"The Order of Causal Elements in the Glorious Quran"

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1.1. Introduction

Order is defined as "the pattern of relationships constituting or underlying a linear sequence of linguistic units" (Crystal. 1985: 215). It is helpful to throw some light on the way in which language is employed for emotive, aesthetic, rhetorical, or connotative purposes; that is, the placement of some words, phrases or clauses in initial position or the delay of others to final position is not a random process. In addition, order itself is variable within certain limits; and that variability contributes in a notable way to the general flexibility of the language. However, the present study concentrates on the order of causal elements in the Quran which is the holy book of the Islamic World. It tackles the problem at two levels: the clause and the sentence.

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1.2. The Order of Causal Elements at Clause Level

A clause is a group of words which in itself is capable of being a sentence; that is, an independent clause is looked upon as the equivalent of a simple sentence. In such a construction a prepositional phrase stands for the causal element. However, a prepositional phrase introduced by the preposition ‘because of’ occupies a final position in the clause or it may be placed first, e.g.

1) He hides himself from men because of the bad news (the Quran, Chapter 16, Verse 59).

2) Because of their sins they were drowned. (The Quran, Chapter 71, Verse 25).

Prepositional phrases introduced by the preposition ‘because of’ may also occupy a final or initial position, e.g.

3) Allah has cursed them because of their unbelief. (The Quran, Chapter 2, Verse 88).

4) Their Lord let loose His scourge because of their crime. (The Quran, Chapter 91, Verse 14).
(6) Allah scourged them because of their sins. (The Quran, Chapter 40, Verse 21)

(7) Because of their breaking their covenant We cursed them. (The Quran, Chapter 5, Verse 13).

(8) Because of the Jews' iniquity, We forbade them good things which were allowed them. (The Quran, Chapter 4, Verse 160).

The preposition 'فِي' because of” is also used in the Quran to show reason. The phrase introduced by it may occupy a final position or it may be included within the clause, e.g.

(9) This is the man on whose account you reproached me. (The Quran, Chapter 12, Verse 32).

(10) A terrible punishment because of what you did, would inflict you. (The Quran, Chapter 24, Verse 14).

The preposition ‘عَلَى’ because of” also indicates reason. The phrase introduced by this preposition occupies a final position, e.g.

(11) He said, “these riches were given to me because of the knowledge I possess (the Quran, Chapter 28, Verse 78).
1.3. The Order of Causal Elements in Complex Sentences

A complex sentence has one independent clause and one or more subordinate clauses. However, the causal clauses in the Quran are expressing reason. They are introduced by various subordinators. The causal clause introduced by the subordinator ‘بما because’ may follow or precede the independent clause, e.g.

(12) we requited them because they were ungrateful. (The Quran, Chapter 34, Verse 17).

(13) Today you are awarded a chastisement of disgrace because you spoke against Allah other than truth (The Quran, Chapter 6, Verse 93).

(14) Since you have led me astray, I will seduce them on earth. (The Quran, Chapter 15, Verse 39).

(15) You have led me astray, I will waylay them as they walk on Your straight path (The Quran, Chapter 7, Verse 16).

The subordinator (اذ since) is used in the Quran to express reason (Ibn Hisham, W.D.: 1, 81-82). A clause introduced by this
subordinator may follow the independent clause, e.g.

(فَمَا أَغْنَى عَنْهُمْ سَمْعُهُمْ وَلَا أَبْصَارُهُمْ وَلَا أَفْتِدَتْهُمْ مِنْ شَيْءٍ إِذْ كَانُوا يَجْهَذُونَ بَيَاتَ اللَّهِ)

(16) Nothing did their ears, their eyes, or their eyes avail them since they denied the revelations of Allah (The Quran, Chapter 46, Verse 26). Also, the subordinate clause may precede the independent one, e.g.

(وَإِذْ لَمْ يَهْتَدُوا بِفَسِينَوْنَ هَذَا إِلَّا إِذْ كَبََّا) (17) And since (hey reject its guidance, they say: ‘This is an ancient falsehood’ (The Quran, Chapter 46, Verse 11).

(وَإِذْ اعْتَرَفْتُمْ هُمْ وَما يَعْبُدُونَ إِلَّا اللَّهُ فَأَوْلَى إِلَى اللَّهِ) (18) Because you depart from them and from their idols, go to the cave for shelter- (The Quran, Chapter 18, Verse 16).

(وَلَنَ يَفْعَكْمُ الْيَوْمُ إِذْ ظَلَمْتُمْ أَنْتُمْ فِي الْعَذَابِ مَشَارِكِينَ) (19) It will not avail you on this day, because you have done wrong, that you share lasting punishment (The Quran, Chapter 43, Verse 39).

The subordinator ‘كَما’ because’ is also used to introduce a causal clause (cf. Ilasan, 1975: II, 516, Ibn Hisham, W.D.: I, 176) which can follow or precede the independent clause, e.g.

(وُاَذْكُرُوهُ كَما هَذَا كَمَا) (20) Remember Him because He gave you guidance (The Quran, Chapter- 2, Verse 198).

(أَرْحَمُوهُمَا كَما رَبِّيَانِي صَغِيرٌ) (21) Have mercy on them because
they nursed me when I was an infant (The Quran, Chapter 17, Verse 24).

Because We have sent to you an apostle of your own who will recite to you Our revelations and purify you of sin, who will instruct you in the book and in wisdom and teach you that of which you have no knowledge, remember Me, then, I will remember you (The Quran, Chapter 2, Verse 151-152).

The subordinator ‘بَنْ’ because’ also introduces a subordinate clause of reason which always follows the independent clause, e.g.

Allah has turned away their hearts because they are senseless people (The Quran, Chapter 9, Verse 129).

We will punish a number of people because they are guilty (The Quran, Chapter 9, Verse 66).

A subordinate clause of reason introduced by the lightened subordinator ‘أَبَأَيْنَ’ because’ always follows the independent clause, e.g.

They drive the apostle and yourselves out of your city because you believe in Allah, your Lord (The Quran, Chapter 60, Verse 1).

Should we ignore you because you are a sinful nation (The Quran, Chapter 43, Verse 5).
We that He will forgive us our sins since we are the first who have believed (The Quran, Chapter 26, Verse 51).

The subordinator ‘(أَنَّ لَا أَلَا)’ which introduces a causal clause always follows the independent clause, e.g. 

(لَعَلَّكُ بَاجَعُ نَفْسَكَ أَلَا يَكُونُوا مُؤْمِنِينَ) (28) You will perhaps fret yourself to death because they are unbelievers (The Quran, Chapter 26, Verse 3).

1.4. The Order of Causal Elements in Compound Sentences

A compound sentence has two or more independent clauses usually joined by a coordinating conjunction. The major conjunction which usually connects two clauses of a compound sentence is the causal ‘fa’ (and or then)’ which introduces a clause that expresses the result or effect of a preceding clause (cf. Ibn Hisham. W.D. : I, 162-163). However, the causal element in such a construction always occupies the initial position, e.g.

(فَوْكَزَةُ مُوسَى ﻓِئْضَنِ ﻋَلَيْهِ) (29). The Moses struck him with the fist and killed him (The Quran, Chapter 28, Verse 15).

(أَنزَلْ مِنَ السَّمَاءِ مَاءً ﻓَحْصَبَ الأَرْضَ ﻣَحْضَرَةً) (30). He sends water
from the sky and the earth becomes green (The Quran, Chapter 22, Verse 63).

Do not transgress, lest you should incur my wrath (The Quran, chapter 20, Verse 81).

1.5. Conclusions

According to the analyses in this study, the following conclusions can be drawn:

1. The order of causal elements at clause level is flexible, especially when the prepositional phrases of reason are introduced by the prepositions ‘في’، ‘من’، ‘ب’.

2. The order of causal elements at complex sentence level is free when the subordinate clauses of reason are introduced by the causal subordinators ‘كما’، ‘بما’، ‘ب’، ‘إذ’، ‘كما’، ‘بما’، ‘ب’، ‘ف’، ‘ف’، ‘ف’، ‘ف’، ‘ف’، ‘ف’. On the other hand, the order is fixed when the causal clauses are introduced by the causal subordinators ‘ب’، ‘ب’، ‘ف’، ‘ف’، ‘ف’، ‘ف’، ‘ف’، ‘ف’، ‘ف’، ‘ف’. that is, clauses introduced by these subordinators always occupy the final position.

3. The order of causal elements at compound sentence level is fixed; that is, elements expressing reason are always placed first.
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ملخص

ترتيب العناصر السببية في القرآن الكريم

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يعالج البحث مسألة ترتيب العناصر السببية في القرآن الكريم، فقد تقدم بعض العناصر وتناؤك الأخرى لتحقيق أغراع مختلفة منها إثارة الجوانب العاطفية لدى القارئ أو السامع، أو تحقيق أغراع جمالية أو بлагаية، أو تضمين معنى إضافي يوجه العنصر السببي علاوة على معناه الأصلي. يركز البحث على نظام العناصر السببية على صعيد الجمل الصغرى والجمل الكبرى. وقد خلص البحث إلى أن العناصر السببية في الجمل الصغرى تميز بمرونة الحركة إلى حد ما. وأما على صعيد جمل الكبرى وخاصة الجمل المعقدة، فإن الأدوات التي تتضمن العناصر السببية هي التي تتحكم بمرونة الحركة أو باسالتها. أما في الجمل المركبة، فإن العناصر السببية تتميز بالثبات أو استحالة تغير مواقعها.

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