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## Conjunction in the Glorious Qur'an

### ABSTRACT

The study deals with clarifying the phenomenon of conjunction in the Glorious Qur'an which plays a major role in creating textual cohesion as it works at syntactic and semantic levels. The study also reveals its contribution in showing and understanding the Qur'anic miracle through making a relationship between successive events.

The problem is represented by the following questions: What are conjunctions? Why is a certain conjunction used rather than another? and Are there differences between conjunctions? Can they all achieve textual cohesion? and Do they help the readers in understanding the Glorious Qur'an? In addition, the study faces the problem of rendering some ayahs in which some conjunctive elements don't appear or substituted with other elements.

The study aims at showing to which extent can conjunction create cohesion in the Qur'anic text through linking the near sentences with the distant ones to reach to the whole text, and to which extent it can help in understanding the Glorious Qur'an where it is not an easy task for those who are not specialized in Arabic and Qur'anic studies.

The study depends on two hypotheses: conjunction achieves texture by working syntactically and semantically in tying sentences even the distant and separated ones, provided that there is a suitability between the preceding sentence and the following one. There are various aspects of conjunction in the Glorious Qur'an that cannot be realized easily.

The adopted model in the study is Halliday and Hassan (1976) who suggest the basis of cohesive devices and their types.

The study consists of fifth sections. The first section is introduction which is about the text and the way of creating texture through cohesive devices. The second section deals with the concept of conjunction. The third section focuses on the function of conjunction.

The fourth section sheds the light on types of conjunction with examples from the Glorious Qur'an that show semantic and rhetorical uses. The fifth section is a conclusion that contains findings.

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## 1. Introduction:

The Arabic language is what Allah Almighty choosing to be the language of the Glorious Qur'an that shows the secrets of its miracle. This thing is proved with the diversity of utterances and linguistic phenomena, which contribute in revealing the Qur'anic textual cohesion. So, the grammar and other disciplines are subjected to clarify the Qur'anic text. Text depends on many different linguistic devices and phenomena to be cohesive, and conjunction is one of these devices.

So, conjunction is a linguistic phenomenon and a certain form of linguistic expression that creates a brick of text. It is a structure inside a larger structure which is the text. Conjunction links between vocabularies, structures, sentences and groups of sentences to reach to the whole text.

Halliday & Hassan (1967:2) regard a text as a semantic unit (i.e. a unit of meaning) which is realized by sentences. A text differs from a clause and a sentence in kind, so it is not a grammatical unit. A text has a texture if it contains linguistic features that qualify it to create overall unity, so a texture is a concept used to express property of 'being a text'. Texture depends on the presence of the cohesive relations or what is called ties in the text. A tie is defined by Halliday and Hassan (ibid:3-4) as "a term for an occurrence of a pair of cohesively related items". The ties are: reference, substitution, ellipsis, conjunction, and lexical cohesion.

Khatabi (1991:23) indicates that a text is a linear sequence and in order to be realized as a cohesive unit, it needs to tying elements between its parts.

The most important characteristic of the Arabic linguistic style is the strength of textual cohesion between its sentences and the interconnection between its parts. Textual cohesion is the optimum specified for the significance of meanings. The forms of ties vary between the parts of the linguistic text. Conjunction is one of the most important textual links (Qureish, 2017:87).

### 1.1. Problem of the Study:

The problem is represented by the following questions: what are conjunctions? why is a certain conjunction used rather than another? and are there differences between conjunctions? do they achieve textual cohesion? and do they help the readers in understanding the Glorious Qur'an? In addition to the afore mentioned problems, the study faces the problem of rendering some ayahs in which, some conjunctive elements don't appear or substituted with other elements.

### 1.2. Aim of the Study:

The study aims at showing to which extent, conjunction can create Qur'anic texture through linking vocabularies, structures, the near sentences and the distant ones in order to reach to the whole text. This thing leads to the following:

1. To facilitate understanding the Glorious Qur'an for native and non-native speakers of Arabic language.

2. To show the Qur'anic miracles through linking devices.
3. To detect the fact of text building.
4. To differentiate between text and non-text through cohesion.

### 1.3. Hypothesis of the Study:

The study depends on two hypotheses: The first is that conjunction is a cohesive device that achieves textual unity by working syntactically and semantically in tying sentences even the distant and separated ones providing that there is a suitability between the preceding sentence and the following one. The second is that the Glorious Qur'an has various aspects of conjunction that cannot be realized easily.

### 1.4. Methodology of the Study:

The study depends on the descriptive and analytical methodology.

## 2. The Concept of Conjunction:

Ibn-Ya'ish (UD:88) sees conjunction in the frame of subordinates or followers, where the first part is called the followed and the second part is called the follower.

Aj-Jurjani (1971:81) states that conjunction is a subordinate or follower that gives the intended meaning with what precedes and they are linked with conjunctive elements.

Halliday & Hassan (1976:226) state that conjunction is the fourth and final of cohesive ties. It works at the grammatical level. Its function is not for reaching out into the preceding or following text just like reference or substitution, but the mechanism of its action is expressing certain meanings that presuppose the presence of other components in the discourse.

They clarify that conjunction is "identifying for the way of connecting the following element with the preceding one systematically". In order to realize the text as a cohesive unit, it needs to linking elements that tie the text parts (ibid:227).

As-Sakaki (1983:271) assures that the advantage of connecting sentences is the suitability between them.

Crystal (2003:96) states that conjunction is "a term used in the grammatical classification of words to refer to an item or a process whose primary function is to connect words or other constructions. The conventional sub classification of these connective items distinguishes coordinating conjunctions (e.g. and, or, but) and subordinating conjunctions (e.g. because, when, unless)".

Yule (2006:75) defines conjunctions as "words (and, but, because, when) used to make connections and indicate relationships between events like:

*Chantel's husband was so sweet **and** he helped her a lot **because** she couldn't do much **when** she was pregnant.*

The sentence may not have a conjunction with the sentences directly follow it, but rather a distant sentence separated from it with other words and the guarantor of this conjunction is meaning soundness that achieves

cohesion between sentences. This fact is mentioned by Aj-Jurjani (2000:224) when he refers to it as an accurate art of saying.

Fadhl (2015:226) assures that conjunction between the separated distant sentences is represented in the following two ayahs:

﴿وَأَوْحَىٰ إِلَىٰ نُوحٍ أَنَّهُ لَنْ يُؤْمِنَ مِنْ قَوْمِكَ إِلَّا مَنْ قَدْ ءَامَنَ فَلَا تَبْتَئِسْ بِمَا كَانُوا يَعْمَلُونَ﴾ (سورة هود: الآية: ٣٦).

[And it was revealed to Nuh (Noah): "None of your people will believe except those who have believed already". So be not sad because of what they used to do] (Al-Hilali & Khan,1996:291).

﴿قَالُوا يَنْوُحُ قَدْ جَدَلْتَنَا فَأَكْثَرْتَ جِدَالَنَا فَأْتِنَا بِمَا تَعِدُنَا إِن كُنتَ مِنَ الصّٰدِقِیْنَ﴾ (سورة هود: الآية: ٣٢).

[They said: "O NUH (Noah)! You have disputed with us and much have you prolonged the dispute with us, now bring upon us what you threaten us with, if you are of the truthful"] (Al-Hilali & Khan,1996:291).

The sentence (وَأَوْحَىٰ إِلَىٰ نُوحٍ) (and it was revealed to Nuh) in the ayah 36 is connected with the sentence (قَالُوا يَا نُوحُ قَدْ جَدَلْتَنَا) (they said O Nuh you have disputed with us) in the ayah 32 by the conjunctive article (الواو) (and). There are three ayahs between them and this matter helps in linking and making cohesion between the sentences in these ayahs.

## 2.1. The Function of Conjunction in Textual Cohesion:

Sibawaih (UD:437) indicates that the function of conjunction is linking sentences with each other and indicating that the speaker doesn't want to cut the second sentence from the first one.

As-Samarra'i (1986:65) mentions that the function of conjunction is connecting the speech and making it as written chain. The following part follows the preceding part formally and semantically.

Az-Zanaad (1993:370) refers to the fact that conjunction has a major function which is linking between the significant two adjacent sentences and words. This thing leads to textual cohesion if these sentences and words are consecutive, but when they are separated, they have independent meaning.

Abdul-Mutaleb (1995:177) says that conjunctions in the following ayahs play a vital role in displaying a sequence of events as if the reader is in front of a living picture with successive events:

﴿\* وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَلْقِ عَصَاكَ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ﴾ (سورة الأعراف: الآية: ١١٧-١٢٠).

[And We revealed to Musa (Moses) (saying): "Throw your stick," and behold! It swallowed up straight away all the falsehood which they showed. Thus, truth was confirmed, and all that they did was made of no effect. So, they were defeated there and returned disgraced. And the sorcerers fell down prostrate] (Al-Hilali & Khan,1996:217).

The conjunctions (الواو) and, (الفاء) so show throwing the stick by Musa (peace and blessing be upon him) and directly follows it the prostrating of sorcerers without intervals.

Al-Faqi (2000:250) states that conjunctions don't have environment outside the context, but their range of influence extends more than prepositions.

Fadl (2015:223) mentions that conjunction is a linguistic device performs a vital structural function, which is lengthening sentence structure to include a group of ayahs. Conjunction with the other linguistic devices draw Qur'anic painting as if we see its components come to be alive as in the following ayah:

﴿ وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلٌّ فِي كِتَابٍ مُبِينٍ ﴾ (سورة هود: الآية: ٦).

[And no moving (living) creature is there on earth but its provision is due from Allah. And He knows its dwelling place and its deposit (in the uterus, grave). All is in a Clear Book (Al-Lauh-Al-Mahfuz- the Book of Decrees with Allah)] (Al-Hilali & Khan, 1996:287).

Ibn-A'ashur (2000:207) states in the interpretation of this ayah that it is a conjunction on the preceding ayah (يعلم ما يسرون وما يعلمون) (He knows what they conceal and what they reveal). The sentence (ويعلم مستقرها) (And He knows its dwelling place and its deposit (in the uterus, grave)) is also a conjunction on the exception sentence (ألا على الله رزقها) (but its provision is due from Allah).

## 2.2. Types of Conjunctive Elements:

Ibn-Aqil (UD:99-101) indicates that the concept of conjunction has two types: (البيان) (stating) and (النسق) (coordinating). (البيان) (stating) is a static subordinate or a follower which is like the adjective in explaining its followed; while (النسق) (coordinating) is a subordinate or a follower which is connected with its followed by one of the conjunctive articles.

Halliday and Hassan (1976:227-238) divide the conjunctive elements into four categories: additive (i.e. and, moreover, also, or), adversative (i.e. yet, but, however, nevertheless), causal (i.e. so, therefore, hence, thus), and temporal (i.e. then) as in the following example:

"For the whole day he climbed up the steep mountainside, almost without stopping".

A) And in all this time he met no one (additive).

B) Yet he was hardly aware of being tired (adversative).

C) So by night time the valley was far below him (causal).

D) Then, as dusk fell, he sat down to rest (temporal).

Hassan (1980:388) indicates that conjunctions are (الواو الفاء ثم أو ,) (البيان). All of them make the following share the grammatical rules with the preceding except (بل , لكن , ولا).

Az-Zanaad (1993:370) displays some of the conjunctions like: (الواو) (and), (الفاء) (so), and (ثم) (then). (الواو) (and) is a linking element between



two sentences. If it is dropped, each sentence will have independent meaning. The second element is (الفاء) (so) which is used for linking with verbal and sense arrangement or verbal without sense. The third element is (ثم) (then). It is used for arrangement with a time limit.

Al-Ansari (1998:448) refers to the sense of absolutely plural as that doesn't require arrangement nor reversing arrangement and it shares in uttering and meaning, as in:

﴿ إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ وَأَوْحَيْنَا إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَعِيسَى وَأَيُّوبَ ﴾ (سورة النساء: الآية: ١٦٣).

[We (also) sent the revelation to Ibrahim (Abraham), Isma'il (Ismael), Ishaq (Isaac), Ya'qub (Jacob), and Al-Asbat [ the offspring of the twelve sons of Ya'qub (Jacob), Isa (Jesus), Ayyub (Job)] (Al-Hilali & Khan, 1996:138).

The beginning of ayah shows arrangement of conjunction according to sending of the revelation, while its end shows reversing of arrangement because revelation is sent for Ayyub before Isa.

Afifi (2001:129) refers to conjunctions as the relationships which are revealed in the text and indicated textual tying. The types of conjunction are: (مطلق الجمع) (plural absolutely or additive), which refers to the relationship between two similar states and it is represented with "and, also, in addition to, moreover this"; (التخيير) (alternativeness) refers to tying between two replicated states but the choice must be for only one and it is represented with "or"; (الاستدراك) (adversative"contrast") refers to tying between two states which have opposed relationship and it is represented with "but, however"; and (التفريع) (causal) refers to relationship between two states where the achievement of one depends on occurring the other, and it is represented with "because, thus".

### A. Additive:

Halliday & Hassan (1976:242-267) mention that the first type of conjunctions is additive. The function of this type is either coordinating or linking by adding to a proposed item and it is represented by "and, also in addition, furthermore". It also has another function which is negating the proposed item and represented by "nor, and...no, neither". It also has other kinds like: **a- alternative**, as: *or, or also, alternatively; conjunct or after thought, e.g. incidentally, by the way*; **b- expository**, as: *that is, I mean, in other words*; **c- exemplificatory**, as: *for instance, thus*; **d- comparing similarity**, as: *likewise, similarly, in the same way*; and **e-comparing dissimilarity** as: *on the other hand, by contrast, on the contrary*.

Al-Malqi (2002:473) emphasizes that (الواو) (and) is the mother of conjunctive elements for its frequent use and meanings.

The Glorious Qur'an has various ayahs carries the conjunctive element (الواو) (and) as follows:

﴿ فَرِيقًا هَدَىٰ وَفَرِيقًا حَقَّ عَلَيْهِمُ الضَّلَالَةُ ﴾ (سورة الأعراف: الآية: ٣٠).

[A group He has guided, and a group deserved to be in error] (Al-Hilali &Khan ,1996:204).

The sentence (وفريقا حق عليهم الضلالة) is connected with the sentence (الواو) (and) with the conjunctive element (فريقا هدى).

﴿فَأَنجَيْنَاهُ وَأَصْحَابَ السَّفِينَةِ﴾ (سورة العنكبوت: الآية: ١٥).

[Then We saved him and those with him in the ship] (Al-Hilali &Khan ,1996:531).

The conjunctive element (الواو) (and) links between the sentence (فأنجيناه) and the sentence (أصحاب السفينة).

Ibn-Annahas (2004:344-345) indicates that (أو) (or) is another conjunctive element. Its function is making the rule either for the followed noun or the subordinate noun and it shares uttering without meaning. It is used for doubt, ambiguity, diversification, alternative, permissibility, and detailing as in the following ayahs:

﴿قَالُوا لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ فَسَلِ الْعَادِثِينَ﴾ (سورة المؤمنون: الآية: ١١٣).

[They will say: " We stayed a day or part of a day. Ask of those who keep account"] (Al-Hilali &Khan ,1996:465).

This conjunct is used here for doubt.

﴿وَإِنَّا أَوْ إِيَّاكُمْ لَعَلَىٰ هُدًى أَوْ فِي ضَلَالٍ مُّبِينٍ﴾ (سورة سبأ: الآية: ٢٤).

[We or you are rightly guided or in plain error] (Al-Hilali &Khan ,1996:576).

This conjunct is used here for ambiguity.

﴿فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ بِهِ أَذًى مِّن رَّأْسِهِ فَفِدْيَةٌ مِّن صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ﴾ (سورة البقرة: الآية: ١٩٦).

[And whosoever of you is ill or has an ailment in his scalp (necessitating shaving), he must pay a Fidyah (ransom) of either observing Saum (fasts) (three days) or giving Sadaqah (charity-feeding six poor persons) or offering sacrifice (one sheep)] (Al-Hilali &Khan, 1996:41).

This conjunct is used here for alternative.

﴿وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاءِ بُعُولَتِهِنَّ أَوْ أَبْنَائِهِنَّ﴾ (سورة النور: الآية: ٣١).

[And not to reveal their adornment except to their husbands, or their fathers, or their husband's fathers, or their sons] (Al-Hilali &Khan ,1996:471).

The conjunct here is used for permissibility.

﴿وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَىٰ تَهْتَدُوا﴾ (سورة البقرة: الآية: ١٣٥).

[And they say, "Be Jews or Christians, then you will be guided] (Al-Hilali &Khan ,1996:26).

The conjunct here is used for detailing.

## B. Adversative:

Halliday & Hassan (1976:242-267) clarify that adversative relation is contrary to expectation. The expectation is derived from what is being said. The function of adversative is comparison or contrast between sentences. This type contains: *but, on the other hand, however, yet, though,*

only. It also has five types: **a-emphatic** like: *nevertheless, despite this*; **b-contrastive avowal** like: *in fact, actually, as a matter of fact*; **c-correction of meaning** like: *instead, rather, at least*; **d-closed dismissal** like: *in any case, whichever*; **e-and open-ended dismissal** like: *anyhow, at any rate, however it is*.

Al-Malqi (1974:274-276) assures that (لكن) (but) is a conjunctive element if it ties between two nouns as in (ما قام زيد لكن عمرو) (Zeid doesn't stand up but Amer) or two verbs as in (لن يقوم زيد لكن يقعد) (Zeid never stands up but sit down). In addition to the condition of connecting between words, it must be preceded with a negation as well as it must not be connected with "and" as in (ما قام زيد ولكن عمرو) (Zeid doesn't stand up and but Amer). This conjunctive element connects between sentences and it is preceded by positive or negative providing that the sentences are contrast as in (قام زيد لكن لم يخرج عمرو) (Zeid stands up but Amer doesn't go outside) and (ما قام زيد لكن قام عمرو) (Zeid doesn't stand up but Amer stands up). See (Al-Mubarak, 1979:149-150), (Hassan, 1980:616).

Hassan (1980:442) assures that whether (لكن) (but) is a conjunctive element or not, it gives the meaning of contrast or comparison and if one of the mentioned conditions is not found, its function will change from conjunction to just starting and removing suspicion obtained from previous words as well as it works with sentences not words as in the following ayahs:

﴿لَكِنَّ اللَّهَ يَشْهَدُ بِمَا أَنْزَلَ إِلَيْكَ أَنْزَلَهُ بِعِلْمِهِ وَالْمَلَكُ يَشْهَدُونَ﴾ وَكَفَى بِاللَّهِ شَهِيدًا ﴿١٦٦﴾ (سورة النساء: الآية: ١٦٦).

[But Allah bears witness to that which He has sent down (the Qur'an) unto you (O Muhammad صلى الله عليه وسلم); He has sent it down with His Knowledge, and the angels bear witness. And Allah is All Sufficient as a Witness] (Al-Hilali & Khan, 1996:138).

﴿لَكِنَّ الرَّاْسِخُونَ فِي الْعِلْمِ مِنْهُمْ وَالْمُؤْمِنُونَ يُؤْمِنُونَ بِمَا أَنْزَلَ إِلَيْكَ وَمَا أَنْزَلَ مِنْ قَبْلِكَ﴾ (سورة النساء: الآية: ١٦٢).

[But those among them who are well-grounded in knowledge, and the believers, believe in what has been sent down to you (Muhmmad صلى الله عليه وسلم) and what was sent down before you] (Al-Hilali & Khan, 1996:137).

Hamidah (1999:386-388) asserts that if we follow the opinions of grammarians, we will find that (لكن) (but) doesn't occur in the Glorious Qur'an as conjunction and most of the Qur'anic use for conjunctive articles are in sentences.

### C. Causal:

Halliday & Hassan (1976:242-267) shed the light on this type and its function which is showing the cause or reason of what is being stated. It is exemplified with *so, hence, therefore*. It is divided into four types: **a-specific causal** which is subdivided into: **1-reason** as in : *for this reason, on account of this, on the basis, it follows*; **2-result** as in : *as a result, in*



consequence, arising out of this; **3-purpose** as in : *for this purpose, to this end*; **b- simple emphatic** as in : *in that case, in such an event, that being so*; **c-direct respective** as in: *in this respect, in this regard, with reference to this*, **d- reversed polarity** as in: *otherwise, under other circumstances, in other respects, aside from this*.

As-Samra'i (1986:201) explains that the conjunctive element (الفاء) (fa) has a function of (التعقيب) (following), which is occurring of events without a noticeable period or with a near time limit as in the following ayah:

﴿ رَبِّ يَخُنِّي وَأَهْلِي مِمَّا يَعْمَلُونَ ﴿١٦٩﴾ فَجَعَلْنَاهُ وَأَهْلَهُ أَجْمَعِينَ ﴿١٧٠﴾ ﴾ (سورة الشعراء: الآية: ١٦٩-١٧٠).

["My Lord! Save me and my family from what they do" So We saved him and his family, all] (Al-Hilali & Khan, 1996:499).

Al-Maradi (1992:61) mentions that (الفاء) (fa) is a conjunctive element whose function is arranging and following. It is similar to (ثم) (then) in many features except its benefit for connection, while (then) is used for separation as in the following ayah:

﴿ وَكَرَّمْنَا قَرِيَةً أَهْلَكْتَهَا فَجَاءَهَا بِأُسْنَانٍ فَأَيُّهَا قَائِلُونَ ﴿٤﴾ ﴾ (سورة الأعراف: الآية: ٤).

[And a great number of towns (their population) We destroyed (for their crimes). Our torment came upon them (suddenly) by night or while they were taking their midday nap] (Al-Hilali & Khan, 1996:200).

The conjunctive element (الفاء) (fa) is used for arranging the utterance because destruction must be mentioned firstly, see Ibn-Qeim (1999 :122).

Al-Maradi (1992:63) indicates that (الفاء) (fa) comes with the meaning of (الواو) (and) and (ثم) (then) as in the following ayah:

﴿ أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَتُصْبِحُ الْأَرْضُ مُخْضَرَّةً إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ ﴿٦٣﴾ ﴾ (سورة الحج: الآية: ٦٣).

[See you not that Allah sends down water (rain) from the sky, and then the earth becomes green? Verily, Allah is the Most Kind and Courteous, Well-Acquainted with all things] (Al-Hilali & Khan, 1996:452). The meaning of (الفاء) (so) here is (ثم) (and then).

Ibn-Aashur (2000:112) mentions that (الفاء) (fa) in the following ayah performs the function of following because killing comes after meeting a boy:

﴿ فَأَنْطَلَقَا حَتَّى إِذَا لَقِيَا غُلَامًا فَقَتَلَهُ ﴿٧٤﴾ ﴾ (سورة الكهف: الآية: ٧٤).

[Then they both proceeded, till they met a boy, and he (Khidr) killed him] (Al-Hilali & Khan, 1996:396).

Salman (2003:138) sheds the light on other function of (الفاء) (fa) which is the cause.

﴿ فَاسْتَعَاذَهُ الَّذِي مِنْ شَيْعَتِهِ عَلَى الَّذِي مِنْ عَدُوِّهِ فَوَكَزَهُ مُوسَى فَقَضَى عَلَيْهِ ﴿١٥﴾ ﴾ (سورة القصص: الآية: ١٥).

[The man of his (own) party asked him for help against his foe, so Musa (Moses) struck him with his fist and killed him] (Al-Hilali & Khan, 1996:517).

﴿وَلَا تَمْسُوهَا بِسُوءٍ فَيَأْخُذَكُمْ عَذَابُ يَوْمٍ عَظِيمٍ﴾ (سورة الشعراء: الآية: ١٥٦).

["And touch her not with harm, lest the torment of a Great Day should seize you."] (Al-Hilali & Khan, 1996:498).

#### D. Temporal:

Ibn-Y'ish (UD:75) explains that (ثم) (then) is an element of linking. It is used for arrangement with a time limit.

Halliday & Hassan (1976:242-267) refer to temporal conjunction as a time dimension that is present in the communication process. It is exemplified with: *next, then, in the end*. It includes the following types: **a-simultaneous** as: *just then, at the same time*; **b-preceding** as: *previously, formerly, before that*; **c-conclusive** as: *finally, at last, in conclusion*; **d-immediate** as: *at once, thereupon, forthwith*; **e-repetitive** as: *next time, on another occasion, later*; **f-specific** as: *next day, an hour later*; **g-durative** as: *meanwhile, for the time being*; **h-summarizing** as *to sum up, in short, briefly*; **i-resumptive** as: *to resume, to return to the point*; **j-here and now** which is divided into: **1-past** as: *up to now, last time*; **2-present** as: *at this point, here, now*; **3-future** as: *from now on, henceforth*.

As-Samara'i (1986:296) indicates that time limit which is expressed with (ثم) (then) between two events is long as in giving Tawrat for the prophet Musa (peace and blessing be upon him) and their taking the calf for worship (in his absence) in the following ayah:

﴿وَإِذْ وَعَدْنَا مُوسَىٰ أَرْبَعِينَ لَيْلَةً ثُمَّ أَخَذْنَا آلَ كَعْبَلٍ مِنْ بَعْدِهِ وَأَنَّهُمْ ظَالِمُونَ﴾ (سورة البقرة: الآية: ٥١).

[And (remember) when We appointed for Musa (Moses) forty nights, and (in his absence) you took the calf (for worship), and you were Zalimun (polytheists and wrong doers)] (Al-Hilali & Khan, 1996:11-12).

Ilias and Nasef (1999:305) mention that the function of the conjunctive element (ثم) (then) is (الترتيب) (arrangement) and (التعقيب) (following) with a time limit as in the following ayah:

﴿وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَاكُمْ ثُمَّ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ لَمْ يَكُن مِّنَ السَّاجِدِينَ﴾ (سورة الأعراف: الآية: ١١).

[And surely, we created you (your father Adam) and then gave you shape (the noble shape of a human being); then We told the angles, "Prostrate yourselves to Adam"] (Al-Hilali & Khan, 1996:201).

The benefit of conjunct in the above-mentioned ayah is arrangement, while the following ayah shows the following function of the conjunctive element:

﴿ثُمَّ أَنَاذَهُ فَاقْبَرَهُ ۖ ثُمَّ إِذَا شَاءَ أَنشَرَهُ﴾ (سورة عبس: الآية: ٢١-٢٢).

[Then He causes him to die and puts him in his grave. Then when it is His Will, He will resurrect him (again)] (Al-Hilali & Khan, 1996:816).

#### Conclusion:

The study reveals the syntactic and semantic role of conjunction in the Glorious Qur'an. The syntactic role is represented by lengthening the sentence construction through linking the sentences by each other, while

the semantic role is represented by the soundness of meaning as a basis of understanding the connected separated and distant sentences. So, it contributes in achieving the Qur'anic textual cohesion and drawing Qur'anic painting.

The study finds certain points represented by: a conjunction is a certain image of expression. It is a grammatical phenomenon that received a big attention from grammarians and rhetoricians. This phenomenon has a certain feature i.e. diversity and multiplicity. This feature is represented by conjunction at the level of words, and sentences. Diversity and multiplicity give a conjunction two functions: structural and semantic.

Certain conjunctive elements are used rather than others in the Qur'anic texts to show the linguistic miracle and to help in understanding the Qur'anic text.

Many renderings of the Glorious Qur'an does not give the same conjunctive element that is mentioned in the ayahs.

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