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**COHESIVENESS OF TWO SIMILAR ADVERBS IN THE HOLLY
QUR'AN AND ITS IMPACT ON THE COHERENCE OF MEANING**

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Abstract

This research, entitled (Cohesiveness of two similar adverbs in the Holy Qur'an and its effect on the coherence of meaning), included a study of the effect of cohesiveness of two similar adverbs in the light of the applied analytical approach, by tracing the effect of cohesiveness in each text and clarifying its significance in the coherence of meaning. The importance of this research appears clear in the light of the study's focus on texts in which two similar adverbs are similar in meaning, which is what was unique to the research from other researches that studied the phenomenon of adverbs. Hence, cohesiveness of two similar adverbs is considered a grammatical phenomenon surrounded by ambiguity and a need for exploration and investigation.

The study necessitated that the research should include an introduction, two main requirements, and a conclusion. As for the introduction, it included talking about the importance of the topic and the reason for choosing it, defining the terms of the title and clarifying the relationship between them. The first requirement included a study of the effect of a cohesiveness of two time-adverbs in clarifying the meaning and its interrelationship, and the second requirement contained the effect of a of place-adverbs in the interdependence of meaning and clarifying its significance. As for the conclusion, we deposited it with mentioning the most important results that we reached, including: that cohesiveness of two adverbs had an effect on highlighting some of the famous rhetorical arts. Including: the manifestation of the close relationship between cohesiveness, context, and position.

Introduction

Praise be to God, Lord of the Worlds, and prayers and peace be upon the master of the messengers and the imam of the pious, our master Muhammad and all his family and companions.

The importance of this research lies in observing the places where two similar circumstances embrace a grammatical phenomenon surrounded by ambiguity and strangeness. So, we wanted to look into it, since this recital was not touched upon in the past or in the present, and it must have an impact on the coherence of the meaning and the strength of its connection in the one text, and it is known that the language is based on a system of structures that requires the connection of words with each other to perform intended meanings. They do not perform their meanings in themselves, but rather by adding some of them to each other, as the pronunciation differs according to the context and the structure in which it is contained, so it must be placed in a structure; To understand its intended meaning. Because any structure in speech consists of pillars that are related to each other, leading to meanings that they do not perform if they are alone, necessitated by a specific context and invoked by a special significance. Because it is based on its connection with its context and the purpose of its connection with the neighboring words, and this connection reveals the general meaning of the text and the specific meaning of each word within it, and accordingly, the embracing of two similar circumstances may carry hidden connotations that were not paid attention to. And the embrace in the language of the one who embraces the embrace is the embrace, taken from the hug and the embrace, and I hugged the man, embracing and embracing, if you adhere to him, then your neck is lowered from his neck, and it indicates the strength of communication and closeness ⁽¹⁾. It is said: He hugged him when he put his hands on his neck and pulled him to himself, and the people came with one neck when they came, following one another. It has the benefit of connecting two things, for it is the name (the neck) as it is a link between the head and the body, Ibn Faris said: (The ain, the nun, and the qaf are one and true origin that indicates an extension in something either in elevation or in relaxation. The first is the neck, which is the connection between the head and the body. As for what they say to the group as a neck, its analogy is correct, because it is something connected to each other). ⁽²⁾ () So, based on the lexical meanings presented above, embracing brings together the following meanings:

- 1- Connection strength and the adjoining which indicates that there is no separator.
- 2- The relay and extension resulting from the force of contact and adjoining.
- 3- Connecting compatible things complement each other.

This means that the connection of two similar adverbs in the context of the same Qur'anic text has a significant impact on the coherence of meanings, their direction, and the weighting of one meaning over another. By similarity we mean here; sameness similarity in time or place, i.e., that

¹ See: Jamhurat Al-Lughah, by Ibn Duraid, (Anq): 2/942, Al-Sahih Taj Al-Lughah, by Al-Jawhari, (Anq): 4/1534.

² Dictionary of Language Measures, Ibn Faris, (Anaq): 4/159.

two adverbs of time embrace, or two adverbs of a place. Embracing in this type occurs by repetition of the adverbs, and inevitably this repetition has significance and effect as if the second instead of the first; with the intent of emphasizing the adverbs in both its temporal or spatial types, or it may have the intent of expanding the meaning; Because of the multiplicity of similar adverbs, the probability of estimating their relation is multiplied. Or there is an exaggeration in the circumstance of the factor, and other indications that the embrace causes between two similar circumstances, which we will stand on in explaining the effect of their embrace in the Qur'anic texts, and the similarity of the two circumstances may be of two types of similarity, either temporal or spatial; Therefore, this research is organized into two demands: the first: the embracing of two adverbs of time, and the second: the embracing of two adverbs of place. the light of the sacred Qur'anic texts; As the eloquence of the Qur'anic text does not rise to any other text, with it we explore the dimensions of this grammatical phenomenon and the graphic secrets it holds, and hidden meanings that are superfluous to the original meaning, so that we may contribute to our study with something simple that will benefit in the upcoming Qur'anic studies which serves to the Holly book of God.

THE FIRST REQUIREMENT: COHESIVENESS OF TWO TIME-ADVERBS

Adverbial embrace of time may carry various circumstantial and temporal connotations that serve the place and the context, such as exaggerating the temporal permanence and its continuity, or emphasizing circumstantial that requires the place and calls for the context, or the substitution of explanation and clarification, or expansion in meaning, and other purposes and indications, and this type of embrace was mentioned in The Noble Qur'an in the verse: **“to warn of the Day of Encounter, The Day when they will emerge, nothing about them is hidden from Allah”**⁽³⁾. The embrace occurred in the verse between the two conditions of time (The Day of Encounter) and (the day), which is similar in terms of pronunciation and in terms of time; What made him exaggerate in glorification and glorification that suits the place is the talk about the Day of Resurrection and the warning of the people about it. And (day) is one of the words that are not an adverb in their origin, but may be used as an adverb. What made it an adverb is the correctness of the assessment (in) before it, and this requires that it be related; Which enhances its role in the coherence of meaning in the Holy text. The first time (The Day of Encounter), although it was specified in addition, did not remove its thumb, and the evidence for this is the difference of interpreters in explaining its meaning. Al-Zamakhshari mentioned several opinions, saying: (On the Day of Encounter, because the creatures meet on it, and it was said: the people of heaven and the people of the earth meet, and it was said: the deity and the worshiper)⁽⁴⁾, and Al-Tabarsi added to it by saying: (On it the first and the last, the opponent and the opponent, the oppressor and the oppressed meet. God knows best)⁽⁵⁾. At the conclusion of his saying, al-Tabarsi indicated an important matter, which is that all sayings are intended, and this is in order to expand the meaning, evidence of interest in and glorification of this day. Also, calling it the Day of Convergence includes all the mentioned types of encounters and others. Moreover, the possibility of all these sayings increased in his ambiguity. Which prompted the second

³ Forgiver: 15-16.

⁴ () Al-Kashshaf: 4/156.

⁵ () Majma` al-Bayan, by al-Tabarsi: 8/326.

circumstance to come directly to him instead of him and explain it to him ⁽⁶⁾. So, by embracing him, he quickly repeated the pronunciation that indicated verbal emphasis, in addition to the full alliteration between the two adverbs. In addition, embracing the second circumstance of the first and repeating it with the same word is terrifying to him ⁽⁷⁾. And this verbal congruence was accompanied by a moral congruence in terms of both being adverbs of time, and in terms of both being adverbs of the future ⁽⁸⁾. To exaggerate the glorification and exaggeration of this day; The second circumstance also bears different meanings and connotations due to its different syntax and relatedness, which are:

One of them: (The substitution of "the day of encounter" is a substitution of the whole) ⁽⁹⁾, and thus the second adverb relates to the same factor to which the first adverb is attached, and there is no disagreement among the grammarians on the permissibility of attaching similar sentences of the same gender to one factor on the substitution, and this reinforces the role of embracing between the two adverbs, although the second is the same as the first, and he brought it to benefit the meaning of emphasis and clarification.

The second: (to be accusative by the encounter, i.e.: the encounter takes place on the day of their emergence) ⁽¹⁰⁾, and the encounter is genitive to the first adverb, and the genitives are one, and the fact that the second adverb is related to the adverb of the first adverb requires the strength of the embrace between the two of them; Being the second adverb is the same as the first.

The third: To be erected by the Almighty's saying: "**nothing about them is hidden from Allah**" ⁽¹¹⁾, meaning that he is ahead of his worker ⁽¹²⁾. This aspect requires giving precedence to the circumstance that is related to it. Which gives him freedom of movement, and this introduction is one of the forms of expansion in the semi-sentence mentioned by the language savvy in their saying: He expands in the neighbor and the descent and the circumstance what does not expand in others, and it is known that this presentation is for a rhetorical purpose required by the place, which is the glorification of this day. That they would have imagined in this world if they were covered by walls and veils: that God does not see them and their deeds are hidden from Him, so today they are becoming more visible and exposed to a state in which they do not imagine what they used to imagine ⁽¹³⁾. He also referred to their delusion in the Almighty's saying: (**And you imagined that Allah was unaware of much of what you were doing**) ⁽¹⁴⁾. Thus, the presenting

⁶ () See: Al-Jami' Ahkam Al-Qur'an: 15/300, and Ruh Al-Ma'ani: 12/309.

⁷ () See: Nazm Al-Durar: 17/27.

⁸ () See: Al-Bahr Al-Moheet: 9/244.

⁹ () Al-Labbaf fi Ulum Al-Kitab, by Ibn Adel: 17/24.

¹⁰ () Al-Lubb fi Al-'Ulum Al-Kitab: 17/24.

¹¹ () Surah Ghafir: 16.

¹² () See: Al-Labbab fi Ulum Al-Kitab: 17/24.

¹³ () Al-Kashshaf: 4/156.

¹⁴ () Surah Fussilat: 22.

of the circumstance (today) is to its factor; To clarify the specialty of this day with the disappearance of what they used to imagine during the entire life of this world.

Fourth: (Accusation with the pronoun “mention” and “day” a future adverb as “if”) ⁽¹⁵⁾. It is known that in omission and appreciation there are many hidden connotations, and this confirms the expansion of the meaning carried by the advent of the circumstance. In addition to that appreciation here, he went with the circumstance to the indication of reception, to indicate the time (the day of convergence), which is the future, which did not appear in the first circumstance. Thus, the effect of embracing the two envelopes became evident in the expansion of meaning and the multiplicity of connotations, which serves the place of exaggeration and veneration, because the circumstance may have several meanings and different connotations, so the embracing of the two envelopes was the status of indications for those meanings and connotations. In addition to that, he used the appropriate word (day) in exaggerating and glorifying the Day of Resurrection, so the two envelopes embraced with one word (day + day) indicating the length of time resulting from their meeting; A reference to the length of the Day of Resurrection, and this determines what was stated in the Qur'an and Sunnah describing the length of the Day of Resurrection, and had it not been for this gesture, he would have said (the day when they meet) instead of repeating the word (day). In addition, two similar meanings are embraced in two different ways; He emphasized in the same addressee, which is what the people of rhetoric call the method of clarification after the vagueness; Because the meaning, if it is cast in two different forms, it becomes in the soul the virtue of being able ⁽¹⁶⁾. The advent of this method of embracing is not strange in the structures of Arabic speech; Imru al-Qays said:

As if I were back again on that farewell morning, when her folk departed ⁽¹⁷⁾:

Where the embrace occurred in the house between the two conditions of time (the morning of time) and (the day) and the second instead of the first ⁽¹⁸⁾, so when it occurred in the first circumstance of the ambiguity, what needs to explain its meaning and significance; He came with the second envelope embracing him; To clarify it, the meaning of the first circumstance was manifested by embracing, which is also a matter of clarification after the ambiguity, due to the exaggeration and exaggeration in this method, which serves the position that the poet wanted to portray.

THE SECOND REQUIREMENT: COHESIVENESS OF TWO SPACE-ADVERBS

The embracing of two space-adverbs in the text leads to a variety of circumstantial and spatial connotations according to what the place requires and the context calls for, including: exaggeration, or confirmation resulting from the repetition of the circumstance, or clarification issued by the substitution between the two envelopes, or the expansion of meaning, which is required by ambiguity in the circumstance of place; (Because the adverb of place is the condition

¹⁵ () Al-Lubb fi Al-'Ulum Al-Kitab: 17/24.

¹⁶ () See: Clarification in the Sciences of Rhetoric, Al-Khatib Al-Qazwini: 3/196.

¹⁷ () His Diwan: 23.

¹⁸ () See: The Seven Mu'allaqat with the restricted footnotes: 11, and Fath al-Kabeer al-Mu'taal, the parsing of the ten long mu'allaqat: 1/34

of the ambiguity)⁽¹⁹⁾, and other effects and indications, and it is a lot in Arabic speech, as the poet said:

And I see you when defending me, as men preserve their husbands⁽²⁰⁾.

Where the embrace occurred at home between the two circumstances of the place (when defending) and (me), and its counterpart is the saying of the poet:

She saw a crouching deer and saw it in the morning by the blood of Sarp⁽²¹⁾.

Embracing in the verse is between the circumstance of the place (at Samrat) and (at Admaa), and this kind of hugging was mentioned in the Holy Qur'an in the Almighty's saying: **(Will you dispute with him concerning what he saw? He saw him in another descent, At the Lote Tree of Extremity, Near which is the Garden of Refuge)**⁽²²⁾. The context is about refuting the polytheists' denial and their denial of the Prophet (may God's prayers and peace be upon him and his family) regarding what he saw, so the reason for the revelation of the surah as a whole is the polytheists' saying: Muhammad (peace and blessings of God be upon him and his family) fabricates the Qur'an⁽²³⁾, and the commentators have mentioned two sayings regarding the meaning of what he saw, the first: that the purpose is seeing Gabriel (peace be upon him). And the second: that what is meant is the vision of God Almighty⁽²⁴⁾. What concerns us from the two sayings is that standing on both sayings requires glorification and veneration, and the embrace occurred between the two adverbs of place (at Sidrat al-Muntaha), (at her), and (at) added in both places, and it was mentioned in the Holy Qur'an added in all its places, added to Apparent noun and pronoun⁽²⁵⁾; Because it is one of the ambiguous circumstances - a vagueness on the side of glorification and glorification - so understanding its purpose and its significance depends on its additive. Ibn al-Hajib says: (Among the circumstances of the place was what was dependent in its reasonableness on its addition, such as: at, upon, facing, towards, shoes, middle and between, and so on)⁽²⁶⁾. The addition in it is for an indication that the speaker requires and for a need he intends, otherwise it is absorbed in the ambiguity, so you say by way of representation (Zaid with you) you did not know the direction (at), which side was one of your sides, so the direction is unknown, it is ambiguous⁽²⁷⁾, but the speaker with this saying intended a purpose he wanted It is

¹⁹ () Perfection in the Sciences of the Qur'an: 2/315, and Hashiyat al-Sabban: 2/197.

²⁰ () Without a percentage in the allowance: 1/357.

²¹ () The House of Sakhr al-Ghahi in Diwan al-Hathlin: 2/47. And Khatat: that is, it lapsed, and Adma Sarb: that is, seepage into the ground.

²² () Surat An-Najm: 12-15.

²³ () See: Al-Bahr Al-Moheet: 10/9.

²⁴ () See: Jami' al-Bayan: 22/510-513, al-Jami' al-Bayan: 9/224.

²⁵ () See: Studies of the Style of the Noble Qur'an: 9/686.

²⁶ () Amali Ibn Al-Hajeb: 2/566.

²⁷ () See: Guiding Al-Luma': 193.

addressed to perceive and observe. His saying, Glory be to Him (**At the Lote Tree of Extremity, Near which is the Garden of Refuge**), is not intended to explain the direction, for the direction is ambiguous, but He wanted to describe the position that the Prophet (peace and blessings of God be upon him and his family) reached and exalt it in light of the exaggeration of what he saw In response to their denial.

And use the adverb (at) in this embrace; To show that its envelope is sensually close ⁽²⁸⁾, and this is an indication that the presence of the Prophet (may God bless him and his family and grant them peace) was both body and soul; To refute the saying of those who said that it was only a vision or a spiritual presence, which confirms that he (may God bless him and his family and grant them peace) was captured by him in body and spirit. And when he mentioned the location of the vision (**At the Lote Tree of Extremity**), he digressed from it and mentioned that the paradise of shelter is there, and this is a very nice digression, as he digresses from the thing to its necessity ⁽²⁹⁾. The purpose of this digression is the veneration ⁽³⁰⁾, resulting from the repetition of the adverb once with the singular noun and once with the pronoun belonging to the same noun, and for the meaning of (at) the meaning of king and authority over a thing, it came in the enlightening lamp in the article (at). (Include the meaning of king and authority over a thing) ⁽³¹⁾. That is: it bears the meaning of king and authority, and the indication of glorification in this meaning is clear and obvious. In addition, the repetition of the pronoun and this dual character is appropriate for the general binary atmosphere in the surah in terms of meaning, such as the repetition of the vision (He saw him in another descent) and in terms of words in the context of the surah in general, such as repetition by way of representation: {a revealed revelation} and {So he revealed... what He revealed"} and (Then He revealed to His servant what He revealed) and (As there covered the Lotus Tree what covered it). In addition, there is a wonderful harmony in that system between the alliteration of the adverb (at) and the alliteration in the aforementioned expressions. Then the hug has a verbal-acoustic effect; The rhyme was pushed to him in proportion to the commas, which is that the second circumstance came in advance of the subject to match the comma and the vocal tone of the rhyming enhancer, thanks to the embrace, the comma compatibility was achieved, accompanied by a sign of interest and care in presenting the envelope to the subject. Al-Zamakhshari (at) made one of the circumstances of the ends that Ibn Yaish made clear in his explanation of the detailed by saying: (Indeed, it was said for this kind of circumstance: ends, because the end of everything is what that thing ends with, and these circumstances, if they were added, would be the end of what is added to it, because by it the speech is completed, and it is its end) ⁽³²⁾. Which is understood from the meaning of the ends that (at) in the noble verse - in which we are going to explain the effect of embracing, its purpose is

²⁸ () See: Explanation of Tas'heel, by Ibn Malik: 2/235, and Ham'a al-Hawa'i': 2/165, and An-Nahw wa'fi: 2/291

²⁹ () See: Rules, Principles and Applications of Contemplation, Khaled Bin Othman, Al-Sabt: 184.

³⁰ () See: Nazm al-Durar in the proportion of verses and surahs: 19/53.

³¹ () The luminous lamp, article (at): 2/431.

³² () Explanation of the detailed: 3/104.

the last of the added, so that it does not stop (At the Lote Tree of Extremity); He came with the second circumstance embracing the first, so the arrival of the first envelope in an explanation of the high status of the Prophet (may God bless him and his family and grant them peace) and the advent of the second envelope (Near which is the Garden of Refuge) embraced him; Exaggerating his loftiness, and encouraging his nation to mention Paradise, which is the goal of every Muslim. It is known that mentioning something and then clarifying it has an effect on the listener's suspense, which enhances the power of encouragement to the addressee in the most profound way. So, he brought the second circumstance (at that time) to sign in it clarification, encouragement, security of confusion and unveiling of ambiguity at the same time, Its counterpart is the saying of the Commander of the Faithful, Imam Ali (peace be upon him): (My opinion is with patience, so give it, and I do not dislike preparation for you) ⁽³³⁾. So by saying (I have) suspense to know what opinion he (peace be upon him) is, he came up with the second circumstance; To clarify and disambiguate it using the method of clarification after the ambiguity - the well-known rhetorical method - and this method took place by embracing the adverbs of place To confirm the circumstance of its importance in this place, as the place requires and the context calls for. Consider what was previously mentioned about the impact of this embracing of wondrous secrets and multiple eloquent indications.

Conclusion

Guided by the grammatical and semantic lesson, the research journey in embracing two similar circumstances in the Holy Qur'an and its impact on the coherence of meaning concluded with important results that can be summarized as follows:

- Embracing has a clear effect in highlighting some of the rhetorical techniques and arts, such as exaggeration, emphasis, clarification after ambiguity, exaggeration, exaggeration, and others.
- The difference in the form and type of hugging from one context to another or from one place to another; It indicates that embracing is an intentional method in the Qur'anic text and was not arbitrary, as well as indicating the strength of the relationship between it and the context and position.
- Embracing is used in places that God Almighty wants it to bear many possibilities, and several meanings, inducing an expansion of the meaning.
- The connotation of embracing varies according to the attachment of the two envelopes. The unity of the relation gives a different meaning and meaning than if the relation of the two embracing envelopes differs

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