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A Syntactic Analysis of Quranic Language: A Role and Reference Grammar

Approach of Surat al Kahf

A Dissertation Presented in Partial Fulfilment for the Requirements of a Master's Degree in

'Linguistics'

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Dedication

To the light of my life, *my parents,*

To my beloved *sisters,* and little *nephews,*

To my lovely *aunts,*

Acknowledgment

The realization of this dissertation has been a long and exciting process. It would not have been possible without the support of many people whom I would like to take this opportunity to thank.

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Lastly, I am particularly thankful to Shawqi Mohammed, and Abdelkader Belameche who have helped me in several ways throughout this work.

Abstract

This dissertation explores the application of Van Valin's theory of Role and Reference Grammar (RRG) on the Quranic language, particularly surat Al-kahf. The purpose of this study is to analyse the syntactic structure of the selected verses from surat Al-kahf for the subsequent three objectives. The first objective is to investigate the extent to which these verses adhere to RRG principles. The second objective is to examine the type of clause-linkage existing within this surah, whereas the third is to investigate the association of the semantic content to the structural representation, that is, to study the unity of the surah. In order to provide answers to these inquires, the study adopts a qualitative method wherein a syntactic analysis is conducted on ten selected verses from surat Al-kahf (Q18: 59-64 and 82-87). These verses were, then, divided into sentences for the sake of facilitating the process of application of the Layered Structure Clause (LSC) of RRG. In this context, the findings suggest that most of the sentences of the selected verses obeyed RRG's model, with few cases of violation and alternation. Moreover, the results depicted an integral unity within the surah. In conclusion, the Quranic language adheres to Van Valin's model to a considerable extent. On this basis, a meticulous analysis of the LSC with the inclusion of both the operators and focus projection is recommended for further insights on the structure of Quranic language.

Keywords: Van Valin, RRG, Quranic language, LSC, Syntactic structure, Clause-linkage, surat Al-kahf

List of acronyms

ACC	Accusative particle	PREP	Preposition
ARG	Argument	RDP	Right-detached position
CLM	Clause-linkage marker	REM	Prefixed resumption particle
GB	Government and Binding	RP	Reflexive phrase
LAD	Language acquisition device	RRG	Role and Reference Grammar
LDP	Left-detached position	S	Subject
LFG	Lexical Functional Grammar	TG	Transformational Grammar
LMT	Lexical Mapping Theory	V	Verb
LS	Logical structure	VP	Verb phrase
LSC	Layered structure clause		
MS	Modern standard		
NP	Noun phrase		
NUC	Nucleus		
O	Object		
OBL	Oblique		
PoCS	Post-core slot		
PP	Prepositional phrase		
PrCS	Pre-core slot		
PRED	Predicate		

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Table of transliteration

<u>Gh</u>	<u>Th</u>	<u>Dh</u>	<u>Sh</u>
غ	ث	ذ	ش
r Paris in French	three	mother	sh
a	i	u	'
َ	ِ	ُ	ء
but	bit	put	a
Ş ş	Đ đ	Ŧ ŧ	q
ص	ض	ط	ق
bus	dull	tumble	car
Ā ā	Ī ī	Ū ū	á
تا	بي	فُو	ى
bad	beat	fruit	the
ء	Say a-a-a-ah and try to raise the lower part of your throat in order to narrow the passage through which the air is expelled.		
ع			
Ĥ ĥ	Produced by expelling the air through a narrowed throat in much the same way as when one tries to clear one's throat.		
ح			
Ž ž	Start with the th sound in mother, then raise your tongue as much possible to produce the ž.		
ظ			
<u>Kh</u>	The sound of ch in Scottish loch, but rougher.		
خ			

Qur'an Transliteration (2020), February 6, 2020, retrieved from http://www.transliteration.org/quran/WebSite_CD/MixDictionary/Fram2E.htm

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General introduction

Within the field of linguistics, various investigations have been carried out for the purpose of revealing the complex nature of languages. In fact, linguists have always been intrigued by the distinct aspects of language, naming phonology, morphology, syntax, and semantics. In this regard, Quranic language, also known as classical Arabic or Quranic Arabic, presents a diverse and peculiar structure, which has been appealing to academic curiosity.

As a matter of fact, the language of Quran has been intensely investigated and analysed from several perspectives, including phonology, morphology, syntax, semantics, pragmatics, and discourse analysis. In this regard, the Quran has been proved to exhibit a ring composition. According to Douglas (2010, p. 125), the latter denotes “a system of parallelisms”. Additionally, Dr Draz (2001, p. 226) shed light on the remarkable linguistic structure of the Quran, and the contribution of syntax in preserving its unity and coherence. This distinctiveness and specific structure of the Quran aroused the researcher’s interest to initiate the present investigation.

To carry out this research, Van Valin’s (1993) syntactic theory RRG is used to provide a tool of linguistic investigation. It is a functional model devoted to provide an authentic description of languages through maintaining the structural integrity of real language units, principally, throughout the Layered Structure of the Clause (LSC).

In this vein, RRG has served as a syntactic tool for the analysis of different languages, and Arabic is no exception. There have been salient attempts to describe the various aspects of Arabic as Modern Standard (MS), and its different dialects. However, within this scope of interest very few studies have attempted to examine the language of Quran through this particular model. Henceforth, the research at hand strives to address this gap in literature.

The present work attempts to examine the syntactic structure of the Quranic language through the application of Van Valin's model RRG, that is, it investigates the applicability of this syntactic theory on the selected verses from surat Al-kahf. It also aims at analysing the clause-linkage type used in sentence construction. The latter provides insights to the syntactic hierarchy of the surah. A final objective of this study is related to the association of the semantic content to the syntactic structure. Simply put, it explores the syntactic representation of the selected verses for the purpose of comparing the structure of two stories within the surah (The journey of Moses and Dhu l-qarnayn), and relating it to the semantic parallelism. This, in fact, would depict the relevant and interlinked structure of the surah.

For the purpose of attaining the aforementioned objectives, the following research questions have been modelled:

Research question:

1. To what extent Van Valin's syntactic theory of Role and Reference Grammar is applicable to the Quranic language?

Sub-questions:

2. What type of clause-linkage is governing the sentences of surat Al-kahf?
3. Is there an association between the semantic content of the surah and its syntactic representation?

In an attempt to answer the above questions, a set of hypotheses have been formulated:

1. Role and Reference Grammar could be highly suited to the syntactic description of the Quranic language.
2. The sentences of the surah appear to be dependent and could be joined in terms of subordination.

3. There could be a structural harmony that reflects the semantic parallelism existing within the stories of surat Al-kahf.

The present work comprises three chapters. The first two chapters are devoted to the theoretical platform upon which this study is set, whereas, the last chapter presents a practical part of the study sample.

The first chapter introduces the scope of this research, that is, syntax. It highlights the theory of generative grammar as it represents the basis for most syntactic theories. Then, it presents the main theories established within this scope, naming Government and Binding (GB), Relational Grammar (RG), Lexical Functional Grammar (LFG), and Role and Reference Grammar (RRG). The chapter, then, concludes with a comparison between these different theories.

The second chapter provides a description of the syntactic theory RRG, which serves as the linguistic model for this research. This chapter introduces the fundamental concepts of the theory, and elucidates the principles and components of the latter. It, also, provides a description of the application of RRG on different languages.

The third chapter sets out the analysis of the corpus of study. It describes the research methodology as well as data collection tools and the study case. Then, it provides an overall discussion of the of the findings. The chapter ends with the limitations encountered in the investigation process, and suggests recommendation for further research.

CHAPTER ONE:

Generative Syntax Theories and
Approaches

Introduction

Language as a complex unit has always intrigued researchers and scholars to investigate its complex nature. In this respect, several disciplines arose in an attempt to account for language phenomena, such as phonology, morphology, pragmatics, and syntax and semantics are no exception. The former is concerned with sentence structure, and the latter studies meaning. Within this linguistic framework, the current chapter handles an overview of the pertinent literature related to syntax. The researcher, first, starts with providing some definitions of syntax, and sheds light on the fundamental notion of generative grammar. She, furthermore, puts forward the main linguistic theories elaborated in syntax. Lastly, the researcher concludes with a brief summary to compare between these different theories.

I. DEFINITIONS OF SYNTAX

According to the English Merriam-Webster Dictionary (2019), the term '*syntax*' originates from middle French '*sintaxe*', from Late Latin '*syntaxis*', and from Greek '*syntassein*'. It consists of '*syn*' meaning '*together*', and '*tassein*' meaning '*to arrange*'. That is, to arrange together. Henceforth, syntax is concerned with how words are arranged to form phrases and clauses; and how these clauses are arranged into sentences. In other words, the order of words is a prominent aspect in the analysis of syntactic structures, merely in analytic languages.

Chomsky (2001, p. 11) views syntax as “the study of principles and processes by which sentences are constructed in particular languages”. That is, the main concern of syntax is the structure of sentences. These structures differ from one language to another. Moreover, syntax studies the rules that account for the syntactic phenomena; and how the constituents combine to form sentences. On a side note, Chomsky’s transformational approach to grammar regularly accounts for these syntactic properties of sentences.

According to Van Valin (2001, p. 1), “Syntax is a central component of human language (...) each language has a stock of meaning-bearing elements and different ways of combining them to express different meanings, and these ways of combining them are themselves meaningful”. That is to say, the sentence is a core component of language. The constituents of the sentence, what he referred to as “meaning-bearing elements”, along with their arrangements differ across languages. In that sense, changing the order of these constituents would, consequently, alternate the meaning. Van Valin (2001, p. 1) gave the example of two English sentences, ‘*Chris gave the notebook to Dana*’ and ‘*Dana gave the notebook to Chris*’. These two sentences have the exact same constituents, yet, they express different meanings. Simply because the order of the constituents of the first sentence differs from the second one. And that is what defines syntax, as Van Valin (2001, p. 1) stated, “These different combinations fall into the realm of syntax.”.

Moreover, Van Valin (2001, p.1) added, “syntax deals with how sentences are constructed, and users of human languages employ a striking variety of possible arrangements of the elements in sentences”. Therefore, Syntax is not only restricted to sentence combination, but it, also, sheds light on the diverse ways of combining the elements in a sentence, that is, language patterns. In this framework, Van Valin (2001, pp. 1-2) explains that in English, the subject precedes the verb and the direct object follows the verb forming an SVO pattern, whereas, in Arabic, the subject follows the verb and precedes the direct object in a VSO pattern. In Lakotha (a Siouan language of North America), diversely, both the subject and direct object precedes the verb in an SOV pattern.

Matthews (2000, p. 1), provided another definition of syntax as follows, “it refers to the branch of grammar dealing with the ways in which words, with or without appropriate inflections, are arranged to show connections of meaning within the sentence”. Matthews (1981), hence, highlights the relationship between the constituents of the sentence and their

meanings. Put differently, the meaning of the sentence depends not only on the meaning of these constituents but also on the order of words. Matthews (1981, p. 1) carries on, “The field of syntax covers both what is shown (...) and the means by which it is done.” Through his words, syntax links between the elements of the sentence and the connecting devices. In this context, Matthews (1981, p. 1) illustrates with the following example, the sentence ‘*how nice it tastes!*’ is an exclamation, the verb ‘*tastes*’ has a meaningful relationship with the adjective ‘*nice*’. This relationship is established through the ordering of words ‘*nice*’+ ‘*it*’ +‘*tastes*’, and the agreement between ‘*it*’ and ‘*tastes*’.

Furthermore, Benmamoun(2009, p. 391) suggested:

Syntax is the study of phrasal and sentential patterns of natural language. It is the engine that combines the sound/gesture and meaning components of language. Syntax deals primarily with how words combine to form phrases and sentences, and the dependencies that obtain between the constituents of the phrase or sentence. (as cited in Ryding, 2014, pp. 107-118)

In this vein, syntax studies the structure of phrases and sentences, and the way through which words connect to form meaningful grammatical sentences. The relationship between these words is governed by a syntactic interdependency. That is, some words are dependent on other words, whilst, others are independent, and they are called ‘governors’. These dependencies form the treebanks.

In light of the aforementioned definitions, syntax can be defined as a branch of linguistics that is concerned with word order, sentence complexity, and sentence type. It studies the rules and principles that govern the way words are combined to form clauses, and the way clauses are combined to form sentences.

II. GENERATIVE GRAMMAR

Generative grammar is one of the most productive theories in linguistics. This concept was introduced by Chomsky in the 1950's. It stems from the mentalist belief that all humans are predisposed with an innate capacity that facilitates the process of language acquisition. The latter is embodied in the brain in the form of a language acquisition device (LAD).

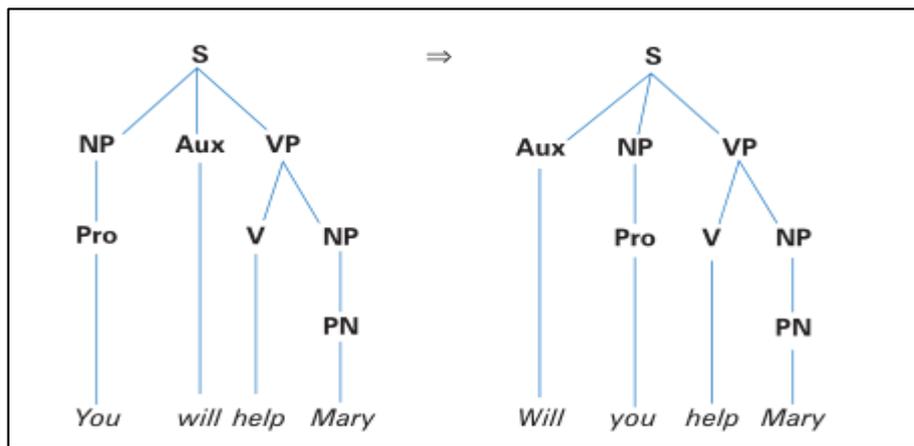
1. Grammar

Chomsky (1957, p. 13) focalizes on grammar as being a system of rules that generate an infinite set of grammatical sentences. Hence, generative grammar accounts for all and only the grammatical sentences of a given language and explains how this language is generated in our minds by computational procedures. Moreover, it describes how thoughts are computed in the mind according to the rules defined by the principles and parameters. The latter holds the claim of language knowledge as being a set of principles that are universal to all languages, and parameters that vary from one language to the other, that is, they are language-specific. (Haegeman, 1994, p. 19)

2. Transformational Grammar

Chomsky (1957, pp. 44-46) proposed a different model for linguistic structure which he called transformational grammar (TG). The latter provided a new perspective to language study through the analysis of the underlying structures of language and their transformations. That is, it is concerned with language deep structure which represents a set of basic sentences that are subject to phrase structure (PS) rules. Transformational rules, then, are applied at the output of PS rules. For instance, the sentence '*you will help Marry*' represents the deep structure, and '*will you help Marry?*' is one of its derivations, that is, a surface structure. This movement rule from the declarative form to the interrogative form is represented in Figure 1.1.

Figure 1.1: Movement rule



Note: adapted from Yule (2010, p. 104)

III. THEORIES OF SYNTAX

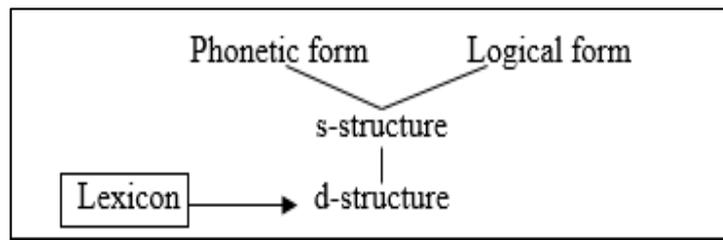
Several theories arose in an attempt to investigate the structure of languages, such as, Government and Binding, Lexical-Functional Grammar, Relational Grammar, and Role and Reference Grammar. These theories use distinct concepts and analytical tools to attain their purpose. However, they all fall under the realm of Generative Grammar.

1. Government and Binding Theory

Chomsky's early work '*Syntactic structures (1957)*' paved the way to a new perspective of syntax. It has set the basic rules to phrase-structure. The concept of syntactic structures was revolutionized to what is known now as Government and Binding theory (GB). Accordingly, it shifted from a system of rules to a system of universal principles and parameters.

GB is an extension of Chomsky's earlier work in transformational grammar, which was developed in the 1980's. The theory combines between the abstract syntactic relation that concerns assignment of case (government), and the relationship between pronouns and the co-referential expressions (binding). It consists of multiple levels of syntactic representation: deep structure (d-structure), and surface structure (s-structure) comprising a phonetic and logical form. Figure 1.2 shows the overall organization of GB.

Figure 1.2: Organization of GB

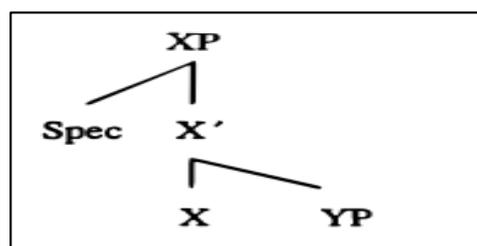


Note: adapted from Van Valin (2001, p. 193)

A. Principles and Parameters Theory

Government and Binding theory strives to be a Principles and Parameters theory. Henceforth, it uses X-bar projection for the syntactic representation of sentences as represented in Figure 1.3. Within this theory, subject and direct object are the central grammatical relations, known as thematic roles. Theta Criterion and Case Filter are two crucial notions in GB. In this respect, the former claims that a clause can only have one role (agent, theme, etc.), and that an argument bears only one role. The latter, on the other side, is divided into abstract Case (with a capital ‘C’) and morphological case (with a lower case ‘c’). (Schönefeld, 2001, p. 125)

Figure 1.3: X-bar projection.

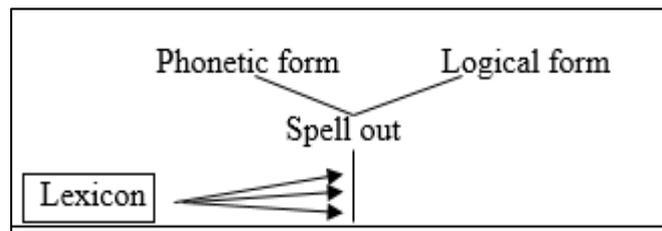


Note: adapted from Haegeman (1994, p. 105)

B. Minimalist Program

In the 1990’s, Chomsky’s Principles and Parameters approach developed into Minimalist Program. The latter emphasises on invariant syntax across languages. The organization of the Minimalist Program is given in Figure 1.4. (Van Valin, 2001, p. 203)

Figure 1.4: Organization of the Minimalist Program



Note: adapted from Van Valin, (2001, p. 204)

2. Relational Grammar

A. Relational Rules

Relational Grammar (RG) developed in the 1970's by Perlmutter and Postal as a direct descendent of Transformational Grammar. That is, it reformulates the transformational rules of TG into relational rules in terms of grammatical relations and oblique relations. The theory of RG seeks to answer the following question: 'in what ways do natural languages differ, and in what ways are they all alike?' (Perlmutter, 1980, p. 195, as cited in Van, 2001, p. 173). Henceforth, it focuses on the grammatical relations between subject, direct object, and indirect object as primitive concepts in RG. The three aforementioned grammatical relations are called terms. The terms plus the oblique relations, which includes benefactive, locative, and instrumental, form a hierarchy as represented in Figure 1.5. The numbers 1-3 are used to refer to the terms, 1 and 2 form nuclear relations, while 2 and 3 form object relations. (Blake, 2016, p. 1)

Figure 1.5: Terms and Obliques Hierarchy

Subject	direct object	indirect object	obliques
1	2	3	

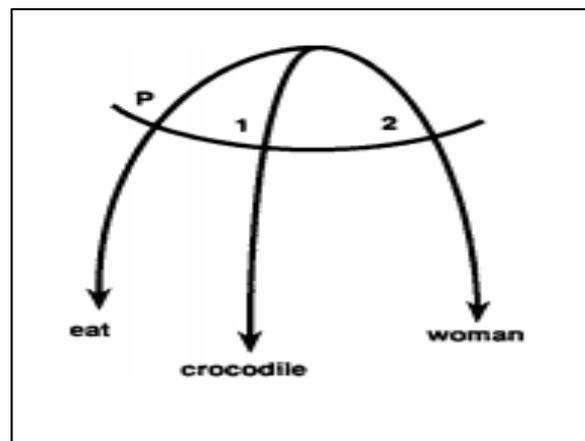
Note: adapted from Blake (2016, p. 1)

B. Relational Networks

Clauses are syntactically represented in relational networks, which are purely abstract representation to reflect the grammatical relations. The relational structure of a clause can be represented in a stratal diagram as illustrated in Figure 1.6. In sentence (a), the verb ‘ate’ is the predicate (P), the subject ‘crocodile’ is referred to as 1, and the direct object ‘woman’ is referred to as 2. (Blake, 2016, p. 2)

- a. The crocodile ate the woman.

Figure 1.6: Stratal Diagram for Simple Sentence in English



Note: adapted from Blake (2016, p. 1)

The following sentences are in Tagalog (Philippine language). In relative clause (b), ‘*babae*’ ‘woman’ represents the only subject. However, in clause (c) both ‘*bigas*’ ‘rice’ and ‘*babae*’ ‘woman’ are considered as subject (1) but on distinct strata. This is illustrated in Figure 1.7. (Van Valin, 2001, p. 180)

- b. B-in-ili ng babae ang bigas para sa kaniyang sarili.

und-bought ntl woman nom rice for dat 3sggen self

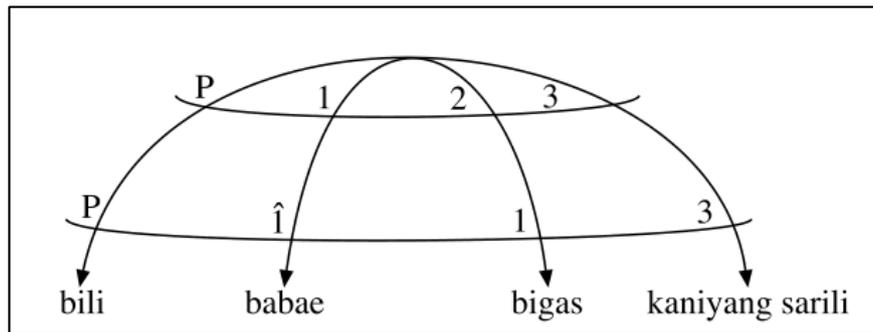
‘The woman bought the rice for herself.’

- c. ang bigas-na b-in-ili ng babae para sa kaniyang sarili

nom rice-lnk und-bought ntl woman for dat 3sggen self

‘the rice that the woman bought for herself’

Figure 1.7: Relational Network for Tagalog Sentences.



Note: adapted from Van Valin, (2001, p.180)

RG consists of several principles (laws) that define the potential relational network and syntactic structures in languages. Among these laws, first, stratal uniqueness law which requires the presence of only one subject, direct object, and indirect object in an individual stratum; second, final 1 law which constrains the clause to have a subject. (Van Valin, 2001, p. 179)

RG influenced several theories, including LFG, and Arc Pair Grammar. The latter was a highly formalised version of RG comprising the grammatical relations, NP-internal relations, and other grammatical phenomena. (Van Valin, 2001, p. 182)

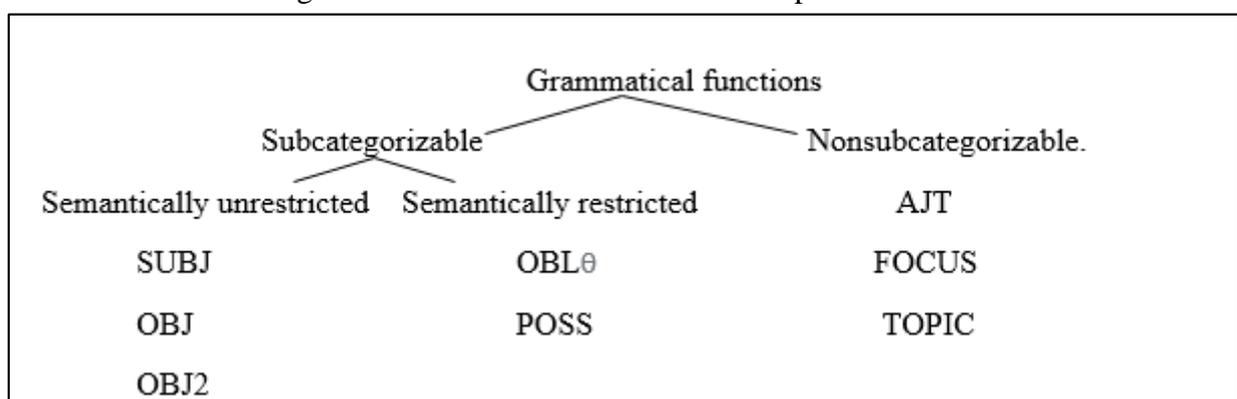
3. Lexical-Functional Grammar

A. Syntactic Structures

This theory was developed in the 1970's by Bresnan and Kaplan. Lexical-Functional Grammar (LFG) takes into account the lexical structure, constituent structure, and functional structure in sentence analysis. That is, it is concerned with the relational and constituent structure through which it combines only two layers of representation: constituent structure (c-structure), and functional structure (f-structure). It is a monostratal theory because it rejects the abstract syntactic representation and focuses more on the concrete syntactic representation in which it applies the unification mechanism. (Van Valin, 2001, pp. 182-183). In addition to that, LFG puts forward the role of lexicon in Grammar, and differs from other theories, such as, GB

and RG, in its adoption of distinct syntactic structures (c-structure and f-structure). Thus, it opposes relational and dependency grammar. (Schönefeld, 2001, p. 132). LFG's grammatical functions for simple sentences may be sketched as in Figure 1.8. Grammatical functions in LFG are divided into verb's Subcategorizable and nonsubcategorizable. In the Subcategorizable functions, subject SUBJ, object OBJ, and secondary object OBJ2 are semantically unrestricted because they can be agents, experiencers, patients, themes, ect., according to the verb. Whereas, OBL θ and possessor POSS are semantically restricted because they are linked to particular thematic relations or semantic functions, such as, recipient, benefactive, or possessor. The nonsubcategorizable functions, on the other hand, includes adjuncts AJT, focus and topic as discourse function. (Van Valin, 2001, p. 184). This is illustrated in Figure 1.9.

Figure 1.8:Grammatical functions in simple sentences



Note: adapted from Bresnan, 1982, as cited in Van Valin (2001, p.184)

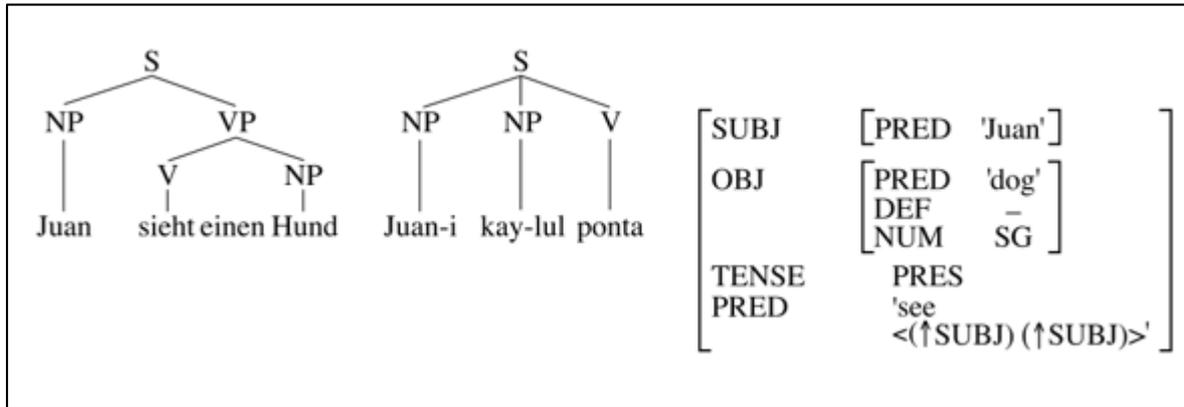
The following Korean and German examples are presented in Figure 1.9. Both sentences (a) and (b) have 'Juan' as subject and 'dog' as direct object. Hence, they share the same f-structure with different lexical items (German Hund and Korean kay). However, these sentences vary in c-structure. (Van Valin, 2001, p. 183)

- a. Juan-i kay-lul po-n-ta. Korean
 Juan-nom dog-acc see-pres-ind
 'Juan sees a dog.'
- b. Juan sieh-t ein-en Hund. German

Juan.nom see-3sgpres a-acc dog

‘Juan sees a dog.’

Figure 1.9: C-structure and F-structure Representations for ‘Juan sees a dog.’



Note: Adapted from Van Valin, (2001, p. 183)

According to Van Valin, (2001, p.193), LFG goes beyond the sentence structure to study the development of a psychologically empirically testable theory of language production and comprehension of diverse languages.

4. Role and Reference Grammar

Role and Reference Grammar (RRG) developed in 1984 by A. Foley and R. Van Valin. What marked this theory is its distinct analysis which was based on different languages, such as, Lakhota, Tagalog and Dyirbal. Rather than the Indo-European-languages, naming English. According to Van Valin, (2001, p. 220), RRG focuses on the analysis of grammatical structures in relation to their semantic and communicative functions.

A. The Layered Structure of the Clause (LSC)

RRG adopts a universal clause structure for the syntactic representation of sentences. The latter is termed the layered structure of the clause (LSC). It includes the predicating and non-predicating elements of the sentence as given in Figure 1.10.

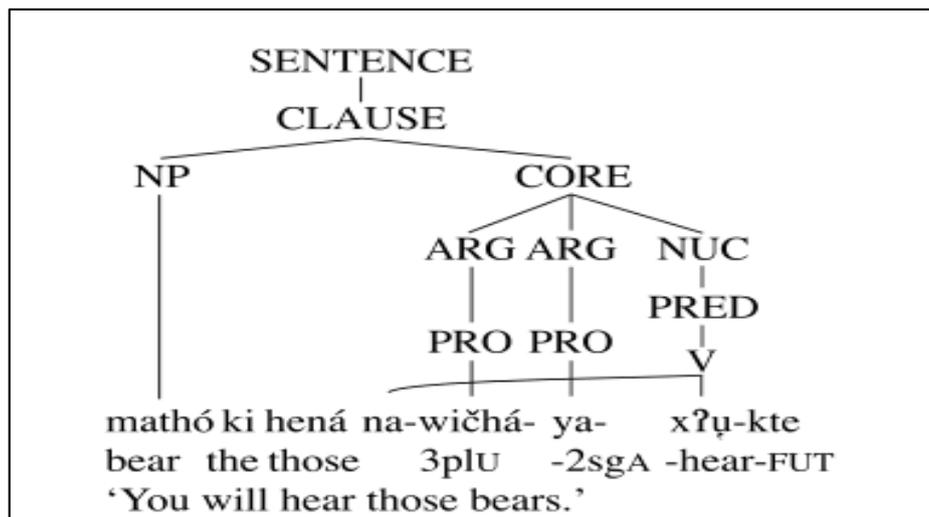
Figure 1.10: Universal oppositions underlying clause structure.

Predicating elements		Non-predicating elements
<div style="border: 1px solid black; padding: 2px; display: inline-block;">Predicate</div>	+ Arguments	Non-Arguments

Note: adapted from Van Valin (2005, p. 4)

Figure 1.11. illustrates an example of the layered structure of a clause in Lakotha (Siouan, North America). Since the latter is a head marking language, the core arguments are represented by bound morphemes rather than free morphemes. That is to say, the bound pronominal affixes on the verb ‘*nawíčhayax?ukte*’ ‘You will hear’ represents the core of this clause. Whereas, ‘*mathó ki hená*’ ‘those bears’ is the independent NP. (Van Valin, 2001, p. 206).

Figure 1.11: Layered structure of a clause in Lakhota



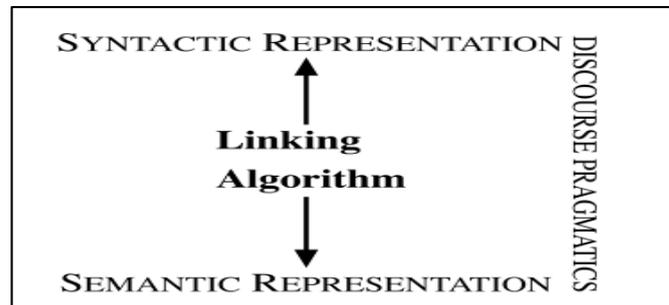
Note: adapted from Van Valin (2001, p. 207)

B. Linking Algorithm

One of the central notion in RRG is the linking system. RRG concentrates on the syntax–semantics–pragmatics interface across languages. That is, the linking between syntactic representation and semantic representation (from syntax to semantics and from semantics to

syntax) through the bidirectional linking algorithm. (Van Valin, 2008, p. 16). Figure 1.12 illustrates this organization.

Figure 1.12: The Organization of RRG.



Note: Adapted from Van Valin (2001, p. 209)

Van Valin, (2008, p. 22) states that there has been a great interest in applying RRG model in computational and neurolinguistic fields. That is, the analysis and parsing of computational text and the processing of neurocognitive language.

IV. SUMMARY OF THE THEORIES

Albeit the aforementioned theories are all descendant of TG, they differ in several ways, including the syntactic representations, lexical information, grammatical relations treatment, and morphosyntactic phenomena. Respectively, both GB and LFG employ X-bar representation, in different ways, whereas, RG uses relational network with multistratal; and RRG uses the layered structure of the clause. LFG and RRG put out the abstract underlying structure in their analysis, unlike GB and RG. In terms of lexical information, GB, LFG, and RRG value the lexicon. GB and LFG contain lexical entries with subcategorization information and thematic relations for argument structure. Which is not the case for RRG. The subcategorization is rather semantically achieved.

Another difference relies in the treatment of grammatical relations. RG sees them as primitive. GB consider these relations to be derived from phrase-structure, whereas, in LFG they are derived from features of Lexical Mapping Theory (LMT). RRG, on the contrary, rejects

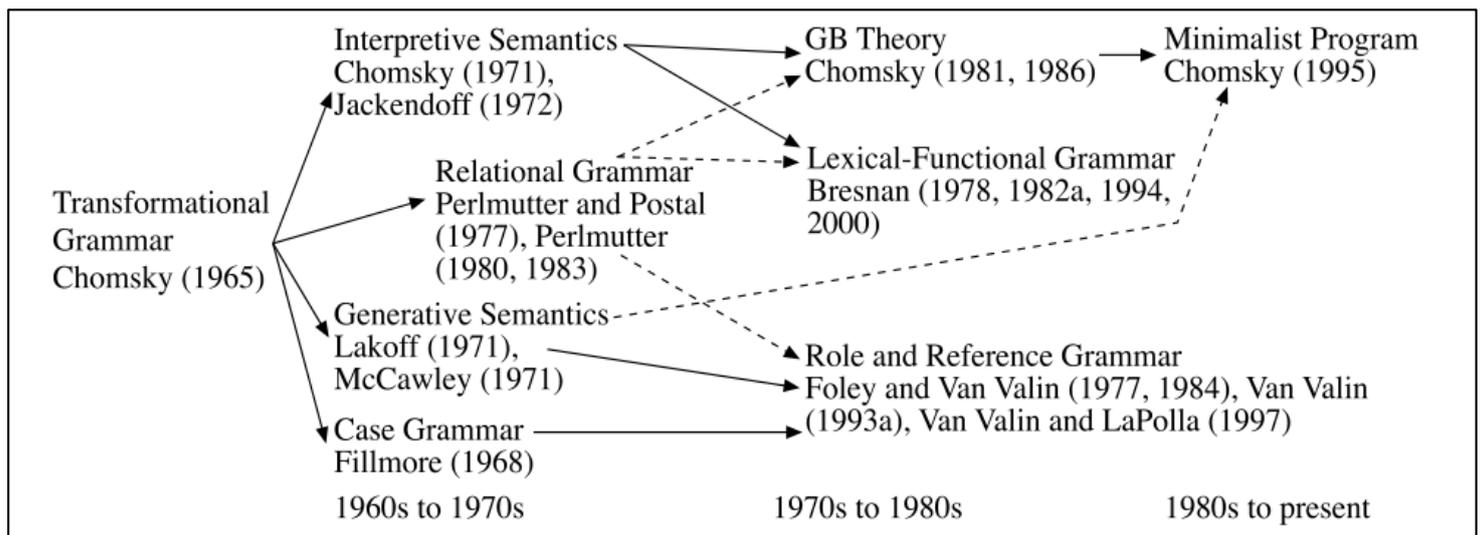
all these Indo-European based grammatical relations to be a construction-specific theory.

Lastly, the morpho-syntactic phenomena in which all four theories function differently. RG's analysis is based on grammatical relations, whereas, GB employs universal principles that are subject to parameters variation. LFG focuses on lexicon of f-structure, and RRG involves a linking algorithm with the syntax and semantic discourse-pragmatics interference. (Van Valin, 2001, pp.219-221).

Figure 1.13 provides a summary of the historical development of the syntactic theories. They all derive from Chomsky's Transformational Grammar. RG developed directly from TG in the 1970's, whilst, other theories, such as, LFG and RRG were indirectly influenced.

The direct development is indicated through solid arrows, and the dashes arrows indicate an influence.

Figure 1.13: Historical development of the theories discussed in this chapter



Note: Adopted from Van Valin (2001, p. 218)

Conclusion

The current chapter provided an overview of syntax and the different syntactic theories under the realm of Transformational Grammar. Whereby, syntax is defined as the study of the rules and principles that govern sentence formation. The objective of syntax, thus, is to understand how languages are constructed and how meaning relates to the form. Moreover, several syntactic theories have been introduced, including GB, LFG, RG, and RRG. The latter represents the cornerstone of the current work. The following chapter, hence, will handle a detailed explanation of this syntactic theory and its main concepts.

CHAPTER TWO:

**VAN VALIN'S THEORY OF ROLE
AND REFERENCE GRAMMAR**

Introduction

In an attempt to account for the regularities in different languages, and reach logical analysis of the syntactic phenomena., several theories were established, such as, GB, RG, and RRG. The latter is one of the standpoints in syntax. This chapter, hence, is dedicated to this syntactic theory RRG which serves as the linguistic model for this research. In this vein, the researcher, first, presents the basic concepts of RRG. Then, she elaborates on the main principles and components of the theory with illustrations in different languages, naming, English, French, Turkish, Lakotha and so forth.

I. MAIN CONCEPTS OF ROLE AND REFERENCE GRAMMAR

Role and Reference Grammar (RRG) was first introduced by Foley and Van Valin (1984). Van Valin, (1993, p. 1) defines RRG as “a structural-functionalist theory of grammar” In the sense that it is situated between the two extremes: formalists and functionalists. Yet, it differs from both. That is to say, it considers language as a communicative action, and sees language and grammar as two separate systems. In addition to that, Van Valin, (1993, p. 2) claims that the understanding of grammatical structures requires a reference to their semantic and communicative function. Hence, RRG takes into account both words' combination, grammatical structures, and their reference to semantics and pragmatics. The motives for developing this linguistic theory were an endeavour to answer two central questions: (Van Valin, 2005, p. 1)

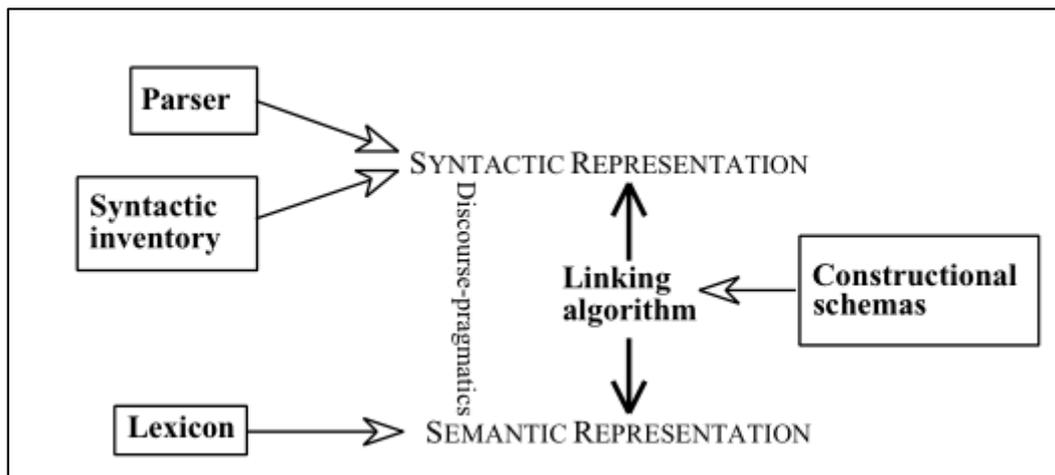
- (i) What would linguistic theory look like if it were based on the analysis of Lakhotia, Tagalog and Dyirbal, rather than on the analysis of English?
- (ii) How can the interaction of syntax, semantics and pragmatics in different grammatical systems best be captured and explained?

RRG's initial work, henceforth, was based on different principles which were considered to be crucial for syntactic theorizing. (Van Valin, 2008, p.75).

- a. Non-apriorism: the descriptive concepts should be shaped based on the 'language-internal evidence' rather than a priori, this was highlighted by Van (2006) at the beginning of a plenary conference presentation, as he stated: "RRG is a non-aprioristic theory."
- b. Typological adequacy: a cornerstone of RRG, the formulation of linguistic theories requires to take into account the different structures of languages without imposing features which do not exist in these languages. That is, do not base theories only on Indo-European languages.
- c. Semantic-pragmatic motivation: The theory of RRG goes beyond the structure level, to draw lines with the semantics and pragmatics levels, since syntax is very dependent, and cannot be separated from semantics and pragmatics. Syntactic statements are semantically motivated.

In this vein, there are several concepts that distinguish RRG from other theories in Syntax, naming Government-Binding theory (GB) and Relational Grammar (RG). First, RRG as a syntactic theory rejects X-bar syntax and constituent-structure rules (grammatical relationships). Its main claim is that all languages share universal clause features. Second, RRG is a monostratal theory, that is, it has only one level of syntactic representation, which corresponds to the actual structural form of the utterance. This latter is known as the layered structure of the clause (LSC) which applies equally to all languages systems (free or fixed word order). This syntactic representation is linked to the semantic representation via a linking algorithm, as shown in Figure 2.1. (Van Valin, 2001, p. 208-209)

Figure 2.1: Organization of Role and Reference Grammar (final).



Note: Adapted from Van Valin (2005, p. 134)

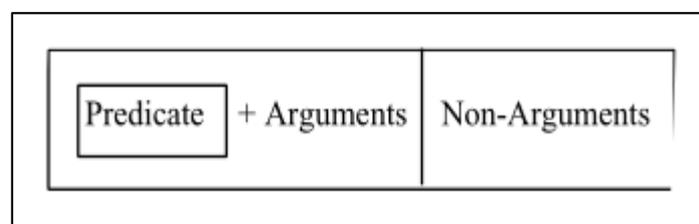
II. FUNDAMENTAL PRINCIPLES AND COMPONENTS OF THE THEORY

1. Simple Sentences

A. The Layered Structure Clause (LSC)

LSC is essentially made up of two main contrasts between the predicate and non-predicating elements as illustrated in Figure 2.2.

Figure 2.2: Universal Oppositions Underlying Clause Structure.



Note: adapted from Van Valin (2005, p. 4)

The primary constituent units of the LSC are:

- a. NUCLEUS: it contains the predicate (usually a verb).
- b. CORE: it contains the nucleus plus the arguments of the predicate.

- c. PERIPHERY: it consists of the non-arguments of the predicate, that is, the adjunct, which can be the temporal and/or locative modifiers of the core.

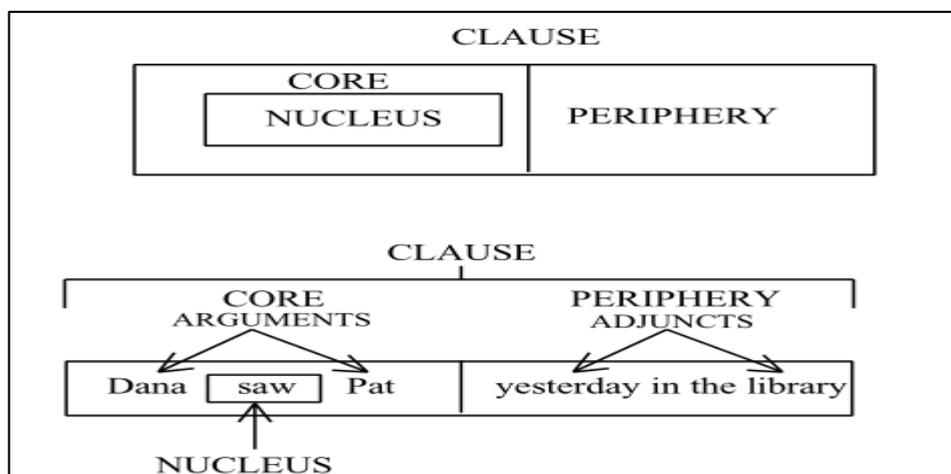
The representation of these units in the box diagram is in Figure 2.3. In the English sentence, 'Dana' and 'pat' are the arguments of the predicate 'saw' all within the core, whereas the prepositional phrase 'yesterday in the library' is the adjunct. That is, the non-predicating element.

The clausal layer, in some languages, can also contain:

- Pre-core slot (PrCS) and/or a post-core slot (PoCS): These are positions within the clause but outside the core. For instance, WH-NP can occur in a PrCS.
- The sentence level contains the clause level, as it may contain, a left- or right-detached position (LDP, RDP): These are positions comprising elements, such as AdvP's or PP's, which are separated from the rest of the sentence by a pause or intonation break.

According to Van Valin & LaPolla, (1997, p. 26), each of these basic units of the layered structure of the clause is motivated by a well-defined semantic concept.

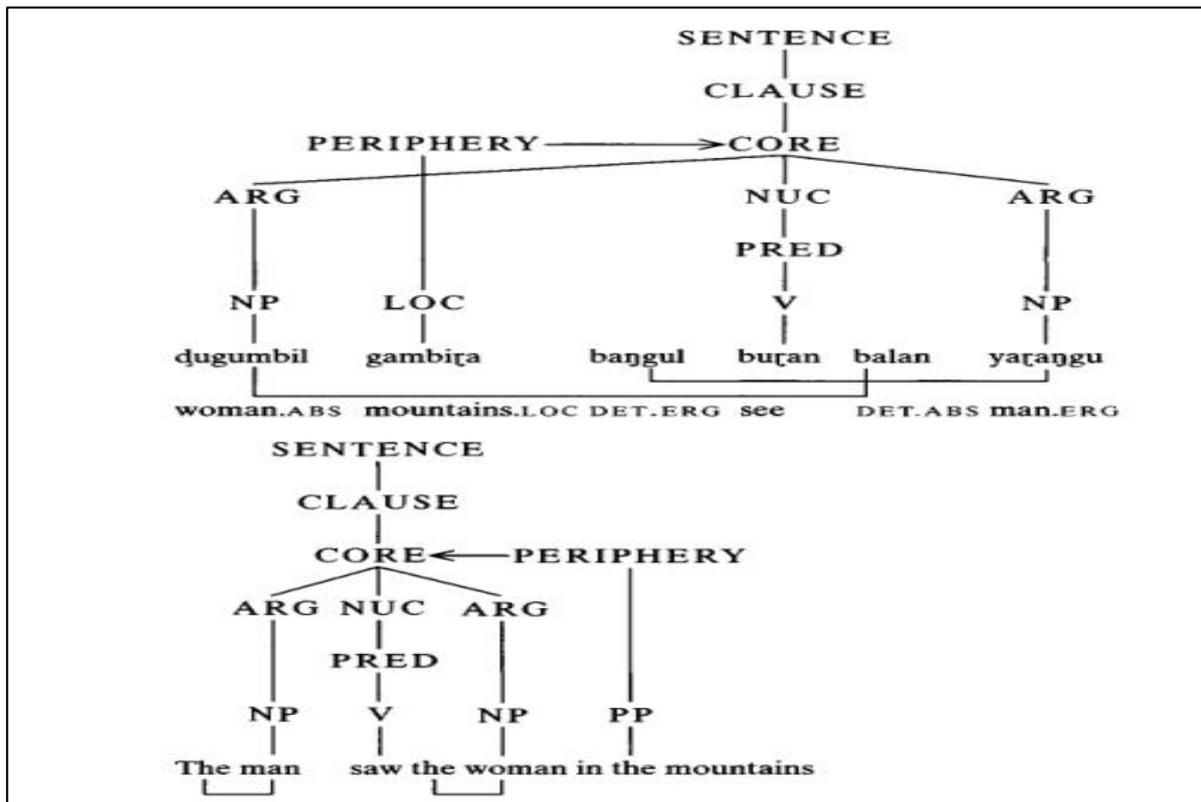
Figure 2.3: Components of the Layered Structure of the Clause



Note: adapted from Van Valin (2005, p. 4)

The LSC of sentences in English and Dyirbal is given in Figure 2.4. The first English sentence is made up of the clause 'the man saw the woman as a core'. 'The man and the woman' are both arguments of the predicate 'saw'; and the adverbial phrases 'in the mountains' is an adjunct. That is, the periphery. The same structural relations are represented in Dyirbal. The arguments of the nucleus are 'dyugumbil balan' and 'bangul yaṛaṅgu' 'the man and the woman'; the locative (LOC) 'gambiṛa' 'in the mountains' is included in the periphery.

Figure 2.4: Layered Structure of Clause of English and Dyirbal

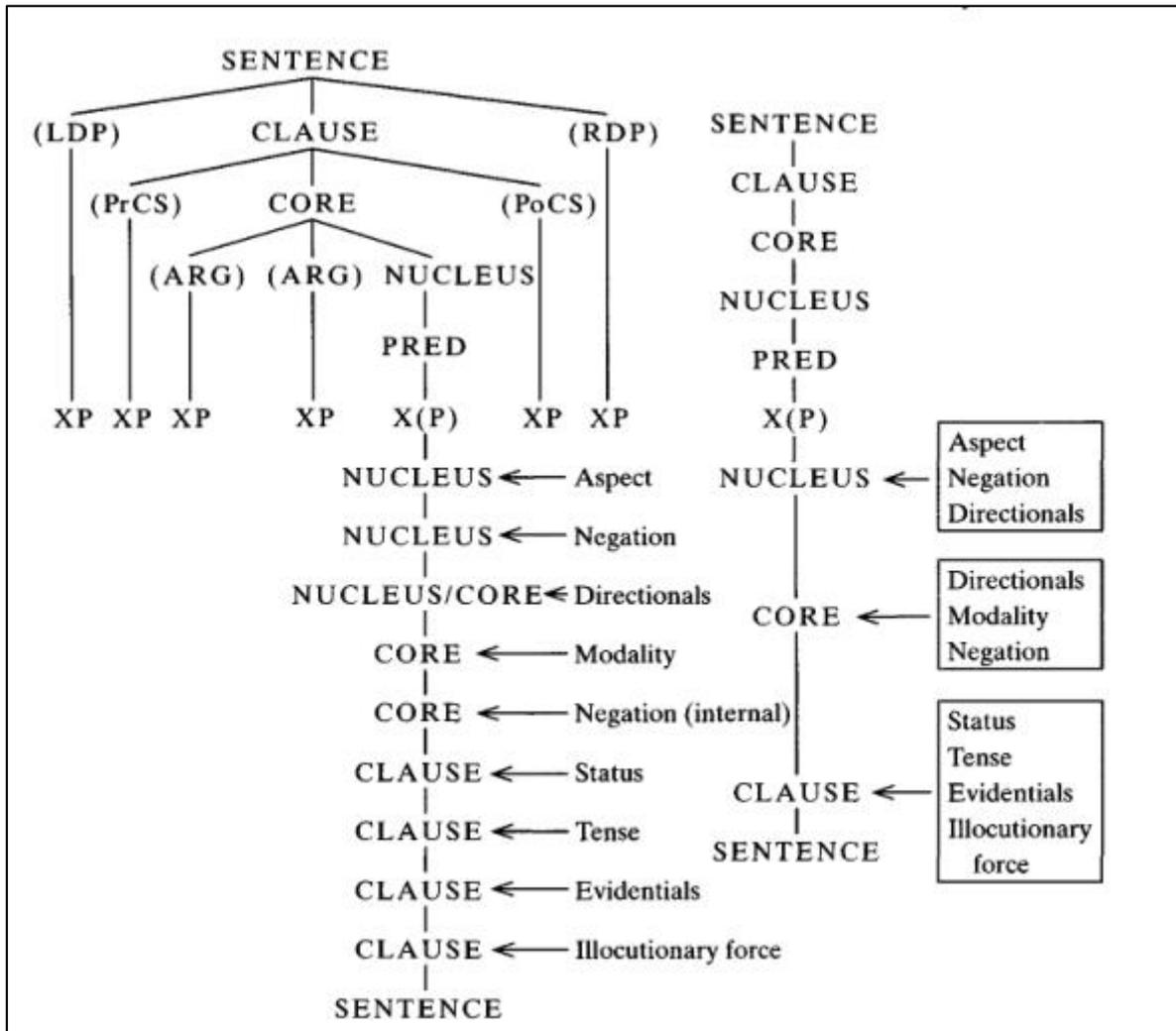


Note: adapted from Van Valin (1997, p. 33)

B. Operators

The aforementioned layers are modified by operators which represents a prominent component of RRG. These operators consist of grammatical categories such as, aspect, tense, negation, and illocutionary force. Their projection in the LCS has a separate representation, where each operator is linked to the layer it modifies. This is illustrated in Figure 2.5.

Figure 2.5: LSC with Constituent and Operator Projection



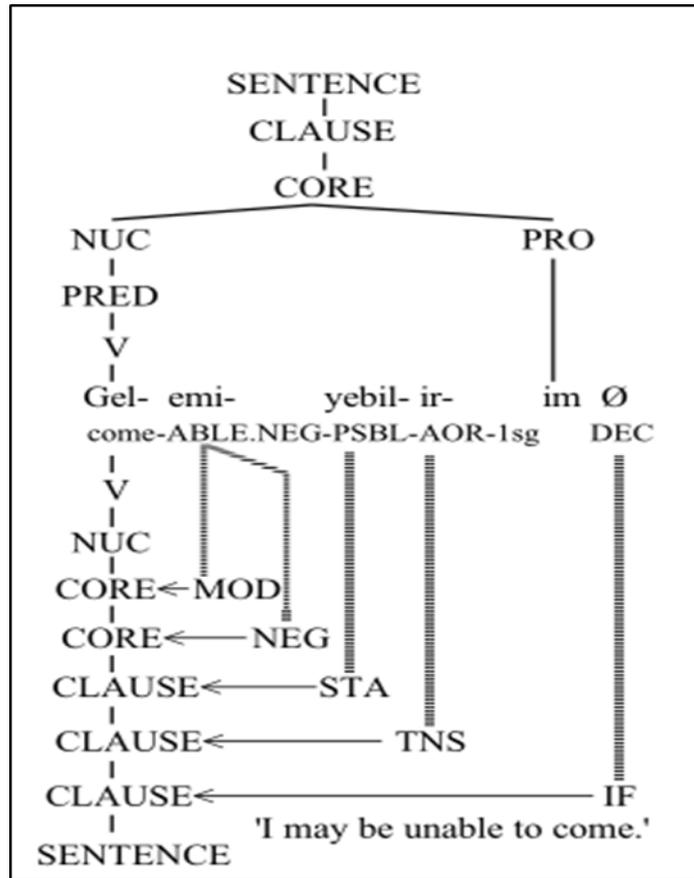
Note: adapted from Van & LaPolla, (1997, p. 49)

The layered structure clause with operator's projection of the following example in Turkish is represented in Figure 2.6.

- a. Gel-emi- yebil-ir-im.
 come-ABLE.NEG-PSBL-AOR-1sg
 'I may be unable to come'

In Turkish sentence (a) in Figure 2.7, there is a similar order of operators to English. For instance, aspect and modality are closer to the verb; whereas, tense and IF are farther from the verb.

Figure 2.6: Structure of Turkish Example.



Note: adapted from Van Valin (2005, p. 14)

2. Complex Sentences

A. The layered structure of the clause and juncture

1) Theory of juncture.

Van Valin, (2005, p. 188) asserts that the components of LSC are essential to the structure of complex sentences, these components are compound into juncture levels. That is, the clausal juncture consists of multiple clauses, core juncture consists of multiple cores, and nuclear junctures consists of multiple nuclei. These junctures can be represented as follow:

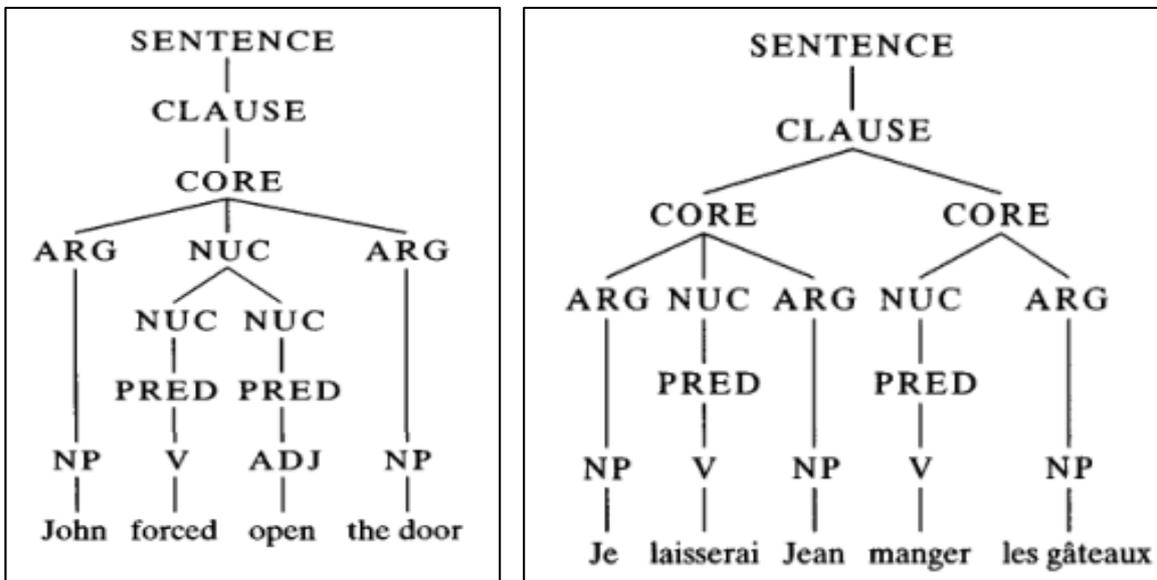
- [CORE ... [NUC ...] ... + ... [NUC ...] ...] Nuclear juncture
- [CLAUSE ... [CORE ...] ... + ... [CORE ...] ...] Core juncture

- [SENTENCE ... [CLAUSE ...] ... + ... [CLAUSE ...] ...] Clausal juncture

Examples of junctures are given in Figure 2.7. The sentence (a) represents nuclear juncture which consists of 'forced' as the first nucleus and 'open' as the second nucleus. In sentence (b) 'Je laisserai Jean' constitutes the first core, whereas, 'manger les gateaux' constitutes the second core, and both belong to the same clause.

- a. John forced open the door. (two nuclei in the same core)
 - b. Je laisserai Jean manger les gâteaux. (two cores in the same clause)
- 1sg let.FUT John eat the cakes
 'I'll let John eat the cakes.

Figure 2.7: Nucleus Juncture in English and Core Juncture in French



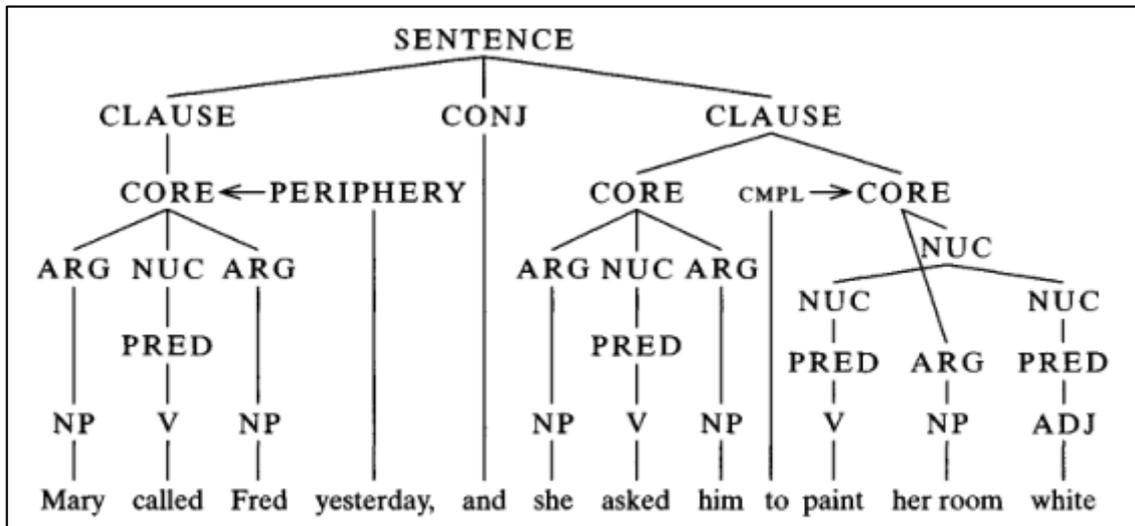
Note: adapted from Van Valin & LaPolla (1997, pp. 443-445)

The following example illustrates a sentence in English that contains the three juncture levels. 'Mary called Fred yesterday' and 'she asked him to paint her room white' are two clauses that make up one sentence. The first clause consists of the nucleus 'called' and its arguments 'Mary' and 'Fred', in addition to the adverbial adjunct 'yesterday' as a periphery. The second clause, on the other hand, contains a core juncture. The latter is made up of two

cores 'he asked him' and 'to paint her room white'. And a nucleus juncture, which consists of the verb 'paint' and the adjective 'white' as nuclei. (Van Valin & LaPolla, 1997, pp. 447-448)

The syntactic representation of this sentence is given in Figure 2.8.

Figure 2.8: Clausal, Core, and Nuclear Junctures in English Sentence.



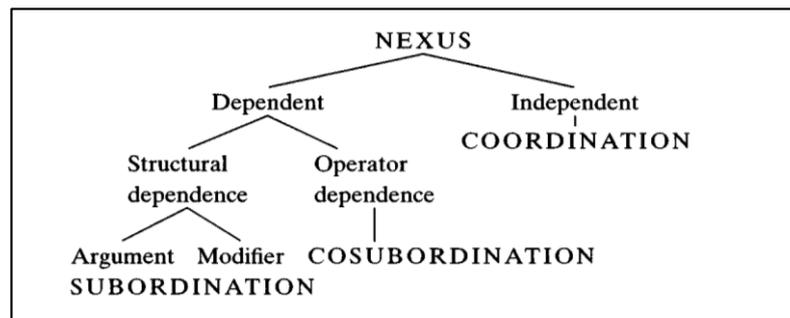
Note: adapted from Van Valin & LaPolla (1997, p. 448).

B. Semantic relations in complex sentences

1) Nexus relations.

In RRG, the units are related syntactically in terms of nexus relations. These relations are divided into three linkage types: coordination which joins two independent clauses, subordination which joins dependent, daughter, and independent clauses, where one modifies the other; and cosubordination which links two clauses where one is not modifying the other, but they are dependent through operators such as, aspect, tense or illocutionary force. cosubordination has emerged as a solution to the problem of switch-reference constructions in the languages of Papua-New Guinea, as they displayed both properties. (Van Valin, 2005, p. 183). This concept is represented in Figure 2.9.

Figure 2.9: Types of nexus.



Note: adapted from Van Valin, & LaPolla (1997, p. 454)

The following examples are from Kewa (Franklin 1971, as cited in Van Valin, 2005, p. 183).

- a. Nipú ípu-la pare ní paalá na-pía. Coordination
 3sg come-3sgPRES but 1sg afraid NEG-be.1sgPRES
 ‘He is coming, but I am not afraid.’
- b. (Ní) Epo lá-ri épa-wa. Cosubordination
 1sg whistle say-SIM.SS come-1sgPAST
 ‘I whistled while I came,’ or ‘I came whistling.’
- c. (Ní) Epo lá-lo-pulu irikai épa-lia. Subordination
 1sg whistle say-1sgPRES-CAUSAL dog come-3sgFUT
 ‘Because I am whistling, the dog will come.’

The sentence (a) exemplifies a coordination nexus. The first clause ‘*Nipú ípu-la*’ ‘he is coming’ is an independent sentence, and the same goes for the second clause ‘*pare ní paalá na-pía*’ ‘but I am not afraid’. Whereas, the sentence (b) is a switch-reference construction. That is, the first clause ‘*(Ní) Epo lá-ri*’ ‘I whistled’ is dependent on the second clause ‘*épa-wa*’ ‘I came’ for the expression of its person and tense marking, yet, it is not a subordinate clause in Kewa. The verb ‘*Epo lá-ri*’ ‘whistle’ is not marked for person nor tense. Hence, it

cannot be considered as subordinate. The sentence (c), on the contrary, represents a subordination case. '(Ni) Epo lá-lo-pulu' 'Because I am whistling' is a subordinate clause because it depends on the main clause 'irikai épa-lia' 'the dog will come' to complete its meaning. Respectively, the former is semantically related to the latter through the morpheme 'pulu' 'because'.

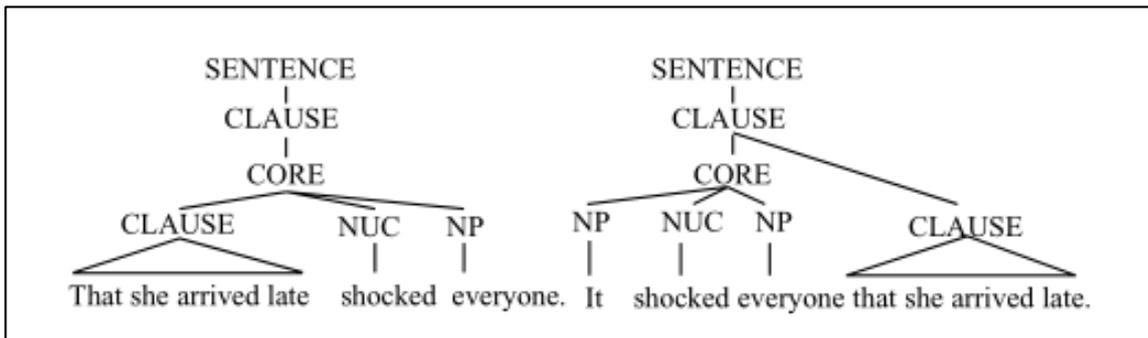
2) *Symmetrical vs asymmetrical linkage.*

Symmetrical linkage is the basic and unmarked linkage within complex sentences. It occurs at the same level of juncture. That is, linking units that belong to the same juncture, such as, nuclear juncture (nucleus with nucleus), core juncture (core with core), clause juncture (clause with clause). However, in some cases, this linking befalls between different units. That is asymmetrical linkage. For instance, clauses are embedded in a core as an argument. This exception is known as complementation. The following English examples illustrate both cases in Figure 2.10.

- a. That she arrived late shocked everyone. Asymmetrical
- b. It shocked everyone that she arrived late. Symmetrical

In sentence (a) that-clause functions as a subject. That is, '*that she arrived late*' and '*everyone*' both represents arguments of the core. Thus, it is an asymmetrical linkage, whereas in sentence (b) '*that she arrived late*' is a daughter of the higher clause node. That is to say, the clause '*that she arrived late*' does not belong to the core, but rather it is a clausal subordination. Therefore, it results in a symmetrical linkage.

Figure 2.10: Asymmetrical vs Symmetrical Linkage.

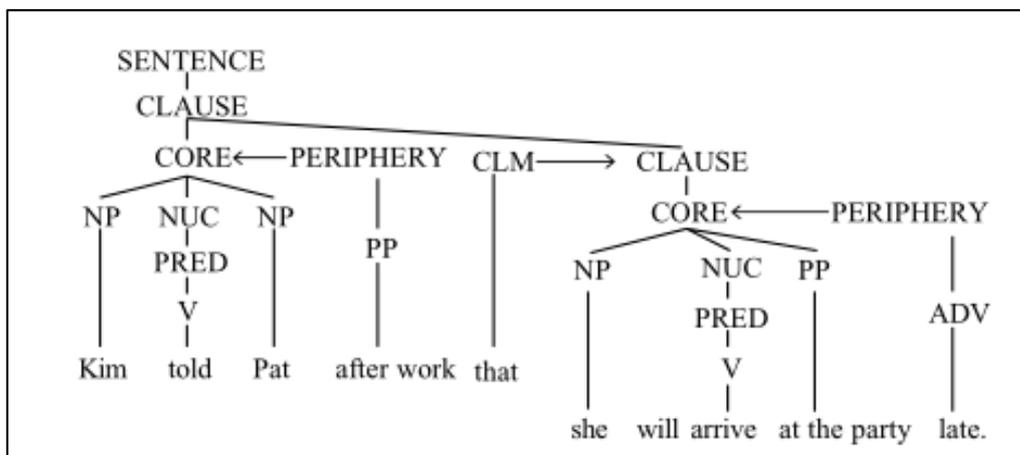


Note: adapted from Van Valin (2005, p. 199)

In this respect, the complement clause is, semantically, an argument of the verb. However, syntactically, it represents a daughter of the clause node. Hence, it results in a syntax–semantics mismatch as given in Figure 2.11.

That clause functions as an object, yet it does not belong to the core. But rather, *‘that she will arrive late at the party’* is a daughter of the higher clause node. This produces a symmetrical linkage, but it violates the principle of logical structure, which requires the realization of the arguments of the verb as core arguments.

Figure 2.11: English Object Complement That-clause



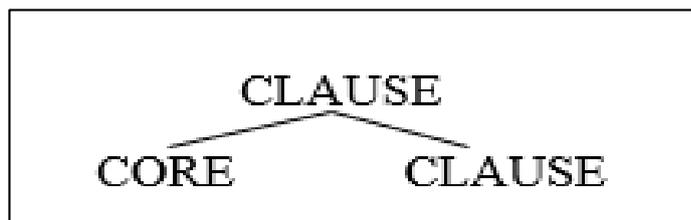
Note: adapted from Van Valin (2005, p. 200)

C. Syntactic templates

The various patterns for the syntactic representation in RRG are stored in syntactic inventory as syntactic templates. RRG theory revolves around the universality of the layered structure of clause, but it also covers the cross-linguistic variation with respect to the syntactic templates that exist in every language. In other terms, the syntactic templates are ordered in languages with fix word order, while in languages with free word order, the syntactic templates are unordered to different degrees. These templates combine to form the constituent projection. (Van Valin & La Polla, 1997, p. 505).

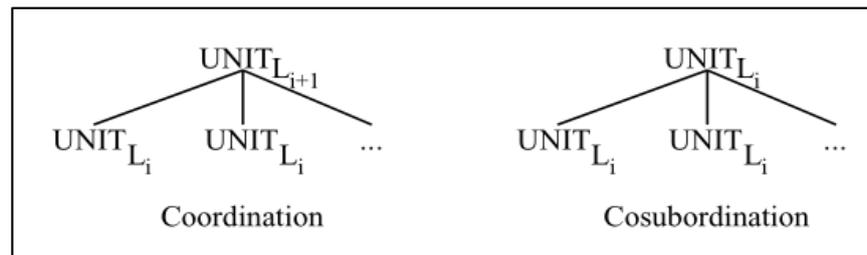
Some complex sentences require specific templates. On one hand, Subordination clause does not require the latter, except for the case of that-clauses as illustrated in Figure 2.12. In other words, there is a direct daughter functioning as a clause node of a clause node. Respectively, Van Valin (2005, p. 223) gives the example of '*Kim says that Chris thinks that Dana knows that Pat claims that Robin denies...*' (sequence of that-clauses). On the other hand, coordination and cosubordination have general templates as given in Figure 2.13. For the coordination template, the linked units represent daughters of a node of highest next layer, whereas, for the cosubordination template, the linked units represent daughters of a node of the same layer.

Figure 2.12: Template for Clausal Subordination



Note: adapted from Van Valin (2005, p. 223)

Figure 2.13: General Template for Coordination and Cosubordination



Note: adapted from Van Valin (2005, p.224)

Conclusion

By reaching the end of the current chapter which introduced the model adopted in this research, so to speak, RRG syntactic theory. The researcher, first, sheds light on the features that distinguishes this theory from the other syntactic theory, such as, GB and LFG. This chapter focuses on the structure of complex sentences which is vividly seen in the language of the Holy Quran, which is the case study of this research. The application of this model on Quranic language, thereby, would be the concern of the next chapter.

CHAPTER THREE:

Methods, Results and Discussion

Introduction

The previous two chapters introduced the theoretical framework which encompassed both the fundamental concepts of syntax, and the linguistic model that was adopted in this research, that is, RRG. The current chapter, on the other hand, is devoted to the practical framework. On this account, the researcher attempts to study the language of Quran by applying a syntactic analysis of selected verses from surat Al-kahf (The cave). This analysis aims at investigating the applicability of RRG on Quranic language, identifying the type of clause-linkage existing among the Quranic verses, and drawing the link between the semantic and the syntactic parallelism in the surah. This chapter, then, is divided into four sections. The researcher, first, precedes with an explanation of the research methodology including data collection tools and study case. Furthermore, she provides a thorough analysis of the selected verses. Lastly, she ends with an analysis and a discussion of the findings.

I. METHODOLOGY: RESEARCH DESIGN AND DATA COLLECTION TOOLS

The present research is a descriptive and analytical research with a qualitative perspective. Henceforth, the researcher employs a descriptive approach to the analysis of data. The collection of data has been achieved through documentary note-taking which is a technique that requires a written form document as a data source, in this case, The Holy Quran is the source.

Initially, the researcher adopted The Holy Quran as the case study of this research for two reasons. The first reason is the researcher's interest in the distinct and diverse structure of the Quranic verses, whereas the second reason is the considerable lack of syntactic studies addressing the language of Quran despite its rich corpus. In fact, the linguistic model of this research, that is, RRG has been applied on different Arabic dialects, nevertheless, no study has been done on the Quranic language. Furthermore, the selection of surat Al-kahf 'The Cave' (the 18th surah in The Holy Quran) as the crux of this research is based on two major reasons: First, the prevalence of

this surah enables readers, who are acquainted with it, to recognize the stories tackled in this research. Consequently, they could comprehend the analysis. Second, the surah, which constitutes of 110 verses and 12 sections, is structured in such a unique way whereby it handles five main stories as follow: the young men of the cave (Q 18:9-26), the master of the garden (Q 18:32-44), Iblīs the rebel (Q 18:50), the journey of Moses (Q 18:60-82), and the story of Dhū l-Qarnayn, the “Possessor of the Two-Horns” (Q 18:83-98). (“The Last Dialogue”, para. 10, 2020).

In the course of this investigation, however, the researcher emphasises on the analysis of the last two stories of the surah (the journey of Moses and the story of Dhu l-Qarnayn). According to Khan (2016), these stories reflect a parallel meaning. That is to say, the first story describes the lack of knowledge and the incapability of Moses to change things; Whilst, the second story describes the knowledge and ability of Dhu l-Qarnayn to do good. (“Bayyinah”, 2017)

Moreover, the researcher sets boundaries to the study by selecting ten verses of the surah. The latter is transliterated using the online database www.transliteration.org/. Thereafter, relying on the English translation of the surah from **Saheeh International**, the researcher attempted to divide these verses into sentences paving the way to the application of RRG principles through scheming tree diagrams. These diagrams represent the layered structure clause (LSC) with the constituent projection of each sentence of the selected verses. The researcher relied on the online database **Quranic Arabic Corpus** www.corpus.quran.com/ to verify the word’s grammatical categories which is very crucial in the realization of LSC.

II. DATA ANALYSIS: THE APPLICATION OF RRG ON THE SELECTED VERSES

The analysis of data involves merely the constituent projection. Note that the current analysis is restricted only to 22 sentences. It is divided into three sections, the first section tackles the sentences that obey RRG principles, whereas, the second section deals with the

remaining sentences that present violation of the theory's principles. The third section compares the syntactic structure of the five first verses belonging to Mose's story to the five first verses belonging to Dhu al-qarnayn's story.

Figure 3.1: LSC of the second sentence of the first verse (Q 18:59-60)

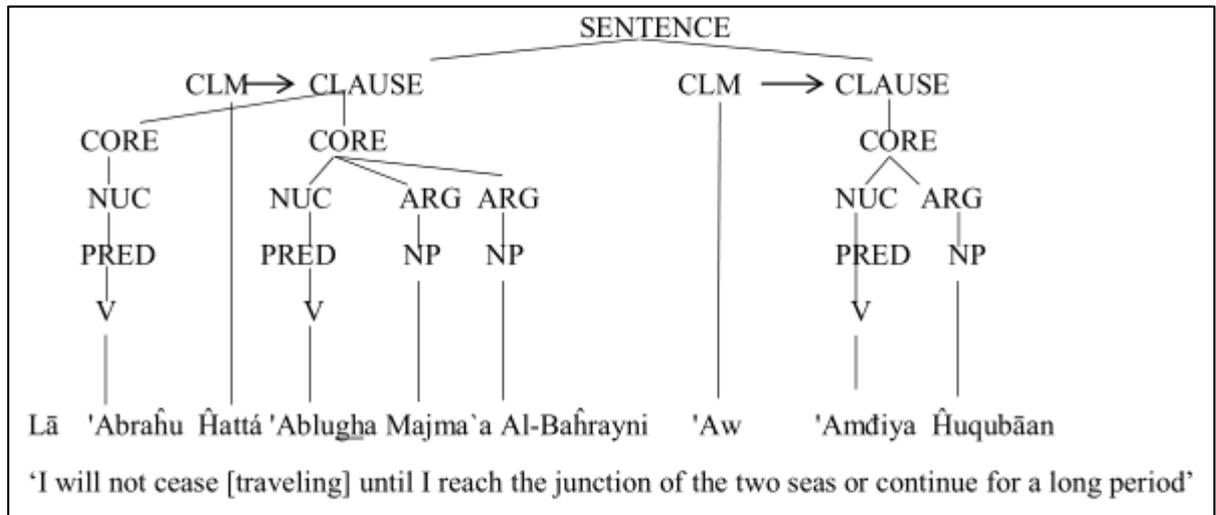


Figure 3.2: LSC of the first sentence of the second verse (Q 18:60-61)

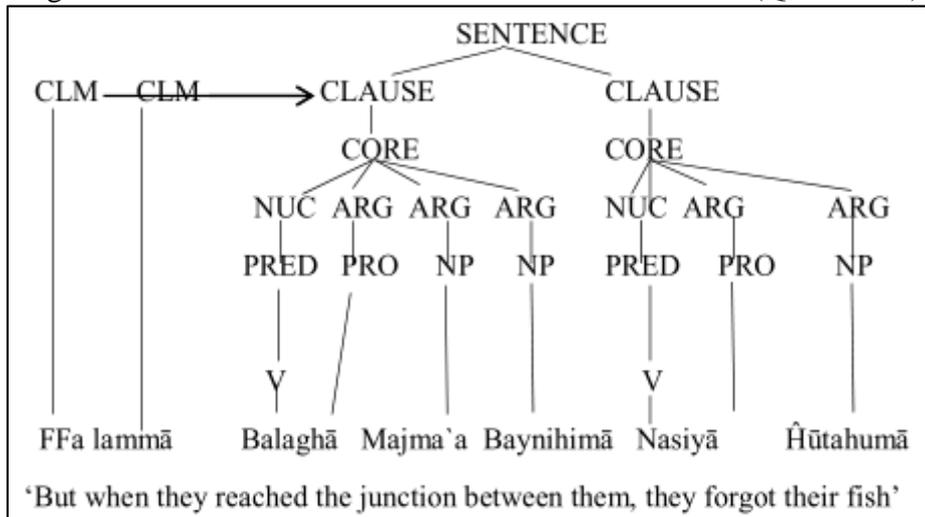


Figure 3.3: LSC of the first sentence of the third verse (Q 18:61-62)

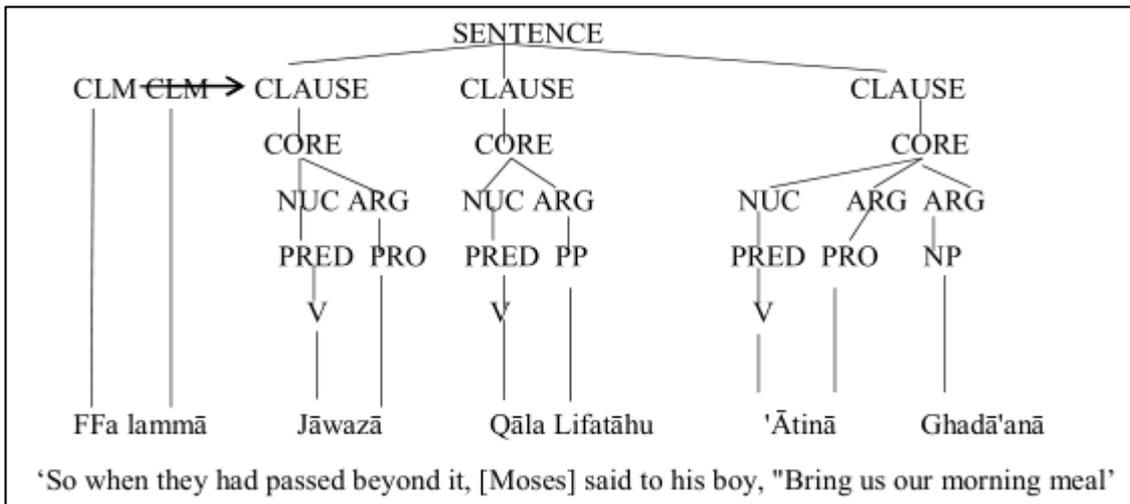


Figure 3.4: LSC of the third sentence of the fourth verse (Q 18:62-63)

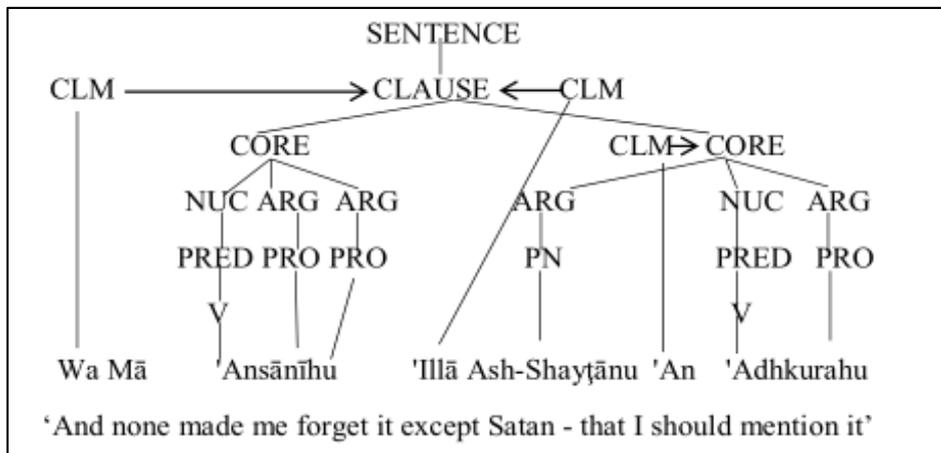
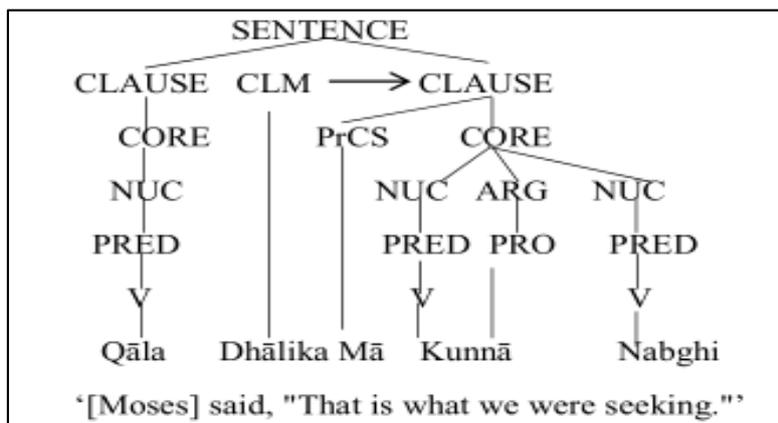
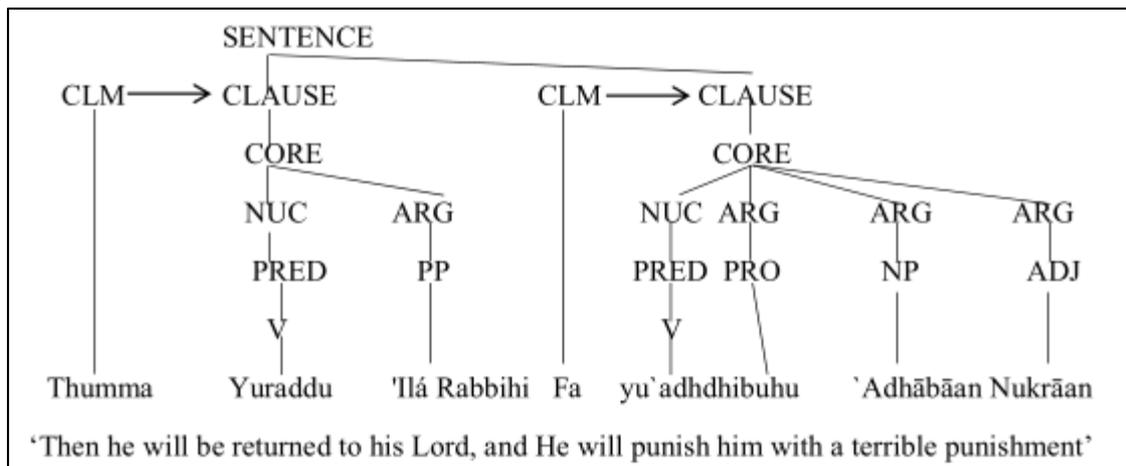


Figure 3.5: LSC of the first sentence of the fifth verse (Q 18:63-64)





The LSC of the selected verses has been achieved through the linguistic model RRG. These sentences abide to Van Valin’s syntactic principles to a great extent. They display an identical correspondence to RRG constituent projection. It should be noted that the language of Quran is distinct from any other speech, and so is its structure. Some of its contents include reported speeches consisting of many instances wherein the verb *Qāla* ‘said’ composes an individual clause.

Furthermore, according to Van Valin (1993), the linking particles, such as, *Wa* ‘and’, *FFa* ‘so’ and *lammā* ‘when’, function as clause-linkage markers (CLM). These markers occur to point relations between the units in a juncture, that is, complex constructions, and attract the conscious attention. Contrarily to normal speech, the Quran is comprised of a large number of these type of markers. This is one of the aspects that differentiate it and reflect its unique structure.

Moreover, in languages with relative pronouns, such as, English and Arabic, the relative pronoun occupy the same structural position as the WH-question words, that is, the precore slot. This is the case for *Mā* ‘(is) what’ and *Man* ‘who’ which are located in PrCS as given in Figure 3.5 and Figure 3.8 respectively. In addition to that, it is noteworthy that the negative particles, such as, *Lā* ‘will not’, are floating because they belong to the operator’s projection which falls out the scope of this research. In conclusion, Van Valin’s model is highly applicable and

suitable to Quranic language. However, there are some minor violations and alternations to the theory as will be discussed in the following section.

Figure 3.9: LSC of the first sentence of the first verse (Q 18:59-60)

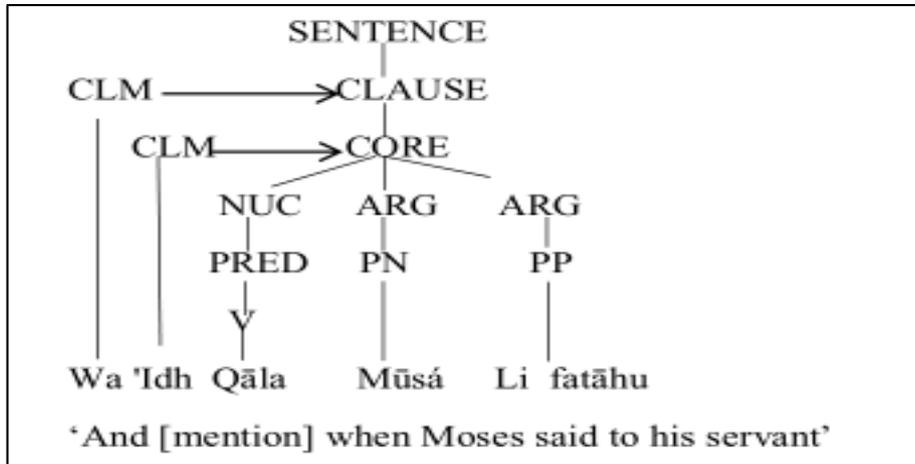


Figure 3.10: LSC of the second sentence of the second verse (Q 18:60-61)

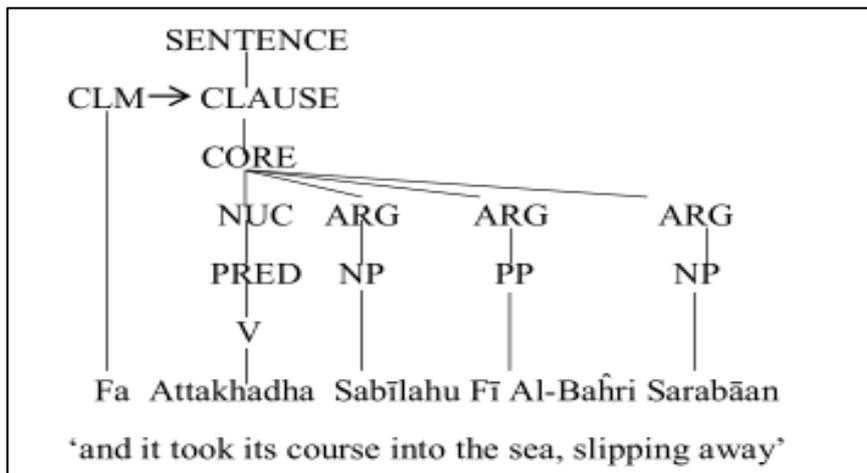


Figure 3.11: LSC of the second sentence of the third verse (Q 18:61-62)

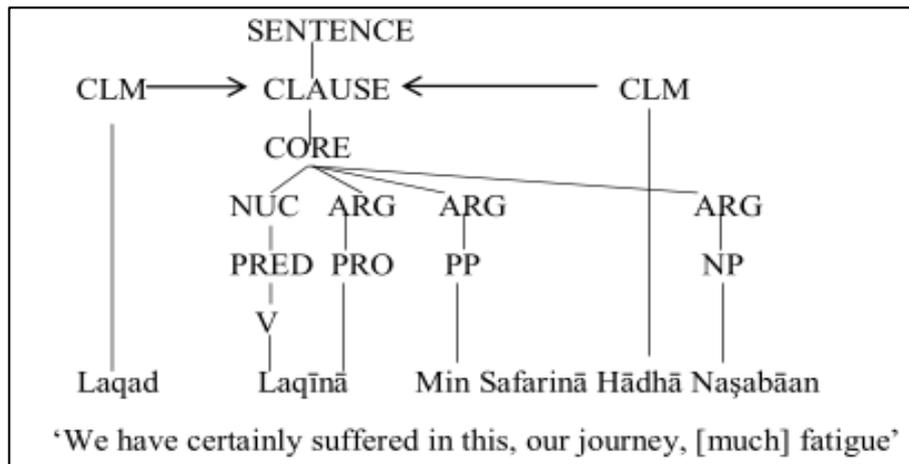


Figure 3.12: LSC of the second and fourth sentence of the fourth verse (Q 18:62-63)

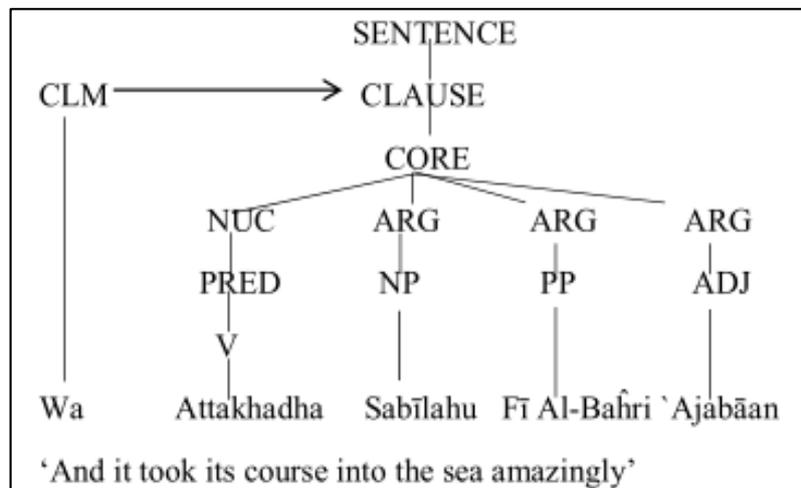
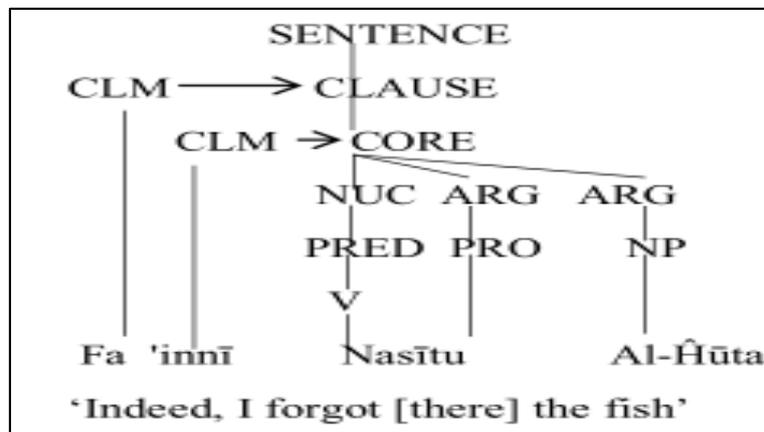


Figure 3.13: LSC of the first sentence of the fifth verse (Q 18:63-64)

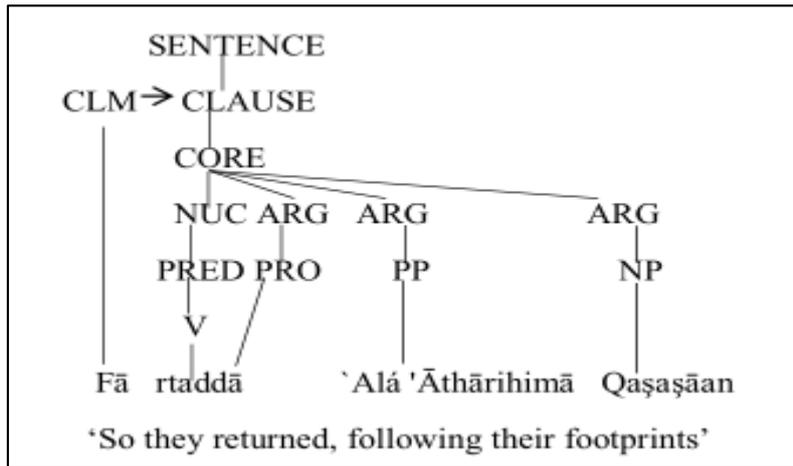


Figure 3.14: LSC of the second of the first verse (Q 18:82-83)

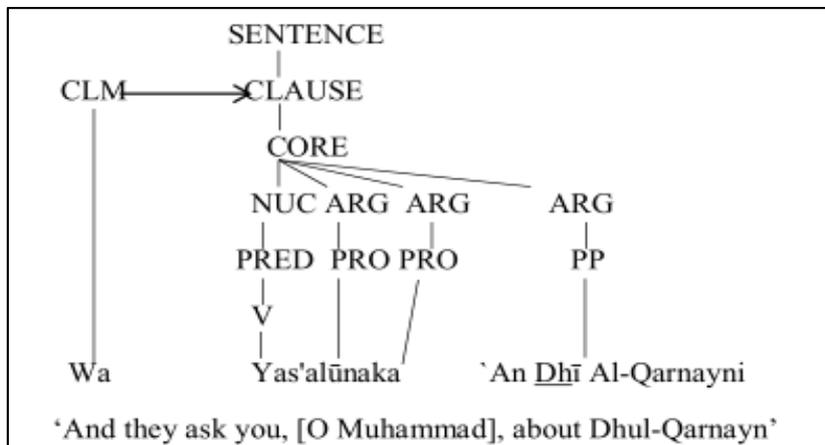
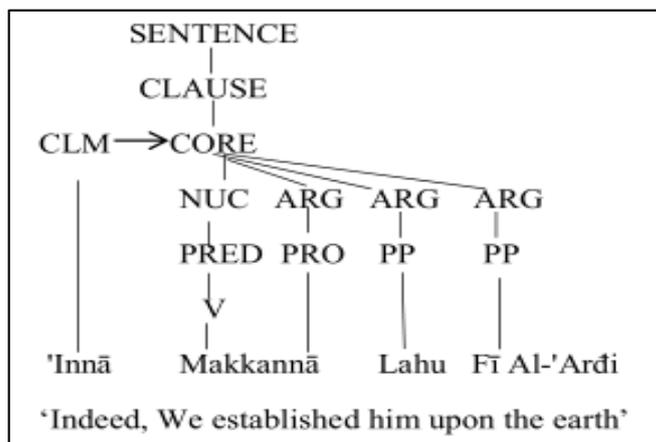


Figure 3.15: LSC of the second verse (Q 18:83-84)



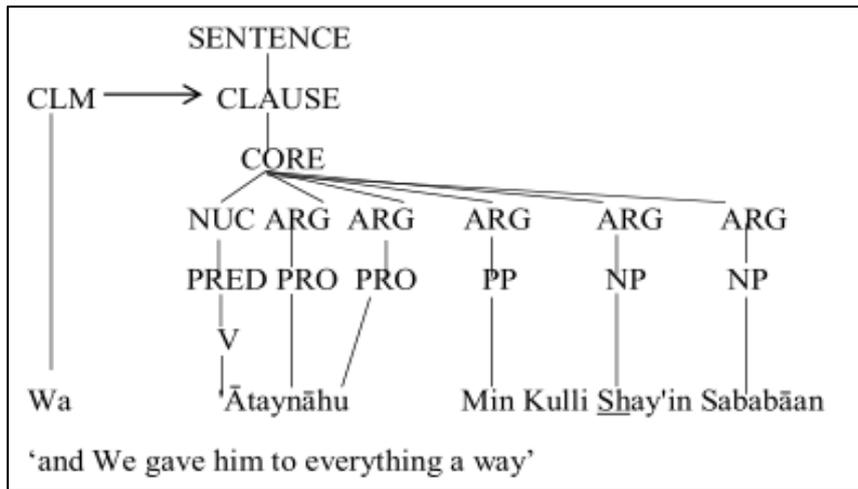


Figure 3.16: LSC of the third verse (Q 18:84-85)

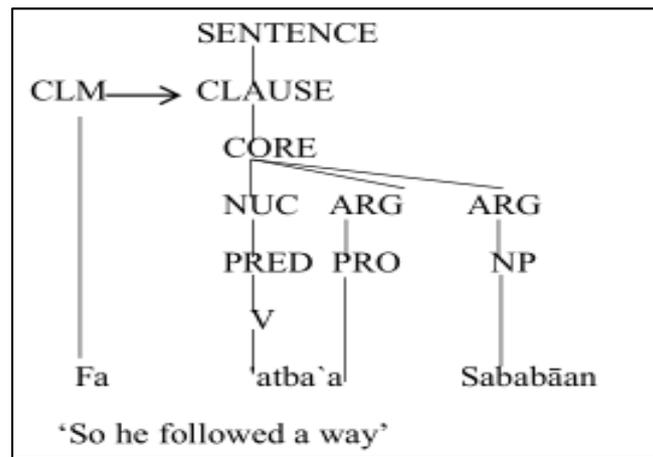
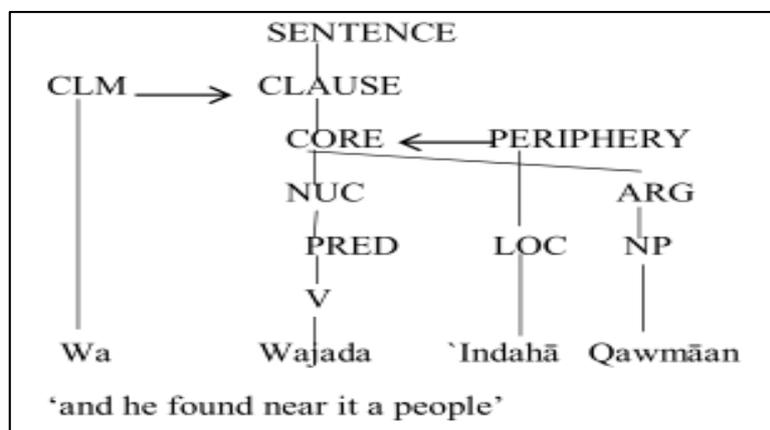


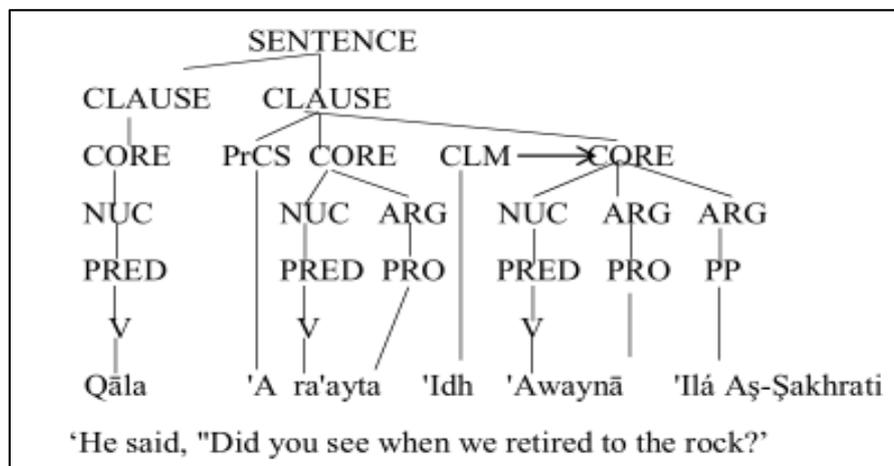
Figure 3.17: LSC of the second sentence of the fourth verse (Q 18:85-86)



The abovementioned sentences represent instances where the principles of RRG have been violated. To begin with, the researcher is concerned merely with the simple sentences illustrated in the figures above. As formerly mentioned, clause-linkage markers occur in

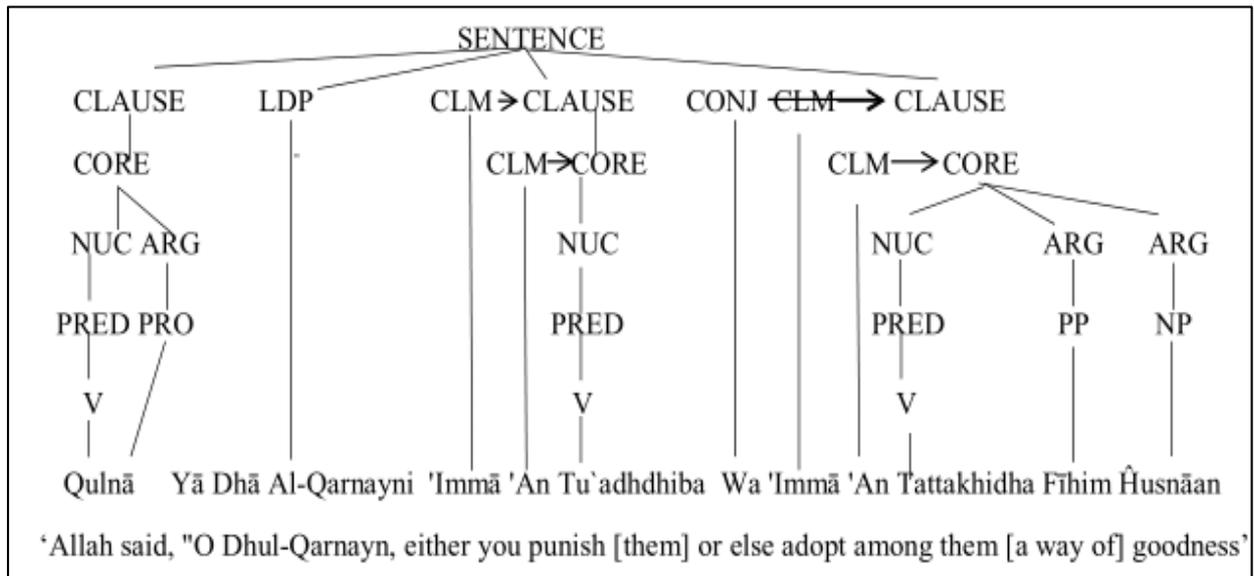
complex constructions, that is, junctures. Thus, simple sentences are not marked as Van Valin (1993) claims, but in this case, markers distribution is violated since these simple sentences are all marked. Consequently, the language of Quran does not conform, totally, to this principle. That is, markers occur in both simple and complex sentences. The reason for this unconformity is twofold: First, the language of Quran is structured differently consisting of reported speeches, thus, it follows different patterns. Second, the surah is organized in such a way that preserves the balance and continuity of the stories. This is achieved through the excessive use of linking devices. The latter relates not only to the preceding sentence but also to more distant units. And this distinct and unique structure explains the violation occurring in these sentences.

Figure 3.18: LSC of the first sentence of the fourth verse (Q 18:62-63)



Furthermore, in Figure 3.18, the second clause is initiated by a PrCS in the form of the prefixed interrogative *A 'do'*. It should be noted that, according to Van Valin (1997), the precore slot is reserved for WH-question words, and relative pronouns. In this instance, the interrogative particle is not a WH-word, yet, it functions as an interrogative pronoun. Henceforth, it appears in the PrCS rather than the core-internal position.

Figure 3.19: LSC of the third the fourth verse (Q 18:85-86)



In addition to that, *Ya dha al-quarnayni* 'O Dhul-qarnain' in Figure 3.19 is a prefixed vocative particle occupying the left detached position (LDP). Van Valin's theory does not take into account such type of particles (vocative), hence, the researcher described it syntactically as belonging to LDP since the latter is a non-universal aspect in RRG, which is pragmatically motivated. That is, it modifies both of the subsequent conjoined clauses. This offers an alternation to RRG principles.

In the final syntactic analysis, the researcher, drew attention to the type of nexus governing these sentences. The results imply that the syntactic relation dominating the complex constructions is subordination. In addition to that, the researcher noticed the existence of cosubordination. The latter may occur at the three levels of junctures as suggested by Van Valin (1997). Nonetheless, these verses display several instances of core and nuclear cosubordination merely. In fact, the subordination nexus describes a hierarchical and linear organization of these syntactic units.

In the third section of this analysis, the researcher attempts to draw the link between the syntactic representation of the selected verses and their semantic content. It is worthwhile to

mention that the researcher, here, is concerned with the analysis of the correspondence of a verse with another in terms of syntactic structure, that is, structural parallelism. The latter revolves around a structural identity between two sections of a text. On one hand, one can note that the five verses belonging to Mose's story consist of a combination of simple sentences and clausal junctures. On the other hand, the five verses belonging to Dhu alqarnayn's story appear to have a corresponding combination structure, that is, an association of simple sentences and clausal junctures. Overall, the verses at hand depicted a partially parallel syntactic construction creating a sense of balance within the surah. However, it should be pointed out that this similarity occurred merely at the level of syntactic classes.

III. DISCUSSION OF FINDINGS

The current investigation is concerned with the syntactic analysis of the Quranic language. The latter represents a rich and diverse corpus, although it is infrequently approached from the syntactic angle. In this context, the analysis of the collected data suggests a novel perception of this domain.

Through the analysis of the 22 sentences, the syntactic theory RRG proves to be appropriate to the Quranic language. In fact, most of the sentences adhere to the constituent principles suggested by Van Valin. Notwithstanding the minor violations that occurred in the case of simple sentences, and the alternations required in Figure 18 and Figure 19. Broadly speaking, RRG is applicable in the Quranic language to a great extent.

Furthermore, the results of the analysis suggest that the majority of sentences are related in terms of subordination. This reflects the hierarchical and linear arrangement governing the syntactic units of the verses.

A significant aspect of this study is the association of the syntactic representation with the semantic interpretation. In fact, in Khan's tafsir 'Exegesis' of surat Al-kahf (The Cave), he

highlighted an interesting syntactic feature within the two stories of the surah (The journey of Moses and Dhu l-qarnayn), which is parallelism. Simply put, Dhu l-qarnayn had the knowledge, the ability and means to do good, whereas, Moses was seeking knowledge and did not have the ability nor the means to change anything. Therefore, these two stories reveal a semantic parallelism (opposition).

Now, if one pays a close attention to the syntactic structures schemed in the figures above, we can note the existence of two main redundant structures: simple sentences and clausal junctures. That is to say, there is a shared structural combination of sentences. This reflects a structural parallelism in building these verses, in alliance with their semantic content. These Quranic verses were combined in such a way to assure and reflect the balance of the stories in the surah and create what is known as the structural harmony.

Conclusion

The current analytical chapter includes the research design, the analysis of the selected verses, as well as the discussion of the findings obtained. The latter provided answers to the rationale of this research, that is, the applicability of the syntactic model RRG to describe the Quranic language. It displayed a satisfactory aspect of the theory regardless of the slight violations. Most importantly, it referred to the connection between the syntactic constructions and their semantic interpretation.

General conclusion

The current research has investigated the application of the syntactic theory RRG on the Quranic language. It has endeavoured to demonstrate the extent to which the selected verses from surat Al-kahf obeyed Van Valin's model (RRG). Furthermore, it has described the clause-linkage type governing the sentences of the surah, and shed light on the connection existing between the syntactic structure of these verses and their semantic interpretation.

By providing a descriptive analysis of the Quranic language, being the centrepiece of this study, this paper has brought relevant answers to the proposed research questions. Effectively, the results of the previous chapter have approved to an interesting extent the rationale of this research, which handles the issue of the appropriateness of RRG in describing the Quranic language. In that sense, RRG principles were highly respected regarding the LSC, notwithstanding, particular instances that presented violations, merely in terms of simple sentences, and alternations to the theory.

As for the second and third questions, the analysis of this account drew the conclusion that, first, the selected sentences have displayed a domination of subordination nexus. The excessive use of this type of linkage reveals the hierarchical and linear type of organization among the verses. In fact, it demonstrates the integral and structural unity of the surah. Second, the syntactic analysis of the verses exhibiting a semantic parallelism, viz the story of Moses and Dhu l-qarnayn, has implied a partial structural parallelism. That is to say, the structural construction of the first story seemed to employ a similar construction to the second, in terms of sentence combination.

Overall, the analysis of surat Al-kahf, within the framework adopted in this study, that is RRG, yielded very interesting results and offered answers to the holistic question. In this respect, further studies can include other essential aspect of the theory, namely the operators

and focus projection within the analysis to provide an exhaustive account of the Quranic language.

I. LIMITATIONS OF THE RESEARCH

The researcher encountered several limitations in the course of this investigation. One difficulty is the sample size. The data collected was confined only to ten verses, in total 22 sentences, due to lack of time and the minimized number of pages required for this work. Thus, the researcher could not analyse the whole surah, nor tackle other essential aspects of the theory, such as, operator's projection. The latter would have provided a profound analysis since it deals with negation, tense, and illocutionary force.

The second limitation is the lack of reliable data. The researcher could not access all the essential literature. Most articles and books were not available at the library, and could not be purchased online. This has disrupted the research process.

In the same vein, the researcher, in the process of initiating the current work, made several attempt to get in touch with researchers specialized in the domain of syntax for the sake of getting more acquainted with this field. However, they had limited knowledge about the theory in particular.

Another limitation is the lack of previous studies and samples on the topic at hand. To the best of researcher's knowledge, no prior syntactic study has been conducted on the Quranic language employing Van Valin's model. In fact, very few syntactic studies are concerned with the language of Quran. This lack of information constituted an obstacle to the study, since the researcher had no means to compare her findings to other similar works.

In spite of all these challenges, the researcher, through this piece of work, attempted to provide a sample that paves the way for future research

II. RECOMMENDATIONS AND SUGGESTIONS

After analysing the syntactic structure of the selected verses from surat al-kahf. The results suggest several avenues for future research.

The researcher hopes that this piece of research invites readers to conduct intensive investigation in this domain. In fact, there are several areas where this work could be extended.

To begin with, the researcher recommends further syntactic studies on Quranic language. The latter can be approached from different perspective whether using RRG or other syntactic theories, naming GB and LFG. These theories provide several angles to the syntactic analysis.

For researchers who have interest in the syntactic theory RRG. There are a number of other essential areas that have not been addressed throughout this work. This includes further investigation of the constituent projection, all along with its operator's projection. The latter offers a thorough analysis of the syntactic units, with particular regard to complex constructions.

One could also address other issues concerning the theory. Among these issues, the interclausal semantic relations, and the syntax–semantics–pragmatics interface. The latter provides insights to the linking algorithm and explain how the semantic representations and syntactic representations are linked in simple and complex sentences. Besides this, future researchers can study the hierarchical organization of phrases, clauses and sentences in the Quranic language.

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Appendices

سورة الكهف

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا ﴿1﴾ قَيِّمًا لِيُنذِرَ بَأْسًا شَدِيدًا مِمَّنْ لَدُنْهُ وَيُبَشِّرَ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا حَسَنًا ﴿2﴾ مَكَثِينَ فِيهِ أَبَدًا ﴿3﴾ وَيُنذِرَ الَّذِينَ قَالُوا اتَّخَذَ اللَّهُ وَلَدًا ﴿4﴾ مَا لَهُمْ بِهِ مِنْ عِلْمٍ وَلَا لِابْنِهِمْ كِبَرٌ كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ إِنْ يَقُولُونَ إِلَّا كَذِبًا ﴿5﴾ فَلَعَلَّكَ بَاخِعٌ نَفْسَكَ عَلَى آثَارِهِمْ إِنْ لَمْ يُؤْمِنُوا بِهَذَا الْحَدِيثِ أَسَفًا ﴿6﴾ إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لَهَا لِنَبْلُوَهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا ﴿7﴾ وَإِنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا ﴿8﴾ أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ آيَاتِنَا عَجَبًا ﴿9﴾ إِذْ أَوَى الْفِتْيَةُ إِلَى الْكَهْفِ فَقَالُوا رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا ﴿10﴾ فَضَرَبْنَا عَلَى آذَانِهِمْ فِي الْكَهْفِ سِنِينَ عَدَدًا ﴿11﴾ ثُمَّ بَعَثْنَاهُمْ لِنَعْلَمَ أَيُّ الْحِزْبَيْنِ أَحْصَى لِمَا لَبِثُوا أَمَدًا ﴿12﴾ نَحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُم بِالْحَقِّ إِنَّهُمْ فِتْيَةٌ آمَنُوا بِرَبِّهِمْ وَزِدْنَاهُمْ هُدًى ﴿13﴾ وَرَبَطْنَا عَلَى قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبُّنَا رَبُّ السَّمَاوَاتِ وَالْأَرْضِ لَنْ نَدْعُو مِنْ دُونِهِ إِلَهًا لَقَدْ قُلْنَا إِذَا شَطَطًا ﴿14﴾ هُوَ لَاءَ قَوْمُنَا اتَّخَذُوا مِنْ دُونِهِ آلِهَةً لَوْلَا يَأْتُونَ عَلَيْهِمْ بِسُلْطَانٍ بَيِّنٍ فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا ﴿15﴾ وَإِذْ اعْتَرَفْتَنَاهُمْ وَمَا يَعْبُدُونَ إِلَّا اللَّهَ فَأْوُوا إِلَى الْكَهْفِ يَنْشُرْ لَكُمْ رَبُّكُمْ مِنْ رَحْمَتِهِ وَيَهَيِّئْ لَكُمْ مِنْ أَمْرِكُمْ مِرْفَقًا ﴿16﴾ وَتَرَى الشَّمْسَ إِذَا طَلَعَتْ تَرَاوَرُ عَنْ كَهْفِهِمْ ذَاتَ الْيَمِينِ وَإِذَا غَرَبَتْ تَقَرَّبَتْ ذَاتَ الشِّمَالِ وَهُمْ فِي فَجْوَةٍ مِنْهُ ذَلِكَ مِنْ آيَاتِ اللَّهِ مَن يَهْدِ اللَّهُ فهُوَ الْمُهْتَدِي وَمَن يُضِلِلْ فَلَن تَجِدَ لَهُ وَلِيًّا مُرْسِدًا ﴿17﴾ وَتَحْسَبُهُمْ أَيْقَاظًا وَهُمْ رُقُودٌ وَنُقَلِّبُهُمْ ذَاتَ الْيَمِينِ وَذَاتَ الشِّمَالِ وَكَلْبُهُمْ بَاسِطٌ ذِرَاعِيهِ بِالْوَصِيدِ لَوِ اطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا وَلَمُلَمِنتُ مِنْهُم رُعْبًا ﴿18﴾ وَكَذَلِكَ بَعَثْنَاهُمْ لِيَتَسَاءَلُوا بَيْنَهُمْ قَالَ قَائِلٌ مِنْهُمْ كَمْ لَبِثْتُمْ قَالُوا لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالُوا رَبُّكُمْ أَعْلَمُ بِمَا لَبِثْتُمْ فَابْعَثُوا أَحَدَكُمْ بِوَرِقِكُمْ هَذِهِ إِلَى الْمَدِينَةِ فَلْيَنْظُرْ أَيُّهَا أَزْكَى طَعَامًا فَلْيَأْتِكُمْ بِرِزْقٍ مِنْهُ وَلْيَتَلَطَّفْ وَلَا يُشْعِرَنَّ بِكُمْ أَحَدًا ﴿19﴾ إِنَّهُمْ إِنْ يَظْهَرُوا عَلَيْكُمْ يَرْجُمُوكُمْ أَوْ يُعِيدُوكُمْ فِي مِلَّتِهِمْ وَلَنْ تُفْلِحُوا إِذًا أَبَدًا ﴿20﴾ وَكَذَلِكَ اعْتَرْنَا عَلَيْهِمْ لِيَعْلَمُوا أَنَّ وَعْدَ اللَّهِ حَقٌّ وَأَنَّ السَّاعَةَ لَا رَيْبَ فِيهَا إِذْ يَتَنَزَّعُونَ بَيْنَهُمْ أَمْرَهُمْ فَقَالُوا ابْنُوا عَلَيْهِم بُنْيَانًا رَبُّهُمْ أَعْلَمُ بِهِمُ قَالَ الَّذِينَ غَلَبُوا عَلَى أَمْرِهِمْ لَنَتَّخِذَنَّ عَلَيْهِمْ مَسْجِدًا ﴿21﴾ سَيَقُولُونَ ثَلَاثَةٌ رَابِعُهُمْ كَلْبُهُمْ وَيَقُولُونَ خَمْسَةٌ سَادِسُهُمْ كَلْبُهُمْ رَجْمًا بِالْغَيْبِ وَيَقُولُونَ سَبْعَةٌ وَثَامِنُهُمْ كَلْبُهُمْ قُلْ رَبِّي أَعْلَمُ بِعَدَّتِهِمْ مِمَّا يَظُنُّونَ إِلَّا قَلِيلًا فَلَا تُمَارِ فِيهِمْ إِلَّا مِرَاءً ظَاهِرًا وَلَا تَسْتَفْتِ فِيهِمْ مِنْهُمْ أَحَدًا ﴿22﴾ وَلَا تَقُولَنَّ لِشَيْءٍ إِنِّي فَاعِلٌ ذَلِكَ عَدَا ﴿23﴾ إِلَّا أَنْ يَشَاءَ اللَّهُ وَادْكُرْ رَبَّكَ إِذَا نَسِيتَ وَقُلْ عَسَى أَنْ يَهْدِيَنَّ رَبِّي لِأَقْرَبٍ مِنْ هَذَا رَشَدًا ﴿24﴾ وَلَبِثُوا فِي كَهْفِهِمْ ثَلَاثَ مِائَةٍ سِنِينَ وَازْدَادُوا تِسْعًا ﴿25﴾ قُلِ اللَّهُ أَعْلَمُ بِمَا لَبِثُوا لَهُ غَيْبُ السَّمَاوَاتِ وَالْأَرْضِ أَبْصَرَ بِهِ وَاسْمِعَ مَا لَهُمْ مِنْ دُونِهِ مِنَ الْوَلِيِّ وَلَا يَشْرِكُ فِي حُكْمِهِ أَحَدًا ﴿26﴾ وَاتْلُ مَا أُوحِيَ إِلَيْكَ مِنْ كِتَابِ رَبِّكَ لَا يُبَدِّلُ لِكَلِمَاتِهِ وَلَنْ تَجِدَ مِنْ دُونِهِ مُلْتَحَدًا ﴿27﴾ وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدَ زِينَةَ الْحَيَاةِ الدُّنْيَا وَلَا تَطْعُ مَنْ أَعْفَنَّا قَلْبَهُ عَنْ ذِكْرِنَا وَاتَّبِعْ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا ﴿28﴾ وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا وَإِنْ يَسْتَعِيثُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ بِئْسَ الشَّرَابُ وَسَاءَتْ مُرْتَفَقًا ﴿29﴾ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا ﴿30﴾ أُولَئِكَ لَهُمْ جَنَّاتٌ عَدْنٍ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ يَحْلَوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَيَلْبَسُونَ ثِيَابًا خُضْرًا مِنْ سُنْدُسٍ وَإِسْتَبْرَقٍ مُتَّكِنِينَ فِيهَا عَلَى الْأَرَائِكِ نِعْمَ الثَّوَابُ وَحَسُنَتْ

مُرْتَفَعًا ﴿31﴾ وَاضْرِبْ لَهُم مَّثَلًا رَجُلَيْنِ جَعَلْنَا لِأَحَدِهِمَا جَنَّتَيْنِ مِنْ أَعْنَابٍ وَحَفَفْنَاهُمَا بِنَخْلٍ وَجَعَلْنَا بَيْنَهُمَا زُرْعًا ﴿32﴾ كِلْتَا الْجَنَّتَيْنِ آتَتْ أُكْلَهَا وَلَمْ تَظْلِمِ مِنْهُ شَيْئًا وَفَجَّرْنَا خِلَالَهُمَا نَهْرًا ﴿33﴾ وَكَانَ لَهُ ثَمَرٌ فَقَالَ لِصَاحِبِهِ وَهُوَ يُحَاوِرُهُ أَنَا أَكْثَرُ مِنْكَ مَالًا وَأَعَزُّ نَفَرًا ﴿34﴾ وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِنَفْسِهِ قَالَ مَا أَظُنُّ أَنْ تَبِيدَ هَذِهِ أَبَدًا ﴿35﴾ وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِنْ رُدِدْتُ إِلَى رَبِّي لَأَجِدَنَّ خَيْرًا مِنْهَا مُنْقَلَبًا ﴿36﴾ قَالَ لَهُ صَاحِبُهُ وَهُوَ يُحَاوِرُهُ أَكَفَرْتَ بِالَّذِي خَلَقَكَ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ سَوَّاكَ رَجُلًا ﴿37﴾ لَكِنَّا هُوَ اللَّهُ رَبِّي وَلَا أُشْرِكُ بِرَبِّي أَحَدًا ﴿38﴾ وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ إِنْ تَرَىٰ أَنَا أَقَلَّ مِنْكَ مَالًا وَوَلَدًا ﴿39﴾ فَعَسَىٰ رَبِّي أَنْ يُؤْتِيَنَّ خَيْرًا مِنْ جَنَّتِكَ وَيُرْسِلَ عَلَيْهَا حُسْبَانًا مِنَ السَّمَاءِ فَتُصْبِحُ صَعِيدًا زَلَقًا ﴿40﴾ أَوْ يُصْبِحَ مَاوُهَا غُورًا فَلَنْ يَسْتَطِيعَ لَهُ طَلَبًا ﴿41﴾ وَأَحِيطْ بِثَمَرِهِ فَاصْبِحْ يَقْلَبُ كَفْبِهِ عَلَىٰ مَا أَنْفَقَ فِيهَا وَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا وَيَقُولُ يَا لَيْتَنِي لَمْ أُشْرِكْ بِرَبِّي أَحَدًا ﴿42﴾ وَلَمْ تَكُنْ لَهُ فِئَةٌ يَنْصُرُونَهُ مِنْ دُونِ اللَّهِ وَمَا كَانَ مُنتَصِرًا ﴿43﴾ هُنَالِكَ الْوَلَايَةُ لِلَّهِ الْحَقِّ هُوَ خَيْرٌ ثَوَابًا وَخَيْرٌ عُقْبًا ﴿44﴾ وَاضْرِبْ لَهُم مَثَلِ الْحَيَاةِ الدُّنْيَا كَمَا أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الرِّيَّاحُ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ مُقْتَدِرًا ﴿45﴾ الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا ﴿46﴾ وَيَوْمَ نُسَيِّرُ الْجِبَالَ وَتَرَى الْأَرْضَ بَارِزَةً وَحَشَرْنَاهُمْ فَلَمْ نُعَادِرْ مِنْهُمْ أَحَدًا ﴿47﴾ وَعَرَضُوا عَلَىٰ رَبِّكَ صَفًّا لَقَدْ جِئْتُمُونَا كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ بَلْ زَعَمْتُمْ أَلَّنْ نَجْعَلَ لَكُمْ مَوْعِدًا ﴿48﴾ وَوَضِعَ الْكِتَابِ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يَا وَيْلَتَنَا مَالِ هَذَا الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا وَوَجَدُوا مَا عَمِلُوا حَاضِرًا وَلَا يَظْلُمُ رَبُّكَ أَحَدًا ﴿49﴾ وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَاءَ مِنْ دُونِي وَهُمْ لَكُمْ عَدُوٌّ بِئْسَ لِلظَّالِمِينَ بَدَلًا ﴿50﴾ مَا أَشْهَدْتُهُمْ خَلْقَ السَّمَاوَاتِ وَالْأَرْضِ وَلَا خَلْقِ أَنْفُسِهِمْ وَمَا كُنْتُ مُتَّخِذَ الْمُضِلِّينَ عَضُدًا ﴿51﴾ وَيَوْمَ يَقُولُ نَادُوا شُرَكَائِيَ الَّذِينَ زَعَمْتُمْ فَذَعَوْهُمْ قَدِ يَعْتَرِفُ يُسْتَجِيبُوا لَهُمْ وَجَعَلْنَا بَيْنَهُمْ مَوْبِقًا ﴿52﴾ وَرَأَى الْمُجْرِمُونَ النَّارَ فَظَنُّوا أَنَّهُمْ مُوَاقِعُوهَا وَلَمْ يَجِدُوا عَنْهَا مَصْرِفًا ﴿53﴾ وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِلنَّاسِ مِنْ كُلِّ مَثَلٍ وَكَانَ الْإِنْسَانُ أَكْثَرَ شَيْءٍ جَدَلًا ﴿54﴾ وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ وَيَسْتَغْفِرُوا رَبَّهُمْ إِلَّا أَنْ تَأْتِيَهُمْ سُنَّةٌ الْأَوَّلِينَ أَوْ يَأْتِيَهُمُ الْعَذَابُ قُبُلًا ﴿55﴾ وَمَا تُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ وَيُجَادِلُ الَّذِينَ كَفَرُوا بِالْبَاطِلِ لِيُدْحِضُوا بِهِ الْحَقَّ وَاتَّخَذُوا آيَاتِي وَمَا أُنزِرُوا هُزُومًا ﴿56﴾ وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ فَأَعْرَضَ عَنْهَا وَنَسِيَ مَا قَدَّمَتْ يَدَاؤُهُ إِنَّا جَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَإِنْ تَدْعُهُمْ إِلَى الْهُدَىٰ فَلَنْ يَهْتَدُوا إِذًا أَبَدًا ﴿57﴾ وَرَبُّكَ الْغَفُورُ ذُو الرَّحْمَةِ لَوْ يُوَاخِذُهُمْ بِمَا كَسَبُوا لَعَجَلْ لَهُمُ الْعَذَابُ بَلْ لَهُمْ مَوْعِدٌ لَنْ يَجِدُوا مِنْ دُونِهِ مَوْئِلًا ﴿58﴾ وَتِلْكَ الْقُرَىٰ أَهْلَكْنَاهُمْ لَمَّا ظَلَمُوا وَجَعَلْنَا لِمَهْلِكِهِمْ مَوْعِدًا ﴿59﴾ وَإِذْ قَالَ مُوسَىٰ لِقَتَاهُ لَا أَبْرَحُ حَتَّىٰ أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ أَوْ أَمْضِيَ حُقُبًا ﴿60﴾ فَلَمَّا بَلَغَا مَجْمَعَ بَيْنَهُمَا نَسِيَا حُوتَهُمَا فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا ﴿61﴾ فَلَمَّا جَاوَزَا قَالَ لِقَتَاهُ إِنِّي غَدَاةٌ لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَبًا ﴿62﴾ قَالَ أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْحُوتَ وَمَا أَنسَانِيهِ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرَهُ وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا ﴿63﴾ قَالَ ذَلِكَ مَا كُنَّا نَبْغُ فَارْتَدَّ عَلَىٰ آثَارِهِمَا قَصَصًا ﴿64﴾ فَوَجَدَا عَبْدًا مِنْ عِبَادِنَا آتِيَاهُ رَحْمَةً مِنْ عِدَدِنَا وَعَلَّمْنَاهُ مِنْ لَدُنَّا عِلْمًا ﴿65﴾ قَالَ لَهُ مُوسَىٰ هَلْ أَتَيْتَكَ عَلَىٰ أَنْ تُعَلِّمَنِي مِمَّا عَلَّمْتَ رُسُلَنَا ﴿66﴾ قَالَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿67﴾ وَكَيْفَ تَصْبِرُ عَلَىٰ مَا لَمْ تُحِطْ بِهِ خَيْرًا ﴿68﴾ قَالَ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ صَابِرًا وَلَا أَعْصِي لَكَ أَمْرًا ﴿69﴾ قَالَ فَإِنِ اتَّبَعْتَنِي فَلَا تَسْأَلْنِي عَنْ شَيْءٍ حَتَّىٰ أُحْدِثَ لَكَ مِنْهُ ذِكْرًا ﴿70﴾ فَانطَلَقَا حَتَّىٰ إِذَا رَكِبَا فِي السَّفِينَةِ خَرَقَهَا قَالَ أَخْرَقْتَهَا لِتُغْرِقَ أَهْلَهَا لَقَدْ جِئْتُ شَيْئًا إِمْرًا ﴿71﴾ قَالَ أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿72﴾ قَالَ لَا تُؤَاخِذْنِي بِمَا نَسِيتُ وَلَا تُرْهِقْنِي مِنْ

أَمْرِي عُسْرًا ﴿73﴾ فَانْطَلَقَا حَتَّى إِذَا لَقِيَا غُلَامًا فَقَتَلَهُ قَالَ أَقْتَلْتُمْ نَفْسًا زَكِيَّةً بِغَيْرِ نَفْسٍ لَقَدْ جِئْتُمْ شَيْئًا نُكْرًا ﴿74﴾ قَالَ أَلَمْ أَقُلْ لَكَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿75﴾ قَالَ إِنْ سَأَلْتَكَ عَنِ شَيْءٍ بَعْدَهَا فَلَا تُصَاحِبْنِي قَدْ بَلَغْتَ مِنْ لَدُنِّي عُذْرًا ﴿76﴾ فَانْطَلَقَا حَتَّى إِذَا أَتِيَا أَهْلَ قَرْيَةٍ اسْتَطْعَمَا أَهْلُهَا فَأَبَوْا أَنْ يُصَيِّفُوهُمَا فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقُضَ فَاقَامَهُ قَالَ لَوْ شِئْتَ لَاتَّخَذْتَ عَلَيْهِ أَجْرًا ﴿77﴾ قَالَ هَذَا فِرَاقُ بَيْنِي وَبَيْنِكَ سَأْتِينِكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبْرًا ﴿78﴾ أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسَاكِينَ يَعْمَلُونَ فِي الْبَحْرِ فَأَرَدْتُ أَنْ أَعِيبَهَا وَكَانَ وَرَاءَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا ﴿79﴾ وَأَمَّا الْغُلَامُ فَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ فَخَشِينَا أَنْ يُرْهِقَهُمَا طُغْيَانًا وَكُفْرًا ﴿80﴾ فَأَرَدْنَا أَنْ يُبَدِّلَهُمَا رَبُّهُمَا خَيْرًا مِنْهُ زَكَةً وَأَقْرَبَ رُحْمًا ﴿81﴾ وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا وَكَانَ أَبُوهُمَا صَالِحًا فَأَرَادَ رَبُّكَ أَنْ يَبْلُغَا أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنْزَهُمَا رَحْمَةً مِنْ رَبِّكَ وَمَا فَعَلْتُهُ عَنْ أَمْرِي ذَلِكَ تَأْوِيلُ مَا لَمْ تَسْطِعْ عَلَيْهِ صَبْرًا ﴿82﴾ وَيَسْأَلُونَكَ عَنِ ذِي الْقُرْنَيْنِ قُلْ سَأَتْلُو عَلَيْكُمْ مِنْهُ ذِكْرًا ﴿83﴾ إِنَّا مَكَّنَّا لَهُ فِي الْأَرْضِ وَآتَيْنَاهُ مِنْ كُلِّ شَيْءٍ سَبَبًا ﴿84﴾ فَاتَّبَعَ سَبَبًا ﴿85﴾ حَتَّى إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ وَجَدَهَا تَغْرُبُ فِي عَيْنٍ حَمِئَةٍ وَوَجَدَ عِنْدَهَا قَوْمًا قُلْنَا يَا ذَا الْقُرْنَيْنِ إِمَّا أَنْ تُعَذِّبَ وَإِمَّا أَنْ تَتَّخِذَ فِيهِمْ حُسْنًا ﴿86﴾ قَالَ أَمَّا مَنْ ظَلَمَ فَسَوْفَ نَعَذِّبُهُ ثُمَّ يُرَدُّ إِلَىٰ رَبِّهِ فَيُعَذِّبُهُ عَذَابًا نُكْرًا ﴿87﴾ وَأَمَّا مَنْ آمَنَ وَعَمِلَ صَالِحًا فَلَهُ جَزَاءُ الْحُسْنَىٰ وَسَنَقُولُ لَهُ مِنْ أَمْرِنَا يُسْرًا ﴿88﴾ ثُمَّ اتَّبَعَ سَبَبًا ﴿89﴾ حَتَّى إِذَا بَلَغَ مَطْلِعَ الشَّمْسِ وَجَدَهَا تَطَّلِعُ عَلَىٰ قَوْمٍ لَمْ نَجْعَلْ لَهُمْ مِنْ دُونِهَا سَبِيلًا ﴿90﴾ كَذَلِكَ وَقَدْ أَحَطْنَا بِمَا لَدَيْهِ خُبْرًا ﴿91﴾ ثُمَّ اتَّبَعَ سَبَبًا ﴿92﴾ حَتَّى إِذَا بَلَغَ بَيْنَ السَّدَّيْنِ وَجَدَ مِنْ دُونِهِمَا قَوْمًا لَا يَكَادُونَ يَفْقَهُونَ قَوْلًا ﴿93﴾ قَالُوا يَا ذَا الْقُرْنَيْنِ إِنِ يَا جُوجَ وَمَأْجُوجَ مُفْسِدُونَ فِي الْأَرْضِ فَهَلْ نَجْعَلُ لَكَ خَرْجًا عَلَىٰ أَنْ تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا ﴿94﴾ قَالَ مَا مَكَّنِّي فِيهِ رَبِّي خَيْرٌ فَأَعِينُونِي بِقُوَّةٍ أَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا ﴿95﴾ آتُونِي زُبَرَ الْحَدِيدِ حَتَّى إِذَا سَاوَىٰ بَيْنَ الصَّدَفَيْنِ قَالَ انْفُخُوا حَتَّى إِذَا جَعَلَهُ نَارًا قَالَ آتُونِي أُفْرِغْ عَلَيْهِ قِطْرًا ﴿96﴾ فَمَا اسْطَاعُوا أَنْ يَظْهَرُوهُ وَمَا اسْتَطَاعُوا لَهُ نَقْبًا ﴿97﴾ قَالَ هَذَا رَحْمَةٌ مِنْ رَبِّي فَإِذَا جَاءَ وَعْدُ رَبِّي جَعَلَهُ دَكَّاءَ وَكَانَ وَعْدُ رَبِّي حَقًّا ﴿98﴾ وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِي بَعْضٍ وَنُفِخَ فِي الصُّورِ فَجَمَعْنَاهُمْ جَمْعًا ﴿99﴾ وَعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ لِلْكَافِرِينَ عَرْضًا ﴿100﴾ الَّذِينَ كَانَتْ أَعْيُنُهُمْ فِي غِطَاءٍ عَنْ ذِكْرِي وَكَانُوا لَا يَسْتَطِيعُونَ سَمْعًا ﴿101﴾ أَفَحَسِبَ الَّذِينَ كَفَرُوا أَنْ يَتَّخِذُوا عِبَادِي مِنْ دُونِي أَوْلِيَاءَ إِنَّا أَعْتَدْنَا جَهَنَّمَ لِلْكَافِرِينَ نُزُلًا ﴿102﴾ قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا ﴿103﴾ الَّذِينَ ضَلَّ سَعِيَهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا ﴿104﴾ أُولَئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِ فَحَبِطَتْ أَعْمَالُهُمْ فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزَنًا ﴿105﴾ ذَلِكَ جَزَاؤُهُمْ جَهَنَّمَ بِمَا كَفَرُوا وَاتَّخَذُوا آيَاتِي وَرُسُلِي هُزُؤًا ﴿106﴾ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا ﴿107﴾ خَالِدِينَ فِيهَا لَا يَبْغُونَ عَنْهَا حِوْلًا ﴿108﴾ قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لِكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنفَدَ كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا ﴿109﴾ قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ اللَّهُ وَاحِدٌ فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ﴿110﴾

The Cave -Al-Kahf

In the Name of Allah, the Merciful, the Most Merciful

[18.1] Praise belongs to Allah who has sent down the Book to His worshiper (Prophet Muhammad) and has not made any crookedness in it,

[18.2] unswerving. To warn of great violence from Him, and to give good tidings to the believers who do good deeds that theirs shall be a goodly wage

[18.3] and they will live for ever therein.

[18.4] And it (the Koran) warns those who say: 'Allah has taken a son.'

[18.5] . Surely, of this they have no knowledge, neither they nor their fathers; it is a monstrous word that comes from their mouths, they say nothing but a lie.

[18.6] Yet perchance, if they do not believe in this tiding, you will consume yourself with grief and follow after them.

[18.7] We have appointed all that is on the earth an adornment for it, in order that We try which of them is finest in works.

[18. 8] We will surely reduce all that is on it to barren dust.

[18.9] Or, do you think the companions of the Cave and the tomb stone were a wonder among Our signs?

[18.10] When the youths sought refuge in the Cave, they said: 'Lord give us from Your Mercy and furnish us with rectitude in our affair. '

[18.11] For many years We sealed up their hearing in the Cave,

[18.12] and thereafter We revived them to find out which of the two parties could best calculate the length of their stay.

[18.13] In truth We tell to you their news. They were young men who believed in their Lord, and We increased them in guidance.

[18.14] We strengthened their hearts when they stood up and said: 'Our Lord is the Lord of the heavens and the earth. We will call on no other god except Him; (for if we did), we would have spoken outrageously (in disbelief),

[18.15] These, our nation have taken to themselves gods, other than Allah. Why do they not bring some clear authority regarding them! Who does greater evil than he who forges a lie against Allah? '

[18.16] When you depart from them and from what they worship, other than Allah, seek refuge in the Cave. Allah will extend His Mercy to you and will furnish you with a gentle issue of your affair.

[18.17] You might have seen the rising sun incline towards the right of their Cave, and, as it set go past them on the left, while they stayed within an open space in the Cave. That was one of the signs of Allah. He whom Allah guides is rightly guided; but he whom He leads astray you shall not find for him a guardian to guide him.

[18.18] You might have thought them awake, though they were sleeping. We turned them about to the right and to the left, while their dog stretched its paws at the entrance. Had you seen them you would surely have become filled with terror and turned your back on them in flight.

[18.19] As such We revived them so that they might question one another. 'How long have you stayed here? ' asked one of them. 'We have been here a day, or part of it, ' they replied. They said: 'Your Lord knows best how long we have stayed here. Let one of you go to the city with this silver (coin) and let him search for one who has the purest food and bring provision from it. Let him be courteous, but let no one sense it is you.

[18.20] For, if they appear in front of you, they will stone you to death or restore you to their religion. Then you will never prosper. '

[18.21] And so We made them (the unbelievers) stumble upon them, so that they might know that the promise of Allah is true and that there is no doubt

about the Hour. They argued among themselves over their affair, then (the unbelievers) said: 'Build a building over them (their remains). Their Lord knows best who they were. ' But those who prevailed over the matter said; 'We will build around them a Mosque. '

[18.22] Some will say: 'They were three; their dog was the fourth. ' Others, guessing at the Unseen, will say: 'They were five and their dog was the sixth. ' And yet others: 'Seven; their dog was the eighth. ' Say: 'My Lord knows best their number. Except for a few none know their number. ' Therefore, do not dispute with them except in outward disputation, and do not ask any of them concerning them.

[18.23] Do not say of anything: 'I will do it tomorrow, '

[18.24] unless (you add) 'if Allah wills. ' And remember your Lord when you forget and say: 'It may be that my Lord will guide me to something nearer to rectitude than this. '

[18.25] And they stayed in the Cave three hundred years and to that they added nine more.

[18.26] Say: 'None but Allah knows how long they stayed. To Him belong the Unseen in the heavens and the earth. How well He sees, and how well He hears! They have no other guardian, other than Him, and He allows no one (to share) His rule. '

[18.27] Recite what is revealed to you in the Book of your Lord. No one can change His Words. You shall find no refuge other than Him.

[18.28] And be patient with those who call to their Lord in the morning and evening, desiring His Face. And do not turn your eyes away from them desiring the good things of this life, nor obey he whose heart We have made neglectful of Our remembrance; so that he follows his own lust, and his affair has become excessive.

[18.29] Say: 'This is the truth from your Lord. Let whosoever will, believe, and whosoever will, disbelieve it. ' For the harmdoers, We have prepared a Fire, the pavilion of which encompasses them. When they cry out for relief, they shall be showered with water as hot as molten copper, which will scald their faces; how evil a drink, and how evil a restingplace!

[18.30] As for those who believe and do good works We do not waste the wage of whosoever does good works.

[18.31] Those, they shall live in the Gardens of Eden, underneath which rivers flow. They shall be adorned with bracelets of gold and arrayed in green garments of silk, and brocade, reclining therein on couches; how excellent is their reward and how fine is their resting place!

[18.32] Give them the parable of two men. To one we gave two gardens of vines and surrounded them with palm trees and in between the two we placed a sown field.

[18.33] Each of the two gardens yielded its produce and did not fail in the least and We made a river to gush through them,

[18.34] so he had fruit. As he spoke with his companion, as he was conversing with him, 'My wealth is more abundant than yours and men have a greater respect for me. '

[18.35] And when, having wronged himself, he entered his garden, he said: 'I do not think that this will ever perish!

[18.36] Nor do I think that the Hour will come. Even if I returned to my Lord, I should surely find a better place than this. '

[18.37] His companion said, during his conversation with him: 'What, do you disbelieve in Him who created you from dust, then from a spermdrop, and then fashioned you into a man!

[18.38] He is Allah, my Lord, and I will not associate anyone with My Lord.

[18.39] When you entered your garden why did you not say: "If Allah wills; there is no power except by Allah." Though you see me lesser than yourself in wealth and children,

[18.40] maybe my Lord will give me a garden better than yours, and send down a thunderbolt from heaven, so that in the morning it will be a slope of dust,

[18.41] or, in the morning its water will be drained into the earth so that you will not have a means to reach it. '

[18.42] And all his fruit were destroyed, and in the morning he wrung his hands with grief at all he had spent on it, for it had collapsed upon its trellises, and he said: 'Would that I had not associated anyone with my Lord! '

[18.43] He had no host to help him besides Allah, and he was helpless

[18.44] that Day. Supremacy belongs only to Allah, the True. He is the best to reward and the best ending.

[18.45] Give to them a parable about this present life. It is like water We have sent down from the sky with which the plants of the earth mingle, and in the morning it is straw the wind scatters. Allah is Powerful over all things.

[18.46] Wealth and children are the ornament of this present life. But the things that last and good deeds, are better with your Lord in reward and hope.

[18.47] And on the Day when We shall set the mountains in motion and you shall see the earth a leveled plain; when We gather them together, and would not leave even one behind,

[18.48] and they shall be presented in ranks before your Lord (who will say to them:) 'You have returned to Us as We created you the first time. No, you claimed We would not appoint a meeting for you!

[18.49] And the Book shall be set in place, and you will see the sinners fearful of what is in it. ' They shall say: 'Woe to us! How is it, this book omits nothing small or great, all are counted! ' And they shall find what they did is present, and Your Lord will wrong no one.

[18.50] When We said to the angels: 'Prostrate yourselves before Adam, ' all prostrated themselves except iblis, who was one of the jinn, disobedient to the command of his Lord. Would you then take him and his descendants to be your guardians, other than Me, when they are your clear enemy? How evil is the exchange for the harmdoers!

[18.51] Neither did I make them witnesses at the creation of the heavens and the earth, nor at their own creation. I would never take those who lead others astray to be My supporters.

[18.52] And the Day He will say: 'Call on those whom you claimed to be My associates. ' They will invoke them, but they will receive no answer, for We shall place a gulf between them.

[18.53] And when the evildoers see the Fire of Hell they will reckon it is there they shall fall. They shall find no escape from it.

[18.54] We have set forth for people in this Koran all manner of parables; the human is the most disputatious of things.

[18.55] Nothing prevented people from believing and seeking the forgiveness of their Lord when guidance came to them, unless they are waiting for the fate of the ancients to overtake them, or that the punishment should come upon them face to face.

[18.56] We send Our Messengers only to proclaim glad tidings and to give warning. But the unbelievers dispute with false arguments so that they may belie the truth. They have taken My verses and warnings in mockery.

[18.57] Who is greater in evil than he who, when reminded of the verses of his Lord, turns away from them and forgets what his hands have sent before him? We have placed veils over their hearts lest they should understand it, and there is heaviness in their ears. Even if you call them to guidance, they will never be guided.

[18.58] Your Lord is Forgiving, Owner of Mercy. Had it been His will to take them to task for what they earned, He would have hastened their punishment; but they have an appointed hour from which they will never escape.

[18.59] And those villages! When they became evil We destroyed them and appointed a meeting for their destruction.

[18.60] When Moses said to his (assisting) youth: 'I will not give up until I reach the point where the two seas meet even though I should go on for many years. '

[18.61] But when they came to the point where the two met, they forgot their fish, which made its way burrowing into the sea.

[18.62] And when they had gone further, he said to his assisting youth; 'Bring us our breakfast; we are worn out from our journey. '

[18.63] He replied: 'What do you think, I forgot the fish when we were resting on the rock. None but satan made me forget to mention this it made its way into the sea in a marvelous fashion. '

[18.64] 'This is what we have been seeking! ' said he, and they retraced their footsteps

[18.65] and found one of Our worshipers to whom We had given from Our Mercy, and to whom We had taught knowledge of Ours.

[18. 66] Moses said to him: 'May I follow you so that you can teach me of that you have learned of righteousness? '

[18.67] 'You will not bear patiently with me, ' He replied.

- [18.68] 'For how can you bear patiently with that which you have never encompassed in your knowledge? '
- [18.69] He (Moses) said: 'If Allah wills, you shall find me patient, I shall not disobey your order. '
- [18.70] He said: 'If you follow me, you must not question me about anything till I myself speak to you concerning it. '
- [18.71] So they departed. When they boarded a ship, he bored a hole in it. 'What, have you made a hole in it, ' he said, 'is it to drown its passengers? You have done a dreadful thing. '
- [18.72] 'Did I not I tell you, ' he replied, 'that you would not bear patiently with me? '
- [18.73] Moses said: 'Do not blame me for what I forgot, nor press me to do something which is too difficult, '
- [18.74] and so they departed. Thereafter they met a boy and he killed him. He (Moses) exclaimed: 'What, have you killed a pure soul and it was not done (in retaliation) for a soul you have done a terrible thing. '
- [18.75] 'Did I not tell you, ' he replied, 'that you would not be able to bear patiently with me? '
- [18.76] He (Moses) said: 'If I question you again do not let me be your companion; you already have enough excuse. '
- [18.77] So they departed and thereafter they came to the inhabitants of a village. They asked its inhabitants for some food, but they declined to host them. There, they found a wall about to fall down whereupon his companion restored it. He (Moses) said: 'Had you wished, you could have taken payment for that. '
- [18.78] He said: 'This is the parting between me and you. But now I will tell you the interpretation of that which you could not patiently bear.
- [18.79] As for the ship, it belonged to poor people working on the sea. I rendered it imperfect because behind them there was a king who was taking every ship by brutal force.
- [18.80] As for the boy, his parents are believers, and we were afraid lest he should impose on them with his insolence and disbelief.
- [18.81] It was our wish that their Lord should grant them another in exchange, another better in purity and tenderness.
- [18.82] As for the wall, it belonged to two orphan boys in the city. Beneath it was (buried) a treasure which belonged to them. Their father had been a righteous person and your Lord willed that when they reach manhood to bring out their treasure as a mercy from your Lord. What I did was not done by my own command. That is the interpretation of what you could not bear with patience. '
- [18.83] They will ask you about ThulKarnain (the pious and chosen). Say: 'I will recite to you something of his story.
- [18.84] We established him in the land and gave him means to all things.
- [18.85] He journeyed on a way

[18.86] until, when he reached the setting of the sun, he found it setting in a muddy spring, and nearby he found a nation. 'ThulKarnain, ' We said, 'you must either punish them or show them kindness. '

[18.87] He replied: 'The evildoer we shall punish. Then he shall return to his Lord and He will punish him with a stern punishment.

[18.88] As for he who believes and does good works he shall receive a fine reward in recompense and we shall speak to him with a mild command. '

[18.89] Then he followed the road,

[18.90] until he reached the rising of the sun, he found it rising upon a nation for whom We provided no veil against it to shade them.

[18.91] So, We encompassed in knowledge what was with him.

[18.92] Then he followed the road,

[18.93] when he reached between the two barriers he found on one side of them a nation who could barely understand speech.

[18.94] 'ThulKarnain, ' they said, 'Look, Gog and Magog are corrupting the earth. Build for us a barrier between us and them, and we will pay you a tribute. '

[18.95] He replied: 'That which my Lord has given me is better, therefore help me with all your power, and I will build a barrier between you and between them.

[18.96] Bring me ingots of iron. ' After he had leveled between the two cliffs, he said: 'Blow. ' And when he made it a fire, he said: 'Bring me molten copper so that I may pour over it. '

[18.97] Thereafter they could neither scale it, nor could they pierce it.

[18.98] He said: 'This is a mercy from my Lord. But when my Lord's promise is come, He will make it dust. The promise of my Lord is true. '

[18.99] On that day, We will let them surge on one another, and the Horn shall be blown, and We will gather them all together.

[18.100] On that Day We shall present Gehenna (Hell) to the unbelievers,

[18.101] whose eyes were blinded to My remembrance and they were not able to hear.

[18.102] Do the unbelievers think that they can take My worshipers as guides other than Me? We have prepared Gehenna to be the hospitality of the unbelievers.

[18.103] Say: 'Shall we tell you of those who are the greatest losers in deeds? '

[18.104] (They are) those whose striving in this world go astray, while they think that what they are doing are good deeds.

[18.105] Those are they who disbelieve the verses of their Lord and deny that they will ever meet Him their deeds have failed. On the Day of Resurrection, We shall not give any weight to them.

[18.106] Gehenna is their recompense; because they disbelieved and mocked My verses, and My Messengers.

[18.107] The hospitality of those who believe and do good works shall be the Gardens of Paradise

[18.108] where they will live for ever and never wish that they should be removed from it.

[18.109] Say: 'If the sea were ink for the Words of my Lord, the sea would surely be spent before the Words of my Lord are spent, even if We brought its like for replenishment. '

[18.110] Say: 'I am only a human like you, revealed to me is that your God is One God. Let him who hopes for the encounter with his Lord do good work, and not associate anyone with the worship of his Lord. '