



- Perloff, R. M.** (2003) *The Dynamics of Persuasion: Communication and Attitudes in the 21st Century* ( 2<sup>nd</sup> ed.). New Jersey: Lawrence Erlbaum Associates.
- Rottenberg, A. and Winchell, D.** (2000) *Elements of Argument: A text and Reader* ( 8<sup>th</sup> ed.) New York: Rowman & Littlefield Publishing.
- Saeed, I. J.** (2009) *Semantics* (3<sup>rd</sup> ed.). Oxford: Blackwell.
- Westin, I. (2002) *Language Change in English newspaper Editorials* ( 1<sup>st</sup> ed.). New York: Rodopi.
- Ynis, A. A.** (2014) *The textual Relations in the Holy Qur'an* (1<sup>st</sup> ed.). Cairo: Al\_Afaq Al-Arabia Publishing.

death (see also Yunis, 2014). Top-down reasoning (application of general rule to achieve conclusion) is expressed and achieved through logic and evidence. This is exemplified in macro-proposition four. The creation of Heaven, spread out of earth, and set firmly of the mountains are presented in this Surah to reach this conclusion: people will be resurrected after death.

Emotion involves both (a) invitation for righteousness and (b) intimidation from arrogance and hell. This is portrayed in macro-propositions two, three, and five.

These discursive strategies have contributed greatly to the overall organization of the Surah and its powerful persuasive language.

### 5. Findings

The analysis of the Surah reveals the following:

- a. The Surah is arranged in a way that suggests both persuasion of the Day of Resurrection and warning of the denial of this truth. In other words, reasoning and emotion are used to change the disbelievers' attitudes towards Resurrection and life after death. Top-down reasoning (presentation of general rule to achieve conclusion) is achieved through logic and evidence.
- b. The main theme of the Surah, Day of Resurrection and life after death, is presented in different but closely related six macro-propositions.
- c. These macro-propositions are presented through four various modes: descriptive, narrative, logic, and dialectic. The variety of these modes results in very powerful language.
- d. Throughout the Surah, the sentences are of simple structure.
- e. Every macro-proposition has a distinct ayah ending. This functions as a cohesive tie.
- f. Cohesion is achieved by various linguistic means.
- g. The frequently particles used as cohesive ties, particularly within a macro -proposition, are (fa) ف (wa) و and (i) إ. Other cohesive and persuasive devices, such as ayah ending, question form are also used.
- j. Single rich lexical items are used to describe different events of the Day of Resurrection.
- k. Different linguistic means are used to achieve the persuasive language. This includes the thematic structure of the overall argument, the structure of the sentences, and the choices of the powerful words that express both reasoning and emotion.
- l. Persuasion in the Surah is expressed by logic, evidence, cause and effect, and imagery.

### 6. Conclusion and further work

Surat an-Nazi'at is structured in a way that meets its main aim: make the disbelievers believe in the Resurrection and life after death (persuasion) or bear the consequences of their denial of this fact (warning). As the analysis of the Surah reveals, integrated linguistic means are used to achieve this goal. At the thematic level, the surah is

presented through six subthemes which support the overall theme. In addition to the thematic structure, choice of words also contribute to the strong persuasive language used to cause the disbelievers believe in Resurrection and life after death and warn them of the severe punishment if they reject this truth. As indicated above, single lexical items are used to describe separate events of the Day of Resurrection. Their rhymatic effect yields phonological cohesion as well. Another factor that results in strong persuasive language is the different four modes used in the Surah. In addition to their cohesive role, these modes are presented to both convince the disbelievers that there will be life after death and warn them of their denial of this truth. In short, the arrangement of subthemes of the Surah in different patterns, the choice of words, and the ayah ending in each subtheme are all correlated to the persuasive language of the Surah.

The thematic structure is analysed in terms of the contribution of the macro-propositions to the overall theme of Surat an-Nazi'at and its persuasive language. Much remains to be done in this regard. The thematic structure of the Surah needs to be further investigated in terms of sentence length, adjunct and disjunct clauses. The parallel structures which are used as cohesive devices also need to be further analyzed throughout the surah.

### References

#### Holy Qur'an

- Alhilali, M. and Khan, M.** (1993) *Interpretation of the Noble Qur'an in the English language* (4<sup>th</sup> ed.). Riyadh: Dar-us-Salam Publishing.
- Ahmad, A.** (2012) *The relationship between the Ayahs and their endings: a case study on Surahs of Amma*, MA Dissertation. University of Gaza.
- As-Samara'I, F. S.** (2015) *The Eloquence of words in Qur'an* (1<sup>st</sup> ed.). Beirut: Dar bi Katheer.
- Charteris-Black, J.** (2005) *Politicians and Rhetoric* (1<sup>st</sup> ed.). New York: Palgrave Macmillan.
- Crusius, T. W., C. and Channell, C., E.** (2005) *The Aims of Argument* (5<sup>th</sup> ed.). New York: McGraw.
- Daham, M.** (2009) 'Surat an Nazi'at: A rhetorical study'. *Journal of Education and Science* 16 172.
- Daneš, F.** (1998) *Papers on Functional Sentence Perspective* (1<sup>st</sup> ed.). Prague: Academia.
- Fairclough, N.** (2003) *Analyzing Discourse: Textual analysis for social research* (1<sup>st</sup> ed.). New York: Routledge.
- Fowler, R.** (1985). *Power*. In T. A. van Dijk (ed.), *Handbook of Discourse Analysis*, Vol. 4. London: Academic Press, Inc. pp.61-82.
- Halliday, M. and Hasan, R.** (2013) *Cohesion in English*. New York: Routledge.
- Jaddu', A.** (2013) *Rhetoric and Inimitability of the Holy Qur'an* (1<sup>st</sup> ed.). Riyadh: Ar rushd publishing.
- Kamalski, M., H, J.** (2007) *Coherence Marking, Comprehension and Persuasion On the processing and representation of discourse*, Dissertation.

Ayah-Final word	Macro-proposition
الحَافِرَةَ نَجْرَةَ خَاسِرَةَ وَاحِدَةً السَّاهِرَةَ	5. يَقُولُونَ أَتِنَّا لَمُرُدُّوْنَ فِي الْحَافِرَةِ 6. أَتِنَّا كُنَّا عِظَامًا نَجْرَةَ 7. قَالُوا تِلْكَ إِذًا كَرَّةٌ خَاسِرَةٌ 8. فَإِنَّا هِيَ زَجْرَةٌ وَاحِدَةٌ 9. فَإِذَا هُمْ بِالسَّاهِرَةِ
طَغَى تَزَكَّى فَتَحْشَى الْكُبْرَى وَعَصَى يَسْعَى فَنَادَى الْأَعْلَى وَالأُولَى يُحْشَى	1. هَلْ أَتَاكَ حَدِيثُ مُوسَى 2. إِذْ نَادَاهُ رَبُّهُ بِالْوَادِ الْمُقَدَّسِ طُوًى 3. أَذْهَبَ إِلَى فِرْعَوْنَ إِنَّهُ طَغَى 4. فَقُلْ هَلْ لَكَ إِلَى أَنْ تَزَكَّى 5. وَأَهْدِيكَ إِلَى رَبِّكَ فَتَحْشَى 6. فَأَرَاهُ الْآيَةَ الْكُبْرَى 7. فَكَذَّبَ وَعَصَى 8. ثُمَّ أَذْبَرَ يَسْعَى 9. فَحَشَرَ فَنَادَى 10. فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَى 11. فَأَخَذَهُ اللَّهُ نَكَالَ الْآخِرَةِ وَالأُولَى 12. إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّمَنْ يَحْشَى
بَنَاهَا فَسَوَّاهَا ضَحَّاهَا دَحَاهَا وَمَرَعَاهَا أَرْسَاهَا	1. أَلَمْ تَرَ أَنَّهُ خَلَقْنَا السَّمَاءَ بَنَاهَا 2. رَفَعَ سَمَكَهَا فَسَوَّاهَا 3. وَأَعْطَشَ لَيْلَهَا وَأَخْرَجَ ضَحَّاهَا 4. وَالْأَرْضَ بَعْدَ ذَلِكَ دَحَاهَا 5. أَخْرَجَ مِنْهَا مَاءَهَا وَمَرْعَاهَا 6. وَالْجِبَالَ أَرْسَاهَا 7. مَتَاعًا لَّكُمْ وَلِأَنْعَامِكُمْ
سَعَى	1. فَإِذَا جَاءَتِ الطَّامَّةُ الْكُبْرَى 2. يَوْمَ يَتَذَكَّرُ الْإِنْسَانُ مَا سَعَى

Ayah-Final word	Macro-proposition
يَرَى طَغَى المَأْوَى الهَوَى المَأْوَى	3. وَبُرِّزَتِ الْجَحِيمُ لِمَنْ يَرَى 4. فَأَمَّا مَنْ طَغَى 5. وَآثَرَ الْحَيَاةَ الدُّنْيَا 6. فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَى 7. وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الهَوَى 8. فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَى
مُرْسَاهَا ذِكْرَاهَا مُنْتَهَاهَا يُحْشَاهَا ضَحَّاهَا	1. يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا 2. فِيمَ أَنْتَ مِنْ ذِكْرَاهَا 3. إِلَى رَبِّكَ مُنْتَهَاهَا 4. إِنَّمَا أَنْتَ مُنذِرٌ مَنِ يَحْشَاهَا 5. كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَسُوا إِلَّا عَشِيَّةً أَوْ ضَحَاهَا

Thus, the macro-propositions of the Surah are interrelated in a variety of persuasive ways. This interrelatedness grants the objectives of the Surah: an invitation to the righteousness and an intimidation.

#### 4.5 Other Discursive methods

Other discursive methods are also used in the organization of this Surah to achieve persuasion. These include emphasis (macro-proposition one), foreground and background (macro-propositions four: *والأرض بعد ذلك دحاها*) And after that He spread out the earth) and macro-proposition six: *إلى ربك منتهاها*) (To your Lord belongs the knowledge of the term therefore) and ellipsis ( *قلوب يومئذ واجفة* )

Hears (of people) on that Day will be trembling with fear).

Another feature of the overall organization of the Surah is that the six macro-propositions are structured in distinct stylistic patterns. The modes that form the overall argumentative structure of the Surah are as follows:

- Descriptive: macro-propositions one, two, and five
  - Narrative: macro-proposition three
  - Logic (presentation of factual evidence): macro-propositions four
  - Dialectic: macro-proposition six
- Reasoning and emotion are used to change the disbelievers' attitudes towards Resurrection and life after

#### 4.2. Modality

Modality refers to devices that are used to express different degrees of commitment to or belief in a proposition (Saeed, 2009: 138). It is of two types: epistemic modality (speaker's degrees of knowledge) and denotic modality (speaker's attitude to factors of obligation, responsibility, and permission).

Modality plays a major and integral role in persuasive discourse. Fowler (1985: 73) points out that modality is signified through adjectives, adverbs, verbs, and nominalization. The analysis reveals that adjectives, verbs and nouns are frequently used in the six macro-propositions of the Surah, as indicated by the table below.

**Table 7: Results of modality**

Macro-proposition	Number of ayahs	Number of verbs	Number of adjectives	Number of nouns
One	5	0	5	5
Two	9	4	5	9
Three	12	18	2	6
Four	7	9	0	8
Five	8	9	2	7
Six	5	4	0	3

As the above table shows, verbs are densely used in macro-proposition three. This story-like macro-proposition is presented to set an example for those disbelievers who reject the idea of Resurrection and life after death. The message, the severe punishment that Pharaoh received as a result of his rebellion against the Creator, is expressed through the action verbs. Nouns are found in all six macro-propositions. Macro-proposition two scores the highest number of nouns with nine occurrences. This is because the theme of this macro-proposition describes the scene of the Resurrection in full detailed information and imagery. Sentence length provides important information about a text (Westin, 2002: 80). Except for the first and final macro-propositions, which comprise five ayahs each, there is a comparatively little discrepancy in the number of ayahs of the macro-propositions of the Surah. The Surah is featured by simpler sentence structure.

#### 4.3 Lexico-semantics

This Surah, as any other Surah in the Qur'an, is characterized by precise lexical choice. Throughout the discourse of this Surah, accurate, descriptive, and rich lexical words are used. This contributes greatly to the surah persuasive language. For example, the scene of the Day of Resurrection in macro-propositions two and five is described in brevity but with complete picture in the reader's mind. For example, the words *الراجفة* (the day the

blast will convulse) and *الرادفة* (there will follow it in subsequent one) fully express the image and sound of occurrence of Day of Judgment. Similarly, the word *بُرزّت* (brought in view) provides a clear picture of Hell.

According to Biber (1988) the past tense verbs are usually markers of narrative discourse. This is attested in macro-proposition three. Ten past verbs are used in this proposition, as follows: *طَعَى* 'called him', *نَادَاهُ* 'became rebellious', *فَأَرَاهُ* 'and showed him', *وَعَصَى* 'denied and disobeyed', *أَدْبَرَ* 'turned back', *فَحَشَرَ فَنَادَى*

'gathered and proclaimed', *فَقَالَ* 'and said', and *فَأَخَذَهُ اللَّهُ* 'and Allah seized him with punishment'.

#### 4.4 Rhyme (the ayah-final word)

Each macro-proposition of the Surah has its own rhyme which is achieved through the ayah-final word. For example, every ayah-final word of the macro-proposition one ends with 'alif mamdudah' (Lit. the elongated alif). The ayahs of every macro-proposition are punctuated by a rhyme distinct from the rhyme in the subsequent macro-propositions, as indicated by the following table.

**Table 8: Results of Rhyme**

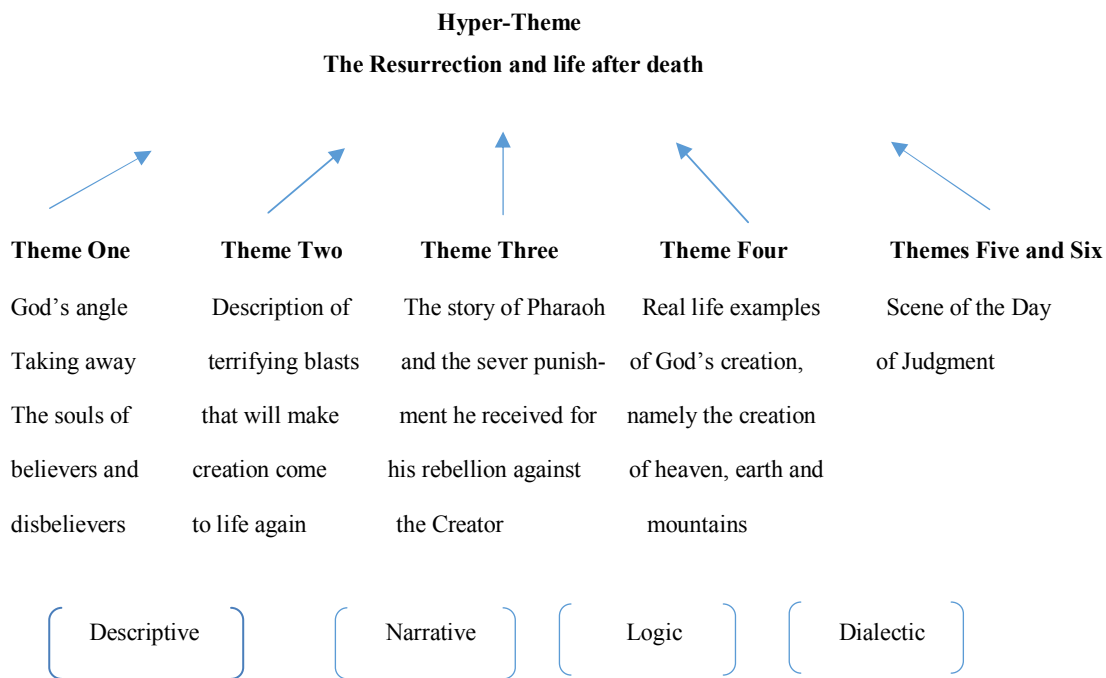
Ayah-Final word	Macro-proposition
عَرَفَا	1. وَالنَّازِعَاتِ
نَشَطَا	2. وَالنَّاشِطَاتِ
سَبَحَا	3. وَالسَّابِحَاتِ
سَبَقَا	4. فَالسَّابِقَاتِ
أَمْرًا	5. فَالْمُدَبِّرَاتِ
الرَّاجِفَةُ	1. يَوْمَ تَرْجُفُ الرَّاجِفَةُ
الرَّادِفَةُ	2. تَتَّبِعُهَا الرَّادِفَةُ
وَاجِفَةُ	3. قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ
خَاشِعَةٌ	4. أَبْصَارُهَا خَاشِعَةٌ

The first five verses (hereafter ayahs) in section one (theme one) describes how God’s angels violently take away the souls of the disbelievers but take smoothly the souls of the believers at the time of their death. The ayahs take the form of an oath to confirm the Day of Resurrection, the central theme of the surah. Predicate, the second part of the oath, is ellipted. Yet, the structure of this proposition remains coherent.

This theme is further explained in the second section. Here a description of a terrifying blasts that will make creation come to life again is presented. Thus, the focus of the two first sections is the certainty of Day of Judgment.

In the third section, the story of the prophet Moses and

Pharaoh is presented to remind the disbelievers about the severe punishment Pharaoh received for his rebellion against the Creator. Despite this shift in discussion, the theme of this section is in close relation to the overall theme. Presentation of Pharaoh story is a warn to disbelievers that they will meet the same end of Pharaoh because of their denial of the resurrection after death. Real life examples of God’s creation, namely the creation of heaven, earth and mountains are presented in theme four. The fifth and sixth sections describe the scene of the Day of Judgment. Thus, themes one, two, three, four, five and six are all derived from the hyper-theme, the Resurrection and life after death, as indicated below.



**Figure 1: Modes of overall thematic structure**

In addition to coherence, cohesion plays a major role in the structure of the Surah. For example, each theme is characterized by a distinct ayah ending. This distinct morphological repetition functions as a ‘macro’ cohesive tie. The scene of the Day of Judgment is differently represented in macro-propositions two and five. The aim is to emphasize the terrifying occurrence of the Day of Judgment. This yields top and bottom thematic connectedness. Within each theme the ayahs are linked by various cohesive particles. The most frequently used particles are (wa) and (fa) with 14 occurrences for the former and 10 for the latter. Questions are also used as cohesive ties as in macro-propositions three and four.

Another cohesive device is the use of **فأما-فإن** structure.

This is attested in these ayahs in macro-proposition five:

**فَأَمَّا مَنْ طَغَىٰ وَآثَرَ الْحَيَاةَ الدُّنْيَا فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَىٰ** (Then as for him who had rebelled and preferred the life of this world, verily, Hell will be his abode).

**وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ** (But as for him who feared to stand before his Lord and restrained his soul from evil desires, Lo! The Paradise will be his abode).

**Table 4: Macro-proposition Four**

Are you the harder to create or is the heaven that He built	أَأَنْتُمْ أَشَدُّ خَلْقًا أَمْ السَّمَاءُ بَنَاهَا
He raised its height and then put it in proper order	رَفَعَ سَمَكَهَا فَسَوَّاهَا
Its night He covered with darkness, and its forenoon He brought out with light.	وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَاهَا
And after that He spread out the earth (or shaped it like ostrich egg).	وَالْأَرْضَ بَعْدَ ذَلِكَ دَحَاهَا
And brought forth therefrom its water and its pasture.	أَخْرَجَ مِنْهَا مَاءَهَا وَمَرْعَاهَا
And the mountains He set firmly.	وَالْجِبَالَ أَرْسَاهَا
Making all this a benefit for you and your cattle.	مَتَاعًا لَكُمْ وَلِأَنْعَامِكُمْ

**Table 5: Macro-proposition Five**

But when the great disaster will come.	فَإِذَا جَاءَتِ الطَّامَةُ الْكُبْرَى
The man will recall that Day what he had striven for.	يَوْمَ يَتَذَكَّرُ الْإِنْسَانُ مَا سَعَى
And Hell will be brought in view for every one who sees.	وَبُرِّرَّتِ الْجَحِيمُ لِمَنْ يَرَى
Then as for him who had rebelled.	فَأَمَّا مَنْ طَغَى
And preferred the life of this world.	وَأَثَرَ الْحَيَاةِ الدُّنْيَا
Verily, Hell will be his abode.	فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَى
But as for him who feared to stand before his Lord and restrained his soul from evil desires.	وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَى
Lo! The Paradise will be his abode.	فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَى

**Table 6: Macro-proposition Six**

They ask you of the Hour; when it will come?	يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا
What have you to tell thereof?	فِيمَ أَنْتَ مِنْ ذِكْرَاهَا
To your Lord belongs the knowledge of the term thereof.	إِلَىٰ رَبِّكَ مُنْتَهَاهَا
You are but a warner to him who fears it.	إِنَّمَا أَنْتَ مُنذِرٌ مَنِ يَخْشَاهَا
The Day they shall see it, they shall feel as if they have stayed (in this world) only for an evening or a morning.	كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبُثُوا إِلَّا عَشِيَّةً أَوْ ضُحَاهَا

Table 2: Macro-proposition Two

يَوْمَ تَرْجُفُ الرَّاجِفَةُ (Remember) the Day when the quake shall cause a violent jolt.
تَتَّبِعُهَا الرَّادِفَةُ It will be followed by another jolt.
قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ Hearts (of people) on that Day will be trembling with fear.
أَبْصَارُهَا خَاشِعَةٌ Their eyes struck with awe.
يَقُولُونَ أَأَنْتَ لَمَرْدُودُونَ فِي الْحَافِرَةِ They (the disbelievers) say (now): Shall we be really returned to our previous state?
أَنْتَ إِذْ كُنَّا عِظَامًا تَخِرَّةً What, when we shall have become crumbled bones?
قَالُوا تِلْكَ إِذْ كَرَّةٌ خَاسِرَةٌ They say: It would then be a worthless return.
فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ Surely, it will need a single Shout.
فَإِذَا هُمْ بِالسَّاهِرَةِ Then, behold, they will be back to life in open plain.

Table 3: Macro-proposition Three

هل أتاك حديث موسى Has the story of Moses reached you?
إِذْ نَادَاهُ رَبُّهُ بِالْوَادِ الْمُقَدَّسِ طُوًى When his Lord called him in the holy valley of Tuwa.
أَذْهَبْ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ Saying: Go to Pharaoh for he has become rebellious.
فَقُلْ هَلْ لَكَ إِلَهٌ إِلَّا أَن تَزْكَىٰ And say to him: Do you desire to purify yourself?
وَأَهْدِيكَ إِلَىٰ رَبِّكَ فَتَخْشَىٰ And that I may guide you to your Lord so that you may fear Him.
فَأَرَاهُ الْآيَةَ الْكُبْرَىٰ Then Moses showed him great token.
فَكَذَّبَ وَعَصَىٰ But he denied and disobeyed.
ثُمَّ أَدْبَرَ يَسْعَىٰ Then he turned back in haste.
فَحَشَرَ فَنَادَىٰ And gathered his people and proclaimed.
فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَىٰ And said: I am your supreme lord.
فَأَخَذَهُ اللَّهُ نَكَالَ الْآخِرَةِ وَالْأُولَىٰ So Allah seized him with punishment in the Hereafter and the world.
إِنَّ فِي ذَٰلِكَ لَعِبْرَةً لِّمَن يَخْشَىٰ Verily, in it there is indeed a lesson for him who fears



The above studies mainly investigate the Qur'an Surahs from stylistic point of view. They also show that how the structure of the surah is related to the overall surah meaning. While these studies have contributed largely to the understanding of the Qur'anic text, they differ from the present study. The majority of the studies that investigate the discursual features of the Holy Qura'n are conducted in Arabic and for rhetorical purposes. Unlike other studies that investigate Surat an-Nazi'at, the present study analyzes thematization, lexico-semantics, and rhyme, and how these notions contribute greatly to the surah persuasive language.

### 3. Persuasion

Persuasion is considered as an attempt to change one's attitudes, beliefs, or behavior. O'Keefe's (1990) identifies features for persuasion. Two of which are presence of a goal and communication. Persuasion involves an influence and a transmission of a message (Perloff, 2003: 11). Perloff points out that persuasion involves change: 'it does not focus on forming attitudes, but on inducing people to alter attitudes they already possess. This can involve shaping, molding, or reinforcing attitudes' (Perloff, 2003: 19). A similar perspective on persuasion is provided by Charteris-Black (2005) who points out that persuasion is 'an interactive communicative process in which a message sender aims to influence the beliefs, attitudes, and behavior of the message receiver.' (Charteris-Black, 2005: 9). Miller (1980) argues that communication exerts three persuasive effects: shaping, reinforcing and changing. Of these, changing is the most important impact (Miller, 1980; quoted in Perloff, 2003: 19). According to Perloff (2003), persuasion is a symbolic process; it takes time and involves a number of steps: 'persuasion takes time, consists of a number of steps, and actively involves the recipient of the message' (Perloff, *ibid*: pp 8 and 9). Persuasion should be distinguished from coercion. The distinction between the

two terms is a debatable issue. One of the definitions of the terms is that persuasion involves reason and verbal appeals but coercion uses force. For Crusius and Channell (2006), persuasion depends mainly on two factors: reasoning and emotion.

In Surat an-Nazi'at, the warning and presentation of logical evidence to support the fact that there will be Resurrection and life after death aims to change the disbelievers mental state. The disbelievers are left with two choices; either to believe in Resurrection or receive severe punishment.

## 4. Analysis and discussion of the discourse of the Surah

### 4.1 Thematic Structure of the Surah

Thematic structure plays a crucial role in the interpretation of the meaning of a text. Cohesion and coherence are the two text standards. According to Bell (1991) cohesion 'consists of the mutual connection of components of surface text within a sequence of clauses/sentences', and coherence 'consists of the configuration and sequencing of the concepts and relations of the textual world which underlie and are realized by the surface text' (Bell, 1991: 165).

Text coherence is represented by Thematic Progression (Danes, 1974: 118). Danes identifies different types of thematic progression. Of these is Thematic Progression with Derived theme: all the themes of a text are derived from a hyper theme. This type is applied to the discourse of the Surah. An interpretation of the meanings of the ayahs are first translated into English. This is followed by a division of the discourse of the Surah into six ayah macro-propositions. The theme of each macro-proposition is then discussed. Relational and lexical cohesion concludes the discussion of this section.

**Table 1: Macro-proposition One**

<p style="text-align: center;">وَالنَّازِعَاتِ غَرْقًا</p> <p style="text-align: center;">By those (angels) who violently pull out (the souls of the wicked).</p>
<p style="text-align: center;">وَالنَّاشِطَاتِ نَشْطًا</p> <p style="text-align: center;">And by those (angels) who gently take out (the souls of righteous).</p>
<p style="text-align: center;">وَالسَّابِحَاتِ سَبْحًا</p> <p style="text-align: center;">And by those who glide about swiftly (in the space).</p>
<p style="text-align: center;">فَالسَّابِقَاتِ سَبْقًا</p> <p style="text-align: center;">And then press forward as in a race..</p>
<p style="text-align: center;">فَالْمُدَبِّرَاتِ أَمْرًا</p> <p style="text-align: center;">And then arrange to conduct the affairs (in accordance with Allah's will).</p>

## 1. Introduction

### 1.1 Scope of the study

The present study aims to investigate the relationship between the structure of Chapter (hereafter Surat or Surah) an-Nazi'at and its persuasive language. To do this, both macro-analysis and micro-analysis of the discourse of the Surah are studied. The thematic structure, modality, lexico-semantic, and rhyme of the Surah are analyzed. The study attempts to answer these questions:

- To what extent does the overall structure of Surat an-Nazi'at contribute to its persuasive language?
- What are the cohesive and coherent devices used for the organization of this Surah?

### 2.1 Significance of the study

Many studies have been conducted to analyze the Chapters (Surahs) of the Holy Qur'an from different perspectives. The large body of these studies is investigated in Arabic and are for translation and rhetorical purposes. Unlike other studies, the present study attempts to fill the gap in analyzing the discourse of Surat an-Nazi'at in terms of these respects: thematization, modality, lexico-semantic and rhyme.

### 3.1 Data used and analysis

Surat an-Nazi'at is selected to be the data of this study. The discourse of Surat an-Nazi'at is analyzed at two levels: macro-analysis and micro-analysis. At the macro-analysis, the discourse is divided into six macro-propositions. The propositions are then analyzed in terms of their thematic structure. Modality plays a major role in persuasive argument. Thus, the discourse is also analyzed at the micro-analysis level. At this level, modality, lexical semantics, and rhyme are analyzed. The notions – thematic structure of the Surah verses, modality, lexico-semantic and rhyme are qualitatively and quantitatively analyzed.

The approach used for the analysis of the data is a synthetic approach. For the analysis of the thematic structure of the Surah, Daneš' model (1998) is used. Fowler's (1985) approach is used for the analysis of modality. The approach also inevitably involves the researcher's religious perspective on the Day of resurrection. In other words, when the notion of Day of resurrection is discussed and analyzed the researcher's point of view is involved.

### 4.1 Organization of the study

This paper is divided into six sections. Section One, the Introduction, presents the aim and scope of the study, the significance of the study, the data used for the analysis, and the organization of the study. Section Two discusses the previous studies related to the present study. The notion of Persuasion is discussed in Section Three. Section Four concerns a detailed discussion of the thematic structure of the Surah and other cohesive devices used to achieve persuasion, Modality, Lexico-semantic, Rhyme and other discursive methods. In this section, section four, the six macro-propositions of the Surah are analyzed. It also discusses the role played by modality in the persuasive discourse. This concerns, among other things, the frequency of adjectives, adverbs, verbs, and nominalization of the Surah. The section also deals with how the lexical choice is reflected in the discourse of the Surah and its persuasive

language. The rhyme of each macro-proposition of the Surah is also discussed in this section. Other discursive methods used to achieve persuasion, such as emphasis, ellipsis and grounding conclude the discussion of this section. The final section, Section Six, deals with the findings of the analyses.

## 2. Review of related literature

The majority of the studies that investigate Surta an-Nazi'at are in Arabic and are concerned with the stylistic features of Qur'anic discourse. Of these is a study conducted by As-Samara'i (2015), who examines the rhetoric of the Qur'anic lexical items. As-Samara'i points out that each lexical item in the Holy Qur'an has its own specific function. This is exemplified in various respects, such as ellipsis, passivization, singularity, duality and plurality. Same lexical item can take different forms to serve the purpose of its context. For instance, 'يَخْتَصِمُونَ'

that appears in one Qur'anic verse takes a different form 'يَخْتَصِمُونَ' in another context to achieve more powerful meaning (2015: 56). This also applies to the ellipsis of some sounds and letters in isolation in some Qur'anic verses.

In an in-depth study, Yunis (2014) examines, among other things, the intertextual relationships in Surat Al-Ahzab. Each unit of the Surah, Yunis argues, is coherently structured and linked with other preceding and following units through the use of various intertextual devices, such as coordination, repetition, emphasis, and reasoning. He concludes that the lexical and contextual relations play a major role in coherently relating the propositions of the discourse of the Surah and precisely achieving the message intended.

The structure of the Holy Qur'an is also discussed by Daham (2009). Daham studies the rhetorical features of Surat an-Nazi'at. He concludes that the Surah displays various rhetorical features, such as metaphor, simile, alliteration and repetition of some grammatical structures. Ellipsis is also found in the Surah. The Surah also displays different ayah endings that yields to various meanings, according to Daham (ibid: 186).

A similar study is conducted by Hamzah (2007), who investigates the aesthetic language of Surat an-Nazi'at. He analyses the Surah at form and content levels. At the form level, the Surah is characterized by the use of metaphor, alliteration, prose-rhyme repetition and parallel structures. At the content level, the meaning of each ayah is explained with relation to its primary meaning and the intended meaning (ibid: 48-69).

In another Arabic study, Ahmad (2012) investigates, among other things, the relationship between the language of each sub-theme of the Surah and its meaning in Amma Part (Part number thirty of Qur'an). He finds out that the language used to describe each theme of the Surah studied is presented briefly but accurately. In most of these Surahs, emphasis is used frequently, according to Ahmad (ibid: 188). Some figures of speech, such as metaphor and simile are frequently used in these Surahs for emphatic purposes. He concludes that there is a relationship between the structure of the ayahs and that of their themes.

## العلاقة بين بنية الخطاب في سورة النازعات ولغة الإقناع

ناصر رداد حامد الحارثي

أستاذ اللسانيات المساعد بقسم اللغات الأجنبية، جامعة الطائف

(قدم للنشر في ٦/١/١٤٤٠هـ؛ وقبل في ٧/٣/١٤٤٠هـ)

الكلمات المفتاحية: بنية الخطاب، تحليل النص، الدراسات المتعلقة بتحليل الخطاب، بنية الخطاب في القرآن الكريم.

ملخص البحث: يهدف هذا البحث إلى دراسة العلاقة بين بنية الخطاب في سورة النازعات ولغة الإقناع المستخدمة في صياغته. وتكمن أهمية الدراسة في أنها تبحث في التركيب الإسنادي للسورة (تحليل البنية الكبرى)، والخصائص اللغوية والبلاغية الأخرى (البنية الصغرى)، التي أسهمت في تشكيل لغة الإقناع في السورة، واستخدم الباحث المنهج الوصفي التحليلي في هذه الدراسة.

أظهرت الدراسة إلى أن الخطاب العام للسورة يتألف من ستة أبنية رئيسة، كل بناء صيغ بنمط مستقل. وقد أوضحت الدراسة إلى أنه على الرغم من اختلاف أنماط هذه الأبنية الستة فإنها جميعاً تندرج تحت الموضوع الرئيس للسورة وينسق تام. وقد صيغت هذه الأبنية على النحو الآتي: بناء وصفي (البناء الأول والثاني والخامس)، وبناء سردي (البناء الثالث)، وبناء منطقي (البناء الرابع)، وبناء حوارية (البناء السادس).

إضافة إلى هذا التكوين الإسنادي للسورة دللت الدراسة على أن الخصائص اللغوية والبلاغية الأخرى، أسهمت كثيراً في تشكيل لغة الإقناع التي اتسمت بها السورة.

King Saud University

College of Arts

Journal of Arts

ISSN 1018-3612



جامعة الملك سعود

كلية الآداب

مجلة الآداب

ردمدم ٣٦١٢-١٠١٨

مجلة الآداب، م ٣١، ع ١، ص ص ١-١١، جامعة الملك سعود، الرياض (٢٠١٩م/١٤٤٠هـ)

*Journal of Arts*, Vol. 31 (1), pp 1-11 , © King Saud University, Riyadh (2019 /1440H.)

## The Correlation Between the Organization of Surat an-Nazi'at and its Persuasive Language

**Nasir Raddad Alharthi**

*Assistant Professor of Linguistics, Department of Foreign Languages, Taif University*

( Received 6/1/1440H; Accepted for publication 7/3/1440H )

**Keywords:** Discourse structure, Text analysis, Discourse studies, Holy Qur'anic discourse organization.

**Abstract:** This study investigates the relationship between the structure of Chapter (Surat) of An Nazi'at and its persuasive language. The Surah is analysed at two major levels, macro- analysis and micro-analysis. At the macro-analysis the thematic structure is analysed. At the micro-analysis, modality, lexico-semantics and rhyme are investigated. An integrated approach is used for the analysis of the data. The study reveals that the macro-propositions of the surah are structured in distinct stylistic patterns. The themes of these macro-proposition are derived from the hyper-them, the Resurrection and life after death. The study also shows that there is a relation between the structure of the surah and its persuasive language. This is achieved through various integrated linguistic means. Of these devices is the use of various stylistic patterns, namely the descriptive, narrative, logic, and dialectic patterns. The use of single visionary rhyming words for the description of events, particularly the description of Day of Resurrection also create more persuasive language. Other persuasive devices are also used. These include the ayah ending, the use of simple sentence structure, and ellipsis. Throughout the surah, reasoning and emotion are used to achieve the main goal of the argument: change the disbelievers' attitudes towards Resurrection and life after death. Use of reasoning is carried out through top-down approach (general rule is introduced followed by a conclusion). Emotion, on the other hand, includes both a call for disbelievers to accept the truth presented to them or face very dreadful consequences.