The discourse structure semantic cohesion narrative discourse for categorization and sub categorization

Abbas Muhsin Salih Al-Maliki *

Department of English, College of Education in Qurna, University of Basrah, Basrah, Iraq

ABSTRACT

As reiterated by scholars, the study of text cohesive aspects is the manifestation of its discourse structure. The present paper explores the structure of Qur'anic Arabic narrative discourse through the investigation of the employed cohesive mechanisms in Maryam Surah which is one of the long Qur'anic Surahs. Hence, the model of cohesive devices in Qur'anic Arabic discourse proposed by Abdul-Raof's [1] study is adopted for the analysis. It's concluded that the whole discourse structure of Maryam Surah is cohesively built up and coherently textured within proposed topical divisions where the employed cohesive ties are verified to be derived and in compliance with the textual register of these divisions. Also, its obtained that cohesion operates semantically within three discourse levels of the Qur'anic text: across sentential boundaries within each Ayah (Ayahs), across the different Ayahs within each topical division, and across the topical divisions of the whole discourse structure of the Surah. Besides, categorization and subcategorization of the employed cohesive devices are carried out and demonstrate that most categories are used in this used in this Surah with flouting cohesion maxims at some instances which are elucidated hereto.
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1. The concept of cohesion

As a concept, cohesion has been fairly defined and reappraised by many different scholars. In general, the concept has two major theorization backgrounds: functional linguistics and text linguistics. The functional view established by [17]/1989) seminal approach for the definition and study of cohesion as a linguistic conception within the systemic functional linguistics. They place cohesion within the textual metafunciton of language and consider it as a non-structural semantic relation that is found across sentence boundaries that creates textual texture via presupposition ties where the interpretation of each element is dependent on the presence of another within the same discourse. For them, cohesion is made by a group of five cohesive devices of two main kinds: Grammatical Cohesion (Reference, Substitution, Ellipsis, Conjunction) and Lexical Cohesion (Reiteration, Synonymy, Antonyms, Hyponymy and Collocation).Fig. 1 Table 1.

For Hasan (1989: 39), cohesion donates to text coherence by its set of linguistic resources that every language has within its textual metafucntion. Halliday [16] undertakes that a text holds the plane of cohesion, once it embraces the resources of cohesion, motivated by the register which it is an instance. Quirk et al. [20]: 861) defines cohesion as an aspect of texture which makes a text into a coherent piece of language in contrast to an unorganized string of sentences. For Hyland (2009: 244) it underlies the grammatical and lexical relations that tie up a text together. Campbell (1996: 1) refers that cohesion is one kind of coherence that produces discourse continuity. So far, Fairclough (1992) considers cohesion within four headings for the analysis of spoken and written texts: vocabulary, grammar, cohesion, and text structure (Woodside-Jiron, 2004:173). Cohesion is defined as a co-textual unity while coherence is a con-textual relation that involves connections between the discourse and its context (Hatakeyama et al.1985; cited by [13].

Cohesion underlies the method in which the linguistic items comprising a certain text are meaningfully connected to each other in a order on the foundation of grammatical rules of the language Malmkjær [18]: 540). In this regard, Croft & Cruse (2004: 143) refers that meaning associations between different words in the same discourse are important since they are normally essential for both discourse cohesion and the well-formedness of inference

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Cohesive Devices

reference   ellipsis   substitution   conjunction   lexical cohesion

endophoric exophoric   verbal nominal clausal   nominal clausal   additive adversative causal temporal   the general noun repetition (reiteration) synonymy antonymy collocation hyponymy meronymy

generalized reference

personal reference general reference anaphoric reference cataphoric reference demonstrative reference extended demonstrative reference comparative reference
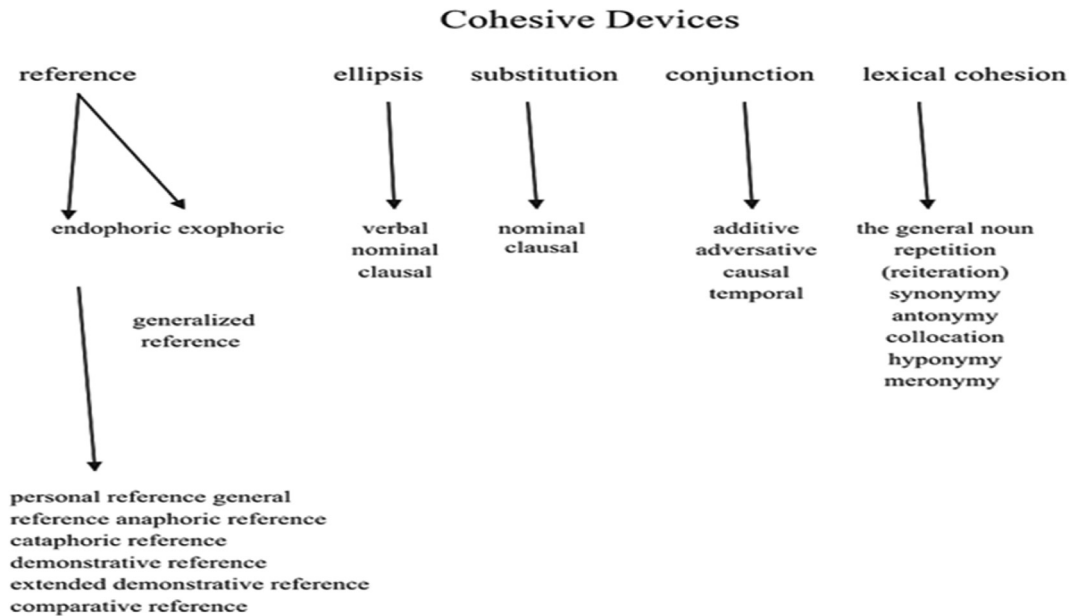
Fig. 1. Cohesive Network in Qur'anic Discourse [1].

Table 1
Cohesive Categories in Qur'anic Arabic [1].

Reference	Ellipsis	Substitution	Conjunction	Lexical Cohesion
Personal	Verbal	Nominal	Additive	The General Noun
General	Nominal	Clausal	Adversative	Reiteration
Anaphoric	Clausal		Causal	Synonymy
Cataphoric			Temporal	Antonymy
Demonstrative				Collocation
Comparative				Hyponymy
				Meronymy

patterns. In Text-Linguistics, de Beaugrande and Dressler [12] place cohesion as the first among seven standards of textuality and define it along with coherence as an internal text functions to accomplish the text author's purposes [2]. Beaugrande [11] reiterates that cohesion is a linkage between sentences or different parts of a certain sentence, whereas coherence is a relationship between concepts and meanings derived from those sentences. The study of text cohesive aspects is the manifestation of its discourse structure. Cohesion signifies relations that arise on the grammatical level and which are marked by certain grammatical and lexical features reflecting discourse structure on a higher semologic level. These facets like anaphora, subordination and coordination are named cohesive Gutwinski [14]: 25–26, 33, 40). The notion of cohesion may be practically complemented by the concept of register, as the two collectively express a text which is a passage of discourse that maintains coherence in two aspects: in relation to the context of situation, and so constant in register; and it's coherent in relation to itself, and so cohesive [17]. For further studies refer to [10,8,3],Al Hayani and Ilhan [4,9,7,5]; Mohammed, Al-Jubori, & Kasim, 2019; [6]

2. Abdul-Raof's [1] model

For the purpose of the present study, textual cohesion is used as tool to the analyses of the narrative of Qur'anic Arabic Discourse in Maryam Surah which is one of the long Qur'anic narrative surahs and is made of five parts each part narrates a parable. Accordingly, the study adopts the insight of Abdul-Raof [1] who develops an inventory of the cohesive devices employed in the Qur'anic Arabic

Discourse. He sets an in-depth account of the constituents of the Qur'anic text cohesive mechanisms. He advises an approach of Qur'anic text linguistics based on European Text Linguistics. He elucidates that cohesion accounts for text connectedness through cohesion elements (lexical cohesion, ellipsis, reference, substitution, and conjunction). While coherence is concerned with the semantic relatedness and continuity of senses between the text parts [1].

Abdul-Raof [1] undertakes that English and Qur'anic Arabic "employ different linguistic and stylistic mechanisms, including that of cohesion". Also, he refers to flouting cohesion in Qur'anic Arabic discourse. He sets five major cohesive devices used in Qur'anic discourse: Reference, Ellipsis, Substitution, Conjunction and Lexical Cohesion. He uses the same main categorization of cohesive devices defined by Halliday & Hasan [17], but take out some subcategories as they are not available in Qur'anic Arabic discourse.

3. Reference in Qur'anic Arabic

Reference is a semantic relationship that holds a word and its pronoun [17] :130, 226). Abdul-Raof [1] explains that in Qur'anic Arabic, pronouns refer to persons, things, and places. He distinguishes between two types of reference: Text-bound reference (Endophoric) and Context-bound reference (Exophoric). Halliday & Hasan (1976, Gutwinski [14]/1989) classify endophoric relations into: anaphoric (backward) and cataphoric (forward). Yet, Abdul-Raof [1] classifies reference relations specific to Qur'anic Arabic as: personal reference, general reference, anaphoric reference,

cataphoric reference, demonstrative reference, extended demonstrative reference, and comparative reference.

3.1. Ellipsis & substitution in Qur'anic Arabic

Ellipsis happens when a clause or a part of a clause, or a part of a verbal or nominal group, may be presupposed at a following place in the text by omission where something is essential to make sense [16]. Amongst substitution and ellipsis, the change in meaning is minor. Semantically, ellipsis and substitution are very close, i.e., ellipsis can be interpreted as a substitution without a substitute. Grammatically, however, the two are different [15] :92]. Abdul-Raof [1] categorizes cohesive ellipsis in Qur'anic Arabic into: verbal, nominal and clausal. And he subcategorizes cohesive substitution into nominal and clausal as Arabic has no verbal substitution. Verbal ellipsis in Qur'anic discourse operates within the verbal set of lexemes and it's a facet of replies and responds of Yes/No Questions where the verbal part is omitted while Clausal ellipsis is concerned with how a verbal clause is ellipted (Abul-Raof, 2019). Let us consider the following examples like in Ayahs 219 and 260 of Al-Baqarah Surah where the verbs (yunfiqūna / spend and tuʾmin/ believe) are omitted in the respond parts of the same Ayah:

- wa-yasʾalūnaka mādhā yunfiqūna quli l-ʿafwa … (HQ: 1: 219)

And they question you what they should dedicate. Tell, 'Wholly that is extra.

- …qāla ʾa-wa-lam qāla balā… (HQ: 1: 260)

He said, 'Do you not believe?' He said, 'Yes indeed,

In terms of cohesive substitution in Quranic discourse, it may function as a nominal or clausal keeping the same grammatical category. Arabic doesn't use verbal substitution in contrast with English which employs the auxiliaries (be, do, and have) for this purpose. As an alternative, Arabic has reiteration of the main verb such as:

- wamā kafara sulaimānu walākinna al-shayāṭīna kafarū (HQ: 2:102)

It was not Solomon who disbelieved but the devils did

Abdul-Ra'of (2019) states that the nominal substitution is similar to the demonstrative pronoun (hādhā/this), the personal pronoun (huwa/he), the demonstrative pronoun (ulā ʾika/those), a general word, and the pronoun (-hum/ they) added to the auxiliary verb (inna). We find this in Qur'anic Arabic in like:

- jannā tu cadnin mufattaḥ atan lahum al-abwā b … cindahum qā ṣ irā tu al-ṭ - arfi atrāb. hādhā mā tūcadū na liyawmi al-ḥisā b … (HQ38:50–53)
- Gardens of perpetual residence whose doors will be opened to them. With them will be women limiting their glances and of equal age. ز. This is what you are promised for the day of account

While in clausal substitutions, we have the presupposed is not only word or a noun phrase but an entire clause with a main verb. They are similar to the demonstrative pronoun (dhā lika – that), the personal pronoun (ulā ʾika –), the demonstra-tive pronoun (hādhā – this), the pronoun (huwa – he), and the pronoun (hāʾulā ' – those) (Ibid).

In terms of nominal ellipsis that underlies how a noun, a noun phrase, or an adjective is ellipted such as in the below example from Ayah No. 196 of Al-Baqarah Surah (tilka ʿasharatun kāmilatun/ that is a period of ten complete days) where the noun (aiyām – days) is ellipted and the predictable structure is: (tilka casharatu (aiyām) kāmilatun – Those are ten complete (days). Qul hal unabbi'ukum basharrin min dhālika mathūbatan cinda allā h? – Say: 'Shall I inform you of what is worse than that as penalty from God?', Q5:60. where the ellipted noun phrase is (yā ahla al-kitā b – O People of the Book). Thus, he non-elliptical sentence is: (qul (yā ahla al-kitā b) hal unabbi'ukum basharrin min dhālika mathūbatan cinda allā h? – Say: '(O People of the Book) Shall I inform you of what is worse than that as penalty from God?') (Ibid).

3.2. Conjunction in Qur'anic Arabic

Conjunction is a cohesive relation of meaning and it's not an anaphoric. So, it is unlike reference, substitution, and ellipsis. Conjunction signifies forms of regular relations between sentences [17] :226, 228, 320). Conjunction is the typically large account of connectors that link clauses in discourse Martin et al. [19] :62]. In Qur'anic discourse, the conjunctive adjunct naturally occurs at the start of sentence and has its scope the entire sentence; so, its meaning includes the entire sentence. There are two kinds of conjunctive adjuncts: simple adverbs (walākin– but, lihādhā– so, thumma – then) and compound adverbs like (lihā dhā / calaihi – therefore, thereupon), (min ajli dhālik/bisababi dhā- whereat, because of that). There are four main subcategories of conjunction in Qur'anic Arabic: additive conjunction (wa– and), adversative conjunction (walākin/ but), causal conjunction (min ajli dhālik/ because of that), and temporal conjunction (thumma/ bacda idhin/bacda dhālik/ then), (qabla/bacda / before/after) [1].

3.3. Lexical cohesion in Qur'anic Arabic

Halliday and Hasan [17] delineate lexical cohesion as "the cohesive effect achieved by the selection of vocabulary." For Abdul-Ra'of (2019: 311–312), lexical cohesion is concerned with lexical links, which we meet in a macro text. Semantically connected items form a semantic chain that connects the associated lexemes. It is achieved by one of the following lexical devices: the general noun, reiteration, synonymy, antonymy, (v) collocation, (vi) hyponymy, and meronymy.

4. Analysis of semantic cohesion Qur'anic Arabic discourse

For the purpose of the present study analysis which attempt to investigate how Qur'anic Discourse is structured in terms of semantic cohesive ties. Maryam Surah No. 19 of the Holy Qur'an is selected as a model for the analysis. Prior to the categorization and subcategorization of the semantic cohesive devices, the Surah is topically divided into five parts based on its narratives of the Qur'anic parables and thematic divisions which includes four parables in each part plus a final concluding message of the whole surah as shown in the below Table 2. Then, the whole text of the surah is being divided into 296 composing sentences within its 98 ayahs across the above stated divisions. Next, the Surah is thoroughly analyzed in terms of the cohesive devices based on the inventory of cohesive devices in Qur'anic Arabic proposed by Abdul-Raof's [1].Table 3.

An overview of analysis of cohesion strategies employed in these four parts shows that cohesive devices operate to connect semantically the words across sentences within each ayahs and with other sentences across the different ayahs in a way they contribute to create the narrative discourse texture for each Qur'anic parable. Also, cohesive devices operate to link the narrative of each parable with other parables and finally connect all of them anaphorically with the final concluding part of the surah. This is

Table 2
Narrative Divisions of Maryam Surah.

Part One (1–15)	Part Two (16–40)	Part Three (41–50)	Part Four (51–65)	Part Five (66–98)
Zakariya's parable and the birth of the adolescence of Yahya (PBUH)	Maryam's parable and the marvelous birth Essa (PBUH)	Prophet Abraham's parable (PBUH)	The reference to the other Prophets' parables (PBUH)	Conclusion of the Whole Surah

Table 3
Semantic Cohesion within the Macro-Structure of Maryam Surah.

Arabic with Transliteration	English Translation	Ayah	Part
dhikru raḥmati rabbika ʾabdahū zakariyyā	Mentioning the mercy of your Lord to His servant Zechariah	1	1
wa-dhkur fī l-kitābi maryama ʾidhi ntabadhat min ʾahlihā makānan sharqiyyan	**And mention in the Book** Mary, when she withdrew from her family to an easterly place	16	2
wa-dhkur fī l-kitābi ʾibrā hīma ʾinnahū kāna ṣiddīqan **nabiyyan**	**And mention in the Book,** Abraham. Indeed, he was an honest person, **a prophet.**	41	3
wa-dhkur fī l-kitaabi mūsā ʾinnahū kāna mukhlaṣan wa-kāna **rasūlan nabiyyan**	**And mention in the Book** Moses. Indeed he was exclusively dedicated [to Allah], and an <u>apostle</u> and **a prophet.**	51	4-1
wa-dhkur fī l-kitaabi ʾismā ʾīla ʾinnahū kana ṣaadeqa a**l**-waʾdi wa-kana **rasoolan nabeyyan**	**And mention in the Book** Ishmael. Indeed he was true to his promise, and an <u>apostle</u> and **a prophet.**	54	4-2
wa-dhkur fī l-kitaabi ʾidrīsa ʾinnahū kāna ṣiddīqan **nabiyyan**	**And mention in the Book** Idrīs. Indeed, he was a truthful one, **a prophet,**	56	4-3
ʾulāʾika lladhīna ʾanʿama Allāhu ʿalayhem **mina al-nabiyyeena** min dhurriyyati adama wa-mimman ḥamalnā maʿa nūḥen wa-min dhurriyyati Ibrāhīma wa-ʿisrāʾīla wa-mimman hadaynā wa-jtabaynā aʾdhā tutlaa**ʿalayhim** ʾāyātu r-raḥmāni **kharrū** sujjadan wa-bukiyyan	**Those** whom Allah has blessed from among **the prophets** of Adam's progenies, and from [progenies] those We carried with Noah, and from among the progeny of Abraham and Israel, and from among those We guided and chose. When the signs of the All-beneficent were recited to them, **they would fall down** weeping in prostration.	58	5

achieved through two cohesive categories of conjunction and repetition in six sentences:

As shown below in the Table 4, the inventory of cohesive devices employed throughout the whole Surah in its five parts presented that lexical cohesion has the highest employed devices as having 247 occurrences and have constantly approximate percent of occurrences in all the five topical parts. Next, reference devices score the second highest with 243 occurrences and having

relatively approximate percent of occurrences in all the five parts Table 5.

In the following analysis, we will trace the use of the cohesive categories throughout the Surah within micro-structures within Part 1 and Part 2. In terms of the subcategories of reference, we have various instances of this category including attached pronouns. For cohesive reference, we have the uses of attached pronouns, which can be added to a verb, a noun, or a preposition or which can be an implicit pronoun in a verb. Possessive pronouns are too personal pronouns and are considered as 'determiners' and denote a personal reference like (-ī – my (kitabi – my book), (-hu – his (kitabah – his book), (-hā – her (kitabiha – her book)). Let us consider the following examples:

- fa-nadaha min taḥtihaʾallā taḥzane qad jaʿala rabbuqi taḥtaqi sariyya (HQ: 19: 24)

Thus, he called her from beneath her [said] 'Do not sorrow! Your Lord has made a spring to stream at your feet

- wa-kana yaʾmuru ʾahlahū bi-ṣ-... ʿinda rabbihī marḍiyyan (HQ: 19:55)

He used to bid his family to ..., and was pleasing to his Lord.

Regarding the employment of the subcategory of cohesive demonstrative reference in Part 2 of the Maryam Surah, there are many occurrences with the semantic meanings of closeness or farness deixis related to the people mentioned in the discourse like the Maryam, Essa (ʾīsā), or her family using the demonstrative pronouns such as (hādhā – this/masculine, singular), (hādihi – this/feminine, singular), (dhālika –this, that), (ulāʾika – those), and (ha ʾulāʾ – those/masculine, plural) as in the following examples:

Table 5
Lexical Cohesive Devices in Maryam Surah.

Cohesive Devices	No. of Occurrences	Percent
Repetition	196	77.47%
Semi-Synonym	18	7.11%
Antonym	10	3.95
Hyponym	2	0.79%
Collocation	27	10.67%
Total	253	100%

Table 4
Grammatical Cohesive Devices in Maryam Surah.

Cohesive Devices	Part One (1–15)	Part Two (16–40)	Part Three (41–50	Part Four (51–65)	Part Five (66–98)	Grand Total
Reference	37	87	41	25	53	243
	37.75%	39.18	41%	27.17%	28.19%	35.21%
Ellipsis	4	5	4	4	2	19
	4.08%	2.25%	4%	4.34%	1.06%	2.75%
Substitution	–	3	–	2	1	6
	–	1.35%	–	2.17%	0.53%	0.86%
Conjunction	20	51	25	26	47	169
	20.40%	22.97%	25%	28.26%	25%	24.49%
Lexical Cohesion	27	76	30	35	85	253
	30.68%	34.23%	30%	38.04%	45.21%	36.66%
Total	88	222	100	92	188	690
	12.75%	32.17%	14.49%	13.33%	27.24%	

- dhālika ʿīsā bnu maryama … fīhi yamtarūna (HQ: 19/ 34)

  That is Jesus, son of Mary, …whom they are in doubt.

- ʾillā man tāba wa-ʾāmana wa-ʿamila ṣāliḥan fa-ʾulaaʾika yad-khulūna l-jannata …(HQ: 19/ 60)

excepting those who ask forgiveness, trust, and act virtuously. Those will come in paradise, and they will not be aggrieved …

As stated by Abdul-Raof's [1] Arabic has the potential of Extended demonstrative reference where there is a semantic connection between a demonstrative reference and an extended demonstrative reference like:

- tore the notebook mzq al-mʿlm al-dftr (The teacher).
- hadhā klāmo gmīlo (This is a nice speech)

This subcategory is found in the Qurʾanic Arabic discourse as in the below example from Ṣād Surah, Ayah 53 (Ibid):

- hadha mā tūʿadūna li-yawmi l-ḥisābi (HQ: 38/ 53)

This is what you are guaranteed on the Day of Judgment

In Maryam Surah, its verified that both of the demonstrative and extended demonstrative reference subcategories are employed and operative within the discourse as in Ayahs No. 23, 36, 58, and 60 as mentioned below:

- …. qaaltat ya-laytane mittu qabla hadha wa-kuntu nasyan mansiyyan (HQ: 19/ 23)

  She held, 'I would I had deceased before this and become a forgotten thing, beyond recall.

- …wa-ʾinna llāha rabbī wa-rabbukum fa-ʿbudūhu hādhā ṣirāṭun mustaqīmun (HQ: 19/ 36)

  'Indeed, Allah is my Lord and your Lord. So, worship Him. This is a straight path.'

- ulāʾika lladhīna ʾanʿama llāhu ʿalayhim mina n-nabiyyīna … (HQ: 19: 58)

  Those whom Allah has consecrated amongst the prophets…

- … ʾulāʾika yadkhulūna l-jannata wa-lā yuẓlamūna shayʾan (HQ: 19: 60)

  Such will enter paradise, and they will not be wronged in the least.

- tilka l-jannatu llatī nūrithu min … (HQ: 19: 63)

This is the heaven We will bounce as legacy to …

The other references subcategory used in Maryam Surah is that of cohesive comparative. As classified by Abdul-Raʾof (2019), comparative reference occurs where we have two or more objects linked within the text. It underlies items including: ('asghar/smaller), (akbar/ bigger), (saghir/little, small), (afdal/ more/most, better), ('aqala/fewer, less), (qalil/little), (kathīr/ many, much), (akthir/more, most), (asūʾ/worse), (qal – smaller, less), (kathur – become large, much), as Ayah 217 of Al-Baqarah Surah:

- …. wa-ʾikhrāju ʾahlihī minhu ʾakbaru ʿinda llāhi wa-l-fitnatu ʾakbaru mina l-qatli (HQ: 1:217)

- and to expel its people from it are more outrageous with Allah. And faithlessness is graver than killing.

Consistently, we have instances of comparative references in the narrative discourses of Maryam Surha as in Ayahs 73 and 76 in the dialogic narratives among the unfaithful and the faithful people regarding the best party as told by the Al-Mighty holy words in the Holy Qurʾan in Part 3 of Maryam Surah which is the concluding part where the prophests and apostles parables were revealed at the preceding parts are summarized up:

- …. qāla lladhīna kafarū li-lladhīna ʾāmanū ʾayyu l-farīqayni khayrun maqāman wa-ʾaḥsanu nadiyyan (HQ: 19: 73)

  …the faithless say to the faithful, 'Which of the two sides is superior in station1 and better with respect to company?'

- …. wa-l-bāqiyātu ṣ-ṣāliḥātu khayrun ʿinda rabbika thawāban wa-khayrun maraddan(HQ: 19: 76)

and lasting righteous deeds are better with your Lord in reward, and better at the return [to Allah]. (https://al-quran.info/#19)

In Maryam Surah, we have many instances of this cohesive subcategory in Ayahs 9, 21, 34, and 64 as where they function to build up the local microstructure of the narratives where they are employed within the Surah explained henceforth:

- qāla ka-dhālika qāla rabbuka huwa … (HQ: 19:9)

  He said, 'So shall it be.

- qāla ka-dhāliki qāla rabbuki huwa ʿalayya hayyinun (HQ: 19:21)

  He said, 'So shall it be.

- dhālika ʿīsā bnu maryama …(HQ: 19: 34)

  That is Jesus, Maryam's son, …

- lahū mā bayna ʾaydīnā wa-mā khalfanā wa-mā bayna dhālika (HQ: 19:64).

To Him belongs whatever is before us and whatever is behind us and whatever is in between that

In terms of semantic cohesive conjunctions, they work to establish systematic ties among sentences and Ayahs within each narrative of the Surah as well as between the following and preceding narratives by keeping up the different items semantically linked. We have different instances of this category where they occur at the beginning parts of the expressions as the they link the whole range of the expression or sentence.

In line with Abdul-Rʾaof (2019), we can notice the employment of two kinds of cohesive adjuncts in Maryam Surah: simple adverbs such as (walākin/but), (lihādhā/s o), (thumma/then) and compound adverbs as (lihādhā / therefore and calaihi/ thereupon). The four subcategories of cohesive conjunction are used in this Surha:

1- Additive: using the (wa/ and) like in Ayahs 14, 20, and 86:

- wa-barran bi-wālidayhi wa-lam yakun jabbāran ʿaṣiyyan (HQ: 19: 14)

  and respectable to his parentages, and was not obstinate or defiant

- qālat ʾannā yakūnu lī ghulāmun wa-lam yamsasnī basharun wa-lam ʾaku baghiyyan (HQ: 19: 20)

She said, 'How shall I have a son farsighted that no human has ever touched me, nor have I been wayward?'

- wa-nasūqu l-mujrimīna … (HQ: 19: 86)

and drive the guilty as a ….

The negative facet of the additive conjunction is too employed in Maryam Surah by the use of as (mā, walā / neither, nor) like in Ayah 28:

- yā-ʾukhta hārūna mā kāna ʾabūki mraʾa sawʾin wa-mā kānat ʾummuki baghiyya (HQ: 19:28)

O Aaron's sister! Your father was not a sinful man, nor was your mother immoral.

2- Adversative using (lākin/but):

- asmiʿ bihim wa-ʾabṣir … lākini ẕ-ẕālimūna l-yawma fī … (HQ: 19: 38)

How well they will hear …! But today the wrongdoers are in …

3- Casual using (fa – thus, so, because) such as in Ayahs 17, 22 and 37:

- fa-ttakhadhat min dūnihim ḥijāban … (HQ: 19/17)

Thus, did she seclude herself from them…

- fa-ḥamalathu fa-ntabadhat bihī makānan qaṣiyya (HQ: 19/ 22)

So, she carried him, then withdrew with him to a faraway place.

- fa-khtalafa l-ʾaḥzābu min baynihim fa-waylun li-lladhīna … (HQ: 19/37)

But the parties fluctuated amongst themselves. Thus, woe to …

4- Temporal by means of (thumma/baʿda idhin/ baʿda dhālik – then), (qabla/baʿda –before/after) like in Ayahs 49, 58, 66, 69, 70, 71 and 75:

- fa-lammā ʿazalahum wa-mā … (HQ: 19: 49)

So, when he had left them ….

- ʾidhā tutlā ʿalayhim ʾāyātu r-raḥmāni … (HQ:19/58)

After the miracles of the All-beneficent were narrated to them, wa-yaqūlu l-ʾinsānu ʾa-ʾidhā mā mittu … (HQ:19/66)

- thumma la-nanziʿanna min … (HQ:19/ 69)

Then from each party, We shall draw each of them …

As stated by Abdul-Ra'of (2019) in Qur'anic discourse, we encounter the uses of dual additive conjunctive items, like (mā/ wa, not/and), (lā /wa lā, neither/nor). This also occurs within the narrative discourse of Maryam Surah in some examples like in Ayahs 35, 59, 87, and 92:

- mā kāna li-llāhi … ʾidhā qaḍā ʾamran fa-ʾinnamā yaqūlu … fa-yakūn (HQ:19/ 35)

It is not for Allah to have a son. …. After He adopts on a matter, … matter, 'Be!' and it is.
- illā man …. wa-lā yuẕlamūna shayʾan (HQ:19/60)
barring those … and they will not be wronged in the leas

- wa-mā natanazzalu ʾillā bi-ʾamri rabbika … (HQ:19/ 64)

We do not descend except by the command of your Lord.

- lā yamlikūna sh-shafāʿata ʾillā mani ttakhadha ʾinda r-raḥmāni ʿahda (HQ:19/ 87)

Nobody will have the supremacy to intervene with Allah excepting for …

- wa-mā yanbaghī li-r-raḥmāni ʾan yattakhidha walada … (HQ:19/ 92)

It does not befit the All-beneficent to have a son.

Also, we encounter the use of conjunction items like (aw-or) for showing alternative relations like Ayah 98:

- … tuḥissu minhum min ʾaḥadin ʾaw tasmaʿu lahum rikza (HQ:19/ 92)

… Can you notice anybody of them, or perceive from them so much as a hum?

Next, our study examines the role of lexical cohesive devices in building up the discourse texture and macrostructure within the five parts of the narrative in Maryam Surah. Lexical cohesion is semantically achieved by the use of the different semantic relations of general nouns, reiteration, repetition, antonymies, synonymies, and collocations. For example, we have reiteration of the general noun (Ayah/Sign) is used as a cataphoric tie refering to the next part of the (ʾallā tukallima/ will not speak) in Ayah 10,

- āla rabbi jʿal lī ʾayatan qala 'ayatuka ʾallā tukallima n-nāsa thalā tha layālin sawiyya (HQ: 19/10)

He said, 'My Lord! Bounce me a miracle.' He said, 'Your miracle is that you will not speak to the people for three whole nights.'

Similarly this happened with the words (Rehma/mircy) and (Ayah/ sign or mircle) as they are general nouns anaphorically refer to ghulāmun in Ayah 20 and ʾamran maqḍiyya to substiatute the whole Aya 20. In Ayahs 27, 35, and 74, we have the general words (shayʾ /thing), (waladin, a son), and (qarnin/a generation) which are all cohesively anaphoric to the event and people mentioned in the preceding sentences of the same Ayahs. Also, we have the example of cohesive reiteration of a lexeme at the macro level of Qur'anic discourse such as (Allāh – God), which has occurred 6 times in Ayahs 30, 36, 48, 49, 76, and 81, (r-raḥmāni; the Merciful) is repeated 13 times in Ayahs 30, 36, 48, 49, 76, and 81 (rabbuk, your lord) is repeated 10 times in Ayahs 2, 9.19. 21, 24, 64, 68, 71, 76, (rabbī /my Lord) is repeated 5 times in Ayahs and (rabbī / my Lord) is repeated four times in Ayahs 36, 47, 48. The lexeme (Nabeea/ a prophet) has 7 occurrences in the Ayahs 30, 41, 49, 51, 53, 54, 56, and the lexeme (al-kitab-the Scripture) has also 7 occurrences in Ayahs12, 16, 30, 41, 51, 54, 56. The lexeme (al-arḍ – the earth) has occurred 4 times in Ayahs 40, 66, 90, 93, and the plural lexeme (al-samā wā t – heavens) has occurred 3 times in Ayahs 65, 90, 93 .

In terms of lexical cohesion, lexemes are employed as cohesive ties on two levels: the macro-text level and the micro-text level as well. Reiteration stands as the highest employed category throughout the Maryam Chapter. Here, reiteration has two kinds: exact repetition of the same lexeme with its phonological and morphological form like the repetition of the noun rabbī in Ayahs (4, 6, 8, 10) rabbī in Ayahs (48, 47), (Allāh/God) in Ayahs (30, 36, 48). Also, we might consider that all these repetitions are anaphoric to rabbika in Ayah 2 as all have the same referents which are Allāh or r-raḥmāni.

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We also find in this chapter, repetition on the micro-level across sentences within the same Ayah 3 like in (idh nādā rabbahū nidā ʾan khafiyyan) where the noun nidāʾis cohesively anaphoric to the verb nādā of the previous sentence. Likewise, we have also repetition of the same lexeme across different Ayah within the same topical part like the repetition of the word (ghulāmun/a son) in Ayahs 7 & 8 and the same word in the second topical part in Ayahs 19 & 20. In both cases, ghulāmun is cohesively anaphoric within the same topical part. It operates on two levels: on the micro level of the same topical division. Further, we notice the repetition of the whole clause annā yakūnu lī ghulāmun in Ayahs 20 & 8 functions as a cohesive tie between Parts 1 & 2. Also, the clause salāmun ʿalayhi yawma wulida in Ayah 15 in Part 1 of the Surah is cohesively repeated in Part 2 in Ayah 33. The repetition of the clause wa-kānati mraʾatī ʿāqiran in Ayahs 5 & 8:

- … wa-kānati mraʾatī ʿāqiran fa-hab lī min ladunka waliyyan (HQ: 19:5)

  …and my wife is barren. So, grant me from Yourself an heir

- qāla rabbi …. wa-kānati mraʾatī ʿāqiran wa-qad balaghtu … (HQ: 19:8)
- He said… once my wife is unfertile, and I am already …

Other examples, of repetition of the verb (qāla/ he said, qālū / they said, qālat/she said, qul /say (masculine) and kulī/ you say (feminine, and yaqūlu / he says) throughout the whole Surah in Ayahs (4, 8, 9, 10, 19, 29, 42, 45, 47, 73, 77, qālū in Ayahs 88, 29, and 27, qālat in Ayahs 23, 20, and 18, قل in Ayah 75, fa-kulī in Ayah 26, and yaqūlu in Ayahs 35, 66, 79, and 81. The repetition of these verbs functions as a cohesive means for narrative dialogues within each topical part of the chapter. It provides turn taking transitions in each dialogue. We notice that the repetition of the verb qāla do the same function with different ways throughout the surah. First, it connects sentences across different Ayahs in part one where it ties the dialogic narrative between the Almigh and Zakaria as the implicit third person pronoun subject hu/he refers to Zakaria. Also, qāla functions as a cohesive tie on the micro-level as in Ayahs 9 and 10.

Similarly, the verb qāla in part two serves to connect the dialogues between the Al-Maighty, Mary, and Essa and in part three between Abraham and his father. While the verb qālū (plural masculine) has no reiteration within its topical division in part 5, but its cohesive on the macro-level as in Ayah No. 88 (wa-qālū ttakhadha r-raḥmānu walada/ They said, 'The All-beneficent has a son!') which is anaphoric to qālū in part two in Ayahs 27 and 29. The repetition of the noun (r-raḥmānu on the level of the same topical division while it also operates on the macro-level in other Ayahs throughout the Surah in Ayah 18, 45, 58, 61, 75, and 78:

- qālat ʾinnī ʾaʿūdhu bi-r-raḥmāni minka … (HQ: 19/18)

  She said, 'I appeal to All-beneficent's preservation against you,

- …. ʿadhābun mina r-raḥmāni fa-takūna li-sh-shayṭāni waliyya (HQ: 19:45)

  All-beneficent's a sentence will occur to you, and you will become Satan's partner.

- …idhā tutlā ʿalayhim ʾāyātu r-raḥmāni kharrū sujjadan wa-bukiyya (HQ: 19: 58)

  Once the All-beneficent's miracles were narrated to them, they would drop down weeping in bowing.

In terms of cohesive collocations employed in Marayam Surah, it is found that the following chains of collocations as they operate cohesively across sentences within the same Ayah and across sentences of different Ayahs throughout the chapter. These collocations are contextually private to the Qur'anic discourse and rarely occur in non-Qur'anic contexts as follows:

Wahana (become feeble)-shayban (turned white with age) (4), waliyya (an heir)-yarithunī, (inherit from me) (5–6), l-miḥrābi (the Temple)- sabbiḥū (glorify) (11), l-kitāba (the Book)-l-ḥukma (judgement) (12), wulida (born)- yamūtu (dies)-yubʿathu (raised) (15), nakhlati (the palm tree)- ruṭaban (dates) (25), fa-kulī (Eat)-wa-shrabī (drink) (26), yā-ʾukhta (sister)-ʾabūki (father) - ʾummuki (mother) (28), mubārakan (blessed,)- ṣ-ṣalāti wa-z-zakāti (prayer and charity) (31), llāha (Allah) - ʿbudūhu (worship Him) (36), ʾasmiʿ (hear)- ʾabṣir (see) (38), lā yasmaʿu wa-lā yubṣiru (neither hears nor sees) (42), sh-shayṭāna (Satan)- r-raḥmāni (All-beneficent/Allah) (44), mukhlaṣan (honest)-rasūlan (apostle) (51), ṣādiqa (truthful)- rasūlan nabiyya (an apostle and a prophet) (54), r-raḥmāni (All-beneficent)-sujjadan (bowing) (58), sh-shayā ṭīna (Satans)- jahannama (hell) (68), l-ʿadhāba (punishment)- s-sāʿata (the Hour) (75), tubashshira (presage) – tundhira (forbode) (97), tuḥissu (decry)- tasmaʿ(hear) (98)

In terms of the lexical cohesive devices, the analysis displays an apparent dominance of occurrence of repetition in both forms as lexemes and as entire phrases in a private mood to the Qur'anic discourse where they play an essential role in building up the structure of the whole Surah. As shown below in Table 4, we have 196 repetitions at 77.47% of the total cohesive devices employed in Maryam Surah. Collocation has 27 occurrences at 10.67 and semi-synonym has 18 at 7.11% in sequence.

Lexeme & phrasal repetitions are uniquely and remarkable used in the Qur'anic discourse of Maryam Surah to establish cohesive relations that connect each parable within itself and with other parables within the whole Surah. We see the exact phrases are entirely repeated in Part Two: Maryam story which cohesively relate this part to Part 1 the Zakariah Story. Also, we have the repetition of the words (ghulāmun/ a son) and (ṣabiyya/ achild) and the as in the below ayahs:

- …wa-kānati mraʾatī ʿāqiran… (Ayah, 5)

  …and my wife is barren…

- …wa-kānati mraʾatī ʿāqiran…annā yakūnu lī ghulāmun (Ayah, 8)

  …and my wife is barren…He said, 'My Lord! How shall I have a son
  …annā yakūnu lī ghulāmun..(Ayah, 20)
  He said, 'My Lord! How shall I have a son

- … huwa ʿalayya hayyinun …(Ayha, 9)
- "It is simple for Me."
- … huwa ʿalayya hayyinun …(Ayah, 20)
- "It is simple for Me."
- wa-salāmun ʿalayhi yawma wulida wa-yawma yamūtu wa-yawma yubʿathu ḥayya (Ayah, 15)

  Peace be to him, the day he was born, and the day he dies, and the day he is raised alive!

- wa-s-salāmu ʿalayya yawma wulidtu wa-yawma ʾamūtu wa-yawma ʾubʿathu ḥayya (Ayah, 33)

  Peace is to me the day I was born, and the day I die, and the day I am raised alive.'

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For exploring the microstructure of the Quranic Arabic Discourse, we will trace the uses of semantic cohesive devices in Maryam Surah Part 1 which includes the parable of Zakaria. We notice here that the cohesive devices are used to connect each sentence with other sentences insides each Ayah (Ayah) and also connects sentences cross ayahs to build up the coherence of the whole parable. We see reference is the highest category as having 37 occurrences with personal reference as the dominant followed by lexical cohesion as of 27 occurrences with repetition as the dominant. Conjunction has the third high occurrences with additive conjunction as the dominant category. For ellipsis, only 4 occurrences are verified while substitution has null occurrences. In part one, which narrates the story of Zakaria and Yahya, we see different cohesive devices are used with apparent density of personal reference, repetition, and conjunction devices. As for personal reference, different subcategories of this device are employed as shown in the below extract from the Maryam Surah:

In term of reference, we notice that personal reference items are used to refers anaphorically to zakariyyā in Ayah 2,: Implicit third person singular masculine (huwa, he) in Ayahs, 3, 9, and 11 (nidā/ he called), (qāla/ he said),(fa-kharaj/ he emerged),and (fa-ʾawḥā/ he signaled). Also, we notice the use of the determiner second person singular masculine (ka, your) in Ayahs 8, 9 and 10 (rabbuka/ Your Lord, nubashshiruka/ We give you the good news), (khalaq-tuka/ I created you), and (āyatuka/ Your sign). In terms of possessive pronouns working as personal references, we find the use of possessive first and third person singular pronouns in words like (rabbi/my lord), mraʾatī /my wife) in Ayah 8, and (rabbahū/ his lord), in Ayah 11, (qawmihī /his tribe), and the detached first person pronoun in Ayah 4 (innī/I). Notably, no demonstrative and comparative reference items are used in this part. In terms of ellipsis, we have only three occurrences: in Ayah 13, we have verbal ellipsis were the verb (ʾātaynāhu) mentioned in Ayah 12 is ellipted in Ayah 13 to avoid repetition:

- ā-yaḥyā khudhi l-kitāba bi-quwwatin wa-ʾātaynāhu l-ḥukma ṣabiyyan (HQ: 19/12)

O John!' [We held,] 'Grip on with power to the Book!' And We offered him judgement while still a child,

- wa -(ʾātaynāhu) ḥanānan min ladunnā wa-zakātan … (HQ: 19:13)

And (We gave him) a sympathy and cleanliness from Us…
In terms of cohesive semantic ellipsis, its verified that this kind of ellipsis is used in Maryam Surah as in Ayah No. 40 where the verb (narithu/inherit) has been ellipted in the second sentence of the same Ayah which its non-elliptic structure would be (innā naḥnu narithu l-ʾarḍa wa-(narithu)man ʿalayhā:

- innā naḥnu narithu l-ʾarḍa …(HQ: 19/ 40)

Certainly, We shall inherit the earth …
Also, we have clausal ellipsis in Ayah 15, where the clause (wa-salāmun ʿalayhi) is ellipted for rhetorical objective and avoid redundancy within the same Ayah:

- wa-salāmun ʿalayhi yawma wulida wa-yawma yamūtu wa-yawma yubʿathu ḥayyan

Peace be upon him, the day he was born, and the day he deceases, and the day he is raised up alive!
Non-ellipted form would be

- wa-salāmun ʿalayhi yawma wulida (wa-salāmun ʿalayhi) (wa-salāmun ʿalayhi) wa-yawma yamūtu wa-yawma yubʿathu ḥayyan
- Peace be to him, the day he was born, and (Peace be to him) the day he deceases, and (Peace be to him) the day he is raised up alive!

In terms of substitution, we have one occurrence in Part 1 which is clausal substitution (ka-dhālika/ So shall it be) as substitute for Ayah and huwa/ its as anaphorical substitutes for Ayahs 7 and 8:

- yā-zakariyyā ʾinnā nubashshiruka bi-ghulāmin-i smuhū yaḥyā (HQ: 19/7)

'O Zakeria ! Definitely, We give you the happy news of a child, whose name is "John."

- qāla rabbi ʾannā yakūnu lī ghulāmun wa-kānati mraʾatī …(HQ: 19/8)

He held, 'My Lord! How shall I have a child, when my wife is unfertile, …

- qāla ka-dhālika qāla rabbuka huwa ʿalayya hayyinun (HQ: 19/9)

He held, 'Thus shall it be. Your Lord has said, "It is easy for Me."
Regarding the role of cohesive conjunctions, we find various uses of this category for additive, adversative, temporal, and causal intentions in words like: (wa-lam ʾakun/ yet never have) in Ayah 4, (fa-hab lī / So grant me) in Ayah 5, yarithunī wa-yarithu / who may inherit from me and inherit) in Ayah 6, and (fa-kharaja/ So he emerged, fa-ʾawḥā ʾ/and signaled) in Ayah 11. We can see that they are employed for creating smooth discourse transitions and meaning connections of the dialogues within this narrative as well as they work to sequence the events and provide causal links within the story of Zakaria. They provide meaning ties within and across the ayahs with this Part 1. We see these conjunctions link sentences of the same Ayah as well as with sentences in other Ayahs. In terms of lexical cohesion, we see that repetition is the second highest category employed in this part as having 27 occurrences. Examples of this (ghulāmu/a son) in Ayah 8 and (ghulāmin/a son) in Ayah 7 which is also reiterated in Ayahs 3, 9 & 10:

- wa-salāmun ʿalayhi yawma wulida wa-yawma yamūtu wa-yawma yubʿathu ḥayyan (HQ: 19/15). Peace be upon him, the day he was born, and the day he deceases, and the day he is raised up alive!. Similarly, we have the repetition of the word (yawma/day) in Ayah 15, the verb (qāla/he said) is cohesively repeated six times in Ayahs (3,8,9 & 10) in Part 1 only. While Al-Mighty noun (rabbuka/your Lord, rabbi/my Lord) has been cohesively reiterated in Ayahs (1,2,4,6,7,8 and 10). The verb (yarithunī/ inherit from me) in Ayahs 6 is cohesively repeated with yarithunī in the previous sentence of the same Ayah.In terms of cohesive synonymies, as stated by scholars Quranic Arabic Discourse has no exact synonymies, but we have semi-synonymies like: ghulāmu/ a son and ṣabiyya, a child/boy. For cohesive collocations, we can find this in the words like (al-kibari/ advanced in age) in Ayah 8 and (shayban/ my head has turned white with age) in Ayah 4. Other examples are provided hereafter:
- fa-kharaja ʿalā qawmihī mina l-miḥrābi fa-ʾawḥā ʾilayhim ʾan sabbiḥū bukratan wa-ʿashiyya (HQ: 19/11). Therefore, he appeared before his people from the Temple, and gestured to them that they should adore Allah morning and evening

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- yā-yaḥyā khudhi l-kitāba bi-quwwatin wa-ʾātaynāhu l-ḥukma ṣabiyyan (HQ: 19:12). O John!' 'Grip on with power to the Book!' And We gave him judgement though still a child,
- wa-salāmun ʿalayhi yawma wulida wa-yawma yamūtu wa-yawma yubʿathu ḥayyan (HQ: 19:15). Peace be upon him, the day he was born, and the day he deceases, and the day he is raised up alive!

Correspondingly, we see similar cohesive strategies are employed in Part 2 of the Surah. As the employed cohesive devices are used to build up the microstructure of the narrative in the parable of Maryam and the miraculous birth of Essa. As these devices serve to link the narrative dialogues between Maryam and the Almighty from one side and Maryam with her people and son from another. Here, we have reference items as the highest employed device as having 87 occurrences followed by lexical cohesion devices with 73 occurrences and conjunctions with 51 ties. For ellipsis we have 5 ties and 3 for substitution. In terms of reference, we see that personal reference is the dominant device, where it mainly operates to anaphorically refers to Maryam in Ayah 16. Examples of these are (intabadhat /she withdrew), and (ʾahlihā/ her family) in Ayah 16 as well as (fa-ttakhadhat/ she seclude herself) and (ilayhā/ sent to her) (lahā/for her) in Ayah 17. Also, in Ayah 18, we have (innī / I) and (qālat/She said) as well as second person singular pronouns used in Ayah 19 like (rabbiki/ your Lord) and (lahaba laki/may give you) as well as (yamsasnī /touched me) in Ayah 20. Then we have the implicit third person singular feminine pronoun (hiya-she) in (qālat /She said) in Ayah 20 and (fa-ntabadhat / She withdrew) in Ayah 20. Besides, the detached first person singular (innī/ I) in Ayah 18. Also, we notice the use of attached object third first person feminine pronouns as cohesive reference to Maryam in Ayah 16 like (fa-ʾajʾahā/brought her) in Ayah 23, (fa-nādāhā/ called her) in Ayah 24, (wa-huzzī ʾ/Shake) in Ayah 25, (fa-kulī wa-shrabī wa-qarrī ʿaynan/Eat, drink, and be comforted) in Ayah 26.

Also, we can notice the use of explicit attached third person plural masculine pronouns as cohesive reference to ahlihā/ her family like the pronoun (hum/them) in the word (dūnihim/ from them) in Ayah 17 and implicit (inqālū yā/ they said) in Ayahs 27 and 29. No occurrences of demonstrative or comparative reference are showed in this part. We have nominal ellipsis in this part as in Ayah 26, (fa-kulī / eat) where the noun (ruṭaban/ dates) is ellipted as it is mentioned in the previous Ayah 25 and the complete form would be fa-kulī (ruṭaban janiyya). As well, we have the verbal ellipsis of (wa-jaʿalanī /made me) in the same Ayah as stated in the below:

- wa-huzzī ʾilayki bi-jidhʿi n-nakhlati tusāqiṭ ʿalayki ruṭaban janiyyan (HQ: 19/ 25)

  Jiggle the trunk of the palm tree, newly selected dates …....

- fa-kulī (ruṭaban janiyyan) wa-shrabī wa............ (HQ: 19:26)

  Eat, (dates) drink, ….…..

- wa-jaʿalanī mubārakan ʾayna mā kuntu …..…. (HQ: 19:31)

He has made me blessed, wherever I may be, (wa-jaʿalanī) bar-ran bi-wālidatī wa-lam …..….. (HQ: 19:32)
and to be good to my mother.

Moreover, we have clausal ellipsis occurs in Ayah 33 to avoid repetition of the clause across sentences in the same Ayah where the clause (a-s-salāmu ʿalayya/ Peace is to me) is ellipted twice in the next sentences within the same Ayah as the complete form would be:

wa-s-salāmu ʿalayya yawma wulidtu wa (a-s-salāmu ʿalayya)-yawma ʾamūtu wa-(a-s-salāmu ʿalayya)-yawma ʾubʿathu ḥayya (HQ: 19:33). Peace is to me the day I was born, and (Peace is to me) the day I die, and (Peace is to me) the day I am raised alive. For substitution, we have the usage of the demonstrative pronoun in Ayah 21 (dhālik/that in ka-dhālika) and the detached third singular person pronoun (huwa/its) which function here as cohesive substitutions to the clauses in Ayah 20. Also, the demonstrative pronoun (hādhā/this) in Ayah 23 functions as substitution to (a-ʾajāʾahā l-makhāḍu ʾilā jidhʿi n-nakhlati) in the same Ayah. Abdul-Raof [1] proposes that though cohesion is an essential property of any text, it can be deviated or flouted as some languages employ certain cohesive strategies to comply with their linguistic and stylistic ideals. In a way, some cohesive devices may be flouted and this is applicable to Qur'anic Arabic discourse like using reiteration instead of reference for illocutionary aim.

- inna minhum lafareqan yalwoona alsinatahum bil-kitabi litaḥ sabhu min

  111 al-kitaabi wama huwa min al-kitabi (HQ: 3/ 78)
  112 Indeed, there is a party who alter the Scripture with their tongues so you may think it is from the Scripture, but it is not from the Scripture, (Ibid)

- yarithunī wa-yarithu min ʾāli yaʿqūba wa-jʿalhu rabbi raḍiyyan

  113 who may inherit from me and inherit from the House of Jacob, and make him, my Lord, pleasing [to You]!'

In Maryam Surah, instances of flouting or defying cohesion for pragmatic functions or text rhetorical or illocutionary assertion such in in Ayahs 44, 48 and 61 where Qur'anic Arabic favors reiteration over reference or substitution:

- yā-ʾabati lā taʿbudi sh-shayṭāna ʾinna sh-shayṭāna kāna li-r-raḥmāni ʿaṣiyya (HQ:19/ 44)
- wa-ʾaʿtazilukum wa-mā tadʿūna min dūni llāhi wa-ʾadʿū rabbī ʿasā ʾallā ʾakūna bi-duʿāʾi rabbī shaqiyy (HQ:19/ 48)

  114 I separate myself from you and whatever you appeal together with Allah. I will appeal my Lord. Confidently, I will not be upset in appealing my Lord.'

- jannāti ʿadnin-i llatī waʿada r-raḥmānu ʿibādahū bi-l-ghaybi ʾinnahū kāna waʿduhū maʾtiyya (HQ:19: 61)

In line with Abdul-Raof [1] observation where cohesion is flouted for the stylistic aspect of shift which he considers as "a striking feature of Qur'anic Arabic". In Maryam Surah, we have few instances of breaking the pronominalization as in Ayah 75 where we have coreference change:
qul man kana fid-ḍalalati fa-l-yamdud lahu r-raḥmanu maddan ḥattā ʾidha ra'aw ma yūʿadona ʾimmā l-ʿadhāba wa-ʾimmā s-sa'ata fa-sa-yaʿlamūna man huwa sharrun makānan wa-ʾaḍʿafu jundan
Say, 'Whoever abides in error, the All-beneficent shall prolong his respite until they sight what they have been promised: either punishment, or the Hour.' Then they will know whose position is worse, and whose host is weaker.

In another cohesion deviation aspect, we have employing a pronoun referring to the noun phrase in terms of flouting reference as in Ayah 9 where we have the implicit detached third person pronoun (huwa/he) refers anaphorically to the phrase (ʾannā yakūnu lī ghulāmun) in Ayah 8 and its apparent anaphoric to he whole Ayah 8.

- qāla rabbi ʾannā yakūnu lī ghulāmun wa-kānati mraʾatī ʿāqiran . . . (HQ: 19/ 8)

115 He said, 'My Lord! How shall I have a son, when my wife is barren,. . .

- qāla ka-dhālika qāla rabbuka huwa ʿalayya hayyinun (HQ:19/9)
- He said, 'So shall it be. Your Lord has said, "It is simple for Me."

5. Conclusions

Based on the results of the statistically and lexical and grammatical categorization and subcategorization of the cohesive devices employed throughout the narratives of Maryam Surah of the Holy Qur'an, the present study has arrived at the following conclusions:

The whole macro-discourse structure of Maryam Surah is cohesive built up and textured through the employed cohesive strategies of lexical and grammatical cohesive categories that function semantically to connect the different discourse divisions.

It is verified that the employed cohesive devices operate on four strata: in connecting the different sentences within the same verse, linking different ayahs across different verses, and linking different verses of the same episode of the qur'anic narrative, and across different episodes of within the whole narrative discourse of the Surah.

Semantic cohesion is being deviated or flouted in favor of the pragmatic or stylistic functions of the narrative discourse such as illocutionary assertion or shifting.

Each Qur'anic parable is cohesively built up in terms of its narrative structure through the use of its private cohesive devices that comply with the register of its discourse.

Lexical cohesive category has the highest employed devices as having 247 occurrences and have constantly approximate percent of occurrences in all the five topical parts. Next, reference devices score the second highest with 243 occurrences and having relatively approximate percent of occurrences in all the five parts.

Lexical cohesion is semantically achieved by the use of the different semantic relations of general nouns, reiteration, repetition, antonymies, synonymies, and collocations.

In terms of the lexical cohesive devices, the analysis displays an apparent dominance of occurrence of repetition in both forms as lexemes and as entire phrases in a private mood to the Qur'anic discourse where they play an essential role in building up the structure of the whole Surah.

In Maryam Surah, it's verified that both of the demonstrative and extended demonstrative reference subcategories are employed and operative within the discourse.

In terms of semantic cohesive conjunctions, they work to establish systematic ties among sentences and Ayahs within each narrative of the Surah as well as between the following and preceding narratives by keeping up the different items semantically linked.

The employment of dual additive conjunctive items is an aspect of semantic cohesion in Maryam Surah.

The used collocations are contextually private to the Qur'anic discourse and seldom found in non-Qur'anic contexts.

Clausal ellipsis occurs to avoid repetition of the clause across sentences in the same Ayah and across different ayahs of the same narrative parable of the Surah

CRediT authorship contribution statement

Abbas Muhsin Salih Al-Maliki: Conceptualization, Data curation, Methodology, Software, Supervision, Validation, Visualization, Writing - original draft, Writing - review & editing.

Declaration of Competing Interest

The authors declare that they have no known competing financial interests or personal relationships that could have appeared to influence the work reported in this paper.

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