



Sociolinguistic Features in Holy Selected Qura'nic Verses of Surat Al- baqarah

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Abstract

The present study " Sociolinguistic features in Holy Selected Qur'anic Verses of Surat Al baqarah" is carried out by the researcher with the purpose of investigating and analyzing the social linguistic influences in Qur'anic meaning. The main focus of this topic is to approach the Qur'anic texts from the point of view of sociolinguistics. The point of view is that sociolinguistic features can determine the sociological background of the speaker through various speech habits and patterns.

One of the priorities of this research is to find the terminology of sociolinguistics and its impact in the imagination of the reader. The most important of those terms is what belong to terms of power speech and solidarity. The Holy Qur'an is considered one of the most important linguistic texts that addressed different types of people through different speech communities.

The study attempts to find variations of sociolinguistic terms concerning power speech and solidarity in a speech community according to social situation including: place, role-relationship and topic that constitute a typical linguistic domain. The researcher purports to find words and expressions that are the basis of the Arab-Muslims community configuration. The researcher will substantiate these facts, firstly, by surveying the findings of some well – known sociolinguists like William Labove and John Gumberz who have studied the traditions of writing argumentative texts concerning variations within a speech community. The researcher also depends on the celebrated linguist like Noam Chomsky who has studied an ideal speaker-listener, in a completely homogenous speech community. Secondly, it is to subject Holy Qur'anic texts to a possible discourse analysis.

Introduction

1- The important Features of Sociolinguistic Analysis

Many discourse analysts of sociolinguistic texts have classified the social situation into three defining characteristics: *place, role- relationship and topic*. Together, these make up a set of typical domain. One common domain is home. Domains are named usually for a place or an activity involved. Home, then is the place. The role – relationship associated with home includes family members (father, mother, sons, daughters, etc.) There are a suitable set of topics such as activities of the family news about family members: the meal, the household, the study, etc. A particular variety of language used should be appropriate for the home domain.

Another common domain is work. The place might be a factory or an office or a school or a store, etc. The role-relationship includes boss, workers, students, colleagues, customers, etc. The topics are work-related. It is worth mentioning that the sociolinguistic complexity occurs when two people who have one role-relationship at home (such as father and sons) have another at work (boss and workers, for example). When they speak, they can choose a register or variety of language to show which relationship is dominant at that time. (Spolsky, 1998:35).

So, sociolinguists have to specify the roles of speakers and hearers and their relationship, whether they are friends, strangers, young, old, of equal or unequal status and many other factors (Yule, 1988:80).

2-Speech Community

It is significant for all discourse analysts of sociolinguistic studies to know the notion of speech community. A speech community is a assemblage of people who imply a set of habits and traditions concerning the use of language (Labove, 2010:50).

The concept of speech community is to display a particular set of norms for language use by means of working and interacting simultaneously. Therefore, speech communities may come up among aggregates of people

that interact constantly and share certain habits, traditions and ideologies. These communities can be towns, villages, professional or political communities and communities with common traditions and social habits, or sometimes, just a number of friends(Trudgill,2000:50).

Labove(1972:60) asserts that speech communities may have in common both a special set of vocabulary and grammatical convention as well as speech style and genres, and also norms for how and when to speak in an acceptable way.

3-Speech Communities from Different Point of Views

John Gumberz argues that the speech community is any human summation identified by habitual and constant interaction through of shared body of verbal sings and set off from similar aggregates by important similarities in language usage(Eckert,2006:60).

Gumberz distinguishes two significant components of the speech community : its members have in common a set of linguistic forms and a set of social norms that determine their speech and social habits in an acceptable way. Gumberz also purports to design a prototypical structure for describing how language systems can be operated inside the same speech community. He also presents the notion of linguistic range, the degree to which the linguistic systems of the community differ so that speech communities can be multilingual, diglossic, multidialectal and heterogeneous depending on the degree of differences among the different language systems used in the community. Secondly, the notion of compartmentalization describes the degree to which the use of different verities are set off from each other as discrete systems in interaction(Gumberz,1971:3).

Chomsky(1971:60) concentrates with primarily with an ideal speaker-listener, in a completely homogenous speech community, who knows its language perfectly and is unaffected by such grammatically irrelevant conditions such as memory limitations, distractions, shifts of attention and interests, and errors in applying his knowledge of the language in actual performance. Where Gumberz formulation is designed

to incorporate heterogeneity, by focusing on shared norms of language use rather than a shared linguistic system, Chomsky's definition explicitly rejects it. Chomsky argues that linguistic competence is logically prior to linguistic performance, and that competence is necessarily homogeneously distributed among all speakers of a linguistic community.

Another influential conceptualization of the linguistic community is that of William Labove, which can be seen as a hybrid of the Chomskyan structural homogeneity and Gumberz's focus on shared norms informing variable practices. Like that of Gumberz, Labove's formulation stresses that a speech community is defined more by shared norms rather than by shared linguistic forms. But like Chomsky, Labove also sees each of the formally distinguished linguistic varieties within a speech community as : homogeneous, invariant and uniform. Labove's model is designed to see speech varieties as associated with social strata within a single speech community and it is assumed that each stratum to use a single variety(Hudson,1986:66).

Labove's model is designed to explain variation among social groups within a single speech community, for this reason it is regarded as a structural integrity of the linguistic system of each social group. It also assumes each social group within the speech community to form a neatly bounded unit definable in terms of discrete and co-relatable variables such as: ethnicity, education, race, class, gender, age, ideology, and specific formal variable of linguistic usage(Wardhaugh,1986:66).

In order to demonstrate the views and conclusions of the sociolinguists cited above, the researcher has found that labove's model is designed to explain variation among social groups within speech community and it is closer to three defining features of social situation: place, role-relationship, and topic, which will be our model for texts analysis. The researcher has randomly chosen Holy selected Quranic texts which are limited and representative for all texts analysis.

The aim of the study is demonstrate from texts selected that variation is found within the speech community, since the Holy Qur'an is sent to the society and this society constitutes speech community. So,

different types of linguistic variation is found according to the place, topic and role-relationship. The researcher is going to concentrate on power speech and solidarity according to a certain words and expressions that are fundamental pillars in the foundation of Arab communities, since the Holy Qur'an describes the Arab communities and addresses different types of people at different times and ages. The researcher has depended in his writing of Quranic texts analysis on Arberrry's translation titled *The Quran Interpreted* in (1955).

Texts Analysis of Holy Qur'anic Verses

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ
صدق الله العظيم (1)

"That is the book about which there is no doubt, a guidance for those conscious of Allah." (Arberrry,1955:1)

The Analysis

Topic: In this verse, Allah almighty shows the power of speech when referring to the Holy Quran and, especially using article "that" instead of using "this". The article "that" is used to refer to a remote place, since the Holy Quran is considered to be God's speech. So, the power of speech, in this verse, is hidden behind the words so that can indicate the grate prestige of the Holy Quran.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
1. إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ أُنذِرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ (5)
صدق الله العظيم

"Indeed those who disbelieve – it is all the same for them whether you warn them or do not warn them – they will not believe".

(Arberrry,1955:5)

The Analysis

Topic: A Warning to those who disbelieve. Allah almighty shows that there is no result to warn unbelievers, because they are the same. In this verse, power speech is used by the God to scare unbelievers that there is an end of the worldly life and who are successful, are the believers. So, the community consists believers and unbelievers, but the relationship between God Almighty with the infidel is an intimidating relationship, while with believers is a solidarity relationship.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالنَّصَارَى وَالصَّابِئِينَ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ
صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (61)
صدق الله العظيم

"Indeed those who belived and those who were Jews or Christians or

Sabeans – those who belived in Allah and the last Day and did righteousness – will have their reward with their Lord, and no fear will there be concerning them, nor will they grieve"

(Arberry, 1955:16)

The Analysis

Topic: In this verse, Allah almighty shows the degree of interdependence and solidarity among the peoples of the world through mentioning the names of religions and their impact on the reader. As well as God shows that his forgiveness include people who disbelieve in Islamic religion and follow other prophets like Moses and Jesus the Son Mary. Allah almighty uses the following expressions like: *"no fear will there be concerning them, nor will they grieve"* to assure other people who are not Muslims that his grace includes all people in the world, so in such a case, He gives a perfect example of solidarity among different people believed in different religions.

بسم الله الرحمن الرحيم

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنْتُمْ مُّعْرِضُونَ (82)
صدق الله العظيم

" And when We took the covenant from the Children of Israel, "Do not worship except Allah ; and to parents do good and to relatives, orphans, and the needy. And speak to people good [words] and establish prayer and give zakah." Then you turned away, except a few of you, and you were refusing." (Arberry, 1955:81)

The Analysis

Role relationship: the individual's relationship to society.

Topic: In this verse, Allah almighty shows the concept of solidarity and intimacy throughout using the meaning of the words and certain vocabulary. He said that " *to parents do good*" is to teach people respect and treat their parents ingratitude. He mentions also the relatives in order to give moral lesson of intimacy among people.

Allah almighty mentions a certain vocabulary that are used to support the concept of solidarity among different people in different communities these vocabulary are : *orphans, the needy, and zakah*. *Orphans* is the one who lost his father or mother or both. So, in such a case, he needs help from others in the community in which he lives. *The needy* is the one who is in need of others. *The needy* who may be in need of money or in need of social assistance. The word *zakah* is a word used with social impact on the community, since it is a sum of money distributed on the needy families to achieve social justice. Socially speaking, these vocabulary are used to support the intimacy and solidarity among members of community, since they have a huge impact on the social fabric.

بسم الله الرحمن الرحيم

- وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا قَالَ وَمِنْ ذُرِّيَّتِي
1. قَالَ لَا يَنْتَالُ عَهْدِي الظَّالِمِينَ (123)
2. وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنًا وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى وَعَهِدْنَا إِلَىٰ إِبْرَاهِيمَ
وَإِسْمَاعِيلَ أَن طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْعَاكِفِينَ وَالرُّكَّعِ السُّجُودِ (124)
3. وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ يَاللَّهُ وَالْيَوْمِ الْآخِرِ قَالَ
وَمَن كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَىٰ عَذَابِ النَّارِ وَبِئْسَ الْمَصِيرُ (125) أَمَنَ مِنْهُمْ
صدق الله العظيم

And when Abraham was tried by his Lord with commands and he fulfilled them. [Allah] said, "Indeed, I will make you a leader for the people." [Abraham] said, "And of my descendants?" [Allah] said, "My covenant does not include the wrongdoers."

And [mention] when We made the House a place of return for the people and [a place of] security. And take, [O believers], from the standing place of Abraham a place of prayer. And We charged Abraham and Ishmael, [saying], "Purify My House for those who perform Tawaf and those who are staying [there] for worship and those who bow and prostrate [in prayer]."

And [mention] when Abraham said, "My Lord, make this a secure city and provide its people with fruits - whoever of them believes in Allah and the Last Day." [Allah] said. "And whoever disbelieves - I will grant him enjoyment for a little; then I will force him to the punishment of the Fire, and wretched is the destination."

(Arberry,1955:123-124-125)

The Analysis

Role-relationship Abraham's relationship with Creator.

Topic: these verses are characterized with power speech and solidarity, since they show the relationship between the prophet and the creator. Allah almighty orders Abraham to make his House a place of return for people and a place of security. There are many words and expressions in these verses that indicate sociolinguistic features associated with a social situation at that

time. Some of them show obedience to Allah almighty and a few other shows social networking among community members. In these verses, the word *Imam* is mentioned and it has a drastic impact on the Arab society, since it is different from its translation *leader* in the social meaning. So, the word *Imam* in Arab society refers to the social reformation in the community and religious values inspired by the Holy Quran. There are other words mentioned in these verses that indicate the composition of communities such as : *Tawaf, worship, bow, prostrate*. These words are the fundamental pillars in the composition of Arab communities, where they refer to assemblies of people who come for achieving religious and social justice. All these words deepen the concept of solidarity among Arab community members.

Other expressions said by Allah almighty in these verses associated with the concept of intimidation which in turn reflect the power of speech such as: "*I will force him to the punishment of the Fire, and wretched is the destination*". All these words and expressions that are related to punishment, and warnings demonstrate the concept of arrogance and condescension in speech, since they are features of Allah almighty.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ (152)
1. وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ بَلْ أحيَاءٌ وَلَكِن لَّا تَشْعُرُونَ (153)
2. وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِّرِ
الصَّابِرِينَ (154)
صدق الله العظيم

"O You who have believed, see help through patience and prayer. Indeed Allah is with the patience."

"And do not say about who are killed in the way of Allah " they are dead". Rather they are alive, but you perceive not."

"And We will surely test you with something of fear and hungry and a loss of wealth and lives and fruits, but give good tidings to the patience."

(Arberry, 1955:152-153-154)

The Analysis

Topic: in these verses, Allah almighty shows two types of speech concerning power of speech and solidarity. He uses words and expressions to express these concepts. Allah almighty uses the words like *patience* and

prayer to express solidarity among members of community. Socially speaking, *patience* and *prayer* have a huge impact in the heart of the faithful. From the social aspect, *prayer* is a central pillar in the formation of communities, since it is a way of gathering people in different times and places.

In these verses, Allah almighty uses intimidation and inducement through using a certain expressions and words to establish a faithful community. These expressions are *a loss of wealth and lives* and words like *fear* and *hungry*. These words and expressions reflect the power of speech of Allah as a type of intimidation, while on the other hand, He uses the sentence: *but give good tidings to the patience* as a reward to the believers in a form of inducement. So, in such a case, intimidation is used as the power of speech, while inducement is solidarity and intimacy among people.

4-Conclusion

Agreement with the opinions and results of sociolinguistic analysts and linguists who have a huge experience in writing argumentative texts. The researcher has demonstrated that his stylistic analysis is consistent with well-known sociolinguists analysis. The researcher has found that there are some words and expressions which used in Quranic texts are fundamental pillars in the foundation of Arab communities, since they have social reality in the hearts of all Muslims in the world. In fact, these words have distinguished Arab communities from other Western communities. It is clear from the differences in translation concerning the social meaning. For example the word *Imam* is translated into *Leader* in the text, while the social meaning of the word *Imam* is completely different from *Leader* in English, since it has implied social meaning such as: social and religious preacher that can solve all social and religious problems. Words such as *Zakat* and *Tawaf* that cannot be translated into English, because of their lack of these words in their culture. Socially speaking, these words show the concept of solidarity and intimacy among Arab Muslims community members.

Finally, the researcher has demonstrated that all words and expressions associated with concepts of intimidation and inducement have linguistic effect to constitute power of speech and solidarity in the speech on community.

الملخص

عَلَّمَكَ كَيْفَ بَلَغَ تَصَدَّقْ عَلَى الْإِيَّةِ وَطَلِّقْ بِكَ بَطِيدَ لِكَ زَهْبًا كَيْدَ

تهدف هذه الدراسة الى ايجاد خصائص علم اللغة الاجتماعي في الايات القرآنية الكريمة من سورة البقرة والتي من خلال هذه الدراسة يبين الباحث ماهية علم اللغة الاجتماعي في تحديد الخلفية الاجتماعية للمتكلم من خلال العادات والقيم الكلامية في المجتمع .

من أولويات هذا البحث هو ايجاد مصطلحات علم اللغة الاجتماعي وتأثيرها على خيال القارئ ومن أهم هذه المصطلحات هو ما يخص كلمات القوة والترابط الاجتماعي حيث يعتبر القرآن الكريم من أهم النصوص الكلامية التي أستخدمت هذه المصطلحات كونها حدثت البشرية في مختلف المجتمعات الانسانية .

تحاول هذه الدراسة الى ايجاد مصطلحات علم اللغة الاجتماعي فيما يخص القوة والترابط الكلامي في المجتمع من خلال الواقع الاجتماعي وهو المكان والعلاقة الاجتماعية والموضوع.

فضلا" عن ايجاد الكلمات والمصطلحات التي كانت الركائز الاساسية في تكوين المجتمع العربي المسلم والتي ميزته عن باقي المجتمعات الغربية .

لقد حقق الباحث هذه النتائج أولا" من خلال دراسة ماتوصل اليه أشهر علماء اللغة الاجتماعية من أمثال وليم لايوف وجون كمبرز الذين لهم باع طويل في دراسة النص الجدلية لعلم اللغة الاجتماعي وكذلك أعتمدنا على العالم اللغوي نوم جومسكي الذي درس خصائص المتكلم والمستمع المثالي في المجتمع الواحد .



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