


**Evaluative Role of Narrator
with Reference to the Qur'anic
Discourse**

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Abstract

The study develops a model of evaluation in Arabic by providing an account of types and roles of narrator in narrative discourse of Arabic, and gathering the available Arab grammarians' and rhetoricians' viewpoints which are related to the targeted linguistic aspect. To test the validity of the formulated model of analysis, two narrative Qur'anic extracts are analysed. It is hypothesised that the Qur'anic narrative discourse is often externally and/or internally evaluated by The Narrator, Almighty Allah. It is concluded that a narrative Qur'anic discourse is built by employing different quotative and reportive modes of speech and thought presentation. These modes are narrated by The Omniscient Narrator, Almighty Allah. Occasionally, a mode is internally narrated by a reported speaker who narrates his own or others speeches or thoughts, and then narrated by The Omniscient Narrator. External evaluative strategies almost always follow the mode to be evaluated. However, the Qur'anic discourse involves some uses of such evaluations which precede the evaluated mode of speech or thought. The Qur'anic modes of speech and thought presentation are often internally and /or externally evaluated by the Omniscient Narrator. In addition, an 'interactional' evaluative strategy is also employed. When tackling the Qur'anic discourse, one has to consider the two main roles or voices of Almighty Allah; 'Speaker' and 'Narrator'.

Key Words: evaluative strategy, Qur'anic discourse, quotative discourse, reportive discourse, mode of speech presentation, mode of thought presentation, evaluative verb



1. Introduction

The study is intended to develop a model of evaluative narrative discourse in Arabic. Modes of speech and thought presentation are the main linguistic techniques of building narrative discourse. Narrators involve in such a discourse by generating additional meanings when they represent speeches and thoughts. The study provides a concise account of types and roles of narrator in narrative discourse of Arabic. It also gathers the available Arab grammarians' and rhetoricians' viewpoints which are related to the targeted linguistic aspect. To test the validity of the formulated model of analysis, two narrative Qur'anic extracts are analysed as they represent forms of Standard Arabic. It is hypothesised that the Qur'anic narrative discourse is often externally and/or internally evaluated by The Narrator, Almighty Allah. In addition, an 'interactional evaluative strategy is also adopted.

2. Modes of Speech and Thought Presentation

The systematic characterisation of modes of speech and thought presentation has been introduced, "for the first time" by Leech and Short in (1981) (Semino and Short, 2004:9, 14). These modes include 'direct speech' (DS), 'free direct speech' (FDS), 'indirect speech'(IS), 'free indirect speech' (FIS), 'narrative report of speech act' (NRSA), and 'narrator's representation of voice' (NV). Modes of thought presentation, on the other hand, include 'direct thought' (DT), 'free direct thought' (FDT), 'indirect thought' (IT), 'free indirect thought' (FIT), 'narrative report of thought act' (NRTA), and 'internal narration' (NI) (see, for instance, (Fludernik,1993); (Simpson,1993); (Toolan, 2001); (Leech and Short, 2007); and (Toolan (2009:1029)) . Among the above mentioned modes, direct speech, free direct speech, direct thought, and free direct thought belong to what is called 'quotative discourse' (QD). The rest of which belong to the 'reportive discourse'(RD) (see Al-Ameedi and Al Shamiri (2017)).

Evaluation is considered as “the central pragmatic function” which is associated with uses of modes of speech and thought presentation (Bublitz and Bednarek, 2009:861) (see also Black (2006:51)).

3. The Evaluative Role of Narrator in Arabic

The general idea of evaluation in narrative discourse is often viewed in Arabic as one of the main roles of narrator. Narrative discourse in Arabic is not limited to prose; poetry as well, includes some narrative forms, which mainly exploit reported speeches, as in the following two lines by امرؤ القيس (a per-Islamic poet), in (الزوزني, n.d.:9-10), who narrates his own and participant’s states and speeches:

(1)

ويومَ دخلتُ الخدرَ خدرَ عنيزةٍ / فقالتُ لكِ الوبلاتُ انكِ مرجلي
تقولُ وقد مالَ الغبيطُ بنا معاً / عقرتَ بعيري يا امرأ القيسِ فانزلِ

“Yes, and the day I entered the litter where Unaiza was and she cried, ‘Out on you! Will you make me walk on feet?’

She was saying, while the canopy swayed with the pair of us, ‘There now, you’ve hocked my camel, Imr al-Kais. Down with you!’” (Arberry, 1957:34).

The above lines produce a narrative discourse; each of which includes a quotative discourse represented by those direct reported speeches. The narrator evaluates the direct speech of the first line by that contextual use of the reporting verb قال ‘said’ in the sense of ‘cried’. Imr al-Qais evaluates the direct speech of the second line by that evaluative adverbial clause of the reporting part of the speech represented. Similar evaluative uses are further developed in the upcoming account, and looked at as strategies of evaluation in Arabic.

However, modes of speech and thought presentation are often exploited in prose. The role of narrator is crucial in prose type of writing. Contemporarily, there are some attempts to characterize types and functions of narrators in narrative prose.

3.1. Types of Narrator

In Arabic linguistic research, the terms الراوي, and السارد seem to be used interchangeably; both are used to refer to what is labelled in English as 'narrator'. However, (الشمري 2014:93) argues that the Arabic term السارد is more precise than الراوي as the Arab scholar الفراهيدي d.175 A.H. considers the term الراوي in Standard Arabic as that who reports speeches verbatim. She (ibid) adds that الفيروز آبادي d.817 A.H. uses the term السارد to refer to that who constructs discourse in a systematic fine way (see also 2013:18 (شبيب)).

According to (2015:17) بلخباط), the term "وجهة النظر" 'point of view' is affected by the type of narrator in a narrative text. For (2002:29) مبروك) the role of narrator is not limited to report on characters' verbal and physical acts, but rather to leave his fingerprint and shape the whole work.

There are four main types of narrator identified in Arabic research of narrative discourse:

(i) الراوي الغائب 'absent narrator'

It is that narrator who does not take a character role. He narrates without revealing his real identity, setting judgments and providing details of events. He often appeals to other narrators inside the narrative to preserve his objective nature. This type of narrator is also called العالم بكل شيء 'omniscient' narrator. This is the objective type of narrator in comparison to that who participates as a character and uses the pronoun 'I'. The absent narrator knows everything in the immediate narrative world. He knows even the inner thoughts of characters. He describes characters by using third person pronouns, e.g., 'هو' 'he', which is the easiest and the most

intelligible narrative style on the part of reader (1993:75, خليفى).

(ii) الراوي المشارك 'participant narrator'

Narrator of this type uses the pronoun 'أنا' 'I'. He tries to persuade the readers to believe in his evaluations, perspectives, and claim of objectivity. He relies on some psychological techniques. The hero in narrative discourse may take this role of narrator. However, these roles are separate because the hero belongs to the current time of novel, while the narrator belongs to the time of narration (ibid).

(iii) الراوي الثنائي 'dual narrator'

In narrative discourse there may be two narrators. This is mainly done by providing two conflicting opinions, each one is on the part of one of these narrators. This type often occurs in conversational narrative contexts, and adopted to insert comments upon some characters' acts in order to reject them (1986:84, العيد).

(iv) الراوي المتعدد 'multiple narrator'

The role of narrator of this type is given to several characters in order to provide different channels, sources, and perspectives (ibid). This type of narrator may create a unique form of narrative discourse, which is called "الحكي داخل الحكي" 'reporting inside reporting', or "الرواية داخل الرواية" 'narrative inside narrative'. However, this unique form of discourse can also occasionally be created by single type narrator (1991:49, الحميداني), in (2015:22, بلخباط).

3.2. Functions of Narrator

The evaluative function of narrator in a narrative discourse pervades across several traditionally identified functions. Studying a contemporary Arabic novel, which critically addresses the Arab Nation's state, particularly the Algerian's, after 1991, 2004:172-) معمرى (4), for instance, identifies several functions of narrator, which can be generalized to Arabic novel: (a) الوظيفة السردية 'narrative function',

which mainly means systemizing events to gain the reader's interest, (b) الوظيفة التنسيقية 'coordinating function', by which narrator 'arranges the events in some appropriate order', (c) وظيفة الإبلاغ 'informing function', which is that effort of 'expressing ideological purpose', (d) وظيفة انتباهية 'attention getting function', in which the narrator tries to address the reader directly often by using interrogative questions, (e) الوظيفة التأثيرية 'persuading function', by which the narrator tries to 'win the sympathetic feelings of readers, involve them in the world of the novel, and persuade them to believe that the characters' feelings and suffers are legitimate', (f) وظيفة إثبات وشهادة 'credentializing function', by which the narrator tries to prove the authenticity of the work itself, hence he mentions his sources from time to time, as in mentioning some real historical events, and (g) الوظيفة الايدولوجية 'ideological function', in which the narrator may explicitly insert ideological or philosophical comments. The narrator may set such judgments indirectly by the characters, when he likes to appear as neutral.

Reflection on the above mentioned functions of narrator reveals that evaluation may be inserted within different functions. As far as the targeted type of evaluation is concerned, i.e., that type which involves speech and/or thought presentation uses, the narrator is at the same time the reporter of these speeches or thoughts. Some evaluative types of speech presentation have been identified by narrative analysis in Arabic, particularly the direct and indirect reported speeches.

(i) خطاب الأسلوب المباشر 'direct speech'

معمرى (ibid:162) states that this is the dominant use of narrative in Arabic. It is represented by those turn takings of characters in conversational contexts. Within such discourse, the narrator may set some comments and evaluations:

(3)

«كلامه وضعني في حالة من الإحباط المفاجئ , افقدني رغبتني في

الجدل [...]» (مستغانمي ٢٠٠٠:٣٠١).

'His speech caused me a sudden disappointment; I was no longer willing to converse (argue) [...]'

However, this type of discourse is taken as 'internal narration' (NI) since it is a one's report of his own inner state.

(ii) 'indirect speech' الخطاب المنقول غير المباشر

argues that indirect reported speech is used less frequently in narrative texts. It mainly takes the form of some speeches of the narrator recalling past speeches of characters, or summarizing them when addressing another direct or indirect listener in a current speech:

(4)

«سألته اذا كان له عنوان او رقم هاتف نطلبه عليه فرد انه سيتصل بنا كلما استطاع ذلك. فهمت انه لا يريد ان يقول شيئاً على الهاتف , ثم سألتني ان كانت امي معي منذ سفره. فأجبته انها تصر على البقاء في بيتها» (مستغانمي , ٢٠٠٠:٢٢٨).

'I asked him whether he had an address or a telephone number in case we need to call him. He answered he would call us whenever he could. I understood that he was not willing to mention anything on the line. Then, he asked me whether my mother was at my house after his travel. I answered that she insisted on staying at her house.'

Unfortunately, analysts of narrative discourse in Arabic often limit themselves to these two modes. They have not identified most of the speech and thought presentation modes.

However, according to (شبيب 2013:111), the narrative discourse in Arabic can be classified into two main types according to the type and role of narrator. These types are viewed by the present

study to reflect some evaluative aspects.

(a) Objective narrative, in which the narrator is omniscient and neutral in the sense that he does not impose on the narrative events by setting analyses and explanations.

(b) Subjective narrative, in which events are presented to reader from the point of view of the narrator, who imposes on reader by analyzing, explaining perspectives of characters, setting judgments, interpretations, and comments from time to time.

Clearly in type (1) of the narrative above, there is a wider range of possibility to insert internal and implicit evaluations, unlike type (1) which exploits external evaluations. This is supported by شبيب (ibid:115), when she further analyzed Arabic narrative in respect to زاوية الرؤية 'vantage point', and narrator's analyses, and comments, into:

(a) Events evaluated from inside. This is done by a present narrator. It involves (i) a hero narrates his story, and (ii) a witness narrates the hero's story.

(b) Events evaluated from outside. This is done by an absent narrator. It involves: (i) an author who is omniscient evaluator, and (ii) the author narrates the story from outside.

4. Evaluative Lexical and Syntactic Constructions

In addition to the narrator's role of evaluation, the idea of evaluation is embedded in some lexical and syntactic forms of Arabic. Arabic employs different evaluative lexical and syntactic forms, like verbs, adverbials, and adjectives.

(i) Evaluative Verbs

In the context of talking about the "semantic structure of doubly transitive verbs", Ryding (2005:71) states that one type of these verbs includes those verbs in which "the second object is

equivalent to the first [...] This includes evaluative verbs of deeming, judging, and considering”, such as *أعتبر* ‘considered’: *يعتبرونهم* ‘They consider them their favourite stars.’ He (ibid) adds that “this group has a special designation in Arabic called *أفعال القلوب* ‘verbs of the heart’ because they denote intellectual or emotional evaluations.”

Some Arabic verbs express modality, which can be viewed as an evaluative aspect, particularly when it is involved in communicating modes of speech and thought presentation. Although Arabic does not employ explicit syntactic indicators of modality; yet modality uses are not uncommon. Arabic exploits its own linguistic tools of modality, like the particles *قد qad*, *ربما rubama*; and phrasal constructions, like *من الواجب min alwajib*, and some lexical verbs of modality meanings, like *يستطيع yastatee*, and *ينبغي yanbaghi* (for more details see Khalil (1999:115-29)).

The following use of the verb *نراود* ‘coax’ in a reported speech is considered also by the present study to be evaluative:

(5)

«قَالُوا سَنُرَاوِدُ عَنْهُ أَبَاهُ وَإِنَّا لَفَاعِلُونَ» [يوسف : ٦١]

“They said: ‘We’ll try to coax his father to let him go, We [promise] to do so.’” (Irving, 2011:242).

According to (2000) حسان Vol.1:214), the verb *نراود* involves «دعوة» ‘a request with insistence on something’. Jacob’s (PBUH) sons knew that their father was angry at them, hence instead of asking him, they insisted on him with the aim of persuading him to agree on their request.

(ii) Adverbials

An adverbial is a noun in the accusative case used to describe the state of the subject or the object the moment when the verb was used (بقاعي , 2003 , as in (92, 94):a): *جلس الشيخ ميتسماً*, ‘The

old man sat smiling.' The adverb in this sentence shows the subject's stance when doing the action denoted by the verb (المخزومي, 1986). (b): 84)

2003) بقاعي (a):92, 94) mentions that the adverbial can be a sentence, and when it is so, it should be linked to the modified (evaluated) sentence by the particle و 'and'. Otherwise, it can be linked by a pronoun, as in the following two Qur'anic texts, respectively:

(7) a.

«قَالُوا لَيْنَ أَكَلَهُ الذُّئْبُ وَنَحْنُ عُصْبَةٌ إِنَّا إِذًا لَّخَاسِرُونَ» [يوسف : ١٤]

"They said: 'How could a wolf eat him when we are a closed group? Then we would be losers!'" (Irving, 2011:236).

b.

«فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ

وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ» [البقرة : ٣٦]

"Satan made them stumble over it and had them both expelled from where they had been [living]. We said: 'Clear out! Some of you will [become] enemies of others. You will have a resting place on earth and enjoyment for a while" (Irving, 2011:6).

(iii) Adjectival Forms

According to 2003) بقاعي (b):100-101), adjectives modify nouns. Adjectival forms may be a single word, as in قابلتُ التلميذَ 'I met the studious pupil'; it may also be a sentence, either verbal, as in قابلتُ رجلاً يعتني بحديقته 'I met a man taking care of his garden', or nominal like شاهدتُ طفلاً ثيابه نظيفة 'I saw a child, whose clothes were clean'. The latter instance is analyzed as a sentence

in the position of adjective in the accusative case. Similarly, Khalil (1999:163, 165) states that adjectives in Arabic modify nouns and often agree with them in gender, number, case, and definiteness. They always follow the nouns they modify.

An explicit evaluative use of adjectival within direct reported speech is in the following text:

(8)

«يُوسُفُ أَيُّهَا الصِّدِّيقُ أَفْتِنَا فِي سَبْعِ بَقَرَاتٍ سَمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعِ سُنْبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ لَعَلِّي أَرْجِعُ إِلَى النَّاسِ لَعَلَّهُمْ يَعْلَمُونَ» [يوسف : ٤٦]

“Joseph, you truthful man, explain to us about seven fat cows which seven lean ones were eating, and seven green ears and others all dried up, so that I may return to the people so they may know.” (Irving, 2011:241).

According to (2000) حسان:Vol.1:214), the particle أَيُّهَا is postponed after the vocative in order to express that speaker’s opinion towards Josef as it was proved to him that Josef was honest. This reflects the use of الصِّدِّيق as an attribute of Joseph not as a title.

(iv) Other Evaluative Arabic Forms

Some phrasal evaluative forms of Arabic are also identified. Ryding (2005:379) states that one use of the preposition من in Arabic is called “PLEONASTIC OR “DUMMY” min: As a way of introducing a sentence, ‘من’ may be used with a descriptive term such as a participle or adjective expressing an introductory observation, just as in English some sentences start with ‘It + be’. This use is “a way to avoid mentioning the source of a judgment or evaluation and is especially a common usage in media Arabic, where observations may need to be general or unattributed.”, like ‘من المتوقع أن...’, ‘It is expected that...’, and ‘من الطبيعي أن نقوم بزيارة’, ‘It is natural that we undertake a visit’.

5. Evaluation according to Arabic Rhetoric

This section relies on (2000) حسان who appeals to the findings of Arabic Rhetoric, particularly علم البديع 'The Science of Beautiful Speech' in his attempt of discussing some aspects of the Glorious Qur'an, like argumentation with disbelievers and non-Muslims as a means of inviting them to Islam. Although حسان (ibid) does not call his perspectives 'evaluative'; they are believed by the present study to be so. His discussions are characterized by the present study as internal and external evaluations of modes of speech and thought presentation.

5.1. Internal Evaluation

These are some rhetorical devices used to generate additional intended meanings to the reporting and /or reported clauses of modes of speech and thought presentation.

5.1.1. Evaluating the Reporting Clause

Two main evaluative aspects have been identified in Arabic, which can be considered as 'intensification', and 'labelling'.

(i) Intensification

This aspect is called in Arabic rhetoric التثدييد 'intensification':

(9)

«وَهُمْ يَصْطَرِحُونَ فِيهَا رَبَّنَا أَخْرِجْنَا نَعْمَلْ صَالِحًا غَيْرَ الَّذِي كُنَّا نَعْمَلُ» [فاطر: ٣٧]

"They will scream away in it: "Our Lord, take us out! We'll act honorably, so differently from the way we have been acting" (Irving, 2011:438).

The verb اصطرخ means 'called for help' (ابن منظور d. 711 A.H., 2009:Vol. 3:39). According to حسان (2000:Vol.1:204), the form يَصْطَرِحُونَ in the above text is an emphatic form of 'يصرخون' which is

stressed by means of *التاء الافتعال* *ta' alifti'aal* which exaggerates the states of event; the 'ت' 't' sound is changed into 'ط' 'ṭ' for further emphasis and stress to describe the loudness of those people's ever and simultaneous cry and its recurrences.

The Narrator evaluates the indirect reported speech within the above text by means of the lexical choice of the repotive verb, which is further evaluated by that intensification.

(ii) Labelling

According to *حسان* (ibid:206), the use of the form *أَوْسَطُهُمْ* in the following text is significant:

(10)

«قَالَ أَوْسَطُهُمْ أَلَمْ أَقُلْ لَكُمْ لَوْلَا تُسَبِّحُونَ» [القلم : ٢٨]

“Someone more considerable among them said: ‘Did I not tell you: Why do you not glorify [God]?’” (Irving, 2011:565).

Instead of the use of other forms, like *أَحْسَنُهُمْ*, the form *أَوْسَطُهُمْ* includes a stressed sound ط at the middle (ibid). Such use is considered by the present study to evaluate the reporting clause by labelling the original speaker.

5.1.2. Evaluating the Reported Clause

The reported clause of a speech or thought presentation may undertake the use of some rhetorical processes, and as a result additional intended reporter's meanings are produced. Two evaluative rhetorical processes are identified in this concern: *المحسنات اللفظية* ‘embellishments’, and ‘alternative evaluative forms’.

(i) The Evaluative Use of *المحسنات اللفظية* Embellishments

(2000) *حسان*:Vol.1:206) discusses the effect of using some embellishments in some Qur'anic texts, among which are those

which happen to include the structure of “الجملة المحكية” ‘reported sentence’. Uses of such embellishments in modes of speech and thought presentation is considered by the present study to achieve evaluation since they affect manners of speaking that ultimately add additional intended meanings (implicatures) to the represented speeches and/or thoughts. Generally, the use of such modifiers is of interest to the Science of Beautiful Speech. The targeted use is viewed as an intended exploitation of some phonological aspect in a mode of speech or thought presentation which has an effect on the hearer’s/reader’s feelings and emotions. Embellishments take the form of جناس ‘homonymy’, whether total or partial.

(a) جناس كامل Homonymy

The Qur’anic discourse involves uses of total homonyms:

(11)

«وَقَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ أَتَدْرُ مُوسَى وَقَوْمَهُ لِيُفْسِدُوا فِي الْأَرْضِ وَيَذَرُكَ وَإِلَهَتَكَ
«[..]

[الأعراف : ١٢٧]

“The notables among Pharaoh’s people said: ‘Are you letting Moses and his people ruin the earth, and forsake you and your Gods?’ [..]” (Irving, 2011:165).

Although the verbs ‘تَدْرُ’ and ‘يَذَرُ’ are similar in form; yet they differ in their (contextual) meanings. The former, which is used by Pharaoh’s Councilmen, means يتوانى عن العقاب ‘to forgive’, while the latter is meant as يتخلى ‘to abandon’ (حسنان, 2000, Vol.1:206). The above text is a form of indirect speech since it reports a speech of plural speakers. Two totally different meanings of speeches are reported faithfully by means of these homonymous forms. Occasionally, the evaluative homonymous use is used in both of the reporting and the reported clauses, as in the following text which includes two uses of the form ساعة in a construction of indirect reported speech:

(12)

«وَيَوْمَ تَقُومُ السَّاعَةُ يُقْسِمُ الْمُجْرِمُونَ مَا لَبِئُوا غَيْرَ سَاعَةٍ كَذَلِكَ كَانُوا يُؤْفَكُونَ» [الروم : ٥٥]

“Someday the Hour will be established when criminals will swear they have been hanging around for only an hour. Thus they have (always) shrugged things off!” (Irving, 2011:410).

The first ساعة means The Day of Judgment, while the second means ‘البرهة’ ‘a moment’ (القزويني d. 739 A.H., 2009: 375).

(b) Partial Homonymy الجناس الناقص

This type of جناس is discussed by القزويني d. 739 A.H. (ibid:380) who calls it جناس القلب. It requires reordering the sounds of a word to produce a new form of partially similar pronunciation. The two forms do not have any relation in terms of meaning:

(13) a.

«فَمَكَتْ غَيْرَ بَعِيدٍ فَقَالَ أَحَطْتُ بِمَا لَمْ نَحِطْ بِهِ وَجِئْتُكَ مِنْ سَبَإٍ بِنَبَأٍ يَقِينٍ» [النمل : ٢٢]

“It was not long in coming, and said: ‘I have just acquired some information you have not picked up, for I bring you reliable news from Sheba” (Irving, 2011:378).

b.

«وَهُمْ يَنْهَوْنَ عَنْهُ وَيَنْأَوْنَ عَنْهُ وَإِنْ يُهْلِكُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ» [الأنعام : ٢٦]

“They try to refute it and remain aloof from it; yet they only destroy their own souls while they do not even notice it!” (Irving, 2011:130).

The above texts include modes of speech presentation. The former is a direct speech, while the latter is a narrative report of the speech

act of negative order.

(ii) The Use of Alternative Evaluative Forms

حسان (2000: Vol.1:209) argues that there are some semantic uses, which are not related to manipulating sounds, employed to add meanings to the reported speeches (and events), when possible choices are also available:

(14)

«[..] وَلَتَجِدَنَّ أَقْرَبَهُمْ مَّوَدَّةَ لِلَّذِينَ آمَنُوا الَّذِينَ قَالُوا إِنَّا نَصَارَى [..]» [المائدة : ٨٢]

“[..]; while you will find the most affectionate of them towards those who believe, are those who say: ‘We are Christians.’[..]” (Irving, 2011:121).

Instead of using the noun ‘النصارى’ the use of the equivalent sentence الَّذِينَ قَالُوا إِنَّا نَصَارَى is on a purpose. If it were used in the form, النصارى, it could be misunderstood to be an appositive to لِلَّذِينَ آمَنُوا. The same use is also intended to implicate that those people’s speeches to be supporters of Jesus was merely a claim, hence the use of the verb ‘said’ in the sense of ‘claim’. This is because ‘those people have changed the Bible of Jesus, and they only say by their tongues that they are the followers of Jesus’ (2000 , حسان :Vol.1:213).

The above text is viewed as an instance of intertextuality in Arabic; the form قَالُوا إِنَّا نَصَارَى is an indirect reported speech which is decontextualised from its original context(s) and then recontextualised in the context of the text above.

5.2. External Evaluations

حسان discusses some explicit comments within the Qur’anic discourse. He (2000:Vol.2:277) considers these comments as one of the argumentative strategies of presenting the Islamic teachings and instructions. These comments are considered by the present study, wherever speech and thought presentation modes of discourse

are concerned, to be some kinds of external evaluative strategies of these modes. These ‘evaluations’, which are comments set by Almighty Allah, The Omniscient Narrator of the Qur’anic discourse, take different forms.

(i) Intertextuality

Occasionally, a reported speech is explicitly evaluated by another reported speech, which is a kind of intertextuality:

(15)

«يَسْأَلُكَ أَهْلُ الْكِتَابِ أَنْ تُنَزِّلَ عَلَيْهِمْ كِتَابًا مِّنَ السَّمَاءِ فَقَدْ سَأَلُوا مُوسَى أَكْبَرَ مِنْ ذَلِكَ فَقَالُوا أَرِنَا اللَّهَ جَهْرَةً..» [النساء: ١٥٣]

“The People of the Book ask you to have a book sent down from Heaven for them. They asked Moses for something even greater than that, and said: ‘Show us God directly’[...]” (Irving, 2011:102).

Addressing the Prophet Mohammad (PBUHP), Almighty Allah, in the above text, comments on those atheists’ request to the Prophet to ask Almighty Allah to descend a Book from Heaven by a miracle (2000, حسان: Vol.2:277). This is considered by the present study to be an explicit comment by The Narrator. It is an external evaluation of an indirect reported speech.

(ii) التّكذيب المباشر للدّعى A Direct Denial of a Claim

A type of speech may be characterized as a lie or false claim which is delivered by some people and then reported by a mode of speech presentation. The claim is followed directly by a comment by Almighty Allah, Who is considered as The Narrator. The comment is taken by the present study as external (explicit) evaluation of the represented speech or thought:

(16)

«وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ [١١]

أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِن لَّا تَشْعُرُونَ» [البقرة: ١١-١٢]

“Whenever someone tells them: ‘Don’t act so depraved on earth,’ they say: ‘We are only improving matters!’ They are indeed mischief makers, but they are not aware of it” (Irving, 2011:3).

This unbelievers’ speech is a lie, which is denied and rejected immediately after reporting it by Almighty Allah’s comment (2000, حسان, Vol.2:275-6).

(iii) Reversing the Claim

حسان (ibid:275-6) identifies some instances of what he calls ‘قلب الدعوى’:

(17)

«يَمُنُّونَ عَلَيْكَ أَنْ أَسْلَمُوا قُل لَّا تَمُنُّوا عَلَيَّ إِسْلَامَكُم بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَدَاكُمْ لِلْإِيمَانِ إِنْ كُنْتُمْ صَادِقِينَ» [الحجرات: ١٧]

“They want you to feel flattered because they have entered Islam. SAY: ‘You do not flatter me with your commitment to [live in] peace; rather God flatters you, provided you are loyal, since He has guided you to faith” (Irving, 2011:517).

The sentence يَمُنُّونَ عَلَيْكَ أَنْ أَسْلَمُوا is considered by the present study as an instance of indirect speech; the reporting clause is يَمُنُّونَ عَلَيْكَ, and the reported one is أَنْ أَسْلَمُوا. This indirect speech is followed by an instruction by Almighty Allah addressing the Prophet (PBUH). The instruction involves an evaluation of the reported speech. The comment is also emphasized by means of three ways: أداة الافتتاح ألا, and the separate pronoun 2000, حسان, Vol.2:275-6. Similar uses are in the following texts:

(18)

«يَخْلِفُونَ بِاللَّهِ مَا قَالُوا وَلَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ وَكَفَرُوا وَتَعَدَّ إِسْلَامَهُمْ

وَهُمْ أَيْمَانُ بِمَا لَمْ يَنَالُوا» [التوبة : ٧٤]

“They swear by God they have said nothing while they did not pronounce the word of disbelief; they disbelieve after their commitment to [live in] peace; and worry over what they did not accomplish [...]” (Irving, 2011:199).

The underlined part of the text above is an ‘external evaluation’ of indirect reported speech.

(iv) الإنكار على الخصم ‘Invalidating Opponent’s Opinion’

This is another type of external evaluation which aims at invalidating others’ already delivered speeches:

(19)

«وَإِذَا قِيلَ لَهُمْ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ آبَاءَنَا أَوْلُو كَانُوا آبَائِهِمْ لَمْ يَعْقِلُوا شَيْئاً وَلَا يَهْتَدُونَ» [البقرة : ١٧٠]

“Whenever someone tells them: ‘Follow what God has sent down;’ they say: ‘Rather we will follow what we discovered our forefathers were doing,’ even though their forefathers did not use their reason in any way nor were they guided” (Irving, 2011:26).

The comment takes the form that the atheists’ claim, that their ancestors worshipped idols, does not validate their belief (حسنان, 2000, Vol.2:278).

(v) Mocking Opponent’s Claim

The comment may take the form of mocking some people’s reported speeches:

(20)

«وَقَالُوا أَإِذَا كُنَّا عِظَامًا وَرُفَاتًا أَوَّارِنَا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا (٤٩) قُلْ كُونُوا حِجَارَةً أَوْ حَدِيدًا» [الإسراء : ٤٩-٥٠]

“They say: ‘When we are bones and mortal remains, will we be raised up in some fresh creation?’
SAY: ‘Become stones or iron’ (Irving, 2011:286-7).

According to (2000) حسان:Vol.2:279), the irony in the above text is that those people will be raised again even though they would be stones or iron.

(vi) الوعيد Threatening

The comment on a speech presentation may take the form of threatening:

(21)

«[..] وَقَالُوا لَا تَنْفِرُوا فِي الْحَرِّ قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا لَوْ كَانُوا يَفْقَهُونَ» [التوبة : ٨١]

“[..] They say: ‘Don’t march off in such heat!’ SAY: ‘Hell fire will be even hotter,’ if they could only understand” (Irving, 2011:200).

By not doing Jihad (in summer), those people avoided the easiest hot; they will experience the permanent hot of Hell (حسان, 2000:Vol.2:279).

(vii) الاعتذار Apologising

Another type of comment takes the form of apology:

(22)

«وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِّن رَّبِّهِ إِنَّمَا أَنْتَ مُنذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ» [الرعد : ٧]

“Those who disbelieve say: ‘If only a sign were sent

down from his Lord!’ Yet you are only a warner; each folk has a guide” (Irving, 2011:250).

The comment means that those people will not believe (whatever you do with them) (2000, حسان:Vol.2:279).

(viii) التنزيه Infallibility

This strategy is often employed to reject the disbelievers’ claims concerning Almighty Allah:

(23)

«وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحَانَہُ بَلْ لَہُ مَا فِی السَّمَاوَاتِ وَالْأَرْضِ کُلٌّ لَہُ فَانْتُونُ» [البقرة : 116]

“They say: ‘God has adopted a son!’ Glory be to Him! Rather He owns whatever is in Heaven and Earth. All things are devoted to Him” (Irving, 2011:18).

The comment on those evil people’s speech takes the form of التنزيه (2000, حسان:Vol.2:282).

(ix) Invoking Curse

Some comments on forms of speech presentation can be considered as invoking curse upon the original reported speakers. حسان (ibid:283) identifies such use:

(24)

«وَمِنَ الْأَعْرَابِ مَنْ يَتَّخِذُ مَا يُنْفِقُ مَغْرَمًا وَيَتَرَبَّصُّ بِكُمْ الدَّوَائِرَ عَلَيْهِمْ دَائِرَةُ السُّوءِ وَاللَّهُ سَمِيعٌ

عَلِيمٌ» [التوبة : 98]

“Some desert tribesmen assume that anything they spend [in taxes] is a fine, and they try to catch you in some reverses. On them will fall the worst reverse!

God is Alert, Aware” (Irving, 2011:202).

The underlined text is an ‘invoking curse’ on those ‘desert tribesmen’.

(x) Multi-functional Comments

Some comments by Almighty Allah can be characterized as adopting more than one of the above mentioned evaluative strategies:

(25)

«أَلَا إِنَّهُمْ مِّنْ إِفْكِهِمْ لَيَقُولُونَ (١٥١) وَلَدَّ اللَّهُ وَإِنَّهُمْ لَكَاذِبُونَ» [الصافات : ١٥١-١٥٢]

“Are they not saying something they have trumped up with [the statement that]: ‘God has fathered something!’ They are such liars!” (Irving, 2011:451).

The comments take the form of تكذيب ‘disclaiming’/refutation, and إنكار ‘denial’, as in the underlined form respectively (حسان, 2000:Vol.2:284-6). Similarly, the following text:

(26)

«وَمِنْهُمْ الَّذِينَ يُؤْذُونَ النَّبِيَّ وَيَقُولُونَ هُوَ أُذُنٌ فَلْأُذُنٌ خَيْرٌ لَّكُمْ يُؤْمِنُ بِاللَّهِ وَيُؤْمِنُ لِلْمُؤْمِنِينَ وَرَحْمَةٌ لِلَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ يُؤْذُونَ رَسُولَ اللَّهِ لَهُمْ عَذَابٌ أَلِيمٌ» [التوبة : ٦١]

“There are some [people] who annoy the Prophet by saying: ‘He’s (all) ears!’ SAY: ‘[He’s] and ear for good for you! He believes in God and believes for the believers’ sake, and is a mercy for any of you who do believe’. Those who annoy Go’s messenger will have painful torment.” (Irving, 2011:196).

This involves two external evaluations: reversing the argument فُلْأُذُنٌ خَيْرٌ لَّكُمْ, and a threatening عَذَابٌ أَلِيمٌ; and an internal evaluation of the reporting verb of the reporting clause : وَمِنْهُمْ الَّذِينَ يُؤْذُونَ النَّبِيَّ وَيَقُولُونَ ... Figure (1) summarises the preceding account of evaluative discourse in Arabic.

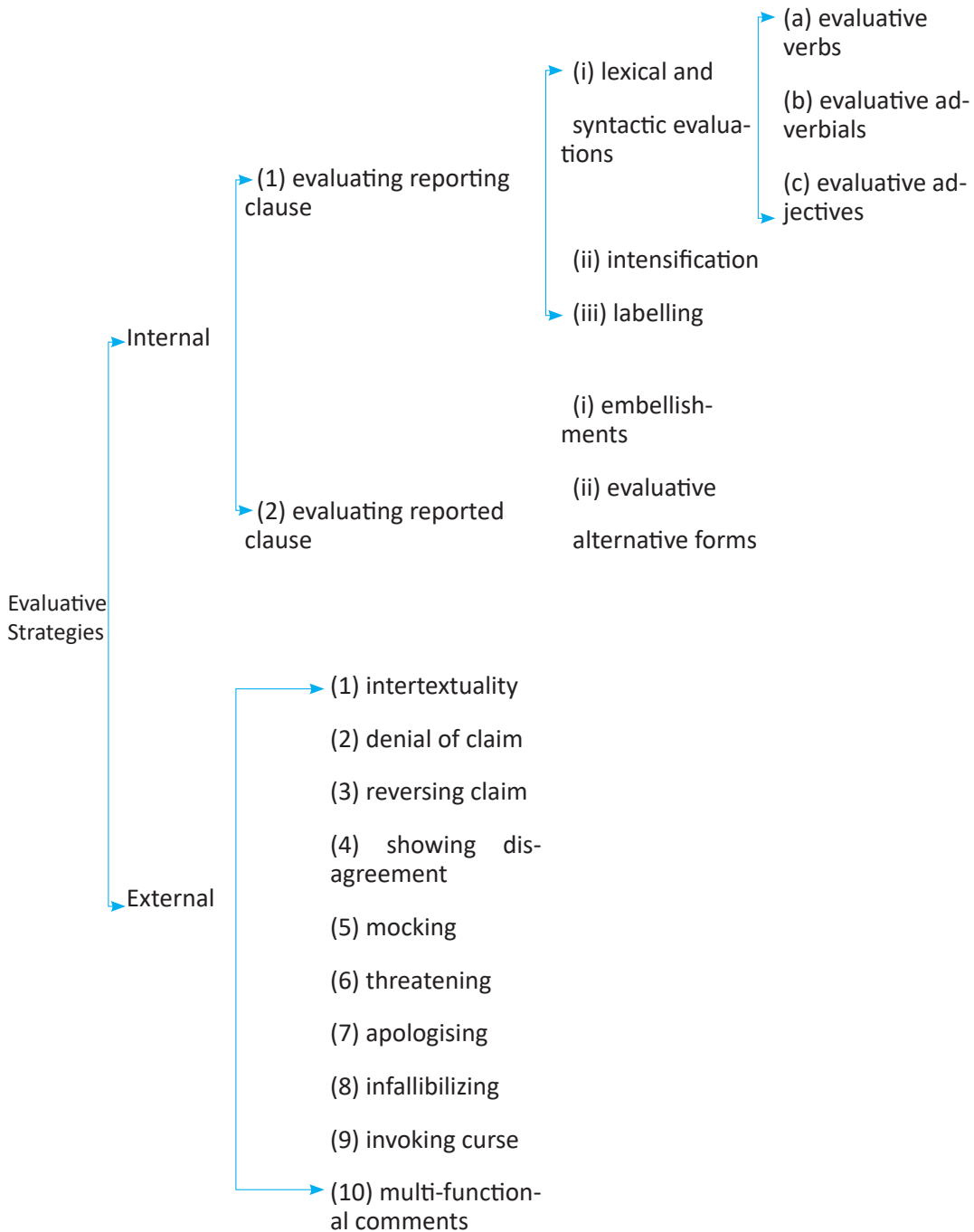


Figure (1): Evaluative Strategies of Modes of Speech and Thought Presentation in Arabic

6. Data Analysis

Extract (1):

«إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ (٣٣) ذُرِّيَّتَهُ
بَعْضُهَا مِنْ بَعْضٍ وَاللَّهُ سَمِيعٌ عَلِيمٌ (٣٤) إِذْ قَالَتِ امْرَأَةُ عِمْرَانَ رَبِّ إِنِّي نَدَرْتُ
لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ (٣٥) فَلَمَّا وَضَعَتْهَا
قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ وَاللَّهُ أَعْلَمُ بِمَا وَضَعْتَ وَلَيْسَ الذَّكَرُ كَالْأُنْثَىٰ وَإِنِّي
سَمَّيْتُهَا مَرْيَمَ وَإِنِّي أُعِيدُهَا بِنِكَ وَذُرِّيَّتِهَا مِنَ الشَّيْطَانِ الرَّجِيمِ (٣٦) فَتَقَبَّلَهَا رَبُّهَا
بِقَبُولٍ حَسَنٍ وَأَنْبَتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا زَكَرِيَّا كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ
وَجَدَ عِنْدَهَا رِزْقًا قَالَ يَا مَرْيَمُ أَنَّىٰ لَكَ هَذَا قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ مَنْ
يَشَاءُ بِغَيْرِ حِسَابٍ (٣٧) هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً
طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ (٣٨) فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ أَنَّ
اللَّهَ يُبَشِّرُكَ بِيحْتَىٰ مُصَدِّقًا بِكَلِمَةٍ مِّنَ اللَّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِّنَ الصَّالِحِينَ
(٣٩)» (آل عمران: ٣٣-٣٩).

“[33] God selected Adam and Noah, Abraham’s House and ‘Imran’s House over [everyone in] the Universe. [34] Some of their offspring are descended from others. God is Alert, Aware. [35] Thus a Woman [from the House] of ‘Imran said: “My Lord, I have freely consecrated whatever is in my womb to You. Accept it from me; You are Alert, Aware! [36] When she gave birth, she said: “My Lord, I have given birth to a daughter,” – (God was quite Aware of what she had given birth to, for a male is not like a female) – “I have named her Mary, and ask You to protect her and her offspring from Satan the Outcast.” [37] Her Lord accepted her in a handsome manner and caused her to grow like a lovely and told Zachariah to take care of her. Every time Zachariah entered the shrine to [see] her, he found she had already been supplied with food. He said: “Mary, how can this be meant for you?” She said: “It comes from God, for God provides for anyone He wishes without any reckoning.” [38] With that Zachariah appealed to his Lord; he said: “My Lord, grant me goodly offspring from your presence, for You are the Hearer of Appeals.” [39] The angels called him while he was stand-

ing praying in the shrine: “God gives you news of John, who will confirm word from God, masterful yet circumspect, and a prophet [chosen] from among honourable people (Irving, 2011: 54-5).

Modes of Discourse and Evaluative Strategies:

(a) Narrative Report of Thought Act (NRTA) (1):

Extract (1) is prefaced by that ‘reportive mode’ of thought presentation, which is a narrative report of thought act, represented by Text (33). The reportive verb used is ‘اصطفى’ ‘selected’. The mode is put in the form of a finite clause, which is a characteristic of this type of reportive modes. The mode is internally evaluated by emphasising the reportive verb by means of the particle ‘إِنَّ’. The mode is externally evaluated by text (34) that follows. The Narrator’s addition informs why Almighty Allah has done this act. Mode (a) externally evaluates Mode (b), which quotes the speech of one who is referred to in Mode (a).

(b) Direct Speech (1):

Then a direct speech of ‘Imran’s wife’ is quoted, represented by Text (35). The ‘quotative verb’ of the reporting clause is ‘قال’ ‘said’, in the form ‘قالت’ ‘she said’. The subject of the reporting clause is ‘امْرَأَةُ عِمْرَانَ’ ‘Imran’s wife’. The addressee is not mentioned. It would be redundant if it were mentioned because it is mentioned in the reported clause in the form of vocative, Who is Almighty Allah. The quoted speech of the speaker starts from the particle of emphasis ‘إِنِّي’ to the end of the text. The reported clause includes three clauses. Mode (b) is internally evaluated by labelling the subject to be ‘امْرَأَةُ عِمْرَانَ’ ‘Imran’s wife’, which has a reference to the content of Mode (a). She is a woman who belongs to one of those who have been selected by Almighty Allah over everyone in the Universe, mentioned in Mode (a), hence Mode (b) has been externally evaluated by Mode (a).

(c) Direct Speech (2):

Text (36) of Extract (1) above is another direct speech, which contributes to forming the 'quotative discourse' within this extract. The reporting clause is "قالت". It quotes three clauses: "رَبِّي إِيَّيْ وَصَعْتُهَا", "وَإِيَّيْ أَعِيدُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ", and "أَنْتَى", and "وَأَيُّ سَمَّيْتُهَا مَرْيَمَ". These clause are coordinated by the coordinator 'و' 'and'. Mode (c) is internally evaluated by that adverbial clause "فَلَمَّا وَصَعْتُهَا". The first clause of the mode is evaluated externally by that comment clauses of the Narrator, "وَاللَّهُ أَعْلَمُ بِمَا وَصَعَتْ", and "وَلَيْسَ الذَّكْرُ كَالْأُنثَى" (see الطباطبائي d. 1401 A.H. (2006:Vol.3-4:129-30)). The second external evaluation of the mode as a whole is the sentence: "فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنْبَتَهَا نَبَاتًا حَسَنًا", which produce another 'reportive mode' of thought presentation.

(d) Narrative Report of Thought Act (2):

Almighty Allah accepts the vow and supplication of 'Imran's wife, and this is put in the form of narrative report of thought act: "فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنْبَتَهَا نَبَاتًا حَسَنًا". Two types of evaluation are exploited in this mode (d) : the speech act of accepting the vow and supplication is externally evaluated by the Narrator's modifications: "بِقَبُولٍ حَسَنٍ وَأَنْبَتَهَا نَبَاتًا حَسَنًا". Then, Mode (d) itself is an external evaluation of Modes (a) and (b). The Omniscient Narrator reports His own response to that woman's direct speeches.

(e) Narrative Report of Thought Act (1):

Another reportive mode is employed: "وَكَفَّلَهَا زَكَرِيَّا". This mode includes the reportive verb 'كفل', the subject is the implicit pronoun that refers to Almighty Allah, and the first object is Zachariah. The pronoun which refers to Mary is the second object of the verb 'كفل'. This mode achieves acceleration by leaving detail of long period. Mode (e) also contributes to the external evaluation of Mode (c). This mode opens the scene of Mary's story, who is the child accepted in "a handsome manner" by Almighty Allah according to the preceding modes.

(f) Direct Speech (3):

Whenever Zachariah enters the shrine, he notices that Mary has some food, which is not normally found at that time of the year. This is apparent from the use of the noun رِزْقًا 'food' in its indefinite form, 'نكرة' (see الطباطبائي d. 1401 A.H. (2006:Vol.3-4:132)). He asks her about this. His enquiry is put in the form of direct speech: "قَالَ يَا مَرْيَمُ أَأَنْتِ لِكِ هَذَا". The quotative verb is 'قال' 'said', the subject, implicit, refers to Zachariah. The reported clause is "يَا مَرْيَمُ أَأَنْتِ لِكِ هَذَا". The use of the demonstrative of near reference 'هذا' indicates the direct nature of the mode. Mode (f) is internally evaluated by that pure narrative contextual discourse: "كَلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا", which can be considered as an adverbial clause of time, in relation to the main clause of the direct speech.

(g) Direct Speech (4):

The form: "قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ" is the fourth direct speech in this extract. The quotative verb is in the form 'قالت', which includes the verb 'قال', and the suffixed pronoun that refers to Mary. The quoted speech includes two reported clauses. Mode (g) has already been evaluated by Mode (d), when Almighty Allah accepted Mary's mother's supplication and vow: "فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنْبَتَهَا نَبَاتًا حَسَنًا".

(h) Narrative Report of Speech Act (2):

The sentence "دَعَا زَكَرِيَّا رَبَّهُ" is a narrative report of speech act of supplication. It includes the reportive verb 'دعا', the subject زَكَرِيَّا 'Zachariah', and the object 'ربه' 'his Lord'. As such it is put in the form of a finite clause. This mode achieves summarizing. Mode (h) is internally evaluated by the adverbial clause 'هُنَالِكَ' 'with that/at that moment', which links this mode to Mary's speech in Mode (f). Zachariah addresses Almighty Allah after seeing Mary's situation, and hearing her speech, particularly her assertion "إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ". According to الطباطبائي d. (2006:Vol.3-4:132), at that moment, Zachariah realized that the moments were of asking Allah His

favour. Mode (h) is also an internal evaluation of the quotative verb of the direct speech to follow.

(i) Direct Speech (5):

This is the direct speech of Zachariah: “قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ” دُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ. The singularity of the subject, the direct form of the imperative, (which is an indirect supplication), and the use of the first and second person pronouns indicates the direct nature of the mode. Mode (i) is internally evaluated by Mode (h), which modifies the reportive verb ‘قال’ ‘said’ to be ‘دعا’ ‘appealed’/prayed.

(j) Indirect Speech:

Almighty Allah accepts Zachariah’s prayer and sends him good news with His angels, that he will be given John. This is understood from the IS employed. The angels’ speech addressing Zachariah belongs to the reportive discourse within this extract. It is put in the form of indirect speech of Text (39). The reportive verb is ‘نادى’ ‘called’, the addressee is the pronoun that refers to Zachariah. The reported clause is “أَنَّ اللَّهَ يُبَشِّرُكَ بِيَحْيَىٰ مُصَدِّقًا بِكَلِمَةٍ مِّنَ اللَّهِ وَسَيِّدًا وَحَصُورًا” “وَوَيْبِيًّا مِّنَ الصَّالِحِينَ”. The use of the particle أَنَّ indicates the indirect nature of the mode. Mode (j) is internally evaluated by the adverbial clause which modifies the reporting clause: “وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ”.

(k) Narrative Report of Speech Act (3):

The angels’ indirect speech of Mode (j) involves an embedded reportive mode, which is the report of Almighty Allah’s speech act of ‘giving good news’. This new mode of speech presentation is the content of Mode (j), particularly the form “أَنَّ اللَّهَ يُبَشِّرُكَ بِيَحْيَىٰ”. The angels are used as internal narrators of that mode. Mode (k) does not include evaluation.

Extract (2):

«كهيعص (١) ذَكَرُ رَحْمَةِ رَبِّكَ عَبْدَهُ زَكَرِيَّا (٢) اذْ نَادَى رَبَّهُ نِدَاءً خَفِيًّا (٣) قَالَ

رَبِّ إِيَّيْ وَهَنَ الْعَظْمُ مِنِّي وَاشْتَعَلَ الرَّأْسُ شَيْبًا وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ شَقِيًّا (٤)
 وَإِنِّي خِفْتُ الْمَوَالِيَ مِنْ وَرَائِي وَكَانَتِ امْرَأَتِي عَاقِرًا فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا (٥) يَرْثِنِي
 وَبِرِّتُ مِنْ آلِ يَعْقُوبَ وَاجْعَلْهُ رَبِّ رَضِيًّا (٦) يَا زَكَرِيَّا إِنَّا نُبَشِّرُكَ بِغُلَامٍ اسْمُهُ يَحْيَى
 لَمْ نَجْعَلْ لَهُ مِنْ قَبْلُ سَمِيًّا (٧) قَالَ رَبِّ أُنَى يَكُونُ لِي غَلَامٌ وَكَانَتِ امْرَأَتِي عَاقِرًا وَقَدْ
 بَلَغْتُ مِنَ الْكِبَرِ عِتِيًّا (٨) قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَيَّ هَيِّئٌ وَقَدْ خَلَقْتُكَ مِنْ قَبْلُ
 وَلَمْ تَكُ شَيْئًا (٩) قَالَ رَبِّ اجْعَلْ لِي آيَةً قَالَ آيَتُكَ أَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَ لَيَالٍ سَوِيًّا
 (١٠) فَخَرَجَ عَلَى قَوْمِهِ مِنَ الْمِحْرَابِ فَأَوْحَى إِلَيْهِمْ أَنْ سَبِّحُوا بُكْرَةً وَعَشِيًّا (١١) يَا
 يَحْيَى خُذِ الْكِتَابَ بِقُوَّةٍ وَآتَيْنَاهُ الْحُكْمَ صَبِيًّا (١٢) «(مریم: ١-١٥)».

“[1] L.H.Y.E.S [2] (i) [This is] a Reminder of your Lord’s mercy towards his servant Zachariah [3] when he appealed to his Lord with a suppressed cry. [4] He said: “My Lord, my bones are tottering for me and my head is glistening with white hair, while I have never been grumbling in my appeal to you, my Lord! [5] Yet I fear for my heirs after me while my wife is barren, so grant me goodly an heir from Your presence. [6] who may inherit from me, and inherit from Jacob’s house. Make him someone we can approve of, my Lord!” [7] Zachariah, We bring you news about a boy whose name will be John. We have not given such a name to anyone before.” [8] He said: “My Lord, how will I have a boy while my wife is barren and I have reached such extreme old age?” [9] He said: “Just as your Lord has said: It is a trifling thing for me [to do]. I created you before while you were still nothing!” [10] He said: “ My Lord, grand me a sign!” He said: “Your sign will be that you will not speak to any people for three nights in a row.” [11] He came forth to his folk from the sanctuary and revealed to them how they should glorify [God] both morning and evening. [12] “John, hold firmly to the Book.” We gave him discretion as a young boy” (Irving, 2011:305-6).

Modes of Discourse and Evaluative Strategies:

(a) Narrator’s Representation of Voice:

The text “ذِكْرُ رَحْمَةِ رَبِّكَ عَبْدَهُ زَكَرِيَّا” involves a reportive mode of speech presentation, which communicates that a summary of

a speech event is referred to. According to الطباطبائي d. 1401 A.H. (2006:Vol.13-14:293), the subject of this sentence is elided, and known from the context to be the demonstrative 'هذا' 'this is', and that the word ذِكْرٌ means 'the news' of Allah's acceptance of Zachariah's supplication which will be told soon. Mode (a) is an external evaluation of the quotative and reportive modes of Ex (2). It is not usual that an external evaluation to be put before the mode(s) to be evaluated. The content of the this 'Reminder' of Mode (a) produces another reportive mode, which is at this time of thought presentation, Mode (b).

(b) Internal Narration:

Mode (a) mentions the mercy of Almighty Allah towards Zachariah. This inner state is narrated by Almighty Allah Himself Who is the Omniscient Narrator of the Qur'an. The reportive mode of thought presentation in Mode (b), which is an 'internal narration', interacts with that of speech presentation of Mode (a), and contributes to the initial external evaluation of the upcoming modes of the extract. These modes hold the reader's attention from the early beginning of the Surah and express its main theme

(c) Narrative Report of Speech Act:

The Narrator reports Zachariah's speech act of supplication by means of a narrative report of speech act: "اِذْ نَادَى رَبَّهُ نِدَاءً خَفِيًّا". The reportive verb is 'نادى' 'called in the sense of appealed', which is a verb of speaking. The subject is 'ربه' 'his Lord', and the object is نِدَاءً خَفِيًّا 'with a suppressed cry'. The syntactic finite form of the clause supports its characterization as narrative report of speech act. The mode is internally evaluated by using this reportive verb; it expresses a special type of speaking. The adverb 'خفياً' 'with a suppressed' is also evaluative. According to الطباطبائي (ibid), the use of this adverb does not contradict with the form 'نادى'; one can call Allah audibly in an isolated place, like 'المحراب' 'the sanctuary'. Mode (b) also evaluates the following mode, Mode (d).



(d) Direct Speech (1):

The semantic form and content of Zachariah's supplication is quoted in this mode of speech presentation (Text 8), which is a direct speech. The reporting clause of this mode is 'قال' which includes the quotative verb 'said', the implicit subject 'he', which refers to the subject of the preceding mode (c). The mode involves several coordinated reported clauses; starting from the vocative 'رَبِّ' to the end of Text 5. Mode (d) is internally evaluated by Mode (c) which modifies the quotative verb 'say' to be in the way of 'appeal with a suppressed cry'.

(e) Free Direct Speech (1):

Almighty Allah's acceptance of Zachariah's supplication is quoted in Mode (c), and His response is put in the form of free direct speech: "يَا زَكَرِيَّا إِنَّا نُبَشِّرُكَ بِغُلَامٍ اسْمُهُ يَحْيَى لَمْ نَجْعَلْ لَهُ مِنْ قَبْلُ سَمِيًّا". According to الطباطبائي d. 1401 A.H. (2006: Vol.13-14:299), the Text involved an ellipsis for the sake of conciseness, understood to be "[فاستجبنا له وناديناه [يا زكريا إنا نبشرك..."; that is, 'we accepted his supplication, and called him 'Zachariah, we bring you news ..'. As such, the reporting clause is elided and the above form is the reported clauses of a free direct speech of Almighty Allah. The direct nature of the mode is indicated by the use of the first and second person pronouns of the speaker, 'Almighty Allah', which is put in the form of 'we' for glorification, and the addressee, 'you'. A discursal shift 'Iltifat' is inverted to generate this free direct speech of Mode (e). Mode (e) expresses the direct explanation of Mode (b); it shows Almighty Allah's mercy towards Zachariah. As such, Mode (e), has already been evaluated by Mode (b) (see Al-Ameedi and Al Shamiri (2017)).

(f) Direct Speech (2):

Zachariah astonishes at the news, and his wondering is put in the form of a DS. The quoted question, according to الطباطبائي d. 1401 A.H. (2006:Vol.13-14:300), is about the specific way of his hav-



ing a boy (Text 8). Mode (f) is externally evaluated by NV, Mode (a), and NI, Mode (b).

(g, h) Direct Speech (3, 4):

Text (9) includes two direct speeches. The whole form is a direct speech of an angel addressing Zachariah. In this direct speech, the angel quotes Almighty Allah's answer to Zachariah's question of Mode (f). It is narrated by an internal narrator, who is one of the angels referred to in Ex (1), the reportive mode (i). Modes (g), and (h) are also externally evaluated by a 'narrator's representation of voice', Mode (a), and an 'internal narration', Mode (b).

(i, j, k) Direct Speech (5, 6, 7)

Zachariah asks Almighty Allah to grant him a sign "قَالَ رَبِّ اجْعَلْ لِّي آيَةً". He addresses Almighty Allah in spite of the mediation of the angels. His speech is quoted verbatim in the form of direct speech (5). The form "قَالَ آيَتُكَ إِلَّا تُكَلِّمَ النَّاسَ ثَلَاثَ لَيَالٍ سَوِيًّا" is the direct speech of Almighty Allah, which is narrated by the angel, and this is known from the context (the embedded direct speeches 3, and 4). According to الطباطبائي d. 1401 A.H. (2006:Vol.13-14:301), the sign that this good news is from Almighty Allah by His angels and not from Satan is that Zachariah will not be able to speak any word for three nights, and he will only be able to glorify and address Allah. Modes (i), (j), and (k) are also externally evaluated by 'narrator's representation of voice', Mode (a), and 'internal narration', Mode (b).

(l) Indirect Speech (1):

Zachariah goes to tell his people what happened. This is put in a pure narrative (PN) form: "فَخَرَجَ عَلَى قَوْمِهِ مِنَ الْمِحْرَابِ". His order to the attending people is reported in the form of indirect speech: "فَأَوْحَى إِلَيْهِمْ أَنْ سَبِّحُوا بُكْرَةً وَعَشِيًّا", because he is unable to speak to them, hence no vocal form to be quoted. The content of Zachariah's type of 'sign language' is reported in the form of indirect speech. The re-

porting clause includes the obligatory elements: the reportive verb 'أوحى', and the implicit subject 'he'. It includes the optional element 'اليهم'. The rest of the speech is the reported clause. The use of the particle أَنَّ indicates the indirect nature of the mode. Mode (l) is also externally evaluated by 'narrator's representation of voice', Mode (a), and 'internal narration', Mode (b).

(m) Free Direct Speech (2):

Mode (m) is a form of acceleration. It summarises approximately a long period when the mercy of Allah upon Zachariah is accomplished when John is born, and sent as a prophet. In this mode, Almighty Allah orders John, and the order is put in the form of free direct speech "يَا يَحْيَىٰ خُذِ الْكِتَابَ بِقُوَّةٍ". The reported clause is omitted. It is understood from the context to be 'قلنا' 'We said'. Interestingly, the omitted reporting clause of this mode echoes the acceleration of the omitted period of John's life. A discursal shift 'Iltifat' is involved. Mode (l) is an absentee discourse, while Mode (m) is an addressing one. Mode (m) is externally evaluated by the clause وَأَتَيْنَاهُ الْحُكْمَ صَبِيًّا. This evaluation is not the first to this mode since it has already been externally evaluated by Modes (a), and (b).

7. Conclusion

It is concluded that a narrative Qur'anic discourse is built by employing different quotative and reportive modes of speech and thought presentation. These modes are narrated by The Omniscient Narrator, Almighty Allah. Occasionally, a mode is internally narrated by a reported speaker who narrates his own or others' speeches or thoughts, and then narrated by The Omniscient Narrator. External evaluative strategies almost always follow the mode to be evaluated. However, the Qur'anic discourse involves some uses of such evaluations which precede the evaluated mode of speech or thought. The Qur'anic modes of speech and thought presentation are often internally and /or externally evaluated by the Omniscient Narrator. Evaluative quotative and reportive verbs of speaking, evaluative adjectival clauses, labelling, and intensification are the main Qur'anic

internal evaluative strategies of modes of speech and thought presentation. The external Qur'anic evaluations of such quotative and reportive modes take the form of Narrator's explicit comments, and intertextuality. The reportive modes are also exploited as internal or external evaluations of the quotative modes, which represent the Qur'anic 'interactional' evaluative strategy of modes of speech and thought. When tackling the Qur'anic discourse, one has to consider the two main roles or voices of Almighty Allah; 'Speaker' and 'Narrator'.



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