JIHĀT-UL-ISLĀM
Vol: 16, Issue: 02, January – Jun 2022

OPEN ACCESS
JIHĀT-UL-ISLĀM
pISSN: 1998-4472
eISSN: 2521-425X
www.jihat-ul-islam.com.pk

Concluding Remarks in The Qur'anic Surahs: A Reflection

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Abstract

The Qur'an is extraordinarily unparalleled speech of Allah, the Creator, the Sustainer, the Provider, the Controller of the universe, the Counsellor. Its words, sentences, statements, admonitions, and commands are all very effective to the readers and the audience. The main reason for it being so appealing to human heart is its marvelous eloquence (balaghah). An eloquent speech, for sure, comprises fundamentally four components: (1) preface, (2) central theme, (3) contextual flow, and (4) conclusion. The speech will stand deprived of eloquence in case any of these elements is missing therein. The Qur'an as the most remarkable speech as to its eloquence. It simply means that the Qur'anic chapters (suwar) contains all the features of eloquence, including Conclusion. This paper represents a humble reflection on the Conclusion of some selected Qur'anic chapters, such as Surah al-Baqarah, Surah Aali 'Imran, Surah al-Nisa', Surah al-Ma'idah, Surah al-n'am, Surah al-A'raf, Surah al-Anfal, Surah al-Tawbah. The task to be carried out in the paper is (1) identification of the verses deemed to be Conclusion in the Surah, (2) reflection on its relationship with the subject-matter/s discussed in the Surah. The methodology applied in the paper is reflection (tadabbur) and critical analysis (ta'aqqul). The end-result of the discussion is that the Concluding Remarks in the Qur'anic Surahs serve as the venue for very cohesive and coherent messages from Allah.

Keywords: *The Qur'an, The Chapters, The Eloquence, The Conclusion, The Reflection*

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NTRODUCTION

The Qur'an challenged Arabs during its revelation and the challenge is still in place for the entire humanity (2:23-24; 10:38; 11:13; 17:88; 52:33-34). The basis of this challenge is that the Qur'an is entirely unique from multiple dimensions, description of undiscovered scientific facts, psychological approach in the statements, unprecedented application of eloquence (*balaghah*), and the utilization of the most appropriate words. The commentators of the Qur'an, whether the classical or the medieval, or the contemporary do talk in their respective commentaries (*tafsir*) of the Qur'an about its eloquence in general but remain short of identifying the constituents of the eloquence in the Qur'an. One of the constituents of an eloquent speech is the Conclusion. The Qur'anic *Surahs* represents amazing phenomena of eloquence. In its *Surahs* one can after enormous deliberation identify Preface, Central Theme, Contextual Flow, and Conclusion. This research paper is devoted to identifying Concluding Remarks in the selected *Surahs* and highlighting their connectivity with the subject-matters discussed in the *Surahs*.

LITERATURE REVIEW

The author miserably failed to identify any comprehensive work either in the form of book or research paper which deals with the issue of the Conclusion in the Qur'anic *Surahs*. Two commentaries of the Qur'an, *Tafhim al-Qur'an* by Syed Mawdudi (1903-1979) and *Tadabbur-e-Qur'an* by Amin Ahsan Islahi (1904-1997) do, at times, focus on the concluding remark in some *Surahs*. But there is hardly any satisfactory interpretation of the concluding remarks in the *Surahs* concerned. This paper might be considered the first attempt on the issue of Conclusion in the Qur'anic *Surahs*.

CLASSIFICATION OF THE QUR'ANIC SURAHS

Scholars of the Qur'anic Studies (*'Ulum al-Qur'an*) are all unanimous over the general classification of the Qur'anic *Surahs* into four categories: (1) *al-Tuwal*, (2) *al-Ma'un*, (3) *al-Mathani*, and (4) *al-Mufassal*. The first category includes 7-9 long *Surahs, al-Baqarah, Aali 'Imran, al-Nisa', al-Ma'idah, al-An'am, al-A'raf , al-Anfal, al-Tawbah, Yunus*; the second one includes *Surahs* with verses more than 100, such as *Surah Hud, Surah Yusuf, Surah al-Ra'd, Surah Ibrahim, Surah al-Hijr, Surah al-Nahl, Surah al-Isra'* until *Surah al-Sajdah* (32); the third one covers the *Surahs* between the first and the second categories as to the length, such as *Surah al-Ahzab* (33), until *Surah al-Fath* (48); the forth one encompasses *Surahs* from *al-Hujurat* (49) until the last one *Surah al-Nas* (114).

This classification of the Qur'anic *Surahs* has been made from the angle of their length. There is also a possibility classification of *Surahs* into two only: (1) the *Surahs* with multiple subject matters, spreading over the four categories as

mentioned above, and (2) the shortest *Surahs* which consists of only one subject-matter, such as those in the last category like *Surah al-Takathur* (102), *Surah al-'Asr* (103), *Surah Humazah* (104), *Surah al-Fil* (105), *Surah Quraysh* (106), *Surah al-Ma'un* (107), *Surah al-Kawthar* (108), *Surah al-Kafirun* (109), *Surah al-Nasr* (110), *Surah al-Masadd* (111), *Surah al-Ikhlas* (112), *Surah al-Falaq* (113), and *Surah al-Nas* (114).

It is then quite rational to look for various eloquence components including Conclusion in the shortest *Surahs* as enumerated above. Each of these *Surahs* contains announcement of one single issue. Thus, the *Surahs* with multiple issues like those in the categories of *al-Tuwal* and *al-Ma'un*.

CONCLUDING REMARK IN A SPEECH: SIGNIFICANCE

A speech which begins with some introductory note (preface) and proceeds further with the central theme and contextual flow, logically ends with Conclusion. Generally, concluding remark/s in the speech represents summary of the entire speech, result of the discussion therein, and recommendation. It seems the Conclusion in a speech serves as a venue to bring home the main idea of the speech in a brief manner. Like the preface in a speech the conclusion therein leaves lasting impact on the mind.

CONCLUSION OF THE ENTIRE QUR'AN

It is rightly believed that the first *Surah* of the Qur'an (*al-Fatihah*) is the Preface to the whole Qur'an. In this Preface one can see introduction to Allah Who deserves submission, worship, and invocation from the entire creation, including man. In this Preface man has been inspired to seek help of Allah to identify and elaborate the right directions in the life. The whole Qur'an then serves as the response from Allah, which presents dos and don'ts for the man in his individual, personal, familial, social, economic, political, cultural, devotional dimensions of life. Before Allah ends His speech revealed in the Qur'an, Allah talks to the humanity in its entirety attracting its attention to the Last Message (Concluding Remark) in the last two *Surahs*, *al-Falaq* (113) and *al-Nas* (114). These two last *Surahs* constitute Conclusion of the Qur'an, The Qur'anic Conclusion, in nutshell, is that Allah is the Creator, the Sustainer, the Provider, the Controller of the universe, the Protector. For this the two *Surahs* use the term "*Rabb*". It is the same term which has been used in the Qur'anic Preface (*Surah al-Fatihah*). It is amazingly noteworthy that the Qur'an attracts human attention to the uniquely comprehensive attribute of Allah in both its Preface and its Conclusion. In the Preface man has been inspired to seek guidance from Allah and in the Conclusion he has been reminded that Allah is the Protector of man from all that hinders his way to the total submission to Allah. The Qur'anic Conclusion seeks to alert the man that his Islamic life will face several serious challenges from satanic forces and their representatives in both humans and

jinn; and that man can ward off the challenges only with the help of Allah hence the man has to always invoke Allah to protect him from dangers looming large, whether open or hidden.

IDENTIFYING AND EXPLAINING CONCLUSION IN THE QUR'ANIC SURAHS

Conclusion invariably falls in the end of the Qur'anic *Surahs*. Yet, it requires deep and long reflection to determine how many last verses, only one or many, constitute Conclusion in a particular *Surah*. The only viable principle to be taken into consideration is that the last subject-matter or the last sub-theme of the *Surah* constitutes Conclusion, which may consist of only one verse or more than one. With this principle in mind the Conclusion in the selected *Surahs* is discussed here below.

THE CONCLUSION IN *SURAH AL-BAQARAH*

The last subject-matter available in *Surah al-Baqarah* is constituted by the wording in its last verse (2:286). That is why it serves as the Conclusion in the *Surah*. This Conclusion reads:

"*Allah does not burden any human being with more than he/she is well able to bear; in his/her favor shall be whatever he/she does, and against him/her whatever evil he/she does. "O our Lord! Take us not to task if we forget or unwittingly do wrong! "O our Lord! Lay not upon us a burden such as Thou did lay upon those who lived before us! "O our Lord! Make us not bear burdens which we have no strength to bear! "And efface Thou our sins, and grant us forgiveness, and bestow Thy mercy upon us! You are our Lord Supreme, succor us, then, against people who deny the truth*".[1]

In the Concluding Remark in *Surah al-Baqarah* (2:286), one could see two messages. First, Allah propounds in the opening phrase a principle concerning the extent of action upon the commands of Allah i.e., human being is not burdened with whatever is beyond his/her capacity. Second, Allah taught the believers to always seek help of Allah when expecting or facing challenges in their life. This divine help could be sought in various ways: (1) O Allah! Do not take us to task for what we commit out of forgetfulness or unwittingly; (2) O Allah! Do not burden us with the burdens the previous people had to bear; (3) O Allah! Do not place upon us burden beyond our capacity; (4) O Allah! Remove from our account our misdeeds, forgive us, and shower us with your mercy; (5) O Allah! You are the only One Who can support and protect us in time of need; and (6) O Allah! Grant us strength when facing the challenges posed by the enemies of Allah and His message.

With a view to fully grasping the significance of this Conclusion in *Surah al-Baqarah* one is required to bring to his/her mind all the verses right from the first one until 285. In these verses there are Preface, Central Theme, and the Contextual Flow. The Preface (2:1-5) highlights the essential qualities of the believers

(*muttaqin*) which ultimately leads to blissful life. By going through these verses (2:1-285) the reader could easily discover that the central theme of *Surah al-Baqarah* is the change of leadership from the hands of the Jews to those of the followers of the Last Prophet of Allah. The entire *Surah al-Baqarah* deals with and addresses five categories of the people, the believers, the hypocrites, the Jews, the hard-core opponents of the Last Prophet (s.a.w.), and the people in general. It is obvious in these verses that Allah inspires the believers/followers of the Last Prophet (s.a.w.) to shun the approaches of the people in general, the hypocrites, the Jews, and the opponents, and act upon wholeheartedly all the advice and commands of Allah.

Surah al-Baqarah describes two essentially different stands, one demonstrated by the non-believers and the other opted for by the believers (*muttaqin*). It is the believers who show interest in obeying most sincerely Allah and the Last Prophet (s.a.w.). It is they again in the Conclusion who are taken care of. They are advised by Allah that they should continue their unconditional loyalty and accountability to Allah and if there occurs any undeliberate anomaly therein, Allah will forgive them. For that matter they need to beseech Allah's mercy everywhere and every time so that they could deserve to be showered with His infinite grace and blessings.

The Conclusion in *Surah al-Baqarah* (2:286) makes it crystal clear to the believers that Islamic life needs two roles, one to be played by the believers and the other to be handled by Allah. As regards the role of Allah, it is among others to help the believers provided they invoke Him earnestly to succor them in both normal life as well as in the difficult situations whatsoever.

THE CONCLUSION IN *SURAH AALI 'IMRAN*

Surah Aali 'Imran has 200 verses. Reflection over theses verses will make the reader understand that *Surah Aali 'Imran* is the extension of *Surah al-Baqarah* where the believers have been advised to remain alert to the actions and conspiracies of others, particularly the Jews. In *Surah Aali 'Imran* the believers are advised to be careful concerning the Christians' views and acts. This is very serious hostile situation faced by the believers. It is noteworthy that the today's situation in the believers' life is very much connected with the Jews, Christians and their allies who are all bent upon defeating the cause of Islam and Muslims in the contemporary world.

This dangerously inimical situations faced by the believers require that they should remain individually as well as collectively determined in their loyalty to Allah. This is exactly what the Conclusion in *Surah Aali 'Imran* advises the believers:

"*O who have attained to faith! Be patient in adversity, and vie in patience with one another, and strengthen each other, and remain conscious of Allah, so that you might attain to a happy state (blissful life)"* (3:200).

It is interesting to note that merely by looking at the Concluding Remark in *Surah Aali 'Imran* (3:200) one can easily grasp the nature of the situation believers appear to be facing. The Conclusion in *Surah Aali 'Imran* inspires the believers (1) to demonstrate extraordinary patience in the adverse situations (*isbiru*), (2) to struggle to excel in the patience among those around them (*sabiru*), (3) to motivate others to join them in the right cause (*rabitu*), and (4) to be conscious of Allah everywhere and all the time (*ittaqu Allah*). As a matter of fact, the above four attitudes, *Sabr, Musabirah, Rabitah,* and *Taqwa* constitute the bedrock of Islamic life. Here the Conclusion also forthrightly rejects the idea of withdrawal from the society. The Conclusion here (3:200) lay emphasis on active social participation whereby the believers can vie with one another, inspire one another, remain connected with one another, and attain to the conscious of Allah. It may also be derived from this Conclusion that the real blissful life is almost impossible to achieve without consciousness of Allah (*taqwa*) which can be generated only by remaining actively attached with others in the society.

The Preface in *Surah Aali 'Imran* (3:1-4) talks about the revelation of three Scriptures, the Torah, the Gospel, and the Qur'an and their objectives (guidance to the humanity). It was clearly indicated in the Preface that the previous scriptures were no longer source of guidance for the humanity, and it is only the Qur'an which now serves as the criterion (*al-Furqan*) for the good and the bad for human life. Here it has clandestinely been referred that the followers of the lost Scriptures (the Torah and the Gospel) will surely pose dangers to the followers of the Qur'an. It is this hostility of the Jews and the Christians to the believers which requires the latter (followers of the Qur'an) to remain firm and determined in their sincerity of commitment to Allah as mentioned in the Conclusion of *Surah Aali 'Imran* (3:200).

THE CONCLUSION IN *SURAH AL-NISA'*

The deep and the sincere reflection over the last three verses in *Surah al-Nisa'* (4:174-176) constitute Conclusion in the *Surah*. These verses read:

"*O mankind! A manifestation of the truth has now come unto you from your Lord, and We have sent down unto you a clear light. And for those who have attained to faith in Allah and hold fast unto Him-He will enfold them within His grace and bounty and guide them unto Himself by a straight way. They ask you to enlighten them. Say: Allah enlightens you about the laws concerning those who leave no heir in the direct line. If a man dies childless and has a sister, she shall inherit one-half of what he has left, just as he will inherit from her if she dies childless. But if there two sisters, both shall have two-thirds of what he has left, and if there are brothers and sisters, then the male shall have the equal of two females' share. Allah makes it clear unto you, lest you go astray, and Allah knows everything*" (4:174-176).

One might claim that theses verses do not consist of only one subject-matter or sub-

theme. Apparently, there are two subject-matters intermingled with each other. In that case, it may not be correct to say that the last sub-theme in the *Surah* makes Conclusion in the *Surah*. This is very valid issue which needs further deliberation and reflection. The verses (4:174-175) stress the fact that after the Truth (the Qur'an) came down from Allah, people do not need to look towards any source of the right principles of life. The last verse (4:176) brings an example from the practically valid question related to property distribution. This example seeks to convey the message to all concerned that mere faith in Allah does not suffice to make man deserve reward from Allah, but the believers shall have to act upon all the commands of Allah wholeheartedly, whether major or minor.

The central theme of *Surah al-Nisa'* is the formation of a society which is governed in all its dimensions by the laws revealed in the Qur'an. The entire *Surah* deals mainly with the status of women, property distribution law, orphans, marriage, and female related issues. *Surah al-Nisa'* spells out the laws and principles of these social and economic dimensions of human society. The Conclusion inspires the members of Islamic society to always abide by the rules and regulations of the society as laid down by Allah, the Lawgiver. On the other hand, the Conclusion in *Surah al-Nisa'* (4:174-176) reminds the believers that practical manifestation of their faith in the form of implementation of the social laws as revealed by Allah guarantees the appreciation and the reward from Allah.

THE CONCLUSION IN *SURAH AL-MA'IDAH*

It seems that *Surah al-Ma'idah* is extension of *Surah al-Nisa'*. As it has been seen above, *Surah al-Nisa'* seeks to advance rules of the social life and *Surah al-Ma'idah* was revealed to promulgate the laws concerning *halal* and *haram* food and the valid norms in the Islamic rituals, such as pilgrimage. One part of a verse in the *Surah* (*al-Ma'idah*)— "*Today have I perfected your religion, and have bestowed upon you the full measure of My blessings, and willed that Islam shall be your way of life (deen)*" (5:3)—shed ample light on position of *Surah al-Ma'idah* as the last revelation in the Qur'an. The *Surah* begins with a small preface, which is the opening phrase in the first verse of the *Surah*—"*O you have attained to faith! Honor the contracts*" (5:1). This Preface gets further highlighted in the Conclusion of *Surah al-Ma'idah*:

"*Allah will say (on the Day of Judgment): "Today, the truthful shall benefit from their truthfulness: theirs shall be gardens through which running waters flow, therein to abide beyond the count of time; well-pleased is Allah with them, and well-pleased are they with Him: this is the triumph supreme. Allah's is the dominion over the heavens and the earth and all that they contain; and He has the power to will anything*" (5:119-120).

The Preface in *Surah al-Ma'idah* as quoted above inspires the believers to be

sincere to their covenants, and the Conclusion in the *Surah* gives glad tidings to those who honored their covenants. The reward awaiting them is that Allah will be completely pleased with them, on the one hand, and they will also be happy with Allah, on the other.

The opening phrase of the Conclusion— "*The truthful shall benefit from their truthfulness*"—assures the believers that their sincerity to the laws of Allah will not go waste, but will lead to enormous profits ultimately, peace of mind, contentment of heart, freedom from all kinds of tensions, enjoyment of the luxurious life beyond the count of time (forever).

THE CONCLUSION IN *SURAH AL-AN'AM*

Surah al-An'am, the sixth *Surah* in the Qur'anic order of arrangement is the first *Surah* revealed at Makkah in the list of *al-Tuwal* category, whereas the four preceding *Surahs* (*al-Baqarah, Aali 'Imran, al-Nisa',* and *al-Ma'idah* are all revelations at Madinah. The overall message in this *Surah* is condemnation of *shirk* (associating partners with Allah), and invitation of the mankind to accept *tawhid*, instead. The Preface in *Surah al-An'am* is constituted by the first verse in the *Surah*—"*All praise id due to Allah, who has created the heavens and the earth, and brought into being deep darkness as well as the light: and yet those who are bent upon denying the truth regard other powers as their Lord's equals*" (6:1). The Conclusion in the *Surah* represents admonition to those who regard other powers as equals to Allah:

"*And He it is who has made you inherit the earth and has raised some of you by degrees above others, so that He might try you by means of what He has bestowed upon you. Verily, your Lord is swift in retribution: yet behold, He is indeed much forgiving, dispenser of grace*" (6:165).

The apparent message in this Conclusion of *Surah al-An'am* is that the entire mankind has been given the earth on which it lives and flourishes with an objective of testing them. It is therefore the most appropriate approach humanity can opt for on the earth is construction and further development of all the earthly resources Allah has made available therein for the benefit of every living creature, including human progeny. Making idols out of stones, mud, wood, metal etc. and bowing down before them is sheer humiliation to humanity. It should be born in mind that the Preface in the *Surah* serves as gibe to those who associate partners with their Creator, Allah, and the Conclusion serves as warning to them (*Allah is swift in retribution*). The Conclusion also invites them to seek His forgiveness for their unsubstantiated faith and action because He is much forgiving and envelops the seekers of His forgiveness with His grace and mercy.

The entire is devoted to the description of *shirk* (associating partners with Allah) as the most heinous crime as it is irrational for humans to submit to the creation instead

of to the Creator, Allah. Its Conclusion focuses on the same message spread all over the *Surah*.

THE CONCLUSION IN *SURAH AL-A'RAF*

Surah al-A'raf, the seventh *Surah* in the Qur'anic arrangement is also a revelation at Makkah. It consists of 206 verses. The central theme in this *Surah* is the significance of the revelation of the Last Scripture, the Qur'an to the Last Prophet (s.a.w.). In the Preface of the *Surah* the Last Prophet (s.a.w.) was advised to continue his task of reminding both believers and disbelievers without any hesitation and inspired to follow the Qur'anic instructions as they come down to him from Allah.

The Conclusion in the *Surah* focuses on the same theme i.e., the Last Prophet's (s.a.w.) obligation to act upon the Qur'anic revelations:

"*And yet, when you do not produce any miracle to them, some say: why do you not seek to obtain it from Allah? Say: I only follow what is being revealed to me by my Lord: this revelation is a means of insight from your Lord, and guidance and grace unto people who believe. Hence, when the Qur'an is recited, be all ears to it, observing silence, so that you might be graced with mercy. And remember your Lord in your heart humbly and awfully, and without raising your voice morning and evening, and do not allow yourself to be heedless. Behold, those who are near unto your Lord are never too proud to worship Him; and they extol His limitless glory and prostrate themselves before Him*" (7:203-206).

Three things are emphasized here in this Concluding remark in *Surah al-A'raf* . First, the Qur'an is the source of insights, guidance to the right path, and grace for all who have true faith in it. Second, one can benefit from the Qur'an only when he/she is all ears to its rehearsal with total silence. Third, to remain conscious of Allah, one must remember him in his/her heart humbly and awfully.

The core message of the whole *Surah al-A'raf*, which has been reemphasized in the Conclusion of the *Surah* is that ultimate goal to be achieved by every human being is the Grace of Allah which entails walking consciously on the right path and this right path is inspired by the Qur'an only, the Last and the Final revelation from Allah.

THE CONCLUSION IN *SURAH AL-ANFAL*

Surah al-Anfal, the eighth *Surah* in the Qur'anic order of arrangement is revelation at Madinah. Its verses (8:1-75) appear to be Allah's observations cum instructions over the believers' demeanor in the first major battle. Its first verse constitutes its Preface. To understand the Conclusion in *Surah al-Anfal* the Qur'an's reader needs to understand the Preface: "*They ask you about the spoils of war. Say: Spoils of war belong to Allah and the Apostle. Remain, then, conscious of Allah, and keep alive the bonds of brotherhood among yourselves, and pay heed unto Allah and His*

Apostle, if you are believers!" (8:1). This Preface serves as a reminder to the believers that in the Islamic collectivity two things, among others, count much: (1) continuity of strong bonds among believers, and (2) sincerity of commitment to Allah and the Last Prophet (s.a.w,). The opening phrase in the Preface—"*They ask you about the spoils of war*"—indicates to the triviality of worldly gains like spoils of war. It was said here that spoils of war should not cause dissension among the believers' fraternity.

The same message has been highlighted in the Conclusion of *Surah al-Anfal* (8:74-75):

"*And they who have attained to faith and emigrated and are striving hard in Allah's cause, as well as those who shelter and succor them—it is they, they who are truly believers! Forgiveness of sins awaits them, and a most excellent sustenance. And as for those who henceforth come to believe, and emigrated, and strive hard together with you—they shall belong to you; and they who are closely related have highest claim on one another in Allah's decree. Verily, Allah has full knowledge of everything*".

Here in this Conclusion, there is a very clear reference to three sections of the first Islamic society in Madinah: (1) early believers in Makkah who emigrated to Madinah to seek refuge, (2) believers in Madinah from among the original settlers there who wholeheartedly welcomed the emigrants, and (3) the believers who in later days joined the already available believers in the society. It was unequivocally announced in the Conclusion of the *Surah* that the above-mentioned three sections of the believers form one single well-nit family as believing fraternity. The Conclusion here in the *Surah* expounds that the bases of strong bonds among believers are four: (1) common faith {*iman*}, (2) emigration {*hijrah*}, (3) succor and support {*nusrah*}, and (4) collective struggle {*jihad*}. The entire *Surah al-Anfal* as well as its Conclusion focus on the significance of the unity of believers.

THE CONCLUSION IN THE *SURAH AL-BARA'AH*

The Conclusion in *Surah al-Bara'ah is constituted by the last two verses:*

"*Indeed, there has come unto you an Apostle from among yourselves, heavily weighs upon him that you might suffer; full of concern for you, and full of compassion and mercy towards the believers. But if they turn away, say: Allah is enough for me. There is no deity save Him. In Him have I placed my trust, for He is the Lord, in awesome almightiness enthroned*" (9:128-129).

This Conclusion advances several messages: (1) there is no deity save Allah, (2) Allah is the most powerful and controls everything in the universe, (3) the Last Prophet (s.a.w.) places his trust in Him, (4) the Last Prophet (s.a.w.) feels aggrieved over the believers' suffering, (5) the Last Prophet (s.a.w.) always remains concerned about believers, and (6) the Last Prophet (s.a.w.) all the time demonstrate

compassion towards believers.

The Concluding remarks in *Surah al-Bara'ah* serves as a response to the clandestine question arising from the Preface of the *Surah*: "*Disavowal by Allah and His Apostle unto those who ascribe divinity to aught beside Allah, with whom you have made a covenant*" (9:1). The expected question from this Preface is as to why the disbelievers are banished from the sacred land. Its rational and justifiable answer is given in the *Surah* in detail and in its Conclusion in brief: Allah is the only Controller of the entire universe hence He alone deserves submission by mankind. The total submission to Allah brings peace in the society, as Allah and His Last Apostle love them very much.

THE CONCLUSION IN *SURAH YUNUS*

Surah Yunus is the tenth *Surah* in the Qur'anic arrangement of *Surahs*. Its total verses are 109. It is a revelation at Makkah. The whole *Surah* inspires the people in general to accept the message of the Qur'an rehearsed by the Last Prophet (s.a.w.). The first two verses of the *Surah* which constitute its Preface observe that the Wise Scripture (the Qur'an) revealed to the Last Prophet (s.a.w.) triggers strange reaction by the people who say that a man from among themselves was deputed to warn them of the dire consequences of their rejection of the messages of the revealed Scripture: "*Alif, Lam. Ra. These are the verses of the Wise Scripture. Do people deem it strange that We inspired a human from their own midst to warn mankind, and give unto those who have attained to faith the glad tiding that in their Lord's sight they surpass all others in that they are completely sincere? They who deny the truth say: He is most surely a manifest enchanter*" (10:1-2).

The Conclusion in *Surah Yunus* reads:

"*Say: O mankind! The truth from your Lord has now come unto you. Whoever, therefore, chooses to follow the right path, follows it but for his/her own good, and whoever chooses to go astray, goes but astray to his/her own hurt. And I am not responsible for your conduct. And follow but what is revealed to you and be patient in adversity until Allah shall give His judgment: for He is the best of all judges*" (10:108-109).

This Conclusion rebuts the claim of the disbelievers that the Qur'an was a manifest sorcery, saying that it represents the Truth from the Lord of the universe which leads to the right belief, right intention, right choice, and right action, whereas a magic trick invariably misleads the people.

CONCLUSION

An eloquent hence effective speech comprises basically of four elements, Preface, Central Theme, Contextual Flow, and Conclusion. The Qur'an as the most eloquent speech revealed from Allah is not an exception to this rule of eloquence. This paper sought to focus on the identification of Conclusion in the selected nine Qur'anic

Surahs, *al-Baqarah, Aali 'Imran, al-Nisa', al-Ma'idah, al-An'am, al-A'raf, al-Anfal*, *al-Bara'ah,* and *Yunus.* It was discovered in the discussion that one or more than one verses in the end of a *Surah* constitute Conclusion which is deeply connected with the Preface in the *Surah*, Central Theme of the *Surah*, and Contextual Flow in the *Surah*. If the Qur'anic *Surahs* are read from the angle of the Qur'anic features of eloquence, focusing on the Preface, Central Them, Contextual Flow, and Conclusion, the wisdom of each message will become manifest to the mind.

References

[1] This translation (2:286) and others in the paper are borrowed from: Muhammad Asad, *The Message of the Qur'an: Translated and Explained* (Kuala Lumpur: Islamic Book Trust, 2013). The author of this paper has made slight changes therein, such as the word God in the original translation and the word Sustainer have been replaced with Allah and Lord respectively.