Reference in Saheeh International's Translation of the Qur'an: Surat Al Israa' as a Sample

الإحالة في ترجمة صحيح إنترناشيونال للقرآن الكريم: سورة الإسراء أنموذج

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Abstract:

The present research provides a detailed analysis of reference, a grammatical cohesive device, in one of the accurate and acknowledged English translations of the Qur'an, Saheeh International. It uses modern discourse analysis theories of cohesion to examine cohesive patterns in one of the Qur'anic chapters, *Al-Isra'*, which can deepen our interpretation and comprehension of the Qur'an and expand our knowledge about Quranic textual relations. The article is based on the findings of our magister research (2015). The data is rechecked, updated and re-evaluated.

Keywords: Qur'an;reference; cohesion; coherence; translation

RésuméLa présente recherche est une analyse détaillée de la référence, un dispositif grammatical cohérent, dans l'une des traductions anglaises précises et reconnues du Coran, Sahih International. Il utilise les théories modernes de l'analyse du discours de la cohésion pour examiner les modèles cohérents dans l'un des chapitres coraniques, Al-Isra', qui peuvent approfondir notre interprétation et notre compréhension du Coran et élargir nos connaissances sur les relations textuelles coraniques. L'article est basé sur les résultats de notre recherche magister (2015). Les données sont revérifiées et mises à jour.

Mots-clés :Coran ;cohésion ;cohérence ;translation.

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1. INTRODUCTION

Cohesion and coherence in the Qur'an have always been major sources of debate from the dawn of Islam until the 21ˢᵗ century, especially after the spread out of Qur'anic translations, the study of which has become a central part of this debate. Most studies analyze the Arabic version of the Quran neglecting the fact that Arabic non-speaking Muslims struggle to understand the structure of the Quranic texts. With the growing number of converts to Islam around the world, it is necessary to provide a detailed analysis of the accurate translations of the Quran, which, we assume, can provide the readers with maps to reading and understanding the relations between Quranic verses and chapters. Thecurrent research contributes to the field of Quranic discourse analysis by exploring and analyzing cohesion by referencein the English translation of *sũrat Al-Isra'* as a first step toward understanding coherence relations. It is relevant both to the fields of discourse analysis and translation. The article is retrieved from a dissertation that analyzes both cohesion and coherence in the text in detail.

2.Literature Review

2.1. Cohesion in Islamic Studies

The study of cohesion and coherence in the Holy Book has come under the study of *naẓm*(نظم القرآن) or organization, arrangement, order, and *munãsaba*(علم المناسبة)or suitability and correlation which can be traced back to the golden age of the Islamic scholarship. The two terms cover the analysis of both cohesion and coherence. Cohesion has been discussed under various labels such as (*tadãm, itissãq, talãhum, tanãsuq,* نظام،اتساق،تلاحم، تناسق) which all convey the meaning of relatedness, unity or the close union between the constituents of a text (Suyuti 1986, Jurjani, 1969). Cohesion is considered the core of textual relations, and an essential part of Qur'anic iɔjaz(إعجاز)(Mir, 1986)Muslim scholars have classified cohesive devices into syntactic (conjunctions and references), lexical (recurrence and discourse relations), and semantic where meanings are conveyed by a specific choice of words. These categories of cohesive devices can be brought in line with those of modern discourse analysis theories.

However, there has been a noticeable focus on the analysis of conjunctions, recurrences, references, and ellipsis in the Qur'an, among which recurrence and reference have been given the biggest attention simply because the Qur'an is characterized by intense use of these two cohesive devices, which highlights their importance to Quranic textuality.

2.2. Cohesion in Modern Discourse Analysis

According to De Beaugrande and Dressler's definition (1992), a text is a communicative occurrence that meets the seven standards of textuality. The latter is a property that a "*complex linguistic object (text) assumes when it reflects certain social and communicative constraints*" (Mikhchi, 2001,p50). The standards of textuality operate as constitutive principles which define the communicative purpose of the text, by showing how parts of the text are connected (cohesion and coherence), what attitudes the writer/speaker and reader/listener have towards the text and its objectives (intentionality and acceptability), the way information is transferred (informativity), the setting (situationality), and reciprocal relationship between separate texts (intertextuality). This Study focuses mainly on cohesion, namely grammatical cohesion.

Cohesion is a property of the linguistic surface of the text. It attaches the text to create textual unity. It is considered "*the most linguistic*" feature among the other standards since it helps realize the connection between text units through syntactic and lexical relations.

Halliday and Hassan perceive cohesion as the main aspect of texture, which is the property that distinguishes a text from a non-text (1976, p2). They argue that it is through cohesion that a text is built as a semantic edifice. They add thatno item is cohesive in itself, instead, cohesion occurs where "the interpretation of some elements of the discourse is dependent on that of another. The one presupposes the other, in the sense that it cannot be effectively decoded except by recourse to it" (1976, p4). Cohesion is a textual property; it is visible and observable. As one of the main elements of coherence,"it fosters coherence since cohesive devices guide the reader in text processing." (Dontcheva-Navratilova, 2017, p11).

Markels (1981 cited in Taboada, 2004, p1) claims that cohesion "elevates a random collection of sentences to the status of a text, and in the process imparts meaning, insight and presuppose to those sentences", he further states that without cohesion, a text can hardly be said to exist at all, for cohesion "provides the textual means for initiating comprehension or sense" (3). Contrarily, De Beaugrande and Dressler, 1981, Enkvist 1978, Brown and Yule, 1983 and Widdowson, 2004 treat it as one aspect of text unity, used to overtly signal underlying connectedness and continuity of senses (Coherence), which is the view adopted in this research.

Hasan and Halliday classify cohesive devices into two main types; grammatical and lexical cohesion. Grammatical cohesion includes

references, ellipsis, conjunctions, and substitutions, while lexical cohesion refers to the "cohesive effect achieved by the selection of vocabulary"(274) and consists of reiteration, repetition, and collocation. Although the effect of the grammatical cohesion is clearer than that of lexical one, the two types function complementarilywhere one type is often supported by the presence of the other.

2.2.1. Cohesive Ties and Cohesive Chains

The pair of related elements in a text is called a *'cohesive tie'* the term describes the occurrence of a pair of cohesively related items. Any segment in a text can be characterized in terms of the number and kind of cohesive ties that it displays. These ties *"give a syntactic account of its patterns of texture"* (Hasan and Halliday, 1976, p4). Such ties hold between a reference and a referent, a word and its substitution, a word, and its repetition, etc.

These tiescan be, 'immediate', if the second item (referent) comes immediately after the first one, 'remote' if a number of intervening clauses come before the second element, 'mediated' if the tie is established with a previous element through other elements in the text and finally 'cataphoric', if the element of one of the cohesive types previously described, could refer to an element that is mentioned in the discourse to come.

Hasan and Halliday maintain that cohesive ties are not properties of any structural unit (clause, phrase, or sentence), they can occur both within and between sentences. However, they seem to stand out more clearly between sentences (inter-sentential cohesion), than within the sentence which has structural relations as well. According to them, cohesive harmony (number and kind of cohesive chains and their interaction) is the key to the creation of coherence in the text. However, in the present research, it is treated as one aspect of local coherence only.

2.3. Cohesion by Reference

References areelements used to refer to certain items which are not interpreted semantically in their own right, but rather refer to something else for their interpretation (Halliday and Hasan 1976, p31). In each language some items have the property of reference, in English, they are personal (personal pronouns, possessive pronouns, and possessive determiners); demonstrative (this, that, these, those, here, there, etc.); and comparative (in terms of likeness or unlikeness). The last type is either general, using adjectives like: identical and similar; or specific using adjectives and adverbs like: more, better, equally, etc. This type is further

divided according to the place of the referent (the element being referred to), into:

●**Endophoric** (Textual) Reference: when the referent is in the text itself. This is further divided into anaphoric ones, where the referent is in the preceding portion of the text, and cataphoric, when the referent is in the following part of the text.

●**Exophoric** (Situational) Reference: this type refers to something or someone outside the text. We retrieve the referent from the context of situation.

●**Extended Reference**: when the reference is to a process or complex phenomenon rather than to an object or a thing (a clause or a string of clauses, not just a single nominal)

●**Text Reference**: the referent is not being taken up at its facevalue, but is being transmitted into a fact or a report.

These last two types are only used with the personal reference 'it' and the demonstratives 'this' and 'that'.

3. Data Analysis: Reference in Surat Al Isra'

Reference has been given the biggest attention by Islamic theorists since it can be said to be the most frequent of all other devices in the Qur'an, especially anaphoric reference, which is the case in *sũrat al-Isra'* as well. To simplify the process of analyzing cohesion in the text, we have divided the text into smaller passages and sections, where each passage has a central theme following Qutb's classification (see appendix 1). The reader needs to check the division proposed to be able to track the cohesive effect of reference throughout the whole text.

Discourse analysis is used in this research both as a theory and a method of analysis. We identify the referents, their references, the types of references, and the types of cohesive ties achieved by each. The aim is to show how cohesion by reference helps link the sections of each passage and the passages to each other to achieve unity of the whole text.

First, we started with the analysis of the first passage of the *sũra*, then after classifying the referents and their references, we asked whether these elements reappear in other passages or not. The analysis shows that some referents reoccur throughout the whole text, while others are section-specific. Therefore, we have categorized them into major and minor

onesand identified two types of cohesive functions; **intra-**passage/verse/section and **inter-**passage.

Major referents are those elements (words, clauses), the references to which are present in almost every distinct section and passage, therefore have inter-passage cohesive functions (relate different verses of different passages). Minor referents represent the elements, the references of which have intra-verse / intra-passage cohesive functions (relate the parts of the same verse or the verses of the same passage).

3.1. References in Passage One

Table 1.Reference in Passage 01.

Referent	Reference	Type of Reference	Verse N°
	He	Cataphoric personal	**01**
	His, **Our**, **We** , **He**	Anaphoric personal	**(section 01)**
Who took his servant by night **(Allah)**	**We** gave, **Me**	Anaphoric personal	**02**
	other than**Me**	Anaphoric comparative	
	We carried	Anaphoric personal	**03**
	We conveyed	Anaphoric personal	**04**
			(section 2)
	We sent, ours	Anaphoric personal	**05**
	We gave, **We** reinforced	Anaphoric personal	**06**
	We return, **We** have made	Anaphoric personal	**08**
	We have prepared	Anaphoric personal	**10**
			(section 3)
	We have made, **We** erased, **We** have set	Anaphoric personal	**12**
			(section 4)
	We have imposed, **We** will produce	Anaphoric personal	**13**
	We sent	Anaphoric personal	**15**
	We intend, **We** command, **We** destroy	Anaphoric personal	**16**
	We destroyed, **His** servants	Anaphoric personal	**17**
	We hasten, **We** will, **We** intend, **We** have made	Anaphoric personal	**18**
	We extend	Anaphoric personal	**20**
	We have favoured	Anaphoric personal	**21**
Muhammad (PBUH):his servant	show **him**	Anaphoric personal	**01(section1)**
	your lord	Anaphoric personal	**17(section4)**
	your lord(2)	Anaphoric personal	**20**
al masjid al-Aqsa	**whose** surroundings	Anaphoric personal	**01**
The scripture	made **it**	Anaphoric personal	**02(section1)**
The Children of Israel	**you**	Anaphoric personal	**02**
	you will cause, **you** will reach	Anaphoric personal	**04(section2)**
	against **you**	Anaphoric personal	**05**
	gave **you**, reinforced **you**, made **you**	Anaphoric personal	**06**
	you do(3), **yourselves** (2),	Anaphoric personal	**07**
	Your lord, upon **you**, **you** return	Anaphoric personal	**08**

Noah (PBUH)	he	Anaphoric personal	**3(section 1)**
corruption	the first of **them**	Anaphoric personal	**05(section2)**
	He	Cataphoric personal	**01**
	His, **Our**, **We** , **He**	Anaphoric personal	**(section 01)**
Who took his servant by night **(Allah)**	**We** gave, **Me**	Anaphoric personal	**02**
	other than**Me**	Anaphoric comparative	
	We carried	Anaphoric personal	**03**
	We conveyed	Anaphoric personal	**04**
			(section 2)
	We sent, ours	Anaphoric personal	**05**
	We gave, **We** reinforced	Anaphoric personal	**06**
	We return, **We** have made	Anaphoric personal	**08**
	We have prepared	Anaphoric personal	**10**
			(section 3)
	We have made, **We** erased, **We** have set	Anaphoric personal	**12**
			(section 4)
	We have imposed, **We** will produce	Anaphoric personal	**13**
	We sent	Anaphoric personal	**15**
	We intend, **We** command, **We** destroy	Anaphoric personal	**16**
	We destroyed, **His** servants	Anaphoric personal	**17**
	We hasten, **We** will, **We** intend, **We** have made	Anaphoric personal	**18**
	We extend	Anaphoric personal	**20**
	We have favoured	Anaphoric personal	**21**
Muhammad (PBUH):his servant	show **him**	Anaphoric personal	**01(section1)**
	your lord	Anaphoric personal	**17(section4)**
	your lord(2)	Anaphoric personal	**20**
al masjid al-Aqsa	**whose** surroundings	Anaphoric personal	**01**
The scripture	made **it**	Anaphoric personal	**02(section1)**
The Children of Israel	you	Anaphoric personal	**02**
	you will cause, **you** will reach	Anaphoric personal	**04(section2)**
	against **you**	Anaphoric personal	**05**
	gave **you**, reinforced **you**, made **you**	Anaphoric personal	**06**
	you do(3), **yourselves** (2),	Anaphoric personal	**07**
	Your lord, upon **you**, **you** return	Anaphoric personal	**08**
Noah (PBUH)	he	Anaphoric personal	**3(section 1)**
Corruption	the first of **them**	Anaphoric personal	**05(section2)**
Servants	**those**,	Anaphoric demonstrative	**05(section2)**
	they probed	Anaphoric personal	**05**
	over **them**, **they** entered, **they** had taken	Anaphoric perssonal	**07**
The believers	**they** will	Anaphoric personal	**09(section3)**
The	**those**	Cataphoric demonstrative	**10(section3)**

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disbelievers *'who do not believe'*	them	Anaphoric personal	**10**
A city	**Its** affluent, upon **it**, destroy **it** therein	Anaphoric personal Anaphoric demonstrative	**16(section4)**
	how **many**	Anaphoric comparative	**17**
Man	he	Anaphoric personal	**11(section4)**
Every person	**his** fate, **his** neck , for **him**, **he** will	Anaphoric personal	**13(section4)**
	your record, yourself, against you	Anaphoric personal	**14**
The Qur'an	this	Cataphoric demonstrative	**09(section3)**

(Mahammedi, 2015, 55-56)

The results of the first passage analysis indicate that references to the word *Allah* are present in verses of the four sections of the first passageexcept in verses: 7, 9, 11, 14, and 19. The cohesive ties manifested in the first section are all **immediate** since the references come directly after the referent, while the rest are **mediated** which helpsbuild cohesive connections between the parts of passage one. The passage contains remote ties as well like in the case of verses 7, 9, 11, and 14, which do not have any reference to god, still, the reference can be presupposed by ellipsis in the first two verses:

"If you do good, you do good for yourselves; and if you do evil, [you do it] to yourselves."
*Then when the final promise came,)[**We sent your enemies**] to sadden your faces and to enter the temple in Jerusalem . . ." (7)*
*Indeed, this Qur'an guides to that which is most suitable and gives good tidings to the believers who do righteous deeds that they will have a great reward [**from Us**]. (9)*

The clauses in bold are not original in the text, they are presupposed by the reader. In the Arabic version, the reader depends on context to infer missing referents, whereas, in translations, they are often put between brackets.

References to the Prophet Muhammad (PBUH) are remote ones; other referents such as the children of Israel, the scripture, al-Masjid al Aqsa, etc. are section-specific. They are related only to the sub-themes presented in each section, therefore have an **intra-cohesive effect**.

The passage contains other interesting references like:

a.The exophoric reference to mankind in verse 12, where the personal pronoun '**you**' and the possessive ''**your**'represent a situational reference to 'mankind' which can be retrieved from the context:

*And We have made the night and day two signs, and We erased the sign of the night and made the sign of the day visible that **you may seek** bounty from **your Lord** and may know the number of years and the account [of time]. And everything We have set out in detail. (12)*

b.Extended and text references are found in the example below

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So when the [time of] promise came for the first of them, We sent against you servants of Ours - those of great military might, and they probed [even] into homes, and<u>it was a promise fulfilled</u>. (5)

The Pronoun '**it**' represents a cataphoric extended reference to the 'promise fulfilled', which in turn refers to the description of events in the previous sentence; *'we sent ...the homes'.*

C. <u>Whoever is guided</u> *is only guided for [the benefit of]* **<u>his</u>** <u>soul</u>. *And <u>whoever errs</u> only errs against* ***it***. *And no <u>bearer of burdens</u> will bear the burden of* **another**. *And never would We punish until We sent a messenger. (15)*

'**Whoever is guided**'is a referent, '**his**' is an anaphoric personal reference; '**soul**' is a second referent, and'**it**'is its anaphoric personal reference. '**Bearer of burdens**' is another referent and '**another**' is its comparative anaphoric reference

d. *Whoever should desire the immediate - We hasten for* **him** *from* **it** *what We will to* **whom** *We intend. Then We have made for* **him** *Hell, which* **he** *will [enter to] burn, censured and banished. (18)*

In this verse and as shown above '**him**' and '**he**' refer to the kind of people described by the clause '*whoever should desire the immediate*' which is the referent here, while '**it**' refers to '*the immediate'.* '**Whom**', can refer to those who prefer the immediate, or only to a number of them, which can be understood from the verb 'intend'. This verbis often interpreted differently; it can also refer to all mankind.

e. <u>But whoever desires the Hereafter</u> *and exerts the effort due to* **it** *while* **he** *is a believer -* **it** *is* **those***whose effort is ever appreciated [by Allah]. (19)*

The pronouns: '**he**', '**those**, **and 'whose**' are anaphoricreferences to the clause '*whoever desires the hereafter',* which implicitly stands for the believers. The first '**it**' is an anaphoric personal reference to the word *'hereafter'.* And the other '**it**' is a cataphoric text reference to the fact that those who believe and desire the Hereafter and work for it are the ones whose effort is appreciated by Allah.

f.*To* **each** *[category] We extend - to* **these** *and to* **those** *- from the gift of your Lord. And never has the gift of your Lord been restricted (20)*

g. *Look how We have favored [in provision]* **some** *of* **them** *over* **others**. *But the Hereafter is* **greater** *in degrees [of difference] and* **greater** *in distinction. (21)*

In these two verses reference is made again to the different kinds of people described in verses 18 and 19 (the one who desires the immediate, i.e. the disbelievers, and the one who desires the hereafter, i.e. the believers).

Where God shows that the second type is the winner in the hereafter, yet both groups receive God's bounty in this life, which is open to all mankind. There is an anaphoric comparative reference in verse 21 to the word *hereafter* as shown in the verse above, where the hereafter is compared to the worldly life (*the immediate*).'**These**' and '**those**' are anaphoric demonstrative references to the types of people described in verses 18 and 19. '**Each**' is a category reference to both types of people, '**some**' is an anaphoric comparative reference, 'them' is an anaphoric personal, and '**others**' is an anaphoric comparative reference all related to the word '**each**' which represents both the believers and disbelievers.

3.2. Major References in Sũrat Al-Isra'

References to the words *Allah, Mohammed* (PBUH), and the *Quran* are found in every passage of the sũra, therefore these referents are major ones.

3.2.1. References to Allah

In table 01, we can see that various references refer back and forth to the expression *'who took his servant by night'*. Through this expression God introduces himself, thus it becomes the first referent in the *sũra* which constantly denotes the omitted word *Allah* across all the passages or one of its hyponyms (God, Lord, etc.). Only some examples of these references are presented in table 02 below, a full detailed account of all the references along with the rest of the cohesive devices and coherence relations in the text are found in the thesis referenced.

Table 02: References to *Allah*

Referent	Reference	Types of reference	Verse n°
Allah	**another** deity	Anaphoric comparative	22(passage 2-Section 5)
Your lord	**Him**	Anaphoric personal	23
Your lord	**We** have diversified	Anaphoric personal	41(passage3-section7)
	Him	Anaphoric personal	42
	(exalted is) **He**	Anaphoric personal	43
	Him, **His** praise, **He** is forbearing	Anaphoric personal	44
	We put	Anaphoric personal	45
Who brought you forth the first time (Allah)	**He**	Cataphoric personal	51(section8)
	He will call, **Him**	Anaphoric personal (extended)	52
Their lord	**His** mercy, **His** punishment	Anaphoric personal	57
	We destroy	Anaphoric personal	58(passage4-

			section10)
	Us, **We** gave, **We** send	Anaphoric personal	59
	You see, **You** have honored, **You** delay	Anaphoric personal	62
My lord	**Yourself**	Anaphoric personal	79(section13)
	We send	Anaphoric personal	82(section14)
	We bestow	Anaphoric personal	83
	We willed, **We** could, **We** revealed, **Us**	Anaphoric personal	86
Allah	**He** is, **His** servants	Anaphoric personal	96
	He sends, Him, **We** will gather, **We** increase.	Anaphoric personal	97
	Our verses	Anaphoric personal	98
Allah	to **Him** belong	Anaphoric personal	110
Allah	glorify **Him**	Anaphoric personal	111

3.2.2. References tothe Prophet Muhammad (PBUH)

In the first passagereference to the Prophet Muhammad (PBUH) is made in relation to the story of the night journey (verse1), while in the second passage, a set of commandments establishes a sort of an outline of duties and obligations to all humankind through addressing the Prophet Muhammad (PBUH), who is responsible for spreading the message.

Some examples of the references made to the prophet are presented in table 3.

Table3.References to the Prophet Muhammad (PBUH)

Referent	Reference	Type of reference	Verse N°
	your lord, with **you**, **my** lord, **me**	Anaphoric personal	23(passage2-section5)
	you turn, **you** expect, **your** lord	Anaphoric personal	28
	your hand, **your** neck	Anaphoric personal	29
	your lord	Anaphoric personal	30
	You have	Anaphoric personal	36(section6)
	You will not tear, you will not reach	Anaphoric personal	37
Muhammad (PBUH) (his servant)	**your** lord	Anaphoric personal	38
	your lord , **you** , lest **you**	Anaphoric personal	39
	you recite, between **you**	Anaphoric personal	45(passage3-section7)
	you mention, **your** lord	Anaphoric personal	46
	listen to **you**	Anaphoric personal	47
	drive **you**, evict **you**, after **you**	Anaphoric personal	76
	before **you**, **you** will	Anaphoric personal	77
	for **you**, **your** lord, resurrect **you**	Anaphoric personal	79(section13)
	my lord, cause **me**, grant **me**	Anaphoric personal	80
Muhammad	ask **you**, **my** lord	Anaphoric personal	85(section14)

(PBUH)	to **you**, **yourself**	Anaphoric personal	86
(his servant)	**your** lord**, upon you**	Anaphoric personal	87
	believe **you, you** break	Anaphoric personal	90(section15)
	you have	Anaphoric personal	91
	you make, **you** have, **you** bring	Anaphoric personal	92
	me	Anaphoric personal	93
	my lord	Anaphoric personal	100
	sent **you**	Anaphoric personal	105(section17)
	you call, **your**	Anaphoric personal	110

It is important to note that references to Muhammad (PBUH) may overlap with those made to humankind as a whole, due to grammatical person and addressee shifts, which characterizes the *sūra*. These references can be easily identified in Arabic since the pronouns for the second person plural and singular are different. However, in English 'you' is used both for the plural and the singular, thus we have had to depend on the Arabic version to identify these references. For instance, in the following verses '**you**' and '**your** 'can refer either to the Prophet (PBUH) or to all human beings:

*And **your** Lord has decreed that **you** not worship except Him, and to parents, good treatment. Whether one or both of them reach old age [while] with **you**, say not to them [so much as], "uff," and do not repel them but speak to them a noble word. (23)*

Yet, when we go back to the Arabic text we find that the verse addresses Muhammad (PBUH) by; *your lord (رَبُّكَ)*, then change the addressee to all the humankind *you not worship (أَلَّا تَعْبُدُوا)*, then again refers back to the Prophet *with you(عِندَكَ)*. God continues to address the Prophet (PBUH) in verse 24 then, shifts back to use the plural in verse 25. These shifts continue in several verses across the passages and one has to use the Arabic version, the exegesis, or another reference in the verse that can help presuppose the addressee.

*And lower (وَاخْفِض) to them the wing of humility out of mercy and say, "My Lord (رَّبِّ), have mercy upon them as they brought **me** up [when I was] small."(24)*

*Your Lord (رَّبُّكُمْ) is most knowing of what is within **yourselves**. If **you** (تَكُونُوا) should be righteous [in intention] - then indeed He is ever, to the often returning [to Him], Forgiving. (25)*

*And if **you** [must] turn away (وَإِمَّا تُعْرِضَنَّ) from the needy awaiting mercy from **your** Lord (رَّبِّكَ)whichyou expect (تَرْجُوهَا), then speak to them a gentle word (28).*

In Passages, three and four references to the Prophet (PBUH) persist, as God moves from setting up social rulesfor success in both this life and the hereafter to refuting and excelling the fallacies and the associations with him invoked by the disbelievers. He reminds Muhammad (PBUH) that he should be guided and not to follow them in their way and warns him of their mischief (verses: 45, 46, 47, 48, 54, 55, 57, and 60).

The last passage, however, is the one that has the largest number of references to the Prophet (PBUH), since it deals with the divine message, how people refuse it, and their endeavors to hurt Muhammad (PBUH).

In the last two verses, Muhammad (PBUH) is asked to call upon *Allah*, recite the Qur'an, and glorify God which is directly linked to the very first verse that begins with exalting *Allah* (*who took his servant by night)*. In Islam exalting and glorification always come together (Qutb 1967, Suyuti, 1986). In addition, the Prophet is shown how to recite prayers (110), which is again related to the night journey where prayer was first prescribed. The *sūra* starts with an emphasis on the relationship between God and his Prophet (PBUH), which is built on the strong belief of God's ones, and ends with the same idea. Reference, we believe, has helped link the sub-themes starting from the main theme and ending with it.

3.2.3. References to the Qur'an

The *sūra* speaks about the Qur'an, making it clear that it is a book of true and full guidance. One of its main objectives is to make the reader feel the value of the Qur'an, in relation to the story of *al-Isra'*. The Qur'an is mentioned in *sūrat alIsra'* more than in any other *sūra* in the Qur'an, which is indicative of its importance (Qutb, 1967, Khaled, 2004).

References to the word Qur'an are:

This: cataphoric demonstrative, verse 09
This: cataphoric demonstrative, **it** anaphoric personal, verse 41
The: neutral demonstrative cataphoric, verse 45
It: anaphoric personal reference, **the** neutral reference, verse 46
The: neutral reference, verse 78
It: anaphoric personal reference, verse 79
The:neutral reference, **it** ananaphoric personal reference, verse 82
The like: cataphoric comparative reference, **this** cataphoric demonstrative, **the** likeanaphoric comparative, **it** anaphoric personal reference, verse 88
This: cataphoric demonstrative reference, verse 89
It: anaphoric personal reference, verse 105
It: anaphoric personal reference, verse 106
It: anaphoric personal reference, verse 107
It anaphoricpersonal reference, verse109

The word Qur'an is used more than 9 times in the *sūra* and references are made to it in every passage, except passage 2, in which it can be presupposed by ellipsis from the context, as well as from the presence of one of its collocations (words that generally occur in the Holy Book with the word Qur'an such as revealed, wisdom, descended, etc.). For example,

*That is from what your Lord has **revealed** to you, [O Muhammad], of **wisdom**. And, [O mankind], do not make [as equal] with Allah another deity, lest you be thrown into Hell, blamed and banished. (39)*

3.3. References in the Other Passages of the Sūra

In addition to the distinction made between major and minor referents, we can make another distinction within each section and passage, between those references that link the parts of one verse (intra-verse cohesive functions) and those which have inter-verse cohesive functions.

3.3.1. Passage Two

Table 4. References in Passage 02.

Referent	Reference	Type	Intra/Inter-verse cohesive function	Verses linked
Humankind	**you**	Exophoric personal	intra	**22**
Parents	**them**, say not to **them**, repel **them**, speak to **them**	Anaphoric personal	intra	**23**
	lower to **them**, have mercy upon **them**, **they** brought		inter	**24&23**
Humankind	**your** lord, yourselves	Anaphoric personal	inter	**25& 22**
The needy	speak to **them**	Anaphoric personal	intra	**28**
Provision	Restrict **it**	Anaphoric personal	intra	**30**
Humankind	**your** children, for **you**	Anaphoric personal	inter	**31& 25 & 22**
Unlawful sexual intercourse	**it**	Anaphoric personal (extended)	intra	**32**
The way	**best**	Anaphoric personal	intra	**34**

The passage contains some commandments, prohibitions, and orders to the Prophet (PBUH) and to mankind which are meant to establish some rules for the Islamic society to follow. Table 5 shows examples of how reference helped connect the parts of the same verse or different verses.

Some demonstrative extended and text references in this passage are:

1. Verse 35: *That is the **best** way and **best** in result.*

The demonstrative 'that' and the superlative 'best' are cataphoric text references which node the fact that giving full measure and weighing with an even balance is the best way.

2. Verse 36: *And do not pursue **that** of which you have no knowledge. {thehearing, the sight and the heart} about all **those** one will be questioned.*

'**That**' is a cataphoric demonstrative extended reference to 'which you have no knowledge'; '**those**' is an anaphoric one to 'the hearing, the sight, and the heart.'

3. Verse 38: *All **that** - **its** evil is ever, in the sight of your Lord, detested.*

'**That**' in verse 38 is an anaphoric demonstrative reference to all the prohibited acts in the preceding verses (29, 31, 32, 33, 34, 36, and 37) which can be replaced by a word like 'practice' presupposed by an ellipsis.

4. Verse 39: *That is from what your lord has revealed to you of wisdom.*

'**That**'is an anaphoric demonstrative reference (text reference) to all the prohibitions and orders expressed in the 16 verses (22- 37).

3.3.2. Passage Three

Table 5. References in Passage 03.

Referent	Reference	Type	Intra/Inter-verse cohesive function	Verses linked
Disbelievers	**your** lord, chosen **you**, **you** say	Exophoric refer	intra	**40**
	they say	Anaphoric personal	inter	**41**& 40
Mankind	**you** do not understand	Exophoric	intra	**44**
	those	Cataphoric demonstrative	intra	**45**
The disbelievers (those who do not believe)	**their** hearts, **they** understand, **their** ears, **they** turn	Anaphoric personal	inter	**46**& 45
	they listen, **they** are in private	Anaphoric personal	inter	**47**, 46 & 45
	they strike, **they** have strayed, **they** cannot	Anaphoric personal	inter	**48**, 47, 46 & 45
Allah	**Who** will…?	Cataphoric personal	intra	**51**
My servants	among **them**	Anaphoric personal	intra	**53**
Mankind	**your** lord, knowing of **you**, upon **you**, punish **you**, over **them**	Anaphoric personal	intra	**54**
Prophets	**some**, others	Anaphoric comparative	intra	**55**
Gods (those you have invoked besides him)	those	Anaphoric demonstrative (extended)	inter	**56**& 42
	they do not possess	Anaphoric personal	inter	**56**& 42

Verse 51: *Or [any] creation of **that**<u>which is great within your breasts</u>." And they will say, "Who will <u>restore us</u>?" Say, "He who brought you forth the first time." Then they will nod their heads toward you and say, "When is **that**?" Say, "Perhaps it will be soon.*

The first '**that**'is a cataphoric extended reference to the clause *which is great within your breasts.* Whereas, the second '**that**'is an anaphoric extended reference to the process of restoring human beings on the Day of Resurrection.

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Verse 53: *And tell My servants to say **that** which is **best**. Indeed, Satan induces [dissension] among them. Indeed Satan is ever, to mankind, a clear enemy.*

The demonstrative **'that'** and the comparative '**best'** are references to the word (elliptical item) nodded by the verb *say*. The possible structure is: "say **that** [saying] which is **best**"

Verse 57: ***Those** whom they invoke seek means of access to **their** Lord, [striving as to] which of **them** would be nearest, and **they** hope for His mercy and fear His punishment. Indeed, the punishment of your Lord is ever feared.*

The demonstrative reference **'those'** and the personal references **'their'**, **'them',** and '**they'** in the verse are anaphoric references to the clause '*those you have invoked besides him'* in the previous verse. Thus, they help link the two verses along with verse 42 confirming that there are no other deities alongside God.

3.3.3. Passage Four and Five

We provide a few examples only in the tables below, a full account of the references is found in the thesis.

The final passage focuses on the divine message preached by Muhammad (PBUH) and how people reacted to it. It tells about the disbelievers' attempts to turn the Prophet (PBUH) away from God's revelations and banish him from Mecca and indicates the protection he was given by God so that he would fight back and not yield to their provocations. It stresses the importance and effect of prayer and the Qur'an and its recitation in protecting and strengthening the Prophet (PBUH).

Verse 110: *. . . and do not <u>recite loudly</u> in your prayer or <u>quietly</u> but seek between **that** and intermediate way.*

Here **'that'** is an extended demonstrative reference to reciting loudly or quietly in the prayer.

Table 6. References in Passage 04.

Referent	Reference	Type	Intra/Inter-verse cohesive function	Verses linked
city	destroy **it**, punish **it**	Anaphoric personal	intra	**58**
signs	denied **them**	Anaphoric personal	intra	**59**
Thamud	**they** wronged	Anaphoric personal	intra	
The she-camel	wronged **her**	Anaphoric personal	intra	
People	threaten **them**, increases **them**	Anaphoric personal	intra	**60**
Angels	**they** prostrated	Anaphoric personal	intra	**61**
Adam	**this** one,	Anaphoric demonstrative	intra	**62**
	his descendants	Anaphoric personal	intra	
Satan	above **me**, delay **me**, **I** will	Anaphoric personal	inter	**62** &61
Satan	there is for **you**	Anaphoric personal	inter	**65**, 62 & 61
	touches **you**, **you** invoke, delivers **you**, **you** turn	Anaphoric personal	inter	**67** &66
	you feel, swallow **you**, against **you**, **you** would, **yourselves**	Anaphoric personal	inter	**68**, 67 & 66
Mankind	**you** feel, send **you**, upon **you**, drown **you**, **you** denied, **you** would, **yourselves**	Anaphoric personal	inter	**69**, 68, 67 & 66
Children of Adam	carried **them**, provided for **them**, preferred **them**	Anaphoric personal	inter	**70**, 64, 63 & 62

Table 7. References in Passage 05.

Referent	Reference	Type	Intra/Inter-verse cohesive function	Verses linked
The disbelievers	**they** were, **they** would,	Anaphoric personal	intra	**73**
	inclined to **them**	Anaphoric personal	inter	**74** & 73
	they were, **they** will not remain	Anaphoric personal	inter	**76**, 74 &73
Messengers	**those**	Cataphoric demonstrative	intra	**77**
The revelation (Qur'an)	**that** which we revealed concerning **it**	Cataphoric demonstrative / Anaphoric personal	intra / intra	**86**
Mankind and the jinn	**they** could, **they** were, **each other**	Anaphoric personal / Anaphoric comparative	intra / intra	**87**
Palm trees and grapes	within **them**	Anaphoric personal	intra	**91**
	before **us**	Anaphoric personal	inter	**92**,90, 85, 83,

The disbelievers				76, 74 & 73
	down to **us**	Anaphoric personal	inter	**93,** 92,90, 85, 83, 76, 74 & 73
Moses	**he** came, to **him**, **you** are	Anaphoric personal	intra	
Children of Israel	to them	Anaphoric personal	intra	
Pharaoh	**I** think	Anaphoric personal	intra	**101**
Children of Israel and Moses	drive **them**	Anaphoric personal	inter	**103** & 101
Pharaoh Followers	**those** with him	Cataphoric demonstrative	intra	**103**

3.4. Summary of the findings

The analysis indicates that most references are personal anaphoric ones. The text is almost free of cataphoric and exophoric references which are context-bound and structurally determined and make no direct contribution to the texture (Halliday and Hasan, 1976, p35). The anaphoric type of reference is more relevant to cohesion since it provides a link with a preceding portion of the text, thus creating cohesive ties and facilitating the reading process.

In addition, there is significant use of extended and text references in the text, which helps build connections between longer portions of the text as shown in the examples. The words Allah, Muhammad (PBUH), the Qur'an, and the disbelievers are the most substantial referents in terms of the frequency of occurrence; they are present in all five passages. Their references have a significant role in linking the different sections and passages of the text, which helps create cohesive harmony. Moreover, it is evident that major referents are linked to the five central themes of the *sũra*, whereas minor ones are related to the sub-themes of the seventeen sections presented in appendix 02. Lastly, referencehas links to other cohesive devices such as ellipsis, grammatical shifts, substitution, and repetition. These links are emphasized in detail in the thesis.

4. Conclusion

This research provided a detailed analysis of references in the English translation of surat Al israa'. It analyzes the frequency and types of references commenting on the cohesive ties and chains they make to maintain text cohesion. This article is based on the findings of our thesis which uses an intersection between Islamic theories and modern discourse analysis of cohesion and coherence to analyze all other types of cohesive devices in the text chosen explaining their contribution to coherence and therefore to Quranic textuality.

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6.Appendices
Appendix 1. Passages and Sections in *Sūrat Al-Isra'*.

Passage n° & Verses	Section n° & verses	Main content
Passage (1): 1-21 The Unique Power of God	Section(1): 1-3 Section(2): 4-8 Section(3): 9-11 Section(4): 12-21	The night journey. The history of the children of Israel. The importance of the Qur'an. Human choices and God's rewards.
Passage(2): 22-39 A Code Based on Justice	Section(5): 22-35 Section(6): 36-39	Kindness to parents; family organization. Rules of social organization; building a peaceful community.
Passage(3): 40-57 The Oneness of God	(Section (7): 40-48 Section(8): 49-54 Section(9): 55- 57	Refuting the fallacies about God; excelling God from all associations. Bringing the dead back to life. Competition to be close to God.
Passage (4): 58- 72 Honors Granted to Mankind.	Section(10): 58-65 Section(11): 66-72	The destiny of all mankind. Aspects of God's favors upon people.
Passage(5): 73- 111 The Message of Muhammad (PBUH) and the Attitude of People Towards it.	Section(12): 73-77 Section(13): 78-81 Section(14): 82- 88 Section (15): 89-100 Section(16): 101-104 Section(17) :105-111	The endeavors of the disbelievers to harm the Prophet. God's instructions to the Prophet Man's scanty knowledge. The Prophet (PBUH) and the disbelievers. A reminder of Moses' story. The importance of the Qur'an and its revelation.