



## RESEARCH PAPER

# The Significations of Human Language Use in Light of the Holy Quran: A Case Study

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## ABSTRACT

The current study aims to identify the evidences from the Holy Quran which highlights the signification of the language uses. It also explores the impact of linguistic choices in the Holy Quran on the understanding of concepts seeking to discern how language shapes perspectives and influences the spiritual and moral dimensions of believers' lives. The qualitative research method and linguistic determinism have been employed to interpret and analyze the data. Only ten verses related to the objectives have been selected from the Holy Quran. Furthermore, it has been highlighted that the Quranic language extends deep understanding and eloquence among the language users. The Quranic language shapes human perception and enriches the users with wisdom and transcendence to view the world in a spiritual perspective. The results highlight that the Quranic language purifies human thought while using language. The linguistic nuances of Arabic serve to reveal layers of meaning, transforming it into a repository of wisdom for scholars and interpreters.

**KEYWORDS** Knowledge and Wisdom, Quranic Language, Signification, Spiritual Language

## Introduction

The Holy Quran has been a spiritual guidance and divine healer for the man since its revelation upon the Holy Prophet PBUH. The Holy book not only guides the man regarding the Hereafter but also guides the man about the life on this earth. Quran holds all kinds of knowledge in its holy verses that the man does not know. The current study focusses on the significations of the language use in light of the Holy Quran. Language has been a tool for communication between human being since the era of Adam. Allah taught Adam the names of the things; 'And We taught Adam, the names of all the things' (Al-Quran). This very holy verse highlights the significance of language in our daily life that Allah taught nothing but names first. Teaching names signifies the significance of language learning as names 'nouns' play a significant role in language. Everything rests in nouns because without nouns language is not complete and without other components language is almost perceptible and completed.

Taha (2007) illuminates that the Qur'an, the revered guide for Muslims, was revealed in Arabic, a language deemed highly suitable for conveying the essence of God's message. Owing to its dynamic revelation, interpreters have consistently contextualized the Qur'an, ensuring its applicability across different eras. Thematic interpretation, as a key method, integrates historical and linguistic analyses, catering to both past and

contemporary audiences while anticipating future implications. The holy verses of the Holy Quran hold strong remedial solutions to all crises and issues that unfortunately, the contemporary Muslims do not deem necessary to think of the spiritual guidance of Holy Quran.

Moreover, the interpreters cannot claim for an absolute interpretation of the holy verse and the language of Allah. It seeks strong spiritual perceptions and transcendent knowledge. The flexibility of interpreting the Qur'an becomes evident when examining terms like "al qital," which can connote both "combat" and "curse" depending on the context and the interpreter. This contextual impact underscores the interpretative process, emphasizing the importance of conveying meaning to the audience. These considerations are exemplified through the various interpretations of "ijtihad," which certain scholars have employed to champion values of humanity, respect, and cooperation. This rationalistic approach promotes the message of Islam, highlighting tolerance, harmony, and human rights. Hence, before interpreting the Qur'an, an interpreter should possess an encompassing understanding of Arabic language sciences as well as other humanities. This expertise aids in uncovering a rational understanding of the Qur'an that remains relevant to societal needs and changes. While the Qur'an embodies an anticipatory form and substance of its message, historical evidence suggests that interpretation necessitates a nuanced approach, blending lexical and sociological methods.

Abdullah Saeed, (2014) identifies three broad approaches to interpreting the Qur'an in the contemporary era: textualist, semi-textualist, and contextualist. Each approach relies on linguistic criteria and the socio-historical context of the Qur'an to discern its meaning. Textualists adhere strictly to a literal interpretation, considering the Qur'an to contain a universal message, while semi-textualists combine textual analysis with sociological perspectives, aiming to create interpretations compatible with contemporary human life.

The revealed text of the Qur'an served as a guide for everyone pursuing happiness in this life as well as the next. The Qur'an's nature gives itself to various interpretations. For example the word al qital might mean "to destroy other lives" or "to kill in a conflict." The word is frequently understood and interpreted differently depending on the context and the interpreter's inclination. He or she acts in this manner in order to communicate interpretation with their target audience. Typically, an interpreter puts in a significant amount of personal effort to get to the interpretations that, in their opinion, are correct.

The Qur'anic function of guiding is also utilized in the scientific process by serving as a guide for scientific concepts, which are invariably linked to metaphysical and spiritual understanding. That is to say, the Qur'an can serve as a source of inspiration for the advancement of science according to Islamic epistemology. The basis for all knowledge, including spiritual understanding, is established by the Qur'an.

Furthermore, language users are in fact connected to the moral principles that govern language usage within the speech community. In summary, it is possible to meaningfully assess every language practice from a moral perspective. In actuality, language allows people to symbolically indicate what is morally or immoral. The Qur'anic verses explore the phenomenon of language. The Qur'an, a holy book that is regarded as the rule for human life, undoubtedly includes passages on language phenomena, including the history of human language, the variety of human languages, and the morality of language use.

The Qur'an views the variety of languages spoken by people today as a manifestation of God's strength and love. Language changes and variations within and between time and geographical contexts can be examined in light of God's presence. Language is also intended to be utilized in "worship" since it is a means of obtaining God's favors and favor. Therefore, humans must guide the moral values outlined in the Qur'an in using both verbal and non-verbal language.

Despite being liberated from the influence of religion, sociolinguistics is nonetheless heavily impacted by secularism. The study of religion in linguistics has not received any significant attention from any of the recognized linguistic theories. Furthermore, as secularism gains ground, it disregards the importance of religious principles in the study of linguistics, particularly sociolinguistics. The current study is an academic struggle towards understanding and highlighting the use of language in light of Holy Quran.

### **Literature Review**

Taha (2007), in the *miraculous language of the Quran* (2007), states that through the millennia, people have continued to hold the concept that language has a supernatural origin. Furthermore, there is a tight connection between this hypothesis and the linguists' discussion. While some linguists continue to reject this hypothesis, others offer a thorough defense of it. The theory is rejected because the knowledge about the origins of language is purely mythical and based on beliefs and practices without any scientific basis.

Taha (2007), proves that according to Islamic theology, the Qur'an provides scientific evidence for the emergence of human language. The phrase "scientific indication" refers to the fact that the Qur'anic words uphold the norm of non-contradiction. The Qur'anic words in this instance highlight the connection between the transcendental and the empirical. This idea becomes necessary in order to classify all claims or facts that the Qur'an discloses as rational knowledge.

Irwandi (2018), according to the Qur'an, language is one of the most significant things for humanity, thus God teaches it to Adam as the first human being. According to the Qur'an, God gave the following instructions, which are the source of spoken language. After teaching Adam the names of everything, He revealed them to the angels and asked them, "If you are telling the truth, tell me the names of these."

Irwandi (2018), explains that language formation is an unconscious human action for which humans have no explanation. According to the following verse in the Qur'an, God gave people the ability to speak in this situation: This Qur'an was revealed by the Most Merciful (God). According to the Noble Qur'an, Ar-Rahman, it is He who created man and taught him to speak. According to this scripture, God gave humanity the ability to speak and understand one another. It implies that God gave people the capacity to think and communicate ideas through sounds and written language. According to science, the verse indicates that God endowed humanity with the capacity to learn language through biology.

Irwandi (2018), refers that Chomsky argues that because humans are born with minds that are endowed with innate knowledge in a multitude of domains, they are capable of learning language. According to Chomsky, these mental abilities are mostly independent of one another. Thus, logic and intelligence have little bearing on the process of learning a language.

Dede (2017), elucidates that the Qur'an has some incredible descriptions of the brain, namely the frontal lobe. The frontal lobe is the area of the brain responsible for key cognitive functions in humans, including language, judgment, problem-solving, emotional expression, and sexual behavior. It is essentially the master control system for people's personalities and communication skills. The frontal lobe is located in the front of the brain, as its name suggests. The left side of the body is under the control of the right hemisphere of the frontal brain, and vice versa.

Dede (2017), further explains that the Qur'anic verse states that God commands us to conduct sujud, or to place our foreheads on the ground, maybe for the reasons listed above: "Then let him call his associates." We are going to summon the angels of chastisement. Then, instead of following him, bow down and get closer to Us (God). (Al-Alaq, Noble Quran, 96: 17-19). Sujud requires people to put their will and decision-making at the center of the earth in order to demonstrate their complete submission to God.

### Material and Methods

The researcher has devised qualitative method to study the selected verses from the Holy Quran which are related to the objectives of the current study.

### Theoretical Framework

The researcher has employed Theory of Linguistic Determinism (Whorfian Theory) as a theoretical lens to view, interpret and signify the objectives of the current study. It emphasizes the language and world view of those who deeply understand the language of the Holy Quran. Thematic Approach to the Contextualization of the Quran has been employed in this study. Hanafi (2015) uses the methodology known as Manhaj al-Ijtima fi-al-Tafsir, aiming to relate the Qur'an to reality and vice versa (Jamaruddin, 2015). Contextualization of the Qur'an, coupled with this method, serves the purpose of providing guidance and societal engineering based on the Qur'an's teachings. Hanafi stresses the power of thematic interpretation in guiding human life and its alignment with the Qur'an's complementary nature.

### Nature of Data

Keeping view the sensitivity of the holy text and the time frame of the study, the researcher has selected only ten holy verses from the Holy Quran related to the importance and use of language. The translations of selected verses have been used in the analysis section and have been interpreted and analyzed through the lenses of the theory.

### Results and Discussion

The Quran contains several verses that address language use and its significations. The selected verses from the holy Quran have been presented in this section for analysis and interpretation through coding and theming. The theme of the selected verse has been coded in words and phrases in order to interpret through the lens of the theory employed in the current study.

**Table 1**  
**Quranic text reference and coding**

Text	Coding
Surah Al-Rum (30:22)	1. The diversity of languages
	2. Knowledge

**Analysis**

As per the above verse, Allah has emphasized the importance of the diversity of languages among the human generations. The verse further highlights that the diversity is best perceived and understood by those of knowledge. In this verse, the importance has been given to the diversity of the languages and those who possess knowledge. In this context, those of knowledge means, those people who have knowledge of understanding through transcendent knowledge.

**Table 2**  
**Quranic text reference and coding**

Text	Coding
Surah Al-Nahl (16:26)	1. Gifts
	2. Guidance
	3. Speech

**Analysis**

According to this very verse, it is evident that that Allah gifted the Prophets with guidance through language. This verse signifies the historic evidences of language misuse by the wrongdoers who were not deserved for the gifts of Quranic language. Language is not an ordinary phenomenon nor a worldly entity but is connects the righteous people with Allah, Who always guides His servants.

**Table 3**  
**Quranic text reference and coding**

Text	Coding
Surah Al-Nahl (16:103) -	1. Human being
	2. Teaching
	3. Arabic language

**Analysis**

According to this verse, Arabic language has deep linguistic, spiritual and divine significance. Human beings can teach and learn foreign languages at ease through human beings who know those languages but Arabic language holds some other layers as well i.e. the spirituality and the divinity that every ordinary instructor cannot teach or learn the language of Quran.

**Table 4**  
**Quranic text reference and coding**

Text	Coding
Surah Al-Baqarah (2:151) -	1. Recitation
	2. Verses
	3. Purifying
	4. Wisdom
	5. Divine Knowledge

**Analysis**

This holy verse highlights the message of Allah that recitation of the holy language i.e. the holy verses grant the reciter, wisdom and divine knowledge that man does not know. It also magnifies the Quranic language which may purifies man's fallacious knowledge in every sphere of life with wisdom and divine knowledge. The followers of Quran can seek wisdom and knowledge by purifying their thought. Those

who believe and follow the teachings of Quran naturally purify their heart, soul and knowledge through Quranic language.

**Table5**  
**Quranic text reference and coding**

Text	Coding
Surah Al-Rahman (55:1-4)	1. Taught
	2. Eloquence

#### Analysis

In the light of this holy verse, the impact and significance of Quranic language has been highlighted that man can improve their linguistic knowledge leading toward excellence i.e. seeking eloquence in speech that how Quran has taught the man. The contemporary societies give reverence to the eloquent speeches and languages. Eloquence in speech has great significance in daily life communication in very setting. Therefore, Allah taught man how to use language and how we can make our language eloquent. The themes of this holy text, encapsulate the real essence of Quranic language in our daily life communication.

**Table 6**  
**Quranic text reference and coding**

Text	Coding
Surah Al-Muzzammil (73:4) -	1. Recite
	2. Measured recitation

#### Analysis

This holy verse highlights the real need and motivation of language use that we the ordinary men do not know. Allah commands us to recite the holy verses with measured recitation i.e. through systematic patterns of sounds which leave strong impacts on the hearers. It may also encompasses the usages of human language that we do not follow any spiritual and phonological rules while speaking. If language is spoken with measured tone, rhythm and intonation, it impresses, it consoles and enjoins the hearers. It is essential to speak humanely not violently and in uncivilized manner.

**Table 7**  
**Quranic text reference and coding**

Text	Coding
Surah Al-Hujurat (49:6) -	1. Information
	2. Investigate
	3. Harm
	4. Ignorance
	5. Regretful

#### Analysis

In the light of this holy verse, it is pertinent to investigate the information you receive in your daily life which may harm if you take it seriously by the time you get it via nay source out of ignorance. If the news or information are found false then it may cause regret in the end. Therefore, it is always better to be conscious about the act of devil who exasperate the man spread false information to create chaos among the relations. Crying over the rotten eggs is useless as Allah has already bestowed upon man, conscience, senses and better understanding. Be cautious while using language after you receive a piece of information.

**Table 8**  
**Quranic text reference and coding**

Text	Coding
Surah Al-Hujurat (49:11) -	1. Ridicule 2. Superiority 3. Inferiority

#### Analysis

This holy verse sensitizes the man about ridiculing another man in life. It is an unfortunate moment for the Muslims that they make fun of others without considering the humanistic values of the others. Avoid using certain languages which create fun and ridicule others but at the same time certain languages hurt and torture the minds of the others as language can sometimes kill others. The value and worth of man is not in the look that you see and hear but the real worth is only in the knowledge of Allah. Never underestimate another man on the basis of your bare observation. Commenting sarcastically may depress others psychologically and spiritually.

**Table: 9**  
**Quranic text reference and coding**

Text	Coding
Surah Al-Isra (17:53)	1. Saying the best 2. Satan 3. Mankind

#### Analysis

This very holy verse warns the man to say the best which is reasonable on the occasion of need. It is sometimes better to be silent than speaking if the moment is controversial or critical. Allah warns mankind that Satan always provokes man to misuse the language especially when the situation of worst. Language can create war situation, it can make a person kill another in violence. Therefore, in certain cases it is always wise and divine to be silent than speaking abruptly even if someone tantalizes you.

**Table 10**  
**Quranic text reference and coding**

Text	Coding
Surah Nahl (125) -	1. Invite/ Preach 2. Wisdom 3. Good advice and argue 4. The best way

#### Analysis

In the light of the above holy verse, the mankind especially the Muslims should reform their usages of language; bring mildness, softness, and empathy in language use and use the language with dignity and wisdom while debating and preaching others. In the contemporary Muslim communities, the people misuse language which create catastrophes among the followers of Islam and the non-Muslim communities. We as Muslims should be mindful about the use of language for that we will be accountable on the Day of Judgment. This holy verse is need of the hour that the social media is a platform where every individual having their personal emotions misuse language and attack each other verbally in digital and video forms which create deteriorating situations.

## **Discussions**

The Quranic language signifies the real essence of human civilized and eloquent speeches and discourse for all human interactive linguistic practices. The current study explored the following linguistic resources from the Holy Quran focusing in the diligent and careful uses of language.

### **The Quranic Ethics of Speech:**

Ethics is often equated with a decision of great moral importance and is associated with important concepts of right and wrong. In this context, people must know and apply speech ethics as a set of moral principles that determine appropriate communication. Qur'an gives a deep attention on the ethics of speech.

### **Qaulan Syadida (Truthful Speech).**

God says: Let those (disposing of an estate) have the same fear in their minds as They would have for their own if They had left a helpless family behind: let them fear Allah, and speak words of appropriate. (Noble Qur'an, An-Nisa,4: 9). Qaulan Syadida means words that are true, honest, fair, not deceitful, and not circumventing the law. Qaulan Syadida in the context of verse implies that advice given to children should be expressed in gentle words.

### **Qaulan Ma'rufa (Accepted Speech).**

This type of speech is described in the Quran for those who are weak in understanding; do not take possession of your wealth, which Allah has created for you as a means of sustenance, but feed them and clothe them - them with it, and speak words to them. Of goodness and justice (Noble Quran, An-Nisa, 4: 5). The meaning of ma'rufa refers to good values that are embraced and prevail in society. A good speech is one that is considered a good thing in the eyes of the speaker. In other words, qaulan ma'rufa implies respect for rules, laws, and logic

### **Qaulan Baligha (Eloquent Speeches)**

The Quran says: these men, (Allah) knows what is in their hearts; so stay away from them, but warn them and speak a word to them to touch their souls (Noble Quran, An-Nisa, 4: 63). Qaulan baligha is understood as an eloquent speech or a righteous speech of brilliant significance. It accurately reveals the speaker's intention and can be understood as an effective speech.

### **Qaulan Maysura (Simple or Easy speech)**

God says: And even if you have to turn your back on them In pursuit of God's Mercy for which You wait, speak to them an easy kind word (Noble Quran, al-Isra, 17: 28). Qaulan maysura means an easy word. It can also refer to words that are easy to understand and give a sense of optimism that people can talk about.

### **Qaulan Layyina (Gentle Speech)**

The Lord said: But speak gently to him; Perhaps He can pay attention or fear God (Noble Quran, Thaha,20: 44). According to al-Maraghi, gentle Qaulan layyinan means a speech that touches the heart and attracts a person to receive proselytism. Gently, that there will be a communication that will have an impact on the content that is absorbed



by the person indicating who they are talking to, so there will not only be information but however the appearance will change the speaker's views, attitudes and behavior. Have.

### **Qaulan Karima (Noble Speech)**

Noble speech is speech that brings respect and honor to the speaker. In this case, the Lord said: Your Lord has commanded that you worship Him alone and that you treat your parents well. Let one or both of them reach old age During your life, do not say a word of contempt towards them, do not reject them but speak to them honorably (Noble Quran, Al-Isra , 17: 23 ). ). In this case, Islam forbids Muslims to say "ah" to their parents, not even to say these words or to treat them more harshly than that. All the verses indicate that the Quran contains ethical principles in human communication. In short, these principles also become the miracle of the Quran, especially regarding human language.

### **Linguistic and Conceptual Compatibility of Arabic with the Qur'an**

Arabic, the chosen language of the Qur'an, occupies a special place in Islamic tradition. It is perceived as the ideal channel for conveying the depths of divine wisdom. The structure of the Arabic language and its rich vocabulary are considered uniquely suited to express the intricate and profound meanings of the Qur'an.

Arabic compatibility with the Qur'an transcends mere linguistic affinity; it extends to a deeper conceptual level. Arabic is considered to be in harmony with the intricate and multi-layered nature of the Qur'anic message. This compatibility facilitates a harmonious union between the language and the divine revelations, enabling the Qur'an to communicate its message with the utmost precision and accuracy. Arabic is therefore considered a divinely chosen language that equips believers with the tools to access the profound wisdom and guidance contained in scripture. The linguistic nuances of Arabic serve to reveal layers of meaning, transforming it into a repository of wisdom for scholars and interpreters. Arabic is known for its linguistic elegance and versatility. Its rich vocabulary, nuanced grammar and complex phonetics make it an ideal language for conveying deep meaning.

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