

## Intertextuality as a Tool to Determine Syntax

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### Abstract

The aim of the present study was to indicate that intertextuality could be a viable approach to determine certain syntactical aspects through laying down the intended meaning of words. In order to do just this, the researchers selected a syntactically ambiguous verse cited from the Glorious Quran; this verse is Al-Tahrim, (4). As for the machinery, a two-level analysis has been attempted. At the first level, the interpretations of some major Muslim expositors were provided, taking into consideration their understanding to the syntax of this verse. At the second, some attempts are made up to provide alternative explanations by bringing out the local and global intuitions that the key words of the verse invoke in the Qur'anic text as a coherent whole. Concerning the findings, the study indicated that the classic interpretations of this verse must be revisited as they are mostly inaccurate. These conclusions include the following. The word /ḍahiir/ is best rendered into English as a helper and is not a

characteristic of Allah Almighty. In addition, the word /nasiir/ is best rendered into English as something that gets you win and can be used to describe Allah Almighty.

**Keywords:** Intertextuality, Synonyms, the Glorious Qur'an, Syntax, Semantics

## 1. Introduction

Intertextuality is best known for its semantic applications and solutions. Many researchers, in addition, made use of it in order to determine how texts can be hung together. However, the term intertextuality was first introduced by Kristeva. She (1980) states that “any text is constructed as a mosaic of quotation; any text is the absorption and transformation of another”. The notion of intertextuality replaces that of intersubjectivity, represented in that “the poetic language is read as at least double”. According to her, the necessary elements which lead for getting the accurate interpretation of a text should be involved inside the text itself. Hence, society and history are external to textuality.

Allen (2000) points out that intertextuality comes into the French language in Kristeva’s early work of the middle to late 1960s. Allen states that in order to get the interpretation of a text, the reader has to follow a network of textual relations. Consequently, reading becomes a process of moving between texts. However, intertextuality is considered as a network which functions as a bridge to relate each text to the texts surrounding it. Further, intertextuality is defined by Waaijman (2010) as a literary approach focusing on the relations between the texts.

It is worth mentioning that Intertextuality is, on the whole, a rather critical term, which is differently defined or explained. It is much depicted in the claim that the text, itself, is the mere dependent source for determining the meanings of words involved. Intertextuality is regarded as a network, functioning as a linguistic link employed to connect each text segment with the texts surrounding, or associated with, it (Khawaldeh, 2012). In addition, according to Kolaiti (2008), intertextuality, as an inference-based approach, could be an effective way of getting the intended meaning of a text right. Hence, texts (spoken or written) are never detailed enough to convey what is really intended.

In reality, this study aims at presenting a modest attempt to figure out word meanings apart from dictionaries and other interpretations such as text-free tools which are based on personal thoughts and experience. More obviously, this work highlights the use of intertextuality not only to specify the meaning of words as a tool which can help decide word meaning since it reveals the meaning in light of the text itself and/or other texts in the same field but also to indicate how it would be a suitable tool to solve syntactic puzzles. These new born text-processing perspectives go against Chomsky’s claims, representing in the severe separation between syntax and semantics. Therefore, our current research aims at:

- 1) Coaching word meaning within intertextuality, a major theoretical orientation in text analysis, and therefore providing a technique which is all text-bound to find out the meaning of words in different texts.
- 2) Re-interpreting some authentic texts in light of newly attained meanings.
- 3) Proving that understanding the real word meanings would provide us with an exhaustive method to determine syntax of the texts involved.

This study, thus, purports to answer the following questions:

- 1) Can intertextuality be regarded as an appropriate tool to find out syntax and word meanings in all texts?
- 2) Can intertextuality be regarded as an appropriate tool for determining word meanings in religious texts such as the Glorious Qur'an?

## 2. Significance of the Study

This study is of paramount importance since it attempts to provide us with a rather purely text-bound method of analysis (i.e. without recourse to dictionaries or other text-free tools). Besides, this study tries to prove that the best way to determine both the semantic and pragmatic meaning can be (inter)textual search, including both inter-sentential and intra-sentential levels of analysis. This kind of research provides us with key clues by which we can determine the syntax of some syntactically ambiguous verses.

## 3. A Review of Related Literature

Adel (2011) talks about intertextuality as an alternative means to interpret a religious text. He states:

“Meaning becomes something which exists between a text and all the other texts to which it refers and relates, moving out from the independent text into a network of textual relations. The text becomes the intertext”.

Despite the soundness of his claim, Adel (2011) does not provide the readers with concrete examples from the Glorious Qur'an; rather he goes on to talk about topics related to Islam as a theology like: definition of Islam, creation and Day of Judgment, etc. As a linguistic endeavor, the present study, however, will provide plethora of examples to show how intertextuality could prove a powerful tool in determine the intended meaning words in the religious text such as the Glorious Qur'an.

Due to Gregg (2010), there is a pre-theoretic assumption that a term has a true meaning which is partially muddled by our imperfect sensory apparatus, or limited cognitive abilities, and our incomplete scientific knowledge. We have to be in a position to determine what the given term really means. He points out that:

"People are sloppy with their terminology. Depending on context and audience, they use terms with varying degrees of precision. Some contexts call for more precision, and so people coin new terms."

In our current terms, what this basically means is that word meanings are oftentimes subjectively constructed as they reflect people's experience, not world truths. Although dictionaries are not spoken of as a linguistic Bible, they are much embedded in our culture; they are often inadequate because they are a man-made endeavor (for details, see Mouristen, 2010).

Baxter (2009) claims that because every language has a structure and is a cohesive whole, the meaning of a word is determined by how it is used within its own language, and how that word relates to the meanings of the other words in the language. What this basically means is

that the meaning of a word is not just influenced by that which falls in its vicinity, but also by the truth-values of its competitors in the lexicon.

Hellwig (2010) stresses that in order to discover the meaning of the property of denoting expressions; we have to discover the meaning of the constructions they occur in. He magnifies the importance of reaching an accurate meaning particularly in translation and the problems translators face when rendering a text into another language. Moreover, he states that translation indicates the possible meanings but do not prove them.

According to Benjamin (2009), the problem lies in the fact there is no specific method to determine the meaning of words in all languages, let alone specific texts. In each language we need to find out some way which befits with that language. Therefore, dictionaries cannot be ultimate sources of knowledge all the time. One reason that relates to this the problem lies in the observation that a word might have various meanings when it is used in different contexts. According to Benjamin (2009), this semantic range (or range of meaning) of a word makes it difficult for dictionaries to lend a helping hand all the time.

However, although dictionaries seem effective and play a significant role in determining the meaning of words, they fail to provide us with the intended meaning in some special texts which are context- or text-bound such as the religious ones. Probably for this reason, Baxter (2009) stresses that God has given us a literary work (rather than a dictionary) in which his message has been communicated to us.

Elman (2009) states that the results of many different areas of language research suggest that the lexicon is rich; it is definitely considered as a source of a much productive behavior. He foregrounds that lexically specific information plays an underlying role in interpreting the grammatical structure. However, Elman raises a concern regarding the size of the dictionary. The critical question, to him, is like this: “How much information can or should be placed in the lexicon?”

In order to overcome the problem of determining the intended meaning of words, Elman (2009) sets an alternative means to account for lexical knowledge without resorting to a mental lexicon. He argues:

“Word knowledge is stored as entries in a mental dictionary. The precise form of the lexicon varies according to theory, but almost all theories assume that the lexicon is an enumerative data structure with some principled constraints on the nature of the information that may be stored within it”

Spring (2003) utilizes the notion of “semantic competence” in order to determine the meaning of a particular string of words. He claims that determining the meaning of a word in a sentence is not the same as determining the meaning of the same word in isolation. Besides, he focuses on the role of the syntactic structure, leading to distinct meanings.

#### 4. Findings and Discussion:

Al-Tahrim, (4) is considered one of the Glorious Quran verses with syntactic vagueness or ambiguity.

“إِنْ تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا وَإِنْ تَظَاهَرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَجِبْرِيلُ وَصَالِحُ الْمُؤْمِنِينَ وَالْمَلَائِكَةُ بَعْدَ ذَلِكَ ظَهِيرٌ، (التحریم، 4)“

*“If ye two turn in repentance to Him, your hearts are indeed so inclined; But if ye back up each other against him, truly Allah is his Protector, and Gabriel, and (every) righteous one among those who believe,- and furthermore, the angels - will back (him) up” (Al-Tahrim, 4) . (Note 1)*

According to Tafsir Al-Tabari, Qurtubi, and Ibin Katheer, which are considered the most authentic Islamic resources to draw provisions and interpretations, Allah almighty is only /mawla/ for the passenger, and Gabriel, the righteous people and angels are /ḍahiir/ to him. Due to Tafsir Al-Jalalin, the following is the interpretation of this verse:

If the two of you, namely, Hafsa and ‘Ā’isha, repent to God ... for your hearts were certainly inclined, towards the prohibition of Māriya, that is to say, your keeping this secret despite [knowing] the Prophet’s (s) dislike of it, which is itself a sin (the response to the conditional [‘if the two of you repent to God’] has been omitted, to be understood as, ‘it will be accepted of both of you’; the use of [the plural] qulūb, ‘hearts’, instead of [the dual] qalbayn, ‘both [your] hearts’, is on account of the cumbersomeness of putting two duals together in what is effectively the same word); and if you support one another (tazzāharā: the original second tā’ [of tatazāharā] has been assimilated with the zā’; a variant reading has it without [this assimilation, tazāharā]) against him, that is, the Prophet, in what he is averse to, then [know that] God, He (huwa, [a pronoun] for separation) is indeed his Protector, His supporter, and Gabriel, and the righteous among the believers, Abū Bakr and ‘Umar, may God be pleased with both of them (wa-Jibrīlu wa-sālihu’l-mu’minīna is a supplement to the [syntactical] locus of the subject of inna [sc. ‘God’]), who will [also] be his supporters, and the angels furthermore, further to the support of God and those mentioned, are his supporters, assistants of his, in supporting him [to prevail] over both of you. (Note 2)

It is apparent that the word /mawla/ means “the protector”, whereas the word /ḍahiir/ means “assistant”. According to this interpretation, we have four entities, supporting the prophet, Mohammad, peace be upon him:

- 1) Allah Almighty
- 2) Gabriel
- 3) The righteous people
- 4) The angels

Further, these entities are classified into two groups according to who is being /mawla/ and /ḍahiir/. Table 1 shows such a classification.

Table 1. The Classification of four entities supporting the prophet, Mohammad, peace be upon him

/mawla/	/ḍahiir/
Allah Almighty	Gabriel
	The righteous
	Angels

In addition, according to *Tanwîr al-Miqbâs min Tafsîr Ibn 'Abbâs*, the following is the interpretation:

If ye twain turn unto Allah repentant) if you two, i.e. Hafsah and 'A'ishah, repent of hurting and disobeying the Prophet (pbuh) ((ye have cause to do so) for your hearts desired (the ban)) for your hearts have deviated from the Truth; (and if ye aid one another against him (Muhammad)) but if you help one another to harm and disobey him (then lo! Allah, even He, is his protecting Friend) then Allah is his Protector and Helper against you, (and Gabriel) will help him against you (and the righteous among the believers) all true believers are helpers to him against you: Abu Bakr, 'Umar, 'Uthman, 'Ali, may Allah be well pleased with, and all other true believers; (and furthermore the angels are his helpers) and the angels are with all these his helpers against you.

Based on this interpretation, it could be noted that the word /mawla/ means “the protector and helper”, whereas the word /ḍahiir/ means “helper”. The same division mentioned in table 1 is also applicable concerning this interpretation. What is significant here is to tell that there is no a unitary classification or configuration related to the meanings of the two words /mawla/ and /ḍahiir/. This overlap is clearly evident when talking about the word /ḍahiir/ which means in the first interpretation as “an assistant” while in the second interpretation it means as “a helper”. Although the both meanings are somehow close to each other, there are many (even if slight) differences between being an assistant and being a helper. It is hypothesized that such variety of meanings attributed to one word stems from the claim that the interpreters do not depend on the glorious Quran to figure out the real meaning of a word. The interpreters depend on their world knowledge which has to be abandoned when dealing with texts such as Quran.

As it appears in the verse, there are three *ands*; the first mentioned and connects two independent clauses, whereas the second two *ands* are coordinating conjunctives linking words not sentences:

*“But if ye back up each other against him, truly Allah is his Protector, and(1<sup>st</sup>) Gabriel, and(2<sup>nd</sup>) (every) righteous one among those who believe,- and(3<sup>rd</sup>) furthermore, the angels - will back (him) up”*

According to Arabic traditional grammar, the four entities and *ands* have the following syntactic roles, based on the interpretations given above.

Table 2. the syntactic role and function attributed to the four entities and *and*'s due to the Arabic traditional grammar.

<b>The word</b>	<b>The Syntactic Function</b>
<i>Allah</i>	<i>mubtada (English: Instigator)</i>
<i>1<sup>st</sup> and</i>	<i>a coordinating conjunctive linking two sentences</i>
<i>Gabriel,</i>	<i>mubtada (English: Instigator)</i>
<i>2<sup>nd</sup> and</i>	<i>a coordinating conjunctive linking two words</i>
<i>(every) righteous one</i>	<i>1<sup>st</sup> conjunctive noun</i>
<i>3<sup>rd</sup> and</i>	<i>a coordinating conjunctive linking two words</i>
<i>the angels</i>	<i>2<sup>nd</sup> conjunctive noun</i>

Besides, due to its meaning and inner structure, this verse, it seems, can be generally divided into two main parts:

- 1) *The first part: “If ye two turn in repentance to Him, your hearts are indeed so inclined*
- 2) *The second part: “But if ye back up each other against him, truly Allah is his Protector, and Gabriel, and (every) righteous one among those who believe,- and furthermore, the angels - will back (him) up”*

Syntactically speaking, the first part, in turn, consists of one complex sentence, divided into a subordinate clause (*If ye two turn in repentance to Him*) and a main one (*your hearts are indeed so inclined*). On the contrary, the second part is also consisted of one complex sentence, divided into one subordinate clause (*But if ye back up each other against him*) and two main clauses. In fact, the main thrust of this paper is to judge what these two main clauses are. Figure 1 represents the syntactic division of this verse, according to the Arabic tradition grammar.

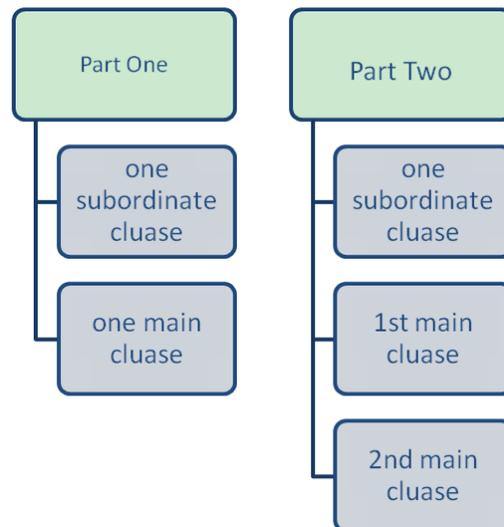


Figure 1. The two parts of the verse

Figure 2 represents this division in action:

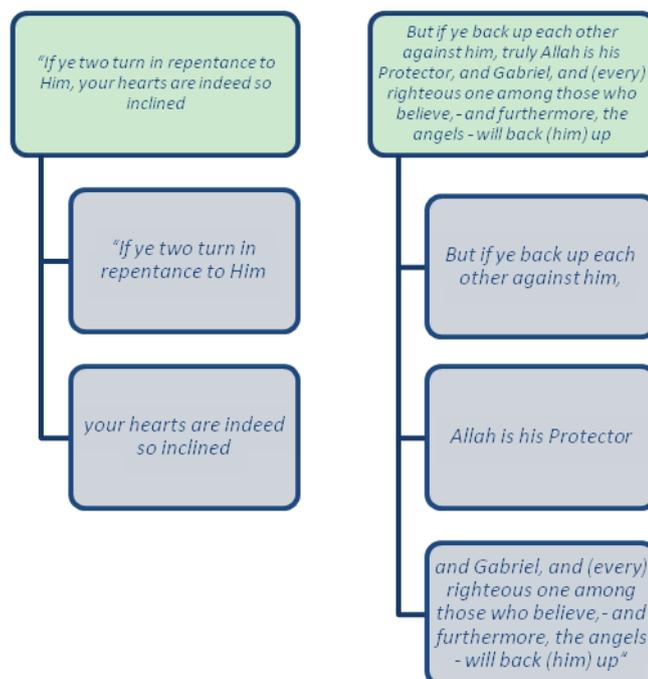


Figure 2. The division in action

It is hypothesized that this division is not the sound one. This paper is, by sticking to the main tenets of intertextuality, refutes such a claim and provides another configuration depending on the meanings of this verse words.

First of all, it is claimed that the translation of this verse is incorrect because interpreters depended heavily on their world knowledge to lay down the meaning of the words. Thus, they put forwards interpretations misleading the appropriate core of the verse. Accordingly, it is imperative to determine the words meaning of this verse prior to determine its inner syntax. This determination of words is all in all dependent on the text itself not other, even if related,

resources. We claim that this second part of this verse has two important words, if their meanings as a text base, are determined; it is effortless to determine the syntactic structure of this verse.

These words are:

- 1) /mawla/
- 2) /dahiir/

#### A. Meaning of /mawla/:

Due to Quranic text, this word appears many, including the following positions:

يَدْعُو لِمَنْ ضَرَّهُ أَقْرَبُ مِنْ نَفْعِهِ لِبَنَسِ الْمَوْلَىٰ وَلِبَنَسِ الْعَشِيرِ (الحج، 13)

*(Perhaps) they call on one whose hurt is nearer than his profit: evil, indeed, is the patron, and evil the companion (or help)!*

يَوْمَ لَا يُغْنِي مَوْلَىٰ عَنْ مَوْلَىٰ شَيْئًا وَلَا هُمْ يُنصَرُونَ (الدخان 41)

*The Day when no protector can avail his client in aught, and no help can they receive*

Applying the main tenets of intertextuality and invoking the global intuitions founded in the Glorious Quran, the meaning of /mawla/ can be guessed in the following verse:

وَضَرَبَ اللَّهُ مَثَلًا رَجُلَيْنِ أَحَدُهُمَا أَبْكَمُ لَا يَقْدِرُ عَلَىٰ شَيْءٍ وَهُوَ كَلٌّ عَلَىٰ مَوْلَاهُ أَيْنَمَا يُوَجِّههُ لَا يَأْتِ بِخَيْرٍ هَلْ يَسْتَوِي هُوَ وَمَنْ يَأْمُرُ بِالْعَدْلِ وَهُوَ عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ (النحل 76)

*Allah sets forth (another) Parable of two men: one of them dumb, with no power of any sort; a wearisome burden is he to his master; whichever way he directs him, he brings no good: is such a man equal with one who commands Justice, and is on a Straight Way?*

Due to this verse, /mawla/ is a person (master) who directs or guides other people. So, this verse discovers the real meaning of word /mawla/. This meaning is different from that adopted by all interpreters who depend on their own knowledge. As a result, /mawla/ means “a director”, and this meaning has to be adopted when dealing with other verses containing this word.

#### B. Meaning of /dahiir/

This word appears many in the Glorious Quran including the following:

قُلْ لَئِن اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا

(الأسراء، 88)

*Say: "If the whole of mankind and Jinns were to gather together to produce the like of this Qur'an, they could not produce the like thereof, even if they backed up each other with help and support.*

وَمَا كُنْتُمْ تَرْجُونَ أَنْ يُلْقَىٰ إِلَيْكَ الْكِتَابُ إِلَّا رَحْمَةً مِن رَّبِّكَ فَلَا تَكُونَنَّ ظَهِيرًا لِلْكَافِرِينَ (القصص، 86)

*And thou hadst not expected that the Book would be sent to thee except as a Mercy from thy Lord: Therefore lend not thou support in any way to those who reject (Allah's Message).*

قَالَ رَبِّ بِمَا أَنْعَمْتَ عَلَيَّ فَلَنْ أَكُونَ ظَهِيرًا لِلْمُجْرِمِينَ (القصص، 17)

*He said: "O my Lord! For that Thou hast bestowed Thy Grace on me, never shall I be a help to those who sin!"*

It is apparent that the word /dahiiir/ means a something that helps or supports other things to achieve a certain goal or objective. For instance, no one can bring like this Quran even if he/she has a thing supporting him/her. In addition, the existence of such a supporter does not necessarily bring triumph into being. This meaning is best indicated in the meaning of the following verse:

قُلْ لئن اجتمعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا (الأسراء، 88)

*Say: "If the whole of mankind and Jinns were to gather together to produce the like of this Qur'an, they could not produce the like thereof, even if they backed up each other with help and support."*

Consequently, /dahiiir/ means a "supporter" whose existence helps other achieve their goals but not guarantees that. Thus, there is no any verse in the Glorious Quran tells that Allah almighty is /dahiiir/. Instead, the verses of the Glorious Quran tell that Allah almighty is /nasiir/ who makes you win as indicated in the following verse:

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ (البقرة 107)

*Knowest thou not that to Allah belongeth the dominion of the heavens and the earth? And besides Him ye have neither patron nor helper.*

Accordingly, understanding the real meanings of /mawla/ and /dahiiir/, we can determine who is the "director of the messenger"? and who is "the supporter of his"? we claim that Allah Almighty, Gabriel, and the righteous people are all directors to the messenger, Mohammad, peace be upon him. That is because of the following"

- 1) The verse itself indicates that Allah Almighty is the messenger's director
- 2) Gabriel is also a director because, we think, the existence of Gabriel is enough to get the messenger win. Thus, he cannot be characterized by /dahiiir/ but /nasiir/
- 3) The verse talks about the righteous believers not all believers. For this reason, we think that the main goal of the existence of word "righteous" is to tell that these believers' main duty is not to support the messenger but to direct him, taking into consideration that the Glorious Quran *per se* orders the prophet, Mohammad, peace be upon him, to take the consultations of people who believe in him. As a result, the righteous people are "directors" not "supporters"

- 4) The Pronoun “that” refers to the notion of being/mawla/ not to Allah Almighty as indicated by the specialized books dealing with the Glorious Quran
- 5) Angels are “supporters” who help the prophet, Mohammad, peace be upon him, achieve his religious goals. They provide this service to him but not guarantee winning. Accordingly, this understanding paves the road for us to perceive other puzzling verses, talking about large number of angels. Why doesn’t Allah send only one or two angles to fight disbelievers? He sends thousands of angles, due to the Quranic scripture, to get the believers defeat the disbelievers.

Accordingly, the real division of these entities is indicated in table 3:

Table 3. The division of the four entities due to intertextuality

Mawla	ḍahiir
Allah Almighty	Angels
Gabriel	
The righteous	

Based on intertextuality, the syntactic behavior of the three and’s existing in the second part of this verse is completely different and has to be revisited; the first and second mentioned and’s are coordinating conjunctives linking words not sentences, whereas the 3<sup>rd</sup> and connects two independent clauses:

*“But if ye back up each other against him, truly Allah is his Protector, **and**(1<sup>st</sup>) Gabriel, **and**(2<sup>nd</sup>) (every) righteous one among those who believe, - **and**(3<sup>rd</sup>) furthermore, the angels - will back (him) up”*

Therefore, according to the prime principles of functional grammar, the 3<sup>rd</sup> *and* has to be rendered into English as ‘in addition’ signifying a new independent clause (or sentence). Consequently, the real syntactic roles attributed the key words in this verse in addition to *ands* mentioned are clearly shown in table 4:

Table 4. The syntactic role and function attributed to the four entities and and’s due to intertextuality

<b>The word</b>	<b>Its syntactic function</b>
<i>Allah</i>	<i>mubtada (English : Instigator)</i>
<i>, 1<sup>st</sup> and</i>	<i>(a coordinating conjunctive linking two words )</i>
<i>Gabriel,</i>	<i>1<sup>st</sup> conjunctive noun</i>
<i>2<sup>nd</sup> and</i>	<i>a coordinating conjunctive linking two words)</i>
<i>(every) righteous one</i>	<i>2<sup>nd</sup> conjunctive noun</i>
<i>3<sup>rd</sup> and (must be rendered as “in addition”)</i>	<i>a coordinating conjunctive linking two sentences</i>
<i>the angels</i>	<i>mubtada (English:Instgator)</i>

This new classification is best shown in figure 3:

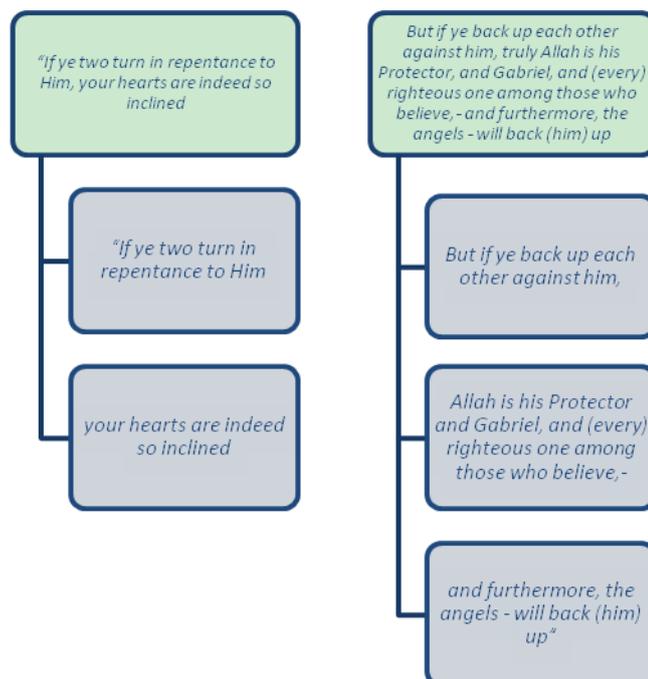


Figure 3. The division of parts 1 and 2 as understood by intertextuality

## 5. Conclusion

The present study investigates the intended meaning of certain words in the Glorious Qur'an, coaching with intertextuality approach so as to determine the best syntactic division. In addition, it sheds enough light on the significant role of intertextuality approach in determining the intended meanings mentioned in a context. The study shows that intertextuality could enable us to determine syntax of some syntactically ambiguous structures. The sample was taken from a verse of the Glorious Qur'an, that has many interpretations and denotations set forward by many interpreters who do not go in harmony to determine the real meanings of the keywords of it. This study highlights this approach as a significant tool to solve many problems that face Muslim expositors when they interpret Glorious Qur'an since intertextuality does not rely on any external sources that bring problems in interpretation of Glorious Qur'an.

In general, the study lays down the following conclusions:

- 1) The word /ḍahīr/ is best rendered into English as a helper and is not a characteristic of Allah Almighty
- 2) The word /nāsiir/ is best rendered into English as something that gets you win and can be used to describe Allah Almighty
- 3) The word /mawla/ would be rendered into English as a guide

According to intertextuality, the verse concerned is syntactically divided into two main parts. The second part is divided into one subordinate clause and two main clauses as follows:

**The first mentioned part is:** (the subordinate sentence) *“If ye two turn in repentance to Him,* (the main sentence) *your hearts are indeed so inclined;*

**The second mentioned part:** (the subordinate sentence) *But if ye back up each other against him,* (the 1<sup>st</sup> main sentence) *truly Allah is his Protector, and Gabriel, and (every) righteous one among those who believe,-(the second main clause) and furthermore, the angels - will back (him) up*

The best translation, we claim, for this verse is the following:

*“But if ye back up each other against him, truly Allah, Gabriel, and (every) righteous one among those who believe are his directors. In addition, the angels are those who support him.*

### Recommendations

The study recommends investigating the syntax of other verses, depending on intertextuality, which, in turn, can lead us to new readings completely different from those provided by traditional channels. In addition, having applied intertextuality approach to find out the intended meaning of some words which are unanimously considered synonymous or near synonymous in Glorious Qur'an, the researchers could figure out some distinctions between them and clarifying their intended meanings. Therefore, the researchers recommend that further studies have to focus on intertextuality approach by adopting it to be the method which is agreed upon to find intended the meaning of other problematic words which are considered synonymous in all Arabic dictionaries and Muslim expositors' interpretations

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## Notes

Note 1. Translations in English are adapted from the following web pages:

<http://www.qurancomplex.org/Quran/Targama/Targama.asp>

<http://Qur'an.muslim-web.com/>

Note 2. <http://www.baheth.info/all.jsp>;

<http://www.altafsir.com/Tafasir.asp>;

<http://www.ketaballah.net/searchquran.html>

<http://Qur'an.muslim-web.com/>

<http://kaheel7.com/pdetails.php?id=583&ft=3>

<http://kaheel7.com/pdetails.php?id=608&ft=35>

<http://www.mollybawn.com/icebergs.html>

<http://www.ss9ss.net/vb/t23859.html>

<http://www.dorarr.ws/forum/showthread.php?t=58658&page=1>