

A Linguistic Study of Discursive Indications in the Ayah of Notification

Assist. Prof. Dr. Hassan Obaied Al-Ma'mori ¹

Assist. Prof. Dr. Ameen Obaied Chichan ²

¹ College of Islamic Sciences – Dept. of Language of Qur'an , University of Babylon-Iraq

² College of Education for Human Sciences – Dept. of Arabic Language, University of Babylon-Iraq

Corresponding Author's E-mail: qur.hassan.obied@uobabylon.edu.iq

² E-mail: hum.amein.obeid@uobabylon.edu.iq

ABSTRACT

The present study tackles ayah of notification in the Glorious Quran, which states; “O messenger, deliver what has been revealed to you from your Lord, And if you do it not, then you have not delivered his message, and Allah will protect you from the people. Surely Allah will not guide the unbelieving people” (Surat Al-Ma’eda: 67). The present study focusses on the discursive significance in this ayah as it has a unique stylistic systems, which have a great influence on the discursive significance it includes. The aim is to show the importance of the expressive intentions therein. The study discusses four methods of notification employed in this ayah, including notification through advocating, command, condition, and predicate. These styles were all employed in this ayah to confirm a great matter that the ayah was revealed in order to convey to people. The study aims at exploring the sequence of these styles and its influence on its expressive indications.

ARTICLE INFO

Received:4th March 2022

Revised: 6th April 2022

Accepted:21st May 2022

KEY WORDS: Discourse, style, advocating, condition, command, predicate.

Problem of the study

The study problem revolves around the idea of the uniqueness of the systems in the ayah of notification and the influence of that uniqueness on the connotations carried by the Quranic discourse in this ayah by invoking the linguistic meanings of the structures of the ayah in light of its context and the occasion of its revelation.

Objectives of the study

The present study aims at analyzing the styles included in the ayah to determine its expressive effectiveness in delivering the discourse to the recipient, fulfilling its expressive components in full, and achieving the desired intent of notification.

Significance of the study

This study derives its significance from the importance of the ayah intended to be studied as it includes a pivotal issue in the history of Islam. The present study is carried out to analyze the ayah linguistically and too study its semantic structures to identify the purposes of the discourse that the ayah wanted to convey to recipients in every time and place, especially at the time and place of its revelation.

First: The discursive significance of employing the style of advocating

The ayah of notification starts with (O Messenger), which is a structural style by which its originator wants to draw the attention of the addressee to inform him of what he wants (Ibn Aqeel, 1998). There are many tools that serve this purpose as grammarians mention (Ibn al-Siraj, 1999). But, it may be found that What contradicts this restriction is employed because language is not limited by rules, but the rules were restricted to induction and frequent use, and not to complete investigation. Language is fully understood only by a prophet (Ibn Faris, 1997).

Only one tool of advocating was used in the Glorious Quran, which is (O) (Udhaima, 2004). It is the most common tool that grammarians term Umm al-Bab (Ibn Ya'ish, 1978). This means that this tool is the major tool of advocating.

It is used with nouns directly if they are not defined by using the definitive tool, such as “He said: “O Noah, surely he is not of your family” (Surat Hud: 46) and “O Marium! Keep to obedience to your Lord and humble yourself and bow down with those who bow” (Surat Al Imran: 43).

On the other hand, it is not used directly with definite nouns by the definitive article, but it needs a link according to grammarians (Al-Warraaq, 1999). This is found in advocating (the Messenger) in the start of the ayah with (O Messenger).

The word Messenger is an attribute of the Prophet Muhammad (peace be upon him and his household). So, the Glorious Quran mentions two names for the prophet: Muhammad, which is mentioned four times, and Ahmed, which is mentioned once. An important distinction of the prophet Muhammad (peace be upon him and his household) is that he was never advocated by his name. He was always advocated by his attributes. On the other hand, all the other prophets were advocated by their names, such as “O Adam, O Noah, O Ibrahim, O Musa, O Isa”, and so on.

This is an honor for the Prophet (peace be upon him and his household) because employing the attribute in advocating is a manifestation of this attribute. Thus, the prophet Muhammad (peace be upon him and his household) has the most honorable human attributes (Al-Dimashqi, 1987). This is not possible to be indicated in employing the style of advocating by name.

Among his attributes with which, he (peace be upon him and his household) was advocated is the Almighty's saying “O you who have wrapped up in your garments” (Surat Al-Muzzammil: 1) and the Almighty's saying “O you who are clothed!” (Surat Al-Muddathir: 1). Each attribute occurred only once. On the other hand, advocating him using (the Prophet) was mentioned many times. That may be attributed to the fact that it is his main attribute.

As for (the Messenger), it was mentioned twice only. Both uses were in Surat Al-Mae'da.

Preferring the attribute (the Messenger) in advocating the prophet (peace be upon him and his household) is due to the fact that it has a specific semantic reference in the Quranic discourse. The Messenger has no mission but to deliver his message. This was repeated in the Glorious Quran, such as “And nothing rests on the Messenger but clear delivering of the message” (Surat Al-Nur: 54). It was not said (And nothing rests on the prophet but clear delivering of the message). The use of the attribute of (the messenger) in this ayah is to indicate that he (peace be upon him and his household) is require to deliver the message. That is To hint that this attribute necessitates that the messenger (peace be upon him and his household) deliver what is commanded in the ayah.

Another point to be stressed in this regard is what is mentioned in the same ayah; “And if you do it not, then you have not delivered his message”. This indicates that what is to be delivered is of great importance as it is related to the mission as whole. That is why Almighty Allah called him as (the Messenger) because if he had called him as (the Prophet), the reference to this importance would not have been fulfilled as the attribute of (the Prophet) is taken from (prophecy) which is highness in position and honor. He (peace be upon him and his household) was called a prophet because of his lofty position in comparison to all other people (Al-Isfahani, 2004). It is an attribute that praises the Prophet (peace be upon him and his household). It differs from the attribute of (the messenger) in its indication of what is related to the matter of the mission and notification.

A close look at the other ayah, in which the attribute of (the Messenger) reveals that it also indicates a great matter related to the whole religion, which is the reassurance and comfort of the Messenger (peace be upon him and his household) and expose the matter of the hypocrites whose hearts did not believe. The messenger

(peace be upon him and his household)) was warned from them;)And Allah will protect you from the people).

These ayahs are mentioned in Surat Al-Mae'da, which also includes the ayah; "This day, have I perfected your religion and completed my favor on you and chosen for you Islam as a religion" (Surat Al-Mae'da: 3), which was revealed after delivering the command that Imam Ali (peace be upon him) is the one to whom allegiance must be given after the messenger (peace be upon him and his household).

In the same Surat, the ayah "Only Allah is your Vali and his messenger and those who believed, those who keep up prayers and pay the poor-rate while they bow" (Surat Al-Mae'da: 55).

Second: The discursive significance of employing the style of command

The style of command is defined as the request to do an act with superiority and obligation (Al-Radhi, 1978). It is comprises four forms as follows:

The imperative mood of the verb

This is the most famous and most frequently used form, including what is stated in the ayah; "Deliver what has been revealed to you from your Lord".

The present tense in the jussive mood

This form is used to express obligation to do something.

The nominative form of the imperative verb

The infinitive form that replaces the imperative verb.

The strongest and the most frequently used form is the imperative verb form (Al-Anbari and Dawoud, 2017). In the ayah, the verb (deliver) is used. It is in the imperative mood. It is the only position in the Glorious Quran in which this is used in this mood.

Then, it was stated in the ayah using the full imperative sentence, deliver what has been revealed to you from your Lord. This sentence consists of the verb in its imperative mood in addition to stating the act to be done.

What he was ordered to do was to deliver what has been revealed to him from his Lord. This command in this form encompasses many expressive indications that have an eloquent influence on the speech of the Messenger (peace be upon him and his household). The ayah involves the verb (Revealed), which is in the past passive voice to indicate that this matter is a known by the Messenger (peace be upon him and his household). This event included the selection of Imam Ali (peace be upon him) as a successor to the Prophet (peace be upon him and his household) as he is the first to follow the prophet (peace be upon him and his household) when he was a boy. He also kept supporting him in his mission (Al-Tabari, 1982). Hence, there is no need to state this in the speech, but it is sufficient to just hint at it.

Then, the verb (revealed) was used in its past passive voice form in order to focus on the event (Nahleh, 1988). One of the purposes of constructing the verb in the passive voice form is to focus on the event and take care of it.

But, focusing on the event in the ayah of notification was not at the expense of the doer of the action. It was mentioned that the action of revelation is done by Almighty Allah, (from your Lord) (Al-Jazari, 1979). The meaning of such a use is that this matter is from your educator.

Third: The discursive significance of employing the style of condition

Having commenced the ayah with advocating the prophet (peace be upon him and his household) and preparing him for the command that was issued by Almighty Allah, the ayah reached the peak of the persuasive evidence guaranteed by employing the style of condition (and if you do it not, then you have not deliver his message).

Condition is a linguistic style that consists of two sentences, one of which is the conditional sentence, and the other is the effect sentence. These two sentences are usually headed by the conditional article. Between the two sentences, there is a link (Al-Mubarrad, 1994).

The purpose of condition is to clarify that the fulfillment of the effect is contingent upon the fulfillment of the condition, such as saying If you study you succeed. The achievement of success is based on the study. Not achieving the effect is contingent upon the non-fulfilment of the condition, which is what was mentioned in the ayah of notification. The meaning of this is simply that if the prophet (peace be upon him

and his household) does not inform them of what was revealed to him from his Lord, the result is as if the entire message was not delivered (Al-Shirazi, 2002).

The conditional style in the ayah in terms of words represents a unique expression in the Glorious Quran. The two verbs in both sides of the conditional sentence are only mentioned together in this ayah. The word (his message) appeared only twice, which is a unique style of Almighty Allah addressing His Messenger (peace be upon him and his household).

Fourth: The discursive significance of employing the style of predicate

After the argumentative discourse reached its climax in the style of condition, the Quranic discourse proceeded to calmness and tranquility in the manner of employing predicate beginning with the word of majesty (Allah protect you from people). This style involves more than a semantic significance as follows:

1. The Quranic discourse topicalized the word of majesty and did not say (your Lord) as the place here is a place of assurance, firmness, and promise, which is what is appropriate for the word of majesty as the absolute name of Almighty Allah is usually mentioned in places to raise dignity (Ibn Ashour, 1984).
2. Topicalizing the word of majesty confirms the guarantee and cuts off the doubt.
3. The verb (protect) is in the present tense without any time restriction to indicate that this guaranteed promise begins from the moment it was heard and it extends to the future as the present tense indicates the continuity of the action (Sibawayh, 1982).
4. The word (people) indicates all people and not specific people, such as evil or hypocrites ones to assure the Messenger (peace be upon him and his household) absolute protection from anything that comes to mind.

There is another issue, which is that mentioning the word (people) indicates that what Almighty Allah has revealed to His Messenger is from Almighty Allah, and not from people, or people have no choice in it. He indicates that this matter is not a consultation between people. It is rather the order of Almighty Allah. Therefore, the word (people) indicated a general reference. As for what may be confusing concerning the concept of (Shoura), the ayah regards peoples' matters not the orders of Almighty Allah. It is nice for people to consult among themselves in their affairs that are not related to the provisions of Almighty Allah.

5. No form of affirmation or confirmation was mentioned in the ayah (Allah will protect you from people) because this is one of the postulates that the Messenger (peace be upon him and his household) cannot doubt as he is the addressee. Thus, there is no need for any confirmation. The ayah is concluded with the clause (Allah does not guide the unbelieving people). All the foregoing discourse contains evidence of the specificity of the discourse to the Messenger (peace be upon him and his household) starting with the advocating (O Messenger), the command (deliver), (to you), (from your Lord), and (if you do it not), (you have not delivered), and (Allah will protect you).

As for this passage in which the verse ends, it is a general hadith for all. It denotes a general topic that is not particular to the Messenger of Allah (peace be upon him and his household), who does not doubt the promise of Almighty Allah and what he says. The final part of the ayah required emphasis as the possibility of the existence of someone who does not believe is very likely. Therefore, it was affirmed (Al-Muradi, 2008).

The reference in this ayah is absolute as negation was made in the present tense, which indicates all times and not particular time, such as now, past, or future. Hence, the indication of this part of the ayah is not for those who disbelieved in the Islamic religion. Its indication of course is a response to those who deny the mandate of the Commander of the Faithful, Imam Ali (peace be upon him).

From the foregoing, it is clear that the word (unbelievers) in the ayah is not intended to denote whoever disbelieves in Almighty Allah and His Messenger because the speech came at the end of the Islamic call after twenty-three years in a group of Muslims who had just returned from Hajj.

The slightest reflection on the context of the ayah and the circumstances of its revelation and its reason reveals that the expression intended for the unbelievers with (what has been revealed to you from your Lord). As for the polytheists, they did not believe in anything from the Book of Almighty Allah. Those unbelievers who were singled out by the ayah of notification were present in the pledge of allegiance to Imam Ali (peace be upon him) at the day of al-Ghadeer.

Conclusion

After a careful consideration of the significance of the discourse in each of the parts of the ayah, the following conclusions can be stated:

1. Starting the ayah with advocating has a purpose that the discourse invokes because advocating alerts the addressee to what important implications the ayah involves.
2. Topicalizing the advocating article and making it precede the phrase (O Messenger) is a semantic purpose explained by the semantic interaction between this attribute and the use of the term (his message) in the same ayah and linking this to the mission of the Messenger, which is to deliver the message.
3. The Quranic discourse employed the verb (deliver), which has not been mentioned in the Glorious Quran in its form that includes emphasis and repetition in any other ayah than this to hint at the value of what the Messenger (peace be upon him and his household) was commanded. Hence, the ayah was called the ayah of notification.
4. Using the verb (revealed) in the past passive voice is an expressive indication of focusing on the event first, which the Prophet (peace be upon him and his household) knows, as it is not new to him, which is the notification of the mandate of the Commander of the Faithful, Imam Ali (peace be upon him).
5. The speech reached its climax by using the conditional style, which has an argumentative character, to indicate the importance of doing the notification and the ugliness of leaving it, especially since the act of the condition and its effect were assigned to (the Messenger) as confirmation of his primary task, which is to inform. Topicalizing notification in the effect part of the conditional sentence (what has been revealed) in the past tense is evidence on that importance.
6. The divine promise to reassure the Messenger (peace be upon him and his household) of his protection from the people is confirmed. The speech is particular to the messenger (peace be upon him and his household),. He does not doubt the promise of his Lord. He does not need to be affirmed. Topicalizing the majesty word Allah has the effect of exaggerating the promise, guarantee, and protection.
7. The ayah is concluded by emphasizing that Almighty Allah does not guide the unbelieving people. The speech was not particular to the Messenger (peace be upon him and his household), but it was directed to the general public who listen to him in his sermon. It needs to be confirmed. The phrase (the unbelievers) did not mean that they disbelieved in Almighty Allah and His Messenger in the Last Day because the context of the ayah, the reason for its revelation, and the occasions of the place require that those who are addressed by the ayah are Muslims who returned from the pilgrimage. This requires that the unbelievers here only disbelieved in what Almighty Allah revealed to his Prophet (peace be upon him and his household) and ordered him to inform the people, which is the guardianship of the Commander of the Faithful, Imam Ali (peace be upon him).
8. There is a stylistic sequence included in the ayah of notification, which has its significance in the speech. The ayah starts with (O), which is to warn the addressee to pay attention and prepare him for what will come by mentioning the attribute of (Messenger) that indicates linking what is intended to be delivered to the missions of the message. The speech then moves directly from advocating to its purpose, which is (command) to convey what was revealed to the Messenger (peace be upon him and his household) from his Lord. Then, the speech moved to persuasive argumentation, which was included in the style of (condition). The ayah finally comes to employ predicate in order to indicate calmness. It is then concluded by asserting that Almighty Allah does not guide the people who disbelieve in the mandate of the Commander of the Faithful, Imam Ali (peace be upon him).

References

1. Al-Anbari, H. & Naseer, T. (2017). *The significance of the matter for linguists and fundamentalists*, Al-Yamamah Office for Printing and Publishing, Baghdad.
2. Al-Darwish, M. (1993). *The Expression of the Quran and its Explanation*, Dar Al-Irshad for University Affairs, Dar Al-Yamamah, Dar Ibn Kathir, Damascus - Beirut.
3. Al-Halabi, A. (1987). *Al-Durr Al-Masoon fi Al-Ulum Al-Kitab Al-Munun*, Reviewed by: Ahmad Muhammad Al-Kharrat, Dar Al-Qalam, Damascus.

4. Al-Isfahani (2004). *Vocabulary of the Words of the Glorious Quran*, Reviewed by: Safwan Adnan Dawoudi, Dar Al-Qalam - Damascus, Al-Dar Al-Shamiya, Beirut.
5. Al-Istrabadi, (1978). *Sharh Al-Radhi on Al-Kafia*, Reviewed by: Youssuf Hassan Omar, Faculty of Arabic Language and Islamic Studies, Qar Younis University, Tunisia.
6. Al-Jazari (1979). *The End in Gharib Hadith and Athar*, Reviewed by: Tahir Ahmed Al-Zawi and Mahmoud Muhammad Al-Tanahi, The Scientific Library, Beirut.
7. Al-Jerjani, A. (1992). *Evidence of Miracles*, Reviewed by: Mahmoud Muhammad Shakir Abu Fahr, Al-Madani Press, Al-Madani House, Jeddah.
8. Al-Moradi, (2008). *Clarifying the purposes and paths*, Explained by Alfiya Ibn Malik, Reviewed by: Abdulrahman Ali Suleiman, Dar Al-Fikr Al-Arabi, Beirut.
9. Al-Mubarrad (1994). *The Brief*, Reviewed by: Muhammad Abdulkhaliq Udhaima, The Supreme Council for Islamic Affairs, Cairo.
10. Al-Sakaki (1982). *Miftah Al-Ulum*, Reviewed by: Akram Othman Youssuf, Dar Al-Resala Press, Baghdad.
11. Al-Shirazi, N. (2002). *The Optimal Interpretation of the Book of Allah*, House of Revival of Arab Heritage, 1st edition, Beirut.
12. Al-Shirazi, N. (2003). *Ayahs of Wilayat in the Glorious Quran*, Imam Ali bin Abi Talib (peace be upon him) School, Qom.
13. Al-Tabari, (1982). *Refinement of the traces and detailing the evidence on the Messenger*, Reviewed by: Mahmoud Muhammad Shakir, Al-Madani Press, Cairo.
14. Al-Zamakhshari, (1985). *Al-Kashf about the Realities of Revelation and the Eyes of Gossip in the Faces of Interpretation*, Reviewed by: Muhammad Al-Saeed Muhammad, Al-Tawfiqia Library, Cairo.
15. Hamani, A. (2014). *The Aesthetics of Discourse Analysis: A Functional Linguistic Study of Badaa' Al-Fu'idah*, East Africa Press, Morocco.
16. Ibn Al-Siraj, (1999). *Origins of Grammar*, Reviewed by: Abdulhussein Al-Fatli, Al-Risala Foundation, 4th edition, Beirut.
17. Ibn Al-Warraaq (1999). *The Reasons for Grammar*, Reviewed by: Mahmoud Jassim Muhammad Al-Darwish, Al-Rushd Library, Riyadh, Saudi Arabia.
18. Ibn Aqeel (1982). *The Helper to Facilitate Benefits*, Reviewed by: Muhammad Kamil Barakat, Center for Scientific Research and the Revival of Islamic Heritage, Makkah Al-Mukarramah.
19. Ibn Ashour, (1984). *Liberation and Enlightenment*, Tunisian Publishing House, Tunis.
20. Ibn Faris (1997). *Al-Sahbi in the Fiqh of the Arabic Language and its Issues and Sunan Al-Arab in its Words*, Reviewed by: Ahmed Hassan Bassaj, Dar Al-Kutub Al-Ilmia, Beirut.
21. Ibn Yaish, (2001). *Sharh Al-Mofasal*, Reviewed by: Ahmed Al-Sayed Ahmed and Ismail Abduljawad Abdulghani, Al-Tawfiqia Library, Egypt.
22. Nahla, M. (1988). *Quranic Studies in Juz Amma*, Dar al-Marefa al-Jami'iyya, Egypt.
23. Sibawayh (1982). *Sibawayh's book*, Reviewed by: Abdulsalam Muhammad Harun, Al-Khanji Library, 2nd edition, Cairo.
24. Udhaima, M. (2004). *Studies of the Style of the Glorious Quran*, Dar Al-H