Instances of Quranic Analysis Using Arabic Linguistic Textual Standards

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ARTICLE INFO	ABSTRACT
	The aim of this paper is to highlight some instances of the Quranic Analysis in reference to the modern rules of linguistic textual standards and study the practical indications of the cohesive devices in the analysis of Quranic Arabic texts. Using the descriptive and analytical methods, the research treats the segments of the devices which are reference, substitution, ellipsis, conjunction and lexical cohesion as they are all traceable in the classical Arabic works and the interpretations made on the Quranic Arabic Texts. The paper elaborates on the textual analysis in the language of the Glorious Qur'an in terms of its roles in the deduction of Islamic legal rulings. Likewise, it treats the points of similarities and differences between the various Arabic linguistic analyses which constitute Traditional and Modern methods of textual structuring as related to the Qur'an. The study strikes a balance between the two analytical paradigms and widens the scope of understanding the Quranic message in the modern age. It offers insights into the possible Educational development in the learning of Arabic Language for religious purpose. The paper establishes the importance of analytical specimen from such aspects with attention to the rules guiding the interpretation of the Glorious Quran according to the methods and principles of the early scholars of Islamic Sciences. Finally, it concludes with suggestions and recommendations towards the resolution of the challenges faced in the contemporary Arabic Quranic Learning practices.

Introduction

The needs for the tracing of the instances of the modern linguistic textual standards in the interpretation and exegesis of the Glorious Quran have become very much important in the fields of Arabic Language learning with regard to grammar especially the aspect of syntax which is an important element of Arabic studies as a course in the citadels of learning, there should be more alertness and stimulations on giving opportunity to the contemporary approaches in Arabic language curriculums for contribution. The contribution of such approaches, if carefully exploited and utilized, will enhance the comprehensions of Arabic texts of which the Quranic texts are most important and fundamental.

Therefore, this study will make an attempt in affirmation of the reasons and how the instances of the cohesive devices are clearly highlighted to enhance the connectivity of the components of the Quranic texts. The purpose of this elaboration is to annihilate the problems that face the learners of Arabic when it comes to the analysis of the Quranic texts while using linguistic tools and devices to establish preferred facts. It will make signals to the points of similarities and differences between Traditional Arabic Grammar and Textual Grammar of the modern time with much concentration on the first textual standard which is cohesion for more elaboration.

Glimpse on the Traditional Grammatical Structuring

According to the New Encyclopedia Britannica, Arabic language is Southern-Central Semitic language spoken in a large area including North Africa, most of the Arabian Peninsula, and other parts of the Middle East. It is the language of the Qur'an and is the religious language of all Muslims. Literary Arabic, usually

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called Classical Arabic, is essentially the form of the language found in the Qur'an, with some modifications necessary for its use in modern times; it is uniform throughout the Arab world[2].

Arabic has some distinct rules in its syntactical principles[3]. These rules are the tools and articles for the removal of ambiguity in language structuring. They traditionally include:

1- *Al-'I'raab* (Inflection/ parsing): This means the transformation of the vowels that adhere to the ends of words due to the occurring of certain factors. This transformation aids the comprehension of the functions of such words and leads to its intended meanings. For example:

    i-   Qara'tu Kitaaba 'Akhii **Al-Kabiiri**= I read the book of my *senior* brother

    ii-   Qara'tu Kitaaba 'Akhii **Al-Kabiira**= I read the *voluminous* book of my brother.

So, as the first *Al-Kabiiri* which qualifies the brother is inflected with '*jarr*' (genitive case) in conformity with the grammatical position of *'Akhii* (my brother), the second *Al-Kabiira* that qualifies the book has '*nasb*' (accusative case) in conformity with the grammatical situation of *Kitaaba* (book) which is the object in that sentence.

This inflective implication can be traced to the Quranic verse where Almighty Allah said: {إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ} {*Innamaa Yakhshaa Allaaha min 'Ibaadihi Al-'Ulamaa'u*}[4]. Meaning: "It is only those who have knowledge among His slaves that fear Allah..."[5]. Unlike European languages, the arrangement order in that Quranic portion is not considered but the inflectional indication; if not, the intended meaning would have been lost or twisted out and distorted. Therefore, it is the objective position with accusative case of the word *"Allah"* and the subjective position with nominative case of the word *Al-'Ulamaa'u* (i.e. those who have knowledge) that saves the receivers of the message from spoilt and adulterated meaning of the verse as well as it consequently affirms the accurate intended meaning and removes the ambiguity.

2- *Ar-Rutbah or At-Tarkib* (Order in structural arrangement): This means the arrangement of the segments of a sentence orderly. In classical Arabic, this is of two types: the preserved order and the unpreserved order:

i- <u>The preserved order</u> is the order in which the Arabs were known to have been applying in their speeches invariably. This order includes; Production of verb before the subject in the verbal sentences (except in the Kufan school of Arabic Grammar), *Al-Mudaaf* (the possessed) before *Al-Mudaaf ilayhi* (the possessed) in the possessive case, *Fi'lush Shart* (conditional verb) before *Jawaabush Shart* (apodosis) and *Sifat* (adjective) after *Al-Mawsuuf* (the qualified noun).

ii- <u>The unpreserved order</u> which is the type of order in which the Arabs were known to have been applying in their speeches interchangeably. For example, the subject comes naturally before the object but sometimes the object may precede the subject. This is apparent in the verse discussed under the inflection where Allah says:

{إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ} {*Innamaa Yakhshaa Allaaha min 'Ibaadihi Al-'Ulamaa'u*}[6]. Meaning: "It is only those who have knowledge among His slaves that fear Allah..."[7]. However, the production of subject before object will be inevitable when the confusion and doubt are being feared like in the following sentence: *'Allama Musaa 'Isaa* (i.e. Musa taught Isa) because the ending vowels of the two names as underlined above sound identically and there is no distinguishing inflective device to separate the indicative positions of the two. Therefore, the word Musa that precedes the word Isa in the sentence is the subject while Isa is the object. Likewise, the precession of object before subject may be unavoidable in some cases like where a pronoun that refers to the object is attached or joined with the subject e.g. Allah says:

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[2] - Encyclopaedia Britannica, (1998), *The New Encyclopaedia Britannica*, Encyclopaedia Britannica, inc., vol: 1, 15th ed., p.509.

[3] - Semitic Languages originally had three cases (subjective or nominative, objective or accusative and Possessive or genitive) but the word endings indicating those cases are classical Arabic. All languages of the group have masculine and feminine gender- See "*The New Encyclopedia Britannica*", vol: x, p.627.

[4] -Q35: 28.

[5] - Khan, M.M and Al-Hilali, M.T. (1996), *The Noble Qur'an In The English Language*, Riyadh: Darussalam, p.789.

[6] -Q35: 28.

[7] - Khan, M.M and Al-Hilali, M.T., The Noble Qur'an in the English Language, p.789.

﴿وَإِذِ ابْتَلَى إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ﴾ {*'Idh btalaa Ibraahiima Rabbuhu bikalmaatin*}. Meaning: "And (remember) when the Lord of Ibrahim tried him with (certain) commands..."[8]. He also says: ﴿إِذْ نَادَاهُ رَبُّهُ بِالْوَادِ الْمُقَدَّسِ طُوًى﴾ {*'Idh naadaahu Rabbuhu Bi Al-Waadi Al-Muqaddas Tuwaa*}. Meaning: "When his Lord called him in the sacred valley of Tuwaa"[9].

3- *Al-'Adaat* (Particle): Sometimes two or more sentences may only be distinguished through the particles of exception, conjunction, definite and indefinite etc. For example, what distinguishes between the meanings of the following two sentences is the presence of exception " *'llaa*" in the latter:

i- *Maa Zaydun rajulan* (Zayd is not a man)
ii- *Maa Zaydun 'illaa Rajulun* (Zayd is nothing except a man).

Unlike the first sentence, the word *'illaa* in the second sentence annihilates the function of **maa** which is a tool of negation. It also has reference in the Quran where Allah says: ﴿وَمَا مُحَمَّدٌ إِلاَّ رَسُولٌ﴾{*Wa maa Muhammadun 'illaa rasuulun*}. Meaning: "Muhammad is no more than an Apostle"[10].

4- *As-Siighat As-Sarfiyyah* (Morphological Form): The morphological form has its role to play in the discovery of the inflectional meaning when the differential value of the vowels disappears between *Al-Haal* (i.e. circumstantial expression) and *At-Tamyiiz* (i.e. specification). The two can then be separated through the ability to identify *Ishtiqaaq* (derivation) and *Jumuud* (inertness).It is well known that *Al-'Ishtiqaaq* is the source of *Al-Haal* while *Al-Jumuud* is the source of *At-Tamyiiz*, so also is the case between *As-Sifah* (Adjective) and *'Atful Bayaan* (explicative apposition). Likewise, it is the form or shape of verb that can morphologically separate between *Al-Faa'il* (the subject) and *Naa'ib Al-Faa'il* (subject of the passive) as in the changing of '*kataba*' to '*kutiba*' or of '*yaktubu*' to '*yuktabu*'.

For instances, Almighty Allah says in different places of the Glorious Qur'an as follow:

a) - Kataba + Kutiba: ﴿كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ﴾. Meaning: "Your Lord has *inscribed* for Himself (the rule of) mercy"[11]. Here, Almighty Allah used the word '*Kataba*' in its active voice to produce the subject clearly in the verse as it is *Rabbukum*, but when He says: ﴿كُتِبَ عَلَيْكُم الصِّيَامُ﴾ . Meaning: "Fasting is prescribed to you"[12], the passive form of the same verb has been exploited as it appears as *Kutiba* and thus the object has replaced the subject and transformed into 'Subject of the Passive'.

b) - Qadaa + Qudiya: Allah says:
﴿وماكانَ لِمُؤْمِنٍ وَلاَ مُؤْمِنَةٍ إِذَا قَضَى اللهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ....﴾. Meaning: "It is not fitting for a believer, man or woman, when Allah and His Apostle have *decided* a matter, to have any option...."[13]. However, in another place, He says:
﴿وَقُضِيَ الأَمْرُ وَإِلَى اللهِ تُرْجَعُ الأُمُورُ﴾. Meaning: "And the question is (thus) settled, but to God do all questions go back (for decision)"[14]. The morphological changing of the verb *Qadaa* to *Qudiya* as apparent in the above two different Quranic verses has changed the word *'Amran* which was an object in the first verse to stand as subject of the passive in the second and so becomes *'Amr*.

5- *At-Tataabuq* (Conformity): Conformity is a tool for the removal of confusion in the sentences of Arabic Language. It covers the grammatical issues like subject in terms of connection with its verb in verbal sentence, subject and its predicate in nominal sentence, *tawaabi'u* (appositions), *Inna* and her sisters and *Kaana* and her sisters. The domains of conformity of such sentences include:

i- Number i.e. singular, dual and plural.
ii- Gender i.e. masculine and feminine.
iii- Inflective vowels.
iv- Definite and indefinite articles etc.

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[8] - Q2:124.
[9] - Q79:16.
[10] - Q3:144.
[11] - Q6: 54.
[12] - Q2:183
[13] - Q33:36.
[14] - Q2:210.

The examples of the issue of conformity in the construction of Arabic texts are extensively found and available in the Qur'an among which are the followings:

a) - On the conformity of number, gender and inflection, Allah says:

{ عَسَى رَبُّهُ إِن طَلَّقَكُنَّ أَن يُبْدِلَهُ أَزْوَاجاً خَيْراً مَّنكُنَّ مُسْلِمَاتٍ مُّؤْمِنَاتٍ قَانِتَاتٍ تَائِبَاتٍ عَابِدَاتٍ سَائِحَاتٍ ثَيِّبَاتٍ وَأَبْكَاراً }.

Meaning: "It may be, if he divorced you (all), that God will give him in exchange Consorts better than you, who will submit (their wills), who believe, who are devout, who turn to God in repentance, who worship (in humility), who travel (for faith) and fast, previously married or virgins"[15].

b) - On the conformity of verb with subject or subject of the passive, the Qur'an can also be referred to, as it says: {فَآمَنَت طَّائِفَةٌ مِّن بَنِي إِسْرَائِيلَ وَكَفَرَت طَّائِفَةٌ}

"Then a portion of the children of Israel believed and a portion disbelieved...."

Allah also says: {فَإِذَا قُضِيَتِ الصَّلَاةُ فَانتَشِرُوا فِي الْأَرْضِ}. Meaning: "And when the prayer is finished, then may ye disperse through the land"[16].

Clearly, there is conformity of gender between the verb *'Amanat* and its subject *Taa'ifah* because both have signs of feminine. Likewise, conformity occurs between passive verb *Qudiyat* and its subject of the passive *As-Salaat* because they are both in feminine forms.

Ma'aayiir Nassiyyah (Textual Standards):

Although grammatical studying in terms of the discourse analysis is not apparently spelt out in the classical Arabic sciences but there were some inferences to it from the works of some early scholars of Arabic Knowledge. Arabic syntax is generally known as **Nahw Al-Jumlah** (i.e. Syntax of Sentence) as it studies the functioning of the segments of sentence in line with the effective roles they play in any given sentence not in connection with the previous and succeeding portions in the text as a whole. But as for the general characteristics of languages, there are some criteria which are expected in any given text whether verbal or written to qualify such text to be a means of human communicative device. Despite the fact that Arabic Grammar is classically treating the texts produced in Arabic on the level of the sentence analysis, there are still references to the look onto the standards that a text must be characterized with in its semantic knowledge as developed by some scholars like Abdul Qaahir Al-Jurjaani and others.

These textual standards are seven as follow: **Cohesion** known as *As-Sabk or At-Tadaamm* in Arabic, **Coherence** known as *Al-Habk* or *At-Tamaasuk Ad-Dalaali*, **Intentionality** known as *Al-Maqsuudiyyah*, **Acceptability** known as *Al-Maqbuuliyyah*, **Informativity** known as *Al-'Ikhbaariyyah* or *Al-'I'ilamiyyah*, **Situationality** known as *Al-Maqaamiyyah* and **Intertextuality** known as *At-Tanaass*.

Cohesion: "[Cohesion] is the network of lexical, grammatical, and other relations which provide links between various parts of a text. These relations or ties organize and, to some extent create a text, for instance by requiring the reader to interpret words and expressions by reference to other words and expressions in the surrounding sentences and paragraphs. Cohesion is a surface relation; it connects together the actual words or expression that we can see or hear...."[17]. This standard is indirectly known in Arabic as *At-Tadaamm*, *As-Sabk* or *Ar-Rabt An-Nahwi* which is divided into two types:

a) - **At-Tadaamm Al-Mu'jami** (Lexical Cohesion) which is the arrangement of the lexical vocabularies into groups for the purpose of conformity of the elements of the speech as stated by the rhetorical scientists in the principles of Arabic rhetoric. For example, it is cohesively incorrect to say: "*Inkasara Al-Khayt*" (i.e. the thread is broken) because the thread is not among the group of the things that can be broken[18]. So, even if the sentence is well grammatically structured, there is no cohesion between the verb *Inkasara* (i.e. broken) and the subject *Al-Khayt* (the thread).

b) – **At-Tadaamm An-Nahwi** (Grammatical Cohesion) which implies the connection that develops between two elements within the grammatical structure, or in other word, it is the demand of either of the two grammatical analytical elements for another element and such referred to as *'At-Talaazum'* (correlation)[19].

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[15] - Q66:5.

[16] - Q62: 10.

[17] - Anna Trosborg, (1997), *Rhetorical Strategies in Legal Language: Discourse Analysis of Statutes And Contracts,* Germany: Gunter Narr Verlag Tubingen, p.94.

[18] - Tammaam Hassan, (1413 AH/1993), *Al-Bayaan fii Rawaa'i'i Al-Qur'an*, Cairo: 'Aalam Al-Kutub, 1st ed., p.155-156.

[19] - Tammaam Hassaan, (1421 AH/2001), *Al-Lughah Al-'Arabiyyah: Ma'naahaa wa mabnaahaa*, Ad- Daar Al-Baydaa': Dar Ath-Thaqaafah- Mu'assasat An-Nashr wa At-Tawzii'i, p. 216.

Hence in the improvement of the global communication among humanity, there should be an understanding that each language has its own patterns to convey the interrelationships of person and events; in no language may these patterns be ignored, if the communicated message is to be understood by its readers. The topic of cohesion has always appeared to be the most useful constituent of discourse analysis or text linguistics applicable to effective communication throughout the world.

The theoretical terms for the linguistics resources which link one part of a text with another are what Halliday and Hasan regard as; **reference**, **substitution**, **ellipsis**, **conjunction**, and **lexical cohesion** (Halliday and Hasan, 1985:48). These are the semantic relations that enable one part of the text to function as the context for another[20].

1- Reference which means *Al-'Ihaalah* in Arabic modern linguistics according to them, is that whatever the type of the elements referred is, it cannot suffice on itself in terms of interpretation until it refers to what it is making an indication to for the purpose of its interpretation. Naturally, all languages including Arabic are enriched with the elements that own the features of *Al-'Ihaalah* (reference) which are:

a) - *Ad-Damaa'ir* **(Pronouns):** The pronouns serve as means of consistency and harmony among the elements of Arabic texts. Therefore, the knowledge of the two main types of personal pronouns in Arabic; **overt** known as *Damiir Baariz* and **covert** also known as implied *Damiir Mustatir* is compulsory on the language learners for the purpose of global communication. They should also know that "overt pronouns are either attached (suffixes) (i.e. *muttasil*) or independent (*Damiir Munfasil*)"[21]. The function of pronouns in language shows that: " A pronoun can point backwards (backward-pointing is called "anaphora"), to an earlier sentence that included the noun it refers to, as well as forwards (this is called "Cataphora") in a text. Pronouns can also point to something outside the text ("exophora")[22].

The examples of these are available in the Quranic verses like where Allah says: {وَإِنَّهُ لَعِلْمٌ لِّلسَّاعَةِ}. Meaning: "And this shall be a sign (for the coming of) the Hour (of Judgement)"[23]. According to the commentary of 'Abdullah Yusuf 'Ali, the attached suffixed pronoun in that verse which is '*hu*' but interpreted into English here as 'this shall be' in the context, "This is understood by some commentators to refer to the second coming of Jesus in the last Days before resurrection"[24]. So if the opinion of such commentators is to be given preference, it means that that pronouns clearly points to something outside the text ("*exophora*"). But when Almighty Allah says:

{اللَّهُ لَا إِلَهَ إِلَّا هُوَ} "Allah! There is no god but <u>He</u>"[25], the independent pronoun '*Huwa*' as it is apparent in that verse indicates *anaphora* as it is backward- pointing to the word Allah in the beginning of the verse.

b) – *Asmaa'u Al-'Ishaarah* **(Demonstratives):** These pronouns are used to indicate specific people, animals, objects and concepts. The most commonly used pronouns are distinguished by proximity, gender, case and number[26]. Demonstratives also help in joining the cataphora and anaphora to contribute in the uniformity of the text[27].

Allah says: هَذَا خَلْقُ اللَّهِ . "<u>Such</u> is the Creation of Allah"[28]. The demonstrative word '*Haadhaa*' in that Quranic text refers to the message of the previous verse[29] that mentioned some of the creatures of Almighty Allah like heavens, earth mountains, beasts of all kinds, rains sent down from the sky and noble creatures in pairs etc. So, it serves as anaphora as it points backwards to the issues mentioned in the earlier sentence.

c) – *'Adawaat Al-Muqaaranah* **(Comparative items):** According to *Muhammad Khataabi*, comparatives are divided into **general** in terms of *At-Tataabuq* (conformity) through the exploitation of the word '*same*', *At-Tashaabuhu* (similarity) through the use of the word '*similar'* and *Al-'Ikhtilaaf* (variation) through the use of words like '*other* and *otherwise* etc". And into **special** one in terms of *Kammiyyah* (quantity) as in the use of the words such as '*Akthar* (i.e. more than) and in terms of *Kayfiyyah* (quality) like when it is said:

[20] - Halliday, M.A.K. and Hasan, Ruqaiya, (1990), *Language Context and Text: Aspects of Language in a Social-Semiotic Perspective*, Oxford: Oxford University Press, 2nd ed., p.48.

[21] - Alosh, Mahdi, (2005), *Using Arabic: A Guide to Contemporary* Usage, Cambridge: Cambridge University Press, p.212.

[22] - Johnstone, Barbara, (2002), *Discourse Analysis*, USA: Blackwell Publishers Inc., p.101.

[23] - Q43:61.

[24] - Ali, Abdullah Yusuf, (1427 AH/2006 AC), *The Meaning of The Holy Qur'an*, Beltsville, Maryland, U.S.A: Amana Publications, 11th ed., p.1276.

[25] - Q2: 255.

[26] - Mahdi Alosh, op cit., p.266.

[27] - Khataabi, Muhammad, (1991), *Lisaanu An-Nass: Madkhal 'ilaa insijaami Al-Khitaab*, Beirut: Al-Markaz Ath-Thaqaafi Al-'Arabi, 1st ed., p.19.

[28] - Q31: 11.

[29] - See Q31:10

Zaydun 'Asra'u min 'akhiihi (Zayd is faster than his brother). Like pronouns and demonstratives, comparatives also have referencing functions in the text[30].

2- Substitution which is referred to in Arabic as ***Al-'Istibdaal***: A second kind of cohesive tie can be the use of words or phrases that *substitute* in the same grammatical slot for material elsewhere in the text[31].

Example: *Hal tarjuu **an takuuna laka sayyaaratun jadiidah?*** Do you wish **having a**
new car?
*Na'am 'arjuu **dhaalika**.* Yes, I wish **so.**

The word ***dhaalika* 'so'** substitutes here for a phrase ***an takuuna laka sayyaaratun jadiidah* (having a new car).** It ties the two sentences together by making the interpretation of the second one depend on the first one. Other Arabic words and phrases that can create cohesive ties through substitution include the words like: *kadhaalika* (like that), *Laa* (no or not) *kallaa* (Never, certainly not) etc. This method was exploited in the Glorious Qur'an in many places using various substitutive words like: فَاقْتُلُوا أَنفُسَكُمْ ذَلِكُمْ خَيْرٌ لَكُمْ عِندَ بَارِئِكُمْMeaning: "And slay yourselves (the wrongdoers); <u>that</u> will be better for you in the sight of your Maker.[32]". The word *Dhalikum* as seen in the verse is a substitute for the preceding portion of the verse which says; 'And slay yourselves'; i.e. that act of slaying yourself will be better.

3- Ellipsis which means ***Al-Hadhf*** in Arabic term. Closely related to substitution is *ellipsis* which creates cohesive ties via omission, as interpreters have to go elsewhere in the text, or in the context of the discourse, to fill in the blanks[33]. The example of this device is as follows:

'Ayyu kitaabin sataqra'u? Haadhaa huwa Al-'Ahsan. Which book will you read?
This is the best.

This type is common even in the Quranic text. So it is for the competent reader that is reading on the level of the understanding of the writer to discover the omitted word, phrase or clause of the sentence. The ellipsis styles are exploited in the following verses of the noble Qur'an:

1- {قُلْ أَرَأَيْتُمْ إِنْ أَخَذَ اللَّهُ سَمْعَكُمْ وَأَبْصَارَكُمْ وَخَتَمَ عَلَى قُلُوبِكُم مَّنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُم بِهِ انظُرْ كَيْفَ نُصَرِّفُ الآيَاتِ ثُمَّ هُمْ يَصْدِفُونَ}

Meaning: "Say: "Think ye, if Allah took away your hearing and your sight, and sealed up your hearts, <u>who-a god other than Allah- could restore them to you?</u> See how We explain the signs by various (symbols); yet they turn aside"[34].

2- {قُلْ أَرَأَيْتُمْ إِن جَعَلَ اللَّهُ عَلَيْكُمُ اللَّيْلَ سَرْمَداً إِلَى يَوْمِ الْقِيَامَةِ مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُم بِضِيَاء أَفَلَا تَسْمَعُونَ}

Meaning: "Say: See ye? If Allah were to make the Night perpetual over you to the Day of Judgement, <u>what god is there other than Allah, who can give you enlightenment?</u> Will ye not then hearken?"[35].

3- {قُلْ أَرَأَيْتُمْ إِن جَعَلَ اللَّهُ عَلَيْكُمُ النَّهَارَ سَرْمَداً إِلَى يَوْمِ الْقِيَامَةِ مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُم بِلَيْلٍ تَسْكُنُونَ فِيهِ أَفَلَا تُبْصِرُونَ}

Meaning: "Say: See ye: If Allah were to make the Day perpetual over you to the Day of Judgement, <u>what god is there other than Allah who can give you a Night in which ye can rest?</u> Will ye not than see?"[36].

4- {يَا أَيُّهَا النَّاسُ اذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ هَلْ مِنْ خَالِقٍ غَيْرُ اللَّهِ يَرْزُقُكُم مِّنَ السَّمَاءِ وَالْأَرْضِ لاَ إِلَهَ إِلَّا هُوَ فَأَنَّى تُؤْفَكُونَ} .

Meaning: "O men! Call to mind the grace of Allah unto you! <u>Is there a Creator, other than Allah, to give you sustenance from heaven or earth?</u> There is no god but He: how then are ye deluded away from the Truth?"[37].

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[30] - Ibid, p.19.
[31] - Barbara Johnstone, op cit., p.102.
[32] - Q2: 54.
[33] - Ibid.
[34] - Q6: 46.
[35] - Q28: 71.
[36] - Q28: 72.
[37] - Q35: 3.

The answers to the underlined statements of Almighty Allah in those quoted verses above are omitted expressively in the texts but the receiving interpreters have to go elsewhere in the text, or in the context of the discourse, to fill in the blanks in giving answers to the questions raised based on their acquaintances with the intended messages of the Sender.

4- Conjunction or ***Al-Wasl*** as in Arabic form.
 Conjunction is the use of any one of a variety of strategies to show how sentences are related in meaning to other sentences.

According to Muhammad Khataabi, conjunction can be classified into[38]:
 a) - ***Al-Wasl Al-'Idaafi* (Additive Conjunction):** through the use of "*wa*" and "*aw*"
    (and & or)
 b) - ***Al-Wasl Al-'Aksi* (Contrastive Conjunction):** Contrastive conjunction signals differences or alternatives between two pieces of information. Examples include:
- *Min naahiyatin 'ukhraa* or *jaanibin 'aakhar* (i.e. on the other hand).
- *Wa bi Al-'Aksi* (i.e. in contrast).
- *Baynamaa* (i.e. whereas)
- *Bayda anna* (nevertheless, but, yet, however, still).

 c) – ***Al-Wasl As-Sababi* (Result Conjunction):**
It demonstrates to readers that the following textual element is the result or consequence of the previous information. A few examples of the result conjunction or consequential conjunctions are:
- Consequently – *'Idhan* or *wahakadhaa*.
- Thus- *Hakadhaa* or *'Ilaa Haadhaa*.
- As a result- *Natiijatan min*.
- Hence- *Minal 'aana*, or *'idhan* or *min thamma* or *li haadha as-Sabab*.
- So- *Hakadhaa*.
- Therefore- *Lidhaalika*.
 d) - ***Al-Wasl Az-Zamani* (Time Conjunction):**
It is a connection between two angles of two consecutive sentences in terms of time occurrence. The simplest expression from this connection is the use of the word '*then*' which '*Thumma*' is in Arabic usage[39].

5- Lexical Cohesion which is interpreted into ***Al-'Ittisaaq Al-Mu'jami*** in its Arabic term. Lexical cohesion means using the same words repeatedly, or using words that point to one another in various ways, such as by having similar or antonymous (opposite) meanings or by being meronyms (one referring to a whole and one to a part of it: *tree-limb*) or hyponyms (one word refers to a class and the other to an item in the class: *beef-meat*)[40].

According to Muhammad Khataabi, lexical cohesion may be divided into two types; which are[41]:
 a) – *At-Takriir* or *At-Takraar* (i.e. reiteration)
 b) – *At-Tadaamm* (collocation).

In using the term "cohesion" ("sticking together"), we wish to emphasize the function of syntax in communication[42].   This has reference in the works of some early Arab Scholars like ***Abdul Qahir Al-Jurjaani*** who said in his book; *Dalaail Al-I'jaaz*, "The purpose of sentences composition is not the sequencing of its vocabularies in speech, but rather the organization of their connotations and sticking of their meanings together in the way it is sensitively required"[43].

Coherence: A text "makes sense" because there is a CONTINUITY OF SENSES among the knowledge activated by the expressions of the text.....we would define this continuity of sense as the foundation of COHERENCE, being the mutual access and relevance within a configuration of CONCEPTS and

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[38] - Muhammad Khataabi, *Madkhal 'ilaa insijaami Al-Khitaab*, p.23-24.
[39] - Ibid., p. 24.
[40] - Barbara Johnstone, op cit., p.102.
[41] - Muhammad Khataabi, op cit., p. 24.
[42] - De Beaugrande, Robert-Alain, (1981), Wolfgang Ulrich Dressler, *Introduction to Text Linguistics,* Essex, UK: Longman Group Limited, p.48.
[43] - Al-Jurjaani, Abdul Qaahir, (1422 AH- 2001) , *Dalaa'il Al-'I'jaaz fi 'Ilm Al-Ma'aani*, Beirut: Dar, Al-Kutub Al- 'Ilmiyyah, 1st ed., p.42.

RELATIONS[44]. Among other classical scholars of Arabic language, **Al-Jaahiz** had used the term closed to *At-Taqaarun* (Coherence) in its concept and denotation and named it *Al-Qiraan*[45].

Intentionality and acceptability: A language configuration must be **intended** to be text and **accepted** as such in order to be utilized in communicative interaction[46]. The notion of INTENTIONALITY is introduced to subsume the intentions of text producers. In the most immediate sense of the term, the producer INTENDS the language configuration under production to be a cohesive and coherent text. Some situations may place such limits on time and processing resources that this intention is not fully realized by the presentation[47]. In a wider sense of the term, intentionality designates all the ways in which text producers utilize texts to pursue and fulfill their intentions[48].

Informativity: Informativity, being the extent to which presented materials are new or unexpected, exerts important controls on the selection and arrangement of opinions in texts[49]. The text producers can create a planned flow of expectations in order to uphold interest and fulfill an intention. So the controls exerted by informativity must be a vastly important factor in limiting and motivating the use of particular options in all sorts of contexts.

Situationality: The term SITUATIONALITY is a general designation for the factors which render a text relevant to a current or recoverable situation of occurrence[50]. This is traceable in the knowledge of classical Arabic itself as **Al-Jaahiz** used some symbols that inspire the meaning of this principle in some of his works and write ups[51]. According to many scholars of classical Arabic like Abdul *Qaahir Al-Jurjaani, Ibn Rashiiq, Al-Qaadi Al-Jurjaani* and *Ibn Khalduun* among many others stated that the principles guiding the *Situationality* of the texts include the sayings like:
1- *Likulli Maqaamin maqaal* (i.e. every context has its relevant monologue).
2- *Muraa'aat Muqtadaa Al-Haal* (i.e. considering proper situation for expression)[52].
For instance, death and resurrection are not strange to a believing Muslim and does not need any emphasizing statement from the Quranic message before his belief in them; however, Allah had used the method of emphasizing statement in the Qur'an only in considering the weakness and negative situation of the understanding of unbelievers when He said:

{ثُمَّ إِنَّكُمْ بَعْدَ ذَلِكَ لَمَيِّتُونَ، ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ تُبْعَثُونَ}

Meaning: "After that, at length ye will die* Again, on the Day of Judgement, will ye be raised up"[53].

Intertextuality: It is to subsume the ways in which the production and reception of a given text depends upon the participants' knowledge of other texts. This knowledge can be applied by a process describable in terms of MEDIATION (the extent to which one feeds one's current beliefs and goals into the model of the communicative situation. The greater the expanse of time and of processing activities between the use of the current text and the use of previously encountered texts, the greater the mediation. Extensive mediation is illustrated by the development and use of TEXT TYPES, being classes of texts expected to have certain traits for certain purposes. Mediation is much smaller when people quote from or refer to specific well-known texts, e.g. famous speeches or works of literature. Mediation is extremely slight in activities such as replying, refuting, reporting, summarizing, or evaluating other texts, as we find them especially in conversation[54].

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[44] - Robert- Alain de Beaugrande, op cit., p. 84.
[45] - Abu Ghazaalah, 'Ilhaam and Hamd, 'Ali Khalil, (1999), *Madkhal Ilaa 'Ilmi Lughah An-Nass*,, Cairo: Al-Hay'at Al-Misriyyah Al-'Aammah li Al-Kitaab, 2nd ed., p. 18-19.
[46] - Robert- Alain de Beaugrande, op cit., p. 113.
[47] - Ibid., p. 113.
[48] - Ibid., p.116.
[49] - Ibid., p.160.
[50] - Ibid., p. 163.
[51] - See Al-Jaahiz, Abu 'Uthman 'Amru bn Bahr, (1367 AH- 1948), *Al-Bayaan wa At-Tabyiin*, commentary of Abdus Salaam Haarun, Cairo: Matba'at Lajnat At-Ta'liif wa At-Tarjamah wa An-Nashr, 1st ed., Vol: 1, p.138-139.
[52] - 'Ilhaam Abu Ghazaalah and 'Ali Khalil Hamd, op cit., p. 18-19.
[53] - Q23: 15-16.
[54] - Robert- Alain de Beaugrande, op cit., p. 182.

Needs and requirements for Quranic Textual Analysis

As a result of the fact that the Glorious Qur'an is the word of Almighty Allah, the analysis of its texts must be more uniquely divine in terms of principles and regulations that surround their interpretations. This is so, that there would no be divergence from the real messages as revealed to the Prophet (SAW) and it will not be restricted to a certain category of mankind but rather serve as a means of divine global communication to humanity. These needs and requirements include:

a) - The adequate Knowledge of the Quranic exegeses.

b) – The comprehensive knowledge of the Quranic various readings known as *'Ilm Al-Qiraa'aat* as they have impacts on the variation of grammatical analysis of the Quranic verses.

c) – *'Usuul Al-Fiqh* (Sources of the Islamic Jurisprudential verdicts) as the verdicts and rulings derived from these sources are facilitated through the grammatical textual analyses.

d) - *An-Naskh* (i.e. abrogation) which literally means removal and transmission[55]. However, it technically implies removal of legal ruling after it has been revealed.

e) - Knowledge of the Prophetic Traditions in terms of his statements, practices and approvals because to him the Glorious Qur'an was revealed and he is in the best position to supply the most accurate interpretation of its texts.

f) – Comprehension of the stories in the Qur'an is also an important condition for the authentic explanation of the texts that contain such stories.

g) – Knowledge of 'Usuul Ad-Deen will also accelerate the analysis of the Quranic texts in terms of what can be attributed to Allah and should not.

h) – Knowledge of the sciences of Arabic Language in terms of its syntax, morphology, styles, lexicography, semantics, rhetoric and literature is inevitably required to be equipped with for the purpose of sound analysis of the texts of the Qur'an which was revealed in that Arabic Language. Mujaahid said: "It is not right for anyone who believes in Allah and the last day to make a statement about the book of Allah if he is not a knowledgeable of the languages of Arab"[56].

i) – Equipment with the knowledge of the Quranic rulings and verdicts will also prepare the texts analysts to prepare their minds for the truth and authentic views on issues discussed by the Qur'an.

j) – Awareness of the differences among the ideological schools, among the commentators, among the various linguistic and syntactical schools and adaptation to the management of those differences are unavoidable requirements.

k) – Knowledge of the reasons of revelation also helps the analysts in upholding the strongest views.

l) – Understanding of the textual cohesion and coherence must not be ignored if the Quranic analysts are working towards the real messages revealed to the Prophet devoid of human prejudice.

CONCLUSION

Since the knowledge of the Glorious Qur'an is apparently the major purpose of the majority of the Muslims; Arabs and non-Arabs, for being inclined towards the Arabic Language learning, the reformation should take care of the divine requirements for its textual analysis so that the actual meanings intended by the real Sender will neither be lost nor distorted. This, among many other things, requires the combination of the classical and contemporary approaches in the explanation of the contents of the Qur'an and the analysis of its texts in terms of syntax as related to sentences and the text as a whole.

Although the language has its traditional grammar from the onset that guides its methods and principles of accurate language delivery to the receivers in general, it also needs to exploit some standards used in this contemporary age to communicate to the world effectively. Though the focus on the cohesive devices was made here in this study, the issue of giving good consideration into all textual standards whether traceable into the classical Arabic grammar or not, should be greatly taken into cognizance.

Therefore, the brief study in this paper has highlighted some areas of focus in the syntactical analysis of the classical approach pointing to the roles playable by the **inflection/ parsing, order in structural arrangement, particles, morphological form and conformity**, with references to the Quranic verses as specimens in an attempt for the improvement of the educational reform in line with the traditional principles. Likewise, it

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[55] - Az-Zamakhshari, *'Asaas Al-Balaaghah*, p.629 and Ibn Manzuur, *Lisaan Al-'Arab*, 3/61.

[56] - Haqqi, Muhammad Saffaa' Shaykh Ibrahim, (1425 AH-2004 CE), *'Uluum Al-Qur'an min Khilaal Muqaddimaat At-Tafaasiir*, Beirut: Mu'assasat Ar-Risaalah, 1st ed., vol: 2, p.263.

has suggested the possibility of using the textual standards of the modern linguistics when the syntactical analysis of such Qur'anic texts is being made with some specimens applied to the verses subjected to the discussion of cohesive devices. These cohesive devices and the principles of some other textual standards were also exposed to the works of early Arab scholars like Abdul Qaahir Al-Jurjaani, Al-Jaahiz and others who had made mentioning of similar terms in their writings to give more substantiations on the need to combine the two areas of grammar in the educational reform of the Quranic textual analysis.