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Studying the Fifty Seven and the Fifty Eight Verse from Surah Alaraf in the Light of Text Attribution

Abstract

Attribution is considered as one of the means which helps to improve speech for it avoids the text from being scattered by gathering its parts and giving it cohesion and coherence. The research is built on studying the fifty seven and the fifty eight verse from surah Alaraf in the light of text Attribution and this required three demands the first one is showing the opinions of the explainers and the second is studying the means of text casting while the third demand was represented in the significance of the word (all). The most important results this study reached is that there was no use of pronoun with transference from third person singular into direct speech but instead of that this example shows returning to the speech of one of the addressee who is the prophet of god Mousses and also showed the effect of attribution in revealing interpreters opinions which was not shown before.

Keywords: Surah Alaraf, Text Attribution, Text Casting.

Introduction

This research deals with a study of two verses from the Holy Qur'an, namely the fifty-seventh and one hundred fifty-eighth verses of Surat al-A'raf. The reason for choosing these two verses was that they witnessed a great controversy among the commentators in several ways, including:

1. They are the only two verses that included the description of the illiterate, which was the subject of controversy among commentators and scholars, ancient and modern (Dr. Ahmed Afifi (2005)).
2. The difference in the direction of speech in them.

What is meant by research here according to textual study in the first degree is

the second aspect. As for the first aspect, the disagreement over the term illiterate for hundreds of years and to this day is a terminological lexical disagreement, as it is far from textual study.

The research tagged with ((studying the verses of the customs (fifty-seventh and fifty-eight hundred) in light of the textual reference)) entailed three demands, namely: presenting the opinions of the commentators therein to be the first requirement of this research, and then studying in the textual casting method (referral) to be a title For the second requirement, while (the significance of (all)) came to represent the title of the third requirement, and it was issued with a short overview of the concept of referral and ended with a conclusion clarifying the most important findings of the research.

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Concept of Referral

Researchers' books have clarified the terms of text science and its ramifications, in both language and convention, in addition to explaining the concept of text and text.

But it is necessary - albeit with some outline - to clarify the concept of assignment and its divisions, and the scholars' portrayal of it, as (Van Dyck) sees the need to study the referral within the framework of linguistics of the text (Nasser Makarem Al-Shirazi (1426)), as referral is one of the most important methods of grammatical casting ((Because it creates a noticeable moral and cohesion bond and helps motivate the recipient and draws his attention to the relationship between the previous and the subsequent)) (Adel Ahmad Abdul-Muawjid (1993)), and its concept was referred to in various terms, including: the relationship between names and nomenclatures (Dr. Salah Fadl (1992)), or the relationship (between phrases on the one hand and between things and situations in the external world to which the phrases refer to (Imam Sheikh Muhammad(1884)), or that it is (a process of a deliberative nature that takes place between the speaker and the addressee in a specific communicative situation in which the speaker refers the addressee to a specific subject) (Abu al-Fida 'Ismail bin Omar (1999)) and others, and in the sentence it is a process of recalling and retrieving vocabulary or sentences, and all that mentioned or not mentioned yet; To be present in all the sentences of the text or speech when he requests his presence, by mediation in particular.

The researchers have explained the sections of this concept: As the referral may refer to outside the text, which is the external referral or the denominator, as for that which is in the text, it is the so-called internal referral, and the latter is divided into tribal and post (Imam Al-Fakhr Al-Razi (2008)).

As for its means by which textual coherence is achieved, it is subdivided into reference by pronouns, nouns, nouns, and nouns, and comparative tools such as similes, and comparison words from about (more) and (less) (Muhammad bin Jarir (2014)).

These expressions do not have an independent connotation, but rather their significance is due to another element or elements that are pronounced or noted, all of which act as connectors between the text elements (Imam Abdul Rahman (1997)). These referral links are important for creating a union between the elements of the text, and their importance lies in two things: (Dr. Saeed Hassan Buhairi (2005)) Economy and moral stability, by making phrases verbally without

wasting the interconnectedness of the information underlying them.

Semantic accuracy, as it is a link between the parts of the text that are divergent while avoiding repetition that may lead to confusion or ambiguity (Abu al-Fadl Shihab (1270)).

The First Requirement

The Views of the Commentators

It is necessary to begin presenting the two verses, accompanied by what precedes them and what is later than them, and to explain the views of the commentators in directing them. (Al-araaf).

Al-Zamakhshari (537 AH) said in the Almighty's saying: "Whoever they find has been written in their possession in the Torah and in the Injil. The significance of the qualities that were specific to him, especially (the illiterate) (Ahmed Al-Mutawakel (2001)), which were attributed to the noble Messenger, excluding all other prophets or messengers, and the Almighty's saying: Those who follow the Messenger... They belong to or belong to the Children of Israel; When between this connected name and the name connected in the preceding verse, "Those who believe in our verses," from the interchange relationship, that is, the latter is a substitute for the previous connected name (substituting each of all) (Jarallah Abi Al-Qasim (1998)), and this meaning is determined more, and that the verse has the same path Speaking about the Children of Israel, this scripture was recorded in their books, that is, in the Torah and the Gospel, (on which the children of Israel depend before and later, as if for this meaning was limited to them, otherwise it is (may God's prayers and peace be upon him and his family) written in the Zabur also) (Judge Abu Muhammad Abd al-Haq(2001)), and he mentioned the Gospel while it had not yet been revealed to Christ - and the discourse is that of the Prophet Moses, and the children of Israel were during the presence of Moses among them - so this remembrance of the Gospel was for what comes from time, when the Messenger is mentioned, his attributes and his book, and the preaching of his appearance (Muhammad Al-Akhdar Al-Subaihi (2005)).

And in his saying: By His Messenger, the Prophet, the Illiterate, he turned from the speaker to backbiting in order to announce the fulfillment of the quality promised in the Torah in the person of Muhammad (may God's prayers and peace be upon him and his family) (Dr. Ahmed Afifi (2001)).

In the one hundred and fifty-eighth verse, the commentators amend her speech, saying:

There is a turn from the pronoun of backbiting to the pronoun of speaking and attending (Othman Abu Zunaid (2009)), meaning that the speech here in (say) is directed to our Prophet Muhammad (may God's prayers be upon him and his family), and his saying: I am a messenger God is to you all It is in the language of the Messenger Muhammad (may God bless him and his family) (Dr. Saleh Abdel Azim Al-Shaer (2013)), in reference to (all) that declares that our Prophet is the messenger without the rest of the messengers to all creatures. The general call, and this is one of his characteristics, may God bless him and grant him peace, among the rest of the messengers, for he, may God's prayers and peace be upon him, was sent to all people and to the jinn, and every prophet was sent to a group without the common people. "(Naseej Al-Nass (1993)) In this sense, this verse is intercepted between what came before it. And beyond, Ibn Ashour said (D.1393 AH): (This sentence is intercepted among the stories of the Children of Israel, which came out on the occasion of the mention of the illiterate Messenger, as a reminder to the Children of Israel of what God promised Moses, and awakening to their understanding that Muhammad (may God's prayers and peace be upon him and his family) is the authenticity of the qualities that God Moses taught.) (Dr. Tamam Hassan (1998)).

The Second Requirement

Text Study (Referral)

We are trying here to re-read the two norms in light of the concept of textual assignment, and in referring to the Qur'an text - the subject of the study - we notice a number of means of referral that appear or reveal a deliberation existing between three parties in a single dialogue position that is evident between the Creator and Nabih Musa and his people, so after That Moses returned to his people in anger and regret for what they had done by taking the calf of the Samaritan as a god, he referred here to another story that relates to the first story of exhortation and the lesson , and the context of the preceding verses indicates that there is a timetable that God Almighty set for them when they asked him to see God Almighty said:

In assignment by pronouns, it appears that there are three pronouns that have a movement that strengthens the connection of words and sentences, then the text as a whole, which are the pronouns that refer to the Prophet of God Moses (peace be upon him), the conscience of his people, and the pronouns referring to the word Majesty (Lord),

as these pronouns showed movement Within the text, making it one unit, in addition to that, the text included a fourth pronoun, which is the conscience of the Holy Prophet Muhammad (may God bless him and his family and grant them peace).

If we start with the first two verses, that is, from the fifty-fifth and fifty-sixth verses

The pronouns of the speaker referring to (Prophet of God Musa - peace be upon him) appeared once in the plural, combining himself with his people, and once in the singular, and they appeared in the following words from the above text: Also have mercy on us - we are guided), for these pronouns refer to an external reference to whoever was in that situation, as these indicative elements from about (us, you, we, this,...) must have an external presence, because they do not refer to an element. Linguistically, as it says in (You took them, destroyed them), these pronouns refer to an advanced linguistic component (tribal referral) at the beginning of the verse and they are the ones chosen by Moses.

After saying, "We have guided you to thee", the conscience returning to Moses ceased, who was speaking about himself at times, and about him and his people at other times, whose speech was directed with indications towards the outside (the maqam), that is, to an external addresser, who in this position is one of the parties to the dialogue He is God, through his saying, "Destroy them - perish - your deception - deceive - you will - and guide - you wish - you - forgive - and have mercy - and have mercy.

After the Prophet of God Moses (peace be upon him) stopped and showed remorse and apology for what his people had done and hoped to pray from God, the addressee began in the verse above in the answer, which is Al-Bari. I will write it for those who fear the intercession and pay for zakat, and those who believe in our verses, beginning with (he said) to link the text with a reference to a hermit, then an element of the collection. Being present with his prophet in that place, (My torment - I was injured - I will - and my mercy - I will write it - with our verses), these pronouns show that the speaker is present in that position, because these pronouns (pronouns - pronouns) do not refer to the fact that these pronouns (pronouns - pronouns) do not refer to Of an external indicative nature.

In this verse, a new referral also appears, which is the referral by the connected name (who) that refers to everyone who is related to it and is characterized by it, as it represents a general divine law, and includes those who believe in Moses, and others, whether they are in that scene or not. They are, and therefore it can be said that he has changed

the pronoun referring to the relative noun; In order for the speech to be for all, for everyone who described with (fear, pay zakat, and believe in the revelations of God), but the name of the communicator was indicative of the referral to what came before it, so that the aforementioned speech is associated with the connotation of inclusion in the name of the connected This is because some of this comprehensiveness and the totality in it - it seems - is that one of its parts or parts are the ones addressed in that dialogue place, it is more like a graphic link, as the textualists call it, i.e. as if he used the term all this and replaced it from the previous part (total substitution of the two parts).

Then the two verses begin to search. The one hundred fifty-seventh verses indicates in its context that the speaker is God Almighty, that is, it is part of the saying of the verb (he said) in the verse preceding it. Torah and the Bible instruct them good and forbid evil, and replace them with good things, and prohibits them as evil and puts them Azarethm shackles that were on them. Those who believe in him and Ezroh and Nasroh and follow the light which was revealed with him are those Mufflon.

This verse is almost devoid of both sides of the discourse (God Almighty and Moses (peace be upon him) and the pronouns related to it to link the text with the aforementioned conscience of his people and their offspring, after it was linked by substituting the name of the communicator (those who follow) with the verse before it, as mentioned earlier in the explanatory request, linking A statement, which does not refer only to whoever was in the first place, because the speech is a call to faith in the illiterate messenger expected after centuries, so they must believe in him now, and that their subsequent people believe in them. That is why the verse included a new characteristic that has accumulated new references around which never before Appear to her in the aforementioned verses, and his consciences were represented by: they find him - written - command them - and forbid them - and permits - and forbids - and puts the blessings of God upon him - and the Holy Prophet (peace and blessings of Allaah be upon him), which the Holy Prophet (peace and blessings of Allah be upon him) accustomed to him.

(This relationship established an organizational framework that paved the way for the succession of textual discourse and the harmony of textual structures from one to the other).

(And there is a semantic movement process that has two parties within the text that is referred and referred to, and it is clear that

such a process is well versed in creating cohesion and coherence between the elements of the text, as the referral link extends the communication bridges between the distant parts of the text space).

These pronouns had tribal references that go back to the term (the Prophet, the Prophet, the illiterate), which is an element that was not present in the place of speech and dialogue, but was referred to as an indicative element that will inevitably be present in the future, noting that all speech is in the context of God Almighty saying to Moses for the sake of advising his people, and guiding them to this noble Messenger. Note that this divine guidance to the Prophet of God Moses (peace be upon him) towards the Messenger Muhammad (may God bless him and his family) is a directive and guidance for his people in what is to come from time.

In addition, the verse included the pronouns of the people of Moses *المتة*, which refer to the name of the connected (those who follow...), and it is (they find him, with them, he commands them, and they forbid them, to them, to protect them, after that, after them, then to turn them over). A tribal referral) to the referral in the name of the communicator (a postal referral), referring to those who follow him at that time, and to confirm that not all people will obey his command, but only those who have believed in him and respected him and believed and followed this light. The hadith and the revelation were from God to His prophet Moses.

Therefore, God wanted his prophet to make this news known to his people, indicating that by an external referral which is in the standing of speaking and dialogue, through the conscience of the discourse (you), directed by God Almighty commanding him to (say), to address the people all of them with this communication and the good news to those who succeed him From the last of the prophets.

God and transferred in his book to Moses, mediated by the conscience of the speech (external assignment) to say to them: I am the Messenger of Allah all of you, who has the king of the heavens and the earth there is no god but He gives life and causes death, believe in God the illiterate Prophet and His Messenger, who believes in God and his words and followed him, that ye may Thtdon Addressing them with an external referral, through people; Since the nature of the call is that you call to the one who is in your record (the maqam), confirming to them by referring to himself (I) to decide what has settled in their souls from being a messenger, and he referred to himself by referring from the conscience of the speaker (Yaa) from his

saying (I), referring to them by directing the speech Also through denominators; Because they are in the framework of the rhetorical confrontation, as is observed in (To you, believe, and follow him, so that you may be guided).

It is as if this story is the story of the Miqat of the seventy men that took place and emptied its conversations in a single chronological episode, and therefore the sorrow of that dialogue was that some of them committed themselves, and some of them Shatt, as God Almighty showed him from using (from) the sign of ablution when he said: And among the people of Moses is a nation guided by the truth They adjust, meaning that they did not all abide by that right, whether it was in the days of Moses - or at the time of the appearance of the prophet who was promised, according to the significance of the launch.

Among the things that should be noted is that this verse also announces the end of the discourse between God Almighty and His Prophet Moses. As he moved through it to evaluate the people.

The Third Requirement

Significance (All)

The study of the aforementioned text from the perspective of textual linguistics through the use of the referring element revealed the coherence of the advanced text, and that some of it took over some, the beginning of which was not separated from the end, until it ended with its coherence being like a round circle that is devoid of every gap, supported by a referral time One.

And if it is to be said that the one hundred fifty-eighth verse was directed (say) towards the Messenger Muhammad (may God bless him and grant him peace), then it may be noted that there is a gap or imbalance in the text that will be attached to the advanced text of several levels, including:

1. The level of assignment and its fragmentation.
2. Overlap of time.
3. Entering an indicative element that is not among the denominators

Perhaps some of the commentators attributed to that is the term (all) that the commentators had no evidence other than. As they carried the significance of this word in the text that it was intended for all people and only the Messenger Muhammad (may God bless him and his family) was sent to all people, and perhaps this does not rise to be evidence for reasons including:

1. That the Qur'an used this word purely for two people. The Almighty said: "We have come down from it all together." (Al-Baqarah), and the speech is directed to Adam and his wife. which without him Vkiduna all then do not Tnzeron, and his words directed to who was Bhoudrth, as well as the use of God's prophet Jacob v and wanted by three of his children, he says: but you yourself is beautiful Vsber May God bring me all of them He is the All-Knowing, the Wise (Yusef).
2. That the term "everyone" can be used, for example, for everyone who was the imam of a group of people, for example it is possible for a teacher to say to his students at the university for a specific stage, whether with a small number, such as graduate students who may not exceed ten students, or for other stages in elementary studies that may be raised For fifty students, for example, he says: (I hope everyone will pay attention to me), or (I am all of you professor), meaning that it is possible that the term (all) is for each group that falls in the field of discourse.

Based on this, it is possible to carry this word (all) ((denoting in general terms)) () it is for everyone who was in the presence of the Prophet of God Moses, but it is acceptable to use it in this place Because addressees are considered believers. The fact that they witnessed with him all his miracles, the destruction of Pharaoh, his burning of the calf of the Samaritan, and what happened to them in the meeqaat, so taking recognition on them from being the Messenger of God must happen from all of those present, and this is what might explain the coming of the word here without the words of the rest of the prophets such as Isa, the Almighty said: Jesus the son of Mary, children of Israel, I am the Messenger of Allah to you confirming the hands of the Torah and promising a Messenger to come after me, named ahmed (grade), or with God's prophet Moses before Pharaoh refute, he said, Almighty: sent Moses with Our signs to Pharaoh and his said, I am the Messenger of the Lord of the worlds when he came to them Our revelations, if they are of them Adgon, (Zukhruf), as well as what he said Noah, Shoaib and Lot, Saleh and Hood peace be upon them all, they all when mentioned as saying Jana You have a faithful messenger, their people at that time did not believe in them.

Accordingly, the aforementioned weighting leads to not committing any violation in the current use of the pronouns of backbiting, as it will accrue to the words of (the illiterate Prophet, the Prophet), a tribal referral to an absentee, and the referral of the pronoun in (Enni) is a transposition of an external speaker who is Moses, and it remains an orbit. A conversation between two speakers and three speakers.

Finally, it can be said, in light of the referral usage, that there was no presence in the place of the Messenger (Muhammad, may God's prayers be upon him and his family) through an external referral with the mediation of the conscience (I), which appears from the context to return to the Prophet of God Moses after God completed his speech to him and commanded him to inform And if we assume that the conscience belongs to the Messenger Muhammad, it would seem that there is a break and a gap in the exchange between God and Moses, as he informed him that his mercy will be written for those who are distinguished by the qualities that he mentioned in them, which among them are the followers of the illiterate Prophet, so it will be with the foregoing assumption. That the Prophet Moses was not informed of him; Because the hadith was later on that of the Messenger Muhammad (may God bless him and his family and grant them peace).

The Conclusion

The following appears from the above and through the referral pathways cycle:

1. That there was no pronoun in which he changed from backbiting to discourse (turning around); Rather, this site shows a reference to the hadith of one of those interlocutors, who is the Prophet of God, Moses.
2. There is a gradation in the conscientious referral, as the pronoun referring to (God) Almighty mentioned more that it represents the centrality of speech in the text. The second is the emergence of a new personality (the illiterate prophet) because the speech contains an invitation to believe in him, and the same is the case with other referring elements.
3. The old texts or the Qur'anic text must be looked at and read again according to modern theories such as textual or deliberative or others to reveal interpretive opinions that may not have been noticed in the past.

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