THE RULES OF INTERTEXTUALITY AND THEIR APPLICATIONS

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ABSTRACT

The Contextual study of the Quran is not only based on the organic unity of the glorious Quran as a whole, but also on the organic unity of the verses of each single chapter of Quran. Though it is an authentic branch, the identification of its rules is regarded as a contemporary trend in the Quranic studies, which are estimated by ten rules. Therefore, the present study aims to highlight how these codes are deduced, established, and applied by the exegetes. Each single rule has several prototypes. However, the present study focused only examining one prototype for each code. The study has reached four major findings, the most important of which is the Quran interpreters' awareness of these codes. Some rules are mentioned in the Quranic text. These codes stated that the arrangement of the Quranic chapters were not at the discretion of the companions of the Prophet

Keywords: Context, Quranic Studies, Text, Codes

INTRODUCTION

Since the very beginning of Islam, mufassirūn were interested in the contextual study of Quran and used to call it context depending on the speech of Abdullah Ibn Masud : " if one is asked by his companion, how he can understand so and so, he should ask him about what is precedent"(Abdalrazaq, 1988). Context is often considered while understanding the concept of the verse and its objectives. It is also acknowledged by many mufassirūn due to their belief in its importance and necessity in interpreting the meanings of Quran and in revealing the organic unity existing among the chapters of Quran and among the verses in the same chapter. There has been a growing interest in the contextual study of Quran, which has been regarded by the most prestigious Quranic Exegesis. To illustrate, the context was considered in Tafsīr al-Ṭabarī , when interpreting the following the verse: But he called her from below her" (24, Maryam). Depending on the contextual realities surrounding the text, it is definitely asserted that the addressee is ʿĪsā ibn Maryam (al-Ṭabarī, 1991). Al-kirmani(1431) focused on examining the meanings of Quranic expressions and terms in relation to their context. Alzamkhasri) 1407AH) stresses the importance of the organic unity of the Quranic text and its cohesion (37). The importance of studying the Quranic expressions and terms in connection with their context have been frequently stressed by ulama (Ibn Atyia, 2007; Alrazi, 1420 AH). However, Al-baqai (1995) highlighted the connections between the verses and the chapters of the Quran. Studying the Quran from smaller to larger units and vice versa and examining the meaning of lexical Quranic items to their contexts have been based on explicit rules defined by exegetes who were interested in such a methodology. Therefore, the present study is devoted to examining the rules of contextual study of Quran and their applications.

The Significance of the Study

The study derives its significance from two issues:

1. The scarcity of the number of the studies done in the area of research, namely, the rules of the contextual study of the Quran.

2. Gathering the rules under one rubric and connecting them to the circumstantial realties to constitute a complete mental image for Quranic occasions.

The Objectives of the Study

The most important objectives of the study is represented in the following items:

1. Deducing the rules of the contextual interpretation of |Quran as well as simplifying them.
2. Revealing the actual practice of the rules by the exegetes as shown in the applications.

METHODOLOGY OF THE RESEARCH

The study has adopted the analytical descriptive methodology that focuses on the concept , its rules and application in tafsir books.

Definitions of the Study

From a linguistic perspective, Ilm al-munasabat is composed to two lexical items, the first ilm and munsabat. Ilm refers to science or knowledge. Al-munasabat is derived from the Arabic, nasb, which means to connect something to something else to someone and it also connotes a kind of relationship by marriage or affinity. It also means matching and appropriateness (Iban Manzur). That is to say, Al-munasabat refers to connection, closeness, matching, and contextualization, which is the intended meaning in the present study/

Al-jahiz has stressed the nexus between the lexical item and its meaning as he said, " when the lexical item matches its meaning and articulates its content, it could be congruent with its context and clear to the listener"(7)

The ulama who defined al-tansib has just focused only on the terminological concept of the meaning. Among these ulama is Ibn Arabi who defined it as contextualization that all verses of Quran are in organic unity to be like one word, the meaning of which is consistent with its form(Ibn Arabi, 1438). Alzarkhashi said that " contextualization is a reasonable issue and if it is considered by mind, it is accepted that starts from the opening of the verses and their conclusion (35).

I claim that I do not encounter a terminological definition for contextualization as a separate branch of knowledge; it is derived , however, from the introduction of Ibn Umar Al-biqai in his book entitled " Nadhm al-darar" that contextualization is one of Quranic sciences based on a set of instruments and rules through which the connections available not only among the verses of each separate Surat but also the connections among the chapters contiguous with each are identified; which subsequently lead to reveal the authorial intentions of the text or the general case addressed throughout the entire Surat (18).

The Rules of Contextualization

The contemporary ulamas in Hadith have talked abundantly about the contextualization, aspects and divisions; their discussion of its limitation, however, is not adequate, known for its scarcity. Nevertheless, the most salient rules can be identified in the following:

Firstly, maintaining consistency. Maintaining consistency rests upon the idea that contextualization should take into consideration the general context of the verse, its antecedent and subsequent, which is also applicable to the consistency between what precedes it and what follows it. This has been clarified in the consistency available in the following verse; "Then is he whom We have promised a good promise which he will obtain?" (61, Al-Qasas),

Secondly, the meaning of the lexical item should be compatible with the entire reference of the whole verse and vice versa. Therefore, Musfsireen objects to the cases whenever the meaning of a single unit –lexical item—does not agree well with the meaning of the verse and

vice versa. Al-zamkhashri verifies the meaning of each lexical item in relation to its consistency and compatibility with the entire verse, as if the meaning is incongruent with the entire meaning of the verse, this is a clear indication that there is something wrong within the interpretation. To illustrate, when interpreting the verse " O mankind, worship your Lord, who created you and those before you, that you may become righteous"(21, Cow), Al-zamkhashri stated that the lexical item, " worship" is compatible to " become righteous, " which means that the meaning of the latter can explain the meaning of the former and vice versa (93).

Considering the verse, [Saying], 'Cast him into the chest and cast it into the river, and the river will throw it onto the bank; there will take him an enemy to Me and an enemy to him.(39, Taha) " consistency is also shown, Al-zamkhashri argued, in the reference of all pronouns in the verse to Mousa in order to achieve the referential consistency. If some pronouns refer to Mousa and other pronouns refer to someone else, a kind of contradiction can be found in the verse (6)

Thirdly, the interpretation of of the lexical item should not be conflict with the Arabic tongue, and in such a case, Arabic language and its rules should be followed. If the meaning fits well with the rules of Arabic language, it is accepted; if it is, however, inappropriate with the rules of Arabic language, it is to be rejected, and such a rule has made Al-zamkhashri rejects the interpretation of the Camels as cloud, which came in the following verse, "Then do they not look at the camels - how they are created?" (Alghashiya, 17). Therefore, it was necessary for Quran's interpreters to be well-versed of 'Uloom-ul-aalah" (auxiliary sciences), which refers to the different types of Arabic language sciences including the origins of theology and interpretation and history so as to be able to provide good interpretation for the Quranic text drawing on suitable deductive methodology.

One may wonder if the interpretation of each single verse should require the use of the auxiliary sciences ; the idea is that interpreters' use of auxiliary science is relative to the elucidation and the clarification of meaning and arriving at the objectives of the verse. However, the need to Arabic language is a prerequisite, as the interpretation of any verse requires a linguistic approach.

Failing to conceive of the linguistic meaning of each lexical item in the verse leads to a kind of misinterpretation. To illustrate, Abu Alhassan Alakhfash interprets "Naqdir" in the verse " Fa zan an lan naqdir alyah" (Al-anbyah, 87) as the ability , which means that he thought that he is not in the scope of our power. Abu Hatim said : "Alkhafash did not what is the right meaning of "Naqdir" as he classifies it under the semantic field of ability because it follows " fazan an lan yafutana; however, he was unaware of the Arab's speech. However, he confuses fazan , which means thinks with af zana , which is a kind of tag question , translates as does he think that no one is able to control him?" Had he would know   know that "naqdir "means to "to restrict his sustenance, he would have not misinterpreted it in such a manner "(Al-azhari, 39).

Fourthly, the context should be relevant to the objectives of the verses. This rule not only leads to differences in the recitations of the Quran but also in the interpretations. To illustrate, Ibn Attyiah (36) remarked the Arabic lexical item Ahal in the following verse " Kitab Allah alyukum wa U'hal lakum ma war'a dhalkim" (al-nissa, 24) have different recitations and one of these readings "Ahal," where Fatha is used with both Alif and Haa, is appropriate for "kitab." In such a case, the meaning of the verse is as follows: God writes the book, where the context is relevant to the verse itself. However, when the recitation is U'hal, by adding Dammah on Alif and kasra on haa, the meaning will be relevant to the former verse. "It is prohibited " (Alnissa, 23). This rule has been proven by Al-shatabi (266) as he concluded that it is necessary to learn about the main issue of each verse, and consider the context surrounding the text , and in this way, the connections among the meanings of the words can be detected and the main issue is identified , and subsequently, the objectives of the text are determined.

Fifthly, the contextualization should be clear and not concealed. This rule requires not to impose extra meanings on the next nor exaggeration as Al-ezz Ibn Abdulsalam said, " Contextualization is a good science but; however, the textual coherence necessitates the unity of

speech from the beginning to its end; and if there is no coherence, then the condition of speech unity no longer exists. (Al-zarkashi, 37)

Sixthly, learning about the reasons of revelation. This rule has many benefits such as, the identification of the precise objective of the verses, the prevention of interpretation mistakes, and the avoidance of narrating probabilities which have nothing to do with the verse; subsequently, the difference in interpretation will be limited. For example, Abu Hayan Al-andalusi talked about the reasons of the revelation of the following verse: "To Allah belongs whatever is in the heavens and whatever is in the earth. Whether you show what is within yourselves or conceal it, Allah will bring you to account for it. Then He will forgive whom He wills and punish whom He wills, and Allah is over all things competent"(Cow, 284). When the companions of the Prophet heard this verse for the first time, they got very scared and did more istghfar, which led to the revelation of the following verse : "Allah does not charge a soul except [with that within] its capacity. (Cow, 286). Abu hyan stated that the reason behind the revelation of the former verse is the latter(755).

Seventhly, scanning the entire Surah when talking about its contextualization. Al-shatabi wrote : " contextualization cannot yield its fruit unless the interpreter reads the whole verses of the Suraha, as focusing only on some parts is not adequate for providing the intended meaning"(268).

Each Quranic chapter is composed of a number of verses and the topics may be several when the chapter is lengthy; however, when securitizing the verses deeply, one can find that there is a shared element in the different topics of these verses and the main idea of the chapter, which is supported by the different topics mentioned in the verses of the chapter. The opening of the chapter often refers to the main idea. For example, the main idea in Surat Mu'minūn   is to invite people to worship Allah. The other ideas support and pave the way for this main idea. The first supporting topic deals with the idea of Monotheism , the second is the authenticity and the truthfulness of the Prophet Muhammad himself, and the third   is the evidence of resurrection and punishment . If the interpreter does not consider the main idea of the whole chapter, he may think that it addresses separate ideas which have nothing to do with each other (Al-shatbi, 268).

Abulqai also confirmed the above-mentioned rule asserted by Al-shatabi when he said" the Quranic contextualization science can learn us why the parts of Quran are arranged in such a style and its knowledge is based on knowing the objectives of the verses , which can be achieved through understanding the meaning of their whole statements(6-5).

Eighthly, Contextualization and Intertextuality, Which has Several Conditions

First, the intertextuality between the first verse what follows it, and this my help reveal the contextualization between the two verses.

Second: the second verse can be used to assert, interpret , or object to the first verse.

Third; the existence of invisible connection between the verses which does not reflect the intertextuality between the two verse; it, however, appears for the first time that each statement is independent from the other. This connector may be either general or private such as mentioning mercy after suffering, and exhortation after intimidation.

Fourth, the availability of evidence clarifying the speech connection between the two verses, clarified in the following verse according to Al-baidawi" :Allāh has promised the hypocrite men and hypocrite women and the disbelievers the fire of Hell, wherein they will abide eternally. It is sufficient for them. And Allāh has cursed them, and for them is an enduring punishment, [You disbelievers are] like those before you; they were stronger than you in power and more abundant in wealth and children. They enjoyed their portion [of worldly enjoyment], and you have enjoyed your portion as those before you enjoyed their portion, and you have engaged [in vanities] like that in which they engaged. [It is] those whose deeds have become worthless in this world and in the Hereafter, and it is they who are the losers" (Al-twaba, 68-69).

To sum up what is said by Al-baidawi is that Allah has condemned the forerunners because of their indulgence in worldly pleasures (88).

Ninth: The interpreter may not assert that the contextualization is the intention of Allah. However, contextualization is a human effort based on the diligence and hard work of the author, which explains why contextualization varies from one interpreter to another. For example, Al-razi gives three acceptable opinions explaining why Al-ankbout is overlapped with the preceding surat, namely , Al-kasas(32-25).

Tenth: Contextualization should not be different from the authorities in interpretation like companions of the Prophet PUHP, followers and their subservient, as their sayings and speeches are obligatory to their followers and no one is allowed to deviate from their sayings.

CONCLUSION

The studies in intertextuality are not considered a new branch of knowledge and there are efforts focusing on intertextuality. However, reader may notice that the present study focuses on originating it as a science by following and deducing its rules.

The most important findings of the study can be summarized in the following:

1. Ulama have been interested in intertextuality since the very beginning of revelation as sayings and directions of the Companions and the followers assert their knowledge of intertextuality, which is clear evidence that this branch of knowledge is authentic and original.
2. The rules of intertextuality were considered by mufsreen, since applications assert an organized prototype and scientific measures considered while deducing and writing the intertextual elements. Therefore, the idea of not mentioning the rule does not mean the random selection of the intertextual elements.
3. 3-Revealing the intertextual elements is a result of rich knowledge and competency in the styles of Arabic language and its hidden meanings.
4. 4-The organic unity of the verses of one Surat and consistency among them confirms the idea that the arrangement of verses is a divine without human intervention which is the reason behind addressing the issue of intertextuality.

I had a desire to cover all the codes of intertextuality and I have done my best to fulfill this issue of concern. However, think there are some implicit rules which requires reconsideration and reviewing .

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