

RHETORICAL MEANINGS OF CONJUNCTION, DISJUNCTION, MASCULINIZING AND FEMINIZING IN MUTAWATIR QIRA'AT OF THE HOLY QURAN

SIGNIFICADOS RETÓRICOS DE CONJUNÇÃO, DISJUNÇÃO, MASCULINIZAÇÃO E FEMINIZAÇÃO EM MUTAWATIR QIRA'AT DO QURAN SANTO

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Abstract: The underlying rhetorical meanings in conjunction, disjunction, masculine and feminine forms only appear when they are fully understood. The rationale of this paper is that the overall meaning may not be complete unless these meanings are explored. The purpose of this paper is to explore the meanings of conjunction, disjunction and identify the secrets of masculinization and feminization in the Quran. The study adopted the analytical approach by tracing the Quranic verses that contain these rhetorical meanings. The findings show that conjunction and disjunction are significantly represented in the Quranic verses, yet only little attention has been given to them by Qira'at (i.e. recitations or readings) scholars. It was also found that masculinization and feminization appear only when the overall meaning of verses is explored and they are linked to the preceding and subsequent verses.

Keywords: Tawjeeh Al-Qira'at, meanings. Mutawatir Qira'at. Conjunction. Disjunction. Masculinizing. Feminizing.

Resumo: Os significados retóricos subjacentes em conjunção, disjunção, formas masculinas e femininas só aparecem quando são completamente compreendidos. A lógica deste artigo é que o significado global pode não estar completo, a menos que estes significados sejam explorados. O objetivo deste artigo é explorar os significados de conjunção, disjunção e identificar os segredos da masculinização e feminização no Alcorão. O estudo adoptou a abordagem analítica ao traçar os versos do Alcorão que contêm estes significados retóricos. Os resultados mostram que a conjunção e a disjunção estão

significativamente representadas nos versos do Alcorão, mas apenas pouca atenção lhes foi dada por Qira'at (isto é, recitações ou leituras) estudiosos. Verificou-se também que a masculinização e a

feminização aparecem apenas quando o significado geral dos versos é explorado e estão ligados aos versos anteriores e posteriores.

Palavras-chave: Tawjeeh Al-Qira'at, significados. Mutawatir Qira'at. Conjunção. Disjunção. Masculinização. Feminizante.

1. INTRODUCTION

Islamic and Arabic language disciplines related to Quranic studies are innumerable. Each discipline has its own connection with Quranic Qira'at. Rhetoric is an example of these disciplines. In this paper, we will discuss important parts in Arabic rhetoric, namely conjunction, disjunction, masculinizing and feminizing.

Rhetoric resides in conjunction and disjunction and so those who master these two important features are considered to master rhetoric. Conjunction and disjunction also encompass masculinizing and feminizing which, in turn, are among the rhetorical features of Arabic. Moreover, masculinizing and feminizing are essential grammatical and rhetorical features of the Arabic language since their use impacts the Arabic sentence structure. Thus, this paper attempts to investigate the functions of these features.

The Rhetorical in general has been read a lot in relation to the Quranic Qiraat, and the researchers have served them a great service (Abdelgelil, 2022).

2. DISJUNCTION AND CONJUNCTION

Fasl 'Disjunction' consists of three letters, namely F, Ş, L; which means to distinguish something from another: "disconnect something from another" (Ibn Faris, 1979, p. 4, 505). On the contrary, Wasl 'conjunction' consists of three letters W, Ş, L., which indicates connecting something with another so that they are closely connected. Conjunction is also contrasted with Hujran i.e. abandonment (Ibn Faris, 1979, p. 6, 115). Thus, Wasl 'conjunction' refers to adding sentences or segments of texts to others whereas Fasl 'disjunction' disconnecting segments of texts from others (Al- Saedi, 2005, p. 2, 278). It is to distinguish a sentence or a segment of text from another (Al-Qazweeni, N. D, p. 3, 97).

3. IMPORTANCE OF FASL AND WASL 'CONJUNCTION AND DISJUNCTION'

Conjunction and disjunction has several important and aesthetic benefits. According to Al-Qazweeni “conjunction and disjunction are considered as arduous and accurate fine art, and only people with incredible knowledge of the Arabic language can taste its artistic flavor. For this reasons, some Arabic rhetoricians did not pay sufficient attention to these two essential features; however, they noted that its mastery requires great attention by scholars” (Qazuweeni, N. D, p. 3, 97). On his part, Al-Jurjani states.

surely, knowledge is realized by sentences which are linked to each other either by Atf ‘conjunction’, or Fasl disjunction. These are the secrets of rhetoric whereby accuracy can only be achieved by pure native Arabs who have acquired great knowledge of rhetoric. Knowledge of disjunction and conjunction in Arabic is considered by some Arabic rhetoricians as the highest rank of rhetoric. When a rhetorician was asked about what could disjunction and conjunction refer to, he said “Knowledge of disjunction and conjunction is to be aware of all the aspects of rhetoric” (Al-Jurjani, N. D, p.1, 222).

Rhetoric is defined as the succinct use of language to convey meaning, make a convincing argument and understand the distinction between disjunction and conjunction (Al-Jahidh, 2033, p. 295). A good writer is one who is experienced, knowledgeable of Halal ‘lawful’ and Haram ‘forbidden’ in the Quran, Hadith and history of states and kingdoms. He or she must be creative in selecting the right expressions connecting them together, making use of metaphor and making sure to explain the intended meaning making use of conjunction and disjunction (Al-Askari, 1999, p. 440).

4. DISJUNCTION AND CONJUNCTION IN MUTAWATIR QIRA’AT

There are several instances of Fasl ‘disjunction’ and Wasl ‘conjunction’ in the Holly Quran. Contemplating on these instances, a reader can find wonderful rhetorical meanings. For example, Allah says ” And hasten to forgiveness from your Lord and a garden as wide as the heavens and earth, prepared for the righteous.” There are differences among Mutawatir Qira’at (recitations) in terms of reading this verse. For example, the reciters Nafi’, Abu Ja’far and Ibn Amir read the first word of this verse using disjunction i.e. without reading Harfu Al-Ataf wa: “Hasten” whereas the rest of the reciters used conjunction using harfu Al-atf “And hasten.....” (Ibn Al-Jazari, N. D, 2, 242).

Thus, there are differences among Qira'at scholars regarding the linguistic exposition of this verse. According to Al-Farsi, both use of conjunction and disjunction is correct. For those who recite the verse using conjunction by means of Harf Al-Atf wa 'and', they link the sentence "And haste..." to the preceding sentence "And Obey Allah and his messenger that you may be shown mercy." On the other hand, those who recite the verse without harf Al-Ataf 'conjunction' wa consider that the two sentences are closely linked and they do not need the conjunction. Al-Farsi, who adopted this perspective cited his recitation of this verse (Al-Farsi, 1993, p. 3, 78).

However, Imam Makki views that the verse suggests disjunction and so there is no need to connect the two sentences by means of the conjunction wa 'and' because the pronoun reference is the same and the people to whom the command is made are the same. According to Al-Qaisi, the use of conjunction may not fit as it is used to connect two sentences such as "And obey Allah and his Messenger, so that you you may be shown mercy" (Al-Imran:132) to the sentence in the preceding verse (Al-Qaisi 1994, 1, 356).

Furthermore, Abdulaziz Al-Jamal has an important contribution to interpreting this meaning. He sees that the use of disjunction i.e. without wa suggests that the sentence "hasten to...." (3: 133) is disconnected from the sentence in the preceding verse "And obey Allah....." (3: 132). He states that hastening without Atf 'conjunction demonstrates the need to seek forgiveness as quickly as possible and never procrastinate repentance. The verse suggests that the believers should hasten to it and urges them not keep thinking but they must hasten. In his view, the reading with wa i.e. conjunction tends to regulate the believers action by hastening to forgiveness of the Almighty Allah by doing the good and avoiding the evil such as dealing with usury. However, the reading with disjunction i.e. without wa 'and' encourages the believers to hasten, which is certainly deliver this message (Al-Jamal, 2005, pp. 406-407). We suppose that Al-Jamal's contribution is unique and it should be credited as no one has come up with similar rhetorical explanation before.

5. MASCULINIZING AND FEMINIZING IN QURANIC QIRA'AT

Mutawatir Quranic Qira'at differ in that some Qira'at masculinize particular verbs whereas other Qira'at feminize them.

6. IMPORTANCE OF MASCULINIZING AND FEMINIZING

It is important to note that attributing the right gender (either masculine or feminine) to people or things is rhetorically essential in Arabic and so the opposite is considered a grave mistake. “Understanding feminine and masculine is essential for the overall understanding of Arabic grammar and parsing. To masculinize a feminine and feminize a masculine is like replacing an object for as subject.” (Ibn Al-Anbari, 1981, 1, 51).

Thus, masculinizing and feminizing are considered essential grammatical and rhetorical features as they impact the Arabic sentence structure. This is because there are varying types of the Arabic sentence i.e. imperative, request or statement, each of which has its own pronouns. Feminine and masculine relations are part and parcel of the Arabic sentence because almost everything in Arabic is described as feminine or masculine. Failure to observe the rules of feminine and masculine in Arabic can result in inaccurate use of the Arabic language.

Masculinizing and feminizing verbs is another important rhetorical feature of Mutawatir Quranic Qira’at. As an example, Allah says: Kul hal yastawi Al-‘ama wa albaseer ‘am hal tastawi Aldhulumat wa nur “Say: “Is the blind equal to the one who sees? Or darkness equal to light? (Al-Ra’ad:16) The verb tastawi in “tastawi adhulumat wa annur” was referred to masculine in some Qira’at, yet was used as a feminine in others. For example, scholars, Hamzah, Al-Kisa’ee and Shu’bah referred to this verb as masculine ‘yastawi’ whereas the rest of reciters referred to it as feminine using the symbol of feminizing i.e. ta ‘tastawi’. According to Al-Farsi, this verb is feminine as it has a strong connection with the subject. He cited some verses from the Quran to support his argument. However, he reiterates that feminizing the verb is also possible since it is not real and the verb precedes the subject (Al-Farsi, 1993, 5, 15). It is also said that the subject dhulumat ‘darkness’ is feminine. Nevertheless, considering the verb as a masculine is also possible because dhulumat is metaphorical since it is possible to compare the the two distinct things Dhulumat ‘darkness’ and nur ‘light’ using the masculine verb (Eidily, 2020, p. 10).

Thus, ‘dhulumat’ darkness (s), can either be feminized ore masculinized. which. If the word dhulumat ‘darkness(s)’ was feminized, it would function as Masdar ‘gerund’ i.e. idhlam ‘darkening’. However, those who masculinize it are concerned about the form rather than meaning (Ibn Zanjalah, 2014, p. 373). According to Imam Halabi “ these two aspects are acceptable given that the subject that is metaphorically feminine can have a feminized or masculinized verb” (Al-Halabi, N. D, 7, 23).

We believe that this is possible as it has some other instances in the Holly Quran. For example, Allah says: yawma tashhadu alaihim alsinatahum ‘On a Day when their tongues will bear witness against them’, scholars, Hamzah and Kisa’ee considered the verb here as masculine (yashhadu’, i.e. they (male) bear witness whereas the rest of the scholars considered it as feminine (tashhadu) i.e. they (female) bear witness. Both readings are possible. As regards those who considered it as masculine, they see that the subject (alsinatahum ‘their tongues) is separated from the verb by one word i.e. the tongue “singular form” is masculine and the verb preceded the subject. As for those who consider it as feminine (tashhadu) i.e. they (female) bear witness, they are more concerned with the form of the sentence (Al-Halabi, N. D, 8, 395). Moreover, to confirm that these two readings are possible, Imam Ibn Khalawaih states that “those who consider the word ‘tongue’ as masculine and so as the verb is masculine yashhadu, ‘they (female) bear witness is possible, just like when you say yaqum alrijal (masculine form). As for those who consider the verb as feminine, they view that the plural ‘tongues’ is feminine in Arabic (Ibn Khalawaih, 1981, pp. 260-261).

7. CONCLUSION

This paper explored the meanings of conjunction, disjunction and identified the secrets of masculinization and feminization in the Quran. It revealed that disjunction and conjunction are prominently represented in the Quran, however, only little attention has been given to their importance by Qira’at scholars. It also revealed that feminizing and masculinizing can only be revealed after exploring the overall meaning of verses and linking them to the preceding and the subsequent verses. The researchers recommended that further research should be conducted to investigate the role of disjunction, conjunction, feminizing and masculinizing in Mutawatir Qira’at of the Quran so that more secrets and rhetorical features in these Qira’at are revealed.

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