



Inaugural International Online Conference Programme

Tuesday 14th & Wednesday 15th March 2023

<https://qlg.swansea.ac.uk>

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ
فَقَالَ أُنَبِّئُونِي بِأَسْمَاءِ هَٰؤُلَاءِ إِن كُنْتُمْ صَادِقِينَ ﴿٣١﴾

*He taught Adam all the names [of things],
then He showed them to the angels and said,
'Tell Me the names of these if you truly [think you
can].'*

Qur'anic Linguistic Research Around the World Today



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Code of Conduct

The QLG conference organisers are committed to making this event accessible and productive for everyone, regardless of age, disability, or gender. We will not tolerate harassment of participants and attendees in any form. Consequently, we request that you:

- Be constructive in your questions and discussions.
- Do not insult or put down other attendees.
- Behave professionally.
- Harassment and sexist, racist, or exclusionary comments or jokes are not appropriate. Harassment includes sustained disruption of talks, deliberate intimidation, sexual innuendo, and photography or recording of an individual without consent. It also includes offensive comments related to gender, sexual orientation, disability, physical appearance, body size, race, or religion.
- All communication should be appropriate for a professional audience including people of many different backgrounds. Participants asked to stop any inappropriate behaviour are expected to comply immediately.
- Participants and attendees from scholarly or broader communities violating these rules may be asked to leave the event at the sole discretion of the organisers without a refund of any charge.

Conference Programme

TUESDAY 14 th March 2023	
0845–0900	Sign-in
0900–0915	<p>Welcome and Opening Remarks</p> <p>Salwa El-Awa (QLG Director, Swansea University)</p> <p>Jonathan Bradbury (Associate Dean of Research, Innovation and Impact, Faculty of Humanities and Social Sciences, Swansea University)</p>
0915–1000	<p>Keynote Speech:</p> <p>M.A.S. Abdel Haleem (SOAS)</p> <p><i>'Ulūm al-Qur'ān Past and Present: Sūrat al-Aḥqāf as a Case in Point</i></p>
1000–1015	BREAK
1015–1145	<p>Qur'anic Pragmatics</p> <p>Chair: Georges Tamer (Friedrich-Alexander-Universität)</p> <p>Ulrika Mårtensson (NTNU)</p> <p><i>'Correct Speech and Action': Pragmatics Theory of Language Use Applied to Qur'anic Terms, Verbs, and Categories of People</i></p> <p>Ahmad Hemeidah (al-Azhar University)</p> <p><i>Counter-implicature and Qur'anic Interpretation in Light of Mālikī Legal Tradition in the 5th/11th Century</i></p> <p>Emad Mohamed (Bradford University)</p> <p><i>Syntactic Ambiguity in the Qur'an: Doors to New Interpretations</i></p>
1145–1330	<p>Semantic and Lexical Analysis of the Qur'an</p> <p>Chair: Orhan Elmaz (University of St Andrews)</p> <p>Hany Rashwan (UAE University)</p> <p><i>The 'Rhetorical' Misrepresentation of Arabo-Islamic Literary Terms: The Concepts of 4ayan, faṣāḥa, and balāgha in the Qur'an</i></p> <p>Ghuzayyil Mohammed Al-Otaibi (King Saud University)</p> <p><i>Semantic Prosody of Deictic Verbs in the Holy Qur'an: A Corpus-Informed Study</i></p> <p>Nevin Reda (Emmanuel College of Victoria University in the University of Toronto)</p> <p><i>The Alif Lām Mīm in Sūrat al-Baqara: An Intertextual Reading</i></p>

	<p>Francesco Grande (University of Torino) <i>The Lughāt al-Qur'ān in their Areal and Semitic Context</i></p>
1330–1430	BREAK
1430–1530	<p>Themes in Qur'anic Discourse Analysis Chair: AbdelMajid Ben Habib (University of Tlemcen)</p> <p>Nadia Shalaby (Ain Shams University) and Ola Hafez (Cairo University) <i>A Structural Analysis of Interlocking Narratives in Sūrat Yūsuf</i></p> <p>Antonio Cuciniello (Università Cattolica des Sacro Cuore) <i>Allah v Rabb on the Mouth of the Qur'anic Prophets</i></p>
1530–1545	BREAK
1545–1715	<p>Linguistic Approaches to Coherence and Cohesion in the Qur'an Chair: Yehudit Dror (Haifa University)</p> <p>Sujiat Zubaidi (University of Darussalam Gontor) مناسبة الآيات من منظور البلاغة السامية: نظرة في بنية سورة الحديد</p> <p>Ghasem Darzi (University of Shahid Beheshti) <i>Semantic Typology of Grammatical Shifting (iltifāt) in the Qur'an</i></p> <p>M. Zakyi Ibrahim (California State University Fullerton) <i>A Structural Analysis of Q. 56 (Sūrat al-Wāqī'a): Whose Assessment is it Anyway?</i></p>
1715– 1800	NETWORKING

WEDNESDAY 15 th March 2023	
0910	Sign-in
0915–1000	<p>Keynote Speech: James Dickins (University of Leeds) <i>Themes in Qur'anic Linguistics</i></p>
1000–1145	<p>Qur'anic Text Linguistics Chair: Salwa El-Awa (Swansea University) AbdelMadjid Ben Habib (Tlemcen University) "معنى "ملة إبراهيم حنيفا وما كان من المشركين" وفقا لمفهوم "التشاكل" Salam Saied (Haifa University) وظيفة واو الاستئناف الواقعة في بداية الفواصل في القرآن الكريم Emad Alzabin (UAE University) نظريّة الرّبط النّحويّ: رؤية في التّفسير اللّسانيّ لأنظمة التّعلّق في النّصّ القرآنيّ Javad Fakhkhar Toosi (Independent Scholar) <i>The Hidden Corners of the Implementation of a Classical Linguistic Theory in the Qur'an: The Temporality of the Qur'anic Language</i></p>
1145–1215	BREAK
1215–1400	<p>Grammar and Syntax in the Qur'an and Tafsīr Chair: Shuruq Naguib (Lancaster University) Ivan Dylugero (Sofia University St. Kliment Ohridski) <i>'God and His Messenger': On a Theologically Relevant Syntactical Feature</i> Melanie Hanitsch (Friedrich-Alexander-Universität) <i>Two Gardens Therein Maidens – Does the Qur'an Present Evidence for the Beginning of the Loss of the Dual?</i> Egbal Almahatwary (Oxford College of Emory University) <i>The Role of Arabic Grammar in Tafsīr: An Analysis of I'rāb al-Jumal in Mughnī al-Labīb and al-Kashshāf</i> Almog Kasher (Bar-Ilan University) <i>Grammatical Theories and Qur'anic Commentaries: Al-Nahḥās' I'rāb al-Qur'ān as a Case Study</i></p>

1400–1500	BREAK
1500–1645	<p>Digital and Statistical Approaches to the Qur'an</p> <p>Chair: Mohammad Taghian (Helwan University)</p> <p>Sara Al Tubuly (Al Maktoum College of Higher Education)</p> <p><i>The Phonological Development of Qur'anic Arabic in Children's Pronunciation</i></p> <p>Dalal ElGemei (Al-Azhar University)</p> <p><i>Corpus Linguistic Study of Selected Verb Pairs in the Qur'an</i></p> <p>Julio César Cárdenas Arenas (Complutense University of Madrid)</p> <p><i>Computational Linguistics, Arabic Lexicography, and Tafsīr (Q. 112:1)</i></p> <p>Orhan Elmaz (University of St. Andrews)</p> <p><i>Intertextual Corpus Linguistics Analysis of Verbal Collocations in the Phrasing of Punishment Narratives (arsala 'alā v arsala ilā)</i></p>
1645–1715	CLOSING REMARKS AND DISCUSSION

Qur'an Linguistics Group

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ABSTRACTS & BIOS

WELCOME AND OPENING REMARKS

SALWA EL-AWA

Swansea University

Bio: Dr Salwa El-Awa is Senior Lecturer in Arabic and Islamic Studies at Swansea University. Her interests include Arabic linguistics, modern linguistic analysis of Arabic and Islamic texts, and researching contemporary Islamic movements. Dr El-Awa previously lectured and taught Qur'an and Hadith Studies at the University of Birmingham (2001–2010). She also taught Arabic philology and linguistics at Ain Shams University in Cairo (2010 to 2015). Her publications include *Textual Relations in the Qur'an: Relevance, Coherence and Structure* (2005), 'Discourse Markers and the Structure of Intertextual Relations in Medium-Length Qur'anic Surahs: The Case of Sūrat Ṭāhā' in Marianna Klar (ed.), *Structural Dividers in Qur'anic Material* (2020), and 'Language and Structure in Western Qur'anic Hermeneutics' in Gerges Tamer (ed.), *Handbook of Qur'anic Hermeneutics* (forthcoming). Her current work focuses on the textuality of the Qur'anic sura, Arabic discourse markers, and the role of discourse markers as indicators of textual relations within the Qur'anic sura.

JONATHAN BRADBURY

Swansea University

Bio: Professor Jonathan Bradbury is the Associate Dean of Research, Innovation and Impact at the Faculty of Humanities and Social Sciences, Swansea University. He has previously acted as the Director of Research in the College of Arts and Humanities at Swansea University (2017-20), the Deputy Director of the Research Institute of Applied social Sciences (2012-16). He was also Swansea University Lead in the Collaborative Wales ESRC Doctoral Training Centre (2011-16) and Head of the Department of Political Sciences and Cultural Studies (2010-12); Research Excellence Framework Co-ordinator for Politics and International Studies (2009-18) and Sub-Dean for research training, student/staff assembly and quality in Postgraduate Research Faculty (2002-06).

KEYNOTE SPEECH

'*Ulūm al-Qur'ān*, Past and Present:
A Linguistic Study of *Sūrat al-Aḥqāf*

MUHAMMAD ABDEL HALEEM

SOAS University of London

Abstract: *Sūrat al-Aḥqāf* presents difficulties in understanding its subject/theme, objectives, structure, cohesion, and coherence. In contrast to an atomistic methodology, I will undertake a close reading of the text whilst prioritising context, thematic analysis, and structural divisions. Attention to '*ādāt al-Qur'ān*, '*ilm al-ma'ānī*, *siyāq*, *jumal inshā'iyya*, *iltifāt* and pronouns, *qasr*, *radd*, contrast, *tarāsul al-alfāz*, *al-tawāzī*, word order, evidential discourse and *iqtiṣā al-ḥujja*, will highlight how *balāgha* and the '*ādāt al-Qur'ān* allow one to better understand the sura structure and appreciate the Qur'anic text and message.

Bio: Professor Abdel Haleem is the King Fahd Professor of Islamic Studies at SOAS University of London. He is Founder and Editor-in-Chief of the *Journal of Qur'anic Studies* (1999–), published with Edinburgh University Press, and convener of the International Biennial SOAS Qur'an conference. His translation of the Qur'an, *The Qur'an – A New Translation* (OUP, 2016) is a hugely popular and accessible translation of the Qur'an. Professor Abdel Haleem has co-authored, with the late Elsaïd Badawi, the *Arabic–English Dictionary of Qur'anic Usage* (Brill, 2008) and *The Oxford Handbook of Qur'anic Studies*, with Mustafa Shah (OUP, 2020). His other works on the Qur'an include, *Exploring the Qur'an: Context and Impact* (IB Tauris, 2017) and *Understanding the Qur'an: Themes and Style* (IB Tauris, 1998).

QUR'ANIC PRAGMATICS

CHAIR: **Georges Tamer**

Friedrich-Alexander-Universität

Bio: Georges Tamer holds the Chair of Oriental Philology and Islamic Studies and is the founding director of the Bavarian Research Center for Interreligious Discourses (BaFID) at the Friedrich-Alexander-Universität Erlangen-Nürnberg. He received his Ph.D. in Philosophy from the Free University Berlin in 2000 and completed his habilitation in Islamic Studies in Erlangen in 2007. From 2007 to 2012 he held the Sofia Chair in Arabic Studies at The Ohio State University. He had several guest professorships and research stays at the Institute for Advanced Study in Berlin and in Princeton. His research focuses on Qur'anic hermeneutics, philosophy in the Islamic world and interreligious discourses. His publications include: *Islamische Philosophie und die Krise der Moderne: Das Verhältnis von Leo Strauss zu Alfarabi, Avicenna und Averroes* (2001); *Zeit und Gott: Hellenistische Zeitvorstellungen in der altarabischen Dichtung und im Qur'an* (2008) and the edited volumes *Islam and Rationality. The Impact of al-Ghazālī* (2015); *Hermeneutical Crossroads: Understanding Scripture in Judaism, Christianity and Islam in the Pre-Modern Orient* (2017). He is the editor of the book series "Key Concepts in Interreligious Dialogue: Judaism, Christianity and Islam" and of the peer-reviewed journal *Erlanger Jahrbuch für Interreligiöse Diskurse*. In addition, he has published numerous articles, book chapters and Arabic translations from German.

“Correct Speech and Action”: Pragmatics Theory of Language Use Applied to Qur'anic Categories of People'

ULRIKA MÅRTENSSON

NTNU-The Norwegian University of Science and Technology

Abstract: The paper aims to experimentally apply “classical” and recent pragmatics theory of language use to analyse Qur'anic passages which distinguish categories of people (*mu'min*, *kāfir*, *mushrik*, *muslim*, *muflih*, etc.). The aim refers to the current interpretive problem of to what extent these categories refer to right and wrong “belief”, and to types of practical action. The problem has implications for several areas in Qur'anic studies: translation; context-analysis and intertextual linkages; the topic of “inter-communal relations” in the Qur'an; and diachronic semantic development within the Qur'anic canon. These implications cannot be dealt with systematically in this short paper, but they have shaped the aim and formulation of the problem. The study proceeds as follows. First, “classical” pragmatics theory is sketched through studies which see it as connecting Arabic linguistics and *uṣūl al-fiqh*, and in this sense have applied it to Sībawayhi's (d. 180/796) linguistics and concept *mustaqīm*, and to al-Ṭabarī's (d. 310/923) analysis of the Qur'anic terms *ṣirāṭ mustaqīm* and *'arabī mubīn*. Next, I apply recent pragmatics theory to Qur'anic passages from Nöldeke's four groups of suras. The theory is Neale (2022) and his distinction between metaphysics (the constituents of an utterance), epistemology (the requirements for understanding an utterance), and formatics (the prognosis for understanding an utterance). Tentative findings are: (1) The Qur'an uses language conventions and constructs topical contexts to enable as precise understanding of God's intended message as possible, in line with pragmatics theory. (2) Understanding is decisive since legally binding

contractual terms are at stake. (3) Categories of people are distinguished by their speech and actions. (4) These distinctions play a significant part in the construal of context, and thus aid understanding of the message.

Bio: Ulrika Mårtensson graduated as PhD in 2001 from Uppsala University, with a thesis in religious studies on al-Tabari's History ("The True New Testament: Sealing the Heart's Covenant in al-Tabari's History of the Messengers and the Kings"). Since 2004 she has been teaching religious studies at NTNU-The Norwegian University of Science and Technology. Al-Tabari and his works remain the primary research interest, and it is through them that she has approached Qur'anic studies and Arabic linguistics.

'Counter-implicature and Qur'anic Interpretation in Light of Mālikī Legal Tradition in the 5th/11th Century'

AHMAD HEMEIDAH

al-Azhar University

Abstract: Counter-implicature (or *dalīl al-khiṭāb*) refers to the contrary meaning generated by certain elements in a text, such as adjectives and conditions. For example, the conditional clause "If you study hard" in the statement "If you study hard, you will be given an award" may generate a contrary meaning, which is "If you do not study hard, you will not be given an award." This linguistic phenomenon is addressed by Muslim legal theorists (*uṣūliyyūn*) because there is a large number of legal texts in the Qur'ān and Prophetic sunna that are likely to convey contrary meanings and thus contrary rulings. This paper investigates the theoretical and practical perspectives of the Mālikī jurist al-Bājī on the utilisation of counter-implicature as a valid method of interpreting the Qur'ān and sunna via analysing his writings on legal theory (*uṣūl al-fiqh*) and *fiqh*-law. This study will add to the literature on the pragmatic concept of "implicature" developed by Grice and the legal interpretive rule "expressio unius est exclusio alterius" (to mention something is to exclude another).

Bio: Ahmed Hemeidah, BA, MA, and PhD in Islamic Studies (in English) with a focus on Islamic *fiqh*-law and legal theory (*uṣūl al-fiqh*). He has experience in translation and interpretation and taught at al-Azhar, Dar al-Arqam, Institute for Da'wa and Islamic Studies in Foreign Languages in Alexandria. His subjects include Islamic Texts, *fiqh*-Law, *tasfīr*, and *ḥadīth* etc.

'Syntactic Ambiguity in the Qur'an: Doors to New Interpretations'

EMAD MOHAMED

Bradford University

Abstract: We say that a sentence, or a clause, is syntactically ambiguous when it has two possible grammatical analyses. This ambiguity can be triggered by various factors including (1) prepositional phrase attachment, (2) coordination, and (3) sentence boundary detection. The Qur'an has numerous examples of these and other types of syntactic ambiguities each of which may impose different readings of their respective verses, and which have, at times, caused exegetical, legal, and even

sectarian differences. One well-documented example is Q33:32 { يَا نِسَاءَ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِّنَ النِّسَاءِ إِنِ اتَّقَيْتُنَّ } which, in one reading, states in absolute terms that the

Prophet's wives are not like any other women, and in another conditions this distinction on their being pious and observant. In this paper, I present a listing of 70 such syntactic ambiguities some of which have not been attested in any previous work. I analyse the types of ambiguities involved as well the legal, theological and narrative implications, hoping that such new analyses will open the doors for a re-examination of the issues involved.

Bio: I am a Senior Lecturer in Computational Linguistics & Digital Humanities at the Research Group in Computational Linguistics, Research Institute in Information & Language Processing, University of Wolverhampton, West Midlands, England, U.K. I am also a co-investigator and the main architect of the Responsible Digital Humanities Lab. My research interests include Digital Humanities, Computational Linguistics, Translation Technology, Computational Linguistics for the Cultural Heritage, Cultural Analytics, Corpus Linguistics, and Arabic. I am especially interested in how Artificial Intelligence can help better the understanding of the Humanities. I finished my PhD in Computational Linguistics at Indiana University in 2010, and have experience in both the industry and academia. I previously held positions at Carnegie Mellon, UQAM, Nuance Communications, and Indiana University. Some of my publications related to Islamic Studies are: 'What Jihad Questions do Muslims Ask?', 'Ara'aytum: The Exegetical Implications of a Qur'anic Stance Marker', and 'Author verification of *Nahj Al-Balagha*'.

SEMANTIC AND LEXICAL ANALYSIS OF THE QUR'AN

CHAIR: **Orhan Elmaz**

Affiliation

Bio: *forthcoming*

'The "Rhetorical" Misrepresentation of Arabo-Islamic Literary Terms: The Concepts of *bayān*, *faṣāḥa*, and *balāgha* in the Qur'an'

HANY RASHWAN

UAE University

Abstract: In the Islamic world(s), the discourse of literary criticism has mostly been shaped by three main concepts: *balāgha*, *faṣāḥa*, and *bayān*. In later periods, these terms became fluid and interchangeable as some literary critics used these terms as synonyms for the meaning of 'eloquence' without clear distinctions. That was not the case during the early periods of recording the Qur'an as a written text and before establishing *balāgha* as an Islamic discipline that focuses on the stylistic inimitability of the Qur'anic text. Since the Abbasid Caliphate, *balāgha* has been placed among 'the native sciences' of the Arabic Islamic curriculum, along with grammar, lexicography, literature, Qur'anic studies, and the Islamic legal system.

The lexical and semantic investigation of the early meanings of the three concepts (*balāgha*, *faṣāḥa*, *bayān*) in the Qur'anic instances can provide us with an emic (culture-specific) perspective that, in turn, may reflect the early nature of Islamic literary criticism and the reception of the Qur'an as a text. The paper excavates the early conceptual frame of the three terms (*balāgha*, *faṣāḥa*, *bayān*) by exploring their early meanings in the Qur'an, which envision the distant oral past that initially informed the formation of the Arabo-Islamic literary criticism tradition. The paper also challenges the common academic position in the discipline of Comparative Rhetoric that Greco-Roman rhetorical traditions are foundational to understanding premodern Islamic literary criticism.

Bio: Hany Rashwan is a scholar of Arabic and Comparative Poetics. He is an Assistant professor of Arabic Language and Literature at UAE University as well as an Honorary Research Fellow at The University of Birmingham. Recently, he was elected for five years as a member of The Arab-German Young Academy of Sciences and Humanities (AGYA) based in Berlin. Dr Rashwan is the recipient of the International Society for the History of Rhetoric (ISHR) Research Fellowship. From 2018 to 2021, he was a Research Fellow of Arabic Literary Theory in a project funded by the European Research Council (ERC) at the University of Birmingham. Before joining the GlobalLIT project, he was an Andrew Mellon Postdoctoral Fellow at the American University of Beirut. Dr Rashwan is co-editing three volumes to be published with Oxford University Press and Brill 1) Post-Eurocentric Poetics: New Approaches from Arabic, Persian and Turkic Literary Theory. 2) Pre-modern comparative literary practice in the multilingual Islamic world(s) 3) Arabic Literary Theory between the vocal form and eloquent meaning. His articles appeared and forthcoming at *Studia Islamica*; *Rhetorica*: A

Journal of the History of Rhetoric; Journal of the American Research Center in Egypt; Interventions: International Journal of Postcolonial Studies; Interdisciplinary Literary Studies: A Journal of Criticism and Theory; and Oxford Handbook of Hadith Studies.

'Semantic Prosody of Deictic Verbs in the Holy Qur'an: A Corpus-Informed Study'

GHUZAYYIL MOHAMMED AL-OTAIBI

King Saud University

Abstract: As Muslim scholars deny the occurrence of absolute synonymy in the Holy Qur'an, semantic prosody is another criterion used to differentiate between words that are considered to be synonyms. With specific collocates, node words adopt a special affective meaning called semantic prosody. Thus, semantic prosodies can be positive (pleasant meaning), neutral, or negative (unpleasant meaning). Using the Qur'anic Arabic Corpus and the Qur'an Annotated Corpus in Sketch Engine, the researcher focused on three groups of deictic verbs in the Holy Qur'an: (a) verbs denoting came (i.e., *jā'a* جاء, *ḥaḍara* حضر, *atā* أتى), (b) those with the meaning of brought (i.e., *muḥḍar* محضر, *jā'a* جاء, *atā* أتى) and (c) verbs that mean sent (i.e., *nazzala* نزل, *anzala* أنزل, *arsala* أرسل, *ba'atha* بعث). Results showed that deictic verbs of the same meaning or of the same root did not necessarily suggest the same semantic prosody. The present study has its own implications for those interested in sound symbolism in the Holy Qur'an as the researcher found that collocates of positive meanings were mainly made of light letters and those of negative meanings were composed of dark letters.

Bio: Ghuzayyil Mohammed Al-Otaibi is an assistant professor at the College of Languages & Translation (COLT). She has been teaching for COLT since 2004. She has her MA in applied linguistics and her MBA in business administration. She has obtained her PhD in applied linguistics from King Saud University. She is interested in corpus linguistics and semantics.

The *Alif Lām Mīm* in *Sūrat al-Baqara*: An Intertextual Reading

NEVIN REDA

Emmanuel College of Victoria University in the University of Toronto

Abstract: This paper searches for the meaning of the *Alif Lām Mīm* in *Sūrat al-Baqara*, three letters that form the sura's first verse (Q. 2:1). It examines the various theories for the Qur'an's abbreviated letters within classical Islamic exegesis and contemporary scholarship. Utilising an intertextual approach, it studies similar occurrences in other Semitic languages, including reconstructions of Proto-Semitic, and reads them in conjunction with Biblical and extra-Biblical documents, such as the Damascus Document (found at Qumran and in the Cairo Geniza), and material records (which contain theophoric names). It argues that the *Alif Lām* is an acronym for God and that the *Mīm* is an archaic case ending signalling grandeur (*li'l-ta'zīm*), i.e. that these letters are an oath by an ancient form for the name of God. It examines the linguistic, literary, and historiographical features of this oath, showing how it is utilised to buttress the truth claims of its respective suras in an environment where the name of God or acronyms thereof were generally avoided for fear of reprisals should the slightest

doubt or falsehood mar it. This paper highlights the importance of studying the broad linguistic, literary, and cultural context of the Qur'an to determine the meaning of obscure verses

Bio: Nevin Reda is associate professor of Muslim Studies at Emmanuel College of Victoria University in the University of Toronto. Her research interests include the poetics and hermeneutics of Qur'anic narrative structure, Hebrew Bible and Qur'an, spiritually integrative approaches to the Qur'an, Islamic feminist hermeneutics, and Islamic ethical-legal theory. Her publications include *The al-Baqara Crescendo: Understanding the Qur'an's Style, Narrative, Structure and Running Themes* (2017) and a co-edited volume (with Yasmin Amin), *Islamic Interpretive Tradition and Gender Justice: Processes of Canonization, Subversion, and Change* (2020). Her latest publication is an article, titled "Reform of *Uṣūl al-Fiqh* and Marriage: A Spiritually Integrative Approach," in Musawah's new project, *Justice and Beauty in Muslim Marriage: Towards Egalitarian Ethics and Laws* (Oneworld, 2022).

The *Lughāt al-Qur'ān* in their Areal and Semitic Context

FRANCESCO GRANDE

University of Torino

Abstract: In traditional exegesis, the Qur'an is said to include 325 words from different pre-Islamic dialects (*lughāt*), which are gathered into a list attributed to Ibn 'Abbās (d. 68/687). The drawback of the traditional subgrouping of these Qur'anic words into *lughāt* is its historical basis. However, language- and text-internal arguments may help to seek it. If a set of Qur'anic words traditionally ascribed to a *lughā* displays some linguistic trait that opposes it to another *lughā*, and vice versa, this can be language-internal evidence for the traditional subgrouping. Furthermore, in the case of the Qur'anic words ascribed to the *lughāt* of Mecca, they may in principle occur in the Meccan suras, as defined on textual (metrical, semantic, compositional) criteria (cp. Neuwirth's work). If this textually-based subgrouping converges with the traditional dialectal subgrouping in 'locating' a Qur'anic word in Mecca, this can be text-internal evidence supporting the traditional dialectal account.

These research questions therefore arise: Do the Qur'anic words ascribed to a given *lughā* share some linguistic trait? If so, is this trait distinctive? Specifically for the Qur'anic words ascribed to a *lughā* of Mecca, do they occur in Meccan suras? Methodologically, this study adopts a selective and historical approach to answer such questions. This study only considers three sets of Qur'anic words - those ascribed to the *lughāt* of Quraysh, Jurhum, Hudhayl, since they are statistically significant and related to Mecca, i.e., to historical inhabitants of Mecca (Hudhayl being partly connected to Jurhum inhabitants). In these lexical sets, the study searches for two diachronic linguistic traits that seem distinctive of the whole Qur'anic lexicon (cp. Zammit's work): either a balanced lexical cognacy with South and North-West Semitic ('equidistance'), or no cognacy with any Semitic language ('exclusivity'). Finally, it investigates to what extent these lexical sets occur in Meccan suras.

Bio: Francesco Grande, PhD in Linguistics (Università di Pisa, 2011), is an Associate Professor of Arabic language and literature at the University of Turin. He has previously been a Researcher in Arabic language and literature at the University Ca' Foscari, Venice, and a free-lance teacher and translator of Arabic, also in Arab countries (Egypt, Lebanon, Libya). His current research interests include Arabic mythology and Early Arabic lexicography.

THEMES IN QUR'ANIC DISCOURSE ANALYSIS

CHAIR: **AbdelMajid Ben Habib**

University of Tlemcen

Bio: AbdelMajid Ben Habib is an associate professor at the University of Tlemcen (Algeria). He is interested in Qur'anic studies from the perspective of social sciences and the humanities and lectures on the 'lived Qur'an', considering in particular how people from various social and cultural backgrounds and gender identifications approach and understand the Qur'anic corpus. Dr Ben Habib supervises an international and academic Qur'an circle on social media 'ما أنزلنا عليك القرآن لتشقى' (<https://www.youtube.com/channel/UCzJwqTNEdmPkjMJBduD3XaQ>).

'A Structural Analysis of Interlocking Narratives in *Sūrat Yūsuf*

NADIA SHALABY

Ain Shams University

OLA HAFEZ

Cairo University

Abstract: *Sūrat Yūsuf* (Q. 12), the only independent narrative in the Holy Qur'an, has been widely studied from theological and literary perspectives. The Sura has wide appeal in Qur'anic studies due to its relatable, timeless values and themes such as sibling rivalry, parental love, resistance in the face of temptation, and social responsibility. However, as far as the researchers know, the Sura's narrative structure has not been studied adequately in the light of current linguistic theories. This study aims to answer the following questions: 1. How does the narrative structure and layering of multiple narratives in *Sūrat Yūsuf* contribute to its underlying meaning? 2. To what extent can Labov and Waletzky's (1967) (L&W's) framework of narrative analysis be applied to *Sūrat Yūsuf*? The paper proposes an analysis of *Sūrat Yūsuf* in the light of L&W's framework of narrative analysis. While the elements of L&W's framework (orientation, complication, evaluation, resolution and coda) can be identified in the Sura, the linear progression of a certain narrative is often interrupted by the embedding of multiple layers of other narratives. The analysis reveals that the resolution of one episode within the narrative is often delayed until a new episode has been introduced and developed. The paper explores the interlocking and scaffolded layering of multiple episodes within the mega narrative, highlighting the delayed resolutions. It argues that the structure of the narratives in terms of delayed resolutions can be related to Islamic teachings regarding patience in the face of tribulations (*ibtālā*), and confidence in Divine intervention, even if it is delayed.

Bio: Nadia Abdulgalil Shalaby is Professor Emeritus in linguistics at Ain Shams University, the Faculty of Arts, Department of English Language and Literature. She holds a BA in English Language and Literature from Ain Shams University, an MA in TEFL from the American University in Cairo, and a PhD in linguistics from the University of South Carolina. She has published in the areas of sociolinguistics, discourse analysis, conversation analysis, and EFL writing. Her latest publications are contributions to *The Routledge Handbook of Arabic and Identity*, and *Language and Identity in the Arab World*.

Bio: Ola Mohamed Hafez is Professor of linguistics at the English Department, Faculty of Arts, Cairo University. She has held teaching positions at Imam Abdulrahman Bin Faisal University, Dammam, Saudi Arabia, the American University in Cairo as well as Cairo University. She has published more than 45 papers and textbooks in areas such as discourse analysis, multimodality, conversational analysis, sociolinguistics as well as other areas of linguistics. Among her research papers are “Phonological and morphological integration of loanwords”, “Turntaking in Egyptian Arabic”, “Bumper stickers as a communicative event”, “Linguistic manipulation in Orwell’s Animal Farm”, and “Lexical choice in news headlines.” Professor Hafez has also given numerous presentations and workshops at local, regional and international conferences.

‘Allah v Rabb on the Mouth of the Qur’anic Prophets’

ANTONIO CUCINIELLO

Università Cattolica des Sacro Cuore

Abstract: In the Qur’anic text God says that the reports about the previous messengers are being narrated to Muḥammad by God Himself. Yet, not all of them have an evident narrative importance. As regards the accounts of the prophets, as examples of “normative precedent” (Gwynne 2004), all of them (except Joseph) are not present in dedicated contexts. Furthermore, each story is mainly portrayed as an edifying narrative, a divine “sign” and a reminder for listeners (Schwarzbaum 1982). In addition, not all the prophets are cited as “speakers”, so the amount of speech of each prophet is obviously directly proportionate to the development of each single story. Through the dialogues (Mir 1992) the Qur’an portrays the different characters in the different contexts and it highlights their human traits, so that despite their divine mission, they cannot be considered divine. Certainly, Dialogue is one of the media through which the Qur’an emphasises their humanity (Mir 1992) and it lets readers get a remarkable insight into characters seen as both envoys and human beings. In order to explore these issues, this paper will first give a general overview about some key features of the Islamic concepts of language of revelation and prophethood. This will be followed by an examination of two specific terms occurring on the mouth of the “speaking” prophets, namely *Allah* and *Rabb*. The intent is to introduce a symmetrical reading, between incidents and the specific language used in the different parts of the Qur’anic narrative of the prophets, outlining different personal profiles and trying to counter an approach that claims to see all the envoys only in their instrumental function in the mission of Muḥammad. As a result, they would only be seen as a sort of *preparatio prophetica* of Muḥammad, underestimating the specific traits of the envoys, even though interesting diverse profiles emerge through the situations they face and the language they use.

Bio: Antonio Cuciniello received his Ph.D. from the Catholic University of Milan where he is Postdoctoral Research Fellow in History of Islamic Countries. His research is focuses on the eschatological function of Jesus in Islamic scriptures, with particular reference to texts from the medieval period. Among his latest publications (in English): “Investigating a Controversial Islamic Apocalyptic Figure: The Dajjāl”, in *Islam and Christian-Muslim Relations* (2022); “Jesus’ Second Coming in a Fatwā by al-Suyūṭī”, in *Islamochristiana* 56 (2021); “Joseph in the Qur’an, a prophetic narrative. Incidents and specific language”, in *Folia Orientalia* 56 (2019); “Prophets and prophetic narratives in the Qur’an. A symmetrical reading of the story of Abraham, between incidents and the specific language”, in *Annali di Scienze religiose* 10 (2017).

LINGUISTIC APPROACHES TO COHERENCE AND COHESION IN THE QUR'AN

CHAIR: **Yehudit Dror**

Haifa University

Bio: Yehudit Dror holds a BA in Arabic and Middle Eastern Studies from the Hebrew University, a Masters in Arabic from the University of Haifa, and a Ph.D. in Arabic from Erlangen-Nürnberg University, Germany (2010). She is an associate professor in the Department of Arabic Language and Literature at the University of Haifa, where she teaches Arabic grammar, the syntax of the Qur'an and the grammar of Modern Standard Arabic. Her primary interest is Arabic syntax, and in particular the syntax of the Qur'an. Her current publications deal with different grammatical and syntactic phenomena in the Qur'an, including the functions of particles and pronouns used in the Qur'an, the pragmatics of various syntactic structures, issues of time (tense) and aspect, the linguistic features of discourse types in the Qur'an, and grammatical issues within Qur'anic exegesis.

Besides her work on the syntax of the Qur'an, she has also explored grammatical phenomena and grammatical terms as they are described in traditional Arabic linguistic thought. Her publications also cover grammatical phenomena of modern standard Arabic, such as types of passives, and collective nouns and their forms of agreement. Prof. Dror is committed to academic exchanges and inter-disciplinary studies. Her collaborations have led to joint articles on the legal language of Arabic, the language of the *nahḍa* and Qur'anic translations

مناسبة الآيات من منظور البلاغة السامية: نظرة في بنية سورة الحديد

SUJIAT ZUBAIDI

University of Darussalam Gontor

في بداية القرن الحادي والعشرين ظهرت منهجية التحليل البلاغي السامي (Semitic Rhetorical Analysis) في ساحة الدراسة القرآنية المعاصرة، وهي منهجية في دراسة بنية النص القرآني وفق مبادئ البلاغة السامية التي تهتم بعلاقات بين أجزاء النص، وفي الجانب الآخر لقد عُرف قديماً علم المناسبة في علوم القرآن كعلم تُعرف منه عللُ ترتيب أجزاء القرآن، فكيف موقع التحليل البلاغي السامي من علم المناسبة؟ وهل مبادئ البلاغة السامية مثل المبادئ في علم المناسبة للتشابه بينهما في العناية بالعلاقات المتعددة بين أجزاء القرآن؟ وما يقدّمه هذا التحليل من منظور جديد في مناسبة الآيات؟ هل ظهرت مناسبات جديدة بين الآيات عقب تطبيق هذا التحليل عليها؟

للإجابة عن هذه الأسئلة الأكاديمية قام الباحث بدراسة سورة الحديد بالضوابط والنظريات في البلاغة السامية كمنهج البحث للكشف عن مناسبات الآيات في هذه السورة، وذلك لتقديم نظرة جديدة في مناسبات الآيات.

ومن نتائج البحث أن سورة الحديد تُعدّ مقطعاً واحداً على البنية المتوازية حيث تتكون أو تتركب على ثمانية أجزاء، ولكل جزء أقسام. وهناك عدة مناسبات مكشوفة بين تلك الأجزاء حيث تدلّ هذه المناسبات على تماسك النص القرآني وحسن ترتيب الآيات، ومن هذا التحليل تقدم البلاغة السامية أنواع المناسبات الجديدة التي لم تُعرف في علم المناسبة على الرغم

من أن بينهما تشابه في نقاط مهمة، ففي البلاغة السامية قد تكون المناسبة بين الآيات على النظام التوازي وأما في علم المناسبة لم يوجد مثله، بينما النظام المعكوس والمحوري يمكن أن تكونا على شكل المناسبة بين أول السورة وآخرها وبين أول الآية وآخرها في علم المناسبة.

Bio:

الاسم الكامل : أ. المشارك د. سوجيات زبيدي

محلّ وتاريخ الميلاد : لامونجان إندونيسيا، 1 يناير 1964

الجنسية /المهنة : إندونيسيا/ الأستاذ المشارك في علوم القرآن كلية الدراسات

العليا جامعة دار السلام كونتور إندونيسيا

المؤهلات التعليمية

1-ماجستير في الفكر الإسلامي بالجامعة الإسلامية الحكومية ميدان إندونيسيا، عام 2002 حصل على درجة الامتياز

2-دكتوراه في التفسير والفكر الإسلامي بالجامعة الإسلامية الحكومية سورابايا إندونيسيا، عام 2015 حصل على درجة الامتياز

3-الدراسة ما بعد الدكتوراه ((Postdoctoral Program)) بجامعة قناة السويس إسماعيلية مصر عام 2018

الندوات والدورات

1- المؤتمر الدولي عن العمل الإيجابي عند بديع الزمان سعيد النورسي بإسطنبول أكتوبر 2017(باحثاً)

2- المؤتمر الدولي الأول عن بدء الخلق في ظلّ الدراسات العلمية بشأنلى أورفا تركيا المنعقد فى ديسمبر 2017 (باحثاً)

3- المؤتمر الدولي الثاني عن الخلق في ظلّ الدراسات العلمية بجامعة أتاتورك التركية أروم تركيا المنعقد فى نوفمبر 2018 (باحثاً)

4- المؤتمر الدولي عن سلسلة المؤتمرات الدولية للعلوم الإسلامية عبر التاريخ القرن الهجري الأول المنعقد بجامعة إسطنبول فى نوفمبر 2019 (باحثاً)

5- المؤتمر الدولي عن الإعجاز العلمي للقرآن وأثره في تطوير الحضارة الإنسانية مع أ.د. زغلول راعب محمد النجار (باحثاً 2021)

البحوث العلمية

1- البحث العلمي الدولي عن الدراسات القرآنية بين إندونيسيا وجنوب أفريقيا في لوكس تشنبرج

وكيب تاون ، 2015

2- البحث العلمي المكثف عن دراسات (علم الدلالة القرآنية) تحت إشراف الأستاذ الدكتور محمد إمام داود،

في القاهرة عام 2018

'Semantic Typology of Grammatical Shifting (*iltifāt*) in the Qur'an'

GHASEM DARZI

University of Shahid Beheshti

Abstract: Grammatical shift (*iltifāt*) is 'a sudden shift in the pronoun of the speaker or the person spoken' (Abdel Haleem). Although Qur'an scholars have counted Grammatical shifting among literary industries, they have listed at most 50 cases of it in the Qur'anic text. These 50 examples are all in the Meccan suras. This is despite the fact that some western scholars consider *iltifāt* cases among grammatical errors (John Burton, 1998). Nöldeke also considered it as an inappropriate method. Abdel Haleem (1992) has shown the rhetorical Purposes of *iltifāt* and with his noble research has demonstrated the importance and prominence of this literary art in the Qur'an. The main question my article is whether Grammatical shifts in the Qur'an have semantic purposes in addition to their rhetorical ones? If the answer is positive, what are the most important purposes and meanings? by examining all the verses of the first sixth of the Qur'an (Suras: 1-4), and clustering related concepts, I demonstrate that about 200 examples (more than 30% of the verses of this section) of Grammatical Shifts are used in these Medinan suras. Also, in addition to the rhetorical function, after clustering these cases, its found that important semantic purposes have also been intended in its use. The six main meanings obtained in the use of Grammatical Shifts in the Qur'an are: (i) Audience generalisation; (ii) Time generalisation; (iii) praise (the enunciator or recipient); (iv) Contempt for the audiences; (v) changing the subject of the narrative; and (vi) creating a sense of intimacy and closeness with the audiences. The results of this research indicate that, firstly, *iltifāt* is a very widely used industry in the Qur'an, and they are used in more than 30% of the first one-sixth of the Qur'an. Therefore, the quality of the use of *iltifāt* in the Qur'an can be considered one of the unique styles of this book, which can be seen in very few books. Secondly, the applicant of this industry in the Qur'an has been completely intentional and meaning-oriented. Discovering the meanings of *iltifāt* in the Qur'an can help to better understand the intentions of the verses.

Bio: I have an MA. In Theology (Qur'an sciences and Hadith) from the University of Tehran. My MA thesis, 'Conditions and obstacles to understanding the Holy Qur'an' was completed in 2012. My Ph.D. in Theology (Qur'an sciences and Hadith), also at the University of Tehran, was on, "Methodology of Interdisciplinary studies in Qur'anic studies and Humanities" (2014). I lead the first international conference on interdisciplinary Qur'anic studies (2022) and am currently responsible teacher at Faculty of Rhetoric of the Qur'an, Qur'an & Human Sciences, Qur'an & Humanities, Qur'an & Orientalists, Methodology.

A Structural Analysis of Q. 56 (*Sūrat al-Wāqī'a*): Whose Assessment is it Anyway?

M. ZAKYI IBRAHIM

California State University Fullerton

Abstract: Even though there are conflicting opinions about the Qur'an's contents, depending on who makes the assessment, the Qur'an is a beautiful and eloquent document when assessed by Arabic literary standards. 'Umar b. al-Khaṭṭāb and Jubayr b. Muṭ'im were allegedly attracted to Islam after

listening to Qur'anic verses. Al-Walīd b. al-Mughīra, a non-Muslim contemporary of the Prophet, supposedly praised the Qur'an for its beauty. "...It is very pleasant, so elegant.... It surpasses all and can be surpassed by none. That is not a human's composition" (al-Qurṭubī, v.19, 57). However, some Western researchers like John Wansbrough and Richard Bell have had low opinions about the Qur'an and made serious emendations to it. Thomas Carlyle's 1840 lecture described the Qur'an as "a toilsome reading...wearisome confused jumble, crude, incondite; endless iteration, long-windedness, entanglement; ... insupportable stupidity, in short!" (Carlyle, 58). What do these conflicting opinions actually prove about Qur'an's style and content? And what role does chapter 56 play in this debate?

Focusing on the stylistics of Q. 56 (*al-Wāqī'a*) and analysing its internal structural consistencies, I conclude that it is, in structure and form, an impeccable and excellent example of "internal coherence." I demonstrate that it consists of a succinct introduction, an elaborate body with adequate supporting elements, and a concise conclusion, similar to what is expected of any contemporary academic writing. This paper contributes to the literature about the Qur'an's content in general and about its stylistics in particular. It disabuses researchers of the notion that the Qur'an is some incoherent body of literature only befitting in the Arabic world. I rely on the methodology of form criticism and structural analysis of contemporary theories of writing, medieval and modern exegesis, and contemporary Muslim and non-Muslim researchers (al-Ṭabarī, al-Rāzī, Wahbat al-Zuhaylī, `Abdullah al-Talīdī, Raymond Farrin, etc.)

Bio: I obtained my M.A. and Ph.D at McGill University, Canada. My research interests lie in the thematic and topical investigation of the Qur'an and its classical & modern supporting sources, presented in an interdisciplinary approach that has substantive and methodological relevance to Islam. I also have a special interest in 'Islam in Africa' and 'Women in Islam'. I am Chair of Religious Studies at California State University. My publications include 'Oaths in the Qur'an: Bint al-Shat'i's Literary Contribution' *Islamic Studies* 48: 4 (2009); 'A Sociopolitical Analysis of the Verses of Peace, Qur'an 8: 61-62' *International Journal on World Peace* XXX:1 (2013); and 'Models of Communication in the Qur'an: Divine-Human Interaction', *American Journal of Islamic Social Sciences* 22:1 (2005).

KEYNOTE SPEECH

'Themes in Qur'anic Linguistics'

JAMES DICKINS

University of Leeds

Abstract: I begin by considering what linguistics is, and isn't, presenting a simplified model of core linguistics and associated areas. I then consider why linguistics is important for the study of the Qur'anic text, by taking the apparently simple issue of phoneme (sound) repetition in the Qur'an. I show that as soon as we consider the relationship between letters (graphemes) and sounds (phonemes), or between sound patterns and syllables, we are already into the realm of linguistic theory. For Arabic, we can draw on traditional analyses of syllables produced by *Al-Xalīl ibn Aḥmad al-Farāhīdī* for Arabic prosody. However, in order to broaden our perspective (e.g. for the purposes of considering English translations of the Qur'an in relation to the Qur'anic text), we have to have a theory of the syllable which applies to languages more generally.

I show that the study of phoneme repetition in the Qur'an can be extended to consider the relationship of this to meaning – what is sometimes known as sound symbolism. Once we do this, we need to have not only some kind of linguistic theory of phonemes (sounds) and syllables, but also a theory of how sounds in languages are related to meanings, involving a linguistic differentiation between different kinds of meaning, which might be called denotative and connotative.

I then consider PhD work which I have supervised, classifying this under nine headings: (i) Lexical semantics; (ii) Syntax and thematic structure; (iii) Figures of speech; (iv) Pragmatics; (v) Textual (Text-structure); (vi) Non-specific (multiple levels); (vii) Philosophy of language; (viii) Comprehensibility; and (ix) Other. For each of these I identify what I regard as the main challenges, areas of interest, contributions, and possibilities for future study.

Bio: James Dickins is Professor of Arabic at the University of Leeds, UK. He has a BA in Arabic and Turkish from the University of Cambridge (1980) and a PhD in Arabic Linguistics from Heriot-Watt University (1990). He has taught Arabic and Arabic>English translation at the University of Cambridge, Heriot Watt University, and the universities of St. Andrews, Durham, Salford, and Leeds. He does research in linguistic theory (axiomatic functionalism) and general linguistics, Arabic linguistics (with a focus on Sudanese Arabic) and Arabic-English translation. His published works include: *Standard Arabic: An Advanced Course* (1999, with Janet Watson), *Thinking Arabic Translation* (2002; 2nd edition 2016, with Sándor Hervey and Ian Higgins), *Sudanese Arabic: Phonematics and Syllable Structure* (2007), and *Thematic Structure and Para-syntax: Arabic as a Case Study* (2020). His articles include 'An Ontology for Collocations, Formulaic Sequences, Multiword Expressions, Compounds, Phrasal Verbs, Idioms and Proverbs' *Linguistica Online*, 2020. He has supervised over 60 PhD students, including 21 students in issues related to the Qur'an, mostly in Qur'an translation.

QUR'ANIC TEXT LINGUISTICS

CHAIR: **Salwa El-Awa**

Swansea University

Bio: Dr Salwa El-Awa is Senior Lecturer in Arabic and Islamic Studies at Swansea University. Her interests include Arabic linguistics, modern linguistic analysis of Arabic and Islamic texts, and researching contemporary Islamic movements. Dr El-Awa previously lectured and taught Qur'an and Hadith Studies at the University of Birmingham (2001–2010). She also taught Arabic philology and linguistics at Ain Shams University in Cairo (2010 to 2015). Her publications include *Textual Relations in the Qur'an: Relevance, Coherence and Structure* (2005), 'Discourse Markers and the Structure of Intertextual Relations in Medium-Length Qur'anic Surahs: The Case of Sūrat Ṭāhā' in Marianna Klar (ed.), *Structural Dividers in Qur'anic Material* (2020), and 'Language and Structure in Western Qur'anic Hermeneutics' in Gerges Tamer (ed.), *Handbook of Qur'anic Hermeneutics* (forthcoming). Her current work focuses on the textuality of the Qur'anic sura, Arabic discourse markers, and the role of discourse markers as indicators of textual relations within the Qur'anic sura.

معنى "ملة إبراهيم حنيفا وما كان من المشركين" وفقا لمفهوم "التشاكل"

ABDELMAJID BEN HABIB

Tlemcen University

يراهن مبحث النظائر في القرآن على استخراج المشترك الدلالي من منطلق الاختلافات اللفظية. بيد أن منهجية ذلك العمل تقتصر على تناول المعجمي. بالمقابل تتناول اللسانيات المعاصرة أهمية دراسة النسيج النصي من منظور البحث في تأثير دلالات الملفوظات في بعضها البعض فينبثق عن ذلك المعنى. من هذا المنطلق سنبحث في ملفوظ قرآني تكرر ظهوره أربع مرات: "مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ" (البقرة: 135؛ آل عمران: 95؛ الأنعام: 161؛ النحل: 123). يساهم هذا التكرار Iterativity في إبراز معنى نصي Textual meaning يسمى، على التوالي، في السيميائيات Semiotics وفي علم الدلالة Semantics (Greimas) و Rastier –التشاكل The Isotopy. يحيل هذا المفهوم إلى إعادة ظهور سمات لسانية Linguistic Features، في مستويي الانسجام والاتساق Coherence and Cohesion، بحيث تكون تلك السمات ناقلة لمعنى في ملفوظ ما وفي سياقه.

إن ما الذي يعنيه التكرار في الملفوظ القرآني المذكور تبعا لمفهوم التشاكل؟ وهل يمكن إبراز أنواع للتشاكل في ذلك الملفوظ، محل الدراسة، وفي سياقه؟ وهل لمفهوم التشاكل قيمة مضافة عند تطبيقه على المتن القرآني بالمقارنة مع ما وصل إليه مبحث النظائر في الدراسات القرآنية؟

سنتناول إشكال التشاكل بالنظر إلى الملفوظ محل الدراسة في المستويات اللسانية التالية:

في المستوى التداولي Pragmatics يتكرر، في سياق الملفوظ القرآني المذكور، الفعل الكلامي الأمر The Directive speech act في: "قل" (البقرة: 135؛ آل عمران: 95؛ الأنعام: 161؛ "فاتبعوا" (آل عمران: 95)؛ "اتبع" (النحل: 123).

في المستوى الدلالي Semantics ملفوظ "ملة إبراهيم" حامل لقيمة إيجابية تتعارض مع القيمة السلبية لـ "ملة" في علاقتها بالسياق القرآني الذاكر لـ "اليهود والنصارى" (البقرة: 120) وأقوام أخرى (الأعراف: 88-89؛ يوسف: 37؛ إبراهيم: 13؛

الكهف: 20؛ ص: 7). كما يرتبط ملفوظ "حنيفا" حصريا بشكل إيجابي بـ "إبراهيم" فيعني "الميل عن الضلال إلى الاستقامة".

في المستوى الصرفي Morphology تبرز صيغة "حنيف" على وزن "فعل". فهي صفة مشبهة أي لصيقة بمن تصف فتفيد، في متن دراستنا، المبالغة في توصيف إبراهيم بالحنف.

أما من منظور تحادتي the conversational approach يتخلل الملفوظ "وَمَا كَانَ مِنَ الْمُشْرِكِينَ" تعدد الأصوات The Polyphony فنفي الشرك يوحى بالرد على الشرك.

Bio: AbdelMajid Ben Habib is an associate professor at the University of Tlemcen (Algeria). He is interested in Qur'anic studies from the perspective of social sciences and the humanities and lectures on the 'lived Qur'an', considering in particular how people from various social and cultural backgrounds and gender identifications approach and understand the Qur'anic corpus. Dr Ben Habib supervises an international and academic Qur'an circle on social media 'ما أنزلنا عليك القرآن لتشقى' (https://www.youtube.com/channel/UCzJwqTNEdmPkjMJBDu3XaQ).

وظيفة واو الاستئناف الواقعة في بداية الفواصل في القرآن الكريم

SALAM SAIED

Haifa University

هذا البحث يتناول وظيفة واو الاستئناف الواقعة في بداية فواصل القرآن الكريم. حسب النحاة، واو الاستئناف تفصل بين ما قبلها وما بعدها نحويًا ومعنويًا. يثبت البحث أن هذا التعريف غير دقيق، إذ هنالك رابط معنوي جلي بين الجمل قبل واو الاستئناف والجمل بعدها. تختص هذه الدراسة في بحث الفواصل القرآنية التي تترأسها واو الاستئناف وفيها حديث عن الله جل وعلا. يهدف البحث إلى إيجاد تعريف دقيق لواو الاستئناف بناءً على وظيفتها النحوية والمعنوية في النص القرآني.

هنالك ثلاثة توجّهات (Approaches) ونظرية واحدة تمّ تطبيقها في البحث، هي: علم المناسبات، الفصل والوصل، التماسك النصّي (Cohesion) ونظرية الصلة/ الارتباط. (Relevance theory)

أثبتت أنّ واو الاستئناف لا تقطع بين أجزاء الآية وأنّ الفاصلة الواقعة بعد واو الاستئناف مرتبطة معنويًا بمتن الآية السابقة للواو. كما وأنّ هنالك خمسة أنواع علاقات مختلفة تربط بين الجملتين قبل وبعد الواو، هي: (1) سببية (2) تأكيد (3) إضافة (4) تضادّ (5) علاقة غير مباشرة.

نظرًا لوجود هذه العلاقات بين الجملتين، يمكن اعتبار الواو، Discourse particle "" ولذا سمّيت واو الاستئناف "الواو الرابطة" التي تساهم في الربط بين أجزاء الجملة.

Bio:

لقب أول في اللغة العربية (بتقدير امتياز) - جامعة حيفا

لقب ثانٍ في اللغة العربية (بتقدير امتياز عميد الطلبة للدراسات العليا) - جامعة حيفا

لقب ثانٍ في الاستشارة التربوية

معلّمة مرحلة ثانوية منذ 9 أعوام

طالبة دكتوراة، تخصصّ نحو قرآن كريم، الأطروحة تحت عنوان: " تحديد معنى الفعل في القرآن الكريم بالاعتماد على سياقه الصرفي النحوي الدلالي"

مدقّقة ومنقّحة لغوية

مُنْتَجة ألعاب في اللّغة العربيّة

محاضرة لجمهور المعلمين في البلاد في مجال نحو اللّغة العربيّة

نظريّة الرّبط النّحويّ: رؤية في التّفسير اللّسانيّ لأنظمة التّعلّق في النّصّ القرآنيّ

EMAD ALZABIN

UAE University

تجهّد هذه الدّراسة في الكشف عن أبرز قوانين الارتباط في القرآن الكريم في مجال الضمير الرابط، وتتخذ من ضمير الغياب أنموذجاً للرؤية. وتقف في تسيارها عند سؤال مركزيّ يتّصل بشرط التحكّم المكوّن في نظرية الربط: هل يُشترط أن يكون مرجع الإحالة في أقرب موضع من الضمير الرابط في الفصيلا العاملة؟

وتأتي أهمية هذه الدراسة من كونها تعالج مقولة جوهريّة في تلقي النصّ القرآنيّ، تُظهر في مُتجهين مركزيين: الوحدة التحليلية المتّصلة بالتفسير، والوحدة القصديّة المتّصلة بفهم الخطاب واستنباط الأحكام منه. وتهدف هذه الدراسة إلى الكشف عن أبرز قوانين الارتباط في الضمائر في النصّ القرآنيّ، والكشف عن دورها الجذريّ في مقولتي: التفسير والتفهم. ثم تهدف إلى معالجة مسألة التحكّم المكوّن في الارتباط، والتأكد من المقولة المشهورة في نظرية الربط: الضمير يعود إلى أقرب مذكور. أي التأكيد من اشتراط موضع العائد من موضع مرجع الإحالة في الفصيلا العاملة في نظرية الربط.

وتستنهج هذه الدراسة في تحقيق أهدافها منهج التحليل اللّسانيّ، وهذا اقتضى إحصاء جميع مواضع الربط بضمير الغياب في النصّ القرآنيّ، ودراسة قوانين التعلّق فيها؛ بغية الوصول إلى إجابة واضحة عن السؤال المركزيّ للدراسة.

وقد انفصلت الدراسة عن نتيجة مركزية تنصّ على: أنّ الضمير بحسب قانون التحكّم المكوّن يعود إلى المكوّن الجذريّ، أي المكوّن المُحدّث عنه، ولا يُشترط أن يكون أقرب مكوّن ربط (لكسيم) إلى الضمير الرابط في الفصيلا العاملة.

Bio:

الدكتور عماد أحمد سليمان الزّين، أستاذ اللغويات العربيّة المشارك في جامعة الإمارات العربية المتحدة، تخرّج في الجامعة الأردنيّة بتقدير امتياز، وعمل في المجال الأكاديميّ في الأردن، وهو عميد كلية الآداب السابق في جامعة الزيتونة الأردنيّة، وأستاذ اللغويات العربيّة المشارك حالياً في جامعة الإمارات العربية المتحدة. وله أعمال بحثية وكتب وتآليف ومقالات كثيرة في مجال اللغويات والنحو العربيّ. حصل على أكثر من تكريم في مجال جودة خدمة المجتمع في مجال التدريس، وفي مجال جودة البحث والنشاط البحثيّ. وله مشاركات فعّالة في إعداد المقررات والمناهج الدراسية في دولة الإمارات العربية المتحدة. وله مشاركات فعّالة في مجال إعداد الأطر القياسية لتعليم اللغة العربيّة للناطقين بغيرها. قدّم مجموعة كبيرة من الندوات واللقاءات التفاضلية والدورات والمحاضرات، وشارك في عدد كبير من المؤتمرات العالمية، وهو عضو فعّال في هيئات استشارية وتحريرية لعدد من المجلات العلمية والمؤتمرات العالمية واللجان الأكاديمية والعلمية. وهو عضو في

فريق الاختبارات الوطنية والدولية في وزارة التربية والتعليم بدولة الإمارات العربية المتحدة. التحق صاحب السيرة بدورات عالمية كثيرة في التطوير المهني في مجال جودة التدريس الجامعي، والابتكار في التدريس، وفي أحدث استراتيجيات التدريس وتقنياته. وتتوزع البحوث العلمية المحكمة التي يعدّها بين: اللسانيات العربية التراثية، وعلم النحو، واللغة العربية واللغات السامية رؤية مقارنة في قواعد الساميات، واللسانيات النظرية. وحصل صاحب السيرة على منحة بحثية لإعداد بحث علمي في مجال اللغويات التجريبية. وقد نُشر باللغة الإنجليزية في مجلة عالمية.

The Hidden Corners of the Implementation of a Classical Linguistic Theory in the Qur'an: The Temporality of the Qur'anic Language

JAVAD FAKHKHAR TOOSI

Independent Scholar

Abstract: The theory of “The Qur'an's Address Words' Allocation to the Revelation Era” is one of the linguistic theories. Accordingly, the Qur'anic address words do not address future generations. This theory has significant covert consequences that are particularly important in modern linguistics and Qur'anic studies.

Following an analytical-inferential research methodology, this research seeks to answer these questions: 1. Where does this theory stand among Sunnis and Shiites? 2. What developments did this theory find? 3. Based on these developments, what consequences may be drawn? The aims of this project are 1- To clarify the position of this theory in the Islamic tradition. 2. To clarify the developments of the theory. 3. To clarify the consequences of this theory.

The Findings are: Most Shiite and Sunni scholars, except the Hanbalīs, have accepted it. In the first stage, most Shia and Sunni scholars put forward this theory without discussing its results. In the twelfth century, the two Shiite scholars deduced two results for this theory without discovering the consequences that are: (a). the changeability of the comprehension of the Qur'an through time. (b). The exclusivity of the understanding source of the Qur'an to the poems, prose, historical accounts, and civilizational artifacts from the era of Ignorance. (c). Non-inclusion of most of the Qur'an's rulings to the subsequent generations.

It is noteworthy that numerous studies and articles on the Qur'an's language have been published in English. Such as Peterson,; Böwering, Mir, and Zadeh. However, none of these studies has discussed the theory's consequences. The contribution of the study is discovering these consequences.

Although this theory has a linguistic nature, the science of *uṣūl al-fiqh* serves as the foundation for its argument. The lexical topics take up a sizable portion of this science. Therefore, the primary materials of this study are the sources of Shia and Sunni *uṣūl al-fiqh*.

Bio: Dr Javad Fakhkhar Toosi is one of the few people who have the experience of studying in two different scientific centers, i.e. traditional Seminary and modern secular universities. Studying at Qom Seminary brought him to the highest scientific level in Shia, i.e. *ijtihad*, which has no equivalent in secular universities. This era gave him mastery of different Islamic sciences from Arabic literature, jurisprudence, principles of jurisprudence (*uṣūl al-fiqh*), Islamic philosophy, Qur'an interpretation (*tafsīr*) and *ḥadīth* sciences, and especially bestowed his mastery of the classical sources of various

Shia and Sunni. A look at the list of his publications, which have been published in various fields of Islamic sciences, confirms this point. He has published over eight books and many articles in various Islamic sciences.

<https://utoronto.academia.edu/JavadFakhkharToosi>

In addition, he continued his secular university studies in Islamic studies with bachelor's and master's degrees from Iranian universities. After completing my seminary studies (after 35 years of continuous and uninterrupted studying and teaching), he went to Malaysia and received his doctorate from the National University of Malaysia with honours and distinction, whose thesis examined Kant's theory of autonomy from an Islamic perspective.

His concern is adapting Islamic teachings to modern standards and norms that human rationality accepts. He believes that many areas of Islamophobia and misunderstanding can be resolved by reconstructing Muslim scholars' reading of religious teachings and adapting these teachings to modern norms. The responsibility of these scholars is to observe the methods and principles that must be followed in deriving from Islamic sources. Observing these principles and methods will make the result reliable for Muslim communities.

Dr Fakhkhar Toosi was a visiting professor at the University of Toronto for one year, since May 2022, and is currently engaged in research as an independent researcher.

GRAMMAR AND SYNTAX IN THE QUR'AN AND TAFSĪR

CHAIR: **Shuruq Naguib**

Lancaster University

Bio: Dr Shuruq Naguib is a lecturer in Islamic Studies at Lancaster University. She received her PhD from the University of Manchester, Department of Middle Eastern Studies. Her research covers classical and modern Qur'an hermeneutics. She has written on ritual purity, Arabic rhetoric in post-classical Qur'an interpretation, the literary school of *tafsīr*, Islam and gender theory, and feminist hermeneutics of the Qur'an. She is the Associate Editor of the *Encyclopaedia of the Qur'an Online* (Brill) and co-author of *Islam on Campus: Contested Identities and the Cultures of Higher Education in Britain* (2020)

'God and His Messenger': On a Theologically Relevant Syntactical Feature

IVAN DYULGEROV

SOFIA UNIVERSITY ST. KLIMENT OHRIDSKI

Abstract: In the Medinan Qur'an, a phrase in which the most common Qur'anic name of God (*Allāh*) is immediately (or somewhat distantly) followed by a designation of God's Messenger – *Rasūluhu*, *al-Rasūl*, or *al-Nabī* increasingly appears in the Medinan Qur'an. As a matter of fact, *Allāhu wa-rasūluhu* (in all its variants) is to be found in more than 70 Qur'anic verses where it occurs, grammatically, as either an object or a subject. Recently, with regard to these instances some scholars argue that the divine authority is 'functionally equated' with the authority of the Messenger (Andrew O'Connor). Others refer to them as 'narrowing of the functional gap between God and Muḥammad' in the Medinan period (David Marshall). It seems, however, that they do not reckon with a syntactical feature that is concomitant with each occurrence of the locution in question. Instead, I argue that each version of 'God and His Messenger' is not identified – neither by verbal nor by pronominal forms – as a dual object or subject. In Q. 4:14, for example, *man ya'ṣī'illāha wa-rasūlahu wa-yata'adda ḥudūdahu* (*who disobey God and His Messenger and overstep His limits*) is quite evident that the second bound pronoun *-hu* 'his' does not anaphorically refer to a dual object represented by *Allāha wa-rasūlahu*. Hence, one should suppose that according to Qur'anic syntax this phrase is regularly treated as a singular entity. Moreover, it is worth mentioning that some ancient scholars considered this peculiarity and offered their explanations for it (al-Zamakhsharī, al-Bayḍāwī).

The present essay is designed as a discussion based on intra-Qur'anic linguistical reflections that inevitably lead to some theological considerations. In addition to the assertion just noted, I argue for the existence of two referents of the expression at issue – an ontological and an actual one. The ontological referent is always God, whereas the actual is either God or His Messenger depending on the realm of agency and knowledge. When appearing in the context of the 'unseen' (*al-ghayb*), the twofold phrase refers to God. Yet when mundane issues are at stake pertaining to the nascent community of believers and their opponents, the actual referent is the Prophet Muhammad, while acting under God's guidance.

Bio: Ivan Dyulgerov graduated from Sofia University St. Kliment Ohridski in 1994 with a master's degree in Arabic Linguistics and Translation. He worked as an Arabic lecturer at his Alma Mater, as well as a freelance interpreter and translator, especially of classical Islamic literature. He earned a PhD in Arabic Linguistics (dissertation title "Intratextual Semasiology of the Concept of *Dīn* in the Qur'an") from Sofia University in 2016. Currently, he is Assistant Professor at the same university teaching a range of classes on Lexicology, Phonetics and Phonology, and Grammar of Modern Standard Arabic, in addition to an introductory course into Qur'anic Semantics, the field that is at the core of his scholarly interest. Among his publications is *The Qur'an on the Concept of Religion* (in Bulgarian).

'Two Gardens Therein Maidens' – Does the Qur'an Present Evidence for the Beginning of the Loss of the Dual?

MELANIE HANITSCH

Friedrich-Alexander-Universität Erlange

Abstract: Old and Neo Arabic are usually considered to sharply contrast in their agreement patterns with dual nouns. While the former has preserved strict dual agreement, the latter has given up the dual as an inflectional category in verbs, adjectives, and pronouns, and instead uses plural agreement— at least with 'true' duals (Blanc, 1970). However, the Qur'an does display a few instances of plural agreement with dual nouns (e.g., Q. 55:54–56, 70). Relying on a database that contains all Qur'anic instances of agreement with *nonhuman non-singular* controllers we address the question of whether the Qur'ān can be considered to present early evidence for the beginning of the loss of dual agreement—the very process which in Neo-Arabic has gone to completion. The question is approached by starting out with a fine-grained description and statistical analysis of the relevant Qur'anic material. It is interpreted in the light of typological generalisations about agreement systems and their evolution (e.g., Corbett 1979, 2006 Barlow 1992). We aim to show that the Qur'anic distribution of dual vs. plural agreement with nonhuman *dual* controllers depends, in a characteristic way, on the same variables as the distribution of plural vs. feminine singular agreement with nonhuman *plural* controllers (target type, distance, animacy) and can indeed be regarded as the reflex of an incipient linguistic change. Special attention is paid to the role of masculine plural agreement 'ad sensum' with duals referring to groups of persons (e.g. Q 27:45), because we assume that this phenomenon had a decisive effect in weakening 'strict/syntactic' dual agreement, thereby starting the process of 'dual loss'.

Bio: Melanie Hanitsch studied Oriental Philology, General Linguistics (focusing on Semitic languages), and Philosophy at the Hebrew University, Jerusalem (BA) and the University of Cologne (Magister), where she also received her Ph.D. with a thesis on the grammaticalization of tense-aspect markers in Modern Arabic Dialects. In addition to being awarded a Ph.D. scholarship from the Konrad Adenauer Foundation and a 'Habilitation' scholarship from the Bavarian Ministry of Education, she worked as a research assistant at the Martin Buber Institute for Jewish Studies (University of Cologne) as well as in varying academic/research positions at the University of Erlangen-Nuremberg, where she currently is an Assistant Professor at the Department of Arabic and Semitic studies. Her research interests encompass the linguistic study of Old as well as Neo Arabic—with 'an eye on' Semitic context—, and she likes to particularly focus on syntactic variation, grammaticalisation, and, more

generally, language change. She is currently about to complete her 'Habilitation'-project on agreement variation in Qur'anic Arabic.

The Role of Arabic Grammar in *tafsīr*: An Analysis of *i'rāb al-Jumal* in *Mughnī al-Labīb* and *al-Kashshāf*

EGBAL ALMAHATWARY

Georgia State University

Abstract: This paper scrutinises the relationship between Arabic grammar and *tafsīr* "Qur'anic exegesis" through investigating the phenomenon of *i'rāb al-jumal* "the analysis of sentences' syntactic functions." Whereas *i'rāb* analyses words' syntenic relations within one sentence, *i'rāb al-jumal* examines the syntactic status of a sentence within an utterance(s). This study argues that grammar plays a significant role in *tafsīr*. It investigates *i'rāb al-jumal* in two medieval works: Ibn Hishām's *Mughnī al-Labīb* in grammar and al-Zamakhsharī's *al-Kashshāf* in *tafsīr* to illustrate the importance of grammar in *tafsīr*. The paper consists of three chapters. The first chapter reviews different approaches in Qur'anic interpretation, focusing on the development of the linguistic approach. The second chapter investigates the theorization of *i'rāb al-jumal* in *Mughnī al-Labīb*, which was the first work to study the syntactic functions of sentences comprehensively. The third chapter analyses examples of the employment of *i'rāb al-jumal* to justify Qur'anic interpretations in *al-Kashshāf*. The study illustrates a paradigm of the intellectual discourse of *tafsīr* during its golden age by examining these two medieval works of *al-Kashshāf* and *Mughnī*. Arabic linguistics and Qur'anic exegesis are well-linked, and the discussion of *i'rāb al-jumal* represents the significant role of the linguistic approach to *tafsīr*. As demonstrated in this analysis, al-Zamakhsharī employed the syntactic functions of sentences to rationalise his interpretations. The employment of *i'rāb al-jumal* as an indicating device to direct unsaid meanings of Qur'anic utterances is better articulated through the Illocutionary Force-Indicating Device or IFID, which is a method used within the framework of Speech Act Theory. Despite the significance of the phenomenon of *i'rāb al-jumal* in Qur'anic interpretation, it is still untouched in western academia. Therefore, the study discusses a novel topic in the field of Qur'anic linguistics.

Bio: Egbal Almahatwary is a resident researcher of Atlanta, Georgia. She holds an MA in Religious Studies and Certification in Online Learning Design and Development from Georgia State University (2022.) She also holds an MA and a BA in Arabic Language and Literature from Sana'a University, Yemen (2003.) Egbal currently serves as the Adjunct Lecturer of Arabic at Oxford College of Emory University. Her master's degree thesis was on "The Role of Arabic Grammar in *Tafsīr*: An Analysis of *i'rāb al-Jumal* in *Mughnī al-Labīb* and *al-Kashshāf*". To contact Egbal, please email: ealmaha@emory.edu or arabic21st@gmail.com.

Grammatical Theories and Qur'anic Commentaries: Al-Naḥḥās' *I'rāb al-Qur'ān* as a Case Study

ALMOG KASHER

Bar-Ilan University

Abstract: Grammatically oriented Qur'anic commentaries are invaluable resources for historians of Arabic grammatical tradition. However, a closer look at one representative of this genre, *I'rāb al-Qur'ān* by al-Naḥḥās, shows a convoluted picture. Any attempt to reconstruct al-Naḥḥās' grammatical views from this treatise would lead to inconclusive results, since the views he expresses in different

parts of the book are occasionally mutually contradictory. Here I shall discuss the contradictory opinions presented in *I'rāb al-Qur'ān* on the subjunctive (*naṣb*), and compare them with al-Naḥḥās' own view stated explicitly in his (yet to be published) *Kitāb al-lāmāt*. I aim to demonstrate that grammatical Qur'anic commentaries cannot be treated as if they were simply a straightforward application of grammatical theories to the text of the Qur'an. Rather, the nature of the genre must be taken into consideration. It will be shown that al-Naḥḥās' focus in his *I'rāb al-Qur'ān* was not on arguing for grammatical theories, and that this work displays tolerance toward grammatical opinions he himself does not adhere to; thus, not every grammatical analysis presented in this commentary reflects its author's own theoretical view. This conclusion has the methodological consequence that much caution should be taken when 'mining' Qur'anic commentaries for data relevant to the history of Arabic grammatical tradition.

Bio: Almog Kasher is Senior Lecturer at the Department of Arabic in Bar-Ilan University. His research interests include the Arabic Grammatical Tradition; Arabic Linguistics. Scientific board member, The IOS Annual (Brill); Comité scientifique, Histoire Épistémologie Langage. He has co-authored (with Arik Sadan), *A Critical Edition of the Grammatical Treatise Mīzān al-'arabiyya by Ibn al-'Anbārī (d. 577/1181)* (Wiesbaden: Harrassowitz, 2018) and (with Beata Sheyhatovitch (eds.)), *From Sibawayhi to 'Aḥmad Ḥasan al-Zayyāt: New Angles on the Arabic Linguistic Tradition* (Leiden: Brill, 2020). His articles include: 'The Term *al fi'l al muta'addī bi ḥarf jarr* (lit. "the verb which 'passes over' through a preposition") in Medieval Arabic Grammatical Tradition', *JALS* 13 (2013); 'Why Do Particles (Not) Operate? The Development of the Concept of *iḥtiṣāṣ* in Arabic Grammatical Tradition', *al-Karmil* 37-38 (2016-2017) among others.

DIGITAL AND STATISTICAL APPROACHES TO THE QUR'AN

CHAIR: **Mohammad Taghian**

Helwan University

Bio: Muhammad Taghian is an assistant professor of applied linguistics/ translation at Taibah University, Saudi Arabia, and Helwan University, Cairo. He is an applied linguist working on semantics, semiotics, pragmatics, discourse analysis, EFL, translation, Qur'anic studies and hermeneutics. He is an international translator and simultaneous interpreter. He got his PhD in 2013, jointly from SOAS University of London and Helwan University, Cairo in applied linguistics and translation studies. His publications include, 'Translating Euphemisms of Sexual Taboos in the Qur'an', 'Translating Qur'ānic Mutashābihāt: A Linguistic Approach', 'The Concept of Women-Beating (Q 4:34): A Textual and Contextual Analysis'.

The Phonological Development of Qur'anic Arabic in Children's Pronunciation

SARA AL TUBULY

Al Maktoum College of Higher Education

Abstract: This study evaluates the phonological development in the pronunciation of consonants by children learning the Qur'an before the age of 5. The phonemic inventory of children reciting the Qur'an has received no attention. The main objective of this study is to explore and investigate the phonological processes when the children recite Qur'an and to contribute to the field of child phonology by looking at the occurrence of different phonological errors and comparing them to those of other children whose input is not Arabic.

The pronunciation of six developing children is examined. The participants are sampled from Arabic-speaking and non-Arabic speaking children aged 3 and 5. The recitation samples are obtained from recordings of the children reciting the Qur'an – the recordings are taken from social media platforms. The extracted items are processed using open-source software known as PRAAT. The items are prepared by determining the onset and offset of the word and transferred to PRAAT to determine the phonological features (Amayreh & Dyson, 1998, 2000; Zamuner, 2004; Stokes & Surendran, 2005; Al-Tamimi, et al., 2010).

This study addresses cross-linguistic differences between the early phonological development of Qur'anic Arabic by children of different linguistic backgrounds. The study finds that universal linguistic characteristics played a role in determining their pronunciation. However, the production demonstrates a general trend to universal patterns and a tendency to individual patterns. A brief formal analysis of consonant substitutions using the Optimality Theoretic approach is adopted to analyse children's pronunciation. The outcomes of this study offer basic knowledge about Qur'anic

Arabic phonological development and the first point towards building a framework for teaching Qur'anic Arabic to children.

Bio: Al Tubuly holds a PhD in Linguistics (2016) from the University of Essex. She read the acquisition of Arabic by English-speaking adult learners particularly looking at the aspects of speech production and perception. She also completed her MA in Phonology at the University of Essex (2009). She wrote her dissertation about phonological development of Arabic-speaking children. She became an associate fellow of the Higher Education Academy in (2014) and a fellow of Advance HE in (2020). Sara successfully completed the Post Graduate Certificate in Academic Practice in Higher Education in (2020) from University of Dundee. Before that, she also completed her BA (2003) and PGDip (2007) from University of Tripoli. Before joining Al-Maktoum College and while studying for her PhD, she worked at Language and Linguistics Department and Languages for All Programme at the University of Essex. She taught Foundation of Linguistics including Phonology, Phonetics and Morphology to undergraduate students and Arabic to undergraduate and postgraduate students. Before moving to the UK, she was a lecturer at Azzaytuna University and a visiting teaching fellow at several academic institutions in Libya. Over the years, Dr Al Tubuly has presented at a number of conferences and much of her work focused on Arabic language and linguistics, phonology, first and second/foreign language acquisition mainly Arabic and recently she developed interest in language attrition, language anxiety and pedagogy. She is the secretary of the British Association of Teachers of Arabic and a member of several associations.

Corpus Linguistic Study of Selected Verb Pairs in the Qur'an

DALAL ELGEMEI

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Abstract: The present is a paper on the corpus linguistic computer-based study of selected verb pairs in the Ever-Glorious Qur'an – said to be synonymous. The purpose is to determine whether or not the verb pairs in question are synonymous and contribute both to the long debatable issue in the Ever-Glorious Qur'an linguistics of synonymity and to Arabic lexicography.

Research Question : The paper attempts to answer the following questions :

- i. Are the verb pairs in question synonymous?
- ii. Can any correlations be drawn between the topic/context in which a verb is used and its semantic and morpho-syntactic features?
- iii. What contributions can be made to Arabic corpus linguistics studies?

Research data & methodology: To that end, the study, using a computer software of topic-modelling, undertakes both a quantitative and qualitative investigation of the rate of occurrence of selected verb pairs (namely : شاء/شَاءَ/?šāʾa/i.e.to intend or will vs. أراد/?arāda/i.e.to want – أتى/?atā/i.e.to come vs. جاء/?jāʾa/i.e.to come in the Ever-Glorious Qur'an corpus, examining their semantic prosody, collocation, and morpho-syntactic features.

Expected Results : the present study is both quantitative and qualitative. On the basis of the quantitative results arrived at as regards the semantic prosody of each verb is made. On the basis of

such results it has been found that the verb pairs in question are not absolute synonymous. On the basis of such a decision, āamendments to lexical entries of verbs in Arabic dictionaries are proposed. Certain correlations tying the semantic and morpho-syntactic features especially of the verb شاء /šā?/ have been detected. Also no passive form of the same verb شاء / šā?/ has been found in the corpus. Implication of such finding to Arabic lexical semantics shall be made. Different functions of the passive of the other verbs, as well as the function of the structure أراد /?arāda/imper+/?ann + maşdar/deverbal noun are identified. On the basis of such findings contribution to Arabic grammar and corpus linguistics is made

Bio: Ever since, I obtained my PhD in English-Arabic contrastive lexical semantics, I adopted this line of research in the papers I have published before and after obtaining full professorship. I have published extensively on syntax and morphology in the Ever-Glorious Qur'an, corpus linguistic studies of both English and Arabic, English-Arabic contrastive sociolinguistics and wrote a lemma on Arabic collocation. I have also co-published papers on computer-based study of metaphor in the Ever-Glorious Qur'an.

Another line of research I adopted is translation. A major field that I have dealt with is translation of the meanings of the Ever-Glorious Qur'an in which I employed various linguistic theories (e.g. critical discourse analysis and narrative theory). In addition to religious translation, subtitling was another topic I have dealt with.

I also presented on Arabic and Qur'an studies and translation at Stanford University, USA and the University of Manchester, UK.

Twice a Fulbrighter, I have also lectured on Arabic, Arabic sociolinguistics and Arabic morphology at Georgia State University and the University of Maryland Easternshore, Princess Anne.

Computational Linguistics, Arabic Lexicography, and *tafsīr* (Q. 112:1)

JULIO CÉSAR CÁRDENAS ARENAS

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Abstract: The introduction of new tools for the linguistic analysis of Qur'anic text has presented methodological differences, advances, and conflicts with medieval Qur'anic hermeneutics (*tafsīr*) and Arabic lexicography.

The paper resorts to statistical linguistic, morphological, and semantic field analysis in the case of the Qur'anic verse (112.1), using Arabic computational software (aConCorde, Alfanous), to show the differences and concordances of these analyses with classical studies, from four lexemes and their graphical forms:

- i. The imperative verb (قُل).
- ii. The personal pronoun (هُوَ).
- iii. The noun (اللَّهُ).
- iv. The adjective (أَحَد).

The methodology includes lexicographic and morphological analysis of these lexemes in relation to verbs, nouns, pronouns, and connectors in their immediate contexts and in the Qur'anic corpus from computational linguistics in comparison with the linguistic aspects of classical Arabic lexicons (Kitāb al-'Aīn, al-Muḥit fī al-lughah, Tahdhīb al-lughah, Maqāīs al-lughah, Al-Ṣiḥāḥ, Lisān al-'arab and Jamharah al-lughah) and the theological ones from classical and modern hermeneutic texts (Ibn Kaṭīr, Ibn 'Atīah, al-Baqā'ī, Al-Qurtubī, Al-Shinqīṭī, al-Sa'adī, al-Ṭa'labī, al-Ṭanṭāwī).

Among the results of the linguistic analyses that are not found in Arabic lexicographical studies are the changes of the semantic fields of each lexeme, according to their different grammatical categories and the chronology of revelation; the theological consequences of the use of the noun One and the absence of its corresponding verb in the Qur'anic corpus, the differences of personal pronouns according to the two periods of revelation, and the repetition of semantic fields in the analysed lexemes.

As well as they show results that coincide such as the lexical context of the verb in imperative "say" from the theological and pragmatic point of view, the relation of God with the causality of beings, obedience, and monotheism.

Bio: Philologist, Philosopher, and Theologian with papers and publications in English, Spanish, French, Portuguese, Italian, and Arabic.

He specialises in Medieval Islamic culture, Semitic languages, and Religious studies.

Affiliations:

1. PhD Candidate in Sciences of Religions (U. Complutense de Madrid).
2. MA Candidate in Islamic Culture (Islamic U. of Madinah).

Last books

1. The Same God for Judaism, Christianity, and Islam?: Bible and the Qur'an Pragmalinguistics
2. How can Jews, Christians, and Muslims dialogue?: Foundations and obstacles to interreligious dialogue
3. Mary, Jesus, and the Disciples: Theology between the Bible and the Qur'an

Intertextual Corpus Linguistics Analysis of Verbal Collocations in the Phrasing of Punishment Narratives (*arsala 'alā v arsala ilā*)

ORHAN ELMAZ

University of St. Andrews

Abstract: This paper will analyse the 130 instances of the verb *arsala* in the Qur'ān used as a transitive or intransitive verb. In only 11 cases is its subject non-divine, while when cooccurring with the prepositions *ilā* and *'alā*, the subject of the related verb phrase is almost exclusively divine (Q

12:31). In his exegesis of Q 51:33, Ibn 'Aṭṭīya remarked that *arsala 'alā* and *arsala ilā* occur in similar contexts, however, with less resolve (*akhaff*) in the latter case. Therefore, the contrastive use of these prepositions will be analysed for all occurrences of the verb and its preposition in dependence of the verb's subject, its tense, mood, voice, and polarity. One can observe that instances of *arsala 'alā* occur in the context of exemplifying divine chastisement and power – except for Q 6:6, 11:52 and 77:11 (*as-samā'a ... midrāran* 'abundant rain from the sky'). As hypothesised by Ibn 'Aṭṭīya, there is some overlap with the use of *arsala ilā*, however, while this requires special attention, especially during translation, it is marginal. It will be demonstrated that the differences lie in the discourse, which is not only marked by the preposition but also by the tense of the verb *arsala* and its subject.

Bio: Dr Orhan Elmaz is Senior Lecturer in Arabic at the University of St Andrews. His research area is Arabic linguistics, more specifically the emergence and development of Arabic and the philological and rhetorical exegesis of the Qur'an (and its use and abuse), as well as Digital Humanities, especially corpus and computational linguistics. In his published PhD thesis in Arabic Studies, he analysed the use of *hapax legomena* in the Qur'an. Recently, he finished a volume on adaptations of *One Thousand and One Nights* including his contrastive study of the first printed edition of the *Nights* in Arabic and the manuscript(s) that it was based on, and a corpus linguistic exploration of Hadith Arabic. Currently, he is studying intellectual influence in the transcultural spread of Muslim feminist thought in the nineteenth and twentieth centuries.