

## **The reference in the verses of sleep in the Quran and its effect on the text coherence**

**Assistant Professor Dr. Hamasat Mohammed Hasan Jawad**  
**The university of Al-Mostansiriyah / College of Education / Arabic language department**

### **Abstrac**

Referral is one of the most important means of textual coherence. It plays a vital and important role in the cohesion of texts. It is indispensable for any text, because it is the basis and structure on which these texts are based.

The reference in the nine verses of sleep in the Holy Quran, all kinds of referral pronouns, and referral by the name of the signal, as well as the name connected.

The assignment was linked to all its sections between short and long sentences, creating a communication relationship between the text and the recipient. The linguistic miracle of the Holy Qur'an, and the ability of the Lord of Glory in the formation and management of the universe, were revealed by reducing many of the events in the verses of sleep, with almost no pronouns and names of references and references referred to many to avoid repetition.

La referencia en los versos del sueño en el Corán y su efecto en la coherencia del texto.

---

## Resumen

La referencia es uno de los medios más importantes de coherencia textual. Desempeña un papel vital e importante en la cohesión de los textos. Es indispensable para cualquier texto, porque es la base y la estructura en la que se basan estos textos.

La referencia en los nueve versículos del sueño en el Sagrado Corán, todo tipo de pronombres de referencia y referencias por el nombre de la señal, así como el nombre conectado.

La asignación se vinculó a todas sus secciones entre oraciones cortas y largas, creando una relación de comunicación entre el texto y el destinatario. El milagro lingüístico del Sagrado Corán, y la habilidad del Señor de la Gloria en la formación y gestión del universo, se revelaron al reducir muchos de los eventos en los versos del sueño, casi sin pronombres y nombres de referencias y referencias referidas a muchos para evitar la repetición.

### Introduction :

There is no doubt that the Qur'anic text is the most accurate and accurate text that I have known in Arabic. The book was judged by its verses and then separated from a wise scholar.

They are coherent, coherent texts that explain each other and complement them. So when I decided to study the assignment, which is one of the textual criteria, I tried to find texts that were very eloquent, perfect and coherent. The Qur'anic text was a model of expressive creativity in the casting and cohesion of its entirety. He has always stopped me saying, "May God die when the soul dies, and it is not dead in its sleep, and the one who is sentenced to death and sends the other to an appointed time. There are signs for people who think about this.

And find me in a confusion of what I say, it is a wonderful verse, where the scientific miracle of what stops the minds, and the linguistic miracle, which charms the taste and astonishes, what is the difference between "death and death" and the whole between these words "death and death" on the one hand, and between them and "sleep "Why do we sleep in particular?" And with all these questions, I began to follow the word " Sleep "in the Holy Quran, and found in nine verses Karim, distributed in several walls, including two urban, which is the meaning There is no god but He, the Living, the Living, the Exalted, the Exalted, the Exalted, the Exalted, the Exalted. 43 The other verses are Makiya which is the meaning of the verse, The night is for you to wear clothes, and to sleep, and to make the day a candle, or the light of the

day. (47) And we will make you sleep, and you will not sleep. "(9) The people of the villages will come to them, as they sleep, and they will sleep. "I will see in a dream that I will slaughter you. See what you see." (102) If the dream of his intentions is your night and night, and he will bring you out of his womb, the calamity will be upon him. 23 / God will die the soul when its death is not done. And she will send the other to an appointed time; for there are signs for those who think about it.

The word sleep is divided into the nine verses between the source, the name of the place and the name of the actor, and of course this diversity has its own connotations that are consistent with the context in it. I will try to illustrate this significance by explaining the effect of one of the textual criteria on the consistency of the text, On the basis of two articles, followed by a conclusion of the most prominent findings. The first topic was devoted to talk about the reference to conscience in the verses of sleep, and the second section devoted to talk about the referral name of the signal and the name connected to the verses of sleep. All of this has been followed by an analytical descriptive approach.

We ask Allaah to grant us success for our good and our good, and from God to repay and reconcile.

Boot: The concept of referral

Determining the concept is very important in scientific research so it is the first and necessary task for every researcher in various sciences. So we had to highlight the concept of referral first and then the concept of the word sleep in the Koran.

The reference is made in the standards of "Al-Hawa, Al-Waw and Al-Lam," which is a move in the role of ... It is said that the man's case in the body of his horse transforms Hula and Houala, if he bounces on it,

It is in the tongue of the Arabs, "turning from one to the other or referring to the man: turning from one thing to another." 2 The reference is the movement and the transformation from one thing to another, and this is what we will find in the conventional sense of it as it is very close to its linguistic meaning.

In the writings of all modern scholars, when we refer to the concept of attribution in any text, we note that the older people understood the concept of attribution, and that they did not put a term for it. They spoke about the importance of cohesion, coherence and harmony in the text. , So we think it would be more useful to present the definition of the assignment with something shortened by the Lassanians, because they put clear definitions for the assignment, and we say "definitions" because we did not find a comprehensive definition blocking them, each language has a definition of its own

Robert de Bogrand's reference is "the relationship between the words on the one hand and the things and attitudes in the outside world referred to by the words" 3 John Lyons believes that "the relationship between names and names is a referral relationship names refer to names" The existence of linguistic elements which are not sufficient in themselves in terms of interpretation but refer to another element, so they are called elements such as pronouns and names of the sign and the names are connected "5 This means that the assignment is not only with the existence of elements that lead to that cohesion and interdependence, and called the elements of the next" a section of words It does not have an independent connotation, it does Is based on the principle of the similarity between what is already mentioned in a place and what is then mentioned in another place; it is therefore characterized by a long-term referral " 6

The referral has two types:

The first is an external referral which is referred to as a "referral" and refers to "the kind that directs the addressee to something or a person in the outside world where they contribute to the creation of the text as linking the language to the context of the place"

The second is an internal referral called an essay assignment, which is "the type in which the interlocutor is referred to a linguistic element within the text." 8 In turn, it is divided into two parts:

If an assignee has an element within the text that has been mentioned earlier, it is a tribal assignment, although the assignee is an element within the text later to the assignor. It is a cross-reference, which is the most interesting and appealing to the recipient, because it will be in full attention to the assigned element.

The referral of all types must consist of four pillars:

- 1) Any speaker is a text editor.
- 2) The transmitted pronoun includes pronouns, sign name, connected names, comparison tools.
- 3) The term referred to includes the words or phrases contained within or outside the text.

In this research we will study most of the tools of the future pronouns and names of the names and names connected to the next two studies, after we know the concept of sleep.

The concept of sleep:

There are some words in the Holy Quran that are similar in meaning, and those who read them may think that they are in one sense, namely, stagnation, sleep, sleep, death, sleep, and recompense. Any other word. In these pages we will try to clarify the semantic difference between them and sleep.

Sleep: "Nun, waw, and mim are a valid origin indicating stagnation and sleep movement." 9 It is "an oversight that occurs with the coldness of a body described by him." 10 A normal state: "sleep is a normal state,

Al-Raqqad: According to the standards of the language, "Al-Ra'q, Al-Qaf and Dalal are one source that indicates sleep and is derived from it.

Hibernation: Is the fall is different from the significance of sleep, as sleep is stagnation and sleep movement or hibernation is a rest and not frozen "Rest and sleep and cutting and leave business and sat Sabbata: resting and housing ... and hibernation: to be cut off from movement and the spirit in his body" 14,

Sunnah is the first sleep, it is "drowsiness begins in the head, if it becomes the heart is sleep" 15 The world is not passing by sleep and sleep is not overcome.

Death: It is against life. "Mim, Wallow and Walt are a true origin that indicates the going of power from the thing and from it death: unlike life." 16 It differs from sleep, because it exits the spirit of the living being from his body without return.

"Sleeping at night," the distraction of the body and the eye: a sign of sleep and a humbleness that makes a hymn: sleep at night "17, and may be sleepless without sleep. : 19

She was attacked by her, and I was not sleepy, and my arm was thrown away,

The first topic: Referral in conscience:

Conscience is the fundamental element in the composition of the sentence, and the strong link that tightens the text, and makes it cohesive molten, Vlolha was the sentences scattered words do not connect anything, Conscience is "the main nerve in the construction of the text, and through which begins to cohesion, and through which also can be received , Without which the text appears to be disjointed

Conscience is of great importance in showing the text in a coherent, coherent, understandable and harmonious manner. It connects his words, even if the pronoun refers to the context in which he is depicted as if he is a viewer. "The student is entitled to admire and be surprised when, That these words refer to objects and entities in his mind, a figure through the spatial context, although absent from the context of pans, but hardly aware, because of the strength of reference and strength of transmission, that this reference is not authorized in the word and this is the essence of the function of the link , Which is based on the principle of dispensing with the re-mentioned and compensated Armpit, who have a conscience or a signal or connected "21.

Conscience also has other functions than linkage, namely, the brief, the abbreviated and the rhetorical functions and we mean the meaning of exaggeration and contempt and others.

The verses of sleep, like other texts, included twenty-eight pronouns, including

vfour separate pronouns, six pronouns of the speaker, six consonants of the speaker, and twelve consonants of the absent, ranging from external referral and internal referral.

#### Separate Conscience:

In the conscientious attribution, to be referred to a visible or invisible manifestation, to the meaning of God: "There is no god but God." Al-Baqra (255) refers the pronoun "he" to a specific non-linguistic reference element, the word of majesty, without ambiguity or violation of meaning "They are referred to a certain reference element" the people of the villages ", which is mentioned at the beginning of the verse by tribal reference.

The verse (interpretation of the meaning): "He who made you night to sleep and sleep and sleep, and make the day a revelation to the people." 47 And Allaah says (interpretation of the meaning): In the verse, the external reference to the sanctuary, it is an explicit reference, but a specific recipient, the Lord of pride in the first verse, where the word of the Almighty, and replaced by the conscience "is", for the purpose of rhetorical is magnification and exaggeration. They were the owners of Paradise who swore to harvest their fruits before the arrival of the poor, so that they would not be given anything of them, instead of returning their name with the pronoun of the absence of "they", by referring tribal to the verses that precede it.

#### Conscience of the speaker:

The pronouns of the speaker in the verses of sleep are mostly attributed to the divine soul, namely, "the transmission of a linguistic reference element to a non-linguistic reference element located in the outer space, as if the pronoun pronounces the speaker on the same speaker ..." 22

The conscience of the speaker in the verses of sleep was manifested in the conscience of the plural "we", which he called "we are deficient," which is "confined to the same speaker without introducing the element of the receiver"

In the verses of sleep, the conscience of the speakers referred "Na" to the Divine Self in two places, the Almighty said: The people of the villages will come to them by night, and they will sleep, and we will make you sleep.

It is remarkable in this verse that the Qur'anic text has changed from the source (your sleep) to the mimi source. The text of the Qur'an does not mention any word arbitrarily, but it is calculated for each word of its account. Sleeping is not sleeping, as they are not in one sense, as al-Tabarsi saw in his congregation. "And sleep and sleep in one sense." Is the name of the place of any place of sleep. "26 But the source of sleep was mentioned only in absolute places. He said:" Do not take it for a year or sleep. "Narrated by al-Baqarah 255. And he

said, " He is the one who made the night for you to wear clothes and sleep and put down the day. " And made us sleep dormant nba / 9 These three verses only are mentioned in the mention of sleeping in the source, because it is either referred to God, it is not taken by the year and sleep, which is a miracle of the attributes of human actions and movements, God has no sleep, no place to sleep, he Light on light, or referred to humans as a whole, that is absolutely, but the word dream was attributed in all the Koran to humans, whether they are prophets or not.

Therefore, the conscience of the Kef in your sleep is referred to our noble messenger, outside the text, ie, an external referral, but it is understandable from the context. God wanted to make the noble Prophet see the infidels so little that the believers will be forced to fight them.

And we find the conscience of the addressee a link to the text wonderful in the verse said, my son, I see in a dream that I slaughter you see what you see the pages / 102

#### Ibrahim was born

See the reader of this wonderful link to the strange, has linked the sentences with a small conscience hardly shows, Fuld deep dialogue influential between the father of the cowardly slaughter of his child and his liver and the believer of the vision that he saw and they achieved, and his son Saber to spend God obedient to his father, the conscience Kff in the sacrifice and hidden conscience In the view and see, has contributed to the cohesion of the text and concocted briefly without prejudice to the meaning.

He also referred the conscience of the Kef in your "dream" and "your desire" to the people, as Allah says: "And from His Signs are your nights and nights, and your desire from His bounty."

He has referred the conscience of the kaff in your "dream" and "your desire" to the human being. The signs of God's ability and great devotion to him and his worship are that He made our promise by night and day and sought to live by His grace. It is mentioned here that the dream at night and day, did not allocate the dream at night only because "of the people who act by earning at night and sleep during the day" 28

he.she.it:

And it is a pronoun referred to mentioned in the text, "Distraction" His verses "God is" "distraction" bounty

Like the sentence "from his verses" in the place of raising the news to the late beginner "your dream" and the consciences of the absent conscience related to "distraction" to the mentioned is not found in the verse, but aware of the context of the shrine, God, , the referral here is external.

And the Almighty said: "He who made the night for you to wear clothes, and sleep to sleep, and to make the day a light, and to make the day." 47 He referred the conscience of the passive absence to "make" to God.

As for the meaning of the verse: "There is no god but the living, the living, the one who does not take it for a year or the sleep." "Al-Baqarah (255), we find an internal referral, because the pronoun of absence is distracted." Here is a tribal referral.

The conscience of the apparent in the "death, referred to the souls, which means that the soul at the exit of the soul from the body have died, and ended the age of human, was referral within the near-term, in the same sentence, and then after the adaptation of the verse, which is not died in her sleep The hidden conscience is referred to as a metaphor in the "mum" of the soul, and it is also referred by the connected pronoun in its "dream" to the soul as well, which is a long-term internal transmission. When God commands to catch the same death, then death, From the recording, and then the soul comes out of the body, and it shall be death.

Death is more general than death, because death at the time of death is called death, whereas sleep is the smallest death.

This verse is characterized by its intense meanings in a few words. The Lord of Glory did not say "the soul" but said "the souls". The soul is not the soul, contrary to what Abu Hayyan said in his sea: "The souls are the spirits." 29 This is only because the soul is the inner mind (Peace and blessings of Allaah be upon him), and he is the same person who is blamed and held accountable and rewarded, and he is the self and the emirate is bad and reassuring. I do not swear by the Day of Resurrection. To your Lord Satisfied Satisfied Flager / 27

"The Spirit" is the energy that man lives, which God sends to His slaves to send life to them. "They ask you about the Spirit. Say: The Spirit is from the command of my Lord, and you have not given knowledge except a little bit of evil." 85 And this soul is not subject to torment. Which does not leave the body unless the human dies, then his soul comes out once without return to that body,

As for the soul, it leaves the body every day and returns to it with the permission of its Lord, when it sleeps, because sleep is a state of stagnation and silence. The soul leaves the body at sleep. This is called the condition of "death." It is the process of removing the soul from the body at sleep, This process is characterized by the arrest of sleep, but the process of self-restraint and not return to the body with the removal of the spirit of it is called the arrest of death, and in these processes are clear signs of the greatness of the Lord of



Glory, no one can catch the breath once by sleeping and once by death other than God Almighty Almighty 30, Death does not mean death, death occurs all the time Or the human, and return the soul of man when he spends the Lord of Glory to her return, but if spent on that human death is not returning to the soul and spirit out of it without return.

Thus, we find that the consciences in this verse, have linked the sentences between them tightly, and reduced the structure of the small linguistic elements of many, made it a solid text coherent "With this nature of the reduction of conscience, we find that the energy in the words of the signal to amplify the content of the linguistic elements referred to both These elements were mentioned in earlier or unspoken words. "

The second topic: Referral in the name of the reference:

The name of the sign is mentioned in the nine verses of sleep, once in the meaning of God's death when the death of the deceased, which did not die in her sleep in Vmsk, which was sentenced to death and send the other to the appointed term that the verses for people think about

The name of the sign "that" consists of "the", which is the name of the sign, the dimension of the speech, and the letter, which was intended to determine the type of address. The "sufficient" refers to the ability of God in the death and resurrection of human beings and the process of moving the soul from this life to the afterlife , And the process of returning the soul to the person who did not write death.

The name of the sign referred to the arrest of God the same dead and sleeping, and to send him self that did not write death, to return to her body, and the imprisonment of the soul that wrote death, do not return to the lower house, and in this verse sermon and management of those who think and show.

The reference here was an internal tribal referral, because "that" was referred to a process of divine miracle, represented in the revival and death of the human being. The name of the reference to a sequence of sentences was referred to by Halliday as a "good" To a succession of sentences.

This "reduced" a complete miracle in its multiple sentences, in order to avoid repetition and the economy of effort, checking the text of the text and solid cohesion of the text.

It is interesting to note that the verse ended with a nominal sentence, which formed the Quranic passage to it, and it fully bore the idea in it, "as the result is mentioned after the evidence, that is, in the case of death and the birthright, evidence of Allah alone acting, and that it is worthy of worship, To tell the difference between death and sleep, but to think and look at the example. "

In this verse also find a means of referral link to the texture of the text, which

is the connected name of "that" has been repeated twice in this verse, and about the verse, "He who made the night for you clothes and sleep Sbata اناقرفلا / 47:

Referred Name:

The connected name is one of the means of attribution that makes the text 34 because it requires the existence of a sentence after it is interpreted, because it is vague, meaningless, and requires a return that links it with what preceded it. The sentence that is interpreted is actually a sentence for the meaning of the word, which was not and Death is and is the one who made , and the name attached to multiple sentences may all belong to the first contact, as we have seen in these two verses.

The connected noun "that" linked the first sentence to the second sentence, the sentence of the link, as well as the "who" between the "conscience" of the initiator and his actual experience "made" and achieved a strong consistency between the parts of the text.

Conclusion:

The assignment had a major role in the coherence and cohesion of the text, because otherwise there would have been no coherent text.

Referral devices in sleeping verses varied between conscientious referrals, reference referrals, and transmitted referrals.

The verses of sleep included external references, linking the text to the external site, and internal references that influenced the texts of the Qur'an with tribal references, which predominates in these verses.

The pronouns in its small structure reduced many signs of the greatness of the Creator.

Among the research that is guessing that they are synonyms for the word sleep, are only the words between them and the word sleep, the nuances are as we saw in the search pages.

The research shows the semantic difference between the two words sleep and sleep, through the context of the verses of dignity.

Sources and references

- The Holy Quran
- The surrounding sea: Abu Hayyan Andalusi (745 AH), investigation: Adel Ahmed Abdul Muqem, Ali Mohamed Moawad, I 1, Scientific Book House,

Beirut, 1993.

- The crown of the bride of jewels Dictionary: Muhammad Mortada ibn Muhammad al-Husseini al-Zubaidi (1205 e)
  - Investigation: a group of investigators, Dar al-Hedaya,
  - Editing and Enlightenment: Tahir Ibn Ashour, D.T, Tunisian Publishing House, (d.
  - Definitions: Ali bin Mohammed al-Sayed al-Sharif al-Jarjani (816 e) Investigation: Mohammed Siddiq al-Menshawi, Dar al-Fadila.
  - Diwan Zuhair Bin Abi Salma: Investigation: Hamdou Tammas, II, Department of Knowledge, Lebanon, Beirut 2005
  - The Arabic language: Ibn Masur Abu al-Fadl, Jamal al-Din Muhammad ibn Makram (711 AH), 1, Dar Sader, Beirut, 2000
  - Linguistic Texts Introduction to the Harmony of Discourse: Mohamed Khatabi, I, The Arab Cultural Center, Beirut, 1991
  
  - The language of the Holy Quran. Jafar Abu Jinnah, 1, Department of Research and Studies Bureau of the Sunni Endowment, Baghdad, 2018
  - Al-Bayan Complex in the Interpretation of the Qur'an: Abu Ali al-Fadl ibn al-Hasan al-Tabarsi (548 AH), I, House of Revival of Arab Heritage, Lebanon, Beirut.
  - The arbitrator and the vast majority: Ibn al-Sayyid Abu al-Hasan Ali bin Ismail (458 e), investigation: Abdul Hamid Hindawi,
  - Dictionary of Language Standards: Abu Al-Hussein Ahmed bin Fares bin Zakaria (395 e), investigation: Abdul Salam Mohammed Harun, Dar Al-Fikr for printing, publishing and distribution.
  - Vocabulary in the strange Koran: Ragheb Al-Asfahani Abu Al-Qasim Al-Hussein bin Mohammed (502 e), investigation: Safwan Adnan Daoudi, Dar Al-Qalam, Damascus.
  - Towards the text a new trend in the Arabic grammar lesson: d. Ahmed Afifi, 1, Zahraa Al Sharq Library, Cairo, 2001.
- The text of the text was discussed in the text of the text: Al-Azhar Al-Zind, 1, Arab Cultural Center, Beirut, 1993.
- Text and speech reading in the sciences of the Koran: Mohamed Abdel Basset Eid, 1, Library of Arts, Cairo, 2009.
  - Text, speech and action: Robert de Borgerand, d. Tammam Hassan, 1, World of Books, Cairo, 1998.

