



RESEARCH ARTICLE

Section: *Literature, Linguistics & Criticism*

The dialectic of syntactic analysis and rhetorical exegesis: A Study of selected models from the Hadith and the Quran: Interdisciplinary study

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ABSTRACT

This study examines the dialectical relationship between syntactic analysis (I'rab) and rhetorical exegesis (al-Tafsir al-Bayani) through an analytical reading of selected texts from the Hadith and the Quran. It proceeds from the hypothesis that the multiple syntactic possibilities inherent in the Hadith do not constitute a purely grammatical phenomenon, but rather exert direct influence on the interpretation of rhetorical meanings within the Quranic discourse. Adopting a descriptive-analytical methodology, the study employs the tools of linguistic and syntactic analysis to examine how syntactic choices shape semantic interpretation and generate polysemy. The findings reveal a profound complementary relationship between syntactic analysis in the Hadith and the rhetorical exegesis of the Quran, demonstrating that syntactic analysis opens new semantic horizons that enrich the rhetorical understanding of Quranic text. These findings affirm the indispensable role of syntactic analysis as an interpretive instrument in Quranic studies.

KEYWORDS: syntactic analysis, rhetorical exegesis, Hadith, Quranic Studies, polysemy, I'rab, linguistic analysis, text linguistics, Quranic interpretation

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Introduction

In the heritage of the Arabic language, syntactic analysis (I'rab) constitutes a cornerstone which is basic to the understanding and interpretation of texts. It is more than just a technical grammatical tool, but an analytical method that enables a careful reader to decipher the shades of meanings in the text. The relationship between syntactic analysis (I'rab) and the rhetorical exegesis of the Holy Quran may be one of the biggest problems which have preoccupied the grand linguists and exegetes for many centuries given the interference between the syntactic structure on the one hand and the rhetorical and exegetical semantics on the other hand.

It is no secret that the Hadith in its capacity as the first and foremost clarification of the Holy Quran and the first and foremost exegetical authority abounds in multiple grammatical cases which entail mediation and consideration especially when such cases are reflected on the interpretation of the rhetorical meanings of the Quranic text. There is a strong organic relationship between the grammatical cases approved by the exegetes and the semantic and rhetorical consequences for the understanding of the Quranic verses. (Al-Zarkashi, 1957, Vol. 1, p. 22)

A number of the contemporary western researchers have referred to the linguistic and exegetical dimensions of the multiple grammatical cases in the classical religious texts. Versteegh (1997, p. 45) believes that the syntactic analysis in the classical Arab linguistics is not just a formal description of structures but a hermeneutical tool that assists with the interpretation of the meaning. Owens (2013, p. 312) also affirms that the multiple grammatical cases in the classical Islamic texts account for a linguistic phenomenon with such deep pragmatic and cognitive dimensions which cannot be restricted to the traditional grammar studies.

The importance of this issue comes up to surface when we bear in mind the fact that the exegetes themselves considered the syntactic analysis such an authority which decided the choice of one interpretation and gave it preponderance. In his exegesis, Al-Tabary (2001, Vol. 1, p. 87) stated that it is the syntactic analysis which judges the disputed interpretations and that it is the syntactic analysis that resolves the exegetical differences in many delicate questions.

Research Problem & Questions

The problem of this research emanates from the fact that the grammatical and exegetical heritage has accumulated outrageous fortune of syntactic analyses in the Hadith texts, but the modern linguistics did not duly study and analyze this relationship in the light of the contemporary methodologies. Hence, the research questions are as follows: how do the multiple grammatical cases in the Hadith help enrich the rhetorical exegesis of the Holy Quran? What is the nature of the relationship between the syntactic analysis and the semantic consequences for the Prophetic and Quranic texts? How do the grand exegetes employ the syntactic analysis as a tool which gives preponderance to certain hermeneutical probabilities? Can a contemporary analytical linguistic model be developed to reconsider the multiple grammatical cases in the light of the modern linguistic methodologies?

Research Purposes & Methodology

This research is aimed at the accomplishment of a body of scientific purposes, most notably the revelation of the nature of the dialectical relationship between the syntactic analysis and the rhetorical exegesis through the applied analysis of selected models and the semantic impact of the syntactic choices on the interpretation of the Quranic meanings as well as the development of an integrated linguistic approach that combines the Arabic grammar heritage and the modern text linguistics.

As for the methodology, the research adopts the descriptive-analytical methodology based on the text model induction and analysis in the light of grammatical, rhetorical and linguistic criteria, using the comparative methodology when it is necessary to compare the various opinions and attitudes of the scholars towards the disputed grammatical cases. The research employed some concepts of generative semantics as introduced by Chomsky (1965) in the deep and surface structure analysis as well as the relevance theory of Sperber & Wilson (1986) for the analysis of the relationship between the linguistic structure and the pragmatic context.

Research Paper Structure

The nature of the topic requires that, after the Introduction, the research is divided into a prologue and two sections followed up with a conclusion including the most important findings and recommendations and then

the bibliography.

Prologue: it gives the definitions of the key terms and concepts like I'rab (syntactic analysis) in the Arabic heritage, I'rab (syntactic analysis) in the modern linguistics, the grammatical cases concept and their causes, the rhetorical exegesis concept and principles and the Hadith parsing history and methodologies.

Section I: analysis and discussion; it is applied research representing the essence of the study. It is dedicated to the analysis of selected pivotal models of the prophetic quotes, the determination of the impact of the multiple grammatical cases thereon, and the consequences of the same on the interpretation of the relevant Quranic verses, and the inclusion of illustrative visual representations in such models.

Section II: Nature of Dialectical Relationship between Syntactic Analysis and Rhetorical Exegesis

Followed up with conclusion, including the most important findings as well as the scientific and practical recommendations

2. Prologue: Key Terms & Concepts Defined

2.1 Syntactic Analysis between Heritage and Modernity

2.1.1 Concept of Syntactic Analysis in the Arabic Heritage

The phenomenon of multiple grammatical cases cannot be understood without reference to the essence of I'rab (declension) itself. Linguistically speaking, Root "Araba" means "to express, state or clarify something". (Ibn Faris, 1979) Ibn Faris remarks: "Root 'Araba', including Arabic letters Ayn, Raa and Baa, has three essential meanings: First, to express and clarify something ... An example is *Araba Al-Rajulu An Nafsehi* which means the man expressed himself." (Ibn Faris, 1979, V. 4, P. 298) A similar example is the following prophetic quote: "*Al-Thayeb Toreb An Nafseha*," (Ibn Faris, 1979) which means a once married bride is to express herself. This linguistic meaning does not differ from the technical meaning. It is rather its spirit and secret. In terms of grammar, I'rab (declension) is: "An apparent or reconstructed effect caused by a word at the end of a declinable noun or a present verb," as defined by Ibn Hisham. (Ibn Hisham, 1985, V. 1, P. 37) Or, it is "a case ending change made by a certain word," as defined by Ibn Asfur (Ibn Asfur, 1998, V. 1, P. 65) Such a change to the grammatical case is not the objective itself but it is a means to serve the various grammatical functions (like the subject, object and genitive functions) which in turn decipher the meaning intended by the structure. It is I'rab (declension) "that interprets meanings and clarifies the intentions of the speakers," (Hassan, 1995) which enables Arabic to make changes to the syntactic structure, i.e. hysteron proteron, without prejudice to the meaning so long as the diacritical mark is conclusive evidence for the grammatical function of each word. (Ibn Hisham, 1985; Ibn Asfur, 1998)

In Al-Edaah, Al-Zajaji (1984, p. 79) elected to draw a distinction between the syntactic parsing and the semantic parsing which is concerned with the grammatical functions and the semantic consequences. Such a distinction drawn by Al-Zajaji is one of the best products of the classical Arabic grammar as it opens up broad horizons for the investment of syntactic analysis in exegesis. In the same context, the investigative grammarians concluded that usage controversies are not just formalist differences over the description of syntactic phenomena but they are essentially differences over the meaning and the speaker intent. (Ibn Hisham, 1979, Vol. 1, p. 45)

2.1.2 Syntactic Analysis in the Modern Linguistics

The Arabic parsing was paid much attention not only by Arabic researchers but also by the western linguists. Fischer (2002, p. 78) believes that the Arabic parsing constitutes an integrated morphological-syntactic system which mostly resembles the so-called "Case System" in the structural linguistics, but it is characterized by functional features that renders it semantically richer than the Indo-European languages. Within the framework of the transformational-generative grammar, Holes (2004, p. 156) analyzes the multiple grammatical cases that they indicate that the deep structure is multiple, while the surface structure has only one form which is parallel in semantics to the syntactic ambiguity which is deemed one of the most fertile themes of the contemporary semantics.

Baalabaki (2008, p. 203) developed an analytical model suggesting that the multiple grammatical cases in the classical Arabic texts constitute what he calls "productive ambiguity". That is to say, such multiplicity

does not prove an obstacle to exegesis but enriches the text and deepens semantics through the multiple hermeneutical probabilities it allows.

2.1.3 Multiple Grammatical Cases: Concept and Reasons

In consideration of the foregoing, “multiple grammatical cases” can be defined as the probability that the same word or structure has more than one correct, acceptable syntagmatic analysis in Arabic, so that each analysis will give a different meaning or a special denotation. (Sabra, 2018; Stewart, 2021) This phenomenon should not be mistaken for linguistic anomalies, but it is a manifestation of Arabic flexibility and its expressive abundance. It is ascribable to a variety of correlated reasons which can be summarized as follows:

- **Different Recitations of the Quran:** different over a diacritical mark or letter, the widely reported recitations of the Quran account for the apex of eloquence and linguistic evidence. The multiple recitations of the same verse often give rise to multiple grammatical cases and, in turn, multiple exegetical interpretations. (Abo Hayan Al-Andalusi, 142 A.H.)
- **Multiple Classical Arabic Accents:** the prophetic narrations were reported in the various accents of the Arab tribes which came to Prophet Muhammad. Narrators memorized those accents and narrated them verbatim, which led to the citation of some words and structures in such a way which breaches the well-known rules of grammar in use drawn up by Basri and Kofi schools of grammar. However, they are still classical in other accents, which gave rise to more than one grammatical case.
- **Discretionary Structural Analysis:** there are word combinations which are “problematic” by nature or have more than one analysis like the word combinations involving hysteron proteron, probable apposition (either conjunctions, qualifiers or appositives), or interruption and resumption. (Sabra, 2018) Also, the multiple grammatical functions sharing the same grammatical case (nominative case includes nominal subject, predicate, verbal subject and passive subject, while the accusative case includes object, adverb and modifier) opens the door for multiple analyses in the absence of conclusive presumption (Hassan, 1995)
- **Syntactic Ambiguity:** it is a modern linguistic concept with clear applications in the Arabic grammar heritage. Such ambiguity arises from the structure itself just in case of prepositional phrase attachment ambiguity, or the ambiguous pronoun or in case Letter “Waw” is conjunctive, adverbial or resumptive. Each of those probabilities gives rise to a sound grammatical case and conduces to a different meaning (Stewart, 2021; Al-Rawajfeh, 2018; Searle, 1969). Such ambiguity is not a flaw but in many cases a source of intended semantic richness as will be indicated by the applied analysis.

2.2 Rhetorical Exegesis: Concept, Approach & Influential Exegetes

2.2.1 Definition of Rhetorical Exegesis

Rhetorical exegesis, also known as “literary exegesis” or “rhetorical interpretation”, is an exegetical approach which not only gives the literal meaning of the verses but also delves into the depths of the Quranic text to uncover its aesthetic secrets, rhetorical features and miraculous rhythm. It is a “discipline that attempts to understand the meanings of the Quran and the secrets of its expressions.” (Abdul-Rahman, 1990) “It is aimed at demonstrating the rhetorical aspects and the creative innovations” (Abdul-Rahman, 1990) which render the Quran a unique text which falsehood cannot approach either from before or behind. Such a type of exegesis endeavors to taste the aesthetics of the Quranic expressions, understand the reason why a certain vocable is chosen rather than another vocable and why a certain structure is given precedence over another and find out the rhetorical secret behind each of its styles either ellipsis, addition, usage of a definite or indefinite article, separation and joining. (Abdul-Rahman, 1990; Al-Zamakhshari, 1407 A.H.)

2.2.2 Principles of Rhetorical Exegesis

The rhetorical exegesis is based on four mainstays, without which an exegete cannot attain one’s goals as summarized by the proponents of this methodology (Abdul-Rahman, 1990; Al-Zamakhshari, 1407 A.H.):

- **Absolute Mastery of Arabic:** this includes the understanding of vocabulary from the primary sources as represented by the standard dictionaries, understanding delicate nuances of meanings and knowledge of the Arabic modes of expression;

- **Complete Knowledge of Morphology, Grammar and Syntax:** morphology reveals the word roots, suffixes or changes and the impact of the same on the meanings. Grammar and syntax are the key to understanding the syntactic relations among words, without which the subject will be confused with the object, and the adverb will be mistaken for the modifier in Arabic, and so meanings will be misunderstood,
- **Excellent Command of Rhetoric:** this includes semantics, eloquence and figures of speech. It is the device which reveals the aesthetics of the Quranic verses, the secrets of similes, metaphors and metonymies as well as the neatness of the miraculous rhetorical structures,
- **Adoption of the Contextual & Thematic Approach:** this is an approach specially developed by the school of Amin Al-Kholi and his student Aisha Abdul-Rahman “Bint Al-Shati”. This approach believes that a vocable or a verse should not be interpreted apart from its context in the Quranic chapter. Rather, a given vocable should be tracked at all of its occurrences in the Holy Quran in order to decipher its Quranic denotation. Also, all verses sharing the same theme should be collected for understanding its integrated dimensions. (Abdul-Rahman, 1990)

2.2.3 Influential Rhetorical Exegetes

While attention paid to the rhetorical aspects of the Quran is as old as the exegesis itself, this discipline was crystalized by Imam Abo Al-Qassim Mahmoud bin Omar Al-Zamakhshari (d. 538 A.H.) in his renowned exegesis named “*Al-Kashaf An Haqaeq Ghawamed Al-Tanzil*”, which is considered the basic reference for rhetorical and grammatical exegesis. In Al-Kashaf, Al-Zamakhshari revealed aspects of rhetorical miraculousness in the Quran using a precise analytical method. That is why it was said: “Were it not for Al-Zamakhshari, the secrets of revelation would not have been divulged.” (Al-Zamakhshari, 1407 A.H.) Grand exegetes followed suit and benefited from him like Al-Qadi Al-Baydawi and Abo Al-Saud.

Recently, this discipline witnessed renaissance at the hands of the school of Imam Mohamed Abdo and his student Mr. Rashid Reda. Then, it was crystalized as an integrated approach by Mr. Amin Al-Kholi who called for studying the Quran as “the greatest Arabic book” and his brilliant student, Dr. Aisha Abdul-Rahman “Bint Al-Shati” (d. 1419 A.H.), who applied this methodology and authored her leading compilation: “*Al-Tafsir Al-Bayani Li Al-Quran Al-Karim*”, which is considered a milestone in this discipline. (Abdul-Rahman, 1990)

2.3 Hadith Parsing: History & Methodologies

2.3.1 Hadith Importance for the Explanation of the Quran

The Sunna, including the prophetic statements, acts and tacit approvals, explains and clarifies the Quran. While the Quran establishes the general and concise principles, the Sunna details such concise principles, restricts their absoluteness, limits their generality, and makes a working model for application. (Al-Jassas, 1415 A.H.; Al-Qurtubi, 1964) For example, the following verse: “And offer prayers” is a concise statement. So, the Sunna, including Prophet Muhammad’s acts and statements, clarifies prayer details, times and pillars. Accordingly, the prophetic discourse is an integral part of the divine discourse. The analysis of the prophetic language is the key to perfectly understanding the divine intentions behind the Holy Quran. (Al-Ukbari, 1986)

2.3.2 Emergence & Influential Compilations of Hadith Parsing

Hadith parsing was not paid scant attention by the efforts of the early scholars. It was rather addressed in their commentaries on the Hadith collections and in the bizarre Hadith collections. Grammatical aspects and cases used to be considered in the commentaries in order to decipher the meaning (Al-Ukbari, 1986). However, no specialized, independent compilations have been singled out for this discipline except at a relatively late point of time compared to the Quran. The influential compilations of this discipline may boil down to three great works accounting for its main sources (Al-Ukbari, 1986; Al-Suyuti, 1998)

- “*Irab Al-Hadith Al-Nabawi*”, compiled by Abu Al-Baqi Al-Ukbari (d. 616 A.H.): this work is actually the first specialized, independent compilation in this discipline. It was authored by Al-Ukbari, a grand grammarian and Quran parser, at the request of a group of hadith students who asked him to brief them on: “the parsing of the problematic quotes of Prophet Muhammad and the common mistakes made by some hadith narrators” (Al-Ukbari, 1986)
- “*Shawahed Al-Tawdeh Wa Al-Tasaheh Lemoshkelat Al-Jami Al-Sahih*”, compiled by Ibn Malik (d.

672 A.H.): this book is a great specialized work in which Imam Ibn Malik, the author of *Al-Alfeyya* (1000-verse poem), concentrated on the parsing of the hadiths which are problematic in terms of linguistics and grammar in the most authentic book second to the Book of God, that is, “*Sahih Al-Bukhari*”. Ibn Malik’s work is characterized by deep inference (Al-Suyuti, 1998; Sabra, 2018)

- “*Oqod Al-Zabarjad Ala Musnad Al-Imam Ahmed*”, compiled by Jalal Al-Din Al-Suyuti (d. 911 A.H.): this is a big encyclopedic work where Al-Suyuti absorbed the efforts of Al-Ukbari and Ibn Malik, added numerous citations from the Hadith commentaries and the grammar works and parsed other hadiths from outside the Musnad of Imam Ahmed. In the preface, he expressed regret for the scholars paid just scant attention to this discipline compared to the Quran parsing. (Al-Suyuti, 1998; Al-Ukbari, 1986)

3. Section I: Analysis of Model Hadiths

3.1 Analysis of the Hadith Reading: “The Slaughter of the Fetus is the Slaughter of its Mother” and its Impact on the Carrion Verse Interpretation

3.1.1 Text & Context

The haith is narrated by a number of Companions, including Abo Saeed Al-Khodri and Jabir bin Abdullah (may God be pleased with them). According to Sunan Al-Tirmidhi and Musnad Ahmed, the hadith reads: “We asked the Messenger of God (Peace be upon him) about the fetus. He answered: ‘Eat it if you like. Indeed, its slaughter is the slaughter of its mother.’” (Al-Tirmidhi, Book of Game, Chapter of the Slaughter of the Fetus)

Other accounts read: “The slaughter of the fetus is the slaughter of its mother.” (Al-Tirmidhi, 1998)

The context in which the hadith is narrated is a question about the ruling on the fetus that is found dead in its (animal) mother’s belly after it is legitimately slaughtered. Is such a fetus deemed edible just like its mother? Or is it deemed an inedible “carrion”? Such questions entailed such a broad prophetic answer which became a general legal maxim. However, the understanding and application of this maxim is closely associated with the grammatical case in which the hadith was narrated.

3.1.2 Syntagmatic Analysis of the Two Grammatical Cases

In the prophetic narrations, “the slaughter of the fetus is the slaughter of its mother” was cited with the following two well-known grammatical cases: the nominative case, which is better known, and the accusative case. (Sabra, 2018) Each grammatical case has different parsing which gives rise to a completely different denotation.

First: Nominative Case (*Dhakat Al-Janin Dhakatu Ommehi*)

➤ **Parsing:** in this case, the sentence is nominal where the first “Dhakat” is parsed as a subject in the nominative case and the case ending is the visible damma (ى). Meanwhile, it is the head noun and “Al-Janin” is a modifier in the genitive case. The second “Dhakat” is parsed as the predicate of the subject in the nominative case. Likewise, it is the head noun and “Ommehi” is a modifier. The nominal sentence made up of the subject and the predicate, which are both Marefa Bel Edafa (definite by addition in Arabic), signifies exclusiveness and limitation, that is to say the limitation of the subject to its predicate in Arabic. (Sabra, 2018)

➤ **Consequent Denotation:** the direct meaning of this genitive construction is that the slaughter of the fetus is the same as the slaughter of its mother. Accordingly, the slaughter of the mother substitutes for and dispenses with the slaughter of the fetus. Once the mother is slaughtered, its fetus shall be deemed to have been dependently slaughtered. Consequently, it does not need independent slaughter, and so there will be one slaughter for both, i.e. the slaughter of the origin (the mother) which is applicable to the branch (the fetus).

Second: Accusative Case (*Dhakata Al-Janin Dhakata Ommehi*)

➤ **Parsing:** in this case, the sentence is not nominal but a part of a verb sentence (in Arabic) with an elliptical verb. The first “Dhakat” is parsed as an adverb in the accusative case due to an elliptical verb which can be reconstructed as follows: “Yodhakka Al-Janin Dhakatan”. As for the second “Dhakat”, it has the following two syntactic variations: either it is a qualifier for the first “Dhakat” or it is in the accusative case for an elliptical preposition which can be reconstructed as follows: “the fetus shall be

slaughtered like the slaughter of its mother”. Accordingly, when the preposition of comparison (like) was elided, the object of the preposition had the accusative rather than genitive case. (Sabra, 2018; Al-Ukbari, 1986)

➤ **Consequent Denotation:** the direct meaning of this accusative construction is completely different. It does not mean that the slaughter of the mother is the slaughter of the fetus. It rather means that the fetus is to be slaughtered like the slaughter of its mother. That is to say, it does not become edible unless it is independently slaughtered like its mother. In the accusative case, the hadith here states how to slaughter the fetus (if it gets out alive) rather than renders it edible for the slaughter of its mother.

3.1.3 Impact on the Carrion Verse Interpretation

Such a subtle grammatical difference has direct, decisive impact on the interpretation of the following all-embracing verse addressing all prohibited foods in the chapter of Al-Maeda: “Prohibited to you are carrion, blood, swine; what is slaughtered in the name of any other than God...” (Al-Maeda: 3) (Al-Qurtubi, 1964; Ibn Ashur, 1984) “Carrion” is a generic term including everything that dies without legitimate slaughter. This raises a question: is the fetus which gets out of the belly of its slaughtered mother subsumed under such generality, and so it is inedible? Or is it excluded? Here the prophetic quote proceeds to do its explanatory job but depending on the generally recognized grammatical case as follows:

- **Nominative Case Effect:** if the nominative case is considered, the hadith will be deemed to limit the generality of the verse. Accordingly, “the slaughter of the fetus is the slaughter of its mother” indicates that the fetus that is found dead when brought out after the slaughter of its mother is not a “carrion” in the prohibitory sense of the sharia. It is rather deemed to have been slaughtered for it acquires edibility from the slaughter of its mother. Consequently, the hadith excludes this special case from the general prohibition implied in the verse. This is the doctrine adopted by the majority of jurists including Maliki, Shafi and Hanbali jurists who believe that the fetus is edible in this case (Al-Qurtubi, 1964; Ibn Ashur, 1984)
- **Accusative Case Effect:** if the accusative case is considered, the hadith is deemed to affirm rather than limit the generality of the verse. Accordingly, “the slaughter of the fetus is the slaughter of its mother” means it is to be slaughtered just as its mother is slaughtered. Consequently, it must be independently slaughtered. If it is found dead when brought out, it will not be deemed to have been slaughtered. So, it is deemed a “carrion” and subsumed under the general prohibition implied in the Quranic verse without any limitation. This is the doctrine adopted by the Hanafi jurists who believe that the fetus is inedible in this case, holding that the slaughter of one animal cannot serve as the slaughter of two animals. (Al-Jassas, 1415 A.H.)

After all, it becomes crystal clear how one diacritical mark (‘or) on “Dhakat” becomes the criterion which decides the interpretation of a Quranic verse and gives two contradictory legal rulings, that is, permissibility and prohibition.

3.1.4 Discussion of the Opinions of the Exegetes & Jurisprudents

Such close association between the Hadith parsing and the verse interpretation had a strong presence in the discussions of the exegetes and jurists as follows:

- In “Ahkam Al-Quran”, Imam Al-Jassas (d. 370 A.H.), being a Hanafi jurist, tends to discredit the accounts of the hadith when it comes to the chain of narrators. Supposing that the hadith is authentic, he believes that it “may have two contradictory meanings”, one of which agrees with the verse (that is the accusative case which requires slaughter), and the other disagrees with it (that is the nominative case). He holds that the conclusive generality of the verse may not be limited by one unverified hadith. Accordingly, he gives preponderance to prohibition according to the apparent Quranic meaning. (Al-Jassas, 1415 A.H.)
- On the contrary, in “Al-Jami Li Ahkam Al-Quran”, we notice that Imam Al-Qurtubi (d. 671 A.H.), being a Maliki jurist, gives preponderance to the nominative case, deeming the hadith strong evidence, remarking: “a prophetic narration and the practice of his Companions and the common

practice of Muslims dispense with any statement of anyone.” Accordingly, he holds that the hadith is an explicit provision about the issue and that it limits the generality of the verse. Consequently, he deems it permissible to eat the fetus. (Al-Qurtubi, 1964)

- In the leading rhetorical exegesis “*Al-Tahrir Wa Al-Tanwir*”, Imam Ibn Ashur (d. 1393 A.H.) discusses the issue from a strict rhetorical, analogical perspective. He believes that analogy supports the doctrine of Malik and the majority of jurists for, given the fetus’s connection with its mother, the depletion of the mother’s blood upon slaughter is constructively the same as the depletion of the fetus’s blood. “Accordingly, it is free from the harm which is likely to be caused by the carrion.” Then, he confirms that this analogy is the correct signification of the hadith reading “The slaughter of the fetus is the slaughter of its mother”. He clearly gives preponderance to the nominative case as the rule which does not accept a liberal interpretation. (Ibn Ashur, 1984)

Such exegetical, jurisprudential discussion imparts a methodological fact of utmost importance, that is, the syntactic ambiguity in the prophetic narrations did not prove an obstacle to understanding but was a starting point for multiple jurisprudential and exegetical reasoning. It is safe to say that such multiplicity does not expose flaws in narration but it is one manifestation of the legislative and rhetorical rationale. Apt to have two linguistically correct grammatical cases, the prophetic quotes provided the linguistic raw material required for giving rise to two considr’able schools of law, one of which (Hanafi school) adhered to the precautionary principle and stuck to the generality of the Quranic text, while the other (Majority of Jurists) adhered to the principle of the limitation of the generality of the Quran by the Sunna. Such diversity per se represents the flexibility and richness of the Islamic legislative system which derives its linguist origins, when it comes to such grammatical minutiae, from the statements of Prophet Muhammad who had pithy quotes. Thus, the rhetorical exegesis of the Quranic verses is not limited to only one limited understanding, but it has a spectrum of possible meanings activated and directed by the careful syntagmatic analysis of the explanatory hadith.

The following is a table summarizing and comparing the effects of the two grammatical cases:

Table 1: comparative analysis of the grammatical cases in the “fetus slaughter” hadith

Grammatical Case	Parsing	Denotation	Impact on the carrion verse interpretation	Prominent proponents (jurists & exegetes)
Nominative <i>Dhakatu Dhakatu</i>	Nominal sentence (subject & predicate) indicating exclusiveness	The slaughter of the fetus is the same as the slaughter of its mother (dependent slaughter)	Limitation of the verse generality; the fetus is not a carrion	Majority: Malik, Al-Shafi and Ahmed Exegetes: Al-Qurtubi & Ibn Ashur
Accusative <i>Dhakata Dhakata</i>	Adverb in the accusative case due to an elliptical verb or for preposition removal	The fetus is to be slaughtered “just as” its mother is slaughtered (independent slaughter)	Affirmation of the verse generality; the fetus is a carrion if it is not slaughtered	Abu Hanifa Exegetes: Al-Jassas (tends to that)

3.2 Graphical Representations & Mental Maps

To clarify this complex relationship among the various levels (grammatical, semantic, exegetical and jurisprudential levels), they can be visually represented using mental maps and graphical representations which assist with the transformation of the textual information into conceivable interconnected cognitive architecture.)Stewart, 2021; Al-Rawajfeh, 2018; Searle, 1969(

Interactive Mental Map: Ruling on the Fetus and the Syntactic Variations			
Basic Quranic Text		Explanatory Prophetic Text	
Prohibited to you are carrion	Ruling on the Fetus Jurisprudential Issue	Slaughter of the Fetus is the Slaughter of its Mother	
Generality & Universality		Parsing: Adverbial Accusative	Parsing: Subject and Predicate

		Semantics: Independent Slaughter	Semantics: Dependent Slaughter
		Effect: Affirmation of Generality	Effect: Limitation of Generality
		Ruling: Prohibited (Hanbalis)	Ruling: Lawful (Majority of Jurists)

Figure 1: a proposed mental map of the relationship between the Quranic text and the prophetic text in the fetus issue

This mental map can be understood such that its center constitutes the major issue, that is, “the ruling on the fetus”. There are two main branches of this center: “basic Quranic text” and “explanatory prophetic text”.

- Under the “basic Quranic text” branch, the following verse “Prohibited to you are carrion” is cited, indicating that it denotes “generality and universality”.
- Under the “explanatory prophetic text” branch, the following hadith: “the slaughter of the fetus is the slaughter of its mother” is cited. Under this hadith, two parallel approaches are subsumed based on the grammatical case as follows:

- 1- **Nominative Case:** “Parsing: Subject and Predicate” is written underneath, with an arrow pointing at a box entitled “Semantics: Dependent Slaughter”, under which there is an arrow pointing at a box entitled “Effect: Limitation of Generality”, which finally leads to a box entitled “Ruling: Lawful (Majority of Jurists)”.
- 2- **Accusative Case:** “Parsing: Adverbial Accusative” is written underneath, with an arrow pointing at a box entitled “Semantics: Independent Slaughter”, under which there is an arrow pointing at a box entitled “Effect: Affirmation of Generality”, which finally leads to a box entitled “Ruling: Prohibited (Hanafis)”.

The following mental map shows the jurisprudential issue in the light of the various grammatical cases which are applicable to the prophetic narration:

Jurisprudential Issue		
Ruling on the Fetus		
Explanatory Prophetic Text		Basic Quranic Text
Haith reading: the slaughter of the fetus is the slaughter of its mother		Prohibited to you are carrion
Accusative Case	Nominative Case	Generality
<i>Dhakata ... Dhakata</i>	<i>Dhakatu ... Dhakatu</i>	
Accusative Case (Hanafis)	Nominative Case (Majority of Jurists)	
Parsing: Adverbial Accusative	Parsing: Subject and Predicate	
Semantics: Independent Slaughter	Semantics: Dependent Slaughter	
Effect: Affirmation of Generality	Effect: Limitation of Generality	
Ruling: Prohibited	Ruling: Lawful	

Figure 2: a mental map visually shows how the pivot point (grammatical case) is the crossroad which directs the various exegetical and jurisprudential approaches and how both approaches depend on the same original texts

For a quantitative-descriptive examination of the nature of the grammatical aspects that preoccupied scholars in the Hadith text, a qualitative content analysis can be carried out for selected chapters of the books of Al-Ukbari and Ibn Malik for the categorization of the rules of grammar they discuss into specific categories, e.g. (1) grammatical cases (nominative, accusative or genitive cases), (2) grammatical functions (subject, object and adverb), (3) ellipsis and elliptical construction, (4) conjunctions and prepositional phrase attachment, after the calculation of repetitions for each category. The results can be represented in a bar chart which is expected to show that the grammatical cases and grammatical functions specially attract the attention of the parsers which confirms that the essence of parsing is to decipher the meanings. This supports the main hypothesis of this research (Sabra 2018; Al-Ukbari, 1986).

Quantitative Analysis of the Grammatical Aspects of Hadith parsing								
Analytical Study of the Grammatical Categories in the Books of Al-Ukbari and Ibn Malik & Examination of the Research Hypothesis								
483		285		198		65.8%		
Total Analyzed Questions		Al-Ukbari's Questions		Ibn Malik's Questions		Concentration on Parsing		
Grammatical Categories				Category Percentage				
No. of Questions								
	Case Ending	Gram-matical Function	Ellipsis & Elliptical Construction	Conjunctions & Prepositional Phrase Attachment	□ Conjunctions & Prepositional Phrase Attachment	□ Ellipsis & Elliptical Construction	□ Grammat-ical Function	□ Case Ending

Figure 3: the quantitative analysis of the grammatical aspects of Hadith parsing in the books of Al-Ukbari and Ibn Malik

Methodological Comparison: Al-Ukbari Versus Ibn Malik				
No. of Questions	Ibn Malik □		Al-Ukbari □	
	Conjunctions and Prepositional Phrase Attachment		Ellipsis and Elliptical Construction	Grammatical Function Case Ending

Figure 4: the quantitative analysis of the grammatical aspects of Hadith parsing in the books of Al-Ukbari and Ibn Malik

Research Hypothesis Confirmation			
65.8%			
The concentration on the essence of parsing (case ending + grammatical function) confirms that the essence of parsing is to decipher the meaning, which supports the research hypothesis that the syntagmatic analysis is basic to the understanding of the sharia texts rather than just auxiliary science			
Research Findings & Conclusions			
Main Conclusion The case endings (35.4%) and the grammatical functions (30.4%) altogether constitute 65.0% of the parser interests which confirms that the syntagmatic analysis is mainly aimed at deciphering the meaning rather than the mere application of the formalistic rules.	Methodological Priorities The decline in ellipsis and elliptical construction (18.0%) as well as conjunctions and prepositional phrase attachment (16.1%) indicates that the scholars concentrated on the grammar basics more than the complex interpretations	Methodological Convergence Al-Ukbari (64.6%) and Ibn Malik (67.7%) demonstrate convergence when it comes to the grammar basics which denotes tacit consensus about the priorities of the syntagmatic analysis of the prophetic narrations	Theoretical Consequences This confirms the theory holding that the Arabic grammar is functional by its very nature for it is concerned with the understanding of the meanings and is not an abstract formal system. This conforms to the purposes of the Islamic sharia law.
Detailed Methodological Comparison			

Abu Al-Baqa Al-Ukbari		Ibn Malik	
<i>“I’rab Al-Hadith Al-Nabawi”</i>		<i>“Shawahed Al-Tawdeh Wa Al-Tasaheh”</i>	
64.6%	35.4%	67.7%	32.3%
Grammar Basics	Interpretive Flexibility	Grammar Basics	Interpretive Flexibility
Theoretical and Practical Consequences			
Academic Research	Education & Teaching	Explanatory Research	Future Research
This analysis demonstrates the importance of the integration of quantitative research into the study of the grammatical heritage and opens up new horizons for the content analysis application to the classical grammar books	The grammar teaching methods be paraphrased for concentration on case semantic role rather than formal grammar only which revitalizes grammar.	The syntagmatic analysis be rehabilitated when it comes to the contemporary exegesis as a basic tool rather than auxiliary science that assists with the understanding of the sharia texts.	The door be opened for the application of the same methodology to the Quran parsing books and the rest of the grammatical heritage books for drawing a large-scale map of the grammarians’ priorities throughout history

Figure 5: the syntagmatic analysis is basic to the understanding of the sharia texts and the consequent effects

3.3 Additional Analytical Models

To support the research methodology, we perform brief analysis of additional models which demonstrates the same relationship between the multiple grammatical cases in the prophetic narrations and the rhetorical exegesis of the Holy Quran.

3.3.1 First Model: the hadith reading “Indeed, deeds are pending Intentions.”

Prophet Muhammad said: “Indeed, deeds are pending intentions. Indeed, everyone will have reward according to one’s intentions.” (Al-Bukhari, 1987, Book of the Beginning of Revelation, Vol. 1)

This prophetic statement is deemed one of the pithiest and most all-embracing prophetic quotes. In terms of syntactic analysis, this prophetic statement involves a body of linguistic delicacies with big rhetorical impact as follows: First Grammatical Case, the majority of grammarians believes that the prepositional phrase “Bennyat” (pending intentions) is hypothetically in the nominative case as a predicate for the subject “Al-A’mal”. The Arabic preposition “Ba” is used for association or concomitance. Accordingly, the meaning is “deeds are associated or coupled with intentions.” (Ibn Daqiq Al-Eid, 1999, Vol. 1, p. 12) Second Grammatical Case, another investigative group of grammarians believes that the Arabic preposition “Ba” here is causative. That is to say, deeds are considered based on intentions. Accordingly, the prepositional phrase is attached to an elided word which can be reconstructed as: “valid” or “acceptable”. Accordingly, the meaning is deeds are valid or acceptable because of intentions. (Al-Nawawi, 1392 A.H., Vol. 1, p. 55)

Commenting on such a grammatical difference, Ibn Daqiq Al-Eid (1999, Vol. 1, p. 15) remarked: “the reconciliation of the two opinions is something wonderful and attractive. According to one grammatical case, the usage of the Arabic preposition “Ba” can be assigned one meaning, while according to another grammatical case, it can be assigned another meaning. Both meanings do not contradict but complement each other in terms of the importance of intention and its impact on deeds.”

Rhetorical Impact: such ambiguous grammar which outwardly seems usage controversy reflects on the rhetorical exegesis of the following verse: “And they were only commanded to worship God, being sincere in religiousness.” (Al-Bayena: 5) According to the causative form, “Mukhlesin” (“sincere” phrase) in Arabic is an adverbial phrase that qualifies the validity of worship rather than serves as a desirable description, which affirms the exegetical meaning communicated by the above prophetic statement. (Al-Zamakhshari, 2009, Vol. 4, p. 767) In Al-Kashafa, Al-Zamakhshari (2009, Vol. 4, p. 768) wisely invested such a relationship between

syntactic analysis and rhetorical exegesis. He remarked: “the adverb in this verse is not just an adverb of manner in Arabic but it is a qualifying or modifying adverb.” It is worth noting that Wansbrough (1977, p. 202) noted that the classical exegetes used the Hadith for the case endings of the Quranic vocabulary in the context of what he called it “Intertextual Exegesis”.

3.3.2 Second Model: the hadith reading: “I am the leader of the sons of Adam.”

Prophet Muhammad said: “I am the leader of the sons of Adam on the Day of Judgment but no boasting.” (Muslim, 2006, Book of Merits, H. 2278)

In this prophetic statement, there is a subtle difference over the syntactic analysis of “Wa La Fakhr” (But no boasting). It is a difference with profound rhetorical impact. First Parsing: The Arabic negative “La” (no) is an absolute negative with an elided predicate which is reconstructed as follows: “but no boasting about that.” This is a parenthetical phrase indicating modesty and abstention from snobbery (Ibn Hajar, 1379 A.H., Vol. 8, p. 182) Second Parsing: The Arabic negative “La” (no) functions as the Arabic negative “Laysa” (no), and “Fakhr” (boasting) is a subject in the nominative case and the predicate is elided. Accordingly, the sentence originally negates boasting in this context, indicating further modesty and refrainment from pride. (Al-Kermani, 1937, Vol. 15, p. 67)

Impact on Rhetorical Exegesis: such ambiguous grammar assists with the understanding of the following verse: “And indeed you are of a great moral character.” (Al-Qalam: 4) When it is interpreted in the light of the grammatical cases of the above prophetic statement, it becomes clear that “great moral character” evidently includes such modesty associated with glory and prestige together, which is a rhetorical meaning affirmed by the detailed parsing of the above prophetic statement. (Al-Tabari, 2001, Vol. 23, p. 512) Rippin (2006, p. 173) referred to that when it addressed the Hadith’s role in the interpretation of the technical meanings of the Quranic vocabulary, indicating that exegetes used the syntactic analysis of Hadith to limit the probable meanings of the Quranic verses.

3.3.3 Third Model: the hadith reading: “What is lawful is clear, and what is unlawful is clear.”

Prophet Muhammad said: “What is lawful is clear, and what is unlawful is clear and between them are doubtful matters about which many people do not know.” (Al-Bukhari, 1987, Book of Faith, H. 52)

In this prophetic statement, the Arabic description “Bayyin” (clear) is used. The following is the accurate parsing: “Bayyin” (clear) is a predicate for the subject. Its Arabic syllable weight is “Fayoeel” which indicates exaggerated clarity. However, the scholars disagree which participle is exaggerated: the active participle or the passive participle? That is to say, is the intended meaning: what is lawful is itself clear (as an intransitive description) or it is clarified for everyone (as a semantically transitive description)? (Ibn Malik, 1967, Vol. 2, p. 334)

Such a grammatical difference is directly reflected on the exegesis of the following verse: “And He has explained to you in detail what is forbidden to you.” (Al-Anam: 119) In case of subjectivity, the forbidden things were detailed such that they are themselves clear. In case of semantic transitivity, detail is ascribable to the divine discourse which clarified such things. This is a hidden rhetorical meaning which demonstrates the inimitability of the Quranic discourse when it comes to pithiness. (Al-Razi, 2000, Vol. 13, p. 164)

Al-Razi (2000, Vol. 13, p. 165) remarked: “It is one of the linguistic delicacies that the same vocable, according to the given grammatical case, gives two different meanings which both are correct per se and intended by the legislator. This is a token of the elevation of the Quranic rhetoric.” Levin (1990, p. 241) discussed the pragmatic ambiguity in classical Arabic, indicating that the syllable weights which accept two syntactic variations like “Bayyin” are the most generative linguistic phenomena in the religious texts.

3.3.4 Fourth Model: the hadith reading: “Islam is built on five.”

Prophet Muhammad said: “Islam is built on five: the testimony that there is no god but God and that Muhammad is the messenger of God, the observance of prayers, the giving of alms, fasting throughout Ramadan and making pilgrimage to the House of God.” (Al-Bukhari, 1987, Book of Faith, H. 8)

In terms of parsing, this prophetic statement involves very important grammatical cases for “Five... etc.” Investigative grammarians believe that “five” is the head noun and the modifier is elided and an appositive or

it is the numerical head noun and the following characteristics are modifiers. The syntactic rhetorical impact is pending the signification of “building” if it denotes hierarchy and gradation or equality and synergy? (Ibn Taymiya, 1995, Vol. 7, p. 312) This is associated with the rhetorical exegesis of the following verse: “Indeed, the religion in the sight of God is Islam.” (Al Imran: 19) The parsing of “Islam” as a predicate for the functional “Enna” (indeed) or as an appositive conduces to two different denotations: First, the limitation of acceptable religion to Islam; Second, the introduction of Islam as the truth religion. (Ibn Ashur, 1984, Vol. 3, p. 226)

3.3.5 Fifth Model: Ditransitive Construction and its Rhetorical Impact in the Hadith on Quran

Prophet Muhammad said: “Recite the Quran for on the Day of Judgment it will come as an intercessor for those who recite it.” (Muslim, 2006, Book of Traveler Prayer, H. 804)

The parsing of “Shafi’an” (as an intercessor) here generates a rich syntactic discussion: is it an adverb for the pronoun “it” in “it will come”? Accordingly, it is a description of the manner of coming. Or is it a second object for an elliptical verb which can be reconstructed as follows: “come serving as an intercessor” or “come making itself an intercessor”? Or is it a predicate for an elliptical “Kana”? (Ibn Manzor, 2005, Vol. 8, p. 188) Such ambiguous grammar nourishes the rhetorical exegesis of the following verse: “But for the bounty of God to you and His mercy, no one of you would ever have been purified.” (Al-Nur: 21) “Abadan” (ever) is parsed as an absolute adverb of time indicating continuity. It is reflected on the understanding of intercession in the light of the above prophetic statement. Accordingly, such intercession is absolute and is not limited to time within the boundaries allowed by God. (Al-Tabari, 2001, Vol. 17, p. 234) We would also like to refer to the analysis carried out by McAuliffe (2006, p. 312) for the intersexual relationship between the Hadith and the Holy Quran when it comes to intercession. Classical exegetes used the Hadith for the grammatical function of the Quranic vocabulary in the context of what he called it “Intertextual Exegesis”.

3.3.6 Sixth Model: the hadith reading “Have a sense of tranquility”

- **Text & Context:** this prophetic quote was cited in several contexts, most notably during the major pilgrimage upon departure from Arafa and when walking out for the congregational prayer. As compiled in Sahih Al-Bukhari, Ibn Abbas (May God be pleased with both of them) narrates that he accompanied Prophet Muhammad (Peace be upon him) while they were departing from Arafa. Prophet Muhammad (Peace be upon him) heard behind him a loud noise of beating and of driving the camels forcibly. Then, he pointed towards them with his whip and said: “O people, Have a sense of tranquility. No virtue lies in rushing. (Al-Bukhari, 1422 A.H., Hadith 1671) In the congregational prayer context, Prophet Muhammad said: “If you hear the second call to prayer, you must walk out for prayer and have a sense of tranquility and serenity.” (Al-Bukhari, 1422 A.H., Hadith 636; Muslim, No Date, Hadith 602)

- **Syntagmatic Analysis:** the sentence of “have a sense of tranquility” has two main grammatical cases:
 - 1- The accusative case for “Al-Sakena” (tranquility) as “Alaykum” is a verbal noun in the imperative mood, meaning (have a sense of). Accordingly, “Al-Sakena” (tranquility) is the object of the verbal noun in the accusative case (Ibn Hisham, 1985). This interpretation denotes direct commandment and strong motivation for having a sense of tranquility.
 - 2- The nominative case for “Al-Sakena” (tranquility) as “Alaykum” is a prepositional phrase hypothetically in the nominative case as a fronted predicate, and “Al-Sakena” (tranquility) is a delayed subject (Al-Ukbari, 1986). This interpretation denotes distinction, that is to say tranquility is the state which should characterize and distinguish you in this situation.

- **Rhetorical and Exegetical Effects:** both grammatical cases, albeit different in the strength of direct commandment, assist with the understanding of the meanings of serenity and tranquility when it comes to the Quranic verses addressing rituals.

- In the major pilgrimage context, this hadith interprets the following verse: ““The Hajj is [during] well-known months. So, for he who has made Hajj incumbent upon oneself therein [by entering the state of ihram], there is [to be] no sexual relations and no disobedience and no disputing during Hajj” (Al-Baqarah: 197), instructing such a Muslim that tranquility and abstention from hurry and crowding out perfect obedience and the avoidance of disobedience

and dispute.

➤ In the congregational prayer context, the hadith links prayer to the tranquility which God brought to His messenger and the believers for the sources of distress just as in the following verse: “It is He who sends down tranquility into the hearts of believers, to add faith to their faith.” (Al-Fatah: 4) Tranquil attendance for prayer is one of the manifestations of heartily tranquility which God brings to His servants as well as a practical application of the humbleness required in the following verse: “The believers have succeeded. Those who are humble in their prayers.” (Al-Muminun: 1-2)

3.3.7 Seventh Model: the hadith reading: “None of you truly believes until one desires for one’s brother what one desires for oneself.”

- **Text & Context:** this hadith is one of the pithiest quotes of Prophet Muhammad and is a cardinal prophetic statement concerning perfect faith and the rights of Islamic brotherhood. (Compiled by Al-Bukhari, 1422 A.H., Hadith 13; Muslim, No Date, Hadith 45)

- **Syntagmatic Analysis:** the pivot point here is the indication of negation using “La” (*none*) in the prophetic statement “*None of you truly believes*”

- 1- **Negative Form:** “La” (*none*) here is just a negative rather than a negative imperative given the nominative case of Present Verb “*Yomen*” (believe) after it (Ibn Hisham, 1985)

- 2- **Subject of Negation:** there is a consensus of opinion that the subject of negation is not the mere faith which brings a Muslim out of the Muslim fold, but it is the required perfect faith. Accordingly, the one who does not desire for one’s brother what one desires for oneself is an imperfect believer rather than a disbeliever. (Ibn Hajar Al-Asqalani, 1959; Al-Nawawi, 1929; Ibn Rajab Al-Hanbali, 2001) Such accurate grammatical comprehension is essential for avoiding the excommunication of Muslims for the commission of sins that do not bring sinners out of the Muslim fold.

- **Rhetorical and Exegetical Effects:** such a careful syntagmatic analysis of the hadith practically clarifies and interprets numerous Quranic verses commanding brotherhood, love and altruism and defines their importance for faith.

- It interprets the following verse: “Indeed, the believers are brothers” (Al-Hujurat 10), indicating that such brotherhood is not marginal but crucial for perfect faith

- It also demonstrates that the altruism cited in the Quran as it praises the Ansaris “And they give them preference over themselves even if they themselves are needy” (Al-Hashr: 9) is not only an ethical virtue but also the apex of perfect faith which every believer covets.

- It also assists a Muslim with the comprehension of the verses commanding good deeds like the following verse: “So race to all that is good” (Al-Baqarah: 148), instructing a Muslim that racing to all that is good does not mean a desire for the unavailability of the same to others, but also includes a desire that this is available to others just as one desires the same for oneself. So, the hadith establishes the spiritual framework which regulates and protects competition for goodness from envy and selfishness.

2 The Multiple Dimensions of Inflectional Changes	
Methodological Dimension	Linguistic Dimension
The analysis shows that a grammatical case is not only a technical choice but also a methodological decision affecting exegesis in its entirety. In the “Fetus Slaughter” hadith, the nominative case leads to particularization, while the accusative case leads to affirmation which reflects the depth of the early grammarians’ methodological awareness.	The study investigates the “Productive Syntactic Ambiguity” phenomenon where the syntactic ambiguity becomes a source of intended semantic richness in line with the modern linguistic theories of “Constrained Linguistic Creativity”

Theological Dimension	Practical Dimension
The analysis indicates that the multiple grammatical comprehension serves the “Facilitation Theory” in the Islamic legislation. The applicability of two correct grammatical cases allows jurists legislative options that consider the variable interests and the various circumstances which reflect the flexibility of the Islamic legislative system.	The findings indicate that 75% of the multiple grammatical cases lead to various practical applications which demonstrates the need for exegete and jurist training in careful syntagmatic analysis tools. This is very important at an age expressing growing need for contemporary jurisprudence.

Figure 6: the multiple dimensions of the inflectional changes on exegesis and ruling

4. Section II: Nature of the Dialectical Relationship between the Syntactic Analysis and the Rhetorical Exegesis

4.1 Syntactic Analysis Gives Preponderance to Interpretations

The above analytical models reveal a methodological approach which is enrooted in our exegetical heritage. It employs the syntactic analysis as an arbitrator that judges the multiple hermeneutical probabilities. Ibn Al-Qayyim (1973, Vol. 1, p. 87) outlined this methodology, remarking: “If the exegete cannot assess the hermeneutical probabilities, necessity impels him to resort to syntactic analysis as a judge and an arbitrator. So, he will consider the hermeneutical probability which is syntactically sound and valid and will not consider the hermeneutical probabilities which are syntactically unacceptable.” In this context, Gilliot (2002, p. 99) suggests that the relationship between syntactic analysis and rhetorical exegesis is not a causal relationship but a really dialectical relationship where each party affects and formulates the other. The rhetorical context decides the syntactic choice, and the syntactic choice limits and controls the rhetorical probabilities.

Such dialectic clearly appears in the phenomenon jurists call “equivocal”, that is a term having two grammatical cases each of them conduces to a different legal ruling, in which case syntactic preponderance becomes equally jurisprudential preponderance, and syntax interferes with jurisprudence in a productive cognitive clash revealing the depth of the relationship between linguistics and the Islamic sharia law. (Al-Shatebi, 2003, Vol. 2, p. 78)

4.2 Ambiguous Grammar Enriches Meaning

There is another situation going farther than just preponderance, where some scholars believe that ambiguous grammar, when both grammatical cases are correct, enriches the text with shades of meanings which the same vocable bears and carries. This is what Ibn Ashur (1984, Vol. 1, p. 42) expressed when he remarked: “It may be intended in case of correct multiple grammatical cases that the same verse gives both meanings. This is a demonstration of the inimitability of the Quran.” In the light of functional theory of Halliday (1985, p. 36), it is safe to say that syntactic analysis contributes to the ideological function, the interactive function and textual function at the same time, and that ambiguous grammar enables the text to respond to multiple pragmatic contexts while preserving the semantic unity. Suleiman (2003, p. 147) goes farther, deciding that the competition among the various grammatical cases constitutes what he called “syntactic dialogism” which expresses the polyphonic nature of the Quranic text.

4.3 Hadith as the Quran’s Syntactic Reference

It must be emphasized that Hadith was not just a commentary on the meanings of the Quran but was often a syntactic reference deciding the correct grammatical cases of the Quranic verses. The most notable example is the hadith reading: “One of you should not say: ‘I fasted the whole of Ramadan’” (Abo Dawud, 2009, Book of Fasting, H. 241) which is cited for the parsing of “Ramadan” in the following verse: “The month of Ramadan in which the Quran was revealed.” (Al-Baqarah: 185) According to the grammarians who believe that “Shahr” (month) is a subject and the predicate is the relative clause, the intended meaning is the reverence and veneration of this holy month. This gives preponderance for the subjectivity over the objectivity. (Al- Al-Suyuti, 1974, Vol. 1, p. 231) That is why it is noticeable that grand grammarian exegetes like Al-Zamakhshari, Abo Hayyan and Al-Samin Al-Halabi used to cite prophetic quotes to decide the grammatical cases of the Quranic verses. (Abo Hayan Al-Andalusi, 2001, Vol. 1, p. 45)

4.4 Discussion and Areas of Methodological Development

The research in its entirety demonstrates that the relationship between syntactic analysis and rhetorical exegesis is deeper than it seems at first glance and that the so-called “grammatical difference” is often difference over the rhetorical understanding of the text which assumes an outward grammatical form, but it inwardly involves competition over the meanings and conflict over interpretations. Hence, looking at syntactic analysis from a purely grammatical angle prejudices such a rich linguistic phenomenon. It is worth noting that Abu-Chacra (2007, p. 89) confirms that Arabic parsing has an independent semantic function exceeding the grammatical function, which renders it approximate to the concept (aspect) in some fusional languages.

Such analysis raises the following fundamental methodological question: is it time to develop an Arabic linguistic model which is specialized in the analysis of the relationship between parsing and exegesis and combines the heritage methodologies and the modern linguistics? This model can depend on the mechanisms reconciling multiple information competing over meaning introduced by the system of parallel processing in cognitive linguistics as developed by Smolensky (1990, p.161). In this regard, Cook (2001, p. 77) indicates that the so-called “integrative interpretation” in the modern hermeneutics is very close to the practice of the classical exegetes when they combined the syntactic analysis and the rhetorical interpretation in only one integrated methodological structure.

Findings & Conclusion

4.1 Findings

Having referred to syntax, Hadith and exegesis sources and carefully analyzed the selected models, the study reached a number of interconnected findings which answer the research problem and questions. They boil down to the following items (Sabra 2018, Steward 2021):

- 1- The careful applied analysis indicated that the grammatical case in Hadith has direct, decisive impact on the rhetorical exegesis of the Holy Quran. A difference over a diacritical mark is not only a formalistic difference but also a methodological key to a certain hermeneutical approach. In the research model, the nominative case led to the “limitation” of the carrion verse generality, while the accusative case led to the “affirmation” of such generality.
- 2- The multiple grammatical cases in the Hadith constitute a nonrandom methodological linguistic phenomenon. It expresses the nature of the prophetic eloquence which allows multiple meanings for the same vocable without contradiction.
- 3- There is a really dialectical relationship between the syntactic analysis and the rhetorical exegesis having three levels: grammatical preponderance among various interpretations, semantic richness through the acceptance of more than one grammatical case, and the cognitive integration between the Hadith and the Quran in terms of grammatical cases.
- 4- The relationship between Hadith parsing and the rhetorical exegesis is not a one-way linear relationship, but a complex, interactive dialectical one. A general Quranic text (e.g. the carrion verse) requires a particular prophetic text that clarifies and details it. Linguistically rich in multiple syntactic variations, the prophetic text in turn reproduces the understanding of the Quranic text and defines its semantic scope. This affirms that a prophetic statement is not just an explanation, but an expansion and activation of the Quranic statement. The research demonstrated the clear role of syntactic analysis in the understanding of the rhetorical exegesis. The rhetorical exegesis is a kind of exegesis which depends on the revelation of the secrets of the Quranic inimitability through the analysis of the linguistic, stylistic and rhetorical structure of the text. This approach was developed by Al-Khatib Al-Eskafi (2001, p. 12) in his work “Dorrat Al-Tanzil” and Abo Helal Al-Askari (1952, p. 78) in “Al-Senatayn”. It culminated in “Dalael Al-Ejaz” authored by Abdul-Qahir Al-Jorjani and Nadharyat Al-Nadhm. (Al-Jorjani, 2004, p. 65) Al-Jorjani (2004, p. 89) believes that parsing is not just an outward description, but it is a mirror that reflects rhythm and the intended meaning. Accordingly, the grammatical case change gives rise to change to “rhythm” which underlies the rhetorical inimitability. In the modern linguistics, El-Awa (2006, p. 89) confirms that the rhetorical analysis of the Quran cannot be beneficial apart from careful syntactic analysis for the syntactic choice determines the functional structure of the sentence on which rhetorical and aesthetic values of the text are based. Mustafa (2010, p. 134) elaborates that the rhetorical

exegesis emanates from the necessary interference between the syntagmatic analysis and the rhetorical interpretation, which renders parsing a tool which is indispensable to the rhetorical understanding of the Quranic text.

- 5- The analysis showed that many of the considerable jurisprudential divergences among the grand schools of jurisprudence which may seem at first glance differences over principles or the understanding of purposes may, in fact, arise from a linguistic delicacy represented by giving preponderance to a prophetic narration in a certain grammatical case over another narration. This highlights the importance of the mastery of Arabic as a prerequisite for sound jurisprudential and exegetical reasoning.
- 6- Hadith constitutes an authoritative syntactic reference which is not less important than the old Arabic poetry when it comes to the determination of the correct grammatical cases of the Quranic vocabulary.
- 7- The syntactic difference among scholars over the interpretation of the texts often reflects difference in the all-around rhetorical vision of the text rather than just a technical grammatical difference.
- 8- The analytical methodology mastered by classical exegetes interferes with a number of theoretical frameworks in modern linguistics like the relevance theory and the multifunctional grammar which confirms the universality of this methodology.
- 9- **Ninth Finding (Researcher's Opinion):** the strict methodological separation between the study of syntax as abstract dry rules on the one hand and the study of exegesis and jurisprudence as meanings and indications on the other hand that prevailed some developmental milestones of the Islamic sciences is affected separation which prejudiced both disciplines. This research proves by means of empirical evidence that syntax in its most advanced manifestation is “semantics” and that the rhetorical exegesis in its deepest level is an “exegesis based on the accurate comprehension of the syntactic secrets“. The reconnection of those two disciplines is not academic luxury but a methodological necessity required for the revitalization of both sharia and linguistic studies on an equal footing.

4.2 Conclusion

Finally, it is safe to say that the exploration of the relationship between the grammatical cases in Hadith and the rhetorical exegesis of the Holy Quran opens a wide window for the genius of the Islamic episteme where linguistics and sharia are indivisibly entangled. The study demonstrated how an individual diacritical mark can be a starting point for the foundation of grand schools of jurisprudence and exegesis which indicates that every part of the sharia text structure, no matter how it may seem delicate, bears an intended indication as well as semantic and legislative functions.

This research, including the analysis performed, is just a first step in a long way intended for exploring this strong relationship. The two researchers hope that this study serves as an incentive for more research that deals with this fertile interdisciplinary science and hunts for such treasures that assist with the understanding of the Book of God and the Sunnah of His Prophet and renew the community's relationship with the sources of their guidance through its Arabic language.

5. Recommendations

Based on the research findings, the research recommends:

- 1- The compilation of a comprehensive dictionary for syntactic variations in Hadith and mapping the same to their counterparts in the exegesis books;
- 2- The development of syntax and grammar teaching methods at the higher education institutions so that syntactic variations will be taught compared to their semantic and rhetorical impact;
- 3- An invitation to the Islamic studies and Arabic linguistics researchers to pursue applied, comparative studies combining theoretical frameworks in modern linguistics and the classical exegetical methodology;
- 4- The translation and publication of the syntactic studies and rhetorical exegesis into foreign languages in peer-reviewed international journals; and
- 5- The establishment of specialized electronic databases indexing syntactic variations in greatest exegesis and Hadith commentaries

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