


«مقاله پژوهشی»

تحلیل گفتمان انتقادی سوره جن براساس الگوی «ون دایک»

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چکیده

سوره جن بافت زبانی ویژه‌ای دارد که در قالب کنش‌های گفتاری مواجهه جنیان با قرآن، آوردنده قرآن و نیز منبع اصلی قرآن یعنی خداوند را مطرح می‌کند. از این رو در نوشتار حاضر براساس الگوی تحلیل گفتمان انتقادی ون دایک، از طریق تشکیل مربع ایدئولوژیک به بررسی این سوره پرداخته شد. سنجش کارایی مربع ایدئولوژیک ون دایک در تحلیل کاربست راهبردهای گفتمانی در سوره جن نشان داد قطب‌بندی نظام گفتمانی سوره جن بر محور ایمان و کفر جن و انس به قرآن و رسالت پیامبر(ص) صورت‌بندی شده است و گفتمان سوره جن بر بستری از تقابل‌های ایدئولوژیک جریان می‌یابد. دو قطبی محوری در سوره جن میان گروه مؤمن و کافر از جن شکل می‌گیرد. در این میان گروه جنیان مؤمن تلاش می‌کند تا با استفاده از مؤلفه‌های گفتمانی تقابل خود با دیگری را نمایان سازد. آنچه در گفتمان سوره جن آمده، جریان‌سازی است که توسط گروهی از جنیان مؤمن که قرآن را شنیده‌اند رقم می‌خورد. در واقع «دیگری» (جنیان کافر) توسط مؤمنان از جن، بازنمایی شده و باورهایشان مطرح می‌شود. جنیان مؤمن به الله، رسول و قرآن از راهبردهای گفتمانی‌ای چون «بیان هنجارها» و «گواه‌نمایی» برای «برجسته‌سازی خودی» و از مؤلفه‌هایی نظیر «توصیف کنشگر»، «دسته‌بندی»، «فاصله‌گذاری»، «تکذیب کننده‌ها» و «بازنمایی منفی دیگری و مثبت خودی» در به «حاشیه‌رانی دیگری» استفاده می‌کنند. در نیمه دوم سوره جن، کنشگر اصلی گفتمان، مناسبات قدرت را تثبیت می‌کند. نقطه نهایی در تعیین مناسبات قدرت توصیف خداوند به عنوان «عالم غیب» است.

واژه‌های کلیدی

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ORIGINAL ARTICLE

A Critical Discourse Analysis of Surah al-Jinn Based on Van Dijk's Model

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ABSTRACT

Surah al-Jinn possesses a unique linguistic context, presenting the Jinn's encounters with the Quran, the bringer of the Quran, and the ultimate source of the Quran, namely God, in the form of speech acts. Therefore, in this paper, based on Van Dijk's critical discourse analysis model, this Surah was examined through the formation of an ideological square. Assessing the effectiveness of Van Dijk's ideological square in analyzing the application of discursive strategies in Surah

al-Jinn revealed that the polarization of the Surah's discursive system is structured around the belief and disbelief of Jinn and humans in the Quran and the Prophet's mission (PBUH), and the discourse of Surah al-Jinn flows on a foundation of ideological oppositions. A central dichotomy in Surah al-Jinn takes shape between the believing and disbelieving groups of Jinn. In this context, the group of believing Jinn strives to manifest its opposition to the "Other" by utilizing discursive components. What is presented in the discourse of Surah al-Jinn is a current generated by a group of believing Jinn who have heard the Quran. In effect, the "Other" (disbelieving Jinn) is represented by the believers from among the Jinn, and their beliefs are presented. The believing Jinn, with faith in Allah, the Messenger, and the Quran, employ discursive strategies such as "Stating Norms" and "Testifying" to "Highlight the Self," and utilize components like "Actor Description," "Categorization," "Distancing," "Deniers," and "Negative representation of the other and positive representation of the self" to "Marginalize the other." In the second half of Surah al-Jinn, we encounter the introduction of the main actor of the discourse, namely God, who solidifies power relations. The ultimate point in determining power relations is the description of God as the "Knower of the unseen."

KEY WORDS

Surah *al-Jinn*, Critical Discourse Analysis, Ideological Square, Van Dijk.

Introduction

Discourse is a collection of propositions that encompasses a general concept, and in discourse analysis, the set of social conditions, the context of the text's occurrence, non-verbal communications, and the relationship between structure and words are viewed in a general proposition. Therefore, discourse is the application of language in an ideological, cultural, and social context to produce meaning (Van Dijk, 2014 AD/1394 SH: 17).

Critical Discourse Analysis, in the meantime, is an approach that goes beyond examining linguistic elements to analyze extra-linguistic aspects such as power relations and social issues, worldviews, political and social orientations, and so on (Van Leeuwen, 2008: 64). This is because no discourse emerges in a vacuum without considering the voice of the rival; every speech act that takes shape in society is influenced by the thought and discourse that the speaker's opponents, on the opposing front, have acted upon (Todorov, 2012 AD/1391 SH: 54, 76 and 83). From this perspective, textual and linguistic productions transcend the written text, acquire a social aspect, and social discourses emerge. Analyzing the prevailing discourses in society can reveal the hidden angles and underlying layers of produced texts. Since such an analysis can be examined with regard to extra-textual propositions and influenced by the context of the situation, Critical Discourse Analysis becomes relevant. This analysis and examination accommodates various approaches, including Van Dijk's approach to Critical Discourse Analysis. According to him, discourse plays a fundamental role in the reproduction of ideology (Van Dijk, 1998: 5). Ideology is a system of beliefs that can be positive or negative. The use of language and discourse affects how ideology is acquired or changed (van Dijk, 2001: 54). Van

Dijk utilizes the ideological square in his approach. The basis of Van Dijk's model is the polarization of "Us" and "Them" (in-group and out-group), where each group strives to highlight its own positive components and the negative components of the out-group, while marginalizing its own negative components and the positive components of the other. In the present writing, Van Dijk's ideological square model is used to understand the Jinn's encounter with the Quran. Surah Jinn has a specific linguistic texture that, in the form of speech acts, raises the issue of the Jinn's encounter with the Quran, the bringer of the Quran, and also the main source of the Quran, namely God. This encounter shapes the articulation of Surah Jinn. Therefore, Surah Jinn can be studied and examined based on Van Dijk's model.

Therefore, in the present study, we aim to discover who the main actors are in Surah *al-Jinn*. 'What linguistic strategies does each side of the discourse employ to highlight them and marginalize their opponent?' 'What goal does the dominant discourse pursue by adopting these strategies?' To this end, the discourse-oriented structures of Surah *al-Jinn* will be examined and explained within the framework of Van Dijk's ideological square model.

1. Literature Review

Regarding critical discourse analysis, a branch of linguistics, the latest views and approaches can be traced in the works of individuals such as Fairclough, Van Dijk, Richardson, Johnstone, and others. Among them, Van Dijk, in presenting his view on the formation of the ideological square, emphasizes the relationship between ideology and discourse in an effort to examine power structures in society, structures that go beyond linguistic layers and have achieved social determination. The introduction

of these discussions in Iran has taken place through the translation of works such as "Critical Discourse Analysis - Norman Fairclough" (1979 AD/1379 SH), "Ideology and Discourse - Teun van Dijk," (2013 AD/1393 SH) and so on. Of course, discourse analysis in traditional rhetoric referred to the analysis of "Speech, Preaching, Oration, and Essay," (Amoush, 2009 AD/1388 SH: 7) which deals with the study of language beyond the boundaries of the sentence and the reciprocal study of language and society (Boughara, 2012:13).

Among the studies conducted, no research was found that independently overlaps with the title of the present study. However, considering the application of Van Dijk's theory in Quranic and narrative studies, one can refer to studies such as the article "Civilizational Manifestations in the Debate between Imam *Riḍā* (AS) and the Catholicos on the Subject of Prophecy Based on Van Dijk's Ideological Square." (2016 AD/1396 SH) The authors concluded that Imam *Riḍā* (AS), in his choice of words, used words with deep semantic meaning and employed linguistic implications to convey meaning. Therefore, the selection and arrangement of words, the types of emphasis, and the beginning and end of words can play a significant role in highlighting the main concepts that Imam *Riḍā* (AS) intended, and by using interrogatives that cause doubt or question the beliefs of the other party, he marginalized their discourse.

The authors of the article "Critical Discourse Analysis of Imam *Muḥammad Bāqir* (AS)'s Address to the People of Damascus Based on Fairclough and Van Dijk's Theory" (2018 AD/1397 SH) state that all of Imam *Bāqir*'s (AS) linguistic choices at various levels are in line with his goal and the conveyance of his desired viewpoint and ideology. This goal is to prove the legitimacy of the guardianship (*Wilāyah*) of

Imam Ali (AS) and to criticize the prevailing ideological context. The Imam's different approach to the two groups demonstrates a difference in his intellectual foundation compared to the ideology governing society. The results of the article "Analysis of the Dialogue between Prophet Moses and Pharaoh in the Shadow of Van Dijk's Ideological Square" (2019 AD/1398 SH) show that Pharaoh's discourse, through the application of various linguistic forms, attempts to denigrate and distort the other – Moses – in contrast to Moses, who presents a discourse based on strengthening the self. Another article is "Analysis of the *Rajaz* Poems of Imam Ali (AS) and the Jews in the Battle of *Khaybar* Based on Van Dijk's Ideological Square." (2021 AD/1400 SH) The research outcome shows that in these *Rajaz* poems, the atmosphere of hostility is represented through the discursive strategy of polarization between the two groups, Imam Ali (AS) and his enemies. The use of linguistic propositions and lexical constructs that have a negative ideological load, such as "*al-Kafara* (the disbelievers), *Ahl al-Fusūq* (people of wickedness)," and lexical constructs that have a positive ideological load, such as "*Rabbī Khayru Nāṣir* (My Lord is the best helper), *Āmantu Billāh* (I believe in God)," plays a significant role in marginalizing the opponents' *Rajaz* poems and promoting Islam and proving its legitimacy against the Jews.

Research has also been conducted on Surah *al-Jinn*. In the article "Discourse Mining of the Linguistic System of Surah Jinn: A Statistical Study," (2018 AD/1397 SH) based on van Leeuwen's model, the discursive system of Surah *al-Jinn* is based on emphasizing the importance of social actors. According to this research, God, in a stylistic innovation, acquaints the audience with the names of people, groups, places, and times in which social actors (= the

Jinn) play an active role. The article "Surah *al-Jinn*; Aesthetics of Structure, Phonetics and Vocabulary," (2022 AD/1401 SH) which is written in a descriptive-analytical method, aims to present the aesthetic components of Surah *al-Jinn* at the level of structure, phonetics, and vocabulary.

Research results indicate the coherent structure of Surah *al-Jinn*. Furthermore, the authors report the use of rhetorical devices such as repetition, assonance, and shifting of person (*Ilṭifāt*) at the phonetic level of the Surah. Finally, at the lexical level, they find the ending words of the Surah to be very similar to Surah *al-Kahf*. Additionally, a Master's thesis entitled "The Semantic Structure of Surah *al-Jinn* with a Focus on Guidance and Faith and a Comparative Study between the Two Groups of Humans and Jinn" (2017 AD/1396 SH) has been conducted, utilizing reliable linguistic, narrative, and exegetical sources. In this thesis, in addition to the two main themes of guidance and faith, other topics such as monotheism, revelation, prophethood, resurrection, etc., which are mentioned in this Surah, are considered in the analyses, with attention paid to the two axes of guidance and faith (among the two groups). Furthermore, one can refer to the Master's thesis "Structural Analysis of the Blessed Surah *al-Jinn*." (2023 AD/1402 SH)

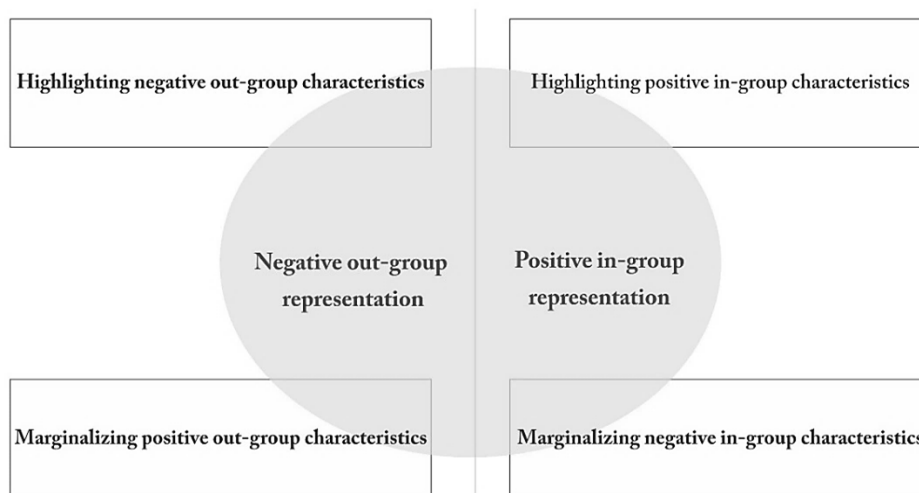
The author has strived, through research and examination of interpretive books from both Shia and Sunni perspectives on the structure of Surah *al-Jinn*, to achieve an organized and integrated structure of this Surah in order to discover the main themes of the Surah and, ultimately, to determine the specific purpose of the revelation of Surah *al-Jinn*.

2. Theoretical Framework of the Research

In recent years, language has been viewed as a phenomenon that is effective in explaining and understanding social and cultural structures, as

well as the mechanisms of power and the explanation of ideologies. Although this view originates from the theories of linguists with attention to literary texts, nevertheless, due to the methodical nature of these types of views, they can also be used in reading religious texts, especially when the type of engagement goes beyond a text-centered view and a meta-textual view becomes relevant. This means that language is examined as discourse in relation to its social functions. As Van Dijk argues, there is a relationship and interaction between discourse, cognition, and society (Van Dijk, 1998: 1-2). Van Dijk also introduces the concept of ideology into his studies. In his view, ideology is a system of beliefs that can be positive or negative. The use of language and discourse affects how ideology is acquired or changed (Van Dijk, 2001: 54). The discursive aspect of ideologies explains how ideologies affect our daily speech and writing, how we understand ideological discourse, and how discourse plays a role in the reproduction of ideology in society (Van Dijk, 1998: 1-2). "Ideology is a system of beliefs by which members of a society understand the world, and language plays a decisive and vital role in the stabilization, reproduction, and interpretation of ideology." (Aghagolzadeh, 8)

According to Van Dijk, the ideological division takes shape in the dichotomy of "Us" and "Them." That is, each side of the discourse identifies the members of its own group and then distinguishes itself from others (outsiders) through its goals, plans, activities, etc. Through these relationships, the ideological square is formed. In fact, what constitutes the ideological square is a quadrilateral structure that includes highlighting the positive aspects of the in-group and the negative aspects of the out-group, and conversely, marginalizing the negative aspects of the in-group and the positive aspects of the out-group (Van Dijk, 1998: 267).

Figure 1. Van Dijk's Ideological Square

In the formation of this ideological square and the construction of its four sides, there are discursive strategies such as describing actors, categorizing, comparing, euphemism, denial, testimonial, generalization, exaggeration, irony, etc. Each of these strategies is used in constructing the sides of the ideological square and shows the ways in which ideology intervenes in the text. For example, in description, social actors are represented in the text; categorization introduces social actors based on their shared identities and functions with others; euphemism is a linguistic process in which unpleasant phrases and words are replaced with words with less negative semantic load; denials protect the face of oneself and one's own group and then focus on the negative characteristics of the other party; testimonial is done by referring to powerful and reliable figures; generalization is also generalizing a negative trait in the out-group, and so on (cf. Hallajzadeh Bonab, 2016 AD/1396 SH: 27-70).

Ultimately, it can be said that, according to Van Dijk, there is a deep connection between discourse, cognition, and society, and ideology,

as a system of beliefs, influences linguistic interactions. He believes that language plays a vital role in the stabilization, reproduction, and interpretation of ideologies.

In this regard, the "Us" and "Them" structure is influential in shaping ideological discourse and, through discourse strategies such as description, comparison, categorization, etc., forms the sides of the ideological square. By highlighting the positive characteristics of the in-group and the negative characteristics of the out-group, this structure clearly demonstrates how ideology influences texts.

3. Implementing the Ideological Square Based on the Discourse of Surah *al-Jinn*

In an article entitled "Politics, Ideology, and Discourse," Van Dijk refers to twenty-five linguistic strategies by which the speaker highlights the "In-group" and marginalizes the "Out-group," which are the same methods of ideological intervention in the text and include: Distancing, categorization, comparison, euphemism, disclaimers, evidentiality, providing examples, generalization, number game, hyperbole, irony, populism, norms expression,

national self-glorification, negative representation of others, metaphor, implication, pre-supposition, lexicalization, victimization, vagueness, positive self-presentation, polarization (us-them categorization), burden, appealing to authoritative figures and institutions (Van Dijk, 2006 (b): 735-739). In the following, we seek to examine these discourse strategies by examining Surah *al-Jinn*.

3.1. Polarization of "Us" and "The Other"

Surah *al-Jinn* begin with an imperative speech act: "Say, [O! Muhammad], that it has been revealed to me that a company of Jinn listened." (al-Jinn/1) The subject of this speech act is the omitted pronoun "You" (Anta), which refers to Prophet Muhammad (PBUH). The object of the word "*Istami*" is also not explicitly mentioned in the verse and according to the implication of the statement, its object is the Quran (Ṭabāṭabā'ī, 2010 AD/1390 SH: 20, 38). In the first verse, the actors of the discourse are identified: God, who revealed the message; Prophet Muhammad, peace and blessings be upon him, who is the subject of this speech act; and a group of Jinn. "*Nafar*" means a group that includes from three to nine people (Ṭabāṭabā'ī, 2010 AD/1390 SH: 20, 38), and some have said it ranges from three to forty people (Ālūsī, 1994 AD/1415 AH: 15, 92).

Now, the position of these actors must be determined within the ideological square, because in Van Dijk's model, the first step is to identify the two groups, "Us" and "Them." "Polarization" is one of the strategies in discourse production that identifies the in-group and the out-group (Van Dijk, 2003: 80). The structure of Surah *al-Jinn*, by expressing the beliefs of the believing Jinn regarding the Quran and the invitation made by Prophet Muhammad (PBUH), is articulated in contrast to the beliefs of the disbelieving Jinn. The ideology of the discourse producers is

determined on the basis of this polarization. In the eleventh verse, this categorization is clearly stated: "*Wa innā minnā al-Ṣāliḥūna wa minnā Dūna Dhālika*: And among us are the righteous, and among us are those who are otherwise." (al-Jinn/11) Some of the Jinn are righteous, and some are not, and the phrase "*Kunnā Ṭarā'iqā Qidadā*: We were methods diverse" emphasizes this categorization because it indicates division and disunity (Ṭabāṭabā'ī, 2010 AD/1390 SH: 20, 44), meaning that the Jinn are on various paths and ways, and each group has degrees of being righteous or unrighteous (Modarresi, 1998 AD/1419 AH: 16, 452). The framework of this categorization becomes clearer in the fourteenth verse: "*Wa annā minnā al-Muslimūna wa minnā al-Qāsiṭūn*: And among us are Muslims [in submission to Allah], and among us are the deviators" (Al-Jinn/14), in which the dichotomy of "Muslim" and "Qāsiṭ: Deviator" is presented. A Muslim is one who is submissive and humble before God's commands, and a deviator means one who deviates from the path of truth (Ṭabarī, 1991 AD/1412 AH: 29, 70). The initial division in the eleventh verse was made with regard to the pre-Islamic period. Of course, there is no difference between these two divisions; because the Jinn called the pure people before Islam the righteous, and they named these same people Muslims after Islam (Mughnīyah, 2003 AD/1424 AH: 7, 439). According to the final part of the verse; "*Faman Aslama fa Ulā'ika Taḥarrarū Rashadā*: So whoever has submitted - it is they who have sought out right guidance," (al-Jinn/14) those who submitted to God's command sought to find reality and discover the truth (Ṭabāṭabā'ī, 2010 AD/1390 SH: 20, 45), and the fate of the deviators, according to the next verse, is to become fuel for Hell; "*Wa ammā al-Qāsiṭūna fa Kānū li Jahannama*

Ḥaṭabā: But as for the deviators, they will be, for Hell, firewood." (al-Jinn/15)

Therefore, a central dichotomy forms in Surah *al-Jinn* between the believing and disbelieving groups of Jinn. In fact, this discursive strategy emphasizes oppositions. Opposition is a form of polarization in which positive statements about "Us" and negative statements about "Them" are emphasized (Van Dijk, 2003: 49). The discourse of Surah *al-Jinn* unfolds on a foundation of ideological oppositions. The distancing strategy is another way to highlight this opposition and polarization. For example, by using demonstrative pronouns instead of nouns, or descriptions of the other and the non-self, a distance is created between us and the other (Van Dijk, 2014 AD/1394 SH: 93). The group of Jinn, by mentioning "*Safīhunā*: Our foolish one" in the fourth verse; "*Wa annahū Kāna Yaqūlu Safīhunā 'alallāhi Shaṭaṭā*," (al-Jinn/4) distances itself from suspicion. He is like this, we are not like this. He does not belong to our group. In Van Dijk's view, this discursive strategy is "Strategic Minds Management." In fact, the group of Jinn attributes a negative characteristic to one of their own kind in order to shape the polarization of us and the other.

3.2. Discursive Strategies of Highlighting

The first fifteen verses of Surah *al-Jinn* are narrated by Jinn (Ṭabāṭabā'ī, 2010 AD/1390 SH: 20, 40) who believe in Allah, His Messenger, and what has been revealed to him. This group tries to show their opposition to the disbelieving group of Jinn, and in this process, they use discursive components of highlighting. The believing group of Jinn, by "Stating Norms," actually takes steps to highlight their own identity. A norm is a behavioral pattern that regulates social reactions and relationships. A

norm is a law or principle that should guide or direct a behavior (Biro, 1987 AD/1366 SH: 249). Among the norms that the believing Jinn refer to is their type of encounter with the Quran.

The Jinn express their belief in the Quran in the form of a declarative speech act, saying, "Indeed, we have heard a wondrous Qur'an" (al-Jinn/1) and "It guides to the right course," (al-Jinn/2) and then they state their position regarding it, which is "And we have believed in it." (al-Jinn/2) Then, in completing this theoretical and belief framework, they state; "And we will never associate anyone with our Lord." (al-Jinn/2)

In the thirteenth verse, this position is also repeated: "And that when we heard the guidance, we believed in it" (al-Jinn/13); the word "Guidance" refers to the Quran, in that it contains guidance (Ṭabāṭabā'ī, 2010 AD/1390 SH: 20, 45). This belief occurred without delay, and the result of believing in the Quran is clarified by the appearance of the "Explanatory *Fā*" in the continuation of the verse: "So whoever believes in his Lord will not fear deprivation or burden." (al-Jinn/13) Whoever believes in the Quran has, in truth, believed in his Lord, and such a person no longer has fear, neither fear of deficiency in good, such as God unjustly diminishing his good, nor fear of being surrounded by misfortune." (Ṭabāṭabā'ī, 2010 AD/1390 SH: 20, 45) In reality, the believing Jinn, by expressing this theoretical and ideological framework, seek to create a new meaning for their own group; because the main goal of discourse is "To give meaning to the concepts and values of a specific group and to define the necessary framework for the subject under discussion." (Coullard, 2003: 7) Deepening these concepts, values, and norms of the self requires "Testimony." Therefore, part of highlighting the self is done through the

"Testimony" strategy. In this strategy, the speaker tries to present evidence and witnesses for his claims and viewpoints in discussions and debates. This testimony takes shape by referring to reliable and credible figures, etc. Testimonies are the most important move to convey protest and dissatisfaction, trust and credibility (Van Dijk, 2006 (b): 736). The speaker tries to "Strengthen his words by relying on sufficient reasons and historical evidence, so that with this strategy he can give superiority to his power and ideology." (Van Dijk, 2006: 133) In the eighth and ninth verses; "And we touched the sky, but found it filled with stern guards and shooting stars. And we used to sit there in places to listen. But whoever listens now will find a flame lying in wait for him," (al-Jinn/8-9) the believing Jinn bring the truth of speech for their claim and refer to a situation that is understandable for the Jinn. Apparently, these words are a continuation of the speech of the believing Jinn, and the audience in it is the disbelieving Jinn (Makarem Shirazi, 1992 AD/1371 SH: 25, 111).

These two verses describe two situations: "And we touched the sky, and found it...", (al-Jinn/8) which was after the birth of Jesus, but the Jinn used to go near the sky, take positions, hear the voices of the angels, and eavesdrop. However, the situation "And we used to sit there in stations to listen" (al-Jinn/9) is after the birth of the Prophet Muhammad (PBUH), and with attention to "*Faman Yastami'al Ān*:" But whoever listens now..., (al-Jinn/9) the Jinn were forbidden from this act (Ṭayyib, 1990 AD/1369 SH: 13, 229). With the arrival of the "Explanatory *Fā*" in "*Faman*:" But whoever" following the verse, it branches from all the past matters to state that from today, if any of the Jinn want to sit and listen in those previous places in the sky, they will find fiery shooting stars that have the characteristic of lying in

ambush to shoot (Ṭabāṭabā'ī, 2010 AD/1390 SH: 20, 42). This verse reports the decrease in the power of the Jinn, which coincides with the revelation of the Quran and the mission of the Seal of the Prophets, Muhammad (PBUH). In fact, the experience of the Jinn before and after the revelation of the Quran and the mission of Prophet Muhammad (PBUH) is challenged. The believing Jinn speak to their disbelieving counterparts about their inability to ascend to the sky and their lack of access to unseen news. Here, a kind of polarization is also emphasized; because in polarization, "Us" and "Them," reasoning is used to highlight the "Self" and prove "Us," and to marginalize the "Other" and negate "Them." (Ashir, 2006: 136)

3.3. Discourse Strategies of Marginalization

In the formation of the ideological square, "Actor Description" is one of the main aspects that expresses the ideological attitudes of the speaker (Van Dijk, 2015 AD/1394 SH: 72 and 46). Actors are described in various ways: As members of groups or individuals, according to their role and function, by first name or last name, through their actions, by highlighting their characteristics, through their position and relationships with other people, and so on (Van Dijk, 2015 AD/1394 SH: 87).

The purpose of this description, considering the in-group ideology, is actually negative other-representation and positive self-representation. In Van Dijk's model, othering is done by negating the positive characteristics of the other and negating the negative characteristics of the self. In Surah *al-Jinn*, because the believing Jinn speak from a position of truth and the representation of truth is defined from their perspective, this part of Van Dijk's model does not fully align with the Quranic discourse. In other words, there is no positive characteristic in the opposing group that is marginalized by the believing Jinn. However, it

can be said that some discursive strategies are useful for marginalizing the other. In the fourth verse, the group of believing Jinn describes their opposing group with the two words "Foolish" (*Safih*) and "Extravagant" (*Shaṭaṭ*): "*Wa annahū Kāna Yaqūlu Safihunā 'alallāhi Shaṭaṭā*: And that the foolish among us used to say about Allah an extravagant statement." (al-Jinn/4) "*Safaha*" is used to describe recklessness and restlessness of the soul resulting from a lack of reason (Rāghib Iṣfahānī, 1991 AD/1412 AH: 414). The meaning of "*Safihunā*" is Iblis or the rebellious Jinn (Ṭabīrī, 1991 AD/1412 AH: 4, 372). The word "*Shaṭaṭ*" also means extreme distance and excess in a matter (Rāghib Iṣfahānī, 1991 AD/1412 AH: 453), which in this context refers to speech, far from the truth (Ṭabāṭabā'ī, 2010 AD/1390 SH: 20, 41). In the discourse of Surah *al-Jinn*, the component of actor description is used to marginalize the "Other." Also, part of the marginalization of the rival in the discourse of Surah *al-Jinn* is done through the component of "Categorization." In the categorization of actors and participants, discourse is defined based on their identity and social function, which they share with others (Van Dijk, 2006 (b): 735). Categorization is a strategy through which the speaker attributes positive or negative characteristics of themselves to individuals or groups placed in the desired categories (Van Dijk, 2003: 64). In the verse "*Wa Annahum Zanannū kamā Zanantum an lan Yab'athallāhu Aḥadā*: And they thought, as you thought, that Allah would never send anyone [as a messenger]," (al-Jinn/7) "the pronoun *Annahum* refers to men from mankind, and the address in *Zanantum* is directed to their Jinn people, and the meaning of *Ba'th* is sending a messenger with a message, which the polytheists deny." (Ṭabāṭabā'ī, 2010 AD/1390 SH: 20, 42)

The believing Jinn said to the disbelievers of their people that you have counterparts among humans who, like you, do not believe in the sending of a messenger. Therefore, a group of humans who have not believed in the Prophet are also placed in the category of "Other."

The Jinn and humans share another commonality, which is alluded to in the fifth verse. In the verse, "*Wa annā Zanannā an lan Taqūlal Insu wal Jinnu 'alallāhi Kadhibā*: And we thought that humans and Jinn would never speak about Allah a lie," (al-Jinn/5) the Jinn confess to a belief they held about humans and Jinn, which was that they assumed they would not fabricate lies about God. "This confession is a refutation of the polytheistic humans and Jinn." (Ṭabāṭabā'ī, 2010 AD/1390 SH: 20, 41) "Deniers" employ another strategy to marginalize the "Other." In "Deniers," we encounter ethical and human values on one hand, and on the other, we consider the negative characteristics and traits of the opposing party. Deniers, in a way, preserve their own image and that of their own group, while emphasizing the negative characteristics of the opposing group (Van Dijk, 2006 (b): 736).

It is from this point that the third verse speaks of correcting a belief: "*Wa annahū Ta'ālā Jaddu Rabbīnā mā Ittakhadha Ṣāhibatan wa lā Waladā*: And [we know] that exalted is the majesty of our Lord; He has taken neither a wife nor a son." (al-Jinn/3)

This is because, due to the words of a group of Jinn, they had received an incorrect belief about the Lord, which they seem to have realized and corrected upon hearing the Quran, which is a guide. This belief is the negation of a spouse and offspring for God. The Jinn's initial assumption was that no one, from Jinn or humans, would lie. But now they have encountered this phenomenon, and therefore intend to correct it by expressing this issue.

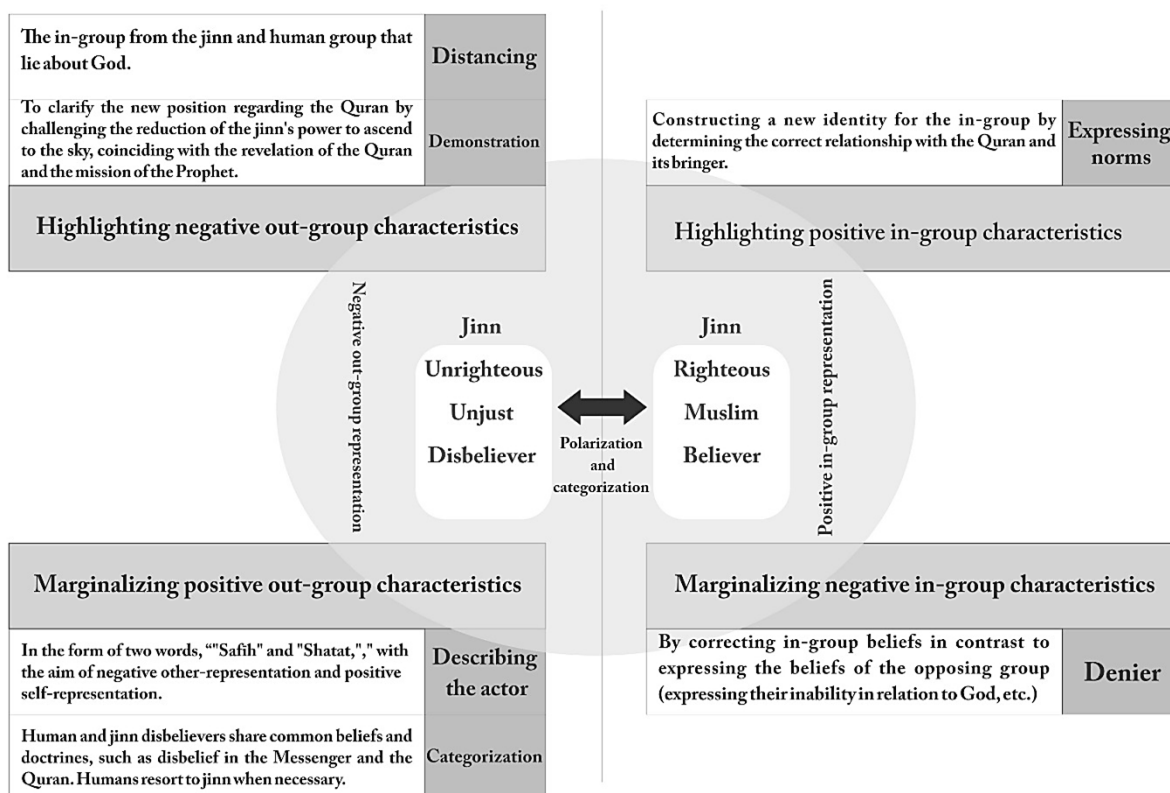
Thus, the beliefs of the believing group of Jinn and humans are positioned against the disbelieving group of Jinn and humans. In this context, "Negative representation of others" is another strategy that takes place in light of the categorization of individuals and groups. The negative portrayal of the opposing side complements the positive portrayal of oneself and one's own group (Van Dijk, 2006 (b): 738). The sixth verse of Surah Al-Jinn reports the seeking of refuge by a group of humans with the Jinn: "*Wa annahū Kāna Rijālun minal Insi Ya'ūdūhūna bi Rijālin minal Jinni fa Zādūhum Rahaqā*: And that there were men from mankind who sought refuge in men from the Jinn, so they [only] increased them in burden" (al-Jinn/6); this seeking refuge can be interpreted as seeking help in times of fear and dread (Ṭabirsī, 1991 AD/1412 AH: 4, 372), worship (Ibn Āshūr, 1999 AD/1420 AH: 29, 209), or simply seeking refuge (Makarem Shirazi, 1992 AD/1371 SH: 25, 107).

The word "*Rahaq*" originally means to cover something with force and dominance. Since misguidance, sin, transgression, and fear dominate and cover the heart and soul of a person, it has been interpreted with these meanings (Makarem Shirazi, 1992 AD/1371 SH: 25, 107). Therefore, the meaning of "*Fa Zādūhum Rahaqā*" is that "The Jinn increased the sins, transgressions, or humiliation and fear of humans." (Ṭabāṭabā'ī, 2010 AD/1390 SH: 20, 41) Hence, the relationship between humans and disbelieving Jinn is clarified in these verses. This group shares common beliefs and creeds, and humans resort to them in times of need. However, the believing Jinn repeatedly mention in their speech that they do not associate partners with God. Alongside this negative representation, they demonstrate their connection to God's power, thus creating a kind of "Positive self-presentation." Inevitably, while the out-group is

marginalized, the in-group is presented positively and favorably through a comprehensive strategy (Van Dijk, 2006 (b): 739). One of the positive representations that the believing Jinn show of themselves is expressing their inability in relation to God: "*Wa annā Zanannā an lan Nu'jizallāha fil Arḍi wa lan Nu'jizahū Harabā*." (al-Jinn/12) In fact, this verse is another confession from the Jinn. They believe that they cannot render God powerless or prevent His will, nor can they escape God's will. Here, "*Zann*" means to be certain (Ṭabāṭabā'ī, 2010 AD/1390 SH: 20, 45). God's will is hidden from the Jinn. Therefore, they acknowledge that "*Wa annā lā Nadrī Asharrun Urībi man fil Arḍi am Arāda bihim Rabbuhum Rashadā*." (al-Jinn/10) "*Rashadā*" and "*Rushd*" mean reaching reality, in contrast to the word "*Ghayy*," which means the opposite. The indefinite nature of "*Rashadan*" indicates that God Almighty has intended a specific type of guidance for them (Ṭabāṭabā'ī, 2010 AD/1390 SH: 20, 44).

This sentence is expressed with the active verb "*Arāda Bihim Rabbuhum*" (their Lord willed for them) because God Almighty created creation to bestow the grace of creation, and the sending of messengers, the establishment of laws, and the revelation of books are all acts of kindness, generosity, and favor for their guidance (Ṭayyib, 1990 AD/1369 SH: 13, 231). "The Jinn mentioned the doer of the will for guidance in their words, but they did not mention the doer in the case of evil; rather, they brought the verb of will in the passive form, both to observe etiquette towards God Almighty and to convey that God Almighty does not will evil for anyone unless the person himself has done something that deserves divine evil." (Ṭabāṭabā'ī, 2010 AD/1390 SH: 20, 44) This is also part of the positive self-representation.

Figure 2. Van Dijk's Ideological Square in the discourse of Surah al-Jinn



3.4. Consolidating Power Relations in the New Ideological Model

In the second half of Surah Jinn, we encounter the main actor of the discourse, who, considering the groundwork laid in the first half of the Surah, determines and consolidates power relations. Verses sixteen and seventeen; "And if they had remained steadfast on the (right) way, We would have given them abundant water to drink. That We might try them thereby. And whoever turns away from the remembrance of his Lord, He will drive him into a severe punishment" (al-Jinn/16-17) are related to the sentence "*Annahū Istamaa...*" (Ṭabāṭabā'ī, 2010 AD/1390 SH: 20, 46)

It means that the Prophet, peace and blessings be upon him, as the actor of the imperative speech act "Say," must still convey this message. In these verses, God, as the dominant and main actor, states that if Jinn and

humans remain steadfast on the path of Islam, that is, submission to God, We will provide them with abundant sustenance, so that We may test them in their sustenance (Ṭabāṭabā'ī, 2010 AD/1390 SH: 20, 46). On the other hand, those who turn away from the remembrance of God and do not remain steadfast on the path of truth must await severe punishment. Here, too, the dichotomy of believing and disbelieving Jinn and humans is depicted as the dichotomy of those who remain steadfast on the path of truth and those who turn away from the path of truth. In these two verses, we witness a shift from speaking to others (We give them abundant water) to absence (remembrance of his Lord). In this verse, the main and dominant actor of the discourse is clarified, and by mentioning the word "Lord," it conveys that the attribute of Lordship is the original source of punishing those who turn away from the remembrance of

God, and by stating that "His Lord does such and such to him," it tries to point to the original source (Ṭabāṭabā'ī, 2010 AD/1390 SH: 20, 46).

This restriction and emphasis on the primary authority and original source is also raised in the following verse: "*Annal Masājida lillāh falā Tad'ū ma'allāhi Aḥadā.*" (al-Jinn/18) Do not associate anyone with God, and only call upon God and prostrate only to Him. Then, in the nineteenth verse, the highest example of someone who only calls upon God is introduced. In the nineteenth verse, the Prophet Muhammad (PBUH) is introduced with the description "Servant of Allah": "*Wa annahū lammā Qāma 'Abdullāhi...*" (al-Jinn/19); "The station of servitude is higher than the station of prophethood, being the seal of prophets, and superiority, and the reality of servitude is to act according to all the duties of servitude and not to choose anything for oneself, for there is a difference between a slave and a free person; a free person is free and has control over himself, but a slave is a servant and is under the control of his master." (Ṭayyib, 1990 AD/1369 SH: 13, 238)

This Prophet, in verses twenty to twenty-two, is faced with a series of imperative speech acts: "Say: "I only invoke my Lord, and I do not associate with Him anyone." Say: "Indeed, I possess for you neither harm nor right direction." Say: "Indeed, no one can protect me from Allah, nor can I find besides Him any refuge." (al-Jinn/20-22) This collection of speech acts shows the Prophet's position in relation to his Lord and in relation to the people. His position in relation to his Lord is that he only calls upon God and does not associate any partners with Him. His position in relation to the people is expressed as follows: "I am only a human being like you, and like you, I do not possess benefit or harm for myself, let alone harm you with my own will, or guide you to good with my power as I wish, but I am only

a messenger from God to invite you; "Except [that I am] a messenger from Allah and His messages." (al-Jinn/23) (Ṭabāṭabā'ī, 2010 AD/1390 SH: 20, 51) This position is completed in verse twenty-second with an emphasis on the primary authority and the primary actor of the discourse: "Never will anyone protect me from Allah, nor will I find besides Him any refuge." Therefore, in determining power relations, God and His Messenger are on one side, and those who turn away from them are on the other side, and they should know that the result of disobeying God and His Messenger is eternity in the fire of Hell: "And whoever disobeys Allah and His Messenger - indeed, for him is the fire of Hell; they will abide therein forever." (al-Jinn/23)

The speaker, in continuing to solidify their position of power, employs the strategy of "Innuendo" to marginalize another. Innuendo is speaking indirectly or hinting. The speaker, for various reasons, does not verbalize everything they have in mind. Therefore, part of the discourse analyst's effort in confronting the produced discourse is to find the main intention of the innuendos used in the text (Van Dijk, 2015 AD/1394 SH: 101). For this purpose, the discourse analyst must seek the speaker's background information to understand their implicit references. The importance of these innuendos lies in the fact that some of them contain ideological orientations (Van Dijk, 2003: 74). "The word "Even (*Ḥattā*)" in "*Ḥattā idhā Ra'aw mā Yū'adūna fa Saya'lamūna man Aḍ'afu Nāṣiran wa Aqalla 'Adadā*" (al-Jinn/24) indicates a meaning where the entry of "Even (*Ḥattā*)" is the ultimate of that meaning, and from the entry of "Even (*Ḥattā*)" which is the phrase "*Idhā Ra'aw...*," it is understood that the polytheists were trying to weaken the Messenger of God (PBUH) and considered his helpers weak. So, this statement indicates a meaning that

has been omitted from the statement, and the statement expresses the ultimate of that, for example, it was like the disbelievers always weakened you and considered your helpers weak and few, until they saw God's punishment (Ṭabāṭabā'ī, 2010 AD/1390 SH: 20, 52). However, to create fear and weakness in the "Other," the timing of this punishment is not specified and is alluded to indirectly. "The word *Amad* in the verse "*Qul in Adrī Aqarībun mā Tū'adūna am Yaj'al lahū Rabbī Amadā*" (al-Jinn/25) means the end, and the noble verse serves as a prevention of a delusion that the polytheists' situation requires, as if when they heard the threat, they asked: On what day will this threat occur? In response to them, it was said: Say, I do not know if it is near or far..." (Ṭabāṭabā'ī, 2010 AD/1390 SH: 20, 53) Only God knows when it will happen; "Knower of the unseen, and He does not disclose His [knowledge of the] unseen to anyone." (al-Jinn/26) "Knower of the unseen is a predicate for a subject that has been omitted, and the implied statement is: He is the Knower of the unseen." (Ṭabāṭabā'ī, 2010 AD/1390 SH: 20, 53)

This is a description of the main actor in the discourse and is, in fact, the ultimate point in determining power relations.

At the beginning of the Surah, it was mentioned that the Jinn had been deprived of the power to access unseen news by ascending to the heavens. At the end of the Surah, the original source of this power (possessing knowledge of the unseen) is stated to be God. However, the scope of this power admits an exception: "Except whom He has approved of messengers." (al-Jinn/27) A messenger whom God has approved and chosen also benefits from this knowledge of the unseen proportionately, and this is on the condition that guardians are appointed before and behind the

messenger to protect the unseen news: "For indeed, He dispatches before him and behind him observers" (al-Jinn/27) so that "The revelation is protected from any mixing and alteration, that is, decreasing or increasing, which may occur from the side of the devils, either directly or indirectly." (Ṭabāṭabā'ī, 2010 AD/1390 SH: 20, 54)

So, both the source of power exists, and the ways to preserve this power are explained. In the final verse, the reason for this protection is also stated: "That He may know that they have conveyed the messages of their Lord, and He has encompassed what is with them, and has enumerated all things in number." (al-Jinn/28) "The pronoun in "That He may know" refers to God Almighty, and the plural pronoun in "They have conveyed" and in "Their Lord" refers to the word "Whom," considering that the meaning of this word is collective, and the intention is every prophet whom He has approved." (Ṭabāṭabā'ī, 2010 AD/1390 SH: 20, 54)

This demonstration of power is so that "It is verified that the messengers have conveyed the messages of their Lord to the people without alteration or change." (Ṭabāṭabā'ī, 2010 AD/1390 SH: 20, 54)

Conclusion

- Examining Surah al-Jinn based on Van Dijk's ideological square model reveals that in the first half of the Surah, the main actors are two groups: believing and disbelieving Jinn. This Surah is formed on a basis of ideological oppositions. In the initial half of the Surah, which includes fifteen verses, we encounter the dichotomy of believing Jinn and disbelieving Jinn. In this context, the group of believing Jinn tries to reveal its opposition to the other by using components. What is stated in the discourse of Surah Al-

Jinn is a current that is created by a group of believing Jinn who have heard the Quran. In fact, the "Other" (disbelieving Jinn) is represented by the believers from among the Jinn, and their beliefs are presented.

- The discourse strategies of believing Jinn for "Highlighting the self" and "Marginalizing the other" are:

1. "Expressing norms" to highlight the identity of the self and create new meaning for the in-group by determining the correct relationship with the Quran and its bringer;
2. "Testifying" to clarify their new position regarding the Quran by challenging the reduction of the Jinn's power to ascend to the heavens, coinciding with the revelation of the Quran and the mission of the Seal of the Prophets.
3. "Describing the actor" to "Marginalize the other" in the form of the two words "Foolish" (*Safih*) and "Excessive" (*Shaṭaṭ*), with the aim of negative other-representation and positive self-representation;
4. "Categorizing" the group of believing Jinn in Allah, the Quran, and the bringer of the Quran (the Messenger of God) in contrast to the group of disbelieving Jinn;
5. "Distancing" the in-group from the group of Jinn and humans who fabricate lies about God;
6. "Denying" by correcting the beliefs of the self in contrast to expressing the beliefs of the opposing group;
7. "Negative representation of others" in light of categorizing individuals and groups with the aim of "Positive representation of the self." Disbelieving humans and Jinn share common beliefs and creeds, such as disbelief in the Messenger and the Quran, and humans seek refuge in Jinn when necessary. Meanwhile, the believing group of Jinn repeatedly mentions in their discourse that they do not associate

partners with God. Among the positive representations that the believing Jinn show of themselves is expressing their helplessness in relation to God.

- The group of believing Jinn, by adopting these strategies, strives to correct its own position and create an appropriate distance from the opposing group and current of disbelieving Jinn.
- In Van Dijk's model, the marginalization of the other is done by negating the positive characteristics of the other and negating the negative characteristics of the self. In Surah al-Jinn, because the believing Jinn speak from a position of truth and the representation of truth is defined from their perspective, this part of Van Dijk's model does not fully align with the Quranic discourse. In other words, there is no positive characteristic in the opposing group that is marginalized by the believing Jinn. However, it can be said that some discourse strategies are useful for marginalizing the other.
- In the second half of Surah al-Jinn, we encounter the main actor of the discourse, who, considering the groundwork laid in the first half of the Surah, determines and establishes power relations. In these verses, God is introduced as the dominant and main actor, whose display of power includes providing sustenance to creatures, testing them, and punishing them.
- The structure of the superior discourse is established at the end of the Surah by defining power relations. This structure is formed by categorizing God and His Messenger on one side and those who turn away from them on the other. The final point in determining power relations is the description of God as the "Knower of the unseen." At the beginning of the Surah, it was mentioned that the power to access unseen news through ascending to the

heavens had been taken away from the Jinn, and at the end of the Surah, the main source of this power (possessing knowledge of the unseen) is stated to be God. However, the scope of this power accepts one exception: "Except whom He has approved of messengers." (al-Jinn/27)

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