0. Introduction:

This text-linguistic study aims at analyzing lexicogrammatical, semantic and semiotic cohesion in one of the Quranic chapters, namely /ʔan-nabaʔ/ 'The News'. It applies Jin Soon Cha’s (1985) Extended Systemic Cohesive Model (ESCM) to the analysis of cohesion in this Quranic chapter to see how far the model can help in explaining cohesion in the Holy Quran. Section (1) introduces the cohesive model that will be applied. Section (2) applies the lexicogrammatical, semantic and semiotic components of the model to the selected chapter. Section (3) summarizes the main findings of the study. For the phonemic symbols employed to transcribe the Arabic data and for the abbreviations used in the article, see the Appendix.

1. Cha's Extended Systemic Cohesive Model:

Cohesion is “the linguistic marking of the links between a sequence of grammatically distinct sentences that make these sentences hang together, giving a text its texture. ... Cohesion is a semantic notion
referring to relations of meaning between elements of a text” (Johnson & Johnson 1999: 55). Halliday and Hasan (1976) have provided a standard approach to the study of cohesion that has been adopted by many researchers.

Cha (1985) offers an extension of Halliday and Hasan’s (1976) cohesive model that, in his viewpoint, "provides a suitable theoretical and descriptive basis for the analysis of cohesion" (37). He concludes that cohesion occurs at the semantic and semiotic levels as well as the lexicogrammatical level. He performs his study in the light of the systemic model developed by Halliday (1961 and elsewhere) because "it is the only linguistic model that explicitly identifies the place of cohesion in the linguistic system and recognizes cohesion as an integral part of the theory” (Ibid: 37).

Cha indicates that Halliday and Hasan’s (1976) cohesive approach is based on the proposal that a text is coherent in relation to itself and in relation to its context of situation or the linguistic environment in which it comes to life. He also shows that they have provided the following five cohesive features that can be employed in the analysis of the cohesion of a text (Cha 1985: 54-55):

(1) a. Reference, realized by personals, demonstratives, comparatives, and the definite article.
   b. Substitution, realized by nominal, verbal and clausal substitution.
   c. Ellipsis, realized by nominal, verbal and clausal ellipsis.
   d. Conjunction, achieved by additives, adversatives, clausal, temporals and discourse adjuncts.
   e. Lexical cohesion, achieved by same words, synonyms, superordinates and general words.
As can be seen from these features, Halliday and Hasan’s approach is limited to the analysis of lexicogrammatical cohesion. It is not able to describe semantic or semiotic cohesion. That is why Cha (1985) has proposed the ESCM as a development of Halliday and Hasan’s model to make it able to capture semantic and semiotic cohesion. The ESCM comprises three components of cohesion: lexicogrammatical, semantic and semiotic (Ibid: 65):

A. The lexicogrammatical component is composed of two subcomponents: the lexical subcomponent, realized by lexical chains and the grammatical subcomponent, achieved by referential cohesion, non-referential pro-forms, deletive cohesion and conjunctive cohesion.

B. The semantic component deals with macro-structure and describes the discourse topic.

C. The semiotic component is concerned with the semiotic structure and is realized by field and intention.

A detailed description of these components is provided in the following subsections.

1.1. Lexicogrammatical Cohesion:

In the ESCM, lexicogrammatical cohesion (LGC) is defined as the type of cohesion that can be captured at the lexicogrammatical level. It is divided into two categories: grammatical cohesion (GC) captured at the grammatical level and lexical cohesion (LC) captured at the lexical level.

1.1.1. Grammatical Cohesion:

GC includes referential cohesion, non-referential pro-forms, deletive cohesion and conjunctive cohesion. Referential cohesion means
that a certain sentence coheres with any other sentence through reference. It indicates that “X_n refers back to X_1 or X_1 refers forward to X_n across sentence boundaries,” and is served by five types of referential cohesion (Ibid: 74):

(2) a. Backward reference (BR)
  b. Forward reference (FR)
  c. Self-reference (SR)
  d. Outward reference (OR)
  e. Cross-textual reference (CT)

According to Cha (1985: 77-78), referential cohesion (RC) is realized by the following system network:

(3) Personals
   – Demonstratives
   – Definite article
   – Adverbs
   – Interrogatives
   \[ \rightarrow \]
   Relatives
   – Comparatives
   – Submodifiers
   – Reciprocal Pronouns
   – Universal Pronouns/determiners
   Other referential items

Non-referential pro-forms (NRP) are those “that do not serve as referential items” and whose function is “to replace something in the preceding sentence” (Ibid: 91-92). They can be realized by the features in the following system network (Ibid: 92):

(4) \[ \rightarrow \]
   – Pro-nominals
Deletive Cohesion (DC) means the type of cohesion that is achieved by deletion and realized by the features in the following system network (Ibid: 96):

\[
\text{DC} \rightarrow \begin{cases} 
\text{Repetition} \\
\text{Extension} \\
\text{Substitution}
\end{cases}
\]

To show how repetition and extension can be deletive, it would be better to call them “deleting repetition” and “deleting extension,” respectively.

Conjunctive cohesion (CC) is achieved by the use of conjunctions and is realized by these features (Ibid: 98):

\[
\text{CC} \rightarrow \begin{cases} 
\text{Syndetic coordination} \\
\text{Asyndetic coordination} \\
\text{Syndetic subordination} \\
\text{Asyndetic subordination}
\end{cases}
\]

1.1.2. Lexical Cohesion:

Halliday and Hasan (1976: 274) define lexical cohesion as “the cohesive effect achieved by the selection of vocabulary.” According to Cha (1985: 104), LC is realized by the features in this system network:

\[
\text{LC} \rightarrow \begin{cases} 
\text{Same word} \\
\text{Same base} \\
\text{Synonymy} \\
\text{Antonymy} \\
\text{Hyponymy} \\
\text{Metonymy}
\end{cases}
\]
1.2. Semantic Cohesion:

Semantic cohesion (SMC) means the coherence of a text with its macro-structure or discourse topic and is realized by this network (Ibid: 115):

(8)  
SMC $\rightarrow$ Macro-structure $\rightarrow$ Discourse topic

By macro-structure, Cha (1985: 116) means “the global meaning of a text” that is realized by the discourse topic. He shows that it is the lexis that helps us to judge whether a text coheres with its discourse topic or not. He also indicates that semantically interrelated lexical items form lexical sets which combine to form micro-topics, which in turn combine to form a macro-topic, that is a direct clue to the discourse topic. It can be noted here that it is traditionally known that texts are controlled by cohesion and coherence, but Cha seems to call both cohesion.

1.3. Semiotic Cohesion:

Cha (1985) explains that semiotic cohesion (SEC) refers to the coherence of a text with its semiotic structure, particularly with two semiotic components: field and intention. By semiotic structure, he means “the semiotic context which makes a text situationally relevant” (Ibid: 123). He defines ‘field’ as ± action complex, which means a complex of actions and non-actions expressed in a text. He defines ‘intention’ as the communicative purpose of a text, which means that a text is “constructed in order to explain something, in order to blame, praise, criticize, accuse, persuade, encourage, discourage or threaten someone or in order do something else” (Ibid: 134). He shows that in order to analyse the
cohesion of a text in relation to field, we have to look at the process sequence of that text and in order to analyse its cohesion in relation to intention, we have to look at its lexis/verbs.

2. Systemic Cohesion in the Quranic Text:

This section applies the descriptive framework proposed by Cha (1985) to one of the Quranic chapters, namely ‘The News’. It is the first chapter in the last part and it includes 40 short verses. Cha has applied his model on a selected thirty-one-sentence linguistic text and induced the researchers to “further test [his] descriptive framework on the basis of other texts and find out new theoretical and methodological problems that may arise in the test” (Ibid: 141). Mansour (2008) has tested the applicability of referential cohesion which is a subcomponent of grammatical cohesion, that is in turn a subcomponent of lexicogrammatical cohesion. However, the present study is an attempt to test the applicability of the overall system proposed by Cha. In 2.1, the LGC of the chosen Quranic text is analyzed, in 2.2, the SMC and in 2.3 the SEC. The results of the analysis are provided in the conclusion.

The method of analysis will follow Cha’s (1985) guidelines and runs as follows. First, the cohesive features in the chosen Quranic text will be identified and the numbers of the verses in which they occur will be stated. Then, how these cohesive features contribute to the cohesion of the text will be explained. Finally, the results of the analysis based on statistical data will be provided to describe the distribution of the cohesive features identified.

2.1. Lexicogrammatical Cohesion in the Quranic Text:
Following the ESCM, the grammatical cohesion will be analyzed first, and then the lexical cohesion will be dealt with.

2.1.1. Grammatical Cohesion:

In the ESCM, GC can be realized through referential cohesion, non-referential pro-forms, deletive cohesion, and conjunctive cohesion. However, since non-referential pro-forms are not represented in the text under study, the analysis will be limited to the other three kinds. Referential cohesion can be served by five types of reference: backward, forward, self-, outward and cross-textual. The BRs that make this text hang together within and across verses are provided in Table (1). (From now on some changes will be applied on isolated forms to reflect their pronunciation in isolation.)

Table (1)

<table>
<thead>
<tr>
<th>V</th>
<th>Referent</th>
<th>V</th>
<th>Backward Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>?an-naba? ‘the news’</td>
<td>3</td>
<td>?allaðii ‘which’</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>-hi ‘it (m.)’</td>
</tr>
<tr>
<td>14</td>
<td>maa?-an ‘water’</td>
<td>15</td>
<td>-hi ‘it (m.)’</td>
</tr>
<tr>
<td>19</td>
<td>?as-samaa? ‘the sky’</td>
<td>19</td>
<td>-at ‘it (f.)’</td>
</tr>
<tr>
<td>20</td>
<td>?al-jibaal ‘the mountains’</td>
<td>20</td>
<td>-at ‘it (f.)’</td>
</tr>
<tr>
<td>21</td>
<td>jahannam ‘hellfire’</td>
<td>21</td>
<td>-at ‘it (f.)’</td>
</tr>
<tr>
<td></td>
<td></td>
<td>23, 24</td>
<td>-haa ‘it (f.)’</td>
</tr>
<tr>
<td>22</td>
<td>aT-Taa-giin ‘the transgressors’</td>
<td>23</td>
<td>-iina ‘they’</td>
</tr>
<tr>
<td></td>
<td></td>
<td>24, 27</td>
<td>-uuna ‘they’</td>
</tr>
<tr>
<td></td>
<td></td>
<td>27</td>
<td>-hum ‘they’</td>
</tr>
<tr>
<td>Line</td>
<td>Arabic</td>
<td>English</td>
<td>Grammatical Category</td>
</tr>
<tr>
<td>------</td>
<td>--------</td>
<td>---------</td>
<td>---------------------</td>
</tr>
<tr>
<td>27, 28</td>
<td>-uu ‘they’</td>
<td></td>
<td></td>
</tr>
<tr>
<td>29</td>
<td>kulla šay? ‘every thing’</td>
<td>29</td>
<td>-hu ‘it (m.)’</td>
</tr>
<tr>
<td>31</td>
<td>mafaazaa ‘achievement’</td>
<td>35</td>
<td>-haa ‘it (f.)’</td>
</tr>
<tr>
<td>37</td>
<td>?as-samaawaat-i wa l-?arD ‘heaven and earth’</td>
<td>37</td>
<td>-humaa ‘they (du.)’</td>
</tr>
<tr>
<td>36</td>
<td>rabbika ‘your lord’</td>
<td></td>
<td>-hu ‘him’</td>
</tr>
<tr>
<td>37</td>
<td>?ar-rahmaal ‘the compassionate’</td>
<td>37</td>
<td></td>
</tr>
<tr>
<td>38</td>
<td>?ar-ruu-hu wa-l-malaal’ikat-u ‘the Spirit and the angels’</td>
<td>38</td>
<td>-uuna ‘they’</td>
</tr>
<tr>
<td>38</td>
<td>man ‘who’</td>
<td>38</td>
<td>-hu ‘him’</td>
</tr>
<tr>
<td>17</td>
<td>yawma l-faSl ‘the day of judgment’</td>
<td>39</td>
<td>ūaalika ‘that (m.)’</td>
</tr>
<tr>
<td>39</td>
<td>man šaa? ‘whoever wishes’</td>
<td>39</td>
<td>-hi ‘his’</td>
</tr>
<tr>
<td>40</td>
<td>?al-kaafir ‘the disbeliever’</td>
<td>40</td>
<td>-nii ‘me’</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>-tu ‘I’</td>
</tr>
</tbody>
</table>

Table (1) shows that backward referential cohesion in the Quranic text is achieved by the following grammatical categories:

(9) a. Personals: 13 bound personal pronouns:

- -uu ‘they’ (3 times)
- -hi/-hu ‘it (m.)’ (3 times)
- -hi ‘his’ (once)
- -hu ‘him’ (twice)
- -at ‘it (f.)’ (3 times)
- -haa ‘it (f.)’ (3 times)
-iina ‘they’ (once)
-hum ‘they’ (once)
-uu ‘they’ (twice)
-humaa ‘they (du.)’ (once)
-nii ‘me’ (once)
-tu ‘I’ (once)

b. Demonstratives: one demonstrative: /ðaalika/ ‘that (m.)’

c. Relatives: one relative: /?allaðii/ ‘which’.

Table (2)
Forward References in the Quranic Text

<table>
<thead>
<tr>
<th>V</th>
<th>Forward Reference</th>
<th>V</th>
<th>Referent</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>9am-ma = 9an+maa</td>
<td>2</td>
<td>9an in-naba? ‘about the news’</td>
</tr>
<tr>
<td></td>
<td>‘about what’</td>
<td></td>
<td></td>
</tr>
<tr>
<td>19</td>
<td>-at ‘it (f.)’</td>
<td>19</td>
<td>?as-samaa? ‘the heaven’</td>
</tr>
<tr>
<td>20</td>
<td>-at ‘it (f.)’</td>
<td>20</td>
<td>?al-jibaal ‘the mountains’</td>
</tr>
<tr>
<td>38</td>
<td>man ‘who’</td>
<td>38</td>
<td>?ar-ruuh-u rec.</td>
</tr>
<tr>
<td></td>
<td>wa-l-malaa?ikat-u’</td>
<td></td>
<td>‘the Spirit and the angels’</td>
</tr>
<tr>
<td>40</td>
<td>-at ‘it/they (f.)’</td>
<td>40</td>
<td>yadaa-hu ‘his hands’</td>
</tr>
</tbody>
</table>

Table (2) reveals that forward reference in the Quranic text under study is realized by these grammatical categories:

(10) a. Personals: one bound personal pronoun: /-at / ‘it/they (f.)’
    (3 times)

b. Interrogatives: one interrogative /9am-ma / ‘about what’
c. Relatives: one relative /man/ ‘whoever’ (once)

Self-reference is represented in the use of the definite article /?al-/? the’ which is used 20 times in the text, e.g. /?an-naba/? ‘the news’ where the article /?an-/ refers to the noun /naba/? to which it is prefixed.

Outward reference means that a certain expression refers to someone or something that is outside the text, as can be seen in Table (3). Such references are inferred from Qutb (2005).

Table (3)
Outward References in the Quranic Text

<table>
<thead>
<tr>
<th>V</th>
<th>Reference</th>
<th>Outside Referent</th>
</tr>
</thead>
<tbody>
<tr>
<td>1, 3, 4, 5, 37</td>
<td>-uuna ‘they’</td>
<td>the disbelievers</td>
</tr>
<tr>
<td>3</td>
<td>hum ‘they’</td>
<td></td>
</tr>
<tr>
<td>6, 30</td>
<td>na- ‘We’</td>
<td></td>
</tr>
<tr>
<td>8, 9, 10, 11, 12, 13, 14, 28, 29, 40</td>
<td>-naa ‘We’</td>
<td>God</td>
</tr>
<tr>
<td>15</td>
<td>-nu- ‘We’</td>
<td></td>
</tr>
<tr>
<td>40</td>
<td>-naa- ‘We’</td>
<td></td>
</tr>
<tr>
<td>8, 9, 12, 30, 40</td>
<td>-kum ‘you (pl.)’</td>
<td>all human beings</td>
</tr>
<tr>
<td>18</td>
<td>ta- … -uuna ‘you (pl.)’</td>
<td>all human beings</td>
</tr>
<tr>
<td>30</td>
<td>-uu ‘you (pl.)’</td>
<td></td>
</tr>
<tr>
<td>36</td>
<td>-ka ‘you’ in ‘rabbii-</td>
<td>Prophet Muhammad</td>
</tr>
</tbody>
</table>
Table (3) reveals that the repetition of the pronouns /-uuna/ ‘they’, /-naa/ ‘We’ and /-kum/ ‘you (pl.)’ form sequential chains of anaphoric relations that hold the parts of the text together. It can be also noticed from the table that, to the contrary of Cha (1985), a relative pronoun, like /man/ ‘whoever’ can have an outward reference, not just a BR as he has proposed.

In the ESCM, deletive cohesion is achieved by deleting repetition, deleting extension and substitution. Cohesion by deleting repetition means that deletion is used to avoid repetition in a text. This is obvious in the following bracketed words, phrases and clauses that the researcher thinks are deleted from Verses 2, 7, 16, 18, 22 and 25. (Translations of Quranic verses are taken from Shakir (1983) unless stated otherwise. Other translators, Ali (1934) or Pickthal (1930), are given in square brackets after their translations).

(11) V1. 9am-ma ya-tasaa?al-uun

‘Of what do they ask one another?’

V2. [ya-tasaa?al-uuna] 9an in-naba?-i 1-9aZiim

‘[They are asking one another] about the great event’

(12) V6. ?a-lam naj9al-i 1-?arD-a mihaad-aa

‘Have We not made the earth an even expanse?’

V7. wa-[naj9al-i] 1-jibaal-a ?awtaad-aa
‘And [have We not made] the mountains as pegs?’ [Ali]
(13) V15. li-nuxrij-i a bi-hi ḥabb-an wa-nabaat-aa
   ‘That We may bring forth thereby corn and herbs.’
   ‘And [that We may bring forth thereby] gardens dense and
   luxuriant.’
(14) V17. ?inna yawma l-faSl-i kaana miiqaat-aa
   ‘Surely the day of decision is (a day) appointed.’
V18. yawma [l-faSl-i] yunfax-u fi S-Suur-i
   ‘The day [of decision] on which the trumpet shall be blown.’
(15) V21. ?inna jahannama kaan-at mirSaadaa
   ‘Truly Hell is as a place of ambush.’ [Ali]
V22. [?inna jahannama kaan-at] li-T-Taagiina ma?aabaa
   ‘[Truly Hell is] for the transgressors a place of destination.’
   [Ali]
(16) V24. laa yaðuuq-uuna fii-haa bard-an wa-laa šaraab-aa
   ‘They shall not taste therein cool nor drink.’
   ‘[They shall not taste therein] But boiling and intensely
   cold water.’
   Cohesion is also achieved by deleting extensions that can be
   understood from the context, as is apparent in the bracketed expressions in
   the following:
(17) V4, 5. kallaa saya9lam-uuna [9aaqibat-a xtilaafihim fii-hi]
   ‘Nay! they shall soon come to know [the consequence
of their disagreement over it].’

V30. fa-[yuqaal-u la-hum] duuquu [?ayyuha T-Taaguuna 0imaar-a a9maalikum]

‘So [it will be said to them] taste ye [transgressors the fruits of your deeds.]’ [Ali]

Cohesion can also be captured by substitution. Though Cha proposes that in this kind of cohesion a certain structure is substituted by another in the same text, it has been found out that a structure can be replaced by something outside the text, as in the following bracketed words (See Qutb 2005):

(18) V12. wa-banaynaa fawqa-kum [samawaat-in] sab9-an

‘And We have built above you seven ... [heavens]’ [Pickthal]


‘We made [the sun] a shining lamp.’

V14. wa-?anzal-naa mina [s-sahaa?ib-i] l-mu9Siraat-i maa?-an

‘And have sent down from the rainy [clouds] ... water.’

V38. wa-qaal-a [šay?-an] Sawaab-aa

‘and who speaks the right [thing]’

In these examples, attributive adjectives are used in the place of the nouns they should modify.

In the ESCM, conjunctive cohesion is achieved by syndetic and asyndetic coordination as well as by syndetic and asyndetic subordination. Syndetic coordination is expressed by coordinating conjunctions that may be additive, disjunctive, adversative or illative (Gleason 1965). Adversative conjunctions are not found in the selected text.
Additive syndetic coordination is clear in the use of the coordinator /wa-/ ‘and’ which occurs 23 times in the text, as in:

(19) ?alam naj9al-i l?-arD-a mihaad-aa (V6) wa-l-jibaal-a
?awtaad-aa (V7)
‘Have We not made the earth an even expanse and the mountains as projections?’

The conjunction /fa-/ ‘therewith’ can also be employed to achieve additive syndetic coordination. It “connects two clauses, showing either that the latter is immediately subsequent to the former in time or that it is connected with it by some internal link, such as that of cause and effect” (Wright 1967: 1/291). In the selected text, the immediate succession of one event after another appears in each of the following three consecutive verses that picture the immediate sequence of actions on the day of judgment. The cause and effect relation will be discussed below:

(20) V18. yunfax-u fi S-Suur-i fa-ta?atuuna ?afwaaj-aa
‘the trumpet shall be blown so you shall come forth in hosts.
V19. futih at is-samaa?-u fa-kaan-at ?abwaab-aa
‘The heaven shall be opened so that it shall be all openings.’
V20. suyyir-at il-jibaal-u fa-kaan-at saraab-aa
‘The mountains shall be moved off so that they shall remain a mere semblance.’

Additive syndetic coordination is also apparent in the use of /θumma/ ‘then’ that signifies the succession of events after a delay in time.
In the text, it is utilized to join Verses 4 and 5 that repeat the same threat for emphasis:

(21) V4. kallaa sa-ya9lam-uun
   ‘Nay, but they will come to know!’ [Pickthal]

V5. 9umma kallaa sa-ya9lam-uun
   ‘Nay, again, but they will come to know!’ [Pickthal]

Disjunctive syndetic coordination can be illustrated by the use of /wa-laa/ ‘nor,’ as in:

(22) V24. laa ya-9uuquuna fi-9aa bard-an wa-laa šaraab-aa
   ‘They shall not taste therein cool nor drink.’

V35. laa ya-sma9-uuna fi-9aa lagw-an wa-laa kiððaab-aa
   ‘They shall not hear therein any vain words nor lying.’

Illative syndetic coordination is a cause-and-effect relation that is represented by the connector /fa-/ ‘so/therefore’ (Wright 1967). It is exemplified in the following verse:

(23) V39. 9aalika l-yawm-u l-9aaq-q-u fa-man šaa?a t-taxadx-a
   ?ila rabb-i-hi ma?aab-aa
   ‘That is the sure day, so whoever desires may take refuge with his Lord.’

Syndetic subordination is expressed by subordinating conjunctions which may be causal, purposive, conditional, concessional, comparative or temporal (Gleason 1965). Only purposive syndetic subordination is found in the studied text. It can be illustrated by the particle /li-/ ‘in order to’:

(24) V14. ?anzal-naa … maa?-an
   ‘We have sent down ... water.’ [Pickthal]
V15. li-nuxrij-a bi-hi ḥabb-an

‘Thereby to produce grain’ [Pickthai]

In the ESCM, asyndetic subordination means subordination without explicit subordinators; subordinators are absent but recoverable. Though Cha (1985) asserts that this kind of subordination serves for intra-sentence cohesion only, there is one example of this sort of subordination in the chosen text that occurs inter-sententially:


ma?aabaa

‘Truly Hell is as a place of ambush, for the transgressors a place of destination.’ [Ali]

V27. [bi-maa] ?innaahum kaanu laa yarjuuna ḥisaab-aa

‘[Since] surely they feared not the account.’

As can been from this example, there is a causal asyndetic relationship that is served by the covert conjunction /bi-maa ?inna/ ‘since.’ The transgressors will go to Hell since they have not feared the account on the day of judgment.

2.1.2. Lexical Cohesion:

In the ESCM, LC is realized by the same words, derivatives of the same base, synonymy, antonymy, hyponymy, metonymy, synecdoche and other semantically interrelated words.

There are 13 same words that serve the cohesion of the text under study through repetition:

(26) kallaa (V4, 5) – saya9lamuun (V4, 5) – ?al-?arD (V6, 37)

– ?al-jibaal (V7, 20) – ja9al-naa (V9, 10, 11, 13) – yawm
The derivatives of the same base that contribute to the LC of the Quranic text by occurring in the same verse or across verse boundaries are:

(27) (i) naj9al (V6) – ja9al-naa (V9, 10, 11, 13)
   (ii) yaðuuquun (V24) – fa-ðuuquu (V30)
   (iii) kaððabuu (V28) – kiððaab-aa (V28, 35)
   (iv) ?as-samaa? (V19) – ?as-samaawaat (V37)
   (v) kaan-a (V17) – fa-kaan-at (V19, 20) – kaan-at (V21) –
       kaan-uu (V27) – kun-tu (V40)
   (vi) qaal-a (V38) – yaquul-u (V40)

It goes without saying that synonymy means sameness or similarity of meaning. The synonyms or near synonyms that assist the cohesion of the Quranic text by occurring within verses or across verse boundaries are:

(28) (i) nawma-kum ‘your sleep’ (V9) – subaat-aa ‘light sleep’ (V9)
   (ii) sab9-an šidaad-aa ‘strong seven’ (V12) – ?as-samaawaat
       ‘the heavens’ (V37)
   (iii) xiTaab-aa ‘speech’ (V37) – yatakallam-uun ‘they speak’ (V38) –
       qaal-a ‘he said’ (V38) – yaquul-u ‘he says’ (V40)
Antonymy signifies oppositeness of meaning. The antonyms that serve in the LC of the text are:

(29) (i) ?al-layl ‘the night’ (V10) – ?an-nahaar ‘the day’ (V11)
(ii) li-T-Taagiiin ‘for the transgressors’ (V22) [Ali] – li-l-muttaqiin ‘for the righteous’ (V31) [Ali]

Hyponymy signifies the inclusion of one meaning in another. It contributes to LC by the relationship between a superordinate or general item (SU) and its hyponyms or included items (HYs). This is illustrated in the studied text by the following:

(30) (i) SU: nabaat-aa (V15) → HY → ḥabb-an (V15)
     → jannaat-in (V16)
     → ḥadâa?iq-a (V32)
     → ?a9naab-aa (V32)

(ii) SU: ?al-mar? (V40) → HY → ?aT-Taagiiin (V22)
     → ?al-muttaqiin (V31)
     → ?ar-ruuḥ (V38)
     → ?al-kaafir (V40)


(iv) SU: xiTaab-aa (V37) → HY → yatasaa?al-uun (V1)
     → kadüdab-uun (V28)
     → kiōdhaab-aa (V28, 35)
     → lagw-an (V35)
     → yatakallam-uun (V38)
     → qaal-a (V38)
Metonymy is represented in the studied text by the use of attributive adjectives to signify the deleted nouns they describe, as in the four examples in (18) above.

Synecdoche signifies a part-whole relationship. It contributes to the LC of a text by occurring across sentence boundaries (Cha 1985). In the text under study, it occurs within as well as across verses. It has to be stated here that a Quranic verse may represent a sentence or a part of a sentence. There are four synecdochical sets in the text, as seen in Table (4).

<table>
<thead>
<tr>
<th>V</th>
<th>Part</th>
<th>V</th>
<th>Whole</th>
</tr>
</thead>
<tbody>
<tr>
<td>7</td>
<td>?al-jībaal ‘the mountains’</td>
<td>6</td>
<td>?al-?arD ‘the earth’</td>
</tr>
<tr>
<td>15</td>
<td>ḥabb-an ‘grain’</td>
<td>15</td>
<td>nabaat-aa ‘plant’</td>
</tr>
<tr>
<td>32</td>
<td>?a9naab-aa ‘vineyards’</td>
<td>32</td>
<td>ḥādāaq iq ‘gardens’</td>
</tr>
</tbody>
</table>
There are other semantically interrelated words that serve the LC of the text. They represent a mixture of all the semantic relations discussed above and can be grouped in lexical chains like those below:


(iii) sab9-an šidaad-aa (V12) – siraaj-an wahhaaj-aa (V13)

– ?al-mu9Siraat (V14) – maa?-an əajjaaj-aa (V14)

(iv) maa?-an əajjaaj-aa (V14) – ḥabb-an (V15) – nabaat-aa (V15)

– jannaat-in ?alfaafaa (V16)

(v) yawma l-faSl (V17) – yunfax-u fi S-Suur (V18) – ta?tuun-a ?afwaaj-aa (V18) – futiḥat is-samaa? (V19)

– suyyir-at il-jibaal (V20) – jahannam (V21) – ḥīsaab-aa (V27, 36) – kitaab-aa (V29)

(vi) jahannama (V21) – ?aṬ-Taagii (V22) – ḥamiim-an (V25)

– gassaaq-aa (V25) – 9aḏaab-aa (V30)

(vii) ?al-muttaqiin (V31) – mafaazaa (V31) – Ḥadaa?iq ‘gardens’ (V32) – 9a9naab-aa (V32) – kawaa9ib

?aṭraab-aa (V33) – ka?s-an dihaaq-aa (V34)

Though it may be difficult to explicate the semantic relations represented by these lexical chains one can assume that the first chain is related to the earth, its parts and the people living on it. The second chain is associated with the night and the day as well as the events occurring in them. The
third chain is about the skies and things found in them. The fourth chain represents water and the plants grown by it. The fifth chain denotes the day of judgment and the events happening on it. The sixth chain relates to the Hell-fire and the people and things therein. The last chain speaks about the pious people and their rewards.

The Quranic text is also characterized by the usage of binary lexical items, distinguished by different semantic relations. Such binary relations are apparent in the following:

(32) (i) ?al-?-arD (V6) – ?al-jibaal (V7)
   (ii) ?al-layl (V10) – ?an-nahaar (V11)
   (iii) sab9-an šidaad-an (V12) – siraaj-an wahhaa-jan (V13)
   (iv) ħabb-an (V15) – nabaataa (V15)
   (v) futihat is-samaa?-u (V19) – suyyirat il-jibaal-u (V20)
   (vi) bard-an (V24) – šaraab-aa (V24)
   (vii) ḥamiim-an (V25) – gassaq-aa (V25)
   (viii) ḥadaa?q (V32) – ?a9naab-aa (V32)
   (ix) kawaa9ib (V33) – ka?s-an (V33)
   (x) ?as-samaawaat (V37) – ?al-?-arD (V37)
   (xi) ?ar-ruuḥ (V38) – ?al-malaa?ikat-u (V38)

2.2. Semantic Cohesion in the Quranic Text:

The Holy Quran usually refers to the main topic of a Quranic chapter at its outset, then moves on to discuss its subtopics and concludes the chapter by rounding up the main topic (Abdul-Muttalib 1986). Draz (1985) shows that the best approach in studying Quranic cohesion is to look at the chapter as a whole in order to find out its purpose and main
topic; a scholar should not proceed to look at the links between parts before carefully looking at the whole chapter. He illustrates how the various meanings or subtopics are linked in one whole: “In a Quranic chapter, these meanings are as congruous as the rooms of one building. … They are even as cohesive as the organs of a human body” (Ibid: 155, translation mine.)

Draz (1986: 119) speaks of his discovery that a Quranic chapter has one topic (translation mine):

“What astonished us is that there is a real, obvious and definite plan that is composed of an introduction, a body and a conclusion. The opening verses of a chapter state the topic it deals with in its general lines. This is followed by the gradual exposition of the topic via a system in which no part interferes with another … and finally comes the conclusion that corresponds to the introduction.”

Qutb (2005: 1/28) believes that a Quranic chapter has one topic or several topics that are tied to one axis around which the chapter revolves. He says (translation mine): “Whoever lives in the shades of the Quran notices that every chapter has its distinctive character that has a soul living with a heart. … It has a special axis and an atmosphere that covers all its topics and makes its context deal with these topics from certain aspects that achieve cohesion according to that atmosphere.”

In the ESCM, the macro-structure of a text is realized by its discourse topic. The coherence of the text with this discourse topic is determined by the micro-topics provided by some lexical sets. This can be revealed by the following lexical sets in the studied text:

(33) (i) Set 1: Creation:

\[
\text{naj9ali l-\text{?arD-a mihaad-aa (V6)} – wa-l-jibaal-a}
\]
?awtaad-aa (V7) – xalaq-naa-kum  ?azwaaj-aa (V8) –
ja9al-naa nawma-kum subaat-aa (V9) – ja9al-na l-layl-a
libaas-aa (V10) – wa-ja9al-na n-naaab-a ma9aaš-aa
(V11) – banay-naa fawqa-kum sab9-an šidaad-aa (V12) –
ja9al-naa siraj-an wahhaaj-aa (V13) – ?anzal-naa mina
l-mu9Siraat-i maa?-an Ѳajjaaj-aa (V14) – nuxrij-a bihi
ḥabb-an wa-nabat-aa (V15) – wa-jannaat-in ?alfaaf-aa (V16)

(ii) Set 2: Resurrection:
in-naba?-i  l-9aZiim (V2) – yawm-a  l-faSl-i (V17) – yunfax-u
fi-S-Suur (V18) – ta?t-uuna  ?afwaj-aa (V18) – futiḥat
is-samaa?-u (V19) – suyyir-at il-jibaal-u (V20) – yaquum-u
r-ruuḥ-u wa-l-malaayiīkat-u Saff-an (V38) – laa yatakallam-uuna
(V38) – l-yawm-u l-ḥaqq-u (V39) – yawma yanZur-u l-mar?-u
maa qa daemon ya-daah-u (V40)

(iii) Set 3: Punishment:
jahannama (V21) – li-T-Taaggiina ma?aab-aa (V22) –
laabi捕捉 iiīaha  ḥaqaab-aa (V23) – laa yðuuq-uuna ...
bard-an wa-laa šaraab-aa (V24) – ḥamiim-an wa-gassaaq-aa (V25)
– naziida-kum ... 9aðaab-aa (V30) – 9aðaab-an qariib-an (V40)

(iv) Set 4: Reward:
li-l-muttaqiina mafaazaa (V31) ḥadaa?i q-a wa-?a9naab-aa (V32) –
From these four lexical sets, the following microtopics can be detected:

(i) God has created the whole world, including people, things and natural phenomena.
(ii) God is capable of resurrecting people and holding them accountable on the day of judgment.
(iii) Evil people will be severely punished.
(iv) Righteous people will be generously rewarded.

The macrotopic that can be detected from these microtopics is: since God has been able to create people he will be able to resurrect them, hold them accountable for their deeds, punish the evil-doers and reward the good-doers.

2.3. Semiotic Cohesion in the Quranic Text:

Cha (1985) proposes that the semiotic cohesion of a text is achieved by field and intention. The field with which the Quranic text coheres is ±action complex. He supposes that “a sequence of processes (action, mental, relational) manifested by predicators provides concrete linguistic evidence for ±action complex.” (Ibid: 131). He further explains the three types of processes as follows:

ACTION PROCESS represents +action, whereas MENTAL and RELATIONAL PROCESSES represent –action. Action
process is expressed by verbs of *do* (verbs of action) or *happen* (verbs of event) class, mental process by verbs expressing perception (e.g. *see, look*, etc.), reaction (e.g. *like, please, smile*, etc.), cognition (e.g. *wonder, believe, convince*, etc.) and verbalization (e.g. *say, speak*, etc.) and relational process by such verbs as *be, get, turn, keep, remain, seem, sound, look, appear, equal, represent, resemble, stand for*, etc (Ibid: 131).

This can be illustrated by the process sequence of the text that is composed of thirty-eight predicators. In this sequence the +action processes are:

(35) Action processes: naj9al (V6), xalaqnaakum (V8), ja9alnaa (V9, 10, 11, 13), banaynaa (V12), ?anzalnaa (V14), nuxrija (V15), yanfuxu (V18), ta?tuuna (V18), futihat (V19), suyyirat (V20), yaðuuququina (V24), ?ahSaynaahu (V29), ðuuquuu (V30), naziidakum (V30), yaquumu (V38), ?ittaxaða (V39), qaddamat (V40)

The –action processes are composed of these mental and relational processes:

(36) (i) Mental processes: yatasaa?aluun (V1), say9lamuun (V4, 5), yarjuun (V27), kaððab-uu (V28), yasma9uun (V35), yamlikuun (V37), yatakallamuun (V38), qaala (V38), ?anðarnaakum (V40), yanZur (V40), yaquul (V40)

(ii) Relational processes: kaana (V17), kaanat (V19, 20, 21), kaanuu (V27), kuntu (V40)
The above list of processes reveals that this text is dominated by action processes. More than half of the processes are action processes, as shown by the statistics in Table (5).

<table>
<thead>
<tr>
<th>±Action Complex</th>
<th>+Action Complex</th>
<th>–Action Complex</th>
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<tbody>
<tr>
<td>Action Process</td>
<td>Mental Process</td>
<td>Relational Process</td>
</tr>
<tr>
<td>20 (52.6%)</td>
<td>12 (31.6%)</td>
<td>6 (15.8%)</td>
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<td>18 (47.4%)</td>
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</table>

Finally, the main intention or communicative purpose of this text is confirmation. This can be supported by the evidence provided by the lexis of the text, especially by its verbs. The following analysis shows that the purpose of confirmation is dominant in this text, 16 (24.6%) out of the total 65 purposes of the text:

(37) Confirmation: V6, 7, 8, 9, 10, 11, 13, 14, 16, 17, 18, 19, 20, 29, 37, 39

Question: V1, 6, 7, 8, 9, 10, 11, 13, 14, 16
Threatening: V4, 5, 21, 22, 23, 24, 25, 30
Warning: V21, 22, 23, 24, 25, 30, 40
Desire Awakening: V31, 32, 33, 34, 35
Justification: V15, 26, 27, 28, 36
Prediction: V18, 19, 20, 38, 40
Deterrence: V4, 5
Explanation: V3, 29

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3. Results & Conclusion:

This study has attempted to analyse the cohesion of one Quranic chapter to test the applicability of Cha’s (1985) Extended Systemic Cohesive Model to the analysis of the Quranic text. The following results have been obtained:

1. The cohesion of the Quranic text under study is captured at the lexicogrammatical, semantic and semiotic levels.

2. The grammatical cohesion of the text is realized by referential cohesion, deletive cohesion and conjunctive cohesion with a total of 123 grammatical cohesive items.

3. The referential cohesion of the text is achieved by 24 backward references, five forward references, 20 self-reference and 29 outward references.

4. The deletive cohesion of the text is served by six deleted repeated expression, three deleted extensions and by substituting four structures for others.

5. The conjunctive cohesion of the Quranic text is captured by syndetic coordination as well as syndetic and asyndetic subordination.

6. Syndetic coordination is realized via 27 additive, two disjunctive and one illative, conjunctions.

7. Syndetic subordination in the text is expressed by one purposive
conjunction.

8. Asyndetic subordination is achieved by one covert causal conjunction.

9. The lexical cohesion of the Quranic text is captured by 153 lexical items. Comparing these with the 123 grammatical items, it can be noticed that 55.44% of the 276 lexicogrammatical cohesive items are lexical items, while 44.56% of them are grammatical items. This reveals that the text is more cohesive at the lexical level than at the grammatical level.

10. The lexical cohesive items include 32 same words, 20 derivatives of the same base, eight synonyms, four antonyms, six superordinates, 24 hyponyms, four metonyms and eight synecdochical items.

11. The text under study is also made coherent by the use of seven lexical chains, including 36 items explicating a mixture of semantic relations.

12. A cohesive feature that has not been stated in the ESCM is the use of binary lexical items characterized by various semantic relations. There are eleven such pairs in the studied text. This feature is characteristic of the Quranic text in general.

13. Some lexicogrammatical cohesive feature are not represented in the text, such as cross-textual reference, non-referential pro-forms and asyndetic coordination.

14. The semantic cohesion of the text is achieved by four microtopics that lead to one macrotopic.

15. The semiotic cohesion of the text is captured by both its field and its intention.

16. The field with which that text coheres is ±action complex. This complex is formed by action and non-action processes, represented by 38 predicates. Action processes are denoted by 20 action verbs and
non-action processes are revealed by 12 mental and six relational verbs.

17. The intention of the analyzed text is confirmation as it is the most dominant among the communicative purposes of the text. It represents one quarter of the total 65 purposes of the text.

Based on the preceding results, it can be concluded that the ESCM shows how a text hangs together as one unit at the three linguistic levels: lexicogrammatical, semantic and semiotic. Thus, it is a very helpful means for the analysis of the Quranic text.

Notes

1 The repeated word /hisaab-aa/ has two different meanings. The first is a noun meaning ‘account’ (V27) and the second is an adjective meaning ‘equal’ (V36).

2 The term /?a9naab-aa/ ‘grapes/vineyards’ (V32) can be considered a co-hyponym of /nabaat-aa/ ‘plant’ (V15) or /mafaaz-aa/ ‘achievement’ (V31). Therefore, it is mentioned in (i) and (vi).

3 The lexical item /?ar-ruuh/ has two meanings: the souls of human beings or the angel Gabriel. The former is a hyponym of /?al-mar/? ‘the human being’ and the latter is a hyponym of /?al-mala?ikat-u/ ‘the angels’.

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### Appendix

#### A. Consonants of Standard Arabic

<table>
<thead>
<tr>
<th>Manner</th>
<th>Voicing</th>
<th>Place</th>
<th>Bilabial</th>
<th>Labiodental</th>
<th>Interdental</th>
<th>Dento-Alveolar Emphatic</th>
<th>Alveo-Palatal</th>
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#### B. Vowels of Standard Arabic

<table>
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#### C. Symbols & Abbreviations

ESCM     | Extended Systemic Cohesive Model
/ /         | phonemic transcription

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References


