone down in history.	(88) The Prophet has said, 'My Lord, truly these are people who do not believe,'
Verses in Sections C: God's Power *(tawḥīd)*	**Verses in Sections C': God's Power *(tawḥīd)***
(9) If you [Prophet] ask them, 'Who created the heavens and earth?' they are sure to say, 'They were created by the Almighty, the All Knowing.' *Two frequent examples for the Power of God cited by the Qur'ān are: (1) Heavens and Earth, cf. Q. 36:81 (Heavens and Earth) (2) the creation of Man) cf. Q. 36:77 (creation of man).*	(87) If you [Prophet] ask them who created them they are sure to say, 'God,' so why are they so deluded? *The phrase 'if you ask them' appears seven times in the Qur'ān.[322] In all other instances, this phrase is followed by a qul statement. These two verses (Q. 43:87/9) are the sole exception, and they appear to work in a pair, as becomes clearer when the verses in this sūra are presented in a ring structure. See also Section 5.4 for a detailed discussion of the same phrase, such as the pair, in Q.29:61/63.*
(10) It is He who smoothed out the earth for you and traced out routes on it for you to find your way, (11) who sends water down from the sky in due measure –We resurrect dead land with it, and likewise you will be resurrected from the grave – (12) who created every	(84) It is He who is God in heaven and God on earth; He is the All Wise, the All Knowing; (85) Exalted is He who has control of the heavens and earth and everything between them; He has knowledge of the Hour; you will all be returned to Him. (86) Those gods they invoke besides Him

[322] Based on a search in quran.com: Q. 9:65, Q. 29:61, Q. 29:63, Q. 31:25, Q. 39:38, Q. 43:9 and Q. 43:87. Refer to the appendix to find which chapter each of these *qul* statements has been classified in.

kind of thing, who gave you ships and animals to ride on (13) so that you may remember your Lord's grace when you are seated on them and say, 'Glory be to Him who has given us control over this; we could not have done it by ourselves. (14) Truly it is to our Lord that we are returning.'	have no power of intercession, unlike those who bore witness to the truth and recognised it.
Verses in Sections D: *shirk* (polytheism)	**Verses in Sections D': *shirk* (polytheism)**
(15) They assign some of His own servants to Him as offspring! Man is clearly ungrateful! (16) Has He taken daughters for Himself and favoured you with sons? (17) When one of them is given news of the birth of a daughter, such as he so readily ascribes to the Lord of Mercy, his face grows dark and he is filled with gloom – (18) 'Someone who is brought up amongst trinkets, who cannot put together a clear argument?' (19) They consider the angels – God's servants – to be female. Did they witness their creation? Their claim will be put on record and they will be questioned about it. (20) They say, 'If the Lord of Mercy had willed it, we would not have worshipped them,' but they do not know that– they are only guessing– (21) or have We perhaps given them a book before this one, to which they hold fast? (22) No indeed!	[*qul* response:] (81) Say (*qul)*, 'If the Lord of Mercy [truly] had offspring I would be the first to worship [them], but– (82) exalted be the Lord of the heavens and earth, the Lord of the Throne– He is far above their false descriptions.' (83) So leave them to babble and play about, until they face the Day they have been promised.

The *qul* statements in the following passage in Q. 9:81-106 have been classified in Chapter Four, Section 4.1, Hypocrites.

Table Ax.4.3: Q. 9:81-106

Verse		Translation
9:81/83/ 94/105	text statement	(81) Those who were left behind were happy to stay behind when God's Messenger set out; they hated the thought of striving in God's way with their possessions and their persons.
	q/w/l audience statement	(81) They said (*qālū*) to one another, 'Do not go [to war] in this heat.'
	affirmation functioning as a *qul* response	(81) Say, 'Hellfire is hotter.' If only they understood!
	text statement	(82) Let them laugh a little; they will weep a lot in return for what they have done. (83) So [Prophet], if God brings you back to a group of them, who ask you for permission to go out [to battle],
	affirmation functioning as a *qul* response	(83) Say (*fa-qul*), 'You will never go out and fight an enemy with me: you chose to sit at home the first time, so remain with those who stay behind now.'
	text statement	(84) Do not hold prayers for any of them if they die, and do not stand by their graves: they disbelieved in God and His Messenger and died rebellious. (85) Do not let their possessions and their children impress you: God means to punish them through these in this world, and that their souls should depart while they disbelieve.
	q/w/l audience statement	(86) When a sūra is revealed [saying], 'Believe in God and strive hard alongside His Messenger,' their wealthy ask your permission [to be exempt], saying (*qālū)*, 'Allow us to stay behind with the others':
	audience characterisation: general response	(87) they prefer to be with those who stay behind. Their hearts have been sealed: they do not comprehend.

		(88) But the Messenger and those who believe with him strive hard with their possessions and their persons. The best things belong to them; it is they who will prosper. (89) God has prepared Gardens graced with flowing streams for them and there they will stay. That is the supreme triumph.
	others who also make excuses	(90) Some of the desert Arabs, too, came to make excuses, asking to be granted exemption. Those who lied to God and His Messenger stayed behind at home. A painful punishment will afflict those of them who disbelieved,
	exception: acceptable excuses	(91) but there is no blame attached to the weak, the sick, and those who have no means to spend, provided they are true to God and His Messenger– there is no reason to reproach those who do good: God is most forgiving and merciful. (92) And there is no blame attached to those who came to you [Prophet] for riding animals and to whom you said (*qulta)*, 'I cannot find a mount for you': they turned away with their eyes overflowing with tears of grief that they had nothing they could contribute. (93) The ones open to blame are those who asked you for exemption despite their wealth, and who preferred to be with those who stay behind. God has sealed their hearts: they do not understand.
	text statement	(94) When you return from the expedition they will carry on coming to you all with excuses.
	affirmation functioning as a *qul* response	(94) Say, 'Do not make excuses. We do not believe you: God has told us about you. God and His Messenger will watch your actions now, and in the end you will be returned to the One who knows the seen and the unseen. He will confront you with what you have done.'
	audience characterisation	(95) When you return to them, they will swear to you by God in order to make you leave them alone– so leave them alone: they are loathsome, and Hell will be their home as a reward for their actions– (96) they will swear to you in order to make you accept them, but even if you do accept them, God will not accept people who are disobedient against Him.
	hypocrisy of those who make excuses	(97) The desert Arabs are the most stubborn of all peoples in their disbelief and hypocrisy. They are

		the least likely to recognize the limits that God has sent down to His Messenger. God is all knowing and all wise. (98) Some of the desert Arabs consider what they give to be an imposition; they are waiting for fortune to turn against you, but fortune will turn against them. God is all hearing and all knowing.
	exception	(99) But there are also some desert Arabs who believe in God and the Last Day and consider their contributions as bringing them nearer to God and the prayers of the Messenger: they will indeed bring them nearer and God will admit them to His mercy. God is most forgiving and merciful. (100) God will be well pleased with the first emigrants and helpers and those who followed them in good deeds, and they will be well pleased with Him: He has prepared Gardens graced with flowing streams for them, there to remain for ever. That is the supreme triumph.
	hypocrisy of those who make excuses	(101) Some of the desert Arabs around you are Hypocrites, as are some of the people of Medina– they are obstinate in their hypocrisy. You [Prophet] do not know them, but We know them well: We shall punish them twice and then they will be returned to [face] a painful punishment [in the Hereafter].
	believers who made excuses, but then repented	(102) And there are others who have confessed their wrongdoing,[323] who have done some righteous deeds and some bad ones: God may well accept their repentance, for God is most forgiving and merciful. (103) In order to cleanse and purify them [Prophet], accept a gift out of their property [to make amends] and pray for them– your prayer will be a comfort to them. God is all hearing, all knowing. (104) Do they not know that it is God Himself who accepts repentance from His servants and receives what is given freely for His sake? He is always ready to accept repentance, most

[323] According to Rāzī this verse can address the following two groups: (1) those of the Hypocrites who repented of their hypocrisy (given the discussion in the passage, it may refer to the Hypocrites who made excuses for not joining the Prophet in battle, and then later repented), or (2) the Muslims who failed to join the Prophet in battle out of laziness. See Rāzī, *al-Tafsīr al-Kabīr*, Q. 9:102. On this basis it can be argued that this verse is one part of the response in the discussion that follows the initial *q/w/l* audience statement in v. 49.

		merciful.
	affirmation functioning as a *qul* response	(105) Say, 'Take action! God will see your actions– as will His Messenger and the believers– and then you will be returned to Him who knows what is seen and unseen, and He will tell you what you have been doing.'
	audience characterisation	(106) And there are others who are waiting for God's decree, either to punish them or to show them mercy. God is all knowing and wise.

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