

## ARTICLE

# Structural Independence and Dialogic Coherence in Qur'anic Texts: A Syntactic Analytical Study

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## ABSTRACT

The Qur'an's strategic utilization of dialogue represents a profound act by the Divine, designed to fulfill a transcendent purpose. This descriptive-analytical study delves into the linguistic mastery of the Qur'anic verses, particularly exploring their intricate relationship with the connotative meanings that emerge through the cohesive and coherent structure of its dialogic texts. The study employs Critical Discourse Analysis (CDA), NVivo, AntConc, Stanford Parser, Coreference Resolution Systems, and Trados software to systematically analyze linguistic, referential, and syntactic elements within the selected Qur'anic verses. Data were collected from Surah Al-Baqarah (2:30) and Surah Al-Isra (17:61-64) and analyzed to uncover the underlying linguistic and thematic intricacies. This study employs Van Dijk's principles of linking, coherence, and separation, as articulated within his comprehensive framework of linguistic analysis, to assess syntactic cohesion at the micro-level of individual sentences. The results substantiate the assertion that Qur'anic verses exhibit a remarkable degree of autonomy, arbitrariness, and closure, illuminating their distinct and unparalleled characteristics. Furthermore, the study contributes to understanding how sacred texts engage audiences through structured dialogue and thematic coherence, enhancing both linguistic and theological scholarship. Further analysis reveals that the dialogic texts within the Qur'an maintain their structural coherence and communicative efficacy independently. They do not rely on external referential

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elements—personal, demonstrative, or relative pronouns—or active or inactive deictic markers, such as temporal, spatial, and personal indicators. This structural independence highlights the Qur’anic dialogue’s self-sufficiency, making it self-explanatory. Ultimately, this study opens avenues for further research into these texts’ linguistic dimensions, emphasizing their enduring significance.

**Keywords:** Coherence; Cohesion; Deictic Markers; Divine Dialogue; Religion; Syntax; Verse

## 1. Introduction

From parliamentary sessions to familial interactions, there is a clear and urgent need for the predominance of the language of dialogue<sup>[1]</sup>. This demand is a testament to the increasing recognition of dialogue as a powerful tool for communication and understanding.

Furthermore, politically, doctrinally, and intellectually conflicting groups have increasingly regarded dialogue as the sole viable solution and the definitive means to resolve their intractable crises<sup>[2]</sup>. Moreover, media channels, including radio and television, have adopted dialogue as a vast field for intellectual and communicative brilliance, leading to an overwhelming presence of dialogue-centrism programs on their screens<sup>[3]</sup>. These platforms often market dialogue as a hallmark of rationality and progressiveness, garnering significant attention and engagement from diverse audiences.

However, it is noteworthy that most of these dialogues have proven fruitless and, in many cases, have exacerbated existing issues. A critical examination reveals that these dialogues often descend into adversarial confrontations rather than constructive exchanges<sup>[4]</sup>. One frequently encounters accounts and visual evidence of disputes and altercations that characterize the conclusion of many such dialogues. Loud voices, hostile rhetoric, and exchanging accusations among participants overshadow the original intention of fostering understanding and resolution<sup>[5]</sup>.

To analyze this dynamic effectively, Van Dijk’s principles of cohesion, coherence, and separation provide a robust theoretical framework. Van Dijk’s discourse analysis delves into how language constructs social realities, emphasizing not only the structural elements of text but also the socio-cognitive processes that underpin communication<sup>[6]</sup>.

In contrast, those who delve into the concept of dialogical existence will discern its foundational linkage to the very inception of human creation. This linkage underscores the profound intellectual value attributed to dialogue by the

Divine<sup>[7]</sup>. Indeed, God Almighty, in His infinite wisdom, has imbued dialogue with immense significance, recognizing its pivotal role in fostering robust communication and interaction among individuals.

Moreover, a meticulous examination of the Holy Qur’an further elucidates this point. The Qur’an articulates dialogue in a captivating and intellectually stimulating manner, thereby engaging the minds of its readers. This engagement is not merely superficial; it provides an expansive framework for extracting profound lessons and moral guidance<sup>[8]</sup>. Van Dijk<sup>[6]</sup> emphasizes discourse’s structural and semantic relationships, examining how cohesive ties and coherent structures ensure textual clarity and thematic unity. The dialogues presented in the Qur’an are strategically dispersed across numerous surahs, addressing a wide array of topics and employing diverse formats. Each instance of dialogue is laden with didactic potential, serving as a vehicle for imparting wisdom and ethical instruction.

Additionally, the Qur’anic dialogues cover various themes, from theological discourses and moral parables to legal injunctions and personal anecdotes. These dialogues often involve key prophetic figures and their interactions with their communities, highlighting the importance of dialogue in resolving conflicts, conveying divine messages, and fostering mutual understanding<sup>[9]</sup>. For instance, the dialogues between Prophet Moses and Pharaoh, Prophet Abraham and his people, and Prophet Muhammad and his contemporaries illustrate how dialogue can challenge unjust practices, articulate divine truths, and promote ethical conduct<sup>[8]</sup>.

Furthermore, Van Dijk’s<sup>[6]</sup> framework identifies three core aspects: autonomy, referring to the text’s ability to function independently of external referential elements; arbitrariness, which highlights the structured but non-restrictive linguistic choices made to communicate effectively; and closure, which indicates the completeness and self-contained nature of the discourse. Additionally, he explores how power dynamics and ideological structures influence the production

and interpretation of discourse, adding another layer of depth to his analysis.

Given the significant role of dialogue in linguistics, it is crucial to undertake a comprehensive linguistic analysis of Qur'anic dialogues. This endeavor is rooted in the foundational principle of linguistics, which emphasizes the discovery of pre-exist phenomena. Therefore, a thorough study of words within these dialogues should be conducted at both the syntactic and semantic levels.

Ultimately, this study poses the following question: How do the dialogic texts in the Qur'an achieve cohesion and coherence without relying on external referential elements or deictic markers, and what does this reveal about their clarity and self-sufficiency?

Therefore, by integrating Van Dijk's theories, the analysis gains a multifaceted perspective that considers both the internal mechanics of the text and its broader social and cognitive implications, thereby enriching the understanding of the Qur'an's effectiveness as a dialogical tool. This approach emphasizes the Qur'an's self-sufficiency in constructing meaningful dialogues and bridges the gap between linguistic and theological scholarship, providing valuable insights into the Qur'an's dialog framework.

## 2. Literature Review

Grammarians meticulously study the Quranic text, commencing with analyzing individual sentences or verses and progressing toward a comprehensive examination at the textual level<sup>[10]</sup>. While sentences serve as fundamental units of meaning in the Quranic discourse, Arabic grammatical analysis transcends the confines of isolated sentences and words. It encompasses the study of larger linguistic units such as phrases, clauses, and entire discourses<sup>[11]</sup>. Van Dijk's principles of discourse coherence—particularly his emphasis on the interplay between syntax, semantics, and pragmatics—serve as a critical foundation for understanding how the Qur'anic text achieves cohesion through layered linguistic devices.

This study employs a theoretical framework integrating classical Arabic grammatical theories with contemporary discourse analysis, particularly Van Dijk's socio-cognitive approach. Classical grammarians, such as Al-Zarkashi<sup>[12]</sup> and AlJuwayni<sup>[13]</sup>, focused on the structural and syntactical

intricacies of the Quranic text, emphasizing grammatical precision and rhetorical eloquence. These traditional approaches provide a foundational understanding of the Quran's linguistic architecture and rhetorical strategies.

Contemporary linguistic theories, including cognitive semantics and pragmatic inference<sup>[14, 15]</sup>, expand upon these classical foundations by exploring how meaning is constructed through cognitive processes and contextual interactions. Van Dijk's<sup>[6]</sup> socio-cognitive framework further complements this by examining how language functions within social contexts to facilitate communication and interaction. By explicitly connecting these classical and modern theories, the framework offers a holistic perspective that captures both the grammatical sophistication and the pragmatic effectiveness of Quranic discourse.

Despite the substantial contributions of classical and contemporary linguistic theories, existing approaches exhibit notable limitations in fully elucidating the Quran's discourse coherence. Classical grammarians excel in dissecting the structural and syntactical elements of the text but often lack a comprehensive framework for analyzing the cognitive and socio-interactive dimensions of meaning construction. Conversely, contemporary theories like Van Dijk's provide robust tools for understanding discourse in social contexts but may overlook the intricate grammatical and rhetorical nuances specific to Quranic Arabic.

Moreover, previous studies have predominantly focused on individual linguistic elements—such as particles, pronouns, and verb tenses—without sufficiently addressing how these elements interact within a broader socio-cognitive framework to sustain textual cohesion and coherence. For instance, while researchers<sup>[16–18]</sup> identified mechanisms like morphological relationships and divine epithets that contribute to textual unity, they did not fully integrate these findings with cognitive processes that underpin reader interpretation and meaning construction. This gap underscores the need for an analytical approach that harmoniously blends grammatical precision with socio-cognitive insights to understand Quranic discourse comprehensively.

Since grammatical structures, including syntax and morphology, are pivotal in establishing logical connections within the text, thereby enhancing both cohesion and coherence. For instance, using cohesive devices like pronouns, ellipses, and conjunctions in Quranic Arabic contributes signif-

icantly to its textuality<sup>[19]</sup>. Referential and deictic elements, such as personal pronouns, guide readers in constructing mental models by providing clear references within the text. A pragmatic analysis of personal deictic expressions in Surah Al-Baqarah highlights their role in aiding comprehension<sup>[20]</sup>.

Additionally, understanding the historical and socio-cultural contexts of specific Surahs enriches the interpretation of linguistic elements, thereby contributing to the overall coherence and meaningfulness of the discourse. The study elucidates how antecedent variables influence consequent variables by delineating these relationships.

This expansive approach allows grammarians to develop syntactically and semantically informed grammatical frameworks. By examining how sentences interact within the broader textual context, grammarians identify patterns of connection and disjunction<sup>[10]</sup>. They also explore how the flow of speech is managed, detecting instances where pauses, beginnings, interruptions, and resumptions shape the rhythm and coherence of the discourse. Van Dijk's<sup>[11]</sup> focus on how individuals construct meaning through interaction and contextual cues provides a valuable lens for understanding these patterns of connection and disjunction within Quranic discourse.

Moreover, the study of Quranic grammar is distinguished by its focus on textual unity and continuity. Grammarians analyze how sentences are structurally linked and how meanings unfold across successive verses or chapters. This involves tracing thematic developments, rhetorical devices, and narrative techniques contributing to the Quranic text's persuasiveness and aesthetic appeal. Recent advancements in linguistic theory, such as cognitive semantics and pragmatic inference, have expanded upon Van Dijk's principles to offer a more nuanced understanding of how textual unity and continuity are achieved in sacred texts<sup>[14, 15]</sup>.

By delving into these intricate linguistic dynamics, scholars not only deepen their understanding of Quranic Arabic but also uncover the profound rhetorical strategies employed by the text<sup>[21]</sup>. This approach underscores the Quran's status as a linguistic masterpiece that integrates grammatical precision with profound theological and literary significance. It highlights the Quran's enduring impact as a source of inspiration and scholarly inquiry, influencing diverse fields from linguistics and literature to theology and philosophy across centuries of intellectual history<sup>[22]</sup>. Integrating Van Dijk's

socio-cognitive framework with these linguistic dynamics allows a deeper exploration of how the Quranic text fosters robust communication and interaction among its readers.

Furthermore, their profound insights and meticulous understanding of grammatical linkage and coherence extended beyond mere internal connections to encompass external linkages. This comprehensive approach focused on the active participants within the linguistic process and the pivotal role of contextual elements in interpreting the full dimensions of the text. Van Dijk's emphasis on the interaction between text and context further enhances this understanding, highlighting how external factors influence the interpretation and coherence of Quranic dialogues.

An examination of the Quran from a linguistic perspective has long captivated the interest of ancient and contemporary scholars. However, a comprehensive review of the extant literature indicates that no existing studies have directly addressed the specific research inquiry at hand. Instead, the interest was primarily focused on how the Qur'anic text employs various linguistic tools such as particles, pronouns, tenses, repetitions, deletions, counterparts, and sentence structures. Yet, this study highlighted the grammatical structures within individual verses and chapters and how these elements interconnect across the entire Qur'anic discourse. The selection and arrangement of these linguistic devices reveal both the internal coherence and the external cohesion that contribute to its unique rhetorical style. Incorporating Van Dijk's principles allows for analyzing how these linguistic tools function within the socio-cognitive framework to maintain coherence and cohesion without relying on external referential elements or deictic markers.

Thus, this study seeks to fill this gap by focusing on how such texts maintain cohesion and coherence independently. By incorporating Van Dijk's principles, the analysis will elucidate how linguistic tools function within the socio-cognitive framework to sustain textual integrity autonomously. This approach not only addresses the identified gap but also advances the theoretical understanding of Quranic discourse by bridging classical grammatical insights with contemporary socio-cognitive discourse analysis.

As al-Zarkashi<sup>[12]</sup> articulated, the Qur'anic style is characterized by remarkable interconnection and cohesion. He emphasized that the Qur'an achieves unparalleled unity and harmony in its composition—where words, sentences, verses,

and chapters coalesce seamlessly to convey multifaceted messages. Despite the diversity of topics and the complexity of its narrative, the Qur'an maintains a cohesive structure that unifies its diverse elements into a cohesive whole. This structural integrity enhances its aesthetic appeal and underscores its profound theological and literary significance. One significant gap he addressed was the need for a deeper understanding of the context and intent behind Quranic arguments to appreciate their effectiveness and eloquence fully. Van Dijk's framework addresses this gap by providing tools to analyze the mental models and socio-cognitive processes that underpin the Quranic arguments, offering a more comprehensive understanding of their effectiveness and eloquence.

However, ancient Arab scholars were deeply engaged in analyzing Quranic discourse, though their contributions often approached the subject indirectly. For example, AlJuwayni<sup>[13]</sup> thoroughly explored the principles of dialogue etiquette through his treatise, examining various facets of argumentation and discourse, focusing on decorum, logical reasoning, and ethical conduct in debates. AlJuwayni's<sup>[13]</sup> work demonstrates a profound engagement with Islamic jurisprudence and theology, aiming to provide guidelines for his era's constructive and respectful scholarly dialogue. His insights remain influential and are revered within Islamic scholarly tradition, continuing to inform theological discourse and intellectual exchange. These historical perspectives can be enriched by Van Dijk's contemporary discourse analysis, which emphasizes the cognitive and counteraction aspects of dialogue, thereby bridging classical and modern approaches to Quranic discourse.

Additionally, Ali<sup>[23]</sup> addresses the topic of dialogue from various perspectives, focusing solely on its importance in educating people and elevating their thoughts and principles. Building on this, Van Dijk's principles can elucidate how dialogue within the Quran serves educational purposes and facilitates the construction of shared meanings and understandings among its audience.

Recent studies have investigated how linguistic features contribute to coherence and cohesion in Quranic discourse. Researchers have identified several mechanisms that foster textual unity, such as morphological relationships, specific grammatical categories, comparative adjectives, and divine epithets<sup>[24]</sup>. The Quran achieves coherence through careful grammatical structures, lexical choices, and thematic con-

nections across sentences and surahs, countering assertions of haphazard composition<sup>[25]</sup>. Recent analysis underscored the significance of verb tenses, metaphors, and similes in enhancing harmony and coherence in both Quranic verses and Prophetic hadiths<sup>[26]</sup>. These studies illustrate the intricate linguistic structures contributing to the Quran's textual integrity and coherence. Integrating Van Dijk's socio-cognitive discourse analysis with these findings provides a deeper understanding of how these linguistic features operate within the mental frameworks of both the text and its interpreters to maintain coherence and cohesion autonomously. This synthesis not only validates the existing findings but also extends them by situating linguistic mechanisms within a broader cognitive and social context, thereby offering a more nuanced explanation of the Quran's rhetorical efficacy.

Notwithstanding their substantial merit and profound significance, existing studies have not explored the subject from the particular perspective this study aims to address. Specifically, they have not examined the role of dialog texts in achieving clarity and self-sufficiency without relying on external referential elements or deictic markers. This study seeks to fill this gap by focusing on how such texts maintain cohesion and coherence independently. By explicitly connecting classical grammatical insights with contemporary socio-cognitive discourse theories, problematizing the limitations of existing approaches, and clearly articulating the relationships between key variables, this research aims to provide a more comprehensive and integrated understanding of Quranic discourse. This enhanced theoretical foundation not only addresses the identified research gap but also paves the way for future studies to explore the interplay between linguistic structures and cognitive processes in sacred texts.

### 3. Materials and Methods

This study employs a methodological synthesis that integrates descriptive and analytical approaches. The descriptive method is posited to provide a thorough exposition of the subject matter, while the analytical framework investigates the complexities of the data, elucidating the underlying rationales and broader implications of observed phenomena<sup>[27]</sup>.

This study collects data from specific Surahs of the Qur'an, including Al-Baqara 2:30 and Al-Isra 17:61-64. It

includes a phonetic transliteration of each verse. Corresponding English translations are provided in **Appendix A**, sourced from <https://www.quran-online.com>.

The selection of Surahs Al-Isra and Al-Baqara for the study of cohesion and coherence in the Qur'an's dialog texts is underscored by their significant thematic diversity, rich dialog content, complex structural arrangements, and the unique contexts of their revelation. These surahs exemplify the advanced application of linguistic techniques within Qur'anic discourse, which is crucial in sustaining textual cohesion and coherence. Analyzing these surahs offers critical insights into the Qur'an's nuanced approach to conveying its divine messages clearly and effectively, thus making them essential subjects for a detailed examination of the linguistic subtleties embedded in the Qur'anic text.

To enhance the analytical rigor of this study, a combination of specialized analytical tools and methodologies is employed to systematically investigate the referential and deictic elements within the selected Qur'anic verses. The following specific tools and approaches were integral to the analytical framework:

- (1) **Critical Discourse Analysis (CDA):** Building on Van Dijk's (1980) principles, CDA is utilized to examine the interplay between language and power structures within the text. This approach facilitates a nuanced understanding of how linguistic choices contribute to the overall cohesion and coherence of the Qur'anic discourse. By focusing on the macro-level structures, CDA helps identify underlying ideologies and rhetorical strategies employed in the verses.
- (2) **Qualitative Content Analysis:** This method involves a detailed coding process where each verse is meticulously analyzed to identify and categorize referential and deictic elements. Using a coding scheme inspired by Van Dijk's framework, personal, relative, and demonstrative pronouns are systematically tagged and examined for contextual references. This facilitates the identification of patterns and recurring themes that contribute to textual cohesion.
- (3) **Linguistic Software Tools:** Advanced text analysis software such as NVivo efficiently manages and analyzes qualitative data. These tools assist in organizing the coded data, enabling the researchers to perform complex queries and visualize relationships between different ref-

erential elements. Additionally, AntConc was used for corpus linguistics analysis to identify frequency patterns and lexical ties within the selected Surahs.

- (4) **Syntactic Parsing and Dependency Analysis:** To assess the structural integrity and syntactic dependencies of the verses, syntactic parsing tools like Stanford Parser is utilized. These tools break down sentences into grammatical components, allowing for an in-depth analysis of how noun phrases and direct statements maintain syntactic cohesion. Dependency trees generated by these parsers provide visual representations of the relationships between different parts of a sentence.
- (5) **Referential Integrity Checks:** Ensuring that referential elements correctly and consistently point to their intended antecedents is crucial for maintaining coherence. This involves manual verification complemented by automated tools that track pronoun references and noun phrase dependencies. Tools like Coreference Resolution systems help identify and resolve references, thereby ensuring referential integrity throughout the analysis.
- (6) **Translation Verification and Consistency Analysis:** Given that English translations are utilized, verifying their accuracy and consistency with the original Arabic text was essential. Tools such as Trados allowed for side-by-side comparison of transliterations and translations, ensuring that nuanced meanings are preserved and accurately reflected in the analysis.

By integrating these analytical tools and methodologies, the study ensures a comprehensive and multifaceted examination of the linguistic subtleties within the selected Qur'anic Surahs. This robust analytical framework not only elucidates the syntactic and referential mechanisms that underpin textual cohesion but also provides deeper insights into the Qur'an's sophisticated discourse strategies.

The analytical framework is designed to elucidate the role of referential and deictic elements in the verses' structure. It highlights how linguistic components—personal, relative, and demonstrative pronouns—rely on external references. In contrast, complete noun phrases and direct statements are self-contained and self-explanatory, thus preserving syntactic cohesion. This study adheres to the linking, coherence, and separation principles articulated by Van Dijk<sup>[1]</sup>, systematically analyzing each sentence's interconnections and structural integrity to uncover their syntactic dependencies

and coherence.

## 4. Results and Discussions

Having acquired insight into the linguistic precision inherent in Quranic dialogic texts, this study begins with de-

veloping comprehensive tabular charts sketching the symbols associated with text components and each rule of syntactic cohesion. The intent is twofold: to streamline the process of syntactic analysis and to enhance the reader's comprehension of the methodologies employed. The resulting **Tables 1** and **2** were structured as follows:

**Table 1.** Symbols and components.

Terminologies	Symbol	Signified
Text	T	a structured set of words or sentences that convey meaning.
Sentence	S	simple sentence consisting of a single core predicate or a core predicate with complements.
Compound Sentence	CS	a sentence composed of two or more core predicates.
Minor Sentence	MS	a component of the text, with each text differing in how it is divided into components. For instance, the Quran can be divided according to verses, where each verse forms a minor structure, while poetry can be divided according to lines, with each line constituting a minor structure.

**Table 2.** Grammatical cohesion rules.

#Rules	Terminologies	Signified
R1	Association	Every two consecutive sentences in the text with a close syntactic and contextual relationship, directly connected without a linking word, are said to have an association relationship. This relationship is akin to the connection between a thing and itself and is called an association relationship. This term is also used when a single sentence has a syntactic and contextual relationship between two meanings.
R2	Linking	Every two consecutive sentences in the text have different meanings but are interconnected. Linking words establish a syntactic and contextual relationship between them, which is called a linking relationship.
R3	Separation	Every two consecutive sentences that lack a semantic and syntactic relationship cannot be connected with linking words.
R4	Coherence	A syntactically coherent text is one where sequences of sentences are linked either with or without linking words.

Following this, findings of the structural analysis for Surah Al-Baqara: 30 in **Table 3** revealed that this verse consists of a single textual structure composed of several sentences as follows:

**Table 3.** Structural analysis; Surah Al-Baqara: 30.

Verse	
	وَإِذْ قَالَ رَبُّكَ لِلْمَلَكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ
Transliteration	/Wa 'Idh Qāla Rabbuka Lilmalā'ikati 'Innī Jā'ilun Fī Al-'Arđi Kḥalīfatan Qālū 'Ataj'alu Fīhā Man Yufsidu Fīhā Wa Yasfikū Ad-Dimā'a Wa Nahnu Nusabbihū Biḥamdika Wa Nuqaddisu Laka Qāla 'Innī 'A'lamu Mā Lā Ta'lamūna/
Structural Analysis	S1 وَإِذْ قَالَ رَبُّكَ لِلْمَلَكَةِ
	S2 إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً
	S3 قَالُوا
	S4 أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ
	S5 مَنْ يُفْسِدُ فِيهَا
	S6 وَيَسْفِكُ فِيهَا
	S7 وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ
	S8 نُسَبِّحُ بِحَمْدِكَ
	S9 وَنُقَدِّسُ لَكَ
	S10 قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ
	S11 إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ
	S12 أَأَعْلَمُ
	S13 لَا تَعْلَمُونَ

Thus, the text is structured at the level of sentence sequences as

$$T = S1 + S2 + S3 + S4 + S5 + S6 + S7 + S8 + S9 + S10 + S11 + S12 + S13.$$

To evaluate syntactic cohesion at the level of individual sentences, this study employs the principles of linking, coherence, and separation within each sentence, as conceptualized by Van Dijk in his linguistic analysis framework. The examination demonstrates substantial syntactic coherence among the components of each sentence within the text. A detailed account of these findings will be provided as follows:

S1: [وَأِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ] = (Verb + Subject: “ربك”) / Predicative Association, (Possessive + Possessive Pronoun: “ربك”) / Possessive Association, (Verb + Prepositional Phrase: “قال للملائكة”) / Prepositional Association, “إِذْ” + (Verb Clause: “كبر لاق”) / Additive Association.

S2: [إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً] + “إِنَّ” (Nominal Sentence) / Causal Association with “إِنَّ”, (Predicate + Prepositional Phrase: “جاعل في الأرض”) / Prepositional Association, (Active Participle + Object: “خليفة جاعل”) / Transitive Association.

S3: [قَالُوا] = (Verb + Subject: “قَالُوا”) / Predicative Association.

S4: [أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الْدِمَاءَ] = (Verb + Implied Subject: “تجعل”) / Predicative Association, (Verb + Prepositional Phrase: “تجعل فيها”) / Prepositional Association, (Verb + Object: “تجعل من”) / Transitive Association.

S5: [مَنْ يُفْسِدُ فِيهَا] = (Verb + Implied Subject: “يُفسد”) / Predicative Association, (Verb + Prepositional Phrase: “يُفسد فيها”) / Prepositional Association, (“مَنْ” +

Verb Clause: “يُفسد”) / Relative Clause Association.

S6: [وَيَسْفِكُ فِيهَا] = (Verb + Implied Subject: “يسفك”) / Predicative Association, (Verb + Prepositional Phrase: “يسفك فيها”) / Prepositional Association.

S7: [وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ] + “نَحْنُ” (Verbal Sentence as Predicate: “نَحْنُ نُسَبِّحُ”) / Predicative Association and Association with the attached plural pronoun in “نُسَبِّحُ”.

S8: [نُسَبِّحُ بِحَمْدِكَ] = (Verb + Implied Subject: “نُسَبِّحُ”) / Predicative Association, (Subject + Prepositional Phrase: “نُسَبِّحُ بِحَمْدِكَ”) / Circumstantial Association, with an implicit circumstance implied by the prepositional phrase, indicating that the implied subject “نُسَبِّحُ” is understood to be “encompassed in Your praise.

S9: [وَنُقَدِّسُ لَكَ] = (Verb + Implied Subject: “نُقَدِّسُ”) / Predicative Association, (Verb + Prepositional Phrase: “نُقَدِّسُ لَكَ”) / Prepositional Association.

S10: [قَالَ إِنِّي أَغْلَمُ مَا لَا تَعْلَمُونَ] = (Verb + Implied Subject: “قال”) / Predicative Association.

S11: [إِنِّي أَغْلَمُ مَا لَا تَعْلَمُونَ] + “إِنَّ” (Nominal Sentence) / Causal Association with “إِنِّي”, “إِنَّ” + (Verbal Clause: “أغلم”) / Predicative Association and Association with the singular first-person pronoun.

S12: [أَغْلَمُ] = (Verb + Implied Subject: “أغلم”) / Predicative Association, (Verb + Object: “أغلم ما”) / Transitive Association.

S13: [لَا تَعْلَمُونَ] = (Verb + Subject: “تَعْلَمُونَ”) / Predicative Association.

Therefore, by applying the rules of linking, association, and separation between sentences, one finds the following in **Table 4**:

**Table 4.** Syntactic rules associated with sentence cohesive relationships.

Sentences	Cohesive Relationships	Association Rules
/ið/ + S1	Possessive	R1
S1+S2	Additive	
	Transitive	R1
/ið/ + (S1+S2) + S3	Linking with a temporal adverb	R2
S3+S4	Transitive	R1
S4+S5	Linking and association with the implied pronoun (he)	R2
S5+S6	association with the conjunction ‘and’	R2
S2+ (S3+S4+S5+S6)	Linking with the attached pronoun /fi:ha/	R2
S6+S7	Linking with ‘and’	R1
S7+S8	Linking with the plural first-person pronoun	R2
S8+S9	Association with the conjunction ‘and’	R2
S9+S10	Association through the interrogative (response)	R2
S10+S11	Transitive association	R1
S11+S12	Singular first-person pronoun	R2
S12+S13	Relative pronoun	R2



This text exhibits syntactic cohesion, seamlessly linking sentences from the initial to the eleventh sentence. Furthermore, it is characterized by completeness, a fundamental attribute of textual integrity, distinguished from mere length or volume. The text also embodies two additional textual attributes: autonomy and closure. Autonomy refers to the text's ability to stand independently, not subsumed under a larger textual unit, while closure signifies the presence of a definitive beginning and end. This characteristic is closely tied to its syntactic structure, which is self-contained and does not rely on supplementary structures to achieve com-

pleteness, thereby ensuring its integrity at the sentence level.

Concerning referential and dietic elements, this verse is structured around a principal referential element (P.R.E.) that denotes the Divine, as the Quran is the word of Allah, alongside a primary deictic group (P.D.G.), which comprises the deictic units constituting the text. Each deictic unit (D.U.) comprises a deictic element (D.E.) and its corresponding referential elements. The subsequent **Table 5** provides a detailed classification of the deictic elements within the text, their associated referential elements, and the frequency of these references.

**Table 5.** Frequency of the deictic elements and their associated referential components.

# Symbol	Deictic Element (D.E.)	Referential Element (R.E.)	Reference Number
1. D.E.	Your Lord (رَبُّكَ)	ضمير مستتر (أَتَجْعَلُ The "I" pronoun), إِيَّيْ (He), قال (كاف ) لَكَ, Implied pronoun), بِحَمْدِكَ (Your), المَخَاطَبُ (أنا أَعْلَمُ The "I" pronoun), إِيَّيْ (He), قال (Your), المَخَاطَبُ Implied "I"), جَاعِلٌ (أنا Implied "I")	9
2. D.E.	The addressed self (ذات المخاطب)	رَبُّكَ (كاف المخاطب) Your	1
3. D.E.	The angels (الملائكة)	نحن نُسَبِّحُ (نحن) نحن (We), نحن (The "They" pronoun), واو الجماعة) قالوا (نحن) نُعَلِّمُونَ (نحن) نُقَدِّسُ (نحن) نحن (We), نحن (The "They" pronoun), واو الجماعة)	5
4. D.E.	The caliphate (الخلافة)	يُسْفِكُ (هو) He), يُفْسِدُ (هو) Who), مَنْ (Caliphate), خَلِيفَةً	4
5. D.E.	The earth (الأرض)	In it (فيها)	1
6. D.E.	Corruption and bloodshed (الفساد و سفك الدماء)	-----	No References
7. D.E.	Sanctification and praise (التقديس والحمد)	-----	No References
8. D.E.	God's knowledge (علم الله)	-----	No References

Moreover, the referential hierarchy within the verse of Creation reveals a sophisticated and deliberate organization of deictic elements, which collectively form the foundational structure of the text. At the apex of this hierarchy is the Lord being addressed (Rabbu-l-Mukhatab), who is intricately connected to nine distinct referential elements. This prominent positioning underscores the centrality of Allah as the primary focus of the text's communicative exchange.

Following closely in this hierarchy are the angels, associated with five referential elements. Their role in the text is not merely passive; they are active participants in the dialogue initiated by Allah. The dialogue's content revolves around profound theological concepts, specifically creation and succession, encapsulated in the notion of the caliphate, itself linked to four referential elements.

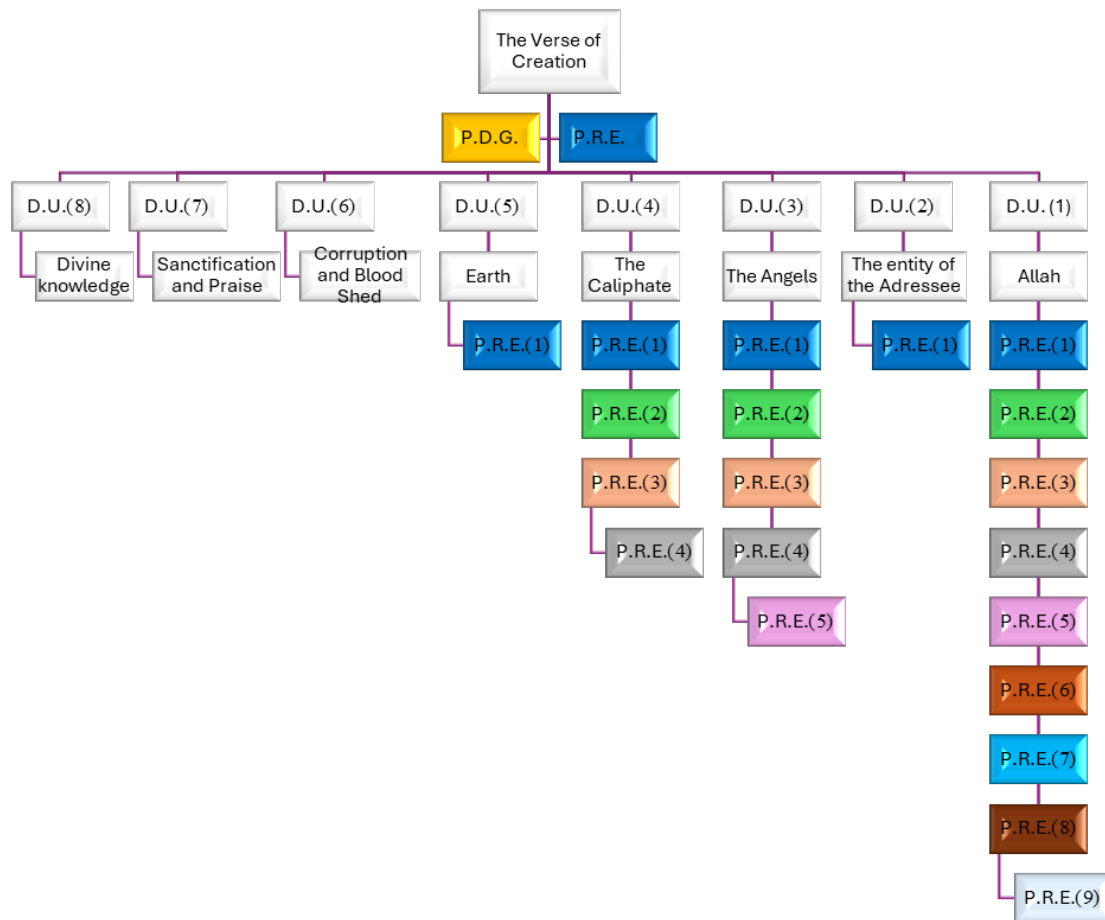
**Figure 1** (below) shows that the recurrence of these referential elements is not arbitrary but a deliberate strategy to enhance the text's cohesion and coherence. Allah, as the primary interlocutor, is repeatedly invoked to maintain a continuous thread throughout the discourse.

This repetition emphasizes the divine authority and the conversation's significance. As the immediate audience of Allah's address, the angels are similarly invoked multiple times, reinforcing their role as the key recipients of the divine message.

Furthermore, the concept of the caliphate, which represents the dialogue's thematic core, is consistently referenced to anchor the text in its primary subject matter. The interplay between these deictic elements—Allah as the speaker, the angels as the addressees, and the caliphate as the the-

matic focus—ensures that the text is not merely a collection of disjointed statements but a unified and cohesive whole. Additionally, this verse identifies the pronouns as the primary referential mechanisms, interfacing with more than ten distinct referential elements in conjunction with the deictic

components. Such an analysis enables a more explicit mapping of the interrelationships between pronouns and their referential counterparts, thus offering valuable insights into the underlying mechanisms of textual coherence and meaning construction.



**Figure 1.** Referential elements associated with the verse of creation.

What is more, referential repetition is exhibited in the text through a range of mechanisms, each serving to reinforce or clarify the referential structure. This repetition occurs via the direct reiteration of the referential element, as exemplified by the term “said,” which is explicitly repeated to maintain referential continuity. Alternatively, referential repetition is achieved through substitutive elements, such as pronouns, which function to replace and thereby economize on the repetition of the original referent. These various forms of repetition contributed to the text’s cohesion and coherence by ensuring that referential connections were consistently maintained and readily understandable to

the reader.

To elicit further data, this study analyses the syntactic structure in verses 61 to 64 of Surah Al-Isra. These verses consist of several smaller structures distributed as follows in **Figure 2**.

Both Adam and the misguided are equally represented with seven references each. This balanced distribution contributes to the texts’ coherence by ensuring that the roles of Adam and the misguided are given equal narrative weight, thus maintaining thematic equilibrium. The equal representation underscores their importance within the dialogue and reinforces their parallel struggles and experiences.

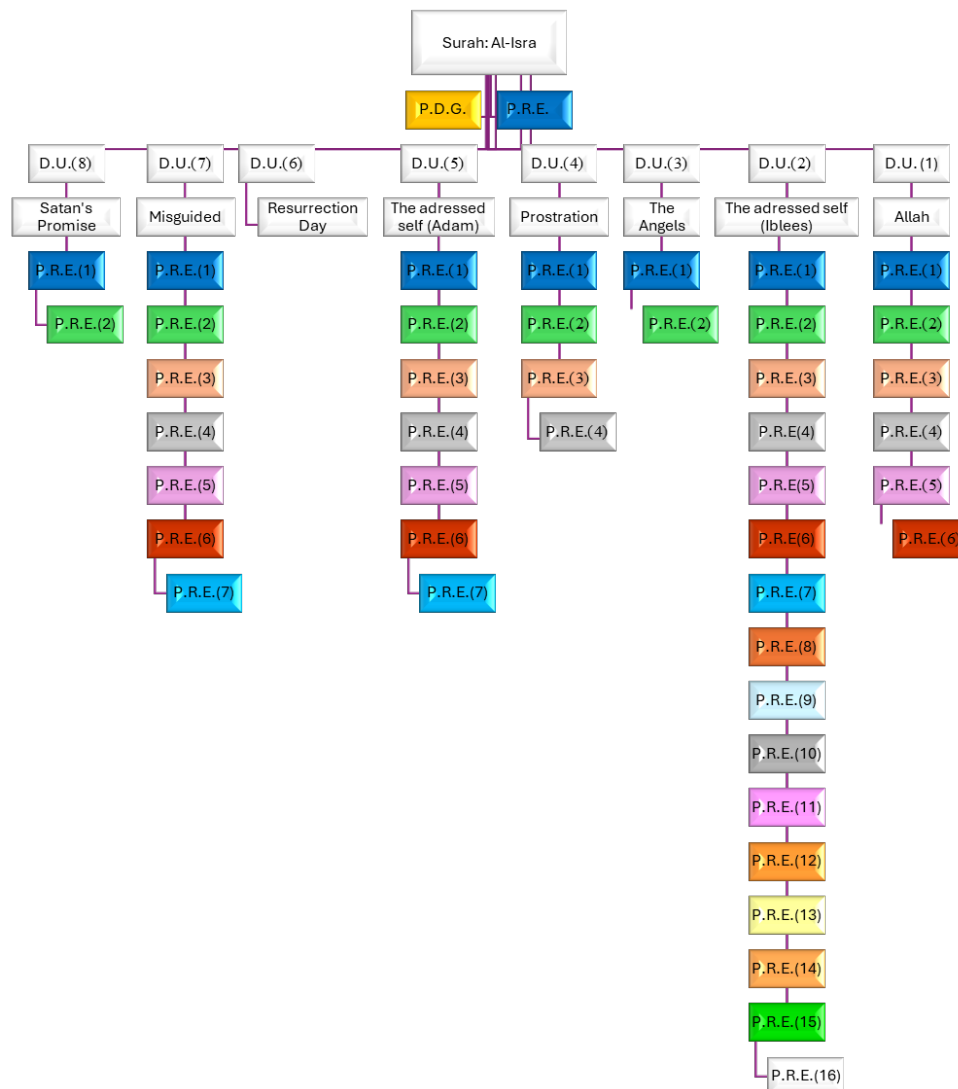


Figure 2. Referential elements associated with the addressed entity (sura:Isra').

Furthermore, Verses 61-64 vividly portray the world as a transient domain where Adam faces trials, and Iblees seeks to mislead him. This depiction creates a cohesive narrative framework that interlinks the trials and temptations faced by Adam with the overarching theme of divine guidance versus malevolent deception. The narrative's coherence is further supported by the consistent reference to Iblees' attempts to divert Adam from the path of righteousness.

On the eschatological plane, the Day of Judgment is depicted as a culmination where individuals are reimbursed according to their deeds, patience, and obedience. This thematic element integrates with the narrative's cohesion by providing a conclusive framework that ties together the moral and theological aspects of the text. The texts' coherence is ensured through the consistent application of this eschato-

logical theme, which serves as the ultimate resolution of the trials and tribulations depicted earlier.

In summary, the dialogic verses employ referential mechanisms that enhance cohesion and coherence. The verses express their central themes by linking various elements through consistent references to key figures and concepts, ensuring the narrative's moral and theological messages are articulated and comprehensible.

## 5. Conclusions

While the selected verses from Al-Baqara 2:30 and Al-Isra 17:61-64 provided valuable insights into Qur'anic dialogue, the limited sample size may have affected the generalizability of the study's findings. Relying on a few Surahs

and specific verses might not fully capture the extensive diversity and complexity of dialogic interactions throughout the Qur'an. Future studies could consider expanding the sample to include a broader range of Surahs and verses that exemplify various thematic and dialogic elements to mitigate this limitation.

An extensive examination of the history of dialogue reveals its deep-seated presence as an intrinsic human practice dating back to ancient times. The method of dialogue is so fundamentally embedded in human culture that it is epitomized by the renowned Greek philosopher Socrates, whose dialectical approach has become synonymous with the concept. This historical continuity is consonant with the natural disposition instilled by God in humanity—a disposition not characterized by an unattainable state of perfection that would render every individual entirely self-sufficient. Instead, it recognizes inherent deficiencies and limitations, which can be ameliorated through dialogue and interaction.

In this context, the Qur'an's dialogical approach is marked by its emphasis on rationality, empathy, and respect for divergent perspectives. This methodology augments the pedagogical efficacy of the Qur'anic message and exemplifies a communication model conducive to peace, harmony, and social cohesion. Engaging in dialogue encourages active listening, critical thinking, and thoughtful responses, forming a more just and compassionate society. These findings advance the current understanding of religious textual analysis by demonstrating how the Qur'an's dialogic strategies offer a nuanced framework for interpreting sacred texts, highlighting their role in fostering ethical discourse and communal harmony.

Moreover, his study contributes to broader linguistic and theological discourses by revealing how the Qur'an's dialogic strategies serve as a model for achieving textual clarity and thematic resonance. It highlights the Qur'an's ability to balance structural independence with profound interconnectedness, providing insights into how sacred texts can articulate complex messages across diverse contexts.

Additionally, the Qur'anic model of dialogue offers valuable lessons for contemporary communication practices, demonstrating the role of structured discourse in conflict resolution, moral education, and fostering mutual understanding.

Furthermore, this research demonstrates that Qur'anic verses achieve syntactic cohesion by aligning referential ele-

ments with thematic content, effectively articulating complex theological concepts. This strategic construction of the referential hierarchy enhances both the internal coherence of the verses and their rhetorical impact, ensuring the divine message is conveyed with precision and authority.

The meticulous analysis reveals the Qur'an as a text of linguistic sophistication and structural cohesion, showcasing a profound unity transcending its varied thematic content. This scholarly approach highlights the Qur'an's enduring status as a literary masterpiece and a source of spiritual guidance, inspiring scholarly inquiry and cross-cultural appreciation.

However, this work opens numerous avenues for further academic exploration. Future research directions could include conducting comparative analyses of Qur'anic dialogic texts with other religious or philosophical works to evaluate the universality and distinctiveness of its dialogic strategies. Methodologically, scholars could employ qualitative content analysis and discourse analysis techniques to compare dialogic patterns across different texts systematically. Additionally, extending the study to a pragmatic examination of the entire dialogical text could reveal overt and covert aesthetic dimensions, uncovering the intrinsic beauty of these dialogues.

Future research could delve into comparative analyses across religious, philosophical, and literary texts, exploring universal patterns of dialogic structure and their cognitive impacts. Expanding this study to consider the sociocultural implications of Qur'anic dialogues might also uncover the broader societal functions of sacred discourse. Additionally, integrating advancements in cognitive linguistics and pragmatics could further unravel, enriching their interpretive scope. Such investigations could illuminate how sacred texts like the Qur'an sustain their relevance and inspire transformative action in diverse cultural settings.

Therefore, this study lays the groundwork for future scholarly endeavors, encouraging further investigation into the dialogic elements underpinning the Qur'an's enduring influence and its capacity to convey timeless truths.

## Author Contributions

Conceptualization, M.S. and S.Z.; methodology, M.S., S.Z. and A.A.; software, M.S.; validation, M.S. and A.A.; formal analysis, A.A., and M.S.; investigation, M.S. and A.A.; re-

sources, M.S. and S.Z.; data curation, M.S.; writing—original draft preparation, M.S.; writing—review and editing, M.S. and A.A.; visualization, M.S. and A.A.; supervision; project administration, A.A.; funding acquisition, A.A. All authors have read and agreed to the published version of the manuscript.

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## Informed Consent Statement

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## Data Availability Statement

Not applicable.

## Conflicts of Interest

The authors declare no conflict of interest.

## Institutional Review Board Statement

## Appendix A

Surah	Chapter	Verse	English Translated Form
Al-BAQARA	2	30	And [mention, O Muhammad], when your Lord said to the angels, "Indeed, I will make upon the earth a successive authority." They said, "Will You place upon it one who causes corruption therein and sheds blood, while we declare Your praise and sanctify You?" Allah said, "Indeed, I know that which you do not know."
Al-Isra	17	61	And [mention] when We said to the angles, "Prostrate to Adam," and they prostrated, except for Iblees. He said, "Should I prostrate to one You created from clay?"
		62	[Iblees] said, "Do You see this one whom You have honored above me? If You delay me until the Day of Resurrection, I will surely destroy his descendants, except for a few."
		63	[Allah] said, "Go, for whoever of them follows you, indeed Hell will be the recompense of you - an ample recompense.
		64	And incite [to senselessness] whoever you can among them with your voice and assault them with your horses and foot soldiers and become a partner in their wealth and their children and promise them." But Satan does not promise them except delusion.

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