A Three-Tier Model for Intertextuality in the Holy Qurān

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Abstract

In previous literature, intertextuality has been applied to the interpretation of the Holy Qurān, but it lacks a coherent and systematic approach. So far, little or no attempt has been made to propose or design a systematic model of intertextuality for the interpretation of the Holy Qurān. This paper reviews both the modern Western and Islamic theoretical literature on intertextuality. Besides, it exhaustively reviews the intertextual approaches to the interpretation of the Holy Qurān both in classical exegetical tradition and in modern research studies. The findings reveal that the existing approaches are either sketchy and sporadic, or generic or rigid, and cannot account for a comprehensive interpretation of the Holy Qurān. They do not suggest any systematic model for search and selection of intertextual links in the Holy Qurān. The review also shows that the modern theoretical literature on intertextuality in Western tradition misses the theoretical literature on the tool of intertextuality in Islamic discourse. On the basis of its findings, this paper, keeping in view the sensitivity of the religious discourse, suggests a 3-tier model of intertextuality for interpretation of the Holy Qurān, consisting of lexical, topical and grammatical/stylistic intertextual links. This paper also suggests that future research may focus on its application to Qurānic interpretation or/and to frame more vibrant models of intertextuality, drawing on the modern trends in linguistics, to serve the aim of comprehensive interpretation of the Holy Qurān.

Key Words: Qurān, context, intertextuality, intertextual links, interpretation.

Introduction

Intertextual approach has been applied to the interpretation of the Qurān in previous literature, but no well-designed intertextual model has been so far suggested. This paper will review the current literature on intertextuality in the Qurānic studies and in the western tradition. The available literature reveals that previously intertextuality has often been applied to the interpretation of the

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Qurān, but it does not offer any systematic search for, and selection of, intertextual links. Previous studies often follow constructionist approach, Iqtesas, relevance theory approach, thematic approach, conceptual metaphor themes approach and lexeme based syntactic approach. However, none of the approaches offer any methodical system for search and selection of intertextual links. This paper offers a three dimensional model of intertextuality for the interpretation of the Qurān, and will test it with analysis of few verses of the Qurān. The paper also compares its finding with exegetical interpretation in order to validate the analysis carried out through this model. This paper recommends further research to test, validate and modify this model.

Situational Context

The notion of context, framed by Mālinowskī [1], had long before been stressed in Islamic exegetical tradition [2]. Al-Jurjānīrecognized its importance in translation as under:

> "If he translates our speech, "I saw a lion" which stands for a brave man in a way which means "strong brave," and fails to assign the particular name in his own language to this image, he fails to express our speech but is composing for himself his own speech[3]."

The problem of context is more taxing in the Qurān, as it involves the private context of the present audience and the audience of the time of its revelation. Even in the same situational context, the clash in private context may cause communication problem due to the failure of matching of the two different private contexts, as often happens in cross cultural communication [4]. Moreover, some of the cognitive linguists like Barsalou et al. (1993)[5] and Evans hold that words have no meaning, rather the meaning depends upon the situational context of an utterance. However, roots are the building blocks of lexical items in Arabic language and every root serves as perceptual symbol, carrying some perceptual meaning [6]. According to Ryding(2005), lexical roots constitutes the repository of cultural concepts in Arabic language. Bāʿaynthā is a root which embodies the meaning of:

> "the removal of restraint from free action [7]."

However, this root, after being added with vowels, can give rise to thirty three different lexical forms, which may carry different meanings, depending upon its vowel construction and the situational linguistic contexts. The situational linguistic context rests upon the dictum of maqal (speech- for every speech there is distinctive situation) and maqam (situation- each situation demands its own speech. It shows that linguistic context have local and global attributes [8],

few studies on the Qurān [9] also contend that the study of culture and language of the time of revelation is the best criteria for interpretation of the Qurān. The intertextual study of the Qurān is needed because of the cultural and cross-cultural variations and the semantic shift in language. However, before review the literature on the intertextual study of the Qurān, it would be more appropriate to overview the theoretical literature on intertextuality.

Intertextuality in Modern Theoretical Literature

Intertextuality in modern theoretical linguistic literature owes its birth to the Saussurean theory of semiotics[10]. Saussure argued for the synchronicity of the linguistic system, where the signifier and signified, the linguistic signs, are relational rather than referential. It held a linguistic sign is related to a specific object in the world. Thus, the existence of acts constituting the communication in language precedes the existence of speaker. Saussure's generalization of linguistic signs comes closer to Bakhtin's notion of social specificity. Bakhtin regards language as the product of interaction between the sender and the receiver in social text, where meaning is socially determined, and varies with variations in the context. The existing utterances and their meanings are consequence of the former utterances and meanings patterns. The comprehension of an utterance depends upon other utterances in the context. It means that Bakhtin hold that language and discourse is based on dialogue, where word or language is a bridge between the sender and receiver of the message. The word changes with change in context, and the cause of this instability is double voices [11]. He says:

> "Language for the individual consciousness lies on the borderline between oneself and the other. The word in language is half someone else's [12]"

Bakhtin's notion of dialogism provides the basis for Kristiva's development of intertextuality. Kristiva(1980) argues that comprehension of an utterance requires the text as well as the socio-historical text. This evaluation of an utterance in light of text situated in the socio-historical text is termed as idealegeme. Thus, comprehension of language in communication not only requires the reader and the listener, but it also needs the current text and the previous text. Kristiva (1984) uses the Freudian's concept of 'id' and Plato's concept of 'chora' in framing the concept of split subject. The tension between instinctive drives and socialized discourse causes the process of deconstruction of old signs to reconstruct the new ones. This process of transformation is called transposition. However, Kristeva(1984)cannot explain the relationship

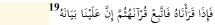between literary text and social text [13], nor does offer method of differentiating modern novels from earlier works[14].

Contrary to the broad intertextual concept of Bakhtin and Kristeva, Foucault, Riffaterre(1980)[15] and Genette[16] offers a bounded model of intertextuality for interpretation. Foucault takes the power perspective of the text in the society, and holds that power affects the textuality and the textuality affects the power in the society. Foucault asserts that the power dimension in the society play a vital role in meaning construction and derivation[17].

Riffaterre(1980)takes a reader-centered approach to intertextuality. This approach involves not only linear reading of the text, but also its comparative reading with other texts. Intertextual traces helps reader to solve the textual ambiguity. The intertextual text is presupposed in the text, which give semantic and structural unity to the text. Culler (1976), however, holds that the presuppositions in the text should be logical, taking into account the previous utterance, and pragmatic, taking into consideration the generic poetic qualities[18]. Genette(1989) argues for trantextuality in the literary text, and holds that implicit and explicit sources are prerequisite for comprehension of a literary text. Transtextuality has five types, and during application to a literary text, they often overlap.

The approaches to intertextuality, the discussions reveal, are too broad to be successfully applied to the interpretation of a theological text. The interpretation of the Qurān cannot allow the import of explicit or implicit inferences from other historical and theological texts, as is the case with debate on Isra'iliyyat in the interpretation of the Qurān. Thus, all of the above approaches except Riffatte(1980) give broad and general outlines of analysis in literary discourse, which cannot be applied to the semantic analysis of the Qurān, keeping in view the sensitivity of the religious discourse. Intertextuality and intertextual approaches to the Qurān are briefly outlined below.

Intertextuality in the Qurān

Long before Kristeva(1984)used and developed intertextuality in current literature, it had been in use in exegetical interpretation since the time of revelation. The tool of intertextuality is itself explained in the Qurānic verses, (Qurān 4:82, 12:2, 23:68, 47:24, 38:29) implicitly and explicitly in verse, as below,

<div dir="rtl">فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ[19]</div>

"But when we have promulgated it, follow thou its recital (as promulgated):
Nay more, it is for us to explain it (and make it clear):"

Various intertextual approaches have been applied to the Qurān, such as the Qurān interprets the Qurān, Ḥadīth interprets the Qurān, the circumstances of the time of revelation interprets the Qurān and Arabic poetry and language of the time of revelation of the Qurān interprets the Qurān. Ibn Kathīr(1998) [20], Al-Qurṭubi[21] and Al-Rāzi[22] use the first three methods for interpretation of the Qurān. Ibn 'Abbās, quoted in al-Syūti [23], argues that the Arabic poetry should be referred to for explanation of vague phrase in the Qurān. On the basis of Qurān and Ḥadīth, the exegetes used the tool of intertextuality.

Ibn Taimiyah(1980) was the first to canonize intertextuality as a tool in interpretation of the Qurān, saying that the best exegetical method is the interpretation of the Qurān by the Qurān[24]. The metaphorical statements or the terse statements in some places are explained or detailed in other places of the Qurān. al-Sayyūtī use the term Iqthisas for intertextuality[25]. He(1982) holds that one utterance in one chapter of the Qurān reminds of another utterance on the same topic in the same chapter or another chapter, explaining the former. He (1982) gives the example of :

$$وَيَوْمَ يَقُومُ الْأَشْهَادُ^{26}$$

"And on the Day when the Witnesses will stand forth."

in verse (Qurān 40:51), saying that it reminds one of the witness given by the human organs (Qurān 24:24), Prophets (Qurān 4:41), Ummah of the Prophet SAW (Qurān 2:143) and the angels (Qurān 50:21). This corresponds more to the modern concept of flashback (Rong, 2011) in linguistics which involves the tracing of similar lexical items or utterance in different places[27]. In other words, it arrests the readers' attention on different contexts at the same time. However, it does not define the method of search and selection of lexical items.

Al-Jurjānī offers the constructionist view of meaning and discourse. He holds that meaning resides in an utterance in the situational linguistic context and not in words[28]. Mind arranges words and meanings in ordered manner, which then get expression in discourse. He stresses upon the importance of lexical combination in an utterance. The beauty of verse (Qurān 11:44), he says, lies in the exquisite combination of lexical items in each utterance and of the utterances in the whole verse. Each new utterance is required to be appropriate not only to the subject of the discourse but also to the previous utterances. Thus, the immediate linguistic context determines the meaning of the utterance. This is constructionist approach to meaning and discourse and is not concerned with intertextual study of the Qurān. Some of the intertextual studies are discussed below.

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Thematic intertextual approach is a significant approach to the study of the Qurān. Thematic approach involves the selection of one topic in the Qurān, and to search all the verses relating to theme in the Qurān. These verses are then analyzed collectively. Raḥmān (1980) adopts thematic approach to the study of various topics in the Qurān, and says:

"Synthetic exposition is the only way to give a reader a genuine taste of the Qurān, the Command of God for man[29]".

He (1980) and Ḥalīm (2010) adopts thematic approach to study the topics of God, universe, man, angels, jinn, and the Day of Judgment in the Qurān. This approach discusses an idea or a subject in the Qurān on a wide perspective, but it does not carry the linguistic and rhetorical analysis of the Qurān.

Intertextuality has also been used for identification of various themes in the Qurān by Adel and Maasoom[30]. The themes of Day of Judgement, hell and paradise and creation have been discussed by collecting specific verses of each theme. It has been argued that textual analysis of the Qurān needs inter-textual analysis for better comprehension, and hold that Qurān has a unique composition.This study follows the Allen's model of intertextuality, but has not elaborated the search and selection of intertextual links[31].

Conceptual metaphor theory has been used as intertextual approach to study the conceptual metaphor themes in the Qurān. Conceptual metaphor themes such as Life is Journey, Faith is Light and Disbelief is Darkness[32], Soul is Person[33], Death is Person, Awful Being and Death is Sleep[34], States are Locations have been investigated in the Qurān. The method of these studies is that they take all the lexical phrases relating to the theme in a particular chapter or in particular section of the Qurān, and then they categorize them according to the conceptual metaphor theory. However, these approaches focus more on conceptual aspects of language rather than with semantic variations of language in different contexts[35].

While refuting Wansbrough (1977) and Bell's [36] supposition of the use of exegetical gloss in verse (Qurān 55:62), Ḥalīm (1993), applying the tool of intertextuality, argue that this verse is to be read with verses (Qurān 56:7-44) to know the number of gardens in verse (Qurān 55:62). The topical intertextual link in verse (Qurān 56:7-44) clarifies that the gardens mentioned in (Qurān 55:62) are for different categories of people, and is not a repetition of verse (Qurān 55:46). However, Ḥalīm (1993) has not shown the method for search and selection of intertextual links, and his treatment of intertextual links more or less corresponds to 'Iqtesas'. This study emphasizes the significance of

intertextuality in the Qurān, but does not offer any methodical framework for intertextual links search and selection.

Al-Jarrāh[37] uses intertextuality to resolve the debate on the punishment in the grave in the Islamic theological literature on the model of optimal theory[38]. Al-Jarrāh argues that the principle of constraint in optimal theory can help in resolving the different positions on the issue of said punishment. Optimal theory holds that a lexical entry is required to be examined in local intuition and then compare it with the same lexical entry in global intuition to resolve the ambiguity of its meaning. This is lexeme-based syntactic approach to investigate meaning in the Qurān, and it offers a robust contribution to the intertextual and linguistic study of the Qurān. Similarly, Taha, Al-Jarrāh and Khawaldeh [39] has also applied the same approach to the Qurān to differentiate the meanings of 'aljibal' and 'rawasiya'. The two lexical items are examined in local and global intuitions to determine their meanings. The study finds that the two lexical items are not synonyms, but semantically they differ in their functions, size and position. Altakhaineh[40], Jarrāh and Al Sulayyi has also adopted the same approach to investigate the word 'fata' for its discourse meaning in the Qurān. They aver that the word 'fata' carries the discourse meaning of servant in the Qurān. However, this approach needs the snapshot procedure for search of lexical entries. Moreover, this approach does not have answer for different meanings of the same lexical item in different context, as it focus more on discourse meanings rather than with semantic variations of the same lexical item in different linguistic contexts. A lexical item may have idiomatic, literal or figurative connotations, and the situational context may not accept discourse meaning of a lexical item in all contexts. Moreover, the intertextual links may either be topical, semantic or stylistic [41], and the lexeme based approach cannot argue for them.

Aḥmed [42] adopts intertextual approach on the model of Hebel(1991) to investigates the anecdotal stories in the Qurān[43]. He holds that in intertextual context can help in better comprehension of allusions in the Qurān. It requires the selection of a particular allusion, its search in the whole of the Qurān, and then its analysis in intertextual perspective. The better comprehension of the message of the story can be grasped by taking into account its referential relationship to its occurrence within the text of the Qurān and Ḥadīth. This study is a valuable contribution to the intertextual study of the Qurān from literary perspective, but it is more concerned with study of the allusions rather than with indepth linguistic analysis. Moreover, some of the principles of this model cannot be applied to the

Qurān, as is the case with principle of dimension. It may lead one to import meaning to the text of the Qurān from outside the text, which may prove detrimental to the meaning of the Qurān. The principle of modification of this model is contradictory to the essence of the Qurān, as it involves the modification of the text of the Qurān. Hence, it requires that a comprehensive method may be devised for search of intertextual links, and their selection in interpretation in each respective context.

Discussions

No doubt, intertextuality has long been discussed in Islamic theological and linguistic literature, yet no study in Western tradition has made any reference to it. For example, Allen discusses the trends in the development of intertextuality, but he has not made any reference to Islamic discourse or Arabic language. He regards Bakhtin as the pioneer writer on intertextuality. Similarly, Alfaro (1996) carried out literature review on its development, and he (1996) has referred to Greek scholars, Plato and Aristotle, Roman scholar Cicero and Christian exegetes for their contribution to the intertextuality. However, he also has not referred to any Arabic linguist or theologian in the historical development of intertextuality. The literature reveals, however, that Arabic linguists developed the tool of intertextuality and practiced it in theological, exegetical and juristic literature.

The literature shows that a number of approaches have been taken is Islamic tradition. Iqthisas[44] or the Qurān interprets Qurān (Tīmyah, 1980) more or less thrives on memory of the researcher, as it is recalling the traces of one statement in another place[45]. It is equivalent to recalling or flashback in modern linguistic tradition. Flashback means the recalling of one concept read in another place which may serve as intertextual link. A concept or figure in text may activate the memory to retrieve such concepts or figures previously read in the text. However, activation of memory may retrieve some of such concepts or figures leaving others. Thus, data may be missed in such retrieval, and such missing of data may cause problem in deriving the intended meaning. Thus, this approach is significant contribution to interpretive methods of the Qurān, but it lacks systematicity as it
depends solely upon the memory of an exegete or researcher.

Intertextual approach from thematic perspective is one of the systematic approaches to the topical study of the Qurān. The traditional exegetes such as Kathīr, Al-Qurṭubi and Al-Rāzi used thematic approach to deduct juristic solution from the Qurān and Ḥadīth for the juristic problems.

Some of the modern studies[46] have taken thematic approach to the study of major topics in the Qurān. This approach is tilted towards the collective appraisal of one topic in the Qurān and Ḥadīth on Juristic issues or any other topic. This approach, however, does not suggest any systematic method for search of intertextual links, and the criteria for their selection in interpretation of a concept.

Conceptual metaphor approach collects all the linguistic expressions which instantiate a conceptual metaphor in a particular chapter of the Qurān or in the whole of it on the model of (Lakoff, 1993[47]; Lakoff & Johnson, 1980a[48], 1980b)[49]. Thus, this approach helps in framing ontology of concepts in the Qurān. this approach is more prone to classification of conventional metaphors under one conceptual metaphor rather than linguistic features of conventional metaphors and it cannot argue for novel metaphors [50]; Sardarāz & 'Alī.

Al-Jarrāh's syntactic model based on lexemes is a significant contribution to the discourse meaning of lexical items. However, lexical items are protean in nature[51], and their meanings are mediated by their respective linguistic contexts. Moreover, this approach does not show any method for finding out intertextual linkswithin the text. Aḥmed (2015) adopts a more exquisite approach to the study of intertextuality and intertextual links. But, this method is based on Hebel(1991) model, and some of the principles of this model can have serious implications for a theological text. This model is only concerned with topical intertextual links offering its methodical classification, with no emphasize on lexical or stylistic intertextual links.

Discussions on the literature reveal that there is dire need of a coherent and comprehensive framework for intertextual links search and selection. The Qurān have definite verses regarding the legal issues or figurative passages which may have metaphors, similes, parables, personification and terse language. Such a diverse use of language not only requires intertextual study of the Qurān, but it also reflects the necessity of following Panagiotidou's (2011) classification of topical, stylistic and semantic intertextual links. The existing literature on intertextual study of the Qurān shows no comprehensive mechanism for exploration and selection of intertextual links. This paper offers a three-dimensional mechanism of intertextual study of the Qurān, as detailed below.

Three-dimensional model of intertextuality

This paper suggests the following model for intertextual studies of the Qurān. It consists of lexical, topical and stylistic intertextual links. The framework is elaborated below.

Lexical links of intertextuality

During the interpretation of a lexical item or phrase, it is suggested that all the lexical items or phrases may be explored in the Qurān on the basis of the root of the lexical item. Various Qurān software and websites can help the researcher in retrieval of all the derivatives of a particular lexical root. During such a search, all the verses in the Qurān bearing the lexical item or phrase can be retrieved. The author has to read the use of a particular lexical item or phrase in their respective linguistic context, so as to know the semantic variation of the particular lexical item or phrase. This step serves two purposes, data distillation and selection of appropriate intertextual links. The intertextual links so selected will help in explaining or testing the meaning derived from the target lexical item or phrase. This step improves the lexeme based approach by introducing systematic method of exploration and selection of appropriate intertextual links. The investigation of these intertextual links will help in comprehension of figurative language.

Topical links of intertextuality

Sometimes, in interpretation of lexical item, a researcher may face the difficulty of unavailability of lexical intertextual links. In such a situation, one has to opt for topical and thematic links within the text. Topical intertextual links can be searched through the technique of key words and phrases or through the synonym of the lexical item in focus. This search requires the use of various online databases, thesauruses, websites or software, such as the website (Islamic City)[52] and search Qurān software, designed by ZahidHussain (2015)[53].The synonyms of a lexical item or phrase are to be read in their respective linguistic contexts, so that the most appropriate topical intertextual links are selected for explaining the lexical item or phrase in focus. These intertextual links are very important in figurative language understanding, comprehension of themes of the Qurān, parables, and in deduction of solutions to juristic problems. Topical study of the Qurān has most commonly been used in anecdotal stories and verses of juristic importance.

Grammatical and Stylistic Intertextual Links

The grammatical structure or stylistic pattern of an utterance may sometimes lead to different meanings in a particular linguistic context, which may require intertextual analysis. The grammatical and stylistic patterns may involve the use of a preposition, conjunction, particles, alliteration or other

stylistic devices. These patterns require an intertextual analysis of a particular utterance to arrive at its intended meaning. Ibn Kathīr (Kathīr, 1998) make a reference to the construction, 'walātakulū amwālahum ilāamwālikum' in verse (Qurān 4:2), while explaining the use of the preposition 'ilā' in 'ilā l-marāfiqi' and 'ilā l-kaʿbayni' in (Qurān 5:6). Al- Qurṭubī (1964), commenting on the same verse, says that the proposition of location achieves the semantic argument of maʿa (with), if it comes between two noun of the same species, otherwise it would mean 'to'. However, the stylistic and grammatical patterns, idiosyncratic behavior of lexical items and semantic variations in the use of lexical items are so abundantly used in the Qurān that make intertextual search more difficult. In order to overcome this difficulty, it is necessary to study stylistic and grammatical patterns and rules in the previous literature and to carry out extensive research on the classification of stylistic and grammatical patterns.

This model can be applied to the study of the Qurān in light of the Qurān, Qurān in light of the Qurān and Ḥadīth, and Qurān in light of the poetry and literature of the age of revelation. In other words, the intertextual links in the Qurān, Ḥadīth and poetry and literature are to searched and selected to the intertextual study of the Qurān. Thus, this model holds that Qurān can be better understood and explained through its intertextual study in light Qurān, Ḥadīth and profane literature. Intertextuality in the Qurān rests on relationship within the text, Qurān explains Qurān, socio-cultural text, and Ḥadīth explains Qurān, and historical text, poetry and literature of the then age. This model can have the following diagrammatical representation.
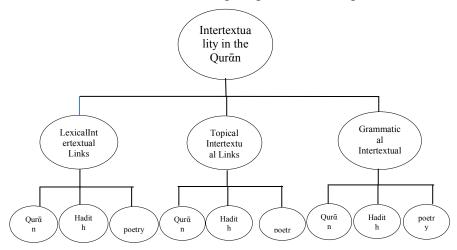

Figure 1Three-Tier Model of Intertextual Links

Validation of the Model

This study validates the model with two examples from the Qurān. Due to limitation of space and time, only lexical and topical intertextual links from the Qurān will be used to validate the interpretation of the verses, as explained below.

Figurative Use of the Lexical Item marqadī

<div dir="rtl">قَالُوا يَا وَيْلَنَا مَن بَعَثَنَا مِن مَّرْقَدِنَا⁵⁴</div>

"They will say: "Ah! Woe unto us! Who hath raised us up from our beds of repose?"

The lexical concept marqad, derived from root raqadā, means the concept of "sleeping places[55]". It has been metaphorically used to signify a grave as a sleeping place. The conceptual metaphor of resurrection as a metaphor for awakening from sleep gives a relational structure to the two domains of sleep and death (Sardarāz & Roslan, 2016). Literally, however, resurrection is not awakening from sleep and death is not sleep. Therefore, a clash arises in matching the two domains which is resolved by a further search for figurative meaning.

The lexical concept 'baʿath' gives access to semantic potentials such as "sent", "consigned", "delegated", "roused", "raised up", "raised from sleep", "revived", "resurrected", etc., depending upon the context. But, in the present situational context, it takes the meaning of "resurrected" because the lexical concept noun marqad has not been used in the literal sense of "sleeping place", "beds", or "places of repose". The preceding sentence starts with the vocative particle yā followed by the possessive noun phrasewaylanā which is expressed at the time of extreme distress. This means that on resurrection, the criminals begin to realize that the day has come which had been promised. The criminals would feel stunned to see the calamity ahead on the Day of Judgement (Aathya, 2001; Al-Tha'labi, 2002). Moreover, the metaphor is further explained cataphorically by the lexical concepts hādhā mā waʿada l-raḥmānu, stating the truth of what Allah had promised. Thus, the metaphoric expression has been used with reference to the raising up of human beings after death, and therefore, the lexical concept marqadi refers to graves. The immediate linguistic context of the proceeding verse (Qurān 36:51) uses the noun al-ajdathi, which means "graves". Therefore, the noun marqad has been used metaphorically.

Intertextually, the lexical item marqadhas only once been used in the form of ruqūdin (Qurān 18:18), carrying the meaning of "asleep". But, it has been found that the word baʿatha been interchangeably used with verbs from root khārijīi in the Qurān with reference to resurrection from the grave. Their total number of occurrences with different constructions in the Qurān is 67 and 182, respectively. However, this study had to limit itself to search for the lexical items used with reference to the lexical items from the roots jīmdālthā or qāfbārā. Intertextually, the lexical item in following verses testifies "the grave" meaning which are given below:

وَنُفِخَ فِي الصُّورِ فَإِذَا هُم مِّنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنسِلُونَ **56**

"The trumpet shall be sounded, when behold! From the sepulchers (men) will rush forth to their Lord!"

وَأَنَّ اللَّهَ يَبْعَثُ مَن فِي الْقُبُورِ **57**

'wa-anna l-lahayabʿathu man fī l-qubūri'
'And verily Allah will raise up all who are in the graves."

يَخْرُجُونَ مِنَ الْأَجْدَاثِ كَأَنَّهُمْ جَرَادٌ مُّنتَشِرٌ **58**

'Yakhrujūna mina l-ajdāthika-annahumjarādunmuntashirun'
"They will come forth,-from (their) graves, (torpid) like locusts scattered abroad,"

يَوْمَ يَخْرُجُونَ مِنَ الْأَجْدَاثِ سِرَاعًا **59**

'Yawma yakhrujūna mina l-ajdāthisirāʿan'
"The Day whereon they will issue from their sepulchers in sudden haste"
Besides, the following verses clearly state that human beings shall be in graves which are not sleeping places.

أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ **60**

'afalāyaʿlamuidhābuʿ'thiramāfī l-qubūri'
"Does he not know,- when that which is in the graves is scattered abroad"

وَإِذَا الْقُبُورُ بُعْثِرَتْ **61**

'wa-idhā l-qubūrubuʿ'thirat'
"And when the Graves are turned upside down."

ثُمَّ أَمَاتَهُ فَأَقْبَرَهُثُمَّ إِذَا شَاءَ أَنشَرَهُ **62**

'Thumma amātahu fa-aqbarahu thumma idhāshāa ansharahu'
"Then He causeth him to die, and putteth him in his grave; Then, when it is His Will, He will raise him up (again)."

All the above verses indicate that the lexical concept marqad has been used metaphorically. The verses (Qurān 36:51) and (Qurān 80:21-22) leave no doubt about the meaning of the lexical item in focus. However, "sleeping place" as a source domain for the graves raises another supposition about

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punishment or reward in the grave. It necessitates a search for topical intextextual links about the conditions during or after death. This research was carried out by examining the lexical concept of maut and tawaffā. In this regard, the conditions of unbelievers during or after death have been given in the following verses.

وَلَوْ تَرَىٰ إِذْ يَتَوَفَّ الَّذِينَ كَفَرُوا ۙ الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ وَذُوقُواعَذَابَ الْحَرِيقِ **63**

'Walaw tarā idh yatawaffā alladhīna kafarū l-malāikatu yaḍribūna wujūhahum wa-adbārahum wadhūqūʿadhāba l-ḥarīqiʾ

"If thou couldst see, when the angels take the souls of the Unbelievers (at death), (How) they smite their faces and their backs, (saying):

"Taste the penalty of the blazing Fire"

فَكَيْفَ إِذَا تَوَفَّتْهُمُ الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ **64**

'Fakayfa idhā tawaffathumu l-malāikatu yaḍribūna wujūhahum wa-adbārahumʾ

"But how (will it be) when the angels take their souls at death, and smite their faces and their backs?"

وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُو أَيْدِيهِمْ **65**

'Walaw tarāidhi l-ẓālimūna fī ghamarāti l-mawtiwal-malāikatu bāsiṭū aydīhimʾ

"If thou couldst but see how the wicked (do fare) in the flood of confusion at death! - the angels stretch forth their hands,."

All the underlined words in the above verses demonstrate that it is quite erroneous to assume that death is like sleep. This is because if, at the time of death, the account of evil deeds start, it would be difficult to assume that it would not continue after death.

Contrary to the conditions of evil-doers, believers are depicted as alive after death in (Qurān 2:154) and (Qurān 3:169). Allah SWT says in verse (Qurān 3:169),

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا ۚ بَلْ أَحْيَاءٌ عِندَ رَبِّهِمْ يُرْزَقُونَ **66**

'walā taḥsabanna alladhīna qutilū fī sabīli l-lahi amwātan bal aḥyāonʿinda rabbihim yur'zaqūnaʾ

"Think not of those who are slain in Allah's way as dead. Nay, they live, finding their sustenance in the presence of their Lord;"

The finding of the study goes against Al-Jarrāh, who advocated the case against the grave punishment because he(2011) did not adopt a systematic method to the search and selection of intertextual links. This study also goes against the conceptual metaphor approach (Sardaraz&Roslan, 2016), because the conceptual metaphor approach searches for simplistic generalization.

The above discussions establish beyond a doubt that intertextual links are not only supplementary, but they are pre-requisites for interpretation and

meaning construction. The immediate linguistic context in the instant case cannot unravel the essence of the verse. The metaphorical use of the word "grave" as a sleeping bed has ignited debate over the grave punishment. The issue can be resolved through intertextuality. Sticking to this verse literally contradicts the whole of Ḥadīth literature on punishment after death and before resurrection. This problem can be solved by taking into account the intertextual perspective of the topic in focus. This study has carried out the lexical and topical intertextual links search in its interpretation. It has been found that the word marqad has been used metaphorically, which has been explained by different intertextual links in the Qurān.

Interpretation of Lexicalized Metaphor yuḍ'lilil

وَمَن يُضْلِلِ اللَّهُ فَمَا لَهُ مِن وَلِيٍّ مِّن بَعْدِهِ وَتَرَى الظَّالِمِينَ لَمَّا رَأَوُاالْعَذَابَ يَقُولُونَ هَلْ إِلَىٰ مَرَدٍّمِّن سَبِيلٍ **67**

'Waman yuḍ'lilil-lahu famālahu min waliyyin min baʿdihiwatarā l-ẓālimīna lammā ra-awū l-ʿadhāba yaqūlūna hal ilāmaraddin min sabīlin'

"For any whom Allah leaves astray, there is no protector thereafter. And thou wilt see the Wrong-doers, when in sight of the Penalty, Say: "Is there any way (to effect) a return?""

The verb yuḍ'lili, derived from the root ḍādlāmlām, means "deviation", "lost state", or "the displacement of a thing from its right place**68**". Literally, it means that Allah misguides. Shokr (2006) holds that it is based on the path schema, which structures the cognitive models of misguiding in spiritual life with misguiding in a journey over a path. However, misguiding someone in spiritual life is not the literal misguiding in a journey, but rather leading astray from faith and Islam. Moreover, Allah SWT only graces human beings with guidance whenever human beings go astray and lose the original message. Therefore, a linguistic and contextual clash arises in the meaning of yuḍ'lili.

The lexical concept yuḍ'lili gives access to the semantic potentials of "lead astray", "let go astray", "let go erring", "misguide", "mislead", "let go waste", "lead to ignorance", "lead to disbelief", "lead to darkness", "lead astray from success in the Hereafter", "adjudge to be astray from faith**69**", etc . When the third person singular imperfect verb yuḍ'lili combines with the nominative proper noun Allah SWT, it gives access to either of two meanings that are "adjudge/decree/confirm to be astray" and "lead astray from success in the Hereafter". However, the cataphoric reference to the subsequent part of the verse connected to the first through the conjunction wa and verb tarā, gets the semantic argument of "adjudge/decree/confirm to be astray". This is because Allah SWT only guides human beings. However, those who persist in disbelief

will be led astray from success in the Hereafter. Second, Allah SWT has constituted human nature in such a manner that when a human feels pleasure in a certain sin, it becomes his habit like a second instinct. He cannot leave it and thus Allah SWT adjudges him to be astray from faith on account of his persistence in disbelief (Al-Isfahani, 1970). Therefore, the literal meaning of the verse is not correct because Allah never misguides or misleads.

The verse details the state of the disbelievers in the Hereafter. Before describing their state, Allah SWT has passed a verdict on them that they have been adjudged as being astray from faith on account of their persistence in disbelief. Thus, the interpretation of the sentence would be "And whoever Allah adjudges astray from faith (on account of his persistence in disbelief), then for him there is no guardian (to guide him to faith) after His desertion."

The lexical concept yuḍ'liliis verb form IV which has 64 occurrences in the Qurān. It has occurred with Allah as the subject in many verses which are all concerned with the state of the disbelievers. Allah SWT says in verse (9:115) that Allah SWT never misleads people after guidance,

وَمَا كَانَ اللَّهُ لِيُضِلَّ قَوْمًا بَعْدَ إِذْ هَدَاهُمْ[70]

'Wamākāna l-lahuliyuḍillaqawmanbaʿdaidhhadāhum'

"And Allah will not mislead a people after He hath guided them,"

Rather, Allah SWT strengthens the believers in their faith but leaves astray from faith the disbelievers,

وَيُضِلُّ اللَّهُ الظَّالِمِينَ ۚ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ[71]

'Wayuḍillu l-lahu l-ẓālimīnawayafʿalu l-lahumāyashāu'

"But Allah will leave, to stray, those who do wrong: Allah doeth what He willeth."

Allah SWT leaves astray from faith those who persist in doubt, transgressions, oppressiveness, corruption, hypocrisy, etc. Allah SWT categorically says that He leaves astray only those who are disobedient and transgressors,

وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ[72]

'Wamā yuḍillu bihi illā l-fāsiqīna'

"But he causes not to stray, except those who forsake (the path),"

Allah SWT says that He leaves them astray from faith because of their transgression and rejection of faith,

وَلِيَقُولَ الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ وَالْكَافِرُونَ مَاذَا أَرَادَ اللَّهُ بِهَٰذَا مَثَلًا ۚ كَذَٰلِكَ يُضِلُّ اللَّهُ مَن يَشَاءُ[73]

'Waliyaqūla alladhīna fī qulūbihim maraḍun wal-kāfirūna mādhā arāda l-lahu bihādhā mathalan kadhālika yuḍillu l-lahu man yashāu'

"And that those in whose hearts is a disease and the Unbelievers may say, "What

symbol doth Allah intend by this?" Thus doth Allah leave to stray whom He pleaseth,"

Hence, Allah SWT never misguides. Human beings adopt certain actions as habits and when guidance comes to them they do not adopt it, but rather they ridicule the guidance and the messengers (Qurān 35:8), (Qurān 13:39). Therefore, these people are left in their doubt and transgression. They are left astray from faith and belief.

The above discussions also illustrate that the Qurān can only be understood as intertext. The intertextuality guides and validates the interpretation. Hence, linguistic knowledge is of utmost importance in meaning construction and metaphor interpretation.

Comparison with Tafsīr Exegesis

The present paper compares its findings with Ibn Kathīr (1998) regarding the use of intertextuality. Two examples have been taken for comparison and convenience. First, Ibn Kathīr (1998) uses one intertextual link (Qurān 52:15) in the interpretation of verse (Qurān 6:30), and gives a literal interpretation of the lexicalized metaphor dhūqū. This study has taken a more robust approach by referring to many intertextual links, such as (Qurān 4:56) (Qurān 44:49) (Qurān 78:30), (Qurān 2:133), (Qurān 50:19), (Qurān 6:93), (Qurān 33:19) and (Qurān 47:20) and interprets the lexical metaphor as:

"So then ye bear the feelings of physical torment".

Second, in verse (Qurān 101:9), Ibn Kathīr (1998) interprets the metaphoric expression, fa-ummuhuhāwiyatun as,

"This means he will be falling and tumbling headfirst into the fire of Hell",

Without referring to any intertextual link from the Qurān. However, this study interprets the metaphoric expression as "then his haven (of outstretching flames) will be in a (bottomless) pit" and supports its finding on the basis of verse .

IbnKathir is no doubt famous for his use of intertextuality, but the above examplesshow that he has not proposed any methodical framework for selection of different intertextual links. His use of intertextuality is more of sequential memory, where the search and selection of intertextual links predominantly depend upon semantic memory or recall. The legalistic and theologistic tendency can be seen even in the use of intertextual links. In verse (Qurān 2:180), Ibn Kathīr (1998) has used more intertextual links about the bequest, rather than the metaphoric use, of the lexical item hadara. The data reveal that his preoccupation with theological and legalistic aspects of the Qurān dominated the rhetorical aspects of the Qurān. IbnKathir does not

differentiate between topical or lexical intertextual links, nor does he provide any framework for selection of such intertextual links according to the context of the linguistic expression. Keeping in view the sensitivity of religious discourse, this study proposes a proper method for selection of all lexical intertextual links, and in case of the absence of lexical intertextual links, proposes a search for topical intertextual links.

Significance and Limitations

This model of intertextuality is dynamic. A researcher, within the available resources, can apply this model either to the text of the Qurān alone or to both the Qurān and the Ḥadīth literature. But, an exhaustive andmore elaborate research on a particular issue involving a narrow unit of analysis can use the whole model for comprehensive elaboration of the subject issue. Moreover, it can be applied to stylistic analysis, figurative language interpretation, theological issues or legalistic and juristic issues. The previous models, as already investigated, either miss the most important data, as they completely depend upon the memory of the researcher, cannot account for semantic and contextual variations, or are too broad to be applied to the interpretation of the theological text. Moreover, whereas in the previous models there is a strong fear of inserting one's own cognitive context to the interpretation or importing meaning from outside into the text of the Qurān, this model restricts such propensities by presenting the Qurān as the best interpreter of itself, unless and until there is a need for practical implementation of the legal and theological orders in light of the Ḥadīth literature. The suggested model overcomes all previous limitations, and will serve as a comprehensive mechanism not only for interpretation, but also for the validation of interpretation.

However, this model has its own limitations. Though it provides a systematic model to interpret the Qurān with the help of the Qurān by analyzing a lexical item in different contexts, it needs a keen eye and close scrutiny in the selection of the intertextual links. Second, in Ḥadīth literature, it can also be applied through the help of various search engines or websites such as (Sunnah, 2017) [74], but the selection of a particular Ḥadīth would certainly need the knowledge about the classification of Ḥadīth and the principles of jurisprudence. The suggested model cannot overcome the problems which are being faced by a jurist or a theologist in selection and application of a Ḥadīth to a particular problem. But, it can help the jurist or a theologist to collect all

the Ḥadīth relating to a particular problem and analyze the problem in an intertextual context. Moreover, this model cannot give a definite solution to the lexical search in the poetry or literature of that age because of the non-availability of classical Arabic poetry search engines. It would certainly need to select some of the important poets of that age and adopt a manual procedure to scrutinize a particular lexical item and its usage in Arabic poetry of that age. This would give ontology of the usage of linguistic patterns, which would facilitate future researchers on the linguistic study of the Qurān. Furthermore, keeping in view the limitations of the space and the scope of the paper, the model has not been tested on solid data from the Qurān, which will be done in our future research work. Therefore, the present paper suggests a model which can be tested in future research work to validate, modify, or elaborate upon it for better results.

Conclusions

Previous literature manifests the extensive application of the tool of intertextuality to the interpretation of the Qurān in exegetical literature, thematic studies, conceptual metaphor studies and analytical linguistic studies, but often followed the limited approaches of Ibn Taimyah (1980) [75], al-Sayyūtī [76], the discourse constructionist view of Al-Jurjāni (2000), thematic or topical search for all relevant verses (Ḥalīm 2010; Raḥmān 1980), or thelexemes-based syntactic model of Al-Jarrāh, which failed to give a systematic model for intertextual links search. The three-tier model of intertextual links offers a better and systematic model for interpretation of the Qurān. The three-tier model is based on linguistic items scaffolding concepts and requires a conscious process of data collection, saturation and distillation on the part of the researcher. Though it faces the challenge of searching lexical items in poetry and literature, it can open new venues in cross-linguistic research between the Qurān and Arabic literature for organizing the ontology and patterns of concepts in Arabic language. This paper also suggests future research on testing and the validation of the suggested model either in part or in whole to make further recommendations for the refinement, elaboration or modification of the present model.

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