



Cohesion in ayahs of perception in the Glorious Quran

Ahmed Abdullah dhahir, Wasit University, College of Arts, Department of Arabic Language, athaher@uowasit.edu.iq

Abstract- Cohesion is the existence of a relationship between the parts of the text or the sentences or paragraphs of the text (Afifi, :98). It is also a moral relationship between an element in the text and another element that is necessary to interpret the text that carries a set of successive facts. If a sentence refers to a fact with a set of words, the succession of sentences will indicate a group of facts, and the text should reveal the moral relationship between the sum of these facts and the moral relationship that often comes through the tools in the surface of the text (ibid).

Keywords: Cohesion, perception, ibid

I. INTRODUCTION

Arab scholars studying the Glorious Quran have realized that it is a text. They have also realized that dealing with it can only be done by looking at its cohesion and interdependence. Therefore, they interpreted the Glorious Quran with interpretations that take into account linking the ayah with the ayah within the one surah, and linking the surah with the surah within the Glorious Quran (ibid). Then, syntactic and rhetorical efforts were combined to expand the science of grammar. This science includes the study of the text as a text, and the study of its effect in terms of the choice of the organizer. Abdulqahir Aljarjani formed a point of comprehensive awareness of grammar. He decided that its parts starting from the syntax of the sentence, passing through the beyond sentence syntax, reaching towards the text syntax, and then Ending with style syntax (ibid). Thus, it becomes clear that Arab scholars preceded the Western theory in rooting this art, even if their names differed (Al-Anbabi, 1099). But, the absence of the term does not mean the absence of the concept (Al-Shawoosh, 2001).

Based on the aforementioned, it is possible to state that the rules and mechanisms of the text do not disregard the traditional grammar. In light of what was said previously about the syntax of the sentence and the rules of the construction of the phrase (Khaleel, 2009), some phenomena among the generative grammarians go beyond the sentence, especially when talking about transformative rules, such as the transfer to the connection or To the pronoun... These phenomena can be used to determine the relationships on which the grammatical cohesion of texts is based ... This means that the syntax of the text is based on the sentence, because the latter is more like a set of rules and data that the text syntax uses to reveal the major structure that goes beyond a single sentence (ibid).

II. THE ROLE OF GRAMMAR IN THE COHESION OF TEXTS

Grammar is the main component of text cohesion in the Arabic language because it leads to textual cohesion (Al-Anbabi, 2018), which is a set of grammatical and lexical correlation tools that express effective components in achieving the cohesion aspect (ibid).

In traditional grammar, sentence is the system or the abstract form from which all the forms of sentences are generated. This is what the transformative generative grammarians rely upon. As for the textual sentence, it is the sentence that is characterized by communication with another sentence as it contains a text, or it is the sentence that has Its meaning within the context, which is the result of circumstances that cannot be enumerated. These circumstances result in understanding. This type of sentence does not achieve its goal except after uniting with other sentences through the processes of cohesion (Allawi, 2011).

Thus, it is possible that the textual cohesion, even if its manifestations take multiple forms, is not achieved without reliance on grammatical rules (ibid). Grammar, with regard to textual cohesion, is a basis from which it proceeds, formed with its tools and grows and stabilizes in its structures. It is not possible to imagine a text that has a tight-fitting and cohesive structure without being based on sound grammatical structures (ibid). Grammatical cohesion in the ayahs of perception in the Glorious Quran can be shown as follows:

1. Structural connection, 2. Connection, 3. Repetition, 4. Deletion, and 5. Replacement.

1. Textual connection

It is the emergence of a close contextual grammatical relationship between two meanings without resorting to a verbal intermediary that relates one to the other. It is similar to the relationship between the object and itself (Hameed, 1997). It has occurred in the Glorious Quran as in the following two ayahs, And friend shall not ask of friend. (Though) they shall be made to see each other. The guilty one would fain redeem himself from the chastisement of that day by (sacrificing) his children (Surah Al-Maarij: 11-12).

In these two ayahs, cohesion occurred between three structures, which are respectively (And friend shall not ask of friend, (Though) they shall be made to see each other, and The guilty one would fain redeem himself from the chastisement of that day by (sacrificing) his children). The sentence (Though) they shall be made to see each other) has occurred in the position of that a friend does not ask in the event that every one person sees his friend suffers (Ashur, 1884 AD). Based on this assessment, in the first and second structures, the predicate link and the linkage is by means of the pronoun distraction, which belongs to the owner of the active case or the object (Al-Baghdadi). These cohesive devices have been combined (ibid).

As for the third structure, it came on the semantic connection with its predecessors. To show that the intimate friends, if they are in a place of torment, would like to redeem themselves with the closest people to them, and this meaning is appropriate for this meaning to be the last sentence on the appeal to show the work of every transgressor by himself and his amazement from others.

Almighty Allah also states in another ayah from the Glorious Quran, (And when the believers saw the allies, they said, This is what Allah and His Messenger promised us, and Allah and his messenger spoke the truth, and it only increased them in faith and submission (Surah Al-Ahzab: 22).

In the previous ayah, it is clear that there is a syntactic cohesion between the sentence (the believers saw) and the sentence (they said this is what Allah and his messenger promised us), without the need for any of the linking tools. It seems that this cohesion is due to two reasons:

The first: The sentence (They said this is what Allah and his messenger promised us) contains an explanation and detail of the preceding sentence.

The second: This is a semantic cohesion between this ayah and the ayah:) Or do you think that you could enter the garden while yet of those who have passed away before you has not come upon you distress and affliction befell them and they were shaken violently so that the messenger and those who believed with him said when will the help of Allah come? Now surely, the help of Allah is nigh((Surah Al-Baqara: 214). Muslims saw the truthfulness of the divine promise of the Noble Prophet (peace be upon him and his household) in the previous ayah in Surah Al-Baqara that was revealed a year before the Al-Ahzab event. Then, the believers knew that this promise is fulfilled as the promise in Surah Al-Baqarah (Ashur, 1884 AD) has been fulfilled. The text demonstrated the state of reassurance and steadfastness that the believers went through for their certainty of the fulfilled divine promise.

The structural cohesion is also evident in the ayah⊗One who had the knowledge of the book said I will bring it to you in the twinkling of an eye then, when he saw it settled beside him, he said this is of the grace of my lord that he may try me whether I am grateful or ungrateful. And whoever is grateful only for his own soul and whoever is ungrateful, then surely my lord is self-sufficient honored) (Surah Al-Naml: 40).

In the previous ayah, cohesion occurred between three combinations without any of the connecting devices. These combinations are (He saw it settled), (he said, this is of the grace of my Lord), and (that he may try me whether I am grateful or ungrateful). It seems that the reason for the absence of cohesive devices in these combinations is due to the idea that the second and third structures have detailed clarification of the consequence of the above, which made these structures a single coherent unit that does not require any cohesive means.

2. Relativeness

Relativeness is not an emerging issue that had emerged from modern linguistic studies. It is rather a linguistic issue that had attracted the interest of researchers who are interested in the rhetoric of the Glorious Quran in particular. In this field, some linguistic researchers who are interested in analyzing the text believe that relativeness is a means of cohesion (ibid).

Relativeness is the synthesis of a contextual grammatical relationship between two meanings using an intermediary represented in a linking tool indicating that relationship (Hameed, 1997). In the Glorious Quran, Almighty Allah states, (And Allah has brought you forth from the wombs of your mothers, you did not know anything, and he gave you hearing and sight and hearts that you may give thanks) (Al-Nahl: 78). In another ayah, the Glorious Quran states, (And he it is who made for you the ears and the eyes and the hearts little is it that you give thanks) (Al-Mouminoun: 78).

This type of cohesion is called anatomical extension as it is based on sharing issues by making them connected with each other. In the first ayah, the (hearing) is singled out because it is a source that is present in all senses of all genders of people. (Sight); has been pluralized Because it is a noun and there is a possibility of illusion (Ashur, 1884). (Hearts) is the plural form of heart which connotatively refer to the mind. Thus, the meaning is that Almighty Allah created in you people the senses of (hearing, sight, and intellect) that is, it is in people until it has reached the level of its perfection that leads to the knowledge of many things (ibid).

As for the second ayah, the separate pronoun is related to the Majesty expression (Almighty Allah). It came in the position of predicate to refer to the blessings that Almighty Allah has bestowed upon people. these blessings came in the form of additional cohesion (hearing, sight, and hearts). This cohesion is presented by the term (created) denoting creation (Al-Zamanain, 2002). This means that Almighty Allah created these blessings for you. It seems that (sights and hearts) are pluralized.

It is clear that hearing is put singular as it relates to one idea whereas, sights and hearts are related to multiple ideas (Ashur, 1884).

3. Repetition

It is one of the types of textual cohesion. It results from repeating an element in the text in order to contribute to deciphering this text and realizing the semantic performance by performing semantic functions that are achieved by extending it along the length of the text. There are many types of this element. It is either a word, phrase, sentence, or paragraph (Al-Faqee, 2000). Repetition occurred in multiple places in the ayahs of perception in the Glorious Quran, such as the ayah And round about them shall go youths never altering in age. When you see them, you think them to be scattered pearls (19). And when you see there, you shall see blessings and a great kingdom 20. (Surah Al-Insan).

The verb (see) was repeated three times in the previous two ayahs to show the greatness of what material and moral blessings a person sees on the Day of Resurrection. The speech in all these verbs is directed to the Most Generous Prophet (peace be upon him and his household). But, the first verb is concerned with seeing the youths never altering in age whom the noble ayah likened to the scattered pearl. The meaning in the second verb is general and comprehensive to the absolute blessings. Then, the third verb is devoted to indicating the sharpness of looking at Paradise in the kingdom of a thousand-year journey (Al-Baghdadi).

Another example is what these two ayahs state; (So you shall see and they too shall see 5. Which of you is afflicted with madness 6). (Surah Al-Qalam).

In the above mentioned two ayahs, the verb (see) is repeated to strike a balance between the two parties. The meaning is knowledge like using the verb seeing in the sense of thinking. But, the verb derived from (see) is not used in the sense of thinking according to the majority of grammarians (Al-Abdulhameed, 1980; Andulusi, 1998; and Al-Sarrafi, 2008). So, the meaning is related to seeing by eye who is afflicted with madness (Ashur, 1884; and Al-Hanbali, 1998).

The repetition of the verb benefited a sound and a musical dimension, in addition to the semantic meaning based on the argument and establishment of the path of truth.

Just as the verb is repeated in the ayahs of perception in the Glorious Quran, it is noticed that there is a repetition of the noun in other places. But, the repetition of noun is lesser than the repetition of the verb. It seems that the reason for this is due to the fact that the verb indicates renewal and occurrence (Al-Samarraee, 2006). As if these ayahs indicate that Man's perception of the signs of Almighty Allah is continuous and renewed. One of the places where the noun is repeated is the ayah; (Vision comprehends Him not, and He comprehends all vision, and He is the knower of Subtleties, the Aware (Surah Al-Anaam).

The word (vision) is repeated in the ayah because eyes are not attached able to comprehend Almighty Allah. Almighty Allah comprehends eyes. Vision relates to what is originally or subordinate to something like bodies and structures (Al-Zamakhshari, 1998). Thus, repetition leads to the phonological and synthetic connotations In the Quranic text.

4. Omission

It is the process of omitting a word in reference to another case or content of the speech (Al-Rummani, 1976). The speaker intends to omit to economize in the surface structure by omitting some of it (Grand, 1998; and Abu Al-Makarim, 2004), which is an important element of textual cohesion for its ability to extend bridges of communication between sentences within the text because the text is a construct that is based on cohesion, which helps the creator of the text to abbreviate. Omission occurs in various places in the ayahs of perception in the Glorious Quran, including: (And could you see when they are made to stand before the fire then they shall say would that we were sent back and we would not reject the communications of our lord and we would be of the believers 27. (Surah Al-Anaam). In another ayah, the following is mentioned; (And if you had seen when the unjust shall be in the agonies of death and the angels shall spread forth their hands; Give up your souls; Today, shall you be recompensed with an ignominious chastisement because you spoke against Allah other than the truth 93. (Surah Al-Anaam).

The answer in the previous two ayahs is omitted for the purpose of exaggeration because the omissions in these places are more eloquent and more indicative of what is meant by the speaker. If a master had said to his servant, If I stood up to you, followed by being silent, the servant would be extremely afraid of what would happen (Ashur, 1884). Thus, it becomes clear that the omission made the text open to wide spaces before of the recipient. This makes the human soul move in more than one direction.

An example of omission is also the following ayah; (What is he whose evil deed is made fair seeming 7 (Surah Fatir).

It is noticeable in the previous ayah that the second object of the verb (saw) was omitted and its adjective was established in its place. The omission indicated an important issue, which is that this person who was fascinated by Satan's embellishment of his deeds which made him that sedition does not pay attention to the reality of the work, but rather He looks at the illusion of beauty and adornment that the Devil depicted for him. Through this, the omission could show the sources of the text.

Another example of omission is also in: (So they became such that not could be seen except their dwellings thus do we reward the guilty 25 (Surah Al-Ahqaf).

The omission conveyed the image of the destruction that befell the people of Hud (peace be upon him) after the torment befell them. The ayah clarified that nothing could be seen of their cities and their buildings except the traces of houses and their remains and ruins after the wind had uprooted most of them.

5. Substitution

It is the process of substituting an element by another within the text (Khatab, 2006; and Younus, 2016). Or, it is the substitution of a linguistic expression by another specific linguistic expression. The first of the two expressions is called the substituted and the other is called the substitutive (Worzniak, 2003). This element occurred In the ayahs of perception in the Glorious Quran as follows: (So, when our clear signs came to them, they said this is clear enchantment 13) (Surah Al-Naml).

The reference in the previous ayah is as if the signs were eyes that are the tools of perception (), with which the process of perception is accomplished (ibid). The demonstrative pronoun (this) is used in the ayah to indicate closeness (Ashur, 1884).

Substitution also occurred in other ayahs as follows: (And follow not that of which you have not the knowledge. Surely, the hearing and the sight and the heart all of these shall be questioned about that 36 (Surah Al-Israa).

Qutada said that one should not say that he saw something without really seeing it, nor heard without really hearing (Ashur, 1884). To exaggerate the prohibition, Almighty Allah substituted the senses about which a person will be questioned on the Day of Resurrection by saying that "All of these will be questioned about". That is, a person is asked about what he attributes to his hearing, sight, and intellect because they are related to beliefs (ibid).

This substitution benefited the statement of the great moral literature that teaches the nation to differentiate between the ranks of mental thoughts.

III. CONCLUSION

1. Arab scholars interested in Quranic studies have realized that it is a text, and that dealing with it can only be done by looking at its cohesion. Therefore, they interpreted the Glorious Quran with interpretations that take into account linking the Ayah with the ayah within one Surah, and linking the Surah to the Surah within the Glorious Quran.

2. The Arabic scholars preceded the Western theory of the origins of this art, even if their names differed, but the lack of the term does not mean the absence of the concept.

3. Grammar, with respect to textual cohesion, is a basis from which it springs, formed with its tools, and grows and settles in its structures. It is not possible to imagine a tightly-built text with coherent parts without taking sound grammatical structures as its main base.

4. The most prominent dominant elements in grammatical cohesion in the ayahs of perception in the Glorious Quran are: syntactic cohesion, relativeness, repetition, omission, and substitution.

5. Relativeness is not a new issue that emerged from modern linguistic studies. Rather, it is a linguistic issue that has drawn the attention of researchers since it was brought to the attention of scholars and commentators.

6. Syntactic cohesion has resulted in a syntactic coherence in the most general terms of the ayahs of perception in the Glorious Quran.

7. Cohesion and repetition had two functional dimensions represented in the phonemic function in addition to the semantic function within the text.

8. Omission and substitution shorten words, exaggerate meaning, and result in cohesion in the Quranic texts.

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