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The Grammatical and Semantic Relationship between Introduction and Textual Structures Forming Surat As-Saffat: A Study in Light of the Textual Science

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ABSTRACT

The current study investigates the grammatical, rhetorical, and semantic relationship between the introduction of Surat As-Saffat and the textual structures forming the Surah. It assumes that the introduction verses are richly loaded with lexical and grammatical meanings. The title of the study, "Grammatical and Semantic Relationship between the Introduction of Surat As-Saffat and Its Textual Structures: A study in Light of the textual science," seeks to answer the main question: (1) What are the grammatical and semantic relationship between the introduction verses of this Surah and its subsequent textual structures? This inquiry is further divided into key questions, such as: How are grammatical relationships manifested? (2) How are semantic cohesive relationships established? To answer these questions, the researcher adopted the textual methodology, which offers a theoretical framework for understanding the text as a cohesive grammatical and semantic unit, with an approach encompassing both theoretical and applied dimensions. The study reached several results, the most important of which were horizontal and vertical relationships, including repetition of grammatical style, news styles, and construction styles, in addition to frequent repetition of emphasis, forming a horizontal grammatical relationship noted by the researcher. As for semantic world and sentence structure, the text forms an interconnected semantic world through generative sentences rich in grammatical transformation; key transformational elements include the imperative, the interrogative, and emphasis, linking deep generative sentences with superficial transformational sentences.

Keywords: Surat Al-Saffat; Introduction; Textual Structures; Grammar; Semantics

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1. Introduction

Linguistic studies from their beginning have sought to interpret religious texts and uncover their meanings and implications. Grammarians famously pointed out that "syntax is a branch of meaning," which emphasizes the objective and scope of grammatical studies. Over time, the focus on syntax evolved gradually into a comprehensive linguistic study encompassing all levels of language (phonetics, syntax, morphology, and semantics). This progression was further solidified by Al-Jurjani, who emphasized that the spiritual essence of language lies in syntax, accompanied by rhetoric, as rhetoric serves as the adornment and refinement of syntax, providing delight to both the speaker and the listener. It equips the speaker with various stylistic options to express their thoughts through a dynamic interplay of grammatical and rhetorical techniques.

Modern scholars have recognized the significance of grammatical and rhetorical structures, attributing various terms to this interrelation, which collectively contribute to the development of a general linguistic framework for analyzing literary texts. Within this broader field of linguistics, multiple methodologies emerge, including text linguistics, discourse analysis, pragmatics, transformational generative grammar, structuralism, deconstruction and modern rhetoric (stylistics). Each methodology is equipped with a set of tools that ensure its robustness as a systematic approach in order to uncover meanings and interpretations. Nevertheless, these diverse studies remain deeply rooted in the Arabic grammatical and rhetorical tradition established by early scholars, particularly Sibawayh and the exegeses of his works, as well as Al-Jurjani and subsequent rhetorical contributions aligned with his approach. The Quranic text stands as an unparalleled model of perfection in syntax, rhetoric, and stylistic expression. It provides abundant examples that align with both traditional and modern grammatical methodologies, as its comprehensive nature and absolute perfection, free from redundancy, position Quranic expressions considered among the most exemplary in the Arabic language. This study examines Surat As-Saffat both horizontally and vertically to explore the stylistic architecture of its grammatical and rhetorical construction.

1.1. Study Problem and Questions

This study examines the lexical and grammatical meanings between the surah's introduction and its textual structures in light of the grammar of the text. It addresses the main question: What are the grammatical and semantic relationships between the Surah's introductory verses and its subsequent textual structures? This inquiry is further divided into key questions, such as:

- How are grammatical relationships manifested?
- How are semantic cohesive relationships established?

1.2. Objectives of the Study

This study aims to:

a. Investigate the grammatical, rhetorical and semantic association between the opening of Surat As-Saffat and the textual structures forming the Holy Surah, since the opening included several lexical and grammatical meanings.

b. Examine the grammatical and semantic relationships linking the opening of the Holy Surah and its subsequent textual structures.

1.3. Importance of the Study

Linguists emphasize the rhetorical grammatical structure, especially in the modern era, to build the general linguistic approach in studying literary texts, as the issue of linguistics includes several approaches such as grammar, discourse analysis, pragmatics, structuralism, and stylistics, and each of them adopts the tools that give it power in revealing meanings and connotations. Despite their differences, these studies relied on the classical Arabic grammatical and rhetorical study. The Qur'anic text is a miraculous text due to its grammatical, rhetorical, and syntactic perfection, and it exemplifies both ancient and modern grammatical approaches, as all of this makes the Qur'anic expression methods one of the most important methods in Arabic. It was noted that the studies that addressed this topic in the Qur'anic text are few and that investigated the grammatical, rhetorical, and semantic connection and the textual structures forming the Qur'anic texts. Therefore, the importance of these studies lies in that they came to shed light on this topic in Surat As-Saffat with regard to the grammatical, rhetorical, and

semantic connection between the opening of the Surah and the textual structures forming the Holy Surah. The importance of this study lies in the fact that it may fill the gap in this angle that has not been well researched and investigated by researchers, potentially contributing new insights, which will be an important topic for researchers in order to conduct in-depth studies in this aspect.

2. Surat As-Saffat

Surat As-Saffat is a Meccan surah[1], addressing the principal theme of monotheism (*Tawhid*). It is the 56th surah in the chronological order of revelation, revealed after Surat Al-An'am and before Surat Luqman[2]. In the Quran, it spans pages 446 to 452. This surah underscores the monotheism of Allah, critiques polytheists and refutes pre-Islamic myths that associated partners with Allah belittled His angels and glorified jinn and devils[3].

2.1. Practical Analysis

This study focuses on analyzing the grammatical and rhetorical structures of the surah, which are intrinsically interconnected in every verse to construct meaning and provide a comprehensive textual interpretation. The core message of the text - its overarching structure - can only be understood through its smaller structural units. Each text comprises smaller segments categorized thematically, which collectively form the macrostructure of the text[4].

Surat As-Saffat is divided into three substructures, consisting of multiple textual units. Each unit comprises sequential sentences aligned horizontally and vertically within the text. These three structures are[5]:

a. Introduction (Verses 1–10)**:** Focuses on monotheism, its evidence and the preservation of divine revelation.

b. First Oath (Verses 11–148)**:** Starting with Allah's statement, "So ask them, are they a stronger creation or those We have created? Indeed, We created them from sticky clay" (طِينٍ لَّازِبٍ فَاسْتَفْتِهِمْ أَهُمْ أَشَدُّ خَلْقًا أَم مَّنْ خَلَقْنَا إِنَّا خَلَقْنَٰهُم مِّن) (37:11).

c. Second Oath (Verses 149–182)**:** Commencing with Allah's statement, "So ask them, does your Lord have daughters while they have sons?" (37:149). (أَلِرَبِّكَ ٱلْبَنَاتُ وَلَهُمُ ٱلْبَنُونَ) (فَٱسْتَفْتِهِمْ

Each of these substructures incorporates various sentence patterns that utilize grammatical and rhetorical devices to present diverse meanings discussed throughout the surah. These relationships between the introduction and the successive substructures are considered the basis for this analysis.

2.2. First Textual Structure: The Introductory of the Surah

This oath begins with Allah's words, "By those [angels] lined up in rows" (37:1), which is a sentence that is an oath, made up of the oath *waw*, which is for the accusative, and the saffat are accusative with the *waw*[6], and ends with "Except one who snatches [some words] by theft, but they are pursued by a burning flame, piercing [in brightness]" (إِلَّا مَنْ خَطِفَ ٱلْخَطْفَةَ فَأَتْبَعَهُ شِهَابٌ ثَاقِبٌ ـ وَٱلصَّٰفَّٰتِ صَفًّا) (37:10). The grammatical structure is characterized by internal coherence, with tightly knit grammatical and rhetorical elements constructing a unified textual meaning.

The introduction opens with an oath as in "By those [angels] lined up in rows". (وَٱلصَّٰفَّٰتِ صَفًّا) (Al-Farra explains: "The word *'ṣ-ṣāffāt'* (lined up in rows) and *'t-tāliyāt'* (reciters) are expressed in a genitive form because they constitute an oath" (Al-Farra, 2001). The surah begins with an oath — a grammatical device that invites the audience to ponder the reasons and significance behind the oath: why is the oath being taken, and upon what? This compels the listener to contemplate the initial question: what is the subject that the divine speech introduces with an oath? This creates anticipation and intrigue. The introduction, which is rich with interconnected words, forms grammatical and semantic relationships with subsequent sentences, serving a cohesive textual and rhetorical function. Arabs paid attention to this issue, as the beginning of a poem or letter indicates the intended meaning of that speech... Its benefit is to know from the beginning of the speech what is intended by it and why this type as Ibn Al-Athir describes this importance in introductions: "The essence of this type of speech is to make the introduction of the text whether poetry or prose indicative of the intended meaning[7]. Its benefit lies in permitting the listener to understand, from the beginning of the speech, the purpose and reason for it"[8].

It is noted that the introduction consists of the following successive sentences:

1). By those [angels] lined up in rows. (وَٱلصَّٰٓفَّٰتِ صَفًّا)

2). And those who drive [the clouds]. (فَٱلزَّٰجِرَٰتِ زَجْرًا)

3). And those who recite the message. (فَٱلتَّٰلِيَٰتِ ذِكْرًا)

4). Indeed, your God is One. (إِنَّ إِلَٰهَكُمْ لَوَٰحِدٌ)

5). Lord of the heavens and the earth and that between them and Lord of the sunrises. (رَّبُّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَا وَرَبُّ ٱلْمَشَٰرِقِ)

6). Indeed, We have adorned the nearest heaven with an adornment of stars. (إِنَّا زَيَّنَّا ٱلسَّمَآءَ ٱلدُّنْيَا بِزِينَةٍ ٱلْكَوَاكِبِ)

7). And as protection against every rebellious devil. (وَحِفْظًا مِّن كُلِّ شَيْطَٰنٍ مَّارِدٍ)

8). They cannot listen to the exalted assembly [of angels] and are pelted from every side. (لَّا يَسَّمَّعُونَ إِلَى ٱلْمَلَإِ ٱلْأَعْلَىٰ وَيُقْذَفُونَ مِن كُلِّ جَانِبٍ)

9). Repelled; and for them is a constant punishment. (دُحُورًا وَلَهُمْ عَذَابٌ وَاصِبٌ)

10). Except one who snatches [some words] by theft, but they are pursued by a burning flame, piercing [in brightness]. (إِلَّا مَنْ خَطِفَ ٱلْخَطْفَةَ فَأَتْبَعَهُ شِهَابٌ ثَاقِبٌ)

The horizontal relationships within the introductory sentences are marked by sequential arrangement and temporal progression, emphasized through the conjunctive particle *"fa'"* (then), which gives us an unknown temporal sequence, but it is described as being fast and not slack. It is one of the additional connecting tools[9]. This conjunction, which is considered to be a grammatical linking tool, sequentially arranges the sentences, suggesting an immediate progression[10]. Ibn Ashur elaborates on the usage of *"fa'"* for conjunction: "Conjunction with *"fa'"* implies that the described attributes belong to a single subject, unified by a specific context which is the subject of the ranks of angels. In syntax and semantics, the conjunctive *"fa'"* signifies sequential order, and in this context, it implies swift progression without delay"[11]. The introduction operates on two primary levels to complete its overarching meaning which is the grammatical level and the semantic level. The first sentence in the text is an extended and expansive sentence, resembling a seed capable of growth that holds together the threads of the entire text through an interconnected network that spans from the first letter of the surah to its last, as it forms the focal point of the text. Yassin Al-Nassir states: "The beginnings here are generative and dominant; they are not merely a source of illumination or enlightenment for the text but rather serve as the incubator for what is to unfold in the text"[12]. This is the essence of conciseness in introductions and the suspense referred to by Ibn Al-Athir earlier. Transformational generative grammar theorizes this as the principle of extension and expansion[12].

The introductory sentence is assumed to be densely packed with the semantic, temporal and grammatical meanings present in the entire text; the temporal aspect is derived from the oath, understood through the *"waw al-qasam"* (the particle of oath), which implicitly denotes the verb *uqsimu billah* (I swear by Allah). Al-Zamakhshari explains: "The *"waw"* of oath is substituted for the *"bā'"* of attachment in *"uqsimu billah"*[13]. Thus, the interpretation here would be: "I swear by those angels lined up in rows". Oaths in Arabic are forms of non-declarative sentences that do not convey direct information. Their pragmatic function lies in attracting the listener's attention, alerting them to the importance of the matter, and making them certain that something significant will follow for the oath and the answer to form an integrated fabric, it represented a semantic link between the introductory oath at the beginning of the surah because it is an answer to it[14].

The grammatical judgment extends beyond a single sentence to the subsequent one through the repetition of the conjunctive *"fa'"* (then) (**Figure 1**):
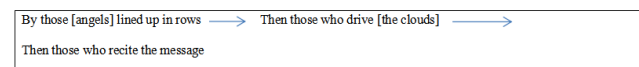
Figure 1. Extended grammatical rule for sentences following the first sentence.

Figure 1 implied interpretation as: "I swear by the angels who line up, by those who drive, and by those who recite." Here, the adjective refers to the implied noun (angels), as the talk here is about monotheism, as only God can revive bones[15]. The stylistic architecture of these sentences reflects swift movement and a reflection of the power and
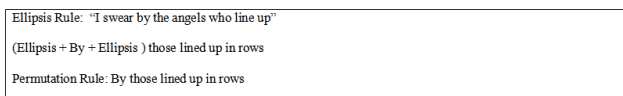
immediacy of the oath. This is why the term angels was omitted, leaving only their attributes. The omission aligns with the rapid and potent flow of speech.

Omission as a transformative element through omitting the repeated elements in the transformational generative

While the deep structure expands to:
"I swear by the angels who line up   I swear by the angels who drive   I swear by the angels who recite."

The omission in these sentences creates a stylistic feature tied to the general meaning of swiftness and immediacy. Rearrangement within the sentences, accompanied by omission, enriches the meaning, adding depth to both temporal and semantic dimensions. We can represent this in **Figure 2** as follows:

Ellipsis Rule: "I swear by the angels who line up"

(Ellipsis + By + Ellipsis) those lined up in rows

Permutation Rule: By those lined up in rows

Figure 2. Omission in sentences.

As shown in **Figure 2** the phrase evolves further historically, replacing "*bāʾ*" with "*waw*" in the transformation process, producing: "By those lined up in rows (*wa-al-sāffāt*)." This transformation does not apply to the subsequent sentences (Then those who drive… Then those who recite…), as these are joined using "*fa*" and do not follow the same oath structure explicitly[8].

Although the introduction sentence (By those lined up in rows) (وَٱلصَّٰٓفَّٰتِ صَفًّا) serves as the primary sentence, its extension is to clarify temporal and semantic aspects, and not to justify the grammatical and syntactic factor, so the opening sentence in the text is a main sentence "By those lined up in rows" (وَٱلصَّٰٓفَّٰتِ صَفًّا) has temporal and semantic explanatory appendices branching out from it as shown in **Figure 3**.

The emotional *fa* can be made here an emotional particle for the sentence[18].

This structure highlights the hierarchical relationship within the introduction sentence, acting as the nucleus of the text with semantic and temporal implications cascading throughout the surah.

The conjunction "*fa*" can be made here to serve the sentences, and the interpretation of the deleted verb "*aqsamt*" can be interpreted, except that from the textual point of view, where the deletion is achieved in all cases, and the rhetori-

theory[16]. The superficial structure of the speech is:
"By those [angels] lined up in rows then those who drive then those who recite." The deletion here in the sentence gave a stylistic and structural feature that was linked to the general meaning of speed[17].

cal and semantic role of the conjunction "*fa*", which is the follow-up and speed, is achieved in all estimates. Khalil Amayreh believes that the oath, in its various forms, is to confirm the sentence, and that the speaker delivers the news without confirming it to an empty-minded person, then uses the rules of transformation to construct the superficial sentence[19].
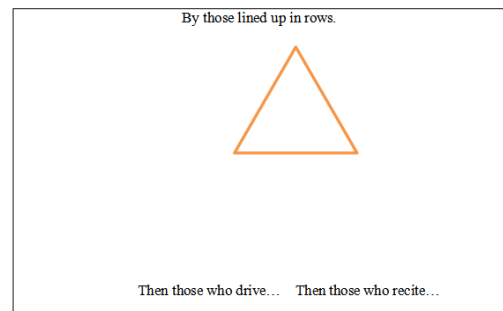
Figure 3. Sentence extension is to clarify temporal and semantic aspects.

The response to the oath in this introduction appears in the words of Allah Almighty: "Indeed, your God is One ۖ" (إِنَّ إِلَٰهَكُمْ لَوَٰحِد) Al-Wahidi states: *"Indeed, your God is One"* (إِنَّ إِلَٰهَكُمْ لَوَٰحِد) *is the response to the oath. Allah Almighty swore by these oaths that He is One with no partner."*[20]. In Arabic, the response to an oath is usually a sentence consisting of two parts that are negation and affirmation. In every case, emphasis accompanies the oath style aims to reinforce its meaning. Al-Zamakhshari says: "The *waw* of the oath is replaced by the *baʾ* of attachment in (I swear by God)"[21].

The horizontal structure of the introduction aligns with several grammatical relationships that contain semantic richness. The text develops both horizontally and vertically[22]. The oath sentence, which includes the three attributes of the angels, is grammatically linked to the response, which begins with emphasis. After that, sentences connected to it follow, supporting its core meaning while branching into new meanings through new grammatical relationships as shown

Table 1. The horizontal structure of the introduction aligns with grammatical relationships.

1.Your God is One (إِنَّ إِلَٰهَكُمْ لَوَٰحِد) The answer to the oath that begins with confirmation	➤	Lord of the heavens and the earth and that between them and Lord of the sunrises. (رَبُّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَا وَرَبُّ ٱلْمَشَٰرِقِ) The answer to the oath that begins with confirmation
1.Your God is One The answer to the oath that begins with confirmation 2.Indeed, We have adorned the nearest heaven with an adornment of stars ➤	➤	Lord of the heavens and the earth and that between them and Lord of the sunrises The answer to the oath that begins with confirmation 1. And as protection against every rebellious devil. 2. [So] they may not listen to the exalted assembly [of angels] and are pelted from every side. 3. Repelled; and for them is a constant punishment. 4. Except one who snatches [some words] by theft, but they are pursued by a burning flame, piercing [in brightness].

in **Table 1**:

It is clear from **Table 1** the horizontal textual reading of the verses that the answer to the oath here comes confirmed in two sentences: (1) Indeed, your God is One. (2) Indeed, We have adorned the nearest heaven with an adornment of stars.

The grammatical position of the second confirmation sentence, which is linked to the oath in the introduction, is resumption, as it is considered one of the textual relations that rhetoricians describe as "quasi-complete connection[23]. In functional grammar, it is understood as a "constraint of event symmetry"[24]. In both terms, we find that resumption here is grammatically independent from the preceding sentence but remains closely connected in meaning, as it branches off semantically from the confirmation sentence in the response. The meaning can be understood as shown in **Figure 4:**
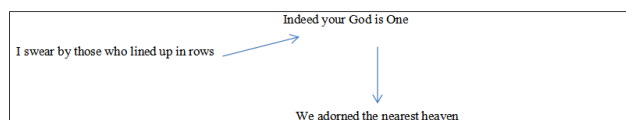
Figure 4. Resumption of grammatical position of the second confirmation sentence.

Ibn Hisham distinguishes between two types of resump-

tion: explanatory and grammatical. He states: "Some instances of resumption may be obscure, and there are many examples of this. One of them is they do not hear in the verse: And as a safeguard against every rebellious devil, they do not hear the exalted assembly. (شَيْطَٰنٍ مَّارِدٍ وَحِفْظًا مِّن كُلِّ). لَّا يَسَّمَّعُونَ إِلَى ٱلْمَلَإِ ٱلْأَعْلَىٰ) What comes to mind is that it is an attribute of every devil or a state of him, and both are invalid, as there is no meaning to protection from a devil who does not hear. Rather, it is for the purpose of grammatical renewal, and it cannot be a rhetorical renewal because the meaning is also corrupted[25]. At first glance, it may seem like a description of every devil or a circumstantial clause referring to them. However, both interpretations are incorrect, as there is no meaning in safeguarding from a devil that does not hear. Instead, it serves as a grammatical resumption and not an explanatory one, as the latter would also render the meaning faulty[26].

Undoubtedly, the grammatical and semantic response to the oath, as grammarians have stated, is in the verse: "Indeed, your Lord is One". (إِنَّ إِلَٰهَكُمْ لَوَٰحِد) However, the resumption in the verse "Indeed, We have adorned the nearest heaven" (إِنَّا زَيَّنَّا ٱلسَّمَآءَ ٱلدُّنْيَا) establishes a semantic connection with that sentence, forming a branch from it and

linking it meaningfully to the oath's response.

The parallel structure that emerges is based on two elements:

- The oath and the attributes of the angels that stem from it.
- Its response and the attributes of the jinn that stem from it.

These form two parallel lines constructing two distinct realms, both governed by the Almighty, affirming His oneness and absolute authority over creation. This is the central theme of the revelation of the surah, proving God's oneness and His sovereignty over all creation, as expressed in the verse:"The Lord of the heavens and the earth and whatever is between them and the Lord of the sunrises". (رَّبُّ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَمَا بَيۡنَهُمَا وَرَبُّ ٱلۡمَشَٰرِقِ)

The phrase "and the Lord of the sunrises" (وَرَبُّ ٱلۡمَشَٰرِقِ) refers to God's control over the sun's rising points in winter and summer, as well as its settings. The mention of sunrises implies the inclusion of sunsets, as their presence is understood implicitly[18]. The attributes of God are placed between those of the angels and the devils, emphasizing His supreme power over existence, which extends over the sunrises and sunsets, as well as over the heavens, the earth, and everything in between.

In composing an image with two contrasting colors, we may symbolically represent them as white for the angels and black for the devils, metaphorically speaking. The vertical structure of the introduction and its branching attributes of angels and devils can be represented in the following manner (**Table 2**):

Table 2. Attributes of Angels.

. By those lined up in rows. (وَٱلصَّٰٓفَّٰتِ صَفّٗا)

• Then those who drive.(فَٱلزَّٰجِرَٰتِ زَجۡرٗا)

• Then those who recite.(فَٱلتَّٰلِيَٰتِ ذِكۡرًا)

2. Attributes of Devils:

• Repelled from listening to the higher assembly. (لَّا يَسَّمَّعُونَ إِلَى ٱلۡمَلَإِ ٱلۡأَعۡلَىٰ)

• Struck by piercing flames. (وَيُقۡذَفُونَ مِن كُلِّ جَانِبٖ)

3. Divine Attributes:

• Lord of the heavens, earth, and everything in between. (رَّبُّ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَمَا بَيۡنَهُمَا)

• Lord of the sunrises. (وَرَبُّ ٱلۡمَشَٰرِقِ)

This structured interplay between themes enhances the surah's textual coherence and thematic impact, demonstrating its linguistic and rhetorical precision.

3. Jinn or Devils

The Characteristics of Jinn

Attributes of Jin are as follow (**Table 3**):

Among the vertical structure of these descriptions, there are the angels who are active in their roles. They are described as aligning in rows, possessing the power to restrain and recite. In contrast, the jinn are stripped of power, incapable of causing harm or performing extraordinary acts. They are described as "rebellious devils," where "*marrid*" signifies excessive evil and defiance. Similarly, "a smooth rock" metaphorically represents their inability to cling to anything or exert influence[2]. The devils were described as eavesdropping from the sky, "and it is read with emphasis (*yasma'uun*) meaning they eavesdrop[27]. However, this eavesdropping by these devils opens up a war against them from God and His angels, whom He described in the introduction. The angels line up in rows, and they rebuke every one of these devils who approach the sky. The Qur'anic statement described this matter with the word (*Dahora*), "throwing into the fire"[28].

The stark contrast between the angels and the jinn creates a narrative dynamic. This "contrastive parallelism" in the structural and stylistic construction of the text highlights opposing qualities and roles[11]. The contrast occurs on two levels: Between the angels and the jinn, and the qualities of each group.

Table 3. Attributes of Jinn.

▪ Indeed, We adorned the nearest heaven with an adornment of stars (6)(إِنَّا زَيَّنَّا ٱلسَّمَآءَ ٱلدُّنْيَا بِزِينَةٍ ٱلْكَوَاكِبِ)
▪ And as protection against every rebellious devil (7).(وَحِفْظًا مِّن كُلِّ شَيْطَٰنٍ مَّارِدٍ)
▪ They cannot listen to the higher assembly [of angels] and are pelted from every side (8). (وَحِفْظًا مِّن كُلِّ شَيْطَٰنٍ (لَّا يَسَّمَّعُونَ إِلَى ٱلْمَلَإِ ٱلْأَعْلَىٰ . مَّارِد
▪ Repelled, and for them is a constant punishment (9). (دُحُورًۭا وَلَهُمْ عَذَابٌ وَاصِبٌ)
▪ Except one who snatches [some words] by theft, but they are pursued by a burning flame, piercing [in brightness] (10)." (إِلَّا مَنْ خَطِفَ ٱلْخَطْفَةَ فَأَتْبَعَهُ شِهَابٌ ثَاقِبٌ)

It remains to point out the lexical meanings of the successive attributes used to describe the angels Lexical meanings provide pragmatic dimensions to the discourse, as they interact with contextual meanings to enhance the depth of semantic truth and allow the text to be interpreted from multiple perspectives (**Table 4**):

Table 4. Lexical meanings and their interact with contextual meanings.

Word	Lexical Meaning	Contextual Meaning
As-Saffat	Row: Row: A straight line of anything known and its plural is rows. I lined up the people, so line them up if I made them stand in a row in war[29].	Angels who stand in a single row awaiting divine commands and praising God, like the rows of creation in this world[30].
Az-Zajirat	To restrain, forbid, or rebuke"[29].	Attributes of angles that drive clouds[31].
At-Taliyat	Derived from recitation or reading the Quran[29].	Angels engaged in glorifying and remembering Allah through constant recitation.

As shown in **Table 4** the meanings of these terms align lexically and contextually, providing a cohesive understanding of the text. This alignment fosters a richer comprehension of the horizontal growth of grammatical relationships and the vertical development of semantic and conceptual connections in the text.

The lexical meaning usually aligns with the contextual meaning in the text, providing the reader with a set of data that aids in interpreting the text's content and understanding its generative and transformational structure. The horizontal growth of the text represents the development of grammatical relationships, while its vertical growth represents the expansion of semantic and meaningful relationships. Lexical meanings of words are among the most crucial elements that facilitate text comprehension.

Based on the principle of pairs that governs the vertical structural relationships within the text, the three previous attributes describing the angels correspond with each other to form a unified attribute for a single category. These attributes share a semantic connection, enabling the reader to "create a context in which lexical elements are interrelated, relying on linguistic intuition and knowledge of word meanings"[23].

The introduction of this noble surah contains the following meanings: "*Al-Saff*" (alignment/organization), "*Al-Zajr*" (force and execution of commands), and "*Al-Tilawa*" (glorification of Allah). These meanings combine both lexical and contextual aspects. The term "*Al-Zajr*", which represents the pragmatic aspect of the angels' actions—fulfilling divine commands (as explained by Khattabi—is positioned between "*Al-Saff*" (their orderly alignment before the power of Allah, who is their sole commander) and "*Al-Tilawa*", which refers to praise, glorification, and remembrance of Allah in general[23].

Thus, the pragmatic aspect here, based on lexical meanings, becomes evident through an understanding of the angels' attributes—both physical (alignment) and spiritual (remembrance and recitation). The syntactic and semantic structure of this passage can be summarized as follows: an oath followed by its response, introduced with emphasis, and coordination that indicates sequence and rapid temporal succession. In addition, an emphatic statement with coordinated elements is used to describe the attributes of devils.

In conclusion, this structural and semantic duality portrays a divine narrative of order versus chaos, with the angels epitomizing submission to Allah's commands and the jinn representing futile rebellion.

The second textual structure begins with Allah's command to His Prophet Mohammed (peace be upon him as shown in **Table 5**:

As shown in **Table 5** this structure is a combination of a series of horizontal grammatical relationships and vertical semantic connections. It addresses the beliefs held by the polytheists before and during the Prophet's mission. It begins with the concept of creation, presenting a transformative sentence derived from a generative statement: "Allah is mightier in creation than humans." Since the discourse is directed at the Prophet, Allah chose to ignore the polytheists by not addressing them directly but referring to them in the third person (they). He uses the imperative verb "So ask them," meaning "Ask the people of Mecca"[32]. The introduction sentence employs the consequential "*fa*" (so), with the imperative verb directed to the second person (the Prophet) and connected to the object pronoun referring to the polytheists of Mecca. Generative sentence: Allah is mightier in creation than the polytheists. Then, addressing the Prophet and ignoring the polytheists: "So ask them". He employs

an interrogative form, a method of reproach and affirmation: "So ask them, 'Are they a stronger creation or those [others] We have created?'" (فَٱسْتَفْتِهِمْ أَهُمْ أَشَدُّ خَلْقًا أَم مَّنْ خَلَقْنَآ) He then confirms this truth with an assertive sentence that provides an answer to the posed question, even before they can respond, further humiliating and marginalizing them: "So ask them, 'Are they a stronger creation or those [others] We have created?' Indeed, We created them from sticky clay." (فَٱسْتَفْتِهِمْ أَهُمْ أَشَدُّ خَلْقًا أَم مَّنْ خَلَقْنَآ إِنَّا خَلَقْنَٰهُم مِّن طِينٍ لَّازِبٍ) The semantic, conceptual transformations and horizontal relationships in the sentence are accompanied by various transformative elements[33], evolving from a simple generative form to a surface structure rich with transformative features such as the use of the imperative, interrogation, and the specific "or" for distinction. Khalil Amayreh notes that the interrogative particle serves a semantic purpose, stating: "We believe that this "*hamza*"… is not for questioning but for the meaning it conveys in the sentence; the context indicates this meaning, and context is a primary element of meaning"[19].

Table 5. The angels epitomizing submission to Allah's commands and the jinn representing futile rebellion.

"So ask them, 'Are they a stronger creation or those [others] We have created?' Indeed, We created them from sticky clay." (فَٱسْتَفْتِهِمْ أَهُمْ أَشَدُّ خَلْقًا أَم مَّنْ خَلَقْنَآ إِنَّا خَلَقْنَٰهُم مِّن طِينٍ لَّازِبٍ).(Quran 37:11).
This section continues until: "And they believed, so We gave them enjoyment [of life] for a time." (Quran 37:148). (فَآمَنُواْ فَمَتَّعْنَٰهُمْ إِلَىٰ حِينٍ).(Quran 37:148)

Al-Tahir ibn Ashur interprets the "*fa*" in "So ask them" (فَٱسْتَفْتِهِمْ) as consequential: "It follows from His saying: "Indeed, We adorned the nearest heaven with an adornment of stars," (إِنَّا زَيَّنَّا ٱلسَّمَآءَ ٱلدُّنْيَا بِزِينَةٍ ٱلْكَوَاكِبِ) considering what it implies of the immense power of creation. That is, ask them about their denial of the resurrection and their deeming it impossible to recreate them after they have become bones and dust. Is their re-creation more difficult for Us, or the creation of those mighty beings?[10]. The intended meaning here pertains to the magnitude of Allah's creation in the heavens. After presenting the attributes of angels and devils, which are among Allah's creations, He poses a rhetorical question to these polytheists, leading them to acknowledge that His creation is indeed mightier and more firmly established. Subsequently, the verses progress, addressing various subtopics. The verses are interconnected grammatically on a horizontal level and semantically on a vertical level (**Table 6**):

As shown in **Table 6** this is the second instance of seeking clarification in the surah, branching from the first but addressing a different truth, confronting the polytheists who claimed that the angels are the daughters of Allah[34]. The rhetorical structure here is a reflect of the first inquiry, utilizing similar linguistic tools such as the particle "*fa*" (so) for consequence, the imperative form, and interrogative constructs, all contributing to the cohesive and coherent nature of the discourse.

The horizontal relationships in this structure are diverse, including conjunctions, affirmations, interrogatives, and conditional statements, which all serve to interlink the sentences and reinforce the overarching theme of Allah's unparalleled power and sovereignty. This structural symmetry and the use of rhetorical devices like parallelism and antithesis enhance the textual relationship and underscore the central message

Table 6. Grammatical interconnection on a horizontal level and semantic on a vertical level.

- "So ask them, 'Are they a stronger creation or those [others] We have created?' Indeed, We created them from sticky clay(11).(فَٱسْتَفْتِهِمْ أَهُمْ أَشَدُّ خَلْقًا أَم مَّنْ خَلَقْنَآ إِنَّا خَلَقْنَٰهُم مِّن طِينٍ لَّازِبٍ)
- But you wonder, while they mock (12).(بَلْ عَجِبْتَ وَيَسْخَرُونَ)
- And when they are reminded, they pay no attention (13).(وَإِذَا ذُكِّرُوا۟ لَا يَذْكُرُونَ)
- And when they see a sign, they ridicule (14).(وَإِذَا رَأَوْا۟ ءَايَةً يَسْتَسْخِرُونَ)
- And they say, 'This is nothing but evident magic (15). (وَقَالُوٓا۟ إِنْ هَٰذَآ إِلَّا سِحْرٌ مُّبِينٌ)
- When we have died and become dust and bones, are we indeed to be resurrected? (16). (أَءِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَٰمًا أَءِنَّا لَمَبْعُوثُونَ)
- And our forefathers as well(17)? (أَوَءَابَآؤُنَا ٱلْأَوَّلُونَ)
- Say, 'Yes, and you will be [rendered] contemptible (18). (قُلْ نَعَمْ وَأَنتُمْ دَٰخِرُونَ)
- It will be only one shout, and at once they will be observing (19). (فَإِنَّمَا هِىَ زَجْرَةٌ وَٰحِدَةٌ فَإِذَا هُم يَنظُرُونَ)
- They will say, 'O woe to us! This is the Day of Recompense (20). (وَقَالُوا۟ يَٰوَيْلَنَا هَٰذَا يَوْمُ ٱلدِّينِ)
- [They will be told], 'This is the Day of Judgment which you used to deny (21). (هَٰذَا يَوْمُ ٱلْفَصْلِ ٱلَّذِى كُنتُم بِهِۦ تُكَذِّبُونَ)
- [The angels will be ordered], 'Gather those who committed wrong, their kinds, and what they used to worship besides Allah (22). (ظَلَمُوا۟ وَأَزْوَٰجَهُمْ وَمَا كَانُوا۟ يَعْبُدُونَ ٱحْشُرُوا۟ ٱلَّذِينَ)
- And guide them to the path of Hellfire (23). (مِن دُونِ ٱللَّهِ فَٱهْدُوهُمْ إِلَىٰ صِرَٰطِ ٱلْجَحِيمِ)
- And stop them; indeed, they are to be questioned (24)" (وَقِفُوهُمْ ۖ إِنَّهُم مَّسْـُٔولُونَ) Quran 11-24.

The third textual structure begins with Allah's saying:

- "So ask them, 'Does your Lord have daughters while they have sons?'" (فَٱسْتَفْتِهِمْ أَلِرَبِّكَ ٱلْبَنَاتُ وَلَهُمُ ٱلْبَنُونَ) Quran 37:149) and concludes with His words:
- "Exalted is your Lord, the Lord of might, above what they describe. (سُبْحَٰنَ رَبِّكَ رَبِّ ٱلْعِزَّةِ عَمَّا يَصِفُونَ رَبِّ)
- And peace upon the messengers. And praise to Allah, Lord of the worlds." (وَٱلْحَمْدُ لِلَّهِ .وَسَلَٰمٌ عَلَى ٱلْمُرْسَلِينَ ٱلْعَٰلَمِينَ) (Quran 37:180-182).

of the surah as shown in **Table 7**.

Mohammed Al-Shawash depicts the relationship between the introductory sentence and its introductory sentence and its relationship to the subsequent sentences in this way [21] (**Figure 5**).
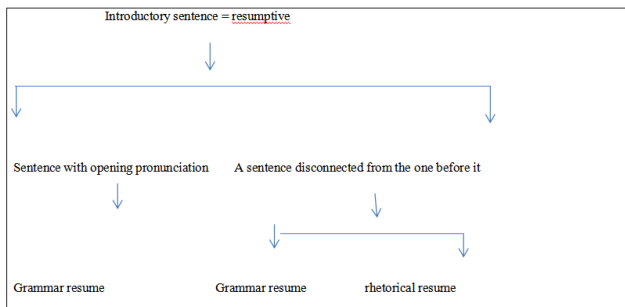
Figure 5. Relationship between the introductory sentence and its relationship to the subsequent sentences.

As shown in **Figure 5** the horizontal relationships in this structure vary between conjunction, emphasis, interrogation and condition. It can be said that the grammatical relationships here are diverse and intricate, but ultimately contribute to the coherence and construction of the discourse, forming the vertical semantic meaning that the surah empha-

sizes in multiple verses, which is the uniqueness of Allah in creation, power, and control over His servants. This represents the overarching major structure of the discourse.

The grammatical, structural, and semantic relationships recur within the grammatical linking between the introduction and the internal textual structures composing the noble surah. This indicates a principle of grammatical symmetry in the textual architecture from the beginning to the end of the text. There is a form of geometric symmetry in the construction between the second and third structures, both beginning with the verb "So ask them," followed by reproach of the disbelievers and a succession of linguistic styles: command ("So ask them") followed by interrogation (**Table 8**):
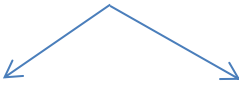
As shown in **Table 8** we notice the symmetry between the two noble verses, both constructed with identical styles differing in content, purpose, and intent. The interrogation in both verses begins with the "*hamza*"[35], which in functional grammar is used for conceptualization and is considered the primary interrogative particle. It is used to convey direct understanding and is "the most versatile in its usage in its category" due to its lightness and brevity [3]. It has several characteristics; it is the only interrogative tool that can be

Table 7. The structural horizontal relationships of the verses.

There is a horizontal relationship between the opening and the introduction of the surah on the one hand, and between the opening and the sentence sequences that follow it on the other hand:

- (149) So inquire of them, [O Moḥammed], "Does your Lord have daughters while they have sons? (So inquire of them, [O Muḥammad], "Does your Lord have daughters while they have sons? (150) (فَٱسْتَفْتِهِمْ (أَلِرَبِّكَ ٱلْبَنَاتُ وَلَهُمُ ٱلْبَنُونَ)
- (151) (أَمْ خَلَقْنَا ٱلْمَلَٰئِكَةَ إِنَٰثًا وَهُمْ شَٰهِدُونَ) Or did We create the angels as females while they were witnesses?
- Unquestionably, it is out of their [invented] falsehood that they say.(152) (أَلَآ إِنَّهُم مِّنْ إِفْكِهِمْ لَيَقُولُونَ)
- Allāh has begotten," and indeed, they are liars. (153) (وَلَدَ ٱللَّهُ وَإِنَّهُمْ لَكَٰذِبُونَ)
- Has He chosen daughters over sons? (154) (أَصْطَفَى ٱلْبَنَاتِ عَلَى ٱلْبَنِينَ)
- What is [wrong] with you? How do you make judgment? (155) (مَا لَكُمْ كَيْفَ تَحْكُمُونَ)
- Then will you not be reminded? (156) (أَفَلَا تَذَكَّرُونَ)
- Or do you have a clear authority? (157) (أَمْ لَكُمْ سُلْطَٰنٌ مُّبِينٌ)
- Then produce your scripture, if you should be truthful. (158) (فَأْتُواْ بِكِتَٰبِكُمْ إِن كُنتُمْ صَٰدِقِينَ)
- And they have made [i.e., claimed] between Him and the jinn a lineage, but the jinn have already known that they [who made such claims] will be brought [to punishment]. (159) (وَجَعَلُواْ بَيْنَهُۥ وَبَيْنَ ٱلْجِنَّةِ نَسَبًا وَلَقَدْ عَلِمَتِ ٱلْجِنَّةُ إِنَّهُمْ لَمُحْضَرُونَ)
- Exalted is Allāh above what they describe (160) (سُبْحَٰنَ ٱللَّهِ عَمَّا يَصِفُونَ)
- Except the chosen servants of Allāh [who do not share in that sin] (161) (إِلَّا عِبَادَ ٱللَّهِ ٱلْمُخْلَصِينَ)
- So indeed, you [disbelievers] and whatever you worship. (162) (فَإِنَّكُمْ وَمَا تَعْبُدُونَ)
- You cannot tempt [anyone] away from Him (163) (مَآ أَنتُمْ عَلَيْهِ بِفَٰتِنِينَ)
- Except he who is to [enter and] burn in the Hellfire (إِلَّا مَنْ هُوَ صَالِ ٱلْجَحِيمِ) (Quran 149-163).

Table 8. Geometric symmetry in the construction between the second and third structures.

So ask them	So ask them
Are they a stronger creation or those [others] We have created?' Indeed, We created them from sticky clay.	Does your Lord have daughters while they have sons? (150) Or did We create the angels as females while they were witnesses?
(فَٱسْتَفْتِهِمْ أَهُمْ أَشَدُّ خَلْقًا أَم مَّنْ خَلَقْنَآ إِنَّا خَلَقْنَٰهُم مِّن طِينٍ لَّازِبٍ)	(فَٱسْتَفْتِهِمْ أَلِرَبِّكَ ٱلْبَنَاتُ وَلَهُمُ ٱلْبَنُونَ)(أَمْ خَلَقْنَا ٱلْمَلَٰئِكَةَ إِنَٰثًا وَهُمْ شَٰهِدُونَ)

omitted, with the listener inferring it. This is permissible due to its extensive use, frequent occurrence in interrogative style, and its entry into nouns, verbs, and particles. It "has not deviated from its original purpose and has not been used for negation or to mean 'indeed,' unlike '*hal*', which, due to its originality in interrogation, is uniquely subject to omission." This feature of the "*hamza*" aligns with the general construction of the noble text.

The symmetrical engineering continues in the corresponding construction of the second and third textual structures through multiple repetitions, such as: "or" (*am*), the pronoun (*na*), "they", and "creation". This repetition comes after the introduction verb of the second and third textual structures ("So ask them"), which in turn aligns with the initial verb in the main introduction of the surah, which is

the act of creation mentioned in the miraculous descriptions at the beginning of the noble surah as shown in **Table 9.**

There is also a scene of construction based on contrast between the two structures in discussing the earthly clay creation ("from sticky clay") in the first textual structure, and the luminous heavenly creation (the angels) in the second textual structure. Building the text on the basis of parallelism and contrast at times, and on contrasting terms at other times, complements the pragmatic function of the conceptual interrogation initiated by the "*hamza*" at the beginning of the second and third textual structures.

4. The Results

a. Horizontal and vertical relationships:

Table 9. forms of architectural symmetry contributing to the semantic coherence between the corresponding textual structures.

Among the forms of architectural symmetry contributing to the semantic coherence between the corresponding textual structures in the surah are the shift between pronouns, and transitioning in both structures from direct questioning using the third-person pronoun ("So ask them, are they…") directed to the noble Prophet, to speaking about them using the plural pronoun ("they do not remember," "they see," "they mock," "they say," "we died and became," "shall we," "our forefathers," "and you are humbled," "they are looking," "they said, 'O woe to us'…") and other verbs ending with the plural pronoun in the first structure. The second structures are also transitions between pronouns, with verbs arranged as follows: ("witnesses," "they say," "liars," "you judge," "you remember," "bring," "truthful," "they made," "will be present," "they describe…"), and other verbs constructed in a manner corresponding to the architecture of the first structure.

- Repetition of grammatical style, news styles, and construction styles.
- Frequent repetition of emphasis, forming a horizontal grammatical relationship noted by the researcher.
- Emergence of semantic relationships, highlighted by grammatical resumption (as mentioned by Ibn Hisham).
- Lexical relationships in the opening sentence include dissonance, synonymy, and causality.

  b. Character attributes and imagery:
- Angels are depicted with harmonious attributes consistent with their nature of creation.
- Devils are described with discordant and contradictory attributes.
- Despite being accursed, meteors strike the devils in the sky, blocking them from entering the heavens.

  c. Semantic world and sentence structure:
- The text forms an interconnected semantic world through generative sentences rich in grammatical transformation.
- Key transformational elements include the imperative, the interrogative, and emphasis, linking deep generative sentences with superficial transformational sentences.

d. Additional structural relationships:
- Relationships are evident on temporal, grammatical, and semantic levels.
- Geometric symmetry is observed between two textual structures, achieved through formal contrast.
- The ending of verbs with the plural marker (*waw*) signifies those who opposed God's religion, aligning semantically with the concept of God's creative power introduced earlier.
- These contrasts serve to link horizontal functions and vertical semantic coherence, all connected back to the opening of the surah.

5. Conclusions

The study highlights two key types of relationships within the text. Horizontal relationships are marked by the repetition of grammatical styles—such as news and construction styles—and recurring emphasis, while vertical relationships emerge through semantic elements such as grammatical resumption, dissonance, synonymy, and causality. These relationships also illustrate contrasting attributes, with angels portrayed as harmonious and devils as discordant, the latter being symbolically hindered by meteors from entering the heavens.

Additionally, the text weaves an interconnected semantic world using generative sentences enriched by transformational elements such as the imperative, interrogative, and emphasis. This creates a formal contrast and geometric symmetry between textual structures, notably seen in the verb endings that reference opposition to God's religion, thereby aligning with the broader concept of God's creative power and connecting back to the opening of the surah.

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