

UNIVERSITY OF ALGIERS 02

FACULTY OF LETTERS AND LANGUAGES

DEPARTMENT OF ENGLISH

*Exploring Cohesion and Coherence in the English Translation
of Sūrat Al-Isra', Chapter 17 of the Qur'an, by Saheeh
International*

*Dissertation Submitted in Partial Fulfillment of the Requirements for
the Magister Degree in English Linguistics and Didactics*

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2014

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Declaration

I hereby declare that the content of this dissertation is entirely the result of my investigation and that due reference is made, whenever necessary, to the work of other researchers.

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Acknowledgments

Writing this dissertation was only possible with the support of a number of people to whom I want to give my acknowledgments. First and foremost, I would like to express my deepest gratitude to my Supervisor Professor Hamitouche for helping me accomplish this thesis by giving me her expert advice and most of all for her patience.

I feel the deepest respect and gratitude to Professor Mehamsadji and Professor Bensafi for accepting to read and discuss my work, and for their valuable advice and comments which helped me refine my work.

Special thanks to all my teachers who have taught me how to do a research and who have been supportive with their fruitful and altruistic directions, especially my linguistics' teachers Mrs. Bakiri, Mrs. Raoud, Mrs. Besai and again Miss. Hamitouche, to whom goes the merit of making us appreciate this science and feel the necessity to contribute to its development.

I would like to give a special hearty thanks to my First Year teacher of written expression, Mrs. Ouafi whom I consider a true example of a hard working researcher, a good teacher and a wonderful human being.

I would like to thank my friends Sara, Lina, Rabha, Hanan, Chahinez, Lillian and Saida and to my colleague Nora, who have always believed in me and supported me in all the possible ways.

Finally my biggest thanks go to my family without whom this dissertation could not have been written. My father, my mother, my brothers, and my brothers in law, my sisters in law and most of all my sisters.

Dedications

To my parents Hassan and Rahma

To My seven beloved sisters

For you are the ones who made this possible.

And you are the ones who will appreciate it more than anyone else.

For your dedication to my education

Your support and your unconditioned love

And for you making my life worth living

With all my love and gratitude

To Ines . . .

Abstract

The present research investigates cohesion and coherence in one of the accurate and acknowledged English translations of the Qur'an, Saheeh International. It uses a synthesis of the Islamic theories of *na m* and *al-munāsaba* and modern discourse analysis theories of cohesion and coherence to examine their patterns in one of the Qur'anic chapters, *Al-Isra*'. *Sūrat Al-Isra*', as any other Qur'anic *sūra*, is characterized by a complex structure and an inimitable linguistic composition, the essence of which is the unique textual relations, particularly coherence. Captured by the Qur'anic sublimity and unique genre and assuming that understanding cohesion and coherence relations will deepen our interpretation and comprehension of the Qur'anic texts, and expand our knowledge about its textual relations, this research comes as humble attempt to analyze cohesion and coherence in the *sūra* in relation to its thematic progression, with regard to its order in the Qur'anic discourse and its historical context. The research goes through a detailed account of the cohesive devices, with emphasis on the most frequent and significant ones to the creation and recovery of coherence. Moreover, it focuses on the text's underlying semantic relations represented by the study of *na m* and *al-munāsaba*. In other words, the current study examines coherence at different levels, using various elements (cohesion, semantic coherence, thematic development, *al-munāsaba*, context), with a stronger emphasis on cohesion, since it constitutes the basis of the study of coherence in the Qur'an.

List of Abbreviations

Id: Latin abbreviation meaning “in the same place/ on the same page”

Inf: Latin Abbreviation meaning that information will be further explained and appear in a later note in the text.

PBUH: Peace Be Upon Him.

SI: Saheeh International.

Sup: Latin abbreviation meaning that information have been further explained in an earlier note the text.

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أ	ب	ت	ث	ج	ح	خ	د	ذ	ر	ز	س	ش	ص	ض	ط	ظ	ع	غ	ف	ق	ك	ل	م	ن	ه	و	ي
'	b	T	th	j	kh	dhd	r	z	s	sh							gh	f	Q	k	l	m	n	h	w	y	

2. Vowels

2.1. Short Vowels:

Name	Trans.	Value	Fully <u>Vocalized</u> Text
fat ah	<i>a</i>	/a/	َ
amma	<i>u</i>	/u/	ُ
kasrah	<i>i</i>	/i/	ِ

2.2. Long Vowels:

Name	Trans.	Value	Fully <u>Vocalized</u> Text
fat ah 'alif	<i>ā</i>	/a /	آ
fat ah 'alif maq ūrah	<i>ā</i>	/a /	أى
ammah wāw	<i>ū</i>	/u /	أو
kasrah yā'	<i>ī</i>	/i /	أى

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General Introduction

The Qur'an represents the supreme authority in Islam, being the major source of the Islamic creed, ethics, laws and guidance. It is the speech of the creator revealed to the Prophet Muhammad Peace Be upon Him (PBUH) in word and meaning, an everlasting miracle with an inimitable nature. The Qur'anic style, structure and linguistic composition represent the essential components of this inimitability. Indeed the Qur'anic discourse is a unique, sensitive genre that exemplifies an excellent literary beauty and sublime rhetoric (Baqilānī (950-1013), Jurānī (471-1078), khaṣṣabi (931-998) Al-rāzī (606-1209), Gibb, Stubbe, and Robinson 1980). In fact, the investigation of textual relations in the Holy Book, mainly the study of coherence, is one of the most developed areas of Qur'anic studies. Coherence in the Qur'an has always been a major source of debate from the dawn of Islam until the 21st century, especially after the spread out of Qur'anic translations, the study of which has become a central part of this debate.

The current research contributes to this debate by exploring and analyzing cohesion and coherence in the English translation of *sūrat Al-Isra'*. The aim is not to ask whether the Qur'an possesses coherence or not, or to compare between the Arabic text and English translation of the *sūra*. Instead, it is to examine Qur'anic cohesion and coherence relations in one of the modern popular English translations; Saheeh International (SI). It adopts an integrated approach of the Islamic theories of coherence, which come under the analysis of Qur'anic *Na m* (order, arrangement, and organization) and *al-munāsaba* (suitability or correspondence), and modern discourse theories of cohesion and coherence.

Scholars (Muslim, western and orientalist) have approached the study of coherence in the Qur'an (*na m*) differently. For instance, Muslim studies have been faith based. Muslim scholars have tried to explain the coherent relations between the Qur'anic verses, *sūras* and

themes using both linguistics and exegesis (interpretation). This has been discussed in relation to the historical context of the Holy Book and reasons of revelations.

Some non-Muslim writers and translators, on the contrary, have been mainly concerned with the overall linguistic meanings of the *sūras*. Yet, they have been confused by the difficulty of the Arabic rhetoric and diversity of the Qur'anic contexts (reasons and time of revelation, *Sunna*, *Riwayat*). Moreover, there is a noticeable shift of topics, repetition of verses, and a clear difference between the order of revelation and the order of recitation of the verses in the Qur'an, which have led some of them, such as Carlyle (1971), Merrill (1970), and Hirschfeld (1971), to conclude that the Holy Book lacks coherence. However, for the Muslim authors and interpreters, such conclusion is definitely the result of the loss of meaning in early western translations of the Qur'an.

As a matter of fact, the Qur'an is a book that has been translated into more than 114 languages, among which are most of the European languages, of which the largest number of translations has been brought out in English, German and French. English is deemed the most important language for Muslims; first, because of the British Empire, which after the Ottoman Empire has had the largest number of Muslims, and second because of the growing interest and value of the English language (over 375 million people speak it as a first language, and almost one billion when combined with second language speakers) (English Language. Columbia U.P. 2005. Retrieved 26 March 2007). In fact, the Qur'an is read in more than 88 countries around the world in English; hence a need to present faithful and authentic studies of the current translations arises.

Indeed, translation has played an increasingly significant role in the exchange of knowledge and culture amongst different people over the past few centuries. It has had an effect on the transfer of religious ideologies around the world as well. The English

translations have been among the most accurate and readable versions due to the status of the English language in the world. Therefore, we have been interested in analyzing SI translation.

One of the central aspects of such analysis is that of Qur'anic textuality precisely cohesion and coherence. The latter are vital elements to the comprehension and interpretation of any given discourse. The Importance of these elements has been emphasized by many scholars such as (De Beaugrande & Dressler 1981, Carter 1987, Halliday and Hassan 1976, Bell 1991, and Van Dijk 2004, Hoey 1991, Charolles 1983, Newmark 1987). Likewise, the relevance of the two concepts to translational context has been described and discussed from various angles (Blum-Kulka 1986, Hatim and Mason 1990, Baker 1992, and Gerzmisch-Arbogast 1999, Hussein Abdel Raouf 2001, Nash 1980, and Armstrong 2005).

Bell (1991) noted that the translator's communicative competence is made up of various kinds of linguistic and social knowledge in both the source and the target language, and one aspect of this knowledge that the translator must possess, is the cognition of cohesion and coherence the search of which is a general principle in discourse interpretation. Taboada (2004) remarked that the status of English as the Lingua-Franca of the modern world has made research into coherence and cohesion strategies in English discourse relevant to all spheres of human communication.

However, our decision to investigate the translation of *sūrat Al-Isra'* instead of the original text in Arabic has come after a considerable thinking about several aspects.

On the one hand, we have been concerned about the sensitivity of the Glorious Book, its inimitable linguistic features and rhetoric and the differences of its interpretations. In addition to the uniqueness, genius and flexibility of the Arabic language which is an integral component of the Qur'anic message and the different syntactical and grammatical structures and preferences of Arabic and English. Moreover, the possible shifts and changes that may

occur both on the surface level (cohesion) and on the deep level (coherence) during the translation.

On the other hand, we have taken into consideration the importance of translation in transmitting God's message and spreading Islamic faith and the fact that some modern translations, especially the English renditions of the Qur'an are widely approved by Muslim jurists and interpreters for preserving Qur'an's structure and meaning. Furthermore, and most importantly, translators and Qur'an linguists have investigated various translations, often under comparative studies which, for us, would limit the scope of analysis, since we aim at providing a detailed analysis of cohesion and coherence in SI translation.

Considering all the aspects above, we have decided to analyze cohesion and coherence in SI translation with reference to the Arabic text, whenever we feel the necessity, as well as to exegesis books which both provide us with the information needed for deeper understanding of textual relation in the translated text, and for more reliable and valid analysis of cohesion and coherence.

The current study examines cohesion and coherence in SI translation of *sūra*17, with a major focus on cohesion (inf) based on these broad research questions:

1. How is cohesion expressed in SI translation of *sūrat Al-Isra*’?
2. How is coherence expressed (carried, conveyed) in SI translation of *sūrat Al-Isra*’?
3. What is the effect of the contextual information on the creation and recovery of coherence in the *sūra*’?

This thesis is based on the three broad research questions stated above. It consists of four main chapters. Chapter one highlights the theoretical background of the present study. It provides a historical account of the study of coherence in the Qur'an, i.e the Islamic theories of *na m* and *al-munāsaba*. It, also, contains a discussion about the translatability of the

Qur'an, showing the different types of translations and commenting on their permissibility and a review of some of the most accurate and widely approved English translations, justifying the choice of the version used in this research.

Then, it spells out some modern discourse analysis theories of cohesion and coherence. We have considered but those which could be linked to the Islamic theories discussed in the previousioly.

Chapter two is devoted to the research methodology. It explains the approach adopted to analyze cohesion and coherence in the text. It also provides a description of the procedures used to answer each research question.

The third chapter covers to the analysis of cohesion in SI translation of *sūrat al-Isra'*. It handles the analysis of grammatical and lexical cohesion in the *sūra*. The results are categorized, tabulated and followed by notes and discussions, with relation to the theoretical information explained in chapter one.

Chapter four outlines the analysis of coherence in SI translation of the *sūra*. First, it draws the link between coherence and the analysis of cohesion. Then, it moves to examining semantic coherence from various angles; *al-munāsaba*, *na m*, and contextual effect. Each aspect is treated separately, followed by a summary and a conclusion.

Last, a general conclusion is yield, in which we summarize our findings, point out the possible implications of our findings, expose the limitations of this research and give some suggestions for further related investigations.

Chapter 01

Theoretical Background of the Study

Introduction

The translation of the Holy Book has been one of the most controversial issues among Muslim scholars since the dawn of Islam. After the death of the Prophet (PBUH), the duty of preaching God's message was passed to his companions and their followers, who had to deal with a larger number of non-Arabic Muslims. Thus, the translatability of the Glorious Book has been discussed objectively and carefully by Muslim Jurists of the classical period as well as by non Muslim scholars and writers. Soon, translational studies of the Qur'an have been linked to the various Qur'anic sciences, such as rhetoric, linguistics, jurisprudence, and most importantly to the field of discourse analysis, particularly the analysis of cohesion and coherence.

The purpose of this chapter is to present an overview of the Islamic theories of coherence in the Qur'an and link it to modern discourse analysis theories of cohesion and coherence. This is done in the light of a brief discussion about the Qur'anic translatability.

1.1. Qur'an and Translation: the Translatability of the Qur'an

Some deny the permissibility of translating the Holy Book. Yet, reasons of this opposition vary. For instance, some well known interpreters and *muftis* strictly oppose the process of translation believing that the Arabic language cannot be translated into any other language, still less to translate the Arabic of the Qur'an (Ibn Qutaibah 835, Al-Ghazali 1072, Tibawi 1962). They argue that the Arabic of the Qur'an is characterized by syntactic, semantic, rhetoric and cultural features that are distinct from other types of discourse. Thus, any change of words would affect the divine attributes of the word of God. Ibn Qutaibah (b.213 A.H), a philologist of a Persian origin, claims that no translator is able to put the

Qur'an into any other language, in a manner similar to the translation of all God's books into Arabic, for the languages of the non-Arabs are not as rich as that of Arabs in Metaphor. Al Ghazālī, upholding to the view of Abu Ubaidā and Asha-shafi'i, argues that any attempt to render the words of God to any other language is not acceptable. He believes that there is nothing but Arabic in the Qur'an, therefore the danger of changing the wording of the book should be avoided by strict adherence to the Arabic.

Others focus on the loss of the spiritual effect of the Qur'an when translated. Bultmeier (2004), a German researcher and critic, supports Pickthall in saying that the Qur'an has an inimitable symphony, the very sound of which moves men to tears and ecstasy, and that the translation would lead to the loss of this symphonic effect. Guillaume (1990) adds "*the Qur'an is one of the world classics, which cannot be translated without grave loss, it has a rhythm of peculiar beauty and cadence that charms the ear*" (cited in Al Jabar 2008: 21).

Some, after their experience in translation, have concluded that the Qur'an is the least translatable text (Arberry 1957, Pickthall 1930 and Irving 1985). They claim that each time one returns to the Qur'an, he finds new ways for interpreting it. Besides, it is impossible to find any language which is able to find equivalent expressions to the "*lofty language of the Quran*" (Irving 1985: 27 cited in Al Jabar 2008: 19).

Despite the opposition of these scholars, Qur'anic translation is widely approved by the consensus of the majority of the Muslim jurists and muftis (Al Marāghī 1936, Abou Sheishaa 2001, Al Shātīb 790, Al Zamakhshar 1144, Shatūt and Bakhit 1915, 1920, Rashīd Ridā 1926 et al). Al Zamakhshar emphasizing the universality of the prophet's message, being sent to all humankind, has concluded that the revelation could have either been sent in all the tongues or in one of them, he continues:

But there was no need for it to be revealed in all language, since translation make up for that . . . It remains for it to be revealed in one tongue, and the worthiest was, of course, that of the people of the messenger...who once they comprehend (the revelation) from him, would transmit it and spread it, with translations to explain it as it is witnessed in the use of substitute translations by the non-Arabs nations . . . (Al kash-shaf 1:1607 cited in Tibawi 2004)

In fact, the translation of the Holy Book started from the thirtieth century onward. The need for the translation grew bigger when a large number of non-Arabic speaking people had embraced Islam (18th and 19th C). However, the first attempts were undertaken either by authors without strong background in Islam (mainly missionaries, J. Rodwell & G. Sale 1808-1900; E. Palmer 1840-1882; Sir W. Muir 1819-1905), or by non reputed Muslim scholars (Muhamed Abdul Hakim Khan 1905, Hairat Dehlazi 1912, Mirzal Abu Alfadl 1912).

Hence, it has been necessary for Muslim scholars, interpreters and jurists to provide faithful and comprehensible translations of the Qur'an to clarify the mistakes made by the orientalist and western missionaries in their translations, and antagonize the corrupted ones. Furthermore, it would help spreading the Islamic faith, and give the non- Arabic speaking people the opportunity to understand the meanings of the word of God as revealed to the Prophet peace be upon him (Al Maraghi 1936, Abou Sheishaa 2001). However, a further debate has been over the best approach to translate the sacred texts, which type is tolerated and why.

1.1.1. Types of Qur'an Translations: the most common types are the followings

1.1.1.1. Literal Translation (*Al-Tarjama Al- arfiyyah*): a word-by-word translation, the transfer of the words from the source language to its equivalent of the target language. Where the language of the word should conform to the other in translation and the arrangement must be in agreement. Literal translation of the Qur'an is considered as religiously impossible, thus impermissible. In fact, the transfer of words from one language to another, with all original

word equivalents is impossible in all human languages, still less rendering the words of God with their *i jaz*. Muslim scholars have reached the consensus that any word by word translation would certainly drive away the miraculous aspects of the Holy Book therefore it will lead to the loss of meaning.

1.1.1.2. Thematic Translation (*Al- arjama Al-Ma nawiyya*): replacing the word with similar word/words in the total meaning or near in meaning without conforming to the original word or its organization. Al-Shātibi explains that it is possible to translate the Holy Book, if the absolute meaning alone is considered. A great number of scholars join him, allowing thematic translation. As to avoid error and distortion, such translation needs to be dependent on interpretation of the Qur’anic texts and explanation of their possible meanings. It is called the explanatory illustrative translation, thus we find titles like the message of the Qur’an, The meaning of the Qur’an in English, but not the Qur’an.

1.1.2. Review of Qur’an English Translations

● **Muhammad Marmaduke William Pikhthall; ‘*The Meaning of the Glorious Qur’an*’, (London, 1930):** This version is considered as the first-rate rendering of the Qur’an and one of the most widely used English Translations. It provides scant explanatory notes and background information, which, according to Kidwai (1987), is more useful to uninitiated readers.

● **Abdulah Yusuf Ali, ‘*The Holy Qur’an: Translation and Commentary*’ (Lahore 1937):** Yusuf Ali has been known as one of the few Muslims who enjoyed an excellent command over the English language. This is clearly reflected in his translation which depends on paraphrasing rather on a literal translation, accompanied by copious notes on hell, heaven, jinn, etc. The latter contemplate the pseudo- rationalist spirit of Ali's time, which makes it one of the most popular versions of all times (id).

●**Abdul Majid Daryabadi; ‘The Holy Qur’an: with English Translation and Commentary’ (Lahore, 1941-57):** This version is highly relevant to the traditional Muslim viewpoint. It is supplemented with useful notes on historical, geographical and eschatological issues, which, though not always exhaustive, help clear the doubts of the western communities' readers. Still, according to Kidwai (id), the book contains "*inadequate background information*" about the *sūras* of the Qur’an, and some of the notes need updating.

●**Sayyid Abul A la Mawdudi; ‘The Meaning of the Qur’an’ (Lahore, 1967):** Mawdudi is a well known Muslim thinker, who enjoyed rare mastery over both classical and modern scholarship (Kidwai 1987). He used interpretive translation of the meanings of the Quranic texts. He sets the verses and *sūras* in the circumstances of time, relating their universal message, through exhaustive notes, to the problems of his own time.

●**The Qur'an, By Muhammad. A. S. Abdel Haleem (2005):** is one of the latest English translations by Arab Muslim translators. It is written in new contemporary language that is clear, but keeps all the aspect of the meaning of the original text. This version includes notes explaining geographical, historical and personal allusions, as well as an index in which Qur'anic material is arranged into topics for easy reference.

●**Saheeh International; ‘The Qur’an: Arabic text and English Translation’ (UK 2010):** In 1989 three American converts to Islam joined together to form Saheeh International (Executive Director: Amatullah J. Bantley, Author & Translator: Umm Muhammad, Aminah Assami and English Editor: Mary M. Kennedy). Initially established to edit Islamic literature in English submitted by authors to Dar Abul-Qasim of Jeddah, Saudi Arabia, shortly thereafter the group began to produce material of its own as well. Their most notable work was published in 1997, a translation of the Qur’an’s meanings.

This version is now regarded as one of the most accurate Qur'an translations available. It is widely acclaimed and respected for accurately reflecting Arabic meanings through simple language. It pays great attention to details, which have made it a superior English translation. It has received recommendations by numerous well-known scholars, including Shaykh Muhammad bin Saleh al-Munajjid, Dr. Zakir Naik, Sheikh Yusuf Estes, Dr. Bilal Philips, and Dr. Jamal Badawi. They acknowledge that it is a dynamic presentation of the style and co-ordination of textual representation from the Arabic of the Qur'an in the proper order to English.

Naik explains that, "*The English meaning of the glorious Qur'an by Saheeh International is one of the most authentic and correct translations*". He adds "*The English translation is simple yet accurate and at the same time modern, its exhaustive subject index at the end is very helpful*". Influenced by these recommendations, along with the fact that this translation is one of the most widely available and read versions, this research will primarily depend on Saheeh international translation, '*The Quran with Sūras Introduction and Appendices*' (ed. A.B al- Mehri, UK. 2010).

1.2. Coherence in the Qur'anic Discourse

The study of Coherence in the Holy Book has come under the study of *na m* (organization, arrangement, order) and *munāsaba* (suitability, correlation) which can be traced back to the golden age of the Islamic scholarship. This study is an intersection between linguistics and exegesis. The two terms cover the analysis of both cohesion and coherence. The following part will discuss some of the well known works on Qur'anic *na m*, which have contributed to the shaping of coherence theories in Qur'anic discourse analysis, and which, to some extent, correspond to modern discourse analysis theories.

1.2.1 The Classical Approach to the Study of Coherence in the Qur'an: Qur'anic *Na m*

The idea of *na m* originated from the study of the Qur'anic *i jaz* (the inimitability), in which the Qur'anic structure and the linguistic composition is the essential component. Mir distinguishes two broad categories of this study according to how scholars perceive *na m* in the Qur'an:

a. Those who interpret *na m* as a relationship between words and meanings:

•Al-Khattābi (319-388/931-998); '*kitab Bayan I jaz al-Qur'an*'

Al-Khattābi notes that the Qur'an is inimitable in that "*it employs the most eloquent words in ideal forms of composition, embodying the truest meaning*"(cited in Mir, 1987:11). He argues that words and meanings are held together by *na m* relations, which forces parts of utterance to become well knit. *Na m* is achieved through appropriate word/meaning arrangements. He assumes that the Qur'an itself establishes certain relationships between given words and meanings, and uses them in well organized patterns.

•Jurjāni; '*Ar-risalah ash-shāfiya*'

He defines *na m* in terms of cohesive relations, stating that it refers to "*the relating of words to one another in a way that would establish between them a causal connection*" (cited in *Dala'il al-I jaz*: 43-44). It is achieved through grammatical devices such as ellipsis, repetition, postponing, pre-posing, definiteness, indefiniteness...etc. His focus corresponds to Halliday and Hasan's approach, which consider cohesion as the key factor to the creation of coherence (inf). Zamakhshar has also dealt with the structure of Qur'anic sentences, conceiving *na m* in grammatical and rhetorical terms (cited in *aw iya lil ma'ani* 95).

b. Those who understand by *na m* a linear connection between Qur'anic verses, *sūras*, or verses and *sūras* both:

● **Az-Zarkash (745-794/1344-1391); ‘Al Burhan Fi ‘ulum al Qur’an’**

In this book az-Zarkhashi cites ar-Razi (604) as an outstanding figure, since he is the first to apply the idea of *naḥw* to the whole book. He works on how each verse leads in an unbroken linear connection to the verse after it, and how it relates to the one before it. He does this in the light of the reasons of revelation that links up the verses in question. Building on this view, az-Zarkash identifies two levels of relations within Qur’anic texts; inter-*sūra* level, between *sūras* of the whole book and inter-verse level, between verses of each *sūra*. He integrates *ilm al ma‘ānī* (the study of meaning), grammar and *tafsīr* working both on cohesive ties and coherence relations. He introduces the concept of text relations under the term ‘*munāsaba*’ (concordance or relevance), in which he deals with those verses that show apparent dis-connectivity, where each sentence seems to be independent of the following one, and tries to prove their connectedness using both grammar and stylistics descriptions (Al Awa 2006).

● **Al Biqa‘ī (885H/1480CE); ‘Naḥw al-Durar fī Tanasub al Ayāt wa al-Suwar’**

This book is a Qur’an *tafsīr* based on the relations between verses and what meanings can these relations bring to the whole *sūra*. It accounts for both the structural connections between the verse, what follows it and what precedes it, as well as for the implicit underlying relations that establish the general meaning of the chapter.

● **Suyūṭi (991); ‘Al Itqān fī ‘lūm al Qur’an’**

Influenced by az-Zarkashi; *Imām* al-Suyūṭi discusses *naḥw* under the study of ‘*munasaba*’ (correspondence) between Qur’anic verses and *sūras*. He classifies different types and levels of relations, according to which verses and *sūras* correspond to each other forming a unity. Such relations as: cause-effect, parallel, synonymy, antonym, elaboration, contrast...etc. In addition, he stresses the importance of topic and purpose in the creation of text coherence.

1.2.2. The Modern Approach to the Study of Coherence in the Qur'an

Studies of coherence, in this period (19th, 20th c), are characterized with a central focus on topical and thematic unity (*al wi da al-mawdu iya*) in the individual *sūra*, between paired *sūras* and among groups of *sūras*. Some of its most fundamental works are the followings:

● **'Tadabur-e-Qur'an' (reflections on the Qur'an); by Amin Ahsan Islah (1961)** An eight volume Qur'an commentary; the book's main idea is that the Qur'an is endowed with remarkable coherence relations. It is one of the few works which focus on both thematic and structural coherence (Mir, 1986). Islah divided the Qur'an into seven discrete groups, beginning with one or more Meccan *sūras* and ending with one or more Medinan *sūras*, each *sūra* of which has specific addressees and a central theme around which the contents of the *sūra* revolve. The central theme highlights a particular aspect of the central theme of the group of which the particular *sūra* is the part. This theme is referred to as '*mihwar*' (axis).

● **Sayyid Qutb (1951-1965); 'Fi ilal al Qur'an'**

This is a highly influential work in *tafsir* and text linguistics. Qutb uses the analysis of coherence in the Holy Book as a tool for *tafsir*. He explains that every *sūra* has a central idea, exhibited in different themes. These themes are highly related and are made to elaborate on one central idea, which is referred to as *amud* (pillar). He claims that each individual *sūra* has its own structures of '*itissāq*' (cohesion), rhyme and '*insijām*' (coherence).

Al Awa (2006) points out that despite the fact that Qutb's main interest is to produce an interpretation of the Qur'an; there remain a number of similarities between his work and that of Islah, who is mainly concerned with the "*establishment of a suggested system of coherence*" in the Qur'an (21). Some of these similarities are the followings:

- § They both conceive of the *sura* as a unified text whose parts hinge together within a unique structure. This structure has to be studied thoroughly before one could say that the meaning of any particular *sura* is completely unfold

- § They both believe that each *sura* has some sort of a bed-rock, which underlies its surface and holds together all its constituent passages
- § Therefore they both direct their readings of each *sura* towards the discovery of this bedrock phrasing its meaning in various forms.
- § This phrase could be a sentence or more describing what the interpreter thinks is the main theme of the *sura* its *mihwar*, axis, as Qutb refers to it, or *camud*, pillar, as Islahi calls it. ...
- § Their analysis of the components and underlying thematic structure of *suras* covers the entire Qur'an, for the first time in the history of Qur'anic studies. (21)

●**Neal Robinson (1996); ‘Discovering the Qur’an’**

Robinson focuses on the dynamics of the Qur'anic discourse, showing the differences between Meccan and Madinan *sūras*. His work marks a significant shift in the study of coherence, since it deals with aspects that have not been discussed earlier in details. In fact, Robinson adds a comprehensive analysis of the indications of grammatical and lexical connectives, such as lexical cohesion in its various types, logical relations, references, conjunctions, sound coherence within individual *sūras*, and verse endings (*fawasil al suwar*), using a purely structural/linguistic approach. Besides, his detailed account of several Qur'anic- specific phenomena, help solve many problems encountered by translators (use of references, ellipsis ...etc).

1.2.3. Cohesion in the Qur'anic Studies

As mentioned earlier, the study of Qur'anic *na m* and *munāsaba* accounts for both coherence and cohesion. As a matter of fact, the latter is considered as the core of textual relations, and an essential part of Qur'anic *i jaz*. Suyūti and az-Zarkashi classified cohesive devices into: syntactic (conjunctions and references), lexical (recurrence and discourse relations) and semantic where meanings are conveyed by specific choice of words. Cohesion has been discussed under various labels such as (*tadām, itissāq, talāhum, tanāsuq*) which all convey

the meaning of relatedness, unity or the close union between the constituents of a text (Khattābi 1988:5).

The Qur'an is characterized with an intense use of cohesive devices of various types, which naturally underlines the importance of cohesion in the Qur'anic text. Indeed, there has been a noticeable focus on the analysis of conjunctions, recurrences, references, and ellipsis in the Qur'an, among which recurrence and reference have been given the biggest attention. Asad (1980 cited in Abdul Raouf 2001:62) explains that Qur'an should be viewed as an integral whole composed of interrelated structures, each of which is dependent on the other. He outlines the importance of cohesion at both a micro and macro level, which he perceives as a Qur'an specific linguistic feature. Qur'an ideas should be explained in terms of cross-references, "*always subordinating the particular to the general and the incidental to the intrinsic*" (id).

Moreover, the study of cohesion has revolved around those Qur'an-bound elements such as grammatical shifts (*iltifāt*) and collocations (*tadām*) which represent an interesting cross-cultural case in translation studies. Therefore, all these types of cohesive ties will be explained in details in the upcoming sections, in the light of modern discourse analysis theories (Halliday and Hasan, De Beaugrande and Dressler, Abdel Haleem...etc).

1.3. Cohesion and Coherence in Modern Discourse Analysis

A discourse is more than just a random set of sentences it shows a sort of relatedness. The latter is achieved through the interaction of various elements, among which are cohesion and coherence. The following part explains some of the main terms used in this study and focuses on modern theories of cohesion and coherence, which can be brought in line with the Islamic view of coherence in the Qur'an.

1.3.1. Text and Discourse

Some linguists use the terms text and discourse interchangeably, while others make a clear distinction between them. However, a definition of text, for instance, by a writer, may correspond to that of discourse by another one. Hassan and Halliday (1976:1) define text as "*a unit of language in use*". This definition of text can overlap with Brown and Yule (1983), and Lemke (1991) argument that the analysis of discourse is, necessarily, the analysis of language in use. Others perceive text as the record of discourse (Brown and Yule 1983, Lemke 1991), or to the theoretical construct that underlies it (Van Dijk 1977), while for Hoey (1991), Widdowson (1979), text is discourse without context.

All these definitions fall somehow into the view of text being a part contained in discourse. In fact, text usually refers to a "*more static object*", Tanscanen (2006) notes, whereas discourse is often "*associated with dynamic qualities*" (14). Fairclough (1992) and Stubbs (2001), on the other hand, perceive the terms from another angle. They claim that unlike text, discourse carries ideology and that is a way of "*structuring knowledge and social practice*"(3-147), thus discourse is not visible, but rather manifested through texts (Sunderland 2000).

The use of the two terms among linguists and researchers clearly exposes a significant diversity. And along with it comes the difficulty to make a clear cut distinction between them. Nevertheless, De Beaugrande's view (1997) seems to offer a reasonable definition which accounts for text, discourse and context. For him, "*discourse is a set of interconnected texts*" (21), and text has to be essentially perceived as a representation of communicative events wherein linguistic, cognitive and social actions converge. It should demonstrate the "*seven standards of textuality*" (29); cohesion, coherence, intentionality, acceptability, informativity, situationality and finally intertextuality.

This view is most suitable to the current study, which is based on a contextualized view of text, where both text and discourse are given a dynamic dimension (Tanskanen 2006). Based on De Beaugrande's perspective, this research treats the Qur'an as a discourse composed of interconnected *sūras* (texts), the verses of which help build and represent communicative events, where linguistic, cognitive and social actions converge.

1.3.2. De Beaugrande and Dressler View of Text

According to De Beaugrande and Dressler's definition (1992), a text is a communicative occurrence which meets the seven standards of textuality. The latter is a property that a "*complex linguistic object (text) assumes when it reflects certain social and communicative constraints*" (Mikhchi 2011: 50). The standards of textuality operate as constitutive principles which define the communicative purpose of the text, by showing; how parts of the text are connected to each other (cohesion and coherence), what are the attitudes of the writer/speaker and reader/listener towards the text and its objectives (intentionality and acceptability), the way information is transferred (informativity), the setting (situationality), and reciprocal relationship between separate texts (intertextuality).

a. Cohesion: is a property of the linguistic surface of the text. It attaches the text together as to create textual unity. It is considered as "*the most linguistic*" feature among the other standards, since it helps realize the connection between text units through syntactic and lexical relations. De Beaugrande point out that it is a function of syntax in communication that imposes "*organizational patterns upon the surface text*" (Beaugrande and Dressler 1992: 48) (inf).

b. Coherence: refers to the underlying continuity of sense relations. It is defined by Neubert & Shreve (1992 cited in Mikhchi 2011: 53) as:

A property which texts assume when their information contents take on such a logical structure . . . Coherence is not an information unit; it is the connection of individual information elements to create larger, more global structures of meaning. (Neubert and Shreve 1992: 93-96).

Beaugrande (1980) clarifies the difference between cohesion and coherence asserting that; cohesion “*subsumes the procedures whereby the surface elements appear as progressive occurrences such that their sequential connectivity is maintained and made recoverable*”, coherence, on the other hand, “*subsumes the procedures whereby elements of knowledge are activated such that their conceptual connectivity is maintained*”.

c. Intentionality: Beaugrande introduces this notion referring to the intentions of text writers/ speakers. This notion can be considered as a pragmatic dimension of text generalization, since it concerns the correlation between text producers and text users. In fact, it concerns the producer’s attitude that a text should be cohesive and coherent to the reader/ listener. The importance of this principle is also highlighted by Neubert and Shreve (1992), and Hatim and Mason (1997), who argue that it is inevitably involved in any communicative event (Texts), since the writer/ speaker always holds a certain attitude towards the audience of his/her text.

d. Acceptability: is directly linked to intentionality. It can be said to concern the receiver’s attitude that a text is cohesive and coherent (Tanskanen 2006). It is related to the receiver’s ability to determine what kind of text the sender intended to send, and “*what was to be achieved by sending it*” (Neubert and Shreve 1992: 73).

e. Informativity: the extent to which text events and information are uncertain, new or surprising (Tanskanen 2006). Informativity can be seen in terms of “familiarity”; the degree to which an event or operation has been encountered by the processor, and “unfamiliarity”; the degree to which any portion of the text is unpredictable in view of the whole.

f. Situationality: exhibits the relevance of the text to some current or recoverable situations (contexts) and is defined as:

A general designation for the factors which render a text relevant to a current or recoverable situation of occurrence ... the accessible evidence in the situation is fed into the model along with our prior knowledge and expectations about how the 'real world' is organized" (Beaugrande & Dressler 1992: 163).

g. Intertextuality: the final standard of text, which refers to the ways a text, presupposes knowledge of other texts. De Beaugrande and Dressler believe it to be the ways in which the production of a text depends on the receiver's knowledge of other texts (1992: 117). Thus, it sustains the relationships between a given text and other texts, which share common characteristics with it. This important factor will allow readers to distinguish, in the new text, the characteristics of the related texts that they have previously processed, therefore, become part of their experience.

This study relies heavily on this view of discourse textuality, because it provides a comprehensive approach to text processing. In addition, it is highly relevant to translation studies (Hatim and Mason 1997; Beaugrande and Dressler 1992). It is considered as a secure approach to translation. However, this research will focus only on cohesion and coherence, due to the fact that their contribution to the creation of textuality seems to be more considerable than that of the other standards. Tanskanen (2006) notes that, unlike cohesion and coherence, none of the other standards is extremely required for another standard to be met.

1.3.3. Context

Although widely discussed in literature, the term context is an elusive one. Fetzer (2004), points out that it remained "*fuzzy and almost impossible to come to terms with*" (03). Still, it is necessary to identify the nature, type and structure of context in text/discourse analysis, since

it is difficult to isolate or de-contextualize any given text (De Beaugrande 2001, Halliday 1994). In order to clear away the confusion around the concept, linguists tend to divide contexts into different categories. Generally to three main types: linguistic, cognitive and social.

a. Linguistic Context: the language material surrounding the object being investigated. This context can be described in the following relation: what is being produced is constrained by what has gone earlier, while constraining what is to follow. It encompasses the phonetic, morphological, syntactic and textual surroundings to the word being said.

b. Cognitive Context: the cognitive factors of communication. It consists of the mental representations and assumptions, as well as the cognitive effort required from and made by the communicator to process language.

c. Social Context: includes the communicative channel, the situation, the communicators and their interactional roles (Tanskanen 2006: 17). Knowledge is transmitted in various social contexts and the words, utterances or sentences produced and exchanged in these contexts get their meanings from the situations and activities in which they are embedded (Halliday 1989).

The last two may be considered as parts of the ‘situational context’, which entails anything to do with the immediate situation and the socio-cultural background in which the language event takes place. It is the totality of the extra-linguistic features having relevance to the communication act.

Our research, as clearly stated before, is based on a contextualized view of text and the Qur’an might have the most complex set of contexts, because of its religious status and its universal message. Hence, it has been necessary to take into consideration the aspects above while discussing and analyzing the context of the *sūra* and its effect on interpretation of coherence.

1.3.4. Cohesion: a Historical Overview

According to Hasan and Halliday (1976), what distinguishes a text from a non text is texture, which is formed by the cohesive ties that it contains. Since the text is regarded by them as a semantic unit, which is "*realized by, or encoded in, sentences*" (2), they claim that the concept of cohesion is a semantic one. It refers to; "*relations of meaning that exist within the text, and that define it as a text*"(2). It represents the grammatical and lexical elements of the surface structure of a text, which can form connections between its parts. It is then, a mere property of text. Halliday and Hasan insist on seeing cohesion as the basis of text unity. Markels (1981 cited in Taboada 2004: 1) supports this claim saying that cohesion "*elevates a random collection of sentences to the status of a text, and in the process imparts meaning, insight and presuppose to those sentences*", he further states that without cohesion, a text can hardly be said to exist at all, for cohesion "*provides the textual means for initiating comprehension or sense*" (3). Contrarily, De Beaugrande and Dressler 1981, Enkvist 1978, Ellis 1992, Brown and Yule 1983 and Widdowson 2004 treat it as one aspect of text unity, used to overtly signal underlying connectedness and continuity of senses (Coherence), which is the view adopted in this research.

Hasan and Halliday classify cohesive devices into two main types; grammatical and lexical cohesion. Grammatical cohesion includes references, ellipsis, conjunctions and substitutions, while lexical cohesion refers to the "*cohesive effect achieved by the selection of vocabulary*"(274) and consists of reiteration, repetition and collocation. They maintain that the two types function complementary in any given text and that one type is often supported by the presence of the other. They argue that: "*However luxuriant the grammatical cohesion displayed by any piece of discourse, it will not form a text unless this is matched by cohesive patterning of lexical types*" (id).

Yet, they explain that the effect of grammatical cohesion is clearer than that of lexical one. The first, they say, presuppose another element for their interpretation, whereas lexical items carry no indication of their possible function (288). Indeed their book, 'Cohesion in English', includes an exhaustive treatment of the grammatical cohesive devices at the expense of that of lexical cohesion. However, for De Beaugrande and Dressler (1981), it is the syntax which plays the main role in building texture. They adopt the view of Halliday and Hasan and add some other categories like tense and aspect, paraphrase, parallelism. The present research uses a synthesis of the two views and adds Abdel Haleem's work on *iltifāt* (grammatical shifts), which is a Qur'an-specific device.

1.3.4.1. Grammatical Cohesion

A. Reference: elements used to refer to certain items which are not interpreted semantically in their own right, but rather make reference to something else for their interpretation (Halliday and Hasan 1976: 31). In each language there are items which have the property of reference, in English they are personal (personal pronouns, possessive pronouns and possessive determiners); demonstrative (this, that, these, those, here, there...etc); and comparative (in terms of likeness or unlikeness). The last type is either general, using adjectives like: identical and similar; or specific using adjectives and adverbs like: more, better, equally...etc. This type is further divided according to the place of the referent (the element being referred to), into:

● **Endophoric (Textual) Reference:** when the referent is in the text itself. There are two cases of endophoric references; anaphoric ones, where the referent is in the preceding portion of the text, and cataphoric, when the referent is in the following part of the text.

● **Exophoric (Situational) Reference:** when we refer to something or someone outside the text, which we retrieve from the context of situation.

- Halliday and Hassan recognize other types of reference which are relevant to this research:

- **Extended Reference:** when the reference is to a process or complex phenomenon rather than to an object or a thing (a clause or a string of clauses, not just a single nominal) (inf)

- **Text Reference:** the referent is not being taken up as its face-value, but is being transmitted into a fact or a report. (inf)

These two types are only used with the personal reference **'it'** and the demonstratives 'this' and 'that'.

B. Substitution: replacing one lexical item (word, clause, and phrase) by another item, where the substitute's lexical items are used in the sentence as markers for the substituted parts.

Three types of substitution are identified:

- **Nominal Substitution:** replacing a nominal phrase by another, using words like: one, the same thing, person matter...etc.

Example: I have heard so many **stories** in my life. But this **one** is the weirdest.

- **Verbal Substitution:** replacing a verb phrase by a lexical item such as: do, does, do the same, do that...etc

Example: Mick is **smoking** more lately than he used to **do**.

- **Clausal Substitution:** replacing one clause with the lexical items "so" and the negative form "not".

Example: **Is it going to rain?** It says **so**.

Halliday and Hasan (1976: 131) describe three environments in which clausal substitution takes place. These are reported clauses (1), condition (2) and modality (3):

(1) '...if you've seen them so often, of course you know what they're like. 'I believe so', said Alice.

(2) Everyone seems to think he's guilty. If so, no doubt he'll offer to resign.

(3) 'May I give you a slice?' she said, taking up the knife and fork, and looking from one Queen to the other. 'Certainly not,' the Red Queen said.

C. Ellipsis: also called substitution by zero, refers to the omission of a part of a linguistic structure, the recovery of which is from the context of situation. It is meant to minimize redundancy and produce a succinct and stylistically more efficient structure. (Abdel Raouf 2000: 69). It is reported in Ramasawmy (2004) that ellipsis can also be divided into three categories:

●**Nominal Ellipsis:** where the omitted part is a noun. In the following example the word dog is omitted and can be recovered from the context.

Example: I have two **dogs**. I used to have Four.

●**Verbal Ellipsis:** this type operates on the verbal group in the sentence.

Example: What have you been doing? Ø Reading.

●**Clausal Ellipsis:** usually confused with verbal ellipsis, clausal ones often involves the omission of other elements in the structure beside the verbal clause as in:

The cat won't catch mice in the winter.
Or Ø chase birds
Won't it Ø? (Hasan and Halliday 1976: 195).

D. Conjunction: the process in which words or sentences are systematically connected. Conjunctions are grammatical elements used to maintain the logical relationship among various events and situations. This category differs from the previous ones in that, Halliday and Hasan say:

Conjunctive elements are cohesive not in themselves but indirectly, by virtue of their specific meanings; they are not primary devices for reaching out into the preceding (or following) text, but they express certain meanings which presuppose the presence of other components in the discourse. (id: 226)

Due to the broadness of the conjunction relations, researchers often face problems in identifying the classes or types of conjunctions. Yet, they are generally classified into additive, adversative, causal and temporal ones.

●**Additive Conjunctions:** refer to the additive relation between what has been said and what is to come. Typical additive conjunctions are: ‘and’, ‘or’ and ‘nor’. Words and expressions such as ‘also’, ‘besides’, ‘moreover’, ‘in other words’, ‘for instance’, ‘similarly’, ‘likewise’; are used for emphatic effect when talking about the same situation or event, whereas words and expressions such as ‘in other words’, ‘by contrast’, ‘as opposed to’ and so on are used to talk about a different situation or event which is related to the first one or to add more information, but from a different perspective (Abdel Raouf 2002: 75).

●**Adversative Conjunctions:** Halliday and Hasan believe that the basic meaning of adversative conjunctions is ‘*contrary to expectation*’. According to them, there are two types of adversatives; external, where the source of expectation is the content of what is being said; and internal, where the source of the expectation is the communication process (the speaker/hearer situation). This type of conjunction is expressed by words like ‘yet’, ‘but’, ‘however’, ‘though’, ‘despite’, ‘as against’...etc

●**Causal Conjunctions:** under this heading Hasan and Halliday include the specific relations of result, reason and purpose. A simple form of causality would be performed by the use of words like ‘thus’, ‘hence’, ‘so’, ‘therefore’, ‘consequently’ and by expressions like; ‘as a result’ and ‘because of that’. They also include conditional relation as a sub-class of causal conjunctions, mainly performed by ‘then’ and ‘otherwise’. They provide the following two examples to illustrate this relation:

1. ‘Have some wine’, the March Hare said in an encouraging tone.
Alice looked all round the table, but there was nothing on it but tea.
‘I don’t see any wine’, she remarked. ‘There isn’t any’, said the March Hare.
‘**Then** it wasn’t very civil of you to offer it’, said Alice angrily.

2. ‘It’s the way I like to go to work.
One person and one line of inquiry at a time
Otherwise, there’s a muddle. (id: 258)

●**Temporal Conjunction:** refers to the time sequence relationship between sentences, where the relation between the theses of two successive sentences is one of sequence in time. Words like: ‘then’, ‘and then’, ‘next’, ‘afterwards’ and ‘sequentially’ are used to express temporal relations. Halliday and Hasan believe that the temporal relation may be made more specific by the presence of an additional component in the meaning, as well as that of succession in time. So, for example, we may have ‘then + immediately’ (at once, thereupon, on which); ‘then +after an interval’ (soon, presently, later, after a time); ‘then + repetition’ (next time, on other occasion); ‘then + a specific time interval’ (next day, five minutes later) and so on. They assert that conclusive sense can also be expressed by temporal conjunctions like: ‘at last’, ‘in the end’, ‘finally’, ‘eventually’ ...etc.

1.3.4.2. Lexical Cohesion

A. Reiteration: Halliday and Hasan define it as a form of lexical cohesion, by which the reiterated lexical item is either: a repetition, a general word, a synonym, a near-synonym or a subordinate, that is repeating a previous item either in an identical or a modified form, as in:

There is a **boy** climbing that tree

- a. The **boy’s** going to fall if he does not take care. (Repetition)
- b. The **lad’s** going to fall if he does not take care. (near-synonym)
- c. The **child’s** going to fall if he does not take care. (Subordinate)
- d. The **idiot’s** going to fall if he does not take care. (General word)(id: 279)

In addition to repetition and synonymy Hasan (1983) adds; antonym (good/bad), hyponymy (dog/animal), co-hyponym (two hyponyms of the same word, e.g. cat and dog are co-hyponyms of the word animal), meronymy (hand/finger) and co-meronymy (finger/thumb), under the ‘general category’. Under the ‘instantial category’ she adds; equivalence, e.g. the sailor was their daddy, naming, e.g. they named the dog fluffy and semblance, e.g. ‘the deck was like a pool’

B. Collocation: cohesion achieved through the association of lexical items that regularly co-occur (Halliday and Hasan 1976: 284). However, the exact function of collocation has always remained problematic. Halliday (2004) explains that although collocation has been overlooked in literature, giving more importance to other types of cohesion, yet it provides a semantic tie which helps connect texts as in the following example, where the collocational relation between smoking and pipe, contributes to text cohesion:

A little fat man of Bombay
Was **smoking** one very hot day.
But a bird called a snipe
Flew away with his **pipe**
Which vexed the fat man of Bombay. (Halliday 2004: 577)

Thornbury (2004: 221 Cited in Y. Abdullah, 2008: 156) distinguishes two categories of collocations:

● **Lexical Collocations:** such combinations have the following formulae

- § verb + noun: e.g. join a club, do a degree
- § Adjective + noun: e.g. great fun, loud music
- § adverb + adjective: e.g. happily married, incredibly easy

● **Grammatical Collocations:** have the following formulae

- § verb or adjective + preposition: e.g. depend on, interested in
- § preposition + noun: e.g. for a while, in my twenties / thirties
- § verb + particle: e.g. pick sth / sb up, get on with sb
- § Noun + noun and compound nouns: e.g. television programme, bus stop.

Collocations are generally culture-bound-relations, thus their analysis is of great importance in the context of translation. Especially in the Qur'an which has specific word register.

C. Parallelism: is defined as a device which suggests a connection, simply because the form of one sentence or clause repeats the form of another. Beaugrande (1984: 170) defines it as

“the repetition of a structure . . . it is reusing the surface formats, but filling it with different expressions.

C.1. Types of Parallelism

●**Synonymous Parallelism:** where the same meaning is repeated in different words as in:

Ask and it will be given to you;

Search and you will find;

Knock and the door will be opened for you. (Matthew: 7:7-8).

●**Antithetical Parallelism:** where the thought of the first sentence is expressed by the antithesis of the second one, or is counterbalanced by the contrast of the second sentence.

This type is very common in religious texts as in the following verses:

1. “Whoever is guided is only guided for [the benefit of] his soul. **And** whoever errs only errs against it...” (Qur’an17:15)

2. “O you who have believed, if you support Allah, He will support you and plant firmly your feet”. “**But** those who disbelieve - for them is misery, and He will waste their deeds” (Qur’an, 47: 7-8).

3. “Satan threatens you with poverty and orders you to immorality, **while** Allah promises you forgiveness from Him and bounty.”(Qur’an 2: 268)

●**Synthetic Parallelism:** Bromily (1986 cited in N. Aziz 2012: 366), states that it indicates the situation where the second sentence adds, completes or develops the thought of the first sentence in a way that could not be determined in the first sentence, such as in the followings verses:

Certainly will the believers have succeeded;

They who are during their prayer humbly submissive;

And they who turn away from ill speech

And they who are observant of zakah

....**And** they who are to their trusts and their promises attentive;

And they who carefully maintain their prayers. (Qur'an 23: 1-9)

C.2. Levels of Parallelism

Parallelism is further classified into two broad levels; the syntactic level, where the structure of one sentence is repeated in the second one; and in the semantic level it is the meaning of the sentence that is repeated or related. The following examples, adopted from N. Aziz (2012: 368), show the difference; (1) shows lexical parallelism, whereas (2) is an example of semantic parallelism.

(1). To give and not to count the cost;

To fight and not to heed the wounds. (ST. Richard's Prayers)

(2). Create in me a clean heart; . . .

And renew a right spirit within me. (Psalm: 51: 10)

1.3.4.3. *Iltifāt*: a Cohesive Device?

Iltifāt or the grammatical shift has been called by the rhetoricians; *shajā at al- arabiyya* (the courage of the Arabic language) as it shows, in their opinion, the daring nature of the Arabic language. For them, it is peculiar to Arabic and it refers to the change of speech from one mode to another for the sake of variety and renewing the readers' interest. Lexically, the word *iltifāt* means 'to turn/turn one's face to'. In the same way the word is used to refer to turning from one form to the other in speech. The study of this phenomenon goes back to the works of Al- Askar (395/1005), Zamakhsharī (538/1143), Al-Farrā' (207/822); Abū Ubayda (210/825), Ibn Qutayba (276/889) and al-Mubar-rad (285/898) in Arabic rhetoric, in which the labels, definitions and classifications differ. Al-Zarkash (794/1391) defines it as "...the change of speech from one mode to another, for the sake of freshness and variety for the listener, to renew his interest, and to keep his mind from boredom and frustration, through having one mode continuously at his ear". He goes on to say that each of the

pronouns, first, second and third has its appropriate context in which it is used, *iltifāt* is generally the “...transition from one of them to another after using the first. Sakkākī said it is either this or it is using one in a place where another ought to have been used” (Al-Zarkash cited in Abdel Haleem 2011: 190).

Following and integrating various classifications, Abdel Haleem proposes six types of *iltifāt*, the present study will not investigate ‘shifts in case markers’, which is the fifth type, since it is not clearly discussed in literature and is often lost in translation. Therefore, only the followings will be taken into consideration:

a. Change in Person: between first, second and third, which is sub-divided into six kinds:

(A). Transition from third to first person. It is the most common type in the Qur’an. Some instances of this type in the Qur’an are: 2:23, 20:53, 32: 16...etc

(b). from first to third person (2:5, 3:57, 4:30).

(c). from third to second person (1:5, 2:21, 10:3).

(d). from second to third person (2:54, 4:9, 10:22).

(e). from first to second person

(f). from second to third

The last two types, Abdel Haleem notes, do not occur in the Qur’an, therefore will not be analyzed.

b. Change in Number: between singular, dual and plural (2:34, 20:37, 29:8, and 100:11).

c. Change in Addressee: sometimes various addressees within the same or adjacent verses are spoken in the *sūra*. That is turning from one direction/person to another. Sometimes, we find the first addressee addressed again with others when there is a request that applies to all of them. For example:

We have certainly seen the turning of your face, [O Muhammad], toward the heaven, and we will surely turn you to a qiblah with which you will be pleased. So

turn your face toward al-Masjid al-Haram. And wherever you [believers] are, turn your faces toward it [in prayer]. Indeed, those who have been given the Scripture well know that it is the truth from their Lord. And Allah is not unaware of what they do.” (Qur’an, 2: 144)

Other occurrences are in: 10:87, 4:109, 6:133, 7:3...etc.

d. Change in Verb Tense/Mood

The Qur’an often shifts from one tense to the other to achieve a certain effect on the reader. For instance, a shift to the imperfect (present) tense serves a number of purposes, such as conjuring an important action into the mind as if it is happening in the present (33:10-11, 40:67), or because the second remarkable action continues to happen at the present (22:63, 22:65). Whereas, a shift to the perfect tense, makes the act appear as if it is already done, especially when referring to the hereafter as in the following example: “*And [warn of] the Day when we will remove the mountains and you will see the earth prominent, and we ‘gathered’ them and not leave behind from them anyone*”. In addition, a shift from the indicative to the imperative mood is very common in the Qur’an, where a requested act is to be specified as in (2: 125): “*And [mention] when we made the House a place of return for the people and [a place of] security. And take, [O believers], from the standing place of Abraham a place of prayer*”.

e. Using a Noun in the Place of a Pronoun

Abdel Haleem (2011) maintains that this category is placed under what writers of *balāgha* call ‘*the departure from what is normally expected*’. It comprises using a noun instead of using a pronoun as in the following verse (2: 115): “*And to Allah belongs the east and the west. So wherever you [might] turn, there is the Face of Allah. Indeed, Allah is all-Encompassing and knowing*”. The expected in this verse is the use of the pronoun ‘his’ and he instead of repeating the word ‘Allah’. Abdel Haleem explains that repeating the word

‘Allah’ makes the matter “*explicitly exclusive to Allah*” and makes each statements “*absolute, independent and quotable*”(2011: 207).

Qur’an has been proved to consist of a countless number of grammatical shifts. The latter have both rhetorical and cohesive functions. And although it is an Arabic-specific feature, it is relevant to the present study, since such aspect would affect any translation. In fact, it adds certain effect and requires the target language to be more flexible and adaptable to the Qur’anic features.

1.3.4.4. Cohesive Ties and Cohesive Chains

According to Halliday and Hasan the property of being a text is called ‘texture’. It is derived from the fact that a text functions as a unity with respect to its environment. This property is realized by the relations holding between the parts of the text, which are mainly cohesive. Hasan and Halliday explain that no item is cohesive in itself. Instead cohesion occurs where “*the interpretation of some elements of the discourse is dependent on that of another. The one presupposes the other, in the sense that it cannot be effectively decoded except by recourse to it*” (1976: 4).

The pair of related elements in a text is called a ‘*cohesive tie*’, which describes the occurrence of a pair of cohesively related items. Any segment in a text can be characterized in terms of the number and kind of cohesive ties which it displays. These ties “*give a syntactic account of its patterns of texture*” (Hasan and Halliday 1976: 4). The relation between six cooking apples and them, in the following example, is a cohesive tie: ‘wash and core **six cooking apples**. Put **them** into a fire proof dish’ (Halliday and Hasan, 1976: 3).

I. Distance of Cohesive Ties

Hasan and Halliday established a system for categorizing the distance of cohesive ties in texts. The tie is: ‘immediate’, if the second item (referent) comes immediately after the first

one, 'remote', if a number of intervening clauses come before the second element, 'mediated', if the tie is established with a previous element through other elements in the text and finally 'cataphoric', if the element of one of the cohesive types previously described, could refer to an element that is mentioned in the discourse to come.

II. Cohesive Chains

If two ties are mediated by a third intervening one, then the three enter into a 'cohesive chain'. Taboada (2004: 168) notes that cohesive chains and their interaction present the "*most interesting construct in describing cohesion, and ultimately coherence*". Hasan (1983) classifies cohesive chains into 'identity' and 'similarity' chains. Members of identity chains are related through 'co-reference', where every member in the chain refers to the same thing, person, event...etc. this relation is text-bound. It is established inside the text.

In similarity chains, members are related either by co-classification relation, which contains items referring to non-identical members of the same class of things, events, or to members of related class of those things or events. Or by co-extension ties, which belongs to what Hasan calls the same 'general field of meaning'. These chains are established outside the text, since they depend on our knowledge of the vocabulary and of the world (Taboada, 2004: 168). Co-classification ties are generally realized through substitution, ellipsis and lexical repetition, whereas co-extension ties are realized through the use of synonymy, hyponymy, antonyms...etc.

III. Cohesive Harmony

Hasan explains that a cohesive chain does not occur in isolation, but alongside other chains, thus it is important for these chains to interact if any cohesive effect is to be achieved. For two chains to interact, at least two members of one chain should stand to two members of another chain. This interaction would lead to the creation of 'cohesive harmony'. The latter, consists

not only in the establishment of identity and similarity chains but also “*in the creation of that additional source of unity that is provided by chain interaction*” (Hasan, 1983:216).

Hasan and Halliday maintain that cohesive ties are not properties of any structural unit (clause, phrase or sentence), they can occur both within and between sentences. However, they seem to stand out more clearly between sentences (inter-sentential cohesion), than within the sentence which has structural relations as well. According to them cohesive harmony (number and kind of cohesive chains and their interaction) is the key to the creation of coherence in text. However, in the present research, it is treated as one aspect of local coherence only (inf).

1.3.5. Coherence in Discourse Analysis

Coherence and cohesion relations are a topic of intense debate, two independent, but intertwined concepts. Tanskanen (2006) notes that the difficulties in defining and differentiating between cohesion and coherence, concern mainly coherence, since most researchers would agree upon cohesion models. Hassan and Halliday (1976), for instance, claim that cohesion is the basis of coherence. Hasan (1984) asserts the fact that coherence in a phenomenon capable of being measured by the reader of a text depending on the interaction of cohesive devices, which she refers to as “*cohesive harmony*”. Thus, the denser the cohesive harmony of a text, the more coherent it will be judged.

Yet, there is a noticeable shift from this view, which considers coherence as the product of cohesion, to a more interactive one, in which coherence relations understanding is based on cooperation between the contributions of the speaker/writer and the listener/reader. Cohesion, then, cannot fully account for coherence and a text can be coherent without “*overt, linguistically-signaled*” cohesion (Widdowson, 1978).

1.3.5.1. Coherence and Schema Theory

Carrel (1982) and other schema theorists explain coherence in the light of schema theory emphasizing the "*interactive process*" between the text and the prior knowledge of the listener/reader (482), arguing that coherence interpretation stems mainly from the individual's background knowledge. Coherence does not reside in the text itself, but rather is the outcome of the interaction between the text and its listener /reader. Tanskanen adds that it depends on the communicator's evaluation of the text.

Bublitz (1999) elaborates on this view, explaining that it is a "*context-based, hearer/reader oriented and comprehension based, interpretive notion*" (2). And unlike cohesion which is a text property, coherence comes out of the text. It is based on the language of the text as well as on additional information provided by linguistic context, socio-cultural environment, the valid communicative principles and "*maxims and the interpreter's encyclopedic knowledge*" (id).

Brown and Yule (1983) conclude that coherence is produced during the process of the reader's interaction with the text; if they can perceive it logically, then the text is coherent. From these various views, we can conclude that coherence is not guaranteed by the presence of cohesion, but is rather checked against different elements, some of which are internal linguistic features (cohesion), whereas the rest are extra-linguistic features (social context, cultural context, schemata... etc).

1.3.5.2. Textual Knowledge vs. World Knowledge

To identify these different features (sup), De Beaugrande states, "*coherence is a textual factor which concerns the ways in which the components of textual world, i.e., the configuration of concepts and relations which underlie the surface texts are mutually accessible and relevant*" (1981:4). De Beaugrande and Dressler (1981), distinguish between textual world, and extra-

textual world (real world); explaining that the comprehension of texts is the result of the interaction between the knowledge of both worlds. They emphasize the importance of the knowledge of the world, which for them, even at a minimum level help text users control the *"degree to which textual world converges with or deviates from the real world, the bigger the derivation; the higher the interest regarding the presence or absence of the coherence factor, namely the logical connection of utterances"*(4).

Bell (1991) also makes the same distinction in relation to translation studies (the processing of coherence in text translation). He asserts that the writer and translator (reader of the text) should possess a shared knowledge. The latter is composed of linguistic knowledge, which represent the rules of the code which allow *"the communicator to refer back and forth through the unfolding text itself"* (112), and the social knowledge, which represent the *"internalized knowledge of the conventions"*, which in turn govern and shape the use of the shared *"ground rules"* in communication. Hence, coherence can be seen as the consequence of the interplay between linguistic and non-linguistic factors, the interpretation of which is highly dependent on the convergence of the two worlds, the textual and extra-textual one, and that its detection, comprehension and interpretation rely on the contributions each individual reader brings to the text.

1.3.5.3. Van Dijk & Kintsch View of Coherence

I. Semantic Coherence

Beaugrande (1991) explains the view of Van Dijk and Kintsch (1983) on coherence types and coherence processing strategies. He states that even though coherence can be syntactic, stylistic and pragmatic, Van Dijk and Kintsch focus on semantic coherence differentiating between two fundamental types: **conditional coherence** (extensional or referential), based on 'cause', 'consequence' and 'temporal' relations, and **functional**

coherence (intentional), based on 'example', 'specification', 'explication', 'contrast', 'comparison', 'generalization', 'conclusion', and so on. Functional relations dominate expository informative texts, whereas conditional relations dominate narrative ones.

They also recognize three distinct levels of coherence according to the depth of interpretation. **superficial coherence**, when two propositions are in the same frame or script; **normal**, when the two initiate one type of the previous relations(conditional or functional) and **full**, if further information is inferred from episodic or semantic memory. [**Episodic** and **semantic** memory are two psychological notions introduced by Tuiving (1972), which refer to the distinct principles of storing and utilizing knowledge. The former contains the record of one's own experience, whilst the latter reflect the "*the inherent patterns of the organization of knowledge*" (Beaugrande 1991: 290). It is a more structured record of facts, meanings and concepts and perceptions about the external world].

II. Local Coherence vs. Global Coherence

Another distinction, Beaugrande notes, is made between local and global coherence. Local relations account for the meaningful connection between successive sentences in a text, or between the constituents of one sentence. Global coherence "*is of a more general nature. It characterizes a discourse as a whole, or larger fragments of discourse*" Van Dijk & Kintsch (1983:159). Van Dijk explains that this type of coherence is related to terms like theme, gist, upshot or point, which all say something about the overall content of the discourse, therefore, require a semantic explanation. It imposes unity and sequence in discourse.

Crombie (1985) highlights the importance of the two types saying that: "*theses relations provide the semantic underpinning for-and are, therefore, a necessary aspect of the interpretation of all coherent stretches of language which extend beyond the expression of a single proposition*"(33). Locally, coherence is related to the immediate morphological,

syntactic and semantic structures and connections between successive elements of sentences (propositions) and between sentences in discourse, whereas globally coherence is related to a holistic level of relations, which orders all the units around a central theme or topic.

III. Macrostructures

Van Dijk proposes another notion, macrostructure, which is the theoretical reconstruction of the intuitive notions such as topic or theme. Macrostructures are often made explicit in the discourse's title, topic sentence, thesis statement or conclusion. It will control the relevance of the different segments of discourse (sentences, propositions, phrases...etc) and their relations. Originally called macro-rules by Van Dijk, macrostructures help select, reduce, generalize, construct and map sequences of them onto those of higher level and create a hierarchical structure (Beaugrande 2002). Crombie (1985) defines, discourse macro-patterns as the outline of the functions of discourse elements. A common pattern in English expository texts is that of the following elements: Situation-Problem-Solution-Evaluation. Hoey (1983) proposes others patterns such as General-Particular and Preview-Detail. Other possible patterns are Situation-Problem and Setting-Complication-Resolution-Moral...etc. These patterns vary in accordance with discourse genre and purpose; they help readers/listeners in the process of global coherence recovery and text comprehension.

1.3.5.4. Enkvist: Coherence Facets

Enkvist identifies three main facets, which are vital in texts if any coherence is to be achieved.

- A. Cohesion: lexical and grammatical links adopted from Halliday and Hassan (1976. sup).
- B. Justifiability (Logic): requires the writer's propositions to march in a trustworthy order.
- C. Interpretability (plausibility): the quality of texts which enables readers to build up semantic associations between the old and the new information, therefore enable text

comprehension. It focuses on meaning delivery and semantic connections between topics and sequential sentences of a text.

1.3.5.5. The Importance of Topic in the Present Study

Brown and Yule (1983) argue that the study of discourse has to be through the analysis of its various chunks and fragments. The analyst should decide where the fragment begins and ends. They note that sometimes, boundaries of these chunks are signalled through expressions like “once upon a time” and “they lived happily ever after”. However, such markers do not always occur explicitly, thus, they suggest that the decision of where does the beginning of a “*coherent fragment of discourse occur . . . is typically made by appealing to an intuitive notion of topic*” (69).

Hockell (1958:201 cited in Brown and Yule 1983: 70) distinguishes between ‘topic’ and ‘comment’ in a sentence. The speaker, he says, often announces a topic and then says something about it, thus topics usually occur as subjects while comments are generally predicates. Brown and Yule, on the other hand, identify the topic of discourse as what is been talked/ written about. Topic and topic change, then, is considered in this research as a means of distinguishing or signalling the boundaries of the discourse chunks in such a lengthy text as *sūrat Al-Isra*. Besides, it can be directly linked to Qutb and Islah ’s framework of segmenting Qur’anic texts.

1.3.5.6. Contextual Effect and Pragmatic Inferences; Revisiting Context

Unlike semantic meaning, pragmatic meaning always involves contextual knowledge. In order to determine the meaning conveyed by an utterance both linguistic and contextual knowledge are needed. The linguistic form only provides a part of the evidence used in achieving the proposition (main idea), while the rest is derived from the context. Readers make inferences using the contextual knowledge as to build text coherence. Pragmatic

inferences include linguistic phenomena such as determining the referents of the referring expressions, the evaluation of contextual expressions such as diectical elements (e.g. these, today...), with respect to context, resolving the reference of anaphoric expressions (e.g. she, he...) and detecting the implicit relationships between clauses and sentences.

Al Awa (2006: 38) points out; that a large number of inferential steps may be needed to be gone through, before a full recovery of the intended meaning is achieved. She explains that coherence is established with reference to contextual effect:

“It is the influence of each idea, or item of information in the recipient’s understanding of the whole, that matters in judging the relatedness of parts of an utterance . . . if every item has a contextual impact on the preceding and/or the following items, then together all parts of the text are seen to contribute to its overall coherence”.(id)

She emphasizes the importance of contextual information in establishing and understanding textual relations in the Qur’an, which, she believes, are used to interpret a meaning “*that otherwise would sound incoherent*” (id).

In fact, the significance of context to the interpretation of Qur’anic textuality has been highlighted in Qur’anic *tafsīr*, jurisprudence, text grammar and rhetoric (Az-Zarkash 330 h, Ibn al-Qayyim 1994, al-Shinqīti n.d.). Qur’anic contexts are diverse and complex, thus they are classified into linguistic context (*siyāq al maqāl*), which indicates the linguistic elements that surround a Qur’anic *sūra*, verse or group of verses (what precedes and follows), and context of situation (*siyāq al āl*) which represent all the external factors that accompany the Qur’anic text and their effect on its understanding. Therefore, context can be defined as:

“What surrounds the text of internal and external factors, such as the previous and following texts (*sūra*, verse, section), the state of the addresser and addressee, the purpose for which the text was revealed and the atmosphere in

which it was revealed, which have an effect on its interpretation”.(Ash-shahrani 22 trans.)

Following Al Awa we identify to broad types of context:

1. Textual (internal) Context: the information provided by the text to its readers in the immediately preceding and following verses and chapters, which will enable us analyze each verse, or group of verses by reference to the surrounding verses at a micro level, and examine the relation between *sūrat Al-Isra’* (17), *sūrat An-na l* (16) and *sūrat Al-kahf* (18).
2. Non-Textual (external) Context: the information outside the text which is necessary for understanding its meaning (*Sunna, tafsir, reasons of revelation...*).

The present study is concerned mainly with semantic coherence and thematic progression, yet it perpetually gives annotations about the effect of contextual information on the interpretation and understanding of both cohesion and coherence especially when dealing with some puzzling and somehow unclear patterns of cohesion in *sūrat Al-Isra’*.

Conclusion

The present research will be investigating the following aspects:

1. Cohesion (al-ittisāq): the lexical and grammatical relations that hold between the parts of discourse at the surface level, i.e. the intra/inter relationship between the verses.
2. Local Coherence: the immediate connection between the constituents of sentences or between successive sentences, conferred through cohesion. The analysis of local coherence comprehends contemplation about and an examination of the structure of the Qur’anic verse and sections (small group of verses).
3. Global Coherence: the relationship between larger segments of discourse (passages, sections), which is analyzed in relation to thematic progression and topical unity (*al-munāsaba imna as-sūra*)

4. Macrostructures: the elements which help check and control the relevance of the different parts of the discourse to the general theme it represents.

5. Contextual Effect:

a. Inter-textuality: the relationship between the sample text and the surrounding texts in the Qur'an and their effect on the interpretation of coherence (*al-munāsaba bayna as-suwar*).

.b. The link between contextual (external) knowledge and the interpretation of coherence in the *sūra*.

These different elements will be analyzed in the suggested order using the different approaches discussed earlier. We will be examining each factor in details and explain its relevance and contribution to the creation, interpretation and recovery of the *sūra*'s overall coherence. The upcoming section indicates the steps and processes used with reference to the formulated research questions.

Chapter 02

Methodology

This Chapter describes in some detail the method adopted in this research, its tools, and the procedures used to analyze the data. It offers an overview of the material being investigated (sūra 17 of the Qur'an) and implies the considerations used to analyze cohesion and coherence in it.

2.1. Description of the Research Method

This research is essentially descriptive and interpretive, since it describes and explains the types and patterns of cohesion and coherence in SI translation of the text. Yet, it is also deemed qualitative, because its aims at understanding what patters are preffered/IMPLIED for what reasons in the Qur'anic text, which might generate ideas for further related research in the field of Qur'anic discourse analysis. Given the nature of this method, the present research is going to be based on our personal explanations, which makes it subjective in the sense that another researcher might have different interpretations and analysis of the same data.

2.2. Research Tool

The study adopts content analysis as a research method, which is a systematic means of making replicable and valid inferences from data to their context, with the purpose of providing knowledge (Krippendorff 1980). It is a close analysis of explicit and implicit messages of a text through classification and evaluation of key concepts, symbols, and themes to determine meaning and explain its effect on the audience (Rietz 2004). It is suitable for the present research, since; it can deal with large amount of material (cohesion and coherence types and relations), it has clear parameters and specifications, it is unobtrusive in the sense that it does not need contact with people, instead it looks directly and closely at communication via texts and it allows inferences to be made.

2.3. Data Collection Procedures

The data collection procedure is simple and direct.

2.3.1. Source and Choice of the Qur'anic Text

Saheeh International's "The Qur'an: Arabic text and English Translation" (2010) is the main source of the translated version of *sūrat Al-Isra'*, based on the Medinan edition read by Abu Bakr Ṭasīm and transmitted by Hafṣ. However, the study relies also on the Arabic text, not for the sake of comparison, but to backup our results or to explain some confusing patterns of cohesion.

The choice of chapter 17 is both random and representative. The *sūra* is representation of fairly long and multi-thematic Qur'anic *sūras*. It reflects the characteristics of complex Qur'anic texts which seem to pose many problems in terms of coherence. In addition, it is almost free storytelling, which may, naturally, exhibit a coherent structure.

2.3.2. The *Sūra* as a Text

The *sūra* is a part of the whole Qur'an message. It is a long linguistic unit (text), that is composed of sentences (utterances, verses), "*each of which is expected to yield some contextual effect which will share in improving the reader's understanding of the world, as represented in the Qur'an view*" (Al Awa 2006: 45). The word *sūra* is derived from the Arabic word *sūr* which means fence, city wall or enclosure. It is composed of a number of *āyas* (verses), each *āya* is like a brick that is a part of this 'wall'. Linguistically, the word *āya* conveys different meanings such as miracle, ethical message, sign, and proof. Yet, it is used to refer to the smaller Qur'anic structures or constructions that build the *sūra*.

2.3.3. Introduction to *Sūrat Al-Isra'*

Sūrat Al-Isra' is a Meccan *sūra* (revealed before al-hijrah) that is composed of 111 verses. The *sūra* was revealed after *sūrat Al-Qaṣa* (the stories). It comes after *sūrat An-nāḥl* (the

bee) and precedes *sūrat Al-Kahf* (the cave) in the Qur'an. It was revealed on the occasion of *Al-Isra'* and *Mi rāj* (ascension) of the Prophet (PBUH) from *al-Masjid Al-Harām* in Mecca to the *al-Masjid Al-Aq ā* in Jerusalem, that was followed by his ascension to the seventh heaven. This happened one year before *Hijrah* (migration) in the last stage of Muhammad's (PBUH) prophet-hood in Mecca.

2.3.3.1. Its Naming

The *sūra* is named *Al-Isra'* or 'the night journey' because it is opened with this miracle. It is also called '*Banū Isra' l'*' since it talks about the history of the children of Israel and the passage of the message of God from them to the Islamic *Umma*.

2.3.3.2. Its Structure and Themes

As any other Meccan *sūras*, *Al-sra'* comes as a combination of warnings, admonitions and instructions blended together to convey different topics, which all revolve around the central theme of the oneness of God and the person of Mohammad (PBUH) and the righteousness of his prophet-hood. It is framed by reference to the children of Israel and Moses at the beginning and to Moses and the Pharaoh by the end. Yet, the bulk of it deals with the nature of prophecy of Mohammed (PBUH). It examines the attitude adopted by the people of Mecca towards him (PBUH) and to the message he preached, pointing out the distinction of the Prophet's message from other God messages by virtue of it having no physical, preternatural phenomenon to support it. It is rather embodied in the Qur'an, the importance of which is highlighted in the *sūra*. Most of Muslim scholars and exegesis agree that the *sūra* includes the following themes:

- The oneness of God and his mighty power.
- The truth behind the prophecy of Muhammad (PBUH).

- The fundamental principles of morality and civilization, upon which Islamic social system are meant to be established.
- The Importance of the Qur'an.

Sūrat al-Isra' begins with glorifying God and ends with praising him. It includes a number of themes and has an introduction, a body and a conclusion. We propose a division of the text into five distinct passages, each of which has various sections within. The first passage starts with a small introduction (sec 01) where the story of the night journey is mentioned specifying its purpose (verses 1-3). Then in relation to Jerusalem and al *Aqsā* mosque, reference to the children of Israel is made, showing how they caused corruption, neglected and refused the message and teachings of Moses (PBUH) (verses 4-8). It then states that the last revelation, the Qur'an, is the one which guides to the right path (verses 9-11) and ends with stating the rule of individual responsibility with regard to following this divine guidance or straying away from it (verses 12-21).

The second passage deals with the Islamic social system and the principles according to which the Islamic community should be designed (verses 22-39). Passage number three deals with the theme of the oneness of God and his ultimate power (verses 40-57). The next passage discusses some aspects of God's favors upon humanity (verses 58-72), while the last one centers on showing the person of Muhammad (PBUH), his message and the different attitudes of people towards it (verses 73-111).

2.3.4. Sample Division; Passages and Sections

As to facilitate the process of analyzing the *sūra*, we recognize a smaller part which is the passage. The content of each passage varies from a large number of verses sharing the same topic to a single unit of information presented in one or two verses. A Passage can be subdivided into smaller sections with different sub-topics that contribute to the main content of

the passage. This division is dependent mainly on the radical change of topics in the *sūra*. Based on Qutb, Az-zu'ayli, Ash-sharawi and Khaled's Division of *sūra* 17, we distinguish five main passages, each of which is subdivided into different sections.

2.3.5. Defining the Smallest Units of analysis

The most commonly used units for textual analysis have been the proposition, the orthographic sentence (whatever occurs between full stops), the T-unit (one main clause with whatever dependent clauses attached to it) and the clause (the smallest fragment of a sentence). However, deciding on the smallest unit of analysis in this study is a difficult task, since a verse can run into several lines and be composed of various sentences, or it can be one single sentence or even one word. In addition the Qur'an in Arabic do not use any form of punctuation. In fact, it is only in the translations that we find these forms. Therefore, the segmentation of the Qur'anic verses will vary according to length and the structure of the each individual verse depending on the punctuation provided and the connectors used.

Table 01: Passages and Sections in *Sūrat Al-Isra'*.

Passage n° & Verses	Section n° & verses	Main content
Passage (1): 1-21 The Unique Power of God	Section(1): 1-3 Section(2): 4-8 Section(3): 9-11 Section(4): 12-21	The night journey. The history of the children of Israel. The importance of the Qur'an. Human choices and God's rewards.
Passage(2): 22-39 A Code Based on Justice	Section(5): 22-35 Section(6): 36-39	Kindness to parents; family organization. Rules of society organization; building a peaceful community.
Passage(3): 40-57 The Oneness of God	Section (7): 40-48 Section(8): 49-54 Section(9): 55- 57	Refuting the fallacies about God; excelling God from all associations. Bringing the dead back to life. Competition to be close to God.

Table 01: Continued.

Passage (4): 58- 72 Honors Granted to Mankind.	Section(10): 58-65 Section(11): 66-72	The destiny of all mankind. Aspects of God’s favors upon people.
Passage(5): 73- 111 The Message of Muhammad (PBUH) and the Attitude of People Towards it.	Section(12): 73-77 Section(13): 78-81 Section(14): 82- 88 Section (15): 89-100 Section(16): 101-104 Section(17) :105-111	The endeavors of the disbelievers to harm the Prophet. God’s instructions to the Prophet Man’s scanty knowledge. The Prophet (PBUH) and the disbelievers. A reminder of Moses story. The importance of the Qur’an and its revelation.

2.4. Data Analysis Procedures

We have followed different frameworks for examining cohesion and coherence in the text and answering the research question.

2.4.1. Framework for Analyzing Cohesion and Coherence in *Sūrat Al-Isra’*

As mentioned earlier in the review of literature the present research uses an integrated approach towards cohesion and coherence that encompasses both Islamic and modern discourse analysis theories. We have proposed a model where coherence is achieved through the interaction of various elements, among which is cohesion. To scheme our research we provide a diagram (figure 01), in which we specify the elements to be investigated and the theories used to analyze them.

2.4.2. Framework for Answering the Research Questions

The present investigation is based on some broad research questions, out of which a set of sub-questions bulges. This part will discuss in details the procedures used to answer each question.

Question 01: How is cohesion expressed in SI translation of sūrat Al-Isra’?

To answer this question we have had to answer the following sub-questions:

(a) What types of cohesive devices are there in SI translation of sūrat Al-Isra'?

The framework used to analyze cohesion in *sūrat Al-Isra'* is a synthesis of Hasan and Halliday (1976), De Beaugrande and Dressler (1983) and Abdel Haleem (1999). The analysis of grammatical and lexical cohesion in each part of the *sūra* has been carried out systematically, taking each feature separately. Attention has been focused on detecting the occurrences of each type, classifying it into its different sub-categories, where the elements of the cohesive ties are specified (referent, referee, substituted, substitute...etc) and explained, in each distinct part of the *sūra*. The final findings are presented via tables when possible, as to provide the reader with the information needed in a concise form, which evidently supports the discussion.

(b) What roles (functions) do these devices play in relating the parts of the sūra?

Comments on the functions and the effect achieved by the use of each device are provided as annotation after analyzing each feature. The search has been for whether the devices satisfy the functions indicated by Hasan and Halliday and De Beaugrande and Dressler, in other words does the Qur'an abide by the norms of use of these devices or not? Thus, after investigating each element, its use and functions, special cases are singled out and discussed in details in the light of Islamic theories of cohesion.

(c) What are the most frequent devices in the text? Why?

As a backdrop for the previous discussion, we have investigated the frequency of use of each device, as to highlight the Qur'anic preferences in each part of SI translation of *sūrat Al-Isra'* and accordingly draw the link between these preferences and the parts' structures, themes and coherence. This is to set forth the relations between the various passages and sections and show the effect of cohesive devices on the interpretation of text coherence.

Question 02: How is coherence expressed (conveyed, carried) in SI translation of sūrat Al-Isra'?

Following the model we have already proposed, and using the division of the *sūra* presented in table 01, we have adopted a framework based on the following sub-questions:

(d) How is local coherence expressed in SI translation of sūrat Al-Isra'?

At a micro level local coherence has been explained using the results of cohesion analysis, in which the connections between the parts of each verse and between successive verses are sketched.

At a macro level Qutb's topical development and Van Dijk's macrostructure have been used to explain the patterns of coherence found. This is to look at the *sūra* as a whole and try to explain how the various segments revolve around one main theme.

Question 03: What is the effect of the contextual knowledge on the creation and recovery of coherence?

This question is intended for the investigation of the relation between the structure of the *sūra* manifested through cohesion and coherence and its place and order in the Qur'an (intertextuality). First, we have tried to draw the link between *sūra* 17, *sūra* 16 and *sūra* 18, which are considered as parts of the textual context. The contents of these *sūras* are not explained in details, the focus has rather been on; the correspondence (*munāsaba*) between the ending of *sūra* 16 and the opening of *sūra* 17 and between the latter's ending and the opening of *sūra* 18. Second, the *sūra* has been put in its historical context. This has been done to check our research results against the non-textual context emphasizing the effect of contextual information on the interpretation of coherence.

During the analysis of both cohesion and coherence in SI translation of *sūra* 17, we have recognized that it is almost impossible to explain some confusing cases of cohesion and

coherence relations, unless they are put into; either the linguistic or the historical context, or they are explained with reference to the Arabic version. Therefore, the data analysis has been constantly backed up with information taken from some fundamental works of Qur'anic exegesis (Qutb, Islah and Az-zuhayl ...etc), and sometimes with reference to the original text.

Conclusion

The following diagram summarizes the procedures of data analysis. It represents the elements being examined; the theories used to analyze them and highlight the relation between them.

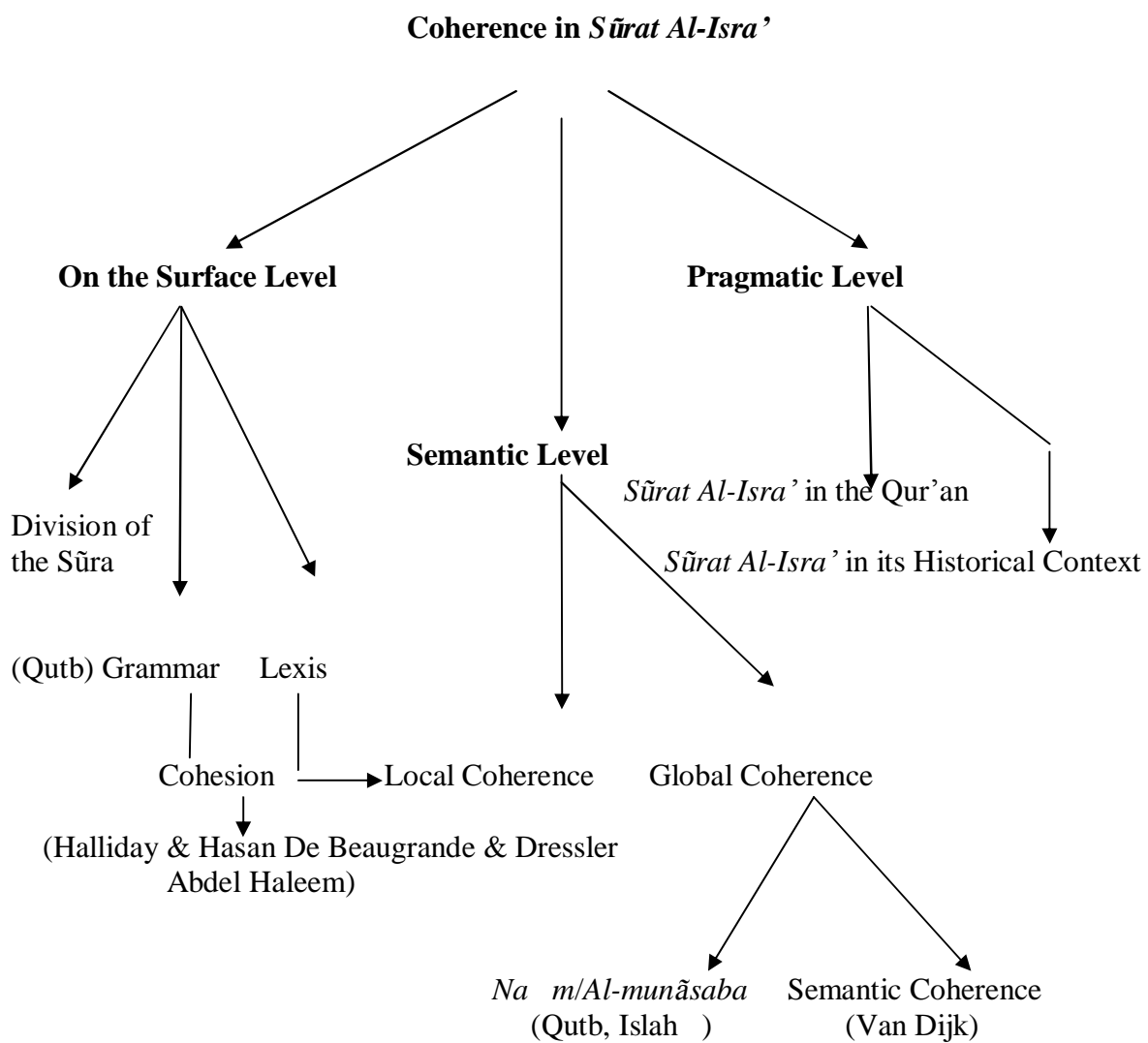


Figure 01: The Research's Model of Coherence.

Chapter 03

The Analysis of Cohesion in SI Translation of *Sūrat Al-Isra'*

Introduction

The analysis of cohesion in the Qur'anic discourse has always been the essence of coherence study in the Islamic theory of *na m*. Thus, in this part we aim at extracting the devices that help build the structure of the *sūra* as a unified whole. We will classify the types of cohesive devices found in each distinct part focusing on the most frequent and significant ones, and showing how they link the segments of the verses, the verses and the passages of the *sūra*.

3.1. Types of Grammatical Cohesive Devices in SI Translation of *Sūrat al-Isra'*

Grammatical cohesive devices are numerous in text in hands, thus we have taken into consideration only the most frequent ones.

3.1.1. Cohesion by Reference

As we have mentioned before, reference has been given the biggest attention by Islamic theorist of *na m*, since it can be said to be the most frequent of all other devices in the Qur'an, especially anaphoric reference, which is the case in *sūrat al-Isra'* as well. Yet, before we move to the practical analysis of references in the text, it is necessary for the reader to keep focus on the major themes of the text and the division we have proposed earlier, since we aim at drawing the link between the cohesive device and the content of the *sūra*.

Although the parts of the text seem to be independent (as seen in the previous chapter), we believe that reference has the most significant role in the cohesion of each section, passage and the text as a whole. First, we have started with the analysis of the first passage of the *sūra*, then after classifying the referents and their references we have asked the question: do these elements continue to be present in all other passages or not? The analysis

shows that some referents reoccur throughout the whole text, while others are section-specific. Therefore, we have categorized them into major and minor ones.

Major referents are those elements (words, clauses), the references to which are present in almost every distinct section and passage, therefore have inter-passage cohesion functions (relate different verses of different passages). Whereas, minor ones represent the elements, the references of which have intra-verse / intra-passage cohesion functions (relate the parts of the same verse or the verses of the same passage).

3.1.1.1. References in Passage One

In the first section, which serves as an introduction, the first reference is made to *Allah*, although the word *Allah* is not clearly mentioned, but is rather retrieved from the context. It is conveyed in the expression: ‘*who took his servant by night*’. The question is who is exalted? And the answer is the one ‘*who took his servant by night...Aqsa*’. Thus, the first reference is a cataphoric one, where the pronoun ‘he’ refers forward to the relative clause ‘*who took his servant . . .*’, whereas the rest of the pronouns in bold refer to it anaphorically as shown in the verse:

*Exalted is **He** who took **His** Servant by night from al-Masjid al-Haram to al-Masjid al-Aqsa, whose surroundings **We** have blessed, to show him of **Our** signs. Indeed, **He** is the Hearing, the Seeing. (17: 01)*

Allah (who took his servant) ← Exalted is **He** (cataphoric personal reference).
 ← **His** servant (anaphoric personal reference).
 ← **We** have blessed, **our** signs (anaphoric personal)
 ← **He** is the hearing (anaphoric personal)

The second referent is ‘*al-Masjid al-Aqsa*’ and the reference is made through the possessive pronoun **whose**, which is also an anaphoric personal reference. The last referent is ‘*his servant*’ meaning Muhammad (PBUH). The word Muhammad is not mentioned, but

recovered from the context and from the story of the night journey itself, which is exclusively related to the history of the Prophet (PBUH).

Muhammad (PBUH); ‘*his servant*’ ← to show **him**

References in the other sections of this passage are presented in the following table:

Table 2: References in Passage 01.

Referent	Reference	Type of Reference	Verse N°
<i>Who took his servant by night</i> (Allah)	He His, Our, We , He	Cataphoric personal Anaphoric personal	01 (section 01)
	We gave, Me other than Me	Anaphoric personal Anaphoric comparative	02
	We carried	Anaphoric personal	03
	We conveyed	Anaphoric personal	04 (section 2)
	We sent, ours	Anaphoric personal	05
	We gave, We reinforced	Anaphoric personal	06
	We return, We have made	Anaphoric personal	08
	We have prepared	Anaphoric personal	10 (section 3)
	We have made, We erased, We have set	Anaphoric personal	12 (section 4)
	We have imposed, We will produce	Anaphoric personal	13
	We sent	Anaphoric personal	15
	We intend, We command, We destroy	Anaphoric personal	16
	We destroyed, His servants	Anaphoric personal	17
	We hasten, We will, We intend, We have made	Anaphoric personal	18
	We extend	Anaphoric personal	20
	We have favoured	Anaphoric personal	21
Muhammad (PBUH):his servant	show him your lord your lord(2)	Anaphoric personal Anaphoric personal Anaphoric personal	01(section1) 17(section4) 20
al masjid al-Aqsa	whose surroundings	Anaphoric personal	01
The scripture	made it	Anaphoric personal	02(section1)
The Children of Israel	you	Anaphoric personal	02
	you will cause, you will reach	Anaphoric personal	04(section2)
	against you	Anaphoric personal	05
	gave you, reinforced you, made you	Anaphoric personal	06
	you do(3), yourselves (2),	Anaphoric personal	07
	Your lord, upon you, you return	Anaphoric personal	08
Noah (PBUH)	he	Anaphoric personal	3(section 1)
corruption	the first of them	Anaphoric personal	05(section2)

Table 02: Continued.

Servants	those, they probed over them, they entered, they had taken	Anaphoric demonstrative Anaphoric personal Anaphoric personal	05(section2) 05 07
The believers	they will	Anaphoric personal	09(section3)
The disbelievers ' <i>who do not believe</i> '	those	Cataphoric demonstrative	10(section3)
	them	Anaphoric personal	10
A city	Its affluent, upon it, destroy it therein	Anaphoric personal Anaphoric demonstrative	16(section4)
	how many	Anaphoric comparative	17
Man	he	Anaphoric personal	11(section4)
Every person	his fate, his neck , for him, he will	Anaphoric personal	13(section4)
	your record, yourself, against you	Anaphoric personal	14
The Qur'an	this	Cataphoric demonstrative	09(section3)

The results above show that:

1. References to the word *Allah* are present in all the four sections of the first passage. They are found in every verse except in verses: 7, 9, 11, 14 and 19. The cohesive ties manifested in the first section are all immediate; since the references come directly after the referent, while the others are mediated, thus help build a connection between the different sections. In some cases, though, these ties are remote and come after some intervening verses like in the case of verse 7, 9, 11, 14, which do not have any reference to god, still the reference can be presupposed by ellipsis in the first two verses:

"If you do good, you do good for yourselves; and if you do evil, [you do it] to yourselves." Then when the final promise came,)[We sent your enemies] to sadden your faces and to enter the temple in Jerusalem . . ." (7)

Indeed, this Qur'an guides to that which is most suitable and gives good tidings to the believers who do righteous deeds that they will have a great reward [from Us]. (9)

The clauses in bold are not original in the text, they are rather omitted, since they can be easily understood from the context.

2. References to the Prophet Muhammad (PBUH) are remote ones.

3. Other referents such as: the children of Israel, the scripture, al-Masjid al Aqsa...etc are section- specific. They are related only to the sub-themes presented in each section, therefore have intra-cohesive effect.

Some other references are the followings:

1. The exophoric reference to mankind in verse 12, where the personal pronoun **you** and the possessive **your** represent a situational reference to ‘mankind’ which can be retrieved from the context, since the verse is a reminder to mankind of some of God’s signs, which are meant to facilitate our lives as stated in the verse:

*And We have made the night and day two signs, and We erased the sign of the night and made the sign of the day visible that **you may seek** bounty from **your Lord** and may know the number of years and the account [of time]. And everything We have set out in detail. (12)*

2. Extended References (it) and References to a Clause: there are some significant instances of extended and text references in the *sūra* as it is shown below:

*(a)So when the [time of] promise came for the first of them, We sent against you servants of Ours - those of great military might, and they probed [even] into the homes, and **it was a promise fulfilled**. (5)*



The Pronoun **it** represents a cataphoric extended reference to the ‘promise fulfilled’, which in turn refers to the description of events in the previous sentence; ‘we sentthe homes’.

*(b)Whoever is guided is only guided for [the benefit of] **his soul**. And whoever errs only errs against **it**. And no bearer of burdens will bear the burden of **another**. And never would We punish until We sent a messenger. (15)*

his soul (anaphoric personal reference)

Whoever is guided (referent) ← | ↑ against **it** (anaphoric personal reference)

Bearer of burdens ← **another** (comparative anaphoric reference)

*(c)Whoever should desire the immediate - We hasten for **him** from **it** what We will to **whom** We intend. Then We have made for **him** Hell, which **he** will [enter to] burn, censured and banished. (18)*

Whoever should desire *the immediate* ← **it** (anaphoric personal reference)

↑
him (2), he (extended personal reference).

In this verse and as shown above ‘**him**’ and ‘**he**’ refer to the kind of people described by the clause ‘*whoever should desire the immediate*’ which is the referent here, while ‘**it**’ refers to ‘*the immediate*’. What remains is ‘**whom**’, which remains somehow fuzzy since it can refer to those same people, who prefer the immediate, or only to a number of them, which can be understood from the verb ‘intend’, as it can refer to all mankind. This confusion stems mainly from the fact that the verse has different interpretations. Therefore deciding on which suggestion is correct will depend on the reader’s interpretation and understanding.

(d) But whoever desires the Hereafter and exerts the effort due to it while he is a believer - it is those whose effort is ever appreciated [by Allah]. (19)

In the same way, the pronouns: ‘**he**’, ‘**those**’, ‘**whose**’ are anaphoric references to the clause ‘*whoever desires the hereafter*’, which implicitly stands for the believers. The first ‘**it**’ is an anaphoric personal reference to the word ‘*hereafter*’. And the other ‘**it**’ is a cataphoric text reference to the fact that those who believe and desire the Hereafter and work for it are the ones whose effort is appreciated by Allah.

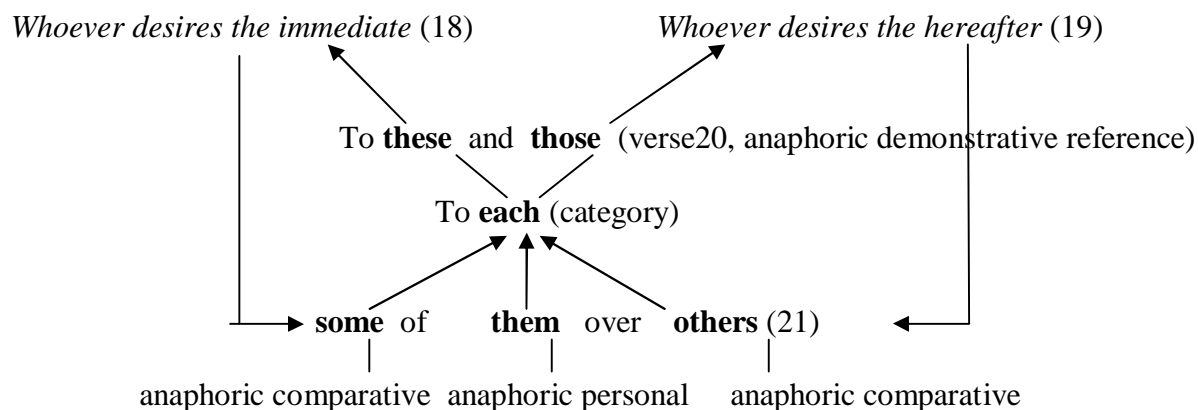
(e) To each [category] We extend - to these and to those - from the gift of your Lord. And never has the gift of your Lord been restricted (20)

(f) Look how We have favored [in provision] some of them over others. But the Hereafter is greater in degrees [of difference] and greater in distinction. (21)

In these two verses reference is made again to the different kinds of people described in the verses 18 and 19 (the one who desires the immediate, i.e. the disbelievers and the one who desires the hereafter, i.e. the believers). Where God shows that the second type is the winner in the hereafter, yet both groups receive God’s bounty in this life, which is open to all mankind. He then draws the attention of Muhammad (PBUH) to the fact that even though He

has bestowed more bounty on some of these people than on others (wealth, health, lifetime, success, children...etc), yet it is the hereafter which is more rewarding.

There is an anaphoric comparative reference in verse 21 to the word *hereafter* as shown in the verse above, where the hereafter is compared to the worldly life (*the immediate*).



References to *Allah*, Muhammad and the Qur'an reoccur in all the other passages, so before we deal with other minor referents in the upcoming passages, we will provide a full account of the presence of these major references, since we believe they contribute to the creation of both local and global coherence.

3.1.1.2. Major References in *Sūrat Al-Isra'*

a. References to *Allah*

Table 03: References to *Allah* in SI translation of *Sūrat Al-Isra'*

Referent	Reference	Type of reference	Verse N°
Allah	another deity	Anaphoric comparative	22 (passage 2-Section 5)
Your lord	Him	Anaphoric personal	23
Your lord	He is ever knowing	Anaphoric personal	25
Your lord	He wills, He is, His servants	Anaphoric personal	30
	We provide	Anaphoric personal	31
Allah	We have given	Anaphoric personal	33
Allah	another deity	Anaphoric comparative	39 (section6)
Your lord	We have diversified	Anaphoric personal	41 (passage3-section7)
	Him	Anaphoric personal	42
	(exalted is) He	Anaphoric personal	43
	Him, His praise, He is forbearing	Anaphoric personal	44
	We put	Anaphoric personal	45

Table 03: Continued.

Your lord	We have placed,	Anaphoric personal	46
	We are most knowing	Anaphoric personal	47
Who brought you forth the first time (Allah)	He	Cataphoric personal	51(section8)
	He will call, Him	Anaphoric personal (extended)	52
Your lord	He wills, He will have mercy, He wills, He will punish , We have sent	Anaphoric personal	54
Your lord	We have made, We gave	Anaphoric personal	55(section9)
	Him	Anaphoric personal	56
Their lord	His mercy, His punishment	Anaphoric personal	57
	We destroy	Anaphoric personal	58(passage4-section10)
	Us, We gave, We send	Anaphoric personal	59
Their lord	We told, We did, We showed, We threaten	Anaphoric personal	60
	We said, You created	Anaphoric personal	61
	You see, You have honored, You delay	Anaphoric personal	62
Their lord	My servants	Anaphoric personal	65
Your lord	His bounty, He is merciful	Anaphoric personal	66(section11)
	Him, He delivers	Anaphoric personal	67
	He will not cause	Anaphoric personal	68
	He will not send, Us	Anaphoric personal	69
	We have honored, We have created	Anaphoric personal	70
	We revealed, Us	Anaphoric personal	73(passage5-section12)
	We had not strengthened	Anaphoric personal	74
	We would, Us	Anaphoric personal	75
	We had sent, Our messenger, Our way	Anaphoric personal	77
My lord	Yourself	Anaphoric personal	79(section13)
	We send	Anaphoric personal	82(section14)
	We bestow	Anaphoric personal	83
	We willed, We could, We revealed, Us	Anaphoric personal	86
Your lord	His	Anaphoric personal	87
	We have diversified	Anaphoric personal	89(section15)
	We would have sent	Anaphoric personal	95
Allah	He is, His servants	Anaphoric personal	96
	He sends, Him, We will gather, We increase.	Anaphoric personal	97
	Our verses	Anaphoric personal	98
Allah	He has appointed,	Anaphoric personal	99
	We had given	Anaphoric personal	101(section16)
	We drowned	Anaphoric personal	103
	We said, We will bring	Anaphoric personal	104

Table 03: Continued.

	We have sent, We have not sent,	Anaphoric personal	105(section17)
	We have separated, We have sent	Anaphoric personal	106
Allah	to Him belong	Anaphoric personal	110
Allah	glorify Him	Anaphoric personal	111

As it is shown in the table all the elements in bold seem to refer to the expression ‘*who took his servant by night*’. This expression represents the quality that God has chosen to introduce himself with to the reader, and thus becomes the first referent in the *sūra* which constantly denotes the omitted word *Allah* across all the passages or one of its hyponyms (God, Lord...etc). It is used to set up the mode for the *sūra* and to keep the parts of the *sūra* related to the story of the night journey, which is only mentioned in the first verse (this relation will be further explained later).

As to make these ties clearer, the word *Allah* and the expressions *your lord, their lord, my lord*, have been repeated across the passages to renew the effect of the first referent and enhance its relation to its references. On the other hand, it makes it easier to establish the cohesive ties in the light of the complex and continuous grammatical shifts (inf).

b. References to the Prophet Muhammad (PBUH)

Table 04: References to Muhammad (PBUH) in SI Translation of *Sūrt Al-Isra*’.

Referent	Reference	Type of reference	Verse N°
Muhammad (PBUH) (his servant)	your lord, with you, my lord, me	Anaphoric personal	23(passage2-section5)
	you turn, you expect, your lord	Anaphoric personal	28
	your hand, your neck	Anaphoric personal	29
	your lord	Anaphoric personal	30
	You have	Anaphoric personal	36(section6)
	You will not tear, you will not reach	Anaphoric personal	37
	your lord	Anaphoric personal	38
	your lord , you , lest you	Anaphoric personal	39
	you recite, between you	Anaphoric personal	45(passage3-section7)
	you mention, your lord	Anaphoric personal	46
listen to you	Anaphoric personal	47	

Table 04: Continued.

	strike for you	Anaphoric personal	48
	sent you	Anaphoric personal	54(section8)
	your lord	Anaphoric personal	55(section9)
	your lord	Anaphoric personal	57
	told you, your lord, you	Anaphoric personal	60(passage4-section10)
	tempt you, to you, make you, have taken you	Anaphoric personal	73(passage5-section12)
	strengthened you, you would	Anaphoric personal	74
	made you, then you, yourself	Anaphoric personal	75
Muhammad (PBUH) (his servant)	drive you, evict you, after you	Anaphoric personal	76
	before you, you will	Anaphoric personal	77
	for you, your lord, resurrect you	Anaphoric personal	79(section13)
	my lord, cause me, grant me	Anaphoric personal	80
	ask you, my lord	Anaphoric personal	85(section14)
	to you, yourself	Anaphoric personal	86
	your lord, upon you	Anaphoric personal	87
	believe you, you break	Anaphoric personal	90(section15)
	you have	Anaphoric personal	91
	you make, you have, you bring	Anaphoric personal	92
you have, you ascend, your ascension, you bring, my lord, I	Anaphoric personal	93	
	me	Anaphoric personal	93
	my lord	Anaphoric personal	100
	sent you	Anaphoric personal	105(section17)
	you call, your	Anaphoric personal	110

In the first passage, which comprises the first 21 verses, reference to the Prophet Muhammad (PBUH) is made with relation to the story of the night journey (verse1), which is an exclusive miracle to the Prophet (PBUH) that represents a proof of God’s great power and ultimate oneness. In the second passage, the rules for behavior, manners, individual and social duties are linked to the belief of this oneness, which provides “*the essential tie to which all other ties are linked, within the family, community and humanity as a whole*” (Qutb 1967: 117-118). Therefore, it contains some commandments and establishes a sort of an outline of duties and obligations to all humankind by addressing the Prophet Muhammad (PBUH), who is responsible for spreading the message.

The passage starts by a warning to the Prophet (PBUH) against associating partners with God (*Do not make [as equal] with Allah another deity and [thereby] become censured and forsaken.*22), and ends with the same commandment(*do not make [as equal] with Allah another deity, lest you be thrown into Hell, blamed and banished.*39).This attaches all the commandments in between to the belief in one God, highlighting the person of Muhammad (PBUH) as the leader and the rule model to be followed by specifying him with the speech of God in most of the verses as shown in table 5, which continue in all the other passages.

Nevertheless, references to Muhammad (PBUH) may overlap with those made to humankind as a whole, due to grammatical person and addressee shifts, which characterizes the *sūra*. These references can be easily identified in Arabic, since the pronouns for the second person plural and singular are different. However, in English ‘you’ is used both for the plural and the singular, thus we have had to depend on to the Arabic version to identify these references. For instance, in the following verses ‘**you**’ and ‘**your**’ can refer either to the Prophet (PBUH) or to all the human beings:

*And **your** Lord has decreed that **you** not worship except Him, and to parents, good treatment. Whether one or both of them reach old age [while] with **you**, say not to them [so much as], "uff," and do not repel them but speak to them a noble word. (23)*

Yet, when we go back to the Arabic text we find that the verse addresses Muhammad (PBUH) by; *your lord* (رَبُّكَ), then change the addressee to all the humankind *you not worship* (أَلَّا تَعْبُدُوا), then again refers back to the Prophet *with you*(عِنْدَكَ). God continues to address the Prophet (PBUH) in verse 24 then, shifts back to use the plural in verse 25. These shifts continue in several verses across the passages and one has to use the Arabic version, the exegesis or another reference in the verse that can help presuppose the addressee. All the references are presented in the tables, so we will illustrate with some examples and leave the others to the reader for further investigations.

And lower (وَإِخْفِضْ) to them the wing of humility out of mercy and say, "My Lord (رَبِّ), have mercy upon them as they brought me up [when I was] small."(24)

Your Lord (رَبِّكُمْ) is most knowing of what is within yourselves. If you (تَكُونُوا) should be righteous [in intention] - then indeed He is ever, to the often returning [to Him], Forgiving. (25)

And if you [must] turn away (وَأِمَّا تُعْرِضَنَّ) from the needy awaiting mercy from your Lord (رَبِّكَ) which you expect (تُرْجُوهَا), then speak to them a gentle word (28).

In Passages three and four references to the Prophet (PBUH) persist, as God moves from setting up the rules for society building and success in both this life and the hereafter, to refuting and excelling the fallacies and the associations with him invoked by the disbelievers. He reminds Muhammad (PBUH) that he should be guided and not to follow them in their way and warns him from their mischief (verses: 45, 46, 47, 48, 54, 55, 57 and 60).

The last passage, however, is the one which has the largest number of references to the Prophet (PBUH), since it deals with the divine message, how people refuse it and their endeavors to hurt Muhammad (PBUH). Qutb argues that this passage centers on an important Qur'anic theme, which is the personality of the Prophet (PBUH) and the attitude of his people toward him, after he was given the divine message.

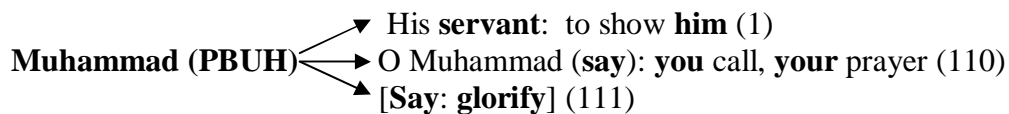
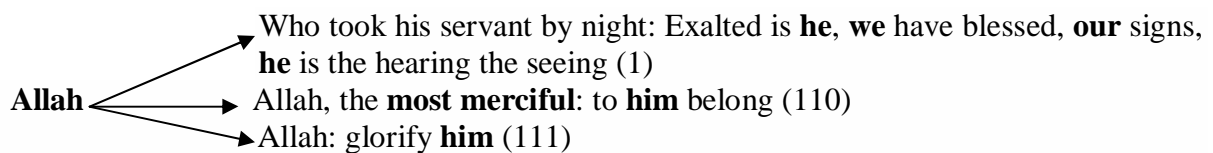
Referential items in this passage are all presented in table 04. What is of great importance is the last two verses, in which Muhammad (PBUH) is asked to call upon Allah, recite the Qur'an, and glorify God that is directly linked to the very first verse that begins with exalting Allah (who took his servant by night (Muhammad (PBUH))), and in Islam exalting and glorification always come together. In addition, the Prophet is shown how to recite in prayers (110), which is again related to the night journey where prayer was first prescribed. The sūra starts with an emphasis on the relationship between God and his Prophet (PBUH), that is build on the strong belief of God's ones and ends with the same idea. Reference, we believe,

has helped build a continuity of a flow of sub-themes starting from the main theme and ending up to it.

Exalted is He who took His Servant by night from al-Masjid al-Haram to al-Masjid al-Aqsa, whose surroundings We have blessed, to show him of Our signs. Indeed, He is the Hearing, the Seeing. (1)

Say (O Muhammad), "Call upon Allah or call upon the Most Merciful. Whichever [name] you call - to Him belong the best names." And do not recite [too] loudly in your prayer or [too] quietly but seek between that an [intermediate] way. (110)

And say, "Praise to Allah, who has not taken a son and has had no partner in [His] dominion and has no [need of a] protector out of weakness; and glorify Him with [great] glorification."(111)



c. References to the Qur'an

The *sūra* speaks about the Qur'an, making it clear that it is a book of true and full guidance. In fact, one of its main objectives is to make the reader feels the value of the Qur'an, in relation to the story of *al-Isra'*. Indeed, the Qur'an is mentioned in *sūrat al Isra'* more than in any other *sūra* in the Qur'an, which is an indicative of its importance. Besides, the night journey marks the transfer of the book from the children of Israel to the nation of Muhammad (PBUH), therefore the *sūra* keeps inviting the new nation in charge of this divine book to recognize its value and make sure not to let go of it, like its predecessors did, so that *Allah* would not replace it as he did with the children of Israel.

- The Quran**
- **This** Qur'an (9) (cataphoric demonstrative)
 - This** Qur'an (cataphoric demonstrative), **it** does not increase (anaphoric personal) (41)
 - **The** Qur'an (neutral demonstrative cataphoric) (45)
 - Understand **it** (anaphoric personal), the Qur'an (neutral reference) (46)
 - **The** Qur'an (2) (neutral reference) (78)
 - Pray with **it** (anaphoric personal) (79)
 - **The** Qur'an (neutral refer), it does not increase (anaphoric personal) (82)
 - **The** like (cataphoric comparative), **this** Qur'an (cataphoric demonstrative), **the like** (anaphoric comparative), of **it** (anaphoric personal) (88)
 - **This** Qur'an (cataphoric demonstrative) (89)
 - Sent **it**, **it** has descended (anaphoric personal) (105)
 - Recite **it**, sent **it** (anaphoric personal) (106)
 - Believe in **it**, before **it**, **it** is recited (anaphoric personal) (107)
 - **It** increases (anaphoricpersonal) (109)

The word Qur'an is used more than 9 times in the *sūra* and references are made to it in every passage, except passage 2, in which it can be presupposed by ellipsis from the context, as well as from the presence of one of its collocations (words that generally occur in the Holy Book with the word Qur'an such as: revealed, wisdom, descended... ect). For example:

*That is from what your Lord has **revealed** to you, [O Muhammad], of **wisdom**. And, [O mankind], do not make [as equal] with Allah another deity, lest you be thrown into Hell, blamed and banished. (39)*

In this verse of the second passage, the word Qur'an is not clearly stated, yet we can understand, from the linguistic context (revealed, wisdom), as well as from our knowledge about the Qur'anic collocations that it is the Qur'an which is meant by wisdom. And there are several verses across the Qur'an that supports this idea, we state: (*Al-Baqara*: 129-231-151), (*Āl imrān*: 48-113), (*Yācin*: 2), (*Al-Mā'ida*: 101), (*Tāha*: 2), (*Al-furqān*: 32), (*Az-Zukhruf*: 31), (*Al-Ana m*: 19) and (*Yūnes*: 33).

3.1.1.3. References in the Other Passages of the Sūra

In addition to the distinction made between major and minor referents, we can make another distinction within each section and passage, between those references that link the parts of

one verse (intra-verse cohesive functions) and those which have inter-verse cohesive functions.

a. Passage Two: A Code Based on Justice

The passage contains some commandments, prohibitions and orders to the Prophet (PBUH) and to mankind which are meant to establish some rules for the Islamic society to follow. The following table shows how reference helped connect the parts of the same verse and the verses together.

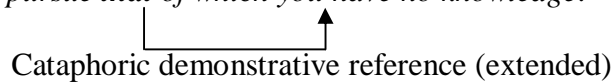
Table 05: References in Passage 02.

Referent	Reference	Type	Intra/Inter-verse cohesive function	Verses linked
Humankind	you	Exophoric personal	intra	22
Parents	them , say not to them , repel them , speak to them	Anaphoric personal	intra	23
	lower to them , have mercy upon them , they brought		inter	24 & 23
Humankind	your lord, yourselves	Anaphoric personal	inter	25 & 22
The relative	his right	Anaphoric personal	intra	26
Satan	his lord	Anaphoric personal	intra	27
The needy	speak to them	Anaphoric personal	intra	28
Your hand	extend it	Anaphoric personal	intra	29
Provision	Restrict it	Anaphoric personal	intra	30
Humankind	your children, for you	Anaphoric personal	inter	31 & 25 & 22
Children	for them	Anaphoric personal	intra	31
Unlawful sexual intercourse	it	Anaphoric personal (extended)	intra	32
Whoever is killed unjustly	his heir	Anaphoric personal (extended)	intra	33
Heir	let him , he has been	Anaphoric personal	intra	33
An Orphan	he reaches	Anaphoric personal	intra	34
The way	best	Anaphoric personal	intra	34

Some demonstrative extended and text references in this passage are:

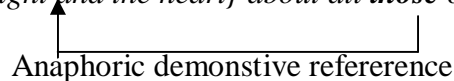
1. **Verse 35:** *That is the best way and best in result.* The demonstrative ‘that’ and the superlative ‘best’ are cataphoric text references which node the fact that giving full measure and weighing with an even balance is the best way (verse 35).

2. **Verse 36:** *And do not pursue **that** of which you have no knowledge.*



 Cataphoric demonstrative reference (extended)

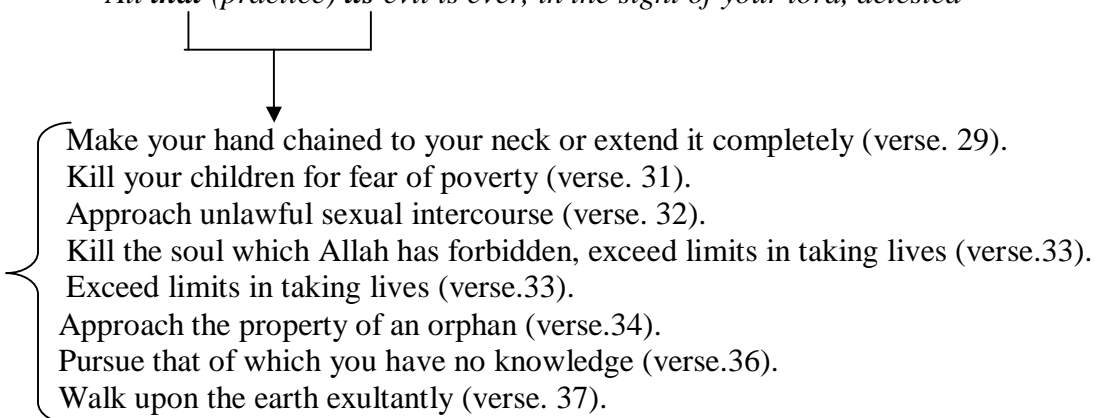
*{the hearing, the sight and the heart} about all **those** one will be questioned.*



 Anaphoric demonstrative reference

3. **Verse 38:** *All **that** - its evil is ever, in the sight of your Lord, detested.* This verse tells us that the reason for the prohibitions issued in the previous verses is God’s dislike of the evil caused by doing them. So ‘**that**’ is an anaphoric demonstrative reference to all the prohibited acts in the preceding verses, which can be replaced by a word like ‘practice’ or ‘work’ that can be presupposed by ellipsis as follows:

*All **that** (practice) **its** evil is ever, in the sight of your lord, detested*



- Make your hand chained to your neck or extend it completely (verse. 29).
- Kill your children for fear of poverty (verse. 31).
- Approach unlawful sexual intercourse (verse. 32).
- Kill the soul which Allah has forbidden, exceed limits in taking lives (verse.33).
- Exceed limits in taking lives (verse.33).
- Approach the property of an orphan (verse.34).
- Pursue that of which you have no knowledge (verse.36).
- Walk upon the earth exultantly (verse. 37).

4. **Verse 39:** *That is from what your lord has revealed to you of wisdom.* This last verse in the second passage serves as a summary or a reminder that all the commandments and orders in it, are only some part of the wisdom that has been revealed to Muhammad (PBUH) in the Qur’an. Therefore, ‘that’ is an anaphoric demonstrative reference (text reference) to all the prohibitions and orders expressed in the 16 verses (22- 37).

b. Passage Three: The Oneness of God (40-57)

Table 06: References in Passage 03.

Referents	References	Type	Intra/Inter verse functions	Verses linked
Disbelievers	your lord, chosen you, you say	Exophoric refer	intra	40
	they say	Anaphoric personal	inter	41 & 40
Gods	They would have reached	Anaphoric personal	intra	42
Disbelievers	they say	Anaphoric personal	inter	43, 42 & 40
The heavens and the earth	them	Anaphoric personal	intra	44
Mankind	you do not understand	Exophoric	intra	44
The disbelievers (those who do not believe)	those	Cataphoric demonstrative	intra	45
	their hearts, they understand, their ears, they turn	Anaphoric personal	inter	46 & 45
	they listen, they are in private	Anaphoric personal	inter	47, 46 & 45
	they strike, they have strayed, they cannot	Anaphoric personal	inter	48, 47, 46 & 45
	they say, we are bones, will we be,	Anaphoric personal	inter	49, 48, 47, 46 & 45
	be you	Anaphoric personal	inter	50,49, 48, 47, 46 & 45
	your breasts, they will say, restore us , they nod	Anaphoric personal	inter	51,50,49, 48, 47, 46 & 45
	call you , you will respond, you had remained	Anaphoric personal	inter	52, 51,50,49, 48, 47, 46 & 45
Allah	Who will...?	catap-pers-refer	intra	51
My servants	among them	Anaphoric personal	intra	53
Mankind	your lord, knowing of you , upon you , punish you , over them	Anaphoric personal	intra	54
Prophets	some , others	Anaphoric comparative	intra	55
Gods (those you have invoked besides him)	those	Anaphoric demonstrative (extended)	inter	56 & 42
	they do not possess	Anaphoric personal	inter	56 & 42

Verse 51: *Or [any] creation of **that** which is great within your breasts." And they will say, "Who will restore us?" Say, "He who brought you forth the first time." Then they will nod their heads toward you and say, "When is **that**?" Say, "Perhaps it will be soon.*

The first ‘**that**’ is a cataphoric extended reference to the clause *which is great within your breasts*. Whereas, the second ‘**that**’ is an anaphoric extended reference to the process of restoring human beings on the Day of Resurrection.

Verse 53: *And tell My servants to say **that** which is **best**. Indeed, Satan induces [dissension] among them. Indeed Satan is ever, to mankind, a clear enemy.*

The demonstrative ‘that’ and the comparative ‘best’ are references to the word (elliptical item) nodded by the verb *say*. The possible structure is: “say **that** [saying] which is **best**”

Verse 57: ***Those** whom they invoke seek means of access to **their** Lord, [striving as to] which of **them** would be nearest, and **they** hope for His mercy and fear His punishment. Indeed, the punishment of your Lord is ever feared.*

This verse explains that those whom the disbelievers invoke as gods beside *Allah*, be they angels, humans or *jinn* are no more than forms of God’s creation. They all try to find their own way to be closer to God (*seek means of access to **their** Lord*), competing to the pursuit of pleasing Him (*which of **them** would be nearest*), hoping for His mercy and fearing His punishment (***they** hope for His mercy and fear His punishment*). Therefore, the demonstrative reference ‘those’ and the personal references ‘their’, ‘them’ and ‘they’ in the verse are anaphoric references (extended) to the clause ‘*those you have invoked besides him*’ in the previous verse.

Thus, they help link the two verses along with verse 42 confirming that there are no other deities alongside God. Instead, what the disbelievers claim to be Gods are no more than some of His creatures, which all turn to Him submitting themselves to his will (*say If there had been with Him [other] gods, as they say, then they [each] would have sought to the Owner of the Throne a way*). And mentioning the throne here indicates the clear exaltation of

Allah above all the creatures, which are all below His throne and thus cannot be with Him (Qutb: 137).

c. Passage Four: Honors Granted to Mankind (58-72)

The present passage speaks about the ultimate destiny of all humankind as determined by God’s justice. It states some of *Allah*’s Favors upon mankind and reminds them that all these blessings will disappear before the Day of Judgment, where every creature will have come to the end of life either by natural death or by destruction (Qutb 147). It makes a reference to the story of Adam and Satan in the middle and concludes with a scene from the Day of Judgment.

Table 07: References in Passage 04.

Referent	Reference	Type	Intra/Inter-verse cohesive function	Verses linked
city	destroy it , punish it	Anaphoric personal	intra	58
signs	denied them	Anaphoric personal	intra	59
Thamud	they wronged	Anaphoric personal	intra	
The she-camel	wronged her	Anaphoric personal	intra	
People	threaten them , increases them	Anaphoric personal	intra	60
Angels	they prostrated	Anaphoric personal	intra	61
Satan	should I	Anaphoric personal	intra	
Adam	this one,	Anaphoric demonstrative	intra	62
	his descendents	Anaphoric personal	intra	
Satan	above me , delay me , I will	Anaphoric personal	inter	62 & 61
His descendents (Adam descendents)	them	Anaphoric personal	inter	63 & 62
	among them , assault them , their wealth, their children, promise them (2)	Anaphoric personal	inter	
Satan	there is for you	Anaphoric personal	inter	65, 62 & 61
Mankind	your lord, for you , you may seek, to you	Exophoric personal	intra	66

Table 07: Continued.

Mankind	touches you, you invoke, delivers you, you turn	Anaphoric personal	inter	67 & 66
	you feel, swallow you , against you , you would, yourselves	Anaphoric personal	inter	68, 67 & 66
	you feel, send you , upon you , drown you, you denied, you would, yourselves	Anaphoric personal	inter	69, 68, 67 & 66
Children of Adam	carried them , provided for them , preferred them	Anaphoric personal	inter	70, 64, 63 & 62

Other references in this passage are:

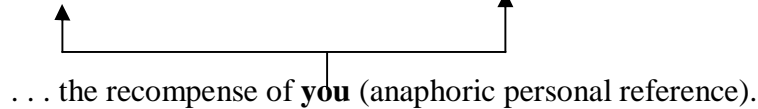
1. Verse 60: *‘And We did not make the sight which We showed you except as a trial for the people, as was the accursed tree [mentioned] in the Qur’an And we threaten them but it increases them not except in great transgression’.*

‘It’ here refers to the act of trying people with the signs provided by God and mentioned in the same verse (text reference). And here reference is made to the ascension (after *al-Isra*’) by the word ‘*sight*’, which as stated in the verse, was a trial for those who already believed in Muhammad (PBUH), whether they revert or become firmer in their belief. In this journey God has shown the Prophet (PBUH) some of His greatest signs among which was the tree that grows in hell (called *Zaqqūm*), cited in the verse as a warning and a threat to the disbelievers.

2. Verse 63: *‘Go, for whoever of them follows you, indeed Hell will be the recompense of you - an ample recompense’.*

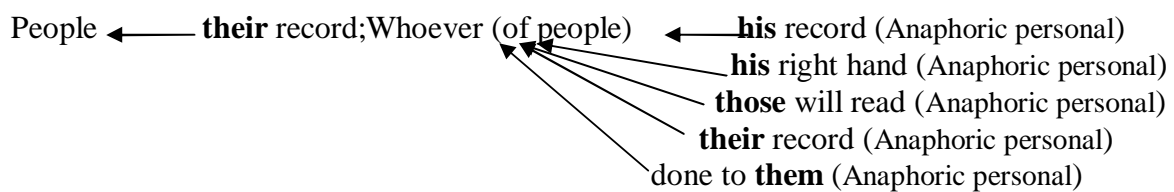
After Satan asks God to delay him to the day of resurrection so that he can induce and destroy the children of Adam (verse62), God answers him in this verse. The first two references in bold are explained in table 8, while the last one ‘you’ is not. ‘You’, here, nods both Satan and whoever follows him of the children of Adam.

Whoever of them (children of Adam) follows you (Satan)



3. Reference to mankind in verse 66 as shown in table 8 is presupposed by the word man in the following verse (*and ever is man ungrateful*).

4. **Verse 71:** [*Mention, O Muhammad*], the Day We will call forth every people with **their** record [of deeds]. Then whoever is given **his** record in **his** right hand - **those** will read **their** records, and injustice will not be done to **them**, [even] as much as a thread [inside the date seed].



5. **Verse 72:** 'And whoever is blind in **this** [life] will be blind in the Hereafter and **more** astray in way'.

Life ← **this** (cataphoric personal reference)

Whoever (of people) is blind . . . ← **more** astray (anaphoric comparative reference).

c. Passage Five: The Message of Muhammad (PBUH) (73-111)

The final passage focuses on the divine message preached by Muhammad (PBUH) and how people reacted to it. It tells about the disbelievers' attempts to turn the Prophet (PBUH) away from God's revelations and banish him from Mecca and indicates the protection he was given by God, so that he would fight back and not yield to their provocations. It stresses the importance and effect of prayer and the Qur'an and its recitation in protecting and strengthening the Prophet (PBUH).

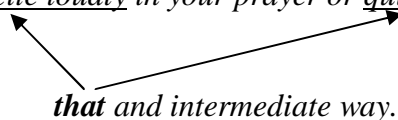
Table 08: References in Passage 05.

Referent	Reference	Type	Intra/verse function	Inter-cohesive	Verses linked
The disbelievers	they were, they would,	Anaphoric personal	intra		73
	inclined to them	Anaphoric personal	inter		74 & 73
	they were, they will not remain	Anaphoric personal	inter		76, 74 & 73
Messengers	those	Cataphoric demonstrative	intra		77
disbeliever	he turns, himself , touches him , he is	Anaphoric personal	inter		83, 76, 74 & 73
	they ask ,	Anaphoric personal	inter		85, 83, 76, 74 & 73
The revelation (Qur'an)	that which we revealed concerning it	Cataphoric demonstrative Anaphoric personal	intra intra		86
Mankind and the jinn	they could, they were, each other	Anaphoric personal Anaphoric comparative	intra intra		87
People	most	Anaphoric comparative	intra		88
The disbelievers	they say, for us	Anaphoric personal	inter		90, 85, 83, 76, 74 & 73
Palm trees and grapes	within them	Anaphoric personal	intra		91
The disbelievers	before us	Anaphoric personal	inter		92,90, 85, 83, 76, 74 & 73
	down to us	Anaphoric personal	inter		93, 92,90, 85, 83, 76, 74 & 73
People (disbelievers)	came to them , they say	Anaphoric personal	inter		94, 93, 92,90, 85, 83, 76, 74 & 73
Angels	sent down to them	Anaphoric personal	intra		95
The disbelievers	you	Anaphoric personal	inter		96, 94, 93, 92,90, 85, 83, 76, 74 & 73
Whoever Allah guides	you	Anaphoric personal	intra		97
Whoever he sends astray (disbelievers)	for them , gather them , their faces, their refuge, them	Anaphoric personal	inter		97, 96, 94, 93, 92,90, 85, 83, 76, 74 & 73
	their recompense, they disbelieved, we are, will we	Anaphoric personal	inter		98 , 97, 96, 94, 93, 92,90, 85, 83, 76, 74 & 73

Table 08: Continued.

Heavens and earth	the likes of them	Anaphoric comaprative	intra	99
	of them ,for them ,	Anaphoric personal	intra	
The disbelievers	If you possessed, you would,	Anaphoric personal	inter	100 , 99, 98 , 97, 96, 94, 93, 92,90, 85, 83, 76, 74 & 73
Moses	he came, to him , you are	Anaphoric personal	intra	101
Children of Israel	to them	Anaphoric personal	intra	
Pharaoh	I think	Anaphoric personal	intra	
Signs	these	Anaphoric demonstrative	inter	102 & 101
Moses	I think	Anaphoric personal	inter	102 & 101
Pharaoh	you are destroyed	Anaphoric personal	inter	103,102 &101
	he intended,	Anaphoric personal	inter	
	drowned him , with him	Anaphoric personal		
Children of Israel and Moses	drive them	Anaphoric personal	inter	103 & 101
Pharaoh Followers	those with him	Cataphoric demostrative	intra	103
Children of Israel	bring you	Anaphoric personal	inter	104 , 103 &101
People endowed with knowledge	those	Cataphoric demostrative	intra	107
	to them , their faces	Anaphoric personal	intra	
	they say, our lord	Anaphoric personal	inter	108 & 107
	they fall, increases them	Anaphoric personal	inter	109 , 108 & 107

Verse 110: . . . and do not recite loudly in your prayer or quietly but seek between



Here ‘that’ is an extended demonstrative reference to reciting loudly or quietly in the prayer.

Final Notes on Reference in the Text

1. Most of the references are personal anaphoric ones. The text is almost free of cataphoric and exophoric references which, in fact, are context bound and structurally determined and make no direct contribution to the texture (Halliday and Hasan 1976:35). Indeed, only the anaphoric type of reference that is relevant to cohesion, since it provides a link with a preceding portion of the text, thus create cohesive ties.

2. There is a significant use of extended and text reference in the text.

3. *Allah*, Muhammad (PBUH), the Qur'an, the disbelievers are the most substantial referents in terms of the frequency of occurrence and their presence in all the five passages. Therefore, their references have had the major role in linking the different sections and passages.

4. Major referents are linked to the five central themes of the *sūra*, whereas minor ones are related to the sub-themes of the seventeen sections presented in table 01.

3.1.2. Cohesion by Substitution and Ellipsis

Unlike reference which is a semantic relation, substitution is a relation on the lexicogrammatical level (grammar and vocabulary). It is a sort of counter which is used in place of the repetition of a particular item. It has the same structural function as that for which it substitutes. Ellipsis is a kind of substitution and is called substitution by zero, thus substitution can be seen as an explicit ellipsis (Halliday and Hasan 1976).

The *Sūra* is almost free of any substitutions and demonstrates few instances of ellipsis. This is not surprising when we consider the enormous use of references (sup) and repetition (inf) which clearly highlights the preference of these two devices and their cohesive functions over substitution and ellipsis. Therefore, the present study does not discuss substitution. Instead, it focuses on ellipsis considering it a type of substitution.

3.1.2.1. Ellipsis in SI Translation of *Sūrat Al-Isra'*

As we have already stated, elliptical items are few in the *sūra*. There are four cases of ellipsis which can be analyzed. First, those elliptical items made explicit in the current translation and expressed in square brackets. This class contains the biggest number of elliptical elements, most of which are clausal ellipsis. Second, those items which shift during the process of translation, thus, are either replaced by a reference or a repetition. Third, some elliptical items are not original in the Arabic text, but are the outcome of the translation. Finally, the most interesting cases of ellipsis are those which exist both in the Arabic and English versions.

This study is concerned with the last two types. It does not provide an analysis of the first type, since the elliptical items are provided in the translation between square brackets and are thus a part of the text such as in the verses: 7, 8, 14, 15, 19, 20, 21, 30, 33, 34...etc. similarly, it is not concerned with the second type, because it falls under the comparative studies.

3.1.2.2. The Relation between Ellipsis, Reference and Repetition

Ellipsis as a cohesive device has a referential nature, since it is necessary to recognize the omitted word, clause, sentence...etc from its anaphoric and cataphoric references, or out of context (exophoric reference). The elliptical item leaves a specific “*structural slot to be filled elsewhere*” (Halliday and Hasan 1976). Therefore, the reader will depend on some elements whose structure is “*such as to presuppose some preceding item which then serves as the source of the missing item*” (id).

It is important to note that cohesion by ellipsis depends on both the analysis of reference and repetition, since these two devices may provide the information needed to recognize the elliptical items. So, we have applied the three steps in the process of retrieving and classifying ellipsis in the text.

1. Identifying the omitted elements and the type of ellipsis.
2. Identifying the presupposition source and its position (cataphoric or anaphoric).
3. Specify whether the cohesion achieved is intra or inter verse.

Verse 03: *O descendents of those (people) we carried with Noah.*

The word *people* is dropped in this verse, since there is no need to mention it. In fact, it can be easily understood from the structure of the verse and its content.

Verse 09: . . . *this Qur'an guides to that which is most suitable (for the people/for the souls).*

Here the clause in brackets is omitted and is retrieved from the context. Moreover, the ellipsis in this verse can be said to be filled with verse 2.185 which says: *The month of Ramadhan [is that] in which was revealed the Qur'an, a guidance for the people and clear proofs of guidance and criterion.* Thus, this clausal ellipsis has established cohesion within the verse itself and between the Qur'anic *sūras*.

Verse 15: . . . *And never would we punish (people) until we sent a messenger (to them).*

The elements in brackets are omitted in this verse, Arabic grammarians argue, because there is no need to mention them, since they are easily understood from the context as well as from the surrounding verses.

Verse 17: *And how many (generations) have we destroyed from the generations after Noah . . .*

The word *generation* is removed to avoid unnecessary repetition, since it is already used in the verse.

Verse 23: *And your lord has decreed that you not worship except him and to parents (provide) good treatment . . .*

One of the cases of omitting the verb in Arabic is when its absolute object is used in the sentence as in verse 23. The absolute object “إِحْسَانًا” translated as *good treatment* stands also for the dropped verb “أحسنوا” (do good). However, we can also consider *good treatment* as an

object to the verb *has decreed* as in: *And your lord has decreed that you not worship except Him and to parents (He has decreed) good treatment.* In both cases the ellipsis has an intra-verse cohesive function.

Verse 54: *Your Lord is most knowing of you. If He wills, He will have mercy upon you; or if He wills, He will punish you . . .*

Abbas Fa 1 (285) explains that the objects of the verbs *will* and *want* are often omitted, since there always be a word, clause or sentence which will anaphorically presuppose them. In this verse the elliptical elements are *your mercy* and *your punishment*. The suggested structure is: *if he wills (your mercy), he will have mercy upon you; or if he wills (your punishment), he will punish you.*

Verse 73: *And indeed, they were about to tempt you away from that (Qur'an) which We revealed to you . . .*

The word Qur'an is omitted and the word *revealed* supersedes it, since the Qur'an is often referred to as *the revelation* across the Qur'an. Therefore, the nominal ellipsis in this verse establishes cohesion between the parts of the verse itself, between this verse and other verses speaking about Qur'an in the *sūra* (because they use the collocation Qur'an/ revelation) and between it and verses from other *sūras*, such as 6: 19 and 10: 33 that use the same collocation which can also serve as sources of the elliptical item 'Qur'an'.

Arabic rhetoricians explain another type of nominal ellipsis in which the subject of the verb is omitted when the passive voice is used instead of the active one. The ellipsis here is preferable for mainly two reasons:

1. The elliptical items are already known for the reader as in:

A. Verse 71: *[Mention, O Muhammad], the Day We will call forth every people with their record [of deeds]. Then whoever is given his record in his right hand Then whoever is given his record in his right hand. (by God)*

The suggested structure is *and whoever god gives his record in his right hand*. Yet the passive voice is used, instead, with the omission of the subject. The elliptical item here is presupposed by the sentence *We will call forth every people with their record* and precisely by the pronoun *We*, which suggests that it is God who will call people and give them their records.

B. Verse 107: . . . *when it is recited to them, they fall upon their faces in prostration*.

Here the presupposition is “*when you (Muhammad) recite it to them . . .*”, yet the ellipsis is preferable and is presupposed by the clause: “*And [it is] a Qur'an which We have separated [by intervals] that you might recite it to the people over a prolonged period . . .*” in the previous verse.

2. The subject cannot be specified (it could be anyone as in verse 33). This case is present in the following verses:

Verse 33: . . . *And whoever is killed unjustly*. In this part of the verse the killer is not to be specified since it is a description of a general case that could happen to anybody.

From the analysis of ellipsis in the text we have come up with these conclusions:

1. The basic reason for using ellipsis is to avoid unnecessary repetition or because the elliptical item can be easily understood and there is no need to mention it.
2. Elliptical items can have either intra-verse or inter-verse cohesion function depending on the location of the source of presupposition.
3. These sources can be of cataphoric, anaphoric and even exophoric nature.
4. Some elliptical items are presupposed by some words, clauses, or sentences in other *sūras* of the book which fill the slots made by the ellipsis, thus have also inter-*sūras* cohesive functions.

These conclusions are presented in the upcoming table.

Table 09: Ellipsis in SI Translation of *Sūra Al-Isra'*.

Verse	Elliptical Item	Ellipsis Type	Source of Presupposition	Cataphoric/ Anaphoric Exophoric	Inter/ Intra Cohesive functions
03	O descendents of those (people)	Nominal	Context	Exophoric	–
09	this Qur'an guides to that which is most suitable (for the people/ for the souls)	Clausal	Verse 2: 185	Anaphoric	Inter-sūras
15	And never would we punish (people)	Nominal	Context	Exophoric	–
17	How many (generations) have we destroyed.	Nominal	The word generations (same verse)	Anaphoric	Intra
23	a. And to parents (provide) good treatment.	Verbal	Good treatment (same verse)	Anaphoric	Intra
	b. And to parents (he has decreed) good treatment.	Clausal	Has decreed (same verse)	Cataphoric	
54	If he wills (your mercy). . . or if he wills (your punishment) . . .	Clausal	The verbs 'have mercy' and 'punish' (same verse)	Anaphoric	Intra
71	Whoever is given his record in his right hand (by Allah)	Clausal	The clause 'we will call . . . ' (same verse)	Cataphoric	Intra
73	They were about to tempt you from that (Quran) . . .	Nominal	a. The verb 'reveal' (same verse)	Anaphoric	Intra
			b. verses 6: 19 and 10: 33	Anaphoric	Inter-sūras
107	When it is recited to them (by you O Muhammad)	Clausal	The sentence 'that you might recite it to the people . . . ' (106)	Anaphoric	Inter

3.1.3. Cohesion by Conjunctions

Halliday and Hasan believe that conjunction is different from the other cohesive relations in that it is based on the assumption that there are in the linguistic system forms of systematic relationships between sentences. Conjunctive relations represent semantic links between elements that are constitutive of text.

Sūrat Al-Isra' exhibits a profound use of conjunctions with its various types (additive, adversative, temporal and causal), yet what is remarkable is the use of the additives 'and' and 'or', the adversative 'but', the avowal 'indeed' and the temporal 'then'. We have

focused mainly on analyzing all the occurrences of these elements in particular, showing their cohesive effect at the level of verses, sections and passages and emphasizing the various positions in which they take place.

3.1.3.1. The Conjunction ‘And’

The conjunction ‘and’ has different functions in the text we identify the followings:

a. Coordinating Two or More Words

The conjunction ‘and’ has been used in this sense 23 times in the 21 following verses:

1. Verse 6: . . . *we reinforced you with wealth **and** sons.*
2. Verse 12: . . . *we have made the night **and** the day.*
3. Verse 12: . . . *the number of years **and** account.*
4. Verse 20: . . . *we extend to these **and** those.*
5. Verse 26: . . . *give the relative his right **and** the poor and the traveler.*
6. Verse 31: . . . *we provide for them **and** for you.*
7. Verse 36: . . . *the hearing, the sight **and** the heart.*
8. Verse 44: . . . *the seven heavens **and** the earth.*
9. Verse 49: . . . *when we are bones **and** crumbled particles.*
10. Verse 55: . . . *whoever is in the heavens **and** the earth.*
11. Verse 64: . . . *your horse **and** foot soldiers.*
12. Verse 64: . . . *their wealth **and** their children.*
13. Verse 70: . . . *carried them on the land **and** the sea.*
14. Verse 75: . . . *taste double life **and** double death.*
15. Verse 82: . . . *that which is healing **and** mercy.*
16. Verse 88: *Say if mankind **and** jinn . . .*
17. Verse 91: . . . *a garden of palm trees **and** grapes.*
18. Verse 92: . . . *you bring Allah **and** the angles.*
19. Verse 97: . . . *blind, dumb **and** deaf.*
20. Verse 98: . . . *when we are bones **and** crumbled particles.*
21. Verse 99: . . . *who created the heavens **and** earth.*
22. Verse 102: . . . *the lord of the heavens **and** the earth.*
23. Verse 105: . . . *a bringer of good tidings **and** a warner.*

b. Relating Two Sentences

The conjunction ‘and’ is also used to relate two or more different sentences within the same verse creating a cohesive relation between them.

Table 10: Relating Two or More Sentences within the Same Verse with the conjunction “And”.

Verse	Sentences Related	Type of Verbal Sentences
Verse 02	<i>We gave Moses the scripture and made it a guidance</i>	2 affirmatives
Verse 04	<i>you will surely cause corruption . . . and you will reach great haughtiness.</i>	2 affirmatives
Verse 07	<i>. . . to sadden your faces and to enter the temple in Jerusalem. And to destroy what they had taken . . .</i>	3 infinitives
Verse 09	<i>. . . this Qur’an guides . . . and gives good tidings.</i>	2 affirmatives
Verse 12	<i>we have made the night . . . and we erased . . . and made the sign . . .</i>	3 affirmatives
Verse 13	<i>we have imposed . . . and we will produce . . .</i>	2 affirmatives
Verse 15	<i>no bearer of burdens <u>will bear</u> the burden of another. And <u>never would We punish</u> until We sent a messenger</i>	Affirmative + negative
Verse 23	<i><u>say</u> not to them [so much as], "uff," and <u>do not repel</u> them . . .</i>	2 imperatives
Verse 24	<i>. . . lower to them the wing of humility . . . and say . . .</i>	2 imperatives
Verse 26	<i><u>give</u> the relative his right . . . and <u>do not spend</u> wastefully</i>	2 imperatives
Verse 29	<i><u>do not make</u> your hand [as] chained and [thereby] <u>become</u> blamed and insolvent.</i>	Imperative+ affirmative
Verse 30	<i>your lord extends provision . . . and restrict it.</i>	2 affirmatives
Verse 33	<i><u>do not kill</u> the soul which Allah has forbidden, except by right. And <u>whoever is killed</u> unjustly</i>	Imperative+ affirmative (NP)
Verse 34	<i><u>do not approach</u> the property of an orphan . . . And <u>fulfill</u> [every] commitment</i>	2 imperatives
Verse 35	<i>give full measure when you measure, and weigh with an even balance</i>	2 imperatives
Verse 37	<i>you will never tear the earth and you will never reach the mountains . . .</i>	2 affirmatives
Verse 39	<i>. . . your lord has revealed to you. And do not make as equal with Allah . . .</i>	Affirmative+ imperative
Verse 40	<i>has your lord chosen . . . and taken from among the angles daughters.</i>	Interrogatives
Verse 51	<i>they will nod their heads towards you and say.</i>	2 affirmatives
Verse 52	<i>you will respond with praise of him and think that . . .</i>	2 Affirmatives
Verse 54	<i>. . . He <u>will punish</u> you. And <u>We have not sent</u> you . . .</i>	Affirmative+ negative
Verse 55	<i>we have made some prophets exceed others and to David we gave the book.</i>	2 affirmatives
Verse 57	<i>those whom they invoke seek means . . . and they hope for his mercy.</i>	2 affirmatives
Verse 60	<i>your lord has encompassed the people and we did not make the sight . . .</i>	Affirmative+ negative
Verse 64	<i>. . . incite them . . . and assault them . . . and become a partner . . . and promise them . . .</i>	3 imperatives

Table 10: Continued.

Verse 70	<i>we have certainly honored the children of Adam and carried them . . .</i>	2 affirmatives
Verse 71	<i>those will read their record and injustice will not be done to them.</i>	2 affirmatives
Verse 81	<i>truth has come and falsehood has departed.</i>	2 affirmatives
Verse 83	<i>he turns away and distances himself.</i>	2 affirmatives
Verse 98	<i>they disbelieved in our verses and said . . .</i>	2 affirmatives
Verse 99	<i>Do they not see that Allah . . . and he has appointed for them a term.</i>	Negative + Affirmative
Verse 15	<i>we have sent the Qur'an down . . . and we have not sent you.</i>	Affirmative+ Negative
Verse 106	<i>we have separated . . . and we have sent it down progressively.</i>	2 affirmatives
Verse 109	<i>they fall . . . and the Qur'an increases them in humble submission.</i>	2 affirmatives
Verse 110	<i>Say, "Call upon Allah . . . and do not recite . . .</i>	
Verse 111	<i>. . . Allah, who <u>has not taken a son</u> and <u>has had no partner in [His] dominion</u> and <u>has no [need of a] protector out of weakness . . .</u></i>	3 affirmatives

There are some other instances of linking two sentences within the text in which:

a. Two conditional clauses are linked as in:

Verse 07: *If you do good, you do good for yourselves; **and** if you do evil, [you do it] to yourselves.*

Verse 15: *Whoever is guided is only guided for [the benefit of] his soul. **And** whoever errs only errs against it.*

Verse 97: . . . *whoever Allah guides - he is the [rightly] guided; **and** whoever He sends astray - you will never find for them protectors besides Him.*

b. Two relative clauses as in:

Verse 47: *We are most knowing of how they listen to it when they listen to you **and** [of] when they are in private conversation . . .*

Verse 105: . . . *with the truth We have sent the Qur'an down, and with the truth it has descended . . .*

c. Two sentences (or more) in different verses are linked with the 'and': This case is typical in the Qur'an among those verses, whose contents are linked up with a common theme, or when the sentence in the second verse adds new information or explains some ideas in the sentence in the first verse.

Table 11: Sentences Linked with the Conjunction ‘And’.

The sentence	Linked to ...
Verse 4: <i>And we conveyed to the children of Israel</i>	Verse 2: <i>We gave Moses the book</i>
Verse 10: <i>And that those who do not believe in the hereafter We have prepared for them a painful punishment.</i>	Verse 09: <i>Indeed, this Qur'an . . . gives good tidings to the believers . . . that they will have a great reward.</i>
Verse 13: <i>And every person We have imposed his fate upon his neck . . .</i>	Verse 12: <i>. . . everything we have set out in details.</i>
Verse 16: <i>And when we intend to destroy a city . . .</i>	Verse 15: <i>never would we punish until we sent a messenger.</i>
Verse 17: <i>And how many have we destroyed . . .</i>	Verse 16: <i>. . . when we intend to destroy a city . . . we destroy it with complete destruction</i>
Verse 24: <i>And lower to them the wing of humility out of mercy . . .</i>	Verse 23: <i>do not repel them but speak to them a noble word.</i>
Verse 26: <i>And give the relative his right . . .</i>	Verse 24: <i>. . . say “My lord have mercy on them . . .</i>
Verse 46: <i>And we have placed over their hearts coverings . . .</i>	Verse 45: <i>we put between you and those who do not believe a concealed partition.</i>
Verse 49: <i>And they say: “When we are bones . . .</i>	Verse 48: <i>. . . they strike for you comparison</i>
Verse 55: <i>And your lord is most knowing of whoever is in the heavens and the earth</i>	Verse 54: <i>your lord is most knowing of you</i>
Verse 93: <i>And we will not believe in your ascension . . .</i>	Verse 90: <i>we will not believe you until you break open for us . . .</i>
Verse 104: <i>And we said after pharaoh to the children of Israel . . .</i>	Verse 103: <i>we drowned him and those with him all together.</i>
Verse 106: <i>And a Qur'an which we have separated</i>	Verse 105: <i>With the truth we have sent the Qur'an . . .</i>
Verse 108: <i>And they say. . .</i>	Verse 107: <i>. . . they fall upon their faces in prostration</i>
Verse 109: <i>And they fall upon their faces . .</i>	Verse 108: <i>they say . . . & 107: they fall . . .</i>

For instance, in passage two which consists of a list of recommendations to the Prophet (PBUH) and to mankind all the verses, except for verses 22, 25, 27, 30, 38 and 39, start with the conjunction ‘and’ which each time adds a new order/recommendation to the list and coordinate it with sentences in the previous verses.

In addition, there are some other occasions, where ‘and’ is neither used as a coordinator nor as a conjunctive element. It is used at the beginning of some verses and called

‘starter or resuming’. Though we can hardly find a sentence beginning with ‘and’ in written English, this phenomenon is peculiar to Arabic and especially to the language of the Qur’an. It somehow assures a certain linear and unbreakable continuity especially within the same passage or section, even when ‘and’ is not used as a cohesive device. This makes the reader more comfortable with the process of coherence recovery, since using ‘and’ at the start of almost every verse expounds the idea of ‘holism’ and thematic unity, by creating an apparent inter-dependency between the verses. Some examples are the followings, where ‘and’ is used to reinstate a certain topic, or to bring forth a new idea/ information.

1. **Verse 2:** *And we gave Moses the scripture . . .*
2. **Verse 11:** *And man supplicates for good as he supplicates for evil . . .*
3. **Verse 12:** *And we have made the day and the night two signs . . .*
4. **Verse 23:** *And your Lord has decreed that you not worship except him . . .*
5. **Verse 41:** *And we have certainly diversified in this Qur’an . . .*
6. **Verse 53:** *And tell my servants to say that which is best.*

Final notes: The word ‘and’ is used about 175 times across the whole *sūra*. It is used either as coordinator (adding words within the sentences) or a conjunction (relating sentences and verses), and sometimes for other purposes that have a minor cohesive effect. In the previous analysis, we have dealt with the majority of them; illustrating each case with examples, yet some cases are intentionally left for the reader for further investigation.

3.1.3.2. The Additive Conjunction ‘Or’:

- Verse 23:** *Whether one or both of them reach old age with you . . .*
- Verse 29:** *And do not make your hand chained to your neck or extend it completely . . .*
- Verse 50:** *Say, “Be you stone or iron”. —→ Verse 51: or any creation of that which is great within your breasts.*
- Verse 54:** *if he wills he will have mercy on you; or if he wills he will punish you.*
- Verse 56:** *. . . they do not possess the removal of adversity from you or transfer.*
- Verse 58:** *And there is no city but we will destroy it before the Day of Resurrection or punish it . . .*
- Verse 68:** *. . . He will not cause a part of the land to swallow you or send against you a storm of stones?*
- Verse 68:** *Then do you feel secure that He will not cause . . . —→ Verse 69: Or do you feel secure that he will not send you back . . .*

Verse 90: . . . until you break open for us from the ground a spring. —→**Verse 91:** **Or** you have a garden of palm trees and grapes . . . —→**Verse 92:** **Or** you make the heaven fall . . . **or** you bring Allah and the angles before us. —→ **Verse 93:** **Or** you have a house of gold . . . **or** you ascend into the sky . . .

Verse 107: Say: “believe in it **or** do not believe”.

Verse 110: Say: “Call upon Allah **or** call upon the most merciful.

Verse 110: And do not recite loudly in your prayer **or** too quietly . . .

Although the present study is not a comparative one, it is important to note that the translation in hands uses the conjunctions ‘or’, ‘but’ and ‘then’ to refer to their Arabic equivalences (أو, لكن and ف), as well to some other Arabic conjunction which have no English equivalences. This is illustrated in table 14.

3.1.3.3. The Adversative Conjunction “But”

Verse 08: [if you repent] your lord will have mercy upon you. **But** if you return, we will return . . .

Verse 18: Whoever should desire the immediate . . . —→**Verse 18:** **But** whoever desires the hereafter . . .

Verse 21: Look how we have favored some of them over others. **But** the hereafter is greater in degrees and greater in distinction. Here the hereafter is opposed to the worldly life (the immediate).

Verse 23: . . . and do not repel them, **but** speak to them a noble word.

Verse 33: Whoever is killed unjustly we have given his heir authority, **but** let him not exceed limits in taking life.

Verse 41: we have diversified in this Qur’an that mankind be reminded, **but** it does not increase the disbelievers except in aversion.

Verse 44: there is not a thing except that it exalts [Allah] by his praise, **but** you do not understand their exalting.

Verse 48: look how they strike for you comparisons; **but** they have strayed . . .

Verse 59: And we gave Thamud the she-camel as a visible sign, **but** they wronged her.

Verse 60: . . . we threaten them, **but** it increases them not except in great transgression.

Verse 64: . . . and promise them. **But** Satan does not promise them except delusion.

Verse 67: When adversity touches you at sea . . . **But** when He delivers you to the land you turn away.

Verse 82: And We send down of the Qur’an that which is healing and mercy for the believers, **but** it does not increase the wrongdoers except in loss.

Verse 84: Say “Each works according to his manner, **but** your lord is most knowing of who is best guided in way.

Verse 89: And we have certainly diversified in this Qur’an from every kind of example, **but** most of the people refused except disbelief.

Verse 99: And He appointed for them a term, about which there is no doubt. **But** the wrongdoers refuse except disbelief.

Verse 103: so he intended to drive them from the land, **but** we drowned him and those with him all together.

Verse 110: *And do not recite loudly in your prayer or too quietly, **but** seek between that an intermediate way.*

3.1.3.4. The Conjunction ‘Then’

The conjunction ‘then’ is used both as a temporal and a causal cohesive element. As a temporal conjunction; ‘then’ is used to indicate either the immediate succession of events/actions, or a succession with time intervals (table 14). Whereas, as a causal conjunction, ‘then, often comes linking the conditional clauses.

Table 12: The Use of the Conjunction ‘Then’ in SI Translation *Sūra Al-Isra’*

Verse	The sentence containing the conjunction	Type of the conjunction
07	Then when the final promise came	Temporal
25	If you should be righteous, then indeed he is ever to the often returning forgiving	Causal (conditional)
28	And if you turn away from the needy awaiting mercy . . . , then speak to them a gentle word.	Causal (conditional)
51	. . . then they will nod their heads toward you . . .	Temporal
68	. . . send against you a storm of stones? Then you would not find for yourselves an advocate	Causal
69	. . . send upon you a hurricane of wind and drown you for what you denied ? Then you would not find for yourselves against us a helper	Causal
71	Then whoever is given his record in his right hand . . .	Temporal
75	Then [if you had], we would have made you taste . . .	Causal (conditional)
76	And then when they do, they will not remain after you, except for a little.	Temporal
86	And if We willed, We could surely do away with that which We revealed to you. Then you would not find for yourself concerning it and advocate against us	Causal (conditional)
100	Say, “If you possessed the depositories of the mercy of my Lord, then you would withhold . . .	Causal (conditional)

Table 13: The Equivalences of ‘Or, ‘Then’ and ‘But’ in the Source Text.

The conjunction ‘or’			The Conjunction ‘then’			The conjunction ‘but’		
Verse	Arabic	function	Verse	Arabic	function	Verse	Arabic	function
23	أَوْ	Divulgence	07	فَإِذَا	Conjunctive	08	وَإِنْ	Resumption
29	و	Opposition	25	فَإِنْ	Connective	18	و	Conjunctive
50	أَوْ	Nomination	28	فَ	Immediate succession of actions(conditional)	21	وَلَا	Conditional
54	أَوْ	Nomination	51	فَ + س	Connective	23	و	Conjunctive
56	و + لَا	Conjunctive	68	تَمَّ	Succession with time intervals	33	فَ + لَا	Connector of the conditional clauses
58	أَوْ	Conjunctive	69	تَمَّ	Succession with time intervals	41	وَمَا	Conditional
68	أَوْ	Conjunctive	71	فَ	Immediate succession of actions	44	وَلَكِنْ	Rectification
68	أَمْ	To option	75	تَمَّ	Succession with time intervals	48	فَ	Conjunctive
91	أَوْ	To option	76	وَإِذَا	Conjunctive	59	فَ	Conjunctive
107	أَوْ	Opposition	86	تَمَّ	Succession with time intervals	60	وَمَا	Conjunctive
110	أَوْ	Conjunctive	100	إِذَا	Causality	64	وَمَا	Conditional
110	و	Conjunctive	—	—	—	67	فَ + لَمَّا	Conjunctive
—	—	—	—	—	—	82	وَلَا	Conjunctive
—	—	—	—	—	—	84	فَ	Conjunctive
—	—	—	—	—	—	89	فَ	Conjunctive
—	—	—	—	—	—	99	فَ	Conjunctive
—	—	—	—	—	—	103	فَ	Conjunctive
—	—	—	—	—	—	110	فَ	Conjunctive

3.2. The Analysis of Lexical Cohesion in SI Translation of *Sūrat Al-Isra’*

Lexical cohesion plays a remarkable role in the cohesiveness and intelligibility of the Qur’anic text, thus this study throws a light on some types of lexical cohesion and on the phenomenon of grammatical shifts which can have both the effect of grammatical and lexical cohesion in the text.

3.2.1. Reiteration

Hasan and Halliday (1976: 278) define reiteration as a type of lexical cohesion which involves the repetition of a lexical item at one end of the scale, and a number of things between the use of a synonym, near-synonym or super-ordinate (Hasan 1983 adds: antonym, hyponym, co-hyponym, meronymy, co-meronymy, equivalence and naming). Generally, a lexical item refers back to another, *"to which it is related by having a common referent. And in most cases it is accompanied by a reference item, typically 'the'"* (id).

However, it might cohere with a preceding occurrence of the same item whether or not the two items have a referential relationship between them (id: 283) and in this case the relationship might be; (a) Identical (repetition with the same word), (b) Inclusive (using a category or a word that includes the lexical item being reiterated), (c) Exclusive (using a term that excludes the item being reiterated) or (d) Unrelated (having no referential relation at all with the first lexical item having and might have a 'weaker' cohesive effect).

Reiteration in the Qur'an is a remarkable phenomenon which have been the source of an intense debate both in Islamic and western Qur'anic studies. The Qur'an as a book is characterized with repetition of verse, stories and some structures both on the level of the individual *sūra* and among different *sūras*. This helps building cohesion between the verses and chapters of the Qur'an.

We have linked the study of reiteration with the previous discussion of reference by starting our analysis with the detection and identification of the reiterations of the major referents, since, as we have noted before, they are present in every passage.

Then, we moved to the investigation of other elements, among which are some of the minor referents. In doing so, we have tried to give examples of each type of reiteration, making a difference between those elements which have helped achieve cohesion within the

individual verse, and those which have built the connection between different verses, sections and passages.

3.2.1.1. Reiteration of the Major Referents

Table14: Reiteration in *Sūrat Al-Isra*’; the Major Referents.

The Reiterated	The Reiteration	Type of Reiteration
[Allah] (08)	[Allah] (19, 22, 22, 33, 39, 42, 44,63, 92, 96, 97, 99, 110, 111)	Repetition
	the Hearing, the Seeing (01), the Most Merciful (110) The Owner of the thrown (42)	Naming
	Lord (08)	Synonymy
Lord (08)	Your Lord (12, 17, 20, 23, 25, 30, 38, 39, 40, 46, 54, 55, 57, 60, 65, 79, 84, 87), My Lord (24, 80, 85, 93, 100), His Lord (28), Their Lord (57), Our Lord (108)	Repetition
The Qur’an (09)	This Qur’an (41,85, 89), The Qur’an (46, 60, 78, 82, 105, 109), a Qur’an (106)	Repetition
	Our verses (98)	Synonymy
	Wisdom (39)	Superordinate
Servant Muhammad (PBUH) (01)	Servants (30)	Repetition(inclusive)
	[Muhammad] (39, 42, 54, 60, 71, 85, 105)	Repetition
	My servants (53)	Repetition(exclusive)
	Prophets (55), messenger (95)	Synonymy(inclusive)
	Believing servants (65)	Repetition (inclusive)
	Messengers (77)	Synonymy (exclusive)
	Human Messenger (93, 94)	Synonymy

3.2.1.2. Reiteration at the Level of the Individual Verse

Table 15: Reiteration in SI Translation of *Sūrat Al-Isra*’; at the Level of the Verse.

	Reiteration	Type of Reiteration
	<i>So when the final promise came . . . and it was a promise fulfilled</i> (05)	Repetition
	<i>And man supplicates for good as he supplicates for evil</i> (11)	Repetition
(12)	<i>And we have made the night and the day</i>	Antonym
	<i>erased ... made . . . visible . . .</i>	Antonym
	<i>We have made the night and the day two signs and we erased the sign of the night and made the sign of the day visible</i>	Repetition
	<i>. . . we intend to destroy . . . destroy it with complete destruction</i> (16)	Repetition
	<i>. . . from the gift of your lord . And never has the gift of your lord being restricted</i> (20)	Repetition

Table 15: Continued.

	<i>. . . the wing of humility out of mercy and say, “My Lord have mercy on them . . . (24)</i>	Repetition
	<i>Indeed, the wasteful are brothers of the devils, and ever has Satan . . . (27)</i>	Repetition (inclusive)
	<i>And do not kill . . . Indeed, their killing . . . (32)</i>	Repetition
	<i>And fulfill commitment. Indeed, commitment is ever questioned. (34)</i>	Repetition
	<i>And give full measure when you measure . . . That is best in way and best i in result (35)</i>	Repetition
	<i>The, has your Lord chosen you for having sons and taken . . . daughters . . . (40)</i>	Co-hyponyms
(44)	<i>The seven heavens and earth . . .</i>	Antonym
	<i>Whatever is in them exalt him and there is not a thing except that it exalts by his praise, but you do not understand their exalting</i>	Repetition
	<i>We are most knowing of how they listen to it when they listen to you . . . (47)</i>	Repetition
	<i>Indeed, Satan induces among them. Indeed Satan is . . . (53)</i>	Repetition
	<i>. . . heavens and earth (55)</i>	Antonym
	<i>. . . punish with a severe punishment (58)</i>	Repetition
	<i>And nothing has prevented us from sending signs except that . . . And we gave Thamud the she-camel and made is a visible sign . . . and we send not the signs except as a warning. (59)</i>	Repetition (Inclusive) (the she-camel is a sign among the other signs)
	<i>And when we said to the angles prostrate to Adam . . . should I prostrate to one . . . (61)</i>	Repetition
	<i>. . . hell will be the recompense of you, an ample recompense (63)</i>	Repetition
	<i>And when adversity touches you at sea . . . he delivers you to the land (67)</i>	Antonym
	<i>. . . carried them on the land and sea . . . (70)</i>	Antonym
	<i>. . . We will call forth every people with their record then whoever is given his record in his right hand . . . (71)</i>	Repetition
	<i>And whoever is blind in this will be blind in the Hereafter . . . (72)</i>	Repetition
	<i>The we would have made you taste double life and double death . . . (75)</i>	Repetition
	<i>Establish prayer at the decline of the sun until the darkness of the night And the Qur’an of the dawn. Indeed the recitation of the dawn is ever witnessed (78)</i>	Near-synonymy Repetition
	<i>And they ask you about the soul. Say, “The soul is of the affairs of my Lord . . .” (85)</i>	Repetition
	<i>. . . you ascend into the sky. And we will not believe in your ascension (93)</i>	Repetition
(99)	<i>Do they not believe that Allah who created the heavens and earth is able to create . . .</i>	Repetition
	<i>. . . the heavens and earth . . .</i>	Antonym
	<i>. . . except the Lord of the heavens and earth . . . (102)</i>	Antonym

Table15: Continued.

(105)	<i>And with the truth we have sent the Qur'an and with the truth it has descended . . .</i>	Repetition
	<i>. . . we have sent the Qur'an . . . and we have not sent you O Muhammad, except as a bringer of good tidings and a warner</i>	Repetition
	Say, " believe in it or do not believe. " (107)	Repetition
	And they say, " Exalted is our Lord! Indeed, the promise of our Lord has been fulfilled. " (108)	Repetition
	Say, " Call upon Allah or call upon the Most Merciful . . . "(110)	Repetition

3.2.1.3. Reiteration at the Level of the Sūra

Reiteration has also played a role in linking the different verses and passages and helped centering the various sub-topics of the sections around the major themes of the five main passages. In fact, like reference, the constant repetition of some elements, words, clauses and structures in different places in the holy text, helps the reader visualize it as a cohesive unified whole, a continuity of established senses and ideas, thus make it easy for him/her to follow up the development of the various topics and their relationship.

Table 16: Reiteration at the Level of the Sūra.

The Reiterated Item	The Reiteration	Type of Reiteration
Al Masjid Al Aqsa (01)	The Temple in Jerusalem (07)	Repetition
The children of Israel (02)	The Children of Israel (04, 101 &104)	Repetition
The scripture (02)	The scripture (04)	Repetition
Hell (08)	Hell (18, 39, 63, 97)	Repetition
	Blazing fire (97)	Synonym
The Disbelievers (08)	Believers (09, 19, 82)	Antonym
	Those who do not believe (10, 45)	Synonymy
	The disbelievers (41)	Repetition
	The disbeliever (83)	Repetition(inclusive)
The Hereafter (10)	The immediate (18)	Antonym
	The Hereafter (19, 21, 45, 72, 104)	Repetition
The Day of Resurrection (13)	The Day of Resurrection (58, 62, 97)	Repetition
	The Day (52, 71)	Synonym
Noah (PBUH)(08)	Noah (17)	Repetition
Satan (27)	Satan (53, 64) Iblees (61)	Repetition

Table 16 : Continued

Moses(PBUH)(02)	Moses (101, 102)	Repetition
Pharaoh (101)	Pharaoh (101, 104)	Repetition
Wrongdoers (47)	Wrongdoers (82, 99)	Repetition

In addition to these words there is a noticeable repetition of some verbs (identical; with the same form, or partial; with one of its various forms and roots) such as the followings:

a. To destroy

Verse 07: To **destroy** what they had taken with total **destruction**.

Verse 16: And when we intend to **destroy** a city . . . we **destroy** it with complete **destruction**

Verse 17: And how many have we **destroyed** . . .

Verse 62: . . . I will surely **destroy** his descendents . . .

Verse 102: . . . indeed, I think O pharaoh, that you are **destroyed**.

b. To punish

Verse 08: . . . *we will return to **punishment** . . .*

Verse 10: . . . *we have prepared for them a painful **punishment** . . .*

Verse 15: . . . *And never would we **punish** until we sent a messenger.*

Verse 54: . . . *he will **punish** you . . .*

Verse 57: . . . *and fear his **punishment**. Indeed the **punishment** of your lord is ever feared.*

Verse 58: . . . *or **punish** it with a severe **punishment** . . .*

Verse 75: . . . *we would have made you taste double **punishment** in life . . .*

c. To have mercy

Verse 08: . . . *that your Lord will have **mercy** upon you . . .*

Verse 24: *And lower to them the wing of humility out of mercy and say, “My Lord have **mercy** upon them . . .”*

Verse 54: . . . *he will have **mercy** on upon you . . .*

Verse 57: . . . *they hope for his **mercy** . . .*

Verse 66: . . . *Indeed, He is ever, to you, **Merciful**.*

Verse 82: *And we send down of the Qur’an that which is healing and **mercy** . . .*

Verse 87: *Except [We have left it with you] as a **mercy** from your Lord . . .*

Verse 110: *Say, “Call upon Allah or call upon the **Most Merciful** . . .”*

d. To Exalt

Verse 01: ***Exalted** is he who took his servant . . .*

Verse 41: ***Exalted** is he and high above what they say by great sublimity.*

Verse 44: . . . *whatever in them **exalts** Him. And there is not a thing except that it **exalts** Allah by his praise, but you do not understand their **exalting** . . .*

Verse 93: *Say, “**Exalted** is my Lord . . .”*

These are just few examples, other reiterated verbs are ‘resurrect, recite, reveal, say, promise and create ...etc and other nouns are ‘sign, record, day, night, heaven, earth, children, sea, land, creation, bones and crumbled particles, angles... etc. Some of these words often occur in opposition within the same verse like the verbs ‘to punish’ and ‘to have mercy’ in verses 08, 54 and 57, ‘day’ and ‘night’ (sup), ‘heaven’ and ‘earth’ (sup) and ‘sea’ and ‘land’.

3.2.2. Parallelism

Parallelism is a stylistic device of repetition, in which the repetition of forms suggests a connection to the reader through isomorphism (Naji Aziz 2012: 360). Thrall and Hibbard (1960: 339 cited in Naji Aziz 2012: id) explain that the principle of parallelism indicates that “*co-ordinate ideas should have co-ordinate presentations*”, and demands that “*unequal elements should not be expressed in similar constructions*” (id). Therefore, putting similar or connected ideas into similar structures make it easier for the reader to follow the writer’s processes of building up the unity in the text. Cohesion through parallelism, then, lies in the balance created at the level of both the forms and contents of the paralleled clauses, sentences and structures.

Religious texts, especially the Qur’an, are known for an intense use of parallelism which is a unique phenomenon that reflects multiple angles of cohesion at the different levels of language (homophony, lexis, grammar and semantics). In the *sūra* this cohesive device, with its various types, has contributed in building a strong relationship between the verses on the basis of both the sameness and oppositeness.

3.2.2.1. Synonymous Parallelism: same meaning in different words

{ **Verse 22:** *Do not make with Allah another diety and [thereby] become censured and forsaken.*
Verse 23: *And your lord has decreed that you not worship except him . . .*
Verse 39: *And do not make [as equal] with Allah another deity, lest you be thrown into Hell, blamed and banished.*

Verse 44: *The seven heavens and the earth and whatever is in them exalt Him. **And** there is not a thing except that it exalts Allah by His praise.*

{ **Verse 41:** *And We have certainly diversified [the contents] in this Qur'an that mankind may be reminded, but it does not increase the disbelievers except in aversion.*
Verse 82: *And We send down of the Qur'an that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss.*
Verse 89: ***And** We have certainly diversified for the people in this Qur'an from every [kind] of example, but most of the people refused [anything] except disbelief.*

Note that verse 41 and 82 are also syntactically paralleled (have the same structure).

Verse 105: *And with the truth we have sent the Qur'an down, **and** with the truth it has descended.*

Verse 106: *And [it is] a Qur'an which We have separated [by intervals] that you might recite it to the people over a prolonged period. **And** We have sent it down progressively.*

3.2.2.2. Antithetical Parallelism: the second sentence expresses an antithesis of the first one.

Verse 07: *if you do good, you do good for yourselves; **And** if you do evil you do it for yourselves*

{ **Verse 09:** *Indeed, this Qur'an guides to that which is most suitable and gives good tidings to the believers who do righteous deeds that they will have great reward*
Verse 10: ***And** that those who do not believe in the Hereafter we have prepared for them a painful punishment*

Verse 12: *And We have made the night and day two signs and we erased the sign of the night **and** made the sign of the day visible . . .*

Verse 15: *Whoever is guided is guided for the benefit of his soul. **And** whoever errs only errs against it . . .*

{ **Verse 18:** *Whoever should desire the immediate We hasten for him from it what we will to whom we intend. Then We have made for him Hell, which he will burn, censured and banished.*
Verse 19: ***But** whoever desires the Hereafter and exerts the effort due to it while he is a believer it is those whose effort is ever appreciated [by Allah].*

Verse 23: *. . . and do not repel them; **But** speak to them a noble word.*

Verse 29: *And do not make your hand [as] chained to your neck **or** extend it completely*

Verse 54: *Your lord is most knowing of you. If he wills he will have mercy upon you; **or** if He wills, He will punish you . . .*

Verse 57: *they hope for His mercy and fear His punishment.*

Verse 67: *And when adversity touches you at sea, lost are [all] those you invoke except for Him. But when He delivers you to the land, you turn away [from Him]. . .*

Verse 59: *And nothing has prevented Us from sending the signs except that the former peoples denied them . . .
And We send not the signs except as a warning
. . . And We did not make the sight which we showed you except as a trial. . .*

Verse 71: *whoever is given his record in his right hand - those will read their records, and injustice will not be done to them, [even] as much as a thread [inside the date seed].*
Verse 72: *And whoever is blind in this [life] will be blind in the Hereafter and more astray in way.*

Verse 81: *. . . Truth has come, and falsehood has departed . . .*

Verse 83: *And when We bestow favor upon the disbeliever, he turns away and distances himself; **and** when evil touches him, he is ever despairing.*

Verse 97: *And whoever Allah guides - he is the [rightly] guided; **and** whoever He sends astray - you will never find for them protectors besides Him. . .*

3.2.2.3. Synthetic Parallelism: the second sentence completes or adds to the first one.

Verse 90: *And they say, "We will not believe you until you break open for us from the ground a spring.*
Verse 91: ***Or** [until] you have a garden of palm trees and grapes and make rivers gush forth within them in force [and abundance]*
Verse 92: ***Or** you make the heaven fall upon us in fragments as you have claimed or you bring Allah and the angels before [us]*
Verse 93: ***Or** you have a house of gold or you ascend into the sky. And [even then], we will not believe in your ascension until you bring down to us a book we may read." Say, "Exalted is my Lord! Was I ever but a human messenger?"*

Verse 110: *. . . And do not recite [too] loudly in your prayer **or** [too] quietly **but** seek between that an [intermediate] way*

Verse 111: *And say, "Praise to Allah, who has not taken a son and has had no partner in [His] dominion and has no [need of a] protector out of weakness; and glorify Him with [great] glorification."*

Verse 101: *And We had certainly given Moses nine evident signs, so ask the Children of Israel [about] when he came to them and Pharaoh said to him, "Indeed I think, O Moses, that you are affected by magic."*

Verse 102: *[Moses] said, "You have already known that none has sent down these [signs] except the Lord of the heavens and the earth as evidence, **and** indeed I think, O Pharaoh, that you are destroyed."*

3.2.2.4. Syntactic Parallelism: Similar grammatical structure.

Verse 04: . . . you will surely cause corruption on earth **and** you will surely reach great haughtiness.

Verse 21: . . . the Hereafter is greater in degrees **and** greater in distinction

Verse 22: Do not make with Allah another deity **and** become censured and forsaken.

Verse 29: **And** do not make your hand [as] chained to your neck or extend it completely **and** [thereby] become blamed and insolvent.

Verse 33: And do not kill the soul which Allah has forbidden, except by right . . . Indeed, he has been supported [by the law].

Verse 36: **And** do not pursue that of which you have no knowledge. Indeed, the hearing, the sight and the heart - about all those [one] will be questioned.

Verse 37: **And** do not walk upon the earth exultantly. Indeed, you will never tear the earth [apart], and you will never reach the mountains in height.

Note that passage two presents a code for the Islamic society. It contains a set of commandments where each verse (between 23 and 37) adds a new order or prohibition to this set, expressed in, to a great extent, similar structures. Thus the verses 23, 24, 26, 28, 29, 31, until 37 can also be considered as paralleled verses.

Verse 59: And We send not the signs except as a warning.

Verse 60: **And** We did not make the sight which We showed you except as a trial for the people

Verse 80: *And say, "My Lord, cause me to enter a sound entrance **and** to exit a sound exit and grant me from Yourself a supporting authority."*

Verse 75: Then [if you had], We would have made you taste double [punishment in] life and double [after] death. Then you would not find for yourself against Us a helper.

Verse 86: **And** if We willed, We could surely do away with that which We revealed to you. Then you would not find for yourself concerning it an advocate against Us.

Final Notes on Parallelism

From the findings above, we can conclude that parallelism has had various cohesive roles at different levels. For instance, it has tied the various parts of the text establishing a certain correspondence between the sentences, clauses and forms of sentences through:

1. Linking similar thoughts, ideas and topics of the verses by expressing them in a similar grammatical structure (syntactic parallelism), which has created a kind of an internal unified rhyme among these verses (sound cohesion).
2. Presenting one meaning in different syntactical and grammatical forms (synonymous/semantic parallelism). This, on the one hand, emphasizes the idea being expressed in different forms and highlights its importance, and on the other hand, it deepens the relation between the part of the verse or the verses containing this type of repetition.
3. Conveying the same idea by combining a positive statement and a negative one (antithetical parallelism), which creates a counterbalance between the sentences presenting these ideas. The second statement confirms, strengthens and completes the first one in a way that could not be fulfilled in the latter as shown in the verses above.
4. Creating a continuity of thoughts through the juxtaposition of two or more clauses, sentences or verse, where the second one develops or completes the idea in a way that could not be fully elaborated in the first one (synthesis parallelism). This type gives the reader the impression that there is more to be said about a certain topic and make it easier for him/her to trace the gradual evolvement of this topic.

3.2.3. Collocation in SI Translation of *Sūrat Al-Isra'*

Lexical and cultural associations and the stylistic variations found in the Holy Qur'an form an intriguing linguistic feature that is intrinsic to the language of the Qur'an. Abdul Raouf (2007) argues that each lexical item has a set of semantic features that condition their selectional

restrictions, however, in the Qur'an, for stylistic and rhetorical functions, some of these items violate the selectional restriction rules which make them peculiar to the Qur'anic discourse.

Okasha (2005) identifies 11 types of collocation in the Arabic language which all present interesting cases in the Holy Qur'an. Yet, the current study does not deal with all of them, instead, it focuses on those which reoccur throughout the whole book in different chapters and thus, have a more general cohesive effect, since it unifies the discourse of the different *sūras*. These occurrences fall under the following types: (1) noun + noun (complementary, synonym, antonym), (2) adjective+ noun, (3) noun + verb, (4) adjective +adjective and (5) verb+ verb.

Although the cohesive function of collocation is not clearly pointed out in the related literature, yet we believe that in the Qur'an one of its cohesive effects is to establish a set of lexical combinations that occur across various *sūras*, linking their themes and unifying the language used in the Qur'an.

In the following table; instances of collocational word combinations in *sūrat Al-Isra'*, their types and examples of similar occurrences in other *sūras* are provided.

Table 17: Collocation in SI Translation of *Sūra Al-Isra'*.

Collocation	Similar Collocation Instances in the Qur'an	Type
<u>Day and night</u>	(2:164), (3:190), (10:6),(14: 6), (16:12), (21: 20)	N+ N
<u>Heavens and earth</u>	(2: 33), (3: 29), (4: 126), (7:185)	N+ N
<u>The hearing, the sight</u>	(10:31), (11: 20), (16: 78)	N+ N
<u>The relative, the poor and the traveler</u>	(2: 177), (2: 216), (4:36)	N+ N
<u>Mankind and the Jinn</u>	(6: 112), (27:17),(72: 5)	N+ N
<u>Land and sea</u>	(6: 63), (10: 22), (27: 63),(30:41)	N+ N
<u>The Hearing, the Seeing</u>	(40: 20), (40: 56), (26: 11)	Adj + Adj
<u>Acquainted and seeing</u>	(35:31), (26: 27)	Adj + Adj
<u>Forbearing and forgiving</u>	(2: 225), (2: 235), (5: 101), (35: 41)	Adj + Adj
<u>Painful punishment</u>	(4: 18), (4: 161), (9:39)	Adj + N
<u>. . . To parents good treatment</u>	(2:83), (4:36), (6: 151)	N+ V (ellipted)

Table 17 :Continued.

The book (the Qur'an):	<ul style="list-style-type: none"> ● Diversified ● Revealed ● Sent ● Descended 	(18: 54), (20: 113), (46: 27) (6: 19), (10: 33) (2: 99), (4:105),(5:48), (6:92) (2:176), (3:3), (7:2)	N+ V V+ N
	<ul style="list-style-type: none"> ● Wisdom ● Guidance ● Truth ● Mercy ● Healing 	(41: 44), (3:48), (2:129) (2:2), (2:53), (3:138) (2: 176), (3: 3), (3: 108) (7: 204), (10:57), (16:64) (10:57), (41:44)	N+ N
<u>The believers who do righteous deeds</u>		(2:25), (4: 57), (18: 30),(19: 96)	N+ V
<u>Bringer of good tidings and a warner</u>		(25: 56), (33: 45), (48: 8)	N+ N
<u>Establish prayer</u>		(2:3), (2:43), (5: 12), (7: 170)	V+ N
Placed over their <u>hearts coverings</u> and their <u>ears deafness</u>		(6: 25), (18: 57)	N+ N
<u>Satan . . . a clear enemy</u>		(2: 168), (4: 140), (6: 142), (7:22)	Adj+ N

Collocation in the Qur'an is a vast subject to be fully accounted for in such a limited study. In *sūra* 17 almost every type of collocation is present. Nevertheless, due to the fact that collocation is basically a lexical relation that exemplifies one of language peculiarities, we have chosen to deal with the lexical combinations in the *sūra* which links it to other *sūras* and somehow emphasizes its position (order, place) in the Qur'anic discourse (the latter will be further discussed in the upcoming parts).

3.3. Grammatical Shifts (*Iltifāt*) in SI Translation of *Sūrat Al-Isra'*

Like most chapters in the Qur'an, grammatical person shifts are remarkably used within the individual verse, coupled verses and a group of verses. In most of these cases, it is God who is involved in *iltifāt*.

a. Change in Person and Number:

Table 18: Grammatical Person and Number Shifts in SI Translation of *Sūrat Al-Isra'*.

<i>Iltifāt</i>	Type
Verse 01: Exalted is <u>He</u> who took <u>His</u> servant . . . We have blessed, to show him of Our Signs. Indeed <u>He</u> is the Hearing The Seeing	From 3 rd singular to 1 st plural to 3 rd singular.
Verse 02: And <u>We</u> gave Moses the Scripture . . . you not take other than Me as Disposer of affairs.	From plural to singular

Table18: Continued.

Verse 08: . . . <i>your Lord</i> will have mercy on you. But if you return <i>We</i> will return. And <i>We</i> have made . . .	From 3 rd singular to 1 st plural
Verse 12: And <i>We</i> have made . . . from <i>your Lord</i> . . . <i>We</i> have set out in details	From 1 st plural to 3 rd singular
Verse 17: . . . <i>We</i> have destroyed . . . And sufficient is <i>your Lord</i> , concerning the sins of <i>His</i> servants . . .	From 1 st plural to 3 rd singular
Verse 20: To each <i>We</i> extend . . . the gift of <i>your Lord</i> . . .	From 1 st plural to 3 rd singular
Verse 33: . . . <i>Allah</i> has forbidden . . . <i>We</i> have given . . .	From 3 rd singular to 1 st Plural
Verse 54: <i>Your Lord</i> is most Knowing of you. If <i>He</i> wills, <i>He</i> will . . . or if <i>He</i> wills, <i>He</i> will Punish you. And <i>We</i> have . . .	From 3 rd Singular to 1 st plural
Verse 55: And <i>you Lord</i> is most Knowing . . . And <i>We</i> have made . . . And to David <i>We</i> gave the book.	From 3 rd singular to 1 st plural
Verse 65: Indeed over <i>My</i> believing servants . . . And sufficient is <i>you Lord</i> . . .	From 1 st to 3 rd
Verse 69: . . . <i>He</i> will not send you . . . Then you would not find for yourselves against <i>Us</i> an avenger	From 3 rd singular to 1 st plural
Verse 97: And whoever <i>Allah</i> guides . . . <i>He</i> sends astray . . . besides <i>Him</i> , and <i>We</i> will gather . . . <i>We</i> increase them . . .	From 3 rd singular to 1 st plural

Abdel Haleem (2011) notes that the Qur'an revitalizes the grammatical forms and gives them more weight than they normally carry through the sudden shifts from one form to another.

The table above shows that; there *iltifāt* in person is generally accompanied by a shift in number and most of the shifts are from the third person singular to the first person plural. This type, Abdel Haleem (2011) argues, introduces two powerful elements; the first person itself “(which is more powerful than the third since it brings God Himself to speak), and secondly, the element of plurality which expresses more power than does the singular” (193).

Indeed the pronouns related to first person (we, us and our) express the multiplicity of God's powers and “recharges the concept of plural as a grammatical form with its full sense of majesty” (id). They are associated with preserving certain abilities to *Allah* alone showing His ultimate ability, and to indicate those actions that could only be done by God Himself (verses: 01, 08, 12, 17, 20, 33, 54, 55, 69 and 97). These sudden shifts refresh the

mood and tone of the speech and make the reader/ listener feels “*the true meaning of both the first person and plurality*” (id).

On the other hand, using the third person singular is often used to emphasize the idea of *tawhīd* (verses: 17 and 65), express worship (verses: 12- 20) or prohibition of associating other gods with *Allah* (verse: 02).

The cohesive effect of this type of *iltifāt* lie in the established and stable relationship between each pronoun and the rhetorical purpose it is used for each time there is a shift.

b. Change in Addressee

The Qur’an often speaks to various addressees within the same or adjunct verses, for various reasons. While some shifts in addressee are clear, others may go unobserved since no distinction is shown in English between singular, dual and plural second person pronouns, and there are no attached pronouns (ك, كم, كما . . . etc). But, in our case we have depended both on the Arabic text and exegesis to uncover them as shown in the verses below:

Verse 23: And your Lord (رَبُّكَ) has decreed that **you** not worship (أَلَّا تَعْبُدُوا) except Him, and to parents, good treatment. Whether one or both of them reach old age [while] with you (عِنْدَكَ) . . .

In this verse the first and last pronouns are singular, while the middle one is plural. God shifts from addressing the Prophet (PBUH) to address humankind then, moves back to the Prophet (PBUH).

Verse 24: And lower to them the wing of humility out of mercy and say, “My Lord, have mercy upon them as they brought me up [when I was] small.” **Verse 25:** Your Lord (رَبُّكُمْ) is most knowing of what is within **yourselves**. If **you** should be righteous [in intention] - then indeed He is ever, to the often returning [to Him], Forgiving
Verse 26: And give (آتِ) the relative his right, and [also] the poor and the traveler, and do not spend (لَا تُبْرِ) wastefully.

These shifts continue to appear in this passage, where God addresses the Prophet (PBUH) in some instances and the whole mankind in others:

Verse 30: *Indeed, your Lord (رَبِّكَ) extends provision for whom He wills and restricts [it]. Indeed He is ever, concerning His servants, Acquainted and Seeing*
Verse 31: *And do not kill (لَا تَقْتُلُوا) your children for fear of poverty. We provide for them and for you. Indeed, their killing is ever a great sin.*

Allah keeps addressing humanity in the next four verses and then moves again to the Prophet (PBUH) in verse 36: *And do not pursue (لَا تَقْفُ) that of which you have no knowledge . . .*

In addition to the lexical meaning of this type of *iltifāt*, Arabic rhetoricians argue that it has the rhetorical effect of involving the second addressee or group of addressees in what has been requested of the first addressee, be it favorable or otherwise (Abdel Haleem 2011: 203).

Verse 54: *Your Lord (رَبِّكُمْ) is most knowing of you. If He wills, He will have mercy upon you; or if He wills, He will punish you. And We have not sent you, [O Muhammad], over them as a manager.*

Here the shift from addressing mankind (God's servants) to Muhammad (PBUH) serves as a reminder that the Prophet will not be questioned for the actions of the people. He has neither the power to impose faith upon them, nor the ability to protect them against God's will. His mission completed once he has preached God's message.

Verse 63: *[Allah] said, "Go (اِذْهَبْ), for whoever of them follows you (تَبِعَكَ), indeed Hell will be the recompense of you (جَزَاؤُكُمْ) - an ample recompense.*

In this verse *Allah* addresses Satan after he asked for a respite as to tempt the children of Adam (PBUH). The shift here is in the last part of the verse when God speaks to Satan and those who follow him of the children of Adam together warning them that both of them will have the same punishment.

c. Using a Noun Instead of a Pronoun

This type of grammatical shifts is directly linked to the repetition of certain words within the same verse, when it is possible to use a reference or a substitution, instead. This type has the effect of enhancing the idea being exposed (verse 53); giving the noun used more weight in the

sentence (verse: 12, 20, 34 and 85), depicting one idea from different perspectives (verse 11), highlighting each instance of the noun used as absolute and independent and stressing the almightiness of God and his unlimited abilities (verse 108).

Verse 11: *And **man** supplicates for evil as he supplicates for good, and **man** is ever hasty.*

Verse 12: *And We have made the **night** and **day** two signs, and We erased the sign of the **night** and made the sign of the **day** visible . . .*

Verse 20: *To each [category] We extend - to these and to those - from **the gift** of your Lord. And never has **the gift** of your Lord been restricted.*

Verse 34: *. . . And fulfill [every] **commitment**. Indeed, the **commitment** is ever [that about which one will be] questioned.*

Verse 53: *And tell My servants to say that which is best. Indeed, **Satan** induces [dissension] among them. Indeed **Satan** is ever, to mankind, a clear enemy.*

Verse 85: *And they ask you, [O Muhammad], about **the soul**. Say, "**The soul** is of the affair of my Lord. And mankind have not been given of knowledge except a little."*

Verse 108: *And they say, "Exalted is **our Lord**! Indeed, the promise of **our Lord** has been fulfilled."*

d. Shifts in Tense

The Qur'an is known for an exceptional use of tenses, since they are not used only to fulfill their usual functions, but are generally manipulated to conform to the Qur'anic peculiarities. One of these oddments is the change of tense and mood within the same verse from the past to the imperfect (present), from the present to the past or from the indicative (IND) to the imperative mood (IMP). Before we proceed to analyze the shifts of tense in *sūra* 17, it is important to note that what is known as the imperfect (present tense) in Arabic is translated according to its meaning to the present perfect, simple or to the future. The past is rendered to the present perfect, simple past or past perfect.

Table 19: Shifts in Tenses in SI Translation of Sūra Al-Isra'.

<i>Iltifāt</i>	Type
Verse 01: . . . <i>took</i> . . . <i>we have blessed</i> . . . <i>he is the Hearing</i> . . .	From the past to the present
Verse 07: if you <i>do</i> good you <i>do</i> good for yourselves . . . <i>do</i> evil . . . <i>do</i> it to yourselves . . . when the final promise <i>came</i> . . . they <i>entered</i> . . .	From the present to the past
Verse 23: And your Lord <i>has decreed</i> . . . <i>them reach</i> old age [while] with you, <i>say not</i> to them. . . and <i>do not repel</i> them but <i>speak</i> to . . .	From the IND to the IMP.
Verse 24: And <i>lower</i> to them . . . and <i>say</i> , "My Lord, <i>have mercy</i> upon them as they <i>brought me up</i> [when I <i>was</i>] small."	From the IMP to the IND.
Verse 28: And if you [must] <i>turn away</i> . . . you <i>expect</i> , then <i>speak</i> to them a gentle word.	From the IND to the IMP.
Verse 29: And <i>do not make</i> your hand [as] . . . or <i>extend</i> it completely and [thereby] <i>become</i> blamed and insolvent.	From the IMP to the IND.
Verse 31: And <i>do not kill</i> your children. . . We <i>provide</i> for them and for you. Indeed, their killing <i>is</i> ever a great sin.	From the IMP to the IND.
Verse 32: And <i>do not approach</i> unlawful sexual intercourse. Indeed, it <i>is</i> ever an immorality and <i>is</i> evil as a way.	From the IMP to the IND.
Verse 33: And <i>do not kill</i> the soul which Allah <i>has forbidden</i> . . . And whoever <i>is</i> killed unjustly - We <i>have given</i> his heir authority, but <i>let him not exceed</i> . . . Indeed, he <i>has been supported</i> [by the law].	From the IMP to the IND. Then from the IMP to the IND.
Verse 34: And <i>do not approach</i> the property of an orphan, except in the way that <i>is</i> best, until he <i>reaches</i> maturity. And <i>fulfill</i> [every] commitment. Indeed, the commitment <i>is</i> ever [that about which one will be] questioned.	From the IMP to the IND. Then from the IMP back to the IND.
Verse 39: That is from what your Lord <i>has revealed</i> to you . . . And, [O mankind], do not make [as equal] with Allah another deity, lest you be thrown into Hell, blamed and banished.	From the IND to the IMP. (also verses 35, 36 & 37)
Verse 53: And <i>tell</i> My servants to <i>say</i> that which <i>is</i> best. Indeed, Satan <i>induces</i> [dissension] among them. Indeed Satan <i>is</i> ever, to mankind, a clear enemy.	From the IMP to the IND.
Verse 55: And your Lord <i>is</i> most knowing of whoever <i>is</i> in the heavens and the earth. And <i>We have made</i> some . . . and to David <i>We gave</i> the book [of Psalms].	From the present to the past
Verse 59: And nothing <i>has prevented</i> Us . . . peoples <i>denied</i> them. And <i>We gave</i> Thamud . . . but they <i>wronged</i> her. And <i>We send</i> not the signs except as a warning.	From the past to the present
Verse 60: . . . We <i>told</i> you, "Indeed, your Lord <i>has encompassed</i> the people." And <i>We did not make</i> the sight which <i>We showed</i> you . . . as <i>was</i> the . . . And <i>We threaten</i> them, but it <i>increases</i> them . . .	From the past to the present.
Verse 64: And <i>incite</i> [to senselessness] . . . and <i>assault</i> them . . . and <i>become</i> a partner . . . and <i>promise</i> them." But Satan <i>does not promise</i> them except delusion.	From the IMP to the IND.

Table 19: Continued.

Verse 107: . . . <i>those who were given knowledge before it - when it <u>is</u> recited to them, they <u>fall</u> . . .</i>	From the past to the present.
Verse 78: <i>Establish prayer at the decline of the sun . . . Indeed, the recitation of dawn <u>is</u> ever witnessed.</i>	From the imp to the ind
Verse 85: <i>And they <u>ask</u> you, [O Muhammad], about the soul. <u>Say</u> . . .</i>	From the ind to the imp.
Verse 93: <i>Or you <u>have</u> a house of gold or you <u>ascend</u> into the sky. (And [even then], we will not believe in your ascension until <u>you bring down</u> to us a book we may read.") <u>Say</u>, "Exalted <u>is</u> my Lord! <u>Was I ever but a human messenger?</u>"</i>	from the ind to the imp then in the quoted statement from the present to the past.

According to Abdel Haleem (2010) and many rhetoricians and interpreters and from the analysis of the table above, we can summarize the indications and functions of tense shifts as follows:

1. Indicating a second remarkable action or event that is renewed, repeated or continual through time in the present (verses: 107, 60 and 59).
2. Indicating a fact or a general truth to support a previous idea (verses: 78, 64, 59, 53, 34, 33, 32, 29 and 24).
3. Conjuring and highlight the importance of a requested act into the mind of the reader/listener (verses: 23, 28, 33, 34, 39, 85 and 93).
4. Sometimes, after making a statement in the present, an event/action or a succession of events/ actions which took place in the past are spoken. This shift is used to display and emphasize the value of the latter with regard to the present (verses: 93, 55 and 07).

Other instances of grammatical shifts are:

Verses 13 and 14: *And [for] every person We **have imposed** his fate upon his neck, and We **will produce** for him on the Day of Resurrection a record which he **will encounter** spread open. —→ [It will be said], "**Read** your record. Sufficient is yourself against you this Day as accountant." (From the indicative to the imperative).*

The use of the indicative in verse 13 along with the third person singular gives the reader/listener the impression that he is not intended with the speech, the shift then to the

imperative (second person) as an element of surprise is used to turn his/her attention to the fact that he/she also will live the same experience (The Furqān Magazine: 2011).

Verses 16 and 17: *And when We intend to destroy a city, We command its affluent but they defiantly disobey therein; so the word comes into effect upon it, and We destroy it with [complete] destruction. —→And how many **have We destroyed** from the generations after Noah. And sufficient is **your Lord**, concerning the sins of His servants, as Acquainted and Seeing.*

Here the shift is in person form the first person plural (We) to the third person (your Lord), as it can be seen from the first person plural ‘we’ meaning Allah, to the second person singular meaning the addressee Muhammad (PBUH) (your lord). The Furqān Magazine (id) states that the shift to address the Prophet here is meant to draw the attention of the reader/listener to the fact that the verse precisely concerns the Prophet (PBUH) then, it is directed toward every person. This is justified by the reasons of revelation of the *sūra* in hands, which was meant to strengthen the Prophet (PBUH) against the provocations of the disbelievers.

Other examples of mood shifts (from the indicative to the imperative) are provided by the verses in which *Allah* turns from various addresses toward the Prophet(PBUH) with the word ‘say’ emphasizing an order. This case is very common in the Qur’anic texts, some examples from our text are:

Verses 41 and 42

{ *And We **have** certainly **diversified** [the contents] in this Qur'an that mankind may be reminded, but it **does not increase** the disbelievers except in aversion. **Say, [O Muhammad], "If there had been with Him [other] gods, as they say, then they [each] would have sought to the Owner of the Throne a way."***

Verses 55 and 56

{ *And your Lord is most knowing of whoever is in the heavens and the earth. And We **have made** some of the prophets exceed others [in various ways], and to David We **gave** the book [of Psalms]. **Say, "Invoke those you have claimed [as gods] besides Him, for they do not possess the [ability for] removal of adversity from you or [for its] transfer [to someone else]."***

Verses from 49 to 51

And they say, "When we are bones and crumbled particles, will we [truly] be resurrected as a new creation?"
Say, "Be you stones or iron. Or [any] creation of that which is great within your breasts."
And they will say, "Who will restore us?"
Say, "He who brought you forth the first time."
Then they will nod their heads toward you and say, "When is that?"
Say, "Perhaps it will be soon."

Verses 83 and 84

And when We bestow favor upon the disbeliever, he turns away and distances himself; and when evil touches him, he is ever despairing.
Say, "Each works according to his manner, but your Lord is most knowing of who is best guided in way."

Verses 86 and 87 with 88

And if We willed, We could surely do away with that which We revealed to you. Then you would not find for yourself concerning it an advocate against Us
Except [We have left it with you] as a mercy from your Lord. Indeed, His favor upon you has ever been great.
Say, "If mankind and the jinn gathered in order to produce the like of this Qur'an, they could not produce the like of it, even if they were to each other assistants."

Verses from 90 to 94 with verse 95: we mention the last two verse (94 & 95) in which the shift takes place

And what prevented the people from believing when guidance came to them except that they said, "Has Allah sent a human messenger?"
Say, "If there were upon the earth angels walking securely, We would have sent down to them from the heaven an angel [as a] messenger."

Verse 99 and 100

Do they not see that Allah, who created the heavens and earth, is [the one] Able to create the likes of them? And He has appointed for them a term, about which there is no doubt. But the wrongdoers refuse [anything] except disbelief.
Say [to them], "If you possessed the depositories of the mercy of my Lord, then you would withhold out of fear of spending." And ever has man been stingy.

We believe that *sūrat al-Isra'* contains more than 65 shifts, at least what we have counted depending on Abled Haleem's classification, yet in the present research we have tried to discuss the most significant ones in relation to cohesion.

These Grammatical shifts seem to be more like a disconnecting feature of the Qur'an to some linguists (sup), yet if we consider the unique qualities of the Holy Book, where *Allah* speaks to and addresses the Prophet (PBUH), mankind, the believers, the disbelievers, men, women, things ... etc. And sometimes speaks about them, describes them, orders, prohibits, informs, urges, warns ... etc, making reference both to this world and to the next, telling stories about former people and describing the state of upcoming generations (Abdel Haleem 2011). All this is done with regards to the different aspects of *Allah's* powers, unlimited abilities and sublime Godhead. Allah in the Qur'an is seen as the one having access to the entire universe with its various creatures and creations, where He can address anyone, anytime in the way he wishes.

This complexity and diversity is best treated through grammatical shifts, which enables moving back and forth through time (change in tenses), divert the attention of the reader/ listener from one situation to another (change of addressee), describe a situation from various perspectives, speaking to people from various viewpoints...etc. The cohesive function of *iltifāt*, then, lies in the fact that it helps handle the enormous number of topics, themes, and addressees of the message of the Qur'an as shown in the previous findings.

Conclusion

In this part we have tried to consider as many cohesive devices as possible, but due to the research limitations and because of the 'intense' use of almost all the types of cohesion defined by modern discourse analysis theory, we have not been able to cover each and every

instance of cohesion. Still, the cases that we have analyzed could to a certain extent inform us about the nature of the Qur'anic text's cohesiveness.

Our first observation concerns as all the types of cohesive devices, which have been used to convey intra-verse, inter-verse, intra-passage and inter-passage cohesive functions, therefore have a 'strong' on cohesion and ultimately coherence.

Our second observation is the fact that at least more than two cohesive devices are used within almost every verse. This, naturally, emphasizes the importance of cohesion in defining the Qur'anic text as a 'text' and establishing its underlying texture (inf).

The Final observation, though not discussed in details, concerns the cohesive ties, which often fall into larger cohesive chains (sup), characterizing *sūrat Al-Isra'* the interaction of which, according to Hasan, 1983: 216), provide an additional source of unity. All the types of the cohesive ties; immediate, mediated and remote are present in the text, yet the first two seem to be more important in asserting the continuity of senses in the text. In fact, we have been intrigued by the cohesive chains (if two ties are mediated by a third intervening one, they form a cohesive chain), formed in the *sūra*, precisely identity chains, the members of which are related by co-reference. These chains are associated with what we have called 'major referents' which are the most eminent elements in the analysis of reference, reiteration and grammatical shifts.

One general conclusion and assumption that we have come to after analyzing cohesion, is that the latter might constitutes the most substantial factor in defining coherence in the Qur'anic text in hand. The results of cohesion, not just clarifies the nature of cohesion relations in the text, they also provide a basic source of information, according to which both local and global coherence would be inquired.

Chapter 04

The Analysis of Coherence in SI Translation of *Sūrat Al-Isra'*

Introduction

This final chapter presents the results of analyzing a number of elements, the interaction of which, we assume, results in the creation of coherence *sūrat Al-Isra'*. Starting by commenting on the effect of cohesion on the interpretation of coherence, this chapter main objective is to investigate different levels of the text, i.e. *sūrat Al-Isra'*, “intelligibility”.

4.1. The Analysis of Local and Global Coherence in the Text

Local coherence strategies establish meaning connections between successive sentences in a text or between constituents of a sentence (De Beaugrande, 1991: 276). These strategies need guidance and constraints from the global to relate to the discourse as a whole to surmount discontinuities (Abbas, 2009: 02).

4.1.1. Local Coherence and Cohesion

As we have proposed before, meaning connections established by local coherence are manifested through cohesion in the text. Since, the cohesive devices initiate various relationships among the constituents of a sentence, between different clauses and sentences of the same verse and between adjunct or successive verses.

The *sūra* demonstrates an enormous use of various cohesive devices, among which we have chosen what we believe are, the most frequent and effective in relating the different parts of the *sūra*. The analysis of these devices has revealed that reference and reiteration mark the highest frequency of occurrence and are spread out throughout the whole text, linking its larger segments.

This preference is justified with regard to the complexity of Qur'anic text structure, which discusses multiple topics from different perspectives that are generally addressed to a

wide and diverse audience. Therefore, referential ties and repetition play a major role in guiding, directing and controlling the relevance of the text's segments to some central elements (referents, themes, topics . . . etc).

In addition to reference and repetition conjunctions also played an integral role in the cohesiveness of each individual verse and successive verses. Although we have only dealt with the conjunctions: or, and, but and then, yet some other meaning relationships are established by other cohesive devices such as 'so', 'so when', 'as', 'lest' and the emphatic adverb 'indeed'. The latter is widely used in the text to relate the sentences of the individual verse and often used as an intensifier to enhance and support the main idea of the verse (verses: 03, 27, 30, 31, 32, 33, 34, 36, 44, 53, 57, 60, 63, 66, 81, 87, 96, 108), as an expression of irony (verses: 37, 40, 101, 102) or as an adversative conjunction used at the beginning of a verse to oppose an idea of a previous one (verses 65, 107).

Local coherence can be said to be manifested by the cohesive ties initiated by the various devices discussed earlier. The latter sustain a smooth texture enabling the reader/listener to move from one sentence/ clause/ verse to another with ease, since there is always an element (a reference, a repetition, a conjunction ...etc) that assures the relationship between them. However, local coherence meaning relations do not go beyond the section which is a larger unit than the verse (containing adjunct verses). Therefore, the cohesive ties are either immediate or mediated (sup).

4.1.2. Global Coherence in SI Translation of *Sūrat Al-Isra'*

To analyze global coherence, we have implied the results of the investigation of al-munasaba at distinct levels, macrostructures and context.

4.1.2.1. Al-Munāsaba in SI Translation of Sūrat Al-Isra’

One Fact is that the Qur’an has been long inscribed in a preserved slate with its verses and chapters in this specific order, and that it has not undergone any kind of change or modification throughout the years. *Allah* says in *sūra* 85: “*But this is an honored Qur’an [inscribed] in a preserved slate*” (21-22), in *sūra* 56: He says “*Indeed, it is a noble Qur’an. In a register well protected*” (77-78) and in *sūra* 15: 09 He says: “*Indeed, it is We who sent down the Qur’an and indeed, We will be its guardian*”.

The study of *munāsaba* has been used to examine the structure of the Holy Book, investigate and justify the occurrence of the verses in their specific place of the Qur’an and explain the reasons behind placing each verse and *sūra* in the given order. It looks into the suitability and correlation between verses and parts of the Qur’an and some others that precede or follow them. The contribution of this study to modern Qur’an linguistics and coherence theory has been remarkable, since it provides the background information upon which coherence relations could be explained.

To analyze the different aspects of al-munāsaba we have depended both on the exegetical information (Qutb, As-Samir-ra’i, Az-Zarkashi...etc) and on our previous analysis of cohesion, especially reference since it guides and controls the relationship between the adjacent and the distant verses. In this part, we will be discussing the first two cases, whereas the third case will be discussed in the last part discussing the effect of contextual information on the coherence of the *sūra* in hands with regard to its order in the Qur’an.

a. Al-munāsaba between the Title of the Sūra and its Content

The *sūra* is called ‘*al-Isra’* (the night journey) since it opens with the miracle of the night journey of the Prophet Muhammad (PBUH) from *al-Masjid al Harām* in Mecca to *al-Masjid*

al Aqsā in Jerusalem (Palestine). It is also called ‘the Children of Israel’ since it tells few aspects of their story in relation to Jerusalem.

b. *Al-Munāsaba* between Sections of Passage One with Regard to the Title

●**Section One; A Unique Journey (01):** The chapter opens with exalting *Allah* (exalted means: high above any imperfection or failure to do as He wills) for the miracle of the night journey which shows His ultimate mightiness. The first sentence ‘*exalted is He who took His servant by night*’ becomes the main ‘structure’ representing the quality by which *Allah* has chosen to introduce Himself to the receiver of the message. What comes next is supposed to build on this structure discussing the various aspects of this Quality (exalted).

●**Section Two; the Promise to the Israelites (2-8):** After linking Mecca to Jerusalem through the night journey, God links the message of Islam, which starts in Mecca, to the message of Moses which is associated with The Holy Temple Jerusalem.

The *Aqsā* Mosque in Jerusalem, which was the destination of the first part of this journey, is at the heart of the Holy Land which God assigned to the Children of Israel before He caused them to be driven out of it (Qutb 1967: 104). Verses 2 to 8 in this *sūra* are the only verses in the Qur’an which speak about the two episodes of destruction caused by the children of Israel. The latter were warned that they would gain power over the holy land twice. But each time they caused corruption on earth and thus were punished. They were warned again that the same actions would certainly lead to the same penalty, yet they disobeyed which caused them the loss of the holy land, humiliation and loss of the message.

●**Section Three; Guidance in All fields:** Now that the children of Israel had lost their faith and neglected the divine message of the *Torah*, it was necessary for a new people to take over the responsibility of spreading *Allah*’s faith. Thus, comes the ninth and the tenth verses introducing the *Qur’an* as the final and ultimate guidance to all mankind.

●**Section Four; Human Choices and God's Rewards:** After mentioning some of God's signs given to the prophets (the night journey to Muhammad (01), the Ark to Noah (03), and the book to Moses (02) peace be upon them), God moves on to describe some of his universal signs showing some aspects of his mighty powers and abilities linking them to people's actions (11 to 21). Thus we see that the laws which govern action and reward are closely linked to those governing the whole universe (id: 109).

All these laws are diversified in the *Qur'an*, which makes the first sentence of verse 09 (*Indeed this Qur'an guides to that which is most suitable . . .*) the second structure upon which upcoming sections would be built.

In addition, the *Qur'an* is the only witness besides the Prophet (PBUH) that the night journey is a truth. This establishes a continuous tie between the night journey mentioned in verse 01, the *Qur'an* and the laws determined in it, since it is a book that only tells the truth (*And with the truth we have sent the Qur'an down and with the truth it has descended: 105*).

c. *Al-Munāsaba* between Passage Two and Passage One

The passage lists a number of laws, instructions, admonitions and warnings inscribed in the *Qur'an* to the Prophet (PBUH) in specific and to all mankind. The passage consists of three main sections namely; kindness to parents, kindness to all, and a peaceful community (Qutb: 1967). The passage begins and ends with a strong emphasis on God's oneness (*do not make [as equal] with Allah another deity, lest you be thrown into Hell, blamed and banished*), and makes reference to the *Qur'an* (*That is from what your Lord has revealed to you, [O Muhammad], of wisdom*), which makes it relevant to all the sections of the first passage.

d. *Al-Munāsaba* between Passage Three and Passage Two

After denying any associated deity with God in the last verse of passage two, passage three opens and ends with the denunciation of the concept of assigning a son or a partner to God.

As the passage goes on, we see the fallacy of all beliefs based on associating partners with God, and we watch how they collapse.

We also see that God is the One who controls the whole universe with its various creatures stressing the first quality *Allah* has presented himself with ‘*exalted and high above all*’. It is also composed of three main sections namely; refuting the fallacies about God (40-48), bringing the dead back to life (49-54) and competition to be close to God (55-57).

e. *Al-Munāsaba* between Passage Four and Passage Three

Verse 54 in passage three concludes that God who is the one most knowing of his creatures and is the only one who is able to determine their destiny, if he wills he will have mercy upon them and if he wills, he will punish them. The present passage builds on this idea speaking about the ultimate destiny of humankind (id: 147). It shows that all the cities and communities in this world will suffer death before the Day of Judgment either by natural death or by destruction. In this context God refers to the old generations and mentions some miracles accomplished at the hands of His messengers prior to the Prophet Mohammad (PBUH).

The *sūra* shows that those generations suffered God punishment after they had denied the truth and after they had received those miracles, to conclude that the latter are excluded with the advent of the final message. The passage discusses some aspects of Muhammad’s prophet-hood (PBUH) and how has God held the hands of the unbelievers away from him protecting him so that he could preach his message.

The passage then makes reference to the night journey and the ascension to the highest heaven (*Al-Mi’raj*) in which *Allah* showed Muhammad (PBUH) some of His greatest signs as He clarifies in verse 01 “... *to show him of our signs*”.

Here in verse 60 *Allah* speaks about one of these signs showed to the Prophet (PBUH) during the ascension “*And We did not make the **sight** which We showed you except*

as a trial for the people, as was the accursed tree [mentioned] in the Qur'an. And We threaten them, but it increases them not except in great transgression". And again stresses the fact that the Qur'an is the witness which relates this passage to all the previous ones.

The passage makes reference to the story of Adam and Satan, which Qutb entitles 'an ever-raging battle'. He points out that verse 60 speaks about the accursed tree, which provides the food for the followers of Satan in hell, therefore he reminds us of Satan's promise to seduce the children of Adam. *Allah* then reminds humankind of some aspects of His favors upon us and makes it clear that whoever follows Satan will suffer God's punishment and whoever believes will win in the hereafter and concludes the passage with a scene from the hereafter where both types receive what they had been promised.

f. *Al-Munāsaba* between Passage Five and the Previous Passages with Regard to the Night Journey

Passage four paves the way to speak about the message of the Prophet Muhammad (PBUH) as the final and the universal one manifested in the Qur'an. It centers on the person of the Prophet (PBUH) and the attitude of the unbelievers towards him and their attempts to hurt him. The person of the Prophet is another eminent structure in this *sūra*, as we have seen before in the analysis of reference and repetition which reveals the presence of this structure all over the text.

The passage also focuses on the various characteristics of the Qur'an (id: 164) and constantly asks the Prophet (PBUH) to establish prayer and resort to the Qur'an against the harm of the unbelievers. This is again related to the night journey and the ascension since prayer was first decreed to the Prophet (PBUH) during the ascension (Riwāya & Hadith). In this context it asserts the spirituality of the final message which has no material miracles ridiculing the unbelievers who wanted this kind of miracles (and thus makes reference again

to the children of Israel who refused the message of Moses and denied the miracle given to him). *Allah* stresses that the Qur'an remains the true and everlasting miracle and ends the *sūra* with a directive to the Prophet (PBUH) to keep praying and reciting the Qur'an and worship none but *Allah*.

This last passage combines all the themes of the previous message and the three main structures we have specified (the ones of god, the importance of the Qur'an and the person of Muhammad (PBUH)) which all have a link to the incident of the night journey. On the one hand, the latter is a proof of God's mighty power and oneness, an honor to Muhammad (PBUH) and a supporting sign to his prophet-hood. On the other hand, the only evidence (besides the Prophet himself (PBUH)) that the night journey is a truth is the Qur'an. This fact emphasizes the nature of the final message which needs no physical miracles or preternatural phenomenon to be preached. On the contrary, it is based on the idea of *tawhid* and is purely spiritual. This spirituality is what lifts the human being. Since Muhammad (PBUH) is the truest believer, *Allah* has honored him with the highest companionship and this is manifested in the incident of the night journey and the ascension.

g. *Al-Munāsaba* between the Opening and the Ending of the *Sūra*

During our analysis of reiteration we have noticed that some passages open and close with paralleled statements. The text as whole also opens and ends in the same way. It opens with exalting *Allah* and ends with praising Him. The first verse speaks about one sign which makes *Allah* high and above all the creatures and comments that He is the Hearing, the Seeing. As-Samirā'i notes that this comment is meant to remind of God's oneness and that He has no partner, He is alone the Hearing to all creatures and the seeing of the whole universe. The final verse, confirms this idea praising God and thanking Him for this blessing; “*And say,*

"Praise to Allah, who has not taken a son and has had no partner in [His] dominion and has no [need of a] protector out of weakness; and glorify Him with [great] glorification".

Note that exalting and praising are always coupled in Islamic prayers. Therefore, opening the text with exalting *Allah* and ending it with praising Him makes the whole *sūra*, which is composed of 111 verses, sounds like a single short prayer.

h. *Al-Munāsaba* between the Openings and Endings of the Passages

Another facet of *al-munāsaba* is the suitability between the opening and ending of the each passage and between the opening of some passages and the ending the ones preceding them. This is important to the formation of coherence and thematic progression.

Some passages of the *sūra* are characterized with paralleled openings and endings. This idea is either repeated in similar structures or in different words. For instance, passage two starts with a strong commandment to the Prophet (PBUH) to not worship except Him and make no associations with Him.

"Do not make with Allah another deity and thereby become censured and forsaken" (21). The text ends with the same idea *"do not make as equal with Allah another deity, lest you be thrown into Hell, blamed and banished"* (39). The two verses present both a synonymous and a syntactic case of parallelism (sup).

Passage four starts with a reference to the Day of Resurrection: *"And there is no city but that We will destroy it before the Day of Resurrection or punish it with a severe punishment. That has ever been in the Register inscribed"* (58), and ends with a scene from the Day of Judgment: *"[Mention, O Muhammad], the Day We will call forth every people with their record. Then whoever is given His record in his right hand-those will read their record, and injustice will not be done to them, even as much as a thread. And whoever is blind in this will be blind in the Hereafter and more astray in way"* (71-72). This sort of

suitability draws the attention of the reader to the essential theme discussed in each passage, through the different types of reiteration (parallelism in pas 02, repetition in pas 04).

4.1.2.2. The Analysis of Semantic Coherence: Qutb's Axis and Van Dijk's Macrostructure

Na m (coherence) theorists argue that any given Qur'anic text can be divided into several parts (passages), each of which has a theme and all of which revolve around the central one (called axis by Qutb and pillar by Islāh). All the topics discussed in the text relate to this axis, which help organize and map *na m* meaning relations. Van Dijk identifies text macrostructures which are often made explicit in the discourse's title, topic sentence, thesis statement or conclusion and help control the relevance of the different segments of discourse (sentences, propositions, phrases...etc) and their relations.

From the discussion of *al-munāsaba* above, we can consider the title of the *sūra* as the main macrostructure as well as the axis of the *sūra*, and as we have seen all the passages relate somehow to the incident of the night journey. Yet, scholars identify several possible pivots to *sūrat Al-Isra'*. Most of them agree about three major themes: the oneness of God, the importance of the Qur'an and the person of Muhammad (PBUH) which we have identified above as the three main 'structures' upon which the text is built. This is supported by the previous analysis of cohesion which shows that the three elements (Allah, the Qur'an and Muhammad (PBUH)) represent the major referents, the references and reiterations of which are present in every passage, which clearly exposes their importance in the text.

In our analysis we have depended mainly on Qutb's division of the text who argues that its axis is the theme of the oneness of God, yet we will be examining three possible schemes, each time using one of the structures above as the axis/ macrostructure. Each time we will be extracting what Arabic linguists call '*as-siyāqāt al-lughawiy-ya*' (linguistic

contexts), which refer to certain verses that support the axis either by rephrasing it, explain it or demonstrating some aspects of it.

a. The First Scheme; the Theme of *Tawhid* as the Axis

Qutb identifies five main parts (passages), each of which has different sections. He argues that the *sūra* discusses different topics, which all turn around one pivot; proving the oneness of God. The *sūra* begins with glorifying *Allah* and ends with praising Him, reiterating the fact that he has neither a son nor a partner and is in need of no help or support from anyone (Qutb 1967: 181).

Qutb’s choice of the theme of ‘*tawhid*’ as the axis of the text is based on various facts. The first one is the fact that all Meccan *sūras* focus on the issue of faith because they are revealed at the beginnings of Mohammed’s prophet-hood, hence the need to introduce *Allah* to the people and unveil the truth showing them the right path. The second fact, is the structure of the *sūra* itself which repeatedly praises and glorifies God and mentions the need to exalt and thank Him for the blessings He bestows upon His servants and ask to worship Him alone, stressing His unique power and limitless abilities

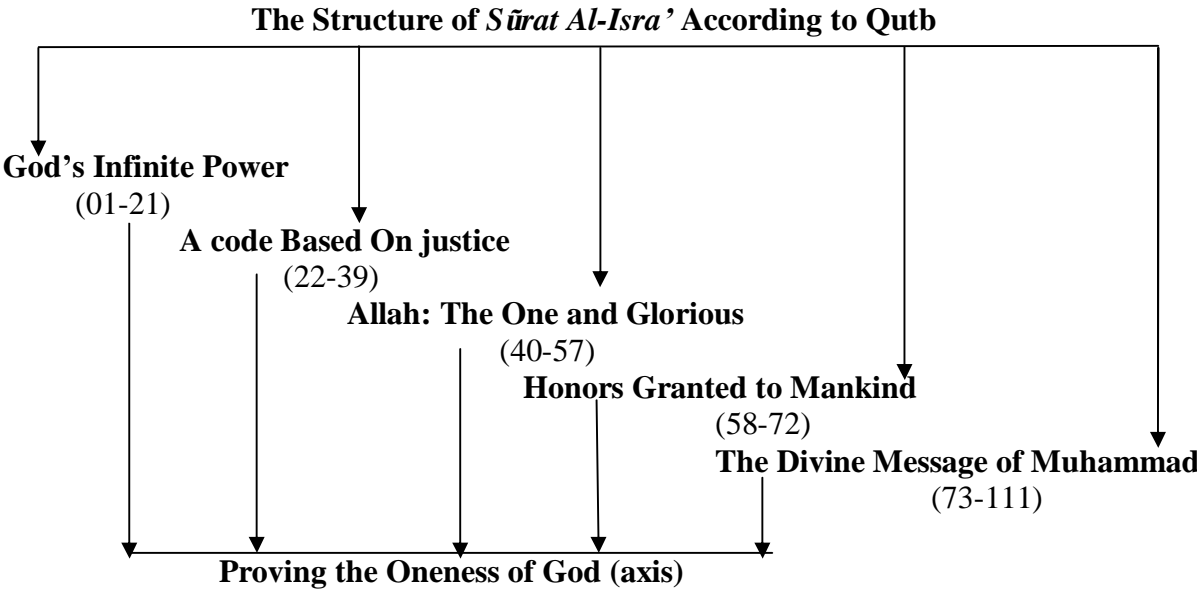


Figure 02: The First Scheme of Coherence in SI Translation of *Sūrat Al-Isra*’.

Among the linguistic contexts (structures) that refer to this theme and always link the various sections and passages to the Godhead of *Allah* and expressing different sides of His power are the following verses:

1. **Verse 01:** *Exalted is He who took His servant . . . He is the Hearing the Seeing.*
2. **Verse 02:** *you not take other than Me as Disposer of affairs*
3. **Verse 12:** . . . *And everything We have set out in detail.*
4. **Verse 17:** . . . *And sufficient is your Lord, concerning the sins of His servants, as Acquainted and Seeing.*
5. **Verse 22:** *Do not make [as equal] with Allah another deity . . .*
6. **Verse 23:** . . . *you not worship except Him . . .*
7. **Verse 25:** *Your Lord is most knowing of what is within yourselves. . . He is ever, to the often returning [to Him], Forgiving.*
8. **Verse 30:** . . . *Indeed He is ever, concerning His servants, Acquainted and Seeing.*
9. **Verse 39:** . . . *do not make [as equal] with Allah another deity . . .*
10. **Verse 43:** *Exalted is He and high above what they say by great sublimity.*
11. **Verse 44:** *Indeed, He is ever Forbearing and Forgiving.*
12. **Verse 65:** *And sufficient is your Lord as Disposer of affairs.*
13. **Verse 66:** *Indeed, He is ever, to you, Merciful.*
14. **Verse 83:** . . . *Indeed, His favor upon you has ever been great.*
15. **Verse 87:** *Indeed, His favor upon you has ever been great*
16. **Verse 96:** . . . *Indeed he is ever, concerning His servants, Acquainted and Seeing."*
17. **Verse 108:** . . . *say, "Exalted is our Lord! . . .*
18. **Verse 110:** *Say, "Call upon Allah or call upon the Most Merciful. Whichever [name] you call - to Him belong the best names."*
19. **Verse 111:** *And say, "Praise to Allah, who has not taken a son and has had no partner in [His] dominion and has no [need of a] protector out of weakness; and glorify Him with [great] glorification."*

The *sūra* speaks about the truth of God's oneness, considering it the basis upon which the whole social set up should be built, including the values of work and behavior. This central issue of faith should be the pivot around which all human life turns (Qutb, 1976: 94). All these verses elaborate on this theme of *taw d* made explicit in the last verse in a way. While some clearly determine that we should not worship except *Allah* (verses: 02, 22, 23 and 39), others exhibit a side of this '*wi dāniy-ya*' stating the powers and abilities that *Allah* has preserved to Him only (verses 01, 12, 17, 30, 43, 65, 96, 108, 110). The rest of the verses

remind the human beings of God's favors and mercy upon them, which in turn prove His ultimate domination.

b. The Second Scheme; the Importance of the Qur'an as the Axis

Khaled (2004: 54) argues that the main objective of *sūrat al-Isra'* is to make the people feel the value of the Qur'an. The text discusses the transfer of the message and book from nation to another (it mentions David's Psalms, Moses Torah and the Qur'an) and the event of the night journey itself declares the transfer of the message from the children of Israel to the Islamic *Umma*. As-Sāmir-ra' argues that the characteristics, benefits and value of the Qur'an present the central roots, out of which protrude all the themes of the text.

Indeed, this chapter speaks about the Qur'an more than any other chapter in the Holy Book, therefore, we have classified the word 'Qur'an' as one of the major referents which are present in all the passages and thus have a greater impact on the recovery of both cohesion and coherence.

Figure 03 presents the second scheme, with the importance of the Qur'an as the axis of the text.

c. The Third Scheme; the Person of the Prophet (PBUH) as the Axis

Another possible scheme for coherence is a one with the person of Muhammad (PBUH) as the axis. In fact, most exegesis scholars, among who are Qutb, Islāh , Az-Zarkashi and As-Suyūti and modern *du āt* such as Khalid agree that *sūrat al-Isra'* is one of the Qur'anic texts which display the personality of Muhammad (PBUH) and exposes the nature of his prophethood as the one whom *Allah* has chosen and strengthened to be the leader of the whole humanity.

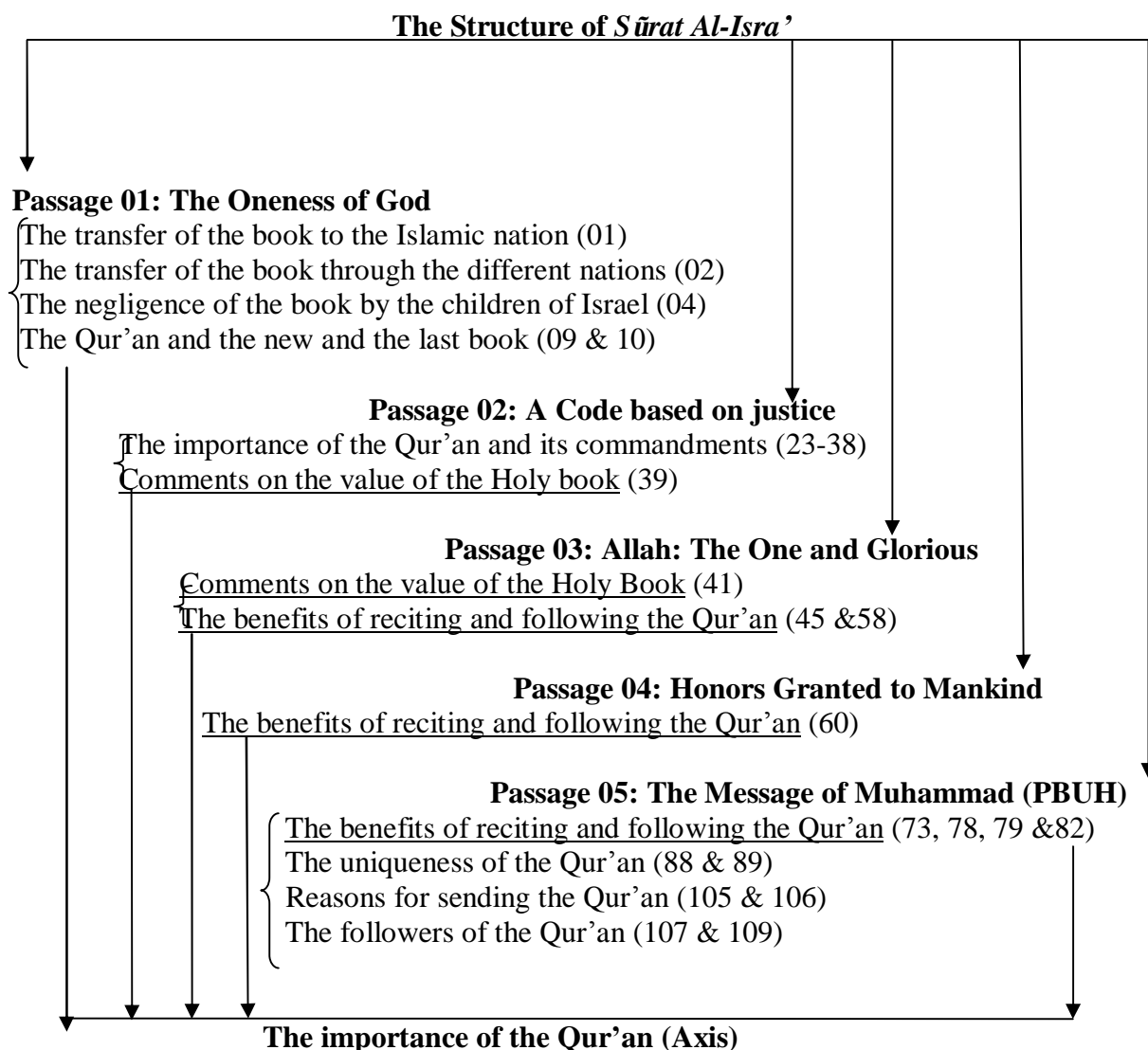


Figure 03: The Second Scheme of Global Coherence in SI Translation of *Sūrat Al-Isra'*.

To analyze this scheme we have made use of the analysis of the discursive structure by Dr. Lakhlaf (*sūrat An-nūr*, 2007) and Bouseta (Al-Kahf: 2009) and made some modifications (Figure 04).

Any Qur'anic text is first addressed to the Prophet (PBUH), whose responsibility is to preach the message of the Qur'an to his companions, who in turn are responsible for the establishment of the Islamic *Umma* after him. Therefore, all the Qur'anic texts focus on the person of the Prophet (PBUH). Still, there are some chapters in the Qur'an which are

characterized with a stronger emphasis on this theme and one of them is the chapter of ‘The Night Journey’.

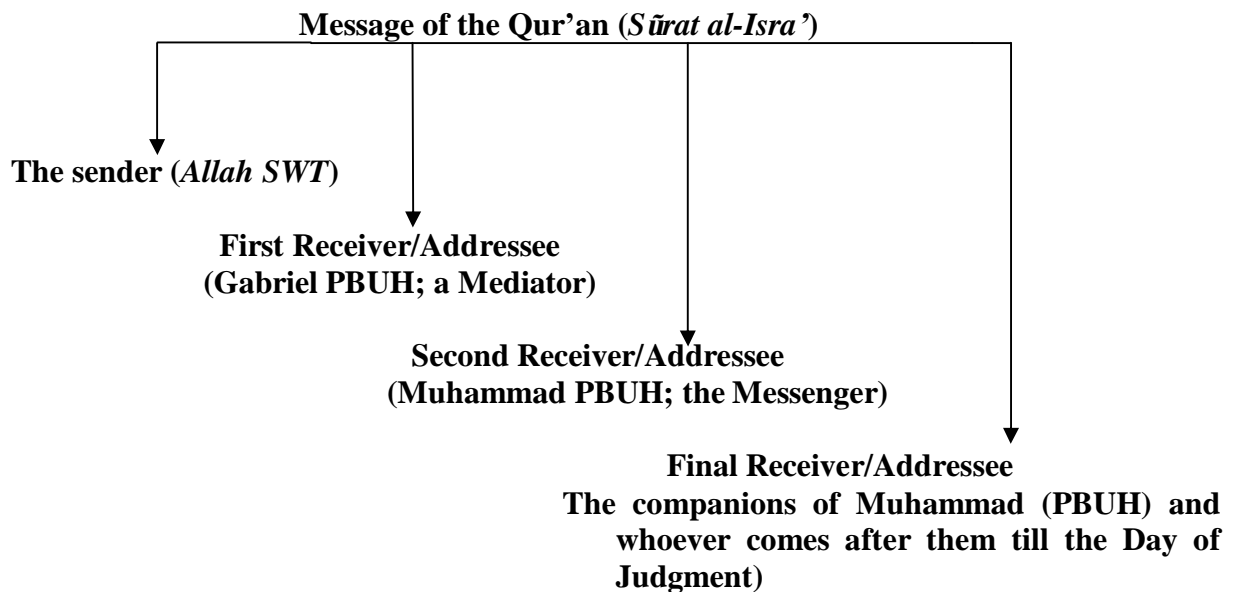


Figure 04: The Discursive Structure in the Qur'an.

Indeed, the most prominent element in this *sūra*, in particular, is the Prophet himself (PBUH) starting from the title which refers to his night journey, to directing him with the Qur'anic commandments, to telling some aspects of his story with the Meccan unbelievers, and finally to showing him how to be closer to God. This is illustrated by the former findings on reference, repetition, and grammatical shifts which all reveals Muhammad (PBUH) as the most salient element, to which both the previous schemes can be related.

In fact, it is him who is in charge of spreading *Allah's law* supported by his everlasting miracle; the Qur'an, which makes the two themes (the oneness of God and the importance of the Qur'an) instantly associated with the prophet-hood of Muhammad (PBUH).

The linguistic contexts which support this axis are numerous and come in different structures

1. Commandments/orders to the Prophet (PBUH):

Tafsīr books identify two types of commandments in the Qur'an to the Prophet Muhammad (PBUH); those which need to be obeyed and submitted by the Prophet himself (al-*imtithāl*) and those which need to be communicated to other people (at-*tablīgh*).

1.1. Commandments to Be Informed/ Communicated:

Verses that contain such commandments generally start with the words: 'say', 'tell' and 'mention', and often show Muhammad (PBUH) how to answer both the believers and disbelievers who used to ask him about different topics.

1.2. Commandments to Be Performed/Obeyed/ Submitted:

Verses containing this type of orders are intended first for the Prophet (PBUH), then to his companions and followers and finally for whoever follows the Islamic faith and the message of Muhammad (PBUH).

2. Other verses in the Qur'an do not necessarily give any orders, yet they make reference to the Prophet (PBUH) by telling some aspects of his story, speaking about his person, explaining his message, describing his relationship with his companions...etc.

We have already analyzed all the verses making reference to the Prophet (PBUH) in the parts dealing with reference, reiteration and grammatical shifts. Therefore, figure 05 focuses only on the first two types of linguistic contexts to avoid unnecessary repetition.

The discursive structure explained earlier encompasses each and every Qur'anic text. Yet, each *sūra* has some specific addressees. This is, again, related to the reasons and context of the revelation and to the themes discussed in each chapter. We suggest the following discursive structure to *Sūrat Al-Isra'* which is linked the axis of 'the person of Muhammad (PBUH).

The general addressees, as shown in the part dealing with reference, of the text are: the Prophet (PBUH), the believers, the unbelievers, humankind and the children of Israel. Figure 05 illustrates the general discursive structure in the text.

d. The Discursive Structures in the Passages of the *Sūra*

●**Passage One:** *Allah* either addresses the Prophet directly or makes reference to him. Exegesis scholars argue that the stories told in the Qur'an about the previous generations are also well-meant to the Prophet (PBUH) at the first place, so that he could be able to answer the questions of 'the people of knowledge' (Jews and Christians) as well as to warn the Islamic *Umma* from making the same mistakes made by the old generations.

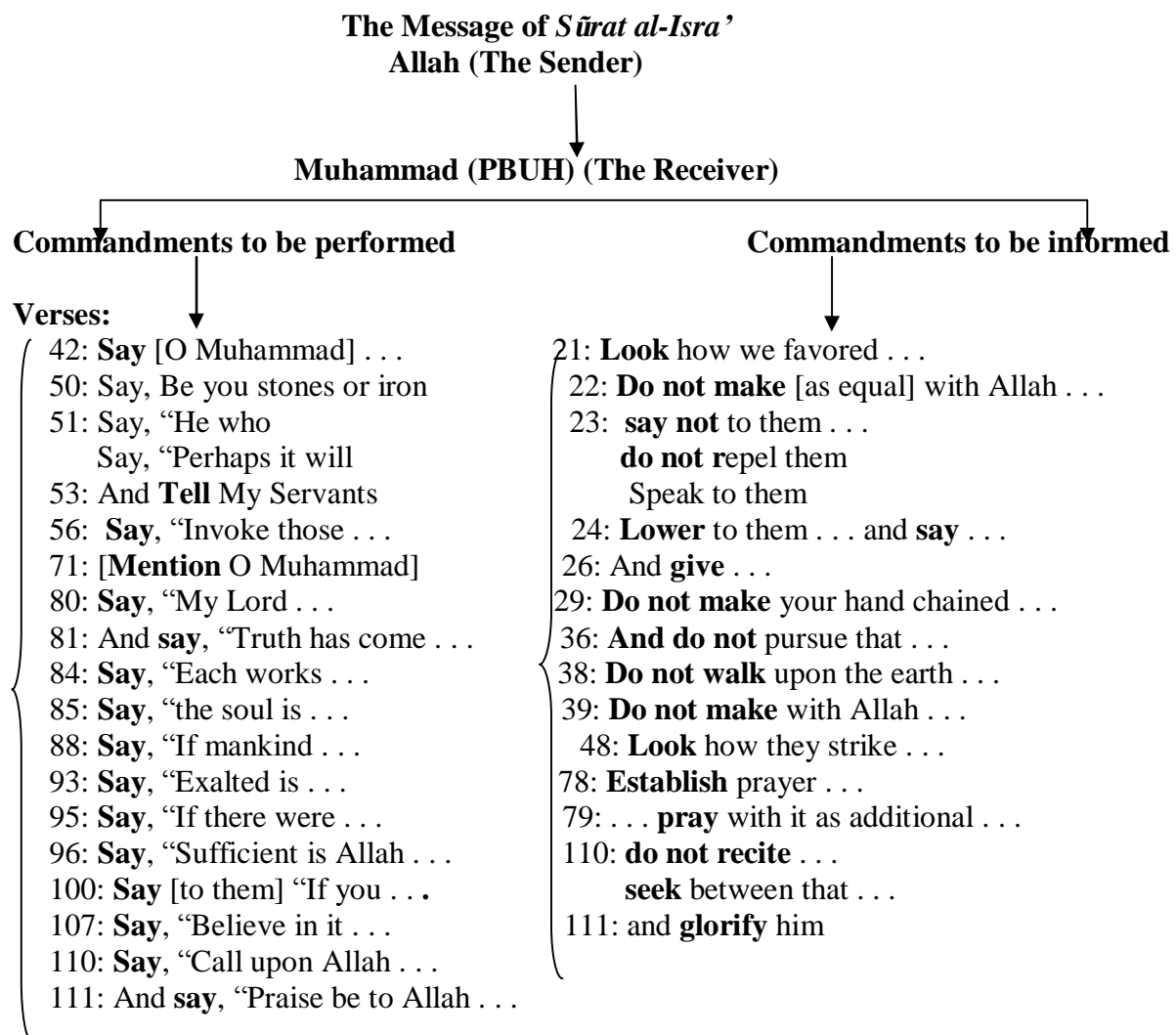


Figure 05: The General Discursive Structure in SI Translation of *Sūrat Al-Isra'*.

Note that in the upcoming diagrams, the verses are classified according to their first addressee or at least the first one intended with the discourse. What is worth noticing is that the Prophet Muhammad (PBUH) can be considered as the first addressee in every Qur’anic discourse if we take into consideration the previous distinction we have made earlier between the types of linguistic contexts supporting this axis, which makes him the second sender of the message (messenger).

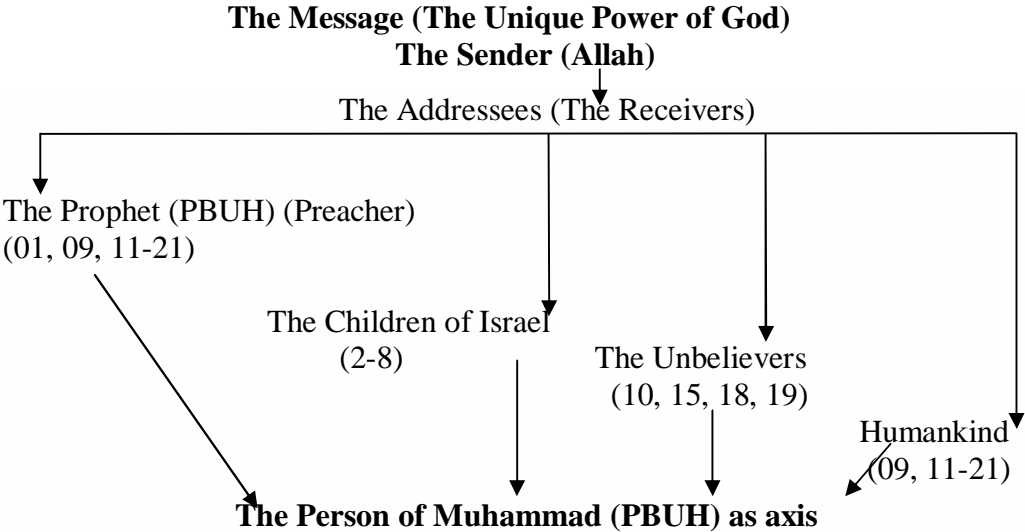


Figure 06: The Discursive Structure in Passage One.

The following diagram is relevant to all the discursive structures of the passages provided in the current part.

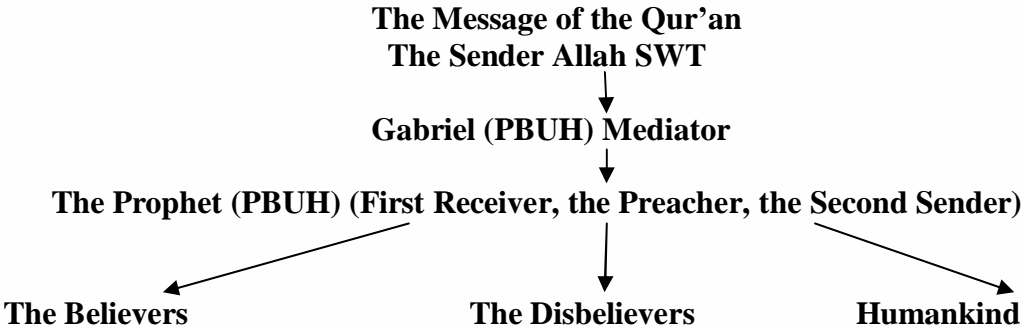


Figure 07: The Roles of Prophet (PBUH) in the Discourse.

●**Passage Two:** previously when dealing with grammatical shifts we have pointed out that this passage constantly shifts from addressing the Muslims in general to the Prophet (PBUH). The Furqān Magazine (2011) asserts that some commandments are not directly addressed to the Prophet (PBUH) as a way to show respect (verses: 31, 32, 33, 34 and 35).

Indeed, one cannot specify Muhammad (PBUH) in his honorable position with orders such as: do not kill your children . . . , do not approach unlawful sexual intercourse ...etc. where in the reality all the commandments are intended for whoever believes in God’s message and embraced the Islamic faith, with the Prophet (PBUH) as the first person in charge of spreading and establishing these rules in society.

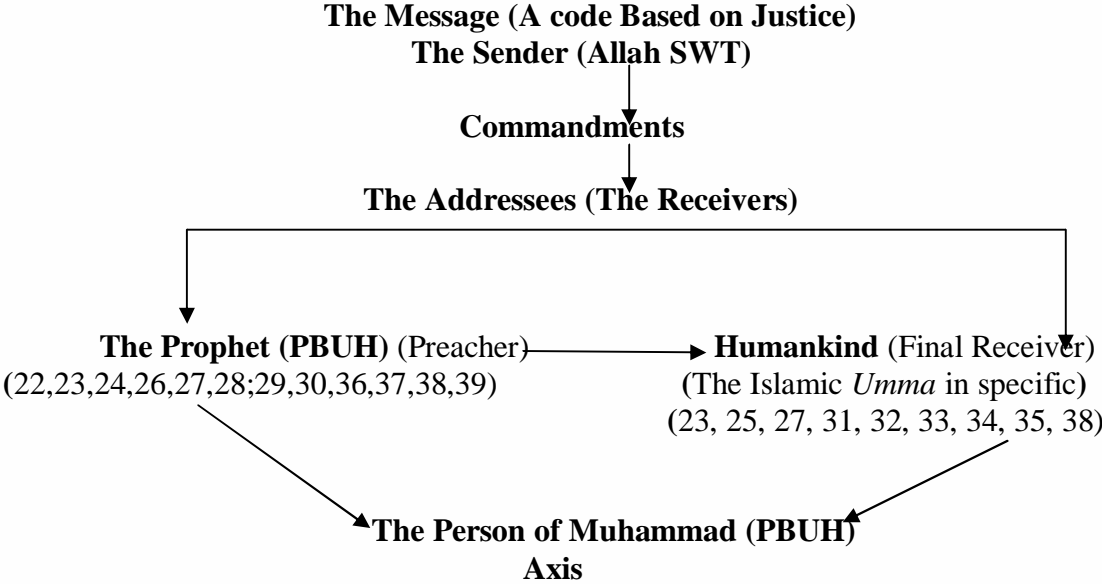


Figure 08: The Discursive Structure in Passage Two.

●**Passage Three:** this passage is full of what we have classified under ‘the commandments to be informed’ as illustrated in diagram 03. This makes the Prophet (PBUH) the pivot of the discourse, responsible for communicating the orders to the disbelievers in particular, because the passage discusses the issue of faith and to every other person in general.

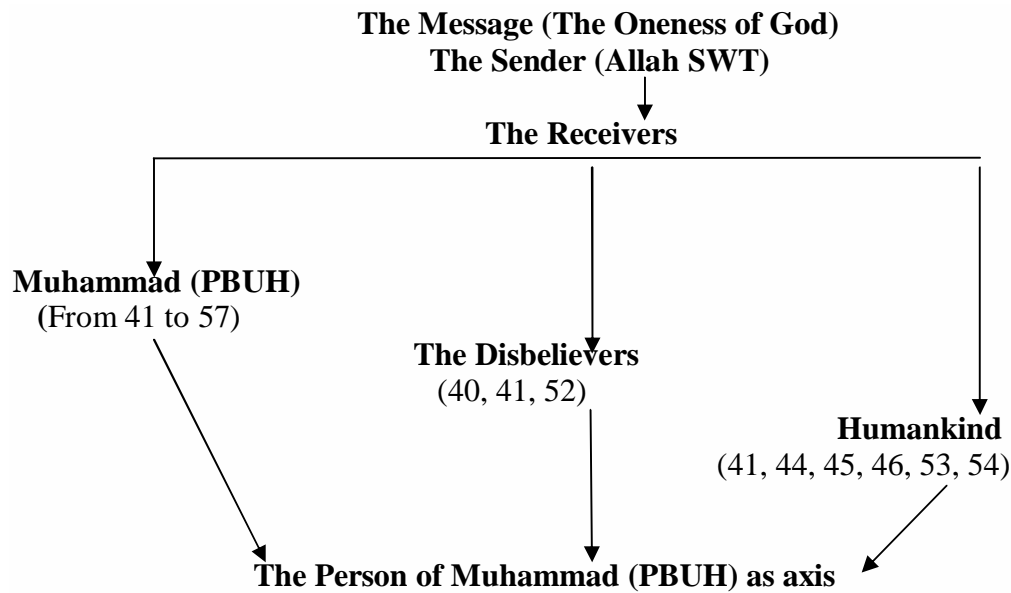


Figure 09: The Discursive Structure in Passage Three.

● **Passage Four**

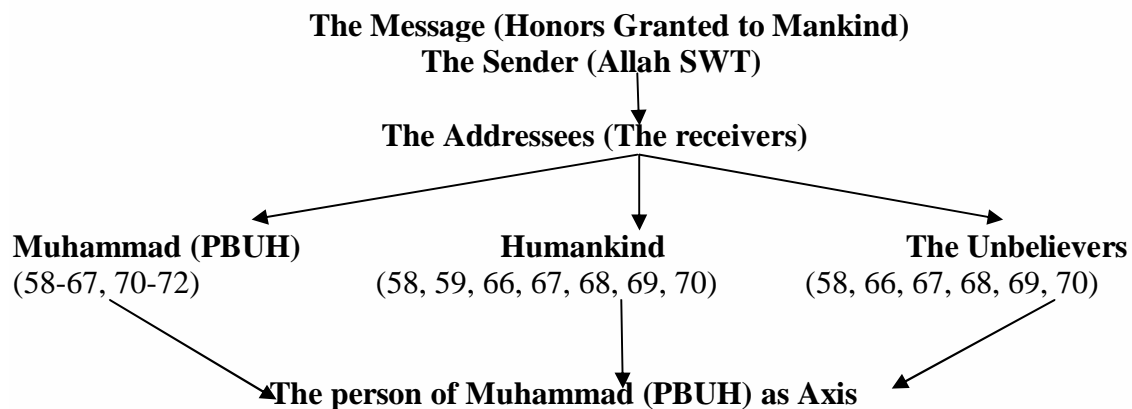


Figure 10: The Discursive Structure in Passage Four.

We can consider the message of this passage as a unified one which is dedicated to the whole humanity with its different types of people. As a matter of fact, all the verses seem to consider the three addressees at once. This is simply because it is the part where God addresses the children of Adam in general and tells some aspects of the story of our father Adam with *Iblees*.

It then, goes on to remind us of the honors and blessings He bestows upon us and how He favored us over all the other creatures. Muhammad (PBUH) is the one who have been

honored by the greatest miracle of the Qur'an and the message of Islam, which puts him, once more, at the centre of the discursive structure.

●Passage Five: The Message of Muhammad (PBUH)

The final passage is the longest one in the text (38 verses) and as we have stated few times earlier its main theme is the message of Muhammad (PBUH). *Allah* in this part directly addresses the Prophet (PBUH), where He tells about the beginnings of his *da'wā*, describing the earliest phase of his prophet-hood with Meccan people. Then the Prophet is commanded “*to stick to his way, offering his prayers to God alone, reciting the Qur'ān revealed to him and supplicating that God may help him to be true and sincere in all situations and events, and give him clear support*” (Qutb, id: 164).

This last part contains all the three main topics (the ones of God, the importance of the Qur'an and the person of Muhammad (PBUH)) within a speech over the prophet-hood of Muhammad (PBUH) and combines all the addressees defined earlier.

As we have seen before in details, this passage addresses the various kinds of people and the various generations focusing on the message of Muhammad (PBUH) embodied in the Qur'an, the essence of which is the idea of *tawhīd*. It is important to note, though, that the Qur'an, after all, carries a universal message to all the human beings and that *Allah* means every single individual with the content of the Holy Book. Still, the Qur'an has always been bound to context, be it historical, linguistic, reason of revelation or else.

Therefore, we have been specifying in the former diagrams, the first people/person intended with each verse and each segment of the text as to explain how they cohere in meaning and purpose.

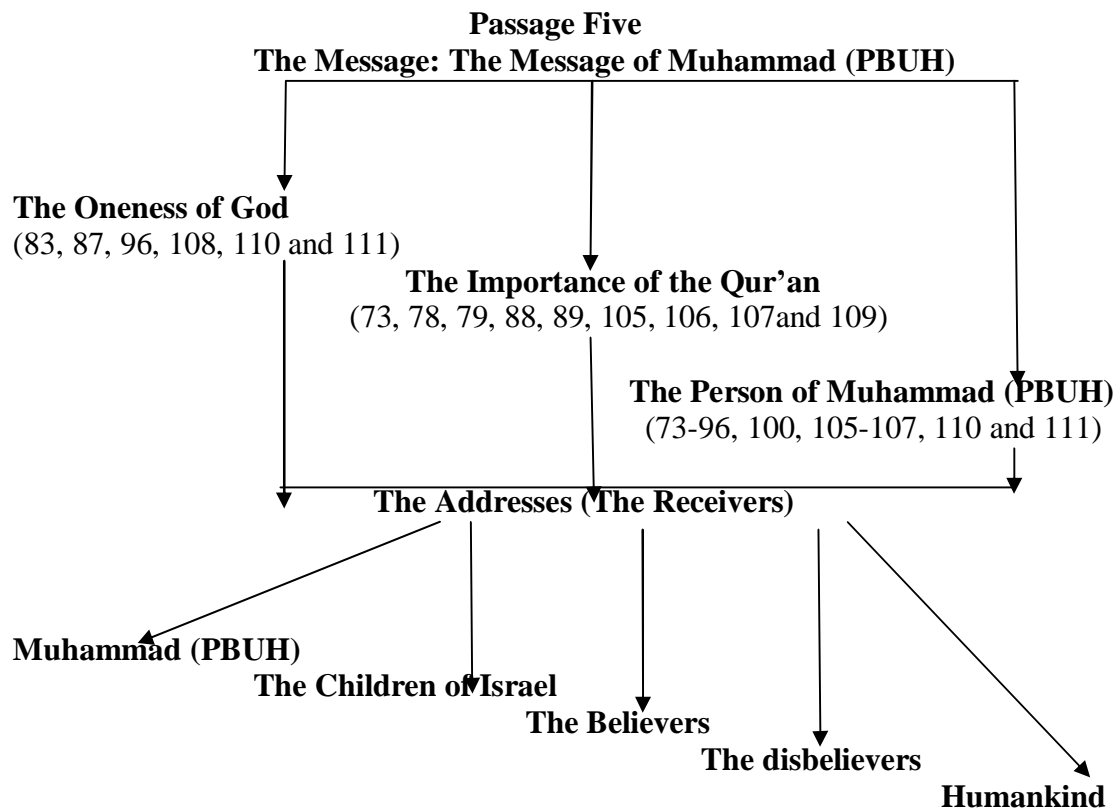


Figure 11: The Discursive Structure in Passage Five.

4.2. *Sūrat al-Isra'* within the Qur'anic Discourse

Although each Qur'anic *sūra* has its specific characteristics, themes and structure, yet we cannot deny the fact that each verse, section, passage and *sūra* are parts of a unified whole presented in the Holy Book. Each *sūra* presents only one chapter of the Qur'an. Thus, analyzing its coherence depends also on its order in the book as well as on the historical context in which it was revealed, which in turn contribute to the shaping of this position within the Qur'anic discourse.

The following part discusses *al-munāsaba* between the *sūra* 17 and its neighboring chapters (intertextuality) and *al-munāsaba* and the effect of the historical context, embodied in the reasons of revelation, on the understanding and interpretation of coherence.

4.2.1. Al-Munāsaba between *Sūrat Al-Isra*’ (17) and *Sūrat An-na l* (16) (Intertextuality)

Az-Zuhayli (2009, A8: 6) identifies the facets of *al-munāsaba* between *sūrat An-na l* (the bee) and *sūrat al-Isra*’ the most significant of which are:

- a. After *Allah* has said in ‘The bee’: “The Sabbath was only appointed for those who differed over it . . .” (124), He has showed and explained in this *sūra* the creed for the Sabbath people (The children of Israel) revealing what He has appointed for them in the Old Testament (The Torah).
- b. Both *sūras* focus on the great blessings *Allah* has endowed mankind with (The Bee is also called *sūrat ani-ni am*).
- c. In ‘The Bee’, *Allah* stresses the fact that the Qur’an is His and is not the creation of humans, and in this *sūra* He provides a detailed description of this book and its teachings focusing on the same aspect discussed in ‘The Bee’.
- d. In the Bee God provides a set of commandments on how to make use of other creatures (animals, lands, plants...etc) and in this text He provides a set of rules for the society. Az-Zuhayli argues that together they establish the best way for a successful life.
- e. the most important element of suitability between these two chapters is *al-munāsaba* between the ending of ‘The Bee’ and the opening of *al-Isra*’. The former ends with *Allah*’s advice to Muhammad (PBUH) to be patient and endure the harm of the disbelievers, strengthening him with His companionship. ‘The Night Journey’ opens with a great honoring to the Prophet (PBUH), the night journey and the ascension) as a consequence of his patience, where he was offered the highest companionship of *Allah* (Qutb, Ash-Sha rawi).

The Bee, 127-128: *And be patient [O Muhammad] and your patience is not but through Allah. And do not grieve over them and do not be in distress over what they conspire. Indeed, Allah is with those who fear Him and those who are doers of good.*

The night journey, 01: *Exalted is He who took His Servant by night from al-Masjid al-Haram to al-Masjid al-Aqsa, whose surroundings We have blessed, to show him of Our signs. Indeed, He is the Hearing, the Seeing.*

As we have seen in the analysis of reference, that the first verse of the text do not mention the word *Allah* , instead it uses the third person pronoun ‘he’, which we can be identified either as an exophoric reference to the word ‘*Allah*’, or a cataphoric reference to the clause ‘who took His servant’. However Al-Jābi (2000) points out that text do not mention the word *Allah* to establish an anaphoric tie with the final verse in ‘The Bee’, which is very common in the Qur’an for the sake of asserting the continuity in the discourse. In the same word, the Prophet (PBUH) is referred to with the word ‘servant’, which can be considered a repetition to the word ‘Muhammad’ in verse 127 in ‘The Bee’.

4.2.2. *Al-Munāsaba* between *Sūrat Al-Isra’* (17) and *Sūrat Al-Kahf* (18)

a. The exegesis books say the Jews asked Muhammad (PBUH) three questions about the soul, the companions of the cave and Dhul-Qarnayn to test him. *Allah* answered the first question in ‘The night Journey’ (85), while he answered question two in ‘The Cave’: 9-26 and the last question in the verses from 83 to 98.

b. ‘The Night Journey’ ends with a commandment to Muhammad (PBUH) to praise and glorify *Allah*, who has not taken a son nor a partner, focusing on the Qur’an a true miracle that is beyond the worldly perfection , and ‘The cave’ starts with praising God for sending the Qur’an. The first verse of ‘The Cave’, az-Zuhayl (id: 213) adds, is the response for the commandments in *sūrat al-Isra’*.

“And say, ”Praise to Allah, who has not taken a son and has had no partner in [His] dominion and has no [need of a] protector out of weakness; and glorify Him with [great] glorification.”(17: 111)

“[All] praise is [due] to Allah, who has sent down upon His Servant the Book and has not made therein any deviance.” (18:01)

c. From our analysis of ‘The night journey’ and from our knowledge about the chapter of ‘The Cave’ and to our personal opinion, what is more interesting is that the all the three themes we have discussed and considered as the main pivots are relevant to the content of

‘The Cave’. For instance, ‘The night Journey’ focuses on the theme of *tawhīd*, and the cave tells the stories of some of the truest believers in the old generations (the Companions of the Cave, Dhul-Qarnayn, Al-Khidr and Moses). In addition, our text discusses the Qur’an in details and emphasizes its value, and ‘The Cave’ starts with praising God for sending this Holy Book and comments throughout the *sūra* on its perfection and uniqueness (01, 02, 27 and 109).

The ‘Night Journey’ deals essentially with the message of Muhammad (PBUH) as opposed to the previous generations who had neglected the message of *Allah* and *sūrat al-Kahf* deals with the same theme, but with regard to those who believed in God. The first *sūra* tells the Prophet (PBUH) about the stories of some disbelievers who had been and will be punished (the Children of Israel, Thamud, Satan, the Pharaoh), while the second *sūra* tells the stories of some true followers of *Allah*’s faith. As if the content of ‘The Cave’ is a continuity of what has been said in ‘The night Journey’.

Finally, the ‘Night Journey’ makes reference to the children of Israel at the beginning and end, showing how they have always been doubtful of the truth and in ‘The Cave’ *Allah* answers the questions of the Jews to Muhammad (PBUH).

The investigation of the suitability between the three chapters adds another dimension to the interpretation of coherence, and gives the relations of latter a wider space (intertextuality), making all the findings on cohesion and coherence relevant to the content of the ‘The Bee’ or at least to its ending, and to the content and especially the opening of ‘The Cave’. This part, though not fully detailed, is brought forth in order to discuss as many facets of coherence as possible before making our general conclusion about the nature of coherence relations in the Qur’anic text in hand. It is to draw the link between the contextual information, be it linguistic or historical, and coherence.

4.2.3. *Sūrat Al-Isra'* in its Historical Context

The *sūra* was revealed in a very sensitive phase of Muhammad's (PBUH) prophet-hood in the last year before *al-Hijrah* to al-Madina. The last years of the Prophet (PBUH) in Mecca were so hard for him and for his companions who had been propagating *taw* *d* for the last twelve years, enduring the harm of their opponents who have been doing all they could to make the mission of Muhammad (PBUH) a failure.

The *sūra* comes also after what is called 'the grieve year' (the third year before *Hijrah* and 10th year after *al-Bi* *tha*), which is the year in which Muhammad's uncle Abu Talib, and his wife Khadija (*Allah* may be satisfied with them), who used to provide both external and internal protection for him, died.

The night journey came as a way to help the Prophet endure the conspiracies of Quraysh and as a sort of consolation showing him his true status among the eminent of the highest heaven, and preparing him for a new phase to come (al-Hijrah and the establishment of the Islamic *Umma* in al-Madina). The night journey is also, as explained in verse 60, a trial for the companions of the Prophet, if they believe him or turn away from the *da* *wa*. This is because *Allah* wanted only those with the strongest faith to follow Muhammad (PBUH) to al-Madina. For this, the content of the text has come to cohere with regard to the context in which it was revealed.

Indeed, After mentioning the incident of the night journey, *Allah* moves on to remind His Prophet of the destiny of the old disbelieving generations and how *Allah* has punished them (the Children of Israel, Thamud, Pharaoh...etc), as to tell him that the truth will win in the end (verse 81). The text shows Muhammad (PBUH) how to answer and deal the disbelievers, addressing him with a set of commandments.

This leads us again to the ending of ‘The Bee’, after asking Muhammad (PBUH) to be patient and not to grieve over those who did not believe, He shows him in ‘The Night Journey’ how to do that.

Moreover, in the context of preparing Muhammad (PBUH) for *al-Hijrah Allah* highlights the theme of faith and the oneness of God as the key to the success in the worldly life and in the hereafter, to strengthen the belief of the companions of Prophet (PBUH) by mentioning the great blessings God has endowed the children of Adam with, and portraying some scenes from the Day of Resurrection, where each person is confronted with his work on the worldly life.

We have already discussed the passages with their various themes, and tried to spot the links between them and display them through the analysis of cohesion and coherence. The above discussion is yield to draw the reader’s attention toward the importance of the contextual information both; the textual (linguistic) retrieved from the preceding and following *sūras*, and the non-textual substantiated in the historical context, to the interpretation and recovery of coherence.

Conclusion

Coherence interpretation and recovery seem to be bound by several elements, among which we have been able to investigate:

a. Cohesion: which we consider to be the most significant elements to the creation of coherence Qur’anic text. It has helped us discover and trace the relationship between the various elements of the text both on a micro and on a macro level. At a micro level, we have been able to explain, to some extent, the relations that hold between the parts of the same verse and between adjunct verses, which we have linked to local coherence.

At a macro level, cohesion, especially through reference and reiteration, has linked the various sections and passages (as a form of global coherence).

b. *Al-Munāsaba*: a way to describe the suitability between the parts of the discourse at different levels (sup) depending on the information provided by exegesis books and our general understanding of the chapter, and aided by the previous findings on cohesion.

c. The Internal *Na m* of the *Sūra*: where the underlying semantic relations between the various passages of the discourse and their contents are mapped around a major axis/macrostructure which constantly controls the relevance of the different segments of the text to its general objective, theme, gist or topic. This asserts ‘the continuity of senses’ in the text and helps trace the thematic development in it towards establishing a unified whole. We have chosen to analyze more than one scheme of coherence with different axes, due to the complexity of the Qur’anic composition, the understanding of which requires considering, at least, more than one possible interpretation.

d. Context: the linguistic and historical contexts have offered another source of information needed to the comprehension of coherence in the text. The effect of these pieces of information has been highlighted in different sections; the linguistic contexts that support the axis inside the text, the linguistic contexts that support the axis from outside the text (*sūra* 16 and *sūra* 18) and the historical context that propose a description of the situation in which the *sūra* was revealed. Henceforth, it draws the link between the reasons of revelation and the various topics discussed in the text. This contributes to the creation of the reader’s perception of coherence in general terms.

General Conclusion

Our research has been dedicated to the investigation of cohesion and coherence in one of the modern accurate English translations of the Qur'an, Saheeh International (2011). It has stemmed mainly from the need to examine textual relations in the Qur'an, the Holly Book of the Islamic *Umma*, which represents more than 24% of the population of the world. Besides, our focus on the English translation is justified by the growing number of the non-speaking Arabic Muslims, with the English Language as the lingua-franca of the world.

Our goal has been to explain cohesion and coherence relations in one of the Qur'anic chapters; namely *Al-Isra'*. The *sūra* is a fairly long text which like most of the Qur'anic texts, display an apparent dis-connectivity due to the diversity of its content (different themes) and complex structure.

In order to reach our main objectives and answer our research questions and because of the sensitivity of the topic, it has been necessary to use both the Islamic theories of *na m* and *al-munāsaba* (Qutb, Az-Zarkashi, Islahi ...etc) and modern discourse analysis theories of cohesion and coherence (Halliday and Hasan, De Beaugrande and Dressler, Van Dijk and Kintch ...etc).

The research has gone through a detailed content analysis of cohesion and coherence in the English translation of *sūrat Al-Isra'*. We have sorted out the cohesive devices in each verse, section and passage, commenting on the links they establish between the parts of the individual verse, between the verses of the same section/passage and between the passages. The results of cohesion have provided us with the 'elementary' information necessary for the comprehension and interpretation of coherence.

Then, other facets of coherence have been discussed under the study of the Qur'anic *munāsaba* and *na m* using a synthesis of the Islamic theory of *na m* and Van Dijk's

semantic coherence, the general idea of which is that; if the various parts of the text remain relevant to the main axis/macrostructure, then the text is coherent. Of course, this is an oversimplification of the two theories, yet the logic behind them is attractive, in the sense that they provide criteria according to which coherence could be mapped. The text has, finally, been put into its historical and linguistic contexts against which the previous findings have been verified. Our general expectation has been to find unique, Qur'an-specific patterns of cohesion and coherence in the text.

In examining cohesion in the *sūra*, we have been surprised at the enormous use of the cohesive devices with their various types, which has led us to focus on, what we believe, have had the most significant role in establishing both cohesion and coherence relations at least at a local level. Among these various devices, the results show a clear preference of reference and reiteration. This has come to support the Islamic researchers who claim the two devices as the most common, therefore the most substantial to the creation of coherence.

An interesting observation concerns cohesion by substitution. In fact, the text is almost free of any substitutions, which according to our opinion is replaced by the remarkable use of repetition. Moreover, the text itself demonstrates few cases of ellipsis, yet the English translation makes most of them explicit. We assume, this is justified by the linguistic gap between the Arabic and the English language, where the former allows certain elliptical structures that cannot be understood in English, thus most of these elliptical elements have been provided between square brackets.

Moreover, the findings indicate that reiteration, especially parallelism, has had a rather wider effect than the other elements, simply because it helps achieve coherence at different levels; cohesion, sound coherence (identical repetition and syntactic parallelism),

semantic coherence (synonymy, antonyms, inclusive/exclusive repetition, antithetical parallelism and synonymous parallelism) and thematic progression (synthetic parallelism).

Furthermore, we have noticed that the conjunctive element 'and', which is the most frequent conjunction in the text, is used to convey its cohesive functions as well as for rhetorical purposes (resuming, starting, rectifying...etc) which in turn contribute to the formation of the general perception of the text as a unified whole containing continuous thoughts and ideas.

Additionally, this research has given us the opportunity to throw a light on the unique phenomenon of *iltifāt*, which, though might be interpreted as a source of dis-connectivity, could be considered (hopefully) as an originator of order and organization in the text. This device guides the reader towards those elements, aspects, characters which *Allah* as the sender of the message, wants the receiver to focus on each time there is a shift with regard to the themes discussed around these shifts.

Broadly, coherence in the Qur'anic text seems to be the result of the interaction of the syntactic and semantic relations initiated by cohesion, *al-munāsaba*, thematic progression, and *na m*, with cohesion as the heart of this interaction. This latter is conditioned by context, be it linguistic, historical or else (reasons of revelations, exegesis, Riwāya, Had th ...etc), thus depends on the reader/listener's knowledge about these contexts and about the world. However, we have focused on the linguistic and historical contexts depending on our personal understanding and perceptions and guided by the information provided by exegesis books.

This is not to neglect such an important aspect as the role of the reader/listener in the interpretation of coherence, yet we assume that discussing it would have led us to the analysis of pragmatic coherence, while the focus of this research is semantic coherence and thematic development. Besides, the nature of the Qur'an as a religious book that has a universal

message might complicate the process of specifying one category of readers/ listeners with the discussion (at least for us).

Finally, the research gives insights about the Qur'anic textual relations in general, and about the Meccan *sūras* in particular which are characterized with similar themes and structures.

Implications

Grounded on the claim that the chosen descriptive content analysis method is both analytic and generative, this section identifies some benefits of the results of our research.

a. Researchers interested in Qur'anic comparative studies may rely on the results of this work, which can serve as backdrop for various studies such as the followings:

- Comparing between the Arabic and the English Versions of the *sūra* at the level of cohesion and coherence.
- Comparing between Meccan and Medinan *sūras* at the level of cohesion and coherence.
- Comparing between *sūrat Al-Isra'* and other Meccan texts.

b. Teachers may rely on this work to raise the students' awareness about the various patterns of cohesion and coherence.

c. Qur'an readers in both the Arabic and English languages can be more aware of the importance of cohesion and coherence in the process of reading, understanding and interpreting the Qur'anic text.

d. This dissertation constitutes, arguably, a first step towards the followings:

- Paying more attention to research in the field of Qur'anic discourse analysis and translation in the department of English, university of Algiers 2.
- Considering teaching cohesion and coherence at a wider range in both the written expression and literature classes at the university.

- Considering teaching Qur'anic discourse as a unique literary genre in the literature classes.

- Include some of the Islamic theories of text analysis in the advanced classes of linguistics.

e. This work is directed to multiple audiences among who are the academic researchers, advanced language learners, teachers and readers of the Qur'an in general.

Limitations of the Study

As any other research, this study has a certain number of limitations:

1. The fact that this research focuses only on Saheeh International translation of the Holy Book might limit the results of analyzing cohesion exclusively to this particular translation. Since, the translations may depend on different exegeses and therefore deal with the cohesive devices differently especially the referential ones (reference, ellipsis and substitution).

2. Limited by the research standards and due to the remarkably enormous use of cohesive devices in the text, we have not been able to analyze all the instances of the cohesive devices or to take into consideration further aspects of coherence interpretation such as the role of the reader/listener.

3. The present research aims at analyzing textual relation in the English translation of the Qur'an, still we have been able to analyze only one chapter, which though representative and gives insights about coherence in the Qur'anic discourse, is not sufficient enough to make general conclusions about a book containing 114 *sūras* . Instead, our results are limited to the chosen *sūra*.

Hence, further investigations of the Holy Book textuality are needed to validate, correct, develop or build upon the findings of this and similar researches.

Future Research Suggestions

The field of Qur'anic studies is rich and multidimensional. It uses a multidisciplinary approach to the analysis of textual relations that encompasses Islamic sciences (Had th,

Riwaya, exegesis...etc), Arabic rhetoric, linguistics with its various levels (lexis, phonology, syntax, semantics and pragmatics) and discourse analysis. Our research is a humble and a limited attempt to contribute to this science, yet our investigation has revealed some ideas which, we assume, would make interesting topics for future research.

1. To begin with, the investigation of cohesion and coherence in other *sūras*, using modern discourse analysis theories would, hopefully, enable us to make more reliable and general conclusions about coherence in the Qur'anic discourse as a whole. Consequently, this will help us make new conceptions and visions about textual relations in the Qur'an, and empower reading comprehension abilities.

2. There is a noticeable difference between Medinan and Meccan *sūras* both at the level of content and structure. Thus, conducting comparative studies between the two in terms of cohesion and coherence might provide us with the information necessary for understanding the nature of the discursive structures in the Qur'an in relation to the place and time of the revelation of the *sūra*.

3. One of the most interesting ideas we have come to during our analysis of cohesion and coherence (at least for us), is biasing the research toward academic readers. To investigate whether providing the readers with a previous analysis of cohesion and coherence of the Qur'anic *sūras* would improve their reading comprehension of the Qur'anic text in general.

4. Qur'anic translational studies, apart from comparative ones, are still underdeveloped. We find it extremely important to investigate the various translations, be it at the level of cohesion and coherence or else, since this would enrich the cross-cultural studies and might even be beneficial for the non-speaking Arabic Muslims. These are only few examples for researchers to follow, yet Qur'anic linguistics is a rapidly growing and evolving science and the possibilities and ideas for research are endless.

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Appendix

Sūrat Al-Isra'; Arabic Text, English Translation (Saheeh International)

In the name of Allah, the Entirely Merciful, the Especially Merciful:

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ
الْبَصِيرُ

(1) *Exalted is He who took His Servant by night from al-Masjid al-Haram to al-Masjid al-Aqsa, whose surroundings We have blessed, to show him of Our signs. Indeed, He is the Hearing, the Seeing.*

وَأَتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَاهُ هُدًى لِّبَنِي إِسْرَائِيلَ أَلَّا تَتَّخِذُوا مِن دُونِي وَكِيلاً

(2) *And We gave Moses the Scripture and made it a guidance for the Children of Israel that you not take other than Me as Disposer of affairs,*

ذُرِّيَّةً مِّنْ حَمَلْنَا مَعَ نُوحٍ إِنَّهُ كَانَ عَبْدًا شَكُورًا

(3) *O descendants of those We carried [in the ship] with Noah. Indeed, he was a grateful servant.*

وَفَضَّلْنَا إِلَىٰ بَنِي إِسْرَائِيلَ فِي الْكِتَابِ لَتُفْسِدُنَّ فِي الْأَرْضِ مَرَّتَيْنِ وَلَتَعْلُنَّ عُلُوًّا كَبِيرًا

(4) *And We conveyed to the Children of Israel in the Scripture that, "You will surely cause corruption on the earth twice, and you will surely reach [a degree of] great haughtiness.*

فَإِذَا جَاءَ وَعْدُ أُولَاهُمَا بَعَثْنَا عَلَيْكُمْ عِبَادًا لَّنَا أُولِي بَأْسٍ شَدِيدٍ فَجَاسُوا خِلَالَ الدِّيَارِ وَكَانَ وَعْدًا مَّفْعُولًا

(5) *So when the [time of] promise came for the first of them, We sent against you servants of Ours - those of great military might, and they probed [even] into the homes, and it was a promise fulfilled.*

ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ عَلَيْهِمْ وَأَمْدَدْنَاكُمْ بِأَمْوَالٍ وَبَنِينَ وَجَعَلْنَاكُمْ أَكْثَرَ نَفِيرًا

(6) *Then We gave back to you a return victory over them. And We reinforced you with wealth and sons and made you more numerous in manpower*

إِن أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنفُسِكُمْ وَإِن أَسَأْتُمْ فَلَهَا فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ لِيَسُوءُوا وُجُوهَكُمْ وَلِيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِيُتَبِّرُوا مَا عَلَوْا
تَتَّبِيرًا

(7) *[And said], "If you do good, you do good for yourselves; and if you do evil, [you do it] to yourselves." Then when the final promise came, [We sent your enemies] to sadden your faces and to enter the temple in Jerusalem, as they entered it the first time, and to destroy what they had taken over with [total] destruction.*

عَسَىٰ رَبُّكُمْ أَن يَرْحَمَكُمْ وَإِنْ عُدتُّمْ عُدْنَا وَجَعَلْنَا جَهَنَّمَ لِلْكَافِرِينَ حَصِيرًا

(8) *[Then Allah said], "It is expected, [if you repent], that your Lord will have mercy upon you. But if you return [to sin], We will return [to punishment]. And We have made Hell, for the disbelievers, a prison-bed."*

إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا

(9) *Indeed, this Qur'an guides to that which is most suitable and gives good tidings to the believers who do righteous deeds that they will have a great reward.*

وَأَنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ أَغْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا

(10) *And that those who do not believe in the Hereafter - We have prepared for them a painful punishment.*

وَيَدْعُ الْإِنْسَانُ بِالشَّرِّ دُعَاءَهُ بِالْخَيْرِ وَكَانَ الْإِنْسَانُ عَجُولًا

(11) *And man supplicates for evil as he supplicates for good, and man is ever hasty*

وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَاتَيْنِ فَمَحَوْنَا آيَةَ اللَّيْلِ وَجَعَلْنَا آيَةَ النَّهَارِ مُبْصِرَةً لِّتَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ وَلِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ وَكُلَّ شَيْءٍ فَصَّلْنَاهُ تَفْصِيلًا

(12)And We have made the night and day two signs, and We erased the sign of the night and made the sign of the day visible that you may seek bounty from your Lord and may know the number of years and the account [of time]. And everything We have set out in detail.

وَكُلُّ إِنْسَانٍ أَلَمَّنَاهُ طَائِرَهُ فِي عُنُقِهِ وَنُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا يَلْقَاهُ مَنشُورًا

(13)And [for] every person We have imposed his fate upon his neck, and We will produce for him on the Day of Resurrection a record which he will encounter spread open.

أَفْرَأُ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا

(14)[It will be said], "Read your record. Sufficient is yourself against you this Day as accountant."

مَنْ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا

(15)Whoever is guided is only guided for [the benefit of] his soul. And whoever errs only errs against it. And no bearer of burdens will bear the burden of another. And never would We punish until We sent a messenger.

وَإِذَا أَرَدْنَا أَن نُهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا فِيهَا فَحَقَّ عَلَيْهَا الْقَوْلُ فَدَمَّرْنَاَهَا تَدْمِيرًا

(16)And when We intend to destroy a city, We command its affluent but they defiantly disobey therein; so the word comes into effect upon it, and We destroy it with [complete] destruction.

وَكَم أَهْلَكْنَا مِنَ الْقُرُونِ مِن بَعْدِ نُوحٍ وَكَفَىٰ بِرَبِّكَ بِذُنُوبِ عِبَادِهِ خَبِيرًا بَصِيرًا

(17)And how many have We destroyed from the generations after Noah. And sufficient is your Lord, concerning the sins of His servants, as Acquainted and Seeing.

مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ عَجَّلْنَا لَهُ فِيهَا مَا نَشَاءُ لِمَن نُّرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصْلَاهَا مَدْمُومًا مَّدْحُورًا

(18)Whoever should desire the immediate - We hasten for him from it what We will to whom We intend. Then We have made for him Hell, which he will [enter to] burn, censured and banished.

وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ كَانَ سَعْيُهُمْ مَشْكُورًا

(19)But whoever desires the Hereafter and exerts the effort due to it while he is a believer - it is those whose effort is ever appreciated [by Allah].

كُلًّا نُّبَدِّلُ هَوْلًا وَهَوْلًا مِنْ عَطَاءِ رَبِّكَ وَمَا كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا

(20)To each [category] We extend - to these and to those - from the gift of your Lord. And never has the gift of your Lord been restricted.

انظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ وَلَآخِرَةُ أَكْبَرُ دَرَجَاتٍ وَأَكْبَرُ تَفْصِيلًا

(21)Look how We have favored [in provision] some of them over others. But the Hereafter is greater in degrees [of difference] and greater in distinction.

لَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَقْعُدَ مَدْمُومًا مَّخَذُورًا

(22)Do not make [as equal] with Allah another deity and [thereby] become censured and forsaken.

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا

(23)And your Lord has decreed that you not worship except Him, and to parents, good treatment. Whether one or both of them reach old age [while] with you, say not to them [so much as], "uff," and do not repel them but speak to them a noble word.

وَإخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا

(24) And lower to them the wing of humility out of mercy and say, "My Lord, have mercy upon them as they brought me up [when I was] small."

رَبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ إِنْ تَكُونُوا صَالِحِينَ فَإِنَّهُ كَانَ لِلأَوَّابِينَ غَفُورًا

(25) Your Lord is most knowing of what is within yourselves. If you should be righteous [in intention] - then indeed He is ever, to the often returning [to Him], Forgiving.

وَأْتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ وَلَا تَبْذُرْ تَبْذِيرًا

(26) And give the relative his right, and [also] the poor and the traveler, and do not spend wastefully.

إِنَّ الْمُبْذِرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا

(27) Indeed, the wasteful are brothers of the devils, and ever has Satan been to his Lord ungrateful.

وَأِمَّا تُعْرِضَنَّ عَنْهُمُ ابْتِغَاءَ رَحْمَةٍ مِّن رَّبِّكَ تَرْجُوهَا فَقُلْ لَّهُمْ قَوْلًا مَّيْسُورًا

(28) And if you [must] turn away from the needy awaiting mercy from your Lord which you expect, then speak to them a gentle word.

وَلَا تَحْمِلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا

(29) And do not make your hand [as] chained to your neck or extend it completely and [thereby] become blamed and insolvent.

إِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا

(30) Indeed, your Lord extends provision for whom He wills and restricts [it]. Indeed He is ever, concerning His servants, Acquainted and Seeing.

وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ نَّحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ إِنَّ قَتْلَهُمْ كَانَ خِطْئًا كَبِيرًا

(31) And do not kill your children for fear of poverty. We provide for them and for you. Indeed, their killing is ever a great sin.

وَلَا تَقْرُبُوا الزُّنَىٰ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا

(32) And do not approach unlawful sexual intercourse. Indeed, it is ever an immorality and is evil as a way.

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَمَن قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيهِ سُلْطَانًا فَلَا يَسْرِفُ فِي الْقَتْلِ إِنَّهُ كَانَ مَنْصُورًا

(33) And do not kill the soul which Allah has forbidden, except by right. And whoever is killed unjustly - We have given his heir authority, but let him not exceed limits in [the matter of] taking life. Indeed, he has been supported [by the law].

وَلَا تَقْرُبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا

(34) And do not approach the property of an orphan, except in the way that is best, until he reaches maturity. And fulfill [every] commitment. Indeed, the commitment is ever [that about which one will be] questioned.

وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ وَزَنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

(35) And give full measure when you measure, and weigh with an even balance. That is the best [way] and best in result.

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُولًا

(36) And do not pursue that of which you have no knowledge. Indeed, the hearing, the sight and the heart - about all those [one] will be questioned.

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّكَ لَن تَخْرِقَ الْأَرْضَ وَلَن تَبْلُغَ الْجِبَالَ طُولًا

(37) And do not walk upon the earth exultantly. Indeed, you will never tear the earth [apart], and you will never reach the mountains in height.

كُلُّ ذَلِكَ كَانَ سَيِّئُهُ عِنْدَ رَبِّكَ مَكْرُوهًا

(38) *All that - its evil is ever, in the sight of your Lord, detested.*

ذَلِكَ مِمَّا أَوْحَى إِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ وَلَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتُنْقَلَى فِي جَهَنَّمَ مَلُومًا مَدْحُورًا

(39) *That is from what your Lord has revealed to you, [O Muhammad], of wisdom. And, [O mankind], do not make [as equal] with Allah another deity, lest you be thrown into Hell, blamed and banished.*

أَفَأَصْفَاكُمْ رَبُّكُم بِالْبَنِينَ وَاتَّخَذَ مِنَ الْمَلَائِكَةِ إِنَاتًا لِّتَقُولُنَّ قَوْلًا عَظِيمًا

(40) *Then, has your Lord chosen you for [having] sons and taken from among the angels daughters? Indeed, you say a grave saying*

وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِيَذَكَّرُوا وَمَا يَزِيدُهُمْ إِلَّا نُفُورًا

(41) *And We have certainly diversified [the contents] in this Qur'an that mankind may be reminded, but it does not increase the disbelievers except in aversion.*

قُلْ لَوْ كَانَ مَعَهُ آلِهَةٌ كَمَا يَقُولُونَ إِذَا لَاتَّبَعُوا إِلَىٰ ذِي الْعَرْشِ سَبِيلًا

(42) *Say, [O Muhammad], "If there had been with Him [other] gods, as they say, then they [each] would have sought to the Owner of the Throne a way."*

سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يَقُولُونَ عُلُوًّا كَبِيرًا

(43) *Exalted is He and high above what they say by great sublimity.*

تُسَبِّحُ لَهُ السَّمَاوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ وَإِنْ مِّن شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِن لَّا تَفْقَهُونَ تَسْبِيحَهُمْ إِنَّهُ كَانَ حَلِيمًا غَفُورًا

(44) *The seven heavens and the earth and whatever is in them exalt Him. And there is not a thing except that it exalts [Allah] by His praise, but you do not understand their [way of] exalting. Indeed, He is ever Forbearing and Forgiving.*

وَإِذَا قُرَأَتِ الْقُرْآنُ جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ حِجَابًا مَّسْتُورًا

(45) *And when you recite the Qur'an, We put between you and those who do not believe in the Hereafter a concealed partition.*

وَجَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكِنَّةً أَن يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَإِذَا ذَكَرْتَ رَبَّكَ فِي الْقُرْآنِ وَحْدَهُ وَلَّوْا عَلَىٰ أَدْبَارِهِمْ نُفُورًا

(46) *And We have placed over their hearts coverings, lest they understand it, and in their ears deafness. And when you mention your Lord alone in the Qur'an, they turn back in aversion.*

تَحْنُ أَعْلَمُ بِمَا يَسْتَمِعُونَ بِهِ إِذْ يَسْتَمِعُونَ إِلَيْكَ وَإِذْ هُمْ نَجْوَىٰ إِذْ يَقُولُ الظَّالِمُونَ إِن تَتَّبِعُونَ إِلَّا رَجُلًا مَّسْحُورًا

(47) *We are most knowing of how they listen to it when they listen to you and [of] when they are in private conversation, when the wrongdoers say, "You follow not but a man affected by magic."*

انظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا

(48) *Look how they strike for you comparisons; but they have strayed, so they cannot [find] a way.*

وَقَالُوا أَيُّدَا كُنَّا عِظَامًا وَرَفَاتًا إِنْآ لَمَبْعُوثُونَ خَلْقًا جَدِيدًا

(49) *And they say, "When we are bones and crumbled particles, will we [truly] be resurrected as a new creation?"*

قُلْ كُونُوا حِجَارَةً أَوْ حَدِيدًا

(50) *Say, "Be you stones or iron*

أَوْ خَلْقًا مِّمَّا يَكْبُرُ فِي صُدُورِكُمْ فَسَيَقُولُونَ مَن يُعِيدُنَا قُلِ الَّذِي فَطَرَكُمْ أَوَّلَ مَرَّةٍ فَسَيُنْغِضُونَ إِلَيْكَ رُؤُوسَهُمْ وَيَقُولُونَ مَتَىٰ هُوَ قُلْ عَسَىٰ أَن يَكُونَ قَرِينًا

(51) *Or [any] creation of that which is great within your breasts." And they will say, "Who will restore us?" Say, "He who brought you forth the first time." Then they will nod their heads toward you and say, "When is that?" Say, "Perhaps it will be soon*

يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ وَتَظُنُّونَ إِن لَّبِئْتُمْ إِلَّا قَلِيلًا

(52) *On the Day He will call you and you will respond with praise of Him and think that you had not remained [in the world] except for a little."*

وَقُلْ لِعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ إِنَّ الشَّيْطَانَ يَتَرَغَّبُ بَيْنَهُمْ إِنَّ الشَّيْطَانَ كَانَ لِلْإِنْسَانِ عَدُوًّا مُّبِينًا

(53) *And tell My servants to say that which is best. Indeed, Satan induces [dissension] among them. Indeed Satan is ever, to mankind, a clear enemy.*

رَبُّكُمْ أَعْلَمُ بِكُمْ إِن يَشَأْ يُرْحَمَكُمُ أَوْ إِن يَشَأْ يُعَذِّبِكُمْ وَمَا أَرْسَلْنَاكَ عَلَيْهِمْ وَكِيلًا

(54) *Your Lord is most knowing of you. If He wills, He will have mercy upon you; or if He wills, He will punish you. And We have not sent you, [O Muhammad], over them as a manager.*

وَرَبُّكَ أَعْلَمُ بِمَن فِي السَّمَاوَاتِ وَالْأَرْضِ وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ عَلَى بَعْضٍ وَآتَيْنَا دَاوُودَ زَبُورًا

(55) *And your Lord is most knowing of whoever is in the heavens and the earth. And We have made some of the prophets exceed others [in various ways], and to David We gave the book [of Psalms].*

قُلْ ادْعُوا الَّذِينَ زَعَمْتُمْ مِّن دُونِهِ فَلَا يَمْلِكُونَ كَشْفَ الضَّرِّ عَنْكُمْ وَلَا تَحْوِيلًا

(56) *Say, "Invoke those you have claimed [as gods] besides Him, for they do not possess the [ability for] removal of adversity from you or [for its] transfer [to someone else]."*

أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا

(57) *Those whom they invoke seek means of access to their Lord, [striving as to] which of them would be nearest, and they hope for His mercy and fear His punishment. Indeed, the punishment of your Lord is ever feared.*

وَإِن مِّن قَرْيَةٍ إِلَّا نَحْنُ مُهْلِكُوهَا قَبْلَ يَوْمِ الْقِيَامَةِ أَوْ مُعَذِّبُوهَا عَذَابًا شَدِيدًا كَانَ ذَٰلِكَ فِي الْكِتَابِ مَسْطُورًا

(58) *And there is no city but that We will destroy it before the Day of Resurrection or punish it with a severe punishment. That has ever been in the Register inscribed.*

وَمَا مَنَعَنَا أَن نُّرْسِلَ بِالآيَاتِ إِلَّا أَنْ كَذَّبَ بِهَا الْأَوَّلُونَ وَآتَيْنَا ثَمُودَ النَّاقَةَ مُبْصِرَةً فَظَلَمُوا بِهَا وَمَا نُرْسِلُ بِالآيَاتِ إِلَّا تَحْوِيلًا

(59) *And nothing has prevented Us from sending signs except that the former peoples denied them. And We gave Thamud the she-camel as a visible sign, but they wronged her. And We send not the signs except as a warning.*

وَإِذْ قُلْنَا لَكَ إِنَّ رَبَّكَ أَحَاطَ بِالنَّاسِ وَمَا جَعَلْنَا الرُّؤْيَا الَّتِي أَرَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ وَالشَّجَرَةَ الْمَلْعُونَةَ فِي الْقُرْآنِ وَنُحِفُّهُمْ فَمَا يَزِيدُهُمْ إِلَّا طُغْيَانًا كَبِيرًا

(60) *And [remember, O Muhammad], when We told you, "Indeed, your Lord has encompassed the people." And We did not make the sight which We showed you except as a trial for the people, as was the accursed tree [mentioned] in the Qur'an. And We threaten them, but it increases them not except in great transgression.*

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ قَالَ أَأَسْجُدُ لِمَنْ خَلَقْتَ طِينًا

(61) *And [mention] when We said to the angles, "Prostrate to Adam," and they prostrated, except for Iblees. He said, "Should I prostrate to one You created from clay?"*

قَالَ أَرَأَيْتَكَ هَذَا الَّذِي كَرَّمْتَ عَلَيَّ لَئِنِ أَخَّرْتَنِي إِلَىٰ يَوْمِ الْقِيَامَةِ لِأُحْتَنِكَنَّ ذُرِّيَّتَهُ إِلَّا قَلِيلًا

(62) *[Iblees] said, "Do You see this one whom You have honored above me? If You delay me until the Day of Resurrection, I will surely destroy his descendants, except for a few."*

قَالَ اذْهَبْ فَمَن تَبِعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ جَزَاءُكُمْ جَزَاءً مَّوْفُورًا

(63) *[Allah] said, "Go, for whoever of them follows you, indeed Hell will be the recompense of you - an ample recompense.*

وَاسْتَفْزِرْ مَنْ اسْتَطَعَتْ مِنْهُمْ بِصَوْتِكَ وَأَجْلِبْ عَلَيْهِمْ بِخَيْلِكَ وَرَجِلِكَ وَشَارِكِهِمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ وَعَدَّهُمْ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا
(64) *And incite [to senselessness] whoever you can among them with your voice and assault them with your horses and foot soldiers and become a partner in their wealth and their children and promise them." But Satan does not promise them except delusion.*

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ وَكَفَىٰ بِرَبِّكَ وَكِيلًا
(65) *Indeed, over My [believing] servants there is for you no authority. And sufficient is your Lord as Disposer of affairs.*

رَبُّكُمْ الَّذِي يُزْجِي لَكُمْ الْفُلْكَ فِي الْبَحْرِ لِتَبْتَغُوا مِنْ فَضْلِهِ إِنَّهُ كَانَ بِكُمْ رَحِيمًا
(66) *It is your Lord who drives the ship for you through the sea that you may seek of His bounty. Indeed, He is ever, to you, Merciful.*

وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ إِلَّا إِلَاهًا فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ أَعْرَضْتُمْ وَكَانَ الْإِنْسَانُ كَفُورًا
(67) *And when adversity touches you at sea, lost are [all] those you invoke except for Him. But when He delivers you to the land, you turn away [from Him]. And ever is man ungrateful.*

أَفَأَمِنتُمْ أَنْ يَخْسِفَ بِكُمْ جَانِبَ الْبَرِّ أَوْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا ثُمَّ لَا تَجِدُوا لَكُمْ وَكِيلًا
(68) *Then do you feel secure that [instead] He will not cause a part of the land to swallow you or send against you a storm of stones? Then you would not find for yourselves an advocate.*

أَمْ أَمِنتُمْ أَنْ يُعِيدَكُمْ فِيهِ تَارَةً أُخْرَىٰ فَيُرْسِلَ عَلَيْكُمْ قَاصِفًا مِّنَ الرِّيحِ فَيَغْرِقَكُمْ بِمَا كَفَرْتُمْ ثُمَّ لَا تَجِدُوا لَكُمْ عَلَيْنَا بِهِ تَبِيعًا
(69) *Or do you feel secure that He will not send you back into the sea another time and send upon you a hurricane of wind and drown you for what you denied? Then you would not find for yourselves against Us an avenger.*

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَىٰ كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا
(70) *And We have certainly honored the children of Adam and carried them on the land and sea and provided for them of the good things and preferred them over much of what We have created, with [definite] preference.*

يَوْمَ نَدْعُو كُلَّ أُنَاسٍ بِإِمَامِهِمْ فَمَنْ أُوْتِيَ كِتَابَهُ بِيَمِينِهِ فَأُولَٰئِكَ يَقْرَءُونَ كِتَابَهُمْ وَلَا يُظْلَمُونَ فَتِيلًا
(71) *[Mention, O Muhammad], the Day We will call forth every people with their record [of deeds]. Then whoever is given his record in his right hand - those will read their records, and injustice will not be done to them, [even] as much as a thread [inside the date seed].*

وَمَنْ كَانَ فِي هَذِهِ أَعْمَىٰ فَهُوَ فِي الْآخِرَةِ أَعْمَىٰ وَأَضَلُّ سَبِيلًا
(72) *And whoever is blind in this [life] will be blind in the Hereafter and more astray in way.*

وَإِنْ كَادُوا لَيَفْتِنُونَكَ عَنِ الَّذِي أَوْحَيْنَا إِلَيْكَ لِتَفْتَرِيَ عَلَيْنَا غَيْرَهُ وَإِذَا لَا تَجِدُوا لَهُمْ حِيلًا
(73) *And indeed, they were about to tempt you away from that which We revealed to you in order to [make] you invent about Us something else; and then they would have taken you as a friend.*

وَلَوْلَا أَنْ تَبَتَّنَا لَقَدْ كِدْتَ تَرْكَنُ إِلَيْهِمْ شَيْئًا قَلِيلًا
(74) *And if We had not strengthened you, you would have almost inclined to them a little.*

إِذَا لَأَذَقْنَاكَ ضِعْفَ الْحَيَاةِ وَضِعْفَ الْمَمَاتِ ثُمَّ لَا تَجِدُ لَكَ عَلَيْنَا نَصِيرًا
(75) *Then [if you had], We would have made you taste double [punishment in] life and double [after] death. Then you would not find for yourself against Us a helper.*

وَإِنْ كَادُوا لَيَسْتَفِزُّوكَ مِنَ الْأَرْضِ لِيُخْرِجُوكَ مِنْهَا وَإِذَا لَا يَلْبَثُونَ خِلافَكَ إِلَّا قَلِيلًا
(76) *And indeed, they were about to drive you from the land to evict you therefrom. And then [when they do], they will not remain [there] after you, except for a little.*

سَنَّةً مِّن قَدْ أَرْسَلْنَا قَبْلَكَ مِنْ رُّسُلِنَا وَلَا تَجِدُ لِسُنَّتِنَا تَحْوِيلًا

(77) [That is Our] established way for those We had sent before you of Our messengers; and you will not find in Our way any alteration.

أَقِمِ الصَّلَاةَ لِلدُّلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ وَقُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا

(78) Establish prayer at the decline of the sun [from its meridian] until the darkness of the night and [also] the Qur'an of dawn. Indeed, the recitation of dawn is ever witnessed.

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَكَ عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا

(79) And from [part of] the night, pray with it as additional [worship] for you; it is expected that your Lord will resurrect you to a praised station.

وَقُلْ رَبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ وَاجْعَلْ لِي مِنْ لَدُنْكَ سُلْطَانًا نَصِيرًا

(80) And say, "My Lord, cause me to enter a sound entrance and to exit a sound exit and grant me from Yourself a supporting authority."

وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا

(81) And say, "Truth has come, and falsehood has departed. Indeed is falsehood, [by nature], ever bound to depart."

وَنَزَّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا

(82) And We send down of the Qur'an that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss.

وَإِذَا أَنْعَمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ وَنَأَىٰ بِجَانِبِهِ وَإِذَا مَسَّهُ الشَّرُّ كَانَ يَئُوسًا

(83) And when We bestow favor upon the disbeliever, he turns away and distances himself; and when evil touches him, he is ever despairing.

قُلْ كُلٌّ يَعْمَلُ عَلَىٰ شَاكِلَتِهِ فَرَبُّكُمْ أَعْلَمُ بِمَنْ هُوَ أَهْدَىٰ سَبِيلًا

(84) Say, "Each works according to his manner, but your Lord is most knowing of who is best guided in way."

وَسَأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا

(85) And they ask you, [O Muhammad], about the soul. Say, "The soul is of the affair of my Lord. And mankind have not been given of knowledge except a little."

وَلَئِنْ شِئْنَا لَنَذْهَبَنَّ بِالَّذِي أَوْحَيْنَا إِلَيْكَ ثُمَّ لَا تَجِدُ لَكَ بِهِ عَلَيْنَا وَكِيلًا

(86) And if We willed, We could surely do away with that which We revealed to you. Then you would not find for yourself concerning it an advocate against Us

إِلَّا رَحْمَةً مِّن رَّبِّكَ إِنَّ فَضْلَهُ كَانَ عَلَيْكَ كَبِيرًا

(87) Except [We have left it with you] as a mercy from your Lord. Indeed, His favor upon you has ever been great.

قُلْ لَئِنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا

(88) Say, "If mankind and the jinn gathered in order to produce the like of this Qur'an, they could not produce the like of it, even if they were to each other assistants."

وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ فَأَبَىٰ أَكْثَرُ النَّاسِ إِلَّا كُفُورًا

(89) And We have certainly diversified for the people in this Qur'an from every [kind] of example, but most of the people refused [anything] except disbelief.

وَقَالُوا لَنْ نُؤْمِنَ لَكَ حَتَّىٰ تَفْجُرَ لَنَا مِنَ الْأَرْضِ يَنْبُوعًا

(90) And they say, "We will not believe you until you break open for us from the ground a spring.

أَوْ تَكُونَ لَكَ حِجَّةٌ مِّن تَنْجِيلٍ وَعَنْبٍ فَتَفْجُرَ الْأَنْهَارَ خِلَالَهَا تَفْجِيرًا

(91) Or [until] you have a garden of palm trees and grapes and make rivers gush forth within them in force [and abundance]

أَوْ تُسْقِطَ السَّمَاءَ كَمَا زَعَمْتَ عَلَيْنَا كِسْفًا أَوْ تَأْتِيَنَا بِاللَّهِ وَالْمَلَائِكَةَ قِيَالًا

(92) Or you make the heaven fall upon us in fragments as you have claimed or you bring Allah and the angels before [us]

أَوْ يَكُونُ لَكَ بَيْتٌ مِّنْ زُخْرُفٍ أَوْ تَرْفَى فِي السَّمَاءِ وَلَنْ نُؤْمِنَ لِرَفِيقِكَ حَتَّى تُنَزِّلَ عَلَيْنَا كِتَابًا نَقْرُؤُهُ قُلْ سُبْحَانَ رَبِّيَ هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا

(93) Or you have a house of gold or you ascend into the sky. And [even then], we will not believe in your ascension until you bring down to us a book we may read." Say, "Exalted is my Lord! Was I ever but a human messenger?"

وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ إِلَّا أَنْ قَالُوا أَبَعَثَ اللَّهُ بَشَرًا رَسُولًا

(94) And what prevented the people from believing when guidance came to them except that they said, "Has Allah sent a human messenger?"

قُلْ لَوْ كَانَ فِي الْأَرْضِ مَلَائِكَةٌ يَمْشُونَ مُطْمَئِنِّينَ لَنَزَّلْنَا عَلَيْهِم مِّنَ السَّمَاءِ مَلَكًا رَسُولًا

(95) Say, "If there were upon the earth angels walking securely, We would have sent down to them from the heaven an angel [as a] messenger."

قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا

(96) Say, "Sufficient is Allah as Witness between me and you. Indeed he is ever, concerning His servants, Acquainted and Seeing."

وَمَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضِلَّهُ فَلَنْ تَجِدَ لَهُمْ أَوْلِيَاءَ مِن دُونِهِ وَنَحْشُرُهُمْ يَوْمَ الْقِيَامَةِ عَلَىٰ وُجُوهِهِمْ عُميًا وَبُكْمًا وَصُمًّا مَّا وَاهُمْ حَسَبَهُمْ كَلِمًا

خَبَتْ زِدْنَاهُمْ سَعِيرًا

(97) And whoever Allah guides - he is the [rightly] guided; and whoever He sends astray - you will never find for them protectors besides Him, and We will gather them on the Day of Resurrection [fallen] on their faces - blind, dumb and deaf. Their refuge is Hell; every time it subsides We increase them in blazing fire.

ذَلِكَ جَزَاءُهُمْ بِأَنَّهُمْ كَفَرُوا بِآيَاتِنَا وَقَالُوا أَإِذَا كُنَّا عِظَامًا وَرِفَاقًا إِنَّا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا

(98) That is their recompense because they disbelieved in Our verses and said, "When we are bones and crumbled particles, will we [truly] be resurrected [in] a new creation?"

أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ قَادِرٌ عَلَىٰ أَنْ يَخْلُقَ مِثْلَهُمْ وَجَعَلَ لَهُمْ أَجَلًا لَا رَيْبَ فِيهِ فَأَبَى الظَّالِمُونَ إِلَّا كُفُورًا

(99) Do they not see that Allah, who created the heavens and earth, is [the one] Able to create the likes of them? And He has appointed for them a term, about which there is no doubt. But the wrongdoers refuse [anything] except disbelief.

قُلْ لَوْ أَنْتُمْ تَمْلِكُونَ خَزَائِنَ رَحْمَةِ رَبِّي إِذًا لَأَمْسَكْتُمْ خَشْيَةَ الْإِنْفَاقِ وَكَانَ الْإِنْسَانُ قَفُورًا

(100) Say [to them], "If you possessed the depositories of the mercy of my Lord, then you would withhold out of fear of spending." And ever has man been stingy.

وَلَقَدْ آتَيْنَا مُوسَىٰ تِسْعَ آيَاتٍ بَيِّنَاتٍ فَاسْتَأْذَنَ بَنِي إِسْرَائِيلَ إِذْ جَاءَهُمْ فَقَالَ لَهُ فِرْعَوْنُ إِنِّي لَأَظُنُّكَ يَا مُوسَىٰ مَسْحُورًا

(101) And We had certainly given Moses nine evident signs, so ask the Children of Israel [about] when he came to them and Pharaoh said to him, "Indeed I think, O Moses, that you are affected by magic."

قَالَ لَقَدْ عَلِمْتَ مَا أَنْزَلَ هَؤُلَاءِ إِلَّا رَبُّ السَّمَاوَاتِ وَالْأَرْضِ بِصَائرٍ وَإِنِّي لَأَظُنُّكَ يَا فِرْعَوْنُ مَثْبُورًا

(102) [Moses] said, "You have already known that none has sent down these [signs] except the Lord of the heavens and the earth as evidence, and indeed I think, O Pharaoh, that you are destroyed."

فَأَرَادَ أَنْ يَسْتَفِزَّهُمْ مِّنَ الْأَرْضِ فَأَغْرَقْنَاهُ وَمَن مَّعَهُ جَمِيعًا

(103) So he intended to drive them from the land, but We drowned him and those with him all together.

وَقُلْنَا مِن بَعْدِهِ لِبَنِي إِسْرَائِيلَ اسْكُنُوا الْأَرْضَ فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ جِئْنَا بِكُمْ لَفِيفًا

(104)And We said after Pharaoh to the Children of Israel, "Dwell in the land, and when there comes the promise of the Hereafter, We will bring you forth in [one] gathering."

وَبِالْحَقِّ أَنْزَلْنَاهُ وَبِالْحَقِّ نَزَلَ وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا

(105)And with the truth We have sent the Qur'an down, and with the truth it has descended. And We have not sent you, [O Muhammad], except as a bringer of good tidings and a warner.

وَقُرْآنًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مُكْثٍ وَنَزَّلْنَاهُ تَنْزِيلًا

(106)And [it is] a Qur'an which We have separated [by intervals] that you might recite it to the people over a prolonged period. And We have sent it down progressively.

قُلْ آمِنُوا بِهِ أَوْ لَا تُؤْمِنُوا إِنَّ الَّذِينَ أُوتُوا الْعِلْمَ مِنْ قَبْلِهِ إِذَا يُتْلَى عَلَيْهِمْ يَخِرُّونَ لِلْأَذْقَانِ سُجَّدًا

(107)Say, "Believe in it or do not believe. Indeed, those who were given knowledge before it - when it is recited to them, they fall upon their faces in prostration,

وَيَقُولُونَ سُبْحَانَ رَبِّنَا إِنْ كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا

(108)And they say, "Exalted is our Lord! Indeed, the promise of our Lord has been fulfilled."

وَيَخِرُّونَ لِلْأَذْقَانِ يَنْكَبُونَ وَيَزِيدُهُمْ خُشُوعًا

(109)And they fall upon their faces weeping, and the Qur'an increases them in humble submission.

قُلِ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَى وَلَا تَجْهَرُوا بِصَلَاتِكُمْ وَلَا تَخَافَتْ بِهَا وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا

(110)Say, "Call upon Allah or call upon the Most Merciful. Whichever [name] you call - to Him belong the best names." And do not recite [too] loudly in your prayer or [too] quietly but seek between that an [intermediate] way

وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُنْ لَهُ وِليٌّ مِنَ الذُّلِّ وَكَبُرَ تَكْبِيرًا

(111) And say, "Praise to Allah, who has not taken a son and has had no partner in [His] dominion and has no [need of a] protector out of weakness; and glorify Him with [great] glorification.

بحث في نصية القرآن الكريم

الاتساق و الانسجام في الترجمة الإنجليزية لسورة الإسراء (ترجمة صحيح انترناشيونال)

مقدمة

أنزل القرآن الكريم على سيدنا محمد صلى الله عليه و سلم منجّما وفقا لترتيب يختلف عن ترتيب الترتيل الذي يعتبر سرّا من أسرار إعجازه و كماله. إنّ ترتيب سور و آيات القرآن الكريم يحمل اتساقا و انسجاما مبهرين، الذي جعل موضوع نصية القرآن الكريم من أبرز و أهم المواضيع المتداولة في الدراسات الإسلامية عموما والعربية خصوصا وكذا الغربية للقرآن الكريم.

بدأ الاهتمام بدراسة نصية القرآن الكريم (Qur'anic textuality) في العقود الأولى من إنشاء الدولة الإسلامية و كان المفسرون و علماء الدين أول من أسس مبادئ دراسة العلاقات النصية في القرآن الكريم معتمدين في ذلك على علوم القرآن (التفسير، التأويل، الحديث... الخ) من جهة، و من جهة أخرى مرتكزين على علوم البيان، البلاغة و القواعد. أبرز ما نتج عن هذه الدراسات نظريتي 'نظم القرآن' و 'المناسبة' اللتان تلتقيان في الكثير من المبادئ و النظريات الحديثة للاتساق و الانسجام (cohesion and coherence).

ساهم هذا في لفت انتباه علماء اللسانيات العرب و الغرب و المستشرقين منهم عامة و مترجمي القرآن بشكل خاص (خاصة في القرنين الماضيين) إلى ضرورة تحليل النص القرآني وكانت علاقات الاتساق و الانسجام محط اهتمام أكثرهم نظرا لما شهدته علم اللسانيات الحديث مؤخرا من تطور ملحوظ في مجال تحليل الخطاب (discourse analysis)، الذي يركز على تحليل هذه العلاقات بشكل أساسي.

و مع تزايد عدد المسلمين غير الناطقين باللغة العربية، جاءت الترجمة لتضيف بعدا جديدا لدراسة النص القرآني. و لمكانة اللغة الإنجليزية في العالم، كان التأثير الطبيعي أن أصبحت التراجم لهذه اللغة الأكثر انتشارا و الأخصّ بالدراسة. وهنا يأتي هذا البحث ليكشف عن أهم مظاهر الاتساق و

الانسجام في إحدى أهم التراجم الإنجليزية للقرآن الكريم 'صحيح انترناشيونال' (SI) مختصين سورة الإسراء بالتّحليل لمحدودية هذا البحث.

الإطار النظري للبحث

يزخر مجال تحليل النّص القرآني بعدد كبير من الدراسات التي غالبا ما تأتي في سياق أحادي اللغة يدرس القرآن باللغة العربية أو في سياق ثنائي اللغة الذي يهتم بمقارنة النص القرآني بإحدى التراجم. و لكن القليل منها فقط يتناول هذه التراجم بتحليل مفصّل خارج نطاق المقارنة. و لأنّ أكثر ما أثار فضولنا و اهتمامنا هو الحيز الذي تشغله الترجمة ضمن النقاش العالمي حول نصّية القرآن فإننا أردنا تقديم تحليل موضوعي مفصل لمظاهر الاتساق و الانسجام في ترجمة صحيح انترناشيونال لسورة الإسراء. وذلك بإسقاط منهاج يدمج بين النظرية الإسلامية لنظم القرآن و علم المناسبة، التي غالبا ما طبقت على النّص باللغة العربيّة، و نظريات تحليل الخطاب الحديثة على النّص محاولين بذلك تحقيق أغراض عدّة أهمها :

- إبراز الجهود العربية، الإسلامية و الغربية في مجال تحليل الخطاب القرآني.

- الكشف عن ملامح الاتساق و الانسجام في النّص القرآني المترجم للغة الإنجليزية.
- المزج بين النظريات الإسلامية و الغربية المعاصرة في إطار البحث عن منهج موحد لدراسة وتحليل العلاقات النصّية في القرآن الكريم.
- لفت انتباه الباحثين إلى ضرورة إثراء مجال دراسة تراجم القرآن خارج سياق الدراسات المقارنة التي من شأنها أن تحد من نطاق تحليل أدوات الاتساق و الانسجام في بحث أكاديمي مماثل لبحثنا هذا.

طرح الإشكالية و أسئلة البحث

يسعى بحثنا للإجابة على ثلاثة أسئلة أساسية هي :

1. ما هي مظاهر الاتساق في ترجمة صحيح انترناشيونال لسورة الإسراء؟
2. ما هي مظاهر الانسجام في ترجمة صحيح انترناشيونال لسورة الإسراء؟
3. كيف يؤثر السياق اللغوي و التاريخي في تكوين و فهم الانسجام في سورة الإسراء ؟

منهجية و خطة البحث

لتحقيق أغراض هذه الدراسة جاء بحثنا مقسما إلى الفصول و الأجزاء التالية :

● الفصل الأول مخصص لإبراز الجانب النظري للبحث حيث جاء مقسما إلى ثلاثة أجزاء. الأول نناقش فيه قابلية النص القرآني للترجمة مستشهدين بأراء أهم العلماء المسلمين والمترجمين العرب و الغرب. وفي هذا السياق نقوم بمناقشة أنواع تراجم القرآن الكريم يليه استنكار لأهم التراجم الإنجليزية مبينين أسباب اختيار الترجمة التي نختصها بالدراسة. في الجزء الثاني نعرض أهم الأعمال الإسلامية في دراسة الاتساق و الانسجام في القرآن الكريم مركزين على نظريتي نظم القرآن و المناسبة. أما الجزء الأخير فيسلط الضوء على أهم النظريات الغربية للاتساق و الانسجام في مجال تحليل الخطاب و ينتهي باقتراح منهاج يدمج بينها و بين النظريات الإسلامية السابق ذكرها.

● الفصل الثاني مخصص لمنهجية تحليل النص مبرزا الطرق المتبعة للإجابة على كل سؤال من أسئلة البحث.

● الفصل الثالث يناقش مظاهر الاتساق في النص بالتفصيل.

● الفصل الرابع يناقش تحليل مظاهر الانسجام في النص بدءا بتحديد العلاقة بين نتائج دراسة الاتساق و تحليل الانسجام ثم مضيا إلى تحليل الجوانب الأخرى لهذا الأخير و التي تتمثل في تحليل العلاقات الدلالية (semantic) و السياقية (contextual).

في الأخير نقدم خاتمة تلخص أهم النتائج التي توصلنا إليها.

منهجية تحليل البيانات

نعتمد المنهج التحليلي الوصفي في بحثنا هذا لتوافقه وطبيعة موضوعنا و لانسجامه مع دراسات تحليل الخطاب.

مصدر النص و طريقة التحليل: المصدر الرئيسي للنص هو ترجمة صحيح انترناشيونال (2010) و

القرآن الكريم برواية حفص و قراءة عاصم و ذلك لضرورة الرجوع إلى النص القرآني باللغة العربية

طوال البحث و خاصة عند مناقشة بعض ظواهر الاتساق التي تعتبر من خصوصيات الخطاب القرآني وحده.

لتحليل النص قمنا بالخطوات التالية :

1. تقسيم النص المترجم إلى مقاطع (passages) التي بدورها تحوي عددا من الأقسام (sections) حسب المواضيع المختلفة في السورة معتمدين أساسا على تقسيم سيد قطب (1967) وأحيانا على تقسيم الزحيلي (2003) و معتبرين الآية كأصغر وحدة في النص.

2. للإجابة على الأسئلة الأساسية للبحث كان علينا صياغة أسئلة فرعية كالتالي :

أ. في تحليل مظاهر الاتساق :

أ.1. ما هي أنواع أدوات الاتساق الموجودة في نص السورة المترجم؟

أ.2. ما هي الأدوات الأكثر استعمالا؟ و لماذا؟

أ.3. كيف تؤثر كل أداة على اتساق النص؟

من أجل ذلك قمنا باستخراج أدوات الاتساق في كل مقطع و قسم مبيينين كيف تعمل كل منها على إنشاء العلاقات النصية ضمن الآية الواحدة، بين الآيات و بين الأقسام و المقاطع. مثلت معظم النتائج في جداول و البعض منها تمت مناقشته وتمثيله برسومات بيانية. قمنا بدراسة الإحالة (reference)، الاستبدال و الحذف (substitution and ellipsis)، أدوات الربط (conjunctions) و لكثرتها، اختصينا بالدراسة أربعة منها هي 'and, or, but, then'، التكرار (reiteration) بأنواعه المختلفة، التوازي (parallelism)، التضام (collocation) و أخيرا الالتفات (grammatical shifts).

ب. في تحليل مظاهر الانسجام :

ب.1. كيف تتجسد المناسبة بين آيات السورة ومقاطعها؟

ب.2. كيف تتجسد العلاقات الدلالية بين آيات السورة و مقاطعها؟

ج. في إطار دراسة تأثير السياقين اللغوي و التاريخي على تحليل الانسجام في النص :

ج.1. ما هي مظاهر المناسبة بين سورة الإسراء و السورتين التي تليها و التي تسبقها؟

ج.2. كيف يؤثر السياق التاريخي للسورة في فهم و تأويل علاقات الانسجام في السورة؟

لتسهيل الإجابة على هذه الأسئلة قمنا بتحليل البنية الخطابية للسورة و ناقشنا كلا من الجوانب السابق ذكرها على حدا ثم قمنا بربط نتائجها في جزء خصصناه لتلخيص أهم ما توصلنا إليه حول انسجام السورة.

مناقشة المعطيات و النتائج :

في ما يخص الاتساق نستطيع تلخيص النتائج كالتالي :

- تعد الإحالة خاصة الإحالة على سابق (anaphoric reference) أكثر الأدوات استعمالا في النص و التي تعمل بشكل ملفت للانتباه على تحقيق الاتساق على مستويات عدة. أولها على مستوى الآية الواحدة رابطة أجزاءها و جملها. ثانيها ربط الآيات المتتالية ضمن قسم واحد أو مقطع واحد. و آخرها و أهمها ربط المقاطع بعضها ببعض الذي له التأثير الأكبر على تكوين اتساقية و وحدة النص ككل.
- بعض العناصر المحال إليها تتواجد تقريبا في كل مقطع ولذلك تعتبر أساسية (major referents) وهي 'الله و محمد صلى الله عليه و سلم و القرآن الكريم'. و لهذا علاقة قوية ببنية النص التي تركز أساسا على ثلاثة مواضيع أساسية هي توحيد الله عز و جل و أهمية القرآن الكريم و مكانته وشخص الرسول صلى الله عليه و سلم و رسالته. أما العناصر الأخرى فغالبا ما تقترن بموضوعات أخرى تميز كل قسم و مقطع (minor referents).

- يكاد النص يخلو من ظاهرة الاستبدال و يحتوي حالات قليلة من الحذف و هذا يعزى من جهة إلى كثرة الإحالة و من جهة أخرى إلى أن اللغة الإنجليزية لا تجيز بعض مظاهر الحذف الموجودة في اللغة العربية. رغم ذلك فإن الملاحظ أن معظم حالات الحذف الموجودة، و إن كانت قليلة، قد استعملت غالبا لغرضين. الأول سهولة إدراك المحذوف و استخراجه من السياق و الثاني لتجنب التكرار غير الضروري خاصة مع الانتشار الواسع للتكرار بأنواعه الذي يحتم التخلي عن بعض العناصر.

● أكثر أدوات الربط استعمالاً في النص هي حرف الواو (and) الذي يتواجد تقريباً في كل آية من الآيات المائة و إحدى عشر. لقد ساهمت هذه الأداة، شأنها شأن الإحالة، في اتساق النص على مستويات عدة. كما استخدمت الواو لأغراض بلاغية مثل الإستئناف و البدء و التعبير عن الحال... الخ.

● يعد التكرار بأنواعه المختلفة من أكثر الأدوات استعمالاً بعد الإحالة. بينت النتائج ارتباط هذه الظاهرة بظاهرة الإحالة حيث أن العناصر الأساسية (اللهو محمد صلى الله عليه و سلم و القرآن) تعد أهم العناصر التي تم تكرار الألفاظ المشيرة إليها، الذي يزيد من أهميتها في اتساق السورة.

● بالنسبة لظاهرة التوازي فإن لها تأثيراً أوسع و أشمل على انسجام النص. يظهر ذلك في تحقيق هذا الأخير على ثلاثة مستويات هي الاتساق الصوتي (sound coherence) و الاتساق المعجمي (cohesion lexical) و الاتساق الدلالي (semantic coherence).

● لمحدودية هذا البحث لم نناقش سوى بعض حالات التضام في السورة حيث قمنا باستخراج تلك الحالات التي غالباً ما ترد في القرآن الكريم عبر سور مختلفة لنتثبت بذلك وحدة الخطاب القرآني و نشير إلى أثره هذه الوحدة في بلورة علاقات الاتساق و الانسجام ضمن السورة المدروسة و بينها و بين سور أخرى.

● ساهم هذا البحث أيضاً في تسليط الضوء على ظاهرة الالتفات و التي تعتبر خاصية لغوية مرتبطة حصراً بالقرآن الكريم و اللغة العربية. و المفاجئ في الأمر أن الترجمة المدروسة حافظت و بشكل ملفت للانتباه على أغلب حالات الالتفات رغم إن اللغة الإنجليزية لا تجيز عادة مثل هذه التغييرات. كما لاحظنا أن الالتفات يرتبط بظاهرتي التكرار و الإحالة حيث تظهر العناصر الأساسية السابق ذكرها لتكون مجدداً مركزاً لهذه التغييرات بأنواعها .

في ما يخص الانسجام أظهرت النتائج أن هذا الأخير هو نتيجة تفاعل عدة عوامل استطعنا أن نناقش منها أربعة جوانب أساسية. أولها الاتساق بأشكاله المختلفة، ثانيها المناسبة بين آيات و مقاطع السورة، ثالثها العلاقات الدلالية بين موضوعات آيات و مقاطع السورة و أخيراً السياقات اللغوية و

السياق التاريخي للسورة. وكان للاتساق الدور المركزي في تحقيق الانسجام نظرا لاعتماد تحليل العوامل المذكورة على أدوات الاتساق بشكل مستمر.

خاتمة

ساعدت نتائج هذا البحث المتواضع على فهم العلاقات النصية في ترجمة صحيح انترناشيونال لسورة الإسراء خارج نطاق الدراسات المقارنة. قدم هذا البحث تحليلا وصفيا مفصلا لمظاهر الاتساق و الانسجام في النص معتمدا على منهج يدمج النظريات الإسلامية و النظريات الغربية الحديثة للاتساق و الانسجام. ذلك بالرجوع الدائم إلى النص القرآني باللغة العربية و الاعتماد على كتب التفسير للحصول على نتائج أكثر جدارة بالثقة و أكثر صلاحية. و في الأخير نقول أنه إذا وفقنا في ذلك فمن الله و إذا أخطأنا فمن أنفسنا و الحمد لله رب العالمين.