

A Linguistic Study of Verse Junctures in the Qur'anic Chapter of Joseph	العنوان:
المجلة العلمية لكلية الآداب	المصدر:
جامعة أسيوط - كلية الآداب	الناشر:
عبدالناصر، منال محمد	المؤلف الرئيسي:
ع55	المجلد/العدد:
نعم	محكمة:
2015	التاريخ الميلادي:
يوليو	الشهر:
884252	رقم MD:
بحوث ومقالات	نوع المحتوى:
English	اللغة:
HumanIndex	قواعد المعلومات:
القرآن الكريم، سورة يوسف، الفواصل القرآنية	مواضيع:
http://search.mandumah.com/Record/884252	رابط:

**A Linguistic Study of Verse
Junctures in the Qur'anic
Chapter of Joseph**

By

Dr. Manal Mohamed Abdel Nasser

Associate Professor of Linguistics,
Department of English, Faculty of Arts,
Assiut University

0. Abstract

This study investigates the role played by /fawaaSil/ 'verse junctures' in the Glorious Qur'an in general and in the Chapter of Joseph in particular in consolidating the meanings of their verses. Crucial to the study of Qur'anic verse junctures is the study of /munaasabah/ 'textual relation' which is found to be a binding factor affecting the structure of these junctures. The theories of cohesion by Halliday and Hasan (1976) and Cha (1985) account for the connectivity of the Qur'anic verses. In the present study, Qur'anic verse junctures are analyzed and the various cohesive ties between the junctures and their verses are displayed. The junctures are also sorted into four semantic categories and their structural deviations for the sake of satisfying neighboring junctures are also highlighted. In sum, these junctures prove to be neither accidental nor redundant. However, they stand as logical completions of their verses. They also prove to be relevant to the semantic interpretations of their verses.

1. Introduction:

1.1 The literal meaning of /ʔal-faSl/ 'separation'

/ʔal-faSl/ 'separation' is to separate between two things or to cut the link between them by using a barrier. The verb /faSala/ 'to separate' is also used to mean /xaraja/ 'to leave' (Ibn ManZur 1981:

5/3422). From /faSala/ 'to separate', one derives /faaSilah/ 'separating item' and /fawaaSil/ 'separating items' and the name of the item is determined by the system in which the act of separation is intended. If the system is a rosary, then the separating item is a bead which performs the function of separating what precedes it from what follows it. (See the Appendix for the phonemic symbols used in the transcription of Arabic forms). Another derivative is /faSlah/ 'comma', one of the punctuation marks in Arabic, which indicates a break between the parts of a sentence. Moreover, the word /ʔal-faSl/ 'separation' occurs in the Holy Qur'an nine times. In one occurrence, it is annexed to /yawm/ 'day' to refer to the Day of Judgment as in:

(1) /haḏaa yawm-u-l-faSl-i/ (Qur'an 77: 38)

That will be a Day of Sorting out!

That is because it is the day of separating between the good and the evil.

(All translations of Qur'anic verses that appear in this paper are taken from Ali (1938))

In another occurrence, it modifies /qawl/ 'word' as in:

(2) /ʔinna-hu la-qawl-un faSl/ (Qur'an 86: 13)

Behold this is the word that distinguishes (Good from Evil).

1.2 Qur'anic Verse Junctures

In line with the meanings of termination, separation and break, Ibn ManZur (translation mine; 1981: 5/3424) states that "the endings of Qur'anic verses are called /fawaaSil/ 'verse junctures' which are the plural of /faaSilah/ 'a verse juncture.' Seemingly, they have the same status of rhyme scheme in poetry [but they are not fundamentally the same]." As far as Qur'anic verses are concerned, the term /faaSilah/ 'a verse juncture' means the words which are separated from what follows them. Basically, it is called so because it is the point at which the utterance terminates (Al-Qattan 1996: 153; Al-Zarkashii 1988: 1/53-54; Al-SiyuuTii 1987: II/268, 270). In other words, it represents the demarcation line between one verse and another which are separated by a parenthesis carrying the verse number. Also, Islamic Scholars believe that the canonical rule of deciding whether a certain location is a /faaSilah/ 'verse juncture' or not is the recitation of Prophet Muhammad (PBUH) (Az-Zarqaanii 1995: I/241; Al-Zarkashii 1988: I/98; Al-SiyuuTii 1987: II/268).

The term /faaSilah/ 'a verse juncture' may refer to (1) a letter like the letter /raa?/ 'r' at the end of the verses of the chapter of *Qamar* or *the Moon* (Khedr 2009: 50), or to (2) the last word at the end of every verse in the same surah carrying the same rhyming sound, with the preceding and following verses (Khedr 2009: 56); as it is the case of many Qur'anic chapters like /faatihah/ or *the Opening*

Chapter of the Qur'an which has the following junctures: /ʔir-raḥiim/ 'Most Merciful', /ʔil-9aalamiin/ 'the Worlds', /ʔir-raḥiim/ 'Most Merciful', /ʔid-diin/ 'Judgment', /nasta9iin/ 'seek aid', /ʔal-mustaqiim/ 'straight' and /ʔaD-Daaliin/ 'those who go astray.' In this case, the word acting as a verse juncture is part and parcel of the structure of the Qur'anic verse it terminates, i.e. it is inseparable from it (Khedr 2009: 144). The term /faaSilah/ 'a verse juncture' may also refer to (3) a whole sentence (Khedr 2009:57) which appears at the end of the Qur'anic verse with the function of consolidating the meaning of the verse, confirming and summarizing it. In this case, the word acting as a verse juncture represents the final item in a grammatical structure that appears at the end of the Qur'anic verse (Khedr 2009: 144). This type is made clear in detail in section 3 of this paper.

1.3 /munaasabah/ 'textual relation'

Of crucial importance to the study of Qur'anic verse junctures is the study of /munaasabah/ 'textual relation.' This is a sub-branch of the science of interpretation which investigates "the connectēdness of Qur'anic verses" (Al-SiyuuTii 1987: II/ 299) so that they appear both cohesive and coherent. The Islamic literature is rich in the names of pioneers in this field. Amongst them are "Al-Biqaa9i and Al-Naysaabuuri" (Al-SiyuuTii 1987: II/ 299). Al-SiyuuTii (1987) defines /munaasabah/ 'textual relation' explaining

the various types of relations that render a text connected. He states that "/munaasabah/ 'textual relation,' as far as language is concerned, stands for the jointness and consecutiveness of Qur'anic verses by means of a connecting meaning, be it general, specific, mental, physical or imaginative or any other type of relation or mental association such as cause and effect or similarity and oppositeness and the like"(translation mine; II/301).

Recently, El-Awa (2006:1) studies textual relations in the Qur'an. She cites:

The analysis of textual relations in the Qur'an, usually regarded as coming under the category of the study of *Munásaba* or the *organic* unity of the Qur'an, is an intersection between *tafsir* and linguistics although the Qur'anic *Sura* may contain a wide variety of topics which are not necessarily related as themes, they are unified by the fact that they all serve in conveying the preaching of Islam to mankind.

Interestingly, she adds that "the term *Munásaba* was the closest available to our modern concept of coherence" (15). In another study of textual relations in the Qur'an, Khajehei and Shakarami (2012) agree with El-Awa's (2006) citation concerning *Munásaba* being an intersection between *tafsir* and linguistics (682). They also agree on the use of the same term (*Munásaba*) "to refer to the coherence existing in Quranic text" (684).

/ʔal-munaasabah/ 'textual relation' is what links the parts of the Glorious Qur'an together. It is realized on different levels. It appears, for example, between the end of one Qur'anic chapter and the beginning of another like the link between verse No.6 in /faatihah/ 'the Opening Chapter' and verse No.2 in /baqara/ 'the cow' as follows:

(3) /ʔihdina S-SiraaT-a l-mustaqiim/ (Qur'an 1: 6)

Show us the straight way.

(4) /ðaalika l-kitaab-u laa rayba fiih-i huda-l lil-muttaqiin/ (Qur'an 2:2)

This is the Book; in it is guidance sure, without doubt, to those who fear God.

It is clear that the request for /S-SiraaT-a/ 'the straight way' is answered immediately in the following chapter by /ðaalika l-kitaab-u/ 'this is the Book,' i.e. this is the straight way you are asking for (Al-SiyuuTii 1987: II/309). On the level of the same Qur'anic chapter, /ʔal-munaasabah/ 'textual relation' appears in two ways. The first is between the beginning and the end of the Qur'anic chapter. For example, verses Nos. (1) and (87) of chapter No 38 of the Qur'an refer to /ʔað-ðikr/ 'the Qur'an' (Al-SiyuuTii 1987: II/ 308) as follows:

(5) /Saad wa-lqurʔaani ði ð-ðikr/ (Qur'an 38:1)

Sád: by the Qur-an, full of Admonition: (This is the Truth).

(6) /ʔin huwa ʔillaa ðikr-ul lil- 9aalamiin/ (Qur'an 38:87)

This is no less than a message to (all) the Worlds.

The second is the inter-verse relation. That is the relationship between the Qur'anic verse and its /faaSilah/ 'verse juncture' or ending word(s) within the same verse. This will be dealt with in detail in section 3 of this paper.

1.4 The importance of the present study

The present study displays the sublimity and the spontaneity of the language of the Glorious Qur'an by stressing the importance of the Qur'anic verse junctures in tying the verses of the Glorious Qur'an together on the one hand, and in encapsulating the meanings of their verses, on the other.

2. Theoretical Framework

2.1 /?al-munaasabah/ 'textual relation' in the Glorious Qur'an

Al-SiyuuTii (1987: II/275-279) introduces /?al-munaasabah/ 'textual relation' as a binding issue that sometimes results in deviating grammatical norms for the sake of keeping and satisfying verse junctures. He cites about forty cases of these deviations. Some of them are:

2.1.1 What is late in time precedes what is early:

(7) /fa-li-l-laahi l- ?aaxirat-u wa-l- ?uulaa/ (Qur'an 53:25)

But it is to God that the End and the Beginning (of all things) belong.

2.1.2 The better precedes the best:

(8) /bi-rabbi haaruuna wa- muusaa/ (Qur'an 20: 70)

In the Lord of Aaron and Moses.

2.1.3 The pronoun precedes its antecedent:

(9) /fa?awjas-a fii nafsih-i xiifa-tam muusaa/ (Qur'an 20: 67)

So Moses conceived in his mind a (sort of) fear.

2.1.4 Lack of parallelism and systematicity between the two parts of the same sentence where parallel structures are expected:

(10) /fa-la-ya9lamanna llaahu llađiina Sadaquu wa-la-ya9lamanna l-kaađibiin/ (Qur'an 29:3)

... and God will certainly know those who are true from those who are false.

2.1.5 Lack of parallelism and systematicity between the two successive sentences where parallel structures are expected:

(11) /?uulaa?ika llađina Sadaquu wa-?uulaa?ika humu l-muttaquun/ (Qur'an 2: 177)

Such are the people of truth, the God-fearing.

2.1.6 The adjectival clause precedes the single adjective:

(12) /wa-nuxrij-u la-hu yawma l-qiyaama-ti kitaab-an yalqaahu manšuuraa/ (Qur'an 17: 13)

On the Day of Judgment We shall bring out for him a scroll, which he will see spread open.

2.1.7 The omission of the letter /yaa?/ 'y' from the defective definite noun:

(13) /ʔal-kabiru l-muta9aal/ (Qur'an 13: 9)

He is the Great, the most High.

2.1.8 The omission of the letter /yaa?/ 'y' from the verb which is not in the jussive case.

(14) /wa-llyli ʔiḏaa yasr/ (Qur'an 89: 4)

And by the Night when it passeth away.

2.1.9 The omission of the annexation /yaa?/ 'y':

(15) /fakayfa kaana 9aḏaabi wa nuḏur/ (Qur'an 54: 6)

But how (terrible) was My Penalty and My Warning?

2.1.10 The omission of the object:

(16) /fa-ʔammaa man ʔa9Taa wa-ttaqaa/ (Qur'an 92: 5)

So he who gives (in charity) and fears (God)

Crucial to the issue of /ʔal-munaasabah/ 'textual relation' is the classification of Qur'anic verse junctures into four categories. These are /ʔat-tamkiin/ 'establishment', /ʔat-taṣdiir/ 'verbal forwarding', /ʔat-tawṣiiḥ/ 'logical forwarding' and /ʔal-ʔiigaal/ 'penetration' (Al-Zarkashii 1988: 1/78-98; Al-SiyuuTii 1987: II/279-287). The next part sheds light on these categories one by one.

2.1.11 /ʔat-tamkiin/ 'establishment':

It refers to the coherence between the Qur'anic verse and its juncture in the sense that the beginning of the verse paves the way to the end so that the juncture is harmonious and well-fit in its position. This makes the /faaSilah/ 'verse juncture' predictable by any native speaker of Arabic. A good evidence is the story of the bedouin who does not read the Qur'an but he is said to correct the mistake of a reciter using the wrong verse juncture, depending only on his linguistic competence.

The Qur'anic verse reads:

(17) /fa?in zalaltum mim ba9di maa jaa?atkumu l-bayyinaatu fa-9lamuu ?anna llaaha 9aziiz-un hakiim/ (Qur'an 2: 209)

If ye backslide after the clear (Signs) have come to you, then know that God is Exalted in power, Wise.

The bedouin objected to the ending of the verse with /gafuur-ur rahiim/ 'oft-forgiving, Most Merciful' instead of /9aziiz-un hakiim/ 'Exalted in Power, Wise,' saying "if these are the words of Allah, they should end with /9aziiz-un hakiim/ 'Exalted in Power, Wise' because Allah, the Wise does not mention forgiveness with /zalaltum/ 'backslide' in order not to be considered a temptation (Al-SiyuuTii 1987: II/280). This, in itself, is the core of cognitive linguistics which is "concerned with investigating the relationship between human language, the mind and socio-physical experience" (Evans, Bergen and Zinken 2007: 1).

2.1.12 /ʔat-taSdiir/ 'verbal forwarding':

It refers to the reiteration of the same lexical item both in the Qur'anic verse and in its juncture.

(18) /wa hab lanaa mil ladunka rahmatan ʔinnaka ʔanta l-wahhaab/
(Qur'an 3: 8)

But grant us mercy from Thine own Presence; for Thou art the Grantor of bounties without measure.

2.1.13 /ʔat-tawšiih/ 'logical forwarding':

It is the case when the beginning of the Qur'anic verse is a solid indication of its juncture.

(19) /ʔinna llaaha STafaa ʔaadama wa nuuhan wa-ʔaala ʔibraahiima wa- ʔaala 9imraana 9ala l-9aalamiin/ (Qur'an 3: 33)

God did choose Adam and Noah, the family of Abraham, and the family of Imran above all people.

Although /STafaa/ 'did choose' and /l-9aalamiin/ 'all people' are not derivatives sharing a common stem, the word /l-9aalamiin/ 'all people' appears at the verse juncture as the only logical juncture in this position. It is worth mentioning, here, that /ʔat-taSdiir/ 'verbal forwarding' and /ʔat-tawšiih/ 'logical forwarding' are the same except that the former is verbal and the latter is logical.

2.1.14 /ʔal-ʔiigaal/ 'penetration':

It happens when the meaning of the verse is completed while the verse juncture adds more clarification that exceeds that meaning.

(20) /ʔittabi9uu mal laa yasʔalukum ʔajran wa-hum muhtaduun/
(Qur'an 36:21)

Obeys those who ask no reward of you (for themselves), and who have themselves received Guidance.

The meaning in the above verse is completed with the word /ʔajran/ 'reward' and /wa-hum muhtaduun/ 'who have themselves received Guidance' acts as an additional meaning for the sake of circumstantiality (Al-Zarkashii 1988: I/96-98).

Rhetoricians also suggest another classification of the types of Qur'anic junctures as follows:

2.1.15 /muTTarraaf/ 'stranded':

It is the case when two junctures differ in morphological form but have the same final letter as in:

(21) /maa lakum laa tarjuuna lillaahi waqaara wa qad xalaqakum
ʔaTwaara/ (Qur'an 71: 13-14)

What is the matter with you, that ye place not your hope for kindness and long-suffering in God, seeing that it is He that has created you in diverse stages?

2.1.16 /mutawaazii/ 'parallel':

It is the case when two junctures have the same morphological form and the same final letter as in:

(22) /fiihaa sururum marfuu9ah wa-?akwaabum mawDuu9ah/
(Qur'an 88: 13-14)

Therein will be thrones (of dignity), raised on high, goblets placed (ready),

2.1.17 /muraSSa9/ 'studded':

It is the case when two junctures have the same morphological form and the same final letter in addition to their being opposites in meaning as in:

(23) /?inna l-?abraara lafii na9iim wa ?inna l-fujjaara lafii jahiim/
(Qur'an 82: 13-14)

As for the Righteous, they will be in Bliss; and the Wicked, they will be in the Fire.

2.1.18 /mutawaazin/ 'balanced':

It is the case when two junctures have the same morphological form but they differ in the final letter as in:

(24) /wa namaariqu maSfuufah wa zaraabiyyu mabəuuəah/ (Qur'an 88: 15-16)

And cushions set in rows, and rich carpets (all) spread out.

2.1.19 /mutamaaəil/ 'homogeneous':

It is the case when two junctures have the same morphological form but they differ in the final letter in addition to their being balanced in meaning as in:

(25) wa ?aataynaahumaa l-kitaaba l-mustabiin wa hadaynaahumaa
S-SiraaTa l-mustaqim/ (Qur'an 37: 117-118)

And We gave them the Book which helps to make things clear, and
We guided them to the Straight way. (Al-SiyuuTii 1987: II /224-225)

2.2 Cohesion, Coherence and the Connectivity of the Qur'anic Text

Halliday and Hasan (1976: 4) define cohesion as a semantic relation which "occurs where the INTERPRETATION of some element in the discourse is dependent on that of another." They also add that this semantic relation is "expressed partly through the grammar and partly through the vocabulary" (P. 5). Accordingly, there are two sub-divisions of cohesion: grammatical cohesion and lexical cohesion. And according to their taxonomy, the former is sub-divided into four categories which are reference, substitution, ellipsis and conjunction. Cohesive reference is of three types: personal, demonstrative and comparative. Both substitution and ellipsis are sub-divided into three types: nominal, verbal, and clausal. Conjunctions are also sub-divided into four groups: additive, adversative, causal and temporal. The latter is sub-divided into reiteration and collocation. They also delineate the domain of cohesive relations that they may extend over the boundaries of a number of consecutive sentences. They state that "the simplest form of cohesion is that in which the presupposed element is verbally explicit and is found in the immediately preceding sentence . . .

since the boundary between two sentences represents a minimal break in structural continuity" (P.14).

However, the presupposed element may not appear in a neighbouring sentence either before or after the sentence in question. It may not also appear altogether. Halliday and Hasan (1976: 14) state that:

Cohesion . . . is not a structural relation; hence it is unrestricted by sentence boundaries, and in its most normal form it is simply the presupposition of something that has gone before, whether in the preceding sentence or not. This form of presupposition, pointing BACK to some previous item, is known as ANAPHORA.

If the presupposition goes in the opposite direction, with the presupposed element following, this is referred to as CATAPHORA (Halliday and Hasan 1976: 17). But if the presupposed element is not found in the text at all and is only understood from the 'context of situation', this is called EXOPHORA. It is worth mentioning that the 'context of situation' stands for "all those extra-linguistic factors which have some bearing on the text itself" (Halliday and Hasan 1976: 21). Finally, anaphora, cataphora and exophora constitute the first category of grammatical cohesion which is reference.

The second category of grammatical cohesion is substitution. As the term suggests, it implies the substitution of an item for another. The third is ellipsis. It refers to the omission of an item from a sentence. Yet the meaning of the omitted item is still

recoverable by reference to the previous sentence. The fourth is conjunction which refers to the use of conjunctions for linking sentences together.

As for lexical cohesion, it is subdivided into two types. The first type is reiteration. It refers to the repetition in successive sentences of the same item, a synonym or near-synonym, a superordinate term or a general word. However, Halliday and Hasan (1976: 285) extend the range of the lexical relationship that stands as a cohesive force. They state that:

. . . there is cohesion between any pair of lexical items that stand to each other in some recognizable lexicosemantic (word meaning) relation. This would include . . . pairs of opposites of various kinds, complementaries such as *boy . . . girl, stand up . . . sit down*, antonyms such as *like . . . hate, wet . . . dry, crowded . . . deserted*, and converses such as *order . . . obey*. It also includes pairs of words drawn from the same ordered series. . . [and] from unordered lexical sets.

This extract introduces the second type of lexical cohesion which is collocation. It refers to the tendency of a pair of words or even a long chain of words "to share the same lexical environment, to occur in COLLOCATION with one another" (Halliday and Hasan 1976: 286). The occurrence of these words in successive sentences will create a cohesive force.

Commenting on the cohesive devices, Crystal (1987:119) states, "cohesive links go a long way towards explaining how the

sentences of a text hang together, but they do not tell the whole story. It is possible to invent a sentence sequence that is highly cohesive but nonetheless incoherent." The whole story is completed by coherence which refers to the thematic unity of a particular text. In other words, "the relations holding between sentences are by no means a sufficient condition for the coherence of a text" (Cha 1985: 10). Hawkins and Allen (1991: 284) state that 'to cohere' means to "stick together, remain united, be logical or consistent." That is to say a text is said to be coherent when its parts are tied together by means of consistency of the topics covered in it. In other words, coherence stands for the connectivity of thoughts in a particular text. Crystal (1987: 119) states that "A text plainly has to be *coherent* as well as cohesive, in that the concepts and relationships expressed should be relevant to each other, thus enabling us to make plausible inferences about the underlying meaning."

Obviously, the employment of various grammatical and lexical cohesive devices in the Glorious Qur'an participates in the generation of the cohesive force that ties together the verses of every chapter, on the one hand, and the verses of the whole Qur'an, on the other. And as it is mentioned above in the introduction of this paper, the whole Qur'an is thematically connected by the main theme of communicating Allah's message to humanity. This will be made clear in the next part of this paper.

In the present study, lexical cohesion is adopted to prove the connectivity of the Qur'anic verses. However, some grammatical deviations in the structure of verse junctures are highlighted, but they are not to be classified under grammatical cohesion in the sense adopted by Halliday and Hasan (1976).

2.3 Literature Review

The Islamic University, Gaza, has contributed to the study of *Al-Munasabah bayna Al-FawaaSil Al-Qur'aniyah wa-Ayaatiha* 'Textual Relation between Qur'anic Junctures and their verses,' with a body of research. The next lines present some examples of these studies which are published online:

- 1-An Applied Study on the Chapter of *al-an9aam* 'Cattle' by Auqaylan, Tarek Ahmed in 2009.
- 2- An Applied Study on the Chapter of *Baqara* 'the Cow' (from verse (142) to the end) by Auqaylan, Nour El-Din Muhammad in 2010.
- 3- An Applied Study on the Chapter of *A9raaf* 'The Heights', by Darwish, Iman Ali in 2010.
- 4- An Applied Study on the Chapters of *Furqaan* 'the Criterion', *Shu9araa?* 'the Poets' and *Naml* 'the Ants' by Al-Bursh, Adli in 2010.
- 5- An Applied Study on the Chapters of *QaSaS* 'the Narration', *Ankabuut*, 'the Spider' and *Ruum* 'the Roman Empire' by Al-Sharaafii, Reem Mahmoud in 2010.

- 6- An Applied Study on the Chapters from *Muhammad* 'the Prophet' (PBUH) until the end of *ar-raḥman* 'God, Most Gracious' by Abo-9uun, Nimr Muhammad in 2010.
- 7- An Applied Study on the Chapters of *Yusuf* 'Joseph', *Al-Ra9d* 'Thunder' and *Ibrahim* 'Abraham' by Sidr, Nimr Jabr in 2011.
- 8- An Applied Study on the Chapters of *Shuura* 'Consultation', *Zuxruf* 'Gold Adornments', *Duxaan* 'Smoke', *Jaathiya* 'Bowing the Knee', and *Aḥqaaf* 'Winding Sand-tracts' by Diib, Muhammad Kamal Salim in 2011.
- 9- An Applied Study on the Chapters from *al-Waaqi9ah* 'the Inevitable Event' until the end of *tahriim* 'Holding (something) to be forbidden' by Al-Waḥiidii, Aamir R. in 2011.
- 10- An Applied Study on the Part of *tabaaraka* 'Blessed be God' by Abo I-laban in 2011.
- 11- An Applied Study on the Part of *9amma* 'Concerning What' by Ahmed, Essam A. in 2012.

These studies concentrate on the theme of /munaasabah/ 'Textual relation' displaying its role in linking the Qur'anic junctures to their verses, on the one hand, and in linking the verses of the same chapter together, on the other. They display the connectivity of the Glorious Qur'an from the point of view of the science of interpretation.

3. Verse Junctures in the Chapter of Joseph

This section analyzes /fawaaSil/ 'verse junctures' in the Chapter of Joseph (No. 12) explaining how they are cohesively linked to their verses. The type of the cohesive tie is also referred to. In so doing, the semantic and lexical ties on the level of the individual verse are confirmed rendering the Qur'anic verses highly cohesive. However, coherence is guaranteed by the unity of topic because this chapter revolves around only one story which is the story of Joseph. The present section highlights the role of /fawaaSil/ 'verse junctures' in this chapter of the Glorious Qur'an and shows how they encapsulate the meaning of their verses, sometimes by commenting on them and other times by emphasizing them. Apparently, there should be some sort of lexical link tying the parts of every verse together. The next lines discuss these junctures one by one.

3.1 Verse Junctures linked by the cohesive tie of collocation

Collocation is that type of "cohesion that is achieved through the association of lexical items that regularly co-occur." It is considered "the most problematical part of lexical cohesion" (Halliday and Hasan 1976: 284). The next part is devoted to verse junctures that are linked to their verses by the cohesive tie of collocation.

(26) /ʔinnaa ʔanzalnaahu qurʔaanan 9arabiyyan la9allakum ta9qiluun/ (Qur'an 12: 2)

We have sent it down as an Arabic Quran, in order that ye may learn wisdom.

In verse No. (2), /qurʔaanan 9arabiyyan/ 'an Arabic Quran' collocates with the verse juncture /la9allakum ta9qiluun/ 'in order that ye may learn wisdom' creating a cohesive tie of collocation. They are also mentally associated by the relation of cause and effect. In other words, being 'an Arabic Quran' renders it easily understood by the Arabs.

(27) /naħnu naquSSu 9alayka ʔaħsana l-qaSaSi bimaā ʔawħaynaa ʔilayka haaða l-qurʔaana wa-ʔin kunta min qablihi l-mina l-gaafilin/ (Qur'an 12: 3)

We do relate unto thee the most beautiful of stories, in that We reveal to thee this (portion of the) Quran: before this, thou too was among those who knew it not.

In verse No. (3), /ʔawħaynaa/ 'We reveal' collocates with the /faaSilah/ 'verse juncture' /wa-ʔin kunta min qablihi l-mina l-gaafilin/ 'before this, thou too was among those who knew it not', creating a cohesive tie of collocation. Again, a mental association of cause and effect is created between the Divine revelation as the cause of *not* being 'among those who knew it not.' That is, 'revelation' results in 'knowledge'.

(28) /qaala yaa bunayya laa taqSuS ru?yaaka 9alaa ?ixwatika fa-yakiiduu laka kaydan ?inna ššayTaana lil-?insaani 9aduwwum mubiin/ (Qur'an 12: 5)

Said (the father): "My (dear) little son! Relate not thy vision to thy brothers, lest they concoct a plot against thee: for satan is to man an avowed enemy!

In verse No. (5), there is a chain of four words that collocate together creating a cohesive tie. These are /fa-yakiiduu/ 'concoct', /kaydan/ 'a plot', /š-šayTaana/ 'Satan' and /9aduwwum/ 'enemy'. Again, the relationship of cause and effect is evident but this time it is reversed. The effect precedes the cause which is Satan who might whisper to Joseph's brothers to plot against him.

(29) /?ið qaaluu la-yuusuf-u wa-?axuuhu ?aħabbu ?ilaa ?abiinaa minnaa wa-naħnu 9uSbatun ?inna ?abaanaa lafi Dalaalim mubiin/ (Qur'an 12:8)

They said: "Truly Joseph and his brother are loved more by our father than we: but we are a goodly body! Really our father is obviously wandering (in his mind)!

In verse No. (8), the juncture is related to its verse both semantically and lexically for the excessive love of Jacob to his two young sons is seen by his elder ones as a sort of deviation in his conduct. In this context, /?aħabbu ?ilaa/ 'loved more by' collocates with /Dalaalim/ 'wandering (in his mind)'. In other words, the excessive love leads

to the accusation of having /Dalaalim/ 'wandering (in his mind)' by Jacob's elder sons.

(30) /qaaluu yaa ?abaanaa maa laka laa ta?man-naa 9alaa yuusufa
wa-?innaa la-huu la-naaSihuun/ (Qur'an 12: 11)

They said: "O our father! Why dost thou not trust us with Joseph, seeing we are indeed his sincere well-wishers?"

In verse No. (11), the verse juncture /wa-?innaa la-huu la-naaSihuun/ 'we are indeed his sincere well-wishers' creates a cohesive tie of collocation with the word /laa ta?man-naa/ 'not trust us'. This is because 'trust' necessitates good advice.

(31) /?arsilhu ma9a-naa gadan yarta9 wa-yal9ab wa-?innaa la-huu la-haafiZuun/ (Qur'an 12: 12)

"Send him with us tomorrow to enjoy himself and play, and we shall take every care of him."

In verse No. (12), the verse juncture /wa-?innaa la-huu la-haafiZuun/ 'we shall take every care of him' creates a cohesive tie of collocation with the words /yarta9 wa-yal9ab/ 'to enjoy himself and play.' This is because playing on the part of the young necessitates care on the part of the care-takers.

(32) /qaala ?innii la-yahzununii ?an taðhabuu bihii wa-?axaafu ?ay ya?kuluhu ð-ði?bu wa-?antum 9anhu 9aafiluun/ (Qur'an 12: 13)

(Jacob) said: "Really it saddens me that ye should take him away: I fear lest the wolf should devour him while ye attend not to him."

Again, in verse No. (13), the verse juncture /wa-ʔantum 9anhu gaafiluun/ 'while ye attend not to him' collocates with /wa-ʔaxaafu ʔay yaʔkuluhu ʔ-ʔiʔbu/ 'I fear lest the wolf should devour him' creating a cohesive force. This is because inattention, on their part, results in Joseph's being devoured by the wolf.

(33) /qaaluu laʔin ʔakalahu ʔ-ʔiʔbu wa-naʔnu 9uSbatun ʔinnaa ʔiʔal la-xaasiruun/ (Qur'an 12: 14)

They said: "if the wolf were to devour him while we are (so large) a party, then should we indeed (first) have perished ourselves!"

The verse juncture, in verse No. (14), /ʔinnaa ʔiʔal la-xaasiruun/ 'then should we indeed (first) have perished ourselves' collocates with /wa naʔnu 9uSbatun/ 'while we are (so large) a party.' The cohesive tie of collocation, here, indicates that being so large a party prevents the loss of being perished. This is said to encourage Jacob to have confidence in them.

(34) /qaaluu nafqidu Suwaa9a l-maliki wa-li-man jaaʔa bi-hii himlu ba9iirin wa-ʔana bi-hii za9iim/ (Qur'an 12: 72)

They said: "We miss the great beaker of the king; for him who produces it; is (the reward of) a camel load; I will be bound by it.

The two parts /wa-li-man jaaʔa bi-hii himlu ba9iirin/ 'for him who produces it; is (the reward of) a camel load' and /wa-ʔana bi-hii za9iim/ 'I will be bound by it' form a good deal. That is why they collocate together creating a cohesive force. /himlu ba9iirin/ 'a

camel load' is considered a good reward in the years of the shortage of food. And /za9iim/ 'to be bound' means /kafiil/ 'responsible' (Al-Shawkani 1983: 3/42) guaranteeing the fulfillment of the deal.

(35) /qaaluu yaa ?abaanaa ?innaa ðahabnaa nastabiqu wa-taraknaa yuusufa 9inda mataa9inaa fa?akalahu ð-ði?bu wa-maa ?anta bi-mu?minil lanaa wa-law kunnaa Saadiqiin/ (Qur'an 12: 17)

They said: "O our father! We went racing with one another, and left Joseph with our things; and the wolf devoured him but thou wilt never believe us even though we tell the truth."

In verse No. (17), /wa-law kunnaa Saadiqiin/ 'even though we tell the truth' in the verse juncture collocates with /fa?akalahu ð-ði?bu/ 'and the wolf devoured him.' The juxtaposition between /fa?akalahu ð-ði?bu/ 'and the wolf devoured him,' which is a lie, and /Saadiqiin/ 'we tell the truth' as two opposites consolidates the cohesive force of collocation.

Other examples of the cohesive tie of collocation between the Qur'anic verse and its juncture appear in verses Nos.(6, 15, 20, 21, 24, 29, 30, 31, 34, 37, 38, 40, 46, 47, 48, 49, 50, 53, 55, 56, 57, 59, 63, 69, 73, 76, 77, 78, 79, 82, 90, 91, 94, 96, 97, 102, 107, and 109). See Table (1) for frequency.

3.2 Verse Junctures linked by the cohesive tie of reiteration

As mentioned above, reiteration is simply the repetition of the same lexical item, its synonym or near-synonym, a superordinate

term, or a general word in successive sentences creating a cohesive force (Halliday and Hasan 1976: 279). The next part is devoted to verse junctures that are linked to their verses by the cohesive tie of reiteration.

3.2.1 Reiteration of the same lexical item

(36) /ʔið qaala yuusufu li-ʔabiihi yaa ʔabati ʔinnii raʔaytu ʔahada 9ašara kawkaban wa-ššamsa wa-lqamara raʔaytuhum lii saajidiin/
(Qur'an 12:4)

Behold, Joseph said to his father: "O my father! I did see eleven stars and the sun and the moon: I saw them prostrate themselves to me!"

In verse No. (4), a cohesive tie of reiteration is created between /raʔaytu/ 'I did see' and /raʔaytuhum/ 'I saw them'. The repetition is what relates the verse with its juncture. Al-TabaTabai (1991:11/79) cites that the reason of repeating the lexical item /raʔaytu/ 'I saw' is the long gap between its first occurrence and /lii saajidiin/ 'prostrate themselves to me.'

(37) /wa kaðaalika yajtabiika rabbuka wa yu9allimuka min taʔwiili l-ʔahaadiiθi wa yutimmu ni9matahuu 9alayka wa 9alaa ʔaali ya9quuba kamaa ʔatammahaa 9alaa ʔabawayka min qablu ʔibraahiima wa ʔishaqa ʔinna rabbaka 9aliimun hakiim/
(Qur'an 12:6)

"Thus will thy Lord choose thee and teach thee the interpretation of stories (and events) and perfect His favour to thee and to the

posterity of Jacob—even as He perfected it to thy fathers Abraham and Isaac aforetime! For God is full of knowledge and wisdom."

Verse No. (6) presents a cohesive tie of reiteration and collocation at the same time. The verse juncture /ʔinna rabbaka 9aliimun ḥakiim/ 'for God is full of knowledge and wisdom' contains two of the ninety-nine attributes of God. The former, /9aliimun/ 'full of knowledge' recalls /yu9allimuka/ 'will teach thee' and is considered a repetition or rather a complex repetition as Hoey (1991: 55) named it. The latter, /ḥakiim/ 'full of wisdom', collocates with /yajtabiika/ 'will choose thee', /yu9allimuka/ 'will teach thee' and /yutimmu ni9matahuu 9alayka/ 'will perfect His favour to thee.' In this way, the verse juncture stands as a justification of all the favours that God perfected to Joseph. This is how the use of the holy names in /fawaaSil/ 'verse junctures' is highly indicative and cohesive because it is semantically related to what is mentioned earlier in the verse in question. Moreover, QuTb (translation mine; 2007: 4/2029) cites that "the same words [/faaSilah/ 'verse juncture'] are uttered by Jacob [both] at the very beginning of the story when Joseph narrates his dream to him [and at the end in verse No. 100]. This is how the beginning conforms to the end even in words." Again, this is another example of /munaasabah/ 'textual relation' between the beginning and the end of the same chapter.

(38) /qaalu ?aDgaaðu ?ahlaamin wa-maa nahnu bi-ta?wiili l-
?ahlaami bi-9aalimiin/ (Qur'an 12: 44)

They said: "A confused medley of dreams: and we are not skilled in the interpretation of dreams."

In verse No. (44), the repetition of the same word /?ahlaamin/ 'dreams' is what creates the cohesive force of reiteration of the same lexical item that ties the verse with its juncture.

(39) /wa-qaala li-fityaanihi j9aluu bi-Daa9atahum fii rihaalihim
la9allahum ya9rifuunahaa ?iða nqalabuu ?ilaa ?ahlihlim la9allahum
yarji9uun/ (Qur'an 12: 62)

And (Joseph) told his servants to put their stock-in-trade (with which they had bartered) into their saddle-bags, so they should know it only when they returned to their people, in order that they might come back.

A cohesive force of juxtaposition is established between /?iða nqalabuu ?ilaa ?ahlihlim/ 'when they returned to their people' and /yarji9uun/ 'come back' in verse No. (62). Also, the use of /la9allahum/ 'in order that they might' in the verse juncture is a reiteration of its occurrence earlier in the verse and it indicates "anticipation and hope on the part of Joseph that his brothers might come back with their young brother" (translation mine; Sidr 2011: 79).

Other examples of the cohesive tie of reiteration of the same lexical item between the Qur'anic verse and its juncture appear in verses

Nos.(21, 52, 53, 66, 68, 75, 80, 86, 87, 88, and 108). See Table (1) for frequency.

3.2.2 Reiteration of a synonym or near-synonym

(40) /wa-qaala l-maliku ?innii ?araa sab9a baqaraatin simaanin ya?kuluhunna sab9un 9ijaafun wa-sab9a sunbulaatin xuDrin wa-?uxara yaabisaatin yaa ?ayyuha l-mala?u ?aftuunii fii ru?yaaya ?in kuntum lir-ru?yaa ta9buruun/ (Qur'an 12: 43)

The king (of Egypt) said: "I do see (in a vision) seven fat kine, whom seven lean ones devour, and seven green ears of corn, and seven (others) withered. O ye chiefs! Expound to me my vision if it be that ye can interpret visions.

A cohesive tie of reiteration also ties the parts of verse No.(43), together where /?aftuunii/ 'expound' is reiterated by /ta9buruun/ 'interpret' which acts as its synonym or near-synonym.

(41) /qaala maa xaTbukunna ?ið raawadtunna yuusufa 9an nnafsihii qulna haaša li-llaahi maa 9alimnaa 9alayhi min suu?in qaalati mra?atu l-9aziizi l-?aana haShaSa l-haqqu ?ana raawadtuhuu 9an nnafsihii wa- ?inna-hu la-mina S-Saadiqiin/ (Qur'an 12: 51)

(The king) said (to the ladies): "what was your affair when ye did seek to seduce Joseph from his (true) self?" The ladies said:"God preserve us! No evil know we against him!" Said the Aziz's wife: "Now is the truth manifest (To all): it was I who sought to seduce

him from his (true) self: He is indeed of those who are (ever) true (and virtuous).

A cohesive tie of reiteration of a synonym or near-synonym is established between the lexical item /l-ḥaqqu/ 'truth' and /S-Saadiqiin/ 'those who are (ever) true (and virtuous)' in the verse juncture.

(42) /qaala hal ?aamanukum 9alayhi ?illaa kamaa ?amintukum 9alaa ?axiihi min qablu fa-llaahu xayrun ḥaafiZan wa-huwa ?arḥamu r-raḥimiin/ (Qur'an 12: 64)

He said: "Shall I trust you with him with any result other than when I trusted you with his brother aforetime? But God is the best to take care (of him), and He is the Most Merciful of those who show mercy!"

The lexical item /ḥaafiZan/ 'to take care (of him)' is a reiteration of /?aamanukum/ 'I trust you' and of /?amintukum/ 'I trusted you' because they are synonyms or near-synonyms. In this way, they create together a cohesive force linking the verse with its juncture.

Other examples of the cohesive tie of reiteration of a synonym or near-synonym between the Qur'anic verse and its juncture appear in verses Nos. (84, 92, 98, and 111). See Table (1) for frequency.

3.2.3 Reiteration of a general word

(43) /qaala qaa?ilum minhum laa taqtul-uu yuusufa wa ?alquuhu fii gayaabati l-jubbi yaltaqiThu ba9Du s-sayyaarati ?in kuntum faa9iliin/ (Qur'an 12:10)

Said one of them: "Slay not Joseph, but if ye must do something, throw him down to the bottom of the well: He will be picked up by some caravan of travellers."

The verse juncture in verse No. (10) /?in kuntum faa9iliin/ 'if ye must do something' is conditional in form advising Joseph's brothers to throw him in the well in order to prevent them from killing him. The cohesive force is felt between the general word /faa9iliin/ 'doers', on the one hand, and /laa taqtul-uu/ 'slay not' and /?alquuhu/ 'throw him' on the other hand.

(44) /fa-lammaa ra?aa qamiiSahu qudda min duburin qaala ?inna-hu min kaydikunna ?inna kaydakunna 9aZiim/ (Qur'an 12: 28)

So when he saw his shirt, that it was torn at the back, (her husband) said: "Behold! It is a snare of you women! Truly, mighty is your snare!

The juncture in verse No. (28) is another comment on the act of tearing Joseph's shirt by the woman. The word /kayd/ 'snare' in the verse juncture is a general word of /qudda/ 'was torn.' This is how the verse and its juncture are tied with a cohesive tie of reiteration.

(45) /qaala rabbi s-sijnu ?ahabbu ?ilayya mimmaa yad9uunanii
?ilayhi wa-?illaa taSrif 9annii kaydahunna ?aSbu ?ilayhinna wa-
?akun mina l-jaahiliin/ (Qur'an 12: 33)

He said: "O my Lord! The prison is more to my liking than that to which they invite me: unless Thou turn away their snare from me, I should (in my youthful folly) feel inclined towards them and join the ranks of the ignorant."

The verse juncture in No. (33) is linked to its verse by means of reiteration. The generality of the expression /wa-?akun mina l-jaahiliin/ 'and join the ranks of the ignorant' includes as an example or a first step /?aSbu ?ilayhinna/ 'feel inclined towards them.' The verse juncture in this verse stands as the termination of whoever chooses the wrong path. There is an obvious logical relation of reason and consequence that ties the parts of this verse together.

Other examples of the cohesive tie of reiteration of a general word between the Qur'anic verse and its juncture appear in verses Nos. (41 and 61). See Table (1) for frequency.

3.3 Verse Junctures linked by the cohesive tie of oppositeness of meaning

As mentioned above, oppositeness of meaning is achieved by the employment of pairs of opposites of various kinds such as complementaries, antonyms and converses (Halliday and Hasan 1976: 285). The next part is devoted to verse junctures that are

linked to their verses by the cohesive tie of oppositeness of meaning.

(46) /ʔuqtuluu yuusufa ʔawi Trahuuhu ʔarDan yaxlu lakum wajhu ʔabiikum wa takuunuu min ba9dihii qawman Saalihiin/ (Qur'an 12:9)

"Slay ye Joseph or cast him out to some (unknown) land, that so [sic] the favour of your father may be given to you alone: (There will be time enough) for you to be righteous after that!"

Verse No. (9) presents a cohesive tie of oppositeness between /ʔuqtuluu/ 'slay' which is an act of criminals and /Saalihiin/ 'righteous.' The juxtaposition of the two opposite meanings creates a cohesive force that ties the verse with its juncture.

(47) /wa jaaʔuu 9alaa qamiiSihii bi-damin kaḏibin qaala bal sawwalat lakum ʔanfusukum ʔamran faSabrun jamiil-un wa-llaahu l-musta9aanu ʔalaa maa taSifuun/ (Qur'an 12: 18)

They stained his shirt with false blood. He said: "Nay, but your minds have made up a tale (that may pass) with you. (For me) patience is most fitting: against that which ye assert, it is God (alone) whose help can be sought."

The juxtaposition in the present verse No. (18) is between rejecting lies referred to by /bi-damin kaḏibin/ 'with false blood' and resorting to God who thoroughly knows the invisible in /wa-llaahu l-musta9aanu 9alaa maa taSifuun/ 'against that which ye assert, it is

God (alone) whose help can be sought.' This again creates a cohesive tie of oppositeness between the falsehood of the story of Joseph's brothers and the truth which is only known by God as indicated in the verse juncture.

(48) /wa-jaaʔat sayyaaratun fa-ʔarsal-uu waaridahum faʔadlaa dalwahu qaala yaa bušraa haaḏaa ǧulaamun wa-ʔasarruuhu biDaaʔatan wa-llaahu ʔaliimun bi-maa yaʔmaluun/ (Qur'an 12: 19)

Then there came a caravan of travellers: they sent their water-carrier (for water), and he let down his bucket (into the well). He said: "Ah there! Good news! Here is a (fine) young man!" So they concealed him as a treasure! But God knoweth well all that they do!

Another cohesive tie of oppositeness is created between /wa-ʔasarruuhu/ 'so they concealed him' in verse No. (19) and /ʔaliimun/ 'knoweth well' in its juncture. Simpson (1992: 53) cites that "extra cohesion was created by the juxtaposition of the opposites This cohesion through **antonyms** is identified by Halliday and Hasan (1976: 285) as one of the main types of **lexical cohesion**."

(49) /fa-lammaa samiʔat bi-makrihinna ʔarsalat ʔilayhinna wa-ʔaʔtadat lahunna muttakaʔan wa-ʔaatat kulla waaḥidatin minhunna sikkiinan wa- qaalati xruj ʔalayhinna fa-lammaa raʔaynahuu ʔakbarnahuu wa- qaTTaʔna ʔaydiyahunna wa-qulna haaša li-llaahi

maa haaḏaa bašaran ?in haaḏaa ?illaa malakun kariim/
(Qur'an 12: 31)

When she heard of their malicious talk, she sent for them and prepared a banquet for them: she gave each of them a knife: and she said (to Joseph), "come out before them." When they saw him, thy [sic] did extol him, and (in their amazement) cut their hands: they said, "God preserve us! No mortal is this! This is none other than a noble angel!"

There is a cohesive tie that is created in this verse by the use of opposites, on the one hand, and by collocation, on the other. The lexical items /ʔakbarnahuu/ 'did extol him' and /wa-qulna ḥaaša li-llaahi/ 'they said, God preserve us!' collocate with /malakun kariim/ 'a noble angel' that is worthy of being extolled. Also, the word /bašaran/ 'mortal' is contrasted with /malakun kariim/ 'a noble angel' creating a cohesive tie of oppositeness.

(50) /qaala tazraʕuuna sabʕa siniina daʔaban fa-maa-ḥaSattum faḏaruuhu fii sunbulihii ?illaa qaliilam mim-maa taʔkuluun/ (Qur'an 12: 47)

(Joseph) said: "For seven years shall ye diligently sow as is your wont: and the harvests that ye reap, ye shall leave them in the ear, except a little, of which ye shall eat.

The part-whole relationship is what links the verse to its juncture in verse No. (47). The lexical item /qaliilam/ 'a little' collocates with /fa-maa haSattum/ 'the harvests that ye reap' which stands for something big. In this way, a cohesive tie of oppositeness is established in this verse.

(51) / Өumma ya?tii min ba9di Өaalika sab9un řidaadun ya?kulna
maa qaddamtum lahunna ?illaa qaliilam mim-maa tuhSinuun/
(Qur'an 12: 48)

Then will come after that (period) seven dreadful (years), which will devour what ye shall have laid by in advance for them, (all) except a little which ye shall have (specially) guarded.

Again, another part-whole relationship is maintained in verse No. (48) linking the verse with its juncture. The lexical item /qaliilam/ 'a little' collocates with /maa qaddamtum/ 'what ye shall have laid by in advance' which also stands for something big. In this way, another cohesive tie of oppositeness is established in the current verse.

(52) /wa-jaa?a ?ixwatu yuusufa fadaxaluu 9alayhi fa-9arafahum
wa-hum la-huu munkiruun/ (Qur'an 12: 58)

Then came Joseph's brethren: they entered his presence, and he knew them, but they knew him not.

In verse No. (58), the juxtaposition of antonyms between /fa-9arafahum/ 'he knew them' and /munkiruun/ 'they knew him not' in the verse juncture creates a cohesive tie of oppositeness.

(53) /wa-qaala yaa baniyya laa tadxuloo mim baabin waaḥidin wa-dxuloo min ʔabwaabin mutafarriqatin wa-maa ʔugnii 9ankum mina llaahi min šayʔin ʔini l-ḥukmu ʔillaa lil-laahi 9alayhi tawakkaltu wa-9alayhi fal-yatawakkali l-mutawakkiluun/ (Qur'an 12: 67)

Further he said: "O my sons! Enter not all by one gate: enter ye by different gates. Not that I can profit you aught against God (with my advice): none can command except God: on Him do I put my trust: and let all that trust put their trust on Him."

In verse No. (67), the juxtaposition between /wa-maa ʔugnii 9ankum mina llaahi min šayʔin/ 'Not that I can profit you aught against God (with my advice)' and /ʔini l-ḥukmu ʔillaa li-llaahi/ 'none can command except God' in the verse juncture ties the parts of the verse together with the two opposing situations. It is an advice for Jacob's sons to put their trust on God.

(54) /qaaloo ʔin yasriq faqad saraq ʔaxun la-huu min qablu fa-ʔasrrahaa yuusufu fii nafsihii wa-lam yubdihaa lahum qaala ʔantum šarrum makaahan wa-llaahu ʔa9lamu bi-maa taSifuun/ (Qur'an 12: 77)

They said: "If he steals, there was a brother of his who did steal before (him)." But these things did Joseph keep locked in his heart, revealing not the secrets to them. He (simply) said (to himself): "ye

are the worse situated; and God knoweth best the truth of what ye assert!"

In verse No. (77), /fa-ʔasrrahaa/ 'did keep locked' collocates with /ʔa9lamu/ 'knoweth best' creating a cohesive tie of oppositeness tying the pants of the verse together.

(55) /ʔirji9uu ʔilaa ʔabiikum fa quuluu yaa ʔabaanaa ʔinna bnaka saraqaa wa-maa šahidnaa ʔillaa bi-maa 9alim-naa wa-maa kunnaa lil-gaybi ħaafiZiin/ (Qur'an 12: 81)

Turn ye back to your father, and say, 'O our father! Behold! Thy son committed theft! We bear witness only to what we know, and we could not well guard against the unseen!

A cohesive tie of oppositeness is established by the use of the two opposites /9alim-naa/ 'we know' and /lil-gaybi/ 'against the unseen' creating a cohesive force and tying verse No. (81) with its juncture.

Other examples of the cohesive tie of oppositeness of meaning between the Qur'anic verse and its juncture appear in verses Nos. (89, 104, 108, and 110)

4- Results and Discussion

4.1 Tabulating the Findings of the Study

The previous section presents eighty-nine verse junctures in the Chapter of Joseph (Some are discussed in detail and others are referred to). It explains how these junctures are cohesively connected to their verses with the cohesive ties of reiteration,

collocation and oppositeness of meaning. The frequency of the cohesive ties in the Chapter of Joseph is shown in Table No. (1) below:

Table (1): The frequency & % of the cohesive ties

Type of the cohesive tie		Frequency	%	
Collocation		48	53.93	
Reiteration	Same word	27	15	55.55
	Synonym		7	25.93
	General word		5	18.52
Oppositeness of meaning		14	15.73	
Total		89	100	

Moreover, these cohesive ties are consolidated by the use of various types of logical relations as shown in Table No. (2) below:

Table (2): Type of logical relations

Type of the logical relation	Number of occurrences
Cause and effect	12
Reason and consequence	3
Part-whole relation	2
General – specific	1
Condition and result	1

Everytime the link is found, the issue of /?al-munaasabah/ 'textual relation' is echoed and confirmed again and again. This is to prove that the ending words in the Qur'anic verses which are called

/fawaaSil/ 'verse junctures' are not accidental completions of these verses. However, they are intended to fulfill a certain function of meaning completion in a logical way. Even when these /fawaaSil/ 'verse junctures' contain some of the ninety-nine attributes of Allah (as in verses Nos. 6, 34, 53, and 98), the meanings of these holy names are certainly related to the meanings implied in the verses in question. Semantically speaking, the verse junctures in the Chapter of Joseph are divided into four groups as shown in Table No. (3).

Table (3): Type & Number of Verse Junctures in the Chapter of Joseph

Type of Juncture	/ʔat-tamkiin/ 'establishment'	/ʔat-taSdiir/ 'verbal forwarding'	/ʔat-tawŠiih/ 'logical forwarding'	/ʔal-ʔiigaal/ 'penetration'	Total
No. of Junctures	70	4	4	11	89

4.2 Semantic Classification of Verse Junctures

The above table indicates that the majority of verse junctures are well-established in their verses. They are examples of the first type which is /ʔat-tamkiin/ 'establishment'. For example, as explained above, in verse No. (2), /ta9qiluun/ 'learn wisdom' in the verse juncture collocates with /qurʔaanan 9arabiiyan/ 'an Arabic Qur'an' and comes as a logical result of it. Similarly, in verse No.

(3), /la-mina l-gaafiliiin/ 'among those who knew it not' collocates with /?awḥaynaa/ 'We reveal' and they are associated together with the logical relation of cause and effect. That is to say that these cohesive links guarantee the establishment of the junctures at the end of their verses.

The second type of verse junctures is /?at-taṣḍiir/ 'verbal forwarding' which is exemplified by verses Nos. (52, 53, 80 and 88). The reason of their being classified under this category is that the last items in the junctures of these verses are repeated earlier in their verses. These items are /l-xaa?iniin/ 'the false ones,' /rahiim/ 'Most Merciful,' /l-ḥaakimiin/ '[those who] command' and /l-mutaṣaddiqiin/ 'the charitable,' respectively.

The third type is /?at-tawṣiiḥ/ 'logical forwarding' and it is exemplified in the junctures of verses Nos.(49, 58, 84, and 89). In verse No 84, for example, the verse juncture /fa-huwa kaZiim/ 'and he fell into silent melancholy' is a summing up and a logical conclusion of the preceding items: /?asafaa/ 'my grief' and /l-ḥuzni/ 'sorrow.'

The fourth type is /?al-?iigaal/ 'penetration.' This type is exemplified in the junctures of the eleven verses Nos. (15, 22, 37, 57, 60, 92, 94, 102, 105, 107 and 111). This type indicates an addition in meaning but it is not a valueless addition. However, it is

intended for more clarification and understanding of the Qur'anic verse. For example, the juncture in verse (111), /wa-hudan wa-rahmatal li-qawmin yu?minuun/ 'and a guide and a mercy to any such as believe,' as Sidr (translation mine; 2011: 108) cites, "adds a new meaning to its preceding context." It is worth mentioning that the junctures of the rest of the verses which are not mentioned in the last three types are examples of the first type, i.e. /?at-tamkiin/ 'establishment' which is the most common type.

4.3 Grammatical Deviations

Syntactically speaking, the structure of /?al-faaSilah/ 'verse juncture' is also affected by /?al-munaasabah/ 'textual relation' that causes the deviation of grammatical norms, as mentioned above in section two of this paper, to keep and satisfy the verse junctures. In the Chapter of Joseph, five of these grammatical deviations are detected. The first is the transposition of the preposition and its object to be placed in front of the item to which they belong. This is clearly shown in Table (4)

Table (4): The transposed preposition and its object

No	The preposition and its object	The item to which they belong	Qur'anic verse No.
1	/min qablihi/ 'before this'	/l-gaafileen/ 'those who knew it not'	3
2	/lii/ 'to me'	/saaajidiin/ 'prostrate themselves'	4
3	/li-l-?insaani/ 'to man'	/9aduwwun/ 'an enemy'	5
4	/min ba9dihii/ 'after that'	/Saalihiin/ 'righteous'	9
5	/la-huu/ 'his'	/la-naaSihuun/ 'sincere well-wishers'	11
6	/la-huu/ 'of him'	/la-haafiZuun/ 'shall take every care'	12
7	/9an-hu/ 'to him'	/gaafiluun/ 'attend not'	13
8	/fihi/ 'hold him in'	/z-zaahidiin/ 'such low estimation'	20
9	/bi-l-?aaxirati/ 'the Hereafter'	/kaafiruun/ 'deny the Hereafter'	37
10	/fihi/ 'whereof'	/tastaftiyaan/ 'do enquire'	41
11	/bi-ta?wiili l-?ahlaami/ 'in the interpretation of dreams'	/bi-9aaliimiin/ 'we are not skilled'	44
12	/fihi/ 'in which'	/ya9Siruun/ 'they will press'	49
13	/bi-kaydihinna/ 'of their snare'	/9allim/ 'is certainly well aware'	50
14	/la-huu/ 'him'	/munkiruun/ 'they knew not'	58
15	/la-huu/ 'of him'	/la-haafiZuun/ 'take every care'	63
16	/9alaa maa naquulu/ 'over all that'	/wakiil/ 'the Witness and Guardian'	66
17	/9alay-hi/ 'on Him' . . . /9alay-hi/ 'on Him'	/tawakkaltu/ 'I put my trust'. . . /fa- lyatawakkali/ 'put their trust'	67
18	/bi-hii/ 'by it'	/za9iim/ 'bound'	72
19	/lil-gaybi/ 'the unseen'	/haafiZiin/ 'well guard against'	81
20	/9an-haa/ 'from them'	/mu9riDuun/ 'turn (their faces) away'	105

The second of these deviations is the transposition of the object /lir-ru?yaa/ 'visions' to precede the verb and the agent in /ta9buruun/ 'can interpret' in verse juncture No. (43). The third is the transposition of the /mubtada?/ 'subject of the nominal sentence' which is /9aliim/ 'the All-knowing' to the end of the sentence in verse juncture No. (76). The fourth is the lack of parallelism and systematicity between the two parts of the same sentence where parallel structures are expected. This is evident in verse juncture No. (57) where /wa-kaanuu yattaquun/ 'and are constant in righteousness' was expected to be /wa-ttaqawu/ 'are constant in righteousness.' The fifth is the omission of the object which is evident in verse junctures Nos.46, 47, 48, 49, 57, 60, 68, 69, 77, 78, and 94.

5. Conclusion

This study has attempted to shed light on the role played by /fawaaSil/ 'Qur'anic verse junctures' in encapsulating and summarizing the meanings of their verses. As their name implies, they are called /fawaaSil/ 'verse junctures' as they represent the points at which utterances terminate. The investigation of these junctures comes under the study of /munaasabah/ 'textual relation' which is a meeting point between /tafsiir/ 'interpretation' and linguistics. /munaasabah/ 'textual relation' investigates the connectivity of Qur'anic verses, and, as far as the present study is

concerned, it examines this connectivity on the level of the single verse. Moreover, it is considered a binding factor that affects the grammatical norms causing some deviations in the structure of the verse junctures. Essential to the connectivity of the Qur'anic text is Halliday and Hasan (1976) theory of cohesion which asserts that the semantic relation within a text is attained by both the lexical items and the grammatical structures used in this text. Cha (1985) states the importance of coherence to maintain the connectivity of a text. As for coherence, it is achieved by the unity of topic and this is guaranteed in Chapter 12 of the Glorious Qur'an as it revolves around one theme which is the story of Joseph.

The present study analyzes verse junctures in the Chapter of Joseph. The findings of the study manifest how they are cohesively connected to their verses with the cohesive forces of reiteration, collocation and oppositeness of meaning. The most common of these cohesive ties is the cohesive tie of collocation (53.93%). Verse junctures in the Chapter of Joseph are also proven to be connected by the association of some logical relations such as cause and effect, reason and consequence or the part and whole relations. The most common type of these logical relations is the relation of cause and effect. In this study the eighty-nine verse junctures in the Chapter of Joseph were divided into four semantic divisions which are /?at-tamkiin/ 'establishment', /?at-taSdiir/ 'verbal forwarding', /?at-

tawšiih/ 'logical forwarding' and /ʔal-ʔiigaal/ 'penetration.' The most common of these divisions is /ʔat-tamkiin/ 'establishment.' The findings of this study also highlight five grammatical deviations in the structures of these verse junctures. These are the transposition of the preposition and its object, the transposition of the object, the transposition of the subject of the nominal sentence, the lack of parallelism and systematicity between the two parts of the same sentence where parallel structures are expected and finally, the omission of the object. The most common of these deviations is the fronting of some elements for the sake of satisfying the neighboring junctures. In sum, /fawaaSil/ 'verse junctures' are very crucial to the semantic interpretation of the Qur'anic verses they terminate.

All in all, the present study concentrates on displaying the connectivity of the Glorious Qur'an from the linguistic point of view by applying the theories of cohesion and coherence by Halliday and Hasan (1976) and Cha (1985) to confirm the textual relationships within the parts of the same verse. The study mainly concentrates on both lexical and semantic ties that render the Qur'anic text both cohesive and coherent. These ties are supported by /munaasabah/ 'textual relation' which is proven to cause some syntactic deviations in verse junctures.

Appendix

Symbols used in the phonemic transcription of Arabic forms

A. The consonants of Standard Arabic:

Place		Bilabial	Labiodental	Interdental	Dento-Alveolar		Palatal	Velar	Uvular	Pharyngeal	Glottal
Manner	Voicing				Non-Emphatic	Emphatic					
Stop	Voiceless				t	T		k	q		ʔ
	Voiced	b			d	D					
Fricative	Voiceless		f	θ	s	S	ʃ	x		ħ	h
	Voiced			ð	z	Z		g		ʕ	
Affricate	Voiced						j				
Flap	Voiced				r						
Lateral	Voiced				l						
Nasal	Voiced	m			n						
Glide	Voiced	w					y				

B. The vowels of Standard Arabic:

	Short			Long		
	Front	Central	Back	Front	Central	Back
High	i		u	ii		uu
Mid						
Low		a			aa	

Note: The two tables are adapted from Gadalla (2000).

References:

- Ali, A. Y. (Trans.) (1938). *The Holy Qur'an: Translation and Commentary*. (3rded.). Beirut: Dar Arabia.
- Al-Qattan, M. (1996). *Mabaahith fii 9uluuum Al-Qur'an* [Investigations in the Sciences of the Qur'an]. Riyadh: Maktabat Al-ma9aarif for Publication and Distribution.
- Al-Shawkani, M.A.M. (1983). *Fath Al-Qadiir* [The Inspiration of the Almighty]. 5 vols. Beirut: Dar Al-Fikr.
- Al-SiyuuTii, G. A. (1987). *Al-?itqaan fii 9uluuum Al-Qur'an* [Perfection in the Sciences of the Qur'an] 1sted.;2nd vol.; Riyadh: Maktabat Al-ma9aarif.
- Al-TabaTabai, A. M. H. (1991). *Al-Mizan fi Tafsiir Al-Kor'an* [The Balance on the Interpretation of the Qur'an]. Beirut: Al-Aalami for Publications. Vol.11.
- Al-Zarkashii, B. M. (1988). *Al-burhaan fii 9uluuum Al-Qur'an* [Testimony in the Sciences of the Qur'an]. Verified by Muhammad Abu-lfaDI Ibrahim. Ist Vol.; Beirut. Dar Al-Jiil.
- Az-Zarqaanii, M. A. (1995). *Manaahil Al-9irfaan fii 9uluuum Al-Qur'an* [Sources of Knowledge in the Sciences of the Qur'an]. 1sted.; 1st vol., Beirut: Dar ?ihyaa? At-turaath Al-9arabii.

- Cha, J. S. (1985). *Linguistic Cohesion In Texts: Theory And Description*. Seoul: Daehan Textbook Printing Co.
- Crystal, D. (1987). *The Cambridge Encyclopedia of Language*. Cambridge: Cambridge University Press.
- El-Awa, S.M.S. (2006). *Textual Relations in the Qur'an: Relevnce, Coherence and Structure*. Taylor & Francis e-Library.
- Evans, V., Bergen, B. K., and Zinken, J. (2007). The Cognitive Linguistics Enterprise: An Overview. In Vyvyan Evans, Benjamin K. Bergen, and Jorg Zinken (Eds.), *The Cognitive Linguistics Reader* (pp.1-36). London: Equinox Publishing Ltd.
- Gadalla, H. (2000). *Comparative Morphology of Standard and Egyptian Arabic*. Muenchen, Germany: Lincom Europa.
- Halliday, M.A.K. and Hasan, R. (1976). *Cohesion in English*. London: Longman Group Ltd.
- Hawkins, J. M., and Allen, R. (Eds.) (1991). *The Oxford Encyclopedic English Dictionary*. Oxford: Clarendon Press.
- Hoey, M. (1991). *Patterns of Lexis in Text*. Oxford: Oxford University Press.
- Ibn ManZur. (1981). *Lisanu Al-Arab* [The Tongue of the Arabs].6 Vols; Cairo: Dar Al-Ma9aarif.

Khajehei, H. and Shakarami, A. (2012). An In-Depth Linguistic Analysis of the Thematic Connectivity In the Holy Quran. *Academic Research International*, Vol.2, No.2, March: 682-695.

Khedr, A. (2009). *FawaaSil Al-Ayat. Al-Qur'aniyah* [Qur'anic Verse Junctures]. 2nded.; Cairo: Maktabat Al-Adab.

Qutb, S. (2007). *Fii Zilaal Al-Qur'an* [In the Shades of the Qur'an]. 36thed. Cairo: Dar Al-Shurok. Vol.4.

Sidr, N. J. (2011). *Al-Munasabah bayna Al-FawaaSil Al-Qur'aniyah wa-Ayaatiha: diraasah taTbiiqiyyah Li-suwar Yusuf wa Al-ra9d wa Ibrahim* [Textual Relation between Qur'anic Junctures and their Verses: An Applied Study on the Chapters of Joseph, Thunder and Abraham]. An online published MA thesis; Gaza: The Islamic University.

Simpson, P. (1992). Teaching Stylistics: Analysing Cohesion and Narrative Structure in a Short Story by Ernest Hemingway. *Language and Literature* 1(1): 47-67.

دراسة لغوية لفواصل الآيات في سورة يوسف

د. منال محمد عبد الناصر

أستاذ اللغويات المساعد- قسم اللغة الإنجليزية- كلية الآداب- جامعة أسيوط

تبحث هذه الدراسة في العلاقة بين الفواصل القرآنية في سورة يوسف وآياتها. تندرج هذه الدراسة تحت علم "المناسبة" والذي يعد همزة الوصل بين علم التفسير وعلم اللغة. حيث تلعب المناسبة دوراً حاكماً في بناء الفواصل القرآنية. ولقد أسفرت هذه الدراسة عن ظهور خمسة أنواع من المخالفات النحوية في الفواصل القرآنية في سورة يوسف. ولقد قدمت الدراسة تفسيراً للترابط بين الفواصل القرآنية وآياتها في ضوء نظريات الاتساق لهاليداي وحسن (1976) وتشا (1985).

وأخيراً أثبتت الدراسة أن الفواصل القرآنية ليست مجرد تكرار لما ورد في الآيات بل أنها أجزاء مكتملة لمعاني الآيات تلعب دوراً هاماً في التعليق على معاني الآيات وغالباً ما تربطها بهذه الآيات علاقات منطقية من أهمها علاقة السبب والنتيجة وعلاقة البعض والكل.