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Linguistic Analysis of the Quranic Text Between Shari'a Controls and Limitations of Methodological Use: Selected Representative Models

التحليل اللساني للنص القرآني بين الضوابط الشرعية وحدود التوظيف المنهجي نماذج تمثيلية مختارة

***Mohammed Lazhar BOUGHABA*[1]**
mohammed.boughaba@univ-alger.dz

***Mourad CHAA*[2]**
m.chaa@univ-alger.dz

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Abstract :
This study addresses the conditions of linguistic analysis to make a significant methodological contribution to the interpretation of the Holy Quran, within the framework of adherence to doctrinal controls and scientific standards established by the Islamic heritage since its creation. It adopts an interdisciplinary approach based on the achievements of modern linguistics, while investing the resources of classical Arab-Islamic interpretation.
The study is divided into two axes: the first concerns the establishment of the theoretical and epistemological foundations necessary for a scientific approach to the Quranic text, while the second is devoted to explaining the legal controls and methodological limitations surrounding this undertaking, based on selected applied models of the text. The study concludes that the use of linguistic analysis to understand the Quran is possible and fruitful, provided that it adheres to the scientific and legal framework of reference, ensuring that the linguistic approach is consistent with the specificity of the text and its semantic function.
Keywords*: linguistic analysis; Islamic exegesis (tafsīr); shariatic controls; hermeneutics.*

ملخص المقال

يشهد حقل الدراسات القرآنية في العقود الأخيرة انفتاحًا ملحوظًا على المناهج اللسانية الحديثة، من بنيوية وتداولية وسيميائية ونصية، في محاولة لتجديد أدوات تحليل الخطاب القرآني واستكناه دلالاته. غير أن هذا التوجه، رغم طموحه العلمي، يثير إشكالات منهجية عميقة ترتبط بخصوصية النص القرآني وبالضوابط الشرعية المؤطرة للتفسير. يسعى هذا البحث إلى استعراض الخلفية النظرية للدرس اللساني، مع إبراز أسسه الفلسفية والمعرفية، ورصد أبرز تطبيقاته في الدراسات القرآنية المعاصرة. كما يتناول تحليل نماذج مختارة من القراءات اللسانية، خاصة في ضوء المنهجين البنيوي والتداولي، مع الوقوف على ما أفرزته من مآخذ عند غياب الضبط الشرعي. ويركز البحث على ضرورة التمييز بين التحليل اللغوي المشروع المعين على فهم النص في إطار العربية وأساليبها، وبين التفسير اللساني المؤسس على مرجعيات فلسفية أو تأويلية دخيلة. وقد اعتمدت الدراسة المنهج الوصفي التحليلي والمنهج النقدي، بهدف بناء رؤية متوازنة تجعل من اللسانيات أداة مساعدة لا سلطة مهيمنة، بما يحقق التكامل بين الدقة العلمية واحترام خصوصية الوحي في فهم القرآن الكريم

الكلمات المفتاحية: التحليل اللغوي؛ التفسير الإسلامي (التفسير)؛ الضوابط الشرعية؛ التأويل

[1] ***Algiers University 1 Benyoucef Benkhedda (Algeria)***
[2] ***Algiers University 1 Benyoucef Benkhedda (Algeria)***

Introduction

Since its revelation, the Quran has occupied a central place in the linguistic and rhetorical reflection of the Arabo-Islamic world. The fundamental disciplines of Islamic scholarship such as grammar (nahw), rhetoric (balāgha) and the principles of exegesis (tafsīr) have been structured around the study of its language, its rhythms, and its grammatical complexities. This tradition remains alive because analyzing the Quranic text has always been essential to preserve the precision of divine intentions. Today, modern linguistics, along with its structuralist, pragmatic, textual and semiotic approaches, offers new tools for studying the cohesion and style of the Quran, hence contributing to its inimitability (iʿjāz). However, these methods often rely on the idea that language is uniquely human, in tension with the Islamic view of the Quran as a transcendent word.

This study explores this tension, through seeking a "mastered methodological articulation" that allows the use of contemporary linguistic analysis without compromising the doctrinal framework or traditional exegesis. This study advances the following central questions: how to apply these tools while respecting Islamic law and exegetical principles, and what epistemological and methodological limits should be recognized? The first part establishes the theoretical and epistemological foundations necessary for this rigorous articulation, confronting modern theories of language while retaining the transcendence of the sacred text**.**

To provide a structured answer to the central question and its corollaries, the reflection will be articulated around two complementary axes. However, before exposing the normative safeguards that frame and underpin the interpretation, it is important to establish the epistemological framework and to establish the conceptual foundation upon which the intersection between linguistics and revelation is grounded. It will thus be necessary to question the contributions of modern linguistic analysis to the understanding of the Quranic text, as well as the theoretical conditions of their deployment. This step allows us to assess how the theories of language, from Saussure to contemporary semiotics, question the materiality of the sacred text while confronting its irreducible transcendence.

Within this perspective, the first part of the study explores the theoretical and epistemological foundations of this approach by analysing key concepts, major linguistic currents, and the distinctive nature of the Qur'anic text. The objective is to create a reasonable methodological framework for incorporating linguistic analysis while adhering to Islamic exegetical traditions.

The Theoretical and Epistemological Foundations

1. Linguistic Analysis and its Application to the Quranic Text

Linguistic analysis, in the strict sense, scientifically studies the structure and functions of language through its phonological, morphosyntactic, semantic, and pragmatic levels. It is not limited to the formal description of statements, but seeks to reveal the internal mechanisms of production of meaning and the organization of speech.

A key figure in contemporary linguistics, Ferdinand de Saussure demands studying language "in itself and for itself," establishing it as an independent subject of scientific investigation that is methodologically separate from extralinguistic considerations. Applied to the Quran, this approach raises a paradox: structural rigor illuminates the text in an unprecedented way, but the autonomy of the language harms its revealed nature.

Saussure defines language as a "closed system" where "everything holds together", allowing one to examine the Quran as an autonomous linguistic object. This perspective analyzes the phonological, morphosyntactic and semantic levels, and reveals how terms like Rahman derive their meaning from their

relationship with other units, such as Rahim, offering a precise mapping of the lexicon. However, focusing exclusively on the structure risks reducing the text to a linguistic mechanism, obscuring its divine dimension and its role as Guidance (Huda).

The methodological challenge therefore consists in reconciling analytical rigor and doctrinal respect. The Saussurean tools remain valuable for revealing the complex organization and the ijaz of the Quran, provided that they are employed as analytical instruments rather than treated as ends in themselves. The following table juxtaposes the two approaches:

Saussurean Approach	Classical Exegetical Approach
Language as a closed system	Language as a vehicle for the Divine Will
Primacy of the internal structure	Primacy of the Legislator's intention
Removal of external "parasitic" factors	Integration of historical and legal context

2 . The Currents of Modern Linguistics: From the Prisms of Reading the Sacred Text

From the founding foundation laid by Saussure, linguistics has undergone a remarkable boom, branching into several theoretical currents. If their orientations sometimes diverge, they turn out to be complementary as soon as one mobilizes them to explore the depth of the Quranic discourse.

2.1.The Structural Heritage and the Cohesion of the System

Structural linguistics, a direct heir of the Saussurian approach, has deepened the analysis of phonological and morphosyntactic systems. By emphasizing the internal relationships that organize language as a coherent totality, it joins the classical concept of Nidham al-Quran (the Quranic order). It allows one to perceive the text not as a succession of isolated verses, but as an architecture where each lexical unit derives its value from its position in relation to the others, thus revealing a structural harmony that contributes to its inimitability (iʿjāz).

2.2. Generative Grammar: Between Structure and Creativity

With Noam Chomsky, generative and transformational grammar moves the object of study towards the deep structures of language competence. By seeking to model the universal mechanisms allowing the production of an infinite number of statements from a finite set of rules, this current offers a valuable tool for analyzing the linguistic creativity of the Quran. It allows us to question the way in which the sacred text mobilizes the roots of the Arabic language to generate meanings perceived as inexhaustible, thus touching on the very nature of the linguistic "miracle".

2.3. Pragmatics or Language in Action

Pragmatic linguistics has, for its part, broadened the field of analysis by integrating the contextual and intentional dimension, long relegated to the background. This approach is in direct resonance with the science

of Asbab al-Nuzul (the causes of revelation) and Balāgha (eloquence). By studying the Qur'an as an act of language, that is as an interpellation aimed at transforming its listener through injunctions, promises or warnings, pragmatism restores to the text its force of action and its dimension of living dialogue.

2.4. Semiotics: The Thickness of the Sign

Finally, semiotic analysis apprehends the text as a complex system of signs, where meaning articulates at several levels simultaneously. Beyond formal description, she explores symbolic networks and narrative structures of discourse. Applied to the Quranic text, it allows us to go beyond the literal meaning to reveal a global semiosis where each term becomes an Ayah (a sign), inscribing itself in a metaphysics of light, guidance and truth.

Summary of Convergences

Theoretical Current	Analytical Focus	Resonance with the Quranic Text
Structuralism	Internal architecture	Systemic cohesion and harmony (Nidham)
Generativism	Deep structures	Lexical creativity and inimitability (I'jaz)
Pragmatics	Context and intention	Speech acts and interpellation force
Semiotics	Levels of meaning	Deep symbolism and interpretation (Ta'wil)

2.5. The Pioneers of the Linguistic Application to the Quran

A growing number of Arab scholars and Islamologists are using the tools of modern linguistics to study the Quranic text. Chief among them is Tammam Hassan who laid the foundations for a functional and semantic approach integrating traditional Arabic grammar. On another front, Mohammed Miftah combined structural poetics and semiotics with Quranic specificities, and Ahmed Al-Mutawakkil renewed the analysis of classical Arabic discourse through functional linguistics. Their common goal is to enrich the understanding of the Quran while respecting its ontological and epistemological specificity, aware of the tensions between secular linguistic models and traditional Quranic hermeneutics. The linguistic analysis, illustrated by the Saussurian prism, however, faces a major obstacle: the conceptualization of language as an immanent and closed object, in contradiction with the transcendent nature of the Quran. It therefore becomes indispensable to examine the Quranic text not only as speech, but as revealed Word, to identify points of convergence and limits of contemporary methods**.**

3.The Nature of the Quranic Text and its Linguistic and Exegetical Specificity

The Quranic text occupies a singular and irreducible position in the universe of texts, a position that radically distinguishes it from any other linguistic or literary corpus without exception. It is not simply an ancient text, a work of high stylistic value, or a historical document of major importance. No. In the Islamic

conception, the Qur'an is the revealed divine Word, descended into a clear and unambiguous Arabic language. God the Most High affirms:

﴿قُرْآنًا عَرَبِيًّا غَيْرَ ذِي عِوَجٍ لَّعَلَّهُمْ يَتَّقُونَ﴾

« an Arabic Qur'an, without any deviance that they might become righteous. »

(Sourate Az-Zumar, 39 : 28)

This statement is not only theological. It is epistemological: it defines the normative framework in which any approach to the text must fit, whether traditional or resolutely contemporary.

Shariatic Controls and Methodological Limits

It is important to focus, in this section, on the practical and normative application after the presentation of the theoretical foundations. The objective is to define the methodological principles allowing the mobilization of linguistic tools while respecting the integrity of the prophetic message. This section thus presents the normative devices and methodological requirements that ensure conciliation between the rigor of the human sciences and fidelity to the constants of faith.

2.1. The Legal |Controls of Quranic Exegesis

Contemporary Quranic studies incorporate modern linguistic methods to analyse coherence, semantics, repetitions, rhythm and style, while confronting these tools with the unique religious and cognitive specificity of the sacred text.

2.1.1. The Non-contradiction of Linguistic Results with Islamic Doctrine

This is the most fundamental methodological control. Some contemporary linguistic currents start from materialistic or relativistic philosophical presuppositions, which treat discourse as a pure human product, conditioned by history and culture, without recognizing the existence of a transcendent source for the text. Such presuppositions lead certain applications to treat religious texts as equal to literary or mythological texts. This certainly is a position that raises significant methodological concerns. Now, this premise is fundamentally incompatible with the Islamic conception of the Quran. God himself affirms the divine nature of His revelation:

﴿ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ﴾

“It’s nothing but an inspired revelation.”

(Surah An-Najm, 53: 4)

Any linguistic reading of the Quran must avoid presuppositions that deny the dimension of the Ghayb or reducing the text to a simple human artifact. The analysis, even rigorous, must serve the understanding of the Quranic discourse, without questioning its divine nature. Ensuring conformity with the doctrinal foundations is essential but insufficient if it is limited to a formality, because the Quran aims at a specific goal. A dynamic approach, integrating teleology and Sharia (Maqāṣid) objectives, is essential for linguistic analysis to contribute to the guidance and wisdom inherent in the Revealed Text.

2.1.2. The Adoption of the Purposes of Sharia (Maqasid) in the Interpretation

The Quran was not revealed as an abstract text, nor as a literary exercise cut off from human reality. It was revealed to achieve major ends: guiding humanity, establishing justice, organizing existence according to an integrated divine vision. The Almighty indicates it unambiguously:

﴿هَٰذَا بَيَانٌ لِّلنَّاسِ وَهُدًى وَمَوْعِظَةٌ لِّلْمُتَّقِينَ﴾

"This is a clear statement for the people, a guide and an exhortation for the pious."

(Surat Âl ʿ Imrān, 3: 138)

The linguistic analysis must therefore be directed towards the achievement of these objectives, towards deepening the understanding of the Quranic discourse in order to contribute to its guiding and legislative purposes. Imam Al-Shatibi, in his seminal work Al-Muwafaqat, recalled this with particular insistence: any reading that ignores the teleology of the text is doomed to betray its meaning, no matter how sophisticated its instruments. If the teleological orientation of the analysis, guided by the Maqāṣid, allows one to remain faithful to the spirit of the text, it cannot, however, disregard either the rigor of its literal meaning or the precision of its context. Indeed, how to ensure that one's understanding, as well-intentioned as it may be, does not project onto the text meanings foreign to its original message? The answer lies in recourse to the exegetical heritage handed down by the learned tradition or scholarly tradition, from the Companions of the Prophet to subsequent generations, which constitutes the depository of an authentic understanding. Therefore, if taking into consideration the purposes guides interpretation, it must necessarily be based on this accumulated knowledge: innovation, particularly linguistic, can only be deployed by relying on the solidity of the transmission and the respect for its methodology, interpret the Quran through the Quran, then through the Sunna , thus ensuring a reading that is both faithful, coherent, and rooted in the continuity of tradition.

2.1.3. Respect for the Exegetical Heritage based on Authentic Transmission

Modern linguistic analysis cannot—make a clean sweep of the interpretative heritage bequeathed by scholars over the centuries. In particular the exegeses based on the words of the Prophet (PBUH), his Companions and Successors. This heritage constitutes a considerable scientific wealth, providing indispensable data on the causes of revelation (Asbāb al-Nuzūl), the linguistic implications of the verses and the discursive contexts of the Quranic text. The surest method remains that established by Ibn Taymiyya in his famous Muqaddima fī Uṣūl al-Tafsīr: explain the Quran through the Quran, then through the Sunna, then through the words of the Companions and Successors. This methodological principle is not a simple scholarly convention. It flows from the very nature of the text, whose meanings have been transmitted and illuminated by those who lived at the heart of its context of revelation—witnesses to a light that we can only glimpse from afar.

Finally, even when firmly grounded in the doctrine, the aims and the heritage of tradition, contemporary exegetical analysis remains confronted with a major technical challenge. This legacy or heritage does not only convey meanings, but also a true method of investigating the text, of which one of the most fundamental lessons is to warn against any naive reading that would confuse the general and timeless meaning of a word with its singular and contextualized resonance in Quranic discourse. It is precisely in this tension that the subtlety of interpretation lies: not to reduce the Quranic meaning to a simple lexical definition, but to recognize the specificity of its use within the verse. Thus, an essential methodological limit is drawn, namely the rigorous distinction between the general lexical meaning and the contextual Quranic meaning, indispensable condition of the semantic precision of the sacred Text.

2.1.4. The Distinction Between the Contextual Quranic Meaning and the General Lexical Meaning

One of the fundamental characteristics of the Quranic language is its extreme contextual precision. A term can acquire, in the specific context of the Quran, resonances and nuances much deeper than its simple definition in a general dictionary. Limiting oneself to the lexical meaning of a word without taking into account its specific discursive context can lead to inaccurate or truncated interpretations, sometimes dangerously truncated.

Al-Zarkashi, in his encyclopedia Al-Burhān fī ʿ Ulūm al-Qurʾ ān, expressly pointed out: many problems of interpretation originate from ignorance of the relationship between words and their contexts within the text. The Quran itself invites deep reflection:

﴿أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَىٰ قُلُوبٍ أَقْفَالُهَا﴾

« Do they not meditate on the Quran ? Or are their hearts locked up ?»

(Surah Muḥammad, 47 : 24)

2.2. The Limits of the Methodological Application of Linguistic Sciences

By "limits of the methodological application", we mean the legitimate field in which linguistic methodologies can evolve when dealing with the Quranic text, without exceeding the Islamic normative markers or contradicting the specificity of divine discourse. For not everything that modern linguistics has produced is necessarily suitable as an interpretative tool of Revelation: many of these methodologies were born in secular intellectual environments, fundamentally foreign to the universe of Revelation. If linguistics is concerned with studying language from the perspective of its structure, functions and meanings, the Quranic text transcends linguistic structure to reach the dimension of inimitability (iʿ jāz) and worship. Accordingly, the application of linguistic methods to the Qur'anic text may be framed by three considerations, namely the epistemological orientation of the analysis; its objective that can be understood as facilitating interpretation rather than reducing the text to an experimental object; and its sensitivity to the Arabic linguistic and rhetorical context of the Qur'anic discourse.

2.2.1. Critical Position vis-à-vis Certain Contemporary Applications

The last decades have seen many attempts to apply linguistic methodologies to the Quran. While some have been marked by restraint and respect for the sacred character of the text, others have tended to treat the Qur'an as "a linguistic text open to any interpretation", thus provoking a vast and vigorous debate between scholars of sharia and language specialists. Some scholars influenced by structuralism and semiotics have analysed the discursive structure of the Qur'an as if it were a "linguistic myth", ignoring the divine reference and the religious function of the text. Our position with regard to these approaches is that of a critical balance: we recognize the usefulness of linguistics in highlighting certain aesthetic and semantic aspects of the Quranic text, on the express condition that the text is not reduced to its sole linguistic dimension, impoverishment which would betray it in its very essence.

2.2.2. The Main Currents and their Specific Limits

The structural approach starts from the idea that language is a closed system, without reference to the outside (according to Saussure). Some scholars have applied this view to the Quran, treating it as a pure linguistic structure. The criticism addressed here is clear and without appeal: structuralism excludes the teleological and spiritual dimension of the text, which is unacceptable with regard to the divine Word. The pragmatic approach focuses on the relationship between the speaker, the listener and the context of the speech. This method allowed a deeper understanding of certain rhetorical purposes of the Quran, notably in injunctions, prohibitions and narratives. It needs, however, an Islamic perspective to not reduce the divine discourse to the logic of a limited human conversation.

The semiotic approach, finally, seeks to analyse the symbols and deep meanings of the Quranic text, and has revealed certain relationships between the verbal form and the underlying meaning. It can, however, lead to excessive symbolic interpretations, sometimes frankly esoteric, if it is not framed by the guidelines of the doctrine and the Arabic language.

Theoretical and Epistemological Foundations

3. 1. Phonetic and Rhetorical Analysis

The first representative model is taken from the opening of the surah al-Raḥmān—four verses of a concision and harmony that confuse understanding:

﴿الرَّحْمَٰنُ ۝ عَلَّمَ الْقُرْآنَ ۝ خَلَقَ الْإِنسَانَ ۝ عَلَّمَهُ الْبَيَانَ﴾

« The Most Merciful. He taught the Quran. He created the human being. He taught him eloquence. »

(Surah al-Raḥmān, 55: 1-4)

These noble verses reveal a singular phonetic harmony, based on the repetition of a prosodic structure with *alif and nūn*, terminations producing a sound resonance that accords with the profound theme of the surah: divine mercy and revealed clarity. The phonetic analysis highlights a close link between the Quranic rhythm and the semantic meaning. Sound similarity strengthens the unity of meaning and anchors the message in the receiver's soul. From the point of view of linguistic phonology, the repetition of similar syllables constitutes what linguists call "rhythmic parallelism", a precise system of sound resonances simultaneously assuming a semantic and aesthetic function. This analysis must, however, be understood within the purview of the rhetorical inimitability (iʿ jāz bayānī) of the Qur'an, and not as a mere musical analysis. The Quran was not revealed to be read as an artistic piece. It was revealed to be meditated, interiorized, and put into practice.

3.2. The Morphological and Semantic Analysis

The second model is taken from the surah Fāṭir, which offers a morphological and semantic construction that defies ordinary expression:

﴿إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ﴾

" Among the servants of God, only the scholars truly fear Him."

(Surah Fāṭir, 35:28)

This Quranic construction thwarts the expectation of ordinary expression. Anteposition and postposition imply a restriction (ḥaṣr): the act of reverential fear is limited to scholars, to the exclusion of all others. The restriction particle "innamā" highlights the intimate relationship between grammatical structure and semantic intention, a relationship that only careful linguistic analysis can fully unveil. The pragmatic meaning emerges with luminous clarity: true science is that which produces the reverential fear of God. Here, linguistic analysis is summoned to confirm the meanings of traditional interpretation, not to substitute for them. Because the objective is to establish a Quranic truth inscribed in Revelation, not to propose an alternative reading based on simple grammatical presuppositions.

3. 3. Grammatical and Syntactic Analysis

The third model is extracted from the surah Al-Ḥijr, which offers a verse of remarkable teleological depth:

﴿وَاعْبُدْ رَبَّكَ حَتَّى يَأْتِيَكَ الْيَقِينُ﴾

"And worship your Lord until certainty comes to you."

(Surah Al-Ḥijr, 15: 99)

This verse offers a clear model of the relationship between syntactic structure and teleological meaning. The conjunction "ḥattā" (until) here signifies the end of finality through the advent of "al-yaqīn" (certainty), which ancient exegetes unanimously interpret, without the slightest divergence, as death. From the point of view of structural linguistic analysis, the verse exhibits a temporal progression in the language event: the imperative ('adore') is linked to a determined temporal finality, what the textual analysis calls "the temporal extension of the utterance".

So that this analysis does not take the verse out of its context, it is imperative to confine the interpretation of this purpose to what is reported from the Companions and Successors (Tābiʿ ūn) , without allowing oneself to be led astray by symbolic or philosophical interpretations which would make 'al-yaqīn' an epistemic station outside the established legal meaning.

3. 4. Contextual and Pragmatic Analysis

The fourth model is taken from Surah Al-Dhāriyāt, which presents an exchange of greetings with striking linguistic subtlety:

﴿قَالُوا سَلَامًا قَالَ سَلَامٌ﴾

"They said: "Salāmā" (peace, in transient form). He said: "Salāmun" (peace, in permanent form).

(Surah Al-Dhāriyāt, 51: 25)

The pragmatic analysis reveals the difference in status between the two greeting formulas. The guests express their greeting in the case of the accusative (salāmān), meaning a temporary and transient greeting. Ibrahim's response (peace be upon him), on the other hand, is in the nominative (salāmun), indicating the permanence and constancy of salvation. A difference in disinclination. But what a difference in meaning! This example constitutes one of the most eloquent models of the influence of context in the production of meaning: meaning varies according to the discursive situation, what modern linguistics calls the "station of enunciation" (maqām al-khiṭāb). He convincingly demonstrates that linguistics, when it respects the markers of exegetical tradition, can truly serve to deepen the understanding of the revealed text.

3. 5. Semantic Analysis and the Lexical |Field

The fifth model is extracted from the Surah Al-Nūr, which offers one of the deepest metaphorical images of the entire Quran:

﴿اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ﴾

"Allah is the Light of the heavens and the earth."

(Surah Al-Nūr, 24:35)

The concept of *'nūr'* (light) in the Quran constitutes a ramified semantic field, combining concrete meaning and metaphorical meaning with remarkable coherence. From a linguistic point of view, this root can be studied within a vast lexical network comprising terms such as « munīr » (luminous),

« yastanīr » (to illuminate), « nūruhum » (their light), all these elements reflecting a coherent semantic system within Quranic discourse. It is imperative not to burden the term 'nūr' with philosophical symbolic connotations foreign to Quranic rhetoric. This term must be understood in the light of the commentaries of ancient scholars, who harmoniously integrated the concrete and spiritual dimensions without resorting to an excess of allegorical interpretation—and without importing conceptual categories foreign to the referential universe of the Quran.

3. 6. Textual Analysis and Semantic Cohesion

The sixth and last model is taken from the first verses of Surah Al-Muʾminūn, which offer a completed model of textual cohesion in Quranic discourse:

﴿قَدْ أَفْلَحَ الْمُؤْمِنُونَ ... أُولَئِكَ هُمُ الْوَارِثُونَ﴾

«Blessed are the believers... They are the heirs.»

(Surah Al-Muʾminūn, 23: 1-10)

These verses offer a complete model of textual cohesion in Quranic discourse. The propositions are linked by conjunction and pronouns, constructing an integral portrait of the authentic believer — built portrait stone by stone, attribute after attribute, until the sovereign conclusion: "They are the heirs." The textual analysis highlights here the ability of the Qur'an to construct a global meaning through the relationships between the propositions and the sequences—what textual linguistics calls « coherence» (al-intisāj).

Textual analysis is thus put at the service of thematic interpretation without claiming to replace it. For the Quran is understood by the unity of its meaning and its intention, and not solely by the regularity of its syntactic structures. These six representative models have demonstrated, each in their own way, that linguistic analysis can make a valuable scientific contribution to the understanding of the Quranic text, as long as it fits into the rigorous methodological framework defined by the shariatic controls outlined above.

Conclusion:

At the end of this research, it is possible for us to identify a set of scientific and methodological results that contribute to establishing a balanced and necessary view, between linguistic science and the Islamic legal approach in the study of the Quran. The study shows that modern linguistics, although originating in a positivist intellectual context, can be mobilized to analyse the semantic and rhetorical structure of Quranic discourse, provided it is not imported as such, without adaptation, and not to be imposed on the sacred text in a way that would make it lose its divine specificity. It is not a matter of rejecting, but of adapting. Not of excluding, but of framing.

The study also highlights the crucial importance of distinguishing between neutral linguistic analysis that serves understanding, and excessive methodological interpretation that attempts to subject the Quranic text to linguistic or philosophical laws indifferent to its sacredness. The Quran, in its very essence, is not an object of abstract linguistic experimentation. It is an orientating divine discourse, in which the linguistic sense interacts with the legal finality and divine guidance.

The models examined in the third part show that linguistic analysis, when it respects the boundaries of Islamic law and the limits of the method, can constitute a valuable scientific tool for understanding the Quranic text and highlighting its linguistic inimitability. Linguistics, with its precise analytical tools, helps the researcher to apprehend the system of Quranic discourse in its different levels, provided that it remains a servant of Quranic rhetoric, and not a judge over it. Ultimately and this is perhaps the most fundamental teaching of this study, linguistic reading and exegetical reading do not oppose each other. They complement each other. The first sheds light on the structures of discourse; the second preserves its purposes and meaning. Their rigorous articulation is the condition of a Quranic hermeneutics that is both scientifically founded and faithful to the nature of the divine message. Linguistic analysis remains at the service of the text. It is not its arbiter.

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