Discourse Analysis of Al- Qasas Sura

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Abstract:

This study is concerned in identifying the units that Al- Qasas Sura discourse consists of, determining how these units are related to each other and contribute to the whole, and discovering the overall structure of a discourse. This is done by investigating the number of topics , stories , episodes, and events and how these units are interrelated, interwoven to make the discourse of Al-Qasas Sura organized, coherent and interpretable.

Al-Qasas Sura has been analyzed according to the model of Van Dijk (1980). This model stipulates that many discourse types have functional categories which are applied to the sequencing of information in discourse. The first category is **introduction;** it provides information about the background knowledge, time, place, major participants and topics of the text. The second category is **problem** which includes a rising problem or events. The third category is **conclusion .** It contains the following kinds of information: closing, summaries, and conclusions.

It was shown that ayas sequences have important discourse characteristics of their own, such as coherence, changes of topics, events and episodes. These units organize the overall structure and the theme of what the text of the Sura globally means. This revealed the importance of discourse analysis which emphasizes the context of the entire discourse. The study shows that each act has a particular function that complete the organization of Al- Qasas Sura text . This means that monological and dialogical textual sequences are explained or defined at a pragmatic level.

التحليل الخطابي لسورة القصص

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ملخص البحث :

تهدف هذه الدراسة التعريف بوحدات الخطاب في سورة القصص ، محدداً كيفية العلاقة بين هذه الوحدات مع بعضها والتي بدورها تساهم في تنظيم بنية الخطاب بشكل كلي . و يمكن تحقيق هذا من خلال تحديد المواضيع والقصص والمشاهد والاحداث ، وكيفية ترابط وتداخل هذه الوحدات الخطابيه مع بعضها لتكون على شكل حبكة تجعل من الخطاب أكثر تنظيماً وتماسكاً وتفسيراً .

اعتمدت الدراسة في تحليل آيات الخطاب في سورة القصص نموذج فان ديك (١٩٨٠) والذي ينص على أن العديد من أنواع الخطاب تمتلك وحدات وظيفية تُطبق على سلسلة المعلومات في الخطاب .

والوحده الاولى في هذا النموذج هي المقدمة والتي بدورها تقدم معلومات عن الخلفية المعرفيه والزمان و المكان و المشاركون و المواضيع في النص ، اما الوحدة الثانية فهي المشكلة والتي تتضمن ظهور الاحداث وتطورها،وأخيراً الخاتمة أو الاستنتاج والتي تتكون من تلخيص واستنتاج أو إنهاء الموضوع .

وتبين الدراسة بأن تسلسل الآيات له أهمية وسمات خطابية بحد ذاتها على سبيل المثال: التماسك الخطابي و تغيّر المواضيع والأحداث والمراحل وكل هذه الوحدات تنظم البنية والمغزى لما تعنية سورة القصص بشكل عام .

وتكشف هذه النتيجة عن أهمية تحليل الخطاب الذي يؤكد على السياق الخطابي بشكل متكامل بالاضافة الى أن الدراسة توضح بأن كل فعل (act) له وظيفة في اتمام التنظيم الجوهري لنص سورة القصص وهذا يعني أن سلسلة الخطابات الأحادية والحوارات النصيه عرّفت على مستوى براغماطيقي .

1.Introduction:

Linguistics is a discipline that has a significant contribution to Quranic studies. One of the primary ways that linguistics has been applied to Quranic studies is through discourse analysis.

For many years, discourse analysis was less an explicit theory than a practical and empirical approach for supporting fieldwork on relatively little-recorded languages and cultures. One domain of early work that

attracted notice in general and humanistic circles was the cross-cultural study of stories and narratives (e.g.Claude Leve- Strauss).Major concerns later on included the discourse of schooling and education (Sinclair and Coultdhard ,Stubbs, Widdoson) and, with a sociological turn , the organization of conversation (Sacks, Schegloff, and Jefferson). Then, discourse analysis became a convergence point for a number of trends " text linguistics" , "systemic linguistics" , "cognitive linguistics", "critical linguistics" and " ethnography of conversation " (Michael and Martin ,1993:1).

Accordingly, discourse analysis itself is abroad and complex interdisciplinary field . It includes somewhat diverse theoretical and methodological approaches that share a commitment to studying language in context (Slembrouck , 2009:1). Among such contexts which is emphasized by different approaches of discourse analysis is the religious context which is the basic concern of this research.

2- Aims of the study

This study is intended to:

1- analyze Al-Qasas Sura as narrated in the Glorious Quran,

2- reveal the characteristics of this Sura at the discourse level,

3- investigate the number of topics, stories, episodes and events, the development of events , characters and acts ,and finally

4- discover how the variables mentioned in (3) above are interrelated and interwoven to make the discourse of this Sura organized , coherent, and interpretable.

3- Data and Procedures

This study deals with the analysis of discourse in the Glorious Quran. To achieve this analysis , Al- Qasas Sura is adopted from the Holy Quran. This Sura is analyzed beyond the sentential level and according to Van Dijk's (1980) model (see section 5). The English translation of the

Holy Quran used in this study is that of Al-Hilali Khan entitled " Interpretation of the meanings of the Noble Quran " .For ease of reference , the organization of the text of Al-Qasas Sura is analyzed by giving numbers to the verses and then the theme of each verse is investigated (see section 7).

4- Previous Studies

Many studies have been done in the field of discourse. In what follows, the research tries to review some of them that have concentrated on the religious discourse.

Pike's (1960) study is probably the first to examine the religious life from a sociolinguistic perspective. He analyzed the segments of an evangelical church service, explaining how these segments were bordered within a hierarchical structure . His study focused on how verbal behavior was structured across speech events. His work was a jumping off point for further analysis of verbal interactions in religious life.

Turning to Samarin's study (1976), we find him focusing on the relationship between religious discourse and group identity. He discussed the functions that language serves in religion . Samarin explained how religious communities strengthen social identity. Religious styles and registers , according to him , distinguish a member of one community from another and from one's identity. Becoming a member of any religious community results in learning new norms of interactions (e.g. recitation, songs, and prayers) which are not common in ordinary talk. Practicing these specific norms will have an effect on one's linguistic repertoire and social identity.

In a similar vein, Ferguson (1986:205), focused on the connection between religious discourse function with group identity. In such connection religious discourse "affirms the group identity of speaker and audience and reinforces shared beliefs and values". Ferguson analyzed three types of religious services (1) an evangelical service (2) an old order Amish church service; and (3) an analysis of a Sunday mass on

Georgetown University campus. He noticed the segmentation of each of the three segments is an important part of the communicative competence of members of each congregation.

5-The Model of Analysis

Throughout our review of previous studies on religious discourse, it seems quite clear that the main concern of these studies is centered around how verbal behaviour, social identity, and communicative competence are represented and analyzed in religious discourse. Moreover, these studies demonstrate that normal discourse is different from religious discourse since the latter includes certain norms of interactions that are not available in the former.

In this study, however, Van Dijk's (1980) model of text analysis is adopted. This model stipulates that many discourse types have functional categories which are applied to the sequencing of information in discourse. The first category is "introduction" . It provides information about the background knowledge , time , place , topic major participants , actual state of affairs   or problem, and topic of the text. The second category is   "   problem" which includes a rising problem or an unexpected event (development) The third category of discourse is " conclusion" or what is called   "termination". This category contains the following kinds of information: conclusions, closing, summaries and decisions for future discourse o action (ibid.:110-111).

In the present study, text is proved to be hierarchically organized , i.e. each unit constitutes a part in the organization of the higher   one . In other words, the Sura is considered the major text and the highest unit   which is subdivided in to minor texts in the form of the stories. Every story , in its   turn, has episodes which contain topics and events. In other words , an   episode is a coherent sequences of sentences of discourse linguistically marked   for   the beginning and/ or end . Moreover, an episode has some kind of thematic   unity , for instance, in terms of identical participants , time , location or global event or action

(Van Dijk ,1981:177). These terms are to be named throughout   the analysis whenever the researcher   feels it necessary to do so for the sake of clarification.

6- Text Analysis

In this section , the research tries to analyze the discourse structure of Al-Qasas Sura that forms the major text which includes miner texts in the form of three stories ,vis . Pharaoh's story , Moses's story , and Qarun's story . This analysis focuses on how this Sura is initiated , developed, and concluded as follows :

Almighty God initiates the discourse of Al-qasas Sura by the three letters (Ta, Sin,Mim). No one but Allah knows the meanings of these letters. They are considered discourse introducers ,and as such they are used to introduce the first discourse. Al-Qasas Sura has a discourse structure that organizes it's form and contributes to its texture. It consists of an introduction , development and termination . The discourse is centered around prophet Moses. So, ayas (1-3) are considered an introduction to the Sura . Ayas (4-6) are regarded as the development of aya (3) , in which Allah informed indirectly his prophet Muhammad news of Moses and Pharaoh (reference to the past time). Allah is the speaker and Muhammad is the addressee . Aya (4) describes Pharaoh 's personality and actions as the first story . Moses and Pharaoh are the major participants in the Sura and stories. Moses is introduced and integrated into the story as the central participant. Major characters usually enter the discourse at the very beginning.

In aya (7), " And we inspired the mother of Musa…" (AL-Hilali and Khan,1996:505), the discourse is indirect from Allah (the speaker) to Mosses' mother (the addressee). This aya is considered the starting of Moses story which contains , at the beginning , some identification of time , place and persons of the story. Moreover, the story includes nine related episodes which represent the description of Moses's life. In this aya, there are two orders (to throw, to breast), two good-omens (make

him, send him back), two inhibitions (not to fear, not to grief) and action (throw him in the sea).

The first episode in Mosess' story is his throwing into the sea. It explains the reason of throwing Moses in the sea , because Pharaoh killed any child born in that period. This means that there is linking between Moses's and Pharaoh story. In this way, aya (7) is a reaction and a result of aya (4). Aya(8) is a development of (7). Allah indirectly informed the prophet Muhammad that Moses will be picked up by pharaoh's people.

In aya (9), and through the conversation , events are developed and grouped together to form different topics .In this aya , Pharaoh's wife asked him (Pharaoh) not to kill Moses ," Kill him not…"(ibid.,1996:505). She justified her request by saying that they may benefit from Moses and be useful for them, or they may adopt him as a son . This aya is considered the second episode in Moses story (the adoption of Moses). Aya (10), " And the heart of Moses's mother became empty [from every thought , except the thought of Moses"] (ibid.), clarifies the circumstances and conditions of Moses's mother , and it is the result of aya (8).

Aya (11) "And she said to his (Moses) sister: follow him… ."(ibid.) This aya is the development of aya (7) when Moses picked up by Pharaoh people . Moses mother ordered Moses's sister to follow him to know Moses news .In aya (12) Allah says "And we had already forbidden (other)foster suckling mothers for him, until she said: " Shall I direct you to household who will rear him for you … "(ibid.:506) .This aya is connected with (11), when Moses's sister followed Moses to know his fate. She suggested to Pharaoh and his people a house who look after Moses (suggestion). This aya represents episode number three (Moses's sucking).

Aya(13) " So did we restore him to his mother , that her eye might be comforted, and that she might not grieve, and that she might know that the promise of Allah is true…"(ibid.:506) Allah assured Moses's mother that her son be returned back to her (assurance).

This aya has a back reference to aya No. (7) " We shall bring him back to you…" (ibid.:505), in which Allah fulfils his promise to Moses's mother when he restores him to his mother. This aya is the end of Moses's mother suffering (termination).

Turning to aya (14), a new episode begins and a new topic is initiated and previous episodes are developed when Allah says : " And when he attained his full strength, and was perfect (in manhood)… "(ibid.,1996:506) .This aya mirrors episode number four (Moses attained his strength). Aya (15) is a development of (14) when Moses got his full strength , Allah states that " He entered the city at a time of unawareness of it's people (reference to time),(ibid.). During this time Moses entered Egypt (place) and found two men fighting (action) one is of his own religion and the other is of his foes (Pharaoh's followers). Allah narrates that the man who is of Moses own religion requested Moses against the man of Moses's foe,(narration and request). Moses responded to the man of his party and struck the man of his foe , (action, response) and he killed him . This action represents episode number five (killing the man).

Ayas (16,17) are reactions to aya (15), when Moses prayed his God to forgive him because he killed someone. Aya (18) " So he became afraid , looking about in the city (waiting as to what will be the result of his crime of killing… "(ibid.). We notice that there is a connection between aya (15, 16,17 and 18), when Moses killed the man , he asked Allah forgiveness and he became in a state of fear (psychological aspect). In another situation, but within the same aya (18), the man who is Moses's party called Moses to help him (appealing and request). Moses refused his request by saying : " Verily , you are a plain misleader !" (ibid.) .

In aya (19), there is a dialogue between Moses and a man who is one of his enemies . Moses decided to kill this man , but he reminded Moses in a surprising tone (reported speech): " O Moses ! Is it your intention to killed me as you killed a man yesterday … " (ibid.:506-507), (exclamation ,   intention and reference to the past time).

In aya (20), Allah is narrating and telling Mosess' story and the plot of episodes are developed and interrelated. An unknown man coming from the farthest side of the city (indefinite member) informed Moses that Pharaoh's party counsel together decided to kill him(conspiracy). This aya is concluded by an advice by saying: " So escape. Truly I am one of the good advisers to you " (ibid.,1996:507).As a result of aya No. (20), in aya No. (21) the psychological aspect is revealed and Moses's fear continues when the man advises Moses to escape and Moses takes his advice into consideration and ran a way from the city .Then, the aya is concluded by Moses praying.

As regards aya (22) which reads ' And when went towards Madyan (place)… '(ibid.) , it has two textual functions ,viz. the development of the preceding ayas (15,16,17,18,19,and 20)and the starting point of the new sixth episode, viz. (Moses immigration).

A new episode begins and a new topic is initiated in (23) when Moses arrived at the water of Madyan there is a reference to time and place . He found two women (new members) who were keeping back (their flocks). Moses elicits them saying: " What is the matter with you ?"(ibid.),(elicitation). They (two women)answered (question, and reply, adjancy pair): "We cannot water (our flocks) until the shepherds take (their flocks) . And our father is a very old man.(ibid.)" They provide the justification and explanation of the reason behind being in the a place where men but not women are usually watering the flocks. They say that their father cannot water because he is a very old man .

Aya (24) is a development of aya No. (23), Moses watered the sheep for the two damsels women (an action),then the aya is concluded by Moses praying Allah for more good .The events of(24) is developed in aya (25) , the two women returned speedily and narrated to their father what Moses did for them (the watering story) ,(narration).

The topic is developed and one of the two women (indefinite member)came to Moses and said politely (politeness):" Verily, may father calls you he may reward you for having water (our flocks) "(ibid.),

(reward). The topic continues when Moses came to the father of the two women narrating his story with Pharaoh and how he killed the man (reference to the past).The father answered Moses and said :" Fear you not you have escaped from the people who are Zāslimun "(disbelievers), (opinion) ,(ibid.).

Aya (26) is a development of the ayas (23,24,,and 25).One of the two women motivated her father to hire Moses (suggestion) " O my father ! hire him .She justified her suggestion by saying that Moses is " the best men for you to hire is the strong trustworthy."(ibid.), (justification) .This aya lead to initiate a new episode in aya (27). The seventh episode is about Moses's marriage. The father of the two women offered to Moses to wed him one of his daughters .He said :" I intend to wed one of these two daughters to you "(ibid.:508) we notice here that there is a conditional offer , viz. Moses serve him eight years (condition and agreement). Moses accepted the deal in aya (28), it is concluded by the agreement between them (conclusion by an acceptance). The end of the deal between Moses and the two women's father is in aya (29), when Moses fulfilled the term. The episode is terminated by Moses's marriage (conclusion). However, within the same aya a new episode begins ,viz .Mose's travelling with his family . Moses said to his family (reported speech):   " Wait, I have seen a faire , perhaps I may bring to you from there information …"(request),(ibid.).

The development of the preceding episode (Moses's travelling) is in aya (30) when Moses arrived the fire (time),he was called by Allah " O Moses! Verily, I am Allah the lord of the Alamin."(ibid.),(nomination, vocation and direct speech). Allah concluded the aya by the fact that there is no God but Allah and Allah has the power overall.

A change of topic is marked in ayas (31and 32),by the change of place and time. When Allah, in these ayas, ordered Moses to do unusual works (action and order) as signs to Pharaoh and his people to affirm Moses's prophecy. "And throw your stick ! But when he saw it moving as if it were a snake… " (aya 31)(ibid.). "Put your hand in your bosom, it

will come forth white without a disease…" (aya 32)(ibid.). The plot continues ,in aya (33), and is connected with aya (15), when Moses admitted to his God that he killed a man (Pharaoh's party),(confession and reference to the past), and Moses said (direct speech between Allah and Moses):" I fear that they will kill me ." (psychological aspect),(ibid.:509-509).

Moses continues in aya (34) his discourse with Allah asking him (request) to send his brother Haron (new participant) with him to Pharaoh and his followers to help him . Moses justified his request by saying that Haron speaks well than him (eloquent in speech), (justification). And Moses said: " I fear that they will belie me" , and here another psychological aspect is revealed. The event is developed in aya (35) which reads : " We will strength your arm through your brother …" (ibid.)The pronoun (we) is used by Allah to refer to himself. Allah assured Moses that he will support them (Moses and Haron),(assurance and promise),there is a reference to the future time . The aya is concluded by Allah's promise of vectory at the end to his prophet Moses on Pharaoh and his people. In aya (36) a new episode started , episode No. (9) Moses's return to Pharaoh and his party with clear Ayat and signs reference to the ayas (31 and 32).

They (Pharaoh and his people)said to Moses (indirect speech): " This is nothing but invented magic. Never we hear of this among our father of old."(rejection and reference to the past time),(ibid.).

The reaction to aya (36) is in aya (37). Moses states " My loard knows best him who came with guidance from him , and whose will be happy end in the Hereafter…" (reference to the future),(ibid.).

Moses is reacted when Pharaoh and his people rejected his Ayat (reaction).The episode is developed in aya (38) when Pharaoh talks to his people (indirect speech) saying: " O chiefs ! I know not that you have an Ilah other than me ." He ordered his assistant Haman (new member) " Kindle for me (a fire). O Haman, to bake (bricks out of) clay, and set up

for me a Sarhan (place) in ordered that I may look at the Ilah of Moses . (order and reason),(ibid.).

In ayas (39, 40, and 42), Allah informed his prophet Muhammad the bad circumstances and conditions of Pharaoh's followers. These ayas are a result of aya (36), because Pharaoh and his people neglected the message of Moses. The episode and Moses story is ended by a punishment of the unbelievers in this world and the day of resurrection when they will be among those to be punished in Hell (conclusion and promise) .

Allah informed Muhammad , in aya (43) that Moses gave Taurat and Allah destroyed the old generations (reference to Pharaoh and his people those who rejected Mosses' Ayat). So, the previous ayas and stories are considered lessons and warning to people to remember . Allah relates to the prophet Muhammad , Moses and Pharaoh's story as a reminder to people . The unbelievers are told indirectly that they will fail in the end (the day of resurrection, future time).

A new topic is initiated in ayas (44, 45, and 46). Allah talks indirectly with the prophet Muhammad saying: "And you (O Muhammad) were not on the western side ." (aya 44) (ibid.:510). " And you (Muhammad) were not a dweller among the people of Madyan." (aya 45), (ibid.) " And you (Muhammad) were not at the side of tur"(ibid.) We notice in these verses that (and),(Wa) is used to open a topic and to link the verses together. Throughout these ayas, the time , person , and place are mentioned.

The time is represented by the past tense, person is marked by the pronoun (you) referring to Muhammad, and place is represented by the adverbial phrase (the western side, the side of Tur and Madyan).

These ayas are considered clear signs to Muhammad's prophecy which is the theme of the topic. Ayas (44 and 46) are semantically linked to ayas (30 and 32), because these ayas are considered signs to affirm Moses prophecy.

Allah described people of Makkah in aya (47). They said :" if (we had) not (sent you to the people of Makkah) – in case a calamity should seize them for (the deeds) that their words have sent forth, they would have said :" Our lord ! why did you not sent us a messenger ? … "(ibid.) . People of Makkah justified their bad circumstances that Allah did not send a messenger among them. The aya started by an if clause (if we had) and ended by a main clause (we would) (conditional sentence).

Aya (48) is a development of aya (47). Allah said " when the truth has come to them from us …"(ibid). The word truth is a reference to the message of Muhammad . However, people of Makkah rejected Muhammad's message and said : " why is he not given the like of what was given to Musa. ", reference to the past ((argument).

The plot in aya (49) continues; Allah ordered Muhammad indirectly to say to the people of Makkah : " bring a Book from Allah, which is a better guide than these two(Taurat and the Quran) that I may follow , if you are truthful." (ibid.: 511) In this aya, there are three speakers :Allah,inspiration (Al-Wahi), and Muhammad , and one receiver people of Makkah (hearer) .

There is a connection between aya (49) and aya (50). Allah informed Muhammad if the people of Makkah did not answer you , this means that they only follow their own lusts . So , Allah emphasized that he guided not the people who follow their own lusts (Zalimun).

The termination of ayas (44 and 50) is in aya (51). Allah states that unbelievers haven't right and argument because Allah conveyed his word (Quran) to them .In aya (52) A new topic is initiated . There is a connection between the past, present and future time. "Those to whom we gave the Scripture [i.e. the Taurat and the Injil] before it, they believe in it (Quran),(ibid.:511) The topic is developed in ayas (53,54and55). Allah described the characteristics of the believers . Allah informed Muhammad, in aya (56), that he cannot guide whom he like but Allah guides whom he wills. The aya concluded that Allah knows the supernatural (divine knowledge), and those who are the guided .

A new topic started in aya (57), when the people of Qurayish rejected to follow Muhammad's message. They justified their rejection saying that if we follow the guidance with you (Muhammad) we would be snatched away from our land. Allah indirectly answered them as a reaction to their justification saying " Have we not established for them a secure sanctuary , to which are brought fruits of all kinds …" (reaction),(ibid.:512). Aya (58) is a development of aya (57). Allah explained the sate of the people and a town which have been destroyed. This event is considered a result of their bad works .

Allah, in aya (59), informed the prophet Muhammad the reason of destroying the previous nations ." And never would we destroy the towns unless its people are Zalimun (polytheists)"(ibid.) Allah concluded, in aya (60), the topic by warning the unbelievers and he assured that he has better than the life of this world and will remain forever. Allah ended the aya by a warning "Have you then no sense ."(ibid.:513) Allah promised, in aya (61), the believers and unbeliever as a result of their works . He promised the believers to send them to paradise while unbelievers are to be send to Hell.

A new topic is initiated in aya (62). Allah shows the conditions of the unbelievers of Qurayish . When he sad "And the day when He call to them and say " where are my partners whom you used to assert : (elicitation and ironic style). The unbelievers answered in aya (63):" Our lord ! These are they whom we led astray . We led them astray …"(ibid.:513) Then, Allah in an ironic way talks to the unbelievers in aya (64) and said : "call up your partners"(ibid.) . The plot continued when Allah in aya (65) asked the unbelievers saying : "And the day will call them and say what answers gave you to the messengers "? (Question)(ibid.). Allah states, in aya (66), that the unbelievers have no answer to the question raised in aya (65) , " they will not be able to ask one another." Allah closed the topic, in aya (67) by an exception . He said : "But as for him who repented (from polytheism and sins) believed (in the oneness of Allah and in He is messenger Muhammad)"(ibid.:513-514).

Turning to ayas (68,69and 70), we find that the main theme of them is Allah glorified himself. As regards ayas (71,72,73,74 and75) they are considered development of ayas (68-69 and 70). Allah said: he is the creator of everything in the world and he showed that the worship of unbelievers is not for Allah. Then, these ayas are concluded by mentioning some proves and signs that refer to the glory of Allah, as a reminder to the whole people, that they should respect and be thankful for Allah's blessing .

In ayas (71, 72, 73, and 74), the element of time is mentioned and represented by the adverbs (night, during the day , during the night, day). At the end of ayas (71, 72, 73, 74 and 75), there is a concord represented by the verbs (to hear, to thank, to claim, to lie).

A new story begins , viz. Qaruns story in aya (76). Allah initiated the story by describing Qauruns personality . The participant is represented by his proper name (Qarun). Allah states that: "Qarun was of Musas people , but he behaves arrogantly towards them. And we gave him of treasures , that of body of strong men …"(ibid.:515.)

The aya is developed and Qarunś people advised him : "Don't exult Verily , Allah likes not those who exult "(ibid.), (derivation and advice). The plot is continued in aya (77). Qarunś people continued their advice to Qarun. But Qarun answers his people in aya (78) and said: "This has been given to me only because of the knowledge I posses." (justification),(ibid.). Then, the story is developed in aya (79) when Qarun went forth his people in his pomp. As a reaction they said : (those who were desirous of the life of the world (indefinite participant): " Ah, would that we had the like of what Qarun given… " (a wish),(ibid.). These who had been given knowledge warn, in aya (80), those who were desirous of life that Allahś reward is better for those who believe and do righteous good. (warning and advice) .Aya (81) is a result of aya no . (78). Allah caused the earth to swallow Qarun (event and punishment). In aya (82), Qarunś story became as a lesson to those who had desired for a position like you (conclusion). There is a connection and

relationship between pharaoh's story and Qarun's story and this relation is represented by (oppression) pharaoh's oppression represented by power oppression, while Qarun's oppression represented by money oppression.

In ayas (83 and 84), Allah closed the main text (Sura) by the fact that the end is for the Muttaqun (the pious) those who bring good and Allah's promise of victory at the end is to his prophets and those who are Muttaqun. In aya (84), there is collation "who so ever brings <u>good</u> , he shall have the <u>better</u>"(ibid.:516.). Allah informed his prophet in ayas (85 and 86) that he will return back to Maad (the place of return, either to Makkah or to paradise after your death.(promise). The main theme of these verses are that Allah sent down Qarun to Muhammad as a mercy, and invoke not any other god along with Allah. Then , Allah terminated the main text by the fact that there is no God only Allah and to him everything will be return. This inspire us with a feeling for the depth of Allahś power and supremacy and execution of his rulings despite the challenge of human intervention .

 The analysis presented so far can be summarized figuratively as follows:

A Frame work of Al-Qasas Sura Organization
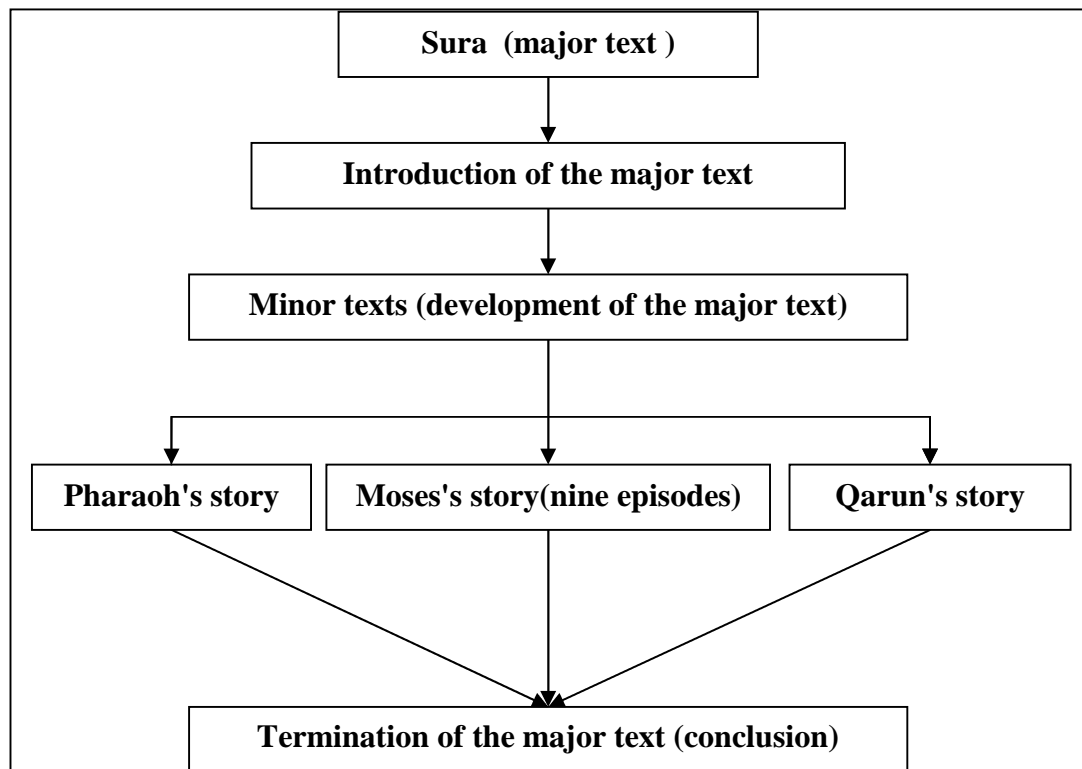
7- Discussion of Analysis

Throughout the analysis, it has been found that episodes and topics play an important role in structuring the text (al-qasas sura).Texture is complex because it has many dimensions and purposes. It consists of hierarchical, sequential, interpersonal , interaction and interwoven relations . Stories consist of a setting followed by episodes . The setting involves statements in which time, place and persons are identified .Episodes have a series of events and conclude with reactions of events. In other words, stories can be described as having structure and this structure gives discourse more coherence .

It has also been noticed, in most verses, that there is no direct speech between members , and in this Sura the reporting verbs (he said, they said, she said, say, shall say) are used which refers to the importance of the discourse in narrating stories .

The discourse presented in this Sura is spoken in most situations, and the analysis reveals a social relationship between the characters , for instance, a mother talking to her daughter (Moses ś mother to her daughter) a husband to his wife (Pharaoh to his wife, Moses to his family), Allah to Moses , Pharaoh to his assistant.

8- Conclusions

In this study, we have investigated some systematic features of discourse which are related to the organization of Al-Qasas Sura.The following are the main conclusions of the present study:

1- It was shown that ayas have important discourse characteristics of their own, such as coherence, topics, changes of topics (which are used as a textual strategy for producing the Sura), events ,and episodes . These components organize the overall structure and theme of what the text of the Sura globally means. This revealed the importance of discourse analysis which emphasizes the context of the entire discourse.

2- This Sura has a very clear hierarchal organization based on a main text as the largest unit and minor texts (stories) with episodes, topics, acts, and events as the next largest units of discourse. Then, the verse is the smallest unit.

3- It has been observed that some acts have a function as explanation of previous acts. Each act has a particular function that complete the organization of Al- Qasas Sura text. This means that monological and dialogical textual sequences are explained or defined at a pragmatic level.

4- The analysis has shown that there is a relation between the stories narrated in this Sura such as the relation between Pharaoh and Qarun's story. This relation is represented by oppression. Pharaoh's oppression, in turn, is represented by power while Qarun's oppression is represented by money.

5- In relation to (4) above, the study also points out that there is a reference to the importance of the flow of information and events. This makes the text and discourse (of Al- Qasas Sura) organized, coherent, relevant and interpretable.

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