

## Affiliations of Place, Race, Face and Faith in the Opening of Al-Isra' Quranic Discourse

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### Abstract

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From a sociolinguistic as well as a pragmalinguistic perspective, this cognitive, small-scale study investigates the language features depicted in the opening of Al-Isra' Quranic discourse. It conceives the discourse as Arabic for tourism. The study aims to describe and interpret the rhetorical features of the word selected, the language functions intended and the styles used to explain the affiliations of the discourse. The study builds on critical discourse analysis (CDA) as a research method. The study integrates both Fairclough's 2013 three-dimensional analytical framework and Van Dijk's 1998 syntactic, semantic and schematic analytical approaches. It has been found that the opening of Al-Isra' Quranic discourse displays affiliations of race, place, face and faith. The study presents the findings in categories and subcategories. It concludes that word choice, language functions, styles, speech and voice are all employed to advance a genre having the features of Arabic for tourism. Finally, the researcher implicates for pedagogy and research.

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**Keywords:** Geography, ethnography, ontology, deontology, stylistic pragmatics, Quranic discourse

### 1.1 Introduction

Throughout history, tourism has played an important role in human's life. More recently tourism has -due to the development of means of transportation and new technologies- become one of the world's biggest industries. It also grows too fast. For a considerable number of countries around the world, tourism is one of the most important sources of people's income; for a few others, tourism is the potential economic. In these countries, the "returns from tourism development are enormous" (De Freitas, 2001, p.3). In these places, it has been generally accepted that the ecological system related to the climate, for example as well as the geographic factors, plays an important role in determining whether the area is suitable or not for tourism or outdoor recreation. In modern communities, maintaining tourism also accounts. Sustainable tourism, however, stems from the general concept of sustainable development. Hunter (1997, p. 850) argues that sustainable tourism has "evolved largely from the continuing debate on the meaning of the former" term. The researcher claims that such disagreement or separation has resulted in the rise of an immutable and unchangeable paradigm of sustainable tourism. This nomenclature of tourism often fails to mind for particular circumstances. The researcher contends that the perception of sustainable tourism should be refined to cover a range of approaches to both tourism and environment systems within destination areas.

In the world of tourism, social and demographic factors also assimilate. According to Salazar (2005, pp. 628-646), localization and globalization are usually accepted as a double, social act. For example, a group of tour guides from Indonesia has clarified that the local and the global can be closely twisted through "glocalization". These guides are best referred to as glocalization entrepreneurs. They clearly tend to get engaged in international cultures and benefit from modern technology in their private life. When guiding tourists, they subtly tailor the "glocalized" life of the surroundings to the tastes of different groups of international tourists. The researcher finally concluded that tourism often offers good hope to study glocalization. By the same token, tourism plays an important role in both processes of consuming and producing new socio-cultural values and practices.

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In a transnational study of European cultural tourism demand and supply, Richards (1996, pp. 261-238) reveals that "tourism can cause a rapid increase in both the production and consumption of heritage attractions". The researcher found that rising in Europeans' incomes and levels of education can fuel heritage tourism. The researcher claims that those who engaged in cultural production, in particular, play a major role in utilizing the cultural capital established in European big centers. In general, heritage production is clearly associated with the social consumption of groups coming from the middle class.

Tourism may also have social impacts on people. It is important for local governments to take some procedures to minimize the community backlash against tourists and tourism innovation. Deery et al. (2012, pp. 64) argue that the demographic factor, i.e. people of tourism destinations, is crucial for tourism product. Attitudes of people have a great effect on the success and development of tourism. However, the researchers found that the previous studies on the social impacts of tourism already applied a quantitative research method which has narrowed a full understanding of the social impacts. They concluded that a qualitative approach helps explain the social impacts and their intrinsic features among residents of the host countries. It is widely believed that travel broadens mind. Management as well as transfer of knowledge is likely among tourists. Shaw and Williams (2009, pp. 225-235) examined perspectives on knowledge transfer and management into tourism research. They explored certain mechanisms of knowledge transfer among communities of practice. They also investigated certain notions relate to interlocking directorships, learning regions and laboring mobility. The researchers implicated that researchers in tourism industry should pay attention to the importance of innovation and reconsider these innovations in a framework of knowledge management.

The writers of modern tour guidebooks and brochures usually provide people going on tours around the world with the places they are supposed to or not to visit in each country, the ethnics or the races they will meet, the faith, i.e. the thoughts of the local residents they should know or rather respect and the deontic behaviours, i.e. the rules that the locals like to obey. Central to those guidebooks is the socio-cultural values, ideologies, self-concepts and identities of the local communities. This helps explain why such brochures constitute a specific genre which includes certain moves. Each move is expected to use the language that clearly describes, interprets and explains the target groups' religious, social and cultural values. Otherwise, any potential communication between people may falter. And that travel can hardly broaden mind.

## 1.2 Research objectives and questions

Though prevalent to Arabic for tourism (AT), the Quranic discourse (henceforth QD) in particular and Classic Arabic in general has been given less interest by discourse analysts. There is (up to my best knowledge) hardly any scholarly research conducted to examine the nature of the language used for tourism industry. Therefore, this study attempts to investigate the extent to which The Noble Quran employs Arabic technical terms, such as nouns and pronouns, language processes such as nominalization, endorsement and specialization, and language functions to produce, consume and construe, i.e. realize, the purpose of a particular trip. Consequently, the study benefits from the opening (the first seven verses) of Al-Isra.' Quranic chapter. It addresses the following questions:

1. What syntactic features as well as linguistic processes are used to produce the topic of the chapter as a night trip?
2. What semantic features do the assigned words and references help consume about the activity being described?
3. What schematic features, i.e. affiliations, do the meanings produced and consumed help realize about that trip?

## 1.3 The Quranic Discourse (QD)

Children of Israel (also referred to as the Chosen Seeds) are addressed in the Noble Quran many times. In fact a major portion of the Quranic discourse manipulates certain issues related to Prophet Moses, many other prophets as well as the Chosen Seeds. For example, the context of [Al-Baqarah], the second and largest Quranic episode, sounds cognitive (The Noble Quran, 2: verses 51-61). In a journalist style, it reports certain trials and crimes of the ancestors of Jacob (also known as Israel).

Pragmatically, the critique is basically given on certain themes, such as doctrine, divine guardianship and doubtfulness which are all presented as notions, i.e. ways of immature understanding, rather than concepts or mature full understandings.

Therefore, the QD sounds both analytical and critical. In the Quranic chapter of [yusuf], the holy Script of Islam exclusively narrates the story of Jacob and his sons (The Noble Quran 12, verses 1-111). In a dramatic style, the QD manipulates certain issues related to human or rather familial affairs. It presents Jacob as a loving parent who tries to give some care for Joseph and Benjamin who lost their mother. This special treatment had already flamed jealousy among the other male brothers who were able to get rid of Joseph by selling to other traders who were able to carry as well as sell him to a rich family in ancient Egypt. The Quranic story ends well when the whole family was reunited finally in Egypt.

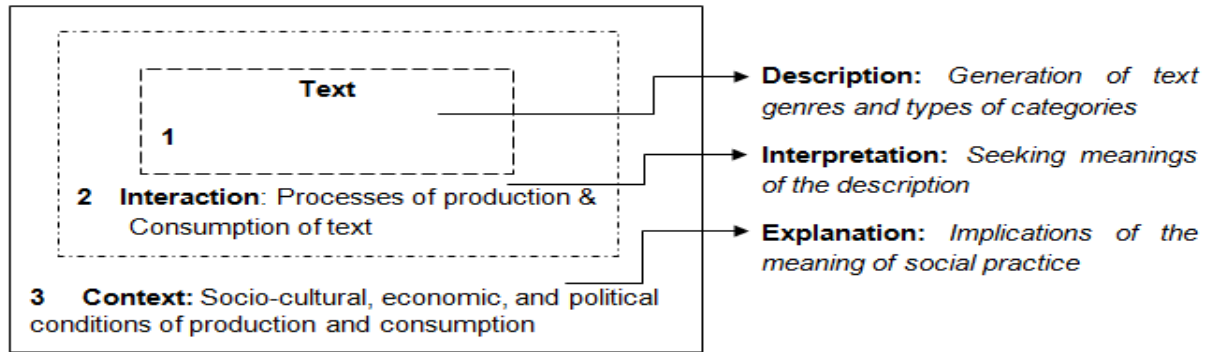
The Quranic chapter of Al-Isra:' differently manipulates the story of the Sons of Israel (The Noble Quran, 17: verses 1-8). It opens with a night trip on which Prophet Muhammad was carried from Arabia to the north of the borders, i.e. Palestine, for a short time. This night tour was intended to recreate the Prophet who suffered a lot from his own peoples in Mecca. In relevance, the title of the chapter is derived from [sara:] meaning (he moved from one place to another). This denotation sustains the idea of travel which was physically carried out by a certain means of transportation similar to a beast with flying wings -according to the Islamic traditions. Thus, the journey was basically intended for entertainment. This helps explain the assignment of the destinations right at the beginning of the chapter. As the QD assigns [al-Isra:'] -glossed as *moving from one place to another*, as a title for the whole chapter, it continues to provide other proclivities related to this theme. In addition to the certain affiliations of the places where the journey starts from and ends in, other relevant traits so essential for the picnicker should be mandated. These might include some geographic information about how the place looks. It also includes some demographic information about the people living in that place, their culture, i.e. the way they live and behave, and their doctrine. In such a situation, there is a potential for demographic, geographic, deontic and ontological epistemologies.

#### 1.4 Significance of the study

The study counts for some good reasons. This cognitive study is the first (up to my best knowledge) to explore Arabic for Tourism (AT) in the QD from a CDA perspective. It systematically benefits from the semantic features of the discourse to describe the language used in a specific context of the night trip where Prophet Muhammad (PBUH) was carried out from one place to another in relative short time. It also continues to interpret (by quantification) the language used to explain the proclivities that help force out this this night journey. It is expected that this manipulation will yield a lot about the geographic, demographic, historical and ontological factors that highlighted that tour. The study also minds as it bridges a gap as well as a void in literature. Al-Sughaiyer and Al-Kharashi (2004, p. 189) exclaimed that several decades of solid research on English morphemes, i.e. smallest units of words that carry meaning, have illuminated language researchers and scholars to use the most recent techniques to analyze Arabic morphemes. Arabic is one of the Semitic languages; it is referred to as a highly derivational language. Arabic uses prosodic morphology. Standard Arabic demonstrates a very complex but systematic structure based on root-pattern schemes at the morphological level. Consequently, the researchers implicated that the old techniques were outdated and more recent ones should be surveyed and implemented. They reviewed the literature to summarize and categorize the information available. The researchers attempted to motivate scholars and researchers to check the validity of the old techniques and examine the saliency of the modern ones. In concord, the paper attempted to introduce, classify, and survey Arabic morphological analysis according to more recent techniques.

## 2. Research method

Theoretically, the study uses critical discourse analysis (CDA) as a research method. It builds on Van Dijk's 1998 ideology theory which includes discourse as an indispensable component of an ideology. Van Dijk (1998) has identified a variety of discourse structures that can carry important functions of ideology at the syntactic, semantic and schematic levels. The study also meets Fairclough's 2013, 2010 model of analysis. Fairclough's 2003 three-dimensional analytical framework includes three types of analysis at the process of producing, consuming and construing, i.e. realizing, meaning (Mirzaei and Eslami, 2013, p106). The first analysis is descriptive; it aims at describing the meaning produced. The second is interpretive; it aims at consuming the meaning produced by the writer or speaker. The last analysis is explanatory as it aims at realizing the meaning produced and consumed (see Figure 1).

**Figure 1: Fairclough's 2003 3-D analytical framework**

In these models of analysis, the subject of the sentence for example, mirrors the ideological views that the author of the text wants to stress on both the syntactic, i.e. structural, level or at the process of producing meaning. Similarly, pronoun phrases (PNs) can, in particular, echo the group's ideological membership. For example, the adoption of 'us' vs. 'them' shows an in-group and out-group ideology, respectively. The use of 'us' suggests that the writer is aligning himself with one group whereas the use of 'them' clearly shows that the writer is distancing herself from that group. By the same token, the application of certain references exophorically (out of text), endophorically (in text), by addition or by possession may reflect a specific mode of intimacy, casualty or formality. Besides, the selection of certain proper names (PNs), whether first names (FN) or title and last name (TLN), also informs about the relationship between the interlocutors.

On the semantic level, ideological as well as religious discourse is supposed to be persuasive in nature. How social and historical situations and events are described negatively, positively and neutrally can represent certain ideologies. A group of one ideology usually admires the events that are in harmony with their own beliefs while they usually tend to put a heavy blame on the events that contradict what they believe. Lexical option is a classic example. In media, the choice between 'freedom fighters' or 'terrorists' for instance, reveals a positive or a negative opinion for the journalists reporting news. In the Quranic discourse, the stylistic selection between 'iba:duNa' meaning 'Our, i.e. Alla's or Ar-Rahman's servants' and 'iba:dun la-Na' glossed as 'servants belonging to Us' respectively indicates a positive and a negative approach to those people. Van Dijk (1998) had found that variations in lexical choice and use are a major source of ideological expressions in the various discourses. Like the syntactic structures that reside at the sentence level, there are also schematic structures that can be found at the discourse level. Text features and components, such as headings and subtitles for instance, often include certain words, images and figures that can strongly signal for the writers' opinions and interests. So, it is important to utilize these portions as their selection is not random. They are supposed to inform a lot about the context as well as the contents of the text. For example, the selection of 'Al-Isra:' (roughly glossed as 'earlier travel' as heading for a full Quranic chapter) is intended to contrive religious tourism through which affiliations of holy places, old and new emerging doctrines and people of same sources are linked together.

### 3. Analysis and discussion

This section aims at conducting a critical discourse analysis (CDA) to the opening of Al-Isra:' Quranic chapter in a systematic way. As the chapter manifests the general features of a touring "genre", "analysis" is divided into seven "moves" (Bhatia, 2014, 2008, 2004; Swales 2004, 1990) They include the opening move, the Son's move, the first originator's move, the anticipating corruption move, the first corruption move, the second corruption move and finally the closing move. In each move, a syntactic analysis is carried out to describe the linguistic features used in the verses. A semantic analysis is also advanced to the meanings produced by the Quranic expressions selected and used. A schematic analysis is finally furthered to explain the forces that highlight the issues raised in each verse.

#### 3.1 The opening move

To describe the meanings produced in the first verse, the Noble Quran opens with glorifying Almighty God for carrying His servant, Prophet Muhammad at night from the Sacred Mosque to the Distant Mosque. The opening verse also conveys that the surroundings of the Distance Mosques have been blessed.

Then it sets a purpose for the night trip which is supposed to reveal some of Allah's signs. The verse closes and contends that Allah is the most Hearing and Seeing (see Quote 1).

Quote<sub>[1]</sub> [subha:Na al-athi: 'asra: bi-'abdi-Hi min al-harami 'ila: al-masjidi al-aqsa: al-athi: ba:rak-Na hawalahu li-Nuriyahu min 'a:ya:tina: 'inna-Hu Hwa As-Sami:'u al-'ali:mu] "Glory be to Him Who carried His servant by night from the Sacred Mosque to the Distant Mosque, the environs of which We have blessed, that We might show him *some* of Our Signs. Surely, He alone is the Hearing, the Seeing." Al-Isra' 1

In quote 1, the QD employs both the semi-nominal, verbal and nominal style. The semi-nominal style is furthered by [subha:na] roughly glossed 'Glory be to Him'. This Arabic Expression is traditionally described as a noun-like directive meaning 'Glorify Him'. It is important to notify here that nouns in Arabic behave functionally as verbs on the syntactic level. The quote proceeds to use the verbal style twice. The verbal style is introduced through a couple of relative clauses aiming to define both Almighty God and the Distant Mosque. Finally, it uses the nominal style to describe Allah as a very capable Creator.

In the quote, certain language processes are employed. They include namely linguistic addition, definition, verbal action and language endorsement. The deictic personal pronoun [-Hu] referring to 'Allah' is added directly to NP [abd] meaning 'servant' and referring to 'Prophet Muhammad'. This addition sustains a direct genitive relationship between the linguistic elements used. The relative pronoun [alathi:] meaning 'who' is used twice to paraphrase both Allah as a glorious God and the Distant Mosque as a blessed place. The prepositions [min.. 'ila:] meaning 'from.. to' head a motion phrase (Mot-P) revealing the start as well as the end point of a trip from the Sacred Mosque to the Distant Mosque.

Semantically, the predicator SUBHA:NA meaning either 'Glory to' or 'Glorify' argues for the unstated pronoun (you) and the whole clause that follows. A "predicate or predicator" (where the form is a verb or a noun, respectively) is what is said about the subject (Kearns, 2000, pp. 35-41). In this sense, the directive-like NP shows the 'properties of' a two-place 'predicate' (Hurford, 2007, pp. 198-204). The predicate 'ASRA: meaning 'who carried' argues for the Prep-P [bi-'abd-Hi] glossed as 'His own servant, the adverbial phrase [laylan] meaning 'at night', the Mot-P (from the Sacred mosque to the Distant Mosques), and the relative clause that defines the Distant mosque. Absent the adverbial clause which sounds an optional element, the Semitic verb phrase (VP) sounds a four-place predicate. The predicate BA:RAKA glossed as 'he blessed' argues for the plural deictic personal pronoun [-Na:] referring to (Allah) and the adverbial phrase [hawala-hu] meaning (the surroundings). The predicate sounds a two-place one. The last clause which functions as an adverb of purpose assigns the predicate NUYURI: glossed as (let someone see) argues for the unstated pronoun [Nahnu] referring to (Allah), the bound morpheme [-hu] referring to (Prophet Muhammad) and the Prep-P [min 'aya:ti-Na] glossed as (some of Our signs). This VP looks a two-place predicate. The final endorsed clause assigns the "asyndetic coordinated" NP phrases As-SAMI:'U AL-'ALI:MU roughly glossed as (the most Hearing and Knowing) as a predicator arguing only for Allah (Azar, 1999, pp. 262-282). The NP functioning as a subject complement is a one-place predicate.

Pragmatically and stylistically, the Quranic opening move reflects proclivities of demography and geography. Demographic inclination relates to *Prophet Muhammad* (PBUH) who was first described as a servant, then aligned to his own name and finally referred to as a picnicker or a student who went on a journey to learn and entertain. The mode sounds intimate and responsive. The departure as well as the arrival is also identified by two places namely Mecca and Jerusalem. However, the selection of the Arabic equivalents for *servant, sacred, distant and blessed* which clearly reflects the connotations of positive feelings among Muslims, affiliates with an in-group, positive attitude towards these demographic and geographic affiliations. Though informative, the Quranic discourse also looks expressive. Word choice schematizes a sympathetic relation between the geographic as well as the demographic forces historically relate to Arabia and Palestine.

### 3.2 The Sons' move

In quote 2, the QD shifts the speech to Moses and Sons of Israel. It informs that Allah gave Moses the Book, made it a guidance for the children of Israel and warned them not take any guardian beside Him (see Quote 2). In the quote, the style is verbal. Language function is both referential and directive. The quote consists of three clauses coordinated by the polysyndetic coordination marker [wa-] meaning 'and'.

The tense also fluctuates between past and present time. In the directive clause, the QD "assimilates" (for some pure phonetic reasons) the present participle VP marker [ʔan] glossed as 'to' in English and the negation marker [la:] meaning 'not' to further the formula [alla:] meaning 'not to' (Katamba and Stonham, 1993, pp. 41-60).

Quote<sub>[2]</sub> [wa-a:tay-Na: mu:sa: al-kita:ba wa-ja'al-Na:-hu hudan lli-bani: 'isra:'i:la alla: tattakhithu: min du:ni: wa-ki:lan]  
 "And We gave Moses the Book, and We made it a guidance for the children of Israel, saying, 'Take no guardian beside Me,' Al-Isra' 2

In quote 2, the predicate 'ATA meaning (he gave) argues for the bound morpheme [-Na:] referring to (Allah), (Moses) and (the Book). The predicate is a three-place one. The J'ALA meaning (he made) argues for the bound morpheme [-Na:-] referring to (Allah), the bound morpheme [-hu] referring to (the Book), the NP [hudan] meaning (guidance) and the Prep-P [li-bani isra:'i:la] meaning (Sons of Israel). This Semitic VP is a four-place predicate. The negative predicate [la: tatakhith] meaning (don't take) is assigned to argue for the bound plural morpheme [-u:] referring to (the Sons), the NP [waki:lan] meaning (guardian) and the Prep-P [min duni:] meaning (beside Me). In this sense, the predicate is three-place one.

Quote 2 stresses proclivities of demography, ontology and deontology. The racial affairs are associated with both Moses and the Chosen Seeds. For full coverage and functionality, the Quranic word selection and choice of the term [bani isra:'i:la] meaning 'sons of Israel' also enables Jacob, i.e. Israel, to join the family. The ontological affair, i.e. affiliates with the word selection of the terms [al-kita:b] meaning *the Book*, [hudan] meaning *guidance* and [waki:la] meaning *guardian*. Deontic issues, i.e. obeying rules, are also referred to *guardian*. Addressing Moses by first name (FN) fixes a sociolinguistic norm of casual speech characterized by politeness (Holmes, 2013, pp.258-282) (. Using the term Book instead of the Old Testimony suggests a less positive feeling with that group. Stylistically, the QD tends to use the common noun phrase (CNP) 'book' once the context is related to Israel's sons. Elsewhere, the proper name (PN) is used.

### 3.3 The first pioneers' move

Quote 3 introduces as well as specifies the Sons as the progeny of those whom Almighty God carried on the Ark with Noah. The quote also continues to acknowledge Noah as a grateful servant (see Quote 3). Syntactically, the quote uses an exclusive Arabic style known traditionally as the specialization style. This style is usually carried out by the syntactic marker [-a] which is suffixed to an NP functioning as a direct object to the unstated VP [ʔakhusu] meaning (I specify, in specific or namely) in modern English. This unique style reduces grammar to the bare minimum. Thus, it allows only for NPs to advance on the syntactic level. Nominalizations allows for packaging meaning. The quote ends with a nominal style. The nominal style initially applies [ʔinna] roughly glossed as (indeed) or (verily). Language function sounds historically informative.

Quote<sub>[3]</sub> [thurryyata man hamal-Na: ma'a nu:hin 'innahu ka:na 'abdan shaku:ran] "O ye the progeny of those whom We carried *in the Ark* with Noah.' He was indeed a grateful servant." Al-Isra' 3

On the semantic and schematic level of meaning, the unstated predicate AKHUSU roughly glossed as (in specific) argues for [thurryyata] meaning (progeny) and the relative clause (those whom We carried on the Arak with Noah). The VP is a two-place predicate. The relative clause assigns HAMALA meaning (he carried) as a predicate to argue for [man] meaning (those whom), the personal, plural reference [-Na:] referring to (Allah), the Prep-P [ma'a nu:hin] meaning (with Noah). The predicate is, therefore, a three-place one. The predictors 'ABDAN SHAKU:RAN meaning a (grateful servant) is assigned to argue only for (Noah). This qualified predictor is one-place NP. Central to quote 3 is ethnography. The quote confirms that Moses, the Sons and Israel descend from those who survived the Great Flood. Like Prophet Muhammad, Noah is described as a grateful *servant*. This word choice suggests a strong in-blood relationship between Prophet Muhammad and those who were carried on the Ark with Noah. That is to say, Muhammad descends from the same source. The linguistic features of the indefinite Arabic NP [ʔabdan] used to describe Noah as well as the preposition [ma'a] meaning (in company with) certify that the ethnics referred to in the quote did not descend from Noah himself but from the people who accompanied him. Generally speaking, the selection of the terms *progeny*, *servant* and *grateful* "implicates" the positive feelings of sincere faith (Kearns, 2000, pp. 271-280).

### 3.4 The move of announcing two potential warnings

Quote 4 switches to Children of Israel to reveal what is already written in the Book. They will surely do mischief on Earth twice and become excessively overbearing (see Quote 4). Syntactically, the quote uses the verbal style. It consists of three coordinated clauses. In the first, the VP [qada:] looks problematic. This frequent Semitic VP conveys different meanings depending on the complement that follows. For example, the clause [qada: nahbahu] can be glossed as (He passed away) while the clause [qada: duyuna:hu] is perceived as (He paid his debts). The clause [qada:hu] can be felt as [He took him to the court. Regardless of the English interpretation provided here, it is very probable that the VP used in the quote means 'We inscribed, wrote in, dictated, warned or drew someone's attention' (see the English translation provided for quote 4). These meanings are likely as the quote uses the Loc-P [fi: alkita:bi] meaning 'in the Book' as a specification for the VP.

The second as well as the third clause uses the language endorsement marker [la-] roughly glossed as 'verily' in English. This Arabic endorsement element is traditionally known as the 'slipped la'. It initially buzzes to head mainly NPs and VPs to certify that what is said is certain. In both quotes, the slipped marker pops up to certify the corruption and the excessive arrogance that Sons of Israel will make on earth. It is important to note here that corruption is quantified by the word 'marratayin' meaning 'twice' while arrogance is qualified by the Arabic NP [uluwwan] roughly glossed as 'arrogant' or 'high-handed'. Once the NP is derived from an NP and used after that VP, the fabricated NP is referred to as an 'extreme object'. Syntactically, the NP is used to show an accusative action characterized by a state of extremity. The Adj-P [kabi:ran] meaning 'very big' is used to describe or rather prescribe the arrogance itself.

Quote<sub>[4]</sub> [wa-qadayNa: ila: bani: isra'ila fi: al-kita:bi la-tufsidunna fi: al-'ardi marratayini wa-lata'lunna 'uluwwan kabi:ran] "And We revealed to the children of Israel in the Book, *saying*, 'You will surely do mischief in the land twice, and you will surely become excessively overbearing.'" Al-Isra' 4

On the semantic level, the predicate QADA: roughly glossed as (he draw someone's attention' is assigned to argue for the personal reference [-Na:] referring to (Allah), the Prep-P [ila: bani: isra':ila] meaning (to Children of Israel) and the Prep-P [fi: al-kita:bi] meaning (in the Book). The VP is, therefore, a three-place predicate. The predicate 'AFSADA meaning (he made corruption) argues for the unstated reference [antum] referring to (the Sons) and the Prep-P [fi: al-'ardi] meaning (on earth). The predicate is a three-place one. The predicate YA'LLU: meaning (he became very arrogant) also argues for the unstated reference [antum] referring to (the Sons), the NP [uluwwan] meaning (extremely) and [kabi:ran] meaning (very). The predicate is also a three-place one.

Central to quote 4 is face. Word selections, however, sustain certain proclivities of race, face, faith and place. Race is associated again with the Sons. Faith is linked to the Book. Face is lost through certain linguistic manipulation of both corruption and arrogance. Place is extend to include the earth. The word choice of the Arabic equivalents for corruption and arrogance which are also highlighted by certain linguistic elements functioning as endorsement markers, quantifiers and qualifiers connotes the negative feeling of misconduct. The linguistic features of the words used definitely maintain a negative attitude towards the group described in the quote. They certify that the Sons are losing their face twice. They also keep a commitment for providing more specific details prescribing, i.e. telling how the misdeeds develop and close. In general, the language used is both informative and expressive.

### 3.5 The move of describing the first warning

Quote 5 describes the time of the first warning in which some servants of Allah characterized by great warriors will tress the sons' houses. The QD concludes that this promise is certainly going to take place. Syntactically, the quote opens with the addition marker [fa-] roughly glossed as (and immediately then) in modern English. In Arabic, the coordinator [fa-] is a linguistic element that is used to skip passage of time and to show the exact sequence of some events. The quote proceeds to use [-'itha:] glossed as (if or when) to sub-ordinate the clause 'When / if the time for the first of the two warnings comes' and to coordinate the main clause 'We send against you some great fighters'. This conditional formula is similar to a zero condition in which the main clause, i.e. the result always comes true. In the quote, the style (except for the last commentary clause) is verbal. All the VPs in the quote are marked by the past tense "prosodic melody" perceived as [a-a-a] at the "inflectional tier" (Katamba, 1993, pp. 254-274). Though the style in the commentary clause is nominal, it is shifted to a verbal one.

The insertion of the linking verb [ka:na] glossed as 'verbs of to be' implicates that the first warning itself had taken place in the era that preceded the emergence of Islam.

**Figure 2: Representation of temporal condition in Quote 5**

[ff (the time for the first warning comes) ↔ only then (We send great Warriors against you)]

Quote<sub>[5]</sub> [fa-'itha: ja:'a wa'udu 'ula:huma: ba'athna: 'alaiykum 'iba:dan lana: 'uli: ba:'sin shadi:din fa-ja:su: khilala ad-diyari wa-ka:na wa'dan maf'u:lan] "So when the time for the first of the two warnings came." Al-Isra' 5

We sent against you some servants of Ours possessed of great might in war, and they penetrated the innermost parts of your houses, and it was a warning that was bound to be carried out.] From a first order logic perspective, the condition presented in quote 5 also looks "temporal" (Kearns, 2000, p. 33). Here, both the proposition [p] and the consequence (q) are conditioned by time factors. That is to say if and only if (p) takes place, only then (q) can take place (see Figure 2). The analysis of the condition on the logical shows two true values at L1 and L4. Elsewhere, it is false (see Column 4 for L2 and L3 in Table 1).

**Table (1) Realization of the truth value of the temporal condition depicted in Quote 5**

Column 1	2	3	4	5
If ... only then	p	q	p ↔ q	Notes: P ↔ q:
L1: The first warning came, and We sent fighters against you.	T	T	T	Makes sense.
L2: The first warning came, but We didn't send fighters against you.	T	F	F	Makes no sense.
L3: The first warning didn't come, but We sent fighters against you.	F	T	F	Makes no sense.
L4: The first warning didn't come, and We didn't send fighters against you.	F	F	T	Makes sense.

On the semantic level, the predicate JA:'A meaning (he came) conditionally argues for (the first warning), so it is a one-place predicate. As the predicate B'ATHA meaning (he sent) argues for the Prep-P ['alaykum] meaning (against you) and the NP ['iba:dan la-Na:] glossed as (servants belong to us), it is a two-place VP. The predicate JA:SA glossed as (he trooped into) argues for the bound morpheme [-u:] referring to the (servants that belong to Allah) and the Prep-P [khilala ad-diyari] meaning (into the houses). Accordingly, the predicate is a three-place word. The predicator WA'DAN MAF'U:LA roughly glossed as (be bound to take place) argues for the bound morpheme [-hu-] which is infixed in ['ula:-hu-ma] meaning (the first time of both corruptions).

In the QD of the first corruption move, proclivities of the demographic factors dominate. Speech fluctuates between the Sons and their potential enemies. The Quranic speech is given directly to the Sons by the selection of the argument [-kum] meaning (you). The enemies are introduced as ['iba:dan la-Na:] meaning 'servants that belong to Allah). This fabricated linguistic formula which isolates the possessive components of the phrase by inserting the preposition [la-] meaning (to) maintains an out-group rapport between the interlocutors, i.e. the addresser and addressees. Thus, the "semantic features" of the formula used to describe the Sons' enemies only preserve humanity and absolute physical ability for those fighters (Kearns, 2000, pp. 25-35). It, however, connotes the negative feelings of dictatorship. It is important to note here that the word choice of [ad-diyar:] denotes the place where the events took place. Stylistically, the QD tends to use the term to refer to place of residence. The use of the past tense marker also implicates that the meanings loaded in the quote have already taken place.

**3.6 The move of preparing for the second warning**

In quote 6, the QD prepares for the second warning. It uses the coordinator [thumma] roughly glossed as 'then' in modern English. Unlike the template form [wa-] which only shows pure addition, this Semitic word is used to coordinate some events in sequence. These events include giving power against your enemies, aiding you with wealth and children, and finally making you larger in number (see the English interpretation for Quote 6). This helps explain why the VPs used are marked only by the past tense. It is important to note here that the stressed linking word [wwa-] is inserted for the purpose of "internal grammar" (Baker, 1995, pp. 49-72). It is inserted internally to coordinate the phrases 'wealth' and 'children'. Stylistically, the QD stresses certain linguistic elements either to show that these words are pivotal to meaning or to stop geminates, i.e. doubled sound consonants.



Quote<sub>[6]</sub> [thumma radad-Na: lakumu al-karrata 'alaiyhim wa-amdad-Nakum bi-amwa:lin wwa-bani:nina wa-ja'al-Na:kum akthara nafi:ra] "Then We gave you back the power against them, and aided you with wealth and children, and made you larger in numbers." Al-Isra' 6

From a semantic perspective, the quote opens with the predicate RADADA glossed as (he gave). This predicate argues for the bound morpheme [-Na:] referring to (Allah), the Prep-P [la-kum] meaning (to you), the NP [al-karrata] meaning (power) and the Prep-P ['alaiyhim] meaning (against them). The predicate is, therefore, a four-place word. As the predicate AMDADA meaning (he provided) argues for the pronoun [-Na:] referring to (Allah), the pronoun [-kum] referring to (you) and the Prep-P [bi-'amwa:lin wwa-bani:na] glossed as (with wealth AND children), it is a three-place word.

The predicate JA'ALA glossed as (he made or let someone be) argues for the pronoun [-Na:-] referring to (Allah), the pronoun [-kum] referring to the Sons and the superlative form [akthara nafi:ra] meaning (larger in number and stronger in war). In this sense, the predicator is a three-place word. It is important to note here that the Semitic word [nafi:run] is a military technical term. It refers to the human as well as the equipment used in fight. Central to quote 6 is the ethnographic as well as the economic factors. The demographic factors are kept between the Sons and their enemies. The economic ones are sustained only for the Sons. The speech also fluctuates from a direct one to the favor of the Sons to an indirect one to the favor of their enemies. Besides, the word choice of *make, provide, let, to you* and *against them* for instance suggests a positive attitude towards the Sons. The language processes carried out by *stressing* the wealth and birth, applying the preposition [bi-] to show *assistance* and using the superlative form to mirror *superiority* all certify the positive, in-group approach to that category of people.

### 3.7 The closing move

The closing move consists of two steps. In the first, the QD concludes about the first time of corruption. In the second, it terminates the second time of corruption wistfully and exceptionally (see Quote 7).

Quote<sub>[7]</sub> ['in ahsantum ahsantum li-anfusikum wa-'in 'asa'tum fa-laha: fai-'itha: ja:'a wa'du al-'akhirati li-yasu:'u: wuju:hakum wal-li-yadkhulu: al-masjida ka-ma: dakhalu:hu 'awwala marratin wwa-li-yutabbiru: ma: 'alaw tatbi:ran] "Now, if you do well, you will do well for your own souls; and if you do evil, it will only go against them. So when the time for the latter warning came, We raised a people against you to cover your faces with grief, and to enter the Mosque as they entered it the first time, and to destroy all that they conquered with utter destruction." Al-Isra' 7

#### 3.7.1 Stepping to hedge for the first warning

The QD conditions evokes that doing good helps keep face and achieve peacefulness of mind while enjoining evil leads to lose face. These values of face are conditioned by the Arabic word ['in] meaning (if). The opening of the quote applies a verbal style in which one clause is subordinated into another in a unique. The dependent clause ['in ahsantum] meaning (if you do well) manifests itself in the main clause [ahsantum li-anfusikum] meaning (you do well for yourselves). From a morphological perspective, recursion, i.e. repetition of words, aims at qualifying or quantifying words. For example, the clause 'There are readers and readers' denotes that they are *good* and *poor* readers while the phrase 'It rained and rained and rained' attempts to implicate that it rained too much. Dissimilarly, the QD does not attempt to repeat the term ['asa:'a] meaning (did misconduct). Lack of recursion is known as ellipsis from a rhetorical perspective.

From a semantic view, the opening of quote 7 assigns the predicate AHSANA meaning (do well) to argue for the bound morpheme [-tum]. In this sense, it is a one-place word. In the main clause, the same recursive word AHSANA is assigned to argue again for the (Children of Israel) and the Prep-P [li-anfusikum] meaning (to yourselves). The predicate is, therefore, a two-place word. The predicate ASA'A meaning (he did mischief) argues for [-tum] referring to the (Sons), so it is a one-place word. In the main clause, only the argument [fa-laha:] meaning (against yourselves) is sustained on the syntactic level. These conditional clauses are, however, temporal. They can only maintain true values at L1 and L4. Elsewhere, meaning values are false (see Table 2). In the quote, the truth values are carried out by the predicates AHSANA and ASA'A.

From a sociolinguistic perspective, language use and selection involves two perspectives: "Pragmalinguistic and sociolinguistic" (Schmitt, pp.74-91). A pragmalinguistic perspective focuses on the linguistic strategies that are used to satisfy a given pragmatic meaning. While a socio-pragmatic perspective stresses the social beliefs that highlight people's selections of strategies. A socio-pragmatic perspective focuses on the social judgments associated with the relationship between the participants, whether close, distant, equal, or unequal. A pragmalinguistic perspective, however, concentrates on the linguistic strategies used to operationalize a warning, for example by using polite request, suasion, condition or even neutral advisability.

**Table (2) Realization of the truth value of the temporal condition depicted in Quote 7**

Column 1	2	3	4	5
If ... only then	P	q	$p \leftrightarrow q$	Notes: $P \leftrightarrow q$ :
L1: You did well and you did well to your own soul.	T	T	T	Makes sense.
L2: You did well, but you didn't do well to your own soul.	T	F	F	Makes no sense.
L3: You didn't do well, but you did well to your own soul.	F	T	F	Makes no sense.
L4: You didn't do well, and you didn't do well to your own soul.	F	F	T	Makes sense.

From a pragmalinguistic point of view, Brown and Levinson (1987, p.61) defines 'face' as the "public self-image" that "every member wants to claim for himself". Brown and Levinson distinguish between 'positive' face and 'negative' face. *Positive face* mirrors every the need of everyone that to be approved of and appreciated by others while *Negative face* echoes everyone's basic claim to rights to non-distraction, personal preserves and territories. That is to say every person needs a margin of freedom to act and to be protected from deception. How to word a face-threatening utterance such as a challenge or a request for example, is determined by the amount of equality and inequality between the interlocutors (A), their power differential (P), and the degree of imposition of the content of the utterance to be used (D). These variables maintain that when the interlocutors are unequal, the speech often looks more careful and direct. This helps explain why the QD originating from a divine source qualified by a greater A, a greater P but a less D, attempts to keep face for the Children of Israel.

Besides face, the insertion of the conditional phrases attempts to meet the heavy burdens of tactfulness or linguistic politeness. Verbal interaction subsumes both cooperation and politeness. "Grice's general principle of cooperation" highlights quantifying as well as qualifying any speech in progress (Schmitt, 2013, pp. 74-91). It also stresses language relevance and style. In 1983, Leech also added the general principle of politeness in which both maxims of modesty and agreement seem to work along with the principle of interaction. It sounds that cultures vary in respect what comes first. Arabic culture historically thrives on the Quranic discourse which clearly draws Muslims attention "If they get the upper hand of you, they show themselves to be your *active* enemies, and will stretch forth their hands and their tongues towards you with evil *intent*" (Al-Mumtahanah 60:3). This Quranic explicates that non-Muslims usually break the norms of politeness. It also implicates that Muslims should not. Pragmatically, the QD urges to operationalize the general principle of politeness first. Stylistically, the QD tends clearly to use some technical words such [taghashaha:] meaning 'He approached her' and [ya'malu:na as-su:'a] meaning 'They do very bad misdeeds'. Both Arabic clauses denote sexuality and homosexuality, respectively. However, both clauses are free of the negative connotations of sexuality and homosexuality. Therefore, it is probable that the QD has injected a few words characterized by tactfulness to maintain the general principle of politeness and to hedge for the any linguistic interaction to proceed.

### 3.7.2 Stepping to terminate the second warning

In this final step, the QD sustains a direct speech with the Chosen Seeds. It validates when the time for the latter warning comes, other servants belonging to Us will raise against you to cover your faces with grief, and to enter the Mosque as they entered it the first time, and to destroy all that they conquered with utter destruction (see quote 7). On the syntactic level, the quote is headed by [fa-'itha:] roughly glossed as (And then if). The coordinator [fa-] meaning 'and' shows immediate addition while the adverbial element ['-itha:] reveals a zero condition in which the consequent is always certain. The consequent (q) consists of three coordinated clauses each of which is headed by the short form of the infinitive marker [li-] clipped from (li-kayy) meaning 'to' or 'so as to'. This marker is used to show the purpose. In relevance, the present participle marker is preserved to head all the components of the (q). The coordinator [wa-] meaning 'and' is used twice while the stressed form [wwa-] is used once finally.

In the second component of the consequent (q), the preposition [ka-ma:] meaning 'exactly as' is metaphorically used to head an adverbial clause of frequency describing or rather referring to the historical but first time of entering the Distant Mosque.

From a first order logical perspective, the proposition (p) and the consequent (p) constitute a temporal condition in which two meaning values look true at L1 and L2 (see Table 2). The consequent (p) is, however, a conjunct in which all of the truth values must manifest themselves as true at L1 to L4. Otherwise, the conjunct will "entail contradiction" (Kearns, 2000, pp. 25-35). Contradiction is a logical term that calls for the proposition and *not* the proposition (P and ~P). Calculating the truth values depicted in the consequent section clearly shows one true value at L1. Elsewhere, the truth values are false (see Table 3). As the addition, stressed linking word [wwa-] is inserted to head the last component of the conjunct, it functions as a QD marker aiming at endorsing the meaning conveyed in that clause.

Column 1	2	3	4
If ... only then	p	q&q	p&q
L1: The servants made the sons (of Israel) lose face, and they entered the mosque <i>and</i> conquered the sons.	T	T	T
L2: The servants made the sons lose face, but they didn't enter the mosque <i>and</i> conquer the sons.	T	F	F
L3: The servants didn't make the sons lose face, but they entered the mosque <i>and</i> conquered the sons.	F	T	F
L4: The servants didn't make the sons lose face, and they didn't enter the mosque <i>and</i> conquer the sons.	F	F	F

From a semantic pure perspective, the predicate JA:'A meaning (he came) is assigned to argue for [wa'du al-akhirati] meaning (the time of last warning), so it is a one-place predicate. The predicate ASA:'A meaning (he made someone lose) argues for the bound morpheme [-u:] referring to the (servants belonging to Allah) and the NP [wuju:hakum] meaning (your faces). It is, therefore, a two-place predicate. In the main clause, the predicate DAKHALA meaning (he entered) argues for the morpheme [-u:] referring to the (servants) and the NP [al-masjid] meaning (the mosque); therefore, it is a two-place predicate. In the subordinated clause, the predicate DAKHALA elaborately argues for [-u:-] and [-hu] referring to (the servants) and (the mosque), respectively and [awala marratin] meaning (the first time). In this sense, it is a three-place predicate. The predicate TABBARA roughly glosses as (he severely crushed) argues for the morpheme [-u:] referring to the (servants), the clause [ma: 'alaw] roughly glossed as (that they gradually become stronger) and the NP [tatbbi:ran] roughly glossed as (in chaotic situation).

The linguistic features of the predicates and arguments discussed in the previous section clearly show a high degree of demographic, deontic and geographic affiliations. Association of politeness namely 'losing face' is (initially and explicitly) addressed in a consequent conjunct reflecting one true value on the logical level. Affiliations of gradual power are repeatedly handled to another group of people other than the Sons. Association with the settings of 'place' is advanced. This geographic manipulation is intended to be geopolitical as it links to a historical context associated with the Distant Mosque. The use as well as of the repetition of present participle infinitive marker [li-] suggests that second time has not taken place yet. The use of the stressed coordination marker AND also nominates a forthcoming geopolitical state of war similar to another one that has taken place in another historical era.

#### 4. Findings and conclusions

It has been found that the opening of Al-Isra' Quranic chapter presents a context that associates with tourism. The linguistic features of the words used in the QD under discussion affiliates with demographic, geographic, deontic and ontological factors. Word choice and selection, and language functions and processes clearly present the significance of the proclivities of place, face, race and faith in the trip manipulated by the QD. These proclivities have been used and referred to (48) times (see Table 4). On the demographic or ethnic level, language connections to race sound significant. The frequency of the word choice, selection and use of race is 30 times (62.5%) divided equally between the Sons of Israel and other groups (see 1.1 and 1.2 in Column 1 Table 4).

The subcategory of the others includes the category of people described in the QD as the 'Servants belonging to Allah' and the subcategory of the Prophets. The former is referred to 7 times (=46.66%) while the later 8 times (54.33%) (see 1.2.1 and 1.2.2 in Column 1 Table 4). Within the subcategory of the Prophets, both Muhammad and Jacob is represented 2 times each with a percentage of 25% each (see 1.2.2.1 and 1.2.2.3 in Table 4). Noah and Moses are represented 4 (37.5%) and 1 (12.5%) time, respectively (see 1.2.2.2 and 1.2.2.4 in Table 4). For other results, see Table 4, Column 5 for percentages within all categories. It is important to note here that the miraculous representation of numbers in the QD is out of the scope of this study (see the researcher's notes displayed in column 5).

On the geographic level, the features of the language associated with place come second (see Column 5 for Num. 2 in Table 4). These features are repeated 7 times with a total percentage of 14.58%. Within this category, the Distant Mosque is repeated 4 times, the Sacred Mosque, 1 and places of residency 2 times (see 2.1 to 2.3 in Column 4). Among these, the linguistic reference to the Distant Mosque is significant (57.14%). The frequency of the place of living and on earth correlates with the number of times of warning the QD discusses. For other correlations, see the notes depicted in Column 6).

On the ontological, i.e. ideological level, affiliations of faith are related to the Book, Sons of Israel and Noah (see 3.1. to 3.3 in Table 4). They are used 5 times with a percentage of 10.41% (see Column 5). Among these, the subcategory of faith has scored the most (60%). It has been found that the term Book is used once the speech is shifted to the Children of Israel. The other subcategories of both the Sons and Noah are related equally (1, i.e. 20% for each) but less significantly to the notion of faith. For other percentage and correlations with other categories, see the notes depicted in Column 6 in Table 4).

**Table (4) Distribution of proclivities of race, place, faith and face in Al-'Isra' Opening QD**

Column 1	2	3	4	5	6
	Proclivities of:	Language frequencies	Percentages within the same category:	Percentages within all categories	Affiliations & conclusions
<b>1</b>	<b>RACE</b>	<b>30</b>		<b>62.50%</b>	<i>This category is very significant.</i>
1.1	Sons of Israel	15	50%	31.25%	<i>Both categories show equal values.</i>
1.2	Others	15	50%	31.25%	
1.2.1	Enemies *	7	46.66%	14.58%	<i>This value of enemies equals that of the place.</i>
1.2.2	Prophets	8	53.33%	16.66%	<i>This subcategory duplicates to that of the Distance Mosque</i>
1.2.2.1	Muhammad	2	25%	4.16%	<i>A) Mubammad and Jacob (Israel) show equal values. B) Both Mubammad and Jacob show equal values to the Distant Mosque. C) Both Moses and Noah show equal values to both Mubammad and Jacob.</i>
1.2.2.2	Moses	1	12.5%	2.08%	
1.2.2.3	Jacob	2	25%	4.16%	
1.2.2.4	Noah	3	<b>37.5%</b>	<b>6.25%</b>	<i>This sub-category is significant.</i>
<b>2</b>	<b>PLACE</b>	<b>7</b>		<b>14.58%</b>	<i>This category shows distributions within other subcategories,</i>
2.1	Sacred Mosque	1	14.28%	2.08%	<i>This subcategory only shows equal values to faith.</i>
2.2	Distant Mosque	4	<b>57.14%</b>	<b>8.33%</b>	<i>This subcategory is significant, once duplicated equals that of enemies'</i>
2.3	Earth /home	2	28.57%	4.16%	<i>This subcategory is identical to corruption, but equals Mubammad's.</i>
<b>3</b>	<b>FAITH</b>	<b>5</b>		<b>10.41%</b>	<i>This category is significant as it's rather poor.</i>
3.1	Book**	3	60%	6.25%	<i>This subcategory is significant, but equal to keeping or losing face.</i>
3.2	Noah	1	20%	2.08%	<i>D) Both subcategories show equal values. A, B, C&amp;D suggest that participants descend from the same source.</i>
3.3	The Sons	1	20%	2.08%	
<b>4</b>	<b>FACE</b>	<b>6</b>		<b>12.5%</b>	<i>The value of this category duplicates that of the book.</i>
4.1	Keep face	3	50%	6.25%	<i>Both subcategories show equal values, but similar to that of Moses'. This implicates that they can either do good or bad for themselves but troubles to Moses.</i>
4.2	Lose face	3	50%	6.25%	

On the deontic, i.e. moral level, affiliations of face has been repeated 4 times and distributed equally between losing face and keeping face (for frequencies and percentages see 4.1 and 4.2. This general category also sounds significant in its exclusive correlation with one group of people namely the Children of Israel. To conclude, the opening of AIIsra' QD displays some epistemologies, i.e. knowledge, related to the origin, nature and practices of different groups of people. This knowledge is introduced in a context of tourism intended to be very enlightening but less entertaining. Language use, selection, function, style, speech, voice and processing are all employed to introduce some events in their ethnographic, geo-political and historical contexts. From a pragmalinguistic as well as a socio-pragmatic point of view, word choice and selection are used to express a positive, negative or even neutral attitude towards certain groups of people. For example, the term 'servant' is used to describe certain prophets, e.g.

Prophet Muhammad and Noah while the first name (FN) formula is used to address others, such as Moses and Israel, i.e. Jacob. Certain language processes including direct addition, such as "Our servant" or phrasing, such as 'servants belonging to Us', for example are used either to align with or to keep distant from the people under discussion. The selection of certain predicates and arguments are also schematized to achieve specific purposes. For example, the Arabic equivalent for the word 'book' is used instead of [at-tawrat], i.e. 'The Old Testament', and associated socially to the Sons and notionally to guidance. This manipulation suggests that a book should be a source of knowledge, enlightenment and guidance. The selection of the phrase [bani isra'i:la] means of 'Sons of Israel' for instance, is socially as it simply adds the sons to their own father. It also connotes the positive feelings of a functional family.

Besides, the style of the language used in the quotes fluctuates between a verbal, semi-verbal or nominal one. Exceptionally, the QD begins with the verb-like NP [subha:na] meaning either 'Glory be Allah' or 'Glorify Allah'. Realization of meaning differently allows for the language function to switch from being informative to being directive. More frequently, the QD tends to use a verbal style in which specific verbs of actions are coordinated in sequence. Arabic flavors coordination; indeed, it is a wa-wa, i.e. and-and, language. For example, the use of past tense VPs of ['ad-Na] meaning (We gave), [amdad-Nakum] meaning (We provided you with) and ['ja'alnakum] meaning (We made you), allows for the use of specific coordinators such as [thumma] meaning 'then', [wa-] meaning 'and', or [fa-] meaning 'and then immediately'. Finally, the nominal style is used to reduce grammar to the bare minimum and to package, i.e. load, more meanings. For example, the endorsed clause [inna-Hu Huwa as-Sami:'u al-Basi:ru] meaning 'Indeed, He is the most Hearing the most Knowing' entails only 'Hearing and Knowing' as content words. The others are used only for a grammatical purpose.

Language functions can be perceived differently according to the situation. Though the vast majority of the language used is informative, other functions are used. For example, the endorsed clause [inna-hu kana 'abdan shaku:ran] meaning 'Indeed, he (Noah) was a grateful servant' attempts to provide information. Thus, the function of the language used is referential. It is important to note here that the Arabic deficient VP [ka:na] glossed as verbs of 'to be', functions grammatically as past tense marker. The clause [alla: tatakhithu: min du:-Ni: waki:la] meaning 'Don't take a guardian but Me' attempts to advise on taking God as an exclusive guardian. In this sense, the clause is directive. The verb-like NP phrase heading the clause [subha:na alathi: asra:] glossed either as 'Glory be to Him who..' or 'Glorify Him who..' can be informative or directive. When used in a social situation to show the abilities of Allah for instance, the same phrase [subha:na 'alathi..] will be expressive attempting to praise the Creator. If it is recited in a prayer, the same QD formula will be performative, i.e. language of act. The clause [thurriyyat-a man hamal-Na: ma'a nu:hin] roughly glossed as 'O ye, the progeny of those whom We carried in the Ark with Noah' uses an Arabic exclusive style known as the 'specification method'.

This method is usually expressed in modern English by using certain terms, such as 'in specific', 'namely' or 'especially'. In Arabic, the method is carried out by using the final accusative syntactic marker [-a] as in [thurriyat-a]. In this sense, language function tends to expressive or phatic. Once the syntactic marker is shifted to the nominative marker [-u], an informative language function is very likely.

Speech and voice in the QD also matters. Speech can be direct, neutral or indirect. In the first move, the Quranic speech is neutral. It refers to any learner or reader who is interested in the miraculous journey Prophet Muhammad went on to Jerusalem. In the second move, the speech is shifted and sustained in the following moves to the Sons of Israel. The mode of speech also fluctuates among intimacy, casualty and formality.

The use of some familial terms, such as [bani: isra'i:la] meaning 'the Children of Israel' reflects an intimate mode. The selection of the FN formula to talk about 'Moses', 'Noah' and 'Israel' also maintain a casual mode of speech. The word choice of the Arabic counterparts for causing corruption, being arrogant, crashing and losing face for instance, reflects as well as reflects a high degree of formality and sincerity. The voice is, however, totally active. The passive voice is unlikely as every single element (according to the QD) is known. The historical events as well as the potential players are clearly written in the Book that Moses received.

### 5. Implications for research and pedagogy

To implicate for researchers, the QD exemplifies for some trips carried out by people or a group of people for a specific purpose.

For example, the QD presents the academic tour on which Moses and his servant accompanied the Good Man (Al-Kahf 18: 65-83). Here, researchers can examine the features of the words that QD inclines to use when processing scientific tourism. As academia concerns, researchers should check the practices of both the teacher and students. They can also study the Quranic properties of good and poor students. As ethics concerns, researchers can investigate the language that the QD uses to highlight morality in academic works. The researchers whose main interest is theoretical linguistics, sociolinguistics and pragmatics can check the language processes, functions and styles the QD inclines to use so as to convey certain meanings from different linguistic, socio-pragmatic and pragmalinguistic perspectives.

Scholars of applied linguistics, in general and forensic linguistics and management, in particular, can explore the QD for deep investigations. In Al-Kahf 18: 83-100 for example, the QD displays a massive tour on which a leader referred to as [thu-l Qarnaiyin] glossed as 'The man of two horns' went on long travel from west to east. They can exploit the language features that the QD tends to use when processing the qualities of the great leader who attempts to do the right things and good manager who tries to do things right. In a context of war, researchers can also examine the QD makes a clear distinction between enlightenment vs. imperialism and democracy vs. dictatorship. These potential concepts can be examined in a Quranic discourse and from a QD perspective. Analysis of the content of the verses given up from a critical discourse analysis (CDA) will enable the researchers to interpret, describe and explain the forces that underlie these notions.

English language interpreters of the QD should also draw their attention to the features of the language used to convey certain meanings. Language functions, styles and modes are also important in satisfying these senses. The critical analysis approach applied in this study has revealed that the holy Script of Islam tends to use some terms technically. Pragmatically, it also inclines to use some discourse, i.e. units of language above that of the sentence as well as some discourse markers at the level of bare minimum words for pure linguistic, sociolinguistic and pragmatic purposes including linguistic interaction, politeness and hedging. It has been found in this study that the QD interrupts the flow of one move by stepping backward and inserting some discourse to hedge for face. Therefore, researchers should investigate the QD from a stylistic and pragmatic view. The meanings depicted in the English various translations of the QD should be investigated from both pragmalinguistic as well as socio-pragmatic perspectives. In these respects, the QD sounds promising.

English language instructors of sociolinguistics and pragmatics at college level can benefit from the QD when teaching certain subjects in both areas. In a sociolinguistic class, they can refer to the English versions of the QD to exemplify for language choice, change and selection. They can also switch to discuss hot topics, such as language and politeness and language and culture. They can also discuss with his learners how the requirements of social interaction are presented and met in the QD.

Teachers should also discuss how the QD sounds responsive (from a pragmalinguistic point of view) in relevance to the notion of face. Teachers can also their learners' attention to the various functions the QD attempts to advance so that meaning can be perceived properly.

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