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A Contrastive-stylistic Study of Vilification of Life in Religious Contexts

A Dissertation

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By

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But you shall walk in the way that the Lord your God hath commanded, that you may live, and it may be well with you, and your days may be long in the land of your possession (Deuteronomy. 5: 33).

<div align="right">(Rheims, 1609: 217)</div>

<div align="center">بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ</div>

{اعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهْوٌ وَزِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ ۖ كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهِيجُ فَتَرَاهُ مُصْفَرًّا ثُمَّ يَكُونُ حُطَامًا ۖ وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِّنَ اللَّهِ وَرِضْوَانٌ ۚ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ}

<div align="right">﴿صدق الله العلي العظيم﴾</div>

(سورة الحديد: 20)

In the name of Allah, Most Gracious, Most Merciful

"57: 20. Know ye (all), that the life of this world is but play and amusement,(5302) pomp and mutual boasting and multiplying, (in rivalry) among yourselves, riches and children. Here is a similitude:(5303) How rain and the growth which it brings forth, delight (the hearts of) the tillers;(5304) soon it withers; thou wilt see it grow yellow; then it becomes dry and crumbles away. But in the Hereafter is a Penalty severe (for the devotees of wrong). And Forgiveness from Allah and (His) Good Pleasure (for the devotees of Allah.. And what is the life of this world, but goods and chattels of deception?(5305)" (Ali, 2004: 390).

<div align="right">***Almighty Allah, The Most High has told the truth.***</div>

<div align="right">*(Surat Al- Hadid: 20)*</div>

The Supervisor's Certificate

I certify that this dissertation entitled (A Contrastive-stylistic Study of Vilification of Life in Religious Contexts) written by Marwa Gubair Mugeer has been prepared under my supervision at the College of Education for Human Sciences, University of Babylon, in Partial Fulfillment of the Requirements for the Degree of Doctorate of Philosophy in Education/ English Language/ Linguistics.

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DEDICATION

To the fathers of this nation (Peace be upon them)

To my tutors and friends

To my parents with love

To my husband and lovely son

Acknowledgment

My first and foremost thanks are due to Allah Glorified and Exalted Be He without His continuous and everlasting assistance, blessings, and success the completion of this study would not be possible.

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Abstract

The current study is a contrastive-stylistic study of vilification of life in Biblical and Qur'anic texts. It tries to answer the following questions: (1) What are the agendas by which vilification of life is presented in Biblical and Qur'anic texts? (2) How do Biblical and Qur'anic texts exhibit vilification of life stylistically? and (3) What are the similarities and differences between Biblical and Qur'anic texts in approaching vilification of life stylistically?

In accordance with the previous questions, the study aims at: (1) Identifying the agendas by which vilification of life is presented in Biblical and Qur'anic texts, (2) Detecting how Biblical and Qur'anic texts exhibit vilification of life stylistically, and (3) Investigating the similarities and differences between Biblical and Qur'anic texts in approaching vilification of life stylistically.

It is hypothesized that: (1) Monasticism, poverty and loneliness are among the main agendas that are used in Biblical texts to present vilification of life, while zuhd and piety are among the agendas that are used in Qur'anic texts, (2) Biblical and Qur'anic texts exhibit vilification of life by means of phonological, syntactic and semantic stylistic devices, and (3) In spite of the common points between Biblical and Qur'anic texts in presenting the theme of vilification of life stylistically, the differences are many and vivid. For example, Biblical texts make extensive use of simile, metaphor, parable, homogeneity and asyndeton, whereas Qur'anic texts employ alliteration, rhyme, polysyndeton and antithesis widely.

To achieve the aims of the study and test its hypotheses, the following procedures are adopted: (1)Surveying the relevant literature on

vilification of life in Christianity and Islam and presenting a theoretical background about the stylistic devices used in English and Arabic, (2) Selecting certain texts from the Holy Bible and the Glorious Qur'an and analyzing the meaning of vilification of life in these contexts, (3) Applying the eclectic model to conduct a stylistic analysis of the chosen texts, (4) Conducting a quantitative analysis to support the qualitative analysis, and (5) Coming up with some conclusions based on the results of the qualitative and quantitative analyses.

The study comes up with various conclusions, the most important of which are: (1) The theme of vilification of life is presented throughout different agendas in Biblical and Qur'anic texts. For example, Christianity uses the topics of monasticism, loneliness, disassociation, poverty, suffering and virginity, while Islam concentrates on the themes of Zuhd and piety, (2) Biblical and Qur'anic texts exhibit vilification of life by means of phonological, syntactic, and semantic stylistic devices, and (3) The differences between Biblical and Qur'anic texts when tackling the theme of vilification of life are more than the similarities. Statically, Biblical texts make extensive use of simile, metaphor, parable, homogeneity and asyndeton, whereas Qur'anic texts employ alliteration, rhyme, polysyndeton and antithesis widely. Stylistically, the extensive use of simile and metaphor in the Bible indicates the indirectness of the Biblical verses in attaching the theme of vilification of life. Whereas, The utilization of alliteration, rhyme and antithesis reflects the explicitness of the Qur'anic verses in attaching the theme of vilification of life.

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List of Abbreviations

The Abbreviation	Full Form
CL	Contrastive Linguistics
CS	Contrastive Stylistics

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Chapter One

1. Introduction

This chapter introduces the problem, the aims, the hypotheses, the procedures, the limits and the value of the study.

1.1 The Problem of the Study

Vilification of life, as a theme, is found in all religious contexts, including English and Arabic texts. It is present in religious contexts explicitly and\or implicitly; explicitly as a topic upon which certain texts are built and implicitly in the conduct of prominent and leading figures of these religions. The effectiveness of writing or saying a religious text that deals with vilification of life is an important criterion determining whether this text is effective and persuasive or not. Therefore, the overall linguistic structure (in terms of contrastive stylistics) of vilification of life is a main objective in the present study.

Since most of the previous works on vilification of life have tackled this topic from a religious perspective, the present study attends it from a linguistic perspective, more precisely, from a contrastive stylistic perspective. Its main concern is the investigation of the various stylistic devices, their functions and how they combine to achieve the desired effects. Also, vilification of life is an integral part of religion and religious contexts; however, it differs in one way or another from one religion to another; that's why the contrastive part of this study will address this issue.

As far as the researcher knows, this study has not been tackled stylistically in religious contexts before. Therefore, the study aims to deal

with this topic in English and Arabic religious contexts. Thus, the present study attempts to answer the following questions:

1. What are the agendas by which vilification of life is presented in Biblical and Qur'anic texts?

2. How do Biblical and Qur'anic texts exhibit vilification of life stylistically?

3. What are the language functions that are used to dignify the theme of vilification of life in Biblical and Qur'anic texts?

4. What are the similarities and differences between Biblical and Qur'anic texts in approaching vilification of life stylistically?

5. What are the common or vivid stylistic devices that are used in both religious contexts to deliver the theme of vilification of life?

6. What are the impacts of cultural and religious differences between English and Arabic religious contexts on expressing the theme of vilification of life?

1.2 The Aims of the Study

The study aims at:

1. Identifying the agendas by which vilification of life is presented in Biblical and Qur'anic texts.

2. Detecting how Biblical and Qur'anic texts exhibit vilification of life stylistically

3. Finding out the language functions that are used to dignify the theme of vilification of life in Biblical and Qur'anic texts.

4. Investigating the similarities and differences between Biblical and Qur'anic texts in approaching vilification of life stylistically.

5. Specifying the common or vivid stylistic devices that are used in both religious contexts to deliver the theme of vilification of life.

6. Explaining the impacts of cultural and religious differences between English and Arabic religious contexts on expressing the theme of vilification of life.

1.3 The Hypotheses of the Study

This study is carried out with the following hypotheses:

1. Monasticism, poverty and loneliness are among the main agendas that are used in Biblical texts to present vilification of life, while zuhd and piety are among the agendas that are used in Qur'anic texts.

2. Biblical and Qur'anic texts exhibit vilification of life by means of phonological, syntactic and semantic stylistic devices.

3. Conative, reflexive and expressive functions are used to dignify the theme of vilification of life in Biblical and Qur'anic texts.

4. In spite of the common points between Biblical and Qur'anic texts in presenting the theme of vilification of life stylistically, the differences are many and vivid. For example, Biblical texts make extensive use of simile, metaphor, parable, homogeneity and asyndeton, whereas Qur'anic texts employ alliteration, rhyme, polysyndeton and antithesis widely.

5. Parable is used mostly as a common stylistic device in both religious contexts with different functions to deliver the theme of vilification of life.

6. Due to the cultural and religious differences between English and Arabic religious contexts, different stylistic devices are used with different functions to explain the theme of vilification of life, for example hyperbole is used in the Holy Bible to persuade people to vilify life, while in the Glorious Qur'an, this device is used to deliver stories as evidence to people.

1.4 The Procedures of the Study

To achieve the aims of the study and test its hypotheses, the following procedures are adopted:

1. Surveying the relevant literature on vilification of life in Christianity and Islam and presenting a theoretical background about the stylistic devices used in English and Arabic.

2. Selecting certain texts from the Holy Bible and the Glorious Qur'an and analyzing the meaning of vilification of life in these contexts.

3. Applying the eclectic model to conduct a stylistic analysis of the chosen texts.

4. Conducting a quantitative analysis to support the qualitative analysis.

5. Coming up with some conclusions based on the results of the qualitative and quantitative analyses.

1.5 The Limits of the Study

This study is limited only to a contrastive stylistic analysis which concentrates on analyzing some selected texts of vilification of life from the Holy Bible and the Glorious Qur'an. Ten texts are chosen to be analyzed in English and Arabic. The analysis will be limited to three linguistic levels: phonology, syntax and semantics. Also, the importance

of contextual factors in clarifying the theme of vilification of life in English and Arabic contexts is discussed. The eclectic model is based on: Jakobson's (1960) "Closing Statements": Linguistics and Poetics *" Style in Fiction".* Hymes' (1962) *The Ethnography of Speaking*، Crystal and Davy's (1969) *Investigating English Style,* Leech and Short's (2007) *Style in Fiction: A Linguistic Introduction to English Fictional Prose,* Lambrou's (2016) "Discourse Stylistics" in *The Bloomsbury Companion to Stylistics,* القزويني's"الايضاح في علوم البلاغة: (1987) and مفتاح العلوم: السكاكي المعاني و البيان و البديع (2003).

1.6 The Values of the Study

By highlighting English and Arabic religious texts, the study is hoped to be of value for those who are interested in religious contexts, themes and practices, and also for those who are interested in stylistic structure of religious texts and will get benefit as well. In addition, the present study will be valuable for those who want to study vilification of life using other stylistic devices such as the pragmatic devices. Students who are interested in analyzing religious texts also can benefit from this study. Also, the study will be valuable for textbook designers, specially textbooks that include religious topics.

Chapter Two

Vilification of Life in Religious Contexts: Theoretical Background

2. Introduction

This chapter identifies vilification in English and Arabic. It begins with a general introduction to the theme of vilification and its meaning and agendas. The consequences of vilification in both religions will be the next part in the chapter supported by a number of verses from the Holy Bible and Glorious Qur'an as examples. Then, it moves to the concept of life in Christianity and Islam. Furthermore, the characteristics and the stylistic analysis of texts of vilification of life in the Holy Bible and the Glorious Qur'an are brought to light.

2.1 The Concept of Vilification

Every society has specific standards to demarcate its people and systems of meaning in order to make sense of life. So, the theme of vilification of life has a general objective which is to differentiate outsiders from insiders in any society. Purity is one of these standards that determines who or what is out of place and to consider what is wrong, deviant and senseless. This system of meaning (purity) demarcates persons, groups, things, times and places as either 'pure' (clean or 'in place') or 'impure' (unclean or 'out of place'). This pure system is very important in embodying the core values of a society by providing clarity of meaning direction of activity and consistency for social behavior (Neyrey, 1986: 91-128), (Malina and Neyrey, 1988: 35-42), and (Malina and Rohrbauch, 1992: 72).

DuToit (1994: 404) describes vilification as a rhetorical technique used by speakers and authors to influence their audiences, to increase honor and to elude shame, but this opinion is not considered in the present study because vilification is taken as a concept. Vilification could be defined in various ways. Some define it as "how it affects people" and others may concentrate on what constitutes this term. Whatever the orientation, any one tries to define this term must take into consideration the means by which this action (vilification) can be conducted. Asherry Magalla uses the term 'defamation' instead. Then, he reports Deacon Jim's argumentation: "the stability of human society really depends on the good will that ought to exist among individuals, and that common good will can only be realized by truthfulness". This refers to the fact that the stability of any community depends on the good will of any person in that community. And the damage of any person will cause a damage to his community, so that every person should restore that good will (Magalla, 2018: 3, 13).

Finally, in its operational definition, vilification of life is the rhetorical technique that is used by religion in order to affect the behavior of people in treating life and its martial pleasure and increase their will in slandering life. In other words, vilification of life refers to the persuasive means by which Christianity expresses monasticism and Islam delivers zuhd.

2.1.1 Vilification of Life in Christianity

This part sheds light on the meaning and agenda of vilification of life in Christianity with some texts from the Holy Bible as examples.

Dumont (1960: 63-70) draws a picture of what vilification of life is (renunciation as he calls it). He defines it as "the abandonment of rites –

permanent, occasional and optional- which are known through injunctions, after reciting formula of the praisa". Two activities are included in this definition:

1- The abandonment of the rites, and

2- The recitation of the praisa formula.

The first activity refers to leaving the world (life) that one vilifies and indicates a more precise idea which is "the culmination of the rite". The second activity is added to the first one to clarify this concept and to combine the entire procedure of vilification which is 'the real intent'. Two conditions are put for those who might do the second activity:

A- It can only be performed by 'Adhikarin' (one who is qualified to perform it under the vedic rules), and

B- It is valid only if performed according to the prescribed rules and procedures.

According to Christianity, vilifying life means evading life in society and the responsibilities and the duties it entails, considering them as the low and mean facets of worldly existence, and takes refuge in mountains or monasteries. Vilifying life also includes deriding married life and procreation (Mutahhari, 2004: 98-9).

Mahadevan (2015: 1-3) describes this theme under the theme of 'renunciation of life'. It is described as a very important principle. Vilifying life is not a 'physical response' of giving up all worldly activities and silently restiring in the forest or in a hermitage by claiming that:

It is a "mental pre-occupation over the results, it requires an intense mental preparation and attitude towards work, outcomes and entities around an individual, it is a gradual journey to perfection, this intense mental preparation, that a person might go through, will eventually lead to this stage".

The following figure presents the main agendas of vilification of life in Christianity. After the schematization of the figure, each theme will be explained separately.
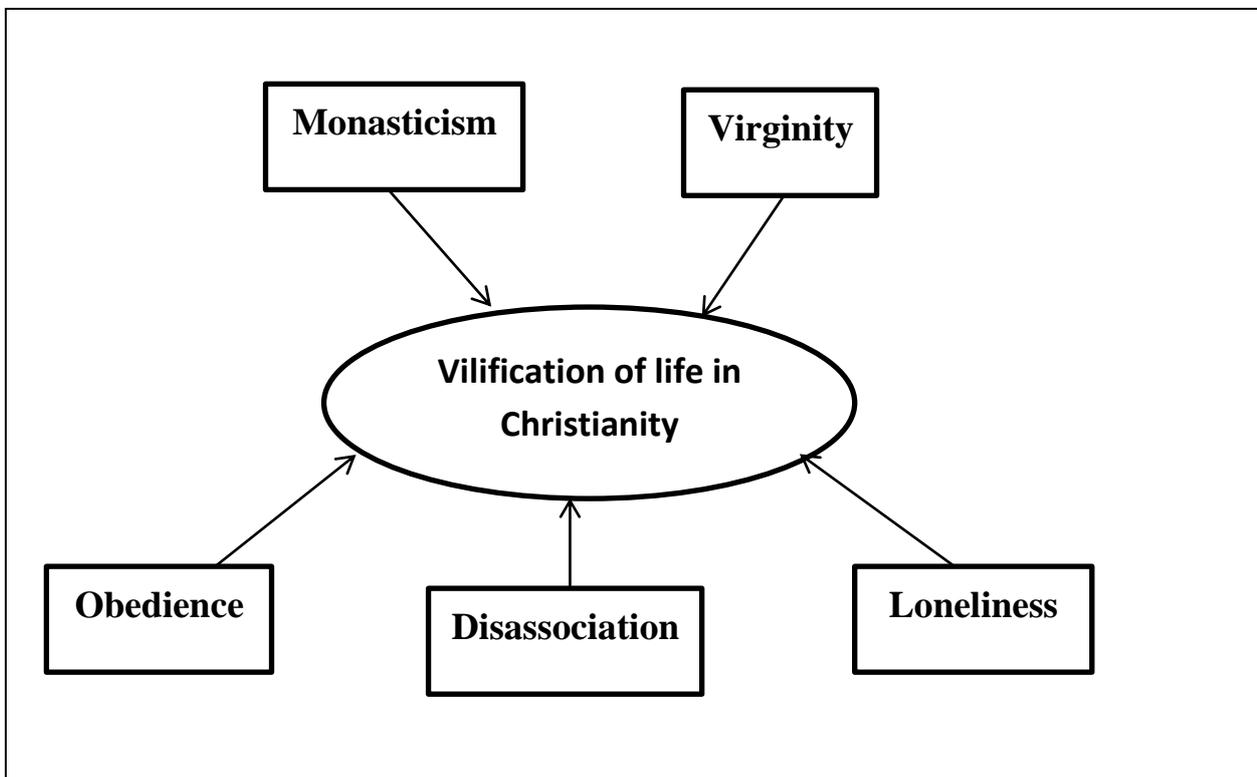
Figure (1): The Agendas of Vilification of Life in Christianity

2.1.1.1 Vilification of Life as Monasticism

According to this agenda, vilifying life takes two forms in Christianity: the eremitic and the monastic. The first form indicates that people in Christianity voluntarily withdraw from society and go to live in desert caves and crevices. Solitude, prayer and fasting are used by the hermit to master his passions and control his desires to insure his soul's salvation (Risse, 2008: 5):

1."Hence all monasteries are founded upon the filth of the devil" (*Luke 6:36-42*)

The other form is monasticism. By this form, a person abandons his parents and becomes responsible for his family's household. Jesus says: *"Sell what you have and give it to the poor"*. An ancient Christian Egyptian gave his parents' land to their neighbors and sold all their possessions. After that, he gave all his family's money and started to search what God wants him to do with his life. People with the second form are described by the following basic features which these groups have in common and have permanent relevance (Anthony, 2010: 13 31):

1- *A Sense of Calling:* Monastic people do not search behind being popular, but their believe or faith in God calls them to do so through the Scriptures and the Holy Bible.

2- *A Willingness to Act Without Support:* Christians' belief in God motivated monastics to do good deeds without permission. They believe that they were called by a divine power. These things are beneficial to the society.

3- *A Willingness to Suffer:* Asking what is needed to be done rather than what is easy, monastic persons have a desire to undergo all sorts of pain and loneliness.

4- *A Combination of Spirituality and Discipleship:* People think that spirituality and discipleship are two sides of the same coin in Christianity because one cannot be truly spiritual in the Christian sense without putting one's faith into practice, and any one cannot sustain real Christian discipleship without a deep and prayerful spirituality.

5- *Culture Formation:* According to monasticists, vilifying life is a way or a theme in life rather than a religious theme. They become involved in this theme and as a result, they changed their society as well as the culture that transmits the basic values of any society.

Razzaq (2021: 1) defines monasticism and sheds light on its aim as follows: "Monasticism is voluntary sustain and systemic program of self-discipline and self -denial in which immediate sensual gratifications are renounced in order to attain some spiritual or mental valued states. Monasticism demands to get away from normal sentiment and human emotions particularly to attain spirituality. Purposes of monasticism are to find out the pure inner self, raise above all flaws and human deficiency, spiritual excellence, liberation, and deliverance".

2.1.1.2 Vilification of Life as Virginity

In Christianity, virginity refers to:

> "The life of a celibate or optional celibacy for life, so the one who wants it affects not to marry, not to flee from the responsibilities of marriage and the consequences of the wife and children, nor to hate women and children, but rather a preference for them for a better life, and a devotion to total interest in serving God and his worship in the manner of

serving the angels and their worship of God, so that the whole soul, soul and body may be sanctified, so monasticism is not just celibacy or abandoning marriage, but is celibacy with purity of soul and body".

For example, the Christian Prophet Baulus lives virginity and hopes that all people live virginit in his saying: *"I want you to be careless, the unmarried cares about what is for the Lord, how the Lord is satisfied, and the married person cares about what is for the world, how he satisfies his wife"* (Iskandar, 2003: 175).

2. All this took place to fulfill what the Lord had said through the prophet: "The virgin will conceive and give birth to a son, and they will call him Immanuel" (which means "God with us") (Matthew 1:22-23).

2.1.1.3 Vilification of Life is Loneliness or Isolation

شلبي (2005: 246) delivers the meaning of loneliness and isolation in Christianity. For him, vilifying life means abandoning the world, in its possessions and ambitions, and resorting to mountains and wilderness far away in the desert. This idea is quoted from the Christ's life who used to ascend the mountain when he wanted to pray or teach the crowds, as what comes in the Gospel:

3. "And on those days he went out to the mountain to pray and spent the whole night in prayer to God, and he also before starting his call, he spent forty days in the wilderness" (St. Joseph)

The tendency for loneliness and isolation in deserts and mountains began to appear early in the history of Christianity, and it was naturally strengthened as a result of the persecutions launched by the Roman state

against emerging Christianity, as well as a result of the increase and spread of corruption in the world, which prompted them to resort to the deserts to escape their religion and to get rid of the killing.

2.1.1.4 Vilification of Life is a Selective Poverty or Disassociation

According to this agenda, vilifying life means that a person is stripped of all his possessions by his own choice and will, and that he lives in poverty as his master and teacher Christ lived. Also, it means: "Refinement of the body with hunger and thirst, rough dress and the distress of exclusivity away from people, and contentment with despise. Of clothes and little of food". They also derive this basis for their claim from the life and sayings of Christ, and from that he said to the rich young man who came to him asking him to guide him to the path of salvation:

4. "If you want to be perfect, go and sell your possessions and give to the poor, then you will have treasure in heaven and come follow me",

and he said in another place:

5. "And everyone who leaves homes, brothers, sisters, father, mother, woman, children, or fields for my name takes a hundredfold and inherits eternal life" (بتشر, 1900: 275).

The above texts reflect that asceticism in Christianity is intentional with a purpose as if the search behind perfection. Perfection to this tradition means leaving all material possessions and family and gives to live alone. Christians think that wealth is from God and returns to Him:

6."The   Lord sends   poverty   and   wealth; he humbles and he exalts" ([1 Samuel 2:7](#)).

For Christians, vilifying life means "obedience to superiors in all that they command, according to the sacred book" , and this obedience is obligatory for monks, as it is necessary for a monk to obey his superiors and brothers and to relinquish his own will until death. Christians derive this basis from the life of Christ, which they consider it an example and a model for obedience, as the Apostle Paul says about Christ:

7. "While being a son, he learned obedience".

 Likewise, the Apostle Paul urged himself to obey , when he says:

 8. "Obey your guide" (سكريما, 1992: 40).

These sayings reflect blind obedience without even asking or arguing about the reason why they should obey and why they should be ascent. Christians also try to convince others of being obedient to the commands of God:

9. "Walk in obedience to all that the Lord your God has commanded you, so that you may live and prosper and prolong your days in the land that you will possess" (Deuteronomy 5:33).

10. "Observe what the Lord your God requires: Walk in obedience to him, and keep his decrees and commands, his laws and regulations, as written in the Law of Moses. Do this so that you may prosper in all you do and wherever you go" (1 Kings 2:3).

2.1.2 Vilification of Life in Islam

الرازي (2005: 166) defines vilification (الذم) as against (المدح) and anything that is vilified is named as (الذميم). While علي (2009: 71) describes

vilification as الترك which means التخلية. Arabic language specifies two terms for vilification للذم, they are: (نعم) and (بئس) (الأسترابادي, 2006: 495).

Mutahari (2004: 117-129) delivers Al-Imam Ali's idea (Peace be upon him) about vilification of life. Ali (p.b.u.h) names this topic as 'Renunciation of Dunya'. It is one of the frequent themes in Nahjul-Balagha. It is a direct warning against the dangers of worldliness. Ali (p.b.u.h) reacts to a special social phenomenon at his time. So, any attachment to the world is condemned and disapproved by Islam. Even if human beings have an emotional attachment, this cannot be true because man has been created with a series of "congenital emotional attachment and inclinations which are neither superfluous nor incongruous and because human beings do not have redundant congenital tendencies of attachment in their nature". 'Wise and sagacious" are among human purposes and tendencies or aptitudes.

The Glorious Qur'an proves the idea that neither the world has been created without a purpose nor has man stays into it aimlessly. The logical view of Islam about the man's relation to the world is not that of a prisoner with his prison, but it is the kind of relation that exists between a Peasan and his farm, or a merchant and the market place. According to this view, the world to the man is a school, training ground or place where he can acquire perfection. This result leads to the following facts about human beings:

1- They are inherently idealists and lovers for perfection.
2- They are in pursuit of something with which they want to develop a relationship closer than an ordinary attachment, and

3- They are, by nature, devotee and worshipers in search of something which is the ultimate object of their desire and the end of their entire being.

Islam does not consider the material world (Dunya) and life as the ultimate goal of human beings for two reasons; firstly, this world is followed by the eternal and everlasting world of the Hereafter where the conditions of life will be determined by the deeds, good or evil, of a person in his world and secondly, the value of a human being is too great to warrant him from the slavery of the material aspects of life.

Islam rejects the captivitive life rather than the life of freedom. Life as a way or means is not condemned, but as a goal or objective. Humans must design a higher aim and purpose in their relationship (bondage) with the world, going beyond filling their belly to satisfaction because they will make every effort to the pursuit of an objective lower than their higher values. Humans are bound to sink to the level *"of the lowest of the low"* *(asfal al-safilin):* " ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ " (5 :التين).

Qur'anic verses, in the face of vilifying life, are of two types. The first group of verses draws an introductory picture for the second group. While in the second group, life is described as changeable, inconstant and ephemeral. Material objects in life are fleeting and transitory. Such verses remind human beings of the fact that, whether they like life or not, there is an eternal and everlasting world exists. The present life is not everything Mutahari (2004: 117-129).

The following points embody the main agendas of vilification of life in Islam. Figure (2) illustrates the common among these agendas:
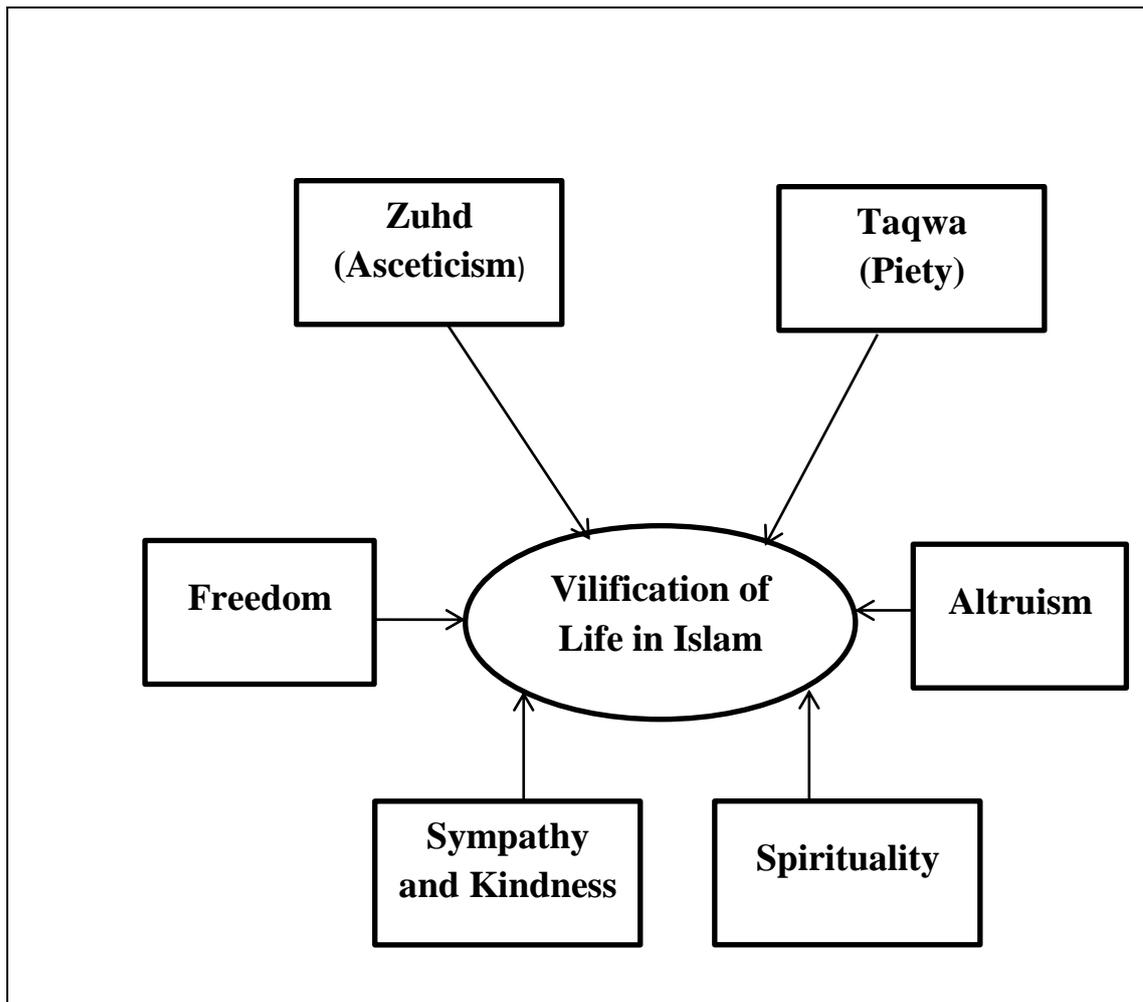
Figure (2): The Agendas of Vilification of Life in Islam

2.1.2.1 Vilification of Life is Zuhd (Asceticism)

Zuhd defined as the renunciation of the world. It means indifference and avoidance which is the opposite to 'raghbah' which means 'attraction', 'inclination' and 'desire'. According to the meaning of indifference, zuhd is of two types; involuntary and cultivated (Mutahari, 2004: 93- 5). A person is involuntarily indifferent towards a certain thing when, by nature, he does not have any desire for it, as in the case of a sick person

who shows no desire either for food, or fruits, or anything else. This meaning of indifference or abstinence has nothing to do with the implied meaning of zuhd.

The other type of zuhd is cultivated (intellectual or spiritual). According to this spiritual abstinence, material things, that are naturally desired by creators, are not regarded as the goal and objective by the Zahid in his search behind identity, perfection and felicity. Otherwise, the ultimate goal or objective is not material aims and sensual pleasures, but it is a high ethical and moral goal which might be "the sensuous pleasures of the Hereafter, honor, dignity, nobility, liberty, or it may belong to spiritual sphere, like the remembrance of Allah and the desire to acquire nearness to Him".

Thus, the Zahid is a person whose desire passes the sphere of material objects and his goal of aspiration lies beyond the material existence. His ideas, ideals and hopes have the meaning of indifference rather than his physiological side. All zuhd is summarized in this verse:

((لِّكَيْلَا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ ۗ وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ)) (الحديد: 23)
11. In order that ye may not despair over matters that pass you by, nor exult over favours bestowed upon you. For Allah loveth not any vainglorious boaster (Ali, 2015: 391).

Life, according to the Zahid, does not occupy any significant or value among his main goals and objectives or ideals, and it is not even valuable in the scheme of things which matter to him. The basic aim of zuhd and vilifying life is the pursuit of supra-material objectives and ideals (Mutahari, 2004: 93- 5).

2.1.2.2 Vilification of Life is Taqwa (Piety)

Taqwa or piety means abstinence. It is thought that the greater the amount of abstinence, withdrawal, and self-denial, the more perfect is one's taqwa. Accordingly, taqwa has two interpretations:

1- It is a concept divorced from active life.
2- It is a negative attitude. It means the more severely this negative attitude is exercised, the greater one's taqwa would be.

A person with taqwa withdraws from the bustle of life and keeps himself away from attachment in any issue or affair of the world. Abstinence and caution are regarded as essential concepts of wholesome living. They lead to a healthy life because firstly, man is forced to negate, affirm, renounce, and accept. Secondly, it is through renunciation and avoidance that concentration is given to action (Mutahari, 2004: 93- 5). The following verse clarifies this idea:

((لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ)) (البقرة: 256)

12. Let there be no compulsion(300) in religion: Truth stands out clear from Error: whoever rejects evil and believes in Allah hath grasped the most trustworthy hand-hold, that never breaks(301). And Allah heareth and knoweth all things (Ali, 2015: 32).

In short, taqwa is a spiritual condition which results in control and command over one's self. A man with taqwa possesses a spiritual personality endowed with will-power and a mastery over the domain of one's self. Taqwa is the key to guidance, the provision for the Hereafter, the freedom from every kind of slavery and the deliverance from every form of destruction (Mutahari, 2004: 87-91).

Owns, et al. (2016: 233) define taqwa as "the desire for a personal connection with God". In Islam, believers try to live in a case of taqwa, increasing the awareness of God. It is referred to in the Glorious Qur'an as "the highest quality of Muslims". Taqwa helps believers to live as Allah wants, preventing them from evil. This is clear in the following verse:

((يا أيها النَّاسُ إِنَّا خَلَقْنَاكُم مِّن ذَكَرٍ وَأُنثَى وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِندَ اللَّهِ أَتْقَاكُمْ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ)) (الحجرات: 13)

13. O mankind! We created(4933) you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise (each other). Verily the most honoured of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well acquainted (with all things) (Ali, 2015: 366).

2.1.2.3 Vilification of Life is Altruism

Altruism (Ithar) means giving precedence to one interests over those of others. In other words, it refers to preferring others over oneself and bearing hardship for the comfort and good of others. It is regarded as the most majestic and sublime manifestation of human greatness, and only very great human beings climb to its noble heights. A person with this feature sacrifices for the sake of the needy because his sensitive heart feels the pains and needs of needful people. He finds a great pleasure in doing so because he desires greater satisfaction by feeding and clothing others and working for their ease than if he did those things for himself. He endures deprivation, hunger and pains, so that others may be well fed and live without hardships. The following verse explains this agenda clearly:

((وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِن قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِّمَّا أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ۚ وَمَن يُوقَ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ)) (الحشر: 9)

14. But those who before them, had homes(5383) (in Medina) and had adopted the Faith,- show their affection to such as came to them for refuge, and entertain no desire in their hearts for things given to the (latter), but give them preference over themselves, even though poverty was their (own lot). And those saved from the covetousness of their own souls,- they are the ones that achieve prosperity (Ali, 2015: 396).

This feature strengthens the bond between the man and his society because it is a product of man's gregarious instincts and a manifestation of his noblest feelings, which reinforce the social bonds between fellow human beings (Mutahari, 2004: 100).

2.1.2.4 Vilification of Life is Spirituality

According to this theme, vilifying life refers to spirituality. The spirituality leads to zuhd, love and worship. It is evident that acquiring spiritual virtues requires rejecting hedonism, materialism and love for money and wealth. A person with high spirituality is someone who liberates himself from the bondage of desire and the material aspects of life as an ultimate end of life.

Worshiping Allah, His constant presence in thoughts and His remembrance, represents the sense of delight and ecstasy of His adoration and worship which represent the highest spirituality (Mutahari, 2004: 108-11).

This feature of love and adoration is different from knowledge, science and philosophy because it deals with the heart. Such hearts are emptied

and prepared for the Hereafter (Al-Kulayni and Al-Kafi, 1957: 194-5). It is a kind of training towards three directions: firstly, the removal of impediments from the path towards Allah; secondly, the subjugation of the carnal self (al-nafs al-ammara) **to the centered self (al-nafs al-mutma'inna),** يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ (Al-Fajr: 27) **and thirdly, the refinement of the inward.**

((و ما أُبرِئُ نفسي إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي إِنَّ رَبِّي غَفُورٌ رَحِيمٌ)) (يوسف: 53)

15. *"Nor do I absolve my own self (of blame): the (human) soul is certainly prone to evil,(1712-A) unless my Lord do bestow His Mercy: but surely my Lord is Oft- forgiving, Most Merciful"* (Ali, 2015: 150).

2.1.2.5 Vilification of Life is Sympathy and Kindness

One of the ingredients of vilifying life is the sympathy and the willingness to share the suffering of the needy and the deprived. The suffering of needy people increases when they notice the luxuries and comforts of the richers since human beings, by nature, cannot stay without any move in the face of sufferings, while others eat, drink and enjoy freely at the expense of this suffering and deprivation. This theme does not make man alien from the society because his goal or objective is not based on escapism from the society. The Islamic outlook is based on man's "alleviating the suffering of the society" (Mutahari, 2004: 101-3). The following verse explains this theme:

((وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۚ وَاتَّقُوا اللَّهَ ۖ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ)) (المائدة: 2)

16. *O ye who believe! Violate not the sanctity of the symbols of Allah,(686) nor of the Sacred Month,(687) nor of the animals brought for*

sacrifice, nor the garlands that mark out such animals, nor the people resorting to the Sacred House,(688) seeking of the bounty and good pleasure of their Lord. But when ye are clear of the Sacred Precincts(689) and of pilgrim garb, ye may hunt and let not the hatred of some people in (once) shutting you out of the Sacred Mosque lead you to transgression (and hostility on your part).(690) Help ye one another in righteousness and piety, but help ye not one another in sin and rancour: fear Allah. for Allah is strict in punishment (Ali, 2015: 67).

2.1.2.6 Vilification of life is Freedom

Vilifying life and freedom are linked in many sayings and verses. According to this theme, the aim of Islam is to safeguard the human beings' identity, to rescue them from servitude and to protect them from stagnating and vegetating life. Thus, Islam prohibits attachment to worldliness and warns against bondage to temporal things. Islam, by this aim, encourages a man to acquire freedom. There is a private school of thought which supports the philosophy which considers freedom as the essence of man's human identity. Such philosophy connects man's identity with the ability to rebel, disobey every form of servitude and assert his absolute freedom:

((وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيَكْفُرْ)) (الكهف: 29).

17. Say, "The truth is from your Lord": Let him who will believe, and let him who will, reject (it):(2371) for the wrong-doers We have prepared a Fire whose (smoke and flames), like the walls and roof of a tent, will hem them in: if they implore relief they will be granted water like melted brass, that will scald their faces, how dreadful the drink! How uncomfortable a couch to recline on! (Ali, 2015: 194).

According to this school of thought:

1- Every attachment and bondage to the world is not suitable or inconsistent with man's real identity and this leads to self-alienation.

2- Man's true humanity is realized only by refusing to submit and surrender.

3- It is a feature of man's attachment with the world that love absorbs man's attention and comprises to himself an awareness. This results in man's forgetting his own self, whose identity is summarized in his awareness and freedom.

4- In forgetting his identity, man becomes oblivious of his human values.

5- This attachment and bondage lead man to cease to progress, edit himself and become stagnant, and frozen at some points.

6- Freedom from the world is acquired for the sake of the fethers of the Hereafter and the apple is renounced for the sake of the master (Mutahari, 2004: 101-3).

2.2 The Consequences of Vilification of Life in Religious Contexts

Various methods and practices are developed by humans to reach the Creator. In both Christianity and Islam, people used to try to achieve the single highest goal (to know God and achieve spiritual unity with Him). Realizing the goal of depending on the methods and practices of religious gnosis (within the framework of Christians' and Muslims' direction) requires authors to search behind the historical formation of exoteric and esoteric forms of Islamic knowledge in the context of comparative analysis with the cataphatic and apophatic Christian theology. These types of religious knowledge are aimed for their followers to comprehend the meanings of the Scriptures of Christianity and Islam in various ways,

justifying the opposite ways of the interpretation of the sacred texts of both religions (Von Grunebaum, 1970: 80).

Taylor's (2007: 333) opinion is delivered by Tan (2020: 1) who claims that among the most important concepts and fundamentals to all human concerns is life (with death). In spite of the flourishing of human life all over the world, it has been marked by the death of every individual member of its species. So, death is an inescapable reality. This knowledge of the reality of death is mingled with fear and apprehension of its coming in spite of human instincts for a search behind survival, fear of death is part and parcel of his being (Allison, 2016: 5). The following two sections identify the consequences of vilification of life in Christian and Islamic Contexts:

2.2.1 The Consequences of Vilification of Life in the Christian Context

People who become united with Christ soon develop attitudes and behavior that make them different from people in general. But they should not be different in a merely negative sense, as if their chief concern is to disagree with or criticize others. They have a positive responsibility to be a good and wholesome influence in a society that has been corrupted by sin. More than that, they are to bring others to know Christ too, and if they are to do this they must not only live uprightly, but also tell people about the person whom they serve (Fleming, 2001: 16-17). Lee and Nee (2003: 17) who claim that Christians believe that the genuine human flourishing is based on faith in Jesus Christ as the revealed and revealing word of God, "the Way, the Truth, and the Life" (Jhon; 14:6) seem to agree with Fleming (2001: 16-17). So, people try to

live a life that has "a single-minded desire for and pursuit of wisdom at its center" (Freddoso, 2004: 17).

2.2.2 The Consequences of Vilification of Life in the Islamic Context

In Islam, a common belief is shared among Muslims which is that there is "a determined time all men will be resurrected" and this is "another world that is eternal and everlasting". Human beings, in this eternal world, will receive a reward or punishment according to their good or evil works. No person will be treated with oppression or injustice because every least good or evil work will be counted. The following verse identifies this idea:

((فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ)) (الزلزلة: 7)

18. Those who have faith and do righteous deeds,- they are the best of creatures (Ali, 2015: 459).

People are treated there and divided into two groups depending on their deeds, those who perform good works will be sent to an eternal paradise which contains every kind of spiritual and corporeal blessings:

((وَسَارِعُوا إِلَى مَغْفِرَةٍ مِنْ رَبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ)) (ال عمران: 133)

19. Be quick in the race for forgiveness from your Lord, and for a Garden whose width is that (of the whole) of the heavens and of the earth,(452) prepared for the righteous (Ali, 2015: 46).

while evil doers will go to the inferno unless they repent in this world.

Thus, depending on man's relationship with the world and his deeds, two contradictory worlds will be created, they are 'Dunya and the Hereafter'. This conflict is symbolized as a conflict between the north and the south.

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No one can hold both because "the proximity" to either orientation means "remoteness from the other" (Mutahari, 2004: 157-8). This reflects the fact of our hearts, conscience, human attachment, love and worship. Humans are given only one heart, not two (المجلسي, 1986: 208). People have one heart, thus, they love only one person and worship only Allah and choose His right way. The Glorious Qur'an describes those people as "happy" because they will fulfill their duties to their creator:

((لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ ۚ أُولَٰئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ ۖ وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۚ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ۚ أُولَٰئِكَ حِزْبُ اللَّهِ ۚ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ)) (المجادلة: 22)

20. Thou wilt not find any people who believe in Allah and the Last Day, loving those who resist Allah and His Messenger, even though they were their fathers or their sons,(5363) or their brothers, or their kindred. For such He has written Faith(5364) in their hearts, and strengthened them with a spirit(5365) from Himself. And He will admit them to Gardens beneath which Rivers flow, to dwell therein (forever). Allah will be well pleased with them, and they with Him.(5366) They are the Party(5367) of Allah. Truly it is the Party of Allah that will achieve Felicity (Ali, 2015: 394).

In the above verse, the sense of vilification of life and its treasure are clear. People with this sense will resolve on a journey into the valley of true humanity, towards the glory and exuberance of the Divine grace, which descends upon chaste hearts and enlightened souls (Mutahari, 2004: 112).

So, Islam does not recommend a relationship between human beings and the world which leads to "a malady and an affection", but "the bondage

and the enslaving attachment are undesirable in Islam". Captive life rather than the free one is condemnable in Islam. Life is "rejected as a goal and objective" rather than "as a way or a means". Islam comments on this result as "the adoption of devious goals and ends" which leads to self-alienation. One of the devious goals that humans may adopt is the imagination that "his body as representative of his total entity, all his endeavor revolves around his body, it means that humans have forgotten their self- moving to non-self"(Mutahari, 2004: 138).

Knaup (2014: 17) with Prinzing, et al. (2021: 1) comment in this plaza by saying that ethics should be kept in man's mind to make a bondage between life and the living body. It is part of the search behind meaningful life.

2.3 The Concept of Life

Defining life is a biological issue, but in spite of its importance, it has been neglected by many biological philosophers for many years. Different ways are stated to define this concept. Also, new orientations are considered to define this concept. There are different reasons that lead to the difficulty in defining what life is (Li, 2019: 497-8). Scholars do not agree whether this concept is a philosophical or biological issue. That's why Alex Rosenberg's **"The Structure of Biological Science"** (1985) and Elliott Sober's **"Philosophy of Biology"** (1993) do not take 'life' as a major issue of study. Three difficulties are set to define this concept:

First**,** humans' common-sense view of and experience with life, which are related to the general characteristics of animals and plants including growth, reproduction, the ability to self-sustain and responding to external stimuli, are contradictory with the definition of life which requires a generalization of the common features of all life, including a

large number of unfamiliar and extreme life characteristics. In another words, defining life requires a consideration of attributes of all types of life (Dobzhansky, 1973: 227).

Second, the different views of various disciplines make people feel that stating a unified definition of the concept of life is not an easy matter because every person in every discipline, in trying to define life, he/she will begin from his/her discipline. For example, the living system in physiology is defined as the system that performs functions, such as digestion, metabolism, excretion, respiration, movement, growth, development and response to external stimuli, while evolutionary theory defines this system as the system that can evolve through natural selection (Surush, 1982: 62) and (Emmeche, 1997: 250). This theory is named as list-oriented biological approach which lists the features of living things (Mckay, 2004: 120).

Third, defining life requires distinguishing life phenomena from non-life ones. But there is no clear cut or boundary between them. Thus, the definition will be either broad or narrow regarding the inclusion of living or the exclusion of non-living phenomena. For example, the above definition of life seems logically unsatisfactory because of this fact.

The above difficulties make any biological definition as unsatisfactory and any attempt to define life is not an important issue to the development of biology. Caravita (2005: 163) notices that defining the concept of life will unify living and non-living things in the universe, while Bedau (1996: 333) goes to an argumentation stating that in spite of finding a boundary between living and non-living things, the concept of life is vague.

Engels (1987: 578) and Schrodinger (1944: 74-6) expose two views to define life. The first view recognizes life from the point of view of the material that constitutes life. According to this definition, life has a special material structure or being as material with special structure. This is named as entity definition. It emphasizes the importance of the material composition of life. The second view defines life as a special phenomenon and sees it from its basic features. It is named as a functional definition or an operational definition because it focuses on the importance of the function of life.

For Mautner (2004: 4), life is a process that is always changing and it is an irreducible fact of the natural world. Thus, it does not need to be defined. Others, like Zalta (2011: 1) agree with Mautner's idea and claim that it is not possible to find a general definition for life.

In short, life is a feature that marks entities that have biological processes by which they can grow and develop from those that lose such processes.

2.3.1 The Concept of Life in Christianity

According to the Bible, humans are created by 'God's own image'. This image is interpreted by many scholars differently. One of these interpretations is that this image is a metaphor for the fact that human life is a reflection of who God is. Humans have characteristics that are inherent in their creator such as goodness, holiness, righteousness and love (Erickson, 1998: 522).

The second meaning of this image reflects 'God's aseity' because this image supports the view that humans cannot exist and flourish apart from God and this life is a gift from God and no man can claim that he has the right upon. So, this view reflects the sanctity of life because the source of life is holy. Pope John II (1995: 53) asserts this view in his saying:

"human life is sacred because from its beginning it involves the creative action of God". Chia (2009: 78) supports this idea that the sacredness of life reflects that it is a gift from the creator.

Jones (2007: 13) describes human life according to the Christian tradition as "non-autonomous" because the existence of humanity is derived from God's underived existence. And, since God is the creator of human life, the Bible presents Him as the infinite as the source of goodness. Romans 12: 2 describes God own will as "good, pleasing and perfect". Thus, God's goodness is reflected in the goodness of human life.

Owens, et al (2016: 38) deliver two views which describe the Christian view of life:

1- *Chance:* Atheists and humanities believe that life is a result of blind chance: *"Man at last knows that he is alone in the unfeeling immensity of the universe, out of which he emerged only by chance. Neither his destiny nor his duty have been written down".*
Jacques Monod

 21. "Natural selection ... has no purpose in mind. It has no vision, no foresight".

Richard Dawkins

2- *God's Plan:* According to this view, a divine mind exists behind all human life or it is the ultimate reason to life. This is a common faith among Christian believers. This faith is taken from the Bible that tells us God knows humans before their birth and has a plan and a purpose for all living beings: *"For you created my inmost being; you knit me together in my mother's womb .... Your eyes saw my unformed body;*

all the days ordained for me were written in your book before one of them came to be" (Psalm 139:13,16).

The goodness and scarcity of human life is derived from God's goodness and sacrecity. So, the Christian life utters its dependence on God's life and orients its existence towards Him. Christianity traces the origin of life to God. The Christian tradition thinks that both the science and religion can put the basis for the origin of life because both science and religion help humans to continue their search for the meaning and purpose of life. This is Chekwuedo's (2019: 42-48) idea. He continues in his discussion claiming that every religion holds life at a high degree, so the Christian religion sees life as a gift from God and that only He has the right and power to take it.

In Christianity, it is believed that life is eternal stems from the saving grace of God. John 3:16 says: *"For God so loved the world that He gave His only begotten so that whosever believes in Him will not perish, but have over lasting life"*. This eternal life is assigned only to those who embrace Christ as they will live with Him forever. So, living forever lies in man's hands if he can embrace God who gives eternal life. The Christian viewpoint of life is expressed according to the biblical view which regards God as the source and creator of all life (Tan, 2020: 2). The following two subsections will explain the meaning of life in both versions of the Holy Bible:

2.3.1.1 The Concept of Life in the Old Testament

Jungle (1975: 63) summarizes this reality in his assertion regarding the view of life in the Old Testament: "as far as the Old Testament is concerned, man's life is a gift. It is not his possession". Knowing God reflects the meaning of life. During the Old Testament times, the

Israelites noticed life as a daily reality. Life is seen as an evidence for God's blessings and favor. This reality is set in the Old Testament which reflects its view regarding the reality of life when "God promised Abraham, the fore after of all Israel, that he would go to his cestors in peace and be buried at a good old age". The longevity is a sign of blessing. Tan (2020: 7) notices that Israelites' view of life includes two points:

1) Biological naturalism which expresses the biological origin of human life. This theory views life as existing in a material form named as the material world. This theory also has a scientific belief about history and society (Pepitone, 1991: 64).

2) Material life does not matter. The Old Testament asserts that life involves a spiritual dimension.

Thus, the view concerning the meaning and origin of life in the Old Testament differs from that in the New Testament to some extent. The idea that is hold in this version is that life comes from God. In Gensis 2:7, "God breathed the breath of life into the nostrils of the inert human organism". Writers of the Old Testament agree on the idea that the length of man's life is determined by his virtues and vices (Chukwuedo, 2019: 43).

In **'New Bible Dictionary'**, Marshall (1996) discusses the meaning of life in three concepts:

The first is in Hebrew 'Hayyim' is the idea of activity. This concept reflects the reality of life as not relaxed, dormant or inert as non-life. Life is associated with fullness, gladness, light, order and active being.

The second concept is 'nepes' which is soul, as 'being' or 'self', is common to man and beast, and living and dead. Its meaningful state is 'living soul' and simply means 'life' *"breathing one's soul is dying while returning it is reviving"*(nepes hayya, Gen. 2:7).

The third concept of life in the Old Testament is spirit in Hebrew (ruah) or breath (nesama). This concept principally distinguishes the living from the dead. To die is to lose one's breath or spirit. So, God has the eternal life, while the existence of all other humans and entities is fragile and perishable *"like the grass of the field"* (Psalms 103:15).

2.3.1.2 The Concept of Life in the New Testament

Marshall (1996: 688) exposes different terms and concepts to depict life in the New Testament. Life means 'course of life' or 'necessities of life maintenance'. The New Testament idea about life is "because life belongs to God, all life needs to be lived for God". The New Testament argues that believers in Christ should consider their lives to be submitted to God through Christ. Paut puts it in Rom 12:1:

22. "Christians should offer themselves as a living sacrifice, holy and pleasing to God",

which is considered the *"true and proper worship"* of Him since "not even death can separate them from the love of God" (Rom 8:39). Paul took the view that any hope for the future with God will lead to a complete relatavization of this life on earth. In Philippians 1:21, it is stated that *"For to me, to live is Christ and to die is gain"* (Fee, 1987: 802). This 'gain' supports humans' conviction that death will allow them to meet Christ immediately which is a preferable situation than anything this life can offer.

So, the view that is displayed in the New Testament is summarized in the following points:

1- Life is linked to the life of Christ.

2- Understanding life needs approaching it from the end (the Christian view of death).

3- In spite of the generic reference and sense of death, it can lead humans to obtain much clarity into the reality of life (Jinkins, 1999: 17).

Consequently, Christians have a sense of hope which is expressed in "the resurrected life with God" as an ultimate hope. This resurrection hope sustains Christians because this resurrection means that there is a greater reality than this life, and that death cannot claim final victory over life. Thus, Paul boldly states:

 23. *"If only for this life we have hope in Christ, we are of all people most to be pitied*" (1 Cor. 15:19) (Nichols, 2010: 14).

2.3.2 The Concept of Life in Islam (Dunya)

Life, in Islam, is defined in a way that does not include animate or inanimate and plants:

1- Life means that "an entity is". So that, the acts that are conducted by living beings are voluntary and conscious acts (Sadr al-Multi'allihin Shirazi, 1981: 417).

2- Life depends on soul. This is the inherent attribute of it but is accidently attributed to the body, and has impressions. The first impression of life is nutrition, growth, and reproduction. At the next level, there exists sense and motion, after them, comes knowledge. For each of these types, there is a perfective form, that due to it and the faculties in its service, the impressions are

imposed on the matter. This perfective form is the soul. The vegetative soul, the animal soul, and the rational soul are the three levels of it from the lowest to the highest.

Islam describes this concept in terms of a conflict between the world and the Hereafter. It is a conflict between the East and the West and one cannot approach any of them without moving farther from the other. So, the question is that: How can anyone reconcile any of them? The answer contains two points:

First, any reconciliation between Dunya and the Hereafter is not only possible, but a necessary of Islamic creed. But this reconciliation is neither an end nor a goal because:

A) The enjoyment of good things of the world does not require deprivation from the blessings of the Hereafter and

B) The deprivation in the world is neither Taqwa nor righteous deeds nor endeavor for the Hereafter. Many Prophets, Imams and pious believers who have piety and indubitable virtues, have get great benefits from the legitimate bounties of the world (Ṣadr al-Muti'allihīn Shīrāzī, 1984: 271).

Second, there is a close link between the world (life) and the Hereafter, "the relationship between enjoyment of the good things of the world and enjoyment of the rewards of the Hereafter" and the relationship between the adoption of one of them as the ultimate goal with the enjoyment of the other.

A reconciliation between the world (life) and the Hereafter is not impossible. This reconciliation involves two strands, the first is the adoption of the world as the ultimate end and the enjoyment of the Hereafter, while the second involves the adoption of the Hereafter as the ultimate goal and the enjoyment of the world. The first case is

contradictory, whereas the second is not. The first strand involves people who are called worldly people. They work in this world and for this world and their involvement in the world makes them forget the Hereafter. They live their life for the benefit of others and earn nothing for their eternal life in the Hereafter. The second strand contains those who work in Dunya for the sake of the Hereafter. They get benefits from both and possess both the worlds.

People in the first strand deal with worldly matters with relaxed inattention and without hurrying, wherever they face an affair of worldly life, they think they have a lot of time and they need not to hurry. While in the second strand, people perform good deeds for their Hereafter. They think that they will not live after tomorrow and always say: *"There is not much time left; it is already too late"*.

Islam describes Dunya as "Condemned World" which means that any direct attachment is disapproved by Islam. But this does not mean totally condemned attachment to life is rejected by Islam because human natural development needs inclination and attachments which are part of the total system of human creation. Such attachments to the world reflect human tendencies and aptitudes, and a purpose which is wise and sagacious. This is proved in the Glorious Qur'an. Islam regards these attachments as "a serious of channels of communication between man and his world" and supports humans' persuasion regarding their course of development. The condemned bondage is not the natural and innate inclinations, but the total attachment to material and worldly things/affairs which deprive humans' freedom (Mutahari, 2004: 146).

To sum up, Islam has the complete code of life. The Islamic view of monasticism is that the bodily need is the primary duty of a person. Islam

denies avoiding any disregard of the substance aspect of life. The five pillars of Islam are the spiritual practices and its spirit. Monasticism is not allowed in Islam as Christians had made it. Quran says:

((ور هبانية ابتدعوها ما كتبناها عليهم)) (الأعلى: 14)

24. "They created Monasticism themselves, we did not prescribe for them". It is mentioned in the Holy Quran:

25. "But those will prosper who purify themselves" (Ali, 2014: 447).

In Islam, vilification of life is not that leave all the worldly things, so the Quran says: ((ولا تنس نصيبك من الدنيا)) (القصص: 77)

26. "not forget thy portion in this world" (Ali, 2014: 267)

2.4 Characteristics of Texts of Vilification of Life

This part identifies the characteristics of the texts that contain vilification of life in Christianity and Islam. A description of the stylistic analysis of these texts is also provided. According to Semino and Jonathan (2011: 5), studying the language of religious texts is part of what is referred to as "general stylistics". Three main features of this type of stylistics differentiate it from other types; first, it analyses non-literary texts including religion, politics, reports, newspaper or advertising. Second, it characterizes various styles of the text with the linguistic variation framework rather than interpreting or appreciating the text. And third, the role that the context plays in giving rise to a particular style is paid more attention to. This part is divided into two subsections as follows:

2.4.1 Characteristics of the Texts of Vilification of Life in the Holy Bible

The Holy Bible contains two versions. The Old Testament which contains thirty-nine books and the New Testament which contains twenty-seven books. These sixty-six books are written by forty different writers, in three different languages and in different situations. But these books form only one book which tells one story. So, a variation on the writing styles exists. This variation proves that the Holy Bible is not "a wooden, single-coloured document, but many-faceted and dynamic book" (Easton, 1997: 206).

The Holy Bible, according to the above features, has a divine character as a religious text that differentiates it from everyday language because its language (religious language) is one of the disinvite varieties of language (Crystal and Davy, 1969: 147). So, because of this divine character, religious language has a superiority over everyday language and it is regarded as "standard of the contemporary language" (Naeem et al. 2014: 40). Also, religion is described as "emotive, lofty, serious and spiritual and its language reveals grave, sober, solemn, serious and spiritual discourse" (Robert and Ukpongetuk, 2014: 60).

In addition to that, the characteristics of the Holy Bible carry a proof to the richness of religious language. Among of these characteristics are: it is the Almighty Lord's message to the whole humanity, addresses people at all levels, and it has different uses and functions. Such attributes make an argent need for such texts to have different linguistic and stylistic features to obtain its required purpose. The following features are assigned to the Holy Bible as a written text (Zedníčková, 2010: 15-25):

1- It is well planned and organized.
2- It has a high grammatical complexity.

3- It is more difficult to be interpreted if compared to the spoken language.

4- It has lexical density.

A similar line of thought is expressed by Riplinger (1998: xvii) who wrote about the language of the King James Bible. He comments by saying that:

1- The power of the vocabularies and their sound symbolism provides a transparency for the vocabulary of Greek and Hebrew and for their grammar and syntax.

2- The consistency of form and content is expressed by the pattern of words and syntax.

3- The interpretation of the texts is enhanced by the structure of the sentences.

In the same vain, Crystal and Davy (1969: 159) claim that the vocabulary and grammar of religious texts play a distinctive role in interpreting the intended message. Naeem et al. (2014: 43) provide the same idea and emphasize that the foregrounding of theme and style of religious texts is very significant in their interpretation. Robert and Ukpongetuk (2014: 63) complete the above description and name religious texts as "wordy" (having a wide range of vocabularies) and such texts have what is named as "meaning compact" (they attach meaning to meaningless words). Also, a deviation from the norm of word order is caused by the ungrammatical structure of some collocations of archaic words. So, such writers notice that stylistic or literary devices have a vital importance on different language levels in the interpretation of such texts. Among these devices, not exclusively, are metaphor, simile, paradox, antithesis, inversion, allusion, deviation, imagery, alliteration, repetition, parallelism, etc. These stylistic devices:

1- Enhance significant concepts.

2- Create an exciting manner to capture one's attention.

3- Take the reader from one ground to totally new realms of thought.

4- Have informatics and persuasive functions.

5- Make the message rememberable (Smith, 2003: 74).

2.4.1.1 The Holy Bible and the Stylistic Analysis

Spencer (1986: 422-3) and Cotteral and Turnier (1989: 26) posit the question regarding the suitability of the stylistic method for analyzing and studying Biblical texts. In other words, whether the application of stylistic approaches is important in interpreting such texts. Most scholars seem to agree on the usefulness of stylistic methodology of any Biblical study. Also, they claim that stylistic methods are developed to analyze the language of such texts. Thus, stylistics has a critical role to play in any Biblical study. Since the Bible is presented to believers by the Almighty Lord with "weighty thought", so, the stylistic approach helps to enhance the beauty of the Almighty Lord in this text. In addition to that, the richness of Biblical texts in the vein of their types of clauses, conjunction adverbs and other stylistic features make the stylistic approach appropriate for their analysis and interpretation. In the same vain, Spencer (2016: 7) says that stylistics is "a key to the interpretation of a text, to communicating to others, and to appreciating God". Its methods of studying such texts serve to understand their message over and above being "a mean to worship God". Simpson (2004: 1) completes this discussion and describes stylistics as: "ailing and moribund discipline" that researchers may choose.

Thus, the New Testament Biblical stylistic studies are beneficial in the area of the steps and elements of stylistic studies. Many stylistic studies

are conducted in the area of imagery, sentence length and infinitives in Biblical texts (Spencer, 1986: 423).

2.4.2 The Characteristics of the Texts of Vilification of Life in the Glorious Qur'an

The Glorious Qur'an is the Divine revelation (the Holy Scripture) for Arabs, Muslims, and to the humanity in general. It is a Book of deep thinking and practice. It calls for speculating on the consequences of all affair in addition to worshiping Allah. It also warns humans and brings them all out of darkness of sin and wrong fact as a key source of Divine guidance. Thus, it is the Divine Book of healing, guidance and mercy (الشيرازي, 2000: 365).

In the same domain, Esack (2004: 563) describes the Glorious Qur'an as: *"a guide for humankind, and "a clear exposition of guidance", "a distinguisher", "a reminder", "the light", and "the truth".*

A combination of various features describe the stylistic and linguistic aspects of the Glorious Qur'an. The following points are discussed by الزرقاوي (246-250 :1995), الرومي (34-39 :2000) and دراز (141-2 :2000):

First, the fulfillment of meaning is an obvious feature of the Glorious Qur'an. The reason behind this insistence is that its texts are suitable to the common, ordinary people and the elite as well. Its verses are meaningfully rich with all understanding levels without any need to a heavy burden nor to fall short of their prerequisite. Thus, each verse will have more than one interpretation.

Second, this Book has accurate narration, superior patterns and strong style. Third, different combinations of styles and words are used to deliver an idea. Fourth, by gathering the clearness of religious rules and

the consequences of such norms, the Glorious Qur'an attracts the believers' hearts and minds. Fifth, by using an imagery, it draws a complete picture by turning the abstract words into concrete ones. Also, different stylistic devices are used in suitable positions such as parallelism, alliteration, simile, metaphor, and hyperbaton. And, sixth, the beauty of the sounds, deep meaning and significant expressions create the reason behind calling the Glorious Qur'an as the Divine message to humanity. Another reason for this name is that the verses are empty from any contradiction (الثنيان, 2011: 20).

2.4.2.1 The Glorious Qur'an and the Stylistic Analysis

This section is an attempt to shed light on the importance of the stylistic methodology to the analysis of the Glorious Qur'an. Because of the various lengthy books, dissertations and researches that study the Glorious Qur'an stylistically, the stylistic approach is thought to be advantageous to the analysis of its verses. Such studies try to study the style of the Book, its supreme paradigm and its strongest model. The reason behind focusing on style is that it is regarded as the way in which an utterance is said or constituted its meaning, and how its intended aim affects the pattering of that utterance (عبد المطلب, 1994: 172).

The field of 'stylistics' is regarded as a foreign one. Thus, it has a short area in the Arabic linguistic studies. It appears in the second half of the seventieth of the last century (المسدي, 2006: 15). In Arabic tradition, stylistics is new in its purposes and independence. It is described as a "paralyzed discipline". But its development and contact with other linguistic disciplines caused its richness, spread and strength (ناظم, 2002: 23-4).

The first Arabic scholar who shows the value and status of stylistics to the study and analysis of the style of the Glorious Qur'an is عبد الباري (2009: 9-28). He focuses on what is called النص القرآني *"The Qur'anic text"*. The reason behind this focus is that this text is a very rich literary text. He was confused regarding two main points:

First, whether the stylistic approach focuses merely on the language of the Glorious or on their interpretation. Whether other aspects of the text (including the subject matter, the theme, the purpose, the content and type) are vital in its stylistic analysis.

Second, the reason behind the second confusion is the avoidance of misinterpretation of the texts or inappropriate meaning that might be reached at the end of its analysis.

Chapter Three

Contrastive Stylistics and Religious Contexts

3. Introduction

This chapter introduces the main concepts of the field of the present study including the meaning and definitions of stylistics, style and stylistics analysis with an identification of the main features of religious texts. Also, theoretical account of contrastive stylistics and religious contexts are dealt with in this chapter with reference to their definitions, importance and relationship to religious language.

3.1 A Spotlight on Stylistics

Stylistics functions as an umbrella term which covers various stylistic methods and approaches to study texts. Stylistic theory and practice are not only limited to linguistics, but pragmatics, literary theory, psychology and social theory are also included. In spite of the inclusion of these theories in studying a text stylistically, the language of the text remains the focus. These are regarded as the main sources that cause difficulty and controversy in defining stylistics and are described as the main features of it (Davies and Elder, 2004: 328).

These three issues shed light on the difficulty in determining what constitutes stylistics and how it could be defined. Three key aspects are set by Thornborrow and Wareing (1988: 4) to identify what stylistics is:

1- Linguistics and Literary Texts

This aspect includes the use of linguistics to approach literary texts. It shows the level of stylistics from an antique land as Watson and Zyngier (2007: 15) refer to. This travel explains the following; first, stylistic analysis exceeds the boundaries of literary texts including non-literary ones; second, being concerned with the writer's linguistic choices to create meaning is an old-fashioned method because the pragmatic factors

help to create meaning such as the reader's background knowledge and the circumstances in which texts are read (the context in which the text is produced and needed).

2- Objective Criteria

This aspect includes discussing texts according to objective criteria rather than according to purely subjective and impressionistic values. In other words, stylistics tends to provide less intuitive, less personalized method of analysis. This analysis is based on the scientific discipline of linguistics in order to build observable and replicable categories of description. This criteria is against the subjective and impressionistic values of the early-to-mid-20-century literary criticism which includes selecting features from the text after reading it to comment on and analyze. This selection is based on personal criteria judging whether the text is 'good' or 'bad'. This latter personal criteria leads two different literary critics to select different sets of forms and consequently leads to different and opposite judgments about one text.

According to this criteria, the language of the text is the focal point to work on and use linguistic approaches and methods to interpret and analyze texts. By this criteria, anyone can approach the same text and conduct the same stylistic procedures and arrive to the same interpretation and results.

3- Aesthetic Properties of the Text

This point focuses upon emphasizing the aesthetic features of language such as the way rhyme can give pleasure. This criteria is applied according to two main points; first, the particular purpose of the stylistic analysis and second, the type of text to which it is applied. The reason behind these points is that the aesthetic criteria is derived from the

analysis of the formal properties (the sounds) of the texts (such as poems).

Wates (2001: 437-8) tries to define stylistics in spite of the fact that an elusive definition has not been agreed upon yet. He combines three factors in his definition, they are text, context and interpretation:

> The goal of most stylistics is not simply to describe
> the formal features of texts for their own sake, but
> in order to show their functional significance for the
> interpretation of text; or in order to relate literary
> effects to linguistic "causes" where these are felt to
> be relevant.

This definition reflects the objective criteria in studying and analyzing literary texts. Wates (2001: 373) qualifies this definition by saying that "stylistics is only "objective" in the sense of being methodological, systematic, empirical, analytical, coherent, accessible, retrievable and consensual". This objectivity is reflected in three main strands which have been set by Elder and Davies (2004: 332):

1. That which is concerned with the recognizably formal and linguistic properties of a text existing as an isolated item in the world.

2. That which refers to the points of contact between a text, other texts, and their readers/listeners.

3. That which positions the text and the consideration of its formal and psychological elements within a sociocultural context.

The first strand goes with Subroto, et al. (1997: 3) and Simpson's (2004: 3) definition of stylistics:

To do stylistics is to explore language, and, more specifically, to explore creativity in language. Doing stylistics thereby enriches our ways of thinking about language…and exploring language offers a substantial purchase on our understanding of (literary) texts.

Simpson (2004: 2) states that stylistics, nowadays, enjoys prominence in modern scholarship. It has become a valuable method in teaching and learning English as second language as well as it is a ground component of many creative writing courses. The aim of stylistics is to examine the given language system and to find out "what prerequisites and possibilities" it contains which can be used in order to differentiate various stylistic approaches and to match them with "characteristically differentiated sets of features each of which would be noted for its specific, unifying sort of character" Simpson (2004: 125). Crystal and Davy (1969: 18) state that stylistics analyses language habits in order to identify "features which are restricted to certain kinds of social context". It tries to explain the reason for using such features and to categorize them "into categories based upon a view of their function in the social context". Barry (2011: 207) sums up these points in his claim saying:

Stylistics moves beyond 'sentence grammar' to 'text grammar' considering how the text works as a whole to achieve (or not) its purpose (for instance, to amuse, to create suspense, or to persuade) and examining the linguistic features which contribute to these ends.

Leech and Short (2007: 13) describe stylistics as "rarely undertaken for its own sake, simply as an exercise in describing what use is made of language". As a modern linguistics branch, stylistics started to develop

around the turn of the 19th and 20th centuries. It is rather interdisciplinary because its borders are not set; thus it interferes in more linguistic branches. There are two types of stylistics: linguistic stylistics and literary stylistics. Linguistic stylistics studies the devices in the language of utterances or texts that are employed to produce individual styles. Literary stylistics is a synonym to literary criticism and is based on subjective interpretation of texts. Modern stylistics and its sub-disciplines become more and more popular; it is taught and researched at many universities around the world. The first type is described by عبد المطلب (1994: 186), عياشي (2002: 27) and ناظم (2002: 30) as the study of style in language. In other words, stylistics is the description and analysis of the text expressive effect. This effect is created by a distinctive use of the stylistic features in the text.

For Crystal (1969: 9), Turner (1977: 7) and Short (1989: 183), stylistics is the study of the language of any text and the variation and complexity of the language in that text.

The second type is supported by Widdowson (1992: xii-xiii) in his **'Practical Stylistics'** when he states that he has a different view regarding basing the interpretation of the text on authorial intention or historical ideologies. Instead, he advocates a way by which he foregrounds the relationship between the reader and the text. Also, Carter and Simpson (1989: 122) agree with this point of contact. The third type refers to what is named as sociostylistics which studies the language of writers as social groups or fashions in language.

To fulfill all the above duties, stylistics tries to describe the language of any text by analyzing the stylistic features of this text on three linguistic levels which have a close link to each other. This contact gives a suitable

interpretation to the text and also makes the text as the core unit in any stylistic study: (فضل, 2007: 127 and المسدي, 2006: 71)

- *The Phonological Level* (Including alliteration, assonance, consonance, and rhyme)

- *The Syntactic Level* (Involving sentence typology, parallelism, asyndeton, polysyndeton, ellipsis, and hyperbaton)

- *The Semantic Level* (Containing lexical and sentence stylistic features such as synonyms, antonyms, denotation connotation, simile, metaphor, irony, and hyperbole) المسدي (2006: 75-78) and حمداوي (2015: 6-11).

To sum up, stylistics is a study of style. It is a linguistic branch which deals with a wide variety of utterances and studies the ways in which language is used. As it considers different aims and functions of utterances, stylistics studies the language composition of a given utterance and its mode and recognizes the language means and examines their function (Crystal and Davy, 1969:64-77).

Briefly, stylistics studies the style of the spoken or written texts with a concentration on the phonological, syntactic and semantic features of the text.

3.2 Stylistic Analysis

Stylistics considers a piece of language in a context; it is concerned with factors that influence the formation of the utterance. Such a piece of language is called discourse. Aspects that influence differentiation of individual styles in the discourse are field of discourse, tenor of discourse and mode of discourse. Field is related to the topic or content of the discourse. It influences the choice of means of expression, first of all lexical means. Tenor influences the level of formality of the discourse

and is dependent on the relationship between the speaker and the addressee. Mode deals with the differences between written and spoken utterances (Crystal and Davy, 1969: 64-77).

As mentioned above, while making stylistic analysis, its levels are identified as: Phonology, Graphology, Lexico-Syntax and Morphology. Phonology describes the ways in which "speech sounds are organized and generated in language". "Graphology is the analogous study of languages, writing system or orthography as seen in various kinds of handwritings or topography". In the words of Crystal and Davy (1969: 64-77) cited in (Leech, 1969: 39), Graphology "refers to the whole writing system: punctuation and paragraphing as well as shaping". Graphology also includes foregrounding of quotation marks, ellipses, periods, hyphens, contracted form, especial structures, the full stop, the colon, the coma, the semicolon, the question mark, the dash, lowercase letters, capitalization, small print spacing and italics. Morphology in linguistic terms, studies the form of words, shapes or structures in particular and lexico syntax which is also known as lexico-semantics.

Morphology in linguistic terms, studies the form of words, shapes or structures in particular and lexico syntax which is also known as lexico-semantics.

During any stylistic analysis, discourse is examined at three levels. However, as Crystal and Davy (1969 : 17-20) point out, the levels must not be seen individually as they are related to each other, they sometimes intermesh and are difficult to be distinguished. As stylistic analysis can be applied to both verbal utterances and written texts, the first level observes the media of discourse. It studies the physical characteristics of a

discourse, i.e. whether the discourse is a speech or a piece of writing. The phonic and graphic substance of language is examined. At the second level we study phonological and graphological features, i.e. sound and (or) writing system of language. Patterns of sounds or writing are examined (repetition of sound, intonation, distinctive use of punctuation, capitalization, spacing, etc.) which help to identify varieties of language. The second level emphasizes "contrasts that can be made within the linguistic system". The third level studies the results of phonological and graphological organization. It includes grammar, syntax and lexis. When examining vocabulary, semantics is employed as well because the lexis has to be contextualized and examined from a wider, linguistic point of view.

In short, stylistic analysis therefore, aims at explicating how the understanding of a text is achieved, by examining in detail the linguistic organization of a text in relation to the context of situation and focusing on the affective content. This can be linked to the study of rhetoric which is all about a set of rules and strategies which enable orators to speak well, using language in a more decorative and embellished manner to affect the opinions and feelings of the audience. This is persuasive language which makes the audience not just to respond emotionally, but but to identify with the writer's point of view to feel what the writer feels (Fomukong, 2015: 11).

3.3 The Concept of Style: Definitions and Approaches

In spite of the absence of agreement among scholars regarding defining what 'style' is, it is by no means simple (Gapline, 1977: 9-18).

The main reason behind this disagreement is that each scholar looks to this term from a specific point. Arab scholars claim that the main reason behind the absence of an agreement on the precise meaning of style is that each scholar defines this concept according to his point of view (سانديرس, 2003: 25-8, فضل, 2007: 95-8 and حمداوي, 2015: 2-3).

Leech and Short (2007: 10-11) define the term 'style' as the manner of language use in a certain context by a certain person. Bashiruddin (2018: 119) looks at style as the study of the meaning and structure of the language of any text. Crystal and Davy (1969: 9-10) distinguish four "commonly occurring senses of the term style":

1. Style may refer to a selection of language habits, which characterizes an individual's uniqueness. For example, we talk of Shakespeare's style or the style of James Joyce. Also, style in this sense plays an important role when a disputed authorship is discussed.

2. Style may refer to the language habits shared by a group of people at one time, or over periods of time. It can be, for example, the style of the Augustan poets, the style of Old English "heroic" poetry, or the style of quality newspapers or the style in which contracts are written.

3. Style is given a more restricted meaning when the effectiveness of a mode of expression is evaluated. In this case, we employ definitions of style such as "saying the right thing in the most effective way" or as "good manners".

4. Partly, overlapping with the three senses mentioned above is the use of the word "style" to refer solely to literary language. Crystal and Davy (1969: 10) state that "Style has long been associated primarily or exclusively with literature, as a characteristic of "good", "effective" or "beautiful" writing..." Style in this sense is partially evaluative and

partially descriptive and it is the subject of study of literary criticism. Further, Crystal and Davy (1969: 10) sum up that the first and second senses from the above four senses "come to the nearest to what we ourselves mean by style. This definition goes with the definition which is ascribed to style by ابن منظور (2008: 2058) who defines style as the skillfulness, adversity, and ways of saying something.

There are many other definitions of the term style. Jelínek (1995) formulates ten different definitions of style based on different aspects of an utterance, for example function of the utterance, personality of the author, and choice of means of expression etc. According to Knittlová and Rochowanská (1977: 7), style is a way of a deliberate choice, organization and use of language (linguistic) means regarding the situation, function, aim of the author, and the content of the utterance. Vachek (1974: 125) regards style as "individual, unifying character which is present in any work resulting from intentional activity".

 As the approaches to the concept of style vary, not all the above stated definitions concur. Basically, style can be defined as a choice of linguistic means and their use in a written text or a speech. It can be seen as a particular manner of language, utilizing particular linguistic features, devices or patterns which occur in a particular utterance of a particular variety of language or as a way of writing in a particular genre (عياشي, 2002: 33-35) and (سانديرس, 2003: 2, 32).

Leech and Short (2007: 10-11) list three approaches to understand style and whether it is separated from the form (contents). Figure (3) displays these approaches:

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                    ┌─────────────────┐
                    │  Approaches of  │
                    │      Style      │
                    └─────────────────┘
                             │
             ┌───────────────┼───────────────┐
             ▼               ▼               ▼
     ┌─────────────┐ ┌─────────────┐ ┌─────────────┐
     │   Monism    │ │   Dualism   │ │  Pluralism  │
     │             │ │  (Binarity) │ │             │
     └─────────────┘ └─────────────┘ └─────────────┘
```
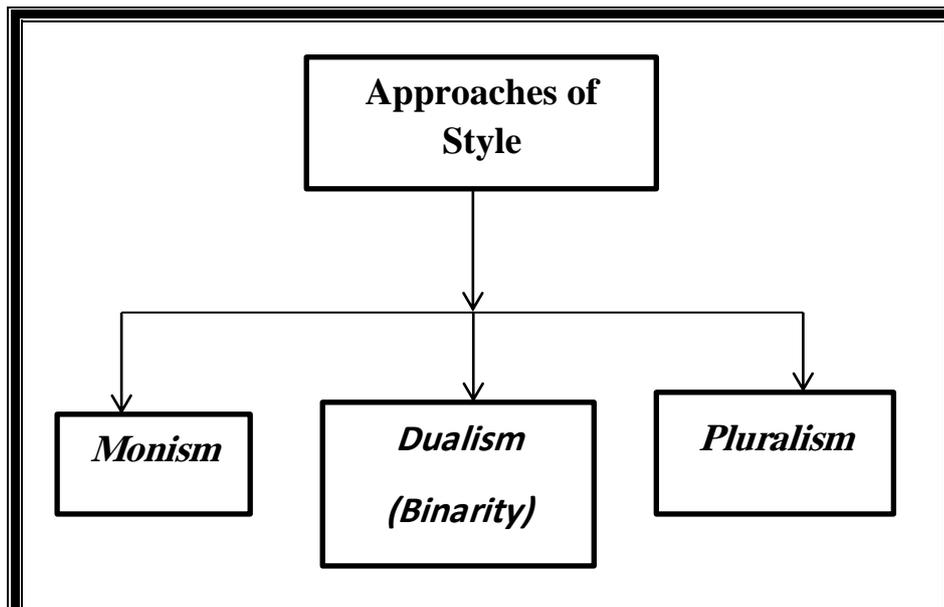
Figure (3): Approaches of Style by Leech and Short (2007)

1. Monism

Style and contents are indivisible from a monistic point of view. The meaning can be expressed in only one manner, and any change from consequences is the change of meaning. So, style is part of a choice how to write.

2. Dualism (Binarity)

Style and contents, according to this approach, are separable. This approach claims that: a) there is a difference between what the author wishes to say and how the idea is presented, b) style is part of form or subordinate to, c) the same contents are presented in various ways with different stylistic values and d) contents and form are subordinate to the reader and the purpose because the depend is on reader and purpose (Leech and Short, 2007: 10-11).

3. Pluralism

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This approach includes the levels of meaning regarding different functions of language such as interpersonal, ideational, and textual functions. Pluralists distinguish different meanings regarding different functions. They believe that language has various functions and the choice of a linguistic form results in a choice of different functions.

The origin of style comes from the Latin term 'stylus' which means 'stimulus', 'investigate', and 'sick'. Firstly, it is used to refer to 'writing implement', and secondly, it is extended to mean a man's 'way of writing' or his 'way of expressing himself' in speech as well as in writing. Style is described by four distinctive features as shown in figure (4) (Bashiruddin, 2018: 119-121):

Figure (4): Distinctive Features of Style
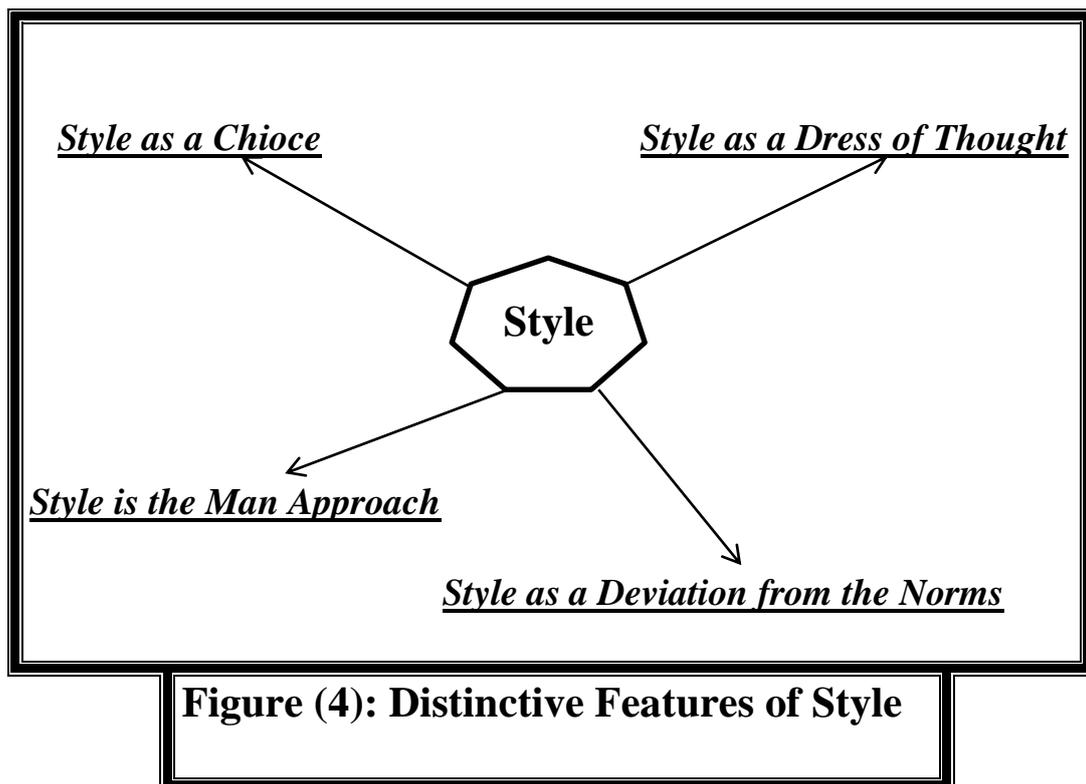
1. Style as a Dress of Thought

According to this feature, language is the dress of thought and style is the particular cut and fashion of the dress. It is named as 'Ornamental' theory

of style. A justification which is offended to this theory is that each text (as religious texts) aims to achieve the reader's heart by using ornamentation devices such as simile, metaphor, emphasis and other stylistic devices (Bashiruddin, 2018: 121).

This traditional theory suggests that thought exists in the preverbal form, and it is then 'clothed' in language. A separation is made between matter and manner, form and content, what is said and the way of saying it. Style, according to this feature, combines language as a means of communication and as expression of thought (Tariq, 2018: 47).

2. Style as a Choice

 According to this feature, language offers expressive choices and every writer or text has specific forms of expressions to create an effect. Botha (1991: 78-9) presents the following definition which matches this approach: style has to do with the choices available to users of language, and since these choices are determined by specific needs and circumstances, style is a contextually determined phenomenon. Because of this, style in effect deals with the successful communication of texts in context. Every aspect of language which facilitates this process of communication, therefore, has to do with the style of the text. This, however, does not mean that a general description of all the innumerable linguistic and literary features in a text will amount to a description of the style of the text. Far from it, only those features which facilitate the specific communication in these specific circumstances can be considered of stylistic value in this paradigm. The features in a text which facilitate this process should not be limited, and can vary according to the specific needs of a specific text or context.

3. Style is the Man Approach

The idea of this approach, which states that style reflects the writer's personality or "style proclaims the man is", is supported by Buffon in (1753) who says that "style is the expression of the individual quality characteristic of the writer". Style is personality clothed in words or character embodied in speech. Milic (1971: 77) also tackled this approach.

Holman (2001: 432) says that style is:

> The arrangement of words in a manner which at once best expresses the individuality of the author and the idea or the intention in the author's mind. Zero (1996: 7) goes with Holman and Buffon when he notes that 'style is How a particular writer says things.

The investigation and analysis of style include tests of the writer's choice concerning his selections of words, paragraphs, rhetorical devices, and the way he uses them. ابن خلدون) (1960) cited in (فضل, 2007: 96) and (الحمداوي, 2015: 5) agrees on the same orientation because he defines style as the prominence that may result from the total effective elements or devices and word sequences that succeed in capturing the hearer's and the reader's attention.

4. Style as a Deviation from the Norms

Achieving the reader's intention is not a simple issue. This may be achieved by not following the established patterns of language. Thus,

according to this feature, style may be derived from the norms which have been either learnt or expected. Leech (1969: 50) calls this aspect 'linguistic deviation' by which he refers to creativity made by writers who might not follow the ordinary, usual or everyday language. Short (1996: 11) comments on saying that this deviation is used with an intention because writers might want to bring readers' reaction and create surprise and make the text noticeable, or perceptually prominent (psychological effect). Leech (1968: 139) claims that linguistic deviation is an essential feature among writers.

Three main factors of any linguistic deviation must be available to be artistically considered:

A- It communicates something.

B- It communicates what it is intended by the author.

C- It is judged or felt by the reader to be significant (Leech, 1969: 59-60).

According to Leech and Short (2007: 39-40), deviation occurs in two forms:

1. Where the language permits a choice with the rules of its code and the forms of its use, the writer goes outside the choices available.

2. Where the language permits a choice, the writer rejects himself "freedom of the choice", and uses the same article frequently.

In short, style is the manner or technique in which the text is written or spoken.

3.4 Contrastive Stylistics

Jandlova (2018: 17) argues that the aim of contrastive stylistics (henceforth CS) is to analyze and compare the stylistic markers used and to describe how they help to achieve the communicative aim of the text. For Barannova (2021: 19), CS is a branch of linguistics that "investigates language systems of two or more languages in comparison". It belongs partially to typology as it studies a restricted number of language features and phenomena (expressive means, stylistic devices, and functional styles). The birth of this field is related to Charles Bally. (Baranova, 2021: 20) argues that there are two branches of CS. The first branch is based on the comparison of source and target texts. While The second branch is based on the analysis of similarities and divergences of the source text.

The stylistic task lies in studying all units of all language levels, irrespective of the fact that they are stylistically marked (any neutral language can acquire a stylistic coloring in the context). Texts are the object of CS. So, in this sense, CS studies the stylistic devices and stylistic speech facts in the two compared languages, compared genres, functional styles in different languages, and individual styles. This supports Hamidi's (2009: 2) opinion regarding language variation on context and situation. (See Hamid (2009: 2)).

Two directions of CS are investigated by Baranova (2021: 20) as shown in figure (5):

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                    Contrastive Stylistics



         Semasiological              Onomasiological

            Stylistics                   Stylistics
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Figure (5): Directions of Contrastive Stylistics

Semasiological Direction (where the comparison is conducted from language forms to their meanings and functions). This direction studies the stylistic features of a text in a semantic sphere, the sphere of meaning, regardless of linguistic units. It differs from stylistic lexicology or stylistic syntax which deals with words and sentences. In this direction, the meaning is not the focus, but the rules and laws of shifts of meanings and the patterns according to which meanings are changed or varied in combination to produce a specific stylistic effect. The stylistic function of these shifts of meanings is investigated (Baranova, 2021: 24). In the *onomasiological direction*, the investigation goes from the meaning and function to function form.

In CS, the text is treated as a communicative unit which has specific properties treated in terms of text categories (Baranova, 2021: 51-52). The eight text categories that are common to all text types are: (1) integrity, (2) informaty, (3) discretion, (4) personality/ impersonality, (5) aim at the reader, (6) text formation and text design, (7) inferativity, and (8) introductivity. But there are four text categories that are specific to a particular text-type. These are: (1) implication, (2) emotiveness, (3) tensity, and (4) polyphony. Vinay and Darbelnet (1995: 77), in their **"Comparative Stylistics of French and English": A Methodology for Translation"**, specify two types of stylistics, they are:

1. *Internal Stylistics:* which seeks to isolate the means of expression of a given language by contrasting the effective with the intellectual elements.

2. *External or Comparative Stylistics:* which seeks to identify the expressive means of two languages by contrasting them. كمال الدين (2009: 8) names this type as علم الاسلوب المقارن 'a contrastive stylistic study'.

According to فضل (2007: 33) and محمد (2017: 1), these two types reflect the fact that any stylistic study can be handled contrastively.

3.5 Religious Contexts

The meaning of any text depends on its context. Williams (2004: 107) affirms that meaning is thoroughly contextual and meaning and context are interdependent. Christiansen and Dahl (2005: 100) define context as a section of the real world in which some events or the discourse takes place.

In short, The distinctiveness of the religious language from other genres and registers is a matter discussed by many scholars. Its distinctive character comes from the fact that it is addressed by the Deity. Religious language takes different and various forms. It may be a verse from the Holy or Glorious Books, it could be a prayer, a sermon, or an epistle said by the Prophet, an infallible imam, a clergy, or a religious or even an ordinary man. Man's practices all over the world are controlled by different religions and Christianity and Islam are among them.

3.6 Religious Texts

Generally, Leech (1985: 55) regards the text as the basis of any stylistic analysis. According to Leech and Short (2007: 11), text may be the whole work or only extract from the whole. The text is defined by Lambrou (2016: 93) as a span of language that is complete in itself in terms of communicative meaning. The meaning of any text is determined by its use in a suitable context. Religious texts are texts which are considered to be central to certain religious practices or set of beliefs. They may be used to provide meaning and purpose, evoke a deeper connection with the Divine Being, convey religious truths, promote religious experience, enhance communal identity, and guide individual and communal religious practices. Two terms are often associated with religious texts: *canon* and *scripture*. *Canon* refers to the general accepted, uniform, and unchanging collection of texts which a religious community considers as comprehensive in terms of their specific application of texts. Religious texts are also known as *scripture*, or *scriptures*, from the Latin *scriptura*, meaning *'a writing'*. The term scripture, along with variations such as "Holy Writ", "Holy Scripture" or "Sacred Scripture" are defined by the Oxford English Dictionary as terms

which specifically apply to the Biblical text and the Christian tradition (Web Resource 1).

3.6.1 The Christian Text (the Holy Bible)

Grujic (2015: 97) states that in discussing any religious topic, we need to understand the religious dichotomy. There is an agreement that faith is a universal human aspect and inherent in any human being. But individuals usually pass from faith to religion to express their individual belief using or following a diversity of methods. One of these diverse methods is confessions in the Churches. Each Church has its special universe with the religious domain. So, there is no common religion, but a collection of confessions including certain rituals. So, faith can be described as "an anthropic factor", while religion cannot be.

Christians' believe in God's existence, as timeless and external, and 'Trinity' is displayed in the Christian Bible which is made up of the Old Testament and the New Testament. Christians believe that this book is part of God's revelation to humanity (Owens et al., 2016: 167).

Ling (2017: 7) describes the Christian book saying that: " The Bible is the ultimate frame of reference for all mankind". The Bible is certainly not a textbook of embryology or medical practice. It contains sufficient truth to guide us in all matters of faith and practice. In other words, the Bible is not exhaustive, but it is sufficient, it does not tell us everything, but it does tell us enough. There is a wonderful unity in Scripture and its true meaning and teaching on any particular topic are determined, not from an isolated verse or two taken out of context, but by comparing and contrasting all of its content, concepts and themes. So, what follows is not an attempt at simplistic 'proof-texting', but rather the exegesis and albeit briefly of several key passages. The outcome of examining these verses is

an insistent authority and an irresistible momentum that will constrain us to conclude that the Scriptures teach: first, that human life does indeed begin at no time other than at conception; and second, that all human life from day one onwards is special and precious, to be protected and cherished. In other words, "the nature and status of the human embryo are clearly delineated".

> The manuscript history of the Bible, of both the Old and the New Testaments, is incomparably better than that of any other ancient book. No original manuscript of any writing of the Bible still exists (scholars call them "the original autographs"). The autographs are long gone; all that survive are copies, or copies of copies. Such is the case with virtually all ancient writings. For example, the original manuscripts penned by the Apostle Paul (or his amanuensis) are long gone. The same is true for the actual manuscript written by Matthew or Mark or any of the other New Testament writers. But the gap of time between the original writings of the Bible and the copies that do survive is very short in comparison to the gap of time between the original writing of the Greek and Roman classics, and the copies of them that survive--and the sheer quantity of manuscript copies of the Bible is exponentially greater. No ancient book has anywhere near the quality or the quantity of manuscript evidence that the Bible does
> Ling (2017: 7)

In Christianity, formal language (formal English) is used in religious contexts. This formality extends to other forms of discourse such as

talking or writing to people in authority. The use depends on the importance of the situation and addressees (Elewa, 2014: 27).

3.6.2 The Islamic Text (the Glorious Qur'an)

The word (قرآن) 'Qur'an' is a verbal noun. There are two views regarding its morphological constitution. Some Arab scholars regard this term as 'underivative' (جامد), while others consider it as 'derivative' (مشتق) (الثنيان, 2011: 26). The following origins are regarded as the sources of its derivation:

1- (قرأ، يقرأ ') *he reads/recites*, (قراءة، قرآنا) *'the recitation'* (الزرقاني, 1995: 15-6 and دراز, 2000: 5). This derivation means, according to الدميري (2017: 1), *'comprehend, see, study, learn, consider, keep, looking at''*.

2- (القرأ or الجمع) *'bring together', and 'gather'*. It is named so because the Glorious Qur'an is considered as the opposite of either the Divine Books for gathering their outcomes or for combining the whole sciences. So, the Glorious Qur'an combines the ordinances of Islam, the Divine knowledge and the transcendent sciences (السبزواري, 2010: 29 and الدميري, 2017: 1).

عتر (1993: 55) and الزرقاني (1995: 159) describe the form of the Glorious Qur'an arguing that it contains one hundred and fourteen 'suras' سور of various length. These suras are divided into thirty parts اجزاء. Also these suras are of two kinds: 'Meccan' مكية and 'Medinan' مدنية. This classification depends on the vevealation of the verses (before or after the Prophet Muhammad's (Peace be upon him and his Household) migration.

According to Muslims, the laws, moral lessons and codes that guide human life are set by messages and messengers. It is known in Arabic as 'Kitab'. It is regarded as a form of communication and the final written

word from Allah. Because it is inspired by Allah, it is sacred and free from any mistake or distortion. Allah reveals His laws in stages. Muslims do believe and respect all Scriptures from the messengers and they consider the Qur'an as the completion of these Scriptures. They also believe that this Glorious book is the direct and perfect word of Allah. It is 'the guidance of the world' and it is thought by Muslims that this book is sent down to give a solution to any human problem as shown in the following verse:

((هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ)) (البقرة: 185)

27. as a guide to mankind, also clear (Signs) for guidance. (Ali, 2015: 24)

Owens et al. (2016: 242) comment on the same idea saying that Muslims respect and honor the Qur'an and use it as a guide for their life. This book teaches Muslims how to worship, how to treat other people and how to live good lives. It guides every human action and thought. This is clear in the following verse:

((إِنَّ هَٰذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا)) (الأسراء: 9)

28.Verily this Qur´an doth guide to that which is most right (or stable),(2183) and giveth the Glad Tidings to the Believers who work deeds of righteousness, that they shall have a magnificent reward; (Ali, 2015: 182).

Arabic is the language of the Glorious Qur'an and Islamic teachings. They are written and recited in Arabic. The written source is regarded as a proper source (Al-Harahshed, 2013: 108). According to Stocking (1988: 18), such written source helps to study societies 'without written

language' and without 'historical records'. Accordingly, Islam is defined as a 'text centered community'. This text defines the basic Islamic laws, the identity and existence of Islam. So, Islam has what is named as 'textual authority'. It is a process which explains that the text (verses) and the idea of the text have important consequences (Buskens, 2016: 47-9). So, the relationship between Arabic language and religious texts in Islam cannot be denied since the advent of Islam (Alkahwaji, 2020: 244).

Two main aspects or themes are set by Buskens (2016: 49-64) to describe the Islamic text (Qur'an):

1- Orality of the Text: it refers to the oral transmission of religious texts. According to the Islamic tradition, books do not exist until they are pronounced. They might be written, copied or kept and arranged on shelves, but they are read out, and their essence was found in their spoken rather than written form. Of course, the oral nature of the Islamic conception of the text is most evident in the case of the Quran. One of the classic statements of the importance of the oral transmission of texts is found in the important book by William Graham, **"Beyond the Written Word"** (1987). In this work, Graham is concerned principally with the Qurʾan in which the oral nature of the Islamic conception of the text is most evident. As he points out, the very name of the Qur'an (from an Arabic verb meaning "to recite") suggests the oral nature of the text. The Qur'an, says Graham, is a "wholly oral" text, although it might be preferable to call the Qur'an "originally oral" rather than "wholly oral" since eventually the writing down of the revelations created a more complex text, in which oral and written elements both played a role. Moreover, the Qur'an refers to itself as a "written book" (kitāb maktūb) and attributes its glory to a "preserved tablet" (lawḥ maḥfūẓ). Such

expressions may suggest that the Quran's understanding of its own origins presumes the priority of a written celestial text (Graham, 1987: 51, 79).

Despite these ambiguities and complexities, the oral nature of the Quran as experienced is surely clear. The very name of the text (Quran or "recitation"), its euphonic language and the frequent presence within it of the imperative qul (Speak!) indicate unequivocally the oral character of the Prophet Muhammad's encounter with the Word of God (even if we are agnostic on the highly-charged question of whether or not Muhammad was illiterate). William Graham seeks to distinguish the Muslim experience of scripture from the Jewish and Christian. Jews and Christians, he argues, have tended to stress the written nature of scripture, recognizing in the written book "a physical symbol of divine as opposed to human knowledge". This was especially true after the Protestant Reformation and the Rise of Printing, although the roots of the privileging of the written word are older, and lie in ancient Near Eastern ideas. By contrast, he says, "in Muslim piety, the written word of its scripture has always been secondary to a strong tradition of oral transmission and aural presence of scripture".

الزرقاني (1995: 46) and الشيرازي (2000: 346) affirm the oral aspect of the Glorious Qur'an and claim that It is a revealed oral discourse. Then, it is written down to form what is known 'المصحف' "the written Book/Qur'an. Its words and style are all Divine because Muslims believe that this Book is dictated word for word to the last Prophet Muhammad (Peace be upon Him and His Household) through the angel Gabriel.

2- Informality: this aspect refers to informal and personal relationships which govern the hierarchy of social, intellectual and even political life. Messick (1993: 15) reports that "this preference for personal, informal

transmission meant that texts were literally embodied". Ahmed (2004: 53) describes the Glorious Qur'an in this regard and says:

> The Qur'an has used figurative language to explain certain concepts such as heaven, hell, hereafter,… etc., which are beyond the range of human perception. The concepts behind these terms cannot be fully understood by human mind and therefore such concepts have been explained through expressions which the human mind can explain.

The common features of Islamic texts generally and the Glorious Qur'an specially are:

- Beliefs: "Tawheed and Iman" faith in Allah, the message of the prophets, and the judgment Day and its conditions

- Ethics: Honesty, respect for neighbor and guest.

- Exhortation and guidance: piety of Allah, honoring parents, prepare for death.

- Worship (Fiqh): These represent commands such as prayer, fasting, zakaah, prohibition on drinking alcohol, stealing and murder...

- Stories of the Prophets: Biography of the Prophet Mohammed (Peace be upon him), the story of Adam, Noah, Abraham, Yousuf, Musa, Issa, Daoud, Suleiman... etc.

- Islamic History: Stories of the previous nations of Israel, Aad, Thamud, Ashab al Kahf and Zulqarnain.

Islamic texts are also different in the face of language and literature such as: (Ahmed, 2004: 246-8)

1- The Substantive Text: The text that is coherent and deals with a single topic, such as history or zuhd, for example:

((اعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهْوٌ وَزِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ ۖ كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهِيجُ فَتَرَاهُ مُصْفَرًّا ثُمَّ يَكُونُ حُطَامًا ۖ وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِّنَ اللَّهِ وَرِضْوَانٌ ۚ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ)).(Al-Hadid: 20)

29. Know ye (all), that the life of this world is but play and amusement,(5302) pomp and mutual boasting and multiplying, (in rivalry) among yourselves, riches and children. Here is a similitude:(5303) How rain and the growth which it brings forth, delight (the hearts of) the tillers;(5304) soon it withers; thou wilt see it grow yellow; then it becomes dry and crumbles away. But in the Hereafter is a Penalty severe (for the devotees of wrong). And Forgiveness from Allah and (His) Good Pleasure (for the devotees of Allah.. And what is the life of this world, but goods and chattels of deception? (Ali, 2015: 390).

2- Dialogue Texts: The texts that take the form of a dialogue between two or more persons, for example:

((أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ آتَاهُ اللَّهُ الْمُلْكَ إِذْ قَالَ إِبْرَاهِيمُ رَبِّيَ الَّذِي يُحْيِي وَيُمِيتُ قَالَ أَنَا أُحْيِي وَأُمِيتُ ۖ قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِي كَفَرَ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ)).(Al-Baqara: 258)

30. Hast thou not Turned thy vision to one who disputed with Abraham(302) About his Lord, because Allah had granted him power? Abraham said: "My Lord is He Who Giveth life and death." He said: "I give life and death". Said Abraham: "But it is Allah that causeth the sun to rise from the east: Do thou then cause him to rise from the West." Thus was he confounded who (in arrogance) rejected faith. Nor doth Allah Give guidance to a people unjust (Ali, 2015: 32).

3- The Stories in the Glorious Qur'an: such stories are divided into:

- Long Stories: As Youssef's story in the Qur'an.

- Short Stories: Adam's story and the beginning of the creation in the Qur'an.

- Middle Stories: The story of Solomon with the Hoopoe:

((تَفَقَّدَ الطَّيْرَ فَقَالَ مَا لِيَ لَا أَرَى الْهُدْهُدَ أَمْ كَانَ مِنَ الْغَائِبِينَ)) *(Al-Naml: 20)*

31. And he took a muster of the Birds; and he said: "Why is it I see not the Hoopoe? Or is he among the absentees? (Ali, 2015: 256)

Arabic is the oldest language that is used for communication and culture in the Arab world. In spite of the existence of different varieties and diversification of Arabic language throughout history, Classical Arabic is still used today universally as a written and spoken language, especially in formal situations such as in religious discourse (Elewa, 2014: 27). Thus, it is regarded as the source for the strength and continuity of the Arabic language because this Book plays a vital role in expanding the Arabic domain among different people and countries and it protects the existence of the Arabic language to a best status. It purifies the language and expands its meanings and prevents it from change (الرومي, 2000: 60-63 and القوصي, 2016: 125-8).

3.7 The Linguistic Aspects of Religious Texts

Scholars try to identify religious texts linguistically. The phonic, morphological, lexical and other aspects of such texts are described as follows:

3.7.1 Phonic Aspects of Religious Texts

One of the distinctive features of religious texts is the use of sound devices to make the content easy to recite, memorize and quote. The use of the same consonant at the beginning of each stressed syllable is called alliteration. In this context, if the same vowels are repeated it is called assonance. Islamic sermons and supplications are replete with sound devices that make the utterances appealing to one's ear. Human brains are more likely to remember sound devices like rhyme, alliteration, assonance, etc. The ease of pronouncing the phrase influences how long that phrase will last in people's mind. Therefore, this is an effective device in religious texts. However, we should avoid employing these features excessively because giving much weight to phonic features may be at the expense of other important features of the text. Another register is invocation where the phonic features are distinctively used, where euphonious sounds are used to make the utterances pleasing, beautiful and harmonious. This is a characteristic feature of the language that is used orally in Christian services, prayers, litanies, and Islamic invocations (Elewa, 2014: 25).

3.7.2 Morphological Aspects of Religious Texts

There is a number of archaic morphological forms used in some English-language Bibles. For instance, the archaic suffixes -th or -eth replace the third person suffix -s. Also, the suffix -(est) is added to form the present second-person singular of regular verbs and -en is added to form a plural. Interestingly, forms like seemeth, showeth, shouldst, brethren, etc. are frequently used in English religious language. Crystal and Davy (1969) note that the suffix -th is one of the long established forms of the religious register. Note the example from the Douay-Rheims Catholic Bible

translation of Job 34: *[16] If then thou hast understanding, hear what is said, and hearken to the voice of my words. [17] Can he be healed that loveth not judgment? and how dost thou so far condemn him that is just? [18] Who saith to the king: Thou art an apostate: who calleth rulers ungodly? [19] Who accepteth not the persons of princes: nor hath regarded the tyrant, when he contended against the poor man: for all are the work of his hands. [20] They shall suddenly die, and the people shall be troubled at midnight, and they shall pass, and take away the violent without hand.*

Religious English language, unlike religious Arabic language, tends to use archaic words to link its established beliefs throughout the course of time and to ensure consistency and continuity. To this end, some archaic words are used which can be traced back to the Old and Middle English, such as the following:

32. thou, thee, thy, thine, ye, art, wilt

33. vouchsafe, thrice, behold, whence, henceforth, thence

The same style was followed by some Muslim translators of the Qur'an, trying to make their translation sound like "scripture" to an English-speaking audience. Today many contemporary readers find this style odd and outdated. Therefore, we should avoid archaic forms and choose to translate religious texts with morphological forms that are similar to modern usage.

3.7.3 Lexical Aspects of Religious Texts

 Religious language is characterized by its use of specialized lexical items. For instance, the occurrence of distinctively theological words such as "Islam," "belief," "statement of faith," "alms-giving,"

"pilgrimage," "paradise," "hell," "death," or names and attributes of God such as "Allah," "Almighty," "the Merciful," as well as names of religious figures like "Prophet Muhammad," "Prophet Abraham," are frequently used in religious language. Religious lexical items are classified into seven categories in the Christian context (Crystal 1964:154–155):

1. Vocabulary requires explicit historical elucidation, usually with considerable emotional overtones, depending on the intensity of the user's belief, e.g., 'Calvary' [a hill outside ancient Jerusalem where Jesus was said to be crucified], 'Bethlehem', 'the Passion' [in Christianity: The sufferings of Jesus in the period following the Last Supper and including the Crucifixion], 'crucifix', 'martyr' 'disciple', 'Our Lady', 'the Jews' (in the context of the Passion), 'the Apostles', etc.

2. Vocabulary requires explicit historical elucidation, but with no definable emotional overtones, e.g., 'centurion', 'synagogue', 'cubit' [a linear measure], 'a talent' [a variable unit of weight and money used in ancient Rome and the Middle East], etc.… They will also, of course, occur in nonreligious discussion of the subjects involved (in archaeology, history, etc.).

3. Vocabulary of personal qualities and activities with no explicit correlation with the past, but which needs to be interpreted in the light of Christ's own usage and example: 'pity', 'mercy', 'charity', 'love', 'purity', 'prayer', 'contrition', etc. Also, the frequent 'adore', 'glorify', 'praise', etc., and the morphologically foreign words 'Amen' and 'Alleluia'.…

4. Vocabulary referring to commonly-used, specifically-religious concepts (other than the above) which can be given a Catholic definition;

any historical basis is normally subordinate to their doctrinal definition. Again, fullness of meaning depends on the intensity of the user's convictions, e.g., 'heaven', 'hell', 'heresy', [bid'ah'], 'the creed', ['aqeedah'], 'the sacraments', 'the saints', 'purgatory', 'the Faith', 'sacrilege' 'commandment', 'damnation', 'salvation', 'the trinity', etc.

5. Technical terms: 'collect' , [a brief formal prayer that is used in various Western liturgies before the epistle and varies with the day] 'sermon', 'cardinal' 'cruet', [a small vessel for holy water], 'amice' [a liturgical vestment consisting of an oblong piece of white linen worn around the neck and shoulders and partly under the alb], 'missal', 'Asperges', etc.

6. Theological terms: any of (3) and (4) when used in this context, usually with precise definition. Also, e.g., 'consubstantial', 'only-begotten' [only, unrepeated], 'transubstantiation'.

7. Vocabulary that occurs frequently in liturgical language, but which could be used in certain other styles or registers, e.g., 'trespasses' (as a noun), 'deliverance', 'transgression', 'the multitude', 'partake', 'admonish', 'lest', 'deign', 'bondage'; and many formulae, e.g., 'have mercy on us', 'forgive sins', 'to come nigh', 'exact vengeance'. In such cases, one needs to assess possible interrelationships between registers which could influence acceptability.

Religious lexical items can be classified into three categories in the Islamic context:

1. Islamic terms which are totally unfamiliar to the lay person because they are only used in Islamic contexts: altaqiyyah 'dissimulation', aldhihar 'claiming one`s wife is sexually impermissible like an unmarriageable woman', and alkhul' 'divorce for payment by the wife'.

2. Islamic terms which are familiar to the lay person because they are only used in non-Islamic contexts, but which look as if they are being used in some Islamically specialized way, e.g., alwala' 'allegiance to Muslims', and alfat-h 'liberation'.

3. Islamic terms which are familiar because they are also used in non-religious contexts, but which do not obviously look as if they are being used in some Islamically specialized way: almukatabah 'liberation by virtue of an agreement with a slave', alhajb 'exclusion of some relatives from inheritance'.

The lexical problems in 1 and 2 can be easily sorted out by searching specialized dictionaries or references, but type 3 may be overlooked by translators because they also occur in non-Islamic discourse (Elewa, 2014: 26-27).

3.8 The Language of Religion (The Religious or Sacred Language)

To put it Crystal's (1995: 371) words, religious belief fosters a language variety in which all aspects of structure are implicated. There is a unique phonological identity in such genres as spoken prayers, sermons, chants, and litanies, including the unusual case of unison chants. Graphological identity is found in liturgical leaflets, catechisms, biblical texts, and many other religious publications. There is a strong grammatical identity in invocations, prayers, and other ritual forms, both public and private. An obvious lexical identity pervades formal articles of faith and scriptural texts, with the lexicon of doctrine informing the whole religious expressions. And there is a highly distinctive discourse identity. The language of religious texts has "universal brevity and meanings" which reflects its comprehensibility. But at the same time it is complex and

dynamic not only in its style and function, but also in its interrelation with other texts (Naeem et al., 2014: 43). This is called 'register' or 'liturgical language' by Thomason (1994: xxxi).

Sapir (1921: 7) conceives language as being a "purely human and non-instinctive method of communication of ideas, emotions and desires by voluntary symbols". Wallwork (1974: 12) enhances the usual definition of language saying that language is not only a means of communication, but also a social regulator that serves in influencing people's lives and a tool for manipulating them. Leech and Short (2009: 206) define language as a "vehicle of communication" used by human beings for delivering different purposes and messages such as informing, ordering, persuading, and reassuring. This is referred to as "the rhetoric of discourse". But this rhetoric differs depending on the context in which language is used such as in adverts, films, media, etc.

In accordance with these definitions, Dickson and Edung (2013: 244) define language as an instrument of communication which is unique to the human race, i.e. the homo-sapiens. The Arab linguist أبن جني (cited in إشعيل, 2013: 66) defines language as sounds that people use to express their needs. In this definition, he emphasizes the oral nature of language and its social function in expressing people's needs.

Religion is looked at differently by different linguists. In Mercer and Wanderer's (1970: 264) words, religion is "a matter of… the feelings, acts, and experiences of the individual men in their solitude… as they apprehend themselves to stand in relation to whatever they may consider as divine". Pescke (1999: 256) defined religion as an organized approach to human spirituality which encompasses a set of narrative symbols,

beliefs, and practices. It may be expressed in the form of prayer, rituals, or mediations.

Farid (2006: 282) discusses the Arabic origin of religion in Arabic. According to him, 'religion' is 'دِينٌ'. Linguistically speaking, 'دِينٌ' is derived from the verbs 'دَانَ' and 'يَدِينُ' which mean 'he became obedient' or 'he became submissive, abased, and obedient'. 'دَانَ بكذا' means 'he followed such a thing as his religion'; and 'دَانَ بالإسلام' means 'he became a Muslim'.

The relationship between language and religion is expressed by Ezenwa-Ohaeto (2011: 176) who claim that the interplay between language and religion is so significant and effective in any society that acquiring any religion would surely involve acquiring new vocabulary and syntax. In other words, it would be impossible to acquire a religion without the medium of a language. The religious context or discourse is one of these situations where language is used. Odebunmi and Babahide (2007: 30) define language in this context as "an important instrument of effective religious communication because it plays a dominant role in different practices and doctrines". Crystal (1987: 11-13) refers to this as the context where language is used. He claims that language has an important role to play in the practical understanding, expression, presentation and furtherance of religious beliefs. Two main issues are discussed in this point; they are: intelligibility and interpretation. The first issue refers to the fact that language should have a definable meaning to its social groups, recognizable patterns, non-random relation to reality or context where it lies its meaning. So, language users are the main focal point of this issue because where they are in a problem concerning understanding or the language they use, they will apply their knowledge to such situations and suggest solutions to problems such as ambiguity, language change, polysemy and connotations. El-Enany (1988: 7) says, in Islam,

religion is an important part of Muslims' life. This is seen in their everyday conversation which is full with religious words and expressions. Most of their practices and social life revolve around religion including death, birth and marriage.

The second issue regards language as a conventional means of human communication. This communicative behavior of human language gives it the capability to deliver different messages of detail than other means. Also this issue regards "language as studies through the fact of speech, from which other codes (as writing) are derived".

These two issues support the idea that language is studied as an end in itself to provide more knowledge about what it is. Also, if these issues are neglected, discrepancies (unintelligibility and misinterpretation) will be over because in any communicative situation (religious situation is a sample) between or among language users, each person will interpret the message according to his own personal associations, environment, and experience. In other words, the meaning of language will be different because no two people have the same background. So, language users' deep knowledge about language form and meaning helps to face real problems such as when people go wrong in using words resulting in misinterpretation and confusion in language usage (religious usage is an example) (Crystal, 1987: 11-15).

The above issues support Crystal's (1987: 18-19) idea that there are four factors that language users (religionists) should take care of:

1- The subject matter of discourse: The importance and complexity of the subject matter will determine the language that is used. Language users should learn to change their styles when a new subject is presented. For example, formal or high language will be used with high subject matter,

while the abnormal expression will attract the audience's attention and concentration.

2- The audience's type: The audience's type and the situation in which he exists exercise a condition on language style because a fixed style will not suit every situation and audience. Thus, different styles exist and these style should not be regarded as a frightened prospect because firstly, as language users, we have a knowledge of these different styles that by which we react automatically to different situations and secondly, these styles, although different, they have something in common with other styles (all are English or Arabic). This leads to a fact that stylistic variation is small and can be learned and recognized easily.

3- The audience's needs: Language users should be aware why the audience come to hear them. Maintaining intelligibility and keeping interest alive with the speaker or the text are among the various needs. If the audience lose such aims, an opposition with the text and what it stands for and waste of time will be the results.

4- Balanced orientation: Language users should combine colloquial and overprice in grammar and vocabulary, using concrete examples in an abstract argument, and avoiding any bias towards regional or social accent especially the preponderance of a local dialect forms in one's audience.

These four variables are going to be satisfied if language users select a suitable linguistic choice among the linguistic alternatives. This is called "linguistic tact". By this tact, the barrier will be a lessen between the speaker and the audience. The barrier is recognized by what is called above "unintelligibility" which is caused by a failure to relate a linguistic form and concepts with listener's experience. As a consequence,

incomprehensibility is the result because of the absence of intelligibility and interpretation that leads to language comprehensibility (Smith and Rafiazad, 1979: 57) and (Smith and Bisazza, 1982: 67).

Keane (1997: 49) states that "Religious or sacred language is vested with a solemnity and dignity that ordinary languages lack". They also argue that religious language is a dead language because it uses and transfers the same phraseologies, vocabulary and beliefs from one generation to another. He also denotes that "Religious language is deeply implicated with underlying assumptions about the human subject, divine beings and the ways their capacities and agencies differ". It is also associated with basic assumptions about human matters and divine beings; it is problematic because it interacts with invisible being. Thus, religious language is characterized by inertia, as it has the same and unchangeable terms and concepts. Moreover, the attempt of generating new terms or concepts is risky because of the severe criticism from the part of religious scholars. This is why a translator of religious texts has to be careful in the process of word selection.

Chapter Four

The Methodology

4. Introduction

This chapter includes the presentation of the model in English and Arabic. It begins with setting the model in English, then it moves to presenting it in Arabic. After that, setting the model in both languages, which is an eclectic one, to be the corner stone of the analysis of the data of the current study.

4.1 The Model

The model is very important in this part to analyze the selected texts of vilification of life in English and Arabic. In both languages, an eclectic model is adopted. As a vital source, the form of the model is presented depending on the literature review in Chapters Two and Three, in accordance with the observation of the study and its questions, aims and hypotheses.

4.1.1 The English Model

The adopted model is an eclectic one. Five models are combined in order to form the intended model of the study as follows:

- Jakobson's (1960) "Closing Statements": Linguistics and Poetics *" Style in Fiction".*
- Hymes' (1962) *The Ethnography of Speaking*.
- Crystal and Davy's (1969) *Investigating English Style*.
- Leech and Short's (2007) *Style in Fiction: A Linguistic Introduction to English Fictional Prose*.

- Lambrou's (2016) "Discourse Stylistics" in *The Bloomsbury Companion to Stylistics.*

This combination is required for the analysis of the data of vilification of life because, firstly, each model is not suitable if taken alone to analyze the selected texts, and secondly, each model represents aspects that complete other aspects in other models to form the aim of presenting a contrastive stylistic study.

In the course of analyzing the data stylistically in the English and Arabic contexts, the stylistic devices from three levels will be focused on at the beginning, which means that Crystal and Davy's (1969) model regarding *Linguistic Levels of Analysis*, namely phonological, syntactic and sematic features will be adopted first. The devices of each level are mentioned in Chapter Two. Then, Leech and Short's (2007) model will be utilized concerning *Figures of Speech*. The over mentioned devices that are chosen are used to analyze the texts, while the devices that are not inside the limits of the study are not included.

The reason of this exclusion and inclusion is that the present study searches for the stylistic and artistic functions of the selected stylistic devices in analyzing the selected texts in both contexts. Thus, the views of Lambrou will be considered in this aspect. Wales (2001: 400) specifies the objective of any stylistic study in analyzing literary or non-literary texts. He claims that the stylistic study focuses on the functional significance of interpreting the texts rather that their formal features of such texts by relating the linguistic aspects to the literary effects.

An identification of the contexts in which the selected texts are interpreted is needed because the context sheds light on the main function of the text. Thus, in addition to the stylistic models of Crystal and Davy

(1969), Leech and Short (2007) and Lambrou (2016), Hymes' model (1962) is selected. These three models specify only the stylistic devices in the texts, while the main aspects of the texts such as setting, participants, ends, acts of sequence, key, instrument, norms and genre are specified by Dell Hymes. Hymes pays attention to the study of context as an evident constituent of communicative events from a different point of view. In his work *"The Ethnography of Speaking"* (1962), Hymes presents patterns for using language in specific contexts by observing how people actually use language. He studies verbal behavior in terms of relations between the setting, the participants, the topic, the functions of the interaction, the form, and the values held by the participants about each of these.

These aspects are very significant in interpreting the texts of vilification of life in English and Arabic contexts because they shed light on the context of the text and this context contains 'the properties' that are important in interpreting, producing, structuring and functioning of any text according to Van Dijk (1998: 211). So, Hymes' model can be described as a bridge between the above models.

The following points describe the functions of Hymes' model to any stylistic analysis. These functions are specified in accordance with an identification of the main linguistic elements of any text that shed light on its aim, message and function:

- Any successful communication needs these linguistic elements.
- They are vital to the analysis and meaning of the texts.

These elements are mentioned by Hymes (1962: 24-32) as follows:

- *Setting/Scene:* time, place, physical circumstances.
- *Participants:* speakers and hearers of different identities or categories.

- *Ends:* goals and purposes of a communicative event.
- *Act sequence:* format and order of parts of the communicative event.
- *Key:* tone, manner or spirit of a communicative act.
- *Instrumentalities:* forms and styles of speech.
- *Norms:* social rules or norms governing the event.
- *Genre:* the kind or type of communicative event.

SPEAKING

Setting   Ends   Act Sequence   Key   Norms

        Participant   Instrument

                                                  Genre
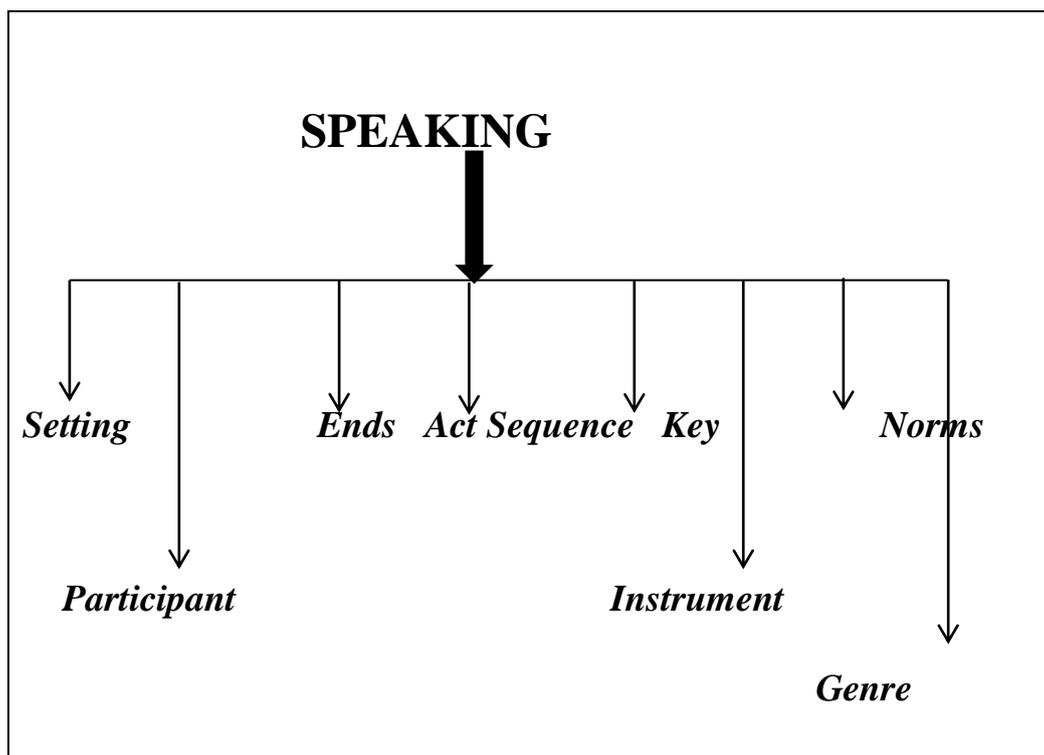
Figure (6): Hymes' (1962) SPEAKING Model

The above communicative properties or keys are vital in determining the six functions of human language that are set by Jacobson (1960: 353). These functions are:

1- *The Referential/Informative Function:* It corresponds to the factor of context and describes a situation, object or mental state. The

descriptive statements of the referential function can consist of both definite descriptions and deictic words. Similarly, the referential function is associated with an element whose true value is under questioning especially when the truth value is identical in both the real and assumptive universe. According to Holmes (2013: 286), "referential function is a function to convey information and this is done through different forms of speech, such as declarative or interrogative statements".

2- The *Poetic/Aesthetic Function*: This function focuses on "the message for its own sake" (how the code is used) and it is the operative function in poetry as well as slogans. This function is oriented towards the message of communication (Chandler, 2007: 184). It focuses on the paradigmatic and syntagmatic category reversal (Lanigan, 2010: 154). It is aimed at foregrounding textual features in which the chosen particular form is the essence of the message.

3- The *Emotive/Expressive Function*: It relates to the Addresser (sender) and is best exemplified by interjections and other sound changes that do not alter the denotative meaning of an utterance, but do add information about the Addresser's (speaker's) internal state. Whether a person is experiencing feelings of happiness, sadness, grief or otherwise, he/she use this function to express himself regarding status, class, attitude, opinion and feeling.

4- The *Conative/Directive Function*: It engages the Addressee (receiver) directly by using vocatives and imperatives, or indirectly by utilizing expressive means to alter the addressee's minds.

5- The *Phatic Function*: It refers to the us language for the sake of interaction and is therefore associated with the Contact/Channel

factor. The phatic function can be observed in greetings and casual discussions of the weather, particularly with strangers. It also provides the keys to open, maintain, verify or close the communication channel (Jacobson, 1960: 353).

6- *The Metalingual* (alternatively called "Metalinguistic" or "Reflexive") *Function*: It is the use of language (what Jakobson calls "Code") to discuss or describe itself.

A connection between the linguistic factors and the six functions of human language in any communication forms the following diagram:
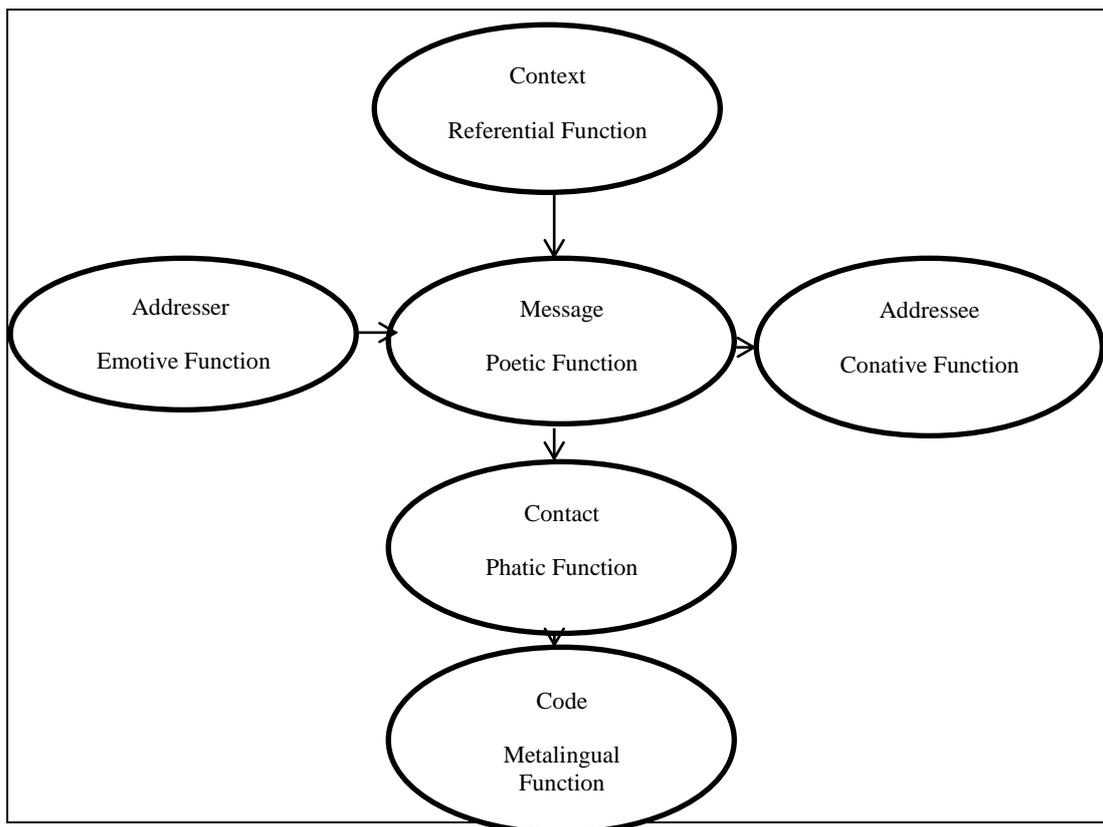
Figure (7): Jacobson's (1960) Elements and Functions of Communication

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Two ordering modes are inspired by language functions which are regarded as important in stylistic analysis and text interpretation. These two modes are:

- *Selection:* It means the choice of words from a variety of paradigmatic equivalents to move to; and
- *Combination:* The selected words are combined syntagmatically forming larger units including phrases, sentences and paragraphs as well as following the grammatical rules of the language.

These two modes reflect the fact that human language is a combination of the levels of phonology, vocabulary and syntax which are connected to the six functions of the language that any act of communication reflects. But this does not mean that any text can reflect the above six functions. Otherwise, sometimes one or two functions are reflected in one text (Newmark, 1988: 42).

Abrams and Harpham (2012: 130) define stylistic devices as specific literary techniques, constructions, elements or choices that are intentionally deviated from the norms to communicate the intended purpose. Such devices are vital to the functions of language and modes of discourse. Such modes vary and this variation leads to high, mid and low style. They are specifics for the figurative language. While Wales (2011: 160) and Magro (2016: 48) name such devices as figures of style, rhetorical devices or figures of speech. Biblical texts are described as having high style because various stylistic devices are employed in such texts for different functions (Corbett, 1965: 517). These devices are divided into two types by Leech and Short (2007: 64) in their model *"Stylistic Devices"* as figure (8) shows:

Stylistics

Tropes

Schemes

Metaphor
Simile
Metonymy
Synecdoche
Irony

Phonological

Grammatical & Lexical

Rhyme
Alliteration
Assonance

Formal and Structural Repetition

Anaphors and Parallelism

Mirror Image Patterns

Chiasmus

Figure (8): Stylistic Devices by Leech and Short (2007)
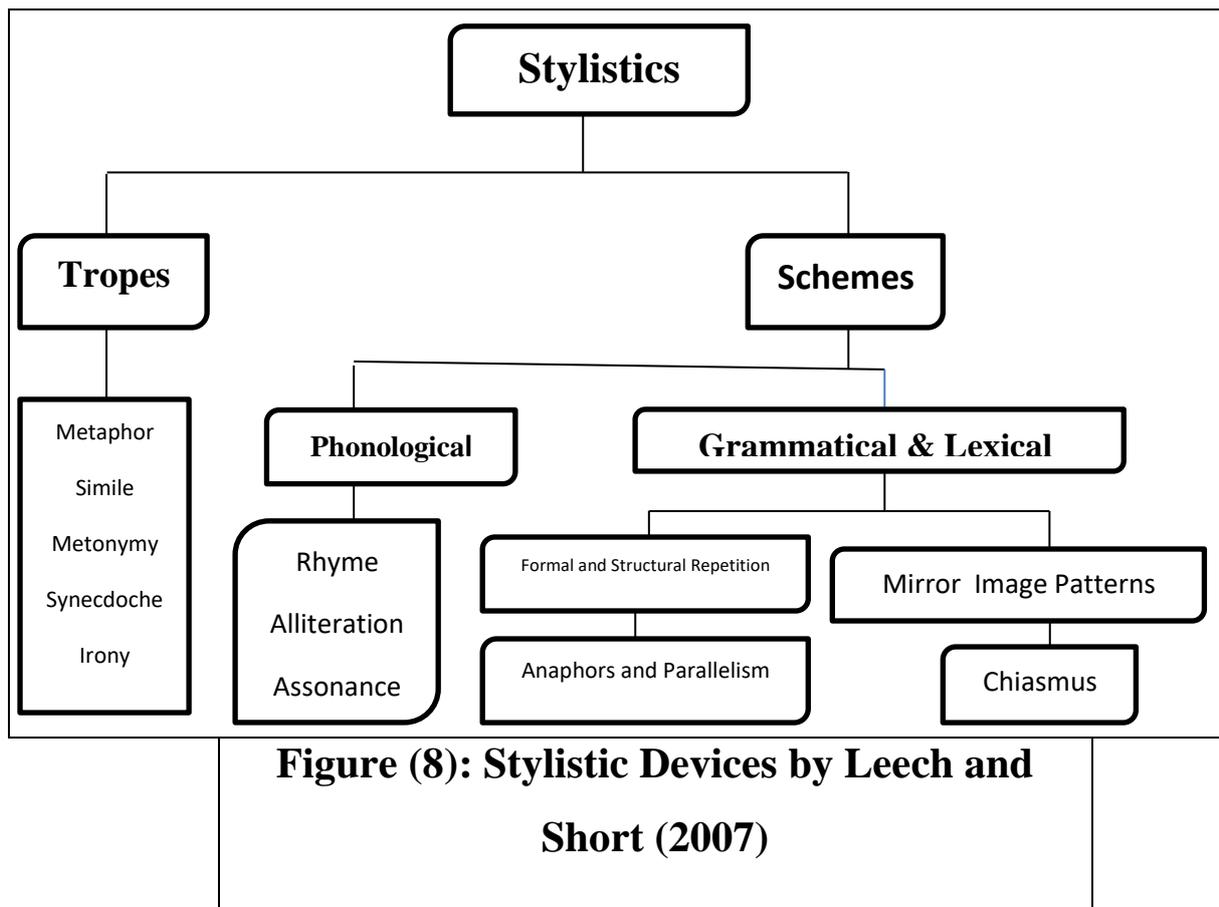
The explanation of the items of the above figure is as follows:

1) Schemes that refer to the deviation from the standard pattern or order of words including parallelism, ellipsis and hyperbaton.

2) Tropes that represent a different type of deviation which includes the literal or ordinary meaning of words including simile, metaphor and hyperbole.

The first type, according to Leech and Short (2007: 63-4) and Burke (2014: 25), involves what is named "transference of words". Such schemes employ the syntactic structure to play upon the normal sound and concern more with alliteration, consonance, assonance and rhyme and the order of words focuses on parallelism, ellipsis, polysyndeton, asyndeton and hyperbaton. While the second type is named as "transference of meaning". Such type is called tropes which involve

semantics, words and sentence meaning involving simile, metaphor, antithesis and lexical choice.

This division seems to be agreed upon by many scholars, but Leech and Short (2007: 64) make a little difference. They classify schemes into two parts; grammatical, lexical and phonological schemes. The grammatical/lexical schemes involve the lexical ones to embody formal and structural repetition, anaphora, parallelism, and chiasmus (as a mirror image patter) as well. While the phonological schemes include rhyme, alliteration and assonance.

A different division for the stylistic devices is suggested by Lambrou (2016: 98-9). He divides stylistic devices into schematic language including: antithesis, lexical choice, sound patterns that employ alliteration, assonance and rhyme; and tropes including metaphor, simile and metonymy. Figure (9) clarifies the classification of stylistic devices by Lambrou:
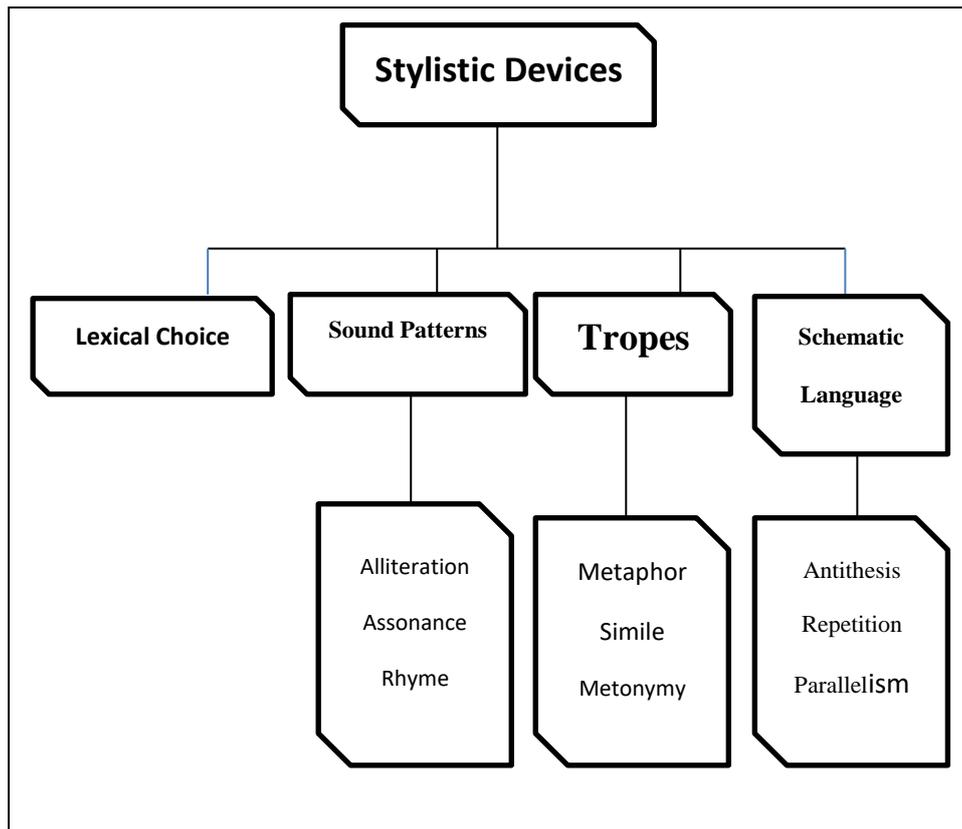
Figure (9): Lambrou's Stylistic Devices (2016)

The stylistic devices that are found in Biblical texts and are expected to be valuable to and available in the data are discussed in the following subsections. These devices are presented according to their linguistic levels.

4.1.1.1 Stylistic Devices on the Phonological Level

The sound pattering and pronunciation of words are the main focus of this level. Phonological devices include:

1- Alliteration

According to Bussmann (2006: 42), alliteration refers to the repetition of homophonous accented, syllable initial phonemes, as in *house and home, cash and carry, tea for two,* usually for stylistic or rhetorical effects.

Generally, alliteration is a Latin word that means "more letters". Two views are exposed to define it. The first view is by Cuddon (1998: 23) who defines it as the repetition of the same initial consonant in two or more adjacent words. These consonants are part of a stressed syllable in the word. The second view is exposed by Vinafari (2014: 17) who says that this repetition might occur in the middle of the word and in the stressed syllable. Vinafari's view broadens the scope and meaning of this device usually used for stylistic or rhetorical effects. (Bussmann, 2006: 42). The following verses from the Holy Bible include this device:

*34. **h**ouse and **h**ome, **c**ash and **c**arry, **t**ea for **t**wo,*

***Th**ou hast also given me the shield of **th**y salvation: and **th**y right hand hath holden me up.* (Psalms, 18:35)

*35. "Let us **b**reak their **b**ands asunder."* (Psalms, 2:3)

*36. That you may **w**alk **w**orthy of the Lord, **f**ully pleasing Him, being **f**ruitful in every good **w**ork and increasing in the knowledge of God.* (Colossians 1:10)

For McManus (1998: 62-3), the following functions are employed by this device:

- Making interest.

- Providing tone color.

- Making the message more memorable.

- Creating a contrast between words and ideas.

- Making the message clearer.

- Understanding the text.

2- Assonance

Abrams and Harpham (2012: 11) define this device as the repetition of the same vowel in two or more adjunct words or within the same line and this vowel is part of the stressed syllable. Wales (2011: 35) goes in another direction when he claims that assonance might be called partial or half rhyme meaning that "the same stressed vowel is repeated in words, but with a different final consonant". Assonance can occur initially, medially and finally according to Vinafari (2014: 20). Assonance is inclided clearly in the following verse:

37. You are the light of the world. A city set on a hill cannot be hidden. (Matthew 5:14).

The functions of this phonological device are various. Among these functions are: creating a persuasive effect (Cuddon, 1991: 23) and having an expressive effect (Wales, 2011: 35).

3- Consonance

Consonance refers to the repetition of the same final consonant in a number of nearby words. It is called "consonantal assonance", "end-alliteration" or "half-rhyme" (Wales, 2011: 82). Two different views are suggested by other scholars in defining this device. The first is by Cuddon (1998: 176) who describes it as the close repetition of the same consonants before and after a diverse vowel. The second view is exposed by Abrams and Harpham (2012: 11) who define consonance as the repetition of a successive two or more consonants initially and finally, but with a change in the intervening vowel. *Stops/slops* and *live/leave*

express the latter two views. Because it causes confusion, this device is named as "apophony" and "pararhyme" by Wales (2011: 82). For example:

38. Though one may be overpowered by another, two can withstand him. And a threefold cord is not quickly broken (Ecclesiastes, 4:12).

4- Rhyme

Rhyme is a very important phonological device. It is a sort of phonetic echo in verse (a phonemic matching) (Wales, 2011: 371). It is the occurrence of the last stressed vowel and every speech sounds following that vowel (Abrams and Harpham, 2012: 348). If there is a larger proximity of rhymes, there is a persuasion created. It builds a sequence of closed units with a fixed pace. The following examples show this function:

39. I will declare the decree:

The LORD hath said unto me,

Thou [art] my Son; this day have I begotten thee. (Psalms, 2:7)

Depending on degrees, positions and types, Cuddon (1998: 571-2) argues that rhyme falls into different types each with various patterns of sound repetition and with distinct labels as follows:

1) Full Rhyme

It is the repetition of the final stressed vowel and all following sounds of two or more words or phrases as in *fish/wish* and *said/God*. It is named as "end, true, complete or perfect rhyme" (Cuddon, 1998: 571-2). Its musical effect makes Vinafari (2014: 25) concludes that this type of rhyme occurs in the end of a line or any other unit. It leads to sense confirmation.

2) Half-Rhyme

It refers to the repetition of the last consonant sound of a stressed syllable, but not the vowel that precedes it as in *lead, laid and lad* (Coddon, 1998: 751-2). It leads to sense question and distortion. It is called "slant, consonance, near, approximate, imperfect or inexact rhyme". Thus, scholars are confused whether half rhyme is a type of rhyme in which vowels are only near if not quite different and even the rhymed consonants are just similar rather than identical (Abrams and Harpham, 2012: 350).

3) Rich Rhyme

The occurrence of not only the stressed vowel, but also the consonant before as well as after that vowel is the definition that is exposed by Abrams and Harpham (2012: 350) to this type of rhyme. Rich rhyme occurs when the rhyme words have just the same sounds, but with different spelling and meanings as in *weak/week* and *write/right*. It is simply 'homophonic'. It is described as "identical or echo" rhyme.

4) Internal Rhyme

 An internal rhyme is when two or more words rhyme within a single line or other units occur (Abrams and Harpham, 2012: 348).

5) External Rhyme

This type is the opposite of the internal one. This rhyme occurs when two or more words rhyme between successive lines or other units. Cuddon (1998: 751) describes it as missing, that is why the intended message will be flawed.

4.1.1.2 Stylistic Devices on the Syntactic Level

The way in which words are linked to form larger units of phrases and sentences and the sentence-linking features or "inter-sentence relationships are the focus of the devices in this level (Crystal and Davy, 1969: 44). Syntactic devices include:

1- Parallelism

Corbett (1965: 405) defines parallelism as similarity, equivalence or repetition of syntactic patterns. It is described as *"more of the same"* by Simpson (2004: 50). The full description of this device is exposed by Osoba (2005: 208) who defines it as a sort of structure that has a pair or series of words, phrases or clauses in which the latter form parallels the former in its information content. The following verse from (Matthew, 7:7) contains parallelism:

*40. Ask, and **it shall be given** you; seek, and ye shall find; knock, and **it shall be opened** unto you.*

There are three major types of linguistic parallelism: *syntactic*, *semantic*, and *phonological*. In syntactic parallelism, the two sections of a text share some or all aspects of their syntactic structures (Fabb, 2003: 462). For instance, It is clear that the three sentences in the above verse have the same syntactic structure which is *verb + coordinator + pronoun as a subject + verb phrase.*

The main functions of this device include that it gives the intended message emphasis and strength, creates a particular impression with the reader and creates a memorable rhythm (Lambrou, 2016: 99). Thus, the search is behind a persuasive and effective message.

2- Hyperbaton

When words are transferred or transposed by inversion or fronting from their usual affirmative order, this is hyperbaton (Cuddon, 1998: 405). According to Corbett (1965: 431), it is "anastrophe". It is regarded as a typical representation of scheme. Leech (2008: 60) agrees with the above opinions and comments that it is a form of abnormal irregularity which is named 'step over', for example:

*41. **Great is my confidence** in you; **great is my boasting** on your behalf.* (Corinthians 7:4a).

The functions of this syntactic device is described by Corbett (1965: 431) who claims that hyperbaton is an effective device in attracting one's attention and it is a means of securing emphasis. Wales (2011: 438) confirms to the above function and argues that this device creates emphasis and focus and is used for rhythm and meter in some contexts.

3- Ellipsis

Among the most common syntactic devices of Biblical texts is ellipsis. It refers to the deliberate omission of an utterance or a grammatical structure that can be easily got from the co-text and context (Leech and Short, 2007: 196). It is named as a sort of "grammatical abbreviation" by Simpson (2004: 4). Halliday and Hasan (1976: 147) claim that the elliptical element might be a noun or some of its alternatives. The following verse if full with ellipsis:

*42. Whose adorning let it not be the outward adorning of braiding the hair, and **of wearing jewels of gold**, or **of putting on apparel**; but let it be the hidden man of the heart, in the incorruptible apparel of a meek and quiet spirit, **which is** in the sight of God of great price.* (Peter, 3.3-4)

The main functions of ellipsis are:

1) Gaining economy of expression.

2) Delivering the message with most useful information (Corbett, 1965: 432).

3) Creating important and relevant information.

4) Emphasizing.

5) Suggesting the quick succession of image and thought (Wales, 2011: 130).

4- Asyndeton

This device refers to the omission of explicit conjunctions or collection between series of coordinated clauses or phrases (Wales, 2011: 36). Its meaning depends on the missing conjunction. For example, this device creates contrast if the omitted conjunction is one of the following words: *"but, nor. While"*. Also, the context in which this device occurs affects its meaning and function (Leenknecht, 2015: 11-3). The following parts of the verse are connected by commas rather than conjunctions:

*43. **It [love] bears all things**, **believes all things**, **hopes all things**, **endures all things*** (Corinthians, 13:7).

The following list exposes the functions of this artful stylistic device:

1) Producing "a hurried rhythm".
2) Enhancing emotional reaction.
3) Concluding a discourse (Corbett, 1965: 433).

5- Polysyndeton

Because it is defined as the close repetition of conjunctions or the deliberate and marked use of more than one conjunction in succession of

coordinated phrases or clauses, so, it is the opposite of the above device (Cuddon, 1998: 685) and (Wales, 2011: 330), for example:

*44. **And** of this gospel I was appointed a herald **and** an apostle and a teacher* (Timothy, 1:11).

*45. Then Jacob gave Esau bread **and** lentil stew, **and** he ate and drank **and** rose **and** went his way. Thus Esau despised his birthright* (Genesis, 25:34).

*46. **And** Joshua **and** all Israel with him took Achan the son of Zerah, **and** the silver **and** the cloak **and** the bar of gold, **and** his sons **and** daughters **and** his oxen **and** donkeys **and** sheep **and** his tent **and** all that he had. **And** they brought them up to the Valley of Achor.* (Joshua, 7:24).

Also, its functions are different from the functions of asyndeton:

1) Slowing up the rhythm.
2) Suggesting the continuity and flow of the intended message.

3) Creating a specific emphasis.

4.1.1.3 Stylistic Devices on the Semantic Level

The meaning of words and phrases and how they deviate from the normal norms are the main focus of this level. The following are the common devices among various stylistic devices on this level:

1- Simile

Simile refers to a formal comparison between two things or elements of unlike nature that have something in common. Similarity markers are used in the comparison such as "as, like, as…so" (Smith, 2003: 69). Wales (2011: 383) describes this device as analogy because two terms are imaginatively or descriptively compared, for example:

*47. "He saw **the Spirit of God descending like a dove**, and **lighting** upon him."* (Matthew, 3: 16).

For Smith (2003: 70), this device attracts one's intention.

2- Metaphor

In the vein of similarity, this device works in an opposite manner with the above device. Abrams and Harpham (2012: 130) declare that, in metaphor, "a word or an expression is applied to a distinctive kind of thing from its literal usage, without asserting a comparison" and with no clear marker of similarity. Metaphor is like an implicit comparison. This is clear in the following verses:

*48. "So **the servants of the householder came and said** unto him, Sir, didst not thou sow good seed in thy field?"* (Matthew, 13:27).

*49. Jesus said to them, "**I am the bread of life**; he who comes to Me will **not hunger**, and he who believes in Me will **never thirst**"* (John, 6:35).

Cuddon (1998: 657) sets up the following functions for this device:

1) Giving clearness and liveliness to the message.
2) Attracting one's attention because it strikes the balance between "the obvious and the obscure.

3- Parable

Corbett (1965: 439) identifies this device as an extended form of metaphor and as "anecdotal narrative designed to teach a moral lesson". It occurs frequently in the New Testament as the following verse from (Mt, 13:10-12, 16-17) shows:

*50. The disciples' attitude was such that they were blessed to learn "**the mysteries of the kingdom of heaven**".*

Being an analogical trope makes it similar to simile and metaphor. Abrams and Harpham (2012: 9) go in another direction and define this device as a very short narrative regarding human beings offered to emphasize the tacit parallel with a general lesson or thesis that the teller is trying to make clear to the hearers or readers. This device has a difficult and challenging interpretation, but it sticks in one's memory. Thus, Abrams and Harpham (2012: 10) describe it as "a basic cognitive principle" that has a vital importance in explaining "every level of our experience".

4- Antithesis

This device is made by a combination of semantic aspects and structural patterns to form antithesis. It is one among the previous devices that are common in the Holy Bible. It happens when contrasting words or senses are juxtaposed in parallel structures, thus it is related to the topic of contraries and dissimilarities (Corbett, 1965: 430). Gapline (1977: 222) names it as a comparison of opposites. He elaborates that this device describes a thing or phenomenon not on terms of its similarity or association with other things or phenomena, but rather by setting it against others. It exposes a relative opposition that comes out of the context by the expansion of contrasting pairs objectively. The following verses from the Holy Bible contain antithesis:

*51. I want you to be wise in what is **good** and innocent in what is **evil*** (Romans, 16:19b).

*52. Keep watching and praying that you may not come into temptation; the spirit is **willing**, but the flesh is **weak**.* (Mark, 14:38).

*53. For since by a man came death, by a man also came the resurrection of the dead. For as in Adam all **die**, so also in Christ all will be made **alive*** (Corinthians, 15:21-22).

*54. Better is the little of the **righteous** than the abundance of many **wicked*** (Psalm, 37:16).

Among its functions that are mentioned by Corbett (1965: 408) and Lambrou (2016: 99) are:

1) The message is persuasive.
2) The idea of opposition is easily felt.
3) The ideas are linked definitely and systematically.
4) It shows meaning through contrast.

5- Hyperbole

Smith (2003: 72) and Fahnestock (2011: 118) define this device as "exaggeration" or "overstatement" and it is "painting a picture larger than life by intentional exaggeration beyond reality". It is used to show the truth only for the cause of increasing to amplify the greatness of things or impacts by the exceeding similitude. This meaning is clear in the following verses:

*55. I am weary with my sighing; **every night I make my bed swim, I dissolve my couch with my tears*** (Psalm, 6:6).

*56. So the Pharisees said to one another, "You see that you are not doing any good; **look, the world has gone after Him**"* (John, 12:19).

*57. And there are also many other things that Jesus did, which, if they were written one by one, **I suppose not even the world itself could contain the books that would be written*** (John, 21:25).

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Wales (2001: 202) agrees with Smith (2003: 69) and Fahnestock (2011: 117) to supply the following functions of this device:

1) Creating emphasis.

2) Magnifying beyond reality.

3) Increasing impact and attracts one's intention.

4) By its excessive wording, it makes the intended message or idea salient.

4.1.2 The Arabic Model

Achieving any idea or purpose in any text requires the use of different stylistic devices and the Glorious Qur'an is no exception. The theme vilification of life in Qur'anic texts is achieved by the use of various stylistic devices. The style of such texts is described as "a high style" and no line is empty from such devices, a fact that increases the literary artistry and inimitability of such lines. As a Book of guidance, such stylistic devices help in obtaining the idea behind any text by the reader or hearer (قطب, 2002: 36-8).

Other Arab scholars, as Ahmed (2004: 9-13), regard these devices as features, means or phenomena that describe the deviation or departure from the ordinary figure, lines or ideas of expression to get a specified effect. In addition to that, an eloquence or embellishment is assigned to the text with strength. Thus, the more devices used in any text, the more it will be valued as either having high, middle or low style.

Different realizations for the stylistic devices are exposed by different scholars. For example, السكاكي (1987: 161-2) classifies the stylistic devices into: schemes and tropes. Embellishments are added by القزويني (2003: 251-5) to the above classification, as in figure (10):

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                    Stylistic Devices


   Tropes علم البيان    Embellishment     Schemes علم المعاني
                        علم البديع


   Simile
   Metaphor      Lexical لفظية    Semantic معنوية    Parallelism
   Hyperbole                                          Ellipsis
   Parable                                            Asyndeton
                  Alliteration      Antithesis        Hyperbato
                                                       n
                  Rhyme             Multiple
                                    Antithesis
```
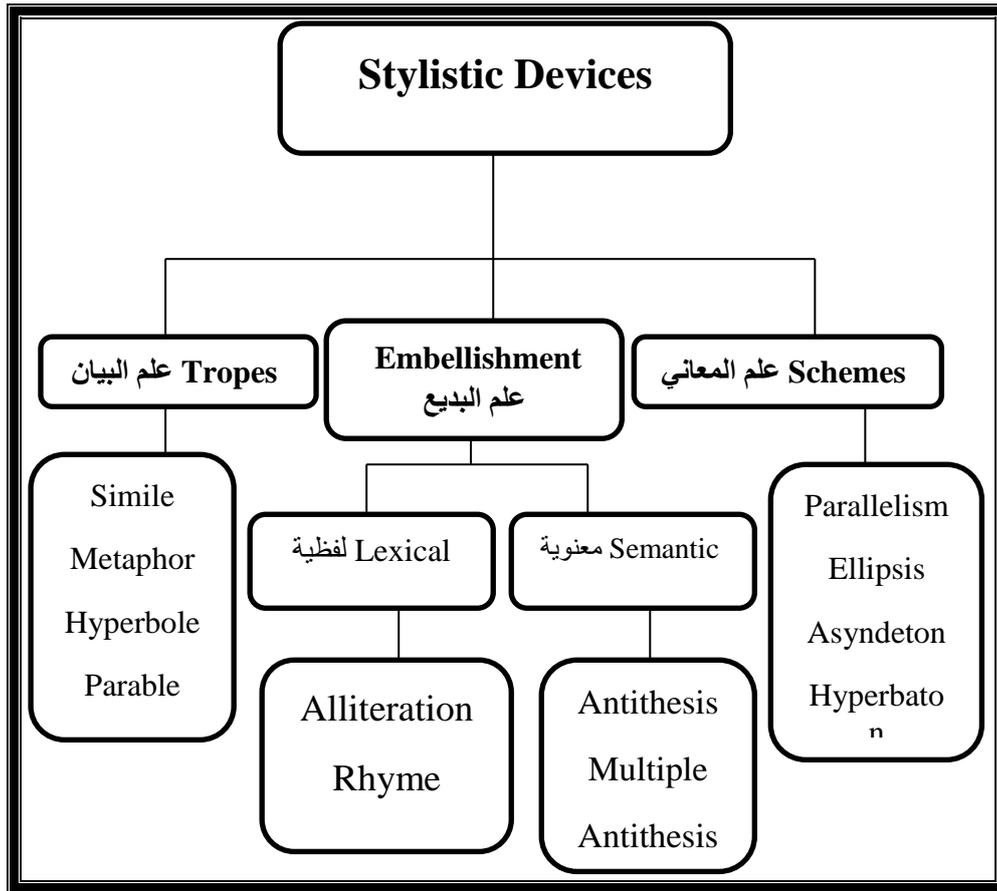
**Figure (10): Stylistic Devices by القزويني
(2003)**

The explanation of the items of the above figure is as follows:

4.1.2.1 Stylistic Devices on the Phonological Level

The pronunciation of words and sound patterns are the main concerns of this level. The deviation or foregrounding in this pronunciation of a text is taken as significant. The following five devices are common:

1- الجناس الاستهلالي Alliteration

Ahmed (2006: 240) and Abdul Roaf (2006: 259) identify this device as the repetition of the same initial consonant sounds with two or more words in close succession. It is named as an initial rhyme. It ornaments the text in which it occurs and gives it a beautiful style to affect the mind and heart of the readers or the hearers and make them listen and affect their psychology (persuade them). The stylistic and linguistic beauty of the Arabic language and the Qur'anic purity are reflected by this device as in the following verse:

((كَلَّا بَلْ لَا تُكْرِمُونَ الْيَتِيمَ (17) وَلَا تَحَاضُّونَ عَلَى طَعَامِ الْمِسْكِينِ (18) وَتَأْكُلُونَ التُّرَاثَ أَكْلًا لَمًّا (19) وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا (20))) (الفجر: 17-20)

58. . Nay, nay! But ye(6121) honour not the orphans!. 18. Nor do ye encourage one another(6122) to feed the poor!-. 19. And ye devour inheritance -(6123) all with greed, 20. And ye love wealth with inordinate love! (Ali, 2015: 450)

2- الترصيع السجعي Assonance

Assonance is defined as a lexical embellishment which shows that the final sounds in a succession of adjacent words are identical. Abdul Roaf (2006: 260) defines assonance as "a refrain of vowel sounds to make internal rhyming within phrases and sentences". This confusion is removed in describing this device as a special sort of rhyme in which the last stressed vowel and those which follow it in one word are similar to the vowels of another nearby word. Thus, the words have dissimilar consonants. Assonance has the same impact as alliteration, for example:

((هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ (1) وُجُوهٌ يَوْمَئِذٍ خَاشِعَةٌ (2) عَامِلَةٌ نَاصِبَةٌ (3) تَصْلَى نَارًا حَامِيَةً (4))) (الغاشية: 1-4)

59. Has the story reached thee of the overwhelming (Event)?(6096). 2. Some faces, that Day,(6097) will be humiliated, 3. Labouring (hard), weary,-(6098). 4. The while they enter the Blazing Fire (Ali, 2015: 448)

3- التلائم Consonance

Consonance gives a different picture from assonance because consonance refers to the repetition of sounds in a quick succession and these repetitive sounds occur at the end of a word within a phrase or a sentence. And the second difference is that consonance occurs in all positions not only finally in word sequences (Roaf, 2006: 260). This device is employed clearly in the following verse:

((يَوْمَ يَقُولُ الْمُنَافِقُونَ وَالْمُنَافِقَاتُ لِلَّذِينَ آمَنُوا انْظُرُونَا نَقْتَبِسْ مِنْ نُورِكُمْ قِيلَ ارْجِعُوا وَرَاءَكُمْ فَالْتَمِسُوا نُورًا فَضُرِبَ بَيْنَهُمْ بِسُورٍ لَهُ بَابٌ بَاطِنُهُ فِيهِ الرَّحْمَةُ وَظَاهِرُهُ مِنْ قِبَلِهِ الْعَذَابُ)) (الحديد: 13)

60. One Day will the Hypocrites- men and women - say to the Believers: "Wait for us! Let us borrow (a Light) from your Light!"(5290) It will be said: "Turn ye back to your rear! then seek a Light (where ye can)!" So a wall(5291) will be put up betwixt them, with a gate therein. Within it will be Mercy throughout, and without it, all alongside, will be (Wrath and) Punishment! (Ali, 2015: 390).

4- الجناس اللفظي Homogeneity

The words that have identical pronunciation, but not similar meaning are referred to as homogeneous. Al-jinas is considered by القزويني (2003: 288) and الهاشمي (2008: 261-2) as an effective stylistic device and brilliant lexical embellishment. The following verse contains this device :

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((وَيَوْمَ تَقُومُ **السَّاعَةُ** يُقْسِمُ الْمُجْرِمُونَ مَا لَبِثُوا **غَيْرَ سَاعَةٍ** كَذَٰلِكَ كَانُوا يُؤْفَكُونَ)) (الروم: 55)

61. On the Day that the Hour (of Reckoning) will be established,(3573) the transgressors will swear that they tarried not but an hour: thus were they used to being deluded! (Ali, 2015: 279).

السجع Rhyme -5

This phonological device is named differently by different scholars such as عوض (1998: 111-2) who names it as "السجع، القافية، الفاصلة". Before going into the reasons of such differences in its name, rhyme is defined by عوض (1998: 111), القزويني (2003: 296) and الهاشمي (2008: 267) as a phonetic matching between two or more utterances specially at the end of words or lines. They regard the Glorious Qur'an as the clear sample of rhyme. So, when 'two-verse final words' have similar final sounds, the speech is said to be rhymed. Returning to the disagreement regarding its name, the opinion of السيوطي (1951) is delivered by عوض (1998: 15) who argues that, in describing the Glorious Qur'an, the term 'الفاصلة' is used "verse-final words", such as:

((إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ (1) فَصَلِّ لِرَبِّكَ وَانْحَرْ (2) إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ (3))) (الكوثر: 1-3)

62. To thee have We granted the Fount (of Abundance).(6286). 2. Therefore to thy Lord turn in Prayer and Sacrifice.(6287). 3. For he who hateth thee,(6288) he will be cut off (from Future Hope) (Ali, 2015: 446).

Three main kinds of rhyme are exposed by القزويني (2003: 268-9):

- i) السجع الموازي *'Parallel Rhyme'*: This type occurs when the ends of two utterances have identical rhyme and rhythm consequently.

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ii) السجع المطرف *'End Rhyme'*: It is different from the above type in the absence of one feature which is rhythm because the utterances are said to have rhyme if they are identical in rhyme not in rhythm.

iii) سجع الترصيع *'Ornament Rhyme'*: This type is the opposite of the above one because, according to this type, utterances in one verse have rhyme if they are similar in rhyme and rhythm.

4.1.2.2 Stylistic Devices on the Syntactic Level

The following five syntactic devices identify the deviation in phrase and sentence structure:

1- التوازي 'Parallelism'

Parallelism refers to the similarity in forms between sequences of lines of a structural unit. It links the parts of the sentence by sharing the matching grammatical structure between those parts, and this consequently creates a balance of similar words, phrases and sentences that have the matching grammatical structure (الهاشمي, 2008: 268) and (Wege, 2013: 7; 44). The following are the main functions of this device: creating a fluent and concise message, making the message easy to be perceived (Ahmed, 2004: 16-8), enhancing rhyme and assonance (Abdul Roaf, 2006: 268), and providing a message with an entire rhythm (Wege, 2013: 43), for example:

((أَذَا السَّمَاء انفَطَرَتْ (1) وَإِذَا الْكَوَاكِبُ انتَثَرَتْ (2) وَإِذَا الْبِحَارُ فُجِّرَتْ (3) وَإِذَا الْقُبُورُ بُعْثِرَتْ (4)))) (الانفطار: 1-4)

63. When(5997) the Sky is cleft asunder;(5998). 2. When the Stars are scattered;(5999). 3. When the Oceans are suffered to burst forth;(6000). 4. And when the Graves are turned upside down (6001) (Ali, 2015: 440-

1)

2- الفصل 'Asyndeton'

Asyndeton, according to Al-Abodi (2014: 86), refers to a statement that consists of several clauses or phrases without utilizing a conjunction between all or one of its parts. So, the conjunctions are omitted deliberately and commas are used instead. The sentence will be more concise and unpredictable by this syntactic device. The following verses are connected without utilizing any conjunction:

((يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا (42) **فِيمَ** أَنتَ مِن ذِكْرَاهَا (43) إِلَىٰ رَبِّكَ مُنتَهَاهَا (44) إِنَّمَا أَنتَ مُنذِرُ مَن يَخْشَاهَا (45) كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوا إِلَّا عَشِيَّةً أَوْ ضُحَاهَا (46))) [النازعات : 42-46]

64. They ask thee(5946) about the Hour,-´When will be its appointed time? 43. Wherein art thou (concerned) with the declaration thereof? 44. With thy Lord in the Limit(5947) fixed therefor. 45. Thou art but a Warner for such as fear it.(5948). 46. The Day they see it, (It will be) as if they had tarried but a single evening, or (at most till) the following morn!(5949)(Ali, 2015: 436).

The following functions of asyndeton are listed by Abdul Roaf (2006: 240) and Al-Abodi (2014: 86-9):

1) The sentences, with this device, have grater recall worth.

2) The verses have greater impact.

3) Signaling to the reader or listener to think about the intended message.

4) Enhancing humans' perception.

5) Helping in creating tone.

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3- الحذف 'Ellipsis'

This syntactic device works in a different manner from the above one because words in a sentence are omitted deliberately rather than conjunctions. This device is regarded as a vital one in the style of any religious text and the Glorious Qur'an is no exception. The omitted words or phrases (even passages) are regarded as avoidable and these omitted parts enhance readers and listeners to use their minds to guess the meaning or the intended message, but a high degree of awareness is required to avoid vagueness (Ahmed, 2004: 33-5). The following verse includes ellipsis at its end:

((رَّبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَرَبُّ الْمَشَارِقِ)) (الصافات: 5)

65. Lord of the heavens and of the earth and all between them, and Lord of every point at the rising of the sun!(4034) (Ali, 2015: 310).

Abdul Roaf (2006: 134) focuses on the impact of this device claiming that it creates economy and music to the texts and it makes the text easily to be understood and recited.

4- الوصل 'Polysyndeton'

This device is the opposite of the preceding two ones because it carries the meaning of a conjunction. The sentence with this device has several words, phrases or clauses that are matched with each other by utilizing a conjunction such as 'and' وَ. Such conjunctions are added with a purpose (السكاكي, 1987: 271-2). Not only conjunctions are used, but intervening words and phrases or short sentences are added deliberately (الهاشمي, 2008: 133-4). Accurate recognition, emphasis and a specified meaning as well are its main impacts (نور, 2021: 227, 240). Polysyndeton is obvious in the following verse:

((أَذَا رُجَّتِ الْأَرْضُ رَجًّا (4) وَبُسَّتِ الْجِبَالُ بَسًّا (5) **فَكَانَتْ هَبَاءً مُنْبَثًّا** (6) وَكُنْتُمْ أَزْوَاجًا ثَلَاثَةً (7))) (الواقعة: 4-7)

66. When the earth shall be shaken to its depths, 5. And the mountains shall be crumbled to atoms,(5224). 6. Becoming dust scattered abroad, 7. And ye shall be sorted out into three classes.(5225) (Ali, 2015: 385).

5- التقديم والتأخير 'Hyperbaton'

It refers to the transposition, revision or breaking of the normal order of phrases and sentences. So, an inverted word-order occurs against what is expected (المسيري, 2005: 43-86) as in the following verse:

((إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ **الْعُلَمَاءُ**)) (فاطر: 28)

67. And so amongst men and crawling creatures and cattle, are they of various colours.(3912) Those truly fear Allah, among His Servants, who have knowledge:(3913) for Allah is Exalted in Might, OftForgiving (Ali, 2015: 302).

The main stylistic effects of this device are:

1) Enriching and effecting meaning.

2) Increasing one's interest in reading or listening to the verse.

3) Making expression more explicit and aesthetic.

4) Assigning an emphasis to specific words than others by hyperbaton.

4.1.2.3 Stylistic Devices on the Semantic Level

The meaning of words and sentences is the core concern of the semantic level in general. Thus, the deviation from the literal and normal meaning

of such words and sentences for different aims is studied by the devices on this level. The common semantic devices are the following:

1- التشبيه 'Simile'

When two entities share one or more attributes that make them comparable, they are said to have simile. Simile is carried out by the simile elements such as particles ' as, like, مثل، ك', or nouns as ' مشابه، (Abdul Roaf, 2006: 199-200). It has two parts طرفي التشبيه "the two simile ends". These are المشبه به 'the linked to' and المشبه 'the linked' entities (الهاشمي, 2008: 169-71). The following verse explains these parts:

((مَثَلُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ كَمَثَلِ الْعَنْكَبُوتِ اتَّخَذَتْ بَيْتًا ۖ وَإِنَّ أَوْهَنَ الْبُيُوتِ لَبَيْتُ الْعَنْكَبُوتِ ۚ لَوْ كَانُوا يَعْلَمُونَ)) (العنكبوت: 41)

68. The parable of those who take protectors other than Allah is that of the spider, who builds (to itself) a house; but truly the flimsiest of houses(3466) is the spider´s house;-(3467) if they but knew (Ali, 2015: 271).

القزويني (2003: 168; 209) and الهاشمي (2008: 169-188) set the following rhetorical and stylistic functions of this device:

1) Spelling out an opinion or a feeling by making two significations near to each other or comparative aiming for praise, disparise or ornamentation.

2) Providing clarification, beauties and enrichment to the meaning of the texts.

3) Affecting the receiver's persuasion.

2- الاستعارة 'Metaphor'

It is defined as 'borrowing' because it makes the words miss their literal meaning and borrow new ones. This device is a clear mark to the figurative meaning or value of spoken and written discourse because the matching between the literal and figurative meanings exists, but with no sign for similarity. In another word, it is a brief simile, but it has more effects and richness. Linguistically, it refers to borrowing a feature from something or someone and assigns it to something and someone else. "It is an effective simile whose one end of the two ends, the linked and the linked to, is omitted". It has instead three components: the borrowed-from or the linked, the borrowed-to or the linked to, and the borrowed (Ahmed, 2004: 64-8), Abdul Roaf (2006: 218) and الهاشمي (2008: 197), for example:

((وَالَّذِينَ كَفَرُوا أَعْمَالُهُمْ كَسَرَابٍ بِقِيعَةٍ يَحْسَبُهُ الظَّمْآنُ مَاءً حَتَّىٰ إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا وَوَجَدَ اللَّهَ عِندَهُ فَوَفَّاهُ حِسَابَهُ ۗ وَاللَّهُ سَرِيعُ الْحِسَابِ (39))) (النور: 39)

69. But the Unbelievers,- their deeds are like a mirage(3010) in sandy deserts, which the man parched with thirst mistakes for water; until when he comes up to it, he finds it to be nothing:(3011) But he finds Allah(3012) (ever) with him, and Allah will pay him his account: and Allah is swift in taking account (Ali, 2015: 238)

Al-Salem (2014: 101-7) states the following stylistic functions of this semantic device:

1) Ornamenting the text.

2) A powerful and emotional effect is assigned to the language of the text.

3) Carrying persuasion by making the meaning near to the reader or listener (It is a clarification means).

4) Abstract concepts are expressed in a more familiar words or terms to the receiver.

3- التضاد/ الطباق Antithesis

According to الهاشمي الزيدي (2004: 159-164), Abdul Roaf (2006: 245) and (2008: 236), antithesis refers to the combination of two opposite terms in meaning when they occur in a sentence or a verse. Thus, antithesis is two things in an opposite combination which needs a high awareness and a searched look "مجاورة الاضداد" (الجرجاني, 1966: 127), for example:

((أَنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ والْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا أُوْلَئِكَ هُمْ شَرُّ الْبَرِيَّةِ (6)
إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُوْلَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ (7)) (البينة: 6-7)

70. Those who reject (Truth), among the People of the Book and among the Polytheists, will be in Hell-Fire, to dwell therein (for aye). They are the worst of creatures.(6231). 7. Those who have faith and do righteous deeds,- they are the best of creatures.(6232) (Ali, 2015: 459).

Antithesis is divided into two types:

5) طباق الايجاب *Non-negated "Antithesis"*: It refers to the occurrence of two antonyms in a given sentence, line or verse.

6) طباق السلب *"Negated' "Antithesis"*: It occurs when two negated antonyms are combined.

7) المقابلة *"Multiple Antithesis"*: It refers to the occurrence of antonyms on all phrases, clauses or sentences. It is a figure of balance where two different ideas are purposely juxtaposed (Jamali and Ebrahimian, 2015: 31).

Among the multiple stylistic functions of this device is that antithesis creates sublime style to persuade the reader of the text.

4- المبالغة 'Hyperbole'

It is a semantic device in which an exaggerated statement that describes a condition of someone or something exceeds the normal limit. This exaggeration aims to add extra meaning to amplify a specific feature or action. It also expresses feelings and impression (Ahmed, 2004: 85 and Abdul Roaf, 2006: 252). The following verse identifies this device clearly:

((إِنَّ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا لَا تُفَتَّحُ لَهُمْ أَبْوَابُ السَّمَاءِ وَلَا يَدْخُلُونَ الْجَنَّةَ **حَتَّى يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ** ۚ وَكَذَٰلِكَ نَجْزِي الْمُجْرِمِينَ)) (الأعراف: 40).

71. To those who reject Our signs and treat them with arrogance, no opening will there be of the gates of heaven, nor will they enter the garden, until the camel can pass through the eye of the needle: Such is Our reward for those in sin (Ali, 2015: 94).

5- مثل ديني 'Parable'

Parable carries the form of comparison. It is in the form of a story or interesting event or incident in which something is expressed in terms of something else (Ahmed, 2004: 58). Morteza (2016: 2804) comments in the same vein and says that it is a famous word and short speech. In spite of its shortness and simplicity, parable provides the reader and the listener with deep thinking and emotional reaction.

The Glorious Qur'an is full with parables. The functions of this semantic device is to deliver concepts, wisdom, and knowledge. It enriches imagination and brings a truth to support a moral lesson (Ahmed, 2004: 60), as the story in the following verse:

((إِلَّا تَنصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا فَأَنزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَّمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَى وَكَلِمَةُ اللَّهِ هِيَ الْعُلْيَا وَاللَّهُ عَزِيزٌ حَكِيمٌ)) (التوبة: 40)

72. If ye help not (your leader), (it is no matter): for Allah did indeed help him,(1302) when the Unbelievers drove him out: he had no more than one companion;(1303) they two were in the cave, and he said to his companion, "Have no fear, for Allah is with us": then Allah sent down His peace upon him,(1304) and strengthened him with forces which ye saw not, and humbled(1305) to the depths the word of the Unbelievers. But the word of Allah is exalted to the heights: for Allah is Exalted in might, Wise (Ali, 2015: 119).

Supporting the above discussion, the eclectic model of the study is displayed in figure (11) below:

Chapter Five

Data Collection, Description, Analysis, and Discussion of the Results

5. Introduction

This chapter presents the description of data in English and Arabic and their methods of collection are also shed light on, then followed by two sections that are concerned with analyzing the data on both contexts. It ends with discussing the statistical results of texts of vilification of life in both languages.

5.1 Data Collection

Five texts are selected to be analyzed in English. They are taken from the Holy Bible, the version of Douay Rheims 1609-1582 in accordance with the aims in chapter one. These texts are not randomly chosen, but certain reasons are identified including;

 Firstly, the aims of the present study are attended by these texts and the main agenda of vilification of life in Christianity re matched such as: monasticism, virginity, loneliness, obedience, selective poverty and disassociation.

Secondly, both versions of the Holy Book are used in selecting the texts that are rich in the concept of vilification of life and such texts are representative and general among other texts.

Thirdly, chosen this number is suitable because it is impossible to analyze all texts in the Holy Bible that refer or contain the meaning and agenda of vilification of life. So, choosing the part to represent the whole is very important strategy in any qualitative study like the present one that aims to show what the intended text reflects.

 Fourthly, these texts are full with the stylistic devices that are mentioned in chapter two.

Five texts are chosen to be studies in Arabic. They are selected from the Glorious Qur'an in accordance with aims in chapter one. The following reasons are behind chosen such texts:

Firstly, such selection is very careful in accordance with the aims and objectives of the study that are mentioned in chapter one. Also the selected texts reflect the meaning of vilification of life in Islam such as: humanity and freedom الحرية و الانسانية ، روحية، عاطفة، تقوى، زهدzuhd.

Secondly, random choice of these data is intended to select data that are general and representative to the concept of the study.

Thirdly, identical verses are avoided while selecting the texts that contain the meaning of vilification of life in the Glorious Qur'an.

Fourthly, these texts are full with the stylistic devices that are mentioned in chapter two.

5.2 Data Description

The selected texts of the study are purposefully chosen. Thus, the texts of vilification of life are somehow long rather than short to be rich enough in the over mentioned stylistic devices and to be analyzed. The length refers to the number of verses inside each text (might be two, three or even ten). Also the texts have a distinctive style as being part of the Holy Bible.

In addition to that, the purpose of the texts of vilification of life is one which is reflected in the main agenda of this concept in Christianity. Among the main purposes of these texts is showing the fact that Christians believe that to vilify life is to leave all its pleasures and treasures and even to be virginit and alone living in valleys or mountains.

Another important feature for the texts of vilification of life in the Holy Bible is that the addresses are the Christian believers while the addresser is either the Christ Himself (the Preacher) or the other Christian Prophets. Because either the Preacher reminding Himself about the importance of being a monastics or the other Prophets address the Christian community to vilify life and slander it.

The last feature, but not least, is that Biblical texts are written to address the whole community (all humanity) rather than part(s) of it. Thus, the texts of vilification of life, as being Divine, represent a message to the monists and to those who do not have any idea about this concept or do not believe in it. So, the Holy Bible, and such texts of vilification of life are written to be spoken.

The selected texts of the study are purposefully chosen. Thus, the texts of vilification of life are somehow long rather than short to be rich enough in the over mentioned stylistic devices and to be analyzed. The length refers to the number of verses inside each text (might be two, three or even ten). In other words, the length of each text ranges from being a verse to complete sura. Also the texts have a distinctive style as being part of the Glorious Qur'an.

In addition to that, the purpose of the texts of vilification of life is one which is reflected in the main agenda of this concept in Islam. Among the main purposes of these texts is showing the fact that Muslims believe that to vilify life is not to leave all its pleasures and treasures or even to be poor and alone living in valleys or mountains, but being a vilified person for the material life, be free, has a piety and has a high sense of spirituality and humanity.

Another important feature for the texts of vilification of life in the Glorious Qur'an is that the addresses are the human beings while the addresser is Allah Almighty. So, a monologue is seen in the texts of vilification of life. And various form of dialogues can be seen in the Glorious Qur'an such as those between Allah and some of His addresses, or between the Prophets and their nations.

The last feature, but not least, is that Qur'anic texts are written to address the whole community (all humanity) rather than part(s) of it. Thus, the texts of vilification of life in the Glorios Qur'an, as being Divine, represent a message to the Zahids and to those who do not have any idea about this concept or do not believe in it. So, the Glorious Qur'an, and such texts of vilification of life are written to be spoken.

5.3 Data Analysis

English and Arabic data are analyzed in this chapter. Five texts per each are selected and analyzed according to the methods described below and the above eclectic model. The English texts are selected from both versions of the Holy Bible, while the Arabic texts are selected from the Glorious Qur'an.

5.3.1 Method of Analysis

A descriptive qualitative method is used in the analysis of the texts that contain the meaning of vilification of life in the Holy Bible. The method depends on the eclectic model that is described in chapter four with its main branches and process. Two interwoven levels are used to analyze the texts, the first level contains the basic stylistic devices in the texts in each linguistic level, namely the phonological, syntactic and semantic levels, with a reference to the function of each device on each level. Tables will be used to show the realization of these devices per each text

and each table will contain three slots for the linguistic levels that are mentioned.

The next level displays the meaning of contrast because it will shed light on the function or meaning of each texts in its context. The relationship among the stylistic devices in providing the overall meaning of the text is the objective of this level and the importance of context in affecting the interpretation of the text.

Furthermore, each text will be analyzed separately with its discussion and tables. The details that are not of a high importance to the analysis and discussion of the text will not be referred to and lastly, if the text contains a certain stylistic devices and it is not discussed through the analysis, this means that this device has no significance in the interpretation of the text. In other words, only the device that plays a vital role in delivering the meaning and agenda of vilification of life in the text will be discussed. The following section will display the stylistic analysis of the texts from the Holy Bible.

5.3.1.1 The Analysis of the Biblical Verses

<u>Text 1</u>

(5:24) Behold the Lord our God hath shown us his majesty and his greatness, we have heard his voice out of the midst of the fire, and have proved this day that God speaking with man, man hath . (5: 25) Why shall we die therefore, and why shall this exceeding great fire consume us: for if we hear the voice of the Lord our God any more, we shall die. (5: 26) What is all flesh, that it should hear the voice of the living God, who speaketh out of the midst of the fire, as we have heard, and be able to live? (5: 27) Approach thou rather: and hear all things that the Lord our God shall say to thee, and thou shalt speak to us, and we will hear and

will do them. (5: 28) And when the Lord had heard this, he said to me: I have heard the voice of the words of this people, which they spoke to thee: they have spoken all things well. (5: 29) Who shall give them to have such a mind, to fear me, and to keep all my commandments at all times, that it may be well with them and with their children forever? (5: 30) Go and say to them: Return into your tents. (5: 31) But stand thou here with me, and I will speak to thee all my commandments, and ceremonies and judgments: which thou shalt teach them, that they may do them in the land, which I will give them for a possession. (5: 32) Keep therefore and do the things which the Lord God hath commanded you: you shall not go aside neither to the right hand, nor to the left. (5: 33) But you shall walk in the way that the Lord your God hath commanded, that you may live, and it may be well with you, and your days may be long in the land of your possession. (Rheims, 1609: 217).

(Deuteronomy. 5: 24-33).

Table (1):The Contextual Factors in (Deuteronomy 5: 24-33)

Participants	Moses and Israel
End	Love and blind obedience
Act Sequence	Warning and Recommendation

Table (2): Stylistic Devices in (Deuteronomy 5: 24-33)

Phonological Level	
Device	**Function**

1. Alliteration	-attracts the receivers' attention.
-Have hear	
-our out	
-majesty midst	-provides rhythm.
-Hath hand	
-walk way with well	
-lord live land	-makes the text memorable.
-this therefore thou things	
That the thee them	
they their	-creates uncomfortable feeling.
-approach- and	
-had have heard	
-when which	
-words well	
-me mind may my	
2. Assonance	-creates a strict rhythm.
-behold lord God and Heard proved	
-day majesty	-makes the words stand out.
-for hear	

-fire therefore more	
-what it out midst	
-should God heard	
-rather hear	-imparts a melodic effect.
-lord God and had	
And heard said	
-me thee - shows links among words	
-and mind and ideas of the verse.	
-go to	
-neither nor	
3.Consonance	-provides rhythm and makes the text memorable.
-behold lord God	
Proved commended	
-in possession out midst	
-day majesty -what it out	
4. Homogeneity	-strengthens the idea.
-Hear- hear	

5. Rhyme -Possession-possession	-makes the text memorable.
Syntactic **Level**	
1.Parallelism -why shall we die… And why shall… -keeps the message in -to fear me…to keep … track. - neither to the right hand… nor to the left	-keeps the message in attract.
2.Asyndeton - when the Lord had heard this, he said to me: -I have heard the voice of … the words of this people, -generates a greater which they spoke to thee: dynamism.	-shows relevance and unity.

they have spoken all things well	
3.Ellipsis	
- hath shown us his majesty…	
and (hath shown) his greatness	-provides brevity and economy.
- we have heard and (we) have proved	
- we will hear and (we) will do	
…and with their children	
-right hand…left(hand)	
4.Polysyndeton	
-Approach thou rather:	-creates rhythmic cadence.
and hear all things that the Lord	
our God shall say to thee,	
and thou shalt speak to us,	
and we will hear and	
will do them.	
–links words and	
- And when the Lord had	

heard this, ideas.	
he said to me: I have heard the voice of the words of this people,	
-brings flow.	
which they spoke to thee:	
they have spoken all things well.	
5.Hyperbaton	
-Approach thou rather	-creates rhythm.

Semantic	**Level**
1.Simile	
- as we have heard,	**-**evokes imagination.
and be able to live?	
2.Antithesis	
-right…left	**-**creates contrast between monastic and worldly life.
3.Hyperbole	

-What is all flesh, that it should hear the voice of the living God,	-provokes receivers' imagination.
-who speaketh out of the midst -highlights of the fire, as we emotions. have heard, and be able to live?	
4.Parable	
- And when the Lord had heard this, he said to me: I have heard the voice of the words of this people,	-enhances deep thinking about life.
which they spoke to thee: they have spoken all things well.	-adds a moral lesson.
Who shall give them to have such a mind, to fear me, and to keep	-gleans the chief message.

all my commandments at all times, that it may be well with them and with their children forever? - Go and say to them: Return into your tents.	

Analysis

The Holy Bible delivers its ideas and themes to its believers in an indirect way. So, vilification of life is delivered by many agendas to Christians, one of these agendas is that love and blind obedience to God.

Generally, Deuteronomy is regarded by Fleming (2005: 77) as an exposition and repetition for God' laws. This exposition takes the form of a preacher rather than lawgiver, and the people are the audience. The preacher is 'Moses' and the people are 'Israel'. Thus, the text takes the form of a dialogue between God and His Prophet 'Moses'. This dialogue has a "conative function' by which the preacher warns and recommends people to follow His commandments, ceremonies and judgments. The text emphasizes that Christians should keep God's law because they want to know and love him better, not merely because they are required to do so by the covenant. The first text is opened with an introductory description of God and how He loves His people to the extent that He speaks to them in spite of His majesty and his greatness. The theme of vilification is introduced through the agenda of love and obedience in this text. This refers to a fact about the Holy Bible which is that this Book

does not refer to the idea of vilification of life (monasticism) explicitly, but implicitly throughout various agendas.

Metaphorically, the text refers to God as "our Lord" whose "voice is heard out of the midst of the fire". By this metaphor, the text enhances the idea of vilification of life by preaching people to follow God' laws by asking two literary questions "Why shall we die therefore, and why shall this exceeding great fire consume us". The answer is in the same verse " if we hear the voice of the Lord our God any more". The answer begins with 'if' conditional in its first case referring to the possibility of following God's laws and then the "exceeding fire" shall not "consume us". The fire is described as 'exceeding' and 'great'. People are described in the next verse as merely 'flesh' who hear their God's voice and still live. The agenda of blind obedience is clear and direct in the meaning of this verse. Parallelism in the second verse is used to bring the idea of the text to the tract. In addition to that, alliteration of /m/ and /g/ and assonance of /d/ and /y/ in these verses create a strong link among words of the text and create rhythm.

The consequences of presenting the theme of vilification of life is presented implicitly in the ultimate obedience to God. The third verse of the text presents this idea. This verse, with other verses of the text, teaches people to avoid apostasy in the time of prosperity. The verse begins with an order to people to hear God's saying as the Christ who hears and proceeds according to God's speech. The verb 'hear' is used twice, but in different contexts; the first represents the hearing of people, while the second reflects the Christ's hearing and listening to God's laws. The present tense is used signaling the continuity to hear God's sayings and laws. Then, the text uses '**say**' with people, while 'speak' with the Christ because, with people, the verb 'say' reflects a specific thing which

is that they should follow His laws, while with His Prophets, the verb 'speak' is used to mean that God speaks in all things and issues with the His Prophets. Also, the present tense is used signaling a continuous speech.

Carefulness in dealing with God's words and speech (and in delivering them) is a very important issue that this verse teaches us. The verse teaches people not to be hypocrite in hearing and applying God's laws and speech according to their interest since God hears and sees all things: "I have heard the voice of the words of this people, which they spoke to thee: they have spoken all things well". The verse, indirectly, recommends people to be truthful and not be worldly (be monastic) and interpret the saying to live a good life because they are given their senses and minds by God to fear Him and keep all His commends and laws. The end of the verse reflects a teaching aim to Christian people which presents keeping God's commandments is important to Christians and their children because children imitate their parents, thus they will follow their parent's faith. Thus, for people's benefits, God orders His Prophet to 'go' to those worldly people and order them to return to their tenets. The item 'tenet' is used metaphorically signaling Christians' families, wives and children in "Go and say to them, Return into your tents". This verse means go and say to them to return to their tenets (belief) which they had left, being brought by Moses, at the direction of God, to the foot of Mount Sinai, to receive the law from his mouth. They are ordered to return to their tents again, to their families, wives, and children. Before going to them, a parenthetical verse comes saying that God will teach Moses some laws and He has to tell Israel about them and they should do such saying in the 'land' they live in because, not only their minds', even the 'land' is given to them by God'. Thus, this verse and the preceding

ones remind people generally, and Israel particularly, that they are assigned everything by God. The last two verses display theses orders that Moses begins to tell them about in order to be in the Promised Land:

- Walk in obedience to all that the Lord your God has commanded you, so that you may live and prosper and prolong your days in the land that you will possess.

- Stay on the path that the Lord your God has commanded you to follow. Then you will live long and prosperous lives in the land you are about to enter and occupy.

Many stylistic devices are used in the text to either persuade people to follow the right way, connect ideas, show the hidden truth or to make the image clear to the receivers. Among these devices are phonological devices such as the alliteration of /l/, /th/ / and /h/ and the assonance of /r/ and /t/. The rhyme of /n/ with the consonance of /t/, /y/, /d/ and /n/ which create a soft and smooth rhythm in these verses and make them memorable. Among the vivid syntactic devices that play a vital role in delivering the theme of vilification of life are parallelism in " why shall we die…And why shall" which keeps the message to the point, asyndeton and polysyndeton which give the text relevance, unity and continuity respectively. In addition to these syntactic devices, many elliptical structures are assigned in the text such as "hath shown us his majesty… and (hath shown) his greatness" to avoid redundancy.

The meaning of the text is made clear with many semantic devices such as simile in "as we have heard…and be able to live" for reinforcing resemblance to those who want to hear God's voice and how they will live after hearing it. This interpretation is supported by hyperbole as a means of exaggeration which aims to persuade people to follow God's

saying and speech as in "What is all flesh, that it should hear the voice of the living God".

Text 2

(12: 1) I beseech you therefore, brethren, by the mercy of God, that you present your bodies a living sacrifice, holy, pleasing unto God, your reasonable service. (12: 2) And be not conformed to this world; but be reformed in the newness of your mind, that you may prove what is the good, and the acceptable, and the perfect will of God. (12: 3) For I say, by the grace that is given me, to all that are among you, not to be more wise than it behoveth to be wise, but to be wise unto sobriety, and according as God hath divided to everyone the measure of faith. (12: 4) For as in one body we have many members, but all the members have not the same office: (12: 5) So we being many, are one body in Christ, and every one members one of another. (12: 6) And having different gifts, according to the grace that is given us, either prophecy, to be used according to the rule of faith; (12: 7) Or ministry, in ministering; or he that teacheth, in doctrine; (12: 8) He that exhorteth, in exhorting; he that giveth, with simplicity; he that ruleth, with carefulness; he that sheweth mercy, with cheerfulness. (12: 9) Let love be without dissimulation. Hating that which is evil, cleaving to that which is good. (12: 10) Loving one another with the charity of brotherhood, with honor preventing one another. (12: 11) In carefulness not slothful. In spirit fervent. Serving the Lord. (12: 12) Rejoicing in hope. Patient in tribulation. Instant in prayer. (12: 13) Communicating to the necessities of the saints. Pursuing hospitality. (12: 14) Bless them that persecute you: bless, and curse not. (12: 15) Rejoice with them that rejoice; weep with them that weep. (12: 16) Being of one mind one towards another. Not minding high things, but consenting to the humble. Be not wise in your own conceits. (12: 17) To

no man rendering evil for evil. Providing good things, not only in the sight of God, but also in the sight of all men (Rheims, 1609: 1463-4)

<div align="right">*(Romans. 12: 1-17).*</div>

Table (3): Contextual Factors in (Romans 12: 1-17)

Participants	Romans and Christians
End	Obedience
Act Sequence	Desire and Willingness
Key	Calm

Table (4): Stylistic Devices in (Romans 12: 1-17)

Phonological Level	
Device	**Function**
1. Alliteration -beseech brethren by bodies -therefore -that -present- pleasing -but- be -this- that	-creates tone. -reinforces rhythm.

-prove- perfect	
-what- will	
-grace- given	-attracts attention.
-by be behoveth but	
-say- sobriety	
-more measure me	
-for- faith	
-body- but- gift	-provides meaning.
-grace- gift	
-let- love	
-slothful- spirit- serving	-makes the text memorable.
-patient- prayer	
-them- that	-injects mood in the text.
-being- but	
2. Assonance	
-sacrifice- service	-shows links among words.
-and mind good conformed	
World reformed	
-say- by	
-among- according	-imparts melodic signals.

-and- God- divided	
-body- many	
-body- many- every	
-having- according	-intensifies meaning.
-is- us- gifts	
-exhorteth giveth	
ruleth sheweth	
-simplicity- mercy	
-carefulness- cheerfulness	
-let- without- that	-affects the mood of writing.
-hating- cleaving	
-honor- another	
-fervent- spirit	
-patient- instant	
-necessities- saints	
-communicating- pursuing	-supports the message of choosing the right way.
-minding- consenting- being	
Rending- providing	
-God- good	
-not- sight	

3. Consonance	
- sacrifice- service	-introduces musicality.
-and mind good conformed	
World reformed	
-say- by	
-among- according	
-and- God- divided	-provides rhythm and makes the text memorable.
-body- many	
-body- many- every	
-exhorteth giveth	
ruleth sheweth	
-simplicity- mercy	
-carefulness- cheerfulness	
-let- without- that	-carries the receivers through the text.
-hating- cleaving	
-honor- another	
-fervent- spirit patient- instant	
-necessities- saints	-reinforces meaning.
-communicating- pursuing	

-minding- consenting- being	
Rending- providing	
-God- good	-adds depth and texture to the text.
-not- sight	
4. Homogeneity	
- ministry-ministering	-enhances thinking and contrast.
- exhorteth- exhorting	
-rejoice- rejoice	
-Weep- weep	
-consenting- conceits	
-sight- sight	
5. Rhyme	
-service- office	-imparts melody.
-faith- faith	
-another- prayer	-gives a bounce to the text.
-God- lord	

1. Parallelism	
- that you present your bodies	-makes the text memorable.
a living sacrifice(that you present)…	
your reasonable service	
- Rejoice with them that rejoice;	-adds unity.
weep with them that weep	
- rendering evil for evil.	-Providing good things.
2. Asyndeton	
- I beseech you therefore, brethren,	-creates fluidity.
by the mercy of God,	
that you present your bodies in the verse.	
a living sacrifice,	-shows relevance .
holy, pleasing unto God,	
your reasonable service	
- He that exhorteth, in exhorting;	
he that giveth, with simplicity;	-speeds up the rhythm.
he that ruleth, with carefulness; -expresses the ideas	
he that sheweth mercy, quickly.	
1. Parallelism	

with cheerfulness	
- Let love be without dissimulation.	
Hating that which is evil,	
cleaving to that which is good	
- In carefulness not slothful.	-creates emotional effects.
In spirit fervent.	
Serving the Lord	
- Rejoicing in hope.	
Patient in tribulation.	
Instant in prayer.	-strengthens the message.
- Rejoice with them that rejoice;	
weep with them that weep	
- To no man rendering	
evil for evil.	
Providing good things,	
not only in the sight of God,	
but also in the sight of all men	
3. Ellipsis	-shows brevity.
- (that you present)	
your reasonable service	

- that you may prove what is the good,	
and (what is) the acceptable,	-creates a pause in the verse.
and (what is) the perfect will of God	
- For as (we are) in one body	
- So we being many, are one	
body in Christ,	
and every one members	
one of another	-attracts the receivers.
- Rejoicing in hope.	
Patient in tribulation.	
Instant in prayer.	–restricts possible readings and provides good thinking.
- Bless them that persecute you:	
bless, and curse not.	
- To no man rendering evil for evil.	
4. Polysyndeton	-adds power to the verse.
- And be not conformed to this world;	
but be reformed in the newness of your mind,	
that you may prove what is the good,	-gives flow and continuity.
and the acceptable, and the perfect will of God	
-For I say, by the grace that is given	

me,	-adds enthusiasm.
to all that are among you,	
not to be more wise than it	
behoveth to be wise,	-connects ideas.
but to be wise unto sobriety,	
and according as God hath divided…	
to everyone the measure of faith	
5. Hyperbaton	-emphasizes the theme of blessing.
- Bless them that persecute you:	
bless, and curse not.	
Semantic Level	
1. Simile	-provides resemblance.
- For as in one body we…	
have many members	
2. Metaphor	
- Or ministry, in ministering;…	-reinforces the image.
or he that tea cheth, in doctrine	
-that you present your bodies…	
a living sacrifice, holy	
3. Antithesis	-supports contrast in the idea

-not conformed- reformed	of vilification of life.
-love- hating	
-evil- good	
-hope- tribulation	
-Patient- instant	
-high things- humble	
-minded- not wise	
-shows connection among	
-rendering- providing ideas.	
4. Parable	**-**attracts human minds.
- are one body in Christ	- hiding the truth in a closed story.

Analysis

Using many agendas to present the theme of vilification of life is a distinctive feature of Biblical verses. These agendas reflect the fact that religious texts do not use or follow a doctorial policy in delivering their main ideas to their believers. The agenda of obedience is realized by using the f stylistic devices, shown in table (4).

Contextually, Romans has two main sections; the doctrinal and practical sections. The first introduces some traditions such as prayer and sheds light on the sinful people and how the Gospel represents the power of God and the source for salvation. The second section "admonishes the

Christians at Rome that they be devoted to God and love one another. Gospel desires that they willingly subject themselves to the civil authorities and meet all their obligations" (Berkhof, 2004: 77). The present text is from the second section.

The text is opened with alliteration of /b/ in 'beseech and bodies' and /p/ in 'present and pleasing' to attract the receivers' attention followed by simile in "a living sacrifice, holy, pleasing unto God" to show resemblance to those who sacrificed themselves for their God. Parallelism and ellipsis are examples in "that you present your bodies… and (that you resent) your sacrifice" to keep the idea to the point and avoid redundancy. Paul starts his first speech exhortation. St. Paul uses to suit his exhortations to the doctrines He has been delivering. So, here the general use from the whole is contained in the first and second verses. The particular uses follow from the third verse to the end of the Epistle. By the tender mercies of God, the whole sentiment is derived from Romans. "Your bodies and yourselves; a part is put for the whole; the rather", as in the ancient, sacrifice of beasts, the body was the whole. But a Christian acts in all things by the highest reason, from the mercy of God inferring his own duty. Thus, vilification of life is delivered by the speaker to the Christians in the frame of scarification for God and for faith generally to win the eternal end (Wesley, 1791: 256).

The syntactic device polysyndeton is utilized to connect the first verse with the second signaling continuity because both verses carry the same idea. Paul recommends believers to "be not conformed", neither in judgment, spirit, nor behavior, to this world because this will lead to neglect the will of God, entirely following its own. What is that good, and acceptable, and perfect will of God". The will of God is here to be understood of all the perceptive part of Christianity, which is in itself so

excellently good, so acceptable to God, and so perfective of our natures. The theme of scarification is combined with the idea of blind obedience to God in this verse. This combination is among the agendas that are used in the Holy Bible to express vilification of life. A combination of alliteration of /p/ 'prove and perfect' and assonance of /d/ in 'reformed, conformed and God' with antithesis in 'not conformed- prove' is used to reinforce meaning, impart melody and show the contrast in behavior for those addressed believers respectively. It is noticed that the term 'mind' is used as part of a whole, rather than another part of human body signaling that human belief and faith are 'conformed, 'prove' or 'reformed' by their minds not by other parts of their bodies. Thus, 'with the 'mind', the term 'newness' is utilized referring to the new doctrines and thoughts that might affect what is rooted in these 'minds'. But the verse implicitly refers to the idea that human belief should be based on a good and hard minds to prove the "good, acceptable and perfect will of God".

Paul intends to explain the features of the will of God to satisfy people. "Through the grace which is given to me", Paul modestly adds this lest, he should seem to forget his own direction. "To everyone that is among you, believers at Rome. Happy, had they always remembered this! The measure of faith, from which all other gifts and graces flow". Paul intends to say that they all believers are one body, closely connected together in Christ, and consequently ought to be helpful to each other. This meaning is made clear through alliteration of /g/, /m/ and /b/ and assonance of /y/, /g/, /d/ and /t/ to support the message and create rhythm. Two items are used, externally, they are synonyms, but internally, they have not totally identical meanings. They are 'wise and sobriety'. This use refers to the high style of the Holy Bible in delivering lessons and teachings to the Christian society. These two items express the degree, or as the verse

refers to "measure of faith' inside everyone. People might be wise, but lose 'sobriety' in their wisdom. The following verse sheds light on this meaning by using the metaphor of being many members in one body, but each one has his private degree of grace, wisdom and faith in " For as in one body we have many members, but all the members have not the same office".

Association and bondage with the Christ is also used in these three verses to express the idea of vilification of life. Jesus the Christ is used by Paul as a parable reflecting His story to believers to enhance their thinking and thought about His life and how His believers live with Him 'as many in one body". Because of the focus of every verse on the message, rather than on the structure, many ellipses are found in one verse including "So we (are) being many, (we) are one body in Christ, and every one members (is) one of another".

Paul begins to describe his state and the state of other Prophets and how they are given different advantages by God. The verse tries to shed light on an idea which is that not only humans have different measures in their vilification to this life, even the Prophets. Thus, they are assigned different gifts including 'Prophecy'. Thus, vilifying life should be based on hard and acceptable faith. Paul tries to express what is grace and how God's gifts are different and various. Gifts are various: grace is one. This is considered as an extraordinary gift. It seems here to mean the ordinary gift of expounding scripture. St. Peter expresses it, "as the oracles of God" according to the general tenor of them; according to that grand scheme of doctrine which is delivered therein, touching original sin, justification by faith, and present, inward salvation. There is a wonderful analogy between all these; and a close and intimate connection between the chief heads of that faith "which was once delivered to the saints". A

combination of alliteration of /g/ in 'grace and gifts' and ellipsis in "and (we are) having different gifts" with polysyndeton using the conjunction 'and' are noticed in the verse to reinforce its meaning, focus in the message and show continuity of the theme of vilification of life with the previous verses. The conjunction 'or' is used in the beginning of the following verse expressing the various and alterative gifts that are assigned to Prophets and how they differ. The new gift is "ministering", as deacons in "He that teacheth, Catechumens;" for whom particular instructors were appointed, He that exhorted, whose peculiar business, it was to urge Christians to duty, and to comfort them in trials". Paul tries to satisfy people in his idea and preach, and consequently, he sheds light on these gifts and how believers might win one if they follow God's way. So, good ways and habits in the Christian society (as vilification of life) are delivered by utilizing behaviors and words from other sides including policy, economy, …etc. The word 'ministry' is utilized from policy and used in the place of a 'gift' to blind believers who vilify life and work for the love of their God only. A combination of repetition of the item 'ministry' in the form of a verb, a noun with polysyndeton in the beginning of the verse and between its words and ellipsis at the beginning of the verse in 'or (he is) ministry' is utilized. This combination aims to emphasis the idea of vilification of life that it might lead any believer to win either gift, show flow of the message and avoid redundancy.

In verse 8, Paul begins to describe the personality of those people who are given gifts by God and how they might behave. "He that exhorteth, on exhortation, he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness". It is noticed that asyndeton is used among the parts of this verse showing relevance and unity and creating emotional reaction because the verse can be

regarded as encouragement to believers to adopt such manners in order to win God's satisfaction. Asyndeton is supported by parallelism to increase the persuasion of the text. Assonance of /s/ and /th/ in this verse creates rhythm and enhances its memorability. All in all, the verse tries to shed light, implicitly, on those who leave the material features of life and focus on its fruitful harvest.

After explaining the fruits of faith and how it supports and encourages vilification of material life, the following verses try to give manners to believers to work on and proceed accordingly because such manners are adopted by their 'prelates' who win their Hereafter. Love and brotherhood among people is one of the attributes that Christianity calls for. The ninth verse expresses love using multiple antithesis in order to make a contrast the true from the fake love. 'Love' is contrasted with 'dissimulation' and with 'hating' in the same verse, while 'evil' is contrasted with 'good'. Then, 'hating' is contrasted with 'cleaving' to show all pictures to believers, good and bad as well. Parallelism supports antithesis in this verse in "Hating that which is evil, cleaving to that which is good" as a deliberate intention not only to remember the verse, but also to warn and promise in the same time. It is a warning for those who hear the stories of their prelates and do not proceed accordingly because these stories are proofs in their faces in their Hereafter and a promise for the vilified people who intend their God's satisfaction in their behavior. If humans can recognize what is good and evil in their behaviors, they will love each other with a sense of brotherhood and they will also prefer one another. In order to keep the idea to the course, parallel structures are used in "loving one another…preventing one another".

The text moves to worshiping and obedience to God, but with a sense of true worship dignifies in the fact that this worship should be to God only not to man. Antithesis is used to show how worship might occur in different conducts. The verse orders people to be careful and fervent in their serving to their God. Metaphorically, the item 'Lord' is used to represent 'God'. Hyperbaton is utilized in this verse by postposing the theme of 'serving God' to the end of the verse and proposing the manners by which this service is conducted in order to attract attention bear emphasis to the good manners and to call for focus. Following the above good manners, humans will have certain private features including:

- Rejoicing in hope.
- Patient in tribulation.
- Instant in prayer.
- Communicating to the necessities of the saints.
- Pursuing hospitality.

Carrying the same theme enhances the use of parallel structures among the parts of these two verses to reinforce the meaning and be more persuasive and effective. For grasping the interest, focus and attention, alliteration of /p/ besides assonance of /g/ are employed assigning a smooth and nice rhythm, especially when they are combined with parallelism in " Rejoicing in hope. Communicating to the….. Pursuing hospitality" and "patient in tribulation and instant in prayer". Two lexical items are used, they are 'hope' and 'tribulation' to show and support the contrast among different manners for humans. The above two verses are not connected by any conjunction signaling unity and relevance.

After listing good features of true and wise believers who do their worship without 'sobriety', the text moves to complete the last manners

that those believers should take into considerations. These manners include:

- They should always bless rather than curse those who persecute you.
- As part of brotherhood, they should feel the happiness and sadness of each other.
- They should think and behave equally with all people, without taking high things and material objects into mind.
- They should be humble in their behavior and wisdom.
- Do not be hypocrite by minding evils and giving them a value and status and also do good deeds in the face of others and God as well.

 In addition to the careful use of vocabularies, Paul utilizes more than one stylistic device to deliver his message well. The following verses (from 14 to 17) are initiated with antithesis to enhance the image well in "bless and curse", "rejoice and weep", "high things and humble" and "evil and good". In order to focus on the message and avoid redundant structures, ellipsis is employed in "and curse not (that persecute you)". Increasing the text memorability and keeping the verses to the same tracts required the use of parallelism. Thus, this device is utilized in more than one verse, such as "Rejoice with them that rejoice; weep with them that weep" and "not only in the sight of God, but also in the sight of all men". Homogeneity is noticed in 'rejoice… rejoice", "weep…weep" and "sight…sight" to keep the rhythm of the verses soft and clear. Since these verses express the same theme, asyndeton is included among their parts keeping their unity and relevance. These devices are also supported by the phonological ones including assonance of /g/ and /t/ in these verses to reinforce meaning and create rhythm.

In short, the text tries to express the theme of vilification of life using various stylistic devices, contextual factors and a remarkable energy and vivacity as well. It is calm in the sense that it is not aggressive and that the rush of words is always well under control. Still there is a rush of words rising repeatedly to passages of splendid eloquence, but the eloquence is spontaneous. The language is rapid, terse, incisive and the argument is conducted by a quick cut and thrust of dialectic. Thus, the text can be regarded as a fencer with his eye always on his antagonist" (Berkhof, 2004: 78).

Text 3

(14:1) Let not your heart be troubled. You believe in God, believe also in me. (14:2) In my Father's house there are many man sins. If not, I would have told you: because I go to prepare a place for you. (14:3) And if I shall go, and prepare a place for you, I will come again, and will take you to myself; that where I am, you also may be. (14:4) And whither I go you know, and the way you know. (14:5) Thomas saith to him: Lord, we know not whither thou goest; and how can we know the way? (14:6) Jesus saith to him: I am the way, and the truth, and the life. No man cometh to the Father, but by me. (14:7) If you had known me, you would without doubt have known my Father also: and from henceforth you shall know him, and you have seen him. (14:8) Philip saith to him: Lord, shew us the Father, and it is enough for us. (14:9) Jesus saith to him: Have I been so long a time with you; and have you not known me? Philip, he that seeth me seeth the Father also. How sayest thou, Shew us the Father? (14:10) Do you not believe, that I am in the Father, and the Father in me? The words that I speak to you, I speak not of myself. But the Father who abideth in me, he doth the works. (14:11) Believe you not that I am in the Father, and the Father in me? (14:12) Otherwise believe for the

very works' sake. Amen, amen I say to you, he that believeth in me, the works that I do, he also shall do; and greater than these shall he do. (14:13) Because I go to the Father: and whatsoever you shall ask the Father in my name, that will I do: that the Father may be glorified in the Son. (14:14) If you shall ask me anything in my name, that I will do. (14:15) If you love me, keep my commandments. (14:16) And I will ask the Father, and he shall give you another Paraclete, that he may abide with you forever. (14:17) The spirit of truth, whom the world cannot receive, because it seeth him not, nor knoweth him: but you shall know him; because he shall abide with you, and shall be in you. (14:18) I will not leave you orphans, I will come to you. (14:19) Yet a little while: and the world seeth me no more. But you see me: because I live, and you shall live. (14:20) In that day you shall know, that I am in my Father, and you in me, and I in you. (14:21) He that hath my commandments, and keepeth them; he it is that loveth me. And he that loveth me, shall be loved of my Father: and I will love him, and will manifest myself to him. (14:22) Judas saith to him, not the Iscariot: Lord, how is it, that thou wilt manifest thyself to us, and not to the world? (14:23) Jesus answered, and said to him: If any one love me, he will keep my word, and my Father will love him, and we will come to him, and will make our abode with him. (14:24) He that loveth me not, keepeth not my words. And the word which you have heard, is not mine; but the Father's who sent me. (14:25) These things have I spoken to you, abiding with you. (14:26) But the Paraclete, the Holy Ghost, whom the Father will send in my name, he will teach you all things, and bring all things to your mind, whatsoever I shall have said to you. (14:27) Peace I leave with you, my peace I give unto you: not as the world giveth, do I give unto you. Let not your heart be troubled, nor let it be afraid. (14:28) You have heard that I said to you: I go away, and I come unto you. If you loved me, you would indeed be glad, because I go

to the Father: for the Father is greater than I. (14:29) And now I have told you before it comes to pass: that when it shall come to pass, you may believe. (14:30) I will not now speak many things with you. For the prince of this world cometh, and in me he hath not anything. (14:31) But that the world may know, that I love the Father: and as the Father hath given me commandment, so do I: Arise, let us go hence (Rheims, 1609: 1397: 8).

(John 14: 1-31)

Table (5): Contextual Factors in (John 14: 1-31)

Participant(s)	John
Ends	Monasticism
Act Sequence	Warning and Promise

Table (6): Stylistic Devices in *(John 14: 1-31)*

Phonological Level	
Device	**Function**
1. Alliteration **-**my- many- man **-**prepare- place **-**may- myself **-**we- whither	-creates a pointed style.

-Thomas- thou- the	-provides rhythm.
-man- me	
-but- by	
-would- without	-creates links among words.
-him- have- he	
-believe- but	
-words- works- who	-enhances the quality of the text.
-abideth- doth	
-my- may	
-and- ask- abide	-creates tone.
-father- forever	
-Seeth- see	
-little-live	
-he-hath	
-my-manifest-myself-me	
-him-how	-injects mood.
-words- which	
-have- heard- he	
-me- my- mine	
-these- things	-reinforces meaning.

-father- whatoever	
-send- said	
-leave- let	-makes the text memorable.
-have- heard	
-away- and	
-go- greater	
-before- believe	-creates tone.
-not- now	
-will- world	
-hath- hence	-brings emphasis to certain items.
-go- given	
-arise- as	
1. **Assonance**	
-let- not- heart	
-troubled- God	-creates strict rhythm.
-my- many	
-saith- truth- cometh	
-saith- seeth	
-been- known	-imparts melodic effect.
-not- that- but	

-works- words	
-father- whatsoever	
-my- may	-reinforces meaning.
-father- another-forever	
-will- shall	
-truth- seeth- knoweth	
-him- whom	-creates strict rhythm.
-not- spirit- but	-embeds words with the reader's mind.
-little-while	
-hath- keepeth- loveth	
-that- it- Iscariot- manifest	
-lord- world- answered-	
Said- and- word	
-but- Ghost	
-send- said- mind	
Afraid- troubled- heard -creates links.	-provides rhythm.
Glad- indeed- and- told	
-cometh- hath	
-for-father- greater	
3. Consonance	

-let- not- heart **-**troubled- God	
-my- many	-introduces memorability.
-saith- truth- cometh	
-saith- seeth	
-been- known	
-not- that- but	
-works- words	
-father- whatsoever	
-my- may	
-father- another-forever	
-will- shall	-reinforces meaning.
-truth- seeth- knoweth **-**him- whom	
-not- spirit- but	
-little- while	-provides a varied auditory range.
-hath- keepeth- loveth	
-that- it- Iscariot- manifest	
-lord- world- answered-	
Said- and**-** word -but- Ghost	
- Afraid- troubled- heard	-creates links.

Glad- indeed- and- told	
-cometh- hath	-gives a bounce to the text.
-for-father-greater	
4. Homogeneity	
-peace- peace	-enhances image.
5. Rhyme	
-be- me	
-do- do	-makes the tone soft and clear.
-father- forever	
-him- him	
-you- you	
Syntactic Level	
1. Parallelism	
- You believe in God… believe also in me	-balances sounds, words and phrases.
- I will come again, and will take you to myself;	
- you shall know him… and you have seen him	
- Have I been so long a time	-keeps the message in track.

with you;	
and have you not known me?	
- I will not leave you orphans,	
I will come to you	-absorbs information.
- you in me…and I in you	
- I will love him…	
and (I) will manifest myself to him	-emphasizes ideas.
- before it comes to pass:	
that when it shall come to pass	
2. Asyndeton	-generates greater dynamism.
- In my Father's house there are many man sins.	
If not, I would have told you:	-shows relevance and unity.
because I go to prepare a place for you.	
- Believe you not that -generates fluidity.	-shows brevity.
I am in the Father,	
and the Father in me	
3. Ellipsis	-clarifies the discourse function.

- You believe in God… believe also in me - I will come again, and will take you to myself; - How sayest thou - I speak not of myself - Believe you not that I am in the Father, and the Father in me - and (he) shall be in you - shall be loved of my Father: between the receiver and will manifest myself to him and the addressee. - that thou wilt manifest thyself to us, and not to the world? -(these things are) abiding with you	
4. Polysyndeton	
- And if I shall go, and prepare a place for you, I will come again,	-creates rhythmic cadence.

The cells in the right column: "-establishes rapport." and "-restricts possible readings." and "-creates rhythmic cadence."

and will take you to myself;	
that where I am, you also may be	
- Thomas saith to him: Lord, we know not	-supports flow and continuity.
whither thou goest;	
and how can we know the way?	
- Jesus saith to him:	
I am the way,	-adds enthusiasm.
and the truth, and the life	
- If you had known me,	-joins ideas.
you would without doubt have…	
known my Father also: and from henceforth	
you shall know him, and you have seen him.	
- Philip saith to him: Lord,	-adds weight and depth.
shew us the Father,	
and it is enough for us	
- If you shall ask me	

anything in my name,	-provides continuity.
that I will do.	
- If you love me,	
keep my commandments.	-adds rhythm.
- And I will ask the Father,	
and he shall give you	
another Paraclete,	
that he may abide with	
you forever.	-creates pauses.
- The spirit of truth, whom the world cannot receive,	
because it seeth him not,	-adds power to the verse.
nor knoweth him: but you	
shall know him;	
because he shall abide with you,	
and shall be in you.	
- Yet a little while:	-brings continuity.
and the world seeth me no more.	

But you see me:	
because I live,	
and you shall live.	
- Jesus answered, and said to him:	-lays emphasis to certain words.
If anyone love me,	
he will keep my word,	
and my Father will love him,	
and we will come to him, and will make our abode with him	

5. Hyperbaton

- we know not whither thou goest	-creates rhetorical effect.
- you would without doubt have… known my Father also:	
and from henceforth you shall know him,	-attracts attention and interest.
- How sayest thou	
- I speak not of myself	
- Believe you not that I am in	

the Father,	-emphasizes the desired words.
and the Father in me	
- Amen, amen I say to you	
- shall he do	
- that will I do	-gives rhythm and emphasis.
- He that loveth me not,	
keepeth not my words	
- These things have	
I spoken to you	
- Peace I leave with you,	
my peace I give unto you:	
not as the world giveth,	
do I give unto you - so do I	-creates aesthetics of ambiguity.

Semantic Level	
1.Simile **-** Peace I leave with you, my peace I give unto you: not as the world giveth, do I give unto you. Let not your heart be troubled, nor let it be afraid. -(Like orphans) - that I love the Father: and as the Father hath given me commandment, so do I: Arise, let us go hence	-supports resemblance. –creates comparison. -conveys complexity. -enhances meaning.
2. Metaphor **-**the Holy Spirit **-**The father's son **-**father's house	-enhances the image of the Christ.
3. Antithesis **-**leave- come **-**afraid- peace	-creates contrast between vilified and worldly people.

4. Hyperbole **-** Jesus answered, and said to him: If anyone love me, he will keep my word, and my Father will love him, and we will come to him, and will make our abode with him	-adds embellishment. -transmits the idea easily. -accentuates thoughts, ideas and images.
5. Parable **-** Thomas saith to him **-** Jesus saith to him **-** Philip saith to him **-** Judas saith to him, not the Iscariot **-**Jesus answered	-sheds light on a hidden truth. -adds a moral lesson.

<u>Analysis</u>

Contextually speaking, throughout using warnings and promises about people who love their God and follow His commands, this text delivers the theme of vilification of life by combining many stylistic devices in table (6) utilizing the agenda of monasticism. Also, by delivering good news about Jesus's character and behavior, John tries to write this Gospel and enhance Christians to know more about their 'son of God' as John calls Him.

Throughout these verses, various things are recited about Jesus. This text describes chapter 14. Depending on reciting direct speeches of Jesus rather than telling parables, only Jesus's miracles (signs) and long speeches are recorded by John. This Gospel is referred to as 'a spiritual Gospel'. The agenda of spirituality is delivered implicitly in this verse. Because John did not record just facts about Jesus. John had thought much about what Jesus had said. And John had thought much about the miracles that he had seen. He wanted to explain the 'spiritual meaning of Jesus' words and acts. One of these facts is that all believers should take Jesus as a way to God because John considers Him so. As reciting Jesus's speech, the text is opened with a promise from Jesus to people to trust God, and "trust Him too". The first three verses carry the same idea which is the fate of those obedient to Jesus because "there will be room for everybody who believes in Jesus, and he will prepare a place for each one of us". These verses shed light on the life after death for obedient people. Thus, a 'referential' function is reflected in theses verses because Jesus promises people to do so.

Stylistically, this idea is expressed metaphorically in 'my father's house', the house is life after death. To enhance the receivers' attention, the text

begins with ellipsis in "(you should) believe in me" reflecting Jesus's status as the father's son. Parallelism is also employed in the verse "And if I shall go, and (I shall) prepare a place for you, I will come again, and (I) will take you to myself" to keep the message to the tract. Obviously then, the text proceeds to describe the true means to go in this way to reach the intended aim. Believers try to question about how to know the way, which is the opposite of what Jesus thought because He thought that they know the way. He returns and tells them that reaching His father's house and place cannot be done unless by Him as a true means, truth and life to that place, as if Jesus returns and promises those obedient. Jesus, in his speech with the believers, does not refer to a physical journey. He is referring to a spiritual journey which leads to God. This spirituality needs hard and true desire among people to reach that way. One of the signs of the hard hearts and desire is that they should let their hearts leave life totally and its pleasure, and make the aim of the doings only reaching God's place. This idea is supported by the repetition of the word 'know' to emphasize this meaning. In another word, it is in Christians' hands either to go in this true way or to neglect Jesus's speech. The text to utilize parallel structures such as "I go you know, and the way you know", alliteration of /l/ in "lord and life" and assonance of /th/ in "saith, truth and cometh" to create rhythm, make the verses memorable, focus on one idea and keep its rhythm. By utilizing such stylistic devices, John delivers the following meanings about Jesus:

- 'the truth' because he does more than just to tell us the truth about God. He actually is that truth! 'The truth' is not an idea. It is a person: Jesus Christ, God's Son.

- 'the life', he does not just give us life. He shares his life, which is God's life, with us. When we follow Jesus, we join our human lives with the eternal life of God's Son.

- not like any other leader of the world's major religions. He was much more than a great moral teacher. He did not just point towards God. Jesus was 'the way, the truth and the life'. And Jesus is still 'the way, the truth and the life' today.

The verses from seven to eleven support the same idea and portrait a picture about humans' attitude who use to argue, but Jesus used to be patient with these urgent questions to obtain the intended message and deliver the ultimate aim. This argument between Jesus and people expresses that people might not like to follow Jesus's way and intend to go with their wishes and desires, and Jesus knows this fact. Jesus explains the idea again as an answer to this argument: "anybody who wants to know God has to look at Jesus. When we know Jesus, we know God". But in order to satisfy people more, Jesus proceeds to speak about God. God, the Father, is invisible. ('Invisible' means someone or something that people cannot see with their eyes). But Jesus showed us exactly what God the Father is really like. This does not mean people can see God in a physical way because God is Spirit. But Jesus shows us what God's character is like. Everything about Jesus is like his Father. Jesus' words and his acts are God the Father's own words and acts. If the disciples could not believe Jesus' words, they have the evidence of the miracles. Only God's power could do such miracles. A combination of stylistic devices are employed by John in order to deliver the message. Firstly, parallelism is widespread among these verses in "If you had known me, and you have seen him", "Philip saith to him, Jesus saith to him", "I am in the Father, and the Father in me" to satisfy people question and deliver

the same idea. Hyperbaton is also employed in "Have I been so long a time with you; and have you not known me" to deliver the fact that John lived long with Jesus and he had seen his public teaching, thus he intends all people to follow Jesus. It is noticed that, among the part of these verses, sometimes they are linked by using conjunctions such as 'and- but' signaling continuity of the same idea among the verses and sometimes they are recited with an intended absence of any conjunction reflecting relevance and unity. Alliteration of /s/, /b/ and /w/ and assonance of /t/ and /d/ imparts melodic effect, create rhythm and enhance emotional reaction to the idea of these verses.

Seeking more behind satisfying people, Jesus begins to speak about his miracles (signs) to those people as a means to satisfy them to fellow his way. John uses reciting about these miracles, enhancing the same function of parables, by which he tries to show the hidden truth in a disclosed truth. One of these miracles is that Jesus has made dead people become alive again. No miracle is greater than that. But Jesus does these miracles during a short period of three years. John focuses on the use of certain stylistic devices with reciting Jesus miracles to enhance people imagination and lead them to the right way. Parallelism in "the works that I do, he also shall do" and hyperbaton in "shall he do" are used to keep the verse to the same point and to bring the focus on Jesus' doings.

In verses 13-14, Jesus promised to do anything that Christians ask, but he would do it only if it is in his name. We need to understand what His name really means. It means to know what Jesus wants us to do in a situation. So, then we can ask for what Jesus would want to happen in that situation. Then, we are asking with Jesus' authority, as if we were Jesus himself. God will not grant our selfish requests. Jesus never makes selfish requests. He asks only for what his Father wants. We need to

know Jesus better. Then we will know what he wants us to pray for. Then, if we ask, God will grant our requests. He will grant our requests even if they seem to be difficult or impossible! But he wants us to ask him. And as we see answers to our prayers, our faith will increase. This is a wonderful promise. And it is true. The only way to know this is to try it. A "referential function" is reflected from such a promise to the obedient. To attract receivers intentions, reinforce the meaning and support the rhythm of the previous verses, John uses alliteration of /g/ in "glorified-g" and assonance of /r/ in "father- whatsoever" and /y/ in "my- may".

Jesus begins to express his intention vividly by uttering the word 'obey' signaling Christians' blind obedience him in order. Such blind obedience leads to the "Holy Spirit" that is required and intended. But this love needs to be expressed, and the only means by which believers can prove this love is by obeying his commands. This is not always easy, for example, it can be very difficult to love our enemies (Matthew 5:44). But we do not have to use only our own strength because God sends the Holy Spirit to help us. Expressing this meaning needs more than one stylistic device. Firstly, the word 'helper' is polysomic because it has several meanings. It means more than somebody who assists us to do God's work. It could have the following meanings:

- The Holy Spirit actually gives us the strength and the power to do things that we could not do alone.

- The word means also 'somebody who comforts'.

- The Holy Spirit gives us the strength that we need in bad or difficult situations.

The text moves to warning instead of promising because Jesus begins to reach his intention. Thus, a 'conative/directive' function is expressed in

verse 15 and 16 because the focus is on the addressee to warn him. Various expressive means are used to deliver Jesus's intention which is that: firstly, Jesus warns his followers (believers) that they would have trouble because of their faith (obedience) in him. The leaders would oppose them and even arrest them, but the Holy Spirit would help them (Mark, 13:11). Intertextuality is used by John as a supportive mean to his ideas. When he was on the earth, Jesus spoke on behalf of his disciples, for example, he prayed on behalf of Simon Peter. Jesus said that Peter would not lose his faith completely (Luke, 22:32). And Jesus argued with the Pharisees when they accused his disciples because of the Jewish law (Mark, 2:23-28). When Jesus returned to heaven, the Holy Spirit would do this. The Holy Spirit would help the disciples to know what to say in difficult situations. And the Holy Spirit always would remain with them. Thirdly, The future tense "will-shall" is used in these two verses signaling that the Holy Spirit always helps everybody who believes in Jesus. All the promises that Jesus makes about the Holy Spirit are for all Christians, in the past and present. Fourthly, assonance of /r/ is employed in "father-another" to create melodic effect. And fifthly, parallelism in "And I will ask the Father…and he shall give you another" is used to keep the verses to the same vain. Implicitly, vilification of life is expressed through utilizing Christians' blind obedience to the Christ. All the above devices are utilized to deliver the theme of vilification of life.

As a consequence to the previous chapters of the Gospel of John, the text proceeds to talk about the results of following Jesus and neglecting the material life. Jesus taught more about the Holy Spirit. After Jesus has returned to heaven, he sends the Holy Spirit to live in all Christians. But many people do not know Jesus, so they do not know the Holy Spirit either. They do not believe in Jesus, so they do not have the power of the

Holy Spirit in their lives. But Christians have this power, because the Holy Spirit lives in them. The Holy Spirit changes a person to become more like Jesus, and then that person can do the things that Jesus did, too.

In verse 17, it is noticed that the item 'world' in "The spirit of truth, whom the world cannot receive" is used metaphorically representing a generic meaning which is that everybody or everything opposes God. Then, the text, in verse 18, returns to its main aim which is promising the obedience who follow Jesus. By using simile in "I will not leave you like orphans, I will come to you", those people are not left "like orphans" who are lost their parents, because Jesus did not leave his followers alone, but gave them the Holy Spirit. And because the Holy Spirit lives in them, they have always Jesus with them. In addition to simile, two antithetical items "leave – come" are used in this verse to show the contrast between Jesus's followers and people who follow their pleasure and interest. Parallelism in "I will not leave you… I will come to you" is also included expressing the same theme. In order to create rhythm and impart a melodic significance, the alliteration of /s/ and assonance of /t/ and /th/ are utilized phonologically in these two verses.

To stress the message more, the text in verse 19 and 20 delivers the following concepts:

- Unity with Jesus.

- The resurrection of all people.

- The consequence of leaving this life and obeying Jesus.

In other words, "On that day, you will know that I am in my Father". After Jesus' resurrection, the disciples would really understand what this meant. And Jesus adds something else. He says "you are in me". And he

says "I am in you". These phrases mean that all Christians are united with Jesus and therefore with the Father, too. The Father, the Son and the Holy Spirit join with us. And therefore we join with God. "We live in Him by means of our faith". We know His love and we love Him. We want to obey Him. And He helps us to do this by means of the Holy Spirit. We live in Him because He lives in us. This may be difficult for Christians to understand. This is because words cannot really explain such a wonderful mystery. But Jesus said that this would happen. So, they can be confident that it is true. It happens when they believe in him.

As a sign for vilification of life and leaving all its "percales", Jesus focuses on blind obedience and John uses a creative language and high style to deliver this above main concepts. Metaphorically, 'God' is referred to as the "Holy Spirit, Son and Father" to enhance the receivers' intention and deliver the image well. Again, the future tense is used with the present tense signaling the return of life latter (yet a little while) and how those obedient will see Jesus and disobedient (the worldly) cannot see him. This is again a promise reflecting a 'poetic' function through the use of metaphor. Parallelism and ellipsis are involved in verse 20 in "and you (are) in me…and I (am) in you" partaking the same themes and avoiding redundancy. Verse 21 concludes this argument between believers and Jesus by focusing on a very important concept in the idea of vilification of life which is willingness and volunteer rather than fairness. Thus, Jesus emphasized how to prove that Christians love him. If we love somebody, we want to please that person.

So, if Christians really love Jesus, they will want to please him. So, they will want to obey him. They obey him because they love him, and Jesus gives to them the most wonderful promise. He will love them. And because they love him, his Father will love them also. As a result, Jesus

will appear (manifest) to believers in their eternal life for being as a 'helper'. Thus, future tense with the present one are used to signal the fact that the return of those people after their death in the future. Focusing on vocabulary, the word 'love' is repeated more than once in the verse proving the meaning and emphasizing it. Also, the end of the words tends to be in the assonance of /th/ creating a soft and smooth rhythm and making the verse memorable.

In its last ten verses, the text moves to deliver the discussion between Jesus and his believers. It begins with describing how the believers think about him and how disbelievers reject to follow him. The disciples know that Jesus is the Messiah, and, like the other Jews, they expect the Messiah to free them from the authority of the Roman rulers. Then, everybody in the world would know who the Messiah was. So, the other disciples call Judas (not Judas Iscariot) could not understand why Jesus would show his power to only a few people. However, after his death and resurrection, the disciples understand what Jesus means. But Jesus is not the kind of Messiah that people expect. So, many people reject him. They choose not to know him. During 2000 years since, many people have heard the good news about Jesus. But some people have refuse to believe in him. They have reject him, too. So, he does not show himself to them. He shows himself to those people who believe in him. This does not mean Jesus can be seen physically. But He shows himself by mean of his words in the Bible. When we pray, we become more and more aware of him. And because of Jesus, we can pray to God the Father, too. Jesus is living in us by means of the Holy Spirit. We can know Jesus as our friend and we can talk to him about anything. He is real and he is alive. John concentrates on a high style supported by many stylistic devices to show the state between those two groups. Hyperbaton in "how is it" is used with

ellipsis in "(you will not show yourself) to the world" to attract the receivers' attention and interest and to show brevity.

In this text, many verses are repeated as if Jesus wants to focus more on and emphasize his message. So that, he returns and promises those who take his message because it is God's message. Jesus promises that the Holy Spirit would remind the disciples of Jesus' own words. The disciples have lived with Jesus during three years. He has taught them many things. And Christians know much about what he teaches. Christians can read Jesus' own words in the Gospels. This is because of the Holy Spirit's help. He helps the disciples (and other people who were with Jesus) to remember. The Holy Spirit then helps the authors of the Gospels to record only what was true. The Holy Spirit can help them, too. When Christians read the Bible, He will help them. He will help them to understand it. In their daily lives, He will remind them of the things that they have learnt. Metaphorically, Jesus uses 'father' instead of 'God' to reinforce that his words are God's words. So, what believers hear is not from Jesus, but it is God's messages and 'commandments' to all Christians.

Jesus explains the idea of vilification of life in another concept. He associates it with the theme and meaning of peace. Of course, getting peace is not an easy matter, thus, consequently, vilifying life and focusing on God's satisfaction cannot occur without trouble. Thus, Jesus speaks to all Christians saying that the peace that Jesus gives to all Christians is the only real peace. To have this peace does not mean that they will not have trouble. But they have this peace even when bad things happen. They have this peace when they are ill or in pain. they have this peace when people reject Jesus and his words. This peace comforts them. It makes them remain calm when they have problems. Because Jesus knows that

Gods is looking after all Christians, so, this peace will stop their fears. God controls the lives, in the present and in the future. Nothing and nobody else in the world can give this peace to them. Only Jesus can give it to them. He offers it to everybody who believes in Him. Thus, more than one concept is delivered by the meaning of peace, one of them is humans' satisfaction with their following to Jesus and their faith in what he says and delivers. Antithetical expressions are used showing the contrast between trusting and leaving Jesus's words in "leave- give" and "I the world". "troubled and afraid" are used describing the same entity which is "the believers' hearts", saying to Jesus's followers "neither let your hearts be troubled, nor be afraid". Parallelism in " Peace I leave with you…my peace I give unto you and " Let not your heart be troubled… nor let it be afraid" is used to keep the verse to the point and reinforce its meaning.

Jesus concludes this text by telling parables regarding his existence and the devils of this world. He begins to speak about himself saying that "When he was on the earth, he was unable to do many things because of his physical body". For example, although He is God's Son, Jesus could be in only one place at one particular time. But the Father does not have limits of time and space. So, in this way, the Father is greater than Jesus was. But Jesus would soon be with his Father again. And then Jesus would not have physical limits. He is very happy to go back to his Father. And Jesus wants his disciples to be happy on his behalf. John depends on alliteration of /h/ and /g/ and the assonance of /d/ to reinforce the meaning and create a memorable rhythm. In addition to that, the two states of Jesus are compared by two antithetical items, they are "go- come". The use of vocabulary is very creative and the employment of "love and glad"

in the text enhances the consequences of leaving this life and taking God's messages as laws for their way by Christians.

In the last two verses, parables and stories about the devils are told by Jesus. He claims that "the ruler of this world" means the devil. He has some authority in the world because of Adam's sin. But the devil has no authority over Jesus because Jesus has never sinned. And the devil has no authority over Christians because they believe in Jesus, His righteousness becomes their righteousness. Still the devil will try to make Christians do wrong things. He may attack them in different ways. But they must continue to trust and to obey Jesus. Then the devil will have no power over them. Alliteration of /h/ and /c/ and assonance of /d/ support the idea and meaning of the verses and enhance interest. Also, hyperbaton in "and in me he hath not anything" and "so do I" expresses the focus and calls for rhythm. To show unity, continuity and relevance among these last two verses and the previous ones, polysyndeton using "and- but" is employed in these verses.

To sum up, blind obedience, as one of the agendas of vilifying life to win God's way, cannot be obtained by faith only, Jesus Himself is the way that Christians can follow to reach God. In other words, He is the only way that they can come to God. Some people say that other religions lead to God, too. This is not true. People cannot come to God by means of a religion, anyway. The only way to God is by means of a person: God's Son (the Lord Jesus Christ). When Christians believe in Him, they are following the way to eternal life with God. This way is available to every person on the earth. But each person is free to choose it or to reject it. This theme is delivered by using many contextual factors such as participant, end and act sequence with various stylistic devices.

Text 4

(13:1) Let the charity of the brotherhood abide in you. (13:2) And hospitality do not forget; for by this some, being not aware of it, have entertained angels. (13:3) Remember them that are in bands, as if you were bound with them; and them that labour, as being yourselves also in the body. (13:4) Marriage honourable in all, and the bed undefiled. For fornicators and adulterers God will judge. (13:5) Let your manners be without covetousness, contented with such things as you have; for he hath said: I will not leave thee, neither will I forsake thee. (13:6) So that we may confidently say: The Lord is my helper: I will not fear what man shall do to me. (13:7) Remember your prelates who have spoken the word of God to you; whose faith follow, considering the end of their conversation, (13:8) Jesus Christ, yesterday, and today; and the same forever. (13:9) Be not led away with various and strange doctrines. For it is best that the heart be established with grace, not with meats; which have not profited those that walk in them (Rheims, 1609: 1551).

(Hebrew 13: 1-9).

Table (7): Contextual Factors in (Hebrew 13: 1-9)

Participant(s)	God and Christians
End	Virginity
Act Sequence	Advise

Table (8): Stylistic Devices in (Hebrew 13: 1-9)

Phonological Level	
Device	**Function**
1. Alliteration -Brotherhood being bands Bound Body bed be best -them that this the things Thee those -angles aware abide and Are also all adulterers and Away -hospitality honorable hath Helper -forget fornicators forsake Fear faith follow forever for -marriage manners may My man meats -covetousness -contented – Confidentiality-considering- conversation -you yourselves yesterday	-provides rhythm. -creates a pointed style. -attracts attention and interest. -reinforces meaning.

-said such so say	
Spoken same strange	
-labor leave lord led	
-we what will who word	-imparts melody.
Whose which walk with	
-judge Jesus	
-God grace	
-profited prelates	-creates tone.
-honorable hearts	
-entertained established	
2. Assonance	
-charity hospitality body may	-imparts a melodic effect.
Confidentiality say my away	
Yesterday today	
-let forget not without beat	
That heart	
-aware were	-intensifies meaning.
-bound entertained brotherhood	
Bed undefiled God contented	
Said lord word led profited	

Established -remember for neither Helper fear forever -fornicators adulterers this Yourselves bands as angles Manners things prelates Various doctrines meats	-creates a memorable verse. -reinforces the message.
3. Consonance -and entertained -it forget not -bands as -remember labor -bands as yourselves -bed undefiled God -fornicators adulterers -confidently say my -fear helper -me we -conversation spoken -remember their -yesterday today	-provides rhythm and makes the text memorable. -reinforces meaning.

-it best that heart **4. Rhyme** -thee me	-imparts melody.
Syntactic Level **1. Parallelism** -as if you were… as being yourselves - I will not leave thee… neither will I forsake thee **2. Asyndeton** -Let your manners be without covetousness, contented with such things as you have;	-Keeps the message to the point. -generates a greater dynamism.

for he hath said:	
I will not leave thee,	-reinforces meaning.
neither will I forsake thee.	
-Remember your prelates who	
have spoken the word of	
God to you;	-creates emotional reaction.
whose faith follow,	
considering the end of their	
3. Polysyndeton	
-as if you were bound with them..	
and them that labor	-supports continuity and flow.
- Marriage honorable in all ..	
and the bed undefiled	
- Jesus Christ, yesterday,…	
and today…	
and the same forever.	
4. Ellipsis	
-have entertained angels	
- Remember them(in prayer)	-restricts possible readings.
- Marriage honourable in all,	

and the bed undefiled - contented with such… things as you have - not with meats	-shows brevity.
5. Hyperbaton -And hospitality do not forget - For fornicators and adulterers… God will judge - neither will I forsake thee	-attracts attention and interest.
Semantic Level	
1. Simile as being yourselves also in the body **2. Metaphor** Remember them that are in bands, as if you were bound with them; and them that labor, as being yourselves also in the	-transmits the intention easily. -dignifies the image and makes it memorable.

body.	
3. Antithesis	
Grace…meat	
4. Hyperbole	
Marriage honorable in all	-shows contrast.
5. Parable	-enhances the intention.
-Jesus Christ	
-Some - Abraham and Lot.	
	-evokes imagination.

Analysis

This text enhances the theme of vilification of life and its consequence in the Afterlife. This enhancement comes from the parables that are used in the text which speak about the life of the Christ, Abraham and Lot. This stylistic device is a creative mean to deliver the idea of those vilified in the eternal life and what they leave in this life to get this idea, in spite of the fact that Christianity regards certain issues as a vilification of life, while Islam does not. Vilification of life is expressed through the agenda of virginity in this text by describing marriage as "horrible". Also, the text portraits itself as spoken by God to all Christians. He preaches and tries to deliver the laws not Law as a body of commandments imposed on the obedience of man, but as a system of rituals provided by the mercy of God; and clearly reveals its insufficiency as an institution for the removal of sin since it could only remove ceremonial defilement and could not

purify the heart. Thus, the text reflects a 'conative function' and a 'poetic function' because it focuses on the language and choice of words to deliver the message (Berkhof, 2004: 146).

Contextually, the speaker is God and the hearers are the Christians. Virginity represents the end of this text and, by advice, the text is delivered which is regarded as the act sequence.

So, the text tells that many behaviors in our life refer to the fact that this person is a monastic and it begins with advising people to have such behaviors to frame their way:

- They should have a bondage of brotherhood and let this bondage to have a meaning and sense of charity. In other words, to have brotherly love.

- They should not forget hospitality because some (Abrams and Lot) entertained the angles by such behavior.

- Marriage is honourable in, or for all sorts of men, clergy as well as laity: though the Romanists teach otherwise. And the bed undefiled.

- Consistent with the highest purity; though many spiritual writers, so called, say it is only licensed whoredom. But whoremongers and adulterers God will judge. Though they frequently escape the sentence of men.

- God directly addresses all believers to keep their manners by keeping their lives free from the love of money and be content with what they have, because God has said, "Never will I leave you; never will I forsake you." In other words, don't love money; be satisfied with what you have.

- Make sure and be confident that God is with you in all you fairs and always with you, so what a mere person can do to you.

- Remember your leaders, those who spoke to you the word of God. Consider the outcome of their way of life, and imitate their faith.

- One of the leaders is Jesus Christ who is the same yesterday and today and forever. In other words, men may die, but Jesus Christ and his gospel are the same from everlasting to everlasting.

- Be not carried about with various doctrines.

- Have a different and distinguish faith in our lord. Strange to the ears and hearts of all that abide in him. For it is good. It is both honourable before God and pleasant and profitable that the heart be established with grace, springing from faith in Christ. Not with meats (Wesley, 1791: 406-7).

A combination of various stylistic devices are used in the text to deliver the above pieces of advice. The text starts with a direct order from God to all believers to persuade them and shed light on the theme of vilification of life. The verb 'abide' is used signaling the fact that good habits such as 'brotherhood' and 'charity' are already human habits and the Holy Bible tries to take root in their behaviors to be a base to the hidden concept of the text. Then, asyndeton is used to link the ideas that the text tries to deliver and to suggest more continuity and flow to the text. The conjunction 'and' is utilized more than once among the verses of the text. As a way to attract the receivers attention, hyperbaton is used in the second verse in the order 'hospitality do not forget', emphasizing the importance of being hospital with others in the Christian religion. This hyperbaton is supported by a hidden parable in the word 'some' which refers to 'Abram and Lot' who used to entertain the angles without

awareness. This parable searches behind more imagination and thinking from the receivers and also links this verse with other verses about 'Abram and Lot'. Skillfully, this parable is completed by an order to believers to 'remember' others in their pray. Similarly, simile is used to illuminate the brotherhood more and to make people live the suffering of each other and love each other more.

The text tries to convey the theme of vilification of life from different orientations. One of these is neglecting the pleasure and interests of life such as 'marriage'. As a persuasive strategy, a bad description is ascribed to marriage as being 'honourable' to all people including 'clergy as well as laity' and God's justice and judgment will be horrible for those 'fornicators and adulterers', even if they escape now from humans' judgment. As a mean to avoid redundancy and to focus on the message rather than on the structure as being pure in life and leaving life consistent with this, thus ellipsis is utilized in "Marriage honourable in all, and the bed undefiled". Ellipsis is supported by assonance in the /d/ of 'bed, undefiled and God' and /s/ of 'fornicators and adulterers'. The future tense is used in 'will' reflecting the Day of Judgment that all humans will face later.

The order continues in the following verses beginning with 'let' again. In this verse, vilification of life is expressed through the meaning of 'conviction' signaling that humans should be satisfied with all their possession. The utilized stylistic devices involve alliteration of /c/ in 'covetousness and contented', /l/ in 'let and leave' and /h/ in 'have and hath', assonance of /t/ in 'let, without and not'. These phonological devices are combined with two syntactic devices, parallelism in "I will not leave thee, neither will I forsake thee" to keep the message in track and to the course and hyperbaton in "neither will I forsake thee" to reinforce the

meaning and to create rhythm. In addition to that, two synonyms are used supporting the theme of vilification of life, they are: 'leave and forsake'. A parenthetical verse exists among the number of advices as an encouragement to believers who practice such behaviors. The verse is opened with a conjunction reflecting ultimate result to believers that, they are helped protected by their 'Lord'. So, what humans can do to them. The assonance of /r/ and /y/ in this verse is used to impart melodic effect and intensify meaning.

Then, the text return to its frame, listing the various advices. This time, the text gives example in the form of parables to believers to evoke their imagination and to show the hidden truth in a disclosed form. The verse begins with the verb 'remember' as a thinking verb to Christians to think about the history of their leaders who keep the words 'laws' of God and how their faith lead them to conversation with God. One of those leaders is 'Jesus the Christ' who is the same in every period. The alliteration of /f/ and /c/ is used to reinforce the intention.

The text combines the good behaviors with a spiritual one. The spiritual side is emphasized because it is part of human instinct and the base for good deeds. If your heart is purified with material things, man will not hear the advice and will follow the voice of his heart. Thus, the Holy Bible, by using clear and persuasive language, recommends believers to follow known traditions and laws in their faith rather than strange ones and to establish their heart with 'grace' rather than 'meats'. The 'meats' here metaphorically refer to material things that humans search behind. Syntactically, many elliptical structures are used in this verse. The verse is opened with ellipsis in "be not led away…,'the heart be established with grace, not with meats' and 'which have not profited those that walk in them' to avoid redundancy and take care of the message. In addition to

that, parallelism in 'the heart be established with grace, not with meats' is used to keep the message to the point and provide rhythm. As a persuasive language, the text uses two items describing the importance of 'doctrines' in Christians, they are 'strange and various', also, the item 'profited' is used to convince people in the idea.

To sum up, the above contextual factors and the stylistic devices participate to satisfy the receivers, enhance their thinking, make the meaning memorable and create an effective message.

Text 5

(6: 2) Therefore when thou dost an alms deed, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may be honored by men. Amen I say to you, they have received their reward. (6:3) But when thou dost alms, let not thy left hand know what thy right hand doth. (6:4) That thy alms may be in secret, and thy Father who seeth in secret will repay thee. (6:5) And when ye pray, you shall not be as the hypocrites, that love to stand and pray in the synagogues and corners of the streets, that they may be seen by men: Amen I say to you, they have received their reward. (6:6) But thou when thou shalt pray, enter into thy chamber, and having shut the door, pray to thy Father in secret: and thy Father who seeth in secret will repay thee. (6:7) And when you are praying, speak not much, as the heathens. For they think that in their much speaking they may be heard. (6:8) Be not you therefore like to them, for your Father knoweth what is needful for you, before you ask him. (6:9) Thus therefore shall you pray: Our Father who art in heaven, hallowed be thy name. (6:10) Thy kingdom come. Thy will be done on earth as it is in heaven. (6:11) Give us this day our supersubstantial bread. (6:12) And forgive us our debts, as we also

forgive our debtors. (6:13) And lead us not into temptation. But deliver us from evil. Amen. (6:14) For if you will forgive men their offences, your heavenly Father will forgive you also your offences. (6:15) But if you will not forgive men, neither will your Father forgive you your offences. (6:16) And when you fast, be not as the hypocrites, sad. For they disfigure their faces, that they may appear unto men to fast. Amen I say to you, they have received their reward. (6:17) But thou, when thou fastest anoint thy head, and wash thy face; (6:18) That thou appear not to men to fast, but to thy Father who is in secret: and thy Father who seeth in secret, will repay thee. (6:19) Lay not up to yourselves treasures on earth: where the rust, and moth consume, and where thieves break through and steal. (6:20) But lay up to yourselves treasures in heaven: where neither the rust nor moth doth consume, and where thieves do not break through, nor steal. (6:21) For where thy treasure is, there is thy heart also. (6:22) The light of thy body is thy eye. If thy eye be single, thy whole body shall be lightsome. (6:23) But if thy eye be evil thy whole body shall be darksome. If then the light that is in thee, be darkness: the darkness itself how great shall it be! (6:24) No man can serve two masters. For either he will hate the one, and love the other: or he will sustain the one, and despise the other. You cannot serve God and mammon. (6:25) Therefore I say to you, be not solicitous for your life, what you shall eat, nor for your body, what you shall put on. Is not the life more than the meat: and the body more than the raiment? (6:26) Behold the birds of the air, for they neither sow, nor do they reap, nor gather into barns: and your heavenly Father feedeth them. Are not you of much more value than they? (6:27) And which of you by taking thought, can add to his stature by one cubit? (6:28) And for raiment why are you solicitous? Consider the lilies of the field, how they grow: they labor not, neither do they spin. (6:29) But I say to you, that not even Solomon in all

his glory was arrayed as one of these. (6:30) And if the grass of the field, which is to day, and tomorrow is cast into the oven, God doth so clothe: how much more you, O ye of little faith? (6:31) Be not solicitous therefore, saying, What shall we eat: or what shall we drink, or wherewith shall we be clothed? (6:32) For after all these things do the heathens seek. For your Father knoweth that you have need of all these things. (6:33) Seek ye therefore first the kingdom of God, and his justice, and all these things shall be added unto you. (6:34) Be not therefore solicitous for tomorrow; for the morrow will be solicitous for itself. Sufficient for the day is the evil thereof. (Rheims, 1609: 1465-7).

(Mathews. 6: 2-34).

Table (9): Contextual Factors in (Mathews 6: 2-34)

Participant(s)	Jesus
End	Monasticism, obedience and worship
Act Sequence	Promise

Table (10): Stylistic Devices in (Mathews 6: 2-34)

Phonological Level	
Device	**Function**
1. Alliteration -therefore thou thee	-creates tone.

The they that	
-dost- do- deed	
-an and alms Amen	
-synagogues street say	
-hypocrites honored have	-attracts the attentions and interest.
-received reward	
-secret seeth	
-dost doth	-creates a memorable text.
-stand synagogues street	
Seen say	
-ye you	
-they think that their	
-heathens heard	-affects the mood of the text.
Hallowed heaven	
-father forgive for	
-you- your	
- fast faces for	
-thieves- through	
-man- masters- mammon	-creates links.
-say- solicitous	

-behold- birds- barns	
-and- add	
-lilies- labor	
-say- Salomon	-creates tone.
-today- tomorrow	
-field- faith	
-solicitous- sufficient	
2. Assonance	
-therefore before	-creates strict rhythm.
-but let dost not	
Left what right	
-thy may repay	
Pray may	-imparts melody.
-seen Amen men	
-but shalt shut secret	
-enter chamber	
Door father	-gives the text a musical tone.
-pray repay	
-and heard	
-they may	

-our father	-makes the text memorable.
-us as	
-and lead	
-not but	-creates links.
-temptation Amen	
-their neither	
-Fast not	-adds strict rhythm.
-but- fastest- anoint	
-appear- father	
-earth- moth	
-not- rust	-reinforces meaning.
-where- treasure	
-thy- body	
-evil- shall	
-light- it- great- but- that	
-man- can- mammon	-helps in the flow of the text.
-for-either- other	
-thought- cubit	
-and- add	
3. Consonance	

-therefore before	-provides rhythm.
-but let dost not	
Left what right	
-thy may repay	
Pray may	
-seen Amen men	-introduces memorability.
-but shalt shut secret	
-enter chamber	
Door father	-adds musicality.
-pray repay	
-and heard	
-they may	
-our father	
-us as	-creates links and makes the text memorable.
-and lead	
-not but	
-temptation Amen	
-their neither	
-Fast not	
-but- fastest- anoint	

-appear- father	
-earth- moth	
-not- rust	
-where- treasure	
-thy- body	-intensifies language.
-evil- shall	
-light- it- great- but- that	
-man- can- mammon	
-for-either- other	
-thought- cubit	-enhances meaning.
-and- add	
4. Homogeneity	
-forgive- forgive	
-debt- debtors	-enhances the image.
5. Rhyme	
-reward- reward	
-reward- heard	-imparts melody and supports meaning.
-thee- thee	
-heaven- Amen	
-offences- offences	

-these- face -Face- offence	
Syntactic Level	
1. Parallelism **-** And forgive us our debts, as we also forgive our debtors - For if you will forgive.. men their offences, your heavenly … Father will forgive you also your offences -when thou fastest… anoint thy head, and wash thy face - where the rust, and moth consume, and where thieves break… through and steal - where neither the rust .. nor moth doth consume, and where thieves do not..	-makes the connected parts persuasive. -keeps the message to the point. -makes the ideas easier to be processed by the readers. -enhances meaning.

break through, nor steal	
- Is not the life more..	
than the meat:	-creates rhythm.
and the body more..	
than the raiment?	
- for they neither sow,	
nor do they reap,	-absorbs information.
nor gather into barns	
- they labor not, neither..	
do they spin	

2. Asyndeton

-Therefore when thou..	-shows relevance and unity.
dost an alms deed,	
sound not a trumpet before thee,	
as the hypocrites do in the.. synagogues and in the streets,	
that they may be honored by men.	
Amen I say to you,	
they have received their reward	
- And when you fast, be not as	-adds unity.
the hypocrites, sad. For they	

disfigure their faces, that they may appear unto men to fast. Amen I say to you, they have received their reward - The light of thy body is thy eye. If thy eye be single, thy whole body shall be lightsome	

3. Ellipsis

- sound not a trumpet before thee	-uses for economy.
- as it is (done) in heaven	
- forgive us (for or to) our debts	
- For if you will forgive.. men their offences	
- That thou appear not.. to men to fast	-provides brevity.
- Is not the life more.. than the meat: And (is not) the body more.. than the raiment?	
- nor (they) gather into barns	-restricts possible readings.
- they labor not	

-how much more you	-avoids redundancy.
4. Polysyndeton	
- That thy alms may be in secret,	
and thy Father who seeth in..	-creates pauses.
secret will repay thee	
- But thou when thou shalt pray,	
enter into thy chamber,	-adds power to writing.
and having shut the door,	
pray to thy Father in secret: and thy Father who seeth ..	
in secret will repay thee	
- That thou appear not to men to fast,	
but to thy Father who is in secret:	
and thy Father who seeth in secret,	-links the ideas.
will repay thee	
- No man can serve two masters.	
For either he will hate the one,	
and love the other:	
or he will sustain the one,	-allows emphasis to ideas.
and despise the other.	

You cannot serve God and mammon	
- Seek ye therefore first.. the kingdom of God, and his justice, and all these things shall be added unto you	-creates a rhythmic cadence.
5. Hyperbaton	
- sound not a trumpet before thee	-bears rhythm.
- let not thy left hand know what thy right hand doth	
- speak not much	
- shall you pray	
- neither will your Father forgive you your offences	-attracts attention.
- That thou appear not.. to men to fast	
- Lay not up to yourselves… treasures on earth	
- they labor not	-lays emphasis to connected ideas.
- Sufficient for the day ..	

Semantic Level	
1. Simile **-** as the hypocrites do … - as the heathens - as it is in heaven	-expresses resemblance.
2. Metaphor **-** Give us this day our.. supersubstantial bread - where the rust, and moth consume, and where thieves break .. through and steal	-enhances the image.
- The light of thy body is thy eye. If thy eye be single, thy whole body shall be lightsome - Behold the birds of the air, for they neither sow, nor do they reap,	-emphasizes the theme of the text.
nor gather into barns: and your heavenly Father.. feedeth them.	-creates contrast.

Are not you of much more.. value than they?	-adds depth to the theme.
-a trumpet	
- heavenly father	-adds rhetorical meaning.
3. Antithesis	
-left- right	-supports contrast.
-earth- heaven	
-lead- deliver	
-anoint- wash	
-appear- secret	-provides connections.
-earth- heaven	
-single- whole	
-light- darkness	
-love- hate	
-sustain- despise	-clears the image in the mind.
-sow- reap	
-labor- spin	
-today- tomorrow	
-solicitous- evil	
4. Hyperbole	

- And if the grass of the field, which is today, and tomorrow is cast into the oven, God doth so clothe: how much more you, O ye of little faith?	-gives exaggeration.
5. Parable	
- Behold the birds of the air, for they neither sow, nor do they reap, nor gather into barns: and your heavenly Father.. feedeth them.	-clothes the truth.
Are not you of much more.. value than they	–puts the theme in the form of a story.
- And for raiment why .. are you solicitous?	
Consider the lilies of the field, how they grow: they labor not, neither do they spin	-adds embellishment.

6. Lexical Choice	
-hallowed	
-healthy- heavenly	-signals the opposite pictures of monasticisms and being worldly.
-rust	
-moth	
-darksome	
-lightsome	
-solicitous	-creates deep thinking.
-lilies	
-Salomon	
-charitable	-adds a musing effect in the verse.
-wash- anoint	
-offences	
-disfigure	

Analysis

Monasticism, obedience and worship are the main agendas in text 5 that are utilized to deliver the theme of vilification of life with a combination of for the following stylistic devices.

Generally, the reality and promise of the kingdom of God are major themes that run through the gospel of Matthew. Matthew presents Jesus as Israel's promised to Messiah and rightful King. Many themes are

presented in this Gospel to support God's kingdom. The preacher is Jesus in this section (Mathews: 6) who gathers His disciples by the Sea of Galilee and lays out for them the ethics of the kingdom of God. Jesus emphasizes the importance of responding with a real attitude that goes beyond merely observing a set of rules. Again obedience and worship to God through believing Jesus' sermons are the main agendas that express vilification of life. Thus, the text is of 'a conative function' because, in this text, preacher is Jesus Himself who preaches and warns His disciples as well as the whole people of the importance of being aware of the banality and insignificance of life in all its pleasures and interests. The text begins with simile in " sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets" to enhance people to have real attitudes in vilifying life.

Contextually, The participant is Jesus because he is the preacher of the text to the Christians. The end is represented by monasticism, obedience and worship, while promise represents the act sequence of this text.

Stylistically, simile represents a creative mean to explain the fact that many people may behave to be true and leave this life and follow the sermons, but only the Day of Judgment will reveal whose faith and obedience are true and adequate. Thus, the text describes to all Christians the right way of vilification of life or monasticism in their religion. The following attitudes should be followed by people in doing good deeds for God only to win His satisfaction:

- *"When you do a charitable deed, do not sound a trumpet":* It was a custom for some in Jesus' day to draw attention to their giving so they would be known as generous. Today, people do not *"sound a trumpe"t* to project the image of generosity, but they still know

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how to call attention to their giving. *As the hypocrites do*: Such performers are rightly called *hypocrites* because they are actors, acting the part of pious and holy people. Then, the verse concludes with God's justice to those people: *"Assuredly, I say to you, they have their reward":* Jesus tells the one who gives, so, he can hear the applause of others that he should enjoy the applause, because that will be all the reward that he will receive. There will be no reward in heaven for the one who does it for the motive of an earthly reward. Thus, the consequences of vilifying life to the true vilifiers are different from the hypocrites. In addition to simile, hyperbaton and ellipsis are employed in this verse to deliver how true and hypocrite vilifiers will be treated in the Hereafter. Not only that, this future treatment also exists in the present life, but it is seen by true believers only. 'A referential function' is noticed in this meaning. Phonologically, the rhythm and effective meaning are created by the alliteration of /th/, /d/ and /r/ and the assonance of /t/, /r/ and /y/.

- *"Do not let your left hand know what your right hand is doing":* Instead, our giving is to be (if it were possible) hidden from ourselves. Though we cannot really be ignorant about our own giving, we can deny ourselves from any indulgent self-congratulation. Because, as a standard to do the right way of vilification of life, *"that your charitable deed may be in secret"*: If someone finds out that we have given something, do we automatically lose our reward? The issue is really a matter of *motive*. But if we give for God's glory, it doesn't matter who finds out, because your reward will remain because you gave for the right motive. Thus, *"Our Father who sees in secret will Himself*

reward you openly": Jesus points out the great value of doing good deeds is for the glory of God. It is much better to receive our return from God, who rewards much more generously and much more *openly* than men do. The contrast between right and wrong vilification is expressed by antithesis in "left- right" and "secret-know (seeth)". Reinforcing the meaning more enhances the use of alliteration in /w/ and the assonance of /t/.

Being hypocrite not only in giving or helping others, but in all behaviors including prayer. So, the text proceeds to warn people from this bad feature because it destroys all their doings. *"And when you pray, you shall not be like the hypocrites"*: Jesus assumed that His disciples would give, so He told them the right way to give. He also assumed that His disciples would *pray,* and it was important that they not pray in the same manner as the *hypocrites* who do not pray to be heard by God, but to *"be seen by men".* The future tense is used to express that his is a common fault in public prayer today, when people pray to impress or teach others instead of genuinely pouring out their hearts before God. The text intends to show that those who behave like that have not any good reward from God because they do their pray to people. Repetition of the first verse is used in this verse to emphasize the message. And the same simile is repeated to increase the resemblance between hypocrites and those who pray in the "corners of the streets". The smoothness of the verse is created by the alliteration of /s/, /h/ and /r/ and the assonance of /d/.

Jesus aims to advice true believers especially, and all human beings generally, and tells them about the right way of acceptable prayer. They should meet with God in their *'room'* (or "close") because:

- The idea is of a private place where we can impress no one except God.

- The specific ancient Greek word "room" is used for a storeroom where treasures are kept. This reminds us that there are treasures waiting for us in our prayer closet.

- Jesus certainly does not prohibit public prayer, but our prayers should always be directed to God and not towards man.

The text depends on antithesis of "private- close- openly" to deliver the contrast between the right and wrong way of prayer. In addition to that, the sequences in the orders of doing this right way of prayer are also significant to the message. The present and future tenses dignify that these actions should be taken now and in the future to win the intended purpose.

Because of the significance of praying in humans' life, Jesus shows all required states in order not to be questioned about any state and there will be no permission for those who pray the wrong way. Jesus recommends Christians: "The right kind of prayer does not use *vain repetitions",* which is any and all prayer which is mostly words and no meaning; "all lips and no mind or heart" because "we don't pray to tell God things that He didn't know before we told Him". We pray to commune with and appeal to a loving God who wants us to bring every need and worry before His throne. These recommendations with the moral lesson of prayer to the true vilifiers are delivered linguistically by using various stylistic features including simile in "as the heathens" signaling resemblance between those who speak much in their pray and the heathens because Christians' prayers are measured by weight, and not by length. Many of the most prevailing prayers have been as short as they are strong. The high rhythm

is created by alliteration in /g/, /h/ and /r/. Also, two antithetical items are employed dignifying the contrast in "know- ask".

In order to Make these recommendations unforgettable to all Christians, the verses from 9 t0 13 draw a typical model to the good pray of the true vilifiers. Jesus, in a hidden way, tries to make the pray of true vilifiers as a guide to all people. He begins with metaphor of *"Our Father in heaven"* to explain the following:

- It is true that God is the mighty sovereign of the universe who creates, governs, and will judge all things – but He is also to us a *'Father'*.

- He is *"our Father, but He is our Father in heaven".* When we say "*in heaven*", we remember God's holiness and glory.

- This is a prayer focuses on *community*; Jesus says "*Our Father*" and not "My Father". The whole prayer is social. The singular pronoun is absent. Man enters the presence of the Father, and then prays as one of the great family." (Morgan)

A long with this significant metaphor, hyperbaton is used in "shall you pray" calling for focus. Doing any good thing/deed for God's sake, including vilification of life, by humans represents God' agendas including His *name, kingdom and will* that have the top priority. Jesus aims to reach his ultimate objective in this verse. Jesus wants us to pray with the desire that the *will* of God would "*be done on earth as it is in heaven".* In heaven there is no disobedience and no obstacles to God's will; on earth there is disobedience and at least apparent obstacles to His will. The citizens of Jesus' kingdom will want to see His will done as freely *"on earth as it is in heaven".* The verses try to satisfy all people argument such as why God wants us to pray that *His* will would be done,

as if He were not able to accomplish it Himself. God is more than able to do His will without our prayer or cooperation; yet He invites the participation of our prayers, our heart, and our actions in watching His *will be done on earth as it is in heaven*. Stylistically, simile is used in "as it is in heaven" resembling the similarity between the required prayer now and then. Also, two items are used antithetically "heaven- earth" to present the two places of humans' reside. Also, the alliteration of /h/ creates a soft rhythm for the verses. Those vilified people who really do their deeds for God's sake and search behind their good giving and prayer will have the right in their Hereafter to ask behind their reward. Metaphorically, "supernatural bread" is used as the vilifiers' deserved reward.

In addition to their *"bread"*, true vilifies can ask behind the following: " *And forgive us our debts, as we forgive our debtors. And do not lead us into temptation, but deliver us from the evil one"* because the right kind of prayer will freely bring its own needs to God. This will include needs for daily provision, forgiveness, and strength in the face of temptation. The item "*temptation*" is used representing polysemy. In other words, If we truly pray, *"lead us not into temptation"*, it will be lived out in several ways. It will mean:

- Never boast in your own strength.

- Never desire trials.

- Never go into temptation.

- Never lead others into temptation.

Thus, in order to say that the right kind of prayer praises God and credits to Him "*the kingdom and the power and the glory*", Jesus employs, in

addition to polysemy, antithesis in "lead- deliver" to show the result of this true prayer.

The text then moves to speak about the importance of forgiveness to the true vilifiers. *"If you forgive men their trespasses, your heavenly Father will also forgive you"*: Forgiveness is required for those who have been forgiven. We are not given the luxury of holding on to our bitterness towards other people. If, on the other hand, we have an exaggerated view of the offences of others, it proves that we have minimized our own. "*Neither will your Father forgive your trespasses":* Jesus has much more to say about forgiveness. Here, the emphasis is on the *imperative* of forgiveness; on the fact that it is not an option. In order to show the strong argent to forgiveness and how by this action true vilifiers reach God's satisfaction, parallelism is employed in these two verses in:

- *"For if you will forgive men their offences… your heavenly Father will forgive you also your offences.*

- *But if you will not forgive men…neither will your Father forgive you your offence"* signaling the same theme. Also "God" is referred to metaphorically as "heavenly father" and "offences" instead of "sins" to bring interest and intention to the image more.

As it is mentioned, all believers' actions are taken into consideration and Jesus tends to explain the conditions for each action. In this explanation, Jesus aims to show that the conditions for each action are imperative and also humans will not have any permission for their "offences". "Fasting" is described in the following three verses: *When you fast*: Jesus speaks to these fundamental practices of spiritual life in His kingdom: giving, praying, and now fasting. Clearly, Jesus assumes that His

followers *would* fast. The Old Testament commands fasting on the Day of Atonement. Jesus tends to focus on fasting because:

- Fasting is something good that is corrupted by the hypocrisy of the religious people of Jesus' day. Our corrupt natures can corrupt something good into something bad. A modern example of a good thing that has gone bad is the manner of dressing nice on Sunday. There is nothing wrong with this in itself.

- It can even be good as an expression of reverence; yet if it is used to compete with others or to draw attention to one's self, something good has become something bad.

- "Fasting took a leading place in devotion under the Law, and it might profitably be more practiced even now under the Gospel". The Puritans call it "soul-fattening fasting", and so many have found it.

Stylistically, simile is used again in "not as the hypocrites" resembling that he hypocritical scribes and Pharisees want to make sure that everybody knows they are fasting, so they would have *"a sad countenance and disfigure their faces"* so their agony of fasting would be evident to all. Also, antithesis in "disfigure- appear" is employed explaining that the real problem with the hypocrite is self-interest. Thus, they receive the admiration of men for these 'spiritual' efforts, they receive all the reward that they will ever get. Semantically, two lexical items are used by Jesus, they are "anoint- wash" Jesus instructs us to take care of ourselves as usual and to make fasting as something secret. A soft and smooth rhythm is enhanced by alliteration of /f/, /th/, /r/, /h/ and /a/ and the assonance of /d/ and /y/.

After explaining the right and good ways of prayer, and giving and fasting, Jesus moves to explain, in verses 19 to 21, the danger of

following interests and pleasure by shedding light on the place of material things, a warning against covetousness and also the fact that human are exposed to both ways: treasures and vilification of such treasures and they are free in their life to choice either one. There are three places for these treasures, they are on earth, in heaven and in hearts. Metaphorically, the first type is temporary and fading away "where moth and rust destroy and where thieves break in and steal" and also they are of no ultimate value either. If this is the case, then it is wrong for the disciple of Jesus to dedicate his life to continually expanding his earthly treasures. Thus, negative order is used directed to all people by Jesus signaling warning by this creative language and a 'conative function' is reflected then because Jesus does not say it is wrong to possess earthly treasure, He does say it is wrong to lay it up for self. We are to hold it as stewards.

But the second type, the heavenly treasure is secure. Thus, metaphorically, it is described as heavenly expressing that heavenly treasures are everlasting and incorruptible. "Treasures in heaven" give enjoyment *now*, in the contentment and sense of well-being that comes from being a giver. But their ultimate enjoyment comes on the other side of eternity.

To explain the contrast more and enhance people imagination, Jesus uses parable in speaking about a dishonest manager, who is about to be called to account. Knowing he would be fired, he begins to settle accounts with his master's debtors at terms favorable to the debtors, so, they would treat him kindly when the master fired him. The master ends up complimenting the manager for his shrewd tactics (presumably before he fired him). This dishonest manager is praiseworthy for two reasons. First, he knows he will be called to account for his life and he took it seriously. Second, he takes advantage of his present position to arrange a

comfortable future and we can use our material resources "*right now*" for eternal good, even though we cannot bring them with us. This parable shows that Our material treasures will not pass from this life to the next, but the good that has been done for the kingdom of God through the use of our treasures lasts for eternity, and the work God does *in us* through faithful giving will last for eternity.

As from the beginning of these verses, the Holy Bible used to focus on the "minds and hearts" as adequate places for good deeds. Thus, Jesus concludes that you can only have your treasure (and your heart) in one place; we can't store up treasure on earth and on heaven at the same time. Many stylistic devices are utilized by Jesus in these verses such as the creative choice of items "rust- moth" and the word "thieves" representing metaphor and referring to the fact that materialism is in a direct and continuous conflict with loyalty to God. In addition to that, parallel structure wave during the parts of these verses keeping the message to the point.

Giving concrete proofs is important in some difficult religious issues. The Holy Bible addresses people metaphorically by making the "eye" as the focus and center here rather than the body. Simply, the idea is that "light" comes into the body through the eye. If our eyes were blind, we would live in a "dark" world. "Good and bad" are used to show that having *a good* eye is either being *generous* (detachment from material concern) or being *single minded*. Both principles apply to the disciple's attitude towards material things. Thus, two contrastive sides are exposed:

- Being *generous* brings light to our lives. We are happier and more content when we have God's heart of generosity. But if we are not generous, it is as if your whole body will be full of darkness. Our

selfish, miserly ways cast darkness over everything that we think or do.

- Being *single minded* brings light to our lives, and we are also happier and more content when we focus on the kingdom of God and His righteousness, knowing that all the material things will be added to us (Matthew 6:33). But when we are double-minded, it is as if your whole body is full of darkness. We try to live for two masters at the same time, and it puts a dark shadow over everything in our life.

Parallelism is utilized in *"Full of light… full of darkness"* signaling that in any case, Jesus tells us that either our eye is directed at heavenly things (and therefore *full of light*) or it is directed at earthly things (and therefore *full of darkness*). The lexical choice of "evil eye" is used referring to an *"envious, covetous"* man or disposition, a man who repines at his neighbor's prosperity, loves his own money, and will do nothing in the way of charity for God's sake. The result will be if people are blind in our eyes, the whole body is blind. "The *darkness"* is then *"great"* in their whole body. In the same way, their attitude towards material treasure will either bring great *light* or great *darkness* to our lives.

After giving two visions for humans' work in this life, the text proceeds to describe the choice between two masters. Jesus states explicitly that serving two masters is a simple impossibility. If you think that you are successfully serving two masters, you are deceived. It can't be done. But, implicitly, the verse refers to a hidden message which is that don't serve your money, *"Let your money serve the Lord and it will serve you"*. Parable is used of "Baal" to deliver this message. Also, the name *"mammon"* is used polemically, referring either to the name of a pagan

God. Others think the name comes *"from the Hebrew aman, to trust, confide; because men are apt to trust in riches"*. Whatever its origin, the meaning is clear: *mammon* is materialism, or "wealth personified. By using these stylistic means, the verse focuses on delivering that many people will say they love God, but their service of money shows that in fact they do not.

Life is described vividly in the following verse beginning with assuring that people should leave worrying about their present life including eating, drinking and clothing because life is more than such things. Thus, "do not worry" is used figuratively signaling the difference between God's promise and humans' thinking. But it cannot be said that Jesus the Christ troubles his head about what he should eat, or what he should drink; his meat and his drink consisted in doing his Father's will." But he is concerned with the right things, the ultimate issues of life and he then left the management (and the worry) over material things with our heavenly Father. To create unity and relevance, asyndeton is used in this verse in which the material things in life are not connected by a conjunction. Also, the alliteration of /s/ and the assonance of /y/ enhance rhythm.

Proofs are supported by the verses 26 to 30 assuring people to not worry about their life. Metaphor of 'birds' is used displaying what God provides for the birds and how He takes care of them. Therefore, we should expect that God would take care of us. And the birds don't *worry*, but they do *work*. Birds don't just sit with open mouths, expecting God to fill them. Working is part of faith, thus having faith supports the search behind a work. Two antithetical items to enhance the image are used "sow- reap". Then, the verse asks people to consider their state that they have in their "father". The verse asks a rhetorical question explaining that the worry that many people have over the material things of life is rooted

in a low understanding of their *value* before God. They don't comprehend how much "He loves and cares for them". Another rhetorical question is followed in the following verse includes a lexical item "cubit": *"Which of you by worrying can add one cubit to his stature"* meaning that worry accomplishes nothing; we can *add* nothing to our lives by worrying. There may be greater sins than worry, but there are none more self-defeating and useless.

A long with the above devices, metaphor is used more than once in these verses as *"If God so clothes the grass of the field"* signaling that God even takes care of *"the grass of the field"*, so He will certainly take care of you. We are confident of the power and care of a loving heavenly Father. Also, a promise from Jesus is assigned to those who worry only behind God's satisfaction is exposed in these verses by using metaphor. Thus, if people still worry about their life after all these proofs and sermons, they are described as having *"a little faith"*.

The text concludes with the last verses assuring people to follow the right way. Firstly*, "they have a heavenly Father that knows their needs"*, "heavenly" again is used metaphorically inviting Christians to know a freedom from the worry and anxiety that comes from undue concern about material things. Leaving worrying and do not behaving like "heathens", by using "heathens", Jesus contrasts the life of those who do not know God and are separated from Him with those who do know God and receive His loving care. Those who know God shouldn't *seek* after other things. Secondly, what people should seek is *"first the kingdom of God"*. "kingdom" is used metaphorically signaling God's will, satisfaction and Justice. The metaphor and polysyndeton refer to the following:

- This must be the rule of our life when ordering our priorities. Yet, it is wrong to think that this is just another priority to fit onto our list of priorities and to put at the top. Instead, in everything we do, *"we seek first the kingdom of God"*.

- Jesus does not just tell them to stop worrying; He tells them to replace worry with a concern for the kingdom of God. A habit or a passion can only be given up for a greater habit or passion.

- A commitment to find and to do the will of God, to ally oneself totally with his purpose. And this commitment must come first.

- Putting God's kingdom first and do not think that your physical well-being are worthy objects to live your life for you then may enjoy *"all these things"*. He promises heavenly treasure, rest in divine provision, and fulfillment of God's highest purpose for man, fellowship with Him, and being part of His kingdom. Thus, by this creative use of metaphor, 'a conative function' is reflected in this promise (www. 3, 2022).

The text ends up with a device and lesson to all people and Jesus directs his sermon to all people saying that if they *must* worry, worry only for the things of today. Most of their worry is over things that they have absolutely no control over anyway, and is therefore foolish as well as harmful. Also, Jesus reminds Christians of the importance of living for the present *day*. It isn't wrong to remember the past or plan for the future. Yet, it is easy to become too focused on either the past or the future and to let "*the day*" and "*its own trouble*" be ignored. God wants people to remember the past and plan for the future, but live in the present. Thus, the difference between 'day' and 'tomorrow' is included to support this meaning. The word 'evil' is used metaphorically referring to the problems

and troubles of life. The future tense is also noticed that it is used repeatedly meaning that these events in the future might occur in the present.

5.3.3 Statistical Analysis

Table (11) presents the frequencies and percentages of the stylistic devices used in texts of vilification of life in the Holy Bible:

Table (11): The Frequencies and Percentages of the Stylistic Devices in the Texts of Vilification of Life in the Holy Bible

Level	Device	Frequency	Percentage
Phonological	1. Alliteration	111	17.76%
	2. Assonance	105	16.8%
	3. Consonance	121	19.36%
	4. Rhyme	18	2.88%
	5. Homogeneity	10	1.6%
Syntactic	1. Parallelism	20	3.2%
	2. Ellipsis	23	3.68%
	3. Polysyndeton	35	5.6%
	4. Asyndeton	25	4%
	5. Hyperbaton	25	4%

Semantic	1. Simile	9	1.44%
	2. Antithesis	13	2.8%
	3. Metaphor	27	4.32%
	4. Parable	14	2.24%
	5.Lexical choice	13	2.8%
	6. Hyperbole	14	2.24%
	Total	530	84.8%

Viewing the statistical results of the stylistic devices in texts of vilification of life in the Holy Bible shows that alliteration, assonance and consonance score the higher statistical results among all the devices generally and the phonological ones especially. In the second level, polysyndeton, metaphor, parable, asyndeton and hyperbaton come in the second level. While parallelism, ellipsis, rhyme and simile come in the third level. Some devices score similar results in the table, for example antithesis and lexical choice, at the semantic level, score 2.8% and hyperbaton with parable, in the same level, score 2.24%. These results suggest that these devices work together in a mutual or complementary relationship in the texts of vilification of life in the Holy Bible. A high, effective and persuasive style is created by this relationship to obtain

warning, promise and assurance besides other functions of texts of vilification of life. The following points will discuss the statistical frequencies and ratios of the devices in each level with the importance of each score:

i) Stylistic Devices at the Phonological Level

Stylistically, at the phonological level, consonance, alliteration and assonance have the highest results (19. 36%, 17.76% and 16.8% respectively), while homogeneity scores the lowest result among these phonological devices (1.6%). These percentages show the immense significance of the phonological devices in creating the rhythm of Biblical texts. Also, such devices add to the meaning of the texts and enhances the receivers' intention. In sum, the foregoing phonological devices in English make the text memorable, reinforce meaning, enhances the receivers' intention and impart melodic effect.

ii) Stylistic Devices at the Syntactic Level

Syntactically speaking, polysyndeton scores the higher statistical result among the syntactic devices (5.6%). This percentage reflects that this device is highly significant in keeping the fluidity and continuity of the message to the same tract and course.

Asyndeton and hyperbaton come in the second degree scoring an equal percentage (4%). Both these devices are vital in showing brevity, securing emphasis, attracting the attention and providing rhythm in the texts of vilification of life.

 Ellipsis (3.68%) and parallelism (3.2%) score the lowest percentage. Ellipsis suggests the economical nature of English language generally and

of texts of vilification of life especially in the Holy Bible. Clarity, rhythm emphasis and memorability of these texts are created by parallelism.

iii)   Stylistic Devices at the Semantic Level

The highest ratio, among the semantic devices in the texts of vilification of life in the Holy Bible, is scored by metaphor (4.32%). This score reflects the salient functions of this semantic device in these texts supporting clearness, enhancing imagination and evoking intention.

The importance of parable and hyperbole in provoking thinking and magnifying beyond reality to attract the receivers' intention and to increase the interest of the text makes the texts include these devices. They score equal scores, reading as (2.24%). Similarly, an equal ratio is scored by antithesis and lexical choice. They read as (2.8%) in the texts of vilification of life in the Holy Bible. What makes these texts employ these devices is the fact that such semantic devices attract the receivers' intention, evoke thinking, show contrast, support the message of the texts, and make the texts effective and persuasive.

However, simile scores the lowest ratio (1.44%). This device has a persuasive effect in increasing one's feelings and attitudes. It is also utilized to increase resemblance and attract the receivers' intention.

In short, the above discussion at the three levels makes it clear that the sixteen stylistic devices at all levels have similar functions because of two reasons:

First, the selected texts have only one theme which is vilification of life.

Second, these texts from the Holy Bible have identical meanings including warning, promising, assuring and persuading.

Besides their meanings, these devices attract attention, memory, thinking, imagination, persuasion and effectiveness.

5.3.4 The Analysis of the Qur'anic Verses

Text (1)

{ مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوَفِّ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ (15) أُولَئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ وَحَبِطَ مَا صَنَعُوا فِيهَا وَبَاطِلٌ مَا كَانُوا يَعْمَلُونَ (16) أَفَمَنْ كَانَ عَلَى بَيِّنَةٍ مِنْ رَبِّهِ وَيَتْلُوهُ شَاهِدٌ مِنْهُ وَمِنْ قَبْلِهِ كِتَابُ مُوسَى إِمَامًا وَرَحْمَةً أُولَئِكَ يُؤْمِنُونَ بِهِ وَمَنْ يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ فَالنَّارُ مَوْعِدُهُ فَلَا تَكُ فِي مِرْيَةٍ مِنْهُ إِنَّهُ الْحَقُّ مِنْ رَبِّكَ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ (17) وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِباً أُولَئِكَ يُعْرَضُونَ عَلى رَبِّهِمْ ويَقُولُ الأَشْهَادُ هؤُلاءِ الَّذِينَ كَذَبُوا عَلى رَبِّهِمْ أَلا لَعْنَةُ اللهِ عَلَى الظَّالِمِينَ (18) الَّذِينَ يَصُدُّونَ عَنْ سَبِيلِ اللَّهِ ويَبْغُونَهَا عِوَجاً وهُمْ بِالآخِرَةِ هُمْ كافِرُونَ (19) أُولئِكَ لَمْ يَكُونُوا مُعْجِزِينَ فِي الأَرْضِ وما كانَ لَهُمْ مِنْ دُونِ اللَّهِ مِنْ أَوْلِياءَ يُضاعَفُ لَهُمُ الْعَذابُ ما كانُوا يَسْتَطِيعُونَ السَّمْعَ وما كانُوا يُبْصِرُونَ (20) أُولئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وضَلَّ عَنْهُمْ ما كانُوا يَفْتَرُونَ (21) لا جَرَمَ أَنَّهُمْ فِي الآخِرَةِ هُمُ الأَخْسَرُونَ (22) إِنَّ الَّذِينَ آمَنُوا وعَمِلُوا الصَّالِحاتِ وأَخْبَتُوا إِلى رَبِّهِمْ أُولئِكَ أَصْحابُ لْجَنَّةِ هُمْ فِيها خالِدُونَ (23) مَثَلُ الْفَرِيقَيْنِ كَالأَعْمى والأَصَمِّ والْبَصِيرِ والسَّمِيعِ هَلْ يَسْتَوِيانِ مَثَلاً أَفَلا تَذَكَّرُونَ (24)}

(هود: 15-24)

(15) Those who desire the life of the present and its glitter,- to them we shall pay (the price of) their deeds therein,- without diminution.(1511) 16. They are those for whom there is nothing in the Hereafter but the Fire: vain are the designs they frame therein, and of no effect and the deeds that they do!. (17) Can they be (like) those who accept a Clear (Sign) from their Lord, and whom a witness from Himself(1512) doth teach, as did the Book of Moses before it,- a guide(1513) and a mercy? They believe therein; but those of the Sects that reject it,- the Fire will be their promised meeting-place. Be not then in doubt thereon: for it is the

truth from thy Lord: yet many among men do not believe!. (18) Who doth more wrong than those who invent a life against Allah. They will be turned back to the presence of their Lord, and the witnesses will say, "These are the ones who lied against their Lord! Behold! the Curse of Allah is on those who do wrong!-. (19) "Those who would hinder (men) from the path of Allah and would seek in it something crooked: these were they who denied the Hereafter!"(1514). (20) They will in no wise frustrate (His design) on earth, nor have they protectors besides Allah. Their penalty(1515) will be doubled! They lost the power to hear, and they did not see!. (21) They are the ones who have lost their own souls: and the (fancies) they invented have left them in the lurch!. (22) Without a doubt, these are the very ones who will lose most in the Hereafter!. (23) But those who believe and work righteousness, and humble themselves before their Lord,-(1516) They will be companions of the gardens, to dwell therein for aye! 24. These two kinds (of men) may be compared to the blind and deaf, and those who can see and hear well. Are they equal when compared? Will ye not then take heed? (Ali, 2015: 136).

Table (12): Contextual Factors in هود (15-24)

Participants	Allah and People
End	Piety
Act Sequence	Order and Warning

Table (13): Stylistic Devices in هود *(15-24)*

Phonological Level	
Device	**Function**
1. Alliteration مِنْهُ وَمِنْ مِرْيَةٍ مِنْهُ أظْلَمـ- أفترى- أولئك- الأشهاد- عن- عوجا يصدون-يبغونها يكونوا- يستطيعون-يضاعف- يبصرون الأخرة- الأخسرون الأعمى- الأصم **2. Assonance** زينتها فيها اعمالهم هم يتلوه منه قبله بينة رحمة مرية جرم انهم هم امنوا عملوا اخبتوا **3. Consonance** رَبِّهِ وَيَتْلُوهُ شَاهِدٌ مِنْهُ وَمِنْ قَبْلِهِ	-creates bondage among words. -enhances the readers' and the listener's intention. -provides rhythm. -makes the text memorable. -creates links among or bondage between words. -has a psychological effect. -has a melodic sign. -creates rhythm.

من ممن يعرضون ظالمين الذين	-supports meaning.
معجزين من يبصرون دون يستطيعون	-effects the message.
4.Rhyme	
يبخسون يعملون	-effects the attention and imagination.
كافرون يبصرون يؤمنون يفترون ظالمين	
الأخسرون خالدون تذكرون	
Syntactic Level	
1. Parallelism	
أَفَمَنْ كَانَ عَلَى بَيِّنَةٍ مِنْ رَبِّهِ	-keeps the message to the point.
ومَنْ أَظْلَمُ مِمَّنِ افْتَرى عَلَى اللَّهِ كَذِباً	
أُولَئِكَ لَمْ يَكُونُوا مُعْجِزِينَ فِي الأَرْضِ	-enhances attention.
أُولَئِكَ أَصْحابُ لْجَنَّةِ	
1. Ellipsis	
وما كانوا (يستطيعون) يبصرون	-avoids redundancy.
2. Polysyndeton	
مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوَفِّ إِلَيْهِم	-creates continuity.
أَعْمَالَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ	
أَفَمَنْ كَانَ عَلَى بَيِّنَةٍ مِنْ رَبِّهِ	
وَيَتْلُوهُ شَاهِدٌ مِنْهُ	
وَمِنْ قَبْلِهِ كِتَابُ مُوسَى إِمَامًا	-reinforces meaning.
أُولَئِكَ يُؤْمِنُونَ بِهِ وَرَحْمَةً	

وَمَنْ يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ	
فَالنَّارُ مَوْعِدُهُ فَلَا تَكُ فِي مِرْيَةٍ مِنْهُ	
إِنَّهُ الْحَقُّ مِنْ رَبِّكَ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ	-enhances the flow.
الَّذِينَ يَصُدُّونَ عَنْ سَبِيلِ اللَّهِ ويَبْغُونَها	
عِوَجاً وهُمْ بِالآخِرَةِ هُمْ كافِرُونَ	
3. Hyperbaton	
وَهُمْ فِيهَا لَا يُبْخَسُونَ	-creates rhythm.
وهُمْ بِالآخِرَةِ هُمْ كافِرُونَ	-shows emphasis.
اجَرَمَ أَنَّهُمْ فِي الآخِرَةِ هُمُ الْأَخْسَرُونَ	-creates specification.
Semantic Level	
1. Simile	
مَثَلُ الْفَرِيقَيْنِ كَالْأَعْمى والْأَصَمِّ والْبَصِيرِ والسَّمِيعِ	-creates comparison.
2. Antithesis	
نُوَفِّ إِلَيْهِمْ	-enhances thinking.
لا يبخسون	
يُؤْمِنُونَ بِهِ	-shows contrast.
مرية منه	
أعمى-بصير	

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3. Parable	-enhances human mind.
شَاهِدٌ مِنْهُ وَمِنْ قَبْلِهِ كِتَابُ مُوسَى إِمَامًا وَرَحْمَةً مَثَلُ الْفَرِيقَيْنِ كَالْأَعْمى والأَصَمِّ والْبَصِيرِ والسَّمِيعِ هَلْ يَسْتَوِيانِ مَثَلًا أَفَلا تَذَكَّرُونَ	

Analysis

In the first text, three contextual factors are utilized including participants (which is represented by the addresser Allah and the addressee people), end (which is delivered by piety) and act sequence (which is represented by order and warning).

Piety is an agenda Islam delivers many ideas to people. In text 1, this agenda delivers the idea of vilification of life implicitly. This divine text displays two parties: the vilified ones and those who take life as an aim. The verse begins to describe the second group:

((مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوَفِّ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ))

This group can be named as the wicked ones or "the worldly". Members of this group enjoy their life and they have a show in their good deeds. Those people take life as a show and display their good deeds to the others, they are answered by the verse:

((نُوَفِّ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ))

The will of those people is limited to the life of this world, its adornment, and materials including boys, arches of gold, silver, branded horses, cattle and   plows.

They spent their desire, effort, and action on these things. Those people are described as wretched because they were created for the world alone. That's why نُوَفِّ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا i.e. "And in it they will not be diminished" وَهُمْ فِيهَا لَا يُبْخَسُونَ, but this is the end of their bliss. So that:

((أُولَئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ وَحَبِطَ مَا صَنَعُوا فِيهَا وَبَاطِلٌ مَا كَانُوا يَعْمَلُون))

In addition, "And in vain what they have done in it" i.e., in the world. What they did (which they did to deceive the truth and its people) and what they did of good deeds (which have no basis, and whose condition does not exist, which is faith) are null and void. The verse continues in describing the worldly and gives more evidences about their attachment to life even if they have "بينة من ربهم". Those worldly are inspired by more than one evidence, among them is "the book of Moses", the Torah, which Allah makes "a leader" for people and a "mercy" for them, bears witness to this Qur'an with truthfulness, and agrees with it in what he brought of the truth. In other words, this evidence is given to increase humans' piety. the syntactic stylistic device hyperbaton in the above verses is clear. It is used in   وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ and وَهُمْ فِيهَا لَا يُبْخَسُونَ Specification and rhythm are the main reasons behind such use. In the first example, hyperbaton gives the verse rhythm, while in the second verse, the pronoun "هم" is superimposed on "الآخرة" showing specification of the disbelieve of the worldly in the afterlife.

Besides, the semantic stylistic device parable in "و من قبله كتاب موسى" is used to confirm the features of the worldly because even if they have evidence about the ultimate ends of their deeds. They do not follow it

because they lose the good human instincts and right minds. This device activates humans' mind by disclosing the truth in a hidden form and creating a clear and pure image.

Other attributes of those worldly are given in these divine verses افْتَرى "يَصُدُّونَ عَنْ سَبِيلِ اللَّه" and " عَلَى اللَّهِ كَذِباً". The speaker is Allah to all humans expressing a warning that no one is "more unjust than he who invents a lie about God". A warning against those who do not have any sense of piety and begin to practice falsehood and abhor the truth by attributing a partner to Allah. Thus, conative function is reflected in this verse because this verse represents a direct speech from Allah to all people, especially those people who try to empower their bondage with life and forget or neglect the afterlife by their deeds. They enjoyed the material side of their life and did nothing to their ends. The Qur'an describes their treatment in saying:

((أُولئِكَ لَمْ يَكُونُوا مُعْجِزِينَ فِي الأَرْضِ وما كانَ لَهُمْ مِنْ دُونِ اللَّهِ مِنْ أَوْلِياءَ يُضاعَفُ لَهُمُ الْعَذابُ ما كانُوا يَسْتَطِيعُونَ السَّمْعَ وما كانُوا يُبْصِرُونَ (20) أُولئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وضَلَّ عَنْهُمْ ما كانُوا يَفْتَرُونَ (21) لا جَرَمَ أَنَّهُمْ فِي الآخِرَةِ هُمُ الأَخْسَرُونَ))

Those people lose guardians and grace together. Consequently, "The torment will be doubled for them". It will be intensified and increased, because they have led astray themselves. Those worldly people like deaf dumb, who do not make sense because they neither hear nor see. "It is those who lost their selves" that they missed it, the greatest reward, and they deserved the most severe punishment.

While the above verses are concerned with the worldly and their deeds in 'Dunya', the end of the text explains the brilliant and bliss of those who do not take life as an ultimate aim. So, the text moves to a Divine call to all

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humans explaining the feature or the opposite picture of the second group (the happy group):

((إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَخْبَتُوا إِلَى رَبِّهِمْ أُولَئِكَ أَصْحَابُ لْجَنَّةِ هُمْ فِيها خالِدُونَ))

"Indeed, those who believe" with their hearts, they:

- believed and confessed, what God commanded to believe in, from the principles and rules of the religion.
- "and do righteous deeds" includes the actions of the hearts and limbs, and the words of the tongue.
- "and they were hidden to their Lord" meaning: they submitted to Him, submitted to His greatness, humiliated His authority, and turned to Him with His love, fear, hope, and supplication to Him.
- "Those" who combined these attributes are "the owners of Paradise, they will abide therein".

The text ends with utilizing the semantic device 'antithesis'. This utilization expresses the contrast between the two parties; the miserable group, and the happy group:

((مَثَلُ الْفَرِيقَيْنِ كَالأَعْمى والأَصَمِّ والْبَصِيرِ والسَّمِيعِ هَلْ يَسْتَوِيانِ مَثَلًا أَفَلا تَذَكَّرُونَ))

The miserable group and the happy group are compared to the blind and the deaf. "The Seeing and the All-Hearing" is the parable representing the happy. "Are they equal for example?;; They are not equal, for example, but there is a difference between them that cannot be described.

A sense of simile is also included in this last verse to emphasize the comparison between these two parties, to make the image clear and the physical comparison is suffice. Simile is supported by antithesis to show

the opposite attitudes and afterlife of them and these antithetical words are expressed in hyperbaton such as:

((نُوَفِّ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ، فَلَا تَكُ فِي مِرْيَةٍ مِنْهُ إِنَّهُ الْحَقُّ، مَثَلُ الْفَرِيقَيْنِ كَالأَعْمى والأَصَمِّ والْبَصِيرِ والسَّمِيعِ)).

This comparison is also improved by polysyndeton to convey the close connection and thus reinforces the contrast between the verses:

((أَفَمَنْ كَانَ عَلَى بَيِّنَةٍ مِنْ رَبِّهِ(17) ومَنْ أَظْلَمُ مِمَّنِ افْتَرى عَلَى اللهِ كَذِباً(18))).

These above verses contain rhetorical questions: "أفمن and ومن أظلم ". such questions need not to be answered, but to invite the receivers to partake in self-evaluation of such state. The verses answer each other or the same verse contains an answer to the question, such as the first question is answered in the same verse:

((أُولَئِكَ يُؤْمِنُونَ بِهِ وَمَنْ يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ فَالنَّارُ مَوْعِدُهُ فَلَا تَكُ فِي مِرْيَةٍ مِنْهُ إِنَّهُ الْحَقُّ مِنْ رَبِّكَ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ))

While the second question is answered and then another rhetorical question is asked to complete the ultimate end of the worldly.

((أُولَئِكَ يُعْرَضُونَ عَلى رَبِّهِمْ ويَقُولُ الأَشْهادُ هؤُلاءِ الَّذِينَ كَذَبُوا عَلى رَبِّهِمْ أَلا لَعْنَةُ اللهِ عَلَى الظَّالِمِينَ))

In addition to the foregoing stylistic devices which try to shed light on the contrast between the two parties, parallelism between or among the verses of the text help in giving this text brevity, strength and making it clear and memorable. The contact among these devices is very vital in supporting their functions and importance. Thus, the phonological devices behave like a supporter to the above syntactic and semantic devices in the text. For example, the alliteration of "و", "الألف" "الياء"

"الميم، the assonance of "التاء" and "النون", with consonance and rhyme all make the text persuasive and effective in delivering its message. The first two phonological devices add a soft and audible rhythm to the verses of the text.

According to الصابوني (د. ت : 10) explains the elliptical syntactic structure in this text. He says that "لا تك" contains ellipsis and its origin is "لا تكن". It is an order in the form of prohibition. This order aims to prohibit humans from having any doubt in the Glorious Qur'an and to be straight in their faith, in spite of the fact that This matter is not easy. It requires jihad against oneself and patience in performing duties and forbidding it from evil and destructive things.

While الزحيلي (2001: 1033) discusses another form of order in the form of using questions. The first is in "و من أظلم " which means no one. It is a rhetorical question aims to negate as "لا أحد أظلم". The verse is to minded believers and those who are described as "happy". Another form of question is mentioned in "أفلا يتذكرون" and "هل يستويان". The first is negation which means that "لا يستويان", while the second is to warn people to beware of the people before them (الزحيلي, 2001: 358).

Text (2)

﴿كُلًّا نُمِدُّ هَٰؤُلَاءِ وَهَٰؤُلَاءِ مِنْ عَطَاءِ رَبِّكَ وَمَا كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا (20) انْظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ وَلَلْآخِرَةُ أَكْبَرُ دَرَجَاتٍ وَأَكْبَرُ تَفْضِيلًا (21) لَا تَجْعَلْ مَعَ اللَّهِ إِلَٰهًا آخَرَ فَتَقْعُدَ مَذْمُومًا مَخْذُولًا (22) وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا (23) وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا (24) رَبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ إِنْ تَكُونُوا صَالِحِينَ فَإِنَّهُ كَانَ لِلْأَوَّابِينَ غَفُورًا (25) وَآتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ وَلَا تُبَذِّرْ تَبْذِيرًا (26) إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا (27) وَإِمَّا تُعْرِضَنَّ عَنْهُمُ ابْتِغَاءَ رَحْمَةٍ مِنْ رَبِّكَ تَرْجُوهَا فَقُلْ لَهُمْ قَوْلًا مَيْسُورًا (28) وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً

إِلَى عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَحْسُورًا (29) إِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا (30) وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ إِنَّ قَتْلَهُمْ كَانَ خِطْئًا كَبِيرًا (31) وَلَا تَقْرَبُوا الزِّنَا إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا (32) وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لِوَلِيِّهِ سُلْطَانًا فَلَا يُسْرِفْ فِي الْقَتْلِ إِنَّهُ كَانَ مَنْصُورًا (33) وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّى يَبْلُغَ أَشُدَّهُ وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا (34) وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا (35) وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا (36) وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّكَ لَنْ تَخْرِقَ الْأَرْضَ وَلَنْ تَبْلُغَ الْجِبَالَ طُولًا (37)﴾

(الأسراء: 20-37)

20. Of the bounties of thy Lord We bestow freely on all These as well as those: The bounties of thy Lord are not closed (to anyone).(2200). 21. See how We have bestowed more on some than on others; but verily the Hereafter is more in rank and gradation and more in excellence.(2201). 22. Take not with Allah another object of worship;(2202) or thou (O man!) wilt sit in disgrace and destitution.(2203). 23. Thy Lord hath decreed that ye worship none but Him, and that ye be kind to parents. Whether one or both of them attain old age in thy life,(2204) say not to them a word of contempt, nor repel them, but address them in terms of honour. 24. And, out of kindness, lower to them the wing(2205) of humility, and say: "My Lord! bestow on them thy Mercy even as they cherished me in childhood."(2206). 25. Your Lord knoweth best what is in your hearts: If ye do deeds of righteousness, verily He is Most Forgiving to those who turn to Him again and again (in true penitence).(2207) . 26. And render to the kindred their due rights, as (also) to those in want, and to the wayfarer:(2208). But squander not (your wealth) in the manner of a spendthrift.(2209). 27. Verily spendthrifts are brothers of the Evil Ones; and the Evil One is to his Lord (himself) ungrateful.(2210). 28. And even if thou hast to turn away from them in pursuit of the Mercy from

thy Lord which thou dost expect, yet speak to them a word of easy kindness.(2211). 29. Make not thy hand tied(2212) (like a niggard´s) to thy neck, nor stretch it forth to its utmost reach, so that thou become blameworthy and destitute. 30. Verily thy Lord doth provide sustenance in abundance for whom He pleaseth, and He provideth in a just measure,(2213) for He doth know and regard all His servants. 31. Kill not your children(2214) for fear of want: We shall provide sustenance for them as well as for you. Verily the killing of them is a great sin. 32. Nor come nigh to adultery: for it is a shameful (deed) and an evil, opening the road(2215) (to other evils). 33. Nor take life - which Allah has made sacred - except for just cause. And if anyone is slain wrongfully, we have given his heir authority (to demand Qisas(2216) or to forgive): but let him nor exceed bounds in the matter of taking life; for he is helped (by the Law). 34. Come not nigh to the orphan´s property except to improve it,(2217) until he attains the age(2218) of full strength; and fulfil (Every)(2219) engagement, for (every) engagement will be enquired into (on the Day of Reckoning).(2220). 35. Give full measure when ye measure, and weigh with a balance that is straight: that is the most fitting and the most advantageous in the final determination.(2221). 36. And pursue not that of which thou hasth(2222) no knowledge; for every act of hearing, or of seeing or of (feeling in) the heart will be enquired into (on the Day of Reckoning). 37. Nor walk on the earth(2223) with insolence: for thou canst not rend the earth asunder, nor reach the mountains in height (Ali, 2015: 183-4).

Table (14): Contextual Factors in الاسراء (20-37)

Participants	Allah and People
End	Zuhd

Act Sequence	Promise, warning and reminding
Instrument	High Style

Table (15): Stylistic Devices in الأسراء (20-37)

Phonological Level	
Device	**Function**
1. Alliteration مذموما مخذولا احداهما الا اياه احسانا قل قول رب ربياني مغلولة ملوما محسورا احسن اشدة اوفوا	-creates links between words. -attracts attention. -supports rhythm.
2. Assonance والدين يبلغن احداهما كلاهما لهما ينهرهما ربكم نفوسكم اعلم خبيرا بصيرا اولادكم اياكم نرزقهم قتلهم تقل قل قول	-shows links between words. -has a psychological effect. -has melody.
3. Consonance -هَؤُلَاءِ عطاء أكبر أنظرَ مذموما مخذولا	-enhances rhythm. -effects meaning.

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احدهما كلاهما ينهرهما	-supports the message.
قولا كريما	
صالحين أوابين	
قولا ميسورا	
ملوما محسورا	
خبيرا بصيرا	
أحسن أشده أوفوا	
4. Rhyme	-enhances imagination.
محظورا مخذولا تفضيلا كريما	
صغيرا غفورا تبذيرا كفورا	-attracts interest.
ميسورا محسورا بصيرا كبيرا	
سبيلا منصورا مسئولا تأويلا حولا	

Syntactic Level	

1. Parallelism	-keeps the message to the point.
كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ.. وَلَا تَنْهَرْهُمَا	
وَلَا تَقْتُلُوا أَوْلَادَكُم	
وَلَا تَقْرَبُوا الزِّنَا	
وَلَاتَقْتُلُوا النَّفْسَ	-brings the readers' and listeners' thinking.
2. Ellipsis	-avoids redundancy.
أفضل درجات (للمؤمنين)...	
ويقدر (الرزق لمن يشاء)...	
3. Polysyndeton	-keeps continuity.
لَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا	

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ وَآتِ ذَا الْقُرْبَىٰ حَقَّهُ وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا	-keeps the flow of verse.
4. Hyperbaton وَلَلْآخِرَةُ أَكْبَرُ دَرَجَاتٍ وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ	-supports rhythm. -creates emphasis.
Semantic Level	
1. Antithesis عطاء محظرا أف قولا كريما ذل رحمة يبسط يقدر مظلوم سلطانا	-enhances thinking and creates contrast.
2. Metaphor إِخْوَانَ الشَّيَاطِينِ فَاحِشَةً مَرَحًا	-enhances thinking and imagination.
3. Parable	-effects human minds and reinforces the message.

ـانْظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ وَلَلْآخِرَةُ أَكْبَرُ دَرَجَاتٍ وَأَكْبَرُ تَفْضِيل	

Analysis

A combination of different contextual factors including participants (Allah and people), end (Zuhd), act sequence (promise, warning and reminding) and instrument (high style). One of the strategies that are used in Islam in its religious texts is reminding people in the Afterlife. The Afterlife is portrayed by their worldly doings. Text 2 presents this idea clearly by warning people against being worldly and recommending them to have a sense of zuhd and piety.

This text presents a promise to the 'happiest' to complete their right way in vilifying life and a threat for those who enjoy life for their interest. Thus, 'conative function' is reflected in this text because an imperative represented by a direct speech from Allah to all people signaling a promise and threat. The verses of this Divine text have a high style which a feature of the language of the Glorious Qur'an to present the behavior for the Zahid and establish the good way for them. The text begins with a direct speech from Allah to all humans explaining the bliss of our Creator and His giving are presented to all people on earth in:

((كُلًّا نُمِدُّ هَؤُلَاءِ وَهَؤُلَاءِ مِنْ عَطَاءِ رَبِّكَ وَمَا كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا))

The structure of the verse supports its high message. The item كلا is emphasized by هؤلاء و هؤلاء. These last two repeated words represent the two parties; the worldly and the vilified (Zahid) people. Those two groups are given the bliss of Allan equally. Antithesis is used supporting the above idea in عطاء and محظور. This implicit comparison is salient to

attract the attention of the text's receivers as well as to evoke their thinking. Antithetical items are connected by a conjunction (polysyndeton) reflecting the continuity of the giving of Allah. Meaning each group - those who work for the transient world, and those who work for the everlasting hereafter . We provide for him in the world; The sustenance is "from the giving of your Lord" out of the grace of Him, Glory be to Him, "and the gift of you Lord is not prohibited" i.e.: and what it was tender. Your Lord is forbidden to anyone (be it a believer or an unbeliever), so everyone eats, drinks and wears (according to what God has ordained for him) (محمود, 2017: 7). The second verse of the text continues the idea of the text by showing the treatment of the two parties. those two groups are not considered similarly, but a sense of being "the best" is included in the verse:

((انْظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ وَلَلْآخِرَةُ أَكْبَرُ دَرَجَاتٍ وَأَكْبَرُ تَفْضِيلًا))

The text is a direct call to the Prophet Mohammad (Peace be up on Him and His family) and begins with an order structurally, but its meaning is contemplation, Contemplate O Messenger how Allah has favored some people over others in this world and sustenance. Polysyndeton is again used connecting the ideas and the blessings of those favored party and enforcing the meaning of the text. The text continues in presenting the warnings to the vilified people to prevent them from going in life and forgetting their afterlife. The warnings begin with:

- لَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَر

- وَقَضَى رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا

- وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا

- وَآتِ ذَا الْقُرْبَى حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ وَلَا تُبَذِّرْ تَبْذِيرًا

- إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا

- وَإِمَّا تُعْرِضَنَّ عَنْهُمُ ابْتِغَاءَ رَحْمَةٍ مِنْ رَبِّكَ تَرْجُوهَا فَقُلْ لَهُمْ قَوْلًا مَيْسُورًا

- وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَى عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَحْسُورًا

In spite that these verses represent a dialogue between Allan and his Prophet Mohammad (Peace be upon him and his family), the verses also deliver warnings to all human beings because these warnings have bad results in life and after life. In life, فتقعد ملوما محسورا. In life, you will be blamed , meaning people will blame you for what you have done, and those whom you have forbidden will blame you. Prohibition is used "لا" to support and empower the message. Besides, polysyndeton is used connecting the coming verses and linking the ideas. The semantic lexical relation polysemy is observed in some items of the foregoing verses, as in وقضى meaning أنتهى وأوصى وأمر. Antithesis is also used in قولا كريما -أف and ذل-رحمة evoking thinking and be more persuasive in focusing on contrast. Also the parallel structure in لا تقل لهما أف- لا تنهرهما keeps the message in track and on course. To make the receivers more satisfied and take such warning, the text shows a truth which is that Allah knows every deed, whether it is public or secret: رَبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ whether good or evil intentions in treating your parents. Whoever conceals in him anger at his parents and distress at their service, he/she will be punished for that, and whoever conceals their love and respect and remembers their beauty, Allah will reward him with kindness (محمود, 2017: 9).

- إِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا

- وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ إِنَّ قَتْلَهُمْ كَانَ خِطْئًا كَبِيرًا

- وَلَا تَقْرَبُوا الزِّنَا إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا

- وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لِوَلِيِّهِ سُلْطَانًا فَلَا يُسْرِفْ فِي الْقَتْلِ إِنَّهُ كَانَ مَنْصُورًا

- وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّى يَبْلُغَ أَشُدَّهُ وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا

- وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

- وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا

- وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّكَ لَنْ تَخْرِقَ الْأَرْضَ وَلَنْ تَبْلُغَ الْجِبَالَ طُولًا

Concerning prohibiting people from being more attached with life in the form of warnings, a parenthetical verse comes: أَنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرً, meaning that Allah expands the sustenance for whomever of His servants He wills and narrows it down to the whomever of them. Two antithetical words are used in this verse: يبسط و يقدر and are connected by a conjunction which is و supporting the flow of the message from the beginning of the text, enriching the receivers' imagination and emphasizing the meaning that Allah has the ability to give and prevent. Also ellipsis occurs in this verse in يبسط الرزق لمن يشاء (الرزق لمن يشاء) ويقدر avoiding redundancy and evoking the receivers' interest by its brevity.

In the form of prohibitions, the verses do not cease at this point, but proceeding further in warning humans from forbidden attitudes that might lead them to bad end: such as وَلَا تَقْرَبُوا الزِّنَا, وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ, وَلَا تَقْفُ مَا لَيْسَ لَكَ, وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ, وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ, وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ بِهِ عِلْمٌ and وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا because people do not break the earth by walking on it and because the arrogant hits the earth with his feet proud and shaking. Metaphor is used in this verse in comparing those who walk like arrogant as مرحا providing a vivid description for the worldly.

With the above syntactic and semantic devices, the phonological devices in the text such as the alliteration of الميم، والألف، والقاف، والراء, the assonance of الهمزة and النون، والألف، والميم، واللام, with the consonance of the rhyme /a:/ add a smooth rhythm to the text affecting its hidden message and meaning.

Text (3)

﴿ وَتَكُونُ الْجِبَالُ كَالْعِهْنِ (9) وَلَا يَسْأَلُ حَمِيمٌ حَمِيمًا (10) يُبَصَّرُونَهُمْ يَوَدُّ الْمُجْرِمُ لَوْ يَفْتَدِي مِنْ عَذَابِ يَوْمِئِذٍ بِبَنِيهِ (11) وَصَاحِبَتِهِ وَأَخِيهِ (12) وَفَصِيلَتِهِ الَّتِي تُؤْوِيهِ (13) وَمَنْ فِي الْأَرْضِ جَمِيعًا ثُمَّ يُنْجِيهِ (14) كَلَّا إِنَّهَا لَظَى (15) نَزَّاعَةً لِلشَّوَى (16) تَدْعُو مَنْ أَدْبَرَ وَتَوَلَّى (17) وَجَمَعَ فَأَوْعَى (18) إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا (19) إِذَا مَسَّهُ الشَّرُّ جَزُوعًا (20) وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا (21) إِلَّا الْمُصَلِّينَ (22) الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ (23) وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَعْلُومٌ (24) لِلسَّائِلِ وَالْمَحْرُومِ (25) وَالَّذِينَ يُصَدِّقُونَ بِيَوْمِ الدِّينِ (26) وَالَّذِينَ هُمْ مِنْ عَذَابِ رَبِّهِمْ مُشْفِقُونَ (27) إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَأْمُونٍ (28) وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ (29) إِلَّا عَلَى أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ (30) فَمَنِ ابْتَغَى وَرَاءَ ذَلِكَ فَأُولَئِكَ هُمُ الْعَادُونَ (31) وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ (32) وَالَّذِينَ هُمْ بِشَهَادَاتِهِمْ قَائِمُونَ (33) وَالَّذِينَ هُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ (34) أُولَئِكَ فِي جَنَّاتٍ مُكْرَمُونَ (35) فَمَالِ الَّذِينَ كَفَرُوا قِبَلَكَ مُهْطِعِينَ (36) عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ عِزِينَ (37) أَيَطْمَعُ كُلُّ امْرِئٍ مِنْهُمْ أَنْ يُدْخَلَ جَنَّةَ نَعِيمٍ (38) كَلَّا إِنَّا خَلَقْنَاهُمْ مِمَّا يَعْلَمُونَ (39) فَلَا أُقْسِمُ بِرَبِّ الْمَشَارِقِ وَالْمَغَارِبِ إِنَّا لَقَادِرُونَ (40) عَلَى أَنْ نُبَدِّلَ خَيْرًا مِنْهُمْ وَمَا نَحْنُ بِمَسْبُوقِينَ (41) فَذَرْهُمْ يَخُوضُوا وَيَلْعَبُوا حَتَّى يُلَاقُوا يَوْمَهُمُ الَّذِي يُوعَدُونَ (42) يَوْمَ يَخْرُجُونَ مِنَ الْأَجْدَاثِ سِرَاعًا كَأَنَّهُمْ إِلَى نُصُبٍ يُوفِضُونَ (43) خَاشِعَةً أَبْصَارُهُمْ تَرْهَقُهُمْ ذِلَّةٌ ذَلِكَ الْيَوْمُ الَّذِي كَانُوا يُوعَدُونَ (44) ﴾

(المعارج: 9-44)

9. And the mountains will be like wool,(5682). 10. And no friend will ask after a friend,(5683). 11. Though they will be put in sight of each other,- the sinner´s desire will be: Would that he could redeem himself from the Penalty of that Day(5684) by (sacrificing) his children, 12. His wife and his brother, 13. His kindred who sheltered him, 14. And all, all that is on

earth,- so it could deliver him:(5685). 15. By no means! for it would be the Fire of Hell!- 16. Plucking out (his being) right to the skull!-(5686). 17. Inviting (all) such as turn their backs(5687) and turn away their faces (from the Right). 18. And collect (wealth) and hide it (from use)! 19. Truly man was created very impatient;-(5688). 20. Fretful when evil touches him; 21. And niggardly when good reaches him;-(5689). 22. Not so those devoted to Prayer;-(5690). 23. Those who remain steadfast to their prayer; 24. And those in whose wealth is a recognised right. 25. For the (needy) who asks and him who is prevented (for some reason from asking);(5691). 26. And those who hold to the truth of the Day of Judgment; 27. And those who fear(5692) the displeasure of their Lord,- 28. For their Lord´s displeasure is the opposite of Peace and Tranquillity;-(5693). 31. But those who trespass beyond this are transgressors;- 32. And those who respect their trusts and covenants;(5695). 33. And those who stand firm in their testimonies;(5696). 34. And those who guard (the sacredness) of their worship;-(5697). 35. Such will be the honoured ones in the Gardens (of Bliss). 36. Now what is the matter with the Unbelievers that they rush madly before thee-(5698). 37. From the right and from the left, in crowds? 38. Does every man of them long to enter the Garden of Bliss? 39. By no means! For We have created them out of the (base matter) they know!(5699). 40. Now I do call to witness(5700) the Lord of all points in the East and the West(5701) that We can certainly- (5702). 41. Substitute for them better (men) than they; And We are not to be defeated (in Our Plan). 42. So leave them to plunge in vain talk and play about,(5703) until they encounter that Day of theirs which they have been promised!- 43. The Day whereon they will issue from their sepulchres in sudden haste as if they were rushing to a goal-post (fixed for them),-(5704). 44.

Their eyes lowered in dejection,- ignominy covering them (all over)! such is the Day the which they are promised! (Ali, 2015: 418-19).

Table (16): Contextual Factors in المعارج (9-40)

Participant	Allah
End	Piety
Act Sequence	Recommendation, threat and promise

Table (17): Stylistic Devices in المعارج (40-9)

Phonological Level	
Device	**Function(s)**
1. Alliteration حميم حميما يبصرونهم يود يفتدي يومئذ ملكت ملومين	-creates links among or between words and rhythm.
2. Assonance تكون كالعهن فصيلته تؤويه ان الانسان الذين دائمون اموالهم معلوم الذين يصدقون الدين ازواجهم ايمانهم اماناتهم عهدهم الذين راعون عن يمين عزين يخوضوا يلعبوا يلاقوا	-has a psychological effect, melodic sign and form a bridge among words.

3. Consonance	
تكون كالعهن	-makes the meaning clear.
يبصرونهم يود يفتدي يومئذ	
صاحبته أخيهْ	-creates rhythm.
-فصيلته تؤويه	
صُلاتهم هم	-supports the message.
الذين دائمون	
اموالهم معلوم	
الذين يصدقون الدين	-creates tone.
الذين مشفقون	
هم فروجهم	
ازواجهم ايمانهم فانهم	
ذلك اولئك	
الذين راعون	
اماناتهم عهدهم	-introduces memorability.
الذين قائمون	
هم بشهاداتهم	
الذين يحافظون	
هم صلاتهم	
الذين مهطعين	-introduces musicality.
عن يمين عزين	

يخوضوا يلعبوا يلاقوا	
يخرجون يوفضون	
ابصارهم ترهقهم اليوم	
4. Homogeneity	
حميم-حميما	
5. Rhyme	-increases contrast.
ـعهن مصلين دائمون الدين	-attracts interest.
ـكالعهن مصلين دائمون الدين مشفقون مأمون حافظون ملومين	-enhances imagination.
العادون راعون قائمون يحافظون مكرمون مهطعين عزين يعملون	
ـببنيه أخيه تؤويه ينجيه	
ـلظى شوى تولى أوعى هلوعا جزوعا منوعا	
ـمعلوم محروم	
Syntactic Level	
1. Parallelism	
عَذَابٍ يَوْمِئِذٍ بِبَينه...	-creates a focused message.
وَصَاحِبَتِهِ وَأَخِيهِ نِيهِ	
وَفَصِيلَتِهِ الَّتِي تُؤْوِيهِ	
ثُمَّ يُنْجِيهِ	

كَلَّا إِنَّهَا لَظَى	
نَزَّاعَةً لِلشَّوَى	-attracts attention.
تَدْعُو مَنْ أَدْبَرَ وَتَوَلَّى	
وَجَمَعَ فَأَوْعَى	
إِذَا مَسَّهُ الشَّرُّ جَزُوعًا	
وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا	-creates interest.
2. Asyndeton	
إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا	
إِذَا مَسَّهُ الشَّرُّ جَزُوعًا	-creates emotional reaction.
وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا	
إِلَّا الْمُصَلِّينَ	
الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ	-generates dynamism.
3. Ellipsis	
عن اليمين (عزين)	
و (رب) المغارب	-avoids redundancy.
4. Polysyndeton	
وَصَاحِبَتِهِ وَأَخِيهِ	
وَفَصِيلَتِهِ الَّتِي تُؤْوِيهِ	-creates continuity.
وَمَنْ فِي الْأَرْضِ جَمِيعًا ثُمَّ يُنْجِيهِ	
5. Hyperbaton	

لَوْ يَفْتَدِي مِنْ عَذَابِ يَوْمِئِذٍ بِبَنِيهِ	
الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ	-creates rhythm, emphasis and specification.
وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَعْلُومٌ	
Semantic Level	
1. Simile	
وَتَكُونُ الْجِبَالُ كَالْعِهْنِ	-creates comparison.
كَأَنَّهُمْ إِلَى نُصُبٍ يُوفِضُونَ	
2. Antithesis	
المشارق...المغارب	
3. Parable	-creates contrast.
يَوْمَ يَخْرُجُونَ مِنَ الْأَجْدَاثِ سِرَاعًا	
كَأَنَّهُمْ إِلَى نُصُبٍ يُوفِضُونَ	-brings the attention.
خَاشِعَةً أَبْصَارُهُمْ تَرْهَقُهُمْ ذِلَّةٌ	
ذَلِكَ الْيَوْمُ الَّذِي كَانُوا يُوعَدُونَ	-enhances thinking.
4. Lexical Choice	
لظى	-signals the strength of the hell.
شوى	-means pure fire, and it is also one of the names of the hell.

<u>Analysis</u>

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This text uses more than one agenda to deliver the theme of vilification of life. firstly, it begins with piety as an agenda to deliver the theme of vilification of life. Two contextual factors are used in text 3; they are participant (Allah and people) and act sequence which is represented by recommendation, threat and promise.

Piety is accompanied by many stylistic devices to deliver this theme. The Glorious Qur'an upholds the meaning of vilifying life either clearly or through their context. According to الشيرازي (2000: 5-6), this sura searches about the origins of religion and its main recommendations. It is divided into parts and the present one discusses good and bad human qualities that define humans with piety from the people of Heaven or from the people of Hell. The text begins with describing the end of the worldly and how they face the afterlife:

((وَتَكُونُ الْجِبَالُ كَالْعِهْنِ (9) وَلَا يَسْأَلُ حَمِيمٌ حَمِيمًا (10) يُبَصَّرُونَهُمْ يَوَدُّ الْمُجْرِمُ لَوْ يَفْتَدِي مِنْ عَذَابِ يَوْمِئِذٍ بِبَنِيهِ (11) وَصَاحِبَتِهِ وَأَخِيهِ (12) وَفَصِيلَتِهِ الَّتِي تُؤْوِيهِ (13) وَمَنْ فِي الْأَرْضِ جَمِيعًا ثُمَّ يُنْجِيهِ (14) كَلَّا إِنَّهَا لَظَى (15) نَزَّاعَةً لِلشَّوَى (16) تَدْعُو مَنْ أَدْبَرَ وَتَوَلَّى (17) وَجَمَعَ فَأَوْعَى (18)))

Simile is the first stylistic device in this text to make the picture near to the receivers' minds in كالعهن refers to absolute colored wool. On that day, the heavens vanish and melt, the mountains crumble and then scatter in the air like wool in the wind, and since the mountains are of different colors, they are likened to wool dyed with colors, then, a new world and a new life for humanity will be realized after all this devastation and he does not ask حميما-حميم. حميم is polysemy because it reflects two meanings as:

- It originally means boiling and scalded water,

- And then it is also called true and loyal friends.

In the above verse, the second meaning is intended because everyone is preoccupied with himself, and thinks of saving himself. This does not mean that friends and relatives deny each other, but rather that they know them, and the Almighty says: يبصرونهم. It is noticed that حميم comes in singular form, while يبصرونهم comes in the plural form because it represents both genders (الشيرازي, 2000: 18).

To complete the hadith and to clarify that lonely situation, Allah Almighty adds: ود المجرم لو يفتدي من عذاب يومئذ ببنيه. And not only for his sons, but also for his wife, his brother, his companion and his brother to redeem the torment. And his family that sheltered him, i.e. his clan and relatives with whom he used to take refuge in Al-Dunya. Allah's torment is severe on that terrifying day to the extent that a person 'would like' يود to redeem his dear ones, and they are four groups: "Children, wives, brothers, his closest". These groups reflect the material things that the worldly live for and try to enjoy forgetting their eternal life. So he sacrifices them for the salvation of himself, and not only those, but he is ready to ransom all those on earth. The verb يود is the synonym of يحب and these two meanings are reflected in this verse. Also the verse is in the present tense to signal the continuity of their likeness. Supporting the flow and continuity of the message, a conjunction is used ثم connecting the verses of the text. Because it is a direct speech from Allah to all humans warning them from a strong bondage with life and threating the worldly. The text answers and proceeds in describing the attributes of the worldly in:

((كَلَّا إِنَّهَا لَظَى (15) نَزَّاعَةً لِلشَّوَى (16) تَدْعُو مَنْ أَدْبَرَ وَتَوَلَّى (17) وَجَمَعَ فَأَوْعَى (18) إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا (19) إِذَا مَسَّهُ الشَّرُّ جَزُوعًا (20) وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا (21)))

The answer begins with negation meaning that it negates the wishes of the worldly and reflecting the justice of Allah in treating human beings in the judgment day. This treatment is painted by using more than one stylistic device such as the lexical choice in لظى and شوى. The second lexical item is polysemy because it has more than one meaning as:

-The skin of the body.

- The top of the head and

- The flesh of the leg.

These two lexical items describe the picture of the fate of those who do not take care of this moment and their interest in life was to collect money in every possible way without caring about whether it is acceptable or forbidden. Antithesis also supports the idea in أدبر and تولى meaning that both parties will notice the hell and compares those who are pious from worldly. Then the verses are connected by polysyndeton reflecting its flow and continuity. A description of the nature of human beings and how they are created. The Glorious Qur'an describes them as being هلوعا. This lexical choice refers to either being stingy or anxious. Certainly, it is not that the outward appearance of man is good and his inwardness is bad. Rather, the entire creation of man is in the form of "the best stature": "في أحسن تقويم". There are also other verses that praise the exalted position of man. Allah creates the powers, instincts, and attributes in man as means of human integration and attainment of happiness (الشيرازي, 2000: 22).

A parenthetical sentence comes between the verses of this text dividing it into two parts. The first part speaks about the behavior of the worldly and the above explanation shows their features. After mentioning the descriptions of the worldly and aspects of the types of torment on the Day

of Resurrection. The second part comes to the believers to know the reason why people are divided into two types: the tormented and the survivors. The text proceeds in describing the state and the qualities of good people (Zahid) in the form of an exception, and show them nine prominent positive qualities, so Allah Almighty says: إِلَّا الْمُصَلِّينَ. Those who are in constant contact. This is the first characteristic of them and that they are permanently connected to Allah, and this bond is strengthened by prayer, the prayer that forbids indecency and wrongdoing, and the prayer that nurtures the soul of man and always reminds him of Allah Almighty, Satan and selfishness.

After clarifying the importance of prayer and that it is one of the most important deeds and one of the most important characteristics of the believers which is a feature of those who have zuhd and piety. The verses move to mentioning the second characteristic, and the Almighty adds: والذين في أموالهم حق معلوم للسائل والمحروم, and in this way they will maintain their connection with the Creator on the one hand, and their relationship with God's creation on the other.

Secondly, spirituality and kindness are used in this text as an agenda to deliver the theme of vilification of life by utilizing various stylistic devices. Polysyndeton is used to connect the ideas of the text. Also the assonance of "الميم" of these verses links the words and gives a smooth rhythm. The other verse refers to the third specificity for them, adding: وَالَّذِينَ هُمْ مِنْ عَذَابِ رَبِّهِمْ, and the fourth specificity is: وَالَّذِينَ يُصَدِّقُونَ بِيَوْمِ الدِّينِ مُشْفِقُونَ, because إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَأْمُونٍ. On the one hand, they believe in the Day of Judgment, and with attention to the word "يصدقون," which is a verb in the present tense that indicates continuity. This means that they are constantly realizing that in the matter there is a reckoning and recompense. Release, that is, it includes scientific and practical

certification. These verses are connected by polysyndeton indicating continuity and flow for the coming verses. The coming ones still proceed in describing the characteristics of the 'happiest' and their attitudes and behavior in life:

((وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ (29) إِلَّا عَلَى أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ (30)))

These features complete the nine characteristics of those who take life as a bridge to their Hereafter, those who are spiritual and kind. The verses are connected by a conjunction that reflects the continuity of the message of theses and the above verses with the rhythm /n:/ that adds smoothness to these verses. The text begins with describing an innate feature of human beings which is the sexual instinct is one of the strong and tyrannical human instincts, and many major crimes are caused by this instinct, and therefore controlling this instinct and keeping its limits was one of the important signs of piety. The verse contains an exception indicating that the logic of Islam refuses for a person to take a completely negative attitude towards this instinct and be like monks and priests, going against the law of creation. Eliminate this instinct from their lives, and if they have not married in the official way, many of them turn to committing indecency when they are alone. Thus, vilifying life in Islam is not a total neglection of or against the human nature and instincts, and the parenthetical tool in the second verse "الا" explains this fact. After giving the picture and the reason for taking care of our instincts, but not depriving ourselves from such human and innate instincts, the next verse gives a description for those who go in the way of following their interest and forgetting their ultimate aims, which the judgment day: فَمَنِ ابْتَغَى وَرَاءَ ذَلِكَ فَأُولَئِكَ هُمُ الْعَادُونَ because Islam plans for a society that preserves its

innate instincts, and does not lead it to a drowning in obscenity. The text proceeds in speaking about the features of those vilified people:

((وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ (32) وَالَّذِينَ هُمْ بِشَهَادَاتِهِمْ قَائِمُونَ (33) وَالَّذِينَ هُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ (34) أُولَئِكَ فِي جَنَّاتٍ مُكْرَمُونَ (35)))

These nine features are completed and the speaker is Allah Almighty describing these good features from one side and addressing the whole society from the other side and ending with a promise to those vilified people as being in eternal paradise, using two meaningful terms: جنات and مكرمون as a reference to the material and moral blessings in which those honored are drowned. Thus, the text reflects 'a conative function' in terms of a promise.

Then, the text moves to describe, in contrast, the state of the other party in:

((فَمَالِ الَّذِينَ كَفَرُوا قِبَلَكَ مُهْطِعِينَ (36) عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ عِزِينَ (37) أَيَطْمَعُ كُلُّ امْرِئٍ مِنْهُمْ أَنْ يُدْخَلَ جَنَّةَ نَعِيمٍ (38) كَلَّا إِنَّا خَلَقْنَاهُمْ مِمَّا يَعْلَمُونَ (39) فَلَا أُقْسِمُ بِرَبِّ الْمَشَارِقِ وَالْمَغَارِبِ إِنَّا لَقَادِرُونَ (40) عَلَى أَنْ نُبَدِّلَ خَيْرًا مِنْهُمْ وَمَا نَحْنُ بِمَسْبُوقِينَ (41))) .

The previous verses of this sura talked about the signs of the believers and the infidels, and the fate of each of the two groups, then the verses back to clarify the conditions of the infidels and their mockery of the sacred. The verses initiated with a question about the coming of the worldly in the Judgment Day as being مهطعين "hurry" and from both sides and عزين as 'in groups separately'. The rhetorical question in the middle of the verses about whether those worldly aspire to enter the paradise of bliss, by what faith and by what work do they deserve that? The text answers itself in: كَلَّا إِنَّا خَلَقْنَاهُمْ مِمَّا يَعْلَمُونَ. A direct negation is uttered by Allah reflecting 'conative' and 'referential functions' as being an address to all humans. Oath is uttered from Allah as being a threat to all humans

to follow the right way to win their 'Hereafter'. The text continues in its promise for those worldly in addressing the Prophet Mohammad (Peace be upon Him and His Household) saying that:

((فَذَرْهُمْ يَخُوضُوا وَيَلْعَبُوا حَتَّى يُلَاقُوا يَوْمَهُمُ الَّذِي يُوعَدُونَ (42) يَوْمَ يَخْرُجُونَ مِنَ الْأَجْدَاثِ سِرَاعًا كَأَنَّهُمْ إِلَى نُصُبٍ يُوفِضُونَ (43) خَاشِعَةً أَبْصَارُهُمْ تَرْهَقُهُمْ ذِلَّةٌ ذَلِكَ الْيَوْمُ الَّذِي كَانُوا يُوعَدُونَ (44)))

A combination of simile in كَأَنَّهُمْ إِلَى نُصُبٍ يُوفِضُونَ that explains the coming of the worldly in a mocking way as if they come to their idol and antithesis in the previous oath المشارق and المغارب and 'Al-Jinas' حميم-حميما explains Allah's ability to make for the sun a new rising and setting every day. These verses come to warn and threat. Thus, 'a referential', 'poetic' and 'conative functions' are employed in theses verses.

To sum up, this religious text tries to deliver a message containing two sides: a threat to those who make life as an ultimate aim and objective and a promise for those who take life as a means for obtaining their goals and winning the satisfaction of Allah. The text utilizes different contextual factors and various stylistic devices that make it more powerful and effective. It includes that vilifying life is a choice in human hands and they can chose the right choice that leads them to fate later.

Text (4)

((فَإِذَا جَاءَتِ الطَّامَّةُ الْكُبْرَى (34) يَوْمَ يَتَذَكَّرُ الْإِنْسَانُ مَا سَعَى (35) وَبُرِّزَتِ الْجَحِيمُ لِمَنْ يَرَى (36) فَأَمَّا مَنْ طَغَى (37) وَآثَرَ الْحَيَاةَ الدُّنْيَا (38) فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَى (39) وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَى (40) فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَى (41)))

(النازعات: 34-46)

34. Therefore, when there comes the great, overwhelming. *35. The Day when man shall remember (all) that he strove for,(5942). 36. And Hell-*

Fire shall be placed in full view(5943) for (all) to see. 37. Then, for such as had transgressed all bounds, 38. And had preferred(5944) the life of this world, 39. The Abode will be Hell-Fire; *40. And for such as had entertained the fear of standing before(5945) their Lord´s (tribunal) and had restrained (their) soul from lower desires, 41. Their abode will be the Garden (Ali, 2015: 436).*

Table (18): Contextual Factors in النازعات (34-46)

Participants	Allah and People
End	Zuhd
Act Sequence	Invitation

Table (19): Stylistic Devices in النازعات (34-46)

Phonological Level	
Device	**Function**
1. Alliteration نهى النفس منذر من **2. Assonance**	-creates rhythm and Links among words.
جاءت برزت انت يوم جحيم فيم مقام كأنهم	-creates links and rhythm.

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3. Consonance كأنهم يوم لم **4. Rhyme** كبرى سعى طغى مأوى يرى هوى مرساها ذكراها منتهاها يخشاها ضحاها-	-provides rhythm and reinforces meaning. -makes the text memorable.
Syntactic Level **1. Parallelism** فَأَمَّا مَنْ طَغَى.. وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ الْجَحِيمَ هِيَ الْمَأْوَى.. الْجَنَّةَ هِيَ الْمَأْوَى **2. Asyndeton** فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَى **3. Polysyndeton** يَوْمَ يَتَذَكَّرُ الْإِنْسَانُ مَا سَعَى وَبُرِّزَتِ الْجَحِيمُ لِمَنْ يَرَى فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَى وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَى	-attracts attention. -creates emotional reaction and supports meaning. -creates continuity.
Semantic Level	
1. Simile كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا	-creates comparison.

2. Antithesis		-creates contrast and thinking.
أثر نهى		
جنة جحيم		
منتهاها	مرساها	
3. Metaphor		-creates contrast.
فَإِذَا جَاءَتِ الطَّامَّةُ الْكُبْرَى		

Analysis

Contextually, participant, end and act sequence are utilized in this text to deliver the theme of vilification of life with many stylistic devices. The present short text and its short verses assure that the treatment of the worldly is not like that of those who leave life and its material objects. The text upholds two opposite meanings, the first is in a form of a threat representing a miserable treatment for those who take care of life for their interest, and the second is on a form of promise representing a reward to the vilified people who take life as a means to win the satisfaction of Allah. The agenda of zuhd is used to deliver the theme of vilification of life implicitly. The speaker is Allah in this text showing the message to all human beings. The text employs a mixture of 'referential function' because it holds facts about the Judgment Day, 'conative' for its invitation to leave life and follow the good way for 'Heaven' and 'an emotive' functions for its strong rhythm. The distinctive language of the text begins with a metaphor in the item 'الطامة' because all humans, whether the vilified or the worldly' will face that day being asked about their deeds in their life يَوْمَ يَتَذَكَّرُ الْإِنْسَانُ مَا سَعَى. Humans will 'remember' their doings in life whether good or evil works and the verb سعى comes in the

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past, but it indicates the present because it gives evidence that some events in future are sure to come as if it happened in the past. That day is named so because it overpowers every great calamity, meaning it transcends and overcomes, and from that it is said that there is no calamity without calamity above it, and the resurrection is above every calamity, for it is the greatest calamity (الطبرسي, 2006: 261-2). The present tense in the second verse is used with the verb "يتذكر" signaling the continuity of their remembrance. Thus, metaphor and the short rhymed verses with /a:/ with the linguistic item per each situation evoke thinking, interest and attention of the text.

The text proceeds in describing that terrible day, but with a deviation in the senses, moving to the senses in وَبُرِّزَتِ الْجَحِيمُ لِمَنْ يَرَى. Passive voice is used in 'وَبُرِّزَتِ' because Qur'anic methods create a sensory and realistic scene that excites the soul, so actions change according to the context, taking into account the need of the situation, creates a psychological atmosphere, which affects the coherence of the act and its interdependence with the context at the same time. Thus creating artistic images depicting reality and the scene, which makes the reader see vivid images and reality.

Every word of the Qur'an has its own special impact in the hearts of listeners, and each phrase is collected in words that have a wonderful picture that depicts the meanings in the complete picture, and its parts give pictures and shades, and it consists of these partial images are a complete, harmonious painting that shakes the conscience and leaves the deepest impact in the hearts (علوان, 2005: 1392). Then, the text shows its movement to a general call to all humans explaining that 'the hell will be made manifest' to the vilified and worldly as well. The text mentions لمن يرى signaling this generalization.

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Two different situations are mentioned in the coming verses because the humans are divided there into those who attached to life and those who vilified it. The first group is worldly described as فَأَمَّا مَنْ طَغَى (37) وَآثَرَ الْحَيَاةَ الدُّنْيَا (38) فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَى. This group is concerned only with its interest and pleasure. Thus, this group deserved their end, while the vilified people in the second group are described as وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَى (40) فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَى (41). Those people neglect their interest and self-importance and think in what satisfies Allah. The stylistic devices that participate in delivering the melody of the text to attract the receivers' interest are antithesis in طغى- خاف and the الجنة-الجحيم and the parallel syntactic structure in وَأَمَّا مَنْ خَافَ ... فَأَمَّا مَنْ طَغَى. Also polysyndeton to connect the succession of the verses. These verses try to shed light on the deserved truth of those two using more linguistic tools such as the use of ان. This article is used as an emphasis article to support the truth and enhance people to make good doings to the Hereafter.

Text (5)

﴿ فَأَعْرِضْ عَنْ مَنْ تَوَلَّى عَنْ ذِكْرِنَا وَلَمْ يُرِدْ إِلَّا الْحَيَاةَ الدُّنْيَا (29) ذَلِكَ مَبْلَغُهُمْ مِنَ الْعِلْمِ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِمَنِ اهْتَدَى (30) وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ لِيَجْزِيَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا وَيَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحُسْنَى (31) الَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ إِلَّا اللَّمَمَ إِنَّ رَبَّكَ وَاسِعُ الْمَغْفِرَةِ هُوَ أَعْلَمُ بِكُمْ إِذْ أَنْشَأَكُمْ مِنَ الْأَرْضِ وَإِذْ أَنْتُمْ أَجِنَّةٌ فِي بُطُونِ أُمَّهَاتِكُمْ فَلَا تُزَكُّوا أَنْفُسَكُمْ هُوَ أَعْلَمُ بِمَنِ اتَّقَى (32) أَفَرَأَيْتَ الَّذِي تَوَلَّى (33) وَأَعْطَى قَلِيلًا وَأَكْدَى (34) أَعِنْدَهُ عِلْمُ الْغَيْبِ فَهُوَ يَرَى (35) أَمْ لَمْ يُنَبَّأْ بِمَا فِي صُحُفِ مُوسَى (36) وَإِبْرَاهِيمَ الَّذِي وَفَّى (37) أَلَّا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى (38) وَأَنْ لَيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى (39) وَأَنَّ سَعْيَهُ سَوْفَ يُرَى (40) ثُمَّ يُجْزَاهُ الْجَزَاءَ الْأَوْفَى (41) وَأَنَّ إِلَى رَبِّكَ الْمُنْتَهَى (42) وَأَنَّهُ هُوَ أَضْحَكَ وَأَبْكَى (43) وَأَنَّهُ هُوَ أَمَاتَ وَأَحْيَا (44) وَأَنَّهُ خَلَقَ الزَّوْجَيْنِ الذَّكَرَ وَالْأُنْثَى (45) مِنْ نُطْفَةٍ إِذَا تُمْنَى (46) وَأَنَّ عَلَيْهِ النَّشْأَةَ الْأُخْرَى (47) وَأَنَّهُ هُوَ أَغْنَى وَأَقْنَى (48) وَأَنَّهُ هُوَ رَبُّ الشِّعْرَى (49) وَأَنَّهُ أَهْلَكَ عَادًا الْأُولَى (50) وَثَمُودَ فَمَا أَبْقَى (51) وَقَوْمَ نُوحٍ مِنْ قَبْلُ إِنَّهُمْ كَانُوا هُمْ أَظْلَمَ وَأَطْغَى (52) وَالْمُؤْتَفِكَةَ أَهْوَى (53) فَغَشَّاهَا مَا غَشَّى (54) فَبِأَيِّ آلَاءِ رَبِّكَ تَتَمَارَى (55) هَذَا

نَذِيرٌ مِنَ النُّذُرِ الْأُولَى (56) أَزِفَتِ الْآزِفَةُ (57) لَيْسَ لَهَا مِنْ دُونِ اللَّهِ كَاشِفَةٌ (58) أَفَمِنْ هَذَا الْحَدِيثِ تَعْجَبُونَ (59) وَتَضْحَكُونَ وَلَا تَبْكُونَ (60) وَأَنْتُمْ سَامِدُونَ (61) فَاسْجُدُوا لِلَّهِ وَاعْبُدُوا (62)}

(النجم: 29-62)

29. *Therefore shun those who turn away from Our Message and desire nothing but the life of this world. 30. That is as far as(5104) knowledge will reach them. Verily thy Lord knoweth best those who stray from His Path, and He knoweth best those who receive guidance. 31. Yea, to Allah belongs all that is in the heavens and on earth: so that He rewards those who do(5105) evil, according to their deeds, and He rewards those who do good, with what is best. 32. Those who avoid great sins and shameful deeds, only (falling into) small faults,- verily thy Lord is ample(5106) in forgiveness. He knows you well when He brings you out of the earth, And when ye are hidden in your mothers´ wombs. Therefore justify not yourselves:(5107) He knows best who it is that guards against evil. 33. Seest thou one(5108) who turns back, 34. Gives a little, then hardens (his heart)? 35. What! Has he knowledge of the Unseen so that he can see?(5109). 36. Nay, is he not acquainted with what is in the books(5110) of Moses. 37. And of Abraham(5111) who fulfilled his engagements?-(5112). 38. Namely, that no bearer(5113) of burdens can bear the burden of another; 39. That man can have nothing but what he strives for; 40. That (the fruit of) his striving(5114) will soon come in sight: 41. Then will he be rewarded with a reward complete; 42. That to thy Lord is the final Goal;(5115). 43. That it is He Who granteth Laughter and Tears; 44. That it is He Who granteth Death and Life; 45. That He did create in pairs,- male and female,(5116). 46. From a seed when lodged (in its place); 47. That He hath promised a Second Creation (Raising of the Dead);(5117). 48. That it is He Who giveth wealth and*

satisfaction;(5118). 49. That He is the Lord of Sirius (the Mighty Star);(5119). 50. And that it is He Who destroyed the (powerful) ancient ´Ad (people),(5120). 51. And the Thamud nor gave them a lease of perpetual life. 52. And before them, the people of Noah, for that they were (all) most unjust and most insolent transgressors, 53. And He destroyed the Overthrown Cities(5121) (of Sodom and Gomorrah). 54. So that (ruins unknown) have covered them up. 55. Then which of the gifts(5122) of thy Lord, (O man,) wilt thou dispute about? 56. This is a Warner,(5123) of the (series of) Warners of old! 57. The (Judgment) ever approaching draws nigh: 58. No (soul) but Allah can lay it bare. 59. Do ye then wonder(5124) at this recital? 60. And will ye laugh(5125) and not weep,- 61. Wasting your time in vanities? 62. But fall ye down in prostration to Allah, and adore (Him)!(5126) (Ali, 2015: 377-79).

Table (20): Contextual Factors in النجم *(29-62)*

Participants	Allah and the Prophet Mohammed (Peace be upon Him and His Household)
End	Sympathy and Spirituality
Act Sequence	Prohibition and oath

Table (21): Stylistic Devices in النجم (29-62)

Phonological Level	
Device	**Function**
1. Alliteration	-creates links among words.
أعرض أعلم أهتدى أرض	
أساءوا أنشاكم أنتم أخيه	
أتقى أفرأيت أعطى أكدى	
أعنده أخرى أضحك أبلى أمات أحيا أنثى أغنى	-supports rhythm.
أفنى أهلك أبقى أظلم	
أطغى أهوى	
2. Assonance	-has a psychological and melodic effects.
تولى اهتدى حسنى اتقى	
اعطى اكدى يرى موسى	
وفى اخرى سعى يرى	
اوفى منتهى ابكى	
تمنى الشعرى اهوى	
3. Consonance	-introduces musicality.
أعلم مبلغهم العلم	
أساءوا-أحسنوا-عملوا	

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-اثم-اللمم-اعلم-بكم-انشاكم- انتم-امهاتكم-انفسكم أساءوا عملوا من بمن عن -اعطى-اكدى انمى اقنى -قوم-انهم-اظلم أفمن تعجبون تضحكون-تبكون **4. Rhyme** -الدنيا-أحيا -اتقى-حسنى-اهتدى-تولى -أكدى-يرى-موسى-وفى -أخرى-سعى-أوفى-منتهى -أبكى-أنثى-أقنى-أولى الشعرى أبقى أطغى أهوى غشى تتمارى -تعجبون-تبكون-سامدون -ازفة كاشفة **5. Homogeneity** أزفت الازفة	-enhances meaning, message and rhythm. -attracts attention and enhances imagination. -creates contrast.

Syntactic Level	
1. Parallelism ـأعلم بمن ضل... أعلم بمن أهتدى ـيجزي الذين أساءوا... يجزي الذين أحسنوا ـأضحك وأبكى... أمات و أحيا أَفَمِنْ هَذَا الْحَدِيثِ تَعْجَبُونَ... وَتَضْحَكُونَ وَلَا تَبْكُونَ... وَأَنْتُمْ سَامِدُونَ...	-gives a focus to the message. -increases the contrast.
2. Ellipsis يجزي الذين اساءوا (بالعقاب)	-avoids redundancy.
3. Asyndeton ـأَعِنْدَهُ عِلْمُ الْغَيْبِ فَهُوَ يَرَى... أَمْ لَمْ يُنَبَّأْ بِمَا فِي صُحُفِ مُوسَى ـوَأَنَّ سَعْيَهُ سَوْفَ يُرَى... ثُمَّ يُجْزَاهُ الْجَزَاءَ الْأَوْفَى فَغَشَّاهَا مَا غَشَّى... فَبِأَيِّ آلَاءِ رَبِّكَ تَتَمَارَى	-makes the sentence concise. -makes a musical tone.

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4. Polysyndeton	-creates continuity.
‑وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ	
لِيَجْزِيَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا	
وَيَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحُسْنَى	
‑الَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ	
إِلَّا اللَّمَمَ إِنَّ رَبَّكَ وَاسِعُ الْمَغْفِرَةِ	-creates rhythm.
هُوَ أَعْلَمُ بِكُمْ إِذْ أَنْشَأَكُمْ مِنَ الْأَرْضِ	
وَإِذْ أَنْتُمْ أَجِنَّةٌ فِي بُطُونِ أُمَّهَاتِكُمْ	
فَلَا تُزَكُّوا أَنْفُسَكُمْ هُوَ أَعْلَمُ بِمَنِ اتَّقَى	
5. Hyperbaton	-gives emphasis.
‑ وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ لَيْسَ لَهَا مِنْ دُونِ اللَّهِ كَاشِفَةٌ	
Semantic Level	
1. Metaphor	-creates contrast.
أَذْ أَنْشَأَكُمْ مِنَ الْأَرْضِ	
وَإِذْ أَنْتُمْ أَجِنَّةٌ فِي بُطُونِ أُمَّهَاتِكُمْ	
2. Antithesis	-creates thinking and contrast.
تولى‑يرد	
ضل‑أهتدى	

أساءوا-أحسنوا	
تضحكون-تبكون	
3. Parable	
و ابراهيم الذي وفى	-increases imagination.
صحف موسى	
أهلك عاد الأولى	
وثمود فما أبقى	
وقوم نوح من قبل	

Analysis

Participant, end and act sequence are among the contextual factors that are used in this text with a combination of the stylistic devices in table (21).

A direct call from Allah to His Prophet Mohammad (Peace be upon Him and His Household) initiates this Divine text. According to الكاشاني (1995: 84), the main theme of this verse is avoiding sin. Thus, zuhd and piety, as agendas, are used in this text to deliver the theme of vilification of life. The whole sura begins with an oath from Allah to those who disbelieve in the Prophet's (Peace be upon Him and His household) message. Allah addresses the Prophet saying that "So turn away from the one who turned away from our remembrance and did not want anything, but the life of this world", because disbelievers' knowledge increases them by stubbornness and insistence on falsehood. The verse begins with prohibition and the reason for this is that:

((إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِمَنِ اهْتَدَى))

The parallel structures increase the clarity of the meaning of the verse with polysyndeton connecting both structures, enhancing continuity and explaining that the disbeliever's level of knowledge does not exceed, and the general objection is a determined objection to the limitation of their concern for the world. Another reason for leaving disbelievers is that

((وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ لِيَجْزِيَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا وَيَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحُسْنَى))

Hyperbaton is used in this verse in لله ما في السموات والأرض meaning that to Allah belongs whatever is in the heavens and whatever is on the earth, that He may recompense those who have done wrong for what they have done, with the punishment of what they have done of evil, and reward those who have done good with the best reward. Ellipsis in this verse comes in ليجزي الذين اساءوا بما عملوا (بالعقاب) avoiding repeating known idea to the Prophet (Peace be upon Him and His Household). Antithesis is also used in احسنوا-اساءوا to increase the gap between the fate of both parties and making the message clear to the receivers. Then the text goes to give an attribute to the worldly as اللمم in الَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ إِلَّا اللَّمَمَ. This term is described as polysemy meaning:

- The slave who is afflicted with guilt is not from his nature, i.e. from his nature.

- A person who is afflicted with guilt, i.e. closes to it, comes down to it, and does it while it has been imprinted on him, i.e. for a casualty that presents him with which it can be removed from him, and for this he can migrate from him.

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The separation begins with the following verses describing the vilified people (Zahid) and how they behave in their life

((أَفَرَأَيْتَ الَّذِي تَوَلَّى (33) وَأَعْطَى قَلِيلًا وَأَكْدَى (34) أَعِنْدَهُ عِلْمُ الْغَيْبِ فَهُوَ يَرَى (35) أَمْ لَمْ يُنَبَّأْ بِمَا فِي صُحُفِ مُوسَى (36) وَإِبْرَاهِيمَ الَّذِي وَفَّى (37)))

Rhetorical questions initiate these verses reflecting that these questions are really answers rather than questions. Parable is used as an exaggeration means to compare between those Zahids and the Prophet Ibrahim (Peace be upon Him and His Household) meaning that if morning came, the Prophet would say, 'I became Allah and praised', and I became not associating anything with Allah, nor invoking a god with Him, nor taking three besides Him. The smooth rhythm of these verses adds strength and force to the message.

The text, in its last verses, confirms truths to the vilified people as an encouragement to them and enhancing them to continue in their good deeds:

((أَلَّا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى (38) وَأَنْ لَيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى (39) وَأَنَّ سَعْيَهُ سَوْفَ يُرَى (40) ثُمَّ يُجْزَاهُ الْجَزَاءَ الْأَوْفَى (41) وَأَنَّ إِلَى رَبِّكَ الْمُنْتَهَى (42) وَأَنَّهُ هُوَ أَضْحَكَ وَأَبْكَى (43) وَأَنَّهُ هُوَ أَمَاتَ وَأَحْيَا (44) وَأَنَّهُ خَلَقَ الزَّوْجَيْنِ الذَّكَرَ وَالْأُنْثَى (45) مِنْ نُطْفَةٍ إِذَا تُمْنَى (46) وَأَنَّ عَلَيْهِ النَّشْأَةَ الْأُخْرَى (47) وَأَنَّهُ هُوَ أَغْنَى وَأَقْنَى (48) وَأَنَّهُ هُوَ رَبُّ الشِّعْرَى (49) وَأَنَّهُ أَهْلَكَ عَادًا الْأُولَى (50) وَثَمُودَ فَمَا أَبْقَى (51) وَقَوْمَ نُوحٍ مِنْ قَبْلُ إِنَّهُمْ كَانُوا هُمْ أَظْلَمَ وَأَطْغَى (52) وَالْمُؤْتَفِكَةَ أَهْوَى (53) فَغَشَّاهَا مَا غَشَّى (54) فَبِأَيِّ آلَاءِ رَبِّكَ تَتَمَارَى (55) هَذَا نَذِيرٌ مِنَ النُّذُرِ الْأُولَى (56)))

These verses begin with a rhetorical question meaning that each person is treated by his doings and deeds. Then, the stylistic devices of the coming verses enforce the idea of these verses, such as polysyndeton that enhances continuity. The phonological devices also add more to the meaning of the verses, such as the alliteration of التاء و الألف، الياء and the

assonance of الألف add smoothness and high tone to the rhythm of the verses. Antithetical structures also increases the meaning with parallel syntactic structures such as وَأَنَّهُ هُوَ أَضْحَكَ وَأَبْكَى (43) وَأَنَّهُ هُوَ أَمَاتَ وَأَحْيَا. Parable in the form of the stories of Noah's nation, Add's nation and Thamud's nation is used in this text as clear evidences to all humans. Then, the text ends with a question to the disbeliever's doubt in the type or sort of the Divine blessings.

The text then moves to describe the ultimate end of all humans

((أَزِفَتِ الْآزِفَةُ (57) لَيْسَ لَهَا مِنْ دُونِ اللَّهِ كَاشِفَةٌ (58) أَفَمِنْ هَذَا الْحَدِيثِ تَعْجَبُونَ (59) وَتَضْحَكُونَ وَلَا تَبْكُونَ (60) وَأَنْتُمْ سَامِدُونَ (61) فَاسْجُدُوا لِلَّهِ وَاعْبُدُوا (62

The first verse begins with a verb in the past tense reflecting the present because such verb أزفت means that the resurrection is near and this day came in the past and gives a future meaning and will come in the future also. Al-Jinas أزفت-الأزفة adds enforcement to the message of the verse. The second verse begins with a negative particle ليس referring to the fact that no one is able to reveal that day only Allah. Hyperbaton is used to show this specification in من دون الله كاشفة signaling the duties that are specific to the Creator.

After completing the message of the verse regarding the characteristics of the vilified, Allah Almighty asks all humans explicitly, and the worldly implicitly about the speech and news regarding the state and value of those who take life as a means to get His satisfaction because those worldly used to doubt about such truths in أَفَمِنْ هَذَا الْحَدِيثِ تَعْجَبُونَ. The question is a rhetorical one because Allah knows what is in the minds of those people and how they used to lie the messengers of Allah and their state in the coming verse supports this theme in their 'laugh' rather than 'crying' about their fate and they are amused and take pleasure in life

وَتَضْحَكُونَ وَلَا تَبْكُونَ (60) وَأَنْتُمْ سَامِدُونَ (61). Polysyndeton is used connecting the verses that deliver the same message and the adjective سامدون is polysomic because it has two meanings: amused and arrogant (الكاشاني, 1995: 98).

The text and the whole sura end with a direct order to the worldly to "fall down and adore Allah" and leave other means that they take during their live. The speaker is Allah to those group addressing them directly. This verse represents an explicit promise to those group that the way of repentance is open and they can return to Allah and an implicit threat to the same group if they do not make what is required in the order. Thus, a 'referential' and 'conative' functions are reflected from the verse because it delivers a promise and threat from one side, and the bliss Allah prepares to all humans generally and those vilified people specially. The alliteration of "التاء" and the assonance of "النون" with the rhyme of /n:/ add smoothness and soft tone to the rhythm of the verse. Such devices and the previous ones expose the agenda of freedom indirectly signaling that vilification of life is a choice in the hands of human beings and they can follow either direction to win their eternal life.

5.3.5 Statistical Analysis

Table (22) shows the frequencies and percentages of the stylistic devices in the texts of vilification of life in the Glorious:

Level	Device	Frequency	Percentage
Phonological	1. Alliteration	64	10.24%
	2. Assonance	85	13.6%
	3. Consonance	121	19.36%
	4. Rhyme	102	16.32%
	5. Homogeneity	2	0.23%
Syntactic	1. Parallelism	24	3.84%
	2. Ellipsis	6	0.96%
	3. Polysyndeton	77	12.32%
	4. Asyndeton	12	1.92%
	5. Hyperbaton	10	1.6%
Semantic	1. Simile	4	0.64%
	2. Antithesis	16	2.56%
	3. Metaphor	5	0.8%
	4. Parable	15	2.4%
	Total	543	86.88%

Table (22): The Frequencies and Percentages of the Stylistic Devices in the Texts of Vilification of Life in the Glorious Qur'an

In order to deliver the idea of vilification of life in the Glorious Qur'an and to create a high and effective style, stylistic devices display mutual or complementary variation in their use in these Divine texts. For example, among the phonological devices, consonance and rhyme score the highest percentages. Then, in the syntactic level, polysyndeton and ellipsis come next in their percentages. While in the semantic devices, antithesis and parable score the highest percentages. These devices will be separately discussed according to each level:

i) Stylistic Devices at the Phonological Level

According to table (22), Qur'anic texts are full of phonological devices. Consonance score the highest percentage (19.36%) followed by rhyme (16.32%) and assonance (13.6%). So. Such scores generally, and rhyme specifically, improve that Arabic is a rhymed language in which rhyme has salient functions in making the text memorable and attractive to the revivers' intention. These phonological devices create rhyme because rhyme is created by repeating either the first or the last sound of a word or succession of words.

ii) Stylistic Devices at the Syntactic Level

Among the syntactic stylistic devices, polysyndeton scores the highest percentage (12.32%) followed by parallelism that scores (3.84%) in table (22) which shows the distribution of these devices in Qur'anic texts in explaining the concept of vilification of life. It is evident that texts in the Glorious Qur'an transmit a clear message to all humans. Thus, polysyndeton comes in the first rate signaling continuity and flow of the meaning of the Divine texts. While parallelism partakes in reinforcing the message and increasing its memorability and supporting its rhythm. Also, during analyzing the Qur'anic texts, it is noticed that the idea of

vilification of life is expressed in a clear language and full verses. Thus, ellipsis scores (0.96%) among the other devices which is considered the lowest score. Asyndeton and hyperbaton score somehow similar percenrages (1.92%) and (1.6%) respectively. These devices create emphasis and hurried rhythm, enhance attention, and make the text memorable.

iii) Stylistic Devices at the Semantic Level

Table (22) shows that antithesis and parable score the highest percentages among the semantic devices (2.56%) and (2.4%) respectively. The first device partakes in attracting the receivers' intention and evokes their feelings and also shows contrast, while the second device (parable) helps in enhancing imagination among the receivers.

In spite of the low scores of other the semantic devices such as simile which reads as (0.64%) and metaphor which scores (0.8%), their effect on the interpretation and analysis is vital. Regarding simile, it makes a persuasive effect on the readers and listeners and reinforces the intended message, while the second device (metaphor) creates contrast and makes the idea clear to the receivers. These devices create clear language and persuasive style to transmit the theme of vilification of life in the Qur'anic verses. Also, these devices enrich imagination and attract the attention and interest.

Although the use of the semantic devices in the texts of vilification of life in the Glorious Quran is vital and has its importance in interpreting such texts, not all the devices are used as in the Holy Bible. Two semantic devices, lexical choice and hyperbole, are not employed in the five texts from the Glorious Quran in spite of their importance in delivering the intended message. It seems that the verses of the Glorious Qur'an are

clear in presenting the theme of vilification of life with no need to any private lexical items stories to be delivered to the believers.

All in all, since the texts of vilification of life in the Glorious Qur'an share the same theme, the above stylistic devices have the same functions. For example, the Divine texts deliver threats and promises at the same time, while these devices are used as tools creating effective and persuasive style, enhancing imagination and helping in understanding. Also, by these texts, the logic of Islam appears expressing. Islam guides humanity in their natural human needs and goals for peaceful and comfortable life in a society. This universe is the creation of Allah, the All-powerful. It has its colorful symbols' completely different shapes and shapes of life. Man is the circlet of the universe and the super most creatures of Allah among all other sorts of animals. He may be a well- blended fabulous piece of soul and matter. The perceptible body is emissary of matter, while the soul speaks to the luminous include of soul. The soul specifically slips from the order of Allah. So by boosting and reinforcing his spiritual attribute, the man may specifically be connected and joined with the forces of his Maker; Allah the All-powerful. This makes him distinctive among all other animals of the universe. And Islam is the religion of "Deen-Al-Yasir" easiness. It came to breakthrough and taken out humanity from the cruel and unnatural clutches of severity and pain. The core of the Islamic framework is to contains and coordinate bearing on the inward life of a man. It is by and large recognized as the spiritual system and endeavors to free his soul from the bondage of "self", cleanses it of the desire of the common life and imbues and ingrains it with the passion of His 'Almighty' adoration, fulfillment, submission and joy. An individual accomplishes the required adore of virtue and energy when he distinguishes or subordinates his own likes and loathes with that of Allah.

The life of a pure obedient becomes the reflections of the order of his Lord. A devotee seeks refugee to obey, to please, to be closer to the Mighty One. This level of mysticism, which speaks to the loftiest and best standard, is known as "Ihsan" in Islam.

5.4 Contrastive Points

The following contrastive points are elicited from the findings of the stylistic and statistical analyses of vilification of life in Biblical and Qur'anic texts:

1. From a phonological point of view, Quranic texts make more use of alliteration than Biblical texts (17.76% vs. 10.24%).

2. Both Biblical and Qur'anic texts make extensive use of assonance. Yet, the latter score a little bit higher percentage than the former (16.8% vs. 13.6%).

3. Both Biblical and Qur'anic texts utilize consonance extensively and equally (19.36%).

4. Qur'anic texts make extensive use of rhyme when compared to the Biblical texts (16.32% vs. 2.88%).

5. In spite of the low percentage of homogeneity, Biblical texts utilize it more than the Qur'anic texts (1.6% vs. 0.23%).

6. Syntactically speaking, parallelism is implemented in both types of texts. Quranic texts, however, make more use of it than Biblical texts (3.2% vs. 3.84%).

7. The utilization of ellipsis in the Biblical texts is higher than its utilization in Qur'anic texts because the former scores (3.68%), while the latter scores (0.96%).

8. Qur'anic texts make more use of polysyndeton than Biblical texts (12.32% vs. 5.6%).

9. Asyndeton is employed in both Biblical and Quranic texts, yet; the former make more use of this device than the latter (4% vs. 1.92%).

10. Biblical texts make more use of hyperbaton than Qur'anic texts (4% vs. 3.1.6%).

11. Semantically, unlike Qur'anic texts, Biblical texts make wide use of simile (1.44% vs. 0.64%).

12. In both Biblical and Qur'anic texts, antithesis is employed equally, but its use in Biblical texts is less than its use in Qur'anic texts (2.8% vs. 2.56%).

13. Metaphor scores the highest percentage among semantic devices in Biblical texts (4.32%) whereas it scores the lowest percentage in Qur'anic texts (0.8%).

14. Parable is used in both Biblical and Quranic texts and scores an approximate percentage, yet, in Biblical texts it scores (2.24%), but in Qur'anic texts it scores a low percentage (2.4%).

15. Biblical texts make little use of lexical choice and hyperbole (2.8%) and (2.24%)whereas Qur'anic texts make no use of such semantic devices.

16. Both Biblical and Qur'anic texts employ reflexive, conative and expressive functions.

17. Biblical and Qur'anic texts do not exhibit vilification of life similarly because the Biblical texts express vilification of life implicitly using

different agendas, while Qur'anic texts express vilification of life imlicitly using different agendas and explicitly.

18. Both Biblical and Qur'anic texts express vilification of life utilizing various agendas.

Chapter Six

Conclusions, Recommendations, and Suggestions for Further Research

6. Introduction

This chapter presents the conclusions arrived at which validate or invalidate the hypotheses shown in chapter one. In addition, it gives certain recommendations, and some suggestions for further studies.

6.1 Conclusions

1. The theme of vilification of life is presented throughout different agendas in Biblical and Qur'anic texts.. For example, Christianity uses the topics of monasticism, loneliness, disassociation, poverty, suffering and virginity, while Islam concentrates on the themes of Zuhd and piety. This truth answers the first question which says: *"What are the agendas by which vilification of life is presented in Biblical and Qur'anic texts"* and validates the first hypothesis: *"Monasticism, poverty and loneliness are among the main agendas that are used in Biblical texts to present vilification of life, while zuhd and piety are among the agendas that are used in Qur'anic texts"*.

2. Biblical and Qur'anic texts exhibit vilification of life by means of phonological, syntactic, and semantic stylistic devices. These devices include: alliteration, assonance, consonance, rhyme, homogeneity, parallelism, ellipsis, polysyndeton, asyndeton, hyperbaton, simile, metaphor, antithesis, and parable. This answers the second question which states: *"How do Biblical and Qur'anic texts exhibit vilification of life stylistically?"*

and validates the second hypothesis which states*: "Biblical and Qur'anic texts exhibit vilification of life by means of phonological, syntactic and semantic stylistic devices".*

3. In the selected Biblical and Qur'anic texts, the theme of vilification of life is displayed through language functions, but not all these function appear in the texts of the Holy Bible and the Glorious Qur'an. For example, conative and referential functions of language are utilized widely reflecting commands, facts, warnings, invitations and promises for true believers. Also, these functions reflect the democratic policy of both religious contexts. This conclusion answers the third question which is: *"What are the language functions that are used to dignify the theme of vilification of life in Biblical and Qur'anic texts?"* and validates the third hypothesis which reads as: *"Conative, reflexive and expressive functions are used to dignify the theme of vilification of life in Biblical and Qur'anic texts".*

4. The differences between Biblical and Qur'anic texts when tackling the theme of vilification of life are more than the similarities. Statically, the Biblical texts make extensive use of simile, metaphor, parable, homogeneity and asyndeton, whereas the Qur'anic texts employ alliteration, rhyme, polysyndeton and antithesis widely. Stylistically, the extensive use of simile and metaphor in the Bible indicates the indirectness of the Biblical verses in attaching the theme of vilification of life. Whereas, The utilization of alliteration, rhyme and antithesis reflects the explicitness of the Qur'anic verses in attaching the theme of vilification of life. This conclusion answers the fourth question which says: "*What are the similarities and differences between Biblical and Qur'anic texts in approaching vilification of life stylistically?"* and also validates the fourth hypothesis: *"In spite of the common points between*

Biblical and Qur'anic texts in presenting the theme of vilification of life stylistically, the differences are many and vivid. For example, Biblical texts make extensive use of simile, metaphor, parable, homogeneity and asyndeton, whereas Qur'anic texts employ alliteration, rhyme, polysyndeton and antithesis widely".

5. Both Biblical and Qur'anic verses include various stylistic devices. These devices are used to present descriptive truths rather than propositional truths, to make the theme of vilification of life more concrete (not just abstract and theoretical), for efficient and compact presentation of ideas, emotional and more engaging and to make the ideas easier to remember. For example, parable, as a common semantic stylistic device, clothes the truth in Christianity, but enhances the readers' and listeners' imagination in Islam. This truth answers the fifth question which says: *"What are the common or vivid stylistic devices that are used in both religious contexts to deliver the theme of vilification of life?"* and satisfies the fifth hypothesis which states that: *"Parable is used mostly as a common stylistic device in both religious contexts with different functions to deliver the theme of vilification of life".*

6. Cultural and religious differences between English and Arabic contexts leave their impact on delivering the theme of vilification of life. The Bible does not explicitly mention the words "monasticism" and "monks" because the idea of monasticism had not been crystallized in the presently understood sense, but the Bible presented us with some heroes who gave their whole lives as a living and satisfying sacrifice on the altar of worship and asceticism. These differences leave their impact on the functions of the stylistic devices in each religious context. For example, hyperbole is used in the Holy Bible to persuade people to vilify life, while in the Glorious Qur'an, this device is used to deliver stories as evidence to

people. This idea answers the sixth question which says that: *"What are the impacts of cultural and religious differences between English and Arabic religious contexts on expressing the theme of vilification of life?"* and proves the sixth hypothesis which says that: *"Due to the cultural and religious differences between English and Arabic religious contexts, different stylistic devices are used with different functions to explain the theme of vilification of life, for example hyperbole is used in the Holy Bible to persuade people to vilify life, while in the Glorious Qur'an, this device is used to deliver stories as evidence to people"*.

7. Christians claim that their foundations for monasticism are derived from the biography and sayings of Christ, and they try to prove this by inferring passages from their holy book to give it an aura of holiness, even though the term monasticism was never mentioned in the Bible. In other words, it is clear within its paragraphs and among most of what they claim regarding the foundations of monasticism. This is a clear evidence of the distortion of this book because the reality of their lives testifies to the opposite of what they claim from their commitment to these foundations, in terms of the luxury and extravagance they live in their churches. While Islam refers to Zuhd clearly and vividly in many verses of the Glorious Qur'an because Islam is a religion of moderation and moderation, neither excessive nor negligence, nor exaggeration nor extremism. This is evident in its tolerant rulings and legislations, and whoever transgresses or exaggerates one of its rulings is desirous of his religion and unjust to himself, and Islam is innocent of it.

8. Stylistic devices have great importance in both Arabic and English religious contexts, and that its use enriches any text since it adds clarification and strength to the message. The Quran and the Holy bible as well employ these devices in many places to explain certain truths or

to drive more important points of the message, by likening it to something well known or describing it in a pictorial manner.

8.2 Recommendations

The study comes up with the following recommendations:

1. Researchers are recommended to rely on contrastive or corpus studies concerning any study within stylistics as it lessens the subjectivity and gives more generalizable results than considering a single text.

2. The teaching of vilification of life is recommended in the curriculum of universities for its moral, political, religious, social, and juristic effects.

3. A reference to true meaning of monasticism in Christianity and Zuhd in Islam should be made clear and supported with examples from both contexts because of the fact that practicing this theme in both religious contexts is not identical.

4. The unique linguistic characteristics that distinguish different registers or varieties of language use should be made clear to students.

5. The interrelationship between language and religion and the distinctive linguistic features of religious (sacred) language should be regarded as core issues in teaching to students to be familiar with.

6. The different Biblical genres and their linguistic buildup on the one hand and the style of the Glorious Quran and its linguistic structure on the other hand should be explained well to students of linguistics in order to analyze religious texts on different linguistic levels.

6.3 Suggestions for Further Research

1. A Contrastive-stylistic Study of Blind Obedience in Religious Contexts.

2. A Contrastive-stylistic Study of piety in Religious Contexts.

3. A Stylistic Study of Vilification of Life in English Sermons.

4. A Semantic Study of Vilification of Life in Religious Contexts.

5. The Effects of Using Tenses on the Interpretation of Texts of Vilification of Life in Religious Contexts.

6. Vilification of Life in Religious Contexts: A Pragmatic Study.

7. A Socio-pragmatic Study of Vilification of Life in English and Arabic Sermons.

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Abstract in Arabic

الدراسة الحالية هي دراسة أسلوبية مقارنة لذم الدنيا في النصوص التوراتية والقرآنية، وتحاول الإجابة على الأسئلة التالية: (1) ما هي الأجندات التي يتم من خلالها تقديم ذم الدنيا في النصوص التوراتية والقرآنية؟ (2) كيف تُظهر النصوص التوراتية والقرآنية ذم الدنيا أسلوبياً؟ و (3) ما هي أوجه التشابه والاختلاف بين النصوص التوراتية والقرآنية في التعامل مع ذم الدنيا أسلوبياً؟

وطبقاً للأسئلة السابقة ، تهدف الدراسة إلى: (1) تحديد الأجندات التي يتم من خلالها تقديم ذم الدنيا في النصوص التوراتية والقرآنية ، (2) الكشف عن كيفية إظهار النصوص التوراتية والقرآنية ذم الدنيا ، و (3) التحقيق في أوجه التشابه والاختلاف بين النصوص التوراتية والقرآنية في التعامل مع ذم الدنيا أسلوبياً.

افترضت الدراسة أن: (1) الرهبنة والفقر والشعور بالوحدة من بين الأجندات الرئيسية المستخدمة في النصوص التوراتية لتقديم ذم الدنيا، بينما الزهد والتقوى من بين الأجندات المستخدمة في النصوص القرآنية، (2) تعرض النصوص التوراتية والقرآنية ذم الدنيا عن طريق الأساليب الصوتية والنحوية و الدلالية كوسائل أسلوبية، و(3) على الرغم من النقاط المشتركة بين النصوص التوراتية والقرآنية في تقديم موضوع ذم الدنيا بطريقة أسلوبية، إلا أن الاختلافات كثيرة وواضحة، على سبيل المثال، تستخدم النصوص التوراتية على نطاق واسع التشبيه، والاستعارة، والمثل الديني، والجناس اللفظي، و الفصل، بينما تستخدم النصوص القرآنية تضمنت الجناس الاستهلالي، والسجع، و الوصل، والتضاد على نطاق واسع.

لتحقيق أهداف الدراسة واختبار فرضياتها، اعتمدت الإجراءات التالية: (1) مسح الأدب حول ذم الدنيا في المسيحية والإسلام وتقديم خلفية نظرية حول الأساليب الأسلوبية المستخدمة في الإنكليزية والعربية، (2) اختيار نصوص معينة من الكتاب المقدس والقرآن الكريم وتحليل معنى ذم الدنيا في هذه السياقات، (3) تطبيق مودل أنتقائي لإجراء تحليل أسلوبي للنصوص المختارة، (4) إجراء تحليل كمي لدعم التحليل النوعي، و (5) الخروج ببعض الاستنتاجات بناءً على نتائج التحليلات النوعية والكمية.

وخلصت الدراسة إلى عدة استنتاجات أهمها: (1) يتم تقديم موضوع ذم الدنيا من خلال أجندات مختلفة في النصوص التوراتية والقرآنية، على سبيل المثال، تستخدم المسيحية موضوعات الرهبنة، والوحدة، والتفكك، والفقر، والمعاناة، والعذرية، بينما يركز الإسلام على موضوعات الزهد والتقوى، (2) تُظهر النصوص التوراتية والقرآنية ذم الدنيا عن طريق الوسائل الأسلوبية الصوتية والنحوية والدلالية، و (3) أوجه الاختلاف بين النصوص التوراتية و القرآنية في معالجة فكرة ذم الدنيا أكثر من أوجه التشابه، مثلاً إحصائياً، تستخدم النصوص التوراتية التشبيه، والاستعارة ، والمثل الديني، والجناس اللفظي، و الفصل، بينما تستخدم النصوص القرآنية الجناس الاستهلالي، والسجع، و الوصل، والتضاد على نطاق واسع، أما أسلوبياً، يشير الاستخدام المكثف للتشبيه والاستعارة في الكتاب المقدس إلى عدم عرض آيات الكتاب المقدس موضوع ذم الدنيا مباشرة، بينما استخدام الجناس الاستهلالي، والسجع، والتنافض يعكس الوضوح في عرض موضوع ذم الدنيا في الآيات القرآنية.

وزارة التعليم العالي والبحث العلمي

جامعة بابل

كلية التربية للعلوم الإنسانية

قسم اللغة الإنكليزية

تحليل بلاغي مقارن لذم الدنيا في السياقات الدينية

اطروحة تقدمت

إلى مجلس كلية التربية للعلوم الإنسانية / جامعة بابل كجزء هن متطلبات نيل درجة

دكتوراه فلسفة في التربية/ اللغة الإنكليزية/ اللغة

الطالبة

مروة جبير مجير

بإشراف

أ.م.د. نسائم مهدي عبد الله

شوال، 1445ه   2023 م آيار