

Cohesion in *Sūrat al-Fātiḥa* (الفاتحة): A Linguistic study

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Abstract

This article aims to examine the first mandatory feature of a text under Text Linguistic Approach namely cohesion in the opening chapter of the Qur'ān, Sūrat al-Fātiḥa (الفاتحة). The study takes into account cohesive devices and their function in making meaning and constructing textual relation within and across the verses. The article begins with the theoretical framework of the Text Linguistic Approach, the parameters and functions of cohesion in a text by focusing on Halliday and Ruqaiya Hasan's (1976) model. It, then, briefly reviews the approaches to the Qur'ānic interpretations contributed by the classical and modern scholars. It goes on to analyze the Sūrah by applying the parameters of cohesion under Text Linguistic Approach focusing on ellipsis, conjunction, references and lexical cohesion. It also analyzes the functional aspects of these devices in creating meaning, interdependencies, and harmony in the Sūrah. The study closes with some speculations about the method as a potent approach to understand the Qur'ān.

Keywords: *text, cohesion, ellipsis, conjunction, references, lexical cohesion*

1. Introduction

The present study is a descriptive, qualitative research comprising a close textual analysis of the Arabic text of *Sūrat al-Fātiḥa*, Chapter One, of the Qur'ān. It studies the occurrences of ellipsis, conjunction, references, and lexical cohesion, to explore the role and function of these cohesive devices. The said *Sūrah* has been selected because it is the preamble of the Qur'ān summing up its entire teaching, exhibiting complete theoretical, practical, and educational aims and objectives of human life. It is, likewise the compendium of the Qur'ān as Haleem calls it “a precise table of contents of the Quranic message” (2005, p. 3). It is an epitome of the grand literary style used for assistance in acquiring comprehension representing the linguistic and stylistic phenomenon of the Qur'ānic discourse (Al-Alūsī, d. 1270/ 2000; Daryabadi, 1991; Ibn-‘Āshūr, 1984). Similarly, the reason behind the selection of the operational cohesive devices is that they are functional in the communication of meaning. The present research may help to enhance the readers' comprehension of the text.

2. Theoretical framework of Text Linguistic Approach

Text Linguistics emerged from the study of rhetoric dating back to Greco-Roman period and continued till today focusing on achieving competence in grammar, arranging ideas logically, befitting them in appropriate expressions to cast the required effect on audience and to achieve the purpose which are the properties of the field termed as text linguistics in the modern period (de Beaugrande & Dressler, 1981). Modern linguistics focuses the sentence and provides frameworks for its analysis and beyond that has been the terrain of stylistics. Text linguistics on the other hand, emphasized on the study of text and mapped the framework for its study. It has laid down seven standards of textuality, namely: cohesion, coherence, intentionality, acceptability, informativity, situationality, and intertextuality (de Beaugrande & Dressler, 1981; Malmkjaer & Carter, 2010), investing the text with specific status with distinguished features.

Text, according to Halliday and Ruqaiya Hasan is “any passage, spoken or written, of whatever length, that does form a unified whole” (1976, p. 1). It is a “semantic unit ... of meaning” and “language in use” with inter related and interconnected clauses and sentences forming a unique unity (p. 2). It configures ideas and emits the intended communication; therefore, it has to be cohesive and coherent to create communication as well as intentional, acceptable, informative, situational, and intertextual to regulate the textual communication (de Beaugrande & Dressler, 1981).

2.1 Parameters and functions of cohesion in a text

Cohesion means to bind together with cohesive tools operating to stick the basic elements of phrases and clauses together, to create links between the pair of different elements of the utterances and to knit them in a web of relations (De Beaugrande & Dressler, 1981; Halliday, & Hasan, 1976). Cohesion is semantic in nature and establishes the “relations of meaning” (1976, pp. 4) between the basic and constituent elements of a text. According to de Beugrande and Dressler, cohesion initiates the textual unity by interacting with the basic and

essential semantic relations (1981). It, likewise, interacts with the functional coherence of the text (Widdowson, 1979). Cohesive ties are formal linguistic items which tie and sequence phrases, clauses, and sentences into a meaningful and cohesive whole creating its textural pattern which is integral to a text (Halliday & Hasan, 1976, pp. 3-4). Halliday and Hasan (1976) have listed five types of cohesive markers: reference, substitution, ellipsis, conjunction and lexical cohesion. Reference, which is key to cohesion, includes definite article, third person and possessive pronouns, demonstratives and deictic, and particles of comparison. These are classified in two categories. The first is exophoric referring to the entities outside the text, the second type is endophoric referring to the entity within the text. The second category is further classified into two: anaphoric making a backward and cataphoric making a forward reference in the text. Substitution is another cohesive device which includes nominal, verbal, and clausal. The next type is ellipsis which is close to substitution. Halliday and Hasan recommended three types of ellipsis: nominal, verbal, and clausal. Accordingly, they suggested four types of conjunctions: additive, adversative, causal, and temporal and prescribed two main categories of lexical cohesion: reiteration (repetition) and collocation (1976).

In principle references signal identity and create a network of semantic relations between various elements of the discourse. Ellipsis and substitution according to Halliday and Hasan are primarily (1976) “lexicogrammatical” categories with a presupposition which can be words, phrases, or clauses. They are potentially anaphoric and can be replaced by the word it supposes. Ellipsis and substitution are identical. Ellipsis is a “substitution by zero” (Halliday and Hasan, 1976, p. 142). It means that omission of certain word or category occurs, which is realized, inferred, and retrieved by a distinct “structural mechanism” (1976, p. 142) that is co-text and context. Halliday mapped nominal, verbal, and clausal ellipsis establishing textual relatedness. A nominal group is supposed to express “a thing” and a nominal ellipsis occurs when the “thing” such as person, place, object or any state remain unexpressed (1976, p.147). A verbal clause is supposed to express the principal systems of the verb including tense, voice, polarity (negativity or positivity), mood, modality, and finiteness. A verbal group is

constituted by making selection from the limited choices offered by these systems. A verbal ellipsis occurs when any of the previously selected systemic features is missing. Similarly, conjunctions signal addition, correlation, sequence, comparison, contrast, specification, correction, generalization, conclusion and so on (1976, pp.242-3). They thus hook up the text and configure a web of semantic relations. Likewise, lexical cohesion, according to Halliday and Hasan (1976) is established by reiteration (repetition) and collocation. It creates a web of relations between larger units of the text. Beaugrande and Dressler (1981) expressed it in terms of reused patterns in which the recurring entity may precisely be the same or may operate differently as partial recurrence. Accordingly, reiteration becomes evident in parallelism through the use of recurring syntactic patterns and also in paraphrase in which content recurs in different words. Reiteration, repetition, or recurrence of the used patterns, are established when general nouns with a referent item such as a definite determiner or a demonstrative refer back to the same entity. It involves the occurrence of general words, repetition of the same words, synonymy, or superordinates contributing cohesion to the text by establishing a web of relations across various clauses and sections of a text (Halliday & Hasan, 1976, pp. 277-279). The repetition with the addition of certain new elements and different contents relates the text cohesively.

Cohesive ties signal through grammatical entities, relate the meaning, make the text a unified semantic unit and map the interpretation of the meaning for the readers. Cohesion, expressed through lexical and grammatical elements, relates the text in multiple ways. According to Halliday and Hasan, substitution, ellipsis, and lexical collocation establish formal relations, whereas reference and conjunction indicate semantic relation (1976). The lexical reiteration, whether complete or partial, demarcates the syntactic relations and signals the content configuration, which consequently operate effectively in the given situation (Beaugrande & Dressler, 1981). Thus based on the methods of information recovery, two types of relations are established, i.e. either that of the situation or that of the text (Halliday & Hasan, 1976).

2.2 Text Linguistic Approach and Interpretation of the Qur'ān in classical period

The application of text linguistic approach in studying the Qur'ānic text by the contemporary scholars is not a new phenomenon. It is rather in line with the traditions set by the classical exegetes of the Qur'ān especially in the Middle East and Spain. The scholars approached the message of the Qur'ān by adopting linguistic and stylistic approaches. During the first century, according to Hijrah calendar, two important schools of interpretation Maddni and Koofic schools based the modes of reading the Qur'ān on syntactic and phonological interpretation which got a new impetus in the following centuries when the exegetes from Spain started to interpret the Qur'ān according to linguistic models. The following centuries produced remarkable researches based on linguistic models. The list of the scholars in the classical period who contributed to the compendium of literature related to the linguistic, grammatical and stylistic study of the Qur'ān to trace the textual relatedness is very long. On account of the space limitation, out of voluminous works, only a brief account is being mentioned here.

The scholars of the Qur'ān penetrated semantic, grammatical and stylistic aspects to comprehend the Qur'ānic discourse and produced voluminous works. Al-Ṭabarī's (d. 310 / 1997) Tafsīr al-Ṭabarī and Al-Bāqillānī's (d. 403/ 1930) I'jāz al- Qur'ān are quintessential in this regard. In the same period, Al-Jurjānī's (d.471 or 474/1984) treaty Dalā'il al-I'jāz postulated the concept of the word order (النظم الكلام) in the Qur'ānic discourse which became the theoretical framework for Al- Kashāf by Al-Zamakhsharī (d.538/n.d.). He espied strong interconnectivity between the elements ranging from morpheme to a verse and the whole Sūrah. Rāzī's (1934- 1962), Al-'Ukbarī (d. 616/1976), Abi-Hayyān (d. 754/2001), Zarkashī (d. 794 /1988), and Al-Alūsī (d. 1270/ 2000) contemplated on textual relatedness (مناسبة) and found it in the linear order of the verses (Mir, 1986; Abdul-Rauf, 2012).

The close study of these texts reveals that in the classical period the linguistic exegetes explored grammatical and rhetorical properties of the Qur'ān and provided discussions and glossaries of these features. Their voluminous researches comprised discussions on ambiguous, unusual and strange lexical expressions of the Qur'ān with multiple syntactic interpretations (أغرب القرآن), discussions on phonological and stylistic matters, variations of

meaning in different contexts, investigation of textuality in terms of textual relatedness, and on the presence of consonance in the Qur'ānic discourse. They analyzed Qur'ānic words, syntax, and style in terms of their intended meaning with an atomistic approach and found them closely knitted and constituting unique textual symmetries (النظم الكلام). As for example, Al-Jurjāni (d.471 or 474/1984) believed that the textual relatedness is laid in the underlying causal relations occurring between noun to noun, noun to verb, participle to noun and verb, and the word order occurring according to the speaker's intended meaning. Thus grammatical aspects like ellipsis, repetition, and fronting of a predicate and postponement of a subject (التقديم والتأخير), construct textual symmetries and meaning.

2.3 Text Linguistic Approach and the Interpretations of the Qur'ān in the modern period

The scholars of the Qur'ān in recent times have endeavored to penetrate and comprehend the linguistic phenomenon of the Qur'ānic discourse by processing the linguistic items both at micro and macro levels by following the procedures which have been termed as text linguistic approach in the twentieth century. A brief account of the said scholastic study is stated below.

Thematic unity acquired the prime importance for the scholars in the contemporary world with reference to Mawdudi (1949/ 1972) and Fazal-ur-Raḥman (1980). Farāhī (1968) postulated the model of textual coherence which became a foundation for Islāḥī's (1999) *Tadabbur al-Qur'ān* in which one hundred and fourteen *Sūrah*s of the Qur'ān were divided into seven groups based on the thematic unity. Angelika Neuwirth (2001-2006a, 2001-2006b) carried out literary study of the Qur'ān and explored the interior structures of *Sūrah*s and traced internal subdivisions within them forming various sections. She analyzed *Sūrah* components such as structures of the verses, rhyme pattern and the functional aspects of the rhyme pattern depicting a unique genre. Based on her research, Neal Robinson (1996/2003) explored coherence in the Qur'ānic text by focusing on micro and macro level textual features and demarcated six principle registers occurring and recurring to form thematic unity and a coherent whole, not only within single *Sūrah* but also across the *Sūrah*s. Sperl (1994) investigated lexicons, syntactic structures, the semantic and syntactic parallelism, and

morphological and phonological repetitions operating in the overall thematic progress in *Sūrat al-Fātiḥa* (الفاتحة). He espied three sections in the *Sūrah*: “invocation”, “worship”, and “petition” (Sperl, 1994, pp. 214-215). The first section consisting of the divine name and attributes denotes His powers and domains. The second section defines His relations with His creation converging the first and the last sections of the *Sūrah* and the concluding section illustrates the human conditions in this world (1994, pp. 214-215).

Hussein Abdul-Raof (2005a) has traced coherent links between the verses and between the *Sūrahs* sequentially manifested in grammatical and semantic structures, stylistic components and phonological patterns constituting a coherent whole. Haleem (1999/2011) has discussed the internal division of *Sūrat al-Fātiḥa* (الفاتحة) to highlight its functional aspects in the life of Muslims. His discussion on the style meant to reinforce the thematic content. El-Awa (2006) investigated coherence and cohesion in the Qur’ān by applying the pragmatic linguistic and text linguistic approaches. She concluded that these devices relate sub-sections of *Sūrahs*, map the information structure, form the texture, enhance readers’ comprehension, and trigger contextual relations.

Alamiri and Mickan (2016, p. 199-219) explore the role of references in making the Qur’ānic narratives cohesive by basing their research on Systemic Functional Linguistics model. They concluded that references, especially, personal and demonstrative pronouns occurring in the Qur’ānic narratives of Abraham and Moses are anaphoric in nature and establish interconnected network of relations between the various elements to make the Divine text cohesive and meaningful. Nevertheless, reference is one of the elements of cohesion and the researchers also express the need for analyzing multiple resources of cohesion and text types of the Qur’ān to get the complete picture.

The other available research *Cohesive Devices in the Short Sūrahs of the Glorious Quran* by Ilyas, (2014) also traces cohesive devices in the short *Sūrahs* by applying Halliday and Hasan’s (1976) model of cohesion in English. He has traced one instance of ellipsis i.e. **صراط**, one conjunction **عَظِيمٌ**, synonyms in the first six verses, repetition, antonym and rhyme without touching the subcategories of these cohesive devices. The study does not provide any

description of these cohesive ties or any discussion about their functional role in creating textual relations.

The above stated brief review of the Qur'ānic interpretations based on the linguistic and text linguistic approaches carried out in the classical and in the modern periods led to the conclusion that the application of the text linguistic approach is not a new phenomenon. The studies demonstrate strong textual relatedness of lexical and syntactic cohesive devices operating to communicate meaning. These stratagems of cohesion establish strong connections not only between words, clauses, verses and the sections of a *Sūrah* but also between the entire Qur'ān i.e. from *Sūrat al-Fātiḥa* (الفاتحة) to *Sūrat al-Nās* (الناس). They are observable and create structural as well as thematic unity in the Qur'ān. It has also been concluded that most of the studies have been conducted in Arabic language but the researches in English related to the study of Quranic text are mostly about consonance and coherence in the Qur'ān. The question of cohesion and its operational function in the formation of meaning remained in the background. It has also been observed that although the available researches in English language demarcate the cohesive devices in the Qur'ānic discourse, a number of questions remain unanswered. As for example, how the relations between various components of the clause and the sections of the *Sūrahs* have been created and what are their functions.

Cohesion is integral to encoding and decoding the meaning and is comprised of a variety of parameters. It is the first step to the second constitutional element of a text namely, coherence. It is, therefore, important to carry out the research about the cohesive devices and their functions in investing textual symmetries and communicating the meaning of the Qur'ānic discourse.

This study is based on text linguistic approach, and includes not only a greater number of cohesive devices provided by Halliday and Hasan (1976) in *Sūrat al-Fātiḥa* (الفاتحة) such as ellipsis, conjunction, references and lexical cohesion but also incorporates the functional aspects of these devices, i.e. their role in the formation of meaning and establishment of cohesion which is an important base for coherence. The opening chapter of the Qur'ān *Sūrat*

al-Fātiḥa (الفاتحة) has been selected as it is the preface or a preamble of the Qur’ān not only summing up its contents but also representing the linguistic, stylistic and textual phenomenon of the Qurānic discourse (Al-Ṣābūnī, 2009; Al-Shaikheli, 2001; Al-Alūsī, d. 1270/ 2000; Al-Zamakhsharī, d.538/n.d.; Ibn-‘Āshūr, 1984). The study, thus, deals with a laudatory *Sūrah* (حَمْدٌ), a genre, different from the one already been studied by Alamiri and Mickan (2016, p. 199-219). Halliday and Hasan (1976) have mapped five parameters of cohesion with multiple sub-categories as discussed above (see 2.1), but the present study will focus on ellipsis, references, conjunction, and lexical cohesion to analyze *Sūrat al-Fātiḥa* (الفاتحة).

3. Analysis of the cohesive ties in *Sūrat al-Fātiḥa* (الفاتحة)

The study of *Sūrat al-Fātiḥa* (الفاتحة) reveals that maximum lexical and grammatical entities operate to establish strong interconnectedness between the elements of phrases, clauses, verses and the whole *Sūrah* which have been demarcated and tabulated in the following section. The abbreviations of the grammatical categories and the cohesive devices have been provided in the last rows of the table:

| | | | | |
|---|-------------------|------------------------|------------------|------|
| الرَّحِيمِ | الرَّحْمَنِ | اللَّهِ | بِسْمِ | 1 |
| the Giver of Mercy | the Lord of Mercy | God | In the name of | |
| Adj | Adj | Pn | اسْمُ CN بِ P | |
| CD: AR; CD: FR | CD: AR ; CD: FR | CD: FR | | V/NE |
| 1. In the name of God, the Lord of Mercy, the Giver of Mercy! | | | | |
| | | | | |
| الْعَالَمِينَ | رَبِّ | لِلَّهِ | الْحَمْدُ | 2 |
| Lord of the Worlds | God | belongs to | Praise | |
| NAI | Pn | لِ + لِلَّهِ Pn + P | NAI | |
| CD: AR | | CD: FR | CD: VE | |
| 2. Praise belongs to God, Lord of the Worlds, | | | | |
| | | | | |
| □ | الرَّحِيمِ | الرَّحْمَنِ | | 3 |

| | | | | | | |
|---|--|---------------------------|-----------------|-----------------|------------|---|
| | the Giver of Mercy | the Lord of Mercy | | | | |
| | Adj | Adj | | | | |
| | CD: AR; CD: FR | CD: AR; CD: FR | | | | |
| 3. the Lord of Mercy, the Giver of Mercy, | | | | | | |
| □ | الدِّينِ | يَوْمِ | مَلِكِ | 4 | | |
| | Judgement. | the Day of | Master of | | | |
| | NAl | CN | CN | | | |
| CD: AR | | | | | | |
| 4. Master of the Day of Judgement. | | | | | | |
| □ | نَسْتَعِينُ | إِيَّاكَ | و | نَعْبُدُ | إِيَّاكَ | 5 |
| | we ask for help | it is You | ; | We worship | It is You | |
| | <u>V + Pron</u> | Pron+PS | C | <u>V + Pron</u> | إِيَّ + كَ | |
| | CD: PR | CD: FR | CD: C, CD: FR | CD: PR | CD: FR | |
| 5. It is You we worship; it is You we ask for help. | | | | | | |
| □ | المُسْتَقِيمِ | الصِّرَاطِ | إِهْدِنَا | 6 | | |
| | the straight | The path | Guide us | | | |
| | Adj | NAl | إِهْدِ + نَا | | | |
| | | CD: PR | <u>Pron + V</u> | | | |
| 6. Guide us to the straight path: | | | | | | |
| | غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ | عَلَيْهِمْ | أَنْعَمْتَ | الَّذِينَ | صِرَاطِ | 7 |
| | those who incur no anger | You have blessed | of those | the path | | |
| | Pron + P + NAl + Neg | Pron + P | <u>Pron + V</u> | RP | CN | |
| | غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ CD: FR; غَيْرِ الْمَغْضُوبِ CD: NE | CD: FR | | CD: CR; CD: FR | CD: PR | |
| □ | الضَّالِّينَ | لَا | و | | | |
| | who ... gone astray | have not | and | | | |
| | NAl | Neg | C | | | |
| | | الضَّالِّينَ CD: NE وَلَا | CD: FR; CD: C | | | |
| 7. the path of those You have blessed, those who incur no anger and who have not gone astray | | | | | | |
| Tags indicating grammatical categories: Adjective: Adj; Conjunction: C; Negation: Neg; Noun with Al: NAl; Common Noun: CN; Particle of specification: PS; Preposition: P; Pronoun: Pron; Proper noun: Pn; Relative pronoun: RP; Verb: V | | | | | | |
| Tags indicating cohesive devices: Anaphoric reference: AR; Cataphoric reference: CR; Cohesive device: CD; Conjunction: C Full Repetition: FR; Lexical cohesion: LC; Nominal Ellipsis: NE; Partial repetition PR Verbal Ellipsis: VE; Verbal/ Nominal | | | | | | |

3.1 Ellipsis

Ellipsis is one of the core cohesive devices occurring in *Sūrat al-Fātiḥ* (الفاتحة). There are three instances of ellipsis occurring in verses: 1, 2 and 7 creating a network of textual relatedness between the linguistic entities.

The first verse is the first instance of ellipsis; however, concerning the type of ellipsis whether a nominal or a verbal has been a debatable issue among the scholars of the Qur'ān since the classical period. Baṣrī scholars think that ب is about an omitted inchoative (مبتدأ). Inchoative according to the system of Arabic language is supposed to be a noun which commences the nominal sentence. The omitted entity, according to Halliday and Hasan can be retrieved on account of “structural mechanism” (1976, p. 142) as discussed above in 2.1. Thus, accordingly the implied entity is supposed to be a noun which may be *'Ibtadāi* and if supplied, the implied construction will be *Bismillahi 'Ibtadāi*. The Koofic scholars on the other hand assume that ب is about an omitted predicate. Accordingly the retrieved entity is supposed to be a predicate which may be inferred through co-text and context. Al-'Ukbarī thinks that the missing predicate may be “*Ibtadā'ati* or *'abdaū*” (d. 616/1976, p. 3). Thus the elliptical entity may be a noun or a verb which needs a further exploration. In the present study, the opening verse بِسْمِ اللَّهِ has been taken as the part of *Al-Fātiḥa* and numbered as the first verse of the *Sūrah* as well as of the Qur'ān. It consists of a preposition ‘بِ’ an annexed governing noun (مضاف) and a governed noun in the genitive case (المضاف اليه) اللَّهُ, which is Allah the Almighty's personal name. The reading of the initial prepositional phrase بِسْمِ اللَّهِ in accusative case (النصب) postulates an elliptical verb which may be implied as *'abadā' Bismillah*. Its reading in the nominative case hypothesizes an elliptical inchoative (مبتدأ), (a noun) designating the phrase as the predicate (خير) of the elliptical entity which defines it a nominal sentence. Ṣāleh thinks that the elliptical inchoative may be retrieved as *badāi' Bismillah* (1993, p. 7). The phrase has been followed by a governed noun اللَّهُ in the genitive case (المضاف اليه) signifying Allah's (SWT)

magnificence and reverence for Him. The context of **بِسْمِ اللَّهِ** demands complete devotion to the One who is glorious and is being invoked and requested for help, sustenance, and mitigation. Hence a prior noun and a subsequent verb serve the purpose. Therefore, in **بِسْمِ اللَّهِ** as according to Al-Zamakhsharī, the noun is initial and the verb is elliptical (d. AH 538/ AD 1143/ n.d.), forming an instance of verbal ellipsis.

The verse second **اللَّهُمَّ** is an instance of verbal ellipsis. The common noun **حَمْدٌ** has been transformed into a proper noun with the addition of **ال** followed by a prepositional phrase **لِلَّهِ** consisting of the preposition **لِ** and the proper noun **اللَّهُ** in genitive case. These elements indicate a different structural pattern. The clause begins with the subject followed by a missing verb. The inchoative (**مَبْتَدَأُ**) **الْحَمْدُ** is in nominative case operating as the subject of the missing verb followed by the preposition phrase. The preposition **لِ** specifies the **الْحَمْدُ** only for the proper noun **اللَّهُ** where the verb of specification is elliptical. To fill in the gap the verb **مَخْتَصٌ** meaning ‘fix’ may be supplied which will make the clause **الْحَمْدُ مَخْتَصٌ لِلَّهِ** (Al-Ṣābūnī, 2009, p. 18; Ṣāleh, 1993, p. 10). The ellipsis makes the constative sentence (*khbariyah*) a performative (*Inshā’iyah*) merely in words (Muhammad, 2005, p. 4; Al-Ṣābūnī, 2009, p. 18). It supplies restrictions (**قَصْرٌ**) to specify the laudation only for **اللَّهُ**, which makes the expression brief, fluent and pungent. It postulates it as a nominal sentence which is without subject, verb or object denoting the universal nature of the worshiper, the worship, the adorer and the adoration, a key need of the text and context connecting the clause with the rest of the text to make it cohesive.

The seventh verse embodies two instances of nominal ellipsis. The first one occurs between **غَيْرِ** and **الْمَغْضُوبِ** and the other befalls between **وَلَا** and **الضَّالِّينَ**. The Arabic word **غَيْرِ** is an epithet, used as a substitution for the relative pronoun **الَّذِينَ** in the previous clause of the verse. The participle **الْمَغْضُوبِ** in genitive case further specifies the desired “thing” in Halliday’s term, which is missing in the present clause and readers have to locate and retrieve it by exploring the co-text. According to Halliday and Hasan’s (1976) model of ellipsis, the elliptical entity is to be located in the previous clauses and is supposed to be a thing, an entity heading the nominal clause (see 2.1.). The study of the previous clause **صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ** of the same

verse reveals that it consists of (مضاف) an annexed governing noun **صِرَاطٌ** operating as the head of the group modified by two clauses to specify the focal point of “the prayer’s petition” (Spierl, 1994, p. 218). The word **صِرَاطٌ** is followed by a relative pronoun **الَّذِينَ** which postulates the category of people ascribed to the relative pronoun. The pronoun is followed by a verb **أَنْعَمْتَ** in perfect form with second person masculine singular pronoun (used for Allah SWT) followed by a prepositional phrase consisting of a latent pronoun in indicative form functioning as subject **هُمْ** , a third person plural followed by a preposition **عَلَيَّ**. The process of parsing this clause leads us close to the supposed elliptical thing from **غَيْرِ الْمَغْضُوبِ**. The annexed governing noun **صِرَاطٌ** is the appropriate substance to be designated as the missing entity of the nominal ellipsis as the other elements such as the relative pronoun **الَّذِينَ** has been modified and replaced by the word **غَيْرِ**, **أَنْعَمْتَ** and its qualifying prepositional phrase cannot fill in the place where a noun is needed. If the elliptical noun is inferred, the clause will become: **عَلَيْهِمْ غَيْرِ صِرَاطِ الْمَغْضُوبِ** (Al-Şābūnī, 2009, p. 9).

Furthermore, the final coordinated clause **وَالَّذِينَ الضَّالِّينَ**, introducing the third category of people, is also an instance of nominal ellipsis, which is evident and can be retrieved through the study of the co-text. The clause opens with the particle **و** which is integral in making the text cohesive and will be studied in detail separately. The particle **لَا** according to Baṣrī scholars is a particle of confirmation and emphasis whereas Koofic scholars consider it a particle of substitution to **غَيْرِ**. Both of the interpretations have the grounds for the validity of their respective interpretation and in the present context it has been read as a substitution to **غَيْرِ**. The final word **الضَّالِّينَ** is a plural, masculine, active participle which is annexed after the particle of negation providing the additional information to specify entity which is desired, but absent from the present scenario and may be retrieved from the introductory clause of the verse as has been discussed above. The parsing of the introductory clause of the verse reveals that the annexed governing noun **صِرَاطٌ** is the appropriate head noun for the final verse and if retrieved; it will become as Al-Şābūnī states “**و غَيْرِ صِرَاطِ الضَّالِّينَ**” (2009, p. 9).

3.2 Conjunction

The Arabic conjunction **وَ** denotes “and” but multiple meaning such as “too”, “also”, “along with”, “as well as”, “by”, “as” (Baalbaki, 1995, p. 1216) and so on may be implied. Its meaning is configured with reference to the context and co-text. However, it is obvious that whatever the meaning may be derived from the available choices it signals the interdependency of the clauses. The conjunction **وَ** occurs twice in the *Sūrah*. First it appears in the fifth verses and then in the seventh verse emanating a network of textual connection. It first appears in the center of the two clauses of the fifth verse **إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ**. The constitutional syntactic, semantic and phonological elements of the both clauses have a complete concomitance and are the instance of parallelism (see 3.4.). Its occurrence in the middle of two parallel clauses gives it a central position. It joins them both and presents them in complete concomitance. It is an instance of conjunctive compound (العطف والمعطوف) a cohesive strategy specific to Arabic. The particle **وَ** in this regard operates as a coordinating conjunction by making the later clause to recline on its preceding one and thus constitutes strong interconnectedness between them.

The conjunctive particle **وَ** also occurs in the final clause **وَلَا الضَّالِّينَ**. Here **وَ** is used to add a further category of the path followed by those who had gone astray. It is followed by a particular of negation **لَا** emphasizing negation and rejection of **الضَّالِّينَ** which is a sound, masculine plural and coordinated noun **اسم معطوف** reclining on the previous clause **الْمَغْضُوبِ عَلَيْهِمْ** and thus enhancing the interdependency of the textual material. Here it functions as an additive adding a class of willful sinners to those who incurred wrath upon themselves.

3.3 References

Halliday and Hasan (1976) think that references are “lexicogrammatical” in nature signalling identity and establishing semantic relations (see 2.1). The *Sūrah* under discussion depicts a number of instances of references interconnecting the linguistic elements and the various sections of the *Sūrah*. In the present *Sūrah* the two epithets **الرَّحْمَنِ الرَّحِيمِ** in the first verse are anaphoric in nature and refer back to the proper noun **اللَّهِ** making the clause internally related. In the following verses three epithets consecutively occur in the second, third, and the fourth verses **رَبِّ الْعَالَمِينَ** **الرَّحْمَنِ الرَّحِيمِ** **مَلِكِ يَوْمِ الدِّينِ** which refer back to **اللَّهِ** to

signal the identity. Another referent **الَّذِينَ** appears in the closing verse making a cataphoric reference to the three types of people following three different paths. The first type is of those who have been blessed **صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ** and tread on a highly desired path of life but the second type is of those who incur wrath **غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ** upon themselves by selecting wilfully a disdainful path. The third type is that of **الضَّالِّينَ** who go astray and are dismissed.

3.4 Reiteration (repetition) and lexical cohesion

The *Sūrah* depicts a number of instances of full repetition at several levels such as form, lexical items and sounds. It has been observed that the repeated lexical items occur twice throughout the *Sūrah* constituting a unique harmony, balance, and relatedness. The occurrence of word ‘الله’ in the first two verses as **بِسْمِ اللَّهِ** and **الْحَمْدُ لِلَّهِ**, the repetition of two epithets **الرَّحْمَنِ الرَّحِيمِ** in first and the third verses, the compound epithet **إِيَّاكَ** in the fifth verse, the conjunction **و** in the fifth and the concluding verse and **عَلَيْهِمْ** in the concluding verse are the instances of full repetition. The recurrence accords the meaning and accentuates the purpose of communication by operating differently in a different syntactic pattern.

There are likewise the instances of repetition with modification as the proper noun **الصِّرَاطَ** recurred as a common noun in the seventh verse forming an instance of minor alteration signifying the move from the general path of goodness and virtue to the specific ones followed by the sinners. In the verse five **إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ** presents a unique combination of full and partial repetition occurring at multiple levels such as repetition of form, lexical and phonological units amount it to a parallelistic expression. The clause opens with an implied noun **إِيَّاكَ** consisting of a particle of specification and the detached pronoun operating as an object may be translated as ‘*It is You*’ (Haleem, 2005, p. 3) followed by a clause **نَعْبُدُ** consisting of a first person plural pronoun and a verb. In the second section **إِيَّاكَ** is repeated which is followed by the clause **نَسْتَعِينُ** in which the previously used structure is repeated. The object **إِيَّاكَ** is brought before the subject and the verb because of its pointed strength to specify and condensed meaning.

Furthermore, the intonation pattern for the recitation of **إِيَّاكَ** is elevated and uplifted with adoration as if the speaker (the worshiper) has found himself present in front of the

Addressee i.e. Allah. The two clauses **نَعْبُدُ** and **نَسْتَعِينُ** appearing at the final position of the verse balance and complete the structure signaling the content configuration i.e. first they worship and then they ask for help. This content configuration operates in the living situation where first *Ṣalāt* is offered and then help and benefits are implored. It also helps decoding the nature of the help and guidance sought from the one who has been worshiped as stated in the following two verses specifying the specific desired path which is the main objective of the whole worship. The repetition of the first person plural pronoun “we” used for majestic power occurring in both of the verbs lays emphasis on the conscientiousness and the purity of soul which has acquired royal dignity, a grandeur in the beating of the heart after having a calm submission to Allah’s will, worshipping Him and seeking His help, protection, and blessing. The repetition is exact and in equivalent position on one hand, operates to enhance and intensify feelings, awe and devotion and on the other hand places every segment of the expression in a measured and balanced position.

4. Conclusion

The study was carried out by applying contemporary linguistic approach of Halliday and Hassan to examine ellipsis, reference, conjunction and lexical cohesion in *Sūrat al-Fātiḥa* (الْفَاتِحَةُ) and their functions in the text. The study of the related researches led to the conclusion that the application of the text linguistic approach is not a new phenomenon. Voluminous works have been produced by the scholars of the Qur’ān in the classical period as well as in the modern. However most of the research have been conducted in Arabic language. The available research in English language has been about coherence and thematic unity in the Qur’ān but the aspect of cohesion has not been given equal space. Even the available research is very sketchy. In this regard the present research not only provides a list of the cohesive devices occurring in *Sūrat al-Fātiḥa* (الْفَاتِحَةُ) but also explores their linguistic phenomenon in which the cohesive devices appear, and the functional role of those in communicating meaning. The entire *Sūrah* was parsed into forty-one segments (See 3 above) comprising:

| | | |
|--|--|----------------|
| 3 Proper nouns | 6 nouns with Arabic determiner <i>AL</i> | |
| 4 common nouns | 4 verbs | 5 adjectives |
| 2 instances of conjunction, | 2 particles of negation, | 4 prepositions |
| 8 pronouns | 3 proper nouns | |
| 1 relative pronoun: <i>الَّذِينَ</i> . | 2 particles of specification | |

The cohesive devices explored in the *Sūrah* are:

| Cohesive device : | |
|----------------------------|------------------------|
| 1 Verbal/ Nominal Ellipsis | 2 Conjunctions |
| 1 Verbal Ellipsis , | 2 Nominal Ellipsis |
| 6 Anaphoric reference | 1 Cataphoric reference |
| 13 Full Repetition | 4 Partial repetition |

This led to the conclusion that the cohesive ties, prerequisite for any cohesive text are present in the *Sūrah* and are greater in number. These tools of cohesion establish strong textual connections, ascribe brevity, lucidity and flow of information and thus convene readers to commit it to the memory.

The study not only makes the readers conscious of the tools of textual relatedness and their operational values but also enhances their comprehension of the text. The knowledge of these features helps to appreciate the beauty of the text and imparts the methods of digging up the meaning through the study of the cohesive devices. It, thus, explores how these parameters of cohesion operate in creating strong textual ties and establishing meaning. The study also helps readers to understand that ellipsis, conjunction, reference and lexical cohesion interconnect the text at multiple levels, creating structural symmetries, and making the entire linguistic substance interdependent. Complete and partial repetitions and parallel structures, constituting unique pattern produce pleasing effect not only to enhance the interconnectedness and interdependencies of the text but also make it highly balanced, measured and rhythmical, which can very easily be committed to memory. The study may enhance readers' comprehension of *Sūrat al-Fātiḥa* (الفاتحة), and the function of the cohesive markers in it. The selected approach to understand the Qur'ān has been fruitful and promising as it stresses in-depth exploration of the lexico-grammatical and semantic properties of the text which consequently enhances intellectual capacity and promises a better

understanding of the text. It may serve as a base for the further investigations related to coherence and other related issues.

Note:

The references have been divided into two sections. Section one consists of general resources and the section two comprises of classical Islamic sources. The original publication date of classical Islamic resources was not available therefore, authors' date of death as per Hijrah Calendar (HC) and the publication date of the edition used in the research which is as per Common Era (CE) dating system has been incorporated. The information items included in the citation are: Author's name, Date of death as per HC, and the publication date of the edition used in the research as per CE. For example: (Abi-Hayyān, d. 754/2001). In this example '754' is the date of death according to Hijrah calendar and 2001 is the publication date of the edition according to CE dating system.

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