Cohesion and Coherence in *Suratul Luqman*

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Abstract

This study explored cohesion and coherence in Suratul Luqman, Chapter 31 of the Qur'ān. Employing a qualitative content analysis, the study applied Halliday and Hasan's (1976) Cohesion Theory to examine grammatical cohesive devices of reference, substitution and conjunction, and lexical cohesion of reiteration, synonyms, antonyms, and collocation in Suratul Luqman. The findings revealed that personal pronouns, demonstratives, deictic, coordinating and subordinating conjunctions are employed to connect core ideas and create thematic unity, logical progression and textual coherence in the Chapter. It was also revealed that repetition, synonym, antonym and collocation are used to express key themes of monotheism, gratitude, divine attributes of Allah, social and moral ethical values, obedience to parents, wisdom and guidance, etc. The study concluded that cohesion and coherence are key stylistic features that enhance Qur'ān's persuasive and rhetorical power; and that the central themes expressed in Suratul Luqman offers insights into contemporary social and global challenges.

Keywords: Qur'ān, reference, substitution, conjunction, repetition, synonym, antonym and collocation

Introduction

The Qur'ān is a timeless divine revelation, highly revered for its spiritual, moral and social guidance. It addresses the complexities of human life, offering regulations on social, ethical, and theological matters. The Qur'ān's unique style transcends ordinary prose and poetry, employing sophisticated rhetorical devices, structural coherence and thematic unity, making it not only a

spiritual guide, but also an unparalleled linguistic excellence and literary masterpiece. These attributes underscore the study of Qur'ānic stylistics, a field dedicated to exploring the Qur'ān's linguistic and rhetorical dimensions, extensively explored by scholars such as Ushama (2013), Abdul-Raof (2010, 2018), etc. Qur'ānic stylistics delves into how linguistic patterns, such as rhythm, word choice, and structural symmetry, sentence patterning enhance the Qur'ān's persuasive power and accessibility. Two significant aspects of Qur'ānic stylistics are cohesion and coherence, which ensure that Qur'ān's verses form a unified and meaningful text. Cohesion refers to linguistic devices, such as conjunctions, references, substitution, reiteration, lexical collocation, etc. that bind the text through connecting words and sentences together. Coherence, an essential component for effective communication, relates to the logical and semantic unity of a text that creates connections between ideas, allowing readers to grasp its overall meaning. Together, these two elements enhance Qur'ān's communicative power, guiding readers and listeners to grasp and understand its profound teachings.

Despite significant scholarly attention devoted to Qur'ānic studies, the linguistic and discursive features that contribute to the Quran's textual unity and rhetorical impact remain underexplored in certain chapters, such as *Suratul Luqman*. *Suratul Luqman*, the 31st chapter of the Qur'ān, exemplifies the interplay of cohesion and coherence. This Meccan Surah is a pivotal chapter that addresses foundational themes of monotheism, Divine Attributes and creation, gratitude to Allah, moral and social conduct, virtues of wisdom, parental guidance, patience, perseverance and modesty. As a model of ethical and spiritual guidance relevant for humanity, the rhetorical appeal and structural complexity of *Suratul Luqman* have not been the subject matter of intense examination. This study, therefore, explores the use of cohesion and coherence mechanism in *Suratul Luqman*, focusing on how its linguistic elements convey profound messages that combat contemporary challenges of secularism and moral relativism in a way that resonate deeply with readers and listeners. It investigates and analyses grammatical cohesion (e.g., reference, substitution and conjunctions) and lexical cohesion (e.g., repetition, synonymy, antonym and collocation), along with the Surah's logical and thematic organization, with a view to revealing the linguistic artistry that makes this chapter a compelling and unified discourse.

Theoretical Construct

Halliday and Hasan's (1976) seminal work is widely adjudged as a grounding book on linguistic concept of cohesion. The book provides a systemic framework for analysing cohesion in discourse. In this book, Halliday and Hasan categorise cohesion into two main classes: grammatical cohesion and lexical cohesion. Grammatical cohesion includes reference, substitution, ellipsis and conjunctions, while lexical cohesion includes reiteration, repetition, synonym, antonym and collocation. In addition to Halliday and Hasan (1976), other significant and seminal publications on cohesion and coherence include Widdowson, (1978), Beaugrande, & Dressler (1981), Brown, G., & Yule, G. (1983), Fowler, (1986), Cook, (1989), Hoey, (1991), Sanders, et al (1992), Fairclough (1992), etc., and very recently Hoey (2019), Sanders & Maat (2020), Taboada & Mann (2021), Asher & Lascarides (2022), etc. Each of these scholars has enriched the knowledge of cohesion and coherence, which explore the surface connections between the structure of a text and the logical and semantic relationships that make it meaningful.

Cohesion refers to the grammatical and lexical relationships between the elements of a text. These relationships create surface-level connections, making a text internally consistent and syntactically linked. Halliday and Hassan (1976) view cohesion as a concept referring to meaningful relations that hold within the text, which give it the property of texture. From a linguistic perspective, the notion of textual structure or property of texture is made up of three (3) components: internal organization among the constituents of sentences; non-structural cohesion represented by the meaningful relations that hold the sentences together and facilitates textual continuity of meaning; and the textual macrostructure that establishes a text to be of a particular kind or genre (Halliday & Hasan 1976). It is the internal organization of the text, the textual surface connection created through linguistic elements that is the domain of cohesion.

Fairclough (1992) sees cohesion as linguistic elements that link different parts of a text together, a surface-level property that facilitates the structural flow of a text. In other words, cohesion creates text and expresses the continuity that exists between one part of the text and another to create meaningful messages. As formal linguistic ties between classifiable text sections, cohesion is a semantic resources, a micro-level phenomenon (Taboada & Mann (2021) that deals with how sentences are linked at the local level. Cohesion, as ties and connections that exist within a text, can be classified into grammatical categories of reference, substitution, ellipsis and conjunction and lexical cohesion that involves reiteration (repetition) synonym, repetition and lexical collocation. Cohesion and coherence are two related but distinct language concepts in modern analyses of discourse that highlight the interplay between linguistic form and meaning. Beaugrande, & Dressler (1981) aver that both cohesion and coherence form critical standards for achieving textuality and that cohesion goes beyond surface linguistic structure, concentrating on how readers interpret and related the textual elements for meaningful interpretation. To achieve this meaningful interpretation, Beaugrande, & Dressler (1981) assert further that knowledge frame (shared knowledge), logical relationships (cause-effect) and relevance and intentionality (the alignment of textual meaning with the writer's intent and the reader's expectation) are key factors to guide interpretation.

Fairclough (1992) connects cohesion and coherence to his broader framework of Critical Discourse Analysis (CDA), showing how the concepts shape social power dynamics. While he views cohesion as among linguistic elements, beside grammar, vocabulary and textual structure, that is employed to link different parts of a text together, he defines coherence as logical and interpretive connections that make a text meaningful to its readers or listeners. He equally stresses the interaction between the text and the reader's social and cultural knowledge and highlights that coherence is not just a textual property but also shaped by social practices, ideologies, and power relation. Coherence often requires understanding implicit meanings, assumptions, and the broader social context of the text. Understanding the implicit meaning, assumption and knowledge of the broader social context of discourse are germane in understanding the coherence of a text for context shapes the reader's ability to interpret coherence of the text in a meaningful way. According to De Beaugrande and Dressler (2016), coherence is context-sensitive that requires logical organization and relevance to the communicative situation. Sanders and Matt (2020) and van Dijk (2021) equally affirm the affinity between context and coherence as opined De

Beaugrande and Dressler (2016). For Sanders and Matt (2020), coherence is an interpretative quality of a text, shaped by cognitive processes and contextual understanding, while van Dijk (2021) argues that coherence is a mental construct formed by the reader or listener based on their interpretation of the discourse. Thus, the broader social context is a significant non-linguistic construct that is implicated to comprehend the coherence of a text. In this light, coherence creates cognitive and semantic unity of a text so that ideas expressed achieve meaningful relationships.

Empirical Review

Numerous linguistics and stylistics that have explored the unique linguistic features of the Qur'ān from perspectives. For instance, Rashid and Lodhi (2019), Hassan (2020), Al-Zieny (2020), Najjar (2020), Amrulloh and Ikhwan (2021), Al Ahrabi (2021), Abdurraheem (2022), Oghiator, (2022), Rashid et al (2023), Taufiq, et al (2023), Hassanein (2023), Kamil (2024), Abdurraheem (2024), etc. are studies that have explored the linguistic features of the Qur'ān. Hassan (2020) Al-Zieny (2020), Taufiq, et al (2023), Hassanein (2023) and Abdurraheem (2024) examine antonym in the different verses and chapters of the Qur'an and their findings demonstrated how antonyms of different types are employed to contrast monotheism and polytheism, the fleeting, ephemeral world and the lasting, eternal world of the hereafter, etc. Alharbi (2020) and Abdurrraheem (2022) investigate the foregrounding feature of parallelism in the Qur'ān and the aesthetic and rhetorical effect of parallelism to advance the subject matter of the Qur'ān. Although these studies focus exclusively on Qur'anic linguistic study, none of them specifically examines cohesion in any of the *suwar* (chapters) of the Qur'an. This gap underscores the need for a focused study on cohesion and coherence in *Suratul Luqman*, which this research aims to do.

Rashid and Lodhi (2019), Najjar (2020) and Amrulloh and Ikhwan, (2021) are studies on Qur'ānic stylistics. Rashid and Lodhi explore stylistic features in the story of Prophet Sulaiman, focusing on its chronological structure and how its linguistic style reflects the historical and social context of the Arab community at the time of the Qur'ān's revelation. Najjar (2020) and Amrulloh and Ikhwan (2021) are related for the duo examine issues of stylistics involving translation of the verses and chapters of the Qur'ān. The former focuses on the translation inadequacy of sustaining the semantic functions of *wa, fa, thumma* conjunctive particle shift in the English translations of the Qur'ān, while the latter examines the stylistic analysis of the two translated versions of the Qur'ān on Surah Al-Noor, emphasizing on how the two translations stylistically strive to reflect the unique and comprehensive meaning of the Qur'ān. The works are significant studies in Qur'ānic stylistics, but none of them explored cohesive devices.

Ogiator (2022) conducts a discourse analysis of Surah 94 of the Quran, focusing on its linguistic features and cohesive devices. Using the Systemic Grammar Model, she examines graphological features, lexico-semantic representations, and cohesive devices to highlight the unique characteristics of religious language in Surah 94. The findings revealed that graphological features like capitalization emphasizes divine authority, while punctuation marks like commas and full stops facilitate rhythmic flow of the surah. At the lexico-semantic features, the use of metaphors in verses 1-3 signify the expansion of the Prophet's knowledge, inspiration, and relief from

burdens, while synecdoche in verse 8 emphasizes dedication to Allah. The findings also showed instances of cohesive devices like lexical repetition: "thy" (six occurrences) and antonyms like "difficulty" and "ease" (verses 5–6). The analysis of graphological and lexico-semantic structures and cohesive devices of Surah 94 highlight the richness of Qur'ānic discourse, which emphasize gratitude, divine support, and commitment to Allah and deepen our understanding of religious language as both symbolic and performative.

Kamil (2024) analyses textual cohesive devices in Surah Al-Nas based on Halliday and Hasan's cohesion theory. He explored the grammatical and lexical elements contributing to textual coherence in this Qur'ānic chapter, which has received significant attention in linguistic and religious studies for its structural and thematic intricacies. Using both descriptive-analytical and quantitative methods, the findings showed that the total cohesive devices are 36 and that reference, substitution, and superordinate (16.66% each) are mostly used. This is followed by repetition and synonymy (11.11% each), the least used device, synecdoche, is (2.77%). This statistical analysis indicated that Surah Al-Nas's lexical devices are more prominent than grammatical ones, contributing significantly to the Surah's coherence, stylistically employed to foreground that the Surah effectively emphasizes monotheism, divine authority, and protection from evil.

Rashid et al (2023) appraise the cohesive devices and their functions in *Maqamat-al-Hariri*, using Halliday and Hasan's model. They analyse the lexical cohesion, conjunctions, references, ellipsis and substitution in the text. Their findings revealed that personal reference and conjunction are most frequently employed in the text, while reiteration and the ellipsis are least employed in the selected text. It was also discovered that in all *Maqamat-al-Hariri,* there is no single sentence that does not have a cohesive device. A web of cohesive devices tie all Maqamat-al-Hariri together, making it one of the prominent coherent Arabic texts. The foregoing paragraphs have established that cohesion has been studied in some chapters of the Qur'an; however, none of these studies that was reviewed focused on the cohesive devices in *Suratul Luqman*, Qur'ān Chapter 31. Owing to this observed gap this study examines the stylistic significance of cohesion and coherence in understanding the Chapter's thematic progression, rhetorical strategies, and overall messages to address contemporary social challenges.

Methodology

The population for this study is *Suratul Luqman*, the 31st Chapter of the Qur'ān, a pivotal Surah that expounds on the virtues of wisdom, justice, and parental guidance and employs a consensus approach where the entire population is used. This study adopted a qualitative content analysis to examine the cohesive devices in *Suratul Luqman*, while the entire *Suratul Luqman* served as the data for analysis. The study applied Halliday and Hasan's model of cohesion as analytical framework to analyse verses of *Suratul Luqman*. For analytical procedure, the grammatical cohesive devices of reference (demonstrative and deictic) substitution and conjunction were first analyzed. For consideration of space, ellipsis was not included in the analysis. At the level of lexical cohesion, instances of reiteration (repetition), synonym, antonym and lexical collocation identified in the data were analysed. The analysis was contextualized within the textual content of *Suratul Luqman*, where the devices of cohesion and coherence in the data were analysed to uncover

the thematic orientation, stylistic strategies, rhetorical appeal embedded in the Surah. The diagram below, Figure 1, captures both the grammatical and lexical cohesive devices that were examined and analysed.
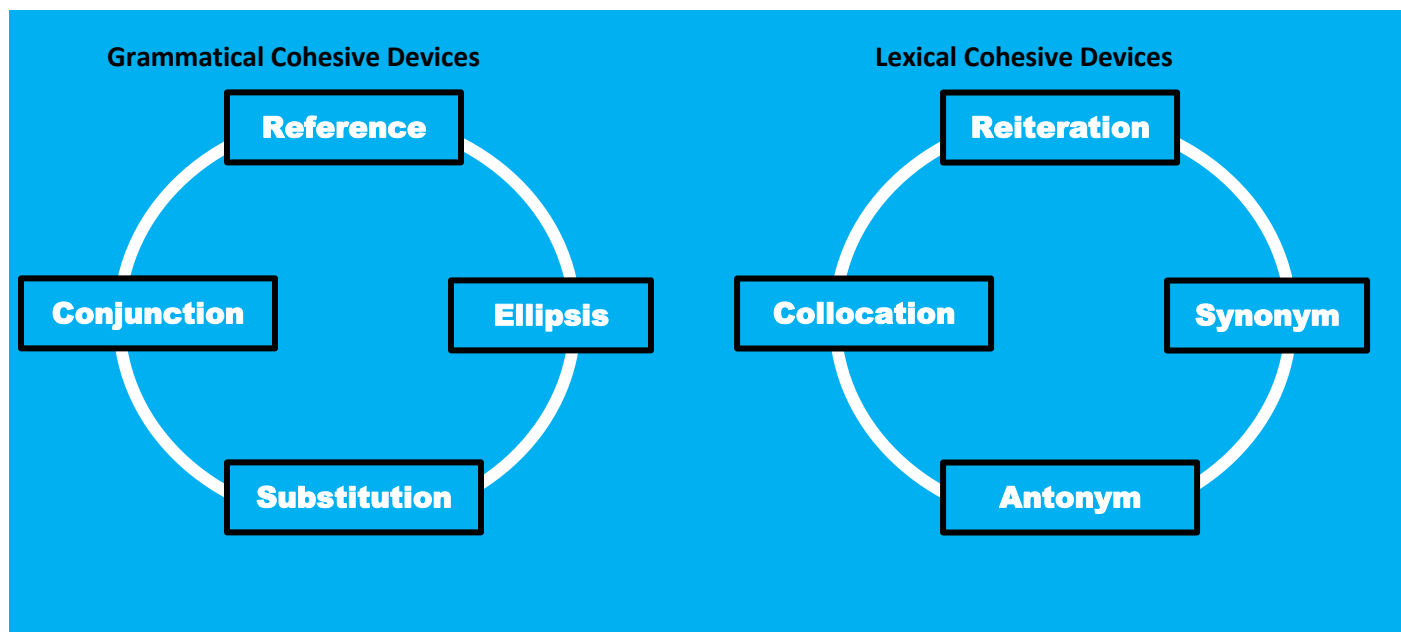
Reference as a cohesive marker in *Suratul Luqman* involves linguistic elements that point back (anaphoric) or forward (cataphoric) to other elements within the text. Pronouns are the major reference type of grammatical cohesive device that are used in *Suratul Luqman*. Examples are given below.

Text 1:   "Those who establish prayers and give Zakah, and they have faith in the Hereafter with certainty"   (Q: 31 verse 4).
Text 2: "Those are on [right] guidance from their Lord and those are the ones who will be successful" (Verse 5).
Text 3: "Indeed, those who believe and do righteous deeds, for them are the blissful gardens" (Verse 8).

The reference 'they' and the demonstrative 'those' mentioned in texts 1 and 2 respectively are anaphoric references to 'the doers of good' mentioned in verse 3. In fact, the reference and the demonstrative serve as a kind of defining feature where Allah, within the context of the verses, defines who 'the good-doers' are: pious servants of Allah who perform prayers and offer zakat to the poor and downtrodden. So, the anaphoric references point back to the noun (good-doers) they describe. In text 3, the demonstrative pronouns 'those' refers to the believers and righteous individuals mentioned contextually. Here, the reference 'those' does not point backwards, rather, it is inferred from the context, a kind of cataphoric reference.

Text 4: We send down water from the sky. And We cause grow therein [plants] of every goodly kind." (Verse 10)

Text 5: And We certainly gave Luqman wisdom [and said] give thanks to Allah" (Verse 12)

Text 6: "Be grateful to Me and to your parents, Unto Me is the final destination (Verse 14)

Text 7: Then to Me will be your return, and I will inform you about what you used to do." (Verse 15)

In Text 4 and Text 5, the pronoun 'We' is the only reference type in the two verses. The pronoun refers to Allah as it is one of the linguistic characteristic of the Qur'ān to use plural pronoun 'We', an honorific term, in addition to personal pronoun 'He', for Allah to foreground His unparalleled dignified majesty, the One Who sends down rain form the sky to bring forth plant food for His creatures and Who gives knowledge and wisdom to whom He so desires. Similar use of 'We' and its object case 'Us' as references for Allah is also found verses 23. However, in both Texts 6 and 7, the references are the Object case 'Me', and the Subject case 'I', which contextually refer to the same person, that is, Allah.

Text 8: "And when it is said to them, 'Follow what Allah has revealed,' they say: Nay we shall follow that which we found our father following (Q: 31 verse 21)

Text 9: "...then to Us is their return, and We will inform them about what they did." (Verse 23)

In text 8 the pronouns 'them', 'we' and 'they' refer to disbelievers or those rejecting divine guidance of Allah. 'Them' and 'they' are anaphoric references to 'mankind', which is mentioned in verse 20, while 'we', unlike the dignified 'We' referring to Allah's majesty mentioned in verses 10 and 12, refers to self-addressed plurality of the disbelievers, the ingrates who arrogantly fail to harken and acknowledge the bounties of Allah, their Creator. In addition, 'them' in verse 24 is another anaphoric reference to the ungrateful disbelievers.

Demonstratives and Deictics: Apart from reference, demonstrative and deictic are used in Chapter 31 to create cohesion. Examples are given below**.**

Text 10: "This is the creation of Allah. So show Me what those other than Him have created." (Verse 11)

Text 11: "That is because Allah is the Truth, and that which they call upon other than Him is falsehood . . ." (Verse 30)

 In text 10, 'This' is a demonstrative pronoun that anaphorically refers to the creation of Allah mentioned in verse 10; this creation includes the heavens, earth, mountains, and creatures mentioned earlier. In addition, the demonstrative 'this' challenges the boastful but ingrate unbelievers and modern day atheists to create similar creations like the heavens and the earth. Demonstrative 'those' in the second clause of the verse is also an anaphoric reference to the lesser gods the unbelievers worship and adore instead the Allah, the Supreme and All-seeing God. Functionally and thematically, demonstrative 'that' in text 11 is similar to demonstrative 'this' in text 10. 'That' points back to the observation of natural phenomena mentioned in verse 29. In

addition, Deictic such as 'the' abounds in the text that are used to create both anaphoric and cataphoric references. Another grammatical cohesion related to reference is substitution.

Substitution

Substitution, in linguistic terms, refers to replacing one element (usually a word or phrase) with another that serves a similar function or meaning. This technique serves multiple purposes, including providing emphasis, enriching the meaning, and avoiding repetition. In Surah Luqman, substitution is subtly used to maintain linguistic economy and rhetorical beauty. Pronouns, demonstrative references, and implicit substitutions contribute to the flow and coherence of the surah, ensuring clarity and emphasis on key themes.

Throughout the Surah, pronoun **'He'** is used to substitute the name of Allah after He has already been mentioned. For example, **'Indeed, Allah is Subtle and Acquainted.'** (Q: 31 verse 16). The pronoun "He" is implied in subsequent references to Allah. In addition, the pronoun '**We' instead of 'Allah'** is used as a substitution for Allah to emphasize His majesty and authority. For example, **'And We certainly gave Luqman wisdom . . . '** (Q: 31 verse 12). The demonstrative pronoun **'this'** is used to substitute for previously mentioned ideas or concepts. **'This is the creation of Allah.'** (Q: 31 verse 11) "This" substitutes the detailed description of Allah's creation (heavens, earth, mountains and creatures) mentioned earlier. Similarly, in verse 16: **'Indeed if wrong should be the weight of a mustard seed... Allah will bring it forth.'** The pronoun **'it'** substitutes the word "wrong" or the "deed" being referred to in the hypothetical scenario mentioned in the verse.

There is also substitution of actions with anaphoric reference. In verse 30 '**That' is used to substitute for entire concepts or events** described in the previous verse. In Verse 30: **'That is because Allah is the Truth, and that which they call upon other than Him is falsehood.'** The word **'that'** substitutes the idea of Allah's signs and the natural phenomena described earlier. There is also elliptical substitution of qualities or concepts: In Verse 27: **"And if whatever trees upon the earth were pens and the sea [was ink]... the words of Allah would not be exhausted.** The phrase **"the words of Allah"** substitutes the broader concept of Allah's infinite knowledge and wisdom, which is implicit in the context.

Conjunctions in Surah Luqman function as cohesive devices to connect ideas, clauses, and sentences. They contribute to the logical flow and thematic structure of the Surah. Coordinating conjunction "And" (و) is extensively employed in Suratul Lukman to tie ideas and events together. In the opening verses of the chapter **'And' (و)**: is used as an additive, emphatic and connective linguistic item to link phrases and clauses. Examples include:

These are verses of the wise Book, As guidance <u>and</u> mercy for the doers of good. (Verse 3)
 'Those who establish salat' <u>and</u> 'those who gave alms' (Verse 4),
 Those are on guidance from their Lord' <u>and </u>'those are the ones who will be successful (Verse 5)
 And We sent down rain from the sky <u>and</u> made grow therein [plants] of every noble kind."
(Verse 10)

Similar use of coordinating conjunction 'and' is found in almost all the verses of *Suratul Luqman*. However, 'And' is foregrounded in verses 17 and 31 respectively where it connects four related clauses or sentences together to achieve rhetorical effect. For example: **"Indeed, Allah [alone] has knowledge of the Hour <u>and</u> sends down the rain and knows what is in the wombs. <u>And</u> no soul perceives what it will earn tomorrow, <u>and</u> no soul perceives in what land it will die. Indeed, Allah is All-Knowing <u>and</u> Acquainted (Verse 31).** The conjunction "و" (wa), often translated as "and," is a commonly used coordinating conjunction. In Surah Luqman, it links parallel ideas, enhancing the fluidity of the narrative. It connects actions, attributes, or directives, allowing the message to flow seamlessly.

Another coordinating conjunction is **'But' (لَكِنْ), which** introduces contrast or exception. For example, Allah says: "<u>But</u> **if they endeavor to make you associate with Me that of which you have no knowledge, do not obey them . . . "** (Verse 15) In the verse, Allah has previously enjoined kindness to parents as a onerous religious duty. However, He uses contrast to draw a borderline to kindness that revolves around associating partners with Allah, an act considered most grievous in the sight of Allah. Still on verse 15, Allah uses another contrast **(وَ),** translated as 'but', not additive 'and' as previously explained in the preceding paragraph. **Allah says:** . . . "**do not disobey them <u>but</u> behave with them in this world kindly. . .** :" (Verse 15) In this verse, Allah uses **(وَ) 'wa'** to contrast disobedience to parents when they enjoin one to engage in polytheism, and to be kind to them in every aspect of life other than *shirk*. So, (وَ) 'wa' in the context links together two opposing idea to achieve cohesion and coherence of thought and to underscore the divine revelation on kindness and obedience to parents. "Bal" (بَل) is often translated as "but" or "on the contrary", and it serves to highlight the difference between two ideas or statements. As a coordinating conjunction, "Bal" (بَل) is used in *Suratul Luqman* to express contrast and introduce a surprising or contrasting idea. Say, **"[All] praise is [due] to Allah; <u>but</u> most of them do not know"** (Verse 25) Here, Allah uses 'Bal´ as but to reiterate the disbelievers' profound ignorance laced with obstinacy. Similarly, "Aw" (أَوْ) is a coordinating conjunction that joins phrases, clauses or sentences together by presenting alternative options or possibilities. Its use is foregrounded in *Suratul Luqman* (Verse 16), where Allah uses **''Aw" (أَوْ)**, meaning 'or' to show that He is everywhere and nothing escapes his knowledge no matter as minute. The next paragraph gives addition information and analysis of this verse.

Subordinating conjunctions link dependent clauses to main clauses, showing relationships like cause, condition, or time. For instance, **"If" (إِنْ)** indicates a conditional relationship, and relationship between specific actions and their results. This type of conjunction is important in emphasizing moral principles and their outcomes as it is demonstrated by Prophet Luqman, when admonishes his son using the conditional 'if' clauses to stress the omnipotence and omniscience divine attributes of Allah. This conditional structure serves to underline the universality of Allah's power and presence, providing a foundation for the advice and lessons being imparted. Luqman says: **"O my son, if wrong should be the weight of a mustard seed and should be within a rock or [anywhere] in the heavens or in the earth, Allah will bring it forth."** (31:16). In this verse Luqman is inculcating the attributes of the All-Seeing Creator to his son, educating him that as infinitesimal as a sin is, Allah will record it for the sinner unless the sinner seeks repentance. Subordinating conjunction 'if' introduces the thematic focus, which is 'wrong'. The stylistic

significance of conditional clause is to emphasize the need to forsake sins. In addition the coordinating conjunction 'or' which links the adverbial phrases of place: 'within a rock', or 'in the heaven' or 'in the earth' stylistically foregrounds the belief that Allah is everywhere and He knows and sees all things. This is the divine message Luqman is implanting into the fertile mind of his child, and this he achieves through a strong cohesive ties, namely, coordinating conjunction 'or' and conditional subordinating conjunction 'if', which create thematic coherence in the Chapter.

"When" (إِذَا **or** إِذْ) and **"So that"** or **"That"** (أَن **or** لِكَيْ) are other types subordinating conjunction used in the chapter to indicate a time relationship, purpose and result respectively. Examples can be found in Qur'an **31** verses **7, 10, 32,** etc. Allah says in verse 32: **"And when waves come over them like canopies, they supplicate Allah, sincere to Him in religion. But when He delivers them to the land, there are [some] of them who moderate [in faith]. And none rejects Our signs except everyone treacherous and ungrateful."** The underlined conjunction 'when' as used in these sentences, is a type of subordinating conjunction that explain the reason why they supplicate to Allah, and their insolence, ungratefulness and disbelief after Allah delivered them from imminent destruction. The conjunction underscores the purpose of the supplication in the first instance and the aftermath of their actions.

Lexical Cohesion

For lexical cohesion, analysis will focus on reiteration (repetition), synonym, antonym and collocation. In *Suratul Luqman*, reiteration is used as a lexical cohesive device to reinforce key concepts, enhance emphasis, and ensure clarity in the moral and ethical messages. Reiteration involves the repetition of specific words or phrases within the Surah to create cohesion, bring attention to essential teachings, and reinforce important themes. One of the most prominent forms of reiteration in *Suratul Luqman* is the repetition of Allah's attributes. These attributes emphasize the greatness, supremacy, and omnipotence of Allah:

    He is the All-Mighty, the All-Wise (31: 9)
    Verily, Allah is All-Rich, worthy of all Praise (31: 12
    Verily All is Subtle, Well-Aware (31:16)
    Verily, Allah, He is All-Rich, Worthy of all Praise (31:16)
    Verily, Allah is Almighty, All-Wise (31:27
    Verily, Allah is All-Hearer, All –Seer (31:28
. . .   and Allah, He is the Most High, the Most Great (31:30
    Verily, Allah is All-Knower, All-Aware   (31:31)

These repeated attributes of Allah: 'All-Hearing' and 'All-Knowing' are all adjectives that describe the Uniqueness of Allah and are reiterated to emphasize the fact that Allah hears everything and knows everything. These attributes are meant to remind the believers of the comprehensive nature of His knowledge and the need to hold Him in complete awe. Other attributes such as the 'All-Forgiving' and the 'All-Merciful' underscore Allah's encompassing mercy and forgiveness, reinforcing His capacity to forgive sins and shower mercy to His creatures. These attributes ties the verses together as a divine revelation that creates coherence in the chapter

and underline the monotheistic definition of Allah. In addition to Allah's attributes, some key lexical items that buttress the thematic focus of the Chapter are repeated. *Shirk* (associating partnership with Allah and which is the opposite of monotheism) is repeated three (3) times, both its noun and verb form to strongly and sternly condemn it. Luqman warns his son: **"O my son, do not associate [anything] with Allah. Verily, associating others with him in worship is great injustice." (Verse 13).** The phrase يَا بُنَيَّ **"O my son"** is repeated three (in **Verses 13, 16, and 17**) times in the Surah. This repetition helps create a sense of intimacy between Luqman and his son and draws attention to the importance of the advice given. The repetitive nature of this phrase stresses the significance of the fatherly guidance and wisdom in the upbringing the child, a socio-religious role that is almost going into extinction in the present contemporary world, owing to the phenomenon of single parenting. Thus, sentence **"O my son, do not associate with Allah"** is reiterated to emphasize the importance of the first commandment: not to commit *shirk* (associating partners with Allah). It serves as a constant reminder of the fundamental teaching of Islam, reinforcing the idea that the worship of Allah alone is paramount

In addition, *shukr¸* which implies acknowledging Allah's favour and gratitude, showing obligation and indebtedness to Him is repeated four (4) times in the chapter, signaling the utmost need and concern for servants of Allah to continue to thank Him for His countless blessings. Allah says: **"And Indeed We bestow upon Luqman wisdom *Al-Hikmah* (wisdom, and religious understanding) saying "Give thanks to Allah." "And whoever gives thanks, he gives thanks for (the good of) of himself" (Verse 12).** Furthermore, the two related but distinct phrases "the heavens and the earth" is repeated five (5) times in different places in the chapter. In verse 10 Allah affirms that He created the heavens without any pillars and set on the earth firm mountains to prevent it from shaking. Similarly, in verse 16, Allah mentions that nothing, as minute as the weight of a grain of mustard seed, is hidden for Him, whether such as seed is place under a rock, or in the heaven or in the earth. These repeated lexical items create textual coherence, thematic orientation, logical progression and rhetorical appeal. In addition, certain forms of sentence patterning are repeated to create enduring stylistic effect, literary aesthetic and clarity of expression. In verse 17, Allah piles four (4) imperatives, which are structured as paratactic sentences. The verse is an embodiment of moral instructions spiced with social and theological ethical values of uprightness, patience, perseverance, obedience and devotion to Allah. They are values that strengthen the moral fabric of society, particularly the contemporary world, which is steeped in moral relativism and libertine philosophy. Similar repeated syntactic patterning is equally employed in the last verse of chapter 31. Here, Allah uses the six (6) declarative sentences, which are in the simple present tense, to foreground the all-time truth and universality of the propositions that are expressed in that verse.

Collocation

In *Suratul Luqman*, collocations — which are combinations of words that are commonly found together in the language — play a significant role in maintaining the cohesion and coherence features of the text. The collocations in *Suratul Luqman* help convey important meanings efficiently and create a harmonious structure. First, we consider collocates of divine attributes. These attributes have been explained and analysed in the previous paragraphs under the sub-

section of reiteration as a lexical cohesive device. For example, 'All-Hearing' and 'All-Knowing' are adjectives that frequently appear together in the Qur'ān to describe Allah's perfect knowledge and awareness. The combination of these attributes emphasizes the vastness and completeness of Allah's understanding and perception. 'The All-Forgiving' and 'The All-Merciful' are common collocates used to emphasize Allah's mercy and forgiveness. The pairing of these qualities reflects the boundless mercy of Allah towards His creation. In addition, 'The All-Knowing' and 'The All-Wise' are another pairs of collocation that are judiciously employed in the Qur'ān to create cohesion. These adjectives are often paired together in the Qur'ān to emphasize the deep and perfect wisdom and knowledge of Allah, reinforcing the notion that all divine decrees are product of perfect knowledge. There is also the collocation expressing sound moral conduct as captured in verses (17 -19), which embody Luqman's moral content advocacy. Collocations of moral conduct are in two folds. In the first part, Luqman enjoins his son, and by implication all true and sincere servants of Allah, to establish salat, offers zakat; commands what is righteous and forbids what is wrong and repugnant; bear with patience whatever that befalls him; be moderate in his walking and lower his voice because the harshest of all voices is the braying of a donkey. Then, he warns him to forbid all that is wrong by avoiding turning his face away from men with pride, nor walking in insolence through the earth. The imperative functionality of the verses (17-19) and the stylistic appeal that resonates in the repeated syntactic patterning, make the core themes expressed in the verses all-time universal moral teachings that have global application.

Textual cohesion and coherence is also further achieved in *Suratul Luqman* through lexical collocation of plant science as identified in verse 10. The verse **"We sent down rain from the sky and made grow therein [plants] of every noble kind"** contains lexical items such as 'rain', 'sky', 'grow', 'plant' and 'of every noble kind' which demonstrate the knowledge of Plant, Agricultural and Horticultural Sciences. These collocates produce cohesion of ideas, coherence of thoughts and provides insights into the profound vastness of Allah's all-encompassing knowledge and blessings. Other collocates in the chapter includes collocates of righteousness (31:8-9); collocates of creation (31: 25, 29); collocates of monotheism and worship (31: 12-15); parent-child and family-related collocates (31: 13-16). These collocates serve as a vital lexical cohesive device, contributing to the Surah's overall unity and effectiveness in delivering its divine guidance, Islamic ethics, key theological and moral messages.

Synonyms

In *Suratul Luqman,* synonyms are employed as a lexical cohesive device to enrich the text, enhance its stylistic qualities, and contribute to the depth of its meaning. Synonyms in this context refer to words that have similar or closely related meanings, and are used interchangeably to maintain variety and share equivalence (Jeffries, 2010) to other words in order to emphasize certain concepts. In verse three (3) of the *Suratul Luqman, Muhsinūn* (the good-doers) is equivalent to those 'who establish prayer', 'give zakah,' . . . 'have faith in Hereafter with certainty.' These three descriptions are synonyms of 'the good-doers' based on the context of the verse because they are equivalent to the good-doers. Within the context of *Suratul Luqman, Muhsinūn* (the good-doers) and *Muflihūn* (the successful), are synonyms because they can be used interchangeably. The two lexical items create cohesion and coherence in the text and enhance clarity of thought and richness

of meaning. Similarly, 'humiliating punishment' (verse 6) and 'painful punishment' (verse 7); 'torment of fire' (verse 21) and 'a great torment' (verse 24) are considered synonymous because the two pairs of lexical items can be used interchangeably within the context of the Surah, and by extension, any context of the Qur'ānic verses. In addition, in verse 31, Allah says: **'Verily, in this are signs for every patient and grateful (person)'**. The adjectives 'grateful' and 'patient are broad synonyms, given the context where they occur, for they describe the qualities of a person who have the profound insights and inner assessment to see that the sailing of ship on sea as a great manifest sign of the Allah, the Creator of the Universe. By contrast, Allah places, in the next verse, that is verse 32, another adjectives that contextually function as broad synonyms: **'But none denies Our sign except every perfidious and ingrate'** (person). Again, the adjectives 'perfidious' and 'ingrate' may be perceived as synonyms as they can be interchangeable in this context. Some verbs as used in the text also function as synonyms that create a cohesive ties and coherent thoughts in the *Suratul Luqman*. Allah says in verse 33: **"O mankind, be afraid of your Lord and fear a Day when no father will avail his son, nor will a son avail his father at all."** In this verse 'be afraid and 'fear' are broad synonyms as they can replace each other in this context. This lexical variation in language makes the text more pleasurable to read or recite.

 ## Antonym

Antonyms express contrasting ideas and concepts. They constitute cohesive devices that have significant stylistic implications as they are used to link thematic messages. One of the key thematic orientation of *Suratul Luqman* is monotheism (*Tawhid),* Oness of Allah, which is also the central focus of Luqman's admonition to his son: **"O my son! Join not in worship others with Allah. Verily joining others in worship with Allah is great injustice"** (31:12). The verse stresses the absolute oneness of Allah and warns against *Shirk* (associating partners with Allah). In other words, the verse by inference contrasts *Tawhid* and *Shirk*, which are complementary opposites (the assertion of one idea implies the denial of the other). The first piece of advice Luqman gives to his son emphasizes the foundational concept of Islam, which is *Tawhid*. And the sentence, **"Verily joining others in worship with Allah is great injustice"** spells out the grievous nature of *Shirk*. In consonance with the tone of verse 12, the chapter creates, through the use of opposite, a dichotomy between the flag bearers of monotheism: "those who perform prayers, give zakat and have faith in the Hereafter with certainty" (verse 4) and the advocates of polytheism: "who buy the amusement of speech to mislead [others] from the way of Allah. . ."(verse 6). This sharp complementary opposite runs through the thread of *Suratul Luqman*, the path of righteousness and the path of perfidy are contrasted. By contrast, Allah states the characteristics and the eternal abode of each of the two opposing parties. Those on the path of truth, who believe in verses of the Wise Book (verse 2), who are the good-doers (verse 3) and "are on guidance from their Lord, such are the successful" (verse 5) and their abode is the "Gardens of Delight" (verse 8). In contrast, those on of the path treachery, "turn away in pride when the verses of Qur'an are recited as if he heard them not, for them is "a humiliating punishment" (verse 6) and "a painful torment" (verse 7). Here, another complementary opposites are implicated in 'good-doers' and 'turn away in pride'; 'Gardens of Delight' and 'humiliating punishment'/ 'a painful punishment'.

Total submission to Allah is a core component of Islam, while disbelief runs contrary the tenets of submission. Thus, faith and disbelief is further contrasted, reinforcing the theme of choice: Allah

says in Qur'an 31: 22: **"And <u>whoever submits</u> his face to Allah while he is a doer of good, then he has grasped the most trustworthy handhold".** Such a person has demonstrated the attributes of someone who is patient and grateful (verse 31). "**But <u>whoever has disbelieved</u> – let not his disbelief grieve you."** (verse 23), "**For they will enjoy a little while, we shall oblige them to a greater torment"** (31:24), which is the abode of all perfidious and ingrate persons (verse 32). Thus, "And <u>whoever submits</u> and <u>whoever has disbelieved</u> are pair of complementary opposites that polarize humanity into two separate camps based on their theological consciousness. Again in verse 30, Allah uses antonym to give a terse summary of the central message of *Suratul Luqman* and the core message of Islam. Allah says: **"That is because Allah is the <u>Truth</u>, and that which they call upon other than Him is <u>falsehood</u>".** Truth and falsehood, both complementary opposites, split humanity into two ever-opposing, asymmetry camps: those on the path of Islam, path of Qur'ān, path of Paradise; and those on the path of *Shirk,* path of disbelief, path of Hell.

 ### Findings

Analysis has shown that reference creates textual unity and thematic focus by linking sentences and ideas, which ensure a seamless flow throughout the Surah. The stylistic significance of anaphoric and cataphoric references as cohesive devices in *Suratul Luqman* (Chapter 31) defines the features of Allah, enhances the unity, clarity, and effectiveness of the text. Stylistically, the frequent use of pronouns that refer to Allah such as 'We', 'He'', 'His' and 'Me' establishes the domineering influence of Allah in the Surah and reminds the reader or listener of Allah's omnipotence, wisdom and guidance. It also underscores the active role of Allah ("We sent down rain from the sky" verse 10) in the creation, control, maintenance of the Universe. In addition, pronouns like "Him" and "His" repeatedly emphasize Allah's uniqueness and singularity (Verses 13 and 15), while plural pronouns such as 'We' and 'Us' as references to Allah foreground his unparalleled dignified majesty. Furthermore, substitution provides emphasis, avoids repetition and creates linguistic ties that enrich the meaning of *Suratul Luqman*. Substitution replaces longer descriptions (Verses 27 and 30) with shorter ones, making the verses of the Chapter to be condensed with depth of meaning, which is a linguistic characteristic of the Qur'ān. Therefore, each substitution adds layers of significance, syntactically, semantically and rhetorically. In the analysed Surah, coordinating conjunctions such as the additives 'and', contrasting 'but' and alternative 'or'; and subordinating conjunctions like 'if', 'when' and 'so that' are employed to link together thematic orientations that give *Suratul Luqman* textual coherence. 'And', for instance, is dominant conjunction type that is used in the chapter to link ideas, concepts and activities together.

Repetition of Allah's names and attributes, for example, 'All-Knowing' and the 'All-Hearing' are qualitative adjectives that describe the uniqueness of Allah. In addition, repetition of certain key words such as *shukr* (verse 12) and phrases like the 'heavens and the earth' (verses 10 and 16) serves to highlight and reinforce significant moral and spiritual teachings, such as the oneness of Allah (*Tawhid*), gratitude towards parents, and the importance of humility and moral guidance. The use of reiteration in this Surah serves multiple stylistic functions, from reinforcing essential teachings and ensuring clarity, to enhancing the Chapter's rhythmic flow and moral impact. Furthermore, certain forms of sentence patterning, like imperative and declarative sentences are also repeated to give moral instructions and establish all-time truth and universality of disposition

respectively. Synonym adds variety, maintains clarity, prevents redundancy and expresses subtle differences in meaning, thereby enriching the understanding of complex ideas. By employing synonyms like *Muhsinūn* (the good-doers) and *Muflihūn* (the successful), 'humiliating punishment' (verse 6) and 'painful punishment' (verse 7), the chapter maintains lexical cohesion, ensuring that the text remains engaging and not monotonous, connecting related ideas and themes, helping to reinforce the central messages without sounding repetitive or redundant, thus, contributing to a balanced and harmonious **style** in the Surah. Through the analysis of collocation in *Suratul Luqman*, the Qur'ān can be described as a compendium of diverse disciplines, fields and teachings, held together by collocates which are related to these disciplines and fields. *Suratul Luqman* exemplifies collocates of plant science, agriculture and horticulture; collocates of divine attributes, monotheism and worship; and collocates of sound moral conduct and uprightness that reverberate the all-time universal teaching of Islam. Stylistically, antonym, as employed in Qur'ān 31 foregrounds the core messages of the Surah: contrast and choice between concepts: monotheism *(Tawhid)* and polytheism (*Shirk*), faith and disbelief, wisdom and ignorance, obedience and disobedience, submission to Allah and arrogance, guidance and misguidance. Thus, devices of cohesion and coherence in *Suratul Luqman* engage the listeners and readers rationally, intellectually and emotionally to make the right choice between the path of paradise and the path of hell.

Conclusion

The analysis of cohesion and coherence of *Suratul Luqman* has exemplified the linguistic dexterity and remarkable literary and rhetorical qualities of Qur'ān, which have been instrumental in conveying its messages to readers since its revelation more than one thousand four hundred years ago. The strategic deployment of cohesive devices such as reference, substitution, conjunction, repetition, synonym, antonym and lexical collocation create a coherent structural pattern, logical progression and cause-effect relations that produce a firm understanding and interpretations of the central themes of *Suratul Luqman*. The themes, when applied to mundane situations, offers insights into contemporary social and global challenges.

Recommendation

Based on the findings of this study, the following recommendations are proposed to enhance a more profound knowledge of cohesion and coherence in Qur'ānic linguistic study. Future researcher should conduct a comparative stylistic analysis of *Suratul Luqman* with other Qur'ānic chapters, such as *Suratul Ankabut*, to examine variations in cohesive strategies and their rhetorical implications. In addition, future researcher should investigate cohesion and coherence in Qur'ānic chapters using Systemic Functional Linguistics and Discourse Analysis which incorporates pragmatic perspectives.

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