



ISSN: 2663-8118 (Online) | ISSN: 2074-9554 (Print)

Journal of Al-Frahdhis Arts

Article Available Online: Iraqi Scientific Academic Journals, Open Journals System

Tikrit University

J.A.A | TU

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Journal of Al-Frahdhis Arts

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Keywords:

- The Holy Quran
- Surah Luqman
- Testaments
- References
- Conjunctions

ARTICLE INFO

Article History:

Submitted: 28/10/2020

Accepted: 24/01/2021

Published: 01/03/2021

Tikrit University / College of Arts / Journal of Al-Frahdhis Arts

A Cohesive Analysis of Luqman's Testaments in Surah Luqman in the Glorious Qur'an

ABSTRACT

This study is concerned with analyzing linguistic cohesive devices, references, conjunctions, and repetitions in Surah Luqman in the Glorious Quran, that connect sentences and clauses, specifically Luqman's testaments. It is essentially based on Halliday and Hasan's model (1976) of cohesion in English. This study aims to define the notion of cohesive devices use for sake of connectivity in the text. It also tries to investigate the types of these connectors in Luqman's testaments, how do these devices are created and contribute to clarify the meanings of the text chosen and to discover the common devices in such a text. The study has concluded that the patterns of cohesive devices that can be found in the texts' testaments are mostly: references, repetition and conjunctions which connect the whole testament coherently. These devises contribute to generate and explain the semantics of the text, and to show the relationships among ideas in the discourse of the testaments. The study would be of great value to learners and teachers who are interested in composition. It also helps the learners to manage their understanding and knowledge of cohesive devices in literary texts.

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1. Introduction:

In English, cohesion is established through cohesive devices that must be added to the text in order to be well connected. The structural and lexical connection within a text function coherently in a logical and grammatical way. Achieving the qualities of unity and coherence in English and Arabic texts is very important to establish the unified text. However, this process is different in the two languages due to the linguistic differences between them. (Schiffrin et al, 2001). Cohesion and coherence in English and Arabic texts include: conjunctives, substitution, anaphoric reference, exophoric reference, tense agreement and so on. The most well-known cohesive devices are the **connectors**, which are sometimes called **discourse markers or linkers** including: (and, but, or, however, also, too, similarly, thus, identically, equally, in addition, finally, then etc). If these linkers link two sentences, they are considered only conjunctive markers, and usually they come in the middle of the sentences. If they come at the very beginning of the sentence, they are considered as cohesive devices or discourse markers, which connect the text together (Schiffrin et al, 2001).

2. Questions of the Study:

This study attempts to reply the following questions:

1. Are there any variations in the density of using cohesive devices in these testaments?
2. How do cohesive devices contribute to creating and understanding the meanings of the selected data?

3. Theoretical Background:

Many scholars, such as Halliday and Hasan, 1976; Quirk ,1985, Baker, 1992; Hoey, 1992; Cook, 1992; Johnston, 1994; Cook, 1994; Aziz, 1996; Munday, 2001 concern with cohesion. It is the best feature that separates typical text from a random group of sentences. Discourse speech, verbal or nonverbal, has a semantic and pragmatic division, however, the sentence is viewed as a linguistic unit (Quirk et al, 1985, p. 1423). Cohesion can be defined as using various devices linguistically, which link sentences and clauses to generate a comprehensive awareness (Cook, 2001, p. 151; De Beaugrande 1981).

Halliday and Hasan (1976, 236) recommend two main categories of cohesive devices; grammatical and lexical which are subdivided into: conjunction, reference, repetition, substitution, and ellipsis. They function to introduce a coherent text via semantic relations. A variety of expressions convey conjunctive relations.

Conjunctives include subdivided types such as: additive, adversative, causal, and temporal. Within these divisions, there are special sub-types that are simple and emphatic clausal relations (Mohamed and Mahil, 2017:161-164). Each type of these devices works via some oppositions, for example, the simple conjunctive causal relation, "thus" is used to show temporal, causal and conditional relations between sentences (Biq, 1990; Schiffrin, 1992:55-56).

e.g. Thus, the boy could not handle the matter, he lost his father and now he is alone.

The word **thus** used in the above example connects what is preceding it to be a reason and a consequence of it. The word **and** is a usual connector to hold the two sentences coming before and after it. So, both of these markers are cohesive devices.

Coherence, on the other hand, is the logical connection that holds the text together. It can be achieved by finding unity of place, time, character, subject matter, topic, or even point of view. The text should have a unified place, time and characters in the whole text if it is narrative. If it is descriptive, it should have a unified topic that is represented in the topic sentence at the very beginning of the text. If it is argumentative, there should be a unity in the points of view represented also in the topic sentence at the very beginning (Schiffrin et al, 2001). For example:

Once upon a time, there was a girl who lived in London in the 18th century.

This narrative text specified the unity of the place, time and character of the text at the very beginning of the text.

The same is true in Arabic texts where cohesive devices and coherence can be found. Unlike the English texts, Arabic show less use of cohesive devices. In other words, Arabic texts are looser than the English ones. Mostly, the Arabic texts are connected by the connectors (ثم زمن, سوف, س, و, ولكن, لهذا). Each connector has its function in the text (Rana, 2012).

4. Definition of Cohesive Devices and some Related Concepts:

Cohesive devices can be defined as a single item or phrase that fundamentally functions to hang the text coherently, i.e. they are considered the methods of realizing a perfect text. Hatim and Mason (1990:195) assert that:

"There are many possible cohesive devices capable of relying, say, a given relationship between propositions. And in a given language same are likely to be preferred option".

Hatch (1976:27) modifies the function of cohesive devices saying that these items or phrases relate the parts of the text in explicit technique adopting, thus, Halliday and Hasan's (1976:13) point of view. Johnson and Johnson (1992:223) state the same point of view declaring that these items function to tie the part of the text only where exist to interpret the expression and can be recovered from some explicit elements within a text (Rana, 2012:359).

To sum up, cohesive devices are usually words or phrases that essentially operate to link the text in explicit meaning, i.e. they are the tools of realizing a coherent discourse in specific text. In linguistics, cohesion is meant to hold the text together and it can be defined as a close relationship, based on grammar or meaning, between two parts of a sentence or portion of writing. So, it can be said that "Cohesive devices" are complex linguistic phenomenon includes various types of features that control the reader via text in order to get a complete perception (Hatim and Mason, 1990:195).

4.1. Conjunctive:

Halliday and Hassan (1976:80-1) conserve that conjunctive components are cohesive not by themselves, but indirectly, by the advantage of their particular significances that is to say, they are not mostly proposed to reach out in the prior or next text but they express exact meanings which assume the occurrence of other components in a discourse. They have distinguished four types of conjunction including additive, adversative, causal and temporal.

4.2. Reference:

Reference is another grammatical cohesive device which refers to close parts of the text or to the world seen by the transmitter and the recipient of the messages (Finch, 2000: 24). e.g:

1. All the current year students succeed. It is so gratifying [anaphoric].
2. Jim washed the dishes and then used them. [Anaphoric].
3. He is gentle. My teacher [anaphoric].

In addition, references are divided into anaphoric, exophoric reference and tense agreement (Halliday and Hassan, 1976).

Anaphoric reference can be defined as "a word in a text that refers back to other ideas in the text for its meaning." While Anaphoric reference means that a word in a text is used to refer to another one that is mentioned later. This type of cohesive device is well known in literature but rarely found in everyday language because it is difficult to be understood.

e.g. I went out with Susan on Sunday. She looked sick.

Here, the word "she" refers to "Susan", if the last word is repeated, it is going to be inclusive (Halliday and Hassan, 1976).

Another grammatical cohesive device is a **reference**, which refers to "a close parts of the text or to the world experienced" by the transmitter and the recipient of the message.

e.g. That she failed in the exam, Susan could not continue her study.

"She" refers forward to the noun "Susan" and the reader had to go forward to understand its meaning.

Exophoric reference, on the other hand, refers to "an idea outside the text". This refers to sharing world knowledge between both the speaker and the hearer.

e.g. Hitler committed a suicide because he failed in his war against the world.

Here the reader has to understand that Hitler is the German leader who killed thousands of people in his war to control the world.

Tense agreement is another cohesive device, using tenses by the writer to make the text coherent.

e.g. She realized that her husband read her book later on.

Here, the writer uses the past tense in the two connected sentences to make sure that the two actions of realization and finding are related in the same period (Mathews, 2007: 93).

5. Halliday and Hassan's Cohesion Model (1976):

The model adopted to analyze the text of the Luqman's testament is called Halliday and Hassan model of Cohesion in English (1976). According to this model, cohesion is divided into two categories, lexical and grammatical cohesive devices. Special attention is given to the conjunctive, repetition and reference to analyze the text of Luqman's pieces of advises (Halliday and Hasan, 1976:75-84) based on the English translation of the meanings of the Glorious Quran by Yusuf Ali (Yusuf, 1987).

6. Data Analysis:

Arabic language is a global language spread around the world, and spoken by more than two billion people. So, it is important to learn about its characteristics. The function of conjunctions in Arabic is to link words, clause and sentences. Each connective item has its uses such as:

(و، ف، ثم، الا، ان، س، بسبب ...)

Surah Luqman includes the testaments of Luqman to his son in the glorious Quran from. Verses 13 to 19 represent the data analysis of this study. The researcher depends on Halliday and Hassan's model to analyses the text of the testament to investigate the kinds of cohesive devices. The researcher has also used the English translation of the data of this study. According to Ibn Kathir (1997) in his book "Stories of the Quran" Luqman was a good man and Allah gives him, wisdom, discretion and religious understanding. The wise man gave several pieces of advice to his son. These advices should be followed to raise children in the light of Islam principles (Aisha, 2014).

The most critical advice of Luqman to his son is the belief in Allah, making clear that having other gods with Allah is the ultimate unjustifiable sin. Then, Luqman puts the principles of Al-Iman faith. The wise man taught his son the crucial beliefs and moral lesson toward parents and the whole humanity (<https://ar.wikisource.org/wiki>).

﴿وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَبْنَىٰ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ﴿١٣﴾﴾ (سورة لقمان:

الآية: ١٣).

Verse (13) "O my son! Join not in worship others with God. Verily! Joining others in worship with God are a great wrong indeed" (Yusuf, 1987:203).

In this verse some points could be mentioned about the function of the linguistic words of the advice contained in the verse: the use of “يَا بُنَيَّ” shows the honesty in the speech, the child needs advices. (قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ). It should be highlighted in this verse, Luqman does not call his son by his name to give the emphasis to the family relationships, i.e. by using the vocative (O my) to catch the attention and encourage his son to listen carefully to the speech to what is the most significant thing in worshipping Almighty Allah. The wise Luqman started to advise his son with the most important advice. He began with the commandment of monotheism, then explained the importance of polytheism (polytheism is a great

injustice).The commencement of these commandments includes the style of vocative using the instrument (يا), which is used for the far and the near, the function of this request is to get the attention and warning, and the word (بني, my son) refers to love and sincerity of advice and shows the relationship between parents and their children in the sincerity of the sermon. In addition to the cohesive devices which relate the meaning and the idea of the verse. See table (1).

Table (1): Grammatical and Lexical Cohesive Devices.

Grammatical devises		Lexical devises	
Reference:	the subjective pronoun (هو) refers to Luqman (هو) refers to the son مَنْ: demonstrative refers to any person	Synonymous	الشرك / ظلم عظيم
Conjunction	Additive و	Repetition	تشرك / الشرك

﴿وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ وَفِصْلُ فِي عَامَيْنِ أَنْ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَى الْمَصِيرِ﴾ (سورة لقمان: الآية: ١٤).

"14. And we have enjoined on man to be dutiful and good to his parents" (Yusuf, 1987:203).

In this verse, Allah directed His creatures to the rights of the parents as the most significant message expression of Islam. This refers to the kind of relations with parents including love, honor, respect and obedience to them. On one hand, the children have to show the right of the mother, the difficulties to bring up their children and, on other the hand, the children must obey and thank their parents. Furthermore, the cohesive devises which are used to give the coherent relation to this verse and to get the meaning clear are additive devise, reference and repetition. See table (2).

Table (2): Grammatical and Lexical Cohesive Devices

Grammatical devises		Lexical devises	
Reference:	The subjective pronoun (نا) refers to Almighty Allah الْإِنْسَانَ: demonstrative refers to أُمُّهُ: demonstrative refers to الْإِنْسَانَ refers to إِلَى refers to Almighty Allah الام امه + حملته (ت) refers to وفصاله/ الانسان (ه) refers to		
conjunctive	Additive: و and	Repetition	وهنا، وهن

﴿وَإِنْ جَاهِدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبُهَا فِي الدُّنْيَا مَعْرُوفًا وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ﴾ (سورة لقمان: الآية: ١٥).

"15. And We have enjoined on man (to be dutiful and good) to his parents. His mother carried him, (increasing her) in weakness upon weakness, and his weaning is in two years - give thanks to Me and to your parents. Unto Me is the final destination" (Yusuf, 1987:205).

In this verse, the statement “وَهْنًا عَلَى وَهْنٍ” is the irony of weakening. According to sound, the phonetic rhythm of the letters in the word “وَهْنًا” implies the rhythm and the strong relationship with the meaning of the word. This verse also includes the devices which connect the semantic meaning and make the discourse clear to the reader (additive, causal, references and synonymous). The repetition of the word of “يَا بُنَيَّ” also shows that the name of the addressees should be mentioned when advising rational and sensory issues and the comprehensive meaning is being small and insignificant. The use of “لَطِيفٌ خَبِيرٌ” at the end shows the turgidity in the form of supplements and in order to continue the previous sentence. See table (3).

Table (3): Grammatical and Lexical Cohesive Devices

Grammatical devices		Lexical devises	
Reference:	The objective pronoun(ك) refers to the parents The subjective pronoun(ي) refers to Al mighty Allah. هُ: demonstrative refers to الْإِنْسَانُ أُمُّهُ: demonstrative refers to الْإِنْسَانُ كُ refers to الْإِنْسَانُ إِلَيَّ refers to Almighty Allah وَالِدِيهِ , الْإِنْسَانُ كُ refers to Subjective pronoun وَنْ : refers to the human beings	Synonymous to the parents	صَاحِبُهُمَا
Conjunctive	Causal: فَالْا, so Additive: ثُمَّ and		

﴿يَبْنِيَّ إِنَّهَا إِنْ تَكُ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمَوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ﴾ (سورة لقمان: الآية: ١٦).

"16. O my son! If it be (anything) equal to the weight of a grain of mustard seed, and though it be in a rock, or in the heavens or in the earth, Allah will bring it forth" (Yusuf, 1987:205).

Luqman states another principle of faith, he told his son to remember the power that belongs to Allah and anything that happens or will happen in this world has given to Al-mighty Allah. Furthermore, this verse includes the word (يَا بُنَيَّ) which is repeated in more than one verse to draw the attention to the important issue. In addition, there are various connectors

that link the ideas which Allah ordered human beings to follow in order to be good mankind. See Table (4) below.

Table (4): Grammatical and Lexical Cohesive Devices.

Grammatical devices		Lexical devices	
Reference:	بِهَا: refers to the seed	Synonymous To Almighty Allah	لَطِيفٌ خَبِيرٌ حَذَلْهُ خَزْدَلٌ
Conjunctive	فَتَكُنْ additive أَوْ: Alternative	Synonymous Repetition	يَا بُنَيَّ

﴿يَبْنَى أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَى مَا أَصَابَكَ إِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ﴾ (سورة لقمان: الآية: ١٧).

"17 O my son! Offer prayer perfectly enjoins on people all that is good and forbid them from all that is evil and bear with patience whatever befalls you" (Yusuf, 1987:205).

This verse focuses on the importance of prayer when Luqman recommends his son to pray, enjoy good and forbid wrong and having the strength against problems. The first thing that attracts the reader in this verse is its rhythm led by using short sentences. Also, using four imperative sentences at the beginning of the sentences has helped the image significantly in addition to the use of the verbs "وأمر" and "واصبر" that have parallel rhyme with each other. Luqman advises his son to pray perfectly, enjoin good and prohibit evil and then recommends patience when dealing with people for this purpose and in all things. Here, Luqman, the wise man, ordered his son to establish prayer, enjoin good, forbid evil and be patient. See table (5).

Table (5): Grammatical and Lexical Cohesive Devices

Grammatical devices		Lexical devices	
Reference:	أَصَابَكَ objective pronoun كَ objective pronoun refers to the son	Synonym	عَزَمَ، الصَّلَاةَ
Conjunctive	وَأَنَّهُ، وَأْمُرْ، وَاصْبِرْ Additive	Repetition	يَا بُنَيَّ

﴿وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ﴾ (سورة لقمان: الآية: ١٨).

"18. Do not be arrogant, do not be boastful" (Yusuf, 1987:205).

Luqman al-Hakeem has advised his son not to stay away from people and not to walk on the earth proudly. In the first sentence, there has been used "وَلَا تُصَعِّرْ خَدَّكَ". In fact, the meaning of "خد" is not "the cheek" and the forehead but it means the face. Therefore, the lexical allegory in the Quran is the partial validity. In the statement "وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا", the word "مَرَحًا" denoted the peacock. So, in this word, there is also the lexical metaphor of Qur'an with the essential (requisite) interest. Linguistically,

the phenomenon of the metaphor is the result of the semantic proximity. So, the wise man gives a moral lesson to his son by saying do not treat people with arrogance, nor walk proudly on earth. Allah does not love the arrogant. The grammatical and lexical cohesive devices that can be found: reference, additive and repetition. See table (6).

Table (6): Grammatical and Lexical Cohesive Devices

Grammatical devises		Lexical devises	
Reference:	الإنسانَ refers to مُخْتَالٍ فَخُور الإنسانَ refers to كَ		
Conjunctive	Additive: و. and	Repetition	وَلَا

﴿وَأَقْصِدْ فِي مَشْيِكَ وَأَعْضُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ﴾ (سورة لقمان: الآية:

١٨).

"19. And be moderate (or show no insolence) in your walking and lower your voice. Verily, the harshest of all voices is the braying of the asses" (Yusuf,1987:205).

Luqman is advising his son to walk in respective ways, he continues to advise his son saying: have a reasonable lifestyle, keep your voice low (be humble, and bring down your voice). He resembles the loud and rough sounds to the sound of donkeys. See table (7).

Table (7): Grammatical and Lexical Cohesive Devices

Grammatical devises		Lexical devises	
Reference:	صَوْتِكَ, مَشْيِكَ objective pronoun refers to الإنسانَ		
Conjunctive	Causal لصوتك. So Additive وَاغْضُضْ Additive for emphasis إِنَّ	Repetition	الْأَصْوَاتِ لَصَوْتُكَ، صَوْتِكَ

7. Discussion and Conclusions:

The present study attempts to answer the following questions:

1. What types of cohesive devices are used in Luqman's testaments?
2. Are there any variations in the density of using cohesive devices in this testament?
3. How do cohesive devices contribute to creating and understanding the meanings of the selected data?

To answer the first question, the study concluded that in Luqman's testaments some cohesive devices were more preferred than some others for a variety of reasons. As for conjunctive cohesion, Arabic texts are found to use additives more than English does. The high occurrence of these devices, especially additive (and) (و), are due to the trend of Arabic towards coordination. Lexical repetition is used more in Arabic than in English it is necessary to mention that this study attempted to shed light on some of the main patterns of cohesion, also, for emphases.

The answer of the second question is that there were variations in the density of using cohesive devices in these testaments. All methods such as

repetition, rhyme, vocative, termination, emphasis and assimilation have been used to convey the meaning to the readers to be clear.

The answer of the third question clarifies the use of repetition element, especially in such verses to indicate the importance of this issue. As a result, by the use of these selections, meanings are illustrated in a beautiful frame that attracts the readers. Therefore, receivers can clearly comprehend it in their mind and influence can lead human beings to excellent knowledge. For example, the use of (يَا بُنَيَّ) i.e. vocative, it indicates calm and polite of treatment. Also, the use of the letters "R" that indicates repetition and mobility and the use of the letter "L" is to convey the concept of connection.

In addition to the above illustrations, the following conclusions can be found in the text testament of Luqman.

1. Lexical meaning found in Surat Luqman is synonymy, of discourse meaning, since the data analyzed in the form of text discourse meaning not utterances.
2. The components of cohesion, such as anaphora, can be found almost in all of the verses, conjunction, substitution, and lexical discourse.
3. Arabic texts have more grammatical cohesive devices than English text besides; conjunction and references have more incidences in Arabic text unlike ellipsis and substitution, which are more in English.
4. The characteristics of the Glorious Quran represent authenticate and rhetoric style.
5. The relation between the Quranic verses via the function of various cohesive devices gives the semantic relationships to the whole texts testament.

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