The Style of Anastrophe and its Impact on Quranic Inimitability

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Abstract:

Anastrophe is among the most important topics of Semantics and is a common denominator between grammar and rhetoric since Grammar is a study of syntactic structure, while rhetoric is the study of meaning. In Anastrophe we examine the meaning hiding behind reordering words. Many scholars and researchers have paid attention to this style, through their grammatical and rhetorical studies, so we decided to reveal its aesthetics and the rhetorical miracle in the Holy Qur'an, also, we explore the connotations and aesthetics that this shift contributes to the original rank of the grammatical elements within the structure. Anastrophe is therefore stylistic variable in The Arabic language, because it is a shift from the original rule, by shifting words from their original positions for a purpose required by the context. So what is the purpose or benefit of the phenomenon of anastrophes in the Holy Qur'an? How do you understand the phenomenon of Anasptrophes' inimitability of the Koran? This is what we will try to find out through this study.

Keywords: Quranic inimitability, aesthetic of rhetoric, rhetorical purpose, semantics.

Introduction:

The relationship between the fields of semantics and grammar is intertwined. Grammar studies the forms and structures of words, focusing on the rules and formations of vocabulary, without much emphasis on the meanings and connotations produced by these structures. It examines the conditions of words, such as negation, definition, anastrophe, omission and mention, by showing the permissibility or necessity of these conditions. Grammar examines

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the permissibility or necessity of anastrophe, , omission, definition, negation, affirmation and certainty. It approaches these conditions from a different perspective than semantics, since the latter addresses them in terms of aesthetic value and artistic positions, considering what the position requires. The style of anastrophe represents a departure from the ordinary by displacing words from their original positions. This is not done arbitrarily in the composition and organisation of speech, but deliberately for a rhetorical purpose.

Theoretical framework:

1. Concepts of anastrophe:

1.1Foregrounding:

In language: Lisan al-Arab mentions that "al-qadam" and "al-qadama" refer to what comes first in a matter. It can be used as "taqdeem" or "istiqdam", which means to present or prioritise something. Ahmad ibn Yahya narrated: "Qadam sadaqatan 'inda Rabbihim", which means "The good deeds are presented before their Lord"[1]. So, "al-qadam" refers to what precedes and comes first.

1.2Backgrounding:

The Mu'jam al-Wasit dictionary states that "akhara" means to delay or place something after its original position. It refers to anything that comes later[2]. In the field of rhetoric, it is mentioned in Asas al-Balaghah: "Akhara ja'u 'an akhirihim"[3], which means "They came one after the other". It also refers to the last position.

1.3 Terminology:

Sibawayh, one of the early grammarians, was one of the first to mention the phenomenon of anastrophe in his book Al-Kitab. He says: "If the object is presented before the subject is delayed, the sentence follows the same order as at the beginning. For example, you say 'Dharaba Zaidan 'Abdu Allah', which means 'Zaid struck 'Abdullah'. This is because you intended it to be delayed, not to prioritise the action over the doer. Even though it is delayed in the wording, the limit of the expression is to present it. It is a good Arabic practice because they present what is most important to them in terms of clarification, although they are interested in both elements"[4].

From this we understand that in Arabic sentences, whether nominal or verbal, there can be a rearrangement of elements through presentation and delay, with a rhetorical purpose in mind.

2. The rhetorical inimitability of anastrophe in the Qur'an:

The technique of anastrophe is a linguistic and rhetorical phenomenon that is pervasive in the verses of the Qur'an. It is presented in a miraculous and eloquent manner and represents the essence of the linguistic miracle of Arabic discourse. From a grammatical point of view, it serves as a fundamental pillar in sentence construction, while from a rhetorical point of view, it serves a communicative purpose that can be understood in the context of the discourse.

The Quranic words carry their meaning within the context of the sentence. When we examine the meaning of a selected word in the light of its presentation, it leads to the highlighting of the meaning with strength and clarity. The rhetorical inimitability of the technique of anastrophe is profound, as its meaning varies according to the changing context and the communicative need it seeks to convey within the sentence. When a word is placed in a certain position, it is not without a profound purpose and a semantic objective that it intends to convey within the sentence.

Through the Qur'anic context, we understand that it has numerous structural characteristics that surpass human language in terms of power and purity. The context of anastrophe is one of the unique features and characteristics of the Qur'an, which is used to highlight the significance of a particular situation with its depth and essence.

3. The grammatical reasons for anastrophe:

3.1 In a nominal sentence: The standard order for a nominal sentence in Arabic is for the subject (mubtada') to come first, followed by the predicate (khabar). However, it is permissible to delay the subject and present the predicate first if there is no obstacle. For example, "Zaid stands and comes Zaid" or "What a great leader Khalid is".

3-2. Obligation to present the subject before the predicate: This applies in the following situations[5]:

- When the subject deserves prominence in the sentence, such as interrogative and conditional nouns and exclamatory expressions. For example, "Who did this?" "He who strives succeeds." "How generous the Arab is."

- When the particle "lam" enters the subject, as in "For glory is success".

- When the predicate is a verbal clause and its subject is an implied pronoun referring to the subject, as in "Zaid reads".

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- When both the subject and the predicate are equal in definiteness or indefiniteness, as in "My brother, my friend".

- When the subject is limited to the predicate, as in the verse: "Muhammad is only a messenger. Messengers have gone before him.

- When the predicate is combined with the conjunction "fa" , as in "He who strives is successful".

- When the predicate is a statement about a meaningful pronoun, such as "Say, He is Allah, the One".

- When the predicate is separated by a separating pronoun, as in "Allah, He is the Most Bountiful".

3.3 Obligation to present the predicate and backgrounding the subject[6]:

- When the predicate deserves to be presented, e.g. "Where is your house?" "Where" is the presented predicate and "house" is the delayed subject.

- When the predicate is restricted to the subject, such as "None is successful except glory".

- When the subject is an indefinite noun, in which case the predicate must be a clause or quasi-clause. For example, "In the classroom is a pupil". "In the classroom" is a prepositional phrase acting as the subject, and "a student" is the delayed predicate.

- When the subject contains a pronoun that refers back to the predicate, e.g. "In the house are its occupants". "In the house" is a prepositional phrase acting as the subject, "its occupants" is the delayed predicate, and the pronoun "its" refers back to the predicate.

3.4 In a verbal sentence:

3.5 The object takes precedence over the subject: This happens in the following situations[7]:

- When the object is emphasised or deserves prominence, e.g. "He built a house". The object "a house" is presented before the subject "he".

When the subject is restricted to "except" or "but", as in the phrase "The minds were enlightened by nothing but knowledge", the object (minds) is emphasised over the subject (knowledge).

If the object is a linked pronoun and the subject is an explicit noun, e.g. 'My father disciplined me well', the object (the linked pronoun 'me') is placed before the subject (my father).

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4. The rhetorical purposes of the phenomena of emphasis and backgrounding:

The rhetorical purposes of the phenomena of emphasis and backgrounding are many and varied, depending on the element being emphasised, the context and the circumstances. However, the main purpose of emphasising a particular element is to emphasise its importance by mentioning other parts of speech and giving it more attention than others. This was expressed by Sibawayh when discussing subject and object: "They emphasise what has more importance in their expression and they are most concerned with its clarification, although it is concerned with and important for both[8].

Imam Abdul Qahir made this principle a basis for emphasis when he said: "We did not find them relying on anything other than attention and care. However, he emphasised that focusing on attention and care alone is not enough to explain the reason for emphasising a particular word.Rather, it has to be interpreted and the aspect of attention in it and the reason for its importance that made it advance while others were delayed[9].

Among the purposes mentioned for emphasising the singular noun on the subject in a single sentence are the following

1- Specification: For example, if someone says "Zaid is either standing or sitting" and repeatedly mentions both standing and sitting without specifying one of them. In response, emphasis is placed on the subject to specify it. When the predicate is an action and is preceded by a negation particle, such as "I did not say that", which means "I did not say it", attributed to someone else. This is only said when it has been proved that something was said by someone else, but you want to deny that you said it[10]. Or the negation is delayed until the predicate is reached, and the predicate is actually "I did not open the door". The meaning of specification is that the person referred to by the predicate is not the one who did this action, but that this action was done by someone else. So when you say, "I did not cheat in the exam," you mean two things:

- Denying cheating to yourself.

- Proving it to others.

2- "Pride: For example, in the phrase 'I am a Tamimi', the emphasis on the predicate here conveys a meaning that will not be understood if it is delayed,

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i.e. pride or similar emphasis in another context. Therefore, when emphasising, one should consider the meaning and purpose.

3- Optimism or pessimism: For example, 'Zaid will succeed' or 'Ibrahim will be killed'.

The purposes of emphasising adverbs, prepositions and objects include

1- Specialisation: as in the verse: 'To Him belongs the dominion, and to Him [all] praise is due'. The purpose of the emphasis here is to indicate the exclusive ownership of dominion and praise by Allah, not by anyone else. It should be noted that emphasising specialisation is not limited to the predicate being an adverb and the subject being the agent.

There are several ways of emphasising the subject over the verb, including:

3- Specialisation with the actual predicate, as in 'I have taken care of your matter'[11], to indicate exclusive effort and no partnership in it.

4- Realisation of the command and removal of doubt, as in 'He gives generously'. The purpose here is not to claim exclusivity in giving, but rather to confirm the meaning to the listener.

Application Section:

Introduction:

The aim of this applied study is to elucidate the artistic value of the phenomenon of emphasis and backgrounding in the Holy Quran, specifically in Surah Al-Isra (The Night Journey). This Surah contains numerous practical examples of grammatical phenomena such as emphasis and backgrounding, omission, within the construction of syntactic compounds. Through these examples, we uncover the connotations and aesthetics that result from altering the original order of grammatical elements within the structure. This helps to reformulate them in a new framework that more accurately expresses the intended purpose. The emphasis and backgrounding of words within the verse serve a specific purpose or intention that requires contemplation and understanding.

1. Examples of the phenomenon of emphasis and backgrounding in Surah Al-Isra:

2. Emphasis and deceleration in nominal sentences:

2.1. Emphasis of the subject over the predicate:

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1-Allah, the Most High, says: "Your Lord knows best what is in you. If ye are righteous, He is ever Forgiving to those who return to Him often. (Surah Al-Isra, 25)

Interpretation of the verse	The placement and backgrounding phenomenon.	The type of placement and backgrounding:	The analysis.	The purpose.
"Your Allah knows what your hearts conceal, whether good or evil, and He does not judge by their deeds, but He looks into their hearts and what is good or evil in them[12]. We observe that Allah knows what is in our hearts, so if we do righteous deeds, He will forgive us and turn to us as He	Your Allah is the Most Knowledgeable	The subject precedes the predicate as a necessity	The subject precedes the predicate as a necessity in this verse, as the subject (Allah) is introduced with the definite article, while its predicate (is Most Knowledgeable) is indefinite.	The purpose of this placement is specification, and its aim is to emphasise, that is, to emphasise the greatness of Allah and His mercy on His servants.

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has done to others.				

2-Allah, the Most High, says: "And when you measure, use the full measure, and weigh with an even balance. That is the best way and the best result. (Surah Al-Isra, 35)

Interpretation of the verse	The placement and backgrounding phenomenon.	The type of placement and backgrounding :	The analysis.	The purpose.
According to the interpretation of Al-Qurtubi, it is said: "This verse means fulfilling the measure and establishing the balance, which is better in the sight of your Lord and better in the interpretation, which means the consequence[13]. Through this noble verse, we understand	This is better	The subject (mubtada') necessarily precedes the predicate (khabar)".	In this verse, the subject (mubtada') necessarily precedes the predicate (khabar). This is because the subject appears as a definite noun and the predicate 'khayr' (good) appears as an	The command (advice) to fulfil the action is followed by emphasis and reference to the fact that this fulfilment leads to the best result and protects the servant from negative consequences. It is through this fulfilment that blessings descend

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			indefinite noun".	
that Allah has commanded us to fulfil our duties in weighing and measuring, and He has forbidden us to cheat in the scales and commanded us to be just in our dealings. This is because it is better for us and leads to goodness both in this world and in the Hereafter.				

2-3maintaining the subject as the initiator:

"Indeed, the Almighty has said: Verily this Qur'an guides to what is most upright, and gives good news to the believers who work righteousness, and announces to them a great reward. (Surah Al-Isra, -09)

Interpretation of the verse	The placement and backgrounding phenomenon.	The type of placement and backgrounding :	The analysis.	The purpose.
According to Al-Qurtubi's	They will have a	The predicate (khabar)	We observe that the	The emphasis is on the

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interpretation, it says: "It is clear that the book revealed by Allah to our master Muhammad is a guide for people. The meaning of 'al-lati hiya aqwam' (the straightest) refers to the path that is most correct and just. It gives glad tidings to the believers who do righteous deeds that they will enter Paradise"[14]. Thus, this verse clarifies the reward of Allah for the believers,	reward".	preceded by the particle "inna" (true) indicates necessity".	predicate 'inna' (true) with its subject 'lahum' (for them) is in a constructive (jar) and genitive (majrur) state, preceding the necessity of 'ajran' (a reward). This is because 'ajran' is an indefinite noun (nakira muhda) without justification	believers who do righteous deeds receiving the reward, thus negating any denial. Consequently, attention is given to the matter being emphasised.

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which is Paradise.				

3-Positioning and shifting in the active sentence structure:
3-1 The direct object is placed before the verb and the subject in the sentence.

-Say the Almighty: "Each one works according to his own way, but your Lord knows best who is best guided in the way.'" (al Isra ,20)

Interpretation of the verse	The placement and backgrounding phenomenon.	The type of placement and backgrounding:	The analysis.	The purpose.
According to Al-Muyassar's interpretation, it says: "Every group of people, whether they work for the transitory worldly life or for the eternal Hereafter, We increase their sustenance. Thus do We provide sustenance for the believers and the unbelievers in	We extend both	The object may take precedence over the verb and the subject".	The object is given precedence by the tanween (nunation) on the substitute (al-'awwad) instead of the possessed (al-mudhaf ilayh). For example, 'kull al-fareeqayn' (both groups) is the object	This statement emphasises and affirms the greatness of Allah and His favour on His believing servants.

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| this world[15]. Indeed the provision is a gift from your Lord, bestowed out of His favour. And the bounty of your Lord is not limited to any, whether believer or unbeliever. Therefore Allah's bounty is great and abundant, and He gives to whom He pleases. | | | in the accusative case. Kullaa' is the preceding object, 'nemdd' is the present verb, and the hidden subject is 'nahnu' (we). The intended meaning of the sentence is: 'We extend (provide) to both (groups). | |

2-3 It is obligatory to put the direct object before the subject in a sentence:
Allah says: "And nothing prevented Us from sending Signs, except that the former nations rejected them. And We gave Thamud the she-camel as a visible sign, but they did wrong to it. And We do not send the Signs except as a Warning. (Surah Al-Isra, 59)

Interpretation of the verse	The placement and backgrounding phenomenon.	The type of placement and backgrounding:	The analysis.	The purpose.

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.According to Al-Muyassar's interpretation, it says: "We did not prevent the coming of the miracles that the polytheists asked for, except that those who preceded them from previous nations denied them[16]. Allah did indeed answer their prayers, but they rejected Him and were destroyed. We also granted the Thamudis clear miracles, such as the	We prevented	It is obligatory to put the object before the subject in a sentence.	According to the grammatical analysis of the Qur'an, the phrase "prevented" means that the verb is in the past tense and the object is placed before it. The meaning of the phrase "We did not prevent". The subject (the one who prevented) is implied and restricted by the word "(except)".	The exaltation of the status of Allah and His power is demonstrated through the occurrence of miracles, which serve as a means of entering into Islam and believing in His Oneness.

she-camel, but they disbelieved in it, so We destroyed them. Despite the clear miracles granted to them, they disbelieved, and so they deserved a severe punishment.				

Allah says: "And incite with your voice all of them whom you can, and attack them with your horses and your foot soldiers, and become partners with them in their wealth and their children, and make promises to them. But Satan promises them nothing but deceit. (Surah Al-Isra, 64)

Interpretation of the verse	The placement and backgrounding phenomenon.	The type of placement and backgrounding:	The analysis.	The purpose.
The intended meaning of the verse is to belittle and underestimate anyone who can be easily belittled by asking them	"Satan promises them.	It is obligatory to put the object before the subject in a sentence.	"Promise" is a present tense verb, and "they" is a conjunctional pronoun	The object is placed before the subject in the sentence to emphasise its importance

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to commit two acts of disobedience. It also instructs to gather all possible forces against them, including horsemen and foot soldiers. It also advises forming a partnership with them in terms of wealth and children. The verse then makes it clear that Satan's promises are false and deceptive.			indicating the object placed before the verb, which is the object being promised. "Satan" is the subject, and based on this analysis, the interpretation of the verse would be: "Satan promises the believers."	and to specifically address the warning about Satan and his false promises. This is because the address is specifically to him.

In conclusion,
 In this research we have tried to combine the study of grammar, semantics and rhetoric and to explain some of the semantic grammatical phenomena in the Arabic sentence by applying them to Surah Al-Isra. We have reached a number of results:
- The placement of certain elements above others serves a rhetorical purpose with aesthetic dimensions.

- The act of placing and moving is a common theme between the fields of grammar and rhetoric.

- The manipulation of grammatical structure does not imply a violation of the rules; rather, it is a permissible and acceptable variation and a form of linguistic expansion.

- The placement and shifting in Surah Al-Isra did not affect the meaning, but rather contributed to the coherence of the verses.

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