

*The Semiotics of Īnas (Consolation) in the Style of
Prohibition in the Holy Quran*

سيمائية الإيناس في أسلوب النهي في القرآن الكريم

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Abstract:

No discerning observer can deny the role of emotion in shaping the stylistic structure of the Quranic text. The richness and expressive density of the Quran have endowed it with multiple functions and diverse purposes. A key manifestation of this aesthetic depth and semantic breadth is the Quran's use of the prohibitive style in relation to the recipient's psychological dimension. Limiting the prohibitive style to the framework of forbiddance and abandonment has stripped it of its stylistic deviation and semantic shift. Consequently, prohibition remains confined within a conventional rhetorical approach, guided only by the semantics of forbiddance and proscription, without delving into the textual, spiritual, and emotional dimensions of reception. This research, therefore, seeks to highlight the semantics of *īnas* (consolation) in the various styles of prohibition found in the Quran.

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Keywords: Semiotics; Style; Prohibition; Semantics; Quran.

ملخص:

لا تنكر عين فاحص أمين موقع العاطفة في تكوين البناء الأسلوبي للنص القرآني؛ إذ طبيعة المتن القرآني الخصبة وكثافته التعبيرية أغنته بوظائف متعددة وأثرته بمقاصد مختلفة، ولعل من تجليات هذا العمق الجمالي والتوسّع الدلاليّ توظيف القرآن لأسلوب النّهي في علاقته بالبعد النفسيّ للمتلقّي؛ ذلك أنّ الاختصار على أسلوب النّهي في إطار المنع والترك قد أفقده سمة العدول الأسلوبيّ و الانزياح الدلاليّ؛ ومن ثمّ يبقى النّهي حبيس المقاربة البلاغيّة النمطيّة التي تسترشد بدلالات المنع والتّحريم دون الولوج في تخوم التّلقّي في أبعاده التّصنيّة والروحيّة و الوجدانيّة؛ لذلك يسعى هذا البحث لإبراز دلالة الإناس في أساليب النّهي المتنوّعة في القرآن.

كلمات مفتاحية: السيميائية؛ أسلوب؛ النّهي؛ المعاني؛ القرآن.

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1. INTRODUCTION

A deep and thorough examination of the classical rhetorical heritage reveals that the study of prohibition rarely extends beyond the linguistic and terminological definitions, along with a mention of some of the meanings it conveys, without due attention to the nature of these meanings as derived from the context and situational cues. The semiotics and semantics of

īnas, which are organically linked to the addressee's psyche and emotions, are seldom mentioned. The English translations of the Quranic verses cited throughout this paper are sourced from *The Clear Quran* (Khattab, 2015).

This research aims to uncover the underlying reasons why some rhetoricians have overlooked the semantics of *īnas* in the prohibitive style, focusing instead on other meanings that prohibition conveys beyond its apparent sense. It also investigates the nature of the co-occurrence in the linguistic expression of fear and grief. It is noteworthy in this context to point out the remarkable and almost constant concomitance between fear and grief in the Holy Quran. What are the reasons for this co-occurrence and association in expression? And what is its relationship to the semantics of *īnas* derived from prohibition in most Quranic verses?

The research methodology is based on a combination of synergistic approaches. The descriptive-analytical method is employed to describe the components of the prohibitive style and analyze the phenomenon of its semantic shift towards the meaning of *īnas*. This is complemented by the statistical method, which tracks the co-occurrence of fear and grief in the Holy Quran across various semantic contexts.

This study begins with a reading of the relevant terms and concepts, then focuses on clarifying the forms of address in the prohibitive styles that signify the semiotics of *īnas* in the Holy Quran.

2. A Reading of Terms and Concepts

2.1 The Concept of Semiotics

In language dictionaries, *sīmā'* refers to a sign or a symbol that indicates an intended meaning to establish some form of communication. It is a semiotic message for interaction between two or more parties, devoid of coincidence or randomness.

Semiotics, or semiology, is "the study of the life of signs within society." In reality, it is the discovery and exploration of non-visible semantic relationships through the direct manifestation of the event. It is a training of the eye to capture the implicit, the hidden, and the forbidden, not merely the act of naming areas or expressing the contents of the "text" (Benkrad, 2012, p. 67)

Since (semiotics) is a branch of linguistics, according to Roland Barthes, or the origin of linguistics, according to de Saussure, we will attempt to provide a brief definition for it.

The term (*al-sīmiyā'*) is an ancient Arabic term equivalent to "signs." Al-Rāghib al-Aṣḥānī (d. 502 AH) interpreted the holy verse: **)and from it, trees on which you pasture your cattle(** [An-Nahl: 10] (Khattab, The Clear Quran: A Thematic English Translation, 2015), stating that *sīmiyā'* is the sign.

Thus, it can be said that (*al-sīmiyā'*) is a science that studies languages, signs, and instructions. Its definition in the Arabic language and Arab criticism is the same as its definition in European languages, as it is derived from (*al-sima*), (*al-wasm*), and (*al-sīmiyā'*), all of which mean sign and and signification.

2.2 The Concept of Īnas

The root (a-n-s) in many dictionaries carries the meaning of something appearing, and anything that deviates from the path of wildness. To "find *ānas* in something" means to see it and perceive it. To "find *ānas* in a matter" means to know and find it. To "find *ānas* in a sound" means to hear it.

Al-uns means tranquility; hence, weapons are called (*al-mu'nisāt*), as they secure their owner and bring tranquility to his heart by enabling him to fight and protect himself from enemy strikes. "I found *uns* in someone" means I was delighted by him. From this, a young woman is called *ānisah* if she is of good nature and enjoys your company and conversation.

Al-uns is the opposite of alienation and aversion. For this reason, they called fire *al-ānisah* and *al-ma'nūsah*; because when a person sees it at night, he feels comforted by it, settles down, and his loneliness vanishes, even if he is in a desolate land (Al-Jawharī, 1999, p. 905)

This root appears in the Quran with its material meaning, as in the Almighty's words: **)And has the story of Moses reached you? (9) When he saw a fire and said to his family, "Stay here; indeed, I have perceived a fire. Perhaps I can bring you a torch or find at the fire some guidance." (10)**([Surah Taha: 9-10], and also His words: **)perceived from the side of the Mount a fire**([Surah Al-Qasas: 29], meaning he saw a fire from the side of the Mount.

Although this usage is intended to convey a tangible, material meaning, it is not devoid of the fact that the reason for choosing this verb, *ānasa*, over other verbs indicating sight and

vision, such as *ra'ā* and *abşara*, is the state Moses and his family were in, wandering lost in the desert, filled with loneliness and fear. Their sight of the fire was what removed their loneliness and brought them comfort.

The term *īnas* refers to those expressive methods used in speech to remove loneliness from the addressee's soul and instill tranquility in it, until it reaches a state of utmost stability and well-being.

2.3 The Definition of Prohibition

"The *nahy* (end) of everything in language is its ultimate point. From it, *nahaytuhu 'anhu* (I forbade him from it), for something he was doing, and when I forbade him, he desisted (*intahā*), so that is the limit of what he was doing and its end" (Al-Jawharī, 1999, p. 517). The intellect is called *al-nuhā* because it forbids (*yanhā*) its owner from what opposes correctness, as Allah Almighty said: **)Indeed, in that are signs for those of intelligence(** [Surah Taha: 54]. And prohibition (*al-nahy*) is the opposite of command (*al-amr*).

As for its technical definition, as defined by Muhammad Al-Khuḍarī in his book *Uṣūl al-Fiqh*, it is: "the request to refrain from an act in a manner of superiority." The request to refrain from an act means the request for abstinence from it, which is the opposite of a command, which is the request to perform an act. The fact that the request to refrain is in a manner of superiority means that the prohibition must be issued from a higher authority to a lower one.

3. Forms of Address in the Prohibitive Styles Indicating * Īnas * in the Holy Quran

The semiotics and semantics of *īnas* have manifested in the verses of the Holy Quran in various forms, which we summarize as follows:

3.1 Allah's Address to Moses (peace be upon him) in his Infancy

A contemplative look at the story of Moses (peace be upon him), chapters of which are found in many surahs of the Holy Quran, reveals that it contains numerous instances of *īnas*.

The beginning was with the *īnas* (consolation) of his mother by returning him to her after her heart had become empty from fear for him of perishing after she cast him into the river. Then, his *īnas* after he reached the land of Midian as a fearful fugitive, where Allah, Blessed and Exalted, provided someone to comfort him and remove his fears in that land. Then, Allah Almighty comforted him with the greatest *īnas* of all, one that no human has ever attained, through His direct words to him.

The verses say:)**And We had already conferred a favor upon you another time, (37) When We inspired to your mother what We inspired, (38) 'Cast him into the chest, then cast it into the river, and the river will throw it onto the bank; there will take him an enemy to Me and an enemy to him.'** And I bestowed upon you love from Me that you would be brought up under My eye. (39) When your sister went and said, 'Shall I direct you to someone who will be responsible for him?' So We returned you to your mother that she might be content and not grieve([Surah Taha: 37-40].

Allah Almighty continues in Surah Taha His favor upon Moses (peace be upon him) and His *īnas* to him by saying: **)And you killed a man, so We saved you from distress, and We tried you with a [severe] trial. And you remained [some] years among the people of Midian. Then you came at an appointed time, O Moses. (40) And I produced you for Myself. (41)** ([Taha: 40-41]. The details of this are found in (Al-Qasas): from verse: **)And when he reached his full strength and was mature, We bestowed upon him judgment and knowledge..(until verse)Then one of the two women came to him walking with shyness. She said, "Indeed, my father invites you that he may reward you for having watered for us."** (The words of Shu'ayb (peace be upon him) to Moses were: **(So when he came to him and related to him the story, he said, "Fear not. You have escaped from the wrongdoing people." (25))** which was a reassurance for Moses and brought security to his fearful, anxious soul.

Let us contemplate the state of Moses (peace be upon him) as he moved between desolation and *īnas*. When he was lost in the dark, cold desert, he was in a state of desolation and distress. While in that state, he saw a fire gleaming from afar, which gave him comfort and hope. He announced the good news to his family and set out towards it. However, upon arrival, he was surprised by a strange sight, different from what he expected—a sight that instilled fear and awe in him. But his Lord, who intended all good for him, did not let that state last long. He called him with a call of love and *īnas*, calling him by his name (Moses) to comfort him. "The one who calls him knows him completely, that is why He called him by his name, 'O Moses,' and as long as that is the case, there is hope for good in him"

(Al-Sha'rāwī, 1991, p. 929). Then, He transports him to a state of even greater comfort, a state no human has ever attained, as Allah speaks to him, introduces Himself to him, and comforts him with that: **(Indeed, I am your Lord)**. The statement is emphasized with (*Inna*) for affirmation, due to its strangeness, to ward off any doubt from Moses about the source of this speech.

The address came to Moses with the term of Lordship, **(Indeed, I am your Lord)**, to bring *īnas* to Moses, for Lordship is giving. So, addressing him with "your Lord" means the One who takes care of you and raises you, who created you from nothing and provided for you from nothing. He did not say, "I am Allah," because Divinity entails obligation, worship, and restriction of movement.

3.2 Allah's Address to Moses and Aaron (peace be upon them)

Allah, Glorified and Exalted, commanded Moses in Surah (Taha) to go to Pharaoh alone because he had transgressed. As soon as Moses heard this, he said: **)[Moses] said, "My Lord, expand for me my breast [with assurance] (25) And ease for me my task (26) And untie the knot from my tongue (27) That they may understand my speech (28) And appoint for me a minister from my family (29) Aaron, my brother (30) Increase through him my strength (31) And let him share my task (32) That we may exalt You much (33) And remember You much (34) Indeed, You are of us ever Seeing."** (35) ([Surah Taha: 25-35]. So Allah answered his prayer and sent his brother Aaron with him to strengthen him, support him in his call, comfort him, and stand by him against Pharaoh and his people: **)[Allah] said, "You have been granted your request,**

O Moses." (36)) [Taha: 36]. Then Allah continues to support Moses after sending his brother Aaron with him, by commanding them both:)Go, you and your brother, with My signs and do not slacken in My remembrance. (42) Go, both of you, to Pharaoh. Indeed, he has transgressed. (43) And speak to him with gentle speech that perhaps he may be reminded or fear [Allah]." (44) They said, "Our Lord, indeed we are afraid that he will hasten [punishment] against us or that he will transgress." (45) [Allah] said, "Fear not. Indeed, I am with you both; I hear and I see." (46) ([Taha: 42-46].

Here we find reassurance and *īnas* not only for Moses but also for his brother Aaron. Allah included him with his brother in the mission, so Aaron also felt fear of Pharaoh and his assembly. Allah reassured them both that He is with them, hearing and seeing. The use of (*ma'akumā*) (with you two) and (*ma'akum*) (with you all) provides additional *īnas*, as it informs them that Allah Almighty is with them and will not abandon them.

The prohibitive styles in the story of Moses (peace be upon him), from his childhood to his confrontation with Pharaoh alongside his brother Aaron (peace be upon him), focused on the aspect of *īnas*. The expressions and words were crafted to serve this purpose in the various surahs where the story of Moses and his brother Aaron (peace be upon him) is mentioned.

4. Forms of Address to Muhammad (peace be upon him) and to the Believing Men and Women

4.1 Allah's Address to His Messenger Muhammad (peace be upon him)

The verses in which Allah, the Majestic and Exalted, addresses His Messenger and Prophet Muhammad (peace be upon him) to comfort and console him are numerous in the Holy Quran. We will cite examples that focus on removing and repelling grief from him, which he encountered from the harm of the disbelievers of Quraysh, the hypocrites, and their allies among the polytheists.

Allah Almighty says: **And do not be grieved, [O Muhammad], by those who hasten into disbelief. Indeed, they will never harm Allah at all. Allah intends that He should give them no share in the Hereafter, and for them is a great punishment** [Al 'Imran: 176].

When the polytheists achieved a victory at Uhud, and the Prophet (peace be upon him) and the believers suffered much harm, some of the hypocrites revealed their disbelief and began to frighten the believers and make them despair of victory over their enemy. The Messenger of Allah (peace be upon him) was grieved by this, so these verses were revealed to console him.

Then, this prohibition was justified and the consolation completed by confirming the absolute negation of any harm from them with His words: **Indeed, they will never harm Allah at all**(, meaning they will not harm the allies of Allah, who are the Prophet and his companions, in any way. The consequence of this rushing into disbelief is a disaster for them, not for you or

the believers. They are not fighting you to harm you, but they are fighting Allah, and there is no doubt that they are too weak to do so. Thus, they only harm themselves. Making their harm a harm to Allah is an honor for them and an exaggeration in consoling him (peace be upon him).

The address in His Almighty's words: **)And do not be grieved by those who hasten into disbelief(** is to the Prophet (peace be upon him), and the intention is to console him, provide him with *īnas*, and bring tranquility to his heart, so that he is not affected by the disbelief of the disbelievers and the hypocrisy of the hypocrites.

So, He, Glorified and Exalted, intended in this noble verse and others like it to remove from the soul of His Messenger (peace be upon him) this grief resulting from the disbelief of the disbelievers and to reassure him that the final outcome would be for him and his truthful, believing followers.

Allah Almighty also says: **)And let not their speech grieve you. Indeed, all honor belongs to Allah. He is the Hearing, the Knowing(** [Yunus: 65].

In these verses, Allah Almighty consoles His Prophet (peace be upon him) and comforts his heart regarding the harm he receives from his people: Do not be grieved, O Muhammad, by the words of these polytheists. For honor belongs to Allah, and He is the All-Hearing, the All-Knowing. To Him belongs what is in the heavens and what is on the earth, and the polytheists are lost in their polytheism, straying from the truth.

And Allah Almighty says in Surah An-Nahl: **)And be patient, [O Muhammad], and your patience is not but**

through Allah. And do not grieve over them and do not be in distress from what they conspire.)[An-Nahl: 127]. Here, Allah commanded His Messenger to be patient in calling people to Allah and to seek His help in that, not relying on himself. He said: **)and your patience is not but through Allah(**, "for He is the One who helps you and strengthens you. **)And do not grieve over them(** if you call them and see no acceptance of your call from them, for grief will not benefit you in any way. **)and do not be in distress(**, meaning in hardship and difficulty, **)from what they conspire(**, for their conspiracy will return to them, and you are among the righteous and the doers of good" (As-Sa'di, 2010, p. 452).

The addressee, the Prophet (peace be upon him), has no doubt about any of this. However, the prohibition aims to reinforce the meaning in his soul until it reaches the certainty of sight. This serves to strengthen his heart so that he can carry the burdens of the call to Allah with certainty and steadfastness. In this, there is *īnas* and gentleness in addressing the best of all creation.

4.2 Addressing the Believers

It is known that the Last Day for every human being begins from the moment the angels descend to take their soul, passing through resurrection and gathering with all nations in the land of assembly, then the scattering of the scrolls of deeds and each person receiving their book, the presentation before the scale, and finally, eternity in the bliss of Paradise or being cast into the fire of Hell.

In this section, we will discuss the Quranic style of providing *īnas* to the believer in all these stages. It is known that these are among the most intense stages a person goes through, filled with dread and harshness due to their connection to the unseen. Man is naturally fearful of the unknown, but the believer's state is different from others. Therefore, he deserves *īnas* and reassurance from Allah, the Blessed and Exalted, for what is to come.

The hour of death is the first step to the Hereafter, and it is known that its terror is immense and its anguish is great. However, the Holy Quran gives the good news that it will not be so for those who say, "Our Lord is Allah," and then remain steadfast. This is stated in His Almighty's words: **)Indeed, those who have said, "Our Lord is Allah," and then remained on a right course - the angels will descend upon them, [saying], "Do not fear and do not grieve but receive good tidings of Paradise, which you were promised. (30) We were your allies in the worldly life and in the Hereafter. And you will have therein whatever your souls desire, and you will have therein whatever you request [or claim] (31) As accommodation from a [Lord who is] Forgiving and Merciful."** ([Fussilat: 30-32].

This verse begins with the emphasis of (*Inna*) to deliver the good news to those identified by the relative pronoun and its clause, **)those who have said, "Our Lord is Allah," and then remained on a right course**(. This praise for them, for choosing Allah as their Lord, being pleased with Him, and remaining steadfast on His path, brings tranquility to their souls, assuring them that they are among the accepted.

For the sake of providing *īnas* to the believers, several methods were used. Among the methods in the verses of (Fussilat) are emphasis and the suggestions carried by certain words like **)descend(** (*tatanazzalu*), **)your allies(** (*awliyā'ukum*), and **)request(** (*tadda'ūn*), in addition to the fact that the words themselves drip with tenderness and cast shadows of comfort, bliss, and gentle solace.

In Surah (An-Nahl), the word **)good(** (*tayyibīna*) in His Almighty's words: **)The ones whom the angels take in death [while they are] good, they [the angels] will say, "Peace be upon you. Enter Paradise for what you used to do."**((32), which is an indefinite noun, suggests many meanings that comfort the soul, bring it solace, and remove its troubles. The same applies to the state of the angels with them and the good news they bring.

It is known that a believer faces in the course of his life many hardships, adversities, and difficulties that generate feelings of loneliness, bitterness, and pain. He continues to seek a comforter, a helper, and a supporter. How then, if the one who removes that loneliness is the Lord of lords, the King of kings, and the Mender of hearts? Indeed, His comfort is a comfort beyond which there is no comfort, and His happiness is the ultimate happiness. We find examples of this in the lives of the Companions—may Allah be pleased with them. Some of them cause loneliness to enter their own souls, then go seeking comfort for it. Others are overcome by loneliness from the events around them, remaining broken-hearted, hoping for someone to take their hand and comfort them, as happened with the Companion Ammar ibn Yasir—may Allah be pleased with

them—and others like him among the Companions who, being weak, could not bear the torture of the polytheists and uttered words of disbelief against their will, feeling grieved afterward, thinking they had disbelieved in Allah after their faith. But the Quran descends upon the Master of creation, may Allah's prayers and peace be upon him, comforting them by exempting them from the ranks of the disbelievers. The crucial factor in this is the certainty of the heart in faith. Allah Almighty says: **(Whoever disbelieves in Allah after his belief... except for one who is forced [to renounce his religion] while his heart is secure in faith. But those who [willingly] open their breasts to disbelief, upon them is wrath from Allah, and for them is a great punishment)** [An-Nahl: 106].

And Allah Almighty said in Surah Al 'Imran: **)And do not weaken or grieve, and you will be superior if you are [true] believers**([Al 'Imran: 139]. Do not weaken and do not grieve, a prohibition for the Muslims against the causes of failure. "And *al-wahn* (weakness) is feebleness, and its root is weakness of the body, as in His Almighty's words: **)My Lord, indeed my bones have weakened**([Maryam: 4]. Here it is a metaphor for the slackening of resolve and the weakening of determination, the turning of courage into cowardice, and certainty into doubt. As for grief, it is the intense sadness that reaches the level of sorrow and dejection. Both *al-wahn* and grief are two states of the soul that arise from the belief of failure and disappointment, leading to submission and abandonment of resistance." (Ibn Ashur, 2000, p. 98). And "do not weaken and do not grieve" was an exhortation to the companions of the Prophet, may Allah's prayers and peace be upon him, to persevere in jihad and to be patient with the killing and wounds they suffered on the day of

Uhud. On that day, five of the Muhajirun were killed, including Hamza ibn Abd al-Muttalib and Mus'ab ibn Umayr, and seventy of the Ansar were killed. And do not grieve for what you have lost, for you are the superior, with the promise that the final outcome will be victory and triumph over your enemies.

5. Conclusion

The essence of the matter, after studying the forms of address in the Quranic styles of prohibition that are beneficial for the semantics of *īnas*, is as follows:

- The address in many of the Quranic verses from Allah, Glorified and Exalted, to some of His prophets was a reassurance and *īnas* for them, a negation of fear from them, and an aid for them to bear the burdens of conveying the message and the mission.

- Allah, Glorified and Exalted, made His companionship a strong reason for negating fear and achieving *īnas*, as in His, the Most High's, words to Moses and Aaron (peace be upon them): **([Allah] said, "Fear not. Indeed, I am with you both; I hear and I see.")** [Taha: 46]. Therefore, the matter rose to the level of prohibition, because whoever has Allah with them should not have fear creep into them from near or far. And His, Glorified and Exalted's, words about Lot (peace be upon him) on the tongues of the angels: **)And they said, "Fear not and grieve not. Indeed, we will save you and your family, except your wife; she is to be of those who remain behind."** ([Al-'Ankabut: 33]. The promise of salvation from Allah is sufficient to forbid a person from fear and grief.

- The Quran's emphasis is that the believer never grieves because grief is a negative behavior. That is why the word "grief" in the entire Quran is preceded by the word "no" (lā). This indicates that the believer does not grieve, while the Quran encourages positive behavior and the absence of weakness and grief. He says: **)And do not weaken or grieve, and you will be superior if you are [true] believers(** [Al 'Imran: 139].

- Treading the paths of fearing Allah in this world is sufficient to achieve *īnas*, tranquility, and the removal of fear and grief in the Hereafter, which makes a person in a state of perpetual happiness, not fearing the loss of blessings. He is joyful for what he has done in his past because Allah, Glorified and Exalted, has admitted him to Paradise as a result of his good deeds. Thus, a person's happiness in both abodes is everlasting.

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