

RESEARCH ARTICLE

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**The effect of similar structure on the formation of Qur'anic discourse
-Surat An-Nazi'at as a model-**

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ABSTRACT:

The Qur'anic text is distinguished by a set of unique characteristics that make it a special linguistic material, transcending the language of Prophetic Hadith, literature, and science. The central question posed here is: what are the structural features of syntax in Surat al-Nazi'at? And what are the effects of the closely related syntactic structures on the construction of the text's meaning? The importance of this research lies in revealing the aspects of syntactic inimitability in the Holy Qur'an and its impact on producing effect and understanding. We presented some theoretical concepts, such as the concept of the Qur'anic text and the levels of its inimitability. Then, we analyzed the syntactic content of Surat al-Nazi'at to uncover some linguistic insights regarding the use of closely related sentences and the effect of this feature on the reception process, its influence on the receptive reader, and its effectiveness in revealing the purposes of the Qur'anic discourse.

Keywords: Qur'anic text; Closely related syntax; Syntactic inimitability; Reception process; Closely related sentences; Qur'anic discourse.

INTRODUCTION:

The difficulty of conducting research on the Qur'anic text does not prevent one from approaching it and seeking its answers. Many doors have been knocked upon without permission granted, while others have opened by the will of Allah Almighty. The essence of the matter lies in seeking permission; if one is told to turn back, the researcher should withdraw from delving into the words of Allah. But if he is told to "take this path firmly," then he should proceed with the knowledge that Allah has opened for him. Indeed, we consider knowledge among the special virtues that Allah bestows upon His chosen servants — "And say, My Lord, increase me in knowledge." The light of Allah is a vast light, its path lies not in tunnels but in horizons.

Speaking about the Qur'anic text is founded upon noble objectives and lofty purposes that correspond to the majesty of the Lord of the heavens and the earth. Scholars' efforts have focused on certain virtuous aims, such as ¹:

- ▲ Examining the Qur'an's rhetorical styles and meanings, and uncovering the secrets of its miraculous eloquence.

- ▲ Expanding the explanation of grammatical structures and possible interpretations of words and expressions.
- ▲ Investigating the foundations of creed, refuting the deviants, and engaging opponents with reasoned argument.
- ▲ Studying the verses of rulings and regulating acts of worship and transactions.
- ▲ Providing admonitions and spiritual guidance, and setting boundaries for virtues and manners.
- ▲ Delving into Qur’anic narratives and examining their origins.

Indeed, “excessive focus on one specific objective often diverts many from the true purpose of the Divine Book and leads them into approaches that make them forget its real meaning” ², especially when the approach stems from subjective beliefs or sectarian inclinations. Consequently, exegesis has taken various forms: interpretative by opinion, scientific, social, philosophical, and others.

We can move beyond these forms by adopting a comprehensive linguistic method that harmonizes the levels of the text and connects the discourse with the reasons for revelation, for understanding the context of revelation is the key to comprehending the meanings of the Book correctly, and to identifying signs and referents accurately ³.

Hence, “the Qur’anic discourse cannot be understood by applying only one level of linguistic analysis; it cannot be comprehended solely through the phonetic, morphological, syntactic, or semantic level, but only through the integration of all these levels together — that is, through the holistic method” ⁴.

Our research here focuses on a specific problem:

- ▲ What is the impact of employing the characteristics and particularities of the Arabic language on understanding the Qur’anic text and enhancing its clarity?
- ▲ And what are the effects of the closely rhythmic syntactic structure on the reader’s comprehension and their discovery of the central axis within the overall structure of the text?

These questions guide us toward clear and aesthetically defined aspects of beauty within the Qur’anic text as a model, leading us to rational interpretations that inspire greater reading passion and continuous engagement with the understanding and contemplation of the Qur’an. The ultimate aim of this noble study is to uncover the Qur’an’s rhetorical methods expressed in the natural eloquence of the Arabic tongue.

1. Study Terms:

1.1- The Inimitability of the Holy Qur’an:

The Glorious Qur’an astonished the Arabs with the magic of its eloquence, the beauty of its expressions, and the precision of its structure. Allah Almighty says:

{قُلْ لَّيْنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَى أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا} (Al-Isra – 88).

The disbelievers expressed different opinions about it some said it was poetry, others called it magic, tales of the ancients, or falsehood invented by Muhammad, and some even claimed they could produce something similar. Allah says:

{وَإِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِثْلِهِ وَادْعُوا شُهَدَاءَكُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ} (Al-Baqara – 23).

They sought to challenge the Qur'an by producing a single surah to refute Allah's words and turn people away from His noble Prophet; however, the Glorious Qur'an closed all avenues of eloquence before them and dashed their hopes of imitation, despite the abundance of their orators and poets ⁵.

Thus, the question arises: In which aspect does the inimitability of the Qur'an lie?

The inimitability (i'jaz) of the Qur'an can be observed in three main aspects:

First – Revelation of the unseen:

It includes information inaccessible to humans, such as Allah's promise to His Prophet Muhammad, the unlettered one, that He would make his religion prevail over all others, as in His saying:

{هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ} (As-Saff – 9),

and His saying:

{قُلْ لِلَّذِينَ كَفَرُوا سَعْيُهُمْ وَهُمْ يُخْشَرُونَ إِلَىٰ جَهَنَّمَ وَبِئْسَ الْمِهَادُ} (Aal 'Imran – 12).

Second – The illiteracy of the noble Messenger:

Prophet Muhammad ﷺ was unlettered, knowing nothing of the tales of the ancients. Allah says:

{وَكَذَٰلِكَ نُصَرِّفُ الْآيَاتِ لِيُقُولُوا دَرَسْتَ وَلِنُبَيِّنَهُ لِقَوْمٍ يَعْلَمُونَ} (Al-An'am – 105).

Third – The marvel of composition:

The Glorious Qur'an, in its entirety, possesses a unique system of discourse and stylistic distinctiveness. No human speech equals it in eloquence or beauty of expression. Allah says:

{أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا} (An-Nisa – 82) ⁶.

In truth, the inimitability of the Qur'an manifests in numerous aspects beyond enumeration. Most notable among them is its **variety in the use of artistic expression**, through adapting meanings to the contexts of each surah — an aspect that transcends all human ability. Examples include the distinctive narrative style of the stories of the prophets in *Surat al-A'raf*, *Hud*, *Ash-Shu'ara*, *As-Saffat*, and *Adh-Dhariyat*, as well as the various depictions of the punishment of disbelievers and the bliss of believers in multiple contexts with ever-renewed expression. Likewise, the dialogues of the people of Hell are presented differently in every passage ⁷.

These are signs woven into the very fabric of the Glorious Qur'an — and beyond them lies much that human understanding can scarcely encompass.

1.2- Understanding Verbal Structure:

The Glorious Qur'an was revealed in the Arabic language — the eloquent tongue of the Arabs — and their natural disposition enabled them to comprehend its text according to the traits they were created with. Allah Almighty says: {إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ} (Yusuf – 2).

The early exegetes refrained from delving into the interpretation of the ambiguous verses of the Qur'an, from depicting divine attributes, or from defining what belongs to the category of the obscure. The noble Prophet ﷺ himself was never known to ask about such ambiguities.

However, after the Arabs mingled with non-Arabs, their language began to change, making it more difficult to grasp the rhetorical purposes in certain Qur'anic contexts. Consequently, many scholars found it necessary to search deeply into the secrets of the Arabic language — its grammar, morphology, and syntax — in order to comprehend the meanings of verses that became difficult to interpret ⁸.

Among the reasons for the difficulty in understanding certain Qur'anic verses — and the need for deeper contemplation and explanation — are:

- ▲ Neglecting the reason for revelation and the contextual relevance of the surah.
- ▲ Advancing what should be delayed and delaying what should be advanced.
- ▲ The use of rare or unique expressions.
- ▲ The conciseness and brevity of style.

These reasons require that anyone undertaking Qur'anic exegesis be cautious and precise, well-versed in the principles of speech, and thoroughly knowledgeable of the origins and history of the Arabic language ⁹.

1.3- The Pleasure of Rhythm in Arab Speech:

There is no doubt that the manner in which Allah's words flow in His Noble Book corresponds to the natural manner of Arab speech and expression, reflecting their way of articulating meanings and intentions. Yet, the Glorious Qur'an stands apart with linguistic features that elevate it far above the styles of ordinary Arabic speech in its sublimity, uniqueness, and eloquence ¹⁰.

The Arabs divided their poetry into verses governed by prosody and rhyme, which poets memorized carefully ¹¹. However, the artistic creation in the Qur'an's language was formed not in imitation of these poetic constraints, but in harmony with the very structure of the Arab human intellect not merely according to the specific form of the text or its linguistic components, nor the occasion from which it emerged ¹².

Producing speech whose parts harmonize perfectly evokes in the listener an initial pleasure and an anticipation for what follows. When the subsequent part fulfills this expectation, the sense of pleasure doubles. As the shared auditory harmony in the linguistic material continues, the delight intensifies a third time. This artistic sensitivity to rhythm was innate among the Arabs and those of refined taste.

Some Bedouins, who took delight in their spontaneous chants, would select words that were intuitively harmonious sometimes a single word, sometimes more then recite their chants and take pleasure in them as poets did with their verses. Each tribe had its own unique rhythmic style. Based on this linguistic and artistic foundation, people collectively found joy in rhythmic patterns and melodic sounds ¹³.

Perhaps this spontaneous rhythmic pleasure, as opposed to strict prosodic rules, aligns more naturally with the essence and function of language. In this regard, Mario Pei notes: "It is safer not to attempt to impose rigid laws governing pronunciation. On the other hand, every language possesses for each group of words or sentences its own distinct intonation patterns to such an extent that one can recognize a language being spoken even without understanding a single word of it."¹⁴

Indeed, the unique rhythmic harmony within the overall structure of the Glorious Qur'an has no equal in Arabic speech that combines such balance, resemblance, and symmetry. At best, even the most eloquent Arab orators produced only a few limited examples or poems containing evident signs of artifice and effort ¹⁵. Meanwhile, the Qur'an with its vast lexical richness and length remains a masterpiece of supreme eloquence and clarity.

Based on this, we may affirm the possibility of reviving the true Arabic language by studying its original characteristics and modes of use through the Qur'an itself which not only preserved the language but ennobled it, making it the tongue of the Seal of the Messengers.

1.4- Phonetic Harmony in Linguistic Structure:

Language, in general, performs an aesthetic function that manifests through a specific structure designed for that effect. It is well known that every linguistic structure is created to fulfill a particular function within the text. When this structure is used outside its intended purpose, it results in a deliberate stylistic deviation ¹⁶.

The fundamental function of a linguistic unit is revealed through stylistic content analysis, which encompasses various linguistic means incorporated according to a defined aesthetic principle required by context and situation such as stylistic construction based on repetition, parallelism, deletion, or condensation ¹⁷. This aesthetic principle is governed by several criteria, among which the most relevant here is phonetic proximity. Linguists have considered the phenomena of phonetic closeness, similarity, or symmetry as a basis for distributing sounds, syllables, and junctures ¹⁸.

For example, sounds share phonetic features, showing greater similarity with some than with others. The shared characteristics in articulation point and manner determine phonetic resemblance, which distinguishes them from other sounds. Phonetic distribution thus depends on the specific structural system of a language, particularly the organization of its sounds. Physical articulation alone does not determine sound distribution, since phonetically similar and acoustically compatible sounds may occur in diverse distributions across contexts.

Essentially, language is a continuous sequence of vocal movements performed by the speech organs in succession. Therefore, the act of segmentation is artificial; the natural use of language is the construction of sound clusters that fit the intended meaning. The smallest phonetic units are the keys to building a text, while the larger phonetic structures form its material foundation. The overall sound cluster, however, represents the speech event upon which reflection and contemplation must rest ¹⁹.

Among the suprasyntactic phenomena that appear in the total speech event are the following ²⁰:

▲ **Juncture:**

A pause in the speech flow that indicates the end of a word or syllable before beginning a new distinctive unit. It helps differentiate between syntactic units by marking transition points, which can be sharp in open juncture or subtle in closed juncture. For instance, the phrase *ja + bil-akl* ("he came with food") becomes *jab + al-akl* in colloquial Arabic due to a shift in juncture placement.

▲ **Duration:**

The time taken to pronounce sounds, syllables, or speech segments. It varies according to communicative purpose, distinguishing smaller events within a larger speech event. Duration is a measurable continuum used to differentiate between long and short phonetic units.

1.5- Structural Patterns in Arab Thought:

Undoubtedly, human thought tends strongly toward producing speech in varied patterns that manifest artistic mastery. The structured formation of these patterns yields the distinctive organization of diverse forms. The degree to which certain patterns dominate linguistic production determines the uniqueness of stylistic forms.

In fact, the construction of a text composed of differentiated patterns aligns with the inherent properties of the human mind, which operates through the dual processes of formation and dissolution. Text creation is not limited to forming distinct patterns but extends to the intricate interaction among multiple ones in a dynamic and renewing fashion. Each new textual generation produces new interrelations between patterns.

Thus, differentiation occurs on two deep cognitive levels:

- ▲ the level of pattern formation, and
- ▲ the level of form formation,

both of which ultimately lead to dissolution. If the formation were static, texts would resemble one another; yet the dissolution of a pattern and the emergence of a new one in the following textual sequence grant each text its distinctive weight. Likewise, the decline of a dominant form paves the way for alternative textual forms ²¹.

Among the most important linguistic patterns in human thought is the pattern of parallelism a resemblance between two or more parts of the same speech sequence. It occurs between sentences sharing the same syntactic structure, connected by a strong relationship based on similarity or contrast. It is a form of “approximation” between meanings through rhythmic or syntactic repetitions, and can be regarded as a type of non-identical repetition ²².

Parallelism contributes to the cohesion of the text by performing both a foundational and organizational function. Its structure relies on proportionality across multiple levels — including the organization and arrangement of syntactic structures, grammatical categories, lexical synonyms, and sound compositions ²³.

The beauty of closely related patterns lies in the harmony among speech segments and in refined rhythmic diversity, producing distinctive and continuously renewed linguistic forms.

Language possesses a range of latent possibilities employed suggestively for specific purposes. These possibilities are part of the language itself, but only a portion of them is activated by the speaker to fulfill a defined function. The indicators of linguistic choice are frequency, prevalence, and the ability to perform the intended function. Hence, the distinctiveness of sound distribution and the subtlety of phonetic repetitions require thoughtful attention to the pure aesthetic purposes linked to these linguistic potentials ²⁴ such as the sweetness of musicality, the beauty of tone, the arrangement of pauses, and their combined effect on hearing, heart, and mind ²⁵.

Thus arises the central question: What are the patterns of the Arabs in their spoken language as reflected in examples from the Qur’anic text?

2. Analysis of Closely Related Syntactic Structures in Surat al-Nazi‘at:

2.1- Defining the Study Sample:

Surat al-Nazi‘at is unanimously classified as a Meccan surah. It is the eighty-first in order of revelation, descending after Surat al-Naba’ and before Surat al-Infitar. Sa‘d Allah, known as Sa‘di, and al-Khafaji both stated that it is called Surat al-Sahira because the word al-sahira occurs within it and nowhere else in the Qur’an. They also mentioned that it is called Surat al-Tamma (The Overwhelming Calamity) for the same reason as this term also appears only in this surah.

However, Al-Itqan did not list it among the surahs that bear more than one name. According to the Kufan enumeration, it consists of forty-six verses ²⁶.

The opinions regarding the interpretation of the term al-Nazi‘at have greatly varied ²⁷ reaching seven²⁸ for even around ten different explanations ²⁹. We have summarized these views in the following illustrative diagram ³⁰:

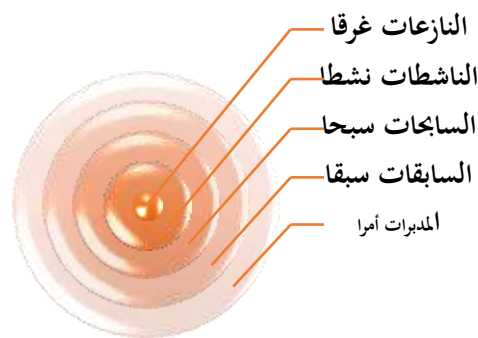


A diagram illustrating the diversity of interpretations of the term “al-Nāzi‘āt” in the Holy Qur’an

Considering this wide range of differing opinions proposed to explain the meaning of the word al-Nāzi‘āt, it becomes evident that this miraculous Qur’an is an ever-living text one from which every person draws meaning suited to their own time until the end of all ages. Each individual will ultimately witness, in the final moments of life, the profound meanings of the greatest verses that depict the tangible signs of the approaching Hour, when all of God’s creations prepare to vanish entirely from the earth, only to be resurrected anew upon al-Sāhira.

As for the scenes of the moment when the soul is seized and drawn from the body, their meanings will be fully comprehended only when trembling hearts and humbled eyes witness them. The wording of the Holy Qur’an is limitless: one takes from it what suits the need of the moment, leaving the rest for the time when it becomes necessary.

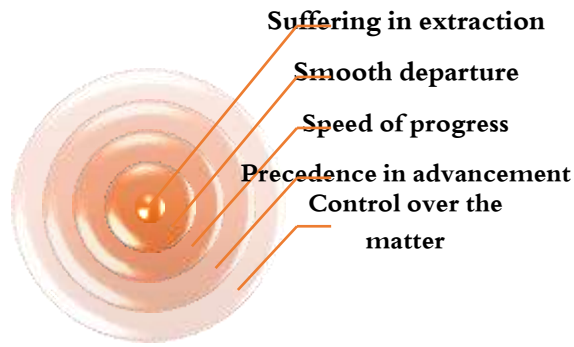
Through examining the linguistic meanings of these words ³¹, the scene may be envisioned as follows:



A diagram illustrating the progression of speech events describing the moment of death in Surat al-Nāzi‘at, verses 1–5.

There is a gradation in the events beginning with the most intense event, “the drowning”, then the gentler event, “the drawing out”, followed by the even lighter event, “the gliding”. After that comes the race, where the swiftest take the lead the group that assumes control over what has been drawn out, acting according to what befits its kind (believer or disbeliever) amid those awe-inspiring circumstances.

The actual sequence of events can thus be envisioned as follows, after examining the full linguistic meanings of the key terms ³²:



A diagram illustrating the gradation of events on the Day of Death in Surat al-Nazi‘at, verses 1–5.

The main purposes of Surat al-Nazi‘at can be summarized as follows:

- ▲ To reveal the terror of the Great Calamity (al-Tamma al-Kubra) and its effect on all creatures.
- ▲ To remind of the fate of the tyrants, as a source of comfort to the Messenger of Allah ﷺ.
- ▲ To demonstrate the greatness of creation and the precision of its order, as evidence of the possibility of extracting the soul and recreating life.
- ▲ To highlight the transition from the completion of deeds in the first life to the beginning of recompense in the Hereafter, starting from the very moment of soul extraction.
- ▲ To uncover the truth of the Day of Resurrection after the disbelievers’ obstinate denial and delay showing that it is near, and that they will witness it with their own eyes, at any moment after their souls are seized ³³.

2.2- The Interrelation of Textual Sequences Around a Fixed Core in Surat al-Nazi‘at:

Examining the styles of the Glorious Qur’an, contemplating its meanings, and appreciating its patterns of rhetorical beauty constitute one of the multifaceted dimensions of exegesis. Through this, the exalted rank of the Qur’anic discourse and its distinction from human Arabic speech become clear ³⁴.

Analytical reflection on the Qur’anic text reveals the necessity of intellectual engagement with its specific linguistic data and the adoption of an interpretive method that guides the reader toward comprehension and application. “The method of understanding ensures that the interpreter remains bound to the text itself, adhering only to its authentic data. Thus, subjective, intellectual, or sectarian biases are set aside. This, in itself, is a scientific and civilizational gain, for such external concepts and philosophies often obstruct the correct understanding of the text.” ³⁵

Al-Baqillani remarks in this regard: “As for the patterns of composition, mastery and refinement in them are even more essential, for they are the bridle of expressions and the reins of meanings. Through them, speech attains coherence and unity, and an image is formed in the mind by which eloquence is realized.” ³⁶

The closely related syntactic structure represents a prominent linguistic phenomenon in Surat al-Nazi‘at. It creates verbal rhythm through repetition in grammatical constructions, thereby unifying the textual sequences and organizing the rhythmic structure of the overall composition.

For example, the first case illustrates a model of how closely related structures interconnect through a central nucleus of annunciation, conveying a tangible meaning that recurs evenly across each textual sequence.

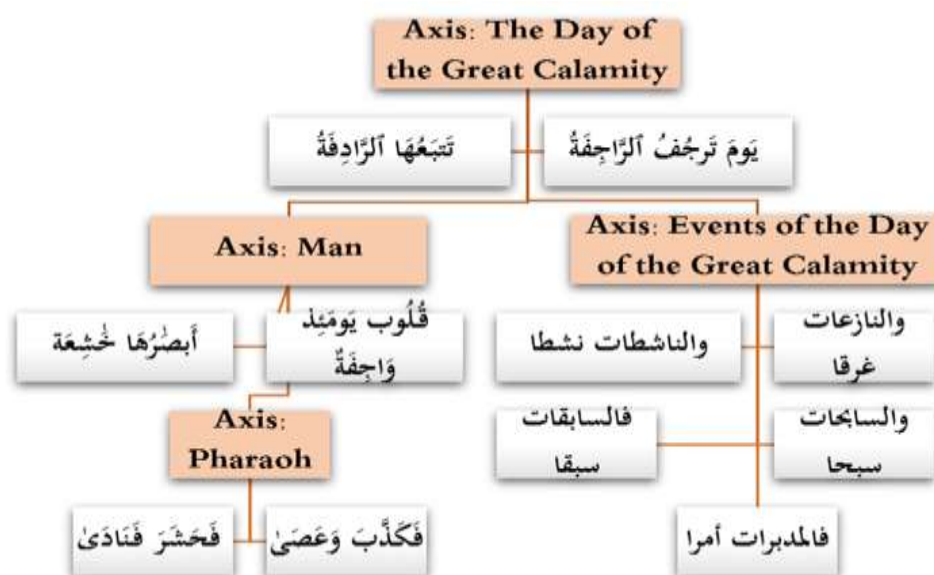


Figure (1) illustrates the equal syntactic distribution in the textual sequences of Surat al-Nazi'at.

When contemplating Figure, it becomes clear that the referential nuclei represent the core structures of Surat al-Nazi'at in its overall composition. These revolve around the following dual central meanings: the duality of (The Day of the Great Calamity The Events of the Great Calamity) and the duality of (Man – Pharaoh). Both are constructed upon a pattern of closely related syntactic distribution as follows:

- ▲ Core (Present tense verbal sentence = Present tense verbal sentence / Nominal sentence = Nominal sentence),
- ▲ Then core (Past tense verbal sentence = Past tense verbal sentence / Nominal sentence = Nominal sentence).

The duality (Past tense verbal sentence / Nominal sentence) is the most frequently repeated. These past tense sentences narrate Pharaoh's actions and describe his traits as a human being on the Day of the Great Calamity. Therefore, the core of the past tense verbal sentence (Pharaoh's actions in the past) forms the foundation of Surat al-Nazi'at, while (the human characteristics of Pharaoh in what follows) constitutes another nucleus upon which the Qur'anic text of al-Nazi'at is built.

Accordingly, the closely related syntactic structure contributes to accurately revealing the nuclei of the text, understanding its foundations, and perceiving its true dimensions.

As for the second example in Figure (2), it presents a model of the interrelation among closely related textual sequences built upon an interrogative-annunciatory nucleus.

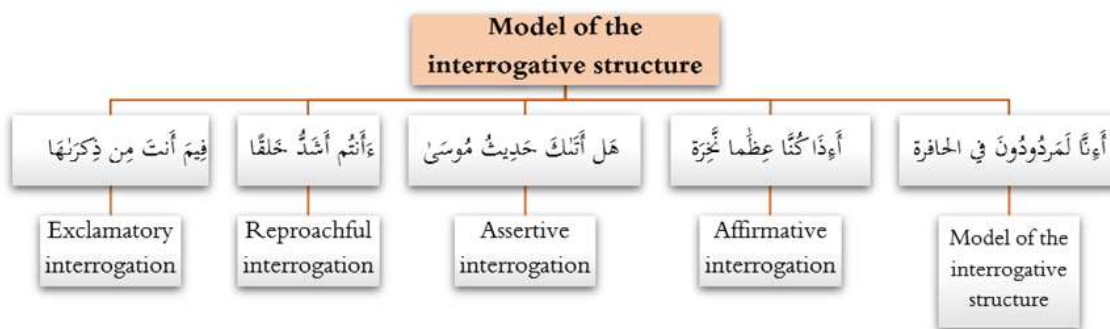


Figure (2) illustrates the interrelation of textual sequences through an interrogative-annunciatory nucleus.

The interrogative nucleus is repeated across several textual sequences throughout the overall structure of Surat al-Nazi‘at, each occurrence carrying a different rhetorical meaning namely, denial, affirmation, assertion, reproach, and wonder ³⁷.

Upon examining this interrogative nucleus, it becomes evident that it aligns perfectly with the core of Surat al-Nazi‘at, which was revealed in response to a question.

Based on the preceding analysis, the meanings of the closely related distributions of the textual sequences can be summarized into two models:

- ▲ The first connected to the core of structural content and the core of structural form,
- ▲ The second connected to the core of structural content and the core of structural expression, as illustrated in Figure (3) below:

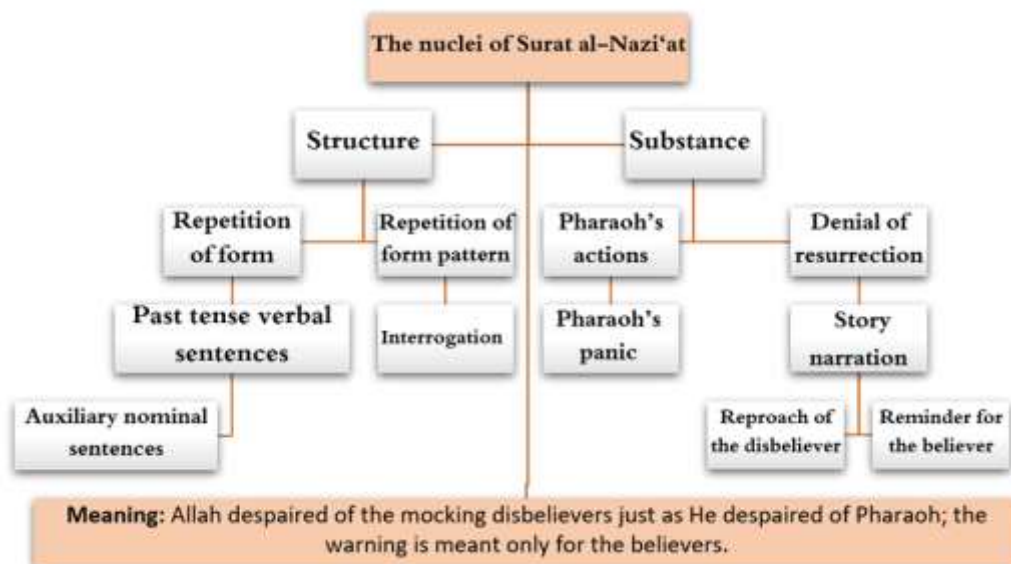


Figure (3) illustrates the elucidation of the annunciatory nuclei through the condensation of repeated closely related structures.

Accordingly, the syntactic distributions in Surat al-Nazi‘at are based on firm foundations that represent the principal structural bases of the surah. These are predominantly characterized by the closely related past-tense verbal forms and the repeated interrogative forms, which correspond to the structure of response forming the overall framework of the surah.

This structure was revealed as an answer to the mockery of the disbelievers who asked: When will the Hour be established? The response of Allah Almighty to His Messenger ﷺ was that his duty was only to warn those who fear it among the believers. As for the disbelievers who mocked, Allah's reply to His Messenger regarding them came through recounting the story of Pharaoh and the outcome of his similar defiance against the Prophet Musa for he remained in disbelief until Allah's decree came upon him, and he saw His promise fulfilled.

Thus, the reliance of closely related structures upon fixed axes in Surat al-Nazi'at reveals a meaning that surpasses the mere response to the mockery of the disbelievers the enemies of the noble Messenger those whom Allah had forsaken just as He forsook Pharaoh before. The ultimate message is that reminders are meant only for the believers.

2.3- The Junctural Verses within the Overall Structure of the Qur'anic Text:

In this study, Surat al-Nazi'at has been divided into a set of textual junctures based on two criteria:

- ▲ The **change in syntactic structure**, such as nominal, adverbial, verbal, interrogative, and conditional constructions.
- ▲ The **change in the subject matter**, shifting from the major speech event to smaller, harmoniously related sub-events.

Below, we present the positions of the phonetic junctures we identified —those through which the primary semantic structure can be distinguished from the secondary semantic structure as shown in the following figure:



A diagram illustrating the structural divisions within the overall composition of Surat al-Nazi'at.

From this proposed phonetic segmentation, we deduce that the main structural junctures of Surat al-Nazi'at correspond directly to the central theme of its discourse the disbelievers' questioning about the Day of Resurrection. Allah Almighty's miraculous response came through reminding them of the story of Pharaoh, who denied and transgressed, and whose soul was suddenly seized by drowning in the sea. The response, therefore, did not aim to answer a question born of arrogance and disbelief, but rather to reaffirm the truth through a historical example of divine retribution.

2.4- Continuity in Speech Events:

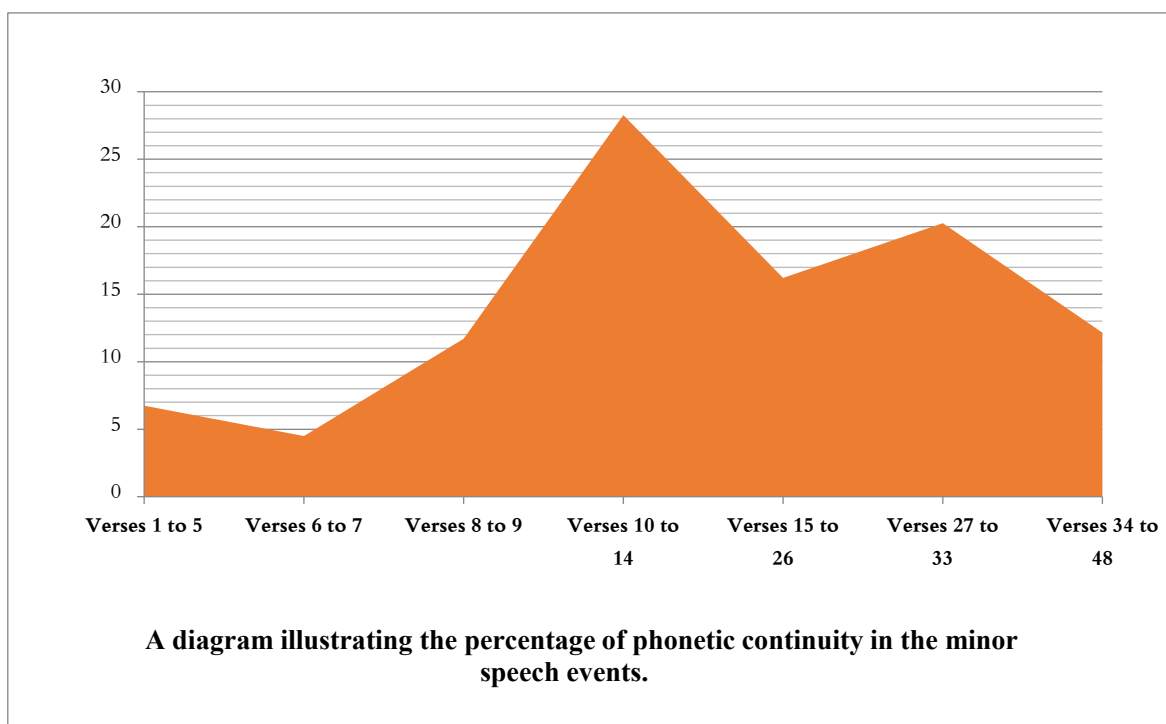
Sentences denote individual events, while the organization of sentence sequences indicates a series of structured events. In certain cases, the structure of these organized sequences mirrors the structural pattern of the unfolding events that is, instances where the schematic structure of one pattern corresponds directly to the sequential pattern of ordered events.³⁸

The following table presents the extent of phonetic continuity within the textual junctures identified earlier, through which we can determine the speech event that most dominantly governs the overall structure of the text, as follows:

The percentage of continuity, expressed as a proportion of the total number of words in each speech event:

First speech event:	From verse 1 to verse 5	% 06.75
Second speech event:	From verse 6 to verse 7	% 04.50
Third speech event:	From verse 8 to verse 9	% 11.71
Fourth speech event:	From verse 10 to verse 14	% 28.27
Fifth speech event:	From verse 15 to verse 26	% 16.21
Sixth speech event:	From verse 27 to verse 33	% 20.27
Seventh speech event:	From verse 34 to verse 46	% 12.16

In the following graphical representation, we depict the percentages in a visual scene that illustrates the most prominent phonetic juncture, along with the gradations of the other phonetic junctures according to their relative prominence.



Through the sequences of speech events, we observe a continuity of utterances and a complementary interconnection between the subsidiary events and the major speech event. Within this framework, certain verbal scenes stand out more prominently than others in the overall structure. For instance, the verse {هَلْ أَتَاكَ حَدِيثُ مُوسَى} forms the core focal point of discourse, encompassing 28.27% of the phonetic continuity. It is followed by {فَإِذَا جَاءَتِ الطَّامَّةُ الْكُبْرَى} with 20.27%, and then {عَأْنَتُمْ أَشَدُّ خَلْقًا أَمْ {السَّمَاءُ بَنَاهَا} with 16.21%.

The depiction of Pharaoh's dreadful fate, the contrasting destinies of the believer and the disbeliever, and the demonstration of the majesty and power of the Creator are presented successively to represent the main gradations of the discourse events.

Considering the totality of these events, the narrative begins with the scene of Pharaoh's seizure by the Almighty, which constitutes the central event through which the ultimate purpose of the entire discourse is realized. The sudden terror that struck him when the angels came by Allah's command epitomizes the suddenness of the Hour, marking the end of any chance to repent from tyranny and disbelief.

Allah had provided Pharaoh with every reason to be guided {أَهْدِيكَ إِلَىٰ رَبِّكَ} to fear Him {فَتَخَشَىٰ} and even showed him the great sign {فَأَرَاهُ الْآيَةَ الْكُبْرَىٰ}. Yet he persisted in denial and disobedience {فَكَذَّبَ} turned away from the call of Musa {ثُمَّ أَدْبَرَ يَسْعَىٰ} as if secure from divine punishment.

Then came Allah's decree, through perfect wisdom, on the day his soul was taken {يَوْمَ تَرْجُفُ الرَّاجِفَةُ} — and he was struck down for his disbelief: punished once for his rejection and again for his arrogance. His soul was seized by drowning in the depths of the sea, and as he witnessed the overwhelming horror, his humbled sight {أَبْصَرَهَا خَشِيعَةً} and trembling heart {قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ} longed to return, but it was too late.

The angels, commanded by Allah {فَالْمُذَبِّبَاتِ أَمْرًا} took his soul easily despite the flood, a sign of Allah's power to cause death with ease while protecting His angels from harm. They swiftly carried out His command, racing to deliver his soul to its destined abode. As for those who transgress, like Pharaoh {فَأَمَّا مَنْ طَغَىٰ، وَعَاثَرَ الْحَيَاةَ الدُّنْيَا، فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَىٰ} their fate is the torment of the intermediate abode until the Hour is established.

In contrast, the believer like Prophet Muhammad ﷺ who restrains himself from vain curiosity and believes out of fear of his Lord {وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَىٰ النَّفْسَ عَنِ الْهَوَىٰ، فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ} will find his dwelling in Paradise.

Pharaoh's torment in the fiery intermediate abode stemmed from his disbelief and arrogance, for he claimed lordship {أَنَا رَبُّكُمْ الْأَعْلَىٰ} though Allah's signs were evident before his eyes {عَأْنَتُمْ أَشَدُّ خَلْقًا أَمْ} {مَتَاعًا لَّكُمْ وَلِأَنعَمِيكُمْ}.

His arrogance led to his abandonment by Allah when death came upon him {إِذَا جَاءَتِ الطَّامَةُ الْكُبْرَىٰ} and in that moment he recalled his entire history of transgression {يَوْمَ يَتَذَكَّرُ الْإِنْسَانُ مَا سَعَىٰ} and saw with humbled eyes the Hell he was to enter {وَبُورَّتِ الْجَحِيمُ لِمَنْ يَرَىٰ}.

From there, he was taken to his dwelling until the Hour comes an Hour known only to Allah. Even the messengers, including Muhammad ﷺ, do not know its appointed time, for it is among the matters of Allah that must not be speculated upon — {إِلَىٰ رَبِّكَ مُنْتَهَاهَا}. Engaging in such questioning stems from vain desire {وَنَهَىٰ النَّفْسَ عَنِ الْهَوَىٰ}.

Hence, there is no need for anyone to seek what Allah has withheld from human knowledge, for the paths of faith remain open within the soul and in life itself. Pharaoh's insistence on demanding further proof, despite the miracles before him, led him to perish suddenly in disbelief and rebellion {إِنَّ فِي} {ذَلِكَ لَعِبْرَةً لِّمَنْ يَخْشَىٰ}.

This serves as a lesson for those who question the Prophet ﷺ about the Hour {يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ} {مُرْسَلَهَا}.³⁹ Allah's response to His noble Messenger was to recall the story of Musa and Pharaoh, as a reminder to him. Their questioning, even after witnessing signs and blessings, was continuous — for they were liars.

Whoever truly seeks faith finds Allah's signs manifest, while whoever chooses disbelief will not be swayed by more proofs or miracles. Thus, Allah instructed His Messenger ﷺ to close the door of vain inquiry from the disbelievers, for their question was invalid ⁴⁰.

He commanded him not to concern himself with their hollow speech {فِيمَ أَنْتَ مِنْ ذِكْرِهَا} and not to take their desires as grounds for response. His duty was only to convey and warn {إِنَّمَا أَنْتَ مُنْذِرٌ مَنِ يَخْشَاهَا}.

The Prophet's role is to warn humanity that there is no permanence in the intermediate abode, and that the Day of Resurrection will come though not awaited by the living, but by the dead in their resting places. The dead do not sense time passing {كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوا إِلَّا عَشِيَّةً أَوْ ضُحَاهَا} for they already witness what Allah has promised.

Thus, questioning the Hour becomes meaningless, for the certainty of its arrival has already filled their sight and souls. The time between death and resurrection is brief; therefore,⁴¹ the Prophet's response to the disbelievers is: "How would knowledge of its time benefit you?"

2.5- Frequency of Pattern Repetition in the Overall Text Structure:

The arrangement of Qur'anic verses is divinely ordained. It was Gabriel (peace be upon him) who instructed, "Place this verse in such-and-such a position." ⁴² Indeed, "All of the Qur'an revealed by Allah, which He commanded to be written down and preserved, unaltered and unremoved after its revelation, is that which is contained between the two covers of the 'Uthmanic codex. Nothing has been omitted or added to it. Its sequence and composition remain as Allah Himself arranged it and as His Messenger ordered it verse by verse and surah by surah without advancement or delay. The Ummah transmitted from the Prophet ﷺ the exact order of verses within each surah, their positions, and their locations, just as it transmitted his recitations and readings." ⁴³

As Allah Almighty says: {بَلْ هُوَ قُرْآنٌ مَجِيدٌ فِي لَوْحٍ مَحْفُوظٍ} (Al-Buruj – 22).

In our study, we identified the locations of the recurring patterns within the overall structure and counted their frequency in subsequent textual sequences. After analyzing the patterns and observing the degree of their recurrence and disappearance, we noted the following:

- ▲ The **interrogative pattern** appears alternately across various textual sequences, consistent with the surah's foundation upon an **interrogative nucleus**.
- ▲ The **nominal structure** appears in **three different places**, as does the **past-tense verbal structure**.
- ▲ The structures containing "**Innama**" and "**Inna**" appear **three times**, and the patterns using "**Idha**" and "**Idh**" also appear **three times**.
- ▲ The **adverbial structure** appears in **two distant locations**, while the **imperative pattern** appears **only once**.
- ▲ The **contrastive pattern** "**Amma... wa Amma**" appears **once**, and the **simile using "Ka"** also appears **once** without repetition.

The employment of these linguistic patterns is perfectly suited to the discourse, expressing its semantic purposes with precision. The following table illustrates this:

	Type of Pattern	Purpose of Pattern	Frequency of Pattern
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1.	Interrogative sentence	The polytheists' questioning about the Hour	05
2.	Nominal sentence	Description of the Day of Resurrection	03
3.	Past tense sentence	The inevitability of the fate of the disbelievers	03
4.	"Innama" or "Inna"	Affirmation of the truth	03
5.	"Idh" or "Idha"	Clarification of the state	03
6.	Adverbial sentence	The time of resurrection	02
7.	Imperative sentence	Guidance and instruction	01
8.	"Amma... wa Amma"	Affirmation of the truth	01
9.	Simile using "Ka'anna"	Description of the state after resurrection	01

3. Conclusion:

After analyzing the totality of the closely related structures in *Surat al-Nazi'at* and tracing the patterns of structure and the sequence of events, the following results were reached:

- ▲ The structure of *Surat al-Nazi'at* shows a high degree of variation in pattern, which is fitting for the atmosphere of the Day of Resurrection. The interrelation of patterns appeared in diverse forms such as parallelism, synonymy, equality, and resemblance. Despite the shortness of the Surah, this interrelation remained continuous and diverse, manifesting in one textual sequence and disappearing in another, only to be replaced by a new pattern.
- ▲ Various structural patterns were employed in *Surat al-Nazi'at*, and this diversity matched the events and their intensity on the Day of Judgment. However, some patterns appeared only once in a particular textual sequence before disappearing, except for a few prominent ones—such as the interrogative pattern—which first appeared in one textual sequence and continued to reappear in others. Its manifestation played a role in distributing its meaning throughout the overall structure of the Surah, which came as a response to the polytheists' questioning of the Messenger of Allah ﷺ. It is thus a pattern indicating interaction with the greatest of events.
- ▲ Rendering the text with correct phonetic expression that highlights differences among speech events and their aesthetic characteristics requires improving vocal performance. This is essential to reveal the phonetic beauty of the text and to clarify the purpose of syntactic and supra-syntactic proximity. The textual segments differ in syntactic structure but are harmonious in semantic structure; therefore, it is necessary to make these differences evident in oral performance to clarify the intended meanings of the Qur'anic discourse. Identifying the position of stress within the most impactful textual sequences is important, for the longer duration of sound continuity in a given

sequence marks its prominence within the overall textual structure—its quantitative appearance being proof of its salience.

- ▲ The formation of any given pattern is not random; rather, its emergence is inevitably linked to a specific meaning and function for which it was created, existing within the complete text to fulfill its purpose before ceasing after a certain repetition. Repetition of a pattern is thus a process with an end, and it is important to recognize the significance of transitioning from one pattern to another, allowing each pattern's role to conclude once performed. The distinctiveness of the sequence presenting the events lies in its construction through similar and successive patterns.
- ▲ The parallelism pattern contributes to achieving textual coherence, given its foundational and organizational function at the same time. Its structure is based on the principle of proportionality at multiple levels—for example, in the organization and arrangement of syntactic structures and in the coordination of semantic categories.
- ▲ The phenomenon of closely related syntactic structures is a prominent linguistic feature in Surat al-Nazi‘at. It creates verbal rhythm through repetition in grammatical constructions, which unifies the textual sequences and organizes the rhythmic structure of the overall composition.

4. Footnotes:

¹ Muhammad Abduh, *Tafsir al-Qur‘an al-Hakim*, Vol. 1, Minya Printing Press, Egypt, 1st ed., 1346H, pp. 17–18.

² *Ibid.*, pp. 18–19.

³ Ismail Meghmouli, “The Necessity of Benefiting from Linguistics in the Analysis of the Qur’anic Discourse,” *Dirasat Journal*, Laghouat, No. 2, June 2005, pp. 205–206.

⁴ *Ibid.*, p. 204.

⁵ See: Muhammad al-Baqillani, *I‘jaz al-Qur‘an*, ed. Al-Sayyid Ahmad Saqr, Dar al-Ma‘arif Press, Egypt, 1981, p. 6.

⁶ See: *Ibid.*, pp. 33–36.

⁷ See: Muhammad Munir al-Dimashqi, *Al-Mu‘jam al-Mufahras li-Ayat al-Qur‘an al-Karim*, Dar al-Turath al-Islami, Algeria, pp. 32–33.

⁸ See: *Ibid.*, p. 15.

⁹ *Ibid.*, p. 15.

¹⁰ See: Ismail Meghmouli, “The Necessity of Benefiting from Linguistics in the Analysis of the Qur’anic Discourse,” p. 217.

¹¹ Muhammad Munir al-Dimashqi, *Al-Mu‘jam al-Mufahras li-Ayat al-Qur‘an al-Karim*, p. 29.

¹² See: Kamal Abu Deeb, “Al-Ansāq wa al-Bunya,” *Fusul Journal*, Egypt, Vol. 1, No. 4, June 1981, p. 90.

¹³ Muhammad Munir al-Dimashqi, *Al-Mu‘jam al-Mufahras li-Ayat al-Qur‘an al-Karim*, p. 29.

¹⁴ Mario Pei, *Essentials of Linguistics*, trans. Ahmad Mukhtar Omar, ‘Alam al-Kutub, Cairo, 8th ed., 1998, p. 95.

¹⁵ See: Muhammad al-Baqillani, *I‘jaz al-Qur‘an*, p. 36.

¹⁶ See: Hasan Nazim, *Al-Bina al-Aslubiyya*, Cultural Center, Casablanca, Morocco, 1st ed., 2002, p. 148.

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- ¹⁷ See: Ibid., pp. 145–146.
- ¹⁸ See: Ahmad Mukhtar Omar, *Dirasat al-Sawt al-Lughawi*, ‘Alam al-Kutub, Cairo, 1990, p. 204.
- ¹⁹ See: Ibid., pp. 205–219.
- ²⁰ See: Mario Pei, *Essentials of Linguistics*, pp. 92–99.
- ²¹ See: Kamal Abu Deeb, *Dialectics of Concealment and Manifestation*, Dar al-‘Ilm lil-Malayin, Lebanon, 3rd ed., 1984, pp. 108–109.
- ²² See: Abdullah al-Hayani, *Al-Tawazi al-Tarkibi fi al-Qur’an al-Karim*, Dar Noor for Printing and Publishing, Iraq, 1st ed., 2023, pp. 14–24.
- ²³ See: Roman Jakobson, *Questions of Poetics*, trans. Muhammad al-Wali and Mubarak Hanoun, Dar Toubkal, Casablanca, 1st ed., 1988, p. 106.
- ²⁴ See: Mustafa al-Sa’dani, *Al-Binyat al-Aslubiyya, Mansha’at al-Ma’arif*, Alexandria, 1st ed., 2000, p. 9.
- ²⁵ Ismail Meghmouli, “The Necessity of Benefiting from Linguistics in the Analysis of the Qur’anic Discourse,” p. 218.
- ²⁶ Muhammad al-Tahir ibn Ashur, *Tafsir al-Tahrir wa al-Tanwir*, Tunisian Publishing House, Tunisia, 1984, Vol. 30, p. 59.
- ²⁷ Various interpretations exist for the meaning of al-Nazi‘at, as well as for al-Nashitat, al-Sabihat, al-Sabiqat, and al-Mudabbirat. (See: Jamal al-Din Ibn al-Jawzi, *Zad al-Masir fi ‘Ilm al-Tafsir*, Dar Ibn Hazm, Beirut, New 1st ed., 2002, pp. 1510–1511.)
- ²⁸ Ibid., p. 1510.
- ²⁹ See: Aisha Abd al-Rahman, *Al-Tafsir al-Bayani li al-Qur’an al-Karim*, Vol. 1, Dar al-Ma’arif, 7th ed., 1990, p. 123.
- ³⁰ Derived from: Ibid., p. 123.
- ³¹ See: Jamal al-Din Ibn al-Jawzi, *Zad al-Masir fi ‘Ilm al-Tafsir*, pp. 1510–1511.
- ³² We benefited from the linguistic content analysis of the Surah’s vocabulary: Aisha Abd al-Rahman, *Al-Tafsir al-Bayani li al-Qur’an al-Karim*, pp. 124–128.
- ³³ Muhammad al-Tahir ibn Ashur, *Tafsir al-Tahrir wa al-Tanwir*, Tunisian Publishing House, Tunisia, 1984, Vol. 30, pp. 59–60.
- ³⁴ Muhammad Abduh, *Tafsir al-Qur’an al-Hakim*, Vol. 1, p. 18.
- ³⁵ Ismail Meghmouli, “The Contextual Meaning of the Qur’anic Text,” *Issues in Language and Literature Journal*, University of Tamanrasset, Vol. 11, No. 1, 2022, p. 1182.
- ³⁶ Muhammad al-Baqillani, *I’jaz al-Qur’an*, p. 16.
- ³⁷ See: Muhyi al-Din al-Darwish, *I’rab al-Qur’an al-Karim wa Bayanuh*, Vol. 8, Parts 29–30, Al-Yamamah Press, Damascus, 8th ed., 2001, pp. 207–216.
- ³⁸ Van Dijk, *Text and Context*, trans. Abdelkader Qanini, Afrique Orient, Morocco, 2000, p. 150.
- ³⁹ See: Muhyi al-Din al-Darwish, *I’rab al-Qur’an al-Karim wa Bayanuh*, Vol. 8, Parts 29–30, Al-Yamamah Press, Damascus, 8th ed., 2001, p. 214.
- ⁴⁰ See: Ibid., p. 215.
- ⁴¹ See: Muhyi al-Din al-Darwish, *I’rab al-Qur’an al-Karim wa Bayanuh*, p. 215.
- ⁴² Muhammad al-Baqillani, *I’jaz al-Qur’an*, p. 60.
- ⁴³ Ibid., p. 60.

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