
Confronting and Deferent as Co-Referential Markers in English and Arabic with Special Reference to the Glorious Quran Texts

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Abstract

Confronting and deferent, as linguistic devices, have important functions in deciding the meaning of a text. Sentences in any language are structured according to particular criteria defined by grammarians. The probable variations in word order resulting from of confronting or deferring specific sentence components may be problematic for both language users and learners of English and Arabic. Thus, the present study basically aims to identify the main processes of confronting and deferent in both English and Arabic, to identify sentence patterns in which confronting and deferent take place, and to identify sentence components involved in confronting and deferent in both English and Arabic. All these topics are discussed with reference to the Glorious Quran. To this end, Palmer (1981), Qurik et al. (1985), Al Museeri (2005), and Hammami et al. (2008) have been adopted to analyze the data in a qualitative method. The study revealed that confronting and deferent are just two of various strategies used to achieve variety in communication and expression. Although there are numerous variations between the two languages in this respect, they also have some similarities. Among these similarities is that both languages involve the shifting of components into beginning or final position to achieve specific goals such as emphasis, suspense, etc. There are many types of confronting and deferent processes in the two languages based on sentence components and sentence patterns involved in confronting and deferent. The components that can be involved in confronting and deferent in the two languages are the subject and predicate, subject and object, adverbs, pronouns, and several other elements. These confronting and deferent cases are found in nominal, verbal, prepositional phrases, and adjective phrases. This study is a call for EFL learners, EFL teachers, and those who are concerned with linguistic research and textbook writing to take into

consideration the strategies used in different text types to achieve various communicative goals.

Key words: Confronting and deferent, sentence components, sentence patterns, topicalization and extraposition.

1. Introduction

Each language has its word order that is necessary to hold on the relationships among sentence components. Arabic and English are no exception in this respect. English has a more restricted word order that normally starts with the subject and followed by a verb and sometimes a complement. Arabic, on the other hand, has a rather freer word order, which depends mostly on inflections to show relationships among sentence components (Alduais, 2012).

However, word order might be intentionally altered to achieve certain communicative goals and functions. One of the basic forms of word alternation is confronting and deferent. These two techniques have been employed in many languages, including Arabic and English, to achieve various types of functions. However, these functions may vary between one language and another. These functions have been investigated with reference to several languages and compared among several languages (Nelson & Greenbaum, 2018).

The sentence components involved in confronting and deferent could also be different among various languages in which confronting and deferent could take place. These were also subject to researches that syntactically, semantically, and pragmatically explore different types of texts for confronting and deferent techniques (Ibid).

To express the essential meanings, sentences are structured according to particular criteria defined by grammarians. The probably results variation in the components of sentences produced as a result of confronting or deferring specific sentence components may be problematic for both language users and learners in English and Arabic, particularly if they have no (or a hazy) understanding of the subject, and the reasons and intentions behind trying to shift sentence components. Thus, the verses of the Glorious Quran which have confronting and deferent can bear extra semantic implications that are difficult to infer without understanding the functions behind these changes in word order.

This study aims at identifying the main processes of confronting and deferent in both English and Arabic with special reference to the Glorious Quran and identifying sentence components involved in confronting and deferent in both English and Arabic with special reference to the Glorious Quran.

To achieve the aims of the study, the two research questions are attempted to be answered. They are as follows:

1. What are the main processes involved in confronting and deferent in both English and Arabic languages?
2. What are the sentence components involved in confronting and deferent in both English and Arabic languages?

2. Literature Review

2.1 Confronting and Deferent in English

The linguistic phenomenon of confronting and deferent provides English with fascinating means of speech and variety. Language users use a variety of methods to bring those elements into emphasis by shifting them to the initial position 'confronting' or final position 'deferent' in the sentence (Owens & Elgibali, 2013).

Culicover (1998) clarifies that confronting is a transition that transfers constituents to the initial and final positions in the sentence. Carter-Thomas (1999) also states that when someone wants to focus on something significant, he transfers it to the front of the sentence.

According to Winter (1982), confronting is a technique in which a constituent that normally appears in a specific position within a sentence appears at the end of the sentence rather than at the beginning, while a gap appears in the standard position, such as;

(1) *This topic* I like

Here the phrase '*This topic*' is confronted, producing a gap in its usual location after the verb 'like'. Jackendoff (1972) notes that confronting is a proposition rule that transfers phrases in excess of a variable, thinking that such utterances come from 'topicalization', which is a transformation that transfers noun phrases to the head of the phrase or sentence. Perlmutter and Soames (1979) denote to confronting as a way of transferring the noun phrase over an infinite distance to the original location of the sentence; giving examples such as the ones below:

(2) *That teenager* no one loves.

(3) *That teenager* Smith supposed that no one loves.

(4) *That teenager* Sara thought Smith supposed no one loves.

(5) *That teenager* someone thought Sara thought John supposed no one loves.

According to Leech, Leech, and Svartvik (2002), confronting is the concept we use to describe the process of achieving a specific theme by putting an element in the front row that otherwise would be out of place. A really fronted element is typically a whole sentence component. It's possible that the purpose for fronting is to thematically echo what's been said in the context.

James (1980) asserts that the marked theme can simply be accomplished by transferring the object, the verb or even the adverb from the original position of the sentence. He claims that the theme has been labeled with the following instances:

(6) i. *Five times*/he's called her this night.

ii. *Play*/she can't very well.

iii. *Coffee*/she'll drink for hours successively.

In the above three examples (i, ii, and iii), there is shifting of sentence constituents from their original position. The adverb '*five times*', the verb '*play*' and the object '*coffee*' are shifted from their normal position for emphasis.

Meyer's (2009) indicates that clause components can be viewed from a variety of perspectives, significantly in relation of how their position in a clause contributes to the distribution of information in a text, and enables relate one clause to the next. Taking into account this perspective entails investigating the thematic structure of clauses.

2.2 Confronting and Deferent in Arabic

In this section, many kinds of sentence components that can 'or should' be confronted or deferred with reference to the justifications for using it, will be dealt with. One of the major approaches that may be observed to function inside the language to designate aspects of information structure connected with the characteristics of 'newness', 'givenness', 'unexpectedness' and 'incompleteness' is the shifting in sentence construction created by putting components into beginning or final position (Owens & Elgibali, 2013).

According to Ingham (2013), shifting is an essential and fascinating linguistic phenomenon in Arabic, identifying the characteristics of breaching the actual grammar-governed language constructs in order to obtain particular semantic and syntactic purposes and benefits. Confronting and deferent would both be listed and considered here under this heading, and they are frequently viewed together as one title called 'confronting and deferent'.

Al Jerjani, investigated by Khafaji (1969), clarifies that confronting and deferment are stylistic rhetorical devices in which one item (subject, object, etc.) may be confronted either in initial or in final position for some linguistic and semantic purposes. He adds that confronting and deferment have certain advantages because they soften the place because of the absolute simplicity of the sentence.

Abd Al Mutalib (1984) explains that the terms confronting and deferment represent the variable style in language, because the components of the sentence move from technique to technique, from style to style, or from usage to usage, by redirecting the words from their original positions for some purposes. This redirection is considered an artistic entity where the author intends to create a distinct artistic image.

Sultan (1993) defines confronting as a change in word order that is the word leaves its position in the front to be occupied by another word to serve a rhetorical purpose, which it would not have performed if it had stayed in its position.

Confronting, as it is called by Amayrah (1984), is the transfer of a morpheme from its original position to a new one. That is changing the pattern of the sentence, and moving its meaning to a new one referred to the first by one of the elements of transformation. Because the speaker has the right to use the technique of confronting, so he puts it in initial position, or he has the right to use the technique of deferent, so he puts it in final position to reveal and arrange the meaning in the sentence.

According to Al Samara'ae (2000), the possibility of confronting and deferring sentence elements is one of characteristics of Arabic language. It helps a writer or speaker confront for semantic and syntactic purposes, chronological order or order of significance. There is, however; a situation in which fronting does not occur. That is, a sentence element's usual position is maintained.

Moreover, according to Western scholars such as Noam Chomsky, confronting and deferment are defined as Hysteron Proteron. This term is taken from Greek to refer to a [rhetorical](#) device that occurs when the first key word of the idea refers to something that happens temporally later than the second key word. The goal is to draw attention to the most important idea by placing it first. An example of Hysteron Proteron used in everyday life is the common reference to putting on one's "*shoes and socks*", rather than "*socks and shoes*". By this deliberate reversal, Hysteron Proteron draws attention to the important point, so giving it primacy. It is a form of [Hyperbaton](#), which describes general rearrangements of the sentence (Smyth, 1920).

An example from the Quran is provided to show Hysteron's Proteron, verse number 89-90 from Sura Al Anbiyaa number 21 says that even though Zechariah was very old and his wife was barren, God heard Zechariah's prayer for a son (McAuliffe, 2006).

﴿ فَاسْتَجَبْنَا لَهُ، وَبَشَّرْنَاهُ مِنَ الْغَمِّ، وَكَذَلِكَ نُصَيِّحُ الْمُؤْمِنِينَ ﴾ ﴿٨٨﴾ الأنبياء: ٨٨ (7)

(And Zachariah, when he cried unto his Lord: My Lord! Leave me not childless, though Thou art the best of inheritors) (Meanings of the Holy Quran: Al Anbiyaa 21: 89: Pickthall: 103)

﴿ فَاسْتَجَبْنَا لَهُ، وَوَهَبْنَا لَهُ، يَحْيَىٰ، وَأَصْلَحْنَا لَهُ، زَوْجَهُ، إِنَّهُمْ كَانُوا يُسْـَٔرِعُونَ فِي الْأَخْيَارِ، وَيَدْعُونَنَا رَغَبًا وَرَهَبًا، وَكَانُوا لَنَا خَاشِعِينَ ﴾ ﴿٩٠﴾ الأنبياء: ٩٠ (8)

(Then We heard his prayer, and bestowed upon him John, and adjusted his wife (to bear a child) for him. Lo! They used to vie one

with the other in good deeds, and they cried unto Us in longing and in fear, and were submissive unto Us) (Meanings of the Holy Quran: Al Anbiyaa 21: 90 Pickthall: 103)

In (7) and (8), the sequence should, one thinks, be: (We heard his prayer; and his wife (to bear a child) was adjusted for him and John (having done so) and bestowed upon him). In these two verses, the reversal of the intended sequence 'Hysteron Proteron' indicates immediacy: the prayer of Zechariah was heard without any pause at all, so that the detail itself, modified for him by his wife (to bear a child), was not permitted to interfere between the prayer and its acceptance (Ibid).

(9) 'أَنَا سَعَيْتُ فِي نَجَاتِكَ' ' I make efforts for your success'.

In (9) the subject 'أَنَا' is confronted on the verb 'سَعَيْتُ' for specifying, that is to get the benefits of being alone in pursuit rather than being part of a group (Ibid).

2.3 Confronting and Deferent in Glorious Quran

The Glorious Quran depicts and organizes linguistic elements of the sentence in a magnificent and vital way. In other words, by highlighting the role of a specific element by putting it first, the sentence's focus can provide extra meanings to the sentence.

Al Jerjani investigated by Shaker (1991) shows that confronting and deferent already have significant benefits and magnificent objectives in a chapter on 'confronting and deferent'. He shows how the user of a literary work that involves confronting or deferent might see and enjoy the beauty and interest inherent in such a text. According to Al Zarkashi investigated by Ibrahim (1957), confronting and deferent represent the rhetorical method that Arabs used to demonstrate their knowledge of fluency and command of speech and it has a better place in the heart.

Al Medani (1993) indicates that an Arabic sentence has a unique structure that should be noted when organizing its components, as well as a number of probable secondary possibilities that help confront what should be deferred for specific rhetorical and stylistic reasons in the first position. As a conclusion, he argues that a rhetorician who attempts great writing must confine himself to the technique of ordering sentence elements, and so does not refer to the probable secondary possibilities until he is obliged to do this for linguistic or aesthetic purposes.

Al Refa'ae (2007) describes the technique of words confronting and deferent in the Glorious Quran. It has the effect of the image in modifying the meaning according to the shift in the place of the word with the form of the structure. The technique of confronting and deferent must have specificity for the appearance of this duality in the Glorious Quran. In confronting and deferment, each phrase has its

meaning. In addition, any shift in the position has its significance and goal. Hence, the Quranic word differs from other words in that it conveys distinctive dynamic ideas, images, and meanings that offer the text an exceptional aesthetic in its context, as if this position was constructed specifically for that word.

3. Methodology

The researcher adopted Palmer (1981), Quirk et al. (1985), Al Museeri (2005), and Hammami et al. (2008) to analyze the data in a qualitative method. To analyze the data in this study, the researcher would take several steps. The researcher categorized confronting and deferent based on Quirk et al. (1985) and Palmer (1981). Sentence components in which confronting and deferent take place were also discussed within the light of these models' assumptions. The researcher also utilized Al Musseri (2005) and Hammami et al. to identify the components that can be involved in confronting and deferent such as subjects, verbs, adjectives, adverbs, etc. Moreover, confronting and deferent were also discussed in terms of the sentence components involved such as nominal sentences; verbal sentences, affirmative, and negative sentences. The semantic implications targeted in confronting and deferent in Quranic verses were also identified. For this purpose, the researcher asked the assistance of two academicians; one specialized in Arabic Language studies and another one specialized in Quranic studies. Their assistance was very necessary due to the sensitivity of the text analyzed in the study. The researcher held several sessions with these professors to consult them regarding the implications inferred by the researcher and the functions of confronting deferent attempted in the Quranic verses analyzed.

4. Results and Discussion

4.1 Confronting and Deferent in Arabic and in the Glorious Quran

The Glorious Quran portrays and organizes linguistic constituents of the sentence in a very important and majestic style. In general, word order serves a phonological as well as a meaningful purpose. The word order may be changed not only in terms of rhythm and aesthetics, but also in terms of sensation and mental values. Finally, these may correspond to sound devices that give the Quranic verse its final shape, so confronting and deferent serve more than just musical or aesthetic purposes. In other words, the sentence's emphasis can add additional meanings to the sentence by emphasizing the role of a specific element via placing it first.

The following is an analysis of Quran verses, which have confronting and deferent of several sentence elements and in different sentence components. The function of each case of confronting and

deferent will be identified as well. For example, the following verse has confronting of the object (أَبَشْرًا).

قَالَ تَعَالَى: ﴿فَقَالُوا أَبَشَرًا مِّمَّا وَحَدًا نَتَّبِعُهُ إِنَّا إِذَا لَفِيَ ضَلَالٍ وَسُعْرٍ ﴿٢٤﴾ الْقَمَر: ٢ (10)

(For they said: Is it a mortal man, alone among us, that we are to follow...) (Meanings of the Holy Qur'an: Al-Qamar, 54:24. Pickthall, 173)

Here, the object (أَبَشْرًا) has changed its normal position, which is to be after the subject. Thus, the focus is changed from the verb into the object (أَبَشْرًا). Thus, changing the word order of the object and starting with hamzat al-istifhaam (interrogation hamza) give it more emphasis because disbelievers were denying the idea that the prophet is a human being. They say that how could we follow a human; we should rather follow an angel as evident in their speech. The same is true in the following verse.

قَالَ تَعَالَى: ﴿... قَالُوا إِنْ أَنْتُمْ إِلَّا بَشَرٌ مِثْلَنَا... ﴿١٠﴾ إِبْرَاهِيم: ١٠ (11)

(...They said: Ye are but mortals like us....) (Meanings of the Holy Qur'an, Ibrahim, 14:10. Pickthall, 77)

4.2 Confronting and Deferent in Nominal Sentences (Subject and Predicate)

Confronting and Deferent are stylistic rhetorical devices, in which one item (subject, object, etc.) is postponed for linguistic and semantic reasons. There are numerous instances and citations in the Glorious Quran where confronting and deferent play an important role. It is the ability of the speaker to use expressions to convey the purpose of words in expressing meaning by extensions and shades.

One of the cases of confronting the subject (المبتدأ) or deferring the predicate (الخبر) is if the predicate is preceded by the particle (إلا). In the above verse, the predicate (بَشَرٌ) is deferred since it is preceded by the particle (إلا).

قَالَ تَعَالَى: ﴿..... وَبَشِيرِ الَّذِينَ ءَامَنُوا أَنْ لَهُمْ قَدَمٌ صَدَقِ عِنْدَ رَبِّهِمْ قَالَ الْكَافِرُونَ إِنَّ هَذَا (12)

لَسَجْرٌ مُبِينٌ ﴿٢﴾ يُونُس: ٢

(....saying: Warn mankind and bring unto those who believe the good tidings that they have a sure footing with their Lord...) (Meanings of the Holy Qur'an: Yunus, 10:2. Pickthall, 62)

Confronting has several benefits for the overall beauty of the sentence because it softens the location. Grammatically speaking, the normal sequence of the preceding verse is (عند) (أَنْ لَهُمْ قَدَمٌ صَدَقِ). (عند) (رَبِّهِمْ) is confronted. Here, switching of position for this verse is for a semantic reason. It moves the focus to (قَدَمٌ صَدَقِ), which carries the most important idea in the text. Allah Almighty intends to put much emphasis and wants to attract believers' attention to their reward in

Paradise. The idea that grammar may receive less attention when the case is about rhetoric has been reported by Al-Jerjani, investigated by Khafaji (1969).

4.3 Subject Confronting and Verb Deferent (Nominal Sentence)

In Arabic, the subject usually falls after the verb. In a nominal sentence, this is the usual grammatical position of the subject. The subject is confronted in the following examples for stylistic reasons.

قَالَ تَعَالَى: ﴿ أَفَأَنْتَ تُسْمِعُ الصُّمَّ أَوْ تَهْدِي الْعُمْىَ وَمَنْ كَانَ فِي ضَلَالٍ مُّبِينٍ ﴾ الزخرف: ٤٠ (13)

(Canst thou (Muhammad) make the deaf to hear, or canst thou guide the blind.....) (Meanings of the Holy Qur'an: Az-Zukhruf, 43: 40. Pickthall, 158)

In this verse, the subject (أَفَأَنْتَ) is confronted. The normal word order of the subject is (أَتَسْمَعُ الصَّمَّ أَوْ تَهْدِي الْعُمَى). There are no stylistic or rhetorical functions in the preceding word order. That means, confronting the subject serves a rhetorical purpose, since confronting either the verb or the noun has semantic purposes that are significant in understanding the intended meaning.

4.4 Confronting and Deferring the Object

It is possible to confront and defer the object before the subject when there is no ambiguity in context, if there is an element in the sentence that separates the subject from its object, and if the focus is on the latter. Confronting and deferring the object is obligatory in following cases:

1. When the subject has an attachment of pronoun referring to a preceding object;

قَالَ تَعَالَى: ﴿ وَإِذْ أَبْتَأَىٰ إِبْرَاهِيمَ رَبُّهُ... ﴾ البقرة: ١٢٤ (14)

(And (remember) when his Lord tried Abraham with (His) commands....) (Meanings of the Holy Qur'an: Al-Baqara, 2: 124. Pickthall, 6)

قَالَ تَعَالَى: ﴿ يَوْمَ لَا يَنْفَعُ الظَّالِمِينَ مَعَذِرَتُهُمْ وَهُمْ لَآئِعَةُ وَلَهُمْ سُوءُ الدَّارِ ﴾ غافر: ٥٢ (15)

(The day when their excuse availeth not the evil doers... (Meanings of the Holy Qur'an: Al-Mu'min, 40: 52. Pickthall, 152)

Here in the two preceding verses, confronting and deferring the objects (إِبْرَاهِيمَ) and (الظَّالِمِينَ) are necessary because the subjects (رَبُّ) and (مَعذِرَةٌ) have an attached pronoun referring to the object. This may explicate the meaning of the two verses. That means, the objects (إِبْرَاهِيمَ) and (الظَّالِمِينَ) are confronted over the subjects (رَبُّ) and (مَعذِرَةٌ) because delaying them must be concealed before they are mentioned.

2. When the subject is enclosed and preceded by (إِنَّمَا). This particle (إِنَّمَا) is used to emphasize of the subject.

قَالَ تَعَالَى: ﴿..... إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ ﴾ فاطر: ٢٨ (16)

(...The erudite among His bondsmen fear Allah alone...)
(Meanings of the Holy Qur'an: Fatir, 35:28. Pickthall, 139)

If the particle (إنما) is used in the verb phrase, it will support the subject or object by confronting or deferring them. The particle (إنما) in this verse is used to highlight the subject (العلماء) in this context.

3. When the subject is enclosed or preceded by the conditional (إلا) as in the verse;

قَالَ تَمَّانٌ: ﴿الَّذِينَ يُبَلِّغُونَ رِسَالَاتِ اللَّهِ وَيَخْشَوْنَهُ وَلَا يَخْشَوْنَ أَحَدًا إِلَّا اللَّهَ وَكُنْ بِاللَّهِ حَسِيبًا﴾ (17)
الأحزاب: ٣٩

(Who delivered the messages of Allah and feared Him, and feared none save Allah. Allah keepeth good account). (Meanings of the Holy Qur'an: Al-Ahzab,33:39. Pickthall, 134)

Here, the preceding verse has exception particle (إلا), and it is necessary to postpone or change the position of the subject to be final.

4.5 Confronting and Deferment in Negation

Negation can be made with a variety of particles such as (لا، ما، الخ (ليس، ... الخ any constituent (the subject, verb, and object) may be negated by these particles. Moreover, negation generally involves the confronting of any of these constituents.

1. When an implicit or explicit subject is negated by the particle (ما), it should be confronted in front of the verb in the initial position, as in:

قَالَ تَمَّانٌ: ﴿لَئِنْ بَسَطْتَ إِلَيَّ يَدَكَ لِتَقْتُلَنِي مَا أَنَا بِبَاسِطٍ يَدِيَ إِلَيْكَ لِأَقْتُلَكَ إِنَّي أَخَافُ اللَّهَ رَبَّ﴾ (18)
الْعَالَمِينَ ﴿٢٨﴾ المائدة: ٢٨

(Even if thou stretch out thy hand against me to kill me, I shall not stretch out my hand against thee to kill thee, lo! I fear Allah, the Lord of the Worlds) (Meanings of the Holy Qur'an: Al-Maidah, 5: 28. Pickthall, 33)

The negative particle (ما) may appear after the verb rather than the subject in some cases. In the following verse, negation is directed only to the verb and the confronted subject (Al-Museeri, 2005).

2. The negative particles (لا و ليس) may negate the subject that is often confronted in the initial position to emphasize its role. Because the subject is really important, it is confronted in order to highlight its importance, as in the following verse.

قَالَ تَمَّانٌ: ﴿وَاتَّخَذُوا مِنْ دُونِهِ ءَالِهَةً لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ وَلَا يَمْلِكُونَ لِأَنْفُسِهِمْ ضَرًّا وَلَا نَفْعًا وَلَا يَمْلِكُونَ مَوْتًا وَلَا حَيَاةً وَلَا نُشُورًا﴾ (19)
الفرقان: ٣

(Yet they choose beside Him other gods who create naught but are themselves created, and possess not hurt nor profit for themselves, and possess not death nor life, nor power to raise the dead) (Meanings of the Holy Qur'an: Al-Furqan, 25: 3. Pickthall, 112)

قَالَ تَعَالَى: ﴿ * لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ ءَامَنَ (20)

بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ ... ﴿ ١٧٧ ﴾ البقرة: ١٧٧

(It is not righteousness that ye turn your faces to the East and the West; but righteous is he who believeth in Allah and the Last Day and the angels and the Scripture and the Prophets;...) (Meanings of the Holy Qur'an: Al-Baqara, 2: 177. Pickthall, 8)

Because the subjects (هُم) and (الْبِرِّ) in the preceding verses have such an important and essential meaning in the verse, they have been confronted on the verb.

4.6 Confronting and Deferent of Pronouns

Confronting and deferring pronouns are also frequent in the language of Holy Quran. The following example represents different cases of pronouns confronting and deferent. When the pronoun appears initially for emphasis, it may be non-attached.

قَالَ تَعَالَى: ﴿ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿ ٥ ﴾ الفاتحة: ٥ (21)

(Thee (alone) we worship; Thee alone we ask for help. Show us the straight path) (Meaning of the Holy Qur'an: the Opening, 1: 5-6. Pickthall, 1)

The preceding verse is originally (نَعْبُدُكَ وَنَسْتَعِينُكَ). The pronoun (الكاف) operates as the object in this verse. When the emphasis shifts to this pronoun, however, it should be confronted at the beginning of the verse. Therefore, both linguistically and eloquently, this confronting of the verbs (نَعْبُدُ) (worship) and (نَسْتَعِينُ) (get assistance) is required. The reason for this is that only Allah is worthy of worship.

4.7 Confronting and Deferent of Prepositional Phrases

In the normal sentence structure, prepositional phrases come at the end of a sentence. Sometimes, prepositional phrases can be confronted for semantic, syntactic, and rhetorical purposes.

قَالَ تَعَالَى: ﴿ ... عَلَى اللَّهِ تَوَكَّلْنَا رَبَّنَا أَفْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَأَنْتَ خَيْرُ الْفَاتِحِينَ ﴿ ٨٩ ﴾ (22)

(...In Allah do we put our trust...) (Meanings of the Holy Qur'an: Al-A'raf: 7: 89. Pickthall: 48)

In verse above, the prepositional phrase (عَلَى اللَّهِ تَوَكَّلْنَا) is confronted for semantic purposes. That is, trust and confining should be only to Allah Almighty.

4.8 Confronting and Deferent of Adverbs

In Arabic, the adverb appears at the end of the sentence, since it serves as the sentence complement. This order is appropriate in terms of both functionality and logic. However, the adverb can come first for linguistic reasons such as emphasis. This technique can be used in the Glorious Quran to emphasize the role of a specific component.

قَالَ تَعَالَى: ﴿ * وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ ... ﴿ ٥٩ ﴾ الأنعام: ٥٩ (23)

(And with Him are the keys of the invisible. None but He knoweth them) (Meanings of the Holy Qur'an: Al-An'am: 6: 59. Pickthall: 40)

Here, the adverb (عِنْدَهُ) is a semi-sentence related to the confronted predicate that has been deleted. However, its position is changed as a subject for linguistic and stylistic reasons. Allah Almighty emphasizes the idea that everything belongs to him. For this reason, it is necessary to confront the adverb (وَعِنْدَهُ) in order to give more emphasis.

4.9 Confronting the preposition phrase on the adjective

In Arabic, the adjective should always be followed by its substantive (descriptive), but if the substantive is confronted on the adjective, it will lose its meaning.

قَالَ تَعَالَى: ﴿وَإِذْ نَجَّيْنَاكَ مِنْ آلِ فِرْعَوْنَ يَسُومُونَكَ سُوءَ الْعَذَابِ يُدَبِّحُونَ أَبْنَاءَكَ وَيَسْتَحْيُونَ نِسَاءَكَ وَفِي ذَٰلِكُمْ بَلَاءٌ مِّن رَّبِّكَ عَظِيمٌ ﴿٤٩﴾ البقرة: ٤٩

(And (remember) when We did deliver you from Pharaoh's folk, who were afflicting you with dreadful torment, slaying your sons and sparing your women: that was a tremendous trial from your Lord) (Meanings of the Holy Quran: Al Baqara: 2: 49. Pickthall: 1)

The word order for this verse is 'بلاءٌ عظيم من ربكم'; therefore the preposition phrase (the substantive) 'من ربكم' is confronted on the adjective 'عظيم'. That means the focus is on the substantive 'بلاءٌ' rather than the adjective 'عظيم'.

5. Conclusions

In relation to the analysis and discussion presented throughout this work, several conclusions have been identified. They are illustrated as follows:

First: Confronting and deferent are significant linguistic processes in both English and Arabic. They are among various strategies used to achieve variety in communication and expression. Although there are numerous variations between the two languages in this sense, they also have some similarities. Among these similarities is that both languages involve the shifting of components into the beginning or final position to achieve specific goals.

Second: Confronting and deferent are two separate language processes that have been examined and considered in different types of discourse in English. As has already been observed, the use or application of one of them is completely unrelated to the application of the other, even if the motivations for doing so are usually the same. Otherwise in Arabic, the two processes are grouped and handled together under the heading of confronting and deferent. Sometimes, the application of confronting or deferent is mandatory, while in other cases it is optional. That is to say, they are described in terms of whether or not they may or have to be used in reference to the specified meaning relations.

Third: Confronting and deferent, in both languages, have a significant impact on the identification of theme, rheme, topicalization, thematization, extraposition, as well as the sharing of data. These two techniques describe where new and old data should be positioned, and that new information is often priorities. As a result, using confronting and deferent techniques makes it easier for language learners and users to distinguish newer and thus more essential information.

Fourth: It has already been observed that in Arabic, there are more opportunities for initial or final movements of sentence elements. It has already been shown that the same component, for example, the object, could dominate specific positions in some cases or should dominate others in other cases depending on the other components involving it.

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