

Reiteration as an Instance of Lexical Cohesion in the Qur'anic Discourse: The Case of At-Takweer Surah

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Article Info	Abstract
<p>Article History</p> <p>Received: September 20,2020</p> <p>Accepted: November 23,2020</p> <hr/> <p>Keywords Reiteration, Cohesive Devices, Discourse Of Religious Texts, The Holy Qur'an</p> <p>DOI: 10.5281/zenodo.4308558</p>	<p><i>As one of the cohesive devices in the development of discourse, "reiteration" has been considered as an effective textual strategy involving any unit of text, such as morphemes, words, phrases, clauses, or sentences, as various means of achieving emphasis, clarity, continuity, multiplicity, or textual integrity. Reiteration can even be extended as a method of contributing to the progress and development of ideas. But, if used unskillfully, it could simultaneously produce redundancy, monotony, or even banality. Several studies have indicated that reiteration of words and utterances is one of the distinctive textual features of The Holy Qur'an (cf. for instance, Abdul- Raof, 2006, Saffar zaddeh, 2004). The present study has aimed to investigate different forms of reiteration and the types of function they serve in The Qur'anic discourse, in general, and in a single Qur'anic Surah (i.e., At- Takweer), in particular. Our intention has been to examine not only the cohesive functions that reiterations as instances of lexical cohesion serve, but also to investigate the rhetorical effects produced as a result of reiterating utterances in the entire discourse of the text in question. Then investigating how they are used in reflecting sparkling ideas and intentions.</i></p>

1. Introduction

Reiteration is considered as one of the cohesive devices that plays an important role in understanding the discourse. First of all, it is better to illustrate what is meant by discourse and cohesive devices. Richards, Platt, and Platt (1992, p. 111) define "discourse as a general term for language use, i.e. language which has been produced as a result of an act of communication." Moreover, Widdowson (2007, p. 46) states that "cohesive devices serve to link parts of a text together. It is important to note, however, that they (i.e. these cohesive devices) do so (i.e. link parts of the texts together) so that new content is understood in relation to the context that has been established in the reader's mind by what has been said before." The current study deals with one of these cohesive devices, it is "Reiteration"; Tanskanen (2006) illustrates that many studies used the term "Repetition" instead of "Reiteration": such relation includes the repetition of a lexical item, either identically, or in a modified form (synonymic expression, generalization, specification, and co-specification). The term "reiteration" can be used to emphasize or clarify certain idea or speech. Abdul- Raof (2006, p. 112) asserts that "reiteration of expressions, which is a form of lexical cohesion, is also regarded as an affirmation technique in Arabic rhetoric." Moreover, linguistically, Baker (1992), states that lexical reiteration is considered as the safest way in avoiding ambiguity of reference in contexts. It is undeniable that the term "reiteration" has a great role among language by expressing lots of the intentions of the speaker/ speakers to transfer among hearer/ hearers. The literature relevant to this study is somewhat unlimited in scope. Among those linguists, who have considered reiteration as one of the cohesive devices, are Sled (1959); Vivian and Jackson (1961); Kane and Peter (1966); Irmscher (1972); De Beaugrande and Dressler (1972); Chapman (1973); Halliday and Hasan (1976); and Hoey (1991).

For Halliday and Hasan (1976, p. 318), "reiteration is a form of lexical cohesion which involves the direct repetition of a lexical item, at one end of the scale; the use of a general word to refer back to a lexical item, at the other end of the scale; and a number of things in between the use of a synonym, near-synonym or subordinate."

Leech (1985, p. 121) defines "the deliberate deviation from the rules of the language code or from the accepted conventions of its use which stands out, or it is Foregrounding, against a background of normal usage."

2. The Concept of Cohesion and its Role in Discourse

It is better to illustrate the concept of 'Cohesion' whenever there is a discussion about relations of meaning and references in texts. Grisot (2018) demonstrates that after the pioneering research on cohesion in English by Halliday and Hasan (1976), the notions of coherence, continuity and cohesive relations have been widely used in relation to a number of phenomena, such as pronominal, demonstrative and comparative relation. However, the notion of cohesion for Halliday and Hasan is a symbolic term and a property of a text that arises when the

interpretation of an element in the discourse depends on the interpretation of a specific element. Cohesion is part of the language system as a semantic term, which is defined by the relationship that is formed between two entities. Halliday and Hasan define cohesion between grammar and lexicon, with each form having its own cohesive relations and methods.

It is well known that in English a valid text is always clear. Theory of cohesion and coherence plays an essential part in the study of discourses. In the light of religious texts the role of cohesion in a coherent English text is also discussed. We have studied one *Surah* from the religious texts, *The Holy Qura'n*, it is *Surah At-Takweer*, to better understand the meaning of cohesion in discourse. Cohesion is just one of the different elements that help to shape coherent discourse. Cohesion establishes relationships between different discourse elements in a text. Discourse is a combination of terms and sentences in language. It has semantic coherence characteristics and strong logic. It demonstrates the relative functions of semantics, and makes the discourse ingredients complement each other, creating the language's unique aesthetic feeling. Discourse is a language used by people to interact with one another or discuss with one another.

Widdowson (2007, p. 129) defines discourse as "the meaning that a first person intends to express in producing a text, and that a second person interprets from the text." Tierney and Mosenthal (1981) remark that: the cohesion of a text as described by Halliday and Hasan (1976) does not have a clear, causal relationship with text coherence. Text analysis tools are used to help in predicting and describing text comprehension. Halliday and Hasan's idea of cohesion provided a special appeal because it appeared to represent a non-structural text entity. A non-structural, coherent text review seemed to provide a complementary, original means of analyzing the impact on understanding of text features.

2. 1. Types of Cohesive Devices

Discourse is important for the exchange of ideas and feelings. Citizens around the globe are expressing their thoughts through language stretches. To the majority of the population of many nations, English is considered the first language, and for others the second language. English is thus becoming the interaction medium universally. Communication helps users of the language to communicate with each other and understand what others are trying to express in exchange. The Native English speaker can quickly decide whether a sequence of sentences is unrelated or comprises a single group. When using cohesive devices, the cohesion of these sentences is attained. So first we need to identify these cohesive devices based on the work of Halliday and Hasan (1976).

Widdowson (2007, p. 46) illustrates that "cohesive devices, then, serve to link parts of a text together." In other words, nevertheless, it is worth noting that these cohesive devices bind elements of the text together so that new content is understood in relation to the context formed by what was said earlier in the reader's mind. Following the theory of cohesion by Halliday and Hasan (1976), it is clear that there are two types of cohesion: grammatical cohesion (reference, substitution, ellipsis, and conjunction); and lexical cohesion (reiteration and collocation).

2.2. Lexical Cohesion

Like all semantic system components, cohesion is realized by grammar and vocabulary (Tanskanen, 2006). So it is possible to separate cohesion into grammatical and lexical cohesion. **Grammatical cohesion** involves tools such as *reference*, *substitution*, *ellipsis* and *conjunction*, while **lexical cohesion** is divided into repetition (*repetition*, *synonymy* etc.) and *collocation* (*co-occurrence*).

Lexical cohesion deals with the meaning in text. "This is the cohesive effect achieved by the selection of vocabulary." (Halliday & Hasan, 1976, p. 320) It concerns the manner in which the lexical elements relate to each other and to other cohesive devices in order to establish textual continuity. Two distinct but connected aspects involve lexical cohesion: reiteration and collocation.

Halliday and Hasan (1976) suggest that lexical cohesion is dependent on the lexis or vocabulary structure. Lexical cohesion involves reiteration and collocation. It also includes the use of word features and attributes, as well as the group relationship between them, in order to achieve cohesion. Some words are used frequently while others are used as paragliding terminology in which several other words are used.

Lexical cohesion is classified as reiteration and collocation which refer to the semantic aspect and the collocational aspect respectively. According to Halliday and Hasan, "the principle behind both types is the cohesive effect achieved by the continuity of lexical meaning." (Halliday & Hasan, 1976, p. 320) Like all other cohesive relationships, lexical relationships lie beyond the structural boundaries and connect a collection of unrelated structures into a single, coherent whole.

2. 2. 1. Reiteration

Reiteration is "the repetition of a lexical item, or the occurrence of a synonym of some kind, in the context of reference; that is, where the two occurrences have the same referent" (Halliday & Hasan, 1976, p. 318- 319).

Tanskanen (2006) explains that reiteration may be in the form of the word repetition, synonym, hyponym, and general. Both these tools have the purpose of reiterating the preceding object, either in the same or somewhat different form, and this is the basis for establishing a cohesive relation between the objects. The relation is also intensified by the fact that the objects are co-referrals.

Hoey (1991) argues that lexical cohesion is essential in a discourse's cohesiveness, since it draws the attention of readers to main subjects. He assumes that the composition of different forms and the lexical repetition contribute to the development and organization of texts.

Moreover, rhetoricians have dealt with reiteration as an active device in all literary works. It plays an important role in many novels, poems, essays, orations to give effect and power and make the receptor enjoy what he/she reads or hears. In this respect, Chapman (1973, p. 80) confirms that "we are certainly familiar with reiteration in the syntax of daily speech; but we do not dignify it with technical names, in the way that recognize the appearance of certain tropes." He, Chapman (1973), adds that reiteration can be used consciously in writing for emphasis as in:

1- It is *cold* outside, bitterly *cold*.

or to establish a phatic sense of sharing, as in:

2- It's a *shame*, isn't it? Yes, it's really a *shame*.

More often, it is used unconsciously and is associated with users who have not a highly developed linguistic skill. However, patterned reiteration is constantly found in literary language, and also in the religious register.

2. 2. 2. Reiteration in Religious Texts

Leone (2004, p. 2) confirms that "every religious conversation contains a language. He continues that the way in which people change and represent their spiritual evolution is often determined by recurrent structures." Religious terminology contains sermons, prayers, poems, and sacred texts, such as *The Holy Qur'an* and *The Holy Bible*.

The existence of reiteration as a rhetorical device is clearly noticed in religious texts, for instance, *The Holy Qur'an* and *The Holy Bible* and this is due to its energetic power and significance; otherwise it will be redundant, destructing the rhetoric that is far from such discourse. Reiteration, being one of the stylistic strategies that can occur at three altitudes of language, has its own vital role in implementing more than one task in any discourse and *The Holy Qur'an* and *The Holy Bible* are no exception. The word "reiteration" as a noun by itself conveys two key senses: an affair that repeats the act of doing or performing again and the repeated use of the same word or word pattern as a rhetorical device (Sandell, 1977).

In *Surah Ar-Rahman*, emphatic device, which is a significant feature in presenting the meaning of a text, is observed by repeating the same expression (sentence) for several times from the beginning of the *surah* till its end. The repeating of *ayat* (13), (فِي أَيَّامٍ لَا عْرَبٌ بَيْنَهُمَا تَكْذِبِينَ) for (31) times:

3- (فِي أَيَّامٍ لَا عْرَبٌ بَيْنَهُمَا تَكْذِبِينَ)

3- Then which of the bounties of your Creator and Nurturer do you deny?

Thus, the above *ayat* is repeated (31) times in this *Surah*. Nevertheless, this repetition indicates and shows the emphasis of the power of the *Almighty Allah*. It is a rhetorical question that needs no answer.

It is well known, Halliday and Matthiessen (2004, p.571) elaborate that "the most direct form of lexical cohesion is the repetition of a lexical item." For example, that reiteration is mostly used also in the *Holy Bible*. Here are examples from the New Testament- Matthew, (Chapter 23, Verse: 32, P. 29; And chapter 27, Verse: 46, p. 38) respectively:

4- "I am *the God* of Abraham, *the God* of Isaac, and *the God* of Jacob? *God* is not *the God* of the dead, but of the living."

2. 3. Functions Served by Lexical Cohesion and Reiteration

Lexical cohesion happens when the nouns, verbs, adjectives and adverbs in a text go together and in some way refer to one another. In terms of reiteration, synonymy and collocation, the words in a text may be linked to each other. Lexical cohesion is an important factor in academic writing which contributes to the overall consistency of writing. Reiteration means repeating a lexical element (nouns, verbs, adjectives, adverbs) and word variation and it contributes to the overall coherence of the text. Lexical cohesion is about text meaning. It describes the manner in which the lexical elements relate to each other and other cohesive devices in order to establish textual continuity. Morley (2009) mentions that elements that establish lexical cohesion belong to the same semantic region.

A discussion about the most important functions of reiteration is presented here:

2.3.1. Emphasis

Eckersley and Eckersley (1960) confirm that emphasis can be signaled by repeating one sentence element or the sentence as a whole. Within coordinate clause, the same object or adverb or even the same preposition can be mentioned twice by means of the coordinate "and". This is true of any sentence element.

5- He felt *more* and *more* energy.

6- He drove *slower* and *slower*.

In the above sentences (5) and (6) successively, the reiteration of "*more*" emphasizes the quantity of "*energy*" that he felt. Similarly, the reiteration of "*slower*" emphasizes the "*rate of speed*" that he drove.

2. 3.2. Clarity

Genung (1900, pp. 302-3) stresses the fact that "in any literary work, the same ideas, and the same forms of expression must recur again and again in order to be impressed or made clear."

The following example helps to clarify this point.

7-“He professes to be helping the nation, which in reality is suffering from his flattery, and [*he? or which*] will not permit anyone else to give it advice.”(Ruskin, *Modern Painting*(revised edition.Vol.1,p.172)

Here, the (which-clause) intervening makes it necessary to repeat the subject intended.

2.3.3. Continuity and Multiplicity

Elaborated from a various angle, Sledd (1959, p. 317) illustrates another function of reiteration when he mentions that “The reiteration of key words and the reiteration of key ideas in synonymous words are both devices for continuity and multiplicity.”

A more explanation of these new functions is granted by Quirk, Greenbaun, Leech, and Svartivik (1972) who explain that the coordination of identical items, e.g., verb or adverbial particles, expresses a repetitive of continuity:

8- He *talks* and *talks* and *talks*.

(He talks for a long time.)

2.3. 4. Developing Idea

James (1970) confirms that it has been argued that reiteration is sometimes effectively used in prose as a device for developing idea. In other words, it can enforce an association of one idea with another or create a frame for unifying the associations of several ideas.

The reiteration of this kind is usually called “incremental reiteration” which serves for the gradual increase of story and idea and contributes to the development of the meaning of the situation. Thus, in the following passage from President John F. Kennedy’s Inaugural Address (January 20, 1961), the theme is the need for the “two great and powerful groups of nations” that divide the world to join a quest for peace:

9-“*Let both sides* explore what problems unite us instead of laboring those problems which divide us. *Let both sides*, for the first of time, formulate serious and precise proposal for the inspection and control of arms, and bring the absolute power to destroy other nations under the absolute control of all nations.

Let both sides seek ... *Let both sides* unite to head...”

The reiteration in the passage above works in such a way that helps to suggest the action being called for. The reiteration of language looks as it were the two powers into a single pattern “*Let both side...as*” other language persists in defining a common action of effort “*explore*“, “*formulate*,” “*seek*,” and the reiteration of subject-verb combinations gives a special emphasis to the idea of unity “*Let both side unite...*” and “*Let both sides join....*” (James, 1970, pp. 74-76)

2.3. 5. Cohesion

Menzel, Koltunski, and Kunz (2017) explain that cohesion can be seen as an explicit predictor of the relationships in a text between subjects. It refers to the linguistic elements 'text-internal relationships that are openly connected across sentence boundaries through lexical and grammatical devices. Co- reference, substitution/ ellipsis, conjunction, and lexical cohesion (Halliday & Hasan (1976)) are the key forms of cohesion commonly described in the literature.

As it is mentioned earlier, in the analysis of Halliday and Hasan concerning cohesion, they mention that the term “Reiteration” is used to refer to the lexical connection that links different elements of a text by using its vocabulary, that is, through either the repeating of certain lexical items, or the use of equivalent lexical items which are selected from the same semantic domain. Thus, for Halliday and Hasan (1976, p. 318), “reiteration is a form of lexical cohesion which involves the direct repetition of a lexical item, at one end of the scale; the use of a general word to refer back to a lexical item, at the other end of the scale; and a number of things in between the use of a synonym, near-synonym or subordinate.” In the example below, sentence (11), there is a direct reiteration of the word “*mushroom*” which refers back to “*mushroom*.”

10- “There was a large *mushroom* growing near her ... She stretched herself up on tiptoe and peeped over the edge of the *mushroom*...”

In this regard, Hoey (1991) seems to defend the importance of reiteration in the organization of a text when he demonstrates that lexical reiteration is considered as the main means of cohesion in a text. Additionally, Hoey stresses that by saying the most dominant type of cohesion in English is the lexical cohesion.

3. Methodology

3.1. The Material

The current study is concerned with the analysis of one *Surah* from *The Holy Qur'an*. This *Surah* is *Surah At-Takweer*. This *Surah* has been chosen because it has been considered as a representative sample of this technique which is heavily used and utilized in expressing the main ideas and messages behind each *ayat*. This *Surah* is chosen as a sample for two reasons: *First*, it embraces the core theme of the research on the one hand and because of the heavy use of reiteration. Reiteration is used in conveying the general theme of this study on the other hand. *Second*, it is chosen to illustrate that the concept of reiteration is used precisely to avoid redundancy as mentioned earlier.

The first English translation of *The Holy Qur'an* which has been used in this study is *The Holy Qur'an, English and Persian (6th edition)*, translated by Tahereh Saffarzadeh (1383/ 2004). This translated version of

TheHolyQur'an has been rendered into both Persian and English; that is, it is indeed a tri- lingual text, although the researcher has used its English translation of the relevant instances taken from *The HolyQur'an*.

The second English translation of *TheHolyQur'an*, used by the researcher in rendering the Arabic instances of reiteration, has been the English translation by A. J. Arberry (1955).

3.2. Framework of Analysis

Drawing on Halliday and Hasan's (1976) framework, the researcher has analysed the selected texts from *TheHolyQur'an* sentence by sentence, taking specifically into consideration the cohesive and rhetorical functions served by the linguistic structures of reiteration in the texts and revealing the role such linguistic mechanism plays in maintaining or strengthening the coherence of the text.

3.3. Procedures of Data Collection and Analysis

This study is concerned with the content analysis of a religious text already described in terms of the employment of one of the cohesive structures, that is, reiteration of utterances, words, or phrases, and parallel structures. The linguistic structure under investigation, reiteration, in addition to serving cohesive functions in the text, function as a rhetorical device as well, adding emphasis on a certain part of the discourse to make it more effective. Therefore, to identify instances of reiteration in the text, it is necessary for the researcher to go through all the utterances and clauses of the text as meticulously as possible and make a note of each instance while putting the cases into one major category of reiteration. As for the instances taken from *The Qur'anic Surah*, in addition to the Arabic text, the English translation of the instances are also provided by referring to at least two sources in English, as described already -- that is, *The Holy Qur'an*, translated into English by Tahereh Saffarzadeh (2004) and A. J. Arberry (1955).

4. Results

4.1. Types of Reiteration

4.1.1. Reiteration of the Same Word

Reiteration is considered as one of various terms of many linguistic methods used to accomplish various types of functions. Many linguists confirm that Reiteration is primarily considered as an emphasis device. Often a writer or speaker may want to repeat a whole clause or a word to give a main concept the proper emphasis, such as Eckersley and Eckersley (1960); and Beaugrande and Dressler (1972). Sometimes at the beginning of successive sentences or clauses within the same sentence, the repeated words come. This technique is called '*anaphora*', for instance, the reiteration of the word (إِذَا- if) for (14) times in successive utterances within the text of *The Holy Surah*, as in:

(4) وَإِذَا الْعِشَارُ عُطِّلَتْ

4. And when the she- camels (just about to deliver their young) are abandoned;

(5) وَإِذَا الْوُحُوشُ حُشِرَتْ

5. And when the wild beasts are gathered together;

Table (1) shows anaphoric reiteration of the same word.

Table 1.

Reiteration of the Same Word- Anaphoric Reiteration and the Resulting Rhetorical/ Discursive Effects in At-Takweer

1. Reiteration of the Same Word Anaphoric Reiteration	Rhetorical/ Discursive Effects	Number of Reiteration	Percentage	Total Reiteration
(1) إِذَا الشَّمْسُ كُوِّرَتْ 1. When the shining sun is folded up; (2) وَإِذَا النُّجُومُ انْكَدَرَتْ 2. And when the stars lose their lights;	In the current <i>ayats</i> , it is obvious the reiteration of the word (إِذَا). It is repeated to emphasize and confirm the power of <i>Allah</i> who provides explanations of supernatural phenomena that suggest a natural order reversal. To us on Earth, he starts with the Sun for its clarity and omnipresence.	14	41.17%	34

Table (1) illustrates the percentage of the repetition of the same word (إِذَا- If) (14) times in the current *Surah* that is equal to (41.17%) percent out of the total repetition which is counted as (34) cases of reiteration. The researcher believes that when a lexical element is repeated identically, lexical repetition takes place with the grammatical aspect of the only modifications. This is equivalent to Stotsky's definition of repetition that makes

it possible to repeat an identical word or word that differs in terms of inflection or comparative ending (Stotsky, 1986). This illustrates the importance of the reiteration of the connectives in Arabic and they considered as contributors to the text efficiently because they render the processing of the text in economic way by signaling the intention of the reader to the underlying semantic relations.

Moreover, Rygiel (1994) mentions that when the repeated word occurs in medial position of the sentences that have place in the same text is called '*Medial Reiteration*' as in:

(19) **إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ**

(19) [By all these oaths that] Verify, this Qur'an is the Divine Word that the most honourable Angel Emissary has brought from Allah to His Messenger,

(25) **وَمَا هُوَ بِقَوْلِ شَيْطَانٍ رَجِيمٍ**

(25) And this *Qur'an* is not at all mingled with the words of the accursed Satan;

Table (2) displays the reiteration of the medial reiteration.

Table 2.

Reiteration of the Same Word- Medial Reiteration and the Resulting Rhetorical/ Discursive Effects in At-Takweer

1. Reiteration of the Same Word Medial Reiteration	Rhetorical/ Discursive Effects	Number of Reiteration	Percentage	Total Reiteration
(19) إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ 19. [By all these oaths that] Verify, this Qur'an is the Divine Word that the most honourable Angel Emissary has brought from Allah to His Messenger, (25) وَمَا هُوَ بِقَوْلِ شَيْطَانٍ رَجِيمٍ (25) And this Qur'an is not at all mingled with the words of the accursed Satan;	The reiteration here confirms and asserts the significant value of <i>The Holy Qur'an</i> .	2	5.88%	34

Table (2) shows the reiteration of certain word, for instance, the word (قول- Utterance) is repeated for (2) times and the percentage of such repetition is counted as (5.88%) in comparison to the total reiteration in the current *Surah* which is counted as (34) cases of reiteration. The above *ayats* indicate the end of *Allah's* sequence of oaths *HE* made. It reflects the beginning of a new age, where people have historically been in retrograde, superstitious practices, and *Allah* is revealing to people a new life. The words here are credited to the angel Jibreel, but they are the words and speeches of *Allah*. Thus, the reiteration here of the word (قول) confirms and emphasizes the importance of *The Holy Qur'an* and focuses on the true oaths of *The Almighty Allah*.

In addition, Harris (2002) illustrates that another kind of the reiteration which called '*Epistrophe*' and (also called antistrophe) forms the counterpart to anaphora, and at the end of successive phrases, clauses, or sentences, the repetition of the same word or words comes as in:

(27) **إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ**

27. Verily, this *Qur'an* is a reminder for mankind throughout the world,

(29) **وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ**

(29) And [you who are in search of the Truth] shall not wish anything unless it be the Will of *Allah*, the Creator of the world.

Table (3) shows the percentage of the reiteration of the '*Epistrophe*' reiteration.

Table 3.

Reiteration of the Same Word- Epistrophe Reiteration and the Resulting Rhetorical/ Discursive Effects in At-Takweer

1. Reiteration of the Same Word Epistrophe Reiteration	Rhetorical/ Discursive Effects	Number of Reiteration	Percentage	Total Reiteration
(27) إِنَّ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ 27. Verily, this Qur'an is a reminder for mankind throughout the world, (29) وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ 29. And [you who are in search of the Truth] shall not wish anything unless it be the Will of Allah, the Creator of the world.	The effect of reiteration here is to emphasize and clarify certain facts mentioned by The Almighty Allah.	2	5.88%	34
Total Reiteration of the Same Word	Percentage			
18	52.94%			

Table (3) demonstrates the number of reiteration of the same word- 'Epistrophe Reiteration' which is counted (2) times. The word (العالمين) is repeated for (2) times in two *ayats* they are, *ayats*(27) and (29) respectively, (إِنَّ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ) and (وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ). The percentage of the repetition of these two cases is counted as (5.88%) in comparison to the total repetition which counted as (34) cases of repetition in the current *Surah* under investigation. Thus, the total reiteration of the same word counted as (18) cases in *Surah At- Takweer* and the percentage of such reiteration is counted as (52.94%) percent. The results show that reiteration of the same word is considered as the most type that is used heavily in *Surah At-Takweer* to emphasize and clarify the facts which are mentioned by Allah and *The Holy Qur'an* contains lots of instances of reiteration and this demonstrates the occurrence of certain *Qur'anic* phrasal ties or expressions is considered as one of the means of cohesion.

4. 1. 2. Reiteration of the Same Utterance

The reiteration of the same utterance in *Surah At- Takweer* is well represented in the following examples:

(24) **وَمَا هُوَ عَلَى الْعَذِيبِ بِضَنِينٍ**

24. And he does not withhold out of envy and niggardliness what is revealed to Him from the Unseen;

(25) **وَمَا هُوَ يَقُولُ شَيْطَانٍ رَجِيمٍ**

25. And this *Qur'an* is not at all mingled with the words of the accursed Satan;

The following expressions (وَمَا هُوَ عَلَى الْعَذِيبِ بِضَنِينٍ), (وَمَا هُوَ يَقُولُ شَيْطَانٍ رَجِيمٍ), contain the repetition of the utterance (وَمَا هُوَ). In the current *Surah*, the utterance (وَمَا هُوَ) is repeated (2) times so the percentage of this reiteration is (5.88%). Table (4) shows the reiteration of the same utterance.

Table 4.

Reiteration of the Same Utterance and Resulting Rhetorical/ Discursive Effects in At- Takweer

2. Reiteration of the Same Utterance	Rhetorical/ Discursive Effects	Number of Reiteration	Percentage	Total Reiteration
(24) وَمَا هُوَ عَلَى الْعَذِيبِ بِضَنِينٍ 24. And he does not withhold out of envy and niggardliness what is revealed to Him from the Unseen; (25) وَمَا هُوَ يَقُولُ شَيْطَانٍ رَجِيمٍ 25. And this <i>Qur'an</i> is not at all mingled with the words of the accursed Satan;	Reiteration has a great effect on the text. It is used to emphasize and clarify the significance of <i>The Holy Qur'an</i> .	2	5.88%	34

Table (4) demonstrates the results of the reiteration of the same utterances. There are (2) instances in which the utterance (وَمَا هُوَ) is repeated (2) times which means (5.88%) percent out of the total reiteration which is counted (34) instances in the current *Surah*. The reiteration asserts to what extent that *The Holy Qur'an* is true, and all the facts that are mentioned in it are true and unlike the fortunetellers who would tell fortunes for fees, *The Qur'an* would be exposed to *The Messenger* several times in seclusion, but he did not withhold teaching to anyone. He is not guilty of any falsification.

4. 1. 3. Reiteration of Adverbial Clauses

In *Surah At-Takweer*, it is so clear the heavy reliance on the reiteration and parallelism of certain expressions and structures like the reiteration of *adverbial clauses* to manifest different functions for such expressions, for instance:

(1) إِذَا الشَّمْسُ كُوِّرَتْ

1. When the shining sun is folded up;

(2) وَإِذَا النُّجُومُ انْكَدَرَتْ

2. And when the stars lose their lights;

Table (5) shows the results of reiterations in *Surah At- Takweer*.

Table 5.

Reiteration of Adverbial Clauses and the Resulting Rhetorical/ Discursive Effects in At- Takweer

3. Reiteration of Adverbial Clauses	Rhetorical/ Discursive Effects	Number of Reiteration	Percentage	Total Reiteration
(6) وَإِذَا الْبِحَارُ سُجِّرَتْ 6. And when the seas boil over; (7) وَإِذَا النُّفُوسُ سُورِجَتْ 7. And when the souls are united with their bodies;	The reiteration of adverbial clauses here to increase emphasis and to increase the cohesion of the text.	14	41.17%	34

Table (5) illustrates the results of the total reiteration of *adverbial clauses*. The reiteration of this type is counted as (14) instances and such a number illustrates the percentage of such reiteration as (41.17%) in comparison to the total reiteration in the current *Surah* which is counted (34) instances of reiteration. The results displays an oblivious fact which states *Surah At-Takweer* is a well representative sample for the phenomenon of '*Reiteration*' from the beginning of the *ayats* till its end. Reiteration creates an aesthetic image and produces a nice picture to emphasize certain facts that are mentioned in *The Holy Qur'an*. To be more specific, the term '*Emphasis*' indicates that a repeated has a significant importance in a text. Additionally, it is noticed that the technique of reiteration is used for emphasis and clarity which is considered as a remarkable characteristic in *The Holy Qur'an* as a cohesive device. So reiteration is considered as a part of meaning.

Finally, Table (6) illustrates the percentage of each type of reiteration in *Surah At- Takweer*.

Table 6.

Percentage of each Type of Reiteration in At- Takweer Surah

Type of Reiteration and Parallelism	Number of Reiteration	Percentage	Total Reiteration
Reiteration of the Same Word	18	86.94%	34
Reiteration of Adverbial Clauses	14	41.17%	
Reiteration of the Same Utterance	2	5.88%	

Table (6) shows the percentage of each type of reiteration and parallelism and the results display the clear difference of frequency and reiteration of each type. Moreover, it is clear that certain type is used more than the other to present different purposes. In *Surah At- Takweer*, it is obvious that reiteration of the same word is used heavily, more than the other types of reiteration. So the frequency of the first type is counted (86.94%) more than the reiteration of the second type of reiteration (i.e. reiteration of the same utterance) which is counted (5.88%) and the reiteration of adverbial clauses which is counted (41.17%) is used heavily more than the reiteration of the same word which is counted (5.88%).

5. Discussion

Abdul- Raof (2001) explains that reiteration is culturally specific to Arabs and he considered it as a normal linguistic feature of their language. Abdul- Raof elaborated that the reiteration of connectives in Arabic like, (وإذا/ and if) are considered as contributors to text efficiency because they render the processing of the text economically by signaling the intention of the reader to the underlying semantic relations.

Warchal (2010, p. 147) mentions that "the knowledge of the truth of the proposition in the protasis leads to the acceptance of the proposition in the apodosis (i.e. the clause of if). Once the reader concedes that the former is true, s/he is likely to arrive at the same conclusion, presented in the main clause, as the author. In this way rather than authoritatively supplied, the claim can be formulated by both parties seemingly independently." The examined data in Warchal' s research illustrated that, the adverbial clauses (i.e. If-clauses) function predominantly as content conditionals. As Warchal (2010) points out that this typical average form of-

conditionals illustrated the subject-matter relationship of the condition in the discourse and attempts to demonstrate how one state of affairs depends on another. Hence, its overarching feature is ideational. Furthermore, a high percentage of adverbial clauses express presentational relationships in discourse and seek to establish conditions under which the reader can favorably receive the argument of the author. It is in these cases that in pursuit of mutual understanding and agreement, the interpersonal capacity of if-clauses comes to the fore as part of the dialog formed between the author and the public.

In this regard Chapman (1973) asserts that it is necessary to be familiar with reiteration in the syntax of daily speech but not to dignify it with technical names. He adds that reiteration can be used consciously in writing for emphasis. It has been concluded that there are (3) types of reiteration each type has its own function within the context of *The Holy Surah- At- Takweer Surah*.

As illustrated earlier, Irmischer (1972) states that reiteration has a significant function when it is used in the discourse. He added that the effect of any reiteration varies with the number of occurrence. To be more specific, anything beyond two or three reiterations assumes emotional overtone emphasis rather than a calculated effect of stress. In *Surah At- Takweer* the same idea and the same forms of expressions are occurred again and again in order to be clear and to provide cohesion to the text and the main important thing is to add emphasis to the text.

The first type of reiteration is the reiteration of the same word which is divided into three kinds also in the current *Surah- Surah At- Takweer*. **The first kind** is called '**Anaphoric Reiteration**' which means the same word is repeated several times at the beginning of successive sentences or phrases or clauses. However, the word (إِذَا) is repeated (14) times in *ayats* (1, 2, 3, 4, 5, 6, 7, 8, 10, 11, 12, 13, 16, 17, and 18). Thus, the percentage of such reiteration is illustrated in Table (1) and this type is called anaphoric reiteration which is counted as (41.17%) in comparison to the total reiteration in the current *Surah* which is counted as (34) instances of reiteration. **The second kind** of reiteration is called '**Medial Reiteration**'. In this type the same word is repeated several times to emphasize certain facts and in *Surah At- Takweer*, it is found that there are two instances repeated in *ayats* (19) and (25). Table (2) displayed that the utterance (قَوْلِ - Utterance) is repeated (2) times and the percentage of such repetition is counted as (5.88%) as in the following examples (وَمَا هُوَ) , (إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ) (بِقَوْلِ شَيْطَانٍ رَجِيمٍ). So the word (قَوْلِ) here refers to *The Holy Qur'an* and all facts confirm that *The Holy Qur'an* is incomparable book. However, **the third kind** of reiteration of the same word is the '**Epistrophe Reiteration**' which is explained in Table (3). Harris (2002, p. 18) defines '**Epistrophe Reiteration**' as "an extremely emphatic device because of the emphasis placed on the last word in a phrase or sentence." In *Surah At- Takweer*, there are two *ayats*; (27) and (29) which contain the reiteration of the same word that is the word (الْعَالَمِينَ) (إِنَّ هُوَ إِلَّا) , (وَمَا تَشَاوُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ) and (ذِكْرٌ لِلْعَالَمِينَ). Counting the instances of the total reiteration of the same words is reached (18) instances with percentage (52.94%) containing (14) instances of '**Anaphoric Reiteration**', (2) instances of '**Medial Reiteration**', and (2) instances of '**Epistrophe Reiteration**'. Thus, this type is considered as the most type which is used highly to emphasize and clarify certain facts. To be more specific, this type of reiteration is used heavenly in comparison to the other types of reiteration that are used in the current *Surah*.

The second type of reiteration is the reiteration of the same utterance in *Surah At- Takweer*. So, the results in Table (4) show that in the following two *ayats* (24) (وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ) and (25) (وَمَا هُوَ بِقَوْلِ شَيْطَانٍ رَجِيمٍ). The utterance (وَمَا هُوَ) is repeated (2) times and the percentage of this reiteration is (5.88%) out of the total reiteration which is counted as (34). Thus, such reiteration expresses the important function of such term to add clarity to the text and to emphasize the fact which states that *The Holy Qur'an* is an incomparable text which contains different facts concerning the life of human beings in general.

The third type of reiteration is the reiteration of adverbial clauses. Such reiteration is used, linguistically speaking, to increase emphasis. However, such reiteration helps in increasing the cohesion of the text. Abdul- Raof (2001, p. 63) illustrates that "*The Qur'an* contains reiteration. The occurrence of certain *Qur'anic* phrasal ties or expressions is one of the means of cohesion." Most studies have found a marked presence of conditionals that mitigate generally categorical statements and demonstrate compassion with the addressee in the data spoken. Here in *Surah At- Takweer*, *The Almighty Allah* weaved a nice view by repeating the same words to emphasize certain facts, that is to say *Allah* is giving descriptions of supernatural events that show an inversion of the natural order. He begins by the Sun for its clarity and omnipresence for those on Earth. Inversion of events continued in *ayats* (1), (2), (3), (4), (5), (6), (7), (8), (10), (11), (12), and (13): *Allah* brings our attention to other celestial objects that show us the greatness of *Allah*. Moreover, the researcher noticed that other instances are available in the current *Surah* which repeated also the adverbial clauses, they are *ayats* (17) and (18) respectively (وَالصُّبْحُ إِذَا تَنَفَّسَ) , (وَاللَّيْلُ إِذَا عَسَسَ) and this confirmed the fact which states that- *Surah At- Takweer* - from the beginning of the *Surah* till its end the phenomena of reiteration and parallelism which are used heavily to emphasize certain situations and to create emphasis on the ability of *Almighty Allah* to do all these things in a glimpse of an eye. All the descriptions which are mentioned in *Surah At- Takweer* provided parallel pictures (i.e. reiteration) to illustrate how human beings can neglect all these blessing. It is a well representative example of reiteration term. The results in Table (5) showed that the total reiteration of '**Adverbial Clauses**' is counted (14) instances and such a number illustrates the percentage of such reiteration as (41.17%) from the total reiteration in the current *Surah* which is counted (34) instances of reiteration. Such type of reiteration used to emphasize

different facts that human beings should take care of them and take them into their consideration. Thus, the results refer to the basic role of reiteration in expressing beautiful images, in addition, to emphasize and develop the ideas of the topic of the sample of the study as it has been argued by James (1970) he stated that reiteration can enforce an association of one idea with another or create a frame for unifying the associations of several ideas and such reiteration contributes in organizing the whole discourse and cohesion of all the text.

The last part in this discussion is illustrated in Table (6) which is summarized the analysis of the types of reiteration within the religious text of *Surah At-Takweer*. The results show there are (3) types of reiteration they are; reiteration of the same word, reiteration of the same utterance, and reiteration of adverbial clauses.

The first type of reiteration is the reiteration of the same word. The results in Table (6) show that there are (18) instances of the reiteration of the same word and the percentage of such reiteration is counted as (52.94%) percent in comparison to the total reiteration within the current *Surah* which is counted as (34) instances divided between (3) types of reiteration. This type of reiteration is used heavily in the current *Surah* more than the other types of reiteration.

The third type of reiteration is the reiteration of '*Adverbial Clauses*'. The results in Table (6) demonstrate that this type of reiteration is used intensively in the context of the current *Surah*. It has been repeated for (14) times and with percentage (41.17%). Thus, such repetition came to emphasize certain facts about the power of *Almighty Allah* and this emphasis came by repeating the structure of conditional sentences. Thus, such repetition asserts the function of the reiteration of adverbial clauses within the religious text.

The second type of reiteration is the reiteration of the same utterance. In the current *Surah*, Table (6) illustrates the instances of reiteration of the same utterance. They are counted as (2) instances and the percentage of such reiteration is counted as (5.88%) percent in comparison to the total reiteration which is counted as (34) instances.

Johnstone (1991) maintained earlier that reiteration is one way of distancing syntax from the norm to create a defined structure for a particular rhetorical effect or simply for decoration. Additionally, Mey (2009) stated that repetition seems to be grounding, and generally transmits mutual understanding.

6. Conclusion

The present study focused on analyzing the rhetorical styles and discovering the effect of reiteration as one of the cohesive devices in the discourse of *The Holy Surah*; it is *Surah At-Takweer* in both Arabic and English. The analysis provides more understanding of the meaning of *Surah*. The study presented clear results that the style of *The Holy Qur'an* is so hard to be translated because of the fact that it is so difficult to translate its words and it is inimitable. The evidence which is so clear is that the English translation always seemed to be inferior against the original text and the Arabic language always described to be expressive than the English language. The English translation lacks beauty and tidy form in comparison to the Arabic text in general and to religious texts in particular. Baker (1992, p. 189) explained that "Arabic uses a number of devices which cannot be easily represented in back-translation."

In addition, the translator stands helpless to present the adequate translation and the adequate match which is equivalent concerning the sound characteristics within such texts. The aesthetic and beautiful images, and musical forms were not similar in the texts of the *Holy Qur'an*. Thus, leads to such statement that the English translation seemed to be recognized as inferior and poor in comparison with the Arabic text.

The study arrived at the following conclusions:

1. As cohesive devices, there are different types of reiteration, each of which can be expressed through any unit of a *text, morpheme, word, phrase, clause, sentence, or even a grammatical pattern*. In addition, reiteration is considered as a double-edged device in the sense that it is a cohesive device to create various functions such as *emphasis, clarity, cohesion, multiplicity, and continuity*, but it could also lead to tautology and redundancy of style when misused. Thus, the present study differentiated between the appropriate types of reiteration. As for this study, it has found that each single type of reiteration can be used to express various functions depending on the context in which they are used. For example, in a certain context it is utilized to express emphasis only while in other contexts it may be exploited to indicate continuity and multiplicity or even rhythmic effect.

2. The study revealed that the heavy reliance on reiteration constituents is a distinctive stylistic marker in the discourse of *The Holy Qur'an* in general and the discourse of *Surah At-Takweer* in particular. This *Surah* is considered as a well representative example to illustrate the use of the term (i.e. reiteration).

3. Qur'anic discourse has a texture realized through two inseparable elements; they are rhetorical cohesive constituents and linguistic cohesive constituents.

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