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Linguistic, Structural and Rhetorical Analysis of Surah "Al-kāfirūn" in the Qur'an

This article analyses the 109 Surah of Qur'an (Q 109) from linguistic and religious studies points of view. The Surah "al-Kāfirūn", despite its rather short length, serves as a quite useful source for contextual analysis of the time of its formation. Unfortunately, this Surah has never been a central focus of academic attention. Using communicative methods of word-by-word translations, the research reveals the complex nature of relationships between early Islamic community and other religious groups — Jews and Christians. Considering Q 109 in its historical context, the article demonstrates how Muslims, being a minority group at that time, attempted to negotiate its own existence with other religious groups. The research is therefore divided into two dimensions of analysis: micro-level where intra-structure of Q 109 is analyzed and macro-level where inter-textual coherence with other Surahs is scrutinized. The authors argue that by studying Surah 109 in the context of other Surahs, it is possible to gain a deeper understanding of the Qur'an as a whole, and the role that this chapter played in the development of early Islamic community. Therefore, this article provides a comprehensive analysis of Surah 109 of the Qur'an, drawing on both linguistic and religious studies perspectives. Through its examination of the historical context in which the Surah was revealed, its analysis of its content, and its examination of its inter-textual coherence within the Qur'an, the authors aim to shed new light on this important and under-studied chapter of the Qur'an.

Keywords: surah, Quran, Islam, religions, al-kafirun, Muhammad, Christianity, linguistics, disbelievers, text.

Introduction

Dualism has played a vital role throughout the history of almost all philosophico-religious schools. The differentiation between two major categories, such as "black/white, good/evil, loyalty/disavowal" and, eventually, "us/they" is one of the prominent ethico-religious models in Islam as well. In fact, one could say that the Qur'an in its essence has a very dualistic nature. As Toshihiko Izutsu claimed, the Qur'an divides all human beings and its values into two opposed realms: positive moral properties and negative moral properties. The dualistic nature, the dichotomy, or, as Todd Lawson says "syzygy" finds itself in different ways within the Qur'an: the opposition of paradise/hell (jannat/jahannam), angels/devils, sun/moon, life/death, secrecy/openness, believers/unbelievers and so on. It has been argued that the most prominent feature of the Qur'an is its dualistic nature, which divides all categories into two oppositions: this world and the next one, black and white, day and night, sun and moon, believers and infidels.

The Surah 109 Al-Kafirun ("The Disbelievers") (Q 109) could serve as a clear demonstration, where the borderline between "us and them" was explicitly made. This Surah was, as Toshihiko Izutsu puts it, "the formal declaration of independence on the part of Islam from all that was essentially incompatible with the monotheistic belief" [2]. Muslim scholars paid a great attention to the Qur'an 109, saying that the one who recites this surah, recites a quarter of the Qur'an [1].

At first sight, one could assume that 'al-Kafirun' seems relatively easy Surah due to its length and composition, especially comparing with other parts of the Qur'an, but it might be a quite superficial assessment. In fact, despite its length of six verses (ayat), Q 109 could shed some light not only on inter-textual consonance of the whole text of the Qur'an, but also on actual environment and context of its formation.

Despite its importance as one of the shortest surahs in the Qur'an, Q 109 received little attention from academic scholars in comparison to other Surahs. This is unfortunate given its rich linguistic, structural, and rhetorical features that provide new angles for understanding the Qur'an as a whole.

In order to provide a comprehensive analysis of Q 109, this essay will focus on a word-by-word observation of its key linguistic and structural elements. This approach will allow for a more in-depth examination of the Quranic text and provide a deeper understanding of its meaning and purpose. Additionally, this essay

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will also delve into the rhetorical features of Q 109, exploring the use of repetition and other stylistic devices used to convey its message to its audience.

It is hoped that this analysis of Q 109 will shed new light on the significance of this Surah and its role within the broader context of the Qur'an. By bringing attention to the linguistic and structural features of Q 109, this essay seeks to provide a fresh perspective on this oft-overlooked surah and encourage further research into its meaning and significance.

Research methods

In terms of the translation, Peter Newmark in his work "Approaches to Translation" highlighted two types of translation: communicative and semantic translations. Generally, communicative translation tries "to achieve a certain effect on its readers' mind" as it was supposed to be in the original text, whereas in semantic translation, the goal is to be as semantically close as possible to the source and it "tends to be more complex… more detailed, more concentrated…" [3]

Although both methods have its own advantages and flaws (communicative translation is inclined to undertranslate / semantic to overtranslate), the latter one will be used as a methodological framework, because it is not the aim of this essay to produce an adaptive version of the Surah into English language, but rather to convey the original semantic meanings of the words, even if it has several possible translations. It should also be mentioned that incipit *bi-smi llāhi r-raḥmāni r-raḥīmi*, which appears before each Surah in the Qur'an (except IX) will not be touched, since, first of all, a scope of this essay is limited to the Surah itself, and, secondly, a lot of scholars had already done numerous attempts to explain the nature of it. In addition, the transliteration of surah will be employed where is needed.

Results and Discussion

بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

قُلْ يَـٰٓأَيُّهَا ٱلْكَـٰفِرُونَ
لَآ أَعْبُدُ مَا تَعْبُدُونَ
وَلَآ أَنتُمْ عَـٰبِدُونَ مَآ أَعْبُدُ
وَلَآ أَنَا۠ عَابِدٌ مَّا عَبَدتُّمْ
وَلَآ أَنتُمْ عَـٰبِدُونَ مَآ أَعْبُدُ
لَكُمْ دِينُكُمْ وَلِىَ دِينِ

Transliteration

bi-smi llāhi r-raḥmāni r-raḥīmi
1. qul yā-ʾayyuhā l-kāfirū**na**
2. lā ʾaʿbudu mā taʿbudū**na**
3. *wa-lā ʾantum ʿābidūna mā* ʾaʿbud**u**
4. wa-lā ʾana ʿābidun mā ʿabadt**um**
5. *wa-lā ʾantum ʿābidūna mā* ʾaʿbud**u**
6. lak**um** dīnuk**um** wa-liya dīni

The potential rhymes (l-kāfirūna — taʿbudūna; ʿabadtum — lakum — dīnukum) put in bold. The identically repetitive verses 3 and 5 are in italic.

Translation

In the name of God the Compassionate and the Caring
1. Say: "O, you unbelievers [infidels; the ones who reject God; you who reject the faith
2. I do not worship [4] what you (plural) worship
3. And you are not worshiping [and nor are you worshipers] what I worship

4. And I am not worshiping [and I am not a worshipper] what you have worshipped
5. And you are not worshiping [and nor are you worshipers] what I worship
6. For [to [7]] you your religion [faith; true religion; true faith; judgment; (final) reckon]ing[5], and for [to] me my religion".

All words in bold are cornerstones of this Surah and will be discussed in this work. Alternative translations, which are given in brackets, will be thoroughly examined in the next sections of this essay as well.

Before proceeding to the core of this essay — structural and rhetoric features of the Surah, a brief look at peculiar linguistic aspects of the main words of the present Surah will be made. In order to fully comprehend and understand this Surah the focus of this analysis will be on possible translations and derivations of these words, which could provide some insights about the meaning of the whole passage.

- *qul* — I stem, II-weak *(Verba mediae infirmae)* imperative verb [6] meaning "Say!" in a singular masculine, the root is q-w-l meaning "speech, talk, to speak, to say, to tell, to demand" [7]. Appears around 1618 times in the Qur'an.
- *yā-ʾayyuhā (yā + ʾayyuhā)* — a vocative expression (*yā*) with so-called ""long-distance" particle implied by (*ʾayyuhā for masculine*).
- *l-kāfirūna* — a masculine plural active participle with the root k-f-r meaning "to cover, to hide, to deny God, to blaspheme" [8]. The root is Arabic, but might be influenced by Hebrew and/or Syriac [9].
- *ʾaʿbudu/ taʿbudūna/ʿābidūna/ʿabadtum* — frequently repeated verb in this Surah, with the root ʾ-b-d meaning "to worship, to serve or to slave". The root is common Semitic, occurring in Hebrew, Aramaic and Syriac. Apparently, it "came to the Arabs from their neighbors in pre-Islamic times".
- *mā* — a relative pronoun usually for "non-rational" subjects meaning "what, that, which" [9].
- *dīnukum/ dīni* — a noun with the root d-y-n, appears 92 times in the Qur'an as a noun. It could mean religion, faith, law, custom, code, judgment or reckoning [9]. In sense of religion, the meaning came from Iranian and borrowed, probably, from Jewish or Christian sources [10].

Although the time when Surah CIX was produced was disputed by Muslim scholars [11], Western scholars, such as Theodor Nöldeke, Gustav Weil or Régis Blachère, ascribed this Surah to the First (Early) Meccan Period due to its typical short composition of Meccan Period [12].

Q 109 consists of a very common preface *bi-smi llāhi r-raḥmāni r-raḥīmi* and six *ayat*, where two of them are absolutely identical. The structure can be analyzed in two dimensions: micro and macro levels, where micro-level is the intra-structure of Q 109 and macro-level is about inter-textual coherence with other parts of the Qur'an.

Unfortunately, Neal Robinson in his great work "Discovering the Qur'an: A contemporary approach to a veiled text" very briefly mentioned Q 109 and did not decode this Surah as he did the rest of Meccan Surahs. Interestingly, he sees Q 109 and some of its verses as later additions from Late Meccan Period due to its "too theological" nature [13]. Nevertheless, according to his pattern of the breakdown, all Surahs have one or more sections: polemical, eschatological, messenger, revelation, sign and narrative sections; also didactic questions and miscellaneous Surahs are recognized as separate categories. Moreover, Robinson considered Q 109 as having a miscellaneous context. Miscellaneous section, in its turn, consists of prayers and other formulaic utterances, polemic against polytheism, exception clauses (*illā*), explanatory sentences (with one ayah being longer than others) and attribute lists (the divine attributes). As it could be seen from the translation of Q 109, although "to you your religion, to me my religion" can be considered in some sense as a polemic against polytheism, it still does not have most of listed subsections of a miscellaneous section, hence it could be argued that this Surah is rather a part of a *polemic section*.

Polemic section was also subdivided into 7 major groups (but the content varies and not concrete): woes, curses, categorical denunciations, reproaches ("addressed to specific groups of human beings" [14], warning, lampoons and apostrophes addressed to unbelievers (unbelievers "addressed in person, either in the singular "thou"…or in the plural as "you"… [15].

In order to demonstrate that Q 109 has a polemic context, it could be logical to appeal to Robinson's pattern once again. He also considered all Meccan Surahs as having single, two, three, four and more, so-called, "registers" [9]. It, as a rule, depends on the length of Surah: for instance, Surahs with verses up to 11 have only one register; two registers are usually Surahs with 11-29 ayat and so on [9]. Since Q 109 has only 6 verses, it could be considered as having a single polemic register. Additionally, following Robinson's design, the rhymes and ending assonances of each verse are denoted in brackets:

Surah 109

v.1 *Say! (Muhammad)* + apostrophes addressed to unbelievers (reproaches?) {-na}

v.2-5 Negotiation + contrast with unbelievers {-na, -u, -um, -u}

v.6 Apostrophes + contrast {-ni}

So, it could arguably have more of a polemic context, as a "dialogue" or some type of "negotiation" with *kāfirūna,* rather than a miscellaneous one. This argument will be examined more thoroughly throughout this essay.

It was claimed that cohesive correlation between different Surahs is the prominent feature of the Qur'an as a text [16]. The end of one Surah corresponds with the beginning of the next one. Thus, *lakum* ***dīnukum*** *wa-liya* ***dīni*** in Q 109 are somewhat homophonic with Q 110:2 *wa-raʾayta n-nāsa yadkhulūna fī* ***dīni llāhi*** *ʾafwājan* (and you see the people entering Allah's religion in throngs) [16]. From literary perspective, Hussein Abdul-Raof claims that the exegetical meaning of *lakum dīnukum wa-liya dīni* is that *dīn* — religion (Islam) is perfect and has no defects, which is continued in Q 110 by stating that the people will enter Islam in great number since its perfection [15]. However, one should be aware of this interpretation due to its possible emic nature.

Angelika Neuwirth has rightly pointed that compositions and narratives of almost all Meccan Surahs could be found in later Periods [17]. It also, of course, applicable to Q CIX. For example, similar structural tone of "to you your religion and to me my religion" is represented in Q 2:139 (The Medinan Surah: "Say: "Do you dispute with us about God, when He is our Lord and your Lord? To us our deeds and to you your deeds. We are devoted to Him". The same phrase can be found in Q 28:55 and 42:15 (both are the Third (Late) Meccan Period).

So, one could notice the structural features of Q 109 in a way of representing polemic context at micro-level within the Surah and in a manner of inter-textual similarities with other Surahs. Interestingly, the same polemic construction in micro- level shifts to a macro-level where similar structural skeleton is represented in dealing with the Others (infidels and the People of the Book) in different Surahs.

If one looks at the Qur'anic text as a literary text, one could easily find a number of typical literary or rhetorical devices, such as alliterations, assonances, metaphors, similes and so on. The relevant question is "What kind of rhetorical tools can be found in Q 109?".

Michel Cuypers argues that as in the Biblical world, binarity or bi- polarity as a rhetoric instrument plays a huge role in the Qur'an [18]. As it was mentioned in the introduction of this essay, the Qur'an has a very dualistic nature, always putting two opposite linguistic/semantic elements alongside to produce certain emotions for the readers. The similar technical term for binarity is *antithesis*, where one element clearly contrasts with another one [19]. However, not all Qur'anic binary models necessarily follow that rule, because in some cases compared elements do not always strictly contradict each other, it might also, in some extent, overlap with each other. So, it could be suggested to use the term *binarity* or *bi-polarity* rather than somewhat stronger meaning of *antithesis.*

In Q 109 binarity model is inflicted in the usage of the opposite pronouns. "You" and "Your" pronoun appear 7 times against "I" and "Me" which occur 5 times. It claimed that the usage of such "thick" direct pronouns (especially putting it next to each other and making bi-polar model in order to express some strong statements) is one of the effective devices both in poetic speech and in the Qur'an [20].

It could also be argued that using the structure "Say: O, *you* unbelievers" can serve as an implicit binarity, where the borderline between Muhammad (*You — Muhammad* have to say to *them — disbelievers*) is drawn.

Here the word *qul* is of a particular interest. It is an imperatival opening (command) which might be a tool to attain an emphasis stronger than a direct statement. *Qul* is usually directly addressed to Muhammad and known as *alqaqīl cluster* (openings of Q 112, 113, 114) or to the whole community of believers. Following *yā-ʾayyuhā l-kāfirūna* could function as *al-dhamm* — blame [21]. This expression in the second person appears only twice in the whole Qur'an (Q 109 and Q 66:7), usually if the direct addressee is the unbelievers the third person is used and the second person employed mostly for believers. In addition, *yā-ʾayyuhā* is a "phrasal tie" to catch the attention of audience [21]. So, this first ayah predetermines the whole tone of the Surah by blaming unbelievers and setting bi-polar model for the rest of Surah.

Repetition as a rhetorical device is so prevalent in the whole text of the Qur'an that its role cannot be overestimated (El-Awa, 2003: 577-593). Moreover, some Muslim scholars, such as Ibn al-Jawzi or Abu Ja'far Muhammad, also agree that this rhetorical method is used to emphasize a statement [3]. Generally, the repetition is very common feature of early Meccan Surahs (Neuwirth). The theory of different types of repe-

tition by Deborah Tannen can be helpful to demonstrate the repetitions in Q 109. According to her theory, words or sentences can be repeated exactly in the same linguistic form or just as a paraphrase of the original text/speech. Also repetitions can follow each other immediately without any interference between two elements or they might be delayed by using linguistic components between repeated subjects [21]. Andreas Jucker illustrated her theory in a figure:

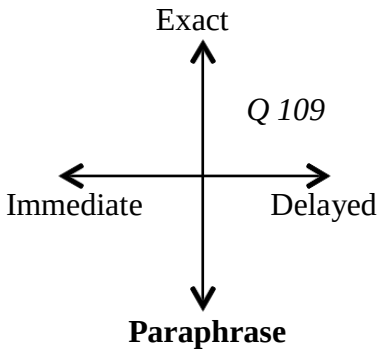

Figure A. Jucker's theory of repeated subjects

As it can be seen, Q 109 is placed in the exact-delayed dimension, which means that all potential repetitions are of one linguistic structure and it has some intervening linguistic items [21]. It was already mentioned about the repetition of the pronouns. There is also the repetition of whole verses 3 and 5 as inter-ayat repetitions. Another type is the word *religion* appears twice in the same ayah and put very closely next to each other (but still having *wa-liya* as an intervention), *(lakum **dīnukum** wa-liya **dīni***). Another small remark regarding this word should be made. The root *d-y-n* can also be translated as "reckoning" which gives a new angle to approaching this ayah. "*A reckoning for you and a reckoning for me"* gives a specific implication meaning that in spite of having your own reckoning for now, everyone will "receive a just and final reckoning at the proper time" [22]. In addition, three times *wa-lā* series is repeated at the very beginning of 3-5.

The verb *ʾ-b-d* appears 9 times in 6 verses, which makes it extremely repetitive word. Although these verbs are not of the precise same linguistic structure, they are not paraphrases either hence it could be concluded that this common root *ʾ-b-d* might be considered as exact repetition. Interestingly enough, despite its frequent appearance in only 6 short *ayat*, "worship" never appears in exact-immediate structure, but always interrupted by the same word *mā* (what). From the semantic points of view, first of all, it was in order to stress the subject of worship, to demonstrate that Muhammad did not serve Gods of unbelievers; secondly, from linguistic view, obviously, it was done to preserve the grammatical structure of sentences.

As for the word "what" itself, it appears 4 times in 4 different verses (2-5). The nature of it was discussed by Muslim scholars since God is addressed by a word "what" but not "whom" ("You are not worshiping **what** I worship" Q 109:3, 5). For instance, Al-Tusi claims that this word is used due to harmony with the previous verse ("I do not worship **what** you worship" Q 109:2, 4), so it "stands as a counterpart" to earlier verse [23].

So, as it could be noticed, almost all words of Q 109, expect entire first ayah, are repeated at least once. Trying to interpret this Surah, one could ask that if this Surah is so repetitive what is a purpose of that? In other words, *what is the function of repetition in Q 109*?

First of all, as it was already said before, "thick" pronominality in this Surah might be used to demonstrate to the readers/listeners of the Qur'an a clear demarcation of believers from unbelievers (I and You, Mine and Yours). Secondly, the exact delayed repetition of Q 109:3 and 5, could serve as a tool to enhance "the contextual effect" and give emphasized knowledge of a fact that unbelievers will never be the same as believers ("You are **not** worshiping **what** I worship"). Thirdly, the constant appearance of "what" highlights the importance of a subject and enhances a given statement. The repetitiveness could also say about "the degree of the speakers' commitment" and his/her attitude [24].

The Qur'an literally means "the recitation" and this meaning is a crucial factor when one looks at the potential functions of the repetition in this text. It was suggested that if a text is structured to be performed orally, the repetition plays a vital role (Neuwirth). So, such permanent repetition of the whole ayahs and separate words could, as one can say, double-emphasize the importance of the recited text. Thus, it could be asserted that the Surah "al-Kāfirūn" defined by its rhetorical core: a highly repetitive text framed in a binary

model which might be done in order to make an emphasis on the significance of differentiation between believers and unbelievers. It was already said that the opening verse could serve as a start point of setting a binarity model for the rest of the Surah, but the word *qul* might also be inserted to persuade the audience in mantic authority of the text, because it is not a speech of Muhammad, but it was revealed from divine power [19].

Another extremely peculiar and complex issue is the phrase *"wa-lā ʾana ʿābidun mā ʿabadt**um**"*, where suddenly the past tense of "worship" appears. This shift from imperfect to perfect tense might be considered as a case of *iltifāt*. Although, usually *iltifāt* structure means the shifts between pronouns (for example, Q 27:60, 80:3, 47:23) Abdel Haleem says that change in the tense of the verb might also be related to *iltifāt* [1]. However, a reason for that shift in Q 109 case is quite ambiguous. Some traditional commentators, as Ibn al-Jawzi suggested that change between present and past tenses in these repetitive lines is done to demonstrate the permanence of unbelief [17]. He tried to paraphrase the Surah to illustrate it: "I do not worship what you worship ***now*** (2); and you are not worshiping what I worship ***now*** (3); And I will not be a worshipper in ***the future*** of what you have worshipped in ***the past*** (4); And you will never be worshippers in ***the future*** of what I worship ***now*** and in ***the future*** (5)" [16]. However, as the first and second sections of this essay show, this interpretation is somewhat arguable due to the grammatical elements: *wa-lā ʾana ʿābidun* is not in the future tense, but rather it is an active participle, which can be translated either as "and I am not a worshipper" or "and I am not worshipping"; the same is with verse 5. So, the reason for the past tense in *abadtum* is very uncertain, it might be a mere grammatical error due to editorial nature of the Qur'an or, as al- Zarkashī says, it is a device for "safeguarding his (hearer a/n) mind from the boredom" [25].

Additionally, to demonstrate a whole context of Q 109, it would also be good to conduct a brief analysis of arguably the most significant term within this Surah — *kāfirūn* — within the Qur'an itself. As it was said earlier, this word and its root k-f-r means "to cover, to hide, to be ungrateful, to deny God", appears around 510 times in the Qur'an. In terms of its actual meaning in the Qur'an, it is used in extremely broad ways, beginning from "ingratitude, making a plan, giving a lie, mocking" to the direct opposition of word "iman" and to the militaristic meaning — the ones who have to be fought [26].

Waldman suggests that, basing on Blachere's chronology, first appearances of "kufr" are actually ambiguous and without any doubt that term does not have a dominant role at all. In earlier Meccan suras, she links the term "kafirun" — the disbeliever with the Day of Judgment, which is definitely one of the most important categories in the Qur'an. Also, Waldman claims that the root k-f-r is just one of the words to describe ones who do not believe in the coming Day (Ibid.). Which seems reasonable since in general, the theme of the Day of Judgment prevails in First Meccan Suras, because, probably, Muhammad himself was convinced that he would see himself this Day. So, in this context, Allah says that Muhammad should give the time for the kafirin (plural form of kafirun) and leave them in a while (Quran 86:17, First Meccan Period by Nöldeke). Furthermore, the whole set of first six ayats in sura 109, which is, again, First Meccan Period, represent in some sense, the tolerant attitude of the first Muslims towards pagans and surrounding religions. So, it could be said that in this Period unbelievers were somehow tolerated and treated with patience (sabr), which might be due to the small number of the Muslims and their struggles for the power.

According to Waldman, "kufr" in the Second Medinan Period, firstly, closely connected with the word "shirk" — meaning "association" (something to Allah) and with its active participle form "mushrik" — one who associate or, in other words, the polytheists; secondly, the previous meaning "ingratitude" is still in usage albeit it has changed its core meaning. For instance, in the First Meccan Period, kafir is not always fully aware of the generosity of God, so there is nothing to him to be grateful for. However, in the Second Period, in the Qur'an 19:77 "he seems to accept God's creation of the world and its bounties but to refuse to be grateful for them" (Ibid.). This kind of haughtiness is a vital characteristic of any kafir and the Qur'an always keep reminding that, but that kind of ethic concepts will be considered in the next paragraphs. So, the Second Medinan Period surprisingly progresses in its meaning, getting closer to the "mushrik" and accumulating the meaning of arrogance. However, it should be noticed that "kufr" does not change dramatically and still has previous understanding of the word and just slightly moving into its final, broader form.

The Third Meccan Period is common for explaining kafir's characteristics in depth, the comparison between "iman" and "kafir" is often used, and the great attention is paid for unwillingness and impossibility of unbelievers to change their mind. For example, they are compared with the dogs: "So his example is like that of the dog: if you chase him, he pants, or if you leave him, he [still] pants. That is the example of the people who denied Our signs" (Q 7:176).

In the Medinan Period Muhammad at last uses “kufr” as a generic term to describe all of those, who had to be fought and now it also explicitly differentiates “the People of the Book” that are Jews and Christians, whom Muhammad failed to convert to his own religion, munafiqun — hypocrytes and so on (Ibid.). And since now the Muslims are no more minority group of people, “kufr” is very often used in the militaristic purposes, such as commands to killing polytheists and unbelievers (Q 2:191-193). So, in terms of the development of this term, it could be seen that “kufr” is not a static concept, but it had been always reflexing the actual life of Muhammad and his initial scarcity of power, then the struggle for and, finally the wielding of this power. Q 109 is also a clear demonstration of this argument.

Conclusion

The conclusion of the article offers a nuanced perspective on the significance of Surah 109 in understanding both the structure and rhetorical meaning of the Qur’an. Despite its concise nature, the Surah provides a window into the polemical context of the time, illuminating the struggles and negotiations that the early Islamic community faced in its relations with other religious groups. The Qur’an's dichotomous nature is evidenced by the Surah's utilization of binary rhetorical devices to convey a disavowal of non-believers and its repetition to encourage its audience to distinguish themselves from others. Additionally, the Surah's intra-textual correspondence with other parts of the Qur’an (Q 2:139, 28:55, 42:15) reinforces the coherence of the Meccan and Medinan contents of the Qur’an.

Furthermore, this study highlights the importance of considering the historical context in which Surah 109 was produced and its implications for our understanding of the Qur’an as a whole. By taking a linguistic and religious studies approach to its analysis, this article offers fresh perspectives and a deeper understanding of the meaning and significance of this Surah. The findings of this research can serve as a valuable resource for scholars and students alike who are interested in the study of early Islamic history and the Qur’an.

Moreover, the implications of this research extend beyond the confines of the Surah itself. The conclusions of this study serve to broaden our understanding of the complex relationships between the early Islamic community and other religious groups, as well as the tactics used by this minority group to negotiate its own existence. The utilization of rhetorical devices such as binarity and repetitiveness in the Qur’an can provide insight into the power dynamics at play during this time and the ways in which religious messages were communicated and received.

However, avenues for further inquiry still remain, such as a more comprehensive analysis of the polemical context of the Surah and a deeper examination of the motivations behind the litigate speech in Q 109:4. These avenues of research can contribute to our ongoing efforts to gain a deeper and more nuanced understanding of the Qur’an and its place in early Islamic history.

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Н.Е. Кайрбеков

Құрандағы «Әл-Кафирун» сүресін лингвистикалық құрылымдық және риторикалық талдау

Мақалада Құранның 109-шы сүресін лингвистикалық және дінтанулық негіздерге сүйене отырып зерделеу мақсат етілген. «Аль-Кафирун» сүресі мәтіндік ықшамдылығына қарамастан, оның пайда болу уақытын контекстуалды талдау үшін өте пайдалы дереккөз болып табылады. Өкінішке орай, бұл сүре көп жағдайда зерттеушілердің назарынан тыс қалып жатады. Осы ретте мақалада әрбір сөздің аудармасын саралауға негізделген коммуникативті әдістер қолданылып, алғашқы ислам қауымдастығының өзге діни қауымдармен, яғни еврейлер және христиандармен болған күрделі қарым-қатынастар көрсетіледі. Сүренің пайда болуының тарихи жағдайы талданып, сол кезде азшылық болған мұсылмандар өздерінің қауіпсіздігі үшін айналадағы діни топтармен диалог құру әрекеттері қарастырылды. Зерттеу жұмысы екі аспекті бойынша талданған, атап айтқанда Құранның 109-шы сүресінің ішкі құрылымын зерделеуге бағытталған микро деңгей және өзге сүрелермен мәтінаралық үйлесімділікті қарастыруға мақсатталған макро деңгей назарға алынды. Бұл зерттеудің авторы 109-шы сүрені зерттеу арқылы Құранды тұтас мәтін ретінде тереңірек түсінуге, сондай-ақ оның ерте мұсылман қауымдастығын құрудағы рөлін зерттеуге болады деп санайды. Мақалада лингвистика мен дінтану объективі арқылы Құранның 109-шы сүресін жан-жақты талдау ұсынылған. Осы сүре пайда болған тарихи контексті зерттеу, оның мазмұнын талдау және Құранның басқа бөліктерімен интертекстуалды байланыс арқылы автордың мақсаты қасиетті кітаптың осы бөлігінің маңыздылығын жаңа қырынан қарауға ұмтылу болып табылады.

Кілт сөздер: сүре, Құран, ислам, діндер, әл-кафирун, Мұхаммед, христиандық, лингвистика, сенбейтіндер, мәтін.

Н.Е. Каирбеков

Лингвистический, структурный и риторический анализ суры «Аль-Кафирун» в Коране

В статье проанализирована 109-я сура Корана с лингвистической и религиоведческой точки зрения. Сура «Аль-Кафирун», несмотря на свое довольно короткое содержание, служит довольно полезным источником для контекстуального анализа времени ее формирования. К сожалению, она никогда не была в центре внимания исследователей. Используя коммуникативные методы пословного перевода, исследование раскрывает сложный характер взаимоотношений между ранней исламской общиной и

другими религиозными группами — евреями и христианами. Авторы, анализируя суру в его историческом контексте, демонстрируют, как мусульмане, будучи в то время меньшинством, пытались вступать в диалог с другими религиозными группами с целью собственного выживания. Таким образом, исследование разделено на два аспекта анализа: микроуровень, где анализируется внутренняя структура 109-й суры Корана, и макроуровень, где тщательно изучается межтекстовая согласованность с другими сурами. Авторы данного исследования полагают, что посредством изучения 109-й суры возможно более глубокое понимание Корана в качестве цельного текста, а также изучение ее роли в становлении раннего мусульманского сообщества. Таким образом, данная статья предлагает всесторонний анализ 109-й суры Корана через призму лингвистики и религиоведения. Посредством изучения исторического контекста, в котором появилась данная сура, анализа его контента и интертекстуальной взаимосвязи с другими частями Корана, целью авторов является стремление посмотреть с новой стороны на важность данной части Священной книги.

Ключевые слова: сура, Коран, ислам, религии, «Аль-Кафирун», Мухаммед, христианство, лингвистика, неверующие, текст.