



# Revisiting what is termed as Anomalous Formulaic Expressions in the Qur'anic Discourse: A Cognitive Study from a Pragma-Stylistic Perspective

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**ABSTRACT:** This cognitive, small-scale study reviews the formulaic expressions used in the Quranic discourse. From a pragma-stylistic view, it examines the extent to which the Quranic expressions identified by Arab linguists as 'odd' words are used as discourse markers. Based on more recent denotational theories, the paper claims that these expressions are unlikely to be anomalous. It theorizes that these phrases are verbal clues that work on the discourse level. The study utilizes corpus linguistics for data collection. Theoretically, it builds on discourse analysis (DA) as a main approach to data categorization and analysis. Thus, it models on Fairclough (2013) and Van Dijk's (1998) analytical framework to describe, interpret and explain the senses of these expressions in the various processes of meaning production, consumption and realization. A systematic, linguistic analysis is carried out on the syntactic, semantic and schematic levels. It has been found that these expressions fit into some formulaic sequences in which the components refer either directly to the discourse or indirectly to the context in which the embolic term is used. The contexts in which the formulaic patterns are selected and used are mainly characterized by hypersensitivity to sex and abstractedness of comprehension. The linguistic features of the expressions suggest that the Quranic discourse uses them for language politeness to keep face, for more linguistic interactions to clarify meaning and for hedging to sustain other potential senses. Finally, the study implicates for research on pragmatic and translation studies.

**KEYWORDS:** Formulaic Expressions, Quranic Discourse (QD), Critical Discourse Analysis (CDA) and Pragma-stylistics.

## RESEARCH PAPER

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### Article History:

| Submit: 24.10.2021 |

| Accepted: 27.11.2021 |

| Published: 15.12.2021 |

**How to Cite this Paper:** Sami Al-Heeh. "Revisiting what is termed as Anomalous Formulaic Expressions in the Qur'anic Discourse: A Cognitive Study from a Pragma-Stylistic Perspective". Middle East Res J Linguist Lit, 2021 Nov-Dec 1(1): 18-32.

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## 1. INTRODUCTION

Anomalousness, i.e. semantic oddness, is a semantic term that takes place at the syntactic level (Hannon and Daneman, 2004, pp. 187-204). It occurs when there is a violation to the selectional restriction rules (SRR) that govern the use of certain noun phrases (NPs) and verb phrases (VPs). From a semantic perspective, the semantic value (SVal) of the NP must be included within the SVal of the VP. For example, the Quranic clause [wa-as-subihi itha: tanfasa] (At-Taquir 81:19) glossed as 'By the morning when it breathes' is anomaly as it breaks the SRRs that control the language features of both words used at the sentence level. For one thing to breathe out, it must be animate and concrete. In the example, the NP assigned for the VP

shows neither the semantic feature of animates that can breathe, nor the feature of concreteness (because of abstractedness) that enables us to check its ability to breathe. Therefore, the clause entails contradiction at the logical level.

Embolalia (pl. emboli) is, however, a linguistic phenomenon that takes place at the discourse level. It occurs when the term selected and used is believed that this term can only negotiate or nearly negotiate the meanings depicted for a specific context. The term looks odd as it does not straightly fit into the morphological rules stored in the lexicon. It usually displays some minor changes to the morphemes people used to know about their own language. For example, the Quranic pledging clause [wa-allaiyli itha: 'as'asa]

(At-Taquir 81:18), roughly glossed as "By the night when it starts to leave out steadily and slowly like a police officer" looks odd as it uses the word [ʿasasa]. This word selection itself sounds weird for the native speaker of Arabic who is used to produce certain language forms, such as the geminated [ʿassa] or the cognate [ʿasasa] meaning (he came in a manner similar to that of police officers), and the plural NP [ʿasasun] meaning (police officers). Though atrophic nowadays, these forms apply a sequence of sounds that is felt slightly different from the word [ʿas-ʿas-a] which only selects as well as uses the first syllable. This linguistic process is post-lexical.

Formulaic language (also known as Embolalia, automatic speech, lexical phrasing and chunking) is a linguistic term used to refer to verbal expressions that are fixed in form. It is often non-literal in meaning with attitudinal nuances, and closely related to communicative-pragmatic context (Stahl and Sidtis, 2015). The word embolalia is derived from the Greek word 'emballo' meaning 'to throw in' and 'lalia' meaning 'chattering and babbling abnormal or disordered form of speech' (Batt, 1974, pp. 105-107). A formulaic speech is "a sequence, continuous or discontinuous, of words or other elements, which is, or appears to be, prefabricated: that is, stored and retrieved whole from memory at the time of use, rather than being subject to generation or analysis by the language grammar" (Alison, 2002, p. 9). Formulaic expressions can be found everywhere in language use and "make up a large proportion of any discourse". They can, however, "be of any length and can be used to express messages, functions, social solidarity and process information very fast without communication misunderstanding" (Schmitt and Carter, 2004, pp. 1-22).

Unlike semantic oddness which is a logical term and bound to the notion of sentence, emboli are strange verbal clues associated with a broader language content including the discourse itself. They are some verbal channels, selected carefully, processed differently and used exclusively to mark some discourses characterized by hyper-sensitivity and absolute adversity. For example, the Quranic discourse [..qalat 'imra'atu al-'azizi al'a:na hashasa al-haqu 'na: rawadtuhu 'an nafsihi..] meaning "..the wife of the Ruler said, 'Now has the truth come to light. It was I who sought to seduce him against his will" (Joseph 12:52) displays a confession of sexual harassment. The Quranic discourse inclines to use the term [has-hasa] derived from the Arabic [hassa al-ba'i:ru] glossed as (the camel got up from sleep and tried to get up on his feet) to indicate the truth that is coming out. The word is unavoidable as it is a polite term hedging for telling the truth.

Though the difference between an anomaly and a discourse marker, like embolalia, is tangible on both the semantic and discourse levels, Arab linguists

had published many books which investigated these linguistic phenomena. A short list includes *As-Siraj fi Bayan Gharib Al-Qur'an* for Muhammad Al-Khudairi, *Tafsir Al-Mushkal min Gharib Al-Qur'an* for Makki bin Abu Talib, and *At-Tibyan fi Gharib Al-Qur'an* for Shihab al-Din bin Imad. These books typically entitled as [ghari:b al-Quran] roughly glossed as 'The Quranic Odd Expressions' attempted to classify the terms which sound weird in the holy Script of Islam. In their classifications, Arab linguists relied so heavily on the phonemic features of the words originated in [al-'ayin], the first dictionary compiled on Arabic language and possibly the first in the history of human languages. In this dictionary as well as a few latter ones, such as [lisa:nu al-'arab] for Ibin Mathur and [al-qa:mu al-muhi:t] for Al-Fayruz Abadi, there was (and still is) a lexicographic agreement that Arabic was characterized by its maturation and purification in the pre-historical era of Prophet Muhammad. With the rise of Islam, too many people whose mother tongues were not Arabic accepted Muhammad's teachings. These demographic influxes into Arabia had resulted in bringing some linguistic mistakes to Arabic.

The linguistic challenge that the Noble Quran had already imposed on the native speakers of Arabic, who were well-known by their own language performance, competence, fluency and accuracy, to introduce a bit similar to the Quranic discourse was and is unlikely. This has led Arab linguists to refer to the Quranic discourse as major source in Arabic. They totally agree that the Quranic discourse is very concise. However, Arab linguists have paid less effort in examining the impact of the Discourse on Arabic itself. The rise of Islam caused a drastic social and linguistic change. It first unified Arabs who were more frequently used to fighting each other. It (through the precise written form of the Quranic discourse) also attempted to advance a model of speech that was accepted to the majority of Arabs who were living in a vast but hard area. This emerging model had practically smarted the Arabs' tendency as well as reluctance to glottalization and gemination, i.e. "word stressing" for instance (Watson, 2011, pp. 2-29). Technically and pragmatically, it also suggests many new forms that meet the requirements of language politeness and interaction.

## 1.2 Research objectives and questions

This small-scale study explores the extent to which the Quranic discourse uses some odd morphemes. It aims at quantifying as well as qualifying the words classified by some Arab linguists as weird expressions. The study critically describes the odd words. Then it interprets the meanings the word attempts to convey. Finally, it explains the linguistic factors that help further the word. Consequently, the study addresses the following questions:

1. What formulaic patterns does the Quranic Discourse select and use?

2. What rhetorical features does the formulaic expression display?
3. What are the linguistic factors that underlie the Quranic formulaic patterns?

### 1.3 Significance of the study

The study counts as it contributes to linguistics. It is the first (up to my best knowledge) to utilize more recent "denotational theories" (Kearns, 2000, pp. 16-24) to investigate a linguistic phenomenon in Arabic at the discourse level. Most of the previous studies conducted in the Quranic discourse. Those studies are not empirical; they simply report what is said about these expressions. Therefore, the study approaches the Quranic discourse from more integrative linguistic perspectives at the semantic, syntactic, morphological and phonological levels. It also benefits from critical discourse analysis (CDA) to describe the linguistic features of the Quranic discourse, interpret the various meanings of the target expression and explain the linguistic factors that help further the word under investigation. Thus, the potential sense of the so called *odd words* is unearthed in the various processes of meaning production, consumption and construing, i.e. realization.

The study also minds as it contributes to both pragmatics and translation. It is expected that the study will reveal the language features, functions and styles that the Quranic discourse advances to convey certain meanings in specific contexts. This helps the native speakers of Arabic grasp a good understanding of the meanings as well as of the linguistic factors that necessitated the selection and use of these *odd words*. This pragmalinguistic view is also supposed to encourage the interpreters of the holy Script of Islam into modern languages approach the Quranic discourse from a stylistic perspective when attempting to gloss the meanings of the words used. The stylistic manipulation in other languages, such as English and French, helps millions of Muslims realize the verbal clues the Quranic discourse tends to use when interacting verbally or hedging politely for certain meanings. This study is, however, bridges a gap in the literature in general and a void in "religious stylistics" in particular (Simpson, 2004, p. 3).

### 2. Literature review

Xu (2016, pp.39-45) reviewed the literature in relation to formulaic expressions to implicate for foreign language learners. The researcher argued that the automatic speech played a substantial role in L1 and L2 learning. The researcher first introduced the definition, classifications, and major features of formulaic expressions. Then he reviewed some relevant studies on second language acquisition (SLA) and drew some implications for pedagogy from previous research. The scholar suggested that teachers should put more emphasis on the prefabricated expressions in TEFL. The researcher also warned from danger of

overemphasizing the role of the formulaic expressions in SLA research due to the limited exposure to the target language in an EFL learning environment.

Heidarnezhadian, Aliakbari and Mashhadi (2015, pp. 228-234) studied the effect of using collocations on improving the writing skill among Iranian EFL learners. Data was collected from 30 upper intermediate students whose level of English proficiency was determined on the basis of a pretest at the outset of the study. The subjects of the study were divided into two homogeneous groups who were treated differently. The control group was exposed to passages without being asked to address the collocations. The experimental group was, however, asked to focus on the prefabricated sequences before the writing process. After twenty sessions of instruction and many composition tests at regular intervals, the scholars found that the students in the experimental group scored much more than those in the control group who used traditional methods. The study revealed that the use of the prefabricated patterns had a great impact on the subjects experiencing them. The researchers concluded that teaching collocations could play a significant role in improving the writing skill of foreign language learners.

Guz (2014) studied the strength and nature of the relationship between fluency and the use of formulaic expressions among native speakers of Polish. The researcher validated the assertion that the more incidental formulaic sequences the speech has, the more fluent it looks and the less redundant it sounds. Data was collected from monologic speeches of 45 Polish speakers. First the total of formulaic sequences was established for each sample. Then a set of temporal measures of the speakers' output including rates of speech and articulation, means of run and pauses and ratios of, phonation time, was all determined. There was some evidence that formulaic language enhanced fluency. The researcher found that the use of formulaic language was significantly and positively "correlated with speech rate, mean length of runs and phonation time ratio" (ibid. 113). The researcher concluded that a higher focus of formulaic material in output was linked to faster speed of speech and longer stretches of speech between pauses.

Zhu (2013, p. 1667) studied the prefabricated chunks Chinese second language learners tended to use at different academic levels. The researcher reviewed the literature for the previous studies carried out on ESL learners' chunk use, defined and classified the prefabricated expression. To check the learner's ability to use language chunks, the researcher introduced a research design mainly based on the criterion of accuracy, frequency and variation. The researcher found that the ability of English second language learner to use prefabricated expressions was positively correlated with the learner's language level. The researcher

implicated that ESL teachers should expose college learners to prefabricated units of language at the second year.

Henriksen (2013, pp. 29-56) also studied second language learners' collocational competence. The researcher defined collocation as a formulaic sequence or as frequently recurring two-to-three word syntagmatic unit. He remarked that central to the learner's communicative competence was the aspect of formulaic sequences. He argued that mastery of these expressions could enable the learner not only to deal with the target language accurately and fluently but also to accomplish the communicative basic needs. The researcher suggested that enabling the collocational competence should be equally important for ESL learners who often began to acquire as well as master a second late. The researcher provided an extensive overview of second language research conducted on collocations. Then, he discussed whether the second language learners really encountered in some problems when developing their collocational competence. The researcher focused on the various approaches used to research collocation and checked the challenges researchers faced when describing the second language collocational competence, use and development. The researcher concluded that collocations could help raise and develop the learner's communicative competence.

Abbasian and Ehsanian (2012, pp. 1-35) examined the effect of formulaic expressions on developing EFL learners' reading ability. The researchers argued that formulaic expressions played a key role in the processes of comprehending the text and communicating the message. They also confirmed that the linguistic features of these expressions often add to their complexity and significance in learning. The researchers explored a sound mechanism to teach formulaic expressions to Iranian EFL learners. The subjects of the study were classified into one control group and two experimental (i.e. explicit and CA-based instruction) ones. The groups were exposed to explicit, conventional and CA-based instructions of a set of selected formulaic expressions. The learner's knowledge of reading was also tested by a diagnostic test. The researchers employed both qualitative and quantitative research methods to qualify as well as quantify both the learners' achievements and the differences between Persian and English languages in terms of formulaic sequences. The analysis of the results showed a significant difference among the groups of the study in favour of the formulaic expressions and English.

Conklin and Schmitt (2008, pp. 72-89) referred to formulaic sequences like 'take the bull by the horns' as generally accepted and widespread prefabricated patterns that were used to serve an important function in discourse. The scholars argued that these sequences could be processed more efficiently (because of their formation as single units) than the sequence of the

individual words they composed. The researchers studied the potential processing capability of formulaic phrases by examining the number of times both native and nonnative speakers paid when reading formulaic sequences and matched non-formulaic phrases. They found that both groups of participants read the prefabricated formulas more quickly than the non-fabricated ones. The researchers concluded that the formulaic language were advantageous over the creatively generated one. Surprisingly, the researchers found that the processing advantage of the prefabricated formula, whether used literally or idiomatically, was in place.

### 3. RESEARCH METHODS

The study benefits from the linguistic features of the Quranic discourse (now on QD) to describe, interpret and explain the exceptional linguistic phenomenon that Arab linguists identified and referred to as *Anomalies of the Quran Discourse*. It first utilizes from corpus linguistics, i.e. the science of large bodies of text, to collect the Quranic words that Arab linguistics identified as *odd words*. Concordance of the key words in context (KWIK) reveals the formulaic sequence in which the *formulaic word* collocates with other words. The corpus manipulation enables the researcher to have an outlook at the components of the prefabricated sequence. This preliminary look helps the researcher describe the various contexts in which the sequence is advanced and the boundaries of the Quranic clause at which the embolic word is inserted (whether initially, medially or finally). The ultimate goal of the corpus work is to identify and classify the formulaic expressions.

Theoretically, the paper draws on a linguistic theory of language. It builds on "first order logic" to purify meaning from a pragmatic perspective (Kearns, 2000, pp. 25-35). It also builds on "systemic functional language" (SFL) which is supposed to leak some knowledge about the grammatical functions as well as the syntactic features of the units of language under analysis (N. Schmitt, 2010, pp. 55-73). Therefore, the "meaning relation" that each pair of words under investigation helps build will be analytically checked. The "meaning values" of the antonyms in context will be also drawn (Kearns, 2000, pp. 35-41). If necessary, the "predicate", i.e. what is said about the subject, as well as its "arguments", will be notified (Hurford, 2007, pp.198-204).

The study also utilizes critical discourse analysis (CDA) as a research method. It builds on Van Dijk's 1998 ideology theory which includes discourse as an indispensable component of an ideology. Van Dijk (1998) has identified a variety of discourse structures that can carry important functions of ideology at the syntactic, semantic and schematic levels. The study also meets Fairclough's 2013, 2010 model of analysis. Fairclough's 2013 three-dimensional analytical

framework includes three types of analysis at the process of producing, consuming and construing, i.e. realizing, meaning (Mirzaei and Eslami, 2013, p106). The first analysis is descriptive; it aims at describing the meaning produced. The second is interpretive; it aims at consuming the meaning produced by the writer or speaker. The last analysis is explanatory as it aims at realizing the meaning produced and consumed.

Data is felt differently. Analytically, the researcher integrates the four levels of language to explain this linguistic phenomenon. Systematically, the researcher uses a method that reveals how the linguistic features of the odd term, whether phonemic, graphemic or morphemic, help satisfy the logical requirements of the discourse. Stylistically, the researcher also highlights the importance of language function and styles for instance in the process of selection the components of the formulaic sequence. Generally speaking, data is perceived or rather conceived from a post-modernism view that confirms the claim that there is nothing outside the text.

The study benefits from corpus, i.e. text, linguistics, so data collection is processed electronically. However, the data to be collected is huge. It goes beyond the scope of this small-scale study. Besides, there is a clear disagreement among Arab linguists regarding what looks odd in the QD. There are

no clear linguistic criteria to meet. Some linguists tend to rely on the morphological rules while others incline to bother the phonological factors. A few concern the semantic factors. Because of time and linguistic constraints, the study is selective. As a procedure, it attempts to analyze only the most common terms that look weird on both the morphological and phonological levels.

## 4. DISCUSSION AND ANALYSIS

### 4.1 Introduction

This section aims at examining the most common formulaic expressions in the QD. Each expression will be presented in a sub-section. Analysis is first carried out on the syntactic level to interpret the features of the QD which tends to display a prefabricated sequence. This analysis aims at revealing the meanings produced. Then, a semantic analysis is carried out on the components of the sequence to highlight the predicates and their arguments. This analysis is intended to reveal the senses consumed. Finally, a schematic analysis is done to explain the linguistic factors that help further the formulaic expression. This analysis is supposed to present the meaning should be construed, i.e. realized, in using a certain linguistic element in the sequence.

#### 4.2.1 Ingesting fruit and herbage

Quote 1<sub>[A]</sub> [fa-lyanthur al-'ins:nu 'ila: ta'a:mihi] 'Abasa 80:25

Now let man look at his food:

[B] [Anna: sababna: alma:'a sabban] 26

How We pour down water in abundance,

[C] [thumma: shaqaqNa: al-'arda shaqqan] 27

Then We cleave the earth – a proper cleaving –

[D] [fa-'a(m)batNa: fi:-ha: habban] 28

Then We cause to grow therein grain

[E] [wwa-'inaban wwa-qadban] 29

And grapes and vegetables,

[F] [wwa-zaytu:nan wwa-nakhlan] 30

And the olive and the date-palm.

[G] [wwa-hada:'iqa ghulban] 31

And walled gardens thickly planted

[H] [wwa-fakihatan wwa-'abban] 32

And fruits and herbage,

[I] [mmata:'an llakum wa-li'an:mikum] 33

Provision for you and your cattle.

The sequence takes place in a QD directing people to look at their own food (see Quote 1A). It continues to list what Allah caused to grow on earth after pouring water and cleaving the earth (see Quote 1B and C). Allah has grown grains, grapes and vegetables, olives and date-palms, thick gardens, and fruit and herbage (see Quote 1D-H). In the list, the last consists of two common noun phrases (CNPs). In quote 1H, the coordinated phrases [fakihat-an wwa-abb-an] glossed as (fruit and herbage) function as direct object for the VP ['anbata] meaning (he caused to grow). The formulaic sequence and its components are both coordinated by the stressed [waa-] glossed as 'AND' in English. In Arabic stressing indicates linguistic endorsement. The QD continues to conclude that what comes on the botanic list is best created as provision for both humans and their animals (see Quote 1I). It is important to note here that the QD affirms that every living thing (whatever that living thing) stems from water.

On the semantic level, the components of quote 1H as well as these of quotes 1D to 1F are used as arguments for the predicate ['anbata] meaning [he caused to grow]. This VP is assigned by the QD as a predicate, i.e. what is said about the subject, to argue for the pronoun [-Na] referring to (Allah) and the endorsed but coordinated NPs [fakihat-an and abb-an] meaning (fruit and herbage). Thus, the VP is a two place predicate. It is important to note here that both NPs are marked by the accusative syntactic markers [-an].

In quote 1H, the QD uses the Arabic word for 'fruit'. This is natural as the word selected fits the context which sounds a botanical one. According to [www.merriam.com](http://www.merriam.com), a fruit is "a usually sweet food (such as a blueberry, orange, or apple) that grows on a tree or bush". However, the selection of the Arabic term [abb-an] looks odd as the word denotes 'parenthood'. Consulting the dictionary for the term 'parent', it sounds that a *parent* refers to "any organism that produces or generates another" (see [www.dictionary.com](http://www.dictionary.com) for the key word *parent*). From a biological perspective, the term 'parent' is a person who is a father or mother, and a plant or an animal who produces young animals and plants. Therefore, the term is selected to signal for the source from which fruits and vegetables used as food for human beings biologically stem.

In the opening quote, the QD redirects man to look immediately at the food he ingests. It reports on how food is produced ecologically. It continues to exemplify for the food produced and sustained for human beings. It ends with how food is biologically produced and practically used differently as provisions for both people and animals (see Quote 1I). Throughout the quote, most of the words selected and used, such as 'rain', 'earth', 'gardens', 'vegetables', 'olives', 'palm-trees' and 'fruits', address the ecosystem, i.e. the place where plants and animals live. Only the Arabic for 'herbage' is maintained in the QD because it satisfied a biological need related to human's food as well as a logical need related to non-human food. To help realize (and probably memorize) both meanings, the QD has introduced the formulaic sequence 'fruits and herbage'.

#### 4.2.2 Explaining how astronomical phenomena work steadily

Quote 2<sub>[A]</sub> [fa-la: 'uqsimu bi-alkhunnisi] *At-Takwir 81:16*

Nay! I call to witness the planets that recede,

[B] [al-jawa:ri al-kunnasi] 17

Go ahead and then hide.

[C] [wa-allayili itha: 'as'asa] 18

And I call to witness the night as it passes away,

[D] [wa-assubhi itha: tannafasa] 19

And the dawn as it begins to breathe ..

Quote 2A-D presents some astronomical phenomena. It redirects Muslims not to swear by the planets that recede, go ahead and hide, by the night that passes by and by the dawn that breathes out. The quote is headed by the coordinator [fa-] glossed as (then immediately) and the negation logical marker [-la:] meaning (don't). The quote uses a verbal style in which the VP ['uqsuma] meaning [I swear] is realized as a directive. The pledging VP is intransitive and followed by the prepositional phrase (Prep-p) 'by the receding planets' that rotates and hides (see Quote 2A and B). Quote 2B functions as adjective that describes the planets that recede. Quote 2C also lists (by addition) the

phenomenon of night when it passes away. The matrix clause consists only of the NP functioning as object for the preposition [bi-] glossed as (by) in English while the subordinate clause ['itha: 'as'asa] meaning (when it passes away) functions as adverbial of time. Similarly, quote 2D also adds the temporal antonym [as-subhi] meaning 'dawn' as a matrix clause which is linked to a dependent clause functioning metaphorically as an adverb of manner. It simply describes how the light replaces darkness.

In quote 2A and B, the VP [la: 'uqsimu] is assigned as a predicate to argue for the unstated

pronoun ['ana:] referring to (I) and the Prep-P (by the receding planets). In this sense, the VP is a two-place predicate. As mentioned earlier, the phrases [al-jawari al-kunna] glossed as 'sweeping runners' are inserted to define the argument 'the receding planets'. This definition is very pivotal to meaning as it conveys the term [aljawari] which is used technically to refer to an exceptional astronomic phenomenon. In the pre-Islamic era, Arabs were used to say [jawari:] to refer to both 'ships' that run in the sea or 'female women' who keep running at home to serve others. It is important to note here that meaning change has resulted in reducing the final vowel /i:/ into a shorter /i/ one. From a sociolinguistic as well as a pragmalinguistic perspective, the emergence of Islam must have introduced a drastic, social change that was already indexed in Arabic.

Quote 2C-D also displays another astronomic phenomenon. It prescribes, i.e. it metaphorically tells how and when why darkness steps away. It redirects people (though by ellipsis) not to pledge by this natural phenomenon. Therefore, the predicate 'Swear' is also assigned by pure addition carried out by the unstressed [wa-] meaning (and) to argue for both the unstated pronoun ['ana:] meaning (I) and the Prep-P [bi-allayali] meaning (by night). The preposition [bi-] is left out some reasons related to rhetorical ellipsis. The Predicate is also a two-place one. The quote continues to tell how the night departs. It assigns the extraordinary Arabic VP ['as'asa] stemming or clipping from ['assa] or ['asasa] meaning 'he stepped or marched away like a soldier' to argue for the unstated pronoun [huwa] meaning (it) referring to the word 'night'. Quote 2C also fits into two-place predicates. Similarly, quote 2D selects the argument [as-subhi] meaning (the dawn) for the predicate 'don't swear'. It also assigns the argument 'huwa' meaning (it) and referring to (the dawn) for the predicate [tannafasa] meaning 'he breathed out'. This predicate is also a two-place one.

Quote 2C-D is unique as the QD tends to select and use the Semitic predicates ['as'asa] and [tannafasa]. From a semantic view, the use of both terms to argue respectively for specific NPs such as 'night' and 'day' entails contradiction as well as oddness on the logical level. That is to say, the word selection of BREATHE and WALK AWAY violates the distribution selectional rules which mandate that each argument have the semantic features of humans and concreteness. Otherwise, the semantic values of the NP are not included within those of the VP. In the quote,

the semantic values are excluded as both NPS have the features of abstract and non-human things. Therefore, both quotes are best referred to as anomalies.

In particular, quote 2C is different as it displays some post lexical change. The sequence consists of the quad-literal VP ['as'asa]. Though quad-literal verbs are not rare, tri-literal roots are much more frequent in Arabic. From a "prosodic morphology" perspective, these roots are felt at the consonantal, melodic, and inflectional tier (Katamba and Stonham, 1993, pp. 154-174). At the consonantal tier, which consists of a cluster of two to three consonants, meaning is usually loaded. At the vowel tier of the tri-literal past tense verb, a melody that runs as [a-a-a] is felt. This melodic tier constantly changes so that the inflectional tier can mark the tense, the voice, the speech for instance, or the derivational tier can switch part of speech. Thus, it is natural to have either the non-geminated form ['asasa] or the geminated form ['assa] in which the pharyngeal phoneme /3/ and the dentals /s[-s]/ are used to form the consonantal tier and to load meaning. In quote 2C, the consonantal tier tends to use an equal distribution of consonants and vowels. It uses phonemes /3/, /s/ and /a/ twice each. It is probable that the more morphemes are used, the more meanings are conveyed, and the more equal distributions are given to Arabic consonants, the more discursive senses are satisfied. It sounds this emerging formulaic expression tends to add 'regularity' or 'steadiness' to the traditional meaning of ['asasa] which is felt as 'he went away'. Consequently, the Quranic term ['as'asa] can be felt as 'marched' in modern English.

#### 4.2.3 Illuminating the problem by telling the truth

Quote 3 reports the story of the Egyptian women and Prophet Joseph. It officially opens with the King of Egypt asking the women about what made them try to seduce Joseph against his will. The women confessed that they did not and that he was an honest man. Hearing this, the wife of the Ruler took the turn and said 'Right now, the truth is going to be plain. Right, I who seduced him against his will. Indeed, he is telling the truth'. As the Quote displays an investigation in public, it uses a formal mode of speech. The setting in which the speech took place as well as the linguistic features of the words used, such as 'seduced', 'sin', 'the truth come to light' and 'surely true' maintains, from a speech-act theory (SAT) perspective, a "performative speech function" for the clauses used in the quote (Holmes, 2013, pp. 258-282).

**Quote 3** [qa:la ma: khatbukunna 'ith ra:wadutunna yu:sufa 'an nnafsihi qulnna ha:sha li-Llahi ma: 'alimna: 'alaihi min su:'in qalat imra'atu al-azizi 'al'a:na has-hasa alhaqu ana: rawadtuhu 'an nnafsihi wa-'innahu la-mina as-sa:diqi:na] *Yusuf 12:51*

He (the King) said to the women, 'What was the matter with you when you sought to seduce Joseph against his will?' They said, 'He kept away from sin for fear of Allah – we have known no evil against him.' The wife of the 'Aziz said, 'Now has the truth come to light. It was I who sought to seduce him against his will, and surely, he is the truthful.'

Quote 3 also exemplifies for a "conversational pattern" in which some turns are given to a group of people to talk (N. Schmitt, 2010, pp. 74-91). The quote reports a question and some possible answers. The question comprises pair part one (PP1) whereas, the answers comprises pair part two (PP2). As PP2 attempts to respond to PP1 directly, the pattern is adjacent. First, the turn is given to some women to talk, and then it is handled to one woman to talk. The content of the second turn indexes or rather confirms that of the first.

Syntactically, quote 3 employs a nominal, semi-verbal and verbal style. In the interrogative part, there is a shift from the verbal style to the nominal style and from the nominal style to the verbal one once again. In the answer part, there is also a switch from the verbal style to the semi-verbal one, and from the semi-verbal to the verbal one. It is important to note here that the Arabic [hasha: li-Allah-i] is a verbal-like noun phrase that can be roughly glossed as 'what a shame, for God's sake, you are away from that'. In the last part of the answer, the style fluctuates between a verbal and a nominal one. In the quote, the verbal style is used for reporting the story and marking the tense of the event. The nominal style is, however, used for either interrogation or endorsement. Finally, the semi-verbal style selects an expression of politeness which is intended to "keep face, i.e. the public self-image that every" witness woman wants to claim for herself (Schmitt, 2010, pp. 74-91). This positive face mirrors the need of every woman's need for herself, i.e. public image to be appreciated and accepted on the one hand. On the other, the negative face echoes every woman's basic claim to territories, personal preserves and rights to non-distraction.

Quote 3 assigns the predicates SAY three times to argue for (the king), (the women) and (wife of the ruler). It also assigns the predicator MATTER to argue for (you) referring the women, and the predicate SEDUCE AGAINST to argue for (the women, Joseph and himself). The predicate NOT KNOW also argues for (the women, from Joseph, and evil). The predicate HAS-HASA argues for (the truth). The predicate SEDUCE AGAINST argues for 'I' referring to the wife of Egypt, [-hu] referring to 'Joseph' and [nnafsihi] meaning 'himself'. The closing assigns the predicator THE TRUTHFUL to argue for and endorse (Joseph). The predicates as well as the arguments drawn here clearly show a sensitive context of harassment in which a number of females were accused of seducing one male against himself while one female admitted that she did seduce the male against himself and that that male told this truth some time earlier. In relevance, the QD avoids -here and elsewhere- using the phrase 'telling lies' when the sexual argumentation is related to a female figure. Otherwise, it uses both 'telling lies and the truth' when the debate is related to male figures. More surprisingly, the QD places females before males

when the context is connected to the illegal sexual needs.

In quote 3, the predicate [has-has] sounds odd to the native speaker of Classic Arabic and totally atrophic to speakers of Modern Standard Arabic (MSA). For a Bedouin, it is used only when the camel starts to get up on his feet. In its word-formation, this term is similar to [hasa:] meaning 'small stones'. It is probable that Arabs used it onomatopoeically to imitate the sound produced when pressing small stones. A chiasmus, i.e. mirror image of the term would also result in [sah-sah] meaning 'True, true'. It is important to note here that a "recursive morpheme" is often intended to show evaluation. This "productivity in word formation" would enable us to produce and realize [sah-sa] for instance as 'very true' (Katamba, 1993, pp. 65-85). It also enables us to construe [has-has] as 'get too ready to get up'. Therefore, the Quranic clause [al'a:na has-hasa al-haqu] can be glossed as 'Right now, the truth is too clear to come to light'.

#### 4.2.4 Responding to the unfair treatment of both sexes

Quote 4A and B strongly condemns Arabs who used to believe in a group of goddesses, also known as [al-gharaniq al'ula]. As the Arabic term suggests, that group consisted of three female, gorgeous idols, namely *Allat*, *Uzza* and *Manat*. In the pre-Islamic era, Arabs were accustomed to thinking that those icons might offer them forgiveness. Quote 4A begins with an interrogative intended to rebuke those believers for taking male lords for themselves and giving female ones to Allah. Quote 4B concludes that this division is totally unfair.

Quote 4<sub>[a]</sub> [ʾa-lakumu ath-thukaru wa-la-Hu al-ʾuntha:] An-Najm 53-21  
 'What! for you the males and for Him the females!  
 [21] [tilka ithan qismatun diza] 22  
 That indeed is an unfair division.

On the syntactic level, quote 4A and B uses a nominal style. This tendency is very natural as this style helps package meaning in a few NPs, such as *male*, *female*, *division* and *unfair*. From a lexico-grammatical perspective, the word 'male' can collocate with 'female' as both constitute a "complementary antonym" (Kearns, 2000, pp.16-24). Similarly, the word 'unfair' collocates with 'division' as it is a distributional adjective that can measure or evaluate. The quote also manifests itself as a conversational pattern in which PP1 raises a question and PP2 gives an answer. As PP2 directly responds to PP1, both pairs are adjacent.

On the semantic level, quote 4A assigns the predicate the Arabic for the MALE to argue for the Prep-P (to them), i.e. 'to people living in Mecca' and the word FEMALE to argue for the Prep-P (to Him), i.e. 'to



Allah'. In quote 4B, the predicate [di:za:] argues for (the division). The demonstrative pronoun [tilka] meaning 'that' is exophoric as it refers to the whole idea of unfair division. The selection of this pronoun, which demonstrates for something which is far away and belongs to others, indicates that the speaker is distancing himself from the division made by that group. It also hedges for an out-group point of view through which a negative feeling is sustained toward the decision made by that group. The lexeme [ithan] roughly glossed as 'then' in English is used for immediate conclusion.

In quote 4B, the QD uses a formulaic sequence in which the extraordinary word [ti:za:] is selected. This word-choice is deviating as the meaning intended for the word vary a lot. According to Lane, the word [di:za] meaning 'unjust' is derived from [da:yaza] which means 'he deviated from the right course' or 'he acted unjustly, wrongfully and tyrannically'. According to www.dictionary.com, the key word 'unfair' connotes the negative feelings of 'prejudice, arbitration, discrimination, bias, immorality, dishonesty, improperness, one-sidedness, unjustness and shamefulness'. Applying these values of meaning to the quote, it sounds that the word [di:za] implicates that the

group under criticism is bias as they discriminate against females improperly. And this act is dishonest, shameful, and unethical.

#### 4.2.5 Casting within the boundaries of the cave

Quote 5 displays a rhetorical question that addresses the story of the People of the Cave. The question attempts to provide an answer regarding whether those people reveal a miraculous sign or not. However, the QD adds the term [ar-raqi:m] meaning (inscription) to the cave. This addition of a linguistic term attempting to convey certain meanings related the written form of language to a geometric, but natural figure such as a cave, suggests that the news will be casted live from that place. Checking the content of the following quotes, it is clear that the QD neither goes beyond that cave nor dictates anything that is written outside that place. In spite of the great shift in time, the QD virtually freezes passage of time (according to the People of the Cave) to a day or a part of a day. By bringing other people belonging to other eras and schools of thought to the cave, the QD constrains any shift in the setting of place. This dramatic processing maintains a supernatural geometric and social engineering perspective.

**Quote 5 [am hasibta anna asha:ba al-kahfi wa-arraqi:mi ka:nu: min 'a:ya:tiNa'ajaban ] Al-Kahf 18:9**

**Dost thou think that the People of the Cave and the Inscription were a wonder among Our Signs?**

In quote 5, the QD tends to use a nominal style in which the Arabic interrogative word [am] roughly glossed as (do or does in English) is used to establish the yes-no rhetorical question. Then, a verb of opinion [hasiba] meaning (he thought) is furthered. The VP is followed by the endorsement element [anna] meaning (indeed or actually). This element verified the NP [asshaba] meaning (people) as an argument. The argument is added to both [al-kahfi] meaning (cave) and (wa-arraqi:mi) meaning (and the Inscription). These phrases are assigned as an argument for a sentential predicator which is headed by the past tense marker [kana] glossed as (be) in modern English. In the sentence, the predicate [ajaban] meaning 'a wonder' is assigned to argue for both (the people of the cave and inscription) and (Our signs).

Quote 5 adds the specification 'cave' and 'inscriptions' to a group of young 'people' who believed in Christianity, the new emerging religion and took the cave as a shelter to protect themselves from nonbelievers and to meditate. In the successive verses, the QD continues to describe, interpret and explain what had been inscribed about those young people. It confirms that those people were very youngsters when they believed in God who provided them with guidance. The QD immediately presents the young believers in the cave asking for God's mercy and siege. It also

confirms that the young people had stayed three-hundred years plus nine in the cave before sending them back to life in order to guess how long they slept. Technically, the QD selects the term [sanatun] meaning 'one year' to measure *hard* events. In relevance, there is some evidence that those young people were nine years old when they went into the cave. The QD continues to describe how Providence kept turning them up to the right and left while their do was sleeping by the threshold. The QD elaborates that the successive generations disagree about the total number of the people; some argue that they are four including their pet dog while others insist that they are six including the dog. There is some evidence from the QD that they are seven and their dog. The use of the coordinator [wa-], also known as [waw ath-thamaniyya] for concision suggests that the total number was eight including the dog. The QD closes that the people who witnessed them decided to build a place for prayer on the cave.

Quote 5 uses the term [ar-raqi:m] to denote what is written, engraved or marked on the walls of the cave. This word stems from [raqama] meaning (he wrote, marked or engraved on wood and stones). The singular form [raqmun] (Plur. Arqa:mun) refers to 'the numbers' people usually give to page in a research, for instance. For printing on paper or leather, Arabic, however, uses the root [kataba] meaning 'he wrote'. The

phrase [kita:bun mmarqu:mun] can be felt as a letter which is signed and sealed, a certificate in which the font is engraved, or a book in full details. Therefore, it is very probable that the QD selects the term [arraqi:m] as a discourse marker because it conveys the meaning values of both 'raqama' and 'kataba'. This word selection has already included the written form of language regardless of the technique used. It also includes the details of what is said about them, i.e. the spoken form of the language that described them.

#### 4.2.6 Painting life dark green

In a persuasive manner, quote 6A to G displays what Almighty God has prepared for both kinds of man and jinn who fear to stand before Him. There are two close gardens, dark green with foliage. In each garden, there is a spring gushing water, all kinds of fruit, dates and pomegranates. The linguistic features of the words used integrate the tools of suasion: Logos, ethos and pathos. The selection of specific terms, such as [khafa maqam Rabihi] meaning 'who feared to stand in front of his Lord', in a previous proposition philosophically rationalizes the general principle of 'Logo' which governs and develops the universe. The use of duplication in specific words, such as [jannata:n] meaning 'two gardens', [mudha:mmata:n] meaning 'both are very dark green' and [ayna:n] meaning two springs, also show a high degree of pathos, i.e. the characteristics, that evokes a very positive feeling of passion with these who devoted themselves and committed to the general principle of developing the universe. Finally, the triplication underlying the use of 'fruit', 'dates' and 'pomegranates' mirrors some divine ethos in which the individual is highly valued.

Quote 6A) [wa-min du:ni-hima: jannata:n] <i>Al-Rahman</i> 55:62
And besides these two, there are two other Gardens --
01) [fa-bi'ayi 'ala:l Rabikuma: tukathibani] 63
Which, then, of the favours of your Lord will you twain deny? --
02) [mudhammata:n] 64
Dark green with foliage.
03) [fa-bi'ayi 'ala:l Rabikuma: tukathibani] 65
Which, then, of the favours of your Lord will you twain deny? --
04) [fi:hima 'aynani naddakhata:n] 66
Therein also will be two springs gushing forth with water.
05) [fa-bi'ayi 'ala:l Rabikuma: tukathibani] 67
Which, then, of the favours of your Lord will you twain deny? --
06) [fi:hima fakihatun wwa-nakhlun wa-rummanun] 68
In both of them there will be all kinds of fruit, and dates and pomegranates.

As quote 6A to G packages certain meanings related to ontology and post-ontology, i.e. the philosophy of creation and rebirth and deontology, i.e. obeying rules, it exclusively applies the nominal style. The clauses are distributed equally between declarative and interrogative statements. Because the interrogatives are identically recursive, they sound persuasively or rather rhetorically directive. Thus, the declarative proposition that provides the sign or the favour and the recursive interrogative consequence that follows are felt

as a syllogism, i.e. logical formula that implicitly reads: If you deny this, but this is great(er), so don't deny it.

On the semantic level, the Pre-p [wa-min du:ni-hima:] meaning 'closed to them' is assigned as a predicator which argues for the dual NP (jannata:ni) meaning 'two gardens' (see Quote 6A). The Prep-P is a one-place predicator. In 6B, D, and F, the predicate [tukathiban] meaning 'you deny' argues recursively for the direct interrogative phrase [fa-bi 'ayyi 'a:la:l Rabikuma] meaning 'what favors of your Lord'. Thus, the predicate is a one-place word. In quote 6C, the predicator [mudhammata:ni] meaning 'dark green with foliage' argues for the dual NP 'garden', so it is a one-place predicator. In quote 6E, the Pre-P [fi:hima:] meaning 'in both of them' is assigned as a predicator to argue for [ayna:ni naddakhata:ni] meaning 'two springs that gush water'. The predicator is also a one-place phrase. Finally, the coordinated NPs [fakihatun, Nakhlun, rummanun] meaning 'fruit, dates and pomegranates' argue for the Pre-P predicate [fi:hima:] meaning 'in both of them'. The predicator is, therefore, a one-place adverbial phrase.

Among these predicates and arguments, the dual NP [mudhammata:ni] is identified as an odd word by Arab linguists. The phrase, however, functions as an adjective that describes the 'gardens'. It is derived from the quad-literal stem [adhama] meaning 'it became dark'. The term is used to describe animals, such as horses which look dark brown for instance. The past-participle VP 'mudham' is usually carried out by using the adjective form 'dark' and a 'colour' in modern English. As the term attempts to describe the term 'garden', it is felt as botanically dark green. According to [www.dictionary.com](http://www.dictionary.com), green refers "to or of the colour of green foliage, between yellow and blue in the spectrum". The meaning values of the term green also suggest that term can be used to describe other things that are covered with green foliage, e.g. green fields, that are made up of green vegetables, e.g. green salad, and that are really or metaphorically immature, e.g. green worker or fruit. These meaning values suggest that the QD benefits from the past-participle VP [mudhammatan] to indicate that the gardens are covered with green foliage. The use of the 'springs' in quote 6C signals for the source from which these greenish properties stem from; they stem from the water of the spring running in the gardens.

#### 4.2.7 Washing off the sins by feeding the poor

Quote 7A to D interprets what will happen to the sinner who did not urge to feed the poor. The QD clarifies that that sinful person on the Day of Doom will be friendless and foodless except blood mixed with water. The quote uses a language style that fluctuates between the verbal and nominal one. The verbal style uses the cognitive VP [yahuddu] meaning (he urges) and the perceptive VP [ ya'kulu] meaning (he eats). Both VPs are marked by the present tense masculine

inflectional morpheme [ya-]. The quote applies a subjunctive tense, i.e. the present tense instead of the past as the situation is not real. In quote 7A to D, the QD is headed by the negative markers [la-] meaning 'not', [-laysa] meaning 'no' and the negative disjunction marker [wa-la:... but] meaning 'nor .. but'. The use of the negative statements is natural as the QD aims to show contradiction on the logical level, i.e. telling what the sinner has NOT done.

Quote 7<sub>(A)</sub> [wa-la: yahuddu 'ala: ta'a:mi al-miski:ni] *Al-Haqah* 69: 34

'And he did not urge the feeding of the poor.

(B) [fa-laysa lahu al-yawma hahuna: hami:mun] 35

'No friend, therefore, has he here this day;

(C) [wwa-la: ta'a:mun 'lla: min ghisli:nin] 36

'Nor any food save blood mixed with water,

(D) [la: ya'kuluhu 'illa: al-khati'u:na] 37

'Which none but the sinners eat.'

On the semantic level, the predicate YAHUDDU meaning 'he urges' argues for the unstated pronoun [huwa] referring to 'the sinner' and the Prep-P (on feeding the poor man). It is, therefore, a two-place predicate. The predicator FRIENDLESS argues for the pronoun [-hu] referring to the (sinner) and the adverb of time (this day) and the adverb of place (here), so it is a three-place word. It is important to note here the morpheme [ha:-] prefixed to the adverbial phrase [-huna:] is used for alarming. It is a verbal clue used for hedging, i.e. signaling for that unwelcoming place. The exclusive predicator perceived as (have no food but) including the excluded element glossed as (some of his own blood mixed with water) argues only for [-hu] referring to (the sinner). Therefore, it is a one-place predicator. It is important to note here that the Arabic exclusion style reversely aims at endorsing the excluded element. Finally, the predicate NONE EAT BUT argues exclusively for the pronoun [-hu] referring to (the blood which mixed with water) and (the sinner), so it is a two-place predicate.

The predicate [ghisli:nin] roughly glossed as 'blood mixed with water' sounds odd for a native

speaker of Arabic. As this past-participle form is derived from [ghasala] meaning (he washed something), it must refer to the liquid, i.e. water that is used to wash something. The NP [ghasi:lun] meaning refers to items that people wash. The present participle [ghasu:lun] refers to the chemical people use to wash their mouths usually by gargling. The phrase [ghasi:lu al-kila:] meaning 'kidney dialysis' refers to the process in which toxins are reduced in blood when kidneys totally fail to work naturally. However, the quote selects a form that has the morphological properties of the stem at the consonantal tier [gh-s-l] in which the sense of 'wash' is loaded and the inflectional properties of the morpheme, i.e. the smallest unit of, [-i:n] which attempts either to modify the number to 'two' at the morphological tier or alter part of speech into a past participle at the melodic tier. This phrase, whether used as an NP or a participial, must refer to the pus, i.e. the thick, yellowish substance that is produced when a part of the body or a wound becomes infected. As it is thick, this material usually oozes, i.e. flows out slowly. It is very probable that the QD uses this word as it benefits from the meaning values of thick liquidity and slow flowing to help realize a similar situation in which both the poor and the sinful man are left helpless and hopeless.

#### 4.2.8 Feeding the needy for an easy pass

Quote 8A to F tells the story of the virtuous people who used to give their own food (though they need it for themselves) to the poor, the orphans and prisoners. They did so for Allah's sake only as they feared a distressful coming day from their Lord (see quote 8C). The QD continues to certify that Allah will save them from the evil of that day, grant them cheerfulness and happiness, reward them for their patience a garden and a silk attire and let them relax on sofas where there are neither cold nor heat. Stylistically, the Quote exclusively uses the verbal style which enables the narrator to tell the events. The QD applies verbs of *personal need*, such as [ut'imu] and [yuri:du] meaning 'he feeds and wants', respectively, *psychomotor*, e.g. [nakha:fu] meaning 'we fear', [waqa:] meaning 'He protected', [Ja:za:] meaning 'He rewarded' and [sabar:] meaning 'they tolerated'.

Quote 8[A]	[wa-yut'imu:na atta'a:ma 'ala: hubbihi miski:nan wwa-yati:man wwa-'asi:ran] <i>Ad-Dahr:76:8</i> <i>And they feed, for love of Him, the poor, the orphan, and the prisoner,</i>
[B]	[inna:ma: nut'imukum l-wajihi Allahi la: nuri:du minkum jaza'an wwa-la: shuku:ran] 9 <i>Saying, 'We feed you for Allah's pleasure only. We desire no reward nor thanks from you.</i>
[C]	[inna: nakha:fu min rrabina: yawman 'abu:san qamtari:ran ] 10 <i>'Verily, we fear from our Lord a frowning and distressful day.'</i>
[D]	[fa-waq:hum Allahu sharra tha:lika alyumi wa-laqqa:hum nadratan wwa-suru:ran] 11 <i>So Allah will save them from the evil of that day, and will grant them cheerfulness and happiness</i>
[E]	[wa-jazahum bi-ma: sabar: jannatan wwa-hari:ran ] 12 <i>And He will reward them, for their steadfastness, with a Garden and a raiment of silk,</i>
[F]	[muttaki'ina fi:ha: a'la: al'ara'iki la: yarwna fi:ha: shamsan wwa-la: zamhri:ran ] 13 <i>Reclining therein upon couches, they will find there neither excessive heat nor excessive cold.</i>

On the semantic level, quote 8A uses the predicate YUT'IM meaning (he feeds) to argue for the pronoun [-u:] referring to (the virtuous people), [atta'a:ma] meaning (food), the Prep-P (for its love), and the coordinated NPs (the poor man, orphan and prisoner). The predicate is a four-place VP. In quote 8B, the predicate YUT'IM meaning (he feeds) argues for the unstated pronoun [nahnu] meaning (we), the pronoun [-kum] referring to the category of (the poor, the orphans and prisoners) and the Prep-P (for the sake of Allah), so it is a three-place predicate. The predicate YURI:DU meaning (he wants) argues negatively for the unstated pronoun [nahnu] meaning (we), the Prep-P (from you) and the NPs (reward and thanks). The predicate is a three-place VP. In quote 8C, the endorsed predicate YAKHAFU meaning (he fears) argues for the unstated pronoun (we), the Prep-P (from our Lord), the adverbial (a day). The predicate is also a three-place word.

In quote 8D, the predicate WAQA: meaning (He protected) is assigned to argue for the PN (Allah), the pronoun [-hum] referring to (them) and the NP [sharra thalika alyumi] meaning (the evils of that day). Therefore, it is a three-place word. As the predicate LAQQA: meaning (He granted) argues the unstated PN (Allah), the pronoun [-hum] referring to (them) and the NPs (cheerfulness and happiness), it is a three-place VP. In quote 8E, the predicate SABARA meaning (he tolerated) argues for the unstated pronoun [Huwa] referring to (Allah), the Prep-P (for what they tolerated) and the NPs (a garden and silk clothing). The predicate is also a three-place predicate. In quote 8F, the predicator [mutaqi'] meaning BE RECLINING argues for the unstated pronoun [hum] referring to (they, i.e. the dwellers of the garden), the Prep-P (in it), the Prep-P (on the sofas), so it is a three-place predicate. Finally, as the predicate YARA: meaning (he sees) argues negatively for the pronoun (they), the Prep-P (in it) and

the NPs (heat of sun and cold from rain), it is a three-place predicate.

In quote 8C, the argument [yawman] meaning (one day) is described by both terms of ['abu:san] and [qamtari:ran]. The former is derived from ['abasa] meaning (he frowned). From a body language perspective, frowning is drawing the brows together and wrinkling the forehead especially when someone is in worry, anger or concentration ([www.dictionary.com](http://www.dictionary.com)). The selection of the word to describe the term *day* suggests that the QD should utilize the impact of frowning on body. It denotes excessive worry but connotes the negative feelings of *depression*. In quote 8D, the use of the term [nadratan] glossed as 'brightness' also signals for the commentary response in which brightness connotes the positive feelings of 'cheerfulness'. The latter is probably derived from the quad-literal VP [qamtara]. This Semitic VP denotes *distress* which reflects a state of extreme necessity or misfortune. It also refers to "the great pain, anxiety, sorrow, acute physical or mental suffering" that someone may experience ([www.dictionary.com](http://www.dictionary.com)). To cover these meaning values, the QD exclusively furthers this term in a formulaic pattern (see Quote 8C). To help realize these values, the QD also advances the contradictory term [suru:ran] meaning *extreme happiness* (see Quote 8D).

## 5.1 CONCLUSIONS

To sum up, the QD advances some formulaic expressions in which the components of the sequence are accessible, amiable and above all memorable. The QD selects some terms that people are familiar with. First, it uses the term [fakihatun] meaning 'fruit' that connotes the positive feelings of anything which is sweet and colorful. It also selects the familial word [abbun] meaning 'parent' which connotes the positive

feeling of parenthood. The amiable word choice also sustains a lexical meaning of hyponym, i.e. one kind of, as well as meronym, i.e. part of whole, between both components of the sequence. This sequencing has changed the meaning of fruit as a kind of food into a part of plant. Linguistically, the word choice meets language accuracy. Stylistically, it highlights a cognitive as well as an expressive language functions. Logically, it persuasively manipulates a context of botany. Pragmatically, it aids fluency. It is important to note here such word selections encourage memorizing the QD by the heart.

Besides, the QD inclines to introduce formulaic expressions processing some natural phenomena. The context in which the prefabricated patterns are used gives an account of oath. It directs Muslims not to pledge by these astronomical issues, though they are great. Logically, the Quranic patterns sound anomalous as their components violate the rules of selectional distribution and entail contradiction. Stylistically, the Quranic formulaic patterns also tend to conceive the Arabic morphological rules to package more meanings. In a "post lexical process", the QD readjusts the phonemic consonantal components of one word to load the sense of 'regular steadiness' to a motion verb that negotiates how darkness of night 'moves away' (Katamba and Stonham, 1993, pp. 89-109). The linguistic features of the QD referred to in section 4.2.2 contribute to knowledge. They suggest some astophysical bodies that can retreat hastily, rotate quickly and clean eagerly.

Moreover, the QD furthers some formulaic expressions that investigate torts of harassment differently. From a forensic linguistics perspective, it tends to use some words that attempt to evaluate telling the truth clearly and accurately. From a sociolinguistic perspective, the QD inclines to select some words that keep face to women. From a gender perspective, the QD constrains misogyny. Instead, it encourages aphorism, i.e. expressing true believes, and euphemism, i.e. nice way of saying something. These propensities are furthered in a formulaic pattern in which a woman (from a high class) is telling the truth instantly, admitting a previous harassment against others' will freely and verifying the innocence of her counterpart, the male clearly. Needless to say, the QD tends to place the woman's needs to the right when the context associates with illegal sex.

By the same token, the QD critically displays some formulaic patterns that concern ethics. In the pre-Islamic period (also known as Jahiliyya, Arabic for illiteracy), Arabs used to practice racial discrimination against women. Unfortunately, they used to entomb their daughters while they were still alive. They did so as they feared either poverty or disgrace that the female children might bring to their families. They also agreed upon some nomenclatures given to statues that were

often named after females who were sometimes referred to for a desirable forgiveness. Those practices had fostered a culture of rejection, mistreat and discrimination against women among the people living in Arabia. Therefore, they thought that keeping the male for themselves as well as sending the female back to their lord was likely. To prove it wrong, the QD of the new emerging doctrine introduces a formulaic pattern that clearly indexes but severely condemns those racial values as immoral, unethical ways of thinking.

In addition, the QD also tends to use the components of some formulaic patterns as discourse markers. In one example, the QD collocates the Arabic counterpart of 'cave' with that of 'inscription'. The former is employed typically, i.e. used as a title for the whole Quranic chapter. The latter is kept as a verbal clue for the purpose of language interaction between the QD and Prophet Muhammad as well as any Muslim reader of the QD. Based on the neutral speech and the teachings of Prophet Muhammad, the Muslim is encouraged to maintain the verbal interaction, i.e. read, this Quranic chapter once a week. Though atrophic to a modern native speaker of Arabic, the term [arraqi:m] satisfies the sense of [kita:batun] meaning *writing*. It, however, stretches linguistically to utilize form other meaning values including *engraving*, *marking* and *adding full details*, for instance. These values are related to the *written* form of language. The geometric as well as the dramatic manipulation of the narration of those people has also resulted in a state-of-art that is linguistically and socially engineered. From a socio-pragmatic perspective, the People of the Cave were isolated in the cave as members of a functional family of believers. From a pragmalinguistic view, the language features of the words as well as the language functions and styles used to describe them, also present them as a group of people coming from other time in which they were behaving unlike the surroundings.

The QD paints the life of a group of good believers dark green. In a number of formulaic patterns characterized by linguistic recursion and language processing of duplication and triplication, the QD manipulates certain Islamic philosophies. Recursion is employed functionally to maintain persuasion and direction. The exclusive word choice of singular forms in formulas, such as [wa-li-man kha:fa maqa:ma Rabihi] meaning 'for anyone who fears to stand in front of his Lord..' confirms the ontological philosophy of *Logos* in which Allah had created the universe to worship and fear Him. The linguistic features reflected in processing the language largely in a dual form, such as 'two gardens', 'two kinds of creation', 'in both of them' and 'two springs of water', reveal a philosophy of *pathos* in which Ar-Rahman, the most Merciful, shows a great deal of sentiment to those who devoted themselves to accept that philosophy of creation. The choice of linguistic formulas that exclusively triplicates and inclusively pluralizes, such as 'fruits and dates and

pomegranates', and 'favors' and 'all kinds of food' respectively, mirror a philosophy of *ethos* by which Allah highly evaluates this group of believers. From a pragmatological as well as a socio-pragmatic point of view, the use of the word [mudammata:n] is bound to happen inevitably on the syntactic level as it paints the fresh life of that group very green.

Furthermore, the QD uses some formulaic expressions in which an aftermath situation is representatively intended to mirror another real situation. In one example, the sinner is defined as someone who does not urge himself and others to feed the poor. As a result, the poor are left alone helplessly. Hopelessly, they have to have anything to survive. Possibly, this category of people feeds on the junk food or leftovers of others. Similarly, the sinner is left aftermath with [wa-la: hami:min], i.e. 'no one' to like and help. Therefore, the sinner feels alone. Helplessly and hopelessly, the sinner finds no food to eat except [ghisli:n], that is the refuse or rather the 'wash' of his own burns. This food looks disgusting as it is yellowish and little as it is thick and slow. This symmetrical image, however, implicitly confirms the retaliation law. In Islam, *aljaza'*, i.e. the Arabic for *penalty*. refers to the general principle that reads: "A person who has injured another person is to be penalized to a similar degree (Plaut and Bamberger, 1981, p. 571). The principle is intended to restrict compensation to the value of the loss.

Finally, the QD tends to use some formulaic expressions in which one component cognitively addresses the mental aspect of depression while the other logically negotiates the emotional aspect of distress. From a CDA perspective, it has been found that the QD uses the word [abu:san] to qualify the mental state of a group of virtuous people who used to feed others in case they attend the Day of Doom. They feel depressed so they draw the brows together and wrinkle the forehead. To eliminate this feeling among these people, the QD introduces the term [nadratan] meaning a 'bright look or refresh'. It is important to note here that the phrase [atta'ama 'ala: hubihi] meaning (the food they desire to have) explicates that the food that group of people gave to others was fresh. It also implicates that food is a refreshing element for body. By the same token, the term [qamtari:ra] negotiates the emotional impact the group experiences on that day. As they feel very sad and worried, the QD selects the term [suru:ran] meaning 'extreme happiness' to shake the negative impact of that day on these people.

## 5.2 Implications for research on pragmatic and translation studies

Arab linguists whose main interest is pragmatics can investigate the formulaic expression in the QD from a stylistic perspective. They can critically approach the QD to check the components of certain patterns, such as [al-masju:r] roughly glossed as

'swollen', for instance to explain why the QD tends to use this embolic term to describe the 'sea' (At-Tur 52:6). They can also study the term [sijji:l] roughly glossed as 'clay' for example, to clarify why the QD selects this term to describe the term 'stones' (Al-Hijir 15:74). Linguists can also examine the term [awwah] roughly glossed 'tender-hearted' to give a good reason why the QD uses it exclusively describe Prophet Ibrahim (Hud 11:75; At-Tawbah 19: 113). Arab linguists can also check why the QD use the term [saraban] roughly glossed as 'swiftly' to describe 'fish' rather than 'birds' (Al-Kahf 18:61). To grasp a good understanding how these term work and why they are selected, analysts should conduct a syntactic, semantic and schematic analysis. To reveal the meanings clearly, researchers should be systematic in their analysis. They should describe the linguistic features of these terms to show how meaning is produced, interpret the predicates and their arguments to help realize the meaning consumed and explain the forces that help further construe the meaning intended.

The QD interpreters, who actually devoted themselves to decode the senses of the holy Script of Islam in other languages, should mind the formulaic expressions at the broader level of discourse. In dealing with these patterns, they should not be bound to the notion of sentence. It has been found that the components of these sequences tend to spread exophorically to convey certain meanings at the topical, discursive and contextual level. When encoding their senses, the interpreter can rely so heavily on the QD itself to paraphrase their meanings. The researcher of this paper has also found that the QD inclines give other antonyms to paraphrase lexically the potential meanings of the formulaic sequence. In recent denotational theories, meaning is often satisfied lexically by paraphrasing, definition, synonymy or antonymy and syntactically by addition or composition. On the phrasal level, meaning is usually conveyed by using a categorematic word that carries full meaning and a syncategematic word that helps modify the meaning. In relevance to the minimal words that sound to minute to carry meaning and formulaic expressions which look odd, researchers whose main interest is translation studies should focus on their usage from a stylistic perspective. In this respect, the QD is very promising.

Non-native speakers of Arabic who use the QD for a performative function, i.e. in their prayers, for a directive function, i.e. to obey Allah's rules, or for a referential purpose, i.e. as a source of illumination, should know that the formulaic expressions are selected and used from a pragmatic view. From a neurolinguistic point of view, the characteristic features of the sequence are designed to aid memorization. For a native of Arabic, they are very memorable. Indeed, central to Islam is the notion of keeping the QD from loss in the heart and by heart. Stylistically, these terms are selected and used because they really mean what they are

exceptionally and exclusively intended to mean. On the discourse level, they usually serve an expressive, affective, heuristic and persuasive language function aiming at preserving language politeness, interaction as well as hedging for other potential meanings. Therefore, Muslims who recite the QD in Arabic need to draw attention to the context in which the formulaic expression is used. For example, the selection of the word [fa:qirah] in the QD [tathunnu 'an yuf'ala bi-ha: faqiraton] should be realized as 'rather poor'. It is an evaluative term attempting to describe the NP [wuju:hun] meaning 'faces' used in the previous verse [wa-wuju:hun yaw'ithin basirah] roughly glossed as 'There are some faces which look sad' (Al-Qiyamah 75:24, 23). From a sociolinguistic perspective, the term 'poor' looks more polite than 'bad' when both attempt to evaluate an inferior act.

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