Reference by the Demonstrative Noun in the Noble Quran: Surah Al-Anbiya' as a Model

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Abstract

Referral is one of the textual cohesion techniques, and cohesion in linguistic studies refers to the integration between components of a single text, where relationships exist between each element and the rest of the parts, forming a unified fabric. This is a criterion of the science of textual syntax. Demonstrative Referral includes various forms, such as repetition, pronoun Referral, Referral by demonstrative noun, and appositional Referral. Referral is a phenomenon that significantly impacts textual cohesion and the integration of its components. It is governed by the relationship between antecedents and subsequent elements, or vice versa. This phenomenon involves linguistic elements referring to other elements. It arises through the relationship between the feedback elements on one hand, and the other elements to which these feedback elements refer on the other hand, whether mentioned within the text or found outside of it. This research aims to explore the role played by demonstrative noun Referral in Surat Al-Anbiya' and its impact on understanding the verses of the Surat. The research will discuss the importance of textual syntax, the concept of Referral, and its relation to textual cohesion. It will also examine the influence of textual cohesion techniques on understanding the text. Furthermore, it will provide a detailed analysis of the patterns of demonstrative noun Referral in Surat Al-Anbiya', highlighting its impact on comprehension. The research employs a descriptive-analytical methodology, describing the phenomenon and subsequently linguistically and semantically analyzing it. The research yields several conclusions, including that demonstrative nouns serve as internal and textual links, contrary to some scholars' view that they only serve as internal sentence links. Demonstrative nouns also establish links to both distant and nearby elements, contrary to what some have posited. In Surat Al-Anbiya', demonstrative nouns function as referring and linking elements, taking on twelve diverse patterns of singular and plural forms. The research also reveals the tendency of the Arabic language toward conciseness and brevity when possible, showcasing linguistic prowess, just as Ibn Jinni mentioned. This trend is highlighted

in the practical section, where the impact of demonstrative nouns in achieving conciseness and brevity in the text becomes evident.

Keywords: Referral, Cohesion, Text, Sentence, Demonstrative Noun, Al-Anbiya'.

Introduction
Referral is one of the textual cohesion (As-sabk) devices, and its forms include Referral with repetition, Referral with pronoun, Referral with demonstrative noun, and Referral with relative noun). Textual cohesion encompasses various types, such as cohesion through articles, phonological cohesion, and semantic cohesion.

In the science of modern linguistics, cohesion (As-sank) refers to the integration between different parts within a single text. There exists a relationship between each component of the text and the rest of its parts, creating a unified fabric. This is studied in the field of textual syntax or the science of text (Ash-Shami, 2020). The foundations of textual syntax were laid by Harris in the early second half of the 20th century. In 1952, he authored two studies that gained methodological significance in the history of modern linguistics under the title "Discourse Analysis," presenting the initial systematic analysis of specific texts (Maslouh, 1990).

These textual studies evolved in the 1970s of the same centuries, driven by Van Dijk, with an increasing need for a science that treats text as a unified whole, without separating its components. Traditional linguistic sciences used to address only a single aspect of text, which was insufficient. As a result, the textual syntax asserts that the text is the primary unit and the focus of analysis and linguistic description, in contrast to the sentence, which no longer adequately addresses the overall meaning of the text (Maslouh, 1990).

Some researchers believe that the emergence of this science took place in the hands of linguists in the West. However, historical truth demonstrates valuable origins and even studies within our Arabic heritage, especially in the fields of rhetoric and style. This is evident in Al-Jahiz's book "Al-Bayan wat-Tabyeen" (Al-Jahiz, 1988), where he discusses rhetoric as the knowledge of separation and connection. He emphasizes that the effectiveness of poetic expression is closely related to the cohesion between its words. Similarly, we find Abdul-Qahir Al-Jurjani in his book "Dala'il al-I'jaz" discussing structure, separation, and connection. Then some researchers have acknowledged that Abdul-Qahir extended his analysis beyond the level of sentences to that of the text itself. They mentioned: "Abdul-Qahir believes that the analysis should encompass the complete study of style, extending to the very last letter of the text. It's crucial to consider cohesion within the context, ensuring that everything is placed in its proper position" (Zahran, 1987). From those mentioned above, it becomes clear that textual syntax is a natural evolution of sentence syntax. Its methodology relies on the information within the text.

Importance of Textual Syntax
 The significance of Textual Syntax becomes evident in the following points
1. Textual Syntax encompasses the text, its context, conditions, spaces, and interconnected meanings, both prior and subsequent, taking into account the recipient's circumstances, culture, and many other factors that surround the text (Afifi, 2001).

2. "Many syntactic phenomena are not satisfactorily explained within the framework of the sentence alone, and perhaps the situation changes when the analysis extends to assessing these phenomena within a larger unit than the sentence, which is the text." (Bahiry, 1997). Textual linguistics focuses on the study of various textual syntactic phenomena -as mentioned by Dr. Mohammed Al-Abd, referring to Sowinski- This includes aspects like textual cohesion relationships, patterns of matching and contrasting, core structures, subordinate structures, fragmentary structures, cases of omission, interpretive sentences, conversion to pronouns, syntactic variations, and their distribution in individual texts. Other syntactic phenomena that go beyond the scope of the individual sentence cannot be fully and accurately explained solely within the context of a single sentence but require the comprehensive framework of the entire text (Al-Abd, 2007).

3. Through Textual Syntax, it becomes possible to reconsider some prevailing traditional linguistic concepts, either to deepen or modify them. For example, critics have argued that pre-Islamic poetry lacks organic unity due to the diversity of purposes within a single poem. However, revisiting pre-Islamic poetry using textual cohesion tools reveals noticeable conceptual (semantic) or syntactic unity, leading to an understanding of the underlying coherence in the poem. Dr. Saad Maslouh provided a model of analysis for the poem "Al-Murqash Al-Asghar" by Bint Ajlan. He was able to demonstrate the strong cohesion of the linguistic structure of the text, establishing a connection between the surface of the text and the world within the text. (Maslouh, 2006).

From the above, we can deduce that textual coherence (cohesion) refers to the cohesion of the elements within a text, achieved through formal articles or semantic relationships. These contribute to connecting the internal elements of the text, as well as connecting the text with its surrounding environment. As a result, the text becomes suitable for conveying the intended meaning most effectively.

The Impact of Coherence Devices on Textual Semantic Coherence
Coherence devices have various roles, including achieving the element of unity, maintaining cohesion between different parts of speech, achieving conciseness, attaining fluency in speech, establishing connections between speech components, considering harmony with the Quranic rhetorical pause, achieving the significance of Amplification and magnification, ensuring clarity in meaning comprehension, achieving the significance of clarification and interpretation, and achieving the significance of emphasis, inclusiveness, expansiveness, and generality. Examples of this include:

Achieving the Significance of Amplification and Magnification
The Demonstrative Noun comes as a link to the predicate clause in place of the pronoun. Besides its grammatical function, it serves an important role in signifying amplification and magnification. An example of this is the verse in which Allah says: (وَلِبَاسُ التَّقْوَى ذَلِكَ خَيْرٌ) and the raiment of righteousness, that is better.' (Al-A'raf: 26) In the preceding verse, Az-Zamakhshari comments: 'As if it were said, " the raiment of righteousness is better.," because the Demonstrative Nouns draw near to pronouns in what returns to the repetition of the mention... and the Demonstrative Noun is not devoid of signifying the magnification of the clothing of righteousness.' (Az-Zamakhshari, 2006) This is frequently found in the Qur'an, such

and"وَمَنْ عَمِل صالحاً مِنْ ذكرٍ أَوْ أُنْثَى وهُوَ مُؤْمِنٌ فأُولئكَ يَدْخلونَ الجَنَّةَ يُرزَقُونَ فِيها بغيرِ حِسَاب" as in the verse: whosoever does a righteous deed, whether male or female and is a true believer (in the Oneness of Allah), such will enter Paradise, where they will be provided therein (with all things in abundance) without limit.' (Surat Ghafir: 40) And similar to His saying: "إنَّ الذينَ آمنوا وعَمِلوا الصَّالحاتِ أُولَئكَ هُمْ خَيرُ البَرِيَّة" Verily, those who believe [in the Oneness of Allah, and His Messenger Muhammad) including all obligations ordered by Islam] and do righteous good deeds, they are the best of creatures .' (Surat Al-Bayyina: 7).

Achieving Clarity in Meaning Comprehension

The separative pronoun is used to ensure clarity in understanding the connection between the primate or its predicate, which is a single definite noun (marked with 'Al') in a descriptive relationship. For this reason, the Basri grammarians referred to it as the separative pronoun, 'because it separates between it being a descriptive and being a predicate.' (Ibn Al-Hajib, 2010) For instance, if we say, 'Omar, the strong,' we mean that the word 'strong' is (predicate), leaving the sentence as it is; it would create confusion in understanding the descriptive relationship. And it would be understood that the statement is incomplete. So Arabic uses the separative pronoun to clearly show the relationship without any confusion so that the relationship of attribution becomes clear without any confusion. An example of this is the verse: "أُولَئكَ عَلَى هُدَّى مِنْ رَبِّهِمْ وَأُولَئكَ هُمُ الْمُفْلِحُونَ" They are on (true) guidance from their Lord, and they are the successful..' (Surat Al-Baqarah: 5) Az-Zamakhshari comments on this verse: (Wahom)'(And they are) is separative pronoun: and its benefit is to indicate that what follows it is a predicate and not a descriptive. And it is an emphasis and affirmation that the attribute benefit is consistent for the correlative of attribute entity over others.' (Az-Zamakhshari, 2006).

The distinctive 'lam' (لام الفارقة) is used in the predicate (khabar) of conditional (إن) to prevent confusion, as seen in the verse: "وَإِنْ كانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ" And verily, they had been before in manifest error.' (Surat Al-Jumu'ah: 2) Ibn Ashur explains: 'And (إن) is shortened from the heavier, and it is not actively used in its form both in its primate and its predicate. The 'lam' in the statement 'لَفِي ضَلَالٍ مُبِينٍ' (meaning 'in clear error') is called the distinct 'lam' (لام الفارقة), meaning the one that distinguishes between the negating ' (إنِ)' (if not) and the shortened 'إنْ' (if), and it is none other than the 'lam' that is typically associated with the predicate((إنَّ)(is) since the origin is 'And if they are in clear error,' but mentioning the 'lam' with the shortened form is generally required so as not to confuse it with the negating form, except when the confusion is prevented." (Ibn Ashur, 1984)."

The Concept of Referral

Referral refers to the process by which a linguistic element refers to another element. It arises through the relationship between the referring elements on one hand and the other elements they refer to on the other hand, whether these elements are mentioned within the text or exist outside of it (Shaban Qurani, 2005). According to De Beaugrande, Referral is defined as: "The relationship between expressions on one hand and the things and situations in the external world that the expressions indicate" (De Beaugrande, 1998).

Types of Referrals

Many researchers have discussed the types of referrals, and in this study, we will adopt the categorization by Al Azhar al-Zanad.

Referral to Elements Within the Text

Al Azhar al-Zanad describes this as "referring to elements mentioned in the discourse, whether they are preceding or subsequent. It is a textual referral. This can be divided into two sections...:

A. Referral to the Antecedent or Anaphora: This refers to an antecedent that has been previously mentioned... In this case, there is a substitution of the expression of the antecedent that was supposed to appear where the pronoun is located... Referral to the antecedent also includes another type of referral, which involves repeating one or more words at the beginning of each sentence in the text to emphasize a point. This is called "Epanaphor." Referral to the antecedent is one of the most common types of referrals in discourse.

B. Referral to the Subsequent or Cataphora: This refers to a referential element mentioned later in the text that is followed by the referring element... (A -Zanad, 1993). From this, the importance of internal referral in the text becomes evident, as it molds the text and establishes connections between its parts. It has a stronger connection to and impact on the text compared to external referral. We mentioned that it can be divided into two parts:

 The first is a referral to the Antecedent (Anaphora).

 The second is a referral to the Subsequent (Cataphora).

Referral to the Antecedent involves referring back to a previously mentioned element. This antecedent element explains the ambiguous element, whether it is a pronoun, a demonstrative noun, etc. An example of this is the verse: "وَالشَّمْسِ وَضُحَاهَا" " By the sun and its brightness " (Surat Ash-Shams, 1). The pronoun (al ha'a)"its" in (waduhaha) "its brightness" refers back to the word "sun." Another example: " Does man (a disbeliever) think that We shall not assemble his bones?" (Surat Al-Qiyamah, 3). The pronoun (alha'a) "his" in (ezamah) "his bones" refers back to the antecedent "man."

Regarding referral to the subsequent, it involves mentioning the referential element first, followed by what clarifies it, known as the "referential element." This is a referral to a subsequent noun or subsequent text. Examples of referral to a subsequent noun include the verse: "بَلْ هُوَ قُرْآنٌ مَّجِيدٌ" "Nay! This is a Glorious Qur'an" (Surat Al-Buruj, 21). The pronoun (howa) "it" refers to the subsequent "the honored Qur'an." Another example: وَأَسَرُّوا النَّجْوَى الَّذِينَ ظَلَمُوا " Those who do wrong, conceal their private counsels " (Surat Al-Anbiya, 3). The pronoun (waw al jamama'ah) refers to the subsequent " Those who do wrong".

Examples of referral to a subsequent text are instances where texts are referred to using phrases like (ma yali)"the following" or (al aati) "what is to come". An example is the verse: "يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ أُحِلَّتْ لَكُمْ بَهِيمَةُ الْأَنْعَامِ إِلَّا مَا يُتْلَى عَلَيْكُمْ غَيْرَ مُحِلِّي الصَّيْدِ وَأَنْتُمْ حُرُمٌ إِنَّ اللهَ يَحْكُمُ مَا يُرِيدُ" "O you who believe! Fulfil (your) obligations. Lawful to you (for food) are all the beasts of cattle except that which will be announced to you (herein), game (also) being unlawful when you assume Ihram(1) for Hajj or 'Umrah (pilgrimage). Verily, Allah commands that which He wills. "(Surat Al-Ma'idah, 1). (ma yutla a'alaykom) The phrase "what is recited to you" refers

to the subsequent text (ma yali)"has been recited to you. This is referring to the subsequent text: "حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا أُهِلَّ لِغَيْرِ اللهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ Forbidden to you (as food) are: السَّبُعُ إِلاَّ مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقْسِمُوا بِالأَزْلاَمِ ذَلِكُمْ فِسْقٌ" Al-Maitah (the dead animals —cattle — beast not slaughtered), blood, the flesh of swine, and that on which Allah's Name has not been men tioned while slaughtering, (that which has been slaughtered as a sacrifice for other than Allah, or has been slaughtered for idols) and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns, and that which has been (partly) eaten by a wild animal, unless you are able to slaughter it (before its death), and that which is sacrificed (slaughtered) on An-Nuṣub (stone-altars). (Forbidden) also is to use arrows seeking luck or decision; (all) that is Fisqun (disobedience of Allah and sin). " (Surat Al-Ma'idah, 3).

Referral to the antecedent is more common in discourse than referral to the subsequent. This is because the noun is mentioned and then followed by a pronoun as an abbreviation and substitution for repetition of the demonstrative element. This prevents the reader from struggling to understand the intended meaning of the pronoun since it has been mentioned previously. However, when the pronoun is mentioned first, the reader may experience confusion until the referential element clarifies it. Language tends to favor clarity and avoiding ambiguity, making referral to the antecedent more prevalent.

2- Referral to Elements Outside the Text: Al Azhar al-Zanad, citing "Hassan 1976 & Halliday" defines this type of referral as: "It is the referral of a linguistic referential element to a non-linguistic demonstrative element existing in the external context. For example, the speaker's singular pronoun refers to the speaker. In this case, the linguistic referential element is connected to a non-linguistic demonstrative element, which is the speaker. The linguistic element can refer to the same context in its details or, representing an entity or reference that exists or is independent on its own. This can be referred to by the speaker. Regardless of the various types of referrals, they are based on one principle: the demonstrative element and the referred elements have the same reference." (Al –Zanad, 1993).

3- Textual Reference: Al Azhar al-Zanad defines textual reference as: "A reference where a lexical element refers to a segment of the spoken or written text. This is performed using words like 'story,' 'news,' 'opinion,' 'action,' etc." (Al-Zanad, 1993.). Al Azhar al-Zanad further subdivided textual references and classified them into three types (in two categories based on the type of interpreter):

Lexical Reference: This encompasses all references that refer to an interpreter indicating a specific entity or singular concept. These are present in all texts (although not necessarily essential).

Segmental or Textual Reference: This includes all references that refer to an interpreter that is a segment of the spoken text (a sentence, a passage, or a grammatical construct). These are present in some texts but not others. (Al –Zanad, 1993).

Referral Using Demonstrative Nouns
Ibn Hisham stated, " The sentence connections that links the predicate with the subject: are ten types of connections, the second being demonstrative nouns, like in the verses: "وَالَّذِينَ

"كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا أُولَئِكَ أَصْحَابُ النَّار" "But, those who reject Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) and treat them with arrogance, they are the dwellers of the (Hell) Fire" (Surat Al-A'raf, 36) وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لاَ نُكَلِّفُ نَفْسًا إِلاَّ وُسْعَهَا أُولَئِكَ أَصْحَابُ "But, those who believed (in the Oneness of Allah — Islamic Monotheism), and worked righteousness — We tax not any person beyond his scope — such are the dwellers of Paradise. They will abide therein forever" (Surat Al-A'raf, 42; Ibn Hisham, 1964). In this text, Ibn Hisham explains that the connection using demonstrative nouns is one of the ways to connect the sentence predicate with the subject. He cites verses from the Qur'an that illustrate this.

Dr. Tamam Hassan says, "The use of demonstrative noun connections is frequent in the Holy Qur'an. Despite the demonstrative's indication of presence and reference to a previously mentioned entity, it can replace an absent pronoun in all places where it connects sentence elements. Examples include:" "وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَئِكَ أَصْحَابُ الْجَحِيمِ" "But, those who disbelieved and denied Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.), they shall be the dwellers of the (Hell) Fire." (Surat Al-Ma'idah, 86). The pronoun (hom) 'they' can replace the demonstrative without altering the meaning. Also, in the verse: يَا بَنِي آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُوَارِي سَوْءَاتِكُمْ وَرِيشًا وَلِبَاسُ التَّقْوَى ذَلِكَ خَيْرٌ "O Children of Adam! We have bestowed raiment upon you to cover your private parts and as an adornment; and the raiment of righteousness, that is better" (Surat Al-A'raf, 26). Again, the pronoun (howa) 'it' can replace the demonstrative..." (Hassan, 1993).

One researcher mentioned that the linking demonstrative noun comes in nominal sentences and is only for the distant referent (Hussein Refaat, 2005). However, many verses in the Holy Qur'an contradict this claim, as demonstrative nouns are used to refer textually to phrases, sentences, collections of actions, or events both for distant and close referents. Similarly, the demonstrative noun for the close referent, such as "this" or "these," is also mentioned., contrary to the researcher's assertion that it's only for the distant ones.

And demonstrative nouns (these are the nouns used to refer to the referred entity) (Ibn Ya'ish, 2001). Grammarians have mentioned that the demonstrative pronoun is among the ambiguous pronouns because it can apply to everything and does not specifically refer to anything (Al-Mubarrad, 1994).

The function of connection and cohesion of the demonstrative noun becomes evident when it acts like an absent pronoun referring back to what precedes it (Ibn Ya'ish, 2001). This is realized when the entity referred to is already established in the text through prior mention, and then the demonstrative noun comes to refer to it. This creates a relationship that contributes to the cohesion between the referred entity and the referring entity by the first entity needing the second one to eliminate ambiguity and clarify it, much like how a pronoun relates to its antecedent. Hence, the demonstrative noun is considered one of the referring elements (Sh'aban Qurani, 2005). Which means one of the elements of reference.

In the verse: "وَتَرَى الشَّمْسَ إِذَا طَلَعَت تَّزَاوَرُ عَن كَهْفِهِمْ ذَاتَ الْيَمِينِ وَإِذَا غَرَبَت تَّقْرِضُهُمْ ذَاتَ الشِّمَالِ وَهُمْ فِي فَجْوَةٍ مِّنْهُ ذَلِكَ مِنْ آيَاتِ اللهِ" "And you might have seen the sun, when it rose, declining to the right from their Cave, and when it set turning away from them to the left, while they lay during the Cave. That is (one) of the Ayat (proofs, pieces of evidence, signs) of Allah" (Surat Al-Kahf, 17). In this verse, the demonstrative noun refers to the previously mentioned actions of the sun

rising and setting to the right and left (Al-Alousi, 1995). The demonstrative noun here refers to the previous part of the verse, and it is conjured in the minds of the recipients, connecting both sides. The referential element here requires all that refers to it (which is a segment of the text) for its interpretation. The demonstrative noun here functions as a unifying linguistic element (referring) that encompasses and evokes all that has been indicated (Haider, 2004).

Demonstrative Nouns in Surat Al-Anbiya', An Applied Study
The demonstrative noun appears in Surat Al-Anbiya' as a referring element within sentences. In the text, it significantly contributes to the cohesion and coherence of the text, adopting the following patterns:

1. The Referenced entity, singular, outside the text + the referring element (demonstrative noun) + the attribute.
2. The Referenced entity, singular+ The referenced element is followed by several sentences (correlative attribute) + the attribute.
3. The Referenced entity (sentence) + the referring element (correlative attribute) + the attribute.
4. The Referenced entity, (sentence) + the referring element reducer and reduced.
5. The Referenced entity, (verbal sentence) + the demonstrative noun (in another sentence).
6. The Referenced entity, (conditional sentence) + the demonstrative noun + result sentence.
7. The Referenced entity, (events) starting with "kaaf" + the demonstrative noun (dhalika) "ذلك"+ like + similar result.
8. The Referenced entity, (events) + "kaaf" + the demonstrative noun (dhalika) "ذلك" + similar result in the form of a verbal sentence.
9. The Referenced entity, (pronoun) + the demonstrative noun (correlative attribute) preceded by an interrogative word + a connected noun as an "attribute."
10. The Referenced entity within a sentence + The referenced element is followed by several sentences + a new sentence with an ellipsis.
11. The Referenced entity + A demonstrative noun for emphasis on the distant entity+ a nominal sentence.
12. The Referenced entity + the demonstrative noun + a correlative attribute.

Pattern One

The Referenced entity, singular, outside the text → the referring element (demonstrative noun) → the attribute
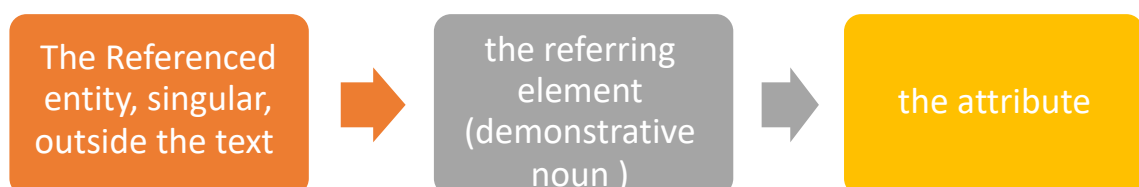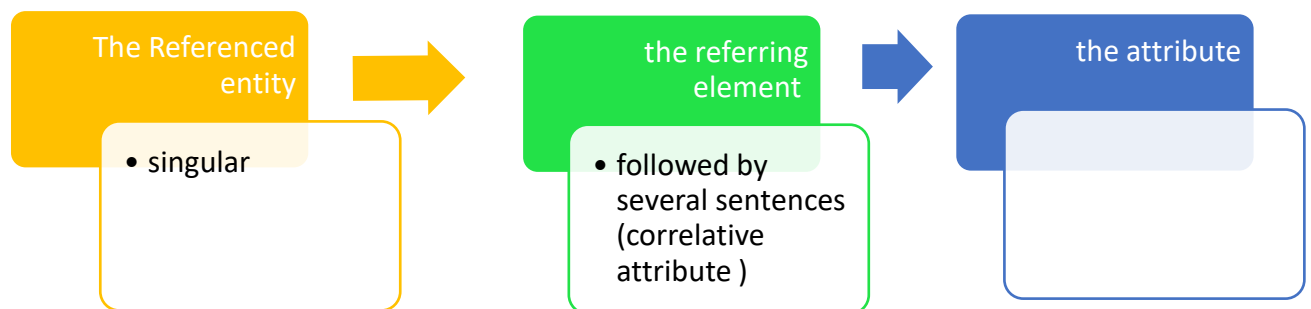
An example of this pattern can be found in the following verse from Surat Al-Anbiya' (Verse 3): "وَأَسَرُّوا النَّجْوَى الَّذِينَ ظَلَمُوا هَلْ هَذَا إِلَّا بَشَرٌ مِثْلُكُمْ" Those who do wrong, conceal their private counsels, (saying): "Is this (Muhammad) more than a human being like you?' (Surat Al-Anbiya':3). Al-Zajjaj commented on this verse, saying, "Is this [Prophet] not just a human being like you? This refers to the Prophet, peace be upon him" (Al-Zajjaj, 1988,). In this verse, the

referring element (hadha) "this," refers to the "Prophet" mentioned earlier, who is not explicitly stated in the immediate context. The anaphoric reference here, external to the text, is directed towards the Prophet Muhammad, peace be upon him. It's worth noting the alignment between the anaphoric element and its referent. This external anaphoric reference, combined with the alignment, aids in the comprehension of the text, thereby enhancing the coherence among the components of this passage.

Pattern two

The Referenced entity
- singular

→

the referring element
- followed by several sentences (correlative attribute)

→

the attribute

In His saying, "قَالُوا مَنْ فَعَلَ هَذَا بِآلِهَتِنَا إِنَّهُ لَمِنَ الظَّالِمِينَ قَالُوا سَمِعْنَا فَتًى يَذْكُرُهُمْ يُقَالُ لَهُ إِبْرَاهِيمُ قَالُوا فَأْتُوا بِهِ عَلَى أَعْيُنِ النَّاسِ لَعَلَّهُمْ يَشْهَدُونَ قَالُوا أَأَنْتَ فَعَلْتَ هَذَا بِآلِهَتِنَا يَا إِبْرَاهِيمُ قَالَ بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا فَاسْأَلُوهُمْ إِنْ كَانُوا يَنْطِقُونَ فَرَجَعُوا إِلَى أَنْفُسِهِمْ فَقَالُوا إِنَّكُمْ أَنْتُمُ الظَّالِمُونَ ثُمَّ نُكِسُوا عَلَى رُءُوسِهِمْ لَقَدْ عَلِمْتَ مَا هَؤُلَاءِ يَنْطِقُونَ " They said: "Who has done this to our alihah (gods)? He must indeed be one of the Zalimun (wrong-doers) (59) They said: "We heard a young man talking against them, who is called Ibrahim (Abraham).(60) They said: "Then bring him before the eyes of the people, that they may testify.(61) They said: "Are you the one who has done this to our gods, O Ibrahim (Abraham)?(62) [Ibrahim (Abraham)] said: "Nay, this one, the biggest of them (idols) did it. Ask them, if they can speak! (63) So they turned to themselves and said: "Verily, you are the Zalimun (polytheists and wrong-doers).(64) Then they turned to themselves (their first thought and said): "Indeed you [Ibrahim (Abraham)] know well that these (idols) speak not!(65) " (Surat Al-Anbiya':59-65).

The referential element (ha'ula') "these" refers to the antecedent (bi'alihatina) `"our gods" mentioned several sentences before it. This serves to establish coherence and cohesion between different parts of the text. The type of reference used here is Lexical, and it appears that the use of the demonstrative noun contributes to creating a connection and cohesion between different parts of the text.

Pattern Three
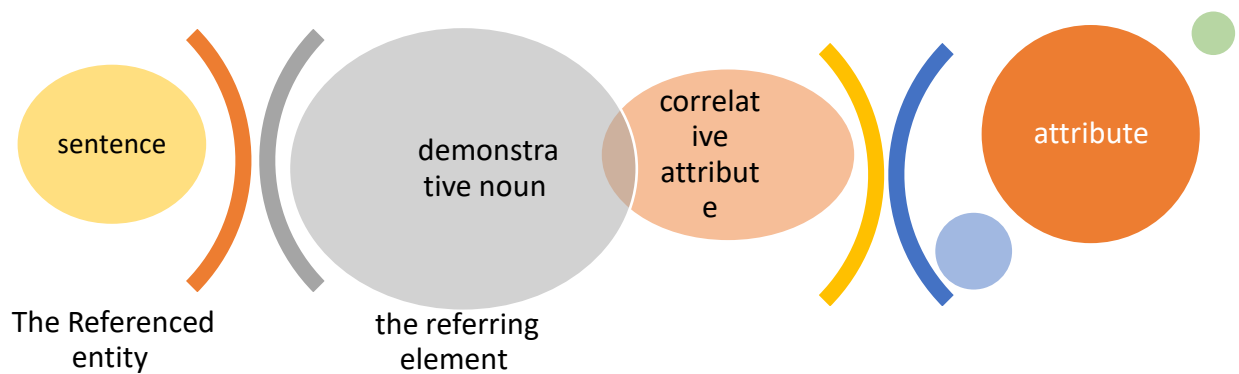
In His saying, " "قَالُوا يَا وَيْلَنَا إِنَّا كُنَّا ظَالِمِينَ فَمَا زَالَتْ تِلْكَ دَعْوَاهُمْ حَتَّى جَعَلْنَاهُمْ حَصِيدًا خَامِدِينَ " They cried: “Woe to us! Certainly ,we have been Zalimun (polytheists,wrong-doers and disbelievers in theOneness of Allah .”(And that cry of theirs ceased not ,till We made them as a field that isreaped, extinct (dead)." (Surat Al-Anbiya' :14-15) Al-Zajjaj remarked, "Meaning, the statement they made, 'Woe to us! Indeed, we were wrongdoers.' was their supplication." (Al-Zajjaj, 1988).

In (At-Tafseer Al Waseet); the intermediate interpretation, is mentioned: "And the demonstrative noun in His saying - exalted is He - 'So, that supplication of theirs continued...' refers back to the words they said out of regret when they despaired of salvation and escape, and they became certain of their destruction, which is their saying, 'Woe to us! Indeed, we were wrongdoers.'" (Tantawi, 1997).

The referential element here, (tilka) "that," is linked to the phrase "Woe to us! Indeed, we were wrongdoers," establishing textual reference, and it serves to maintain coherence between different parts of the text.

Another example of this pattern is found where Allah says, "إِنَّكُمْ وَمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ حَصَبُ جَهَنَّمَ أَنْتُمْ لَهَا وَارِدُونَ (98) لَوْ كَانَ هَؤُلَاءِ آلِهَةً مَا وَرَدُوهَا وَكُلٌّ فِيهَا خَالِدُونَ (99)" Certainly, you (disbelievers) and that which you are worshipping now besides Allah, are (but) fuel for Hell! (Surely), you will enter it. (98) Had these (idols) been alihah (gods), they would not have entered there (Hell), and all of them will abide therein forever. ." (Surat Al-Anbiya':98-99) The intended meaning of (ha'ula') "these" are the idols they worship besides Allah. At-Tabari explained, "And if that which you worship besides Allah were [actual] deities, they would not have come to it [Hell]." (At-Tabari, 2000). In this verse, the referential element (ha'ula') "these" connects the statement " which you worship besides Allah " in the preceding verse with the following verse. This referential connection is textual and contributes to enhancing cohesion in the text.

Pattern Four
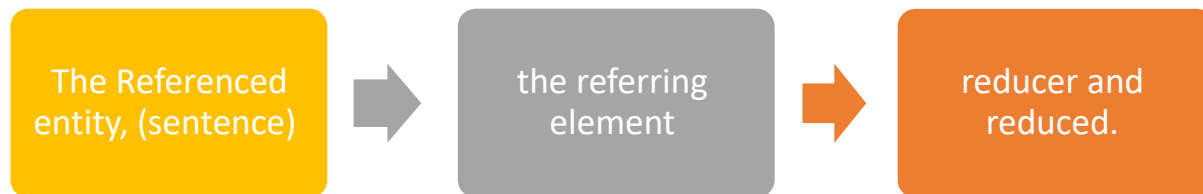
One of the verses that follow this pattern is Allah's saying, "قَالَ بَلْ رَبُّكُمْ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ الَّذِي فَطَرَهُنَّ وَأَنَا عَلَى ذَلِكُمْ مِنَ الشَّاهِدِينَ" He said: "Nay, your Lord is the Lord of the heavens and the earth, Who created them and to that, I am one of the witnesses." (Surat Al-Anbiya:56). At-Tabari explains the meaning of (Ala dhalikom) "to that": "And I, to that, am of those who bear witness that your Lord is the Lord of the heavens and the earth, who created them – distinct from the idols to which you are devoted, and distinct from everyone else besides Him – I bear witness among the witnesses." (At-Tabari, 2000). In this context, the referential element (dhalikom) "to that" refers back to the phrase "your Lord is the Lord of the heavens and the earth, who created them," creating textual reference. This type of reference enhances conciseness, brevity, and clear linkage.

In another example from the same Surah, Allah says, "فجَعَلَهُمْ جُذَاذًا إِلَّا كَبِيرًا لَهُمْ لَعَلَّهُمْ إِلَيْهِ يَرْجِعُونَ قَالُوا مَنْ فَعَلَ هَذَا بِآلِهَتِنَا إِنَّهُ لَمِنَ الظَّالِمِينَ" So, he broke them into pieces, (all) except the biggest of them, that they might turn to it (58) .They said: "Who has done this to our alihah (gods)? He must indeed be one of the Zalimun (wrong-doers)." (Surat Al-Anbiya':58-59). Here, the referential element (hadha) "this", and the referenced entity points to the act of breaking the idols, connecting the axe with the largest idol. At-Tabari explains, "The people said to Abraham when they saw their gods broken into pieces except for the one to which the axe was tied, 'Who has done this to our gods?'" (At-Tabari, 2000). In this instance, the referential element (hadha) "this" establishes a connection between the two verses without repeating the same words.

Pattern Five

An example of this pattern is in Allah's saying,"وَمِنَ الشَّيَاطِينِ مَنْ يَغُوصُونَ لَهُ وَيَعْمَلُونَ عَمَلًا دُونَ ذَلِكَ" " And of the Shayatin (devils from the jinn) were some who dived for him, and did other work besides that." (Surat Al-Anbiya':82). Al-Baghawi's interpretation includes, " and did other work besides that, meaning other than the diving, which is what Allah, glorified and exalted be He, mentioned: "يَعْمَلُونَ لَهُ مَا يَشاءُ مِنْ مَحارِيبَ وَتَماثِيلَ" They (i.e. the jinn) worked for him as he desired, (making) high rooms, images " (Surat Saba':13) (Al-Baghawi, 1997). Therefore, the referential element (dhalika) "that" links the two clauses, creating a smooth transition
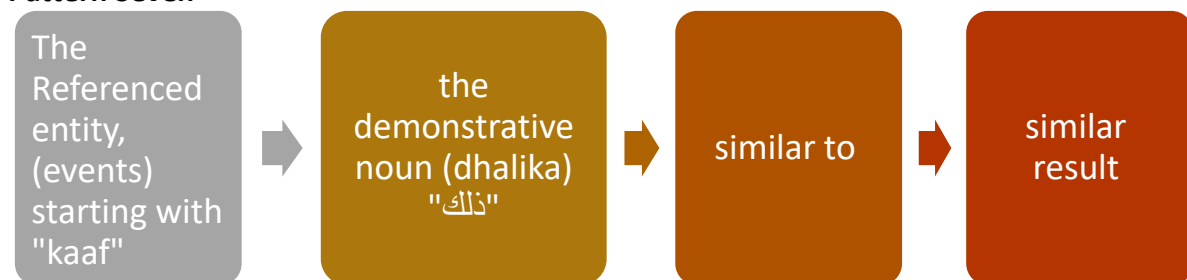
between them without repetition, preventing any sense of monotony or boredom for the listener due to repetition.
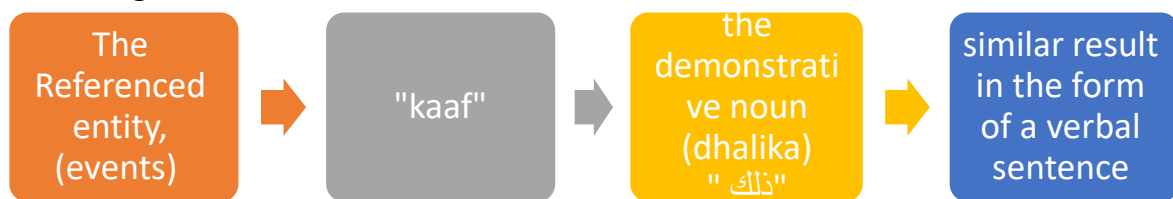
Pattern Six

The Referenced entity, conditional sentence	→	the referring element	→	result sentence
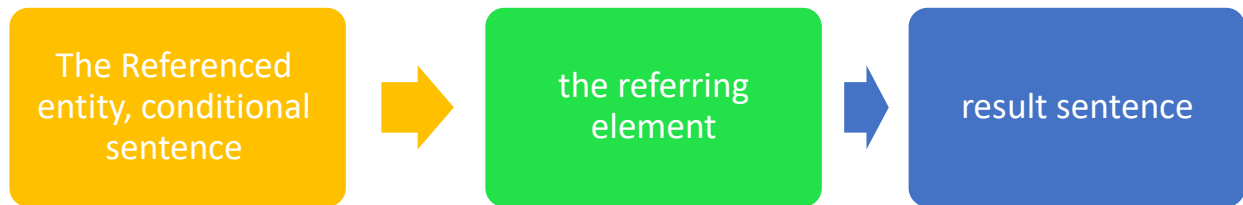
An example of this pattern is in Allah's saying, "وَمَنْ يَقُلْ مِنْهُمْ إِنِّي إِلَهٌ مِنْ دُونِهِ فَذَلِكَ نَجْزِيهِ جَهَنَّمَ" And" if any of them should say: "Verily, I am an ilah (a god) besides Him (Allah)", such a one We should recompense with Hell." (Surat Al-Anbiya':29). Al-Nasafi states, (fadhalika) 'That one' refers to the one who made this false claim, 'Indeed, I am a deity besides Him." In (At-Tafseer Al Waseet) the intermediate interpretation, it is mentioned, "That one" who made this false claim, "Indeed, I am a deity besides Him," We recompense with Hell, meaning: we assign as his recompense the casting into Hell, like the rest of the lying criminals." (Tantawi, 1997). In this example, the referential element (dhalika) "that" refers back to the conditional phrase "whoever among them says, 'Indeed, I am a deity besides Him,'" thus avoiding the repetition of the entire clause and contributing to the coherence of the text.

Pattern Seven

The Referenced entity, (events) starting with "kaaf"	→	the demonstrative noun (dhalika) "ذلك"	→	similar to	→	similar result

Allah says, "يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يَشْفَعُونَ إِلَّا لِمَنِ ارْتَضَى وَهُمْ مِنْ خَشْيَتِهِ مُشْفِقُونَ وَمَنْ يَقُلْ مِنْهُمْ إِنِّي" "إِلَهٌ مِنْ دُونِهِ فَذَلِكَ نَجْزِيهِ جَهَنَّمَ كَذَلِكَ نَجْزِي الظَّالِمِينَ" He knows what is before them, and what is behind them, and they cannot intercede except for him with whom He is pleased. And they stand in awe for fear of Him. (Surat Al-Anbiya' :28). And if any of them should say: "Verily, I am an ilah (a god) besides Him (Allah)", such a one We should recompense with Hell. Thus We recompense the Zalimun (polytheists and wrong-doers)." (Surat Al-Anbiya' :28-29). Ibn Atiyyah commented in his interpretation, "And His saying, (kadhalika) 'Thus,' meaning like our recompense of the wrongdoers is this recompense for the one who says this, (entering Hell). (Ibn Atiyyah, 2001). Therefore, the referential element (dhalika) "thus", and before it, a full similitude (kaf) is linked to the comparative meaning, which is, "Like this recompense, entering Hell, we recompense the wrongdoers," that is, the disbelievers who attributed divinity, perhaps meaning lordship, to other than its rightful place (Al-Nasafi, 1998). The referential element here establishes a connection between the two situations.

Pattern Eight

| The Referenced entity, (events) | → | "kaaf" | ⇒ | the demonstrative noun (dhalika) "ذلك " | ⇒ | similar result in the form of a verbal sentence |

The Almighty said, "وَذَا النُّونِ إِذْ ذَهَبَ مُغَاضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ فَنَادَى فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ And (remember) Dhun-Nun إِنِّي كُنْتُ مِنَ الظَّالِمِينَ ۚ فَاسْتَجَبْنَا لَهُ وَنَجَّيْنَاهُ مِنَ الْغَمِّ وَكَذَلِكَ نُنْجِي الْمُؤْمِنِينَ " [Yunus (Jonah)], when he went off in anger, and imagined that We shall not punish him (i.e. the calamities which had befallen him)! But he cried through the darkness (saying): La ilaha illa Anta [none has the right to be worshipped but You (O, Allah)], Glorified (and Exalted) are You above all that (evil) they associate with You]! Truly, I have been of the wrong-doers". (87) ·So, We answered his call, and delivered him from the distress. And thus We do deliver the believers (who believe in the Oneness of Allah, abstain from evil and work righteousness)" (Surat Al-Anbiya':87-88). (kadhalika) Similarly, whenever believers are in a situation similar to this, Allah rescues them through this supplication. (Al-Nasafi, 1998,). (kadhalika) Similarly, meaning in every situation that resembles this situation, Allah saves the believers through a supplication like this one.

 Ibn Kathir commented, " And thus We do deliver the believers, meaning when they are in difficulties and they supplicate to Us in repentance, particularly when they invoke this supplication during times of calamity. The encouragement to supplicate with it is emphasized due to its mention by the leader of the prophets." Imam Ahmad narrated from Sa'd ibn Abi Waqqas, may Allah be pleased with him, that the Prophet (pbuh) said, "The supplication of Dhu'l-Nun (Prophet Yunus) when he was in the belly of the fish: 'There is no deity except You; exalted are You. Indeed, I have been of the wrongdoers,' no Muslim has ever called upon his Lord with these words for anything, but that He answered his supplication." It was narrated by Al-Tirmidhi and Al-Nasa'i in their collections of Hadith in the book "Al-Yawm wa al-Laylah" (The Day and the Night), through the narration of Ibrahim ibn Muhammad ibn Sa'd from his father Sa'd. (Ibn Kathir, 1999).

Here we observe how the demonstrative noun (dhalika) (that) is connected to the comparison of similar situations(kaf), such as the case of Prophet Yunus when he was in distress and called upon Allah with this supplication. The same structure is applied to various situations of narrowness, distress, sorrow, hardship, and severe trials along with sincere supplication. This creates cohesion and coherence within the text, as seen in Allah's description of those who practice this supplication as "the believers," "And thus do We save the believers."

Pattern Nine
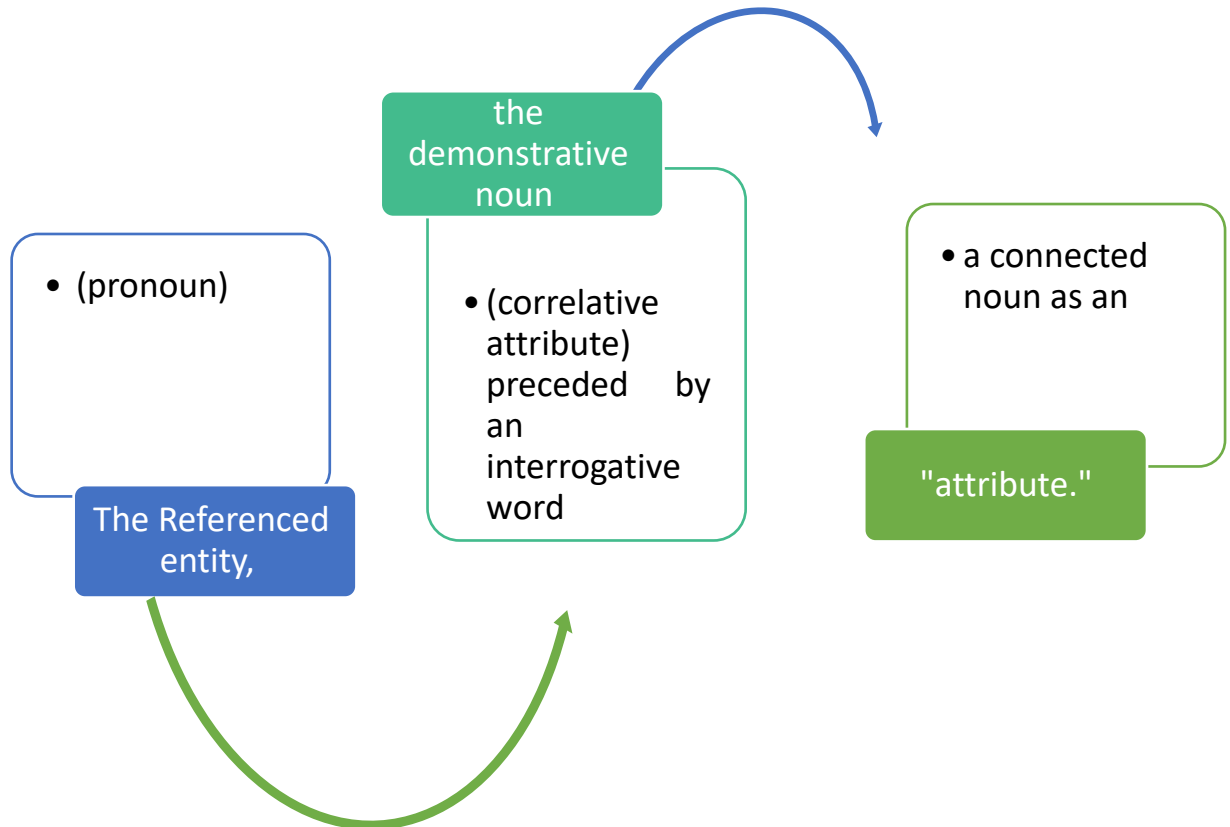
The Almighty said, "وَإِذَا رَآكَ الَّذِينَ كَفَرُوا إِنْ يَتَّخِذُونَكَ إِلَّا هُزُوًا أَهَذَا الَّذِي يَذْكُرُ آلِهَتَكُمْ وَهُمْ بِذِكْرِ الرَّحْمَنِ هُمْ كَافِرُونَ" And when those who disbelieved (in the Oneness of Allah) see you (O Muhammad), they take you not except for mockery (saying): "Is this the one who talks (badly) about your gods?" While they disbelieve at the mention of the Most Gracious (Allah). [Tafsir Al-Qurtubi]" (Surat Al-Anbiya': 36) The pronoun "kaf" (كاف) in "ra'ak" (رَآكَ) and "yattakhidhunaka" (يَتَّخِذُونَكَ) is the referenced entity. The element of reference "hadha" (هَذَا) links between the two clauses, and it is a Lexical Reference.

Pattern Ten
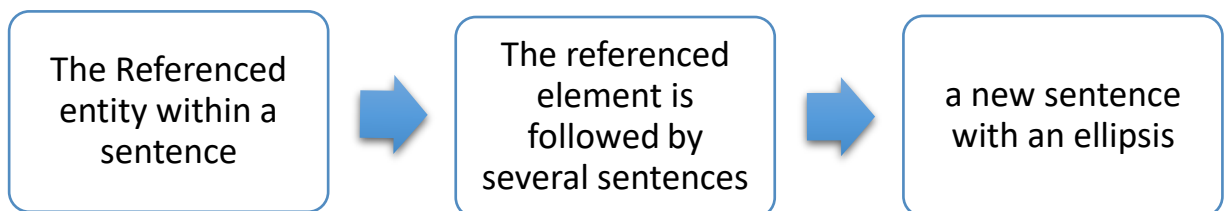
The Almighty said, "وَاقْتَرَبَ الْوَعْدُ الْحَقُّ فَإِذَا هِيَ شَاخِصَةٌ أَبْصَارُ الَّذِينَ كَفَرُوا يَا وَيْلَنَا قَدْ كُنَّا فِي غَفْلَةٍ مِنْ هَذَا بَلْ كُنَّا ظَالِمِينَ" And the true promise (Day of Resurrection) shall draw near (of fulfillment). Then (when mankind is resurrected from their graves), you shall see the eyes of the disbelievers fixedly staring in horror. (They will say): "Woe to us! We were indeed heedless of this — nay, but we were Zalimun (polytheists and wrong-doers)" (Surat Al-Anbiya': 97) The referenced entity is " And the true promise (Day of Resurrection) shall draw near (of fulfillment)" refers to the Day of Judgment. The clause "{We were indeed heedless of this — nay}" refers to the Day of Resurrection (Al-Nasafi, 1998)

The element of reference "hadha" (هَذَا) refers to the Day of Judgment. It is noticeable that there's a connection between the two clauses, creating cohesion and coherence within the speech. The use of the demonstrative noun indicates their state of astonishment, surprise, and bewilderment as if their tongues are unable to mention the name of that day.

Pattern Eleven

The Referenced entity	➡	A demonstrative noun for emphasis on the distant entity	➡	a nominal sentence
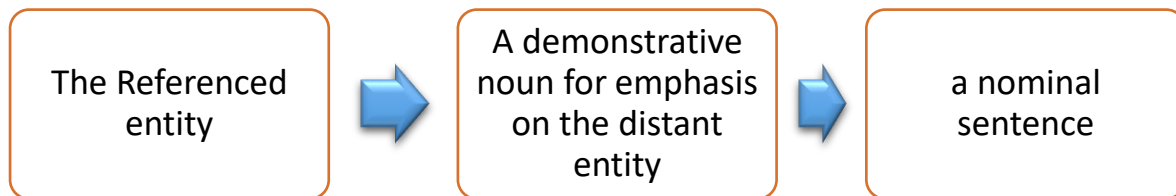
The Almighty said, "إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَى أُولَئِكَ عَنْهَا مُبْعَدُونَ" " Verily, those for whom the good has preceded from Us, they will be removed far therefrom (Hell) [e.g. Isa (Jesus), son of Maryam (Mary); Uzair (Ezra)]." (Surat Al-Anbiya', 101) The element of reference is "ula'ika" (أُولَئِكَ). The referenced entity being referred to "alladhina sabaqat lahum minna al-husna" (الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَى) are those who are the fortunate believers in Allah and His messengers. They are the ones to whom happiness and virtue have preceded Allah, and they are those who have performed righteous deeds in the world (Ibn Kathir, 1999). Here, the demonstrative noun "hadha" (هَذَا) functions as a predicate, (as Ibm Hisham mentioned) connecting the subject and the predicate. It's evident from the use of the demonstrative pronoun for the distant that the referred individuals hold a high position, and their elevated status in Paradise is indicated by this distant reference.

Pattern Twelve

The Referenced entity	➡	the demonstrative noun	➡	a correlative attribute.
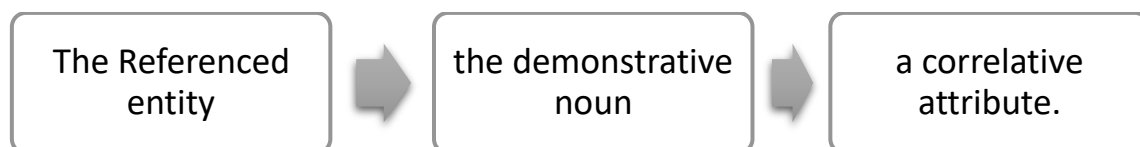
The Almighty said, "يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّ السِّجِلِّ لِلْكُتُبِ كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ وَعْدًا عَلَيْنَا إِنَّا كُنَّا فَاعِلِينَ وَلَقَدْ (remember) And "كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ إِنَّ فِي هَذَا لَبَلَاغًا لِقَوْمٍ عَابِدِينَ" the Day when We shall roll up the heaven like a scroll rolled up for books. As We began the first creation, we shall repeat it. (It is) a promise binding upon Us. Truly, We shall do it. And indeed We have written in Az-Zabur [i.e. all the revealed Holy Books — the Taurat (Torah), the Injeel (Gospel), the Psalms, the Qur'an,] after (We have already written in) Adh-dhikr [Al-Lauh Al-Mahfuz (the Book that is in the heaven with Allah)], that My righteous slaves shall inherit the land i.e. the land of Paradise.(106) Verily, in this (the Qur'an) there is a plain Message for people who worship Allah (i.e. the true, real believers of Islamic Monotheism who act practically on the Qur'an and the Sunnah — legal ways of the Prophet " (Surat Al-Anbiya', 104-106). Abu Hayyan said, "The demonstrative noun in His saying "Verily, in this (the Qur'an) there is a plain Message" refers to what is mentioned in this Surah of news, promises, warnings, and profound admonitions" (Abu Hayyan, 2000).

The element of reference is "hadha" (هَذَا). The referenced entity refers to the things mentioned in this Surah - the news, promises, warnings, and profound admonitions. The referred elements include stories, commands, warnings, and prohibitions. The demonstrative noun creates cohesion and coherence between the beginning and the end of the Surah.

Conclusion

1. Many syntactic phenomena have not been sufficiently explained within the framework of individual sentences, but the situation differs when judging these phenomena within a larger unit, which is the text.
2. Through the research, a definition of textual cohesion (coherence) was formulated: it is the interconnection of text elements with each other through formal articles or semantic relationships that contribute to linking internal text elements and the text with the surrounding environment on the other hand. This makes the text suitable for conveying the intended meaning most effectively.
3. Through text Syntax, it's possible to reconsider some of the traditional linguistic concepts that prevail, either to deepen or modify them. Critics have mentioned that pre-Islamic poetry lacks organic unity due to the multiple purposes within a single poem. However, through text Syntax, pre-Islamic poetry can be studied using cohesive devices, in search of noticeable conceptual coherence (semantic) or surface-level cohesion (syntactic) that leads to organic unity. This equation has been undertaken by Dr. Saad Maslouh.
4. Cohesion devices have multiple effects, including emphasizing and magnifying meaning and ensuring clarity in understanding the message.
5. The demonstrative noun serves as a link within both the sentence and the text, contrary to the opinion of some researchers who claimed that it only serves as a link within the sentence.
6. The demonstrative noun (link) serves for both the distant and the proximate, contrary to what was stated by some.
7. The demonstrative noun appeared as a link and reference element in Surat Al-Anbiya', adopting twelve patterns, as evidenced in the research.
8. The Arabic language tends to be succinct whenever possible, showcasing its elegance, as mentioned by Ibn Jinni. The practical part of the research revealed the impact of the demonstrative noun in achieving conciseness and brevity in the text.

Recommendations

All textual cohesion methods need to be applied to various language texts, starting with the Quran and Hadith, followed by poetry and prose. Practical studies of textual cohesion offer significant benefits.

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