

كشف المعاني المتعددة لأدوات الربط في سورة البقرة: دراسة تحليلية دلالية

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الملخص

تهدف هذه الدراسة إلى دراسة أدوات الربط المستخدمة في سورة البقرة، أولى سور القرآن الكريم. تُستخدم هذه الأدوات، بما في ذلك حروف العطف والضمائر والحذف والتكرار المعجمي، كأدوات ربط لربط الكلمات والعبارات والجمل وفهم معاني آيات السورة بشكل أفضل. جُمعت بيانات الدراسة وحللت من خلال اعتماد ثلاثة تفاسير وثلاث ترجمات مختلفة لمعاني القرآن الكريم، وهي ترجمات صحيح إنترناشونال، ويوسف علي، وبيكثال، بالإضافة إلى تفاسير تفسير الجلالين، وتفسير ابن كثير، وتفسير القرطبي. تكشف نتائج الدراسة عن معاني جوهرية وتفسير واضحة عند استخدام أدوات الربط، مما يدل على تأثير كبير لهذه الأدوات على معنى السورة وتفسيرها. بالإضافة إلى ذلك، ونظرًا لعمق لغة القرآن الكريم وتعقيدها، تؤكد النتائج على أثر تحليل أدوات الترابط في عملية التفسير وإيصال المعنى. وقد اقترحت الدراسة بعض التوصيات التي ينبغي أخذها في الاعتبار.

الكلمات المفتاحية: الترابط، أدوات الربط، التفسير، المعنى، سورة البقرة.

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Unveiling the Multifaceted Meanings of Cohesive Devices in Surat Al-Baqarah: A Semantic-Analytical Study

Abstract

This study aims to investigate the cohesive devices employed in Surat Al-Baqarah, the first chapter of the Holy Qur'an. These devices, which include conjunctions, pronouns, ellipsis, and lexical repetition, serve as connectors linking words, phrases, and sentences to enhance the understanding of the Sura's verses. Data were collected and analyzed using three classical exegeses—Tafsir Al-Jalalayn, Tafsir Ibn Kathir, and Tafsir Al-Qurtubi—alongside three modern English translations of the Qur'an: Sahih International, Yusuf Ali, and Pickthall. The findings reveal that cohesive devices play a crucial role in revealing substantive meanings and precise interpretations, significantly influencing both the meaning and exegesis of the Sura. Furthermore, given the depth and sophistication of the Qur'anic language, the results emphasize the importance of analyzing cohesive devices in the processes of interpretation and meaning conveyance. The study concludes with practical recommendations for future research and exegetical practice.

Keywords: Cohesion, Cohesive Devices, Exegesis, Meaning, Surat Al-Baqarah.

Introduction:

Cohesive devices are parts of syntactic elements that link words, phrases, and sentences to integrate different components within a text. The use of cohesive devices leads to create a more unified text and better consistent and coherent fabric. The objective of this study is to examine the different types of cohesive devices that are employed in the Holy Quran, particularly in Surat Al-Baqarah. Such cohesive devices can effectively enhance the significance and coherence of the text to become more evident and unified. The study aims to explore the roles of these devices and unveil their significant meanings associated with the context of verses (Ayat) in the Sura.

Cohesive devices have been identified by many researchers using different definitions, which include discourse connectives, discourse markers, pragmatic markers, and sentence connectives. These definitions with the methods applied facilitate the establishment of discourse topic boundaries and generate meaningful relationships between different sections of the text, promoting continuity and linking ideas and topics. Various methods such as references, conjunctions and substitutions are used to link sentences in a text. The role played by the cohesive devices is necessary for establishing textual relationships so that many expressions in a text can be conveyed with a variety of meanings based on the cohesive devices. Coherence was defined by Halliday and Hassan (1980) as the use of language and extra-linguistic constituents that help establish connections between different parts of a text. Several cohesive devices like reference, substitution, ellipsis, and conjunction, which contribute to the creation of a coherent text were found.

Schiffirn (1987) pointed out that discourse markers achieve the objective of marking out the border lines between several conversational areas. They play an essential role in shaping the pragmatic characteristics of the discourse. Al-Saudi and Al-Rawajfeh (2021) employed the aforementioned cohesive devices, explicitly

labelling them as cohesive devices inside the Holy Quran. They indicated that this term, which has been used recently, refers to any ordinary word, phrase, clause, sentence, or particle. It can also establish a specific connection between the preceding and following sentence, phrase, or word.

Cohesion, as defined by Halliday and Hassan (1980), refers to the establishment of semantic connections between linguistic and extra-linguistic elements in a text and its context. This serves to maintain the coherence of the text by creating meaningful relationships between its many components. According to Halliday (1994), coherence is 'the resources used to create connections in a discourse that go beyond grammatical structure' (p. 309). Additionally, De Beaugrande and Dressler (1981) argue that cohesiveness refers to how the components of the text's surface structure, such as phrases, sentences, and clauses, are linked together in a specific order. Coherence is also regarded as a means by which statements are linguistically linked to produce coherent texts (Leech (2001).

Moreover, Johnstone (2002) referred to cohesion as the process by which phrases and sentences are linked together in a text by using different internal cohesive devices. Such elements include reference, conjunctions, and substitution, which allow the recipients of a text to create connections between different parts of the text and merge them. Cohesion is referred to as utilizing clear and explicit structures, words, phrases, or sentences, which aid in interpreting practical concepts in a text. Cohesion involves "connecting ideas with themes and issues included in the text" (Graesser et al. (2004: 193). Lexical cohesion refers to the connections in meaning between words and phrases in a text, content words and their interconnections in particular (Partridge, 2012: 117).

Hence, cohesive devices are used to connect and combine two sentences, phrases, or words in discourse, thereby influencing their meanings by adding distinct

nuances to the text. In addition, cohesive devices are crucial semantic features that enable textual interactions to convey a range of meanings and nuances to the phrase and its constituents. In addition, cohesive devices encompass not just discourse markers or cohesive devices recognized by researchers, but also phrases or sentences that transmit many meanings inside the text (Al-Saudi & Al-Rawajfeh, 2021).

The reason behind choosing the Holy Quran in this study is due to its recognition universally as a linguistic, religious, and rhetorical Holy Book, with a deep impact on the structure and usage of Arabic language. Its accurate pattern and unparalleled use of cohesive devices make it a prime text for exploring linguistic cohesion. Having analyzed the verses of the Holy Qur'an provides better understanding of Arabic linguistics and the way its language expresses complex religious and moral messages. Additionally, Surat Al-Baqarah was selected as it provides a rich and diverse text for a wide range of cohesive devices to be analyzed. Many different themes have also been addressed in the Sura, including faith, legislation, guidance, and morality, which establish the functions of cohesive devices and foundational Islamic principles.

Kiraz (2001) asserts that Arabic is the language, which is characterised by a robust structure and extensive derivation. A comprehensive understanding of the Arabic language necessitates the examination of its linguistic components at every level. Therefore, this study aims to identify and understand the cohesive devices used in Surat Al-Baqarah in the Holy Qur'an. It also intends to examine the devices that have produced a collection of interpretations and transmitted meanings in this Sura. The study also aims to find the intended meaning in the text and the connection between cohesive devices with similar lexical elements in the verses.

The significance of the study appears in the analysis of the cohesive devices used in Surat Al-Baqarah by contributing to the field of linguistics and affecting the study of Arabic discourse. Investigating linguistic features and creative techniques in

the Holy Quran can significantly appreciate conveying the meanings of the Quranic verses, which can provide the readers with a significant understanding of the interpretative approaches employed by of the Holy Qur'an.

Limitations:

The single limitation of this study is its focus on the first Chapter of Surat Al-Baqarah. Future studies could widen the scope of other chapters of the sura and the Holy Qur'an, to provide more comprehensive analyses of cohesive devices across the Holy Qur'an.

Literature Review:

Since the 1960s, linguistics concentrated mostly on the study of coherent devices. Many studies have investigated several kinds of cohesive devices. Such devices call for lexical, grammatical, and conversational indicators. While grammatical cohesive devices comprise pronouns, conjunctions, and ellipses, lexical cohesive devices include synonyms, antonyms, and hyponyms; therefore, discourse markers include phrases that signal connections between sentences and paragraphs. Cohesive devices are also linguistic elements that can help to link several elements of a text and improve its coherence and understanding. In the Holy Qur'an, cohesive devices especially help to concisely and effectively express complex theological ideas and themes.

Several studies have been conducted to determine the types of cohesive devices applied in Arabic discourse. Othman et al., (2024), investigate the demonstrative noun Referral in Surat Al-Anbiya'a and its effect on the comprehension of the Sura. The study discusses the importance of cohesion, Referral textual syntax, in particular and examining the impact of textual cohesion methods on understanding the text. The study concluded that demonstrative nouns act as internal and textual links, and that they establish links to distant and nearby elements in Surat Al-Anbiya',

functioning as referring and linking elements. Much special attention in this study has been paid to distinguish and analyze the cohesive devices utilized in Surat Al-Baqarah This.

Moreover, according to Halliday and Hasan, (1976) and Halliday and Matthiessen, (2014), cohesion has been thoroughly investigated as a basic element of discourse analysis, which is language-related structures applied to link phrases, sentences, and texts. Much research in the area of Arabic linguistics has examined cohesive devices. For example, Al-Khawalda and Al-Omary (2018), investigated the use of cohesive devices in academic writing in Arabic. Al-Khawalda (2013) also examined cohesive devices and their lexical and grammatical usage in Arabic news articles. These studies and many more such as (Al-Jamal, 2017; Al-Fawzan, 2016; Al-Khawaldeh, 2015) identified the significance of cohesive devices in enhancing Arabic argument's logical coherence.

Al-Bargi (2018), for instance, explored the rhetorical devices employed in the Holy Qur'an and the cohesive devices' impact on persuasive discourse, showing the importance of understanding the Holy Qur'an and its deep implications and interpretations. Further, other studies (Abdel-Raheem, 2019; Al-Rawi, 2015) emphasized the stylistic and syntactic features of the Holy Qur'an and their impact on expressing the meaning. The use of repetition in the Holy Qur'an was also investigated by Al-Jallad (2014), who emphasized the functions of repetition in expressing sense.

Additionally, translating the meaning of the Holy Qur'an and its commentaries rely to a great extent on the use of cohesive devices, so that a reliable and accurate interpretation of the text can be maintained. These cohesive devices, including conjunctions, reference, ellipsis, and lexical repetition, can connect different verses in the Sura, clarifying sense relations between numerous textual notions. Besides, without a thorough understanding of cohesive devices, the accurate translation and

informative interpretation of the Holy Qur'an can be complicated. However, analyzing cohesive devices used particularly in Surat Al-Baqarah leads to understand their meanings and interpretations, and clarify their structure and functions.

More accurate translations of the meanings of Surat Al-Baqarah and its interpretations are associated with the integration of exegeses and translation into methodology. As researchers have recently become more interested in studying discourse analysis and their applications used in the Holy Qur'an, many studies have been conducted to analyze the Quranic discourse in English. For instance, Al-Saudi and Al-Rawajfeh (2021), Al-Marayat et al. (2019), and Al-Rawajfeh et al. (2024) conducted their studies with reference to cohesive devices in the Holy Qur'an. The results of their studies showed the impact of using cohesive devices on the structure and sense relations as well as their functions in the Holy Qur'an, which inspires the researcher to study cohesive devices used in Surat Al-Baqarah.

In addition, Surat Al-Baqarah, as the longest Chapter, (286 verses), and the most comprehensive and outstanding Sura in the Holy Qur'an, is a Medini Sura that deals with different topics, like faith, morality, history, law, and spirituality. The purpose of the Holy Qur'an and its significance of guidance are stated in the opening Sura, followed by the former prophets and their communities' stories, such as Adam, Abraham, Moses, and Jesus, and their message of tawhid. It also allocates the basic principles of Islamic Sharia, which encompass praying, fasting, giving charity (*Zakat*), and performing pilgrimage to Mecca. Surat Al-Baqarah ends up with a call to *Taqwa*, that is fear of God, and the promise of rewarding those who follow the right path and punishing those who go astray. Not only is Surat Al-Baqarah significant and critical in its depth and rich content, but also in its length and discourse.

Methodology:

A qualitative approach was employed in this study to collect data from Surat Al-Baqarah, the longest Surah in the Holy Qur'an, comprising 286 verses divided into nearly three chapters. Analyzing data concentrates on the first chapter (the first 141 verses, in particular), where the researcher has used the discourse analysis approach to identify various types of cohesive devices and their roles in improving meaning and cohesion of the selected verses. The study identified and categorized cohesive devices by adopting Halliday and Hasan's classification of cohesion into reference, substitution, ellipsis, conjunction, and lexical cohesion. Further, the researcher applied three translations of the meanings of the Holy Qur'an and three exegeses as main resources to analyze the cohesive devices in Surat Al-Baqarah:

Translations: the following translations of the meanings of the Holy Qur'an are used in this study:

1. Sahih International: The language of this translation is clear and concise, and so it was selected due to its accuracy and readability. Further, English-speaking Muslims widely use this translation.
2. Yusuf Ali (2015): This translation, as one of the most prevalent among English-speaking readers, is famous for its aesthetic language, selected because it is culturally significant and used worldwide.
3. Pickthall: Another distinguished accurate translation that scholars and researchers consider as a reliable academic resource.

Exegeses: the following exegeses of the Holy Qur'an are used in this study:

1. *Tafsir Al-Jalalayn* (The Interpretation of Al-Jalalayn): This exegesis was chosen as it serves as a comprehensive Qur'anic-text coverage. It is also broadly valued and intelligible.

2. *Tafsir Ibn Kathir* (Ibn Kathir Interpretation): As one of the most valuable academic resources, this exegesis is a classic, renowned work, which is known for its historical significance and analytic depth.

3. *Tafsir Al-Qurtubi* (2006) (The Interpretation of Al-Qurtubi): This exegesis is recognized for its thorough interpretation and academic value. It widely covers the Qur'anic text.

These exegeses were used in this study to analyze the cohesive devices utilized in Surat Al-Baqarah. The study adopted these translations and exegeses as they can identify the functions of cohesive devices and better understand their meaning and interpretation. It is essential to combine these resources so that beneficial information of the meaning and interpretation of the Sura can be provided by conducting an extensive analysis of cohesive devices in Surat Al-Baqarah.

Data Analysis:

The objective of this study is to explore the cohesive devices used in Surat Al-Baqarah, the first chapter in particular, identifying their functions and their impact on text coherence and semantic deepness in the Quranic text. The aim of this study is to investigate the contribution of cohesive devices and the way they convey a consistent meaning accompanying several cohesive devices applied in the first chapter, such as conjunctions, substitution, reference, ellipsis and lexical cohesion. To enhance reliability, the analysis was examined using classical exegeses of the Holy Quran, ensuring reliability in the interpretation of cohesive devices. The reflexivity of the researcher was maintained by verifying interpretive decisions and supporting them with established linguistic and exegetic contexts.

The following section discusses the results of the study that show more comprehensive insights into the linguistic and literary features of Surat Al-Baqarah when using cohesive devices and their impact on the Arabic language. Below are

different verses (Ayat) in Surat Al-Baqarah that have been selected, showing the uses and functions of cohesive devices.

Discussion:

Based on the framework of Halliday and Hasan's Cohesion Theory (1976), the study discusses the cohesive devices used in Surat Al-Baqarah and demonstrate how reference and conjunction in the Surat contribute to coherence and thematic unity. The study also highlights how lexical and structural cohesion exemplifies the broader linguistic principles of textuality, such as reference, substitution, ellipsis, conjunction, and lexical cohesion.

The second verse in Surat Al-Baqarah says,

"ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ" (*Thelikal-kitābu lā rayba fihi, hudan lil-muttaqīn*)

"This is the Book; in it is guidance sure, without doubt, to those who fear Allah.(2)"

This is a powerful verse that reveals the evidence and reliability of the Holy Quran as a guidance source for those who fear Allah. This verse can be translated as "This is the Book about which there is no doubt, a guidance for those conscious of Allah" (The Holy Quran 2:2). The cohesive devices used in this verse imply various meanings correlated with each other, conveying a clear perception about the significance of the Holy Quran in Muslim lives. These phrases include (This is the Book, "ذَلِكَ الْكِتَابُ"), (without doubt فِيهِ لَا رَيْبَ), and (... in it is guidance for the righteous هُدًى لِّلْمُتَّقِينَ).

The verse also includes a number of cohesive devices that serve to establish a cohesive meaning and connect the two sections. One cohesive device is the use of the demonstrative pronoun "ذَلِكَ" (thēlika) in the phrase "This is the Book," which is the predicate used to glorify the Holy Quran. There is no dispute about it. When Allah Almighty said, "This is the Book, ذَلِكَ الْكِتَابُ", the meaning was completed by his saying (without a doubt in it, لَا رَيْبَ فِيهِ) or (no uncertainty), which indicates that

the Holy Quran is the book of absolute truth and certainty. However, if a reader pauses at the end of His saying (This Book is undoubted, *ذَلِكَ الْكِتَابُ لَا رَيْبَ*), the sentence here confirms the meaning that the Book of Allah does not come to falsehood, and at the beginning of the last sentence by His Almighty saying (in it is guidance for the righteous, *فِيهِ هُدًى لِّلْمُتَّقِينَ*). The pronoun is used to refer to the Holy Qur'an (the Book), which was founded to provide guidance to the devout. Moreover, the verse "in it is guidance sure, without a doubt" underscores the notion that the Holy Qur'an offers believers unambiguous guidance and eliminates any possibility of ambiguity or confusion.

The second part of the verse also employs the preposition "لِ" (*li*) in the phrase "*هُدًى لِّلْمُتَّقِينَ*" (*hudan lil-muttaqin*), which serves to link the two sections of the verse and suggests that the Quran's guidance is intended for those who are aware of or apprehensive of Allah. This phrase denotes "a guide for those who are aware of or afraid of Allah.", where *hudan* "*هُدًى*" is a term that indicates direction, instruction, or guidance. This Quranic term (*hudan*) is significant in that it is not only a set of rules and regulations, but also a source of guidance that directs those who seek it. This reveals that "guidance" as a term, includes moral and practical guidance in relation to implementing one's life associated with the will of Allah. Thus, this verse is considered as a source of inspiration and guidance, which involves the primary significance of the Holy Qur'an in Muslims' lives.

Verse (6) is the second example of using cohesive devices in Surat Al-Baqarah. This includes some cohesive devices with different functions and usage. Allah says:

﴿إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ (٦)﴾

"As for those who persist in disbelief, it is the same whether you warn them or not—they will never believe."

The verse points out that those who disbelieve in Allah and refuse the guidance of the Quran will never be in belief, regardless of the amount of warning or advice. This verse features the irrelevance of warning people who disbelieve in Allah and that they will never change in spite of being warned. This verse indicates that the pronoun "they", which refers to the clause "*those who persist in disbelief*", is a cohesive device used as a subordinate conjunction to connect the end of the sentence with the clause starting the verse.

This verse has different types of cohesive devices, which are able to connect ideas and convey the meaning of the verse. The verse include the pronoun "they" and the clause "whether you warn them or not," functioning as concessive conjunctions, serving as a clear reference to disbelievers, and keeping up the flow of the verses in the Sura, where the verse structure is enhanced by using these devices. Further, another cohesive device used in this verse is the clause "*whether you warn them or not*", which reveals a reference known as a subordinate conjunction "(*sawa'on*) سَوَاءً" (*whether*), which functions as concession or contrast, indicating the unchanged response of those who keep on disbelieving, regardless of advising or warning them.

Moreover, relative pronouns are cohesive devices that link two simple sentences to form a complex sentence. Surat Al-Baqarah includes many relative pronouns that almost appear in every verse. For example, "الَّذِي" (al-lathee) and "الَّذِينَ" (al-latheena) meaning (Who), are mostly used frequently in the Surah. Below are a few instances on the use relative pronouns in Surat Al-Baqarah:

1. Al-Baqarah, Verse 7: "الَّذِينَ كَفَرُوا" (al-latheena kafaroo) "Those who disbelieved"
2. Surah Al-Baqarah, Verse 10: "الَّذِينَ يَشْتَرُونَ الضَّلَالَةَ" (al-latheena yashtaroon ad-dalalata) "Those who purchase error"
3. Al-Baqarah, Verse 12: "الَّذِينَ كَفَرُوا" (al-latheena kafaroo) "Those who disbelieved"

4.Al-Baqarah, Verse 21: "الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُوا رَبِّهِمْ" (al-latheena yazunnoona annahum mulaqoo rabbihim) "Those who think they will meet their Lord"

5.Al-Baqarah, Verse 24: "الَّذِينَ يَتْلُونَ الْكِتَابَ" (al-latheena yatloonal-kitaba) "Those who recite the Scripture."

These verses (Ayat) lay emphasis on using the relative pronoun "الَّذِينَ" (al-latheena) associated with a group of people's attributes, actions, or beliefs. Such a relative pronoun in these verses serve to connect the descriptions or attributes with the individuals being referred to, adding cohesion and clarity to the text.

Another example of the use of cohesive devices is shown in the following two verses (11) and (12):

﴿وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ (١١)، أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِنْ لَا يَشْعُرُونَ (١٢)﴾

"When they are told, "Do not spread corruption on the earth," they reply, "We are only reformers." (11), Indeed, it is they who are the corruptors, but they do not perceive it (12)."

These verses demonstrate the use of cohesive devices to create coherence and connect ideas within the text. They include several cohesive devices used to link the different parts of the verses and convey the meaning effectively. First, there is the use of the conjunction "Wa" (and) to link the initial clause "When it is said to them: 'Do not spread corruption on the earth'" to the subsequent clause "they say: 'We are only reformers.'" This conjunction serves to connect these two clauses, indicating a relationship between them. Further, the conjunction "Wa'Etha" (when) at the beginning of verse (11) links it with the preceding context, indicating a cause-and-effect relationship.

On the other hand, the cohesive device of repetition is used in the verses. The sentence "We are only reformers" is repeated verbatim from what the people say in

response to being told not to spread corruption. This repetition reinforces the idea that the people are using this sentence as a smokescreen to hide their true intentions of spreading corruption. Moreover, the repetition of the pronoun "هُم" (they) in both verses (11) and (12) helps maintain coherence by referring to the same group of people mentioned earlier. There is also the use of the pronoun "it" in the phrase "they do not perceive it." This pronoun refers back to the corruption being spread and helps to tie together the different parts of the verse by indicating what the people are not perceiving.

Another device used here is the negation particle "لَا" (La: not), which is used in both verses (11) and (12) to create a contrast between the command to avoid corruption and the response of the people. There is also the use of the contrastive conjunction "وَلَكِنْ" (Wa-Lakin: but) in verse (12), which introduces a contrasting statement that opposes the claim made by the people in verse (11). It highlights the difference between their self-perception and the reality of their actions. Overall, these cohesive devices help maintain the logical flow of ideas and provide a coherent narrative within the given verses.

Another example is verse (20), in which several cohesive devices appear to connect different ideas and create coherence. Allah says:

﴿يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَارَهُمْ كُلَّمَا أَضَاءَ لَهُمْ مَشَوْا فِيهِ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَرِهِمْ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾ (٢٠)

"It is as if the lightning were about to snatch away their sight. Whenever lightning strikes, they walk in its light, but when darkness covers them, they stand still. Had Allah willed, He could have taken away their hearing and sight. Surely Allah is Most Capable of everything (20)".

This verse demonstrates several cohesive devices that contribute to its coherence and flow. The use of repetition is evident through the repeated verbs "أَضَاءَ" (illuminated) and "أَظْلَمَ" (darkened), creating a contrast and emphasizing the

alternating states experienced by the people. Further, the repetition of the words "lightning" and "sight" reinforces the connection between the visual imagery of the lightning and the people's sight. It creates cohesion by echoing key elements within the verse. Pronoun reference is also employed with the use of pronouns "they", "them" and "their", which refer to a specific group of people being described in this verse, connecting the actions described in the verse to the individuals experiencing them. They help to maintain coherence by referring to the same group throughout the passage describing their state of affairs in such a situation. The conjunction "وَ" (and) is utilized to link the actions of illumination, walking, darkness, and standing up, presenting them as a sequence of events.

A conditional conjunction is also used in the phrase "وَلَوْ شَاءَ اللَّهُ" "Had Allah willed" to introduce a conditional clause, indicating a hypothetical condition. This cohesive device helps to convey the idea that Allah possesses complete power and control over all aspects of creation. Finally, the use of temporal conjunction "whenever" and "but when" establishes a temporal relationship between the actions of the people. It signifies that when lightning strikes, they walk in its light, but when darkness covers them, they come to a standstill. This cohesive device helps to connect the contrasting behaviors exhibited by the people. As seen, these cohesive devices work together to establish logical connections, enhancing the coherence and understanding of the verse. By using them, the verse effectively conveys the contrast in the behavior of the people during moments of light and darkness, and it emphasizes the power and capability of Allah.

A further instant of using cohesive devices is shown in verse (21). Allah says:

﴿يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ (٢١)﴾

"O mankind, worship your Lord, who created you and those before you, that you may become righteous (21).

This verse exhibits several cohesive devices that contribute to its cohesion and coherence. Firstly, the vocative expression "O mankind" directly addresses the intended audience, creating a sense of inclusiveness and establishing a connection with the readers or listeners. The use of the possessive pronoun "your" also links the concept of worship to the individuals being addressed, emphasizing personal and individual responsibility. Reference is employed through the relative pronoun "who," referring back to "your Lord," thus maintaining a clear connection between the object of worship and the entity being referred to.

The use of the coordinating conjunction "and" serves to connect the two clauses "who created you" and "those before you," which indicates a continuity and emphasizes the shared origin and connection between past and present generations. This conjunction also establishes a logical progression in the verse, emphasizing the divine act of creation and highlighting the significance of worship. Besides, the subordinating conjunction "that" introduces a purpose clause, expressing the intended outcome or objective of the act of worship. It indicates that worshipping the Lord, who created mankind and those before them, is intended to lead to righteousness. It has been realized that these cohesive devices, including the vocative expression, possessive, pronoun, reference, conjunctions, and purpose clause, work together to create a cohesive and coherent verse, conveying the message of worship and the purpose of attaining righteousness.

The following verse comprises a variety of cohesive devices that help maintain the flow of ideas and concepts in the previous verses with this verse, connecting the elements and reinforcing the message of seeking help through patience and prayer:

﴿وَأَسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ: وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ (45)﴾

"And seek help through patience and prayer. Indeed, it is a burden except for humble." (The Holy Qur'an 2:45)

Conjunctions can be noticed as the first cohesive device and used repeatedly in this verse. Conjunctions are used in the Holy Qur'an to link ideas and concepts together and to indicate relationships between different parts of the text. In this verse (45), the conjunction "و / and" is used to link two ideas together. This verse includes the coordinate conjunction "wa / و" (and), which is used to link two elements in the verse, patience (الصبر *Assabre*) and prayer (الصلوة *Assalat*). This coordinator links the previous verse (44) with verse (45) to express unity between the two verses. It is also used in the phrase (*Wa-innaha*), which refers to the words patience and prayer, emphasizing the significance of these words for humble Muslims, urging them to consider the teachings of the Holy Qur'an.

The phrase "إِنَّهَا" (*innaha*, indeed, it is) serves as a cohesive device that refers to both concepts, patience and prayer, mentioned in the previous verse. The phrase "*innaha*" consists of two elements: "إِنَّ" (*inna*), an emphatic particle that means "indeed" or "verily," and "هَا" (*ha*), a pronoun referring to patience and prayer in this verse. This cohesive device features the significance of patience and prayer in Islam. This cohesive device is further modified by the phrase "إِلَّا عَلَى الْخَاشِعِينَ" (*illa 'ala al-khashi'een*), meaning "except for the humble," which entails that greatness of patience and prayer attributes mainly to those who have obedience.

The cohesive device "إِلَّا" (*illa*) in this verse conveys the meaning of "except" or "but," which indicates requiring a special condition or exception to previous phrase. The function of this conjunction is a contrast or exception, which indicates that a specific group of people, (*al-khashi'een*), is completely applicable. The phrase, "except for the humble" "إِلَّا عَلَى الْخَاشِعِينَ" that describes greatness or significance of "the humble" or "those who fear Allah" (*al-khashi'een*).

Another cohesive device used repeatedly in Surat Al-Baqarah is "وَإِذْ" (*wa-ith*), which plays a key role in creating continuation and coherence in the sura, and it

spans many times from verse 30 to verse 141 in the first chapter. This device combines "و" (and) and "إِذْ" (when) to connect various parts of the narrative, referring to past events and conversations. The device (*wa-ith*) "وَإِذْ" is used to maintain a coherent flow through connecting events in different times, enhancing the narration by conveying the interrelation of divine guidance and human actions. For example, Allah says:

﴿وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ﴾ [127]

[127] - *Wa-ith yarfa'ou Ibraheemul qawaa'Eda minal-bayti wa-Esmaa'Elu rabbana taqabbal minna innaka antas-samee'Ol aleem*

In this verse (127), *wa-ith* "وَإِذْ" is used to describe Prophet Abraham's tests, prayers, and building of the Kaaba. The use of this device indicates the Prophet Abraham's dedication to emphasize the holiness of the House, Kaaba, as a place of worship and safety. Using this device "وَإِذْ" (*wa-idh*) in Surat Al-Baqarah helps to link significant historical events, demonstrating sequential and narrative connections that maintain coherence through the relationship between religious tasks, historical chronicles, and divine guidance. The strategy of cohesion strengthens the Surah's thematic unity, showing a smooth connection with past obligations and present duties throughout time, and highlighting the connection of divine guidance.

Another example of using this device is the following verse:

﴿[84] وَإِذْ أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ دِمَاءَكُمْ وَلَا تُخْرِجُونَ أَنْفُسَكُمْ مِنْ دِيَارِكُمْ ثُمَّ أَقْرَرْتُمْ وَأَنْتُمْ تَشْهَدُونَ﴾

Wa-ith akhathnā mīthāqakum lā tasfikūna dimā'akum walā tukhrijūna anfusakum min diyārikum thumma aqrartum wa antum tash-hadūn

"And when We took your covenant: 'You shall not shed your own blood, nor expel one another from your homes.' Then you affirmed it while you bore witness." (Surat Al-Baqarah, 2:84)

Wa-ith "وَإِذْ" is used in this verse as a cohesive device that connects a previously-mentioned event in the preceding verses. This verse implies the covenant (*mīthāqakum*) "مِيثَاقُكُمْ" made between Allah and the Children of Israel, who are required not to shed their blood or to expel one another from their homes. Using *Wa-ith* "وَإِذْ" reports the listeners are reminded of the covenant in which Allah makes certain promises and requires certain behaviour from them in return. The verse showed that the pronouns are also used as cohesive devices, which include *mīthāqakum* "مِيثَاقُكُمْ" (your covenant), *dimā'akum* "دِمَاءُكُمْ" (your blood), and *anfusakum* "أَنْفُسُكُمْ" (yourselves), combined with the preceding discussion concerning the obligations of Children of Israel.

Moreover, lexical repetition, which is referred to as lexical cohesion, is a cohesive device that comprises repeating vocabulary or terms related to certain verse or text. Repetition can create and maintain connections between different parts of the text. The following are three examples cited in Surat Al-Baqarah using lexical repetition, which serves as general cohesion:

1. Al-Baqarah Surah, 2:7: "خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى أَبْصَارِهِمْ" (*khatama Allahu 'ala qulubihim wa 'ala sam'Eihim wa 'ala absarihim*) "Allah has set a seal upon their hearts and upon their hearing and upon their vision."

This verse shows the complete sealing effect of Allah by repeating the preposition "upon / عَلَى" (*Ala*) before the nouns hearts "قُلُوبِهِمْ" (*qulubihim*), hearing "سَمْعِهِمْ" (*sam'ihim*), and vision "أَبْصَارِهِمْ" (*abSarihim*).

2. Al-Baqarah Surah, Verse 2:10: "فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا" (*fi qulubihim maradhun fazadahumu Allahu maradan*) "In their hearts is disease, so Allah has increased their disease."

The words "مَرَضٌ" (*maradhun*) and (*maradhan*) have the same meaning, disease. Both words are repeated in in this verse to signal the presence and increase of the disease within their hearts.

3. Al-Baqarah Surah, Verses (31-32): وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ: (31) قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ (32)

"He taught Adam the names of all things, then He presented them to the angels and said, "Tell Me the names of these, if what you say is true?" They replied, "Glory be to You! We have no knowledge except what You have taught us. You are truly the All-Knowing, All-Wise."

These verses (2:31-32), include two different words used repeatedly, which are عَلَّمَ (*Allama*), meaning "He taught", and الْأَسْمَاءَ (*Al-asmaa'a*), meaning "the names". The first word (*Allama*) is used three times in the verses with two different forms, (*Allama*) and (*Allamtana*), which are verbs, and (*Elma*), which is a noun. These verbs demonstrate the act of teaching Adam the names of all things by Allah, and express the angels' knowledge, which is limited to what Allah taught them. The verbs' repetition reveals the divine concept of teaching and knowledge, which emphasizes Allah's knowledge that establishes His wisdom, granting Adam an honored position as being taught by Allah.

The second word repeated twice in verse (2:31) is "الْأَسْمَاءَ", the names", which indicates that Allah endowed Adam with knowledge, naming all things, which is a gift not given to angels. Then Allah addresses the angels after presenting the names, asking them to tell Him the names of all. Such a repetition shows the significance of knowledge of names as a gift from Allah to Adam, which symbolizes his superior capability of knowing the names of all things. This also draws attention to the significant role of seeking knowledge to improve the social norms and values. Therefore, these examples show how lexical repetition in Surat Al-Baqarah

reinforces key concepts, emphasizes important themes, and enhances the overall coherence of the text. The repetitive use of specific words or phrases consolidates ideas, creates a rhythmic flow, and strengthen the impact of the message conveyed in the Sura.

Ellipsis, however, is another type of cohesive devices, which is concerned with omitting words or phrases inferred from the context. Ellipsis is utilized to avoid repetition enhance the flow of the text, and at the same time maintain clarity. Despite not being extensively used, ellipsis is featured in Surat Al-Baqarah as shown in the following examples:

1. Verse 2:4 "وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ" (And those who believe in what has been revealed to you and what was revealed before you, and they are certain of the Hereafter.)

This verse has ellipsis in the phrase "بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ" (in what was *revealed* to you and what was *revealed* before you). The use of ellipsis is shown by omitting the phrase "من الكتب والرسل" (of the books and prophets) after the phrases "ما أُنْزِلَ" (what has been/ was *revealed*) to avoid unnecessary repetition. The meaning of the words "books" and "prophets" can be inferred without stating the specific books or prophets clearly and by understanding context of the verse when interpreted.

2. ﴿يُخَادِعُونَ اللَّهَ وَالَّذِينَ ءَامَنُوا وَمَا يَخْدَعُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ﴾ Verse 2:9

"They deceive Allah and those who believe, but they deceive none except themselves, though they do not realize it."

This verse emphasizes the ellipsis after the phrase "وَمَا يَخْدَعُونَ" *wama yakhda'oona* (but they deceive none). The deleted element in this regard is "Allah and the believers" that can be understood from the preceding phrase; however, it is

not repeated. This cohesion helps to infer the object of the verb "deceive" without being repeated.

3.Verse 2:58: "وَأَذْكُرُوا إِذْ قُلْنَا آدْخُلُوا هَذِهِ الْقَرْيَةَ فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا وَادْخُلُوا الْبَابَ سُجَّدًا"

"And [recall] when We said, 'Enter this city and eat from it wherever you will in [ease and] abundance, and enter the gate bowing humbly."

The phrase "وَأَذْكُرُوا إِذْ قُلْنَا" (*Wa-udhkurū idh qulnā*) can be completed as "وَأَذْكُرُوا إِذْ قُلْنَا لَكُمْ" (*wa-udhkurū idh qulnā lakum*), meaning "And remember when We said to you." The omission of "to you" is implied from the context. These examples demonstrate how ellipsis is used in the Sura and how it enhances cohesion by avoiding the repetition of unnecessary elements, which can be easily deduced from the context, conveying the intended meaning in the text.

Discussion of the Results:

Based on the above discussion of the cohesive devices used in the first chapter of Surat Al-Baqarah, the following subsections highlight the results of the discussion presented above.

Grammatical Cohesion:

The discussion above identified the frequent usage of grammatical cohesion stated in Surat Al-Baqarah, mainly through conjunction, reference, and substitution. For example, the use of pronouns such as *feeh* (in it) in verse 2 (This is the Book; in it is guidance sure *ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ*) establishes a reference sequence that links verses within thematic contexts. Also, using the demonstrative pronoun, (*ذَلِكَ*, that), which links the verse with the preceding text, creates anaphoric reference, highlighting the Holy Quran as a divine guidebook. Additionally, conjunctions such as *wa* (and) and *fa* (then) are used effectively in every verse to maintain continuity and detail Fiqhi instructions and historical stories of the prophets. These grammatical

devices verify cohesion within the verses and across the Surah, linking its diverse themes of guidance and shariah.

Lexical Cohesion:

Lexical cohesion in Surat Al-Baqarah is shown by repetition of lexical elements. For example, the use of *taqwa* (piety) and *kufr* (disbelief) in verses like 2 (هدى للمتقين *hodal lil-mottaqin*) and 6 (إن الذين كفروا *innal-latheena kafaro*) features the significance of faith and refusal. Further, lexical terms used in verse 42 such as (الحق *al-haq*) (والباطل *al-batil*, truth and falsehood), add rhetorical meaning and emphasize central dichotomies. This strategy of lexical cohesion enhances the artistic influence and adds key messages of the Surah in the mind of the reader.

Thematic Cohesion:

Thematic cohesion is manifested in the Surah through smooth integration of stories, guidelines, and rhetorical transitions that feature the main themes of the Surah. Grammatical and lexical devices, like pronouns and conjunctions link diverse parts, which include Adam's story, the chronicles of the Children of Israel, and various themes of guidance and shariah. Such cohesive devices link historical insights to contemporary moral and shariah guidance, highlighting the persistence of the authority of the divine across generations. The results of the study indicate that cohesive devices used in Surat Al-Baqarah enhance the structure and unity of the multifaceted themes of the Surah, which are intricately connected into a unified and powerful discourse.

Conclusion and Recommendations:

This study is concerned with investigating the impact of using cohesive devices on the text coherence and semantic deepness in the Quranic text and their different functions conveyed in the Sura. The study revealed several findings supported by the discussion of the results, which state different types of cohesive devices extensively

used in Surat Al-Baqarah. Further, the results of the study pointed out that pronouns, conjunctions, reference, substitution, ellipsis, and lexical repetition are cohesive devices used as connectors, which help understand the relationships between the words, phrases, and sentences stated in the verses of the Sura. The study also demonstrates that cohesive devices have a significant impact on semantic depth and text coherence in the discourse of Surat Al-Baqarah, which involves some fundamental rhetorical and literary style.

Overall, this study substantiates the significance of cohesive devices in connecting the constituents within the sentence, and creating an in-text flow of topics, sense, transitions, and emphasis. It has been emphasized that culture, history, and linguistics, which are known as context factors, have an impact on the interpretation of the meanings and the richness of Quranic language, establishing a clear understanding of its language, structure, and meaning through delving into the discourse and rhetorical strategies of the Holy Qur'an.

Finally, the researcher suggested the following recommendations. Firstly, future studies can perform a more comprehensive and thorough analysis of cohesive devices in Surat Al-Baqarah. Future studies can also apply the techniques of corpus linguistics to examine the second chapter of Surat Al-Baqarah and a larger corpus of Qur'anic texts. Secondly, comparative analysis would be beneficial to using cohesive devices in the first chapter of Surat Al-Baqarah with other chapters of the Holy Qur'an or other Arabic literary works, which can create a clear understanding of the distinctive features and artistic choices in the Sura. Thirdly, future studies can integrate cognitive and discourse analysis to examine the cognitive processes involved in understanding the functions of Al-Baqarah's cohesive devices, which enable readers to establish meaning and draw elaboration within the text.

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