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The Application of Modern Linguistics to the Qur'anic Approach

تطبيق اللسانيات الحديثة على المنهج القرآني

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Abstract:

The application of applied linguistics in the analysis of the Qur'anic text constitutes an important necessity for comprehending the true nature of this field and its different developments. These developments include diverse linguistic studies, most notably in the fields of semantics and meaning, which are addressed within a contemporary framework consistent with the Qur'anic approach. The use of linguistic studies in reading the Qur'anic text has encountered both acceptance and opposition in certain contexts. Accordingly, academic research has increasingly focused on the legitimacy of applying modern linguistic methods to the study of the words of God through selected applied examples. Almighty through selected applied models, These studies seek to defend an objective approach to Qur'anic discourse and to remove misunderstandings surrounding this scientific orientation, provided that such approaches do not conflict with the established certainties of the Holy Qur'an or its linguistic structure. This represents a genuine linguistic attempt at this Qur'anic epistemological intersection.

Keywords: Quranic Discourse, modern linguistics, linguistic pattern, cognitive intersection, objectivity.

المخلص:

يُعدّ توظيف اللسانيات التطبيقية في تحليل النص القرآني ضرورة علمية مهمّة لفهم طبيعة هذا الحقل المعرفي واستيعاب مختلف تطوراتهِ. فقد أسهمت هذه التطورات في إثراء الدراسات اللغوية، ولا سيما في مجالي الدلالة والمعنى، ضمن رؤية معاصرة تسعى إلى مقارنة النص القرآني بما ينسجم مع خصوصيته المنهجية والمعرفية.

وقد أثار اعتماد المناهج اللسانية الحديثة في قراءة النص القرآني مواقف متباينة بين القبول والتحفظ، تبعاً لاختلاف التصورات حول حدود الإفادة من هذه المناهج في دراسة كلام الله تعالى. ومن هنا، اتجه البحث الأكاديمي إلى مناقشة مشروعية توظيف الأدوات اللسانية الحديثة في دراسة الخطاب القرآني، من خلال نماذج تطبيقية مختارة تكشف إمكانات هذا التوظيف وحدوده.

وتسعى هذه الدراسات إلى تأصيل مقارنة موضوعية للخطاب القرآني، وإزالة ما قد يحيط بهذا التوجه العلمي من التباسات، شريطة أن يظل منضبطاً بالشواهد القطعية للقرآن الكريم وبنيتهِ اللغوية والبيانة. وبذلك تمثل هذه المقاربة محاولة لسانية جادة عند تقاطع معرفي دقيق بين علوم اللغة الحديثة والدراسات القرآنية.

الكلمات المفتاحية: الخطاب القرآني، اللسانيات الحديثة، النمط اللغوي، التقاطع المعرفي، الموضوعية.

1. INTRODUCTION

The nineteenth century marked a turning point in the development of linguistic studies. New methodological approaches to modern linguistic phenomena gradually replaced earlier methods, which had focused primarily on the formal aspects of language. These earlier approaches often lacked depth in analysis and interpretation and did not fully conform to the standards of scholarly consensus within Qur'anic studies. They relied heavily on logic in addressing their

questions and were not independent from other scientific disciplines.

With the emergence of modern linguistics, the Holy Qur'an experienced a qualitative shift, as noted by Abdessalam Masdi, arising from a methodological rupture that eventually became an epistemological one. This development was realized when de Saussure emancipated linguistic research from historical determinism, permitting the present-focused investigation of language. Thus, by freeing themselves from

the constraints of chronological time, humans were able to analyze the realities of linguistic phenomena, embracing the concept of methodological time, which functions primarily as a tool for evaluation rather than as a sequential measure. This shift signaled the emergence of contemporary linguistics. (Khalil, 1969).

2. The Holy Qur'an in modern linguistics:

The Holy Qur'an enabled critics and writers to classify linguistic expression into poetry and prose, a distinction that emerged alongside the development of the applied sciences. However, the interaction between these categories, together with the emergence of new literary forms, contributed to the continued development of the humanities, which have progressed in parallel with advances in the applied sciences. The Holy Qur'an remains the only discourse whose linguistic nature resists classification within the major literary genres. It affirms this position by rejecting such classifications in the verse: "It is not the words of a poet, little do you believe, nor the words of a soothsayer, little do you remember." Al-Haqqah 42-43 However, scholarly necessity and the development of modern linguistic studies require addressing this linguistic phenomenon and establishing a framework through which its authenticity can be assessed. (Al-Mutawakkil, 2005) From this perspective, many researchers have examined the Holy Qur'an by analyzing its characteristics and challenging the views of those who reduce it to a form of discourse comparable to ordinary human expression. Yet, in many cases, these responses have focused primarily on defending its sacred status and celebrating heritage, without providing sufficient evidence or analytical reasoning consistent with developments in modern scientific inquiry. This approach often remains confined to citing transmitted accounts or historical narratives as evidence, whereas earlier scholars relied on empirical data, reasoning, and critical analysis to achieve significant findings across various fields of knowledge. Examples of this can be seen in the work of Al-Khalil bin Ahmad

Al-Farahidi. In contemporary linguistics, outstanding scholars have built upon his pioneering ideas, organizing them systematically and highlighting both their practical applications and theoretical significance. Assessment relies on statistical and analytical approaches, supported by careful and systematic analysis of the Arabic language and its stylistic features, with the aim of proving that the Holy Qur'an establishes its style in a domain beyond traditional literary classifications of poetry and prose. The issue remains of interest to numerous specialists in Arabic and linguistics, who have studied linguistic style and analyzed its communicative functions, that surpass the systematic and the term interpretations of literary texts. "plagiarism" in literary criticism refers to only one aspect of text authentication, including literary imitation, as addressed in Taha Hussein's work on pre-Islamic poetry. Throughout this, readers are interested in the latest contributions to linguistic research, and the theories that emphasize text verification and their . This linguistic yet stylistic affiliations article examines Professor Mukhtar Karim's stylistic study, presented in his book *Style and Statistics*. In it, he addresses numerous linguistic issues and supports his findings using contemporary tools and statistical methods, which have significantly contributed to the organization and analysis of large data sets. to highlight significant conclusions that assess literary texts, and place them within the analytical environment of stylistic research, while avoiding conclusions predetermined by earlier He develops his theory based on authorities. a remarkable idea originally introduced by Al-Khalil bin Ahmad Al-Farahidi. Which became the basis for compiling the linguistic dictionary *Al-Ain* and elaborated studies on presentations and prosody, employing the mathematical method as a primary tool. In his book, the author outlines the statistical-mathematical method in presentations and notes: "Our aim in investigating Arabic presentations is limited to our primary

objective, which follows the principle he employed in establishing modern linguistic science, setting it apart from repetitive studies that yield only two conclusions.”

We can either challenge Al-Khalil's system and offer an alternative, or develop new ideas, as he explains in his book.

Nonetheless, his approach builds upon classical linguistic concepts and develops them using modern scientific tools, allowing for results that are more comprehensive than Al-Khalil's linguistic analysis. Using his methodology, scholars can examine language and interpret its outcomes using modern scientific techniques, utilizing mathematical analysis to assess authors' lexical contributions, verify authorship, differentiate between prose and poetry, and study semantic, morphological, and syntactic features. Drawing on Al-Khalil's concepts of “vowel” and “consonant” in his invention of prosody and musical studies to establish the systematic study of style in literary texts, including the Qur'an, thereby revealing its linguistic style (Yasouf, 1999). The professor based his mathematical approach on the phenomenon of vowels and consonants to examine the stylistic classification of texts in poetry, prose, and the Holy Qur'an. This concept echoes the principle used by Al-Khalil ibn Ahmad al-Farahidi in the formulation of Arabic prosody. As the author notes: “Our methodological approach aims primarily at tracing the intellectual process followed by the theorist in the construction of his theory.... He also emphasizes the importance of the theoretical insights offered by this approach for understanding rhythmic structures in both poetry and prose and for advancing contemporary stylistic research.

The main objective of presenting this study is to enable students of Arabic and scholars interested in linguistic studies in Oman to benefit from Al-Khalil's sophisticated analytical methods in interpreting, critiquing, and comparing literary texts. Drawing on his statistical analysis of the Holy Qur'an, as well as his examination of pre-Islamic poetry and the

prosodic system developed by Al-Khalil ibn Ahmad al-Farahidi, the author argues that poetic structure does not exceed four vowels followed by a consonant, as illustrated by the patterns (samakaton سمكتن) and (Mota'ilon متعلن), through saying: "Our initial distributional analysis, based on the classical hypothesis concerning vowel distribution in poetry, provides a clear preliminary conclusion: the Qur'an is not poetry, even though it contains many pauses that resemble poetic rhythm." (Ibid., p. 409). The author then presents examples consisting of five, six, and seven consecutive vowels followed by a consonant, including: 1- “Indeed, your enemy is the one cut off” (3) (Al-Kawthar) 2- Have you not seen how your Lord dealt with the owners of the elephant... He made them like eaten straw. (Al-Fil) 3- He found you lost and guided you (7) He found you poor and made you rich (8) (Ad-Duha) 4- And perhaps their term has already drawn near, so in what statement after this will they believe? (185) (Al-A'raf) 5- And the leaders of Pharaoh's people said, "Will you leave Moses and his people to spread corruption in the land and abandon you and your gods?" (127) (Al-A'raf). His discussion of the theory of the “vowel” and the “consonant” involves applying this theoretical framework to similar texts in order to obtain results that serve historical, linguistic, and textual criticism. By employing this analytical principle, researchers can identify the stylistic distinctiveness of each author through the analytical framework of vowel and consonant. As an illustration, the study presents a summary of his analysis comparing the Holy Qur'an with several prose texts, including the correspondence of the Prophet (peace be upon him), Al-Adab al-Kabir, Kalila wa Dimna, and the Book of Sibawayh. His findings suggest that while the Qur'an and these texts share the same prose genre, they differ in stylistic expression. This study aims to highlight two main points. First, although Al-Khalil is widely recognized as a genius, he did not establish linguistics itself; rather, he introduced original methods and ideas that continue to

enrich linguistic study. These methods can still be applied in modern textual analysis by scholars today. Among his remarkable achievements, the phenomenon of vowels and consonants stands out as one of the many ingenious contributions of this eminent linguist. The second point is that the professor was especially insightful in basing his research on the terms and theoretical constructs of Al-Khalil, using them to draw conclusions that advance linguistic study. He applied Al-Khalil's concepts to develop a structure that reveals textual affinity and consistency.

Distinguishing the Qur'an from the utterances of the Messenger (peace be upon him) requires clear evidence, and establishing the historicity of the text within its chronological context calls for transparent proof, as is the case in other fields of the humanities (Qalaileya, n.d.). From the concept of the vowel and the consonant, he has introduced innovative theories that show our professor's comprehension of Al-Khalil's ideas and his skillful application of them, thereby creating a new approach to the study of literary texts.

Therefore, I encourage scholars of Arabic to expand their research on vowels, consonants, and other concepts formulated by Al-Khalil, in order to establish a stylistic methodology rooted in the Arabic language. This approach can be applied to the humanities and philosophy, and allows researchers to examine both classical and contemporary Omani texts, highlighting authors' linguistic styles in line with Al-Khalil's theoretical contributions.

3. The relationship between contemporary readings of the Holy Quran and trends in linguistic research:

Scholars who study modern Arabic writings and seek to simplify linguistic topics demonstrate a clear orientation toward Arab audiences, as shown in Mahmoud Al-Sa'ran's book. For instance, he notes in his work that his goal was to demonstrate that modern linguistics provided the initial framework for Arab researchers' understanding of modern studies, even before

the translation movement gained momentum. Furthermore, his study highlights the precedence of Arab scholars in addressing numerous linguistic issues previously explored by ancient Arabic linguists. (Eid, 2006). Modern readers of the Qur'an who adopt Western linguistic frameworks often do so without engaging with the extensive literature produced by Arab scholars. This tendency is influenced by their fluency in non-Arabic languages and exposure to Western academic traditions. Many of these scholars were educated at Western universities, and some, such as Muhammad Arkoun, initially published in foreign languages before transmitting their findings to Arab audiences through translation.

During a period when Arab linguistic trends sought to harmonize different viewpoints and develop a framework that could incorporate Western research while remaining rooted in the Arabic linguistic tradition, scholars applying a linguistic approach to the Qur'an often relied heavily on Western sources. This reliance, in turn, led to significant discrepancies in understanding many linguistic questions, particularly those related to the text. Looking back, it is important to recognize that the Arabic linguistic heritage addressed numerous issues that later emerged in the realms of grammar and linguistics. This body of knowledge, which subsequently formed what is now called Arabic linguistics, maintained a strong relationship with the study and interpretation of the Qur'an. The researcher Muhammad Arkoun aligned himself with post-1960s linguistics, particularly post-structuralism, reflecting the significant influence of Michel Foucault's concept of the archaeology of knowledge. He applied this perspective to the study of the Qur'an and the broader Islamic tradition, while not intending to break away from structural linguistics (Abou Moussa, 2006). Rather, he allowed himself the methodological freedom to adopt selected analytical approaches that supported his intellectual objectives. For example, he proposed a synchronic reading of the Qur'anic text, a concept closely associated

with structural linguistics and inspired by Saussure's theoretical dualities. At the same time, he emphasized his independence from strict adherence to any particular linguistic school, arguing that no single school should dominate analysis and rejecting the arbitrary exclusions and neutralizations that structural linguistics often employs when selecting textual samples for study.

4.Applications of the Qur'anic text to modern linguistics:

Arabic linguistic studies were not unaffected by the transformations introduced by modern linguistics. In response, Arab linguists engaged with these developments by attempting to reinterpret the roots of Arabic linguistic studies within the framework of the new linguistic vision. As a result, they came to be divided into two major groups. In contrast, the other group directed its attention toward emerging linguistic theories, drawing heavily on modern studies while largely overlooking the earlier linguistic heritage in an effort to keep pace with the evolving scholarly environment. In any case, both trends that emerged within the framework of modern linguistic studies maintain their own methodological orientations and conceptual understandings of linguistic phenomena. However, the scholars representing the first trend, guided by genuine academic motivations, have had a significant influence on research conducted in Arab universities. Consequently, their work has contributed to the emergence of a broad scholarly consensus regarding the interpretation of Arabic linguistic phenomena. This transformation does not imply that earlier scholars neglected Arabic linguistic studies. In fact, the abundance of works found in Arab libraries demonstrates the considerable research and scholarly investigation carried out by previous generations. Rather, the only limitation of earlier scholars was their lack of a modern scientific approach to linguistic study. This limitation can be excused, however, given the historical circumstances in which they lived and the fact that scientific approaches and methods naturally evolve over generations.

Across the centuries, Arab linguists have consistently adhered to the rules of grammar and rhetoric in their study of language, applying their knowledge systematically to the Qur'anic text. This was not an abnormal phenomenon, but rather a healthy one that manifested itself through debates, deductions, and sustained efforts. These endeavors contributed to the intellectual momentum whose effects continue to be visible in the thinking of the Arab nation, regardless of its diverse orientations. (Abu Zeid, 1998) .

The study of the Arabic language and its connection to the Qur'anic text greatly contributed to the development of linguistic richness. Just as the texts of the Vedas prompted Indian scholars to reflect on language and explore its various features, the Qur'an inspired ancient Arab scholars to examine the sounds of Arabic and the linguistic phenomena associated with them. The study of linguistic phenomena and their relationship to the Qur'anic text continues to the present day, reflecting the deep intertwining of Arabic and the Qur'an within our collective intellectual consciousness. This interconnection creates a significant overlap between language and text, making it challenging for researchers to examine linguistic phenomena independently of the Qur'an, which serves as their primary reference. Modern linguistic scholarship now recognizes the importance of studying languages scientifically within the context of each community's specific linguistic system. This study examines sounds, vocabulary, expressions, structures, and linguistic meanings, while highlighting the connection between these elements and the physical environment encountered by humans.

This awareness of the nature and scope of linguistic study guided early Arab linguists in their examination of the Arabic linguistic phenomenon, considering its relationship to human experience and the surrounding intellectual and cultural environment. As mentioned earlier, the difference stems from the methodological and theoretical perspective applied to the phenomenon,

which involves addressing and evaluating linguistic matters based on their inherent linguistic reality. The goal of modern linguistics is to comprehend the functioning of human languages within the human mind, expressed internally as deep structures and externally through surface structures. This includes the analysis of sounds, vocabulary, syntactic arrangements, expressions, visual connotations, speaker attitudes, and diverse situational contexts.

Modern linguistic studies are not limited to spoken language; they also encompass written forms, which mirror speech in tangible form. Written language provides an external representation of the speaker that can be analyzed, experienced, and further explored in research. We examine the text as a coherent whole, which can also be analyzed as a sequence of signs. Following Michel Arifi, it may be conceived as an original and indivisible entity, not reducible merely to a sequence of signs. For the purposes of this research, however, the focus is on the text in its original conceptual form.

The interaction between the reader and the Qur'anic text generates an emotional engagement during the reading process, allowing for a spectrum of responses that reflect a duality: the tension between the text's intended meaning and the reader's interpretation.

The text is a linguistic entity whose essence lies in language itself. The text is a linguistic entity whose essence lies in language itself, encompassing both the expressed utterances and their intended meanings.

Just as language constitutes the essence of a text, it simultaneously functions as a tool for thought and as a framework in which cognitive processes take shape.

Within a community, language both shapes and reflects collective cognition, structuring experiences and producing social reality. Each language embodies a unique conception of the world, shaped by its structural and semantic characteristics and linked to knowledge as a system for organizing and interpreting phenomena that

collectively structure the natural and human worlds. (Haidar, 1995).

The development of human thought has consistently relied on intellectual activity and on assigning names to objects, which facilitate differentiation and conceptual clarity. The automated media system demonstrates this process, as many of the terms used to describe it were created prior to a complete understanding of its function, resulting in a series of imprecise translations, including "electronic computer," "electronic mind," "electronic calculator," "calculator," "system," and "computer."

Many foreign intellectual achievements were not adequately addressed by Arab thinkers at the time, making it difficult to establish appropriate Arabic equivalents. Creating such terms required the thinker to possess a clear vision and a comprehensive understanding at the moment of their conception. Neglecting this aspect has broadened the gap in terminology definition and standardization, causing confusion even within the confines of a single language and domain. Society evolves through the creative and intellectual contributions of its members, and talented individuals are able to sustain and invigorate these concepts over time. In the process of translation and conceptual adaptation, terms serve as essential tools for examining and recording intellectual concepts. Across all societies, ideas and terminology are interdependent, with linguistic creativity playing a key role in expanding the language and providing the necessary terms to convey its intellectual content. Hence, externally imported ideas frequently remain unassimilated. In contrast, terms originating in the Arab-Islamic cultural sphere, including those linked to revolutionary struggles (musbil, mujahid, fedayeen), illustrate this dynamic. Other terms, like fiqh and sharia, arise to meet the specific needs of our societies, endowing the Arab-Islamic nation with a distinct social and cultural identity.

From this broad perspective on the scope of linguistic study, my research adds to the development of heritage-focused linguistic

studies, combining the authenticity of classical knowledge with contemporary innovation. It aims to utilize tools and methods rooted in classical linguistic heritage while organizing them within contemporary linguistic knowledge. This study is important as it steps toward integrating Qur'anic heritage studies within the domain of contemporary linguistic research.

The study also aims to identify the theoretical benefits that can be achieved through this line of research. The academic field continues to witness debate about the value of applying modern methodologies to the Qur'anic text. In addressing this issue, I attempt to engage with this debate directly, maintaining that such applications can be pursued without compromising the sacred nature of the text. Therefore, this research seeks to explore the possibility of approaching the sacred text through modern methodological perspectives, rather than imposing predetermined solutions or attempting to resolve the debate surrounding it prematurely. The Qur'anic text was selected due to my deep scholarly interest and personal engagement with it as both a doctrinal and methodological foundation, as well as through my academic involvement in its linguistic study and teaching. In this context, the textual function refers to the meaning a text acquires within the framework of communication. Therefore, a text should not exceed the limits imposed by language, as doing so may introduce ambiguity that obscures its meaning. Human texts are influenced by the emotional and cultural contexts of their authors. Sacred texts, however, are regarded as free from such influences. They are accessible to all recipients according to their linguistic abilities, knowledge, and intellectual capacity. This universality is considered one of the most distinctive characteristics of the Holy Qur'an compared with other texts.

Referring to other texts in relation to the Qur'anic text does not imply comparison or judgment. The Holy Qur'an is inherently sublime, exalted, and unparalleled,

possessing a grandeur that places it beyond all other writings, regardless of their rhetorical power. Such discussions aim instead to highlight the Qur'an's unique attributes, which distinguish it from all other works and place it beyond the domain of *ijtihad* (independent reasoning) in any form. The interpreter must not assert absolute authority over the text, except with regard to its meaning and the wording that communicates that meaning, basing their interpretations on intellectual reasoning and the linguistic tools available to them. One must not deviate from the consensus established by recognized scholars. The risks of interpreting the sacred text without restraint become evident in approaches that portray the Messenger, peace be upon him, merely as a social reformer or a strategic politician, based solely on linguistic analysis and anachronistic assumptions about historical circumstances. (Mashantel, 2005)

A strictly linguistic analysis reveals that words were sometimes selected from the lexicon and incorporated into the text even when the context did not necessitate them. Cultural references served as a means of conveying a life perspective accessible to ordinary readers. In contrast, references to the biography of the Messenger, peace be upon him, are restricted to the following sources:

- Unintentionally denying the revelation.
- Or intentionally stripping him of his uniqueness to obscure the traces of the prophetic message.

It should be noted that there is a distinction between an exegete—one who interprets the Qur'anic text—and a linguist. While every exegete must possess linguistic expertise, not every linguist is necessarily an exegete. As observed, "There is no doubt that the culture of the exegete shapes the exegetical work, ensuring that it is not a product of whims, divergent tastes, or personal inclinations, but rather a work grounded in the established foundations of a studied language and a defined era, whose values and traditions have been clarified..." (reference). and therefore there have been multiple interpretations of

the Qur'anic text based on the culture of society and the language of its era, in line with life and thought, without compromising the function of revelation and message.

Revisiting the concept of textual function, it is clear that the Qur'anic text combines unique linguistic features with broader distinguishing characteristics, rendering it one of the most remarkable literary works. It offers interpretive mechanisms that unveil its depth. For instance, its employment of grammatical categories allows it to engage a broad audience, relying fundamentally on the language itself, while positioning each reader as a potential recipient. " {And if you could see when the criminals bow their heads before their Lord, saying, 'Our Lord, we have seen and heard, so return us, we will do good deeds. Indeed, we are certain}.' (); Here, the Qur'anic address is intended for all who can perceive it, illustrating that the image's intensity in horror corresponds to its intensity in form, encompassing every potential viewer. Furthermore, the Qur'an's miraculous character lies intrinsically in its structure, composition, and authorship, rather than in external circumstances, in contrast to the Mu'tazilite claim regarding the nature of revelation. (Sharifa, 1989)

5. CONCLUSION

After this careful examination of the issue concerning "the manifestations of the application of modern linguistics to the Qur'anic approach," we are able to draw a set of conclusions that summarize the discussion presented above, including the following:

1. Modern Arabic and Western linguistic approaches can be harmonized by presenting data derived from the Qur'anic approach and applying it to various linguistic aspects including diction, semantic structures, phonology, connotation, and lexical analysis.
2. The mechanisms for comprehending the Qur'anic text adapt according to modern

linguistic approaches, adjusting to the variations observed in the linguistic phenomena examined.

3. The Qur'anic text embodies the essence of society within its framework, providing multiple modes of linguistic expression that resonate with the spectrum of modern linguistic phenomena.
4. The study of modern linguistics relies on living languages, offering researchers concrete samples for study. In the case of Arabic, its link to the Holy Quran ensures its enduring vitality, rendering it a central subject of linguistic inquiry and a rich source of data for research.

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