



## An Analysis of Textual Cohesive Devices in Surah AL-Nas: An Application of Halliday and Hasan's Text Coherence Theory

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### Abstract

The structure of the text of the Quran has always attracted the attention of researchers from every era. Today, this topic has found a special place in interdisciplinary studies, especially in the field of religious and Quranic knowledge. This study aims to analyze the textual coherence elements in Surah Al-Nas based on the theoretical foundations of textual coherence by Halliday and Hasan within the framework of textual linguistics. Therefore, I examine the textual coherence elements of Surah An-Nas based on the theoretical framework of research, using a descriptive-analytical and statistical method. I collect the research data from the Quran, reliable interpretive sources, and comprehensive software for Quranic interpretations. Through analysis, we have reached some results: the cohesive devices detected in Surah AL-Nas comprise grammatical elements like reference, ellipsis, substitution, coherence, and lexical components such as repetition, super-ordinate, synecdoche, hyponymy, and synonymy. The total count of cohesive devices in Surah AL-Nas amounts to 30. Among these, lexical devices prove to be more effective and contribute more significantly than grammatical cohesive devices to the coherence of textual segments in Surah AL-Nas. The cohesive devices of reference, repetition, and superordinate collectively account for 16.66% of the frequency, surpassing other elements and boasting the highest occurrence rate. Conversely, the usage of synecdoche is 2.77% less prominent compared to these cohesive devices.

**Keywords:** Cohesive Devices, Surah AL-Nas, linguistic text analysis, grammatical devices, lexical devices.



## تحليل الأدوات التماسكية النصية في سورة الناس: تطبيق نظرية هاليدي وحسن لتمامك النص

### المخلص

لطالما جذبت هيكلية نص القرآن انتباه الباحثين من كل عصر. واليوم، وجدت هذه القضية مكانة خاصة في الدراسات العلمية المتعددة التخصصات، خاصة في مجال العلوم الدينية والقرآنية. تهدف هذه الدراسة إلى تحليل عناصر تمامك النص في سورة الناس بناءً على الأسس النظرية لتمامك النص لهاليدي وحسن ضمن إطار اللغويات النصية. لذا، أقوم بتحليل عناصر تمامك النص في سورة الناس بناءً على الإطار النظري للبحث، باستخدام أسلوب وصفي تحليلي وإحصائي. أقوم بجمع بيانات البحث من القرآن الكريم، والمصادر التفسيرية الموثوقة، والبرمجيات الشاملة للتفسير القرآني. من خلال التحليل، توصلنا إلى بعض النتائج: تتألف الأدوات التماسكية النصية المكتشفة في سورة الناس من عناصر لغوية مثل الإشارة، والاختصار، والاستبدال، والتمامك، ومكونات معجمية مثل التكرار، والأعلى، والترادف، والتحويل، والمترادف. يبلغ إجمالي عدد الأجهزة الاستمرائية في سورة الناس 36. بين هذه العناصر، تثبت الأدوات المعجمية أكثر فعالية وتسهم بشكل أكبر من الأدوات التماسكية النصية اللغوية في تمامك الأجزاء النصية في سورة الناس. تُمثّل الأدوات التماسكية للإشارة، والتكرار، والأعلى معًا 16.66% من التردد، متفوقة على العناصر الأخرى وتتمتع بأعلى معدل حدوث. على النقيض، فإن استخدام (فرع رئيسي Superordinate) أقل بنسبة 2.77% بارزة مقارنة بتلك الأدوات التماسكية النصية.

### 1-Introduction

“ Cohesion is one factor that distinguishes text from a random collection of sentences” (Graddol, et al.,2005, p.225). Text whether spoken or written is a semantic and pragmatic unit, but a sentence is considered a grammatical unit (Quirk et al, 1985:1423). Cohesion refers to the use of linguistic devices that connect sentences and clauses (Cook, 2001, p. 151).

Textual coherence can be studied inter-sententially (between sentences) and intra-sententially (within a sentence). Inter-sentential coherence is a semantic relation that holds between the semantic properties depicted by one sentence and those of other sentences. Hence, the identification of the inter-sentential coherence relationship of one sentence (or more sentences) necessitates interpretations of other neighboring sentences in the text (Asher & Lascarides, 2003; Kehler, 2002). The text fails to cohere if inter-sentential relations between its constitutive sentences are not accommodated successfully. Intra-sentential relations, on the other hand, refer to connecting relations that “hold among elements of structure within grammatical units such as word, phrase, clause, or sentence” (Bublitz, 2011, p. 37). For Bublitz (2011,p. 37), “intra-sentential



relations are determined by phonological and grammatical rules and described as syntactic-semantic relations of valency, dependency, constituency, modification”. This is consistent with Goldberg’s (1995, p.2006) argument that grammatical construction bears semantic content. The grammatical construction, therefore, forms a source to accommodate intra-sentential coherence relations.

Although it has not been easy to determine what makes a text coherent, it is generally accepted that appropriateness is one of the measures contributing to the attainment of coherence. In the view of Alharbi (2021,p.12-13), “appropriateness in Quranic Arabic is a semantic relation that holds between lexical items that are directly related for the achievement of the pivotal theme of a given statement”. Thus, a text would be unacceptable, it does not achieve appropriateness. I.e. the lexical items constituting a sentence, and sentences constituting a text must be appropriately coherent. Otherwise, the text would be a collection of jumbled-up incomprehensible statements that hold no connection between each other.

For Halliday and Hasan (1976), intra-sentence relations and ties are distinguished from cohesion, as cohesion deals with relationships beyond the boundary of a sentence. It concerns text relations that contribute to text unity or texture.

1. After they had left home, it snowed.
2. They left home. Afterward, it snowed.

Example 1 has internal structural connectedness, but in example 2, the second sentence has a semantic relation to the preceding one expressed by the conjunction ‘Afterwards’, which is a cohesive tie.

Cohesive relations can extend over a long text that consists of very long sentences” (Halliday and Hasan,1976, p.294). The cohesive relation, which usually is anaphoric, is not always directly related to the preceding sentence but can be related to more distant units. A text may also be as short as a single-word utterance as in the case of “a road sign bearing the word DANGER” (Quirk et al, 1985, p. 1424).

Hellman (1995) maintains that a text is incomprehensible if it is incoherent. She also argues that coherence is one of the properties that constitute texts. Neubert and Shreve (1992, p. 94) define coherence as the ability of the text to have "an underlying logical structure that acts to guide the reader through the text”. For Levy (2003), coherence is a situation of events that are systematically connected.



Cohesion relates to the “semantic ties” within text whereby a tie is made when there is some dependent link between items that combine to create meaning. Halliday and Hasan (1976) identified five different types of cohesion: reference, substitution, ellipsis, conjunction, and lexical cohesion. In the five main types of cohesion, “the interpretation of a discourse element is dependent on another element that can be pointed out in discourse.” (Renkema, 1993, p. 40).

In this paper, the analysis of the inter-sentential-cohesive devices in surah AL-Nas will be based, as much as possible, on Halliday and Hasan’s model of grammar and lexical cohesive devices. However, since languages may differ in the type and proportion of cohesive devices used in different languages (Baker, 1992, p.206), careful attention will be paid to any such discrepancies between English and Arabic.

In what follows the short surah AL-Na will be analyzed to find out the main cohesive devices used in it.

## 2. Significance of the study

The significance of studying coherence in Surah Al-Nas lies in its profound implications for understanding the structure, message, and linguistic intricacies of the Quranic text. Analyzing coherence offers several important insights:

1. Understanding the Structural Integrity: Studying coherence in Surah Al-Nas provides insights into the structural integrity of the chapter, including its thematic progression, organization of ideas, and rhetorical strategies. This understanding helps illuminate the Quran's overarching message and narrative flow.
2. Contextual Interpretation: By examining coherence, scholars can uncover the underlying connections and contextual nuances within Surah Al-Nas, shedding light on its intended meanings and the socio-historical context in which it was revealed. This contextual interpretation enhances the comprehension and application of Quranic teachings.

## 3. The Aim of the Study



This study aims to investigate the coherence and linguistic features present in Surah Al-Nas of the Quran. This involves analyzing the thematic progression, rhetorical strategies, and linguistic devices employed within Surah ALnas. The study seeks to uncover the structural integrity and contextual nuances of Surah Al-Nas, thereby deepening our understanding of its message and significance within the broader context of the Quranic discourse. Additionally, it aims to contribute to the field of Quranic studies by providing insights into the coherence patterns and linguistic richness of this particular chapter, and by extension, enhancing scholarly appreciation and pedagogical approaches to the Quranic text.

## 4. Previous Studies

Various texts have been analyzed based on Halliday and Hasan's theory of textual coherence so far, including texts in English, Arabic, Chinese, and others. Muslims have long believed in the existence of coherence in the Quran and have analyzed it accordingly. Most Quranic scholars attribute the theory of coherence is Abd al-Qahir al-Jurjani. He has discussed the concept in his book "Structure of Thought and Structure of Language." (Jurjani,1978,p.44). The article of "Nemat Qazwini and others (1974)", has been concluded that despite the presence of differences in the ratio of higher-level factors between the original text and its translation, both texts exhibit significant coherence in terms of both syntactic and lexical elements. Van Dijk, T. A. (1977). Text and Context: Explorations in the Semantics and Pragmatics of Discourse. London: Longman. Van Dijk's work delves into the cognitive processes involved in text comprehension, including how readers construct mental representations of discourse coherence. Kintsch, W. (1988). The role of knowledge in discourse comprehension: A construction-integration model. Psychological Review. Kintsch proposes a construction-integration model that highlights the role of prior knowledge and memory structures in constructing coherent mental representations of text.

## 5- THEORETICAL FRAMEWORK OF THE STUDY

### 5-1 The Elements of Coherence



Coherence refers to the quality of being logical, consistent, and orderly in thought or expression. In various contexts such as writing, speaking, or even in the development of ideas, coherence is essential for clarity and understanding. Here are some elements that contribute to coherence:

## 5-1-1 Grammatical Coherence

The grammatical coherence of the text has three main forms: reference, substitution, and ellipses.

- **Reference**

Referencing cohesion functions to retrieve presupposed information in text and must be identifiable for it to be considered cohesive. In written text, referencing indicates how the writer introduces participants and keeps track of them throughout the text (Eggins 1994,p. 95). There are two general types of reference: exophoric referencing, which refers to information from the immediate context of a situation, and endophoric referencing, which refers to information that can be “retrieved” from within the text. It is this endophoric referencing that is the focus of cohesion theory. Endophoric referencing can be divided into two types: anaphoric, and cataphoric. Anaphoric refers to any reference that “points backward” to previously mentioned information in a text when the information needed for the interpretation is in the preceding portion of the text. Cataphoric refers to any reference that “points forward” to information that will be presented later in the text when the information needed for the interpretation is to be found in the part of the text that follows. For cohesion purposes, anaphoric referencing is the most relevant as it “provides a link with a preceding portion of the text” (Halliday and Hasan 1976,p. 51).

- **Substitution**

Salkie (1997) states that certain words in English contribute to cohesion by substituting for words that have been already used by means of the substitution cohesive relation. This relation resides mainly in the wording rather than in the meaning.

Substitution is the replacement of one item by another. See the following example:

A. Did you read the novel?

B. No, my brother did.

Unlike reference, substitution is a relation between linguistic items such as words or phrases. Reference is a semantic phenomenon; substitution, including ellipsis, is grammatical. Halliday and Hasan (1976: 90) believe that “since substitution is a grammatical relation [...] the substitute may function as a noun, as a verb, or as a clause”. Hence they distinguish three types of substitution: nominal, verbal, and clausal.

- **Ellipsis**

Like substitution, an ellipsis is a grammatical rather than semantic relationship, it expresses the grammatical relation between words, phrases, or clauses in a text. Ellipsis is said to be a special case of ‘substitution’, in which an item (or items) is substituted by zero (?- item). Though substitution and ellipsis are similar in their function as the linguistic link of cohesion, ellipsis differs in that it is “substitution by zero”.(Halliday and Hasan, 1976, p. 142). Ellipsis refers to a presupposed anaphoric item although the reference is not through a “place-marker” like in substitution. The presupposed item is understood through its structural link. As it is a structural link, ellipsis operates through nominal, verbal, and clausal levels. Halliday and Hasan further classify ellipsis in systemic linguistic terminology as deictic, enumerative, epithet, classifier, and qualifier.

Halliday and Hasan believe (1976) that although both substitution and ellipsis express the same relation between parts of a text, they should be treated separately because “they are two different kinds of structural mechanism, and hence show rather different patterns”. For them, the notion ‘ellipsis’ is [...] something ‘left unsaid’. There is no implication here that what is unsaid is not understood; on the contrary, ‘unsaid’ implies ‘but understood nevertheless’, and another way of referring to an ellipsis is in



fact as something understood, where understood is used in the special sense of ‘going without saying.....

## 5-1-2 Lexical Cohesion

Another type of cohesion, coacting with reference to create texture, is Lexical cohesion is the central device for making texts hang together experientially, defining the aboutness of a text. (Halliday and Hasan, 1976)

Lexical cohesion differs from the other cohesive elements in text in that it is non-grammatical. Lexical cohesion refers to the “cohesive effect achieved by the selection of vocabulary” (Ibid). The two basic categories of lexical cohesion are reiteration and collocation. Reiteration is a form of lexical cohesion that involves the repetition of a lexical item, at one end of the scale, the use of a general word to refer back to a lexical item, at the other end of the scale, several things between the use of a synonym, near-synonym, or superordinate (Halliday & Hasan, 1976, p.278). According to Hu Zhuanglin (1994), reiteration can be categorized into repetition, synonymy, hyponymy, super-ordinate, and synecdoche.

- **Repetition**

According to Badi`uzzaman, the repetitions in the Qur’an is important and necessary. He replied to those who said they are a defect: Consider the flashes of miraculousness in its repetitions, which are imagined to be a fault: since the Qur’an is both a book of invocation, a prayer, and summons, the repetition in it is desirable, indeed, it is essential and most eloquent. It is not a faulty imagination. For the mark of invocation is illumination through repetition; the mark of prayer is strengthening through repetition; the mark of command and summons is confirmation through repetition. The Qur’an is a founder. It is the basis of the Clear Religion and the foundation of the world of Islam. It changed human social life and is the answer to the repeated question of its various classes. Repetition is necessary for a founder in order to establish things. Repetition is necessary to corroborate them. Confirmation and repetition are necessary to emphasize them.







Also, it speaks of such mighty matters and minute truths that numerous repetitions are necessary in different forms in order to establish them in the heart of everyone. Nevertheless, they are apparently repetition, but in meaning each verse has numerous meanings, numerous benefits, and many aspects and levels. In each place. they are mentioned for different meanings, benefits, and purposes. (Nursi:2007)

- **Synonym**

A synonym is a word, morpheme, or phrase that means exactly or nearly the same as another word, morpheme, or phrase in a given language. For example, in the English language, the words begin, start, commence, and initiate are all synonyms of one another: they are synonymous. The standard test for synonymy is substitution: one form can be replaced by another in a sentence without changing its meaning. Words are considered synonymous in only one particular sense: for example, long and extended in the context of long time or extended time are synonymous, but long cannot be used in the phrase extended family. Synonyms with the same meaning share a seme or denotational sememe, whereas those with inexactly similar meanings share a broader denotational or connotational sememe and thus overlap within a semantic field. The former is sometimes called cognitive synonyms and the latter, are near-synonyms, plesionyms, or poecilonyms. ( David,1997)

- **Hyponym**

A hyponym is a word that can be changed with a different and less precise word without changing the overall meaning of the phrase. Hyponymy is a relation to a more generic word. A hyponym can be part of a group of words on a similar level that can all be replaced by the same hypernym. For example, pigeons, crows, eagles, and seagulls are all hyponyms (co-hyponyms) of birds (their hypernym). In turn, A bird is a hyponym of an animal. In a sentence such as 'The pigeon is flying over the church.', it is possible to change the word pigeon to bird or animal without changing the overall meaning of the sentence. This is because pigeon is a hyponym for both birds and animals ( Brinton: 2000 ).

- **Superordinate**

A superordinate is a term that represents a higher, more general category or concept that encompasses other subordinate terms within its semantic field. Superordinate terms are broader in scope and typically have more abstract meanings compared to their subordinate counterparts. For example, "vehicles," the term "vehicle" is a superordinate that encompasses various subordinate terms such as "car," "truck," "bus," etc.

Superordinate terms help organize and classify concepts hierarchically, allowing for clearer communication and understanding of relationships between different terms within a semantic domain. They are essential in linguistic analysis, especially in fields such as lexicography and cognitive semantics.

- **Synecdoche**

Synecdoche is a figure of speech in which a part is used to represent the whole and vice versa or it is identified as substituting a more inclusive term for a less inclusive one or vice versa such as fireside, or hearth-refer to a part of the fireplace. (Nordquist;2014,p. 1)

## 6-Surah AL-Nas in English Translation

There are 6 verses in surah AL-Nas.English translation of each verse of surah AL-Nas is as:

1. Say: I look for shelter in the Lord of humankind,
2. The King of humankind,
3. The God of humankind,
4. From the evil of the sneaking whisperer,
5. Who murmurs in the hearts of humankind,
6. From the jinn and humankind. ([myislam.org/surah-an-nas/](http://myislam.org/surah-an-nas/))

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ \* قُلْ أَعُوذُ بِرَبِّ النَّاسِ \* مَلِكِ النَّاسِ \* إِلَهِ النَّاسِ \* مِنْ



## 7-Explanation of Surah ALNas

Surah AL-Nas, the second surah of the Mu'awwadhatin<sup>1</sup>, the first one is Surah AL-Falaq which establishes an expansion of its archetype and in a manner corresponding to it, in that in Surah Al-Falaq, the adherents were urged to look for shelter with Allah against the difficulties and privations of life in this world, while in the current Surah security is looked for from the hardships of the Hereafter. The human is always exposed to devilish temptations and the Satans, of Jinn and men, try to penetrate his heart. The higher the standard of his knowledge and degree of his social position, the more intense the temptations of the Satans will be until they divert him from the straight way and send him astray. This Surah commands the holy Prophet (S), as a leader and as an example, to seek refuge with Allah from the evil of any temptations. The content of this Surah corresponds with Surah Falaq. The subject is supplementary to that of Surah Falaq. In both of them, Man is asked to take refuge with Allah by using His name /rabb/, 'the Lord', with a difference in that in Surah Falaq various kinds of external evil are mentioned, but in this Surah, the evil of internal, hidden tempters is emphasized. In other words, we are to look for asylum from the underhanded reason for all wrongdoings, specifically the whisperings and implications of Shaitan(satan). As the agony and misery of the Hereafter are generally extreme, the Qur'an suitably stresses toward the finish to look for Allah's insurance against these insidious forces. (Tabataba`i ,1955. VOL, 20/ p.690-692)

This surah provides three qualities of Allah, but these qualities are annexed to the word al-nās (people, mankind, or humans) as follows:

Lord of the People

Sovereign of People

God of people

The refuge <sup>2</sup>isti'ādha being sought in this verse is connected to the Lordship of Allah and to the recognition that He is the Lord of people. This is because refuge is only taken with one who has lordship (rubūbīyyah), one who can manage your affairs and

<sup>1</sup> the verses of refuge" ,Muslims recite this surah to protect themselves from the evils of the Satan and the human being .

<sup>2</sup> Deprecating



take care of you. A child takes refuge in his or her mother because she takes care of the baby's affairs. Likewise, we take refuge in the Lord of people, because He is the one who manages our affairs. This is irrespective of whether we are depressed, sad, scared, vulnerable, weak, or ignorant – we take refuge in someone who can save us and take us out of our troubled conditions. (Tabataba`i,1955. V, 20/ p.690-692)

So it becomes clear why the only three attributes of Allah Almighty mentioned are lordship, ownership, and divinity and why they are brought in this order. As it was said, God's lordship feature is the closest to mankind and Allah Almighty cares for the upbringing of mankind more than other creatures; Like a father who takes care of a child and educates under his authority.

'The Lord of Mankind',  
he confesses His Lordship and places himself under His guidance.

By saying

'the King of Mankind',

he knows himself as His object and His obedient servant.

By saying

'the God of Mankind',

he goes on the path of worshipping Him and avoids worshipping others but Him. Undoubtedly, the person who is qualified with these three attributes, and truly believes in them, will be safe from the mischief of the tempters. (ibid)

"From the evil of the slinking whisperer,"

"Who whispers evil into the hearts of Mankind,"

"From among Jinn and Mankind."

The term /waswas/ has the infinitive meaning 'to tempt' and sometimes it is used, as in this verse, with the subjective meaning, 'tempter'.( Nur-uth-Thaqalayn, vol. 5, p. 7645)

The term /xannas/ is to remain behind', and /xannas/here means 'Satan', because he hides himself in the name of Allah, and hiding is with the action of remaining behind, so, the word has been used in the sense of 'to hide'.

Therefore, the meaning of the verse is: 'Say I take refuge with Allah from the devilish tempter who runs away and hides from the name of Allah'.

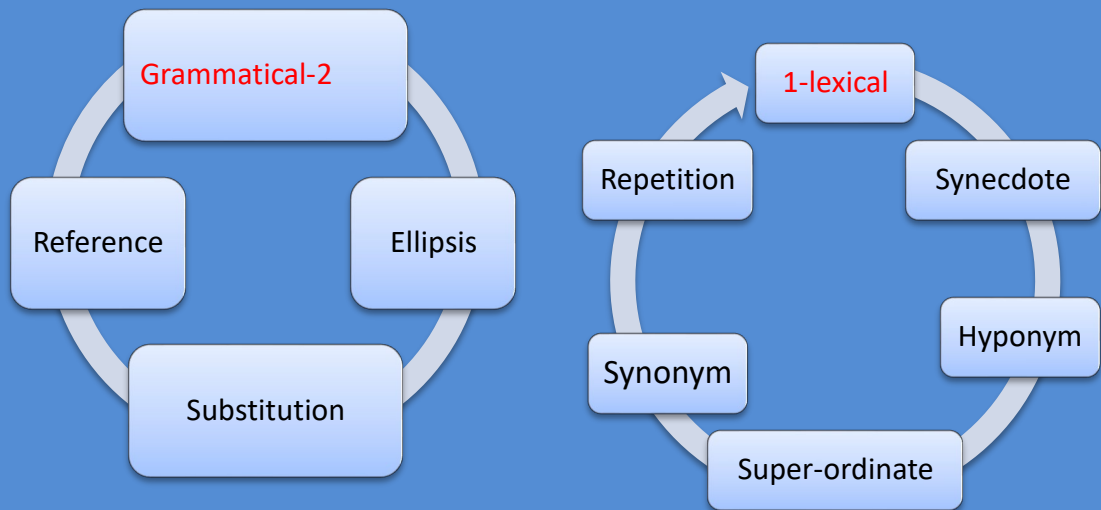
The devilish ones act hiddenly, and sometimes they murmur temptations into our ears so that we believe that the ideas are our thoughts. This very kind of thinking causes us to go astray. The method of Satan is alluring and shows injustice in the form and under the



guise of justice; lies inside a shell of truth; sin in the semblance of worship, and aberration in the appearance of guidance. (al-islam.org.vol-20.chapter-114)

In short, they, themselves, and their affairs, both, are hidden, and this is a warning to all followers, of the right and the path of truth, not to expect to see Satans in their real form or observe their activities in their true, crooked shape, No it will never be so. They are 'slinking whisperers' and their job is to plot, lie, be mischievous, be hypocritical, commit fraud and deceit, simulate truth, and hide the right. If they appear on the scene in their real form, if they do not mix wrong with right, and if they speak clearly and honestly, the truth would become apparent; as Imam Ali says: “The fact is, had falsehood been allowed to appear separately from the truth, seekers of truth would have easily discerned it and would have kept away from falsehood...” .( Nur-uth-Thaqalayn, vol. 5, p. 7645)

## Elements of cohesive devices



## 8-Data analysis

In this section, after reviewing the works of scholars regarding the foundations of the textual coherence approach, I attempt to compare the function of this innovative approach in explaining the elements of textual coherence in Surah Al-Nas. Initially, I

bring forth the verses of the Surah AL-Nas and then their interpretation based on Tafsi Al-Mizan. Subsequently, based on the theoretical framework of the research, I individually analyze the verses to ultimately compare the lexical and grammatical coherence factors, as well as the frequency of occurrence of these elements in the text of the Surah.

## 9- Factors of grammatical coherence

### • Reference

There is a hidden pronoun "you" in the verb قل /qul/ (say), which the reference is not available in the text. As a result, the pronoun is "out of reference". It refers to the prophet Mohammed (PBUH). Also, the subjunctive pronoun /انا/ / Ana/ (I) in the verb اعوذ /A'uḏu/ also refers to the Prophet or other listeners of divine revelations. In the verb يوسوس /yousos/, there is also an implicit and singular masculine pronoun هو "ho" (he) in the text الوسواس الخناس (aluswas al-khanas).

Lord of Mankind (رَبِّ النَّاسِ), this reference highlights the sovereignty and authority of Allah over all human beings. It signifies His role as the Creator, Sustainer, and ultimate Master of humanity. Sovereign of Mankind (مَلِكِ النَّاسِ): Similar to the first reference, this emphasizes Allah's absolute control and ownership over mankind. It underscores His authority as the ruler and judge of all human affairs.

God of Mankind (إِلَهِ النَّاسِ), this reference further solidifies the concept of monotheism (Tawhid) by affirming Allah as the only true God worthy of worship. It emphasizes the exclusivity of divine worship to Allah alone.

Whisperer (الْوَسْوَسِ) denotes an evil entity that whispers or insinuates harmful thoughts and desires into the hearts of people. It symbolizes internal and external temptations that lead individuals away from the path of righteousness.

Breasts of Mankind (صُدُورِ النَّاسِ), this metaphorical reference signifies the innermost thoughts, feelings, and vulnerabilities of human beings. It underscores the importance of guarding one's heart and resisting negative influences that may corrupt one's spiritual purity.

Jinn and Mankind (الْجِنَّةِ وَالنَّاسِ) this reference acknowledges the existence of supernatural beings (jinn) alongside human beings. It highlights the universal nature of

the protection sought from Allah, encompassing both unseen entities and human adversaries. Ultimately, the references in Surah Al-Nas collectively emphasize the relationship between Allah and humanity, the ongoing spiritual struggle against evil influences, and the universal need for divine protection and guidance. The surah serves as a reminder of the fundamental tenets of Islamic belief, including monotheism, accountability, and reliance on Allah's mercy and protection.

- **Ellipsis**

Allameh Tabatabai(1955) argues that the verses, "God of the People", "The King of the People", and "The Lord of the People" are connected without coordination conjunction 'و' /waw /because he wants to explain each of the two attributes of divinity and Monarchy that He is an independent cause of warding off evil, so Allah Almighty is the independent cause of warding off evil because He is the Lord, a king, and God, so He is an independent cause in every respect; Therefore, in the text of the Surah, the conjunction ' و ' between verses 1, 2, 2, and 3 is omitted.

The King of humankind,  
The God of humankind,  
From the evil of the sneaking whisperer,

As well as the letter < ب > "b" at the beginning of verses 2 and 3 have been removed by analogy. Perhaps this omission is due to the coherence of the text of the surah. The cases of omission in this surah can be seen as clear examples of pointing to the role of omission in creating the continuity of sentences in Arabic rhetoric. There is also an ellipsis of 'من' /man/ due to the verbal analogy from the 6th verse of Surah Al-Nas ( من الجنة والناس ) which was actually (from Jina and from humankind ).

- **Substitution**

In the context of this surah, verse 5 "Who murmurs in the hearts of humankind" has been replaced by the infinitive يوسوس, to make its meaning more obvious. The replacement is a clausal type, where a phrase has been placed instead of a linguistic phrase.

## 10- Lexical Cohesive Devices

In the text of the surah, the relative noun "الذي" (who) links verse 5 to verse 4 and is an additive factor. The sentence after it is a relative clause clears up the ambiguity. The conjunction 'و' 'and' in verse 6 refers to 'Al-Jannah' and 'Al-Nas' together.

## 11- Factors of Lexical Cohesion

### • Repetition

Repetition in this Surah plays a significant role in emphasizing key themes and concepts. Repetition of the Phrase "Lord of Mankind" The phrase "رَبِّ النَّاسِ" (Lord of Mankind) is repeated twice in the surah, in verses 1 and 3 "إِلَهَ النَّاسِ" (the God of humankind). This repetition highlights the central theme of Allah's sovereignty and authority over humanity, emphasizing His role as the ultimate Master and Protector. Moreover, repetition of the Phrase "Mankind" (النَّاسِ) is repeated 5 times throughout the surah. This repetition serves to underscore the focus of the surah on human beings and their relationship with Allah. Furthermore, repetition of the Preposition "مِنْ" (From) is repeated in verses 4 and 6. This repetition highlights the universal nature of seeking refuge in Allah from both the jinn and mankind.

Overall, the repetition in Surah Al-Nas serves to reinforce its central themes of seeking refuge in Allah from evil influences, acknowledging His sovereignty over humanity, and emphasizing the universal nature of divine protection. It adds emphasis and rhythm to the surah, contributing to its coherence and effectiveness in conveying its message.

### • Synonymy

In Surah Al-Nas (Chapter of Mankind), we can identify instances of synonymy that contribute to the repetition and emphasis of key concepts. "Lord of Mankind" (رَبِّ النَّاسِ) and "Sovereign of Mankind" (مَلِكِ النَّاسِ), these phrases are used interchangeably in verses 1 and 2. While "رَبِّ" (Lord) emphasizes Allah's role as the Master and caretaker of humanity, "مَلِكِ" (Sovereign) underscores His authority and ownership over mankind. Despite their slight differences in connotation, both terms convey the overarching concept of Allah's control and dominion over human affairs. In addition, "God of Mankind" (إِلَهِ النَّاسِ), this phrase, found in verse 3, serves as a synonym for the preceding phrases. It reinforces the monotheistic belief in Allah as the only true God worthy of



worship. While using a different term, it conveys the same concept of divine sovereignty and guardianship over humanity. In addition, "Evil" (شَرٌّ) and "Whisperer" (الْوَسْوَاسِ) in verse 4, the term "شَرٌّ" (evil) is used to describe the whisperer who seeks to deceive and mislead people. Similarly, "الْوَسْوَاسِ" (whisperer) refers to the entity that whispers evil suggestions into the hearts of mankind. These terms are synonymous in the context of describing the malevolent force that opposes righteousness and seeks to lead people astray. Finally, "People" (النَّاسِ) and "Mankind" (النَّاسِ) throughout the surah, the terms "النَّاسِ" (people) and "النَّاسِ" (mankind) are used interchangeably. Both terms refer to humanity as a whole, emphasizing the universal nature of the message conveyed in the surah. While Surah Al-Nas does not contain an abundance of synonyms in the traditional sense, the repetition of certain concepts and the use of synonymous terms serve to reinforce the central themes of the surah, including the sovereignty of Allah, the universal need for protection from evil, and the relationship between humanity and its Creator.

## • Super-ordinate

It refers to a type, title, or category that includes a group of things within or under it. It is also called hypernym. Lord of Mankind (رَبِّ النَّاسِ). The term "رَبِّ" 'Lord' serves as a superordinate in verse 1. It represents the overarching authority and caretaking role of Allah over all of mankind. "As well as, Sovereign of Mankind: (مَلِكِ النَّاسِ)" Similarly, the term "مَلِكِ" (Sovereign) in verse 2 acts as a superordinate. It signifies Allah's absolute ownership and control over humanity. This term encompasses the broader concept of divine sovereignty and dominion. God of Mankind (إِلَهِ النَّاسِ) " The phrase "إِلَهِ" (God) in verse 3 serves as a superordinate. It represents the monotheistic belief in Allah as the one true God worthy of worship. This term encompasses the broader concept of deity and divine worship. Evil: (شَرٌّ) "In verse 4, the term "شَرٌّ" (evil) acts as a superordinate. It represents all forms of harm, wrongdoing, and malevolence. This term encompasses various manifestations of evil, including the whisperings of the Shaytan (Satan) of the people (النَّاسِ). Throughout the surah, the term (النَّاسِ) (people) serves as a superordinate. It represents humanity as a whole, encompassing all individuals regardless of race, ethnicity, or background. This term emphasizes the universal nature of the message conveyed in the surah. Jinn and Mankind: (الْجِنَّةَ وَالنَّاسِ) " In verse 6, the phrase "الْجِنَّةَ وَالنَّاسِ" (jinn and mankind) acts as a superordinate. It represents all beings, both seen and

unseen, who may pose a threat to humanity. This term encompasses both supernatural entities (jinn) and human adversaries.

These instances of superordinates in Surah Al-Nas serve to highlight the universal themes of divine sovereignty, protection from evil, and the relationship between humanity and its Creator. They emphasize the overarching concepts conveyed in the surah and contribute to its message of seeking refuge in Allah from harm and wrongdoing.

## • Synecdoche

In this verse, "صُدُورِ النَّاسِ" (Sudur al-Nas) means "the breasts of mankind" or "the hearts of people." Here, the word "صُدُور" (Sudur) is used to refer to the hearts or innermost thoughts of people. However, "صُدُور" also literally means "chests" or "breasts." So, the synecdoche occurs here where "chests" or "breasts" are used to represent the whole person, including their thoughts, feelings, and inner selves.

This verse highlights the idea that evil whispers can affect not just the physical bodies of people, but their innermost thoughts and emotions as well. It's an example of how the Qur'an employs literary devices to convey its messages effectively.

## • Hyponymy

In Surah Al-Nas, we see a hierarchical relationship between the terms used to describe God and Satan. The terms "رَبِّ النَّاسِ" (Lord of mankind), "مَلِكِ النَّاسِ" (King of mankind), and "إِلَهِ النَّاسِ" (God of mankind) are hypernyms, representing the overarching concept of the divine authority and sovereignty over humanity. These terms encompass and represent the various attributes and roles of God in relation to mankind. On the other hand, the terms "الْوَسْوَاسِ" (The Whisperer) and "الْحَنَّاسِ" (The Retreater) are hyponyms, representing specific aspects or manifestations of Satan's influence. "الْوَسْوَاسِ" (The Whisperer) refers to Satan's whispering or tempting of humans to evil, while "الْحَنَّاسِ" (The Retreater) refers to Satan's tendency to retreat or hide when the name of Allah is invoked. In addition, الجنة and الناس in verse 6 are hyponyms in relation to الناس in verse 5. Similarly, in this verse, "مَلِكِ" (Sovereign) is a hypernym representing rulership over all creation, while "النَّاسِ" (mankind) serves as a hyponym indicating a specific group over

which sovereignty is asserted. Furthermore, "إِلَه" (God) represents the ultimate deity over all creation, while "النَّاس" (mankind) specifies the group for whom this deity holds significance. Moreover, "Who whispers in the breasts of mankind" "النَّاس" 'mankind' is hypernym, while 'صُدُور' 'breasts' is hyponym, here, "النَّاس" (mankind) represents all human beings, while "صُدُور" (breasts) symbolizes the innermost thoughts and feelings of individuals. In addition, Hypernym: "الْجِنَّة" (jinn) is hypernym, while "النَّاس" (mankind) is a hyponym, in this verse, "الْجِنَّة" (jinn) represents a supernatural entity, while "النَّاس" (mankind) denotes human beings.

In this hierarchical relationship, the hypernyms encompass broader concepts, while the hyponyms represent more specific or specialized aspects within those concepts. The hypernyms describe God's overarching authority and power over mankind, while the hyponyms illustrate specific actions or characteristics of Satan's influence on humanity. Understanding the hyponymy in Surah Al-Nas allows for a deeper appreciation of the nuanced relationships between the terms used to describe divine and Satanic forces, enriching the reader's understanding of Surah's themes and messages.

The frequencies of occurrence of the various elements of textual coherence in Surah AL. Nas are shown in table 1 below.

Factors of Grammatical Coherence	Frequency	Percentage
Reference	6	16.66%
Ellipsis	3	8.33%
Substitution	6	16.66%
Factors of lexical coherence	Frequency	Percentage
Repetition	4	11.11%
Synonyms	4	11.11%
Superordinate	6	16.66%
Synecdoche	1	2.77%
Hyponymy	6	16.66%
<b>Total</b>	<b>36</b>	

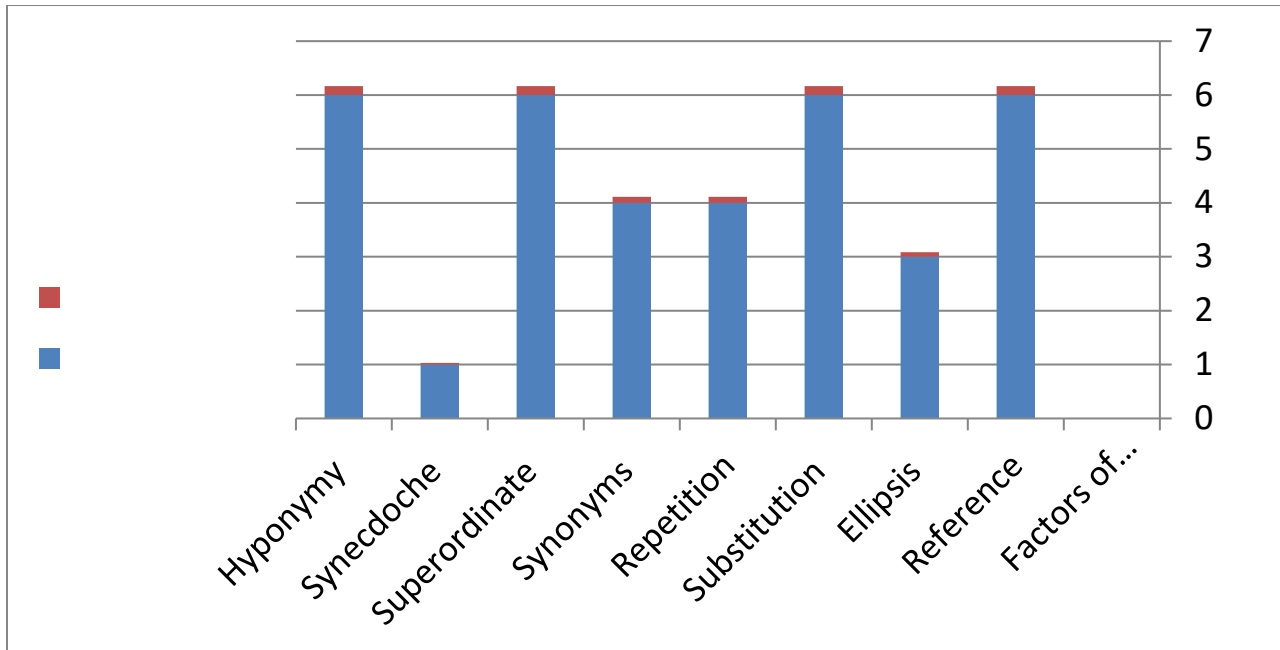


Diagram of the cohesive device elements

## ١٢- Conclusion

The Holy Quran is the best source of knowledge and guidance for people. This paper attempted to explore the linguistic cohesive richness of the selected Surah and understand some hidden meanings. This study concluded the following :

1. The total number of cohesive devices in the text of Surah AL-Nas is 36.
- 2- It was found that the Quranic text in Surah AL-Nas employs the lexical and grammatical level to address topics pertaining (but not limited) to the affirmation of (i) monotheism, (ii) the prophethood of Muhammad (peace be upon him), (iii) factual information, (iv) God's omnipotence.
- 3- The most used cohesive devices in Surah ALNas are lexical factors. The least used devices are grammatical factors.
- 4-The grammatical cohesive devices have a smaller share than lexical cohesive devices in the coherence of a textual part in Surah AL-Nas.



5- The frequency of the cohesive device of reference, repetition, and superordinate is more than other elements and has the highest frequency of occurrence, Conversely, the usage of synecdoche is less prominent compared to the other cohesive devices.

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