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Reference in the Glorious Qur'an with Reference to English

A B S T R A C T

This study deals with reference, which is one of the semantic relations through grammar. It is a grammatical cohesive device whose function is creating cohesion through combining between utterance and meaning in order to achieve unity of the Qur'anic text, where cohesion is the basic feature for building and forming the text depending on grammatical structures. The problem is embodied in finding the situations of reference in the Glorious Qur'an and revealing how it contributes in creating textual cohesion to achieve the intended benefit and to avoid repetition and redundancy in style. This study aims at specifying to which extent reference contributes in achieving texture feature of the Qur'anic text by linking the parts of one sentence or many sentences with each other to make a text. This study depends on two hypotheses: the first is; only endophoric reference achieves textual cohesion because it works within the text. The second is textual cohesion is more embodied with reference by pronouns especially third person pronoun. The adopted model in this study is Halliday and Hassan (1976) who suggest the types of reference. It consists of five axes. Each of them is dedicated to explain this cohesive device. The first axe deals with the concept of reference. The second axe focuses on the function of reference. The third axe sheds light on the types of reference while the fourth one deals with the articles of reference, where the most important article is reference with pronouns. The fifth axe is a conclusion in which the role of the reference as a cohesive device and a means for economy that leads to avoiding redundancy is clarified.

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الإحالة في القرآن الكريم مع الإشارة الى اللغة الانكليزية

رشا حسين علوان / وزارة التربية، المديرية العامة لتربية صلاح الدين

الخلاصة

تتناولت هذه الدراسة موضوع الإحالة، حيث انها احدى العلاقات الدلالية التي تعمل من خلال النحو. انها وسيلة تماسك نصيه، وظيفتها خلق التماسك من خلال الربط بين اللفظ والمعنى من اجل

تحقيق وحدة النص القرآني، حيث ان التماسك هو الخاصية الأساسية لبناء وتشكيل النص اعتمادا على التراكيب النحوية.

تتجسد مشكلة البحث في إيجاد مواضع الإحالة في القرآن الكريم والكشف عن كيفية مساهمتها في خلق التماسك النصي لتحقيق الفائدة المنشودة ولتجنب التكرار والرتابة في الأسلوب.

يهدف البحث الى تحديد لأي مدى تساهم الإحالة في تحقيق خاصية النصية في النص القرآني عن طريق ربط أجزاء الجملة او الكثير من الجمل مع بعضها لخلق النص.

يعتمد البحث على فرضيتين: الأولى، ان التماسك النصي يتحقق من خلال الإحالة الداخلية فقط لأنه يعمل داخل النص الثانية، يتجسد التماسك النصي في الإحالة بواسطة الضمائر وخاصة ضمير الشخص الثالث بشكل أكبر.

النموذج المعتمد في الدراسة هو هاليدي وحسن (١٩٧٦) اللذان اقترحا أنواع الإحالة. تتألف الدراسة من خمسة محاور، كلها مخصصة لتوضيح هذه الوسيلة التماسكية. يتناول المحور الأول مفهوم الإحالة ويركز المحور الثاني على وظيفة الإحالة. يلقي المحور الثالث الضوء على أنواع الاحالة، بينما يتناول المحور الرابع أدوات الإحالة حيث ان أهمها الإحالة بالضمائر. المحور الخامس هو الخاتمة حيث يتم فيها توضيح دور الإحالة كوسيلة تماسكية واقتصادية تؤدي الى تجنب الرتابة.

الكلمات المفتاحية: الإحالة، الإحالة الداخلية النصية، الإحالة الخارجية السياقية، الإحالة القبلية، الإحالة البعدية.

1. Introduction

The textual linguistic study is a wide spread subject in the contemporary studies which focuses on studying the text as a cohesive unit governed by many linguistic devices. Linguists and interpreters search the way in which the parts of the Qur'anic text tie with each other integrally to achieve textuality. Cohesion of the text is concerned with grammar and vocabulary, so it is classified into grammatical and lexical cohesion. Reference is one of grammatical cohesive devices.

Buqraph (2015:16-17) states that reference is not known with its explicit name, but it has roots in our Arabic linguistic heritage and it is known with term (returned or antecedent).

1.1. Problem of the Study

The problem is embodied in finding the reference in the Glorious Qur'an and revealing how it contributes in textual cohesion to achieve the intended benefit and to avoid repetition and redundancy in style. The problem is represented by:

1. How can reference contribute in explaining text building and achieving cohesion?
2. To which extent reference can help in understanding the Glorious Qur'an.

1.2. Aims of the Study

The study aims at specifying to which extent reference contributes in achieving textual feature of the Qur'anic text by linking the parts of one sentence or many sentences with each other to make a text. This leads to the following:

1. To facilitate understanding the Glorious Qur'an for native and non-native speakers of Arabic language.
2. To show the Qur'anic miracles through linking devices.
3. To detect the fact of text building.
4. To differentiate between text and non-text through cohesion.

1.3. Hypotheses of the Study

The study depends on two hypotheses:

1. only endophoric reference achieves textual cohesion because it works within the text.
2. Textual cohesion is more embodied with the reference by pronouns and especially third person pronoun.

1.4. Methodology of the Study

The researcher uses the descriptive and analytical methodology.

2. The Concept of Reference

Reference is one of the most important and prevalent devices in Texts because of its ability to make linking bridges among textual parts. Lyons (1968:404) states that "the relationship which holds between words and things is the relationship of the reference: words refer to things".

Halliday and Hassan (1976:31-32) emphasize that "what characterizes the reference is the specific nature of the information that is signaled for retrieval", that is, "the information to be retrieved is the referential meaning, the identity of the particular thing or class of things that is being referred to". Accordingly, "cohesion lies in the continuity of the reference, whereby the same thing enters into the discourse a second time".

Khatabi (1991:17-18) mentions the viewpoint of Halliday and Hassan (1976) about linguistic elements that can't be interpreted by themselves but they refer to other elements. He denotes that the reference is a semantic relation and it is submitted to a semantic restriction, i.e. semantic identification of features between **referent** and **referential elements**. Every language has elements with the referential characteristics. See also Az-Zanaad(1993:118).

De Beau Grande (1998:172) defines reference as "the relation between phrases on one hand, and things with situations in the outside world to which these phrases refer, on the other hand ". He (Ibid:299) emphasizes that reference is forming a greater amount of information by a least amount of means and it contributes in textual efficiency.

Yule (2006: 115-116) states that words themselves don't refer to things but people themselves do this. He considers reference as an act of language used by a speaker or writer in order to make a listener or reader identify something. This act is introduced by proper nouns (**Chomsky, Jennifer...**), noun phrases (**a writer, the cat...**) or pronouns (**he, she...**) . These words are used to refer to many entities in the world. For example, **Mr. Kawasaki (the brand name for a motorcycle)** which is used to refer to a person who always drives it.

3.The Function of Reference

Aj-Jurjani (1981:166) considers reference as one of the grammatical cohesion rules and an item for speech improvement not only linking it. He gives this example (Zaid comes and he is in hasty) to show that using the pronoun (he) enriches and strengthens the speech more than repeating the same noun.

De Beau Grande & Dressler (1981:60) ensure that cohesive devices are used to shorten and simplify the surface text. Pro-forms, as one of the obvious devices, are economical and short words empty of their own particular content, can stand in the surface text in the place of more determinate, content-activating expressions. These pro-forms make text users keep content current in active storage without restating everything. The best pro-forms are pronouns which are used in the place of the noun phrase or noun with which they co-refer.

In this connection, Afifi (2001:8) emphasizes that the reference has four functions:

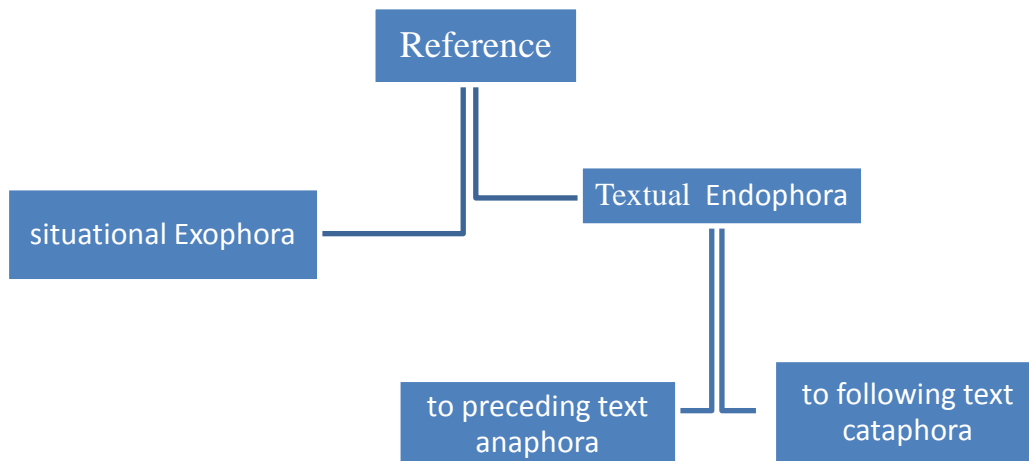
- 1-economy: using reference prevents repetition and leads to summarization.
- 2-semantic accuracy, i.e. reference is used to show a meaning or something previously stated in order not to be repeated because repetition may lead to ambiguity.
- 3- Reference can create bridges to connect the parts of the remote parts of text.
- 4-Through reference and the other cohesive devices, one can escape from monotony in style.

4. Types of Reference

Halliday and Hasan (1976:31-37) explain the fact of co-referential forms, by saying "instead of being interpreted semantically, in their own right...make reference to something else for their interpretation". When interpretation lies within the text, reference is called **Endophoric**. This type is considered as reference criterion. When interpretation of the text lies outside it and depends

on context of situation, the reference is called **Exospheric**. This type contributes in text creating not in its cohesion because it doesn't connect two elements within the text.

He (ibid:33) mentions that endophoric reference is divided into **anaphoric** reference, where an entity refers back to something has already been mentioned, and **cataphoric** reference where an entity refers to something mentioned later in the text (forward reference). He explained this by the following diagram:



The reference item itself is just “**phoric**” and “**neutral**”. It simply means ‘see elsewhere’. Certain items have the predisposition to be used endophorically or exophorically. The most important thing to be mentioned is that the thing referred to must be identifiable somehow, whether the reference is endophoric (**textual**) or exophoric (**situational**) (De Beau Grande and Dressler,1981:63; Levinson,1983:73; Verschueren ,2003:104).

The above mentioned types of the reference are exemplified in the following ayahs:

﴿ إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴾ ﴿٤٠﴾ ﴿ الْحَاقَّةُ: ٤٠ ﴾

[That this is verily, the word of an honored Messenger [i.e. Jibril] (Gabriel) or Muhammad صلى الله عليه وسلم which he has brought from Allah] (Al-Hilali and Khan ,1996: 782).

The pronoun (**this**) (**الهاء في أنه**) is an exophoric reference to the Glorious Qura'n .

﴿ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ﴾ ﴿١﴾ ﴿ الْقَدْر: ١ ﴾

[Verily, We have sent it (this Qur'an) down in the night of Al-Qadr (Decree)] (Ibid:843).

The pronoun (الهاء) (**it**) refers to the Glorious Qura'n which is not mentioned in the text but it is understood from the situation as a hint that is found in the minds of Muslims.

﴿ وَإِنَّهُ لَنذَكْرَةٌ لِّلْمُتَّقِينَ ﴿٤٨﴾ الْحَاقَّةُ: ٤٨ ﴾

[And verily, this (Quran) is a Reminder for the Muttaqeen (the pious)] (Ibid: 783).

The pronoun (الهاء)(**this**) in (أنه) is an exophoric reference to the Glorious Qura'n.

﴿ قَالَ بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا فَاسْأَلُوهُمْ إِن كَانُوا يَنطِقُونَ ﴿٦٣﴾ الْأَنْبِيَاءُ: ٦٣ ﴾

[Ibrahim (Abraham)] said: “Nay, this one, the biggest of them (idols) did it. Ask them, if they can speak!”] (Ibid:436).

The pronoun(هم)(**them**) is an endophoric reference to (الإلهة) which is mentioned in a previous text .

﴿ إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ ﴿٤﴾ يُوسُفُ: ٤ ﴾

[(Remember) when Yusuf (Joseph) said to his father: “O my father! Verily, I saw (in a dream) eleven stars and the sun and the Moon-I saw them prostrating themselves to me.”] (Ibid:304).

The pronoun (هم)(**they**) is an anaphoric reference to the(الكواكب الإحدى عشرة) (eleven stars and the sun and the moon).

﴿ وَلَقَدْ آتَيْنَا إِبْرَاهِيمَ رُشْدَهُ مِن قَبْلُ وَكُنَّا بِهِ عَالِمِينَ ﴿٥١﴾ الْأَنْبِيَاءُ: ٥١ ﴾

[And indeed We bestowed aforetime on Ibrahim (Abraham) his (portion of) guidance] (Ibid:435).

The pronoun (الهاء)(**his**) in (رشدته)(guidance) is an anaphoric reference to Ibrahim.

﴿ فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِن تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ ﴿٤٦﴾ الْحَجَّ: ٤٦ ﴾

[Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind] (Ibid:450).

The pronoun (ها)(it) is a cataphoric reference to the semantic content which is understood from the speech mentioned after the pronoun i.e. the true blindness is in the hearts not in the eyes.

5.The elements of Reference

Afifi (2001:118) mentions that the elements of the reference are deictic expressions (pronouns, spatial and temporal), relatives and lexical elements as comparative elements (similarity), comparative words as (more and less).

5.1. Reference by Pronouns

Halliday and Hassan (1976:51-52) give the term “personal” to pronouns (the first element of the reference) which include three classes (personal pronouns, possessive adjectives and possessive pronouns). The importance of the (person) system is that it is the device of referring to relevant persons and objects. The differentiation between the traditional categories of persons.i.e.(first person, second person and third person) is according to their roles in the communication process, on one hand, and all other entities, on the other hand. First and second persons are called (**speech roles**), their reference is always exophoric except the case of quoted or narrative speech. Third person is called (**other roles**), its reference is endophoric. This type of pronoun links the parts of text, see also Az-Zanaad (1993:119). The categories of pronouns are exemplified in the following ayahs sequentially:

﴿ نَحْنُ أَوْلِيَاؤُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ ﴾ ﴿٣١﴾ فصلت: ٣١

[“We have been your friends in the life of this world and are (so) in the Hereafter] (Al-Hilali and Khan ,1996:647).

The first pronoun (نحن)(we) is an exophoric reference to the word angels which is mentioned at the previous text.

﴿ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبْرٌ حَمِيدٌ وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ ﴾ ﴿١٨﴾ يوسف: ١٨

[“Nay, but your ownelves have made up a tale. So (for me) patience is most fitting. And it is Allah (Alone) Whose help can be sought against that (lie) which you describe.”] (Al-Hilali & Khan ,1996:306).

The second pronoun(الميم)(your)(لكم، أنفسكم) has exophoric reference to (أخوة يوسف) (Yusuf’s brothers).

﴿ وَمَا هُوَ بِقَوْلِ شَاعِرٍ قَلِيلًا مَّا نُؤْمِنُونَ ﴾ ﴿٤١﴾ الحاقة: ٤١

[It is not the word of a poet: little is that you believe!] (Ibid: 782).

The third pronoun (هو)(it) is an anaphoric reference to the Glorious Qura'n.

﴿ وَدَخَلَ مَعَهُ السِّجْنَ فَتَيَانٍ قَالَ أَحَدُهُمَا إِنِّي أَرَانِي أَعْصِرُ خَمْرًا وَقَالَ الْآخَرُ إِنِّي أَرَانِي أَحْمِلُ فَوْقَ رَأْسِي خُبْرًا تَأْكُلُ الطَّيْرُ مِنْهُ نَبِّئْنَا بِتَأْوِيلِهِ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ ﴿٣٦﴾ ﴾ يوسف: ٣٦

[And there entered with him two young men in the prison. One of them said: “Verily, I saw myself (in a dream) pressing wine.” The other said: “Verily, I saw myself (in a dream) carrying bread on my head and birds were eating thereof.” (They said): “Inform us of the interpretation of this. Verily, we think you are one of the Muhsineen (doers of good).”] (Ibid:308).

The absent pronouns:(هما)(**they**) is an anaphoric reference to (فتيان)(two young men), (الهاء)(**there**) in (منه) is also anaphoric reference to (الخبز)(bread) and (الهاء)(**this**) in (تأويله) is an anaphoric reference to the dream.

﴿ بَلْ هُوَ مَا اسْتَعْجَلْتُمْ بِهِ رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ ﴿٢٤﴾ ﴾ الأحقاف: ٢

[Nay, but it is that (torment) which you were asking to be hastened- a wind wherein is a painful torment!] (Ibid:685).

The absent pronoun (هو)(it) is a cataphoric reference to the word wind.

Ali (2004:172) mentions that pronouns are either **separated** or **joined**. The differentiation between the two divisions is according to the structural position. The separated pronoun is independent with spelling and grammar like (we) in the following ayah:

﴿ قَالُوا إِنَّمَا نَحْنُ مُصَلِّحُونَ ﴿١١﴾ ﴾ البقرة: ١١

[They say: “We are only peace-makers.”] (Al-Hilali & Khan, 1996:5).

The separated pronoun(نحن)(**we**) is an exophoric reference to the word mankind which is mentioned in the previous texts.

The separated pronoun(هو)(**He**) refers cataphorically to (Allah) in the following ayah:

﴿ قُلْ هُوَ اللَّهُ أَحَدٌ ﴿١﴾ ﴾ الإخلاص: ١

[Say (O Muhammad صلى الله عليه وسلم): “He is Allah, (the) One] (Ibid:8٥4).

While the joined pronouns lie after another words and joined them either these words are verbs, nouns or a preposition. The joined pronouns with verbs are clarified in (فأسقيناكموه) (**We give it to you to drink**), the verb is(**drink**) and the pronouns are (**We, it, you**) in the following ayah:

﴿ وَأَرْسَلْنَا الرِّيحَ لَوَاحٍ فَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَسْقَيْنَاكُمُوهُ وَمَا أَنْتُمْ لَهُ بِخَازِنِينَ ﴾ (٢٢) الحجر: ٢٢

[And We send the winds fertilizing (to fill heavily the clouds with water), then cause the water (rain) to descend from the sky, and We give it to you to drink, and it is not you who are the owners of its stores [i.e. to give water to whom you like or to withhold it from whom you like] (Ibid:340).

The joined pronoun with nouns is clarified in (كتابنا)(our book), where the noun is (book) and the pronoun is (our).

The joined pronoun with preposition is clarified with the joined pronoun (نا)(Us) as an exophoric reference to Allah Almighty in the following ayah:

﴿ وَلَوْ نَقُولَ عَلَيْنَا بَعْضُ الْأَقَابِيلِ ﴾ (٤٤) الحاقة: ٤٤

[And if he (Muhammad صلى الله عليه وسلم) had forged a false saying concerning Us (Allah جل جلاله)] (Ibid: 782).

Ali (2004:172) states that the most important characteristic which achieves speech cohesion is identification between the pronoun and its referent. The identification concerns sex and number, for example (singular to singular, masculine to masculine, etc...), but there are two exceptions (positivity and rhetorical) that are clarified below:

Firstly: the positivity, in which the two pronouns (نحن,نا) (us, we) are used to singular speaker and the plural pronoun (أنتم) (you) is used to the singular addressee for the purpose of (glorification) as in:

﴿ وَقَدْ آتَيْنَا إِبْرَاهِيمَ رُشْدَهُ مِنْ قَبْلُ وَكُنَّا بِهِ عَالِمِينَ ﴾ (٥١) الأنبياء: ٥١

[And indeed We bestowed aforetime on Ibrahim (Abraham) his (portion of guidance, and We were Well-Acquainted with him (as to his Belief in the Oneness of Allah)] (Al-Hilali & Khan ,1996:435).

If objects are given the characteristics of persons, they are treated as persons as in:

﴿ إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ ﴾ (٤) يوسف: ٤

[(Remember) when Yusuf (Joseph) said to his father: “O my father! Verily, I saw (in a dream) eleven stars and the sun and the moon-I saw them prostrating themselves to me.”] (Ibid:304).

The pronoun (هم) (they) is an anaphoric reference to the (الكواكب الإحدى عشرة) (eleven stars and the sun and the moon). The objects stars, sun and moon are given the characteristic of prostrating.

Secondly: the rhetorical exception in which there isn't observed identification in number and direction for rhetorical purposes or what is called (الانفتاح) (turning). For example:

﴿يونس: ٢٢﴾ ﴿هُوَ الَّذِي يُسَيِّرُكُمُ فِي الْبَرِّ وَالْبَحْرِ حَتَّىٰ إِذَا كُنْتُمْ فِي الْفُلِكِ وَجَرِينَكُمْ بِرِيحٍ طَيِّبَةٍ﴾

[He it is Who enables you to travel through land and sea, till when you are in the ships, and they sail with them with a favorable wind] (Ibid:273).

Turning here is from the addressee (كم) (you) in (بكم) (with you) to the absent pronoun (هم) (them) in (بهم) (with them).

Turning from absent pronoun (الهاء) (him) to the addressee pronoun (الكاف) (you) is clarified in the following:

﴿إِنَّا نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾ الفاتحة: ٥

[You (Alone) we worship, and You (Alone) we ask for help (for each and everything)] (Al-Hilali & Khan ,1996:1).

Turning from one pronoun to another is different in plurality or singularity (. i.e. number) like (هم) (their) in (نورهم) (their light) instead of (الهاء) (his) in (نوره) (his light) in the following ayah:

﴿مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمَاتٍ لَا يُبْصِرُونَ﴾

﴿البقرة: ١٧﴾

[Their likeness is as the likeness of one who kindled a fire; then, when it lighted all around him, Allah took away their light and left them in darkness. (So) they could not see] (Ibid:5).

5.2. Reference by Demonstrative Pronouns (Deictic Expressions)

Khatabi (1991:19) states that the second element of reference is demonstrative pronouns or deictic expressions. They are classified into: adverbs of time (now, tomorrow...), adverbs of place (here, there...) selectivity (this, these...), remoteness (that, those...), closeness (this, these).

Ali (2004:182) mentions that in addition to remoteness and closeness, there is a third level called (the mediated demonstrative) (this) (ذلك) which consists of three parts: demonstrative noun (tha) (ذا), farness letter (illam) (اللام) and addresser letter (ilkaf) (الكاف). The addressing letter (ilkaf) is used to pay

attention and to identify the addresser's sex and number as in the ayah:

﴿ قَالَتْ فَذَلِكُنَّ الَّذِي لُمْتُنِّي فِيهِ ^ط ﴿٣٢﴾ ﴾ يوسف: ٣٢

[She said: “This is he (the young man) about whom you did blame me] (Al-Hilali & Khan ,1996:307).

The deictic expression (**ذلك**)(**that is He**) is an anaphoric reference to Allah Almighty (الله) is mentioned in the following ayah:

﴿ ذَلِكْ عَلِيمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزُ الرَّحِيمُ ﴿٦﴾ ﴾ السجدة: ٦

[That is, He: The All-Knower of the unseen and the seen, the All-Mighty, And the Most Merciful] (Al-Hilali & Khan, 1996:555).

The demonstrative pronoun (**ذلك**)(**this**) is a cataphoric reference to (the book) in the following ayah:

﴿ ذَلِكِ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ ﴿٢﴾ ﴾ البقرة: ٢

[This is the Book (the Qura'n), wherefor there is no doubt, guidance to those who are Al-Muttaqeen [the pious believers of Islamic Monotheism who fear Allah much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allah much (perform all kinds of good deeds which He has ordained)] (Ibid:3).

The selective pronoun (**تلك**) (**these**) in the following ayah, is an anaphoric reference to what is mentioned before (these) of divorce matter:

﴿ وَتِلْكَ حُدُودُ اللَّهِ يُبَيِّنُهَا لِقَوْمٍ يَعْلَمُونَ ﴿٢٣٠﴾ ﴾ البقرة: ٢٣٠

[These are the limits of Allah, which He makes plain for the people who have knowledge] (Ibid:50).

The selective pronoun (**هذه**)(**this**) in the following ayah, is an anaphoric reference to what is mentioned in the previous ayahs of intimidation of resurrection horror:

﴿ إِنَّ هَذِهِ تَذَكُّرَةٌ فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ سَبِيلًا ﴿١٩﴾ ﴾ المزمل: ١٩

[Verily, this is an admonition: therefore, whosoever will, let him take a Path to His Lord!] (Ibid:795).

The mediated pronoun (**اولئك**)(**these**) in the following ayah, is an anaphoric reference to what is mentioned of attributes of believers in the previous ayahs:

﴿ **أُولَٰئِكَ** هُمُ **الْوَارِثُونَ** ﴿١٠﴾ ﴾ المؤمنون: ١٠

[These are indeed the inheritors] (Ibid:455).

The adverb of time (حينئذ) (at the moment) in the following ayah, is an anaphoric reference to the death which is mentioned in the previous ayah:

﴿ وَأَنْتُمْ حِينئذٍ تَنْظُرُونَ ﴾ ٨٤ الواقعة: ٨٤

[And you at the moment are looking on] (Al-Hilali & Khan ,1996:738).

5.3. Reference by Comparison or Preference Nouns

Ibn Hisham (2004 :375) describes preference nouns as adjectives indicate participating and more.

Ali (2004:191) explains that although comparison is considered a weakest means of textual cohesion but it has a vital role in linking it. There are two types of comparison: general and particular:

A-The general comparison includes five groups: words express similarity as (like and similar), words express correspondence as (same, equal), words express difference as (different, contrary to) and words express otherness as (other, rest) as in the following ayah:

﴿ وَقَالَ الْآخِرُ إِنِّي أَرْنِي أَحْمِلُ فَوْقَ رَأْسِي خُبْزًا تَأْكُلُ الطَّيْرُ مِنْهُ نَبِّئْنَا بِتَأْوِيلِهِ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ ﴾

﴿ ٣٦ ﴾ يوسف: ٣٦

[The other said: “Verily,I saw myself (in a dream) carrying bread on my head and birds were eating thereof.” (They said): “Inform us of the interpretation of this. Verily,we think you are one of the Muhsineen (doers of good).”] (Al-Hilali & Khan ,1996:308).

So the word (الآخر) (the other) is an anaphoric reference to one of the young men.

The comparative adjective (أحق) (more right) is an anaphoric reference to Allah (Almighty) in the following ayah:

﴿ فَأَللَّهُ أَحَقُّ أَنْ تَخْشَوْهُ ﴾ ١٣ التوبة: ١٣

[Allah has more right that you should fear Him] (Ibid:245).

The comparative adjective (أدنى)(nearest) is a cataphoric reference to earth in the following ayah:

﴿ غَلِبَتِ الرُّومُ ﴿٢﴾ فِي أَدْنَى الْأَرْضِ ﴿٣﴾ الروم: ٢، ٣ ﴾

[The Romans have been defeated in the nearest land] (Ibid:540).

B: particular comparison. This comparison is used to express equivalence between two things or more in terms of quantity (amount) or quality(manner) as in the following ayah, where the comparative adjective (أكبر) (**far worse**) link the second sentence with the first because, it is an anaphoric reference to (البغضاء) (hatred):

﴿ قَدْ بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ ﴿١١٨﴾ آل عمران: ١١٨ ﴾

[Hatred has already appeared from their mouths, but what their breasts conceal is far worse] (Ibid:91).

Ibn Hisham (2004 :375) adds that comparative words can't come independently, so the addressee must know what the addresser refers to and this is clarified in the example above.

5.4. Reference by Relative Pronouns

Hassan (2010:342-395) mentions that relative pronouns compensate the referent as well as linking what comes before with what comes after, although they are distinct with ambiguity and need to what interpret this ambiguity, but relative pronouns are divided into two divisions:

A-Special relative pronouns

This division is limited to some types. Relative pronouns include (الذي، التي،) (الَّذِي، الَّتِي، اللذان، اللتان... (who, which, that...). This division depends on identification in type and number, for example (الَّذِي)(**who**) is a special noun for single masculine and (الَّتِي)(**who**) for single feminine as in the following ayah:

﴿ الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ، وَبَدَأَ خَلْقَ الْإِنْسَانِ مِنْ طِينٍ ﴿٧﴾ السجدة: ٧ ﴾

[Who made everything He has created good and He began the creation of man from clay] (Al-Hilali & Khan ,1996:555).

The relative pronoun (الَّذِي) (**Who**) is an anaphoric reference to Allah Almighty (الله) which is mentioned at the beginning .

The relative pronoun(الَّتِي)(**she**) is a cataphoric reference to (هو في بيتها) in the following ayah:

﴿ وَرَوَدَتْهُ الَّتِي هُوَ فِي بَيْتِهَا ﴿٢٣﴾ يوسف: ٢٣ ﴾

[And she, in whose house he was, sought to seduce him (to do an evil act)] (Ibid:306).

The relative pronoun (الذي)(**what**) is an exophoric reference to the Glorious Qur'an in the following ayah:

﴿ ١٢٠ ﴾ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿ البقرة: ١٢٠ ﴾

[after what you have received of Knowledge (i.e. the Qur'an)] (Ibid:23).

B-General relative pronouns

This division is used to replace the relative pronouns. It includes two words: (من)(whosoever) for persons and (ما)(for) for objects as in the following ayah:

﴿ ٣ ﴾ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ﴿ الطلاق: ٣ ﴾

[And whosoever puts his trust in Allah, then He will suffice him] (Al-Hilali & Khan ,1996:766).

(من)(**whosoever**) means (الذي) is a cataphoric reference to whosoever puts his trust in Allah.

(بما)(**because**) means (بالذي) is an anaphoric reference to their lies in the following ayah:

﴿ ١٠ ﴾ وَاللَّهُمَّ عَذَابُ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ ﴿ البقرة: ١٠ ﴾

[A painful torment is theirs because they used to tell lies] (Ibid:5).

Conclusion

In the light of the linguists' points of view, the study arrived at what has been hypothesized of achieving textual unity through the relation of reference, which links the text with its context of situation by referring to outside the text, and in the absence of this relation; there is not text.

Reference has elements as pronouns, demonstratives, comparison and relative pronouns, but pronouns is the most common means for creating semantic cohesion through combining between verbal and meaningful linking and avoiding repetition. They oblige the listener to move with a present mind in the Qura'nic text in order to realize the thing referred to and getting the intended message. Pronouns with all their categories show a reference either exophorically or endophorically but, third person pronouns reveal a clear connection in the texture of Qur'anic text through their roles in referring endophorically.

The study achieves its aim at many points: identifying the role of reference in creating textual cohesion and revealing the meaning in the Glorious Quran, making the addressee search in the text to understand the meaning of an item by referring to another previous or back mentioned item that stands for it, and the benefit of reference in economical purposes to avoid repetition and redundancy in style.

Reference is achieved by mental realization and this interprets the difference between the antecedent and referent in terms of singularity and plurality, feminization and masculinization.

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