

Cognitive Semantic Coherence and Its Relation to the Miraculous Nature of the Qur'an

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Abstract:

The principle of aesthetic taste manifests itself in human reflections on the standard of beauty within oneself and in the worlds around, if one adopts the keys and secrets of the verses of the Holy Qur'an by returning to the science of interpretation and deep understanding.

Scholars have realized that the science of interpretation is based on a clear theory and consistent principles, which are based on methods of reasoning, contemplation and understanding the argument, leading to the ultimate goals and decisions.

Alternatively, the measure of understanding may stand in stark contrast to what Taha Abdel Rahman refers to as the principle of denial, represented by separation, which is a form of disruption in universal thought. If these systems, transmitted through globalization under the pretext of cultural interaction, are considered superior and better, this deprives other nations of their right to exist and develop. How has the miraculous nature of the Holy Qur'an influenced critical and linguistic studies in Arabic? How does this miracle manifest itself in the cultural perspective, starting from the concept of human existence? What is the relationship between the principles of connection and separation and human nature?

The concept of coherence in relation to lexical companionship clarifies the significance of the Qur'anic miracle recognized by human nature through the concept of semantic containment, where meanings align through mental indicators, through the phenomena of semantic connection and separation that manifest in the Qur'anic structure, based on the principle of appropriateness in words and meanings and their relationship to the intellectual system.

Keywords: Coherence, Equivalence, System, Nature, Miraculous, Existence, Lexical Companionship, Conceptual Link.

Introduction

The definition of harmony in expression is "to prepare the moment of expression for the words with a system, arrangement, and atmosphere that allows them to radiate their charge through images, shadows, and rhythm, and for their shadows and rhythm to harmonize with the emotional atmosphere that they wish to portray, without being confined to mere mental meaning and without selecting words solely on this basis"¹.

¹- Al-Baqillani, The Inimitability of the Quran, p. 53.

Al-Baqillani, in his book on the inimitability of the Qur'an, stated that it "operates on a system, follows a method, is constructed with precision, and maintains clarity in its expressions; its beauty and splendor are on a path, diverse yet cohesive, and though they may be distant, they are close in meaning, and in its variations it is one, not difficult to grasp at any time"¹.

How do the shadows of the inimitability of the Qur'an manifest themselves through the systemic function, starting from the notion that "though they may be distant, they are near, and in its variations it is one"?

The systemic function and the discourse of human nature:

The unbeliever's discourse with the prophets emerged as a form of argumentation based on obstinacy and defiance, relying on the transmission of authoritative and deceptive discourses that conceal a deep internal inadequacy. The religious conditions of minorities are governed by the general Qur'anic principle "There is no compulsion in religion" (Qur'an 2:256), which means that the civil conditions and personal circumstances of minorities are governed by Islamic law: "If they come to you, judge between them or turn away from them; and if you turn away from them, they will do you no harm. And when you judge, judge between them with justice" (Qur'an 5:42).

The religious space is evident in the style of adjudication in the following verse: "And how can they make you their judge when they have the Torah, in which is the judgment of Allah, and then they turn away from it?" (Qur'an 5:43), and also in the verse, "And let the people of the Gospel judge by what Allah has revealed" (Qur'an 5:47).

Conversely, these verses do not imply the transmission and concealment of opposing systems, as Ibn Ashur explains regarding the corruption of other faiths: "Corruption in the land causes beneficial things to become harmful, such as fraud in food and the deterioration of efforts, such as the increase of ignorance and the glorification of disbelief and opposition to the righteous reformers"².

Moreover, deviating from the obvious does not mean spreading beliefs; this deviation can lead to deviating from the goals, as cultural friction can transmit systems of illusion, leading to the quagmire of polytheism. Ibn Ashur clarifies that the original goals that the Qur'an came to clarify are based on reforming belief and teaching correct doctrine, which is the greatest cause of moral reform, as it frees the soul from the habit of yielding to what is not supported by evidence and purifies the heart from the illusions that arise from polytheism and materialism and everything in between.

The holy Qur'an also indicates the variety of proofs based on the subject under discussion. There is the proof of reason in rational matters, the proof of sense in sensory experiences, the proof of instinct in knowledge in general, and the proof of law in the details of scientific and practical legislation³.

Searle distinguishes two kinds of beliefs:

- **Innate beliefs:**⁴ These describe the state of things stored in a belief box and are innate because they rely on spontaneous and unconscious cognitive and inferential processes.

¹- Same source, p79

²- Al-Tahir bin Ashour, Tahrir and Tanwir, vol. 184.

³- Nayef bin Saeed bin Jumaan Al-Zahrani, Inference in Interpretation: A Study of Ibn Jarir al-Tabari's Method of Inferring Meanings in Tafsir, Center for Quranic Studies, p. 66.

⁴- Dan Sperber, Intuitive Beliefs, pp. 125-126.

- **Reflective beliefs:**¹ These are interpretations of representations contained in the context that establishes an innate belief. Reflective beliefs are used as a waiting position for information that must be completed before an innate belief can be formed.

This is evident in the relationship of semantic coherence, where the proof is aligned with the nature of the subjects, relying on rational and sensory evidence through a persuasive strategy based on conceptual connection. The basis is perception, which links the proof with the argument, whether sensory or rational, since the proof of everything is according to its nature. For example, the verse: “If you are in doubt as to what We have revealed to you, ask those who read the Book before you. The truth has come to you from your Lord, so do not be of those who doubt” (Yunus 94). Here it is indicated that he should support the truth of what he has with the truth of what they have, thus revealing the secret of the miracle, since persuasion is linked to inference².

The interpretations related to the representations included in the context clarify the interaction of methods of inference with human instinct and the fluctuation of these representations positively and negatively, which is explained by the systemic implications. This is illustrated by linking the proof with the subjects.

We return to the word of the Almighty: “Many of the People of the Book wish that they could turn you back to disbelief after you have believed, out of jealousy from themselves after the truth has become clear to them” (Al-Baqarah 109). Thus, we arrive at the positive implication of the underlying idea that “monotheism is a blessing,” where the jealousy of the People of the Book reveals a desire for the blessing to be removed from the “undisputed believer.” In this regard, the Almighty also says: “They denied it, while their hearts were certain of it” (An-Naml 14). Humanity does not incline towards corruption, which is linked to polytheism, and the correction of belief is contingent upon righteousness. Allah the Almighty said: “Indeed, Pharaoh exalted himself in the land and made its people into factions, oppressing a group among them, slaughtering their sons and sparing their women. Indeed, he was of the corrupters” (Al-Qasas 4).

If we examine the contextual meanings of the two words “denial” and “certainty,” we find a hidden system that the deniers of the clear truth conceal for deceptive authoritarian reasons. However, they sought to propagate a misleading apparent system to give themselves and the recipient a legitimacy to adhere to the religion and beliefs of their forefathers. This evasive behavior requires a culture of interpretation aligned with a style of concealment, that is, an interpretation of illusion distinguished from simple error, both in the epistemological sense of the word and in the ordinary moral sense of lying.

“Semantic relations such as truth, satisfaction of desires, and justification are abstract relations, not causal relations, whereas perception, inference, memory, and attainment of goals are causal processes. However, we distinguish these processes on the basis of the abstract semantic relations that tend to update them.”³

The structure of meaning is conceptual, where linguistic units serve as a lesson to the system of conceptual processes, using the background knowledge that embodies perceptual meanings. This is because meaning is a process and not something separate that can be encapsulated by language, and the construction of meaning is based on encyclopedic knowledge because it involves

¹- Ibid, pp. 125-126.

²- Nayef bin Saeed bin Jumaan Al-Zahrani, *Inference in Interpretation*, p. 66.

³- Dan Sperber, *Some Conceptual Tools*, op. cit., p. 303.

inferential strategies related to various aspects of conceptual structure and organization (Switzer, 1999)¹.

How do the horizons of semantic correlation manifest themselves through causal relations?

Partial and Total Representation of Concepts and Their Relation to Semantic Correlation:

Since vices and evils are partial and not ends, they are described by temporary standard criteria and remain a means to reveal goodness and beauty in the total sense. The Qur'anic discourse is a discourse of innate nature; its variations are close but remain fundamentally unified in their manifestations. The different levels of perspective, based on the analysis of Taha Abdul Rahman, represented in the ijthadi, foundational, and reflective views, immerse us in the realm of faith experience, reality, and inference by activating the communicative horizons of meaning based on mental cues. This results in a flexible thinking that allows the cross-fertilization of different worlds within the duality of self and other, interacting in a refined and sophisticated way, whether through attraction or repulsion, based on a balance of benefit or harm, contributing to the elimination of centrality and exclusion of other cultures.

The stubbornness of the deniers of this proposition is evident in the fact that they operate from a systemic duality, asserting that there are two types of culture: peripheral and central. The central culture strives to dissolve the characteristics of other cultures and incorporate them into its orbit under the guise of a universality that transcends the principle of disparity and upholds the law of cultural singularity and centrality.

“It is undeniable that when a culture imposes its centrism on other cultural identities, a kind of debate, opposition, and contradiction arises based on the ability of each central culture to adapt or exclude peripheral culture, working to dissolve it into the orbit of the universal culture, which claims to transcend class, nationalities, and sects.”²

Thus, we arrive at the concept of being, which is rooted in the meaning of innate nature, starting from the philosophical dimension that defines the essence of things. Taha Abdul Rahman emphasizes the duality of speech and action in linking the limit of philosophy to the term “fiqh.” He states: “The theoretical requirement of the fiqh of philosophy is to attribute sayings to evidence and to attribute evidence to actions.”³

In terminology, the science of fiqh pertains to the extraction of practical rulings from legal evidence, with the entire matter revolving around the issues of connection and disconnection between speech and action, representing the points of divergence between Arab philosophical thought and Western philosophical thought.

The role of religion in guiding this innate nature is realized through two paths: first, the revival of this innate nature through the discourse of revelation; second, directing it by transitioning a person from the realm of innate action to the realm of organized action by divine laws. In this perspective, religion is innate from within and legislation from without, where the innate nature flourishes and bears fruit through the fusion of knowledge and action.

What is termed as identity disconnection necessitates an urgent attribution of statements to evidence and evidence to actions in order to build a connected identity for the believing individual, establishing an ontological foundation through what Taha Abdul Rahman calls "partial upward

¹- What are Cognitive Semantics? Vivian Evans and Melanie Green, Tannweer Journal of Literary and Human Studies, 2018, vol. 5, p. 344.

²- Al-Hayani, 2016, p. 71.

³- Taha Abdul Rahman, The Jurisprudence of Philosophy, pp. 29-30.

effort." This upward effort clarifies the issue of attributing statements to actions with the strength of evidence, as is the case in the legal understanding of jurisprudential issues, leading us to identity connection by returning to the pillars of partial upward effort. These are logical concepts that the human innate nature finds comfort in, as the horizons of evidence intertwine between speech and action. The difference between this and innate nature is illustrated through the Qur'anic context, where the divine essence is attained when a person chooses to adhere to their innate nature¹.

This has been used in linguistic and critical studies based on the philosophy of language and literary criticism of both the ancients and the moderns. It starts from the concept of induction in its relation to specificity and generality, which is fundamentally based on the relations of correlation necessitated by semantic inclusion, as clarified in the noble verse. In this regard, "De Beaugrand, in discussing conceptual interrelation, states: "It requires procedures that activate elements of knowledge to establish and retrieve conceptual connections. The means of coherence include logical elements such as causality, generality, and specificity, as well as information about the organization of events, actions, subjects, and positions, striving for consistency in relation to human experience, and coherence is strengthened by the interaction of the information presented in the text with prior world knowledge."²

Chomsky studied the relationship between language as a system and the mind as a faculty, attempting to link linguistic performance to the development of cognitive faculties in speakers, leading from computational linguistic approaches to the affirmation of the existence of what he called "biological talent" or innate intelligence capable of absorbing all surrounding experiences, systems, and signs.

What we can conclude here is that the specificity of meaning can be discerned from mental correlations based on the concept of interrelationship, which is based on proportional relationships between the roots of meanings, what Eugene Nida called semantic relationships between nuclear structures.

It is worth giving an example of these nuclear semantic relations by referring to what Eugene Nida called "equivalent additive relations," such as the following: "He did not stay; he went."³ The relationship here is semantically one of equivalence, since the meaning is the same in different superficial forms.

Scholars of interpretation have studied phenomena such as deviation and abrogation, where Al-Shatibi in his book "Al-Muwafaqat" clarified the concept of compliance and the concept of contradiction in his explanation of the objectives in the Quranic text. Thus, semantic relationships are manifested through the concepts of paradox and conformity. Mahmoud Akasha notes the accompaniment of some words with others to express a specific meaning formed from this correlation.

We find that the Qur'anic discourse, or as Taha Abdurrahman calls it, the discourse of nature, has been wisely developed and conveys a positive system, and here we glimpse the spirit of the miraculous. Al-Baqillani, in his book "The Miraculousness of the Qur'an", illustrates in several instances "the distinctiveness of the organizational style of the Qur'an from all other styles, its superiority over them in composition and arrangement, and its precedence over them in every wisdom and art"⁴.

¹- Heba Raouf Ezzat, Preserving the Soul: One of the Objectives of Sharia, p. 594, p. 21.

²- Moussa Ahmed Ibrahim, The Decorative Diction in the Arabic Language, p. 471.

³- Kihal Mustafa, Humanization and Interpretation in the Thought of Muhammad Arkoun, Editions de l'Ikhtilaf, 2013.

⁴- Robert de Beaugrande, Text, Discourse, and Procedure, p. 103.

The secret of the miracle lies in this enchanting, innate emotional system. The Qur'anic style does not stop at "these expressive patterns that encompass the text or message, but transcends them to achieve the desired psychological effect in the consciousness of the recipient, regardless of the distance between contexts and the differences in situations.

This achieves the element of connection that has made significant strides in the transition from sentence linguistics to text linguistics, which clarifies the extent of semantic openness through the chemistry of communication in the language that carries the spirit of the Quranic miracle. The Holy Quran has contributed to the guidance of understanding and goals, and this effect has appeared in the sciences of the Arabic language and in Western studies. "Ohlmann", in defining the principle of lexical companionship, states that it is "the habitual association of a word in a language with certain words"¹.

This is evidenced by a related concept known as **(linguistic intelligence)**, which manifests simply in an individual's ability and readiness to recognize letters, words, and simple sentences. It also appears in a more complex form in the ability to use language correctly in expression and communication, and in understanding the various linguistic uses within their multiple contexts. Thus, it is an individual capacity that varies from person to person, demonstrated in its simplest forms through (verbal or non-verbal communication), which some refer to as (social intelligence) or the personal ability to understand the internal intentions of others and to communicate and interact with them efficiently, verbally, by employing linguistic heritage in various forms of social communication.

This concept is mentioned in several Qur'anic passages, including the verse: "And my brother Aaron is more eloquent in speech than I, so send him with me as a supporter, because I fear that they will deny me" (Al-Qasas: 34). This is because Aaron, in comparison to the Prophet Moses (peace be upon them), was better able to defend the message, clarify the truth, and respond to the doubts of the disbelievers and atheists. This is due to Moses (peace be upon him) having a speech impediment, either inherent to his nature or because he had a ember placed in his mouth, according to the commentators.

The mental clues clarify the connection of meaning with its causes. Allah Almighty said: "Strong against the unbelievers, merciful among themselves" (Surah Al-Fath, 29). Strength and mercy do not represent a contradictory duality in lexical study; mercy has opposites such as: injustice, oppression, and tyranny, while strength has opposites such as: laxity, weakness, and feebleness.

Since mercy is one of the causes of kindness, compassion, and benevolence, which are consistent with softness, it requires a good contrast with severity. The secret of the miracle is that the realm of correlation in meaning opens up horizons in the realm of purpose².

We can provide an example of the relationship of semantic contradiction with the concept of causality in the verse: "They would have eaten from above them and from below their feet" (Al-Ma'idah: 66). The connection manifests in the relationship between the superordinate and subordinate meanings from a causal perspective, as the opposition moves in a coherent, equivalent linear series despite the contradiction between the two units "above/below."³

Asbat reported about Al-Suddi: "If they had established the Torah and the Gospel and what was revealed to them from their Lord, they would have eaten from above them and from beneath their

¹- Dhikra Yahya Al-Qubaili, The Constant and the Changing in Linguistic Studies, Afaq Journal of Sciences, vol. 6, 2017, p. 6.

²- Abdul Majid Jamil, Rhetoric Between Rhetoric and Textual Linguistics, p. 144.

³- Okasha Mahmoud, Linguistic Analysis in Light of Semantics, Egypt, 1st ed., 2005, p. 188.

feet¹. He said: “If they had acted according to what was revealed to them through Muhammad ‘alaihis-salâm’, We would have sent down rain on them to make them grow fruit. The upper reference indicates rain, while the lower reference indicates growth². Since rain is a cause of growth, this requires a good equivalence through correlation despite the contrast: “The upper reference - which is the source of rain - and the lower reference - the place of growth - are only mentioned because they are the most suitable for mentioning blessings and sustenance.

This is what Ahmad Mukhtar Omar clarified in his book "Semantics," noting that the phenomenon of lexical association has become one of the most important topics vigorously discussed in the field of applied linguistics, particularly in addressing some core concepts that underpin text linguistics. We specifically mention the principles of lexical cohesion and coherence and their roles in textual construction, which summarize the habitual occurrence of lexical items in various usage contexts. One researcher defines it based on the definitional framework previously mentioned, which is primarily related to the lexical context. Therefore, it is, on this basis, a "pair of words or words viewed as individual lexical units that are habitually used in relation to one another in a given language"³.

In the same context, he provides an illustrative example that demonstrates the manifestations of these semantic ties between these lexical units. He states: "The word 'melt' is associated with a group of words such as: iron, copper, silver, and gold, but it is not associated with another group of words such as: leather, paper, or fabric..."⁴. This is due to the connection of melting with metals, which are characterized by hardness and heaviness—qualities not observed in leather or fabric, which are, conversely, characterized by lightness and flexibility. This prevents lexical association of the word "melt" with these lexical units.

The dimensions of correlation manifest themselves in their relations with the relational concept in that qualitative shift known in linguistic studies as the entry into the realm of cognitive linguistics or what is called “internal linguistics”⁵.

Perhaps Saussure recognized the difficulty of linguistic study and its impossibility if it goes beyond applied linguistics, or the contradiction or injustice that might befall it⁶. He relied on spiritual relations to explain the emergence of the linguistic sign⁷.

God Almighty said: “Or do you think that most of them hear or understand? They are like cattle; rather, they are more astray” (Al-Furqan 44).

According to Al-San’ani, glorification and vilification are innate intellectual processes. “Did they not praise Muhammad ‘alaihis-salâm’ in their ignorance before his prophethood and call him ‘the truthful, the trustworthy’ only because their minds recognized the goodness of truthfulness and that it is praiseworthy to possess it? Did they not condemn ‘Urqub only because of his lies and

¹- Abu Bakr Al-Baqillani, *The Inimitability of the Quran*, Dar Al-Ma'arif, Egypt, 5th ed., 1997, vol. 1, p. 216.

²- Muhammad Iqbal Aroui, *Stylistic Regularities in Quranic Discourse*, Dar Al-Aman, Morocco, 1996, p. 18.

³- Alaa Talaat Muhammad, "Linguistic Association in the Noble Prophetic Hadith," *Al-Adab Library*, Cairo, n.d., p. 18

⁴- The same reference, p. 18.

⁵- The Semantic Implications of the Style of Contrast in the Quran: Verses of Drought and Fertility as a Model, Reda Brakni, *Al-Hikma Journal of Philosophical Studies*, vol. 10, no. 2, 2022, p. 743.

⁶- See: *Course in General Linguistics* by Ferdinand de Saussure; Payot; Paris: 2005; pp. 40, 43.

⁷- *Ibid*; pp. 173, 175.

broken promises, which their minds recognized as ugly? Then Islam came to confirm this good nature¹.

This praise or condemnation, which occurs through reason, essentially represents the soul's response to the truth to which it is naturally inclined, as long as human nature is attuned to this truth, which the Almighty has ordained and which the prophetic tradition has elaborated.

How do the horizons of the strategy of persuasion manifest themselves in the Qur'anic discourse, taking into account the correlations and semantic equivalences? How can we address the element of lexical companionship through beautification and vilification as innate elements in human nature?

If we consider beautification and vilification as innate intellectual processes, this does not mean at all that the concept of the material system of the essence of reason, as opposed to transmission, is passed on, according to what is advocated by deconstructive interpretive practices under the claim of conscious hermeneutics, as Arkon called for the recipient to escape from the dogmatic reading of the Qur'anic text by claiming to move away from superficial readings. His deconstruction led to a historical contractual reading that humanized the Qur'anic discourse, resulting in his reading being systematic and comprehensive, even as he acknowledged the divine origin of the essence of rights: "Given the divine origin of this law, no political leader, ruler, or legislative council can abolish or violate the human rights granted to him by Allah."²

Thus, his discourse becomes an object of comparison between the Qur'anic text and what human rights organizations advocate, as his intellectual proposal appears in a political guise that conveys a materialistic framework for the mind.

The transmission of frameworks in Arkon's thought is manifested in his call for a diachronic reading of the Qur'an, politicizing its tools and terminologies in his analysis of the term "Muslim": "submission and surrender, as it expresses a close relationship between man and God. There is an alliance or covenant that binds them"³.

This diachronic perspective of the Qur'anic text does not accommodate the system of prescribed rulings that serve what human beings are naturally inclined to do in different time frames-before, after, and in between. Ali (may Allah be pleased with him) said, "I heard the Messenger of Allah (peace be upon him) say, 'Indeed, there will be a fitna (trial). I asked, "What is the way out of it, O Messenger of Allah?" He said: "The Book of Allah, which contains the news of what came before you, the news of what comes after you, and the judgment of what is among you. It is the criterion and not a joke."⁴

How can we articulate the temporal structure of the concept of fitrah in the Qur'an?

The Miraculous Aspect of the Relationship between Fitrah and Time in the Qur'an

¹- Answering the Inquirer: Explanation of the Desirable Aspirations, by Muhammad bin Ismail Al-Amir Al-San'ani, vol. 1, p. 221, edited by Judge Hussein bin Ahmed Al-Sayyaghi and Dr. Hassan Muhammad Maqbuli Al-Ahdal, Dar Al-Risala, Beirut, 1st ed., 1986.

²- Arkoun Muhammad, Islamic Thought: Critique and Ijtihad, translated and commented by Hadhim Saleh, Dar Al-Saqi, 3rd ed., 1998, pp. 314-315.

³- Arkoun, Mohamed; Borrmans, Maurice; Arosio, Mario; Islam: Religion and Society, interview directed by Mario Arosio, translated from Italian by Maurice Borrmans, Paris, Ed: Cerf, 1982, p. 21.

⁴- Ibn Taymiyyah, The Correct Answer for Those Who Changed the Religion of Christ, vol. 4, p. 66.

If we go back to the scholars' definitions of fitrah, such as that of the author of "Al-Tamheed", we find explicit and implicit temporal terms: "Fitrah is the beginning from which Allah created life and death."

The concept of fitrah is linked to a temporal process that precedes and follows it, where synchronous and sequential relationships intermingle. The Qur'an transcends the principle of separation between the dualities of synchronic immediacy and historical sequence. Thus, the meaning of time is linked to the human fitrah from the beginning of creation and includes what precedes, follows, and comes after in terms of creation, life, death, and resurrection.

Therefore, the study of the Qur'anic text begins semantically and systematically from the concept of fitrah, "which is linked to the concept of Islam, and this is what most of the companions, followers, and scholars of the Sunnah, such as Bukhari, Ibn Taymiyyah, and Ibn Qayyim, adhered to¹.

If we start from the scientific linguistic foundation of concepts, we find that Saussure established a scientific method based on the principle of opposition in defining binary pairs that guide the foundations of scientific approaches in linguistic studies.

This opposition, in turn, requires the existence of both dualities, even if they are functionally different; each side requires the other to achieve the complementary and relational function in the scientific analysis based on the foundation of concepts, in order to ensure continuity and development in the analysis.

Returning to the historical diachronic definition of language, it is one that traces the development of language over time and is characterized by the integration of various linguistic data without realistically classifying them². The processes of tracing linguistic phenomena and their evolution require a linguistic field of study that investigates the linguistic relationships between two different linguistic events. One cannot compare, trace, or search for relationships unless the mechanisms of comparison imposed by synchronic study are available, since evolution is a result of the foundation in the study of the functions of language. This is true even when historical explanations for changes in the linguistic level of a given era are excluded. Saussure, in his definition of diachronic linguistics, states: "Diachronic linguistics studies the relations which link elements which follow one another in time and which are not perceived by the collective consciousness; each element replaces another without these elements forming a system"³.

How can we elucidate the methods of using linguistic studies, especially intellectual ones, in exploring the temporal connections in the Qur'anic miracle?

It is impossible to separate the linear sequence of time in the Qur'anic text, which is part of the secret of its miraculous nature, because "most of the subtleties of the Qur'an are embedded in its arrangements and connections⁴.

In this, the spirit of intellectual connection is evident in the thought of Taha Abdurrahman, where the cosmic perspective of human nature emerges from the cosmic perspective of the Qur'anic text.

¹- The Inimitability of the Quran in the Indication of Human Nature on Faith, Saad bin Ali bin Muhammad Al-Shahrani, paper presented at the Seventh Conference on the Inimitability of the Quran, Zarqa University, Jordan, 2005, p. 8, citing Al-Tamhid and the Belief of Imam Ibn Abd al-Barr in Monotheism and Faith, vol. 18, p. 78.

²- Daraj Ahmed Abdul Aziz, Contemporary Trends in the Development of Linguistic Sciences, Al-Rushd Publishers, Saudi Arabia, 2002, p. 79.

³- Ferdinand de Saussure, Course in General Linguistics, translated by Youssef Aziz, 2nd ed., Dar Afaq Arabiyya, Iraq, 1985, p. 117.

⁴- Al-Fakhr Al-Razi, Al-Mafatih Al-Ghayb, vol. 5, p. 345.

The concept of covenant is imbued with a connection between reason and law, far from ideological interpretations of concepts, by combining the mechanisms of time with its antecedents and consequences in his statement: “The first cornerstone of the Covenant is universal ethics, which refers to the connection between reason and law, which leads to the conclusion that Islamic ethics is universal ethics because it is fundamental, which means that it is neither deficient nor limited”¹.

We conclude with what Taha Abdurrahman clarified in his book “Concepts of Ethics Between Trust and Secularism” regarding the evidence of covenant, citing the connection between reason and law, which affirms the connection between faith and knowledge. The result of the reflection on the covenant of testimony is the manifestation of the first principles of the ethical theory of trust, which is “the principle of human nature”.

Thus, we affirm the importance of the universal concept of the elevation of ethics in the discussion of human nature: “Every newborn is born on the human nature...” as stated in the Muwatta regarding meanings and chains of transmission².

¹- Taha Abdul Rahman, *The Question of Morality: A Contribution to the Ethical Critique of Western Modernity*, 1st ed., Al-Cultural Center, Morocco, Lebanon, 2000, p. 142.

²- Al-Tamhid for What is in Al-Muwatta of Meanings and Chains, 18/77 [5].