

The Preceding and Following of Connections: (Connecting Singulars to Singulars) in the Holy Quran

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Abstract: The present article includes words of the Holy Quran that are preceded in some verses and are followed in some others. This is done in a sophisticated and technical way and has bothered the reciters of revelation speech in many cases except those who are skillful in the view of memorization. We are going to specify the preceding and following cases in the Holy Quran. Using known methods and techniques in the ancient Islamic heritage and compiled texts and beliefs in the works from our ancestors, we deal with semantic, rhetoric, syntactic and literal aspects of the Holy Quran because it is a literary masterpiece and every proper knowledge and interpretation of it- with any purpose and aim- should be based on literary viewpoint of it. So we most consider the Holy Quran as a literary work and interpreted verify it regarding its stylistic features because it is the most important feature of it. In this article we will discuss syntactic and rhetoric reasons of preceding and following of jar and majrur (جار و مجرور) in the Holy Quran and we will prove that everywhere there is a preceding of a word. It is the proper way and everywhere a word is followed, it is the suitable way of that because the way of expressing the Holy Quran is quite a technical and purposeful way and every word and even every letter of this priceless book is put in its place technically and meaningfully and this is kept in all verses and its areas.

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1. Introduction

Another point that worth mentioning is that most of the researchers of the Holy Quran were not Arabs, especially the Iranians have done their best during the decades to organize different spheres of Arabic literature. Their aim is to do a thorough investigation in the Holy Quran and to gain a valuable cultural knowledge to human wisdom. A lot of non-Arab scholars that from the first century of the advent of Islam until now have researched in the fields of interpretation and Quranic sciences, have gone a wrong way?

In this brief writings cannot even mention the names and works of scholars in this sphere, but we only remind that in the valuable book "خدمات متقابل اسلام ایران" (deceased Motahari (مطهری)). We can find a great deal of useful information in this area. Here we can mention some of them.

The well-known book of Sibwayh (سبويه) in syntax. Al-ketab (الكتاب) is the best book in the world in its style, namely the Almagest of Ptolemy in astronomy and the oregano in formal logic and has repeatedly been printed in Paris, Berlin, Calcutta and Egypt. Bahrol'olum (بحر العلوم) and others said: All scholars in syntax are the followers of Sibwayh. In this book, more than three hundred verses of the Holy Quran are referred to.

In fact the main purpose of expansion and spread

of Arabic literature among Muslims is researching in the Holy Quran that from their viewpoint is the musical and exhilarating speech of god, because understanding concepts and teachings, requires close and careful familiarity with Arabic language and all people in every corner of the world and in every time confirm this exceptional property of the Holy Quran and more by direct investigation of this Book with its original language for science researchers.

In any case, the study and research in the field of Quran miracles is due to specialists and thinkers but never means that we don't follow their way and do not investigate and research in their works. Haply, we gain a little in this respect.

This article is concerned with the preceding and following of words in the Holy Quran that cause questions and ambiguities for Quran researchers and those who deal with Quran to a great extent, and usually the cause of these questions and ambiguities is the preceding of a word in a verse and the following of that word in a similar verse. In this study, we sent to find out the different reasons for these precedings and followings.

The preceding and following of connections (connecting singulars to singulars) in the Holy Quran.

Arrangement

The preceding and following of connections is of three kinds: connecting singulars to singulars, connecting a sentence to sentence and different

connections, namely in some cases a singular noun is connected to singular noun and in other cases a sentence is connected to sentence. In this study, we only investigate connecting singular to singular.

It is necessary to consider the ideas and beliefs of grammarians concerning conjunctive "واو" before we talk about this subject to see whether conjunctive "واو" is used to show order or not?

There is disagreement among specialists regarding the connecting of singular to singular. Basris (بصريها) believe that in this aspect conjunctive "واو" does not show order, but only it signifies plural and partnership, whereas Kufis (كوفيها) disagree about it. Such as we say Zayd and Amru stood up together (قام زيد و عمرو), there are three possibilities: 1- They stood up together 2- Zayd stood up before Amru 3- Amru stood up before zayd.

Others believe that conjunctive "واو" shows connection and participation rather than plural and order.

In the case of connecting sentence to sentence, we can say that conjunctive "واو" doesn't show participation neither literally nor in meaning, rather it shows a kind of accordance in sentence and so we understand that these two sentences are presented at the same time or they follow the same subject, therefore a declarative sentence connected to declarative sentence by conjunctive "واو" or declarative sentence connected to non-declarative sentence. Also using it, we can connect non-declarative sentence to non-declarative sentence and a non-declarative sentence is also connected to declarative sentence: For example: we can say: zayd stood up and Amru sat and zayd stood up and sat (قام زيد و قام عمر و زيد) In this matter we should say that it is not important to know that conjunctive "واو" shows order or not, because the speaker precedes what he considers important, thus if conjunctive "واو" doesn't show order; it is of no significance to this. Because we can infer "order" from other clues like sentence style. Others have put the arrangement of words according to the order of meaning in mind and thought and by using one of the five factors of time, elegance and taste. rank, cause, excellence and perfection.

Part one: the preceding of word Christians (نصاري) over Sabians (صابئين) and its following:

The word Christians precedes over the word Sabians (صابئين) in this precept of Exalted God: "Surely those who believe and those who are Jews, and the Christians, and the Sabians, whoever believes in Allah and the last Day and does good, they shall have their reward from their Lord, and there is no fear for them, nor shall they grieve,

ان الذين آمنوا و الذين هادوا و الصابئين من آمن بالله و اليوم الآخر و عمل صالحا فلهم اجرهم عند ربهم و لا خوف عليهم و لا هم يحزنون

In two places the word Christians (نصاري) follows the

word Sabians (صابئين) first in the precept of Exalted God: "Surely those who believe and those who are Jews and the Sabians and Christians and the Magians and those who associate (others with Allah)- surely Allah will decide between them on the Day of Resurrection; Surely Allah is a witness over all things".

ان الذين آمنوا و الذين هادوا و الصابئين و النصارى و المجوس و الذين اشركوا ان الله يفصل بينهم يوم القيامة ان الله على كل شىء شهيد

Second in the precepted Exalted God: "Surely those who believe and those who are Jews and the Sabians and the Christians whoever believes in Allah and the last Day and does good- they shall have no fear nor shall they grieve."

ان الذين آمنوا و الذين هادوا و الصابئين و النصارى من آمن بالله و اليوم الآخر و عمل صالحا فلا خوف عليهم و لا هم يحزنون

Have a question arises that why does the word the Christians (نصاري) precedes the word Sabians (صابئين) in the Caw (بقرة) Surah and its following in other Surahs? and why is the word Christians Mansub (منصوب) in the pilgrimage (حج) Surah and it is Marfu (مرفوع) in the food (مائدة) Surah.

In order to understand this matter we should say that the Sabians (صابئين) have time precedence over the Christians (نصاري) and since that the Christians (نصاري) have book, they are of higher rank and position than the Sabians (صابئين) because the don't have any Book. So the word the Christians (نصاري) in Cow (بقرة) Surah is preceded because of their Book. But in the pilgrimage (حج) Surah, the word the Christians (نصاري) is followed because they existed of the Sabians (صابئين). But in the food (مائدة) Surah, both issues are taken in to account; since the word the Sabians (صابئين) is literally preceded and it is because of their time precedence but it is virtually followed, because although it is connected to Mansub (منصوب) noun of those who (الذين) but it is Marfu (مرفوع) and their fate is like; and the Sabians like this (والصابئين كذلك).

Here the word the Sabians (صابئين) is Marfu (مرفوع) because it is subject, just as we say "ان زيدا و عمروا قائم" (Surely Zayd and Amru stood up) and we mean "surely Zayd stood up and Amru stood up (ان زيدا قائم و عمرو قائم) so the predicate of Amru عمرو is deleted the predicate of surely (ان) signifies on it.

Here there are some questions:

- 1- Why is the word the Sabians (صابئين) is Marfu (مرفوع) and it isn't Mansub (منصوب) and this leads the discourse to have two sentences? But if is Mansub

(منصوب), it will one sentence and generally this style is more eloquent. The purpose of it is to express the reproach and reprimand of the Sabians (صابئين) because of their indulgence in blasphemy and faithless. The respond is that “if it is Mansub (منصوب) and connected, it will be impossible to separate class, namely the Sabians (صابئون) and to consider them in a special way as they are referred to in a special way, because all other classes are connected in a singular to singular manner but the Sabians (صابئون) is connected as plural. But being Marfu (مرفوع elevated) it excluded of connecting people and will be of a special position in a particular way independent of other classes and the fate would be like that. And the Sabians like this (الصابئون كذلك) and it is considered like other classes. The use of preceding of the Sabians (صابئون) over predicate is that being in middle position of subject- that its predicate is deleted- between subject and predicate it can denote to its subject deletion in a better and clearer way- that surely in the case of being following, it doesn't denote to its deleted predicate so clearly.”

- 2- Why in the pilgrimage (حج) surah, the position of the Christians (نصارى) and their Book has not been considered? The answer is that: “most of the groups that have been mentioned there like, the Sabians (صابئون), the Magians (مجوس) and the polytheist's don't have a Book and it is based on time”. The Magians (مجوس) have been mentioned after the Christians (نصارى) because the Magicians are like the Christians (نصارى) in their beliefs to two gods. The last of these groups and clans are the polytheists that are the most astray, such as at first the believers have been mentioned since they are the most prosperous of all.
- 3- Why in all verses, the Jews is preceded over the Sabians and it is not followed in some verses?

The answer is that “the Jews were monotheists and God-Worshippers. But we can find polytheists among the Christians.

Because some of them say: Surely Allah is three, in this grounds they have been referred to with the Magicians and the polytheists but after them, since they share polytheism as their predecessors.”

Part Two: the preceding of the word Haroun (هارون) over the word Moses (موسى) and its following the word Haroun precedes the word Moses in the percent of Exalted God: “And the magicians were cast down making obeisance; they said: We believe in the Lord of Haroun and Moses.”

فالقى السحرة سجداً قالوا آمنا بربّ هارون و موسى

The word Haroun followed the word Moses in two places: First, in the percent of Exalted God: “They said: we believe in the Lord of the worlds: the Lord of Moses and Haroun قالوا آمنا بربّ العالمين رب موسى و هارون

Second: in the percent of Exalted god: “The said: we believe in the Lord of the world: the Lord of Moses and Haroun: قالوا آمنا برب العالمين ربّ موسى و هارون

It is said in this respect that this preceding and following is due to the distance among verses. In most cases the distances of this are adding (الف) in (الرسولا) and (السبيلا). In these two cases (الف) doesn't come instead of Tanwin (تنوين) because Tanwin (تنوين) doesn't make plural with (الف) and (لام) , rather its purpose is in accordance with the distance of the following and preceding verses.

Others believe that Haroun precedes Moses to eliminate this misgiving that their meaning in the Lord of Moses and Haroun is Pharaoh (فرعون). Because if they only say: the Lord of Moses (ربّ موسى), it leads to this misgiving that they mean Pharaoh, because Pharaoh raised Moses in his childhood. When Moses and Haroun are mentioned together, this misgiving is eliminated and since Haroun precedes Moses. There will be no trace of this misgiving.

It is also said that Haroun precedes Moses because he was older than Moses and Moses precedes Haroun because of his higher status.

Part three: The preceding of the word idle sport(لهو)over the word play(لعب) and its following the words of idle sport(لهو)and play(لعب) associated with religion(دين)in two places and associated with this world(دنيا)in four places in the Holy Quran.

In the case of being associated with religion, the word “play” precedes the word “idle sport” once, such as: “And leave those who have taken their religion for a “play” and an “idle sport”, and whom this world’s life has deceived, and remind(them)hereby lest a should should be given up to destruction for what is has earned; it shall not have besides Allah any guardian nor any intercessor, and if it should seek to give every compensation, it shall not be accepted from it: these are they who shall be given up a destruction for what they earned: they shall have a drink of boiling water and a painful chastisement because they disbelieved.”

(و ذر الذين اتخذوا دينهم لعبا و لهوا و غرتهم الحياة الدنيا و ذكر به ان تبسل نفس لها كسبت ليس لها من دون الله ولى و لا شفيع و ان تعدل كل عدل لا يؤخذ منها اولئك الذين ابسلوا بما كسبوا لهم شراب من حميم و عذاب اليم بها كانوا يكفرون)

The word idle sport precedes the word “play” in one place like: “who take their religion for an “idle sport” and a “play” and this life’s world deceives them: so today forsake them, as they neglected the meeting of this day of theirs and as they denied our communication.”

(الذين اتخذوا دينهم لهوا و لعبا و غرتهم الحياة الدنيا فاليوم ننسأهم كما نسوا لفاء يومهم هذا و ماكانوا بأبأتنا يجحدون).

In places where they are associated with this world (دنيا), the word Play precedes the word “idle sport”; And this life of the world is nothing but a sport and play: and as for the next abode, that most surely is the life-did they but know!”

(و ما هذه الحياة الدنيا الا لهو و لعب و ان الدار الآخرة لهي الحيوان لوكانوا يعلمون)

The word “play” precedes the word “idle sport” in three places:

- 1- And this world’s life is naught but a play and idle sport; and certainly the abode of the hereafter is better for those who guard (against evil); do you not then understand?

(وما الحياة الدنيا الا لعب و لهو و للدار الآخرة خير للذين يتقون افلا تعقلون؟)

- 2- The life of this world is only idle sport and play, and if you believe and guard (against evil)He will give you your rewards, you will be niggardly, and He will bring forth your malice.”

(انما الحيوة الدنيا لعب و لهو و إن تؤمنوا و تتقوا يؤتكم أجوركم و لايسألكم أموالكم)

3-Know that this world’s life is only sport and play and gaiety and boasting among yourselves, and a vying in the multiplication of wealth and children, like the rain, whose causing the vegetation to grow, pleases the husbandmen; then it withers away so that you will see it become yellow, then it becomes dried up and broken down; and in the hereafter is a severe chastisement and(also)forgiveness from Allah and(His)pleasure: and this world’s life is naught but means of deception.”

(اعلموا انما الحياة الدنيا لعب و لهو و زينة و تفاخر بينكم و تكاثر فى الأموال و الاولا كمثل غيث الكفار نباته ثم يهيج فتراه مصفراً ثم يكون حطاماً و فى الآخرة عذاب شديد و مغفرة من الله و رضوان و ماالحيوة الدنيا الا متاع الغرور).

It is necessary to clarify the literal meaning of idle sport and play idle sport means something that makes the person unaware of his main aim and goal. Play is derived from and someone played (لعب فلان) means that someone did something that didn’t have a useful goal.

Now we say: some people have justified the preceding of the word play(لعب) over the word idle sport(لهو) in this way that play(لعب) is done in childhood is before youth. So everything that is related to childhood precedes everything related to youth.

Ibn Jema'ah (ابن جماعة) says: forsake something (اللغو عن الشيء), its meaning is to forsake, to neglect, and to turn away from it and also to forget it. The word idle sport comes after and you're behaving haughtily (وما كنتم تستكثرون). It expresses their reproach and reprimand because of their giving up the right. Following it we are: "So today we forsake them, so they neglected the meeting of this day of theirs and as they denied our communication".

(فاليوم ننسأهم كما نسوا لقاء يومهم هذا
وما كانوا بآياتنا يجحدن)

Also in the spider (عنكبوت) Surah, we read: "And if you ask them, who created the heavens and the earth and made the sun and the moon subservient, they will certainly say: Allah. Whence are they then turned away?"

(ولئن سألتهم من خلق السموات والأرض
وسخر الشمس والقمر ليقولن الله فأنى
يؤفكون)

That shows their turning away from right although they understood right completely. But in other places that idle sport (لهو) is used, it is about blaming the world and forgetting the remembrance and recitation of God and paying attention to the world's gaiety and wealth of course, these explanations are good and useful, but it is not the case that everywhere the word play (لعب) precedes the word idles port (لهو) to blame the world. Since in the seventieth verse of it is better to differentiate the idle sport (لهو) and play (لعب) as the following:

1-Idle sport and play relating to religion in the seventieth verse of the cattle (انعام) Surah, the word "play" precedes "idle sport", because it is revealed about a special group of atheists because they heard the God's signs but they mock and ridicule them and spent their free time with ridiculous things that were of no use and profit. Their task was like play (لعب). then with their

inclination to the world, they couldn't contemplate on it and they got amused, and this was their idle sport (لهو) and their amusement.

8- In the fifty first verse of The elevated Places (اعراف) "idle sport precedes "play" (لعب). Because it is about all atheists and it doesn't include only some of the atheists who heard the signs. So a task which was done by most of them precedes a work that was done by some of them. And since they were pleased and satisfied with their work and love it, but at the same time it was of no use for them, their work looks like play, just like playing that excites the person but it not profitable for him/her and most atheist's were caught it idle sport.

Kermani (كرمانى) explains the preceding of idle sport in this way the word idle sport is preceded in the Elevated Places (اعراف) Surah. Because of false amusement they have found for themselves, they forgot the resurrection Day and the Lord's visit. So since they forget the remembrance of God and Resurrection because of their amusements (لهو), at first talked about its cause, but in the spider (عنكبوت) Surah, its means the time of the world and that the world is short, And as for the next abode, the most surely is the life-did they but know!

وأن الدار الآخرة لهي الحيوان لو كانوا يعلمون

It means that the life of the hereafter has no limit or end, therefore at first idle sport was mentioned since the person has different amusements and works in his/her youth. If we compare the amusements of youth to the plays of childhood, we see that different mental amusement is more than childish plays. So something that is broader is preceded.

2-Idle sport and play relating to the world Khatib Eskafi (اسكافى) talked about the preceding of play in three places (Play is done in childhood and childhood is before youth and generally a person does kinds of idle sport and amusements in that period. What is read in twentieth verse of the Iron

(Surah, clearly expresses this fact.)

- 3-Since the arrangement of words play, idle sport, gaiety (زينت), boasting (تفاخر) and multiplication (تكاثر) in this verse is based on phases in the life of humans. In every phase a special case of these words is realized. The lifespan of humans consists of different phases and periods like; “play” amusement time by love and interests for women, idle sport dandyism for women and boasting over others (تفاخر) and finally increasing and multiplication of wealth and children so, it is naturally that the word play is preceded.

Khatib Eshkfi discusses about the preceding of the word idle sport in the Spider Surah as: The preceding of the word idle sport in this Surah is due to the fact that the time period of this word is very short compared to the time period of Hereafter. Since in this verse, the life of this world is likened to idle sport and play. It is naturally human play, So idle sport precedes play.

4. Discussion

The finding of the research show that every word that is preceded in the Holy Quran, it is due to an implied wisdom in it-even when the preceding and following is done by conjunctive “واو” –Although some believe conjunctive “واو” does not originally show order-there is also this wisdom. And in this way, the magnificence of the Holy Quran and eternal miracle of the Holy prophet of Islam is manifested.

That is why every letter of this revelation speech that is investigated, a great deal of pure sciences has been developed and this naturally led to memorization and protection of the Holy Quran. It is not the case for other religious Books.

Considering the reasons and causes of the preceding and following of words in the Holly Quran, the following results are gained:

1. Special attention and great effort to a word that is preceded.
2. Observing the sentence course and its situation
3. In the thirty second verse of the cattle Surah, we read “And this world’s life is naught but a play and an idle sport and certainly the abode of the hereafter is better for those who guard (against evil); do you not then understand?”

و ما الحياة الدنيا الا لعب و لهو و للدار الآخرة خير للذين يتقون افلا تعقلون؟

And the thirty sixth verse of Mohammad Surah “The life of this world is only idle sport and play and if you believe and guard (against evil) he will give you your rewards, and will not ask of you your possessions

انما الحياة الدنيا لعب و لهو و ان تؤمنوا و تتقوا يؤتكم أجوركم و لا يسألكم أموالكم

The twentieth verse of the Iron (حديد) Surah: “ Know that this world’s life is only sport and play and gaiety and boasting among yourselves, and envying in the multiplication of wealth and children, like the rain, whose causing the vegetation to grow, pleases the husbandmen; then it withers away so that you will see it become yellow, then it becomes dried up and broken down; and in the hereafter is a severe chastisement and (also) forgiveness from Allah and (His) pleasure: and this world’s life is naught but means of deception.

اعلموا انما الحياة الدنيا لعب و لهو و زينة و تفاخر بينكم و تكاثر فى الاموال و الاولاد كمثل غيث إعجب الكفار فانه ثم يهيج فتراه مصفرا ثم يكون حطاما و فى الآخرة عذاب شديد و معفرة من الله و رضوان و ما الحياة الدنيا الا متاع الغرور

The word play (لعب) precedes the word idle sport (لهو), because play is done childhood and idle sport is in youth and naturally childhood is before youth. So everything that is related to childhood precedes everything related to youth.

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