

Hypertextualize the Back-and-Forth Verses

By

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Abstract

Textual interdependence is one way it is inferred from the harmony and coherence of texts, and it is a form of the miraculous statement of the heavenly book, similar to the tribal and remote interdependence of t. Commentators have insisted on resorting to the context to understand the ambiguous meanings in the Qur'anic verses, and interdependence is one of the means by which it is inferred from those texts. Saeed Yaqteen advocated for the term "textual attachment" to describe this connection between the two texts, which refers to how the word's positive connotation is connected to the writing of a particular author or model. Saeed Yaqteen has continued to follow this writer's lead by weaving or broadening his own experience. Because the Qur'an is a sacred text that is venerated by it and, on the other hand, is a miraculous book above all words, the interdependence is discussed within the text and not outside of it.

Keywords: correlation, intertextuality, going and returning, Quranic textual harmony

Introduction

Al-Ta'alaq in the language: "alaq" al-'Ayn, al-Lām, and al-Qāf is a large and correct principle that refers to one meaning, which is that something is attached to the higher thing, then the speech expands on it, and the whole reference is to the principle that we mentioned. And the measure is the same" (Ibn Faris, 1404 AH, 4/125), so he clung: to hold on, to hang, to attach something to something: to bind it and tie it to it, and to make it suspended (see: Al-Ghouri, 1428 AH, 753)

As for the terminology, it was discovered to be defined inconsistently, and linguists, rhetoricians, and commentators focused on it in the past. They did so in order to highlight what is known as the sympathy of the story on the story, as "Al-Biqai" transmits from "Al-Harali": "In every verse there is a meaning that is organized by it." The regularity of the verses was thus incorporated in the meaning of the miraculousness that creation does not come with the like of it, even if they were supporting each other. With what before it and a meaning that prepares it for the regularity of what follows it.

(Mahmoud Tawfiq Muhammad Saad, 242) Gérard Gennet identified this textual relationship (hypertextualite) between two texts, one of which is subsequent (b) "hypertexe" and the other is preceded. Interrelationship between words creates a kind of harmony within the text, and referral has a role in that, as confirmed by Halliday and Ruqia Hassan, which they described as a means of consistency or casting (see: 1-87 cohesion in English p), and the term intertextuality overlaps with the term intertextuality, which was its birth At the hands of Julia Kristeva, at the end of the sixties, a student of Bakhtin, whom he calls "interaction" (see: Yaqtin (D.T.), 93), which was known in Western criticism as the sum of the existing relationships between a literary text and other texts, but it was not sufficiently studied by critics.

Contemporary Arabs, even they have not yet agreed on a unified translation of the term Intertextualite, some of them Arabized it by intertextuality, and others by privacy. And the third group relates to the overlapping or interdependence of texts. (See: Fawaz, 85) Gerard Genet proposes to us a new, clearer and more generalized concept, which is the term "transtextuality", which in terms of the concept is much more general than the concept of "intertextuality" as it was popularized in Contemporary critical studies, and the "textuality" in the system of the new idiomatic genes becomes only one type among many types, all of which are included under the grand concept proposed by Janet, which is represented in (textual connection), which is defined as everything that links between texts and other texts, in a conscious or unconscious manner.

Conscious, and intertextuality is not in the strict sense of the word unless the texts referred to are actually present within the text in our hands by means of citation, theft, or allusion... etc. (See: Al-Sharfi, January 1, 2020, Issue 909).), and if they share the concept of the internal and external interdependence of the text; However, external interdependence cannot be applied to the Qur'anic texts because it is higher and more sublime than that, and the aforementioned terms, although they resemble the meaning of interdependence in terms of significance, but they cannot perform the moral significance that the term interdependence performs, and the virtue of the Arab heritage is not hidden in supporting this the relationship, and this was clear to al-Biq'a'i when he referred to the issue of interdependence between the surahs in the Holy Qur'an, and how the purposes of the surahs reproduce one from the other in a way that does two great things - the first: establishing a meaning that was not established in the previous one, confirming what was previously established (see: Tawfiq, 162,161), and as for the constructive textual aspect, you see it concerned with the interdependence and interdependence of issues.

According to Van Dyck, the relationships that exist between sentences or phrases in a text sequence can be based on semantics, which are the internal relationships, whose interdependence is achieved if the conditions attributed to them in the interpretation are interconnected, so there is no correlation in the phrase (when the weather was good -- the moon It revolves around the earth), so there is no relationship between the good weather and the rotation of the earth, as the situation does not support correlation (see: D. Fadl, 1996 AD, 337), and it appears in the patterns of interdependence of facts, and perhaps it is possible to reach a pattern in the methods of interdependence by observing their interdependence in terms of content, time and event (Dr. Ismail, 2015AD, 164).

We find that the type of text imposes restrictions on the emergence of certain types of semantic relations, and the dissolution of other types, while it imposes other restrictions on the intensity of the distribution of semantic relations which in turn achieves the continuity and harmony of the text (Ilm al-Nass linguistics, 2009 CE, 200), and while the text is seen as organized, the structure of the text cannot be counted from the grammatical rules alone, as it is not just a type of sentence between which there are bonding relationships; Rather, the text is not devoid of semantic unity (see: p14Linguae features, textual), the Qur'anic text is considered an integrated unit, so between its verses there is harmony and harmony, and between surah and surah there is a connection, so it is like a single word whose meanings are coherent, as there is no doubt about it, because there is no arrangement in the words, nor arrangement, until it gets stuck and builds with the adhesion of its parts.

Here is a reference to the significance of semantic coherence, the coherence between parts of the text, and the relationship, and the Qur'an remains a religious book of the highest order, despite the fact that it contains many scientific aspects, according to Peter H. Fries), and parts of the texts are connected through the establishment of harmony relationships such as

causation, causation, statement, detail, and other relationships, which is referred to as relational harmony (see: Sanders & Spooren,)

Going and tying up the content

Content interrelationship is considered one of the harmonious means based on the sequence of sentences, and this does not mean that the sequential succession is always clearly expressive of the set of hierarchical issues within the text, but information must also be contained so that its sequence can be interpreted, and it was found that in a sentence what can be Part of the information is known and another part is new, and it could be related, for example, to Peter's vacation for a winter sport, and the sequence is that he traveled by evening train (Part 1).

It was cozy (Part 2), Peter slept in his vacation spot the following morning (Part 3), it rained hail, and However, C2 is not related to C3, and C1 was related to C3, so the internal link is a way to indicate the semantic sequence by linking the interpretation of each of them to the other. In the strict sense, it can be said that Peter is in his vacation spot at the time of the train's arrival, indicating travel there with implicit information (see: Van Dyck, 2004).

After identifying the motor verb (go) and its approximations, the time has come to know the connection, to feel the strength of its harmony according to this requirement. An example of that is the Almighty's saying: With the previous verses that spoke about the unbelievers, as in the Almighty's saying: Man is ignorant of divine wisdom or interest, so you find him hasty, hastening to prejudice, which leads him to despair and despondency, and then to disbelief. From the Spirit of God, except for the unbelieving people ([Yusuf: 78]" (Al-Razi, 1420 AH, 17/322).

And when these hardened infidels tasted the blessing of union after the hardship of separation, you will find them rejoicing, so the lights of the drink of union intoxicate them, so the soul of that violator is agitated with the fury of his heart. He is troubled and rejoiced at the departure of the darkness of abandonment from him, and he thinks that it will remain, and this is one of his mistakes, so he does not know his footfall, so after the time has passed, he will be as it was, and that is the meaning of his saying: He is joyful and proud (see: Shatah Fares, 2008 CE, 2/110), and some investigators said: The aspect of attachment in terms of tasting bliss and touching adversity is separated from the door of affliction, the reality of the location of detail from the generality in His saying, Glory be to Him: {That He may test you, which of you is best in deed} [Hood: 7] (See: Al-Alusi, 1415 AH, 12/16).

And it is noted from the saying: The bad deeds are gone from me in vanity and admiration, and that is what is required by adding about me related to (gone) to indicate the belief of each one that it is true that the bad deeds go away from him out of delusion of himself insinuating evil (see: Ibn Ashour, 1420 AH, 11/214), The interconnected sequences find clear harmony in them, and they were followed by the short assonance, which indicates the strength and empowerment of its origin, due to the difficulty of understanding it, and in it the most beautiful picture and the sweetest sound is drawn on the ear (see: Muhammad Qasim, and Muhyi al-Din, 110), and with this interdependence the textual harmony appears clearly and undeniably. . The equivalent of that is His saying, the Most High: {He said, "Go, so whoever of them follows you, then indeed Hell will be your recompense." [Al-Israa: 63], "That is, go, for I have delayed you until the Day of Resurrection. 6 / 390).

So the verse is suitable for what preceded it from two aspects, one of which is: that when they disputed the Messenger (k) in the prophethood and suggested to him the verses, this

was an objection to the law of heaven for its mastery over them; And that is due to their arrogance and envy of his closeness and high degree, so its contents were related to what was mentioned in the story of Adam (g) and Iblis, and how he objected and did not accept anyone's mastery over him for the same reason, and the second in his saying: {Have you seen this whom you have honored me if you delay me} when he stipulated that he should not To be honored by prostration, thinking of him as his superiority, and also this concept was entrenched in the minds of the leaders of Quraysh, and he swore by the intercourse of the offspring of Adam and his knowledge of that, either by hearing it from the angels, and God told them about it or inferred that by saying:], so you find the expressions complement each other to complete the picture, and the command to go is not in its true form the opposite of coming, but the meaning is go for your cause that you have chosen, And he followed it by mentioning what his misdeed caused him and the punishment of his followers to hell (see: Al-Andalusi, 2001 AD, 6/55,54).

"And (Volheim) believes that any relational structure must be interconnected in a unit on the basis that relationships do their work only within a unit (Dr. Muhammad Al-Dawy (D, T), 24), and what is related to going away is a saying, so whoever follows you necessitates backbiting, giving priority to the addressee and making the absent one a follower of him, just as he was a follower of him in disobedience and punishment, so it is good to make a follower of him in speech.

It is one of the virtues of linking the word to the meaning, which increased the strength of the text's coherence in a way that can be understood by all levels (see: Al-Zarkashi, 1957 CE, 3/304), because it "necessitated his lack of Adam and his contempt for him, and his exaltation over him, violating the divine command, And the opposition of the truth - glory be to Him - in the text on Adam on the appointment" (Al-Omari, 1406 AH, 127) Understanding the texts depends on their coherence, the motive towards realizing what was included in the phenomena of the words, from which the meaning and intent are taken. And there is another evidence for the word "takuli" which is synonymous with going, in the Almighty's saying: "Have you not seen those who have been given a share of the Book being called to the Book of God so that it may judge between them and then a party of them turns away from them?"

Dawn (Al-Imran: 23) Why did he combine them since turning away and turning away are the same, as has already been thoroughly stated in Surat Al-Baqarah? Turn away from their followers" (Al-Razi, 1423 AH, 34), which means you will find that this sect goes and obstinately contradicts what it was entrusted with if it uses the law of heaven in its affairs. As a result, they turn away from the caller and from what he called them to, which is the Book of God, or they turn away from hurting them.

And they turn away from the truth with their hearts, or it was the one who seized control of their scholars and abandoned their adherents (see: Al-Ansari, 1424 AH, 52), who then responds to the admiration and reproach of the People of the Book who ask the Book of God to decide between them. The verse also contained clear explanations of the tenets of the Islamic perspective in terms of belief. Additionally, there are resounding explanations of the nature of this concept and its implications (see Sayyid Qutb, 1425 A.H., 1/364).

You will find that tawli was preceded by a call that contradicted their desires, then followed by the word "averting" to complete the meaning, while they are turning away, referring to the permanence of their aversion, and that it is a debt to them and a nature in them (see: al-Hijazi (D.T), 1/220), so he recorded the turning away for the people themselves to explain the tawli. It is also included in the saying of the Almighty: "Follow those who ask you no reward and are guided" [Yasin: 21], as if the title of this art suggests that the Qur'anic

statement penetrates into the meaning, and in drawing the scenes so that the depiction is clear to the eye, and has a stronger influence” (Ahmed Yasouf (D.T.), 484), and by tracking this interdependence based in this text on the two words of tawli and symptoms and their coming at the end of the verse, and through this convergence there are clear harmonious signs that would impart a color of the Qur’anic miraculousness.

Back and content correlation

The verses of return, which have Quranic tributaries and are encircled by a religious halo, are significant because they hint at a crucial and genuine doctrinal difficulty—namely, the issue of returning to God (Glory and Exalted be He), even though they express repentance.

And the proof of that is His saying, the Most High: {Your Lord knows best what is in your souls.

Since there is a connection between the verse and what it says about requiring the parents' goodness and forbidding their disobedience, it is exposed to what would happen if the child made a gesture toward the parents that would harm them, whether it was a saying or an act, and these matters were not declared in the Qur'anic discourse, except in this way whose contents were put in sensory templates that they see and feel; It is in accordance with common sense, and the verse's message.

Just as it should not fall into the realization of the meaning of righteousness, and the word repentance gave the meaning of returning to God, which is represented by pure repentance (see: Tabatabaei (D.T), 13/81), and the Bari, Glory be to Him, knows best what the pronouns imply from the intention of worshiping God, and honoring one’s parents, then He said: If you are righteous, that is, people of righteousness, then you fall short in worship or righteousness, and you grow to goodness (see: Al-Andalusi, 1407 AH, 2/293), then lowering the wing and humbling oneself to parents and benevolence to relatives is among the characteristics of the worshipers, and forgiveness is related to the sincerity of repentance that I taught at The Great Creator (see: Al-Kashani, 2/90).

It is noted from this that the verse included educational concepts pertaining to the family, including the rights of parents, their respect and humility to them. This disobedience may come from ignorance in some, but the religious motive returns man to his sound nature, which was brought by true Islam - and this particular verse was read by Prince Charles, the well-known British personality And the Prince of Wales changed his view completely about Islam, so he praised it with a famous sermon before the British Parliament in 1996 AD, after the best speech is the word of God comes the best guidance is the guidance of His Messenger (k) in the matter of parents, and he made honoring parents preferred over jihad for the sake of God for its necessity (see: Al-Obaidi (D.T.), 63), and from this arrangement between the words, and how they relate to reach the purposes at the surface or deep level, harmony is realized through accurate knowledge, even if some of it is hidden; Despite the multiplicity of topics raised in the same text, the harmonious issue stands out in it for its miraculous and integrated unity. An example of this is His saying, the Most High: {Who is it that will lend God a goodly loan, so He will multiply it for him many times? The picture is presented in a generous manner so that people understand it, and God is the Rich, the Praiseworthy. Here, the Almighty likened the believer's giving in this world to what he hopes for in the Hereafter With a loan, as it is similar to giving souls and money in Paradise to buying and selling, it is its price, so how is the return of creation to Him after the end of the matter? Since each one refers to the owner of the Day of Judgment, and from it is noted that the verse is connected to what preceded it, for when

God the Most High commanded to fight in the way of God, and that was what leads to spending souls and money in honoring God's religion, He praised those who gave something of their money in obedience to Him, Glory be to Him (see: Al-Andalusi, 2001 A.D., 2/261), and "mentioning the verse after the other; as for the connection between them to appear because the words are related to each other and not complete with the first, it is clear, and also if the second is for the first in terms of emphasis and interpretation" (Al-Zarkashi, 1957 A.D., 60). The verses started at the beginning of their discussion of jihad, and that is His saying: "Fight in the cause of God and know..." and it indicates that He, Glory be to Him, hears your conversations and knows your intentions and your psychological motives in jihad, then the Qur'an adds in the following verse:

There is a connection and an encouragement to giving because the reward is in the hands of "to Him you will be returned" (see: Al-Shirazi, 1428 AH, 1/200) in the path of jihad and the protection of the oppressed, and at the end of the verse, which is the purpose of the research with the connection of the conclusion with what came before it. You notice the succession of current events in the same way. Although they varied in presentation, they rapidly came together and provided a coherent image of the text, with obvious meaning and no ambiguity. One did not differ in its contents.

This is so that the subject of return can be introduced, and one of those introductions is the issue of jihad and how to spend money with loans that are related with punishment.

Its counterpart is the coming of {To Him is your return} in the beginning of the verse in the Almighty's saying: Justice, and those who disbelieve will have a drink of boiling water and a painful chastisement because they used to disbelieve." [Yunus: 4], The verse is complementary to what preceded it, in which a great mention of the Creator's creation was mentioned, such as the heavens and the earth, then the idea concludes with reference, On the one hand, it takes the lead in the new text to open the window of a new concept, and what is meant in this nation is the beginning and the end of it, and between that are the places of His bounty and the frequency of His blessings.) and that the intent in particular of showing and repeating is the reward and punishment that is present in the accident, and that the Most High undertakes to reward the believers with what befits His kindness and generosity, and therefore He did not specify it.

Inevitably (See: Al-Baydawi, 1998 AD, 3/183), and the matter is related to the meaning and it is said that He begins creation first in this world to assign them and command them to worship, then He causes them to die at the end of their time, then He resurrects them after death. Related to (restore it), that is, he rewards them with what befits his kindness and generosity, from what no eye has seen, nor ear has heard (see: Al-Burusawi, 4/11), "The occurrence of return and the realization of the return to the world of abstraction and perfection is necessary for every existing one, and there is no slowness in the change of worlds From a transition from a world of nature to an example, and from it to the Hereafter, but rather slowness in the Hereafter, so that every soul may be rewarded for what it has been given and held accountable with a practical account." (Dr. Ahmed Mukhtar, 2008 AD, 1583), and from this he sees the harmony between words and their meanings, as well as by referring to other texts if they are in proximity or distance in other verses.

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