

The Application of the Seven Standards of Textuality to the Quranic Discourse

OPEN ACCESS
*Corresponding author
Luqman Abdulrahman Abdulla
luqman.abdulla@su.edu.krd

Luqman Abdulrahman Abdulla/Department of Cinema and Theatre, College of Fine Arts, Salahaddin University-Erbil, Kurdistan Region, Iraq
Suhayla Hameed Majeed/Department of English, College of Languages, Salahaddin University-Erbil, Kurdistan Region, Iraq

RECEIVED :17 /03/2025
ACCEPTED :03/06/ 2025
PUBLISHED :15/10/ 2025

Keywords:

The seven standards, oneness of Allah, intertextuality.



Abstract

This study aims to analyze how selected Quranic verses according to the theoretical framework of the Seven Standards of Textuality, as articulated by de Beau Grande and Dressler (1981). These standards encompass cohesion, coherence, intentionality, acceptability, informativity, citationality, and Intertextuality. They constitute the definitive criteria for textual well-formedness. Despite extensive scholarly exploration of the Quran, comparatively few works have actively applied such comprehensive linguistic models, notably de Beau Grande and Dressler's Seven Standards. Utilizing this framework facilitates a novel exploration of the inherent textual structure and conveyed meaning within Quranic verses. This study endeavors to address this gap by systematically investigating the degree of correspondence between Quranic discourse and these seven standards. The data are constituted by thematically selected verses primarily focused on the fundamental divine message: the oneness of Allah. The methodology employed is qualitative discourse analysis. The findings demonstrate that these verses consistently fulfill all seven textuality criteria, offering enhanced linguistic insights into the Quran's textual constitution. Further observations and discussion are articulated throughout the study.



About the Journal

Zanco Journal of Humanity Sciences (ZJHS) is an international, multi-disciplinary, peer-reviewed, double-blind and open-access journal that enhances research in all fields of basic and applied sciences through the publication of high-quality articles that describe significant and novel works; and advance knowledge in a diversity of scientific fields. <https://zancojournal.su.edu.krd/index.php/JAHS/about>

1. Introduction

1.1 Background

“Textuality” is a term employed in the present study from a linguistic perspective. Ciula (2017) states that textuality is a set of properties by which any successful text is attributed and recognized. It is required to shed light on the term text and the like here. The terms “text” and “discourse” are usually used as the same concept and interchangeably. However, Temirova (2021) argues that the term “text” is viewed to be a written communication while “discourse” is an oral one. Neubert and Shreve (1992) describe textuality as the complex set of properties that texts should contain to be considered texts. Niya (2015) defines textuality as a combination of linguistic and textual patterns. Halliday and Hasan affirm that textuality holds the concepts of “cohesion” and “coherence.” Additionally, Beaugrande and Dressler (1981) expound that a successful text must necessarily have seven properties and standards including cohesion, coherence, intentionality, acceptability, informativity, situationality, and intertextuality. Textuality is an important concept in text linguistics that helps researchers analyze texts and discourse. According to Muslims, the Quran is believed to be the words and speech of Allah. The Quran has been sent down gradually to people via the Prophet Muhammad throughout 23 years so that they can take it as a comprehensive guide for their whole lives. It is perceived that there is a noticeable lack of adoption and application of linguistic theories and approaches to the Quran. It is reasonable to apply the model known as seven standards of textuality to some Quranic verses.

1.2 The Rationale of the Study

Even though many religious scholars have explained and interpreted the Quran over the years, not many have used modern linguistic theories to study it. One of the reasons might be that most focus more on religious meaning than on the way language is used. Furthermore, since the Quran is a holy book, some may feel that using non-religious methods to study it is not suitable. But actually, looking at the Quran through a linguistic lens can help us understand assorted aspects of the Quran including its structure, the way ideas are connected, and how its message is delivered—all of which can add to both religious and academic understanding.

To disassociate the Quran of these linguistic knowledge and approaches creates a gap. Therefore, it is rational and plausible to conduct research studies, investigations, and examinations of the Quran by adopting linguistic theories and methods to ascertain Quranic meaning through the analysis obtained based on seven standards of textuality.

1.3 The Research Questions

The present study seeks to explore the following:

- 1-To identify distinctive linguistic features in Quranic discourse through the lens of the Seven Standards of Textuality.
- 2-To demonstrate the applicability of the Seven Standards of Textuality in analyzing Quranic texts.

1.4 The Aims of the Study

The study aims at:

- 1-Detecting the unique traits of the Quran’s texts utilizing the seven standards of textuality
- 2-Illuminating how the seven standards of textuality can be applied at analyzing the Quran’s texts.

1.5 Hypotheses

The study hypothesizes that:

- H1: Quranic texts exhibit distinctive textual properties not commonly found in other genres.
- H2: Applying the Seven Standards of Textuality provides a deeper understanding of Quranic discourse structure.

1.6 The Data, Procedure, and Methodology

The data for this study consist of selected verses from the Quran. These verses were chosen based on their thematic relevance, particularly those that focus on divine messages. A total of 12 verses were selected to represent various aspects of Quranic discourse. The study uses a qualitative research method, specifically discourse analysis. Each verse is examined through the lens of the

Seven Standards of Textuality by de Beaugrande and Dressler (1981): cohesion, coherence, intentionality, acceptability, informativity, situationality, and intertextuality. All seven standards are applied to identify step by step how these linguistic features operate within the text. This dual role as both theoretical framework and analytical tool makes the Seven Standards of Textuality a suitable model for investigating how Quranic texts function as coherent and meaningful discourse.

1.7 The Significance of the Study

This study contributes to the field of linguistics by applying the Seven Standards of Textuality to Quranic texts. It tests the relevance and applicability of this framework to a religious discourse. The study also offers a model for analyzing sacred texts through linguistic methods. This approach can inform the analysis of other genres and help broaden the scope of textual studies.

2. Literature Review:

2.1 The Seven Standards of Textuality

The seven standards of Textuality are the theory introduced by Beaugrande and Dressler (1981) in their book titled "Introduction to Text Linguistics". According to them, any text must meet these seven standards (criteria) to be identified as a text. In other words, if any property of these standards is not existent in a text, it will not be considered a successful text.

The seven standards of Textuality are "cohesion, coherence, intentionality, acceptability, informativity, situationality, and intertextuality (Beaugrande & Dressler, 1981). They are explicated one by one as ordered.

2.1.1 Cohesion

Abdul-Raof (2019) argues that "Cohesion is a text-centered notion and is a constitutive principle of effective communication". Halliday and Hasan (1976) confirm that cohesion indicates the relation of semantics. It is the meaning relations in a text. It can be defined as the grammatical or lexical relationship that links different parts of a text together. Cohesion is partially through the grammar and partially through the vocabulary. Thus, there are grammatical cohesion and lexical cohesion. Therefore, text connectedness is made through cohesion elements including lexical cohesion, ellipsis, reference, substitution, and conjunction. To Beaugrande & Dressler (1981) surface texts are the actual words that people utter. Cohesion is about how words are connected within a sequence. Grammatical rules and conventions are observed by surface components. Halliday and Hasan (1976) point out that cohesion occurs when the interpretation of some element in the text or discourse depends on others. Cohesion holds a set of resources for making relations in text/discourse that outdo the structure of grammar (Halliday 1994). Martin (2015) sees cohesion as a part of the texture study. It deliberates the interaction of cohesion with other features of the organization of text. Thus, Communicative occurrence fails without cohesion. As affirmed, cohesion is achieved through both together: grammatical or lexical cohesion. Both are called "cohesive ties" or "cohesive devices". The grammatical cohesion is based on structural elements and embodied in a text as in reference, substitution, ellipsis, and conjunction. The lexical cohesion is based on lexical content and background knowledge and obtained in a text such as in reiteration, collocation, synonym, and antonym. They are illustrated as follows:

Grammatical Cohesion

1-Reference: according to Halliday, and Hasan (1976) reference is a grammatical device by which items within a text can interrelate. The elements considered as references are nouns, pronouns (personal and demonstrative), determiners, and adverbs. Reference can be categorized into exophoric and endophoric. Exophoric reference is a type of reference which is bounded to context. In other words, exophoric reference is the indication to things or someone which have not been mentioned in the text. But the context help detect the person or things that the pronoun refers to. The endophoric reference consists of cataphoric reference, anaphoric reference, personal reference, general reference, demonstrative reference, and comparative reference. Endophoric reference represents items within the text itself and can be further classified into several kinds:

a) Cataphoric reference: this kind is utilized to refer to something coming after, for instance: In his presentation, Mr. Smith explained everything about reference (Abdul-Raof, 2019).

b) Anaphoric reference: this occurs when the noun comes first and then the pronoun appears, for example, John bought a car. It was new (Halliday and Matthiessen, 2014).

c) Personal reference: in this type, the reference is used to refer to the category of person. The personal reference items in English are for example: I, me, my (thing), mine, he, him, his (thing), his...etc. (Abdul-Raof, 2019).

d) Demonstrative reference: this kind is also considered a reference as it can point to thing(s) using: this/these and that/those (Halliday and Matthiessen, 2014).

e) Comparative reference: this reference can refer to items as in, more/most, less/least, fewer/less, better/worse (Halliday and Matthiessen, 2014).

f) General reference: The instances of this sort can be in items like (other one, another one, other ones, the first, the latter, one of them), as in: They study two subjects, one is syntax and the other is text linguistics (Halliday, and Hasan, 1976).

1-Conjunctions: These are also grammatical items. They play a significant role in creating cohesive relations in a text. Conjunctions are correspondingly used to connect words, phrases, clauses, or sentences. They are divided into three types: coordinating, subordinating, and correlative.

a) Coordinating conjunctions are those items used to link elements of equal grammatical rank, like “and,” “but,” and “or,” (Huddleston & Pullum, 2002). For instance, Azad likes tea, and Aryan likes coffee.

b) The second one is subordinating conjunctions. They are used to join dependent clauses. Examples of this type are: “because,” “although,” and “since”, as in, “She went home early because she was sick” (Kolln & Funk, 2011).

c) The last one is correlative conjunctions. This type works in pairs, like “either...or” and “neither...nor,” this is utilized to join equivalent elements in a sentence, such as in the sentence, “Either you drink tea, or you drink coffee. (Quirk, Greenbaum, et al., 1985).

As illustrated, these conjunctions serve grammatical functions. They also play a vital role in cohesion establishing by structuring information and managing the flow of ideas, (for more details, you can see Beaugrande and Dressler, 1981).

1. Substitution: in this sort, a word or a phrase is replaced with another word to create cohesion in a text. This operation is done to avoid repetition of the same word or phrase. Substitution has three types: nominal substitution, verbal substitution, and causal substitution.

a. Nominal substitution: this nominal substitution happens by using “one/ones and same”. Examples of this are: I bought three books. One is on linguistics and two other ones are on text linguistics. I think you bought the same ones (Halliday and Hasan, 1976).

b. Verbal substitution: This is achieved by pro-verb (do), as in: Do you understand me? Yes, I do (Halliday and Hasan, 1976).

c. Clausal substitution: This kind substitutes the whole clause via the word (so), as in: Did Akram pass his math examination? He was told so (Halliday and Hasan, 1976).

2. Ellipsis: this denotes something left unspoken in the following sentence. Beaugrande and Dressler (1981) affirm that “ellipsis is a cohesive device that contributes to the text’s compactness and efficiency. There are three types of ellipsis:

a) Nominal ellipsis, as in: Jack and Bob are teachers. Both went to the festival, here in this example, there is a nominal ellipsis as the nouns (John and Peter) are omitted in the next sentence and instead “both” is employed (Dressler, 1981).

b) Verbal ellipsis, as in: John passed the exams. Peter did not. Here the verbal ellipsis is signified by the omitted verb passed in the coming sentence (Dressler, 1981).

c) Clausal ellipsis, as in: Have you done your assignment? Yes. Here, the clausal ellipsis happens by the omitted clause (have done the assignment) in the following sentence (Halliday and Hasan, 1976).

Lexical Cohesion

Apart from grammatical cohesion, Lexical cohesion is another way to make a text cohesive. It is attained through selecting vocabulary, including general nouns as cohesive elements (man, woman, boy, girl, person, people). Halliday and Hasan (1976) argue that lexical cohesion is one way to get

text to “hang together as a whole.” lexical cohesion’s role is no less than grammatical ones. This is because lexical cohesion provides unity of a text. Lexical cohesion is classified into reiteration, collocation, synonymy, and Antonymy.

a. Reiteration: it is repeating the same word to achieve a linkage between different parts of a text. The word indicates the same referent that represents, as in Ali sold a BMW. It is the most modern car in the Region). This repetition type is considered as a lexical recurrence (Beaugrande and Dressler, 1981).

b. Collocation: there are lexical items that come together frequently; such as in pound....penny, poor....rich, hospital....doctor (Abdul-Raouf, 2019).

c. Synonymy: this is also another type of lexical cohesion that creates cohesion in a text and it refers to words that are either identical or partly identical in terms of meaning, for instance, holiday/vacation, kid/child, and courageous/brave (Hoey,1991).

d. Antonymy: it is a term used in semantics to show contrasts in meaning or the oppositeness between words in terms of meaning, as in hot/cold (Carter, 1998:20).

All in all, generally, lexical cohesion items consist of reiteration, collocation, synonym, and antonym. These are lexical elements that contribute to making a text cohesive.

2.1.2 Coherence

Coherence is the second property of the seven standards of Textuality. Coherence is that connection and unity obtained logically within a text. It is also about consistency achieved in a text. Coherence indicates the quality or state of things fitting together logically or consistently. It is a systematic connection or consistency. Thus, coherence integrates diverse elements, by which they work together harmoniously (Merriam-Webster, 2024). It helps a text be logical and meaningful. Brown and Yule (1983) argue that coherence means understanding language beyond words and sentence structuring, i.e., it is about making sense of what will be communicated.

Beaugrande and Dressler (1981) confirm that coherence is the relations in a text by which the sense is made to the reader. In other words, apart from the correct language structure and its unity, coherence is also partly related to the listener’s/reader’s background knowledge, inferential competencies, and additional information. It is the reader who creates coherence after the text is attributed cohesion. It is something created by the reader in the reading of the text. Coherence is the logic that goes alongside a text, which creates sense, and it is not just jumbling words and sentences. According to Beaugrande & Dressler (1981) in a text, coherence is essential to function worthily as a communicative event. Halliday and Hasan (1976) comment that coherence is attained when there is consistency with the context of the situation in a text, including field (what is happening), tenor (who is involved), and mode (the form the communication takes).

As demystified, coherence is the property of a text. It is also a happening in the reader’s/listener’s mind. Once someone reads or listens to something, their brains link ideas to events to interpret them sensibly. Oshima and Hogue (2006) explicate that “Coherence means hold together”. The sentences must hold together. In another way, the movement from one sentence to the next must be logical and smooth. In a coherent text, no sudden jumps are allowed. All the sentences are necessary to flow smoothly. They elaborate more stating that four ways should be taken to obtain coherent text:

1. Repeating key nouns.
2. Using consistent pronouns.
3. Using transition signals to relate ideas.
4. Arranging ideas logically.

Abdul-Raof (2019) demonstrates that coherence can occur at three levels:

1. Intra-sentential: coherence occurs between words inside a sentence.
2. Inter-sentential: coherence befalls among sentences.
3. Intertextual: coherence may also occur among texts.

All in all, as illustrated coherence is an important criterion of textuality. The advent of coherence in question provides with logic, connection, and consistency to a text. It leaves a text meaningful and understandable to the listeners and readers. The coherent text should have met the systematic integration of elements to give effective communication. Coherence is not just a textual feature. However, it is a cognitive process—where the reader’s background knowledge and inferential abilities are vital in making sense of the text. Achieving coherence requires logical flow, repetition of key ideas, consistent use of pronouns, and proper transitions between sentences and ideas. Coherent text is necessarily cohesive but not vice versa. The two standards mentioned above of textuality “cohesion and coherence” are not adequate properties to name a text a successful text in real communication. Other features of a fruitful text are discussed in the upcoming sections.

2.1.3 Intentionality

Dressler and Beaugrande, (2017) point out that intentionality is an aspect of textuality interrelated with acceptability. Intentionality refers to the issuer’s deliberate intent to produce a cohesive and coherent text that reflects the purposes of the issuer/ sender’s communication. According to Beaugrande and Dressler (1981), intentionality includes designating how the producers of the text exploit it to achieve their intent. Abdul-Raof (2019) states that intentionality is the text feature by which the producer of the text detects the intended meaning. Titscher et al (2000) argue that “Intentionality relates to the attitude and purpose of text producers”. Additionally, intention has taken a great place in pragmatics. Searle in speech act theory (1969, 1975) stresses the role of intention in communication. The text producer’s intention can change and decide whether the speech act will be direct or indirect. The issuer applies intentions to achieve specific responses from the receiver. The text producer intends to propose that utterances serve not just to convey information but its function perform actions like promises, questions, and so on.

2.1.4 Acceptability

“Acceptability” is the fourth standard of textuality. It is a counterpart of intentionality. Acceptability is concerned with the attitude of the text receiver. Van Dijk (1981) finds out the importance of acceptability for successful communication. The concept of acceptability is a basic key to understanding language use. It is completely different from following grammatical rules. It is not about grammatical correctness. However, it is more related to the social and contextual norms of communication. Acceptability is also a pragmatic issue. In pragmatics, acceptability is not judged by words string but it is dealt with as an action that must line up with social accordance. This indicates that language is not just grammatically correct. But it is about successful communication, in other words, it is appropriate and effective for the situation. Thus, when acceptability is discussed in textuality, it is about how well a text works in real-world communication, rather than just whether it follows formal grammar rules.

Beaugrande & Dressler (1981) argue that the text should be characterized with useful or related information worth accepting. There are some valuable points influencing text acceptability. Text acceptability is influenced by several factors. They are including text types, intended goals, sociocultural and political contexts, as well as cohesion and coherence. Acceptability confirms the appropriateness and meaningfulness of the text to the listeners and readers intended. It has a stiff relation with the other standards of textuality, such as cohesion and coherence. If a text is cohesive and coherent, it is more probable to be acceptable to the listeners and readers. But acceptability also includes broader reflections, such as the receiver’s expectations, knowledge, and values. For instance, a text that is very informative but uses jargon. This is going to be unfamiliar to the receiver. It may not be considered acceptable. It must meet the expectations of the listeners and readers fit into the context and bring into line with the preceding knowledge.

2.1.5 Informativity

Informativity is another property of the seven standards of textuality. Beaugrande and Dressler (1981) expound that informativity is about how much a text transfers new or known information to the receivers (the listener/the reader). It is related to how unanticipated or unpredictable content is to the recipient. Al-Azzawi (2017) states that informativity is about whether a text provides novel or unexpected information. The text giving high informativity is considered of great importance.

Dressler and de Beaugrande, (2017) illustrate that informativity influences the cognitive processing and engagement with the text. Generally, informativity is either high or low rate. High informativity happens when the text delivers completely new information or unfamiliar content to the receivers by using some uncommon vocabulary, complex sentences, or unforeseen subject matter. Low informativity is informativeness where the text contains information that is obvious or already well known to the audience, which is obtained by the use of clichés, stereotypes, or simple language.

2.1.6 Situationality

Situationality is the term employed to refer to the relationship between a text and its context. According to de Beaugrande and Dressler (1981), situationality is one of the seven standards of textuality. Situationality is concerned with the factors that make a text related to an occurrence situation. It is one of the characteristics a text must meet to be considered communicative and meaningful. Situationality according to Hymes (1974) is the ability of the text to be relevant in a given situation. This trait indicates the change caused by the situational context of a text. It defines the understanding and the extent of the impact of a text. This shows that there is a need to involve context in the interpretation of interactively shaped actions.

Mikhch (2011) finds out that a text will have the characteristics of situationality when it relates a text/discourse to a situation. It is important to assess the text's situationality to know the place and the goal of its occurrence in a situation. Abdul-Raof (2019) explicates that situationality deals with the aspects that make a text relevant to a situation of occurrence. Every successful discourse/text should have its context. In other words, the text production requires what, how, where, when, and why is uttered. Situationality is the connection between a text, context, and a situation. In other words, a text will be meaningful, communicative insofar as the text is appropriate to the communication situation. Consequently, situationality means when, where, why and how a given text is employed.

2.1.7 Intertextuality

Intertextuality is the last property of the seven standards of textuality. This concept has been developed by Beaugrande and Dressler (1981). They argue that intertextuality is the relationships that exist between texts help people understand the meaning of a given text entails the understanding of another. Kristeva (1980) states that intertextuality implicates that the text relates to other texts, and it is part of the system of textual relationships.

In their work, *Introduction to Text Linguistics*, Beaugrande and Dressler (1981) discuss intertextuality as the extent to which a text draws on or relates to previous texts in terms of content, structure, or meaning. This relation can be explicit, such as direct quotations, or implicit, where the influence of other texts is more subtle and indirect.

Explicit Intertextuality is that type of intertextuality which is a certain part of the text is re-quoted or referenced within another. Such connections are usually very evident to the readers. Regarding Implicit Intertextuality, it is the connection occurring in a situation which is more indirect. It usually lies within common themes, plot lines, or writing styles and is not highlighted. Some background information may be needed to identify such connections in this case. Additionally, Intertextual Networks refer to the larger relationships between texts, where multiple texts interact with and transform each other, in time, into an intricate web of literature (Dressler, 1981, Hatim and Munday, 2004)

To Beaugrande and Dressler (2017) Intertextuality, in text linguistics, refers to the interactions between the production and reception of a text. It is influenced by the knowledge of other texts. This indicates mediation between texts which depends on the situation texts occur. For instance, literary works expose deep mediation while conversations display less mediation. Types of Different texts include descriptive, narrative, and argumentative ones. These enrich the encyclopedic knowledge. Thus, intertextuality affirms how prior knowledge, mediated through various text types which influences our comprehension and recall of new texts Beaugrande and Dressler (1981).

2.2 Previous Studies

Research on the Quran is valuable and productive. However, there is a noticeable lack of studies applying the Seven Standards of Textuality to Quranic texts, especially in English. While many studies analyze the Quran using other approaches. Few have focused on this comprehensive textuality framework. For example, two recent studies in Arabic explore different linguistic aspects of the Quran. Hammoodi (2025) conducts a semantic analysis of the verb *zakka* in the Quran. This study reveals multiple interpretations and contextual meanings. It was highlighting how linguistic choices contribute to textual cohesion and coherence. Another study by Al-Zebari (2025) examines the Quran's perspective on the fall of civilizations. It argues that moral and ethical decline plays a key role in societal collapse. Although these studies offer important insights into Quranic language and themes, they do not engage directly with text linguistics or the Seven Standards of Textuality. This gap shows the need for research that applies a structured linguistic framework like textuality theory to better understand the Quran's discourse. The present study addresses this by using de Beaugrande and Dressler's model to analyze Quranic verses systematically, providing new insights beyond previous approaches.

2.3 The Quran

According to the Muslim people, the Quran is a textbook from Allah sent via the Angel Gabriel to the Prophet Muhammad and then from Muhammad to all the people within 23 years. The Quran consists of 114 surahs (chapters). Each surah includes some ayah (verses). Certainly, to the Muslims the Quran is the most important book on the earth. One of the obligations of Muslims and pillars of beliefs is that the Muslims must believe in the Quran and all of what the Quran contains. The Quran is a book that demystifies and discusses assorted topics and aspects of human life, what is related to human and the hereafter. It has focused on theology, morality, guidance for whole life, and stories of the prophets (Khan, 2000).

2.4 The Methodology

This study adopts a qualitative research approach. It is appropriate for analyzing complex textual phenomena such as intertextuality and the standards of textuality in Quranic discourse. Qualitative research emphasizes interpretation, meaning-making, and depth of understanding — all of which are essential for examining how Quranic texts align with or transcend established textuality standards.

2.4.1 Research Design

The method the present study follows is qualitative. The qualitative method matches and suits doing and conducting study on textual analysis of the Quran so that it will be known that the seven standards of textuality applicable and predicated additional features of the Quranic texts. The study analyses the Quranic text based on the application of de Beaugrande and Dressler's seven standards of textuality.

2.4.2 Data

This study employs purposive sampling to collect Quranic verses for analysis. The verses are selected according to thematic relevance. This ensures that each verse significantly engages with one of the Quran's central themes: Tawhid (monotheism). These thematic domains were chosen because they demonstrate intricate textual structures and communicative purposes. This is suitable for examining textuality in the linguistic sense.

Religious texts like the Quran can carry these text features not only in full surahs or passages, but also in shorter verses that convey clear meaning on their own. For this reason, the verses selected in this study are those that are internally coherent and make sense within their context. This specification makes the Quranic texts suitable for analyzing.

All verses were sourced from the Uthmani Mushaf, verified for consistency, and translated into English using reliable exegeses (tafsir) and standard Quranic translations to maintain interpretive accuracy.

2.5. Data Analysis: Results and Discussion

The first verse selected is Ayah Kursi from Al-baqara surah in the Quran. First, the Arabic text of the verse, its translation and the analysis are proceeded.

Text 1

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ (سورة البقرة- الآية 255)

Allah! There is no god except He, the Living, the Everlasting. Neither slumber overtakes Him, nor sleep. To Him belongs everything in the heavens and everything on earth. Who is he that can intercede with Him except with His permission? He knows what is before them, and what is behind them; and they cannot grasp any of His knowledge, except as He wills. His Seat extends over the heavens and the earth, and their preservation does not burden Him. He is the Most High, the Great. (Itani, 2012)

1. Cohesion

The cohesion standard is found in this verse. The grammatical and lexical relationships within the text are like, *Allah* (الله) name and *heavens* and the *earth* (السَّمَاوَاتِ وَالْأَرْضِ) came first then the pronouns replaced them which are called *anaphoric reference*: **Allah**, *He*, *Him*, *To Him*, *Who*, *with Him*, *without His*, *He*, *of them*, *behind them*, *His*, *He*, *His* .. **heavens** .. **earth**, ... *both* .. *Him*. (...هُوَ... اللهُ... هُوَ...). Additionally, Exophoric reference is encountered in “ahead of them and what is behind them” (يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ). Here nothing came no prior nor after the pronouns. Thus, the reference kind is termed as exophoric reference but the context helps. By the pronouns, people are meant. Furthermore, general references are available in the verse such as, *who is he* (مَنْ ذَا الَّذِي), *To Him belongs everything* in the heavens and *everything* on earth (لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ), *any* of His knowledge (لَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ). Still, there are grammatical cohesions like correlative conjunction in **Neither** slumber overtakes Him, **nor** sleep (لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ) as well as there is a coordinating conjunction in, He knows what is before them, **and** what is behind them (يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ). Similarly, lexical cohesion is found in the verse. The name of Allah is repeated in the form of possessive and object and prepositional object pronouns. Further, collection is also present in *heavens* and the *earth* (السَّمَاوَاتِ وَالْأَرْضِ) these two words frequently come together. The cohesion standard is fully implemented in the verse.

2. Coherence

The meeting of the second standard is also seen in the Kursi Ayah. This can be analysed as follows: Semantic Unity

In the verse, it perceived that there is attractively a full focus on Allah's divine essence, authority, and all-powerfulness. It commences with His singularity (*There is no god except He*) and describes a series of consistent attributes, such as being the Living (*Al-Hayy*), Sustainer (*Al-Qayyum*), and All-knowing.

Logical Progression

The ideas flow naturally: from Allah's independence (He is not affected by slumber or sleep). The one who has created all the creatures and the universe is logical to have limitless knowledge, full ownership and absolute control on them. As He declares that (everything in the heavens and the earth belongs to Him). This verse intertwines Allah's vigilance (*Neither slumber nor sleep overtakes Him*), sovereignty (*To Him belongs what is in the heavens and the earth*), knowledge (*He knows what is before them and what is behind them*), and power (*His Throne extends over the heavens and the earth*). All this indicate logical progression.

Continuity of sense

Every part of the verse connects to the central theme of Allah's majesty, creating a continuity of senses. The rhetorical question (*Who is he intercedes with Him except by His permission?*) engages the reader, highlighting His ultimate authority.

3. Intentionality

The third standard which is intentionality is embodied. Throughout this verse, Allah's intent requires that the Muslims must recognize and believe in Allah by these attributes including oneness, power, and majesty of Allah. Mentioning his Seat is wider than heavens and earth. It clearly highlights Allah's complete knowledge, authority, and protection, inspiring reliance on Him. As in

a verse in the Quran, Allah says “depend on the Living Who does not die”. This intentionality is obviously evident in that the Muslims are recommended to read this verse after all the daily five obligatory prayers, in the morning, evening, and before sleeping at night. Additionally, the Prophet Muhammad says in one of his hadatheses “the Kursi Al-Yaha is the greatest Ayah in the Quran”. All these indicate that the readers/the Muslims must know Allah as in the Quran mentioned. The intentionality of the verse is evident in the careful selection of words and phrases, the logical progression of ideas, and the overall communicative goals. It is the foundation for the believers of the Muslims in Allah.

4. Acceptability

The verse is acceptable to its audience because of several reasons:

First, people like to refuge to most powerful authority to be protected which is in the description of this verse it is known that Allah is the absolute powerful. Second justification to people to accept the verse is that the message delivered is clear and presented in majestic manner. The verse is acceptable; due to the content the verse carries matches logic.

5. Informativity

The verse is certainly highly informative. All the information advent and the attributes of Allah are novel to the audience. The new statements you find in this verse are that Allah is the one living who never dies and he is the only one directs all over the worlds without getting support and help from anyone. Inattention does not happen to him. He is the only creator of everything. Thus, the ownership belongs to Him exclusively. No one can obtain from his any knowledge of him only after his willing. No one is able to have the right of intercession only after His permission. He is all-knowing everything every time. His Seat extends over the heavens and the earth, and the preservation of them does not make Him tired. He is the Highest, the Greatest.

6. Situationality

The standard of situationality in the seven standards of textuality refers to how well a text fits within and addresses its context or situation. As a result, this makes it relevant and purposeful for the audience. This is embodied in this verse. Situationality refers to the context in which the text is relevant. Al-Kursi Ayah is frequently read in numerous situations. Daily and at night this verse is recited including in prayers, after prayers, in the morning, in the evening and at night before sleeping. When the Muslims read this verse, they are protected by Allah. Another quality of situationality met is psychological reassurance. Based on the verse statement, Allah is eternal, and does not need for rest or sleep, and His all-inclusive knowledge, and these are addressing an indication of that humans are in need for security and assurance in a world of uncertainty.

The seventh standard is intertextuality. This property is certainly discoursed after all the other verses are scrutinized then all of them are compared according to the intertextuality standard to investigate its applicability to the verses selected in the present study.

Text 2

These verses reveal that the seven standards of textuality are included. Accordingly, they are discussed one by one.

The second part selected is from Al-Anaam Surah, Ayat: 100-102.

وَجَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنَّ وَخَلَقَهُمْ وَخَرَفُوا لَهُ بَنِينَ وَبَنَاتٍ بِغَيْرِ عِلْمٍ سُبْحَانَہُ وَتَعَالَىٰ عَمَّا يُصِفُونَ ﴿١٠٠﴾ بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ
 أَنَّىٰ يَكُونُ لَهُ وَلَدٌ وَلَمْ تَكُن لَّهُ صَاحِبَةٌ وَخَلَقَ كُلَّ شَيْءٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٠١﴾ ذَلِكُمُ اللَّهُ رَبُّكُمْ لَا إِلَهَ إِلَّا هُوَ خَالِقُ كُلِّ شَيْءٍ
 فَاعْبُدُوهُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ﴿١٠٢﴾

Yet they make the jinn associates with Allah, though He has created them and they falsely, having no knowledge, attribute to Him sons and daughters. Praise and glory be to Him! (He is) far above what they attribute to Him! He is the Originator of the heavens and the earth. How can He have children when He has no wife? He created all things and He is the All-Knower of everything. Such is Allah, your Lord! There is no god but He, the Creator of all things. So worship Him (Alone), and He is the Wakil (Trustee, Disposer of affairs, Guardian) over all things. (Itani, 2012)

1. Cohesion

Cohesion criterion is available in these verses as you see the grammatical and lexical connections within the text. In these verses, cohesion is attained through the pronouns. The consistent use of pronouns referring to Allah (ذَلِكُمْ اللَّهُ رَبُّكُمْ وَخَرُّوْا لَهُ وَخَلَقَهُمْ). Additionally, repeating key words like (خَلَقَ) **created** and (كُلٌّ) **all** are repetitive to accentuate Allah is an absolute powerful creator and has limitless knowledge. Further, the use of conjunctions such as (وَ) **and** connects clauses and ideas smoothly. This has made a logical flow. As well as, lexical cohesion is observed in the antonymy between the words (بَنِيْنَ وَبَنَاتٍ) **sons** and **daughters**.

2. Coherence

Coherence in text linguistics is the logical and meaningful connection between ideas. These Quranic verses establish coherence through their thematic unity. The verses disprove disbelievers' claiming about associating partners with Allah and attributing to Him sons and daughters. Allah clearly refutes their claiming because theirs has come from ignorance and without knowledge backing. Then He says Allah is far from this false description. He has created the heavens and earth. He doesn't have a wife, so how can he have kids? This has explicated that the disbelievers have been in mistaken in that they compared the creator with the creatures. This is absolutely wrong to compare something with another without having knowledge and proving evidence. Next it is stated that there is no god but He. He is the creator of everything. He is absolute all-knower. All these logical argument and flow smooth of ideas and bringing right evidence and putting in a right place has averred proved the oneness of Allah.

3. Intentionality

The intentionality and communicative purpose of these verses are to correct misconceptions about Allah. The intent of the verses indicates refuting shirk (association) and false attributions. As well as, it is intended to establish tawhid (the oneness of Allah). Finally, the worship of Allah is requested by Allah from humans. This is because He is the only Creator and Guardian (فَاعْبُدُوْهُ) so worship him alone.

4. Acceptability

The verses have been recording acceptability as the statements that they hold are matching with logic and wisdom. The audience observes the text as relevant and meaningful. The verses are using logical arguments and demand to accept. For believers, the text strengthens faith in Allah's uniqueness. For disbelievers, it contests the false attributions and calls for meditation. There are people have been accepting these as they are acceptable.

5. Informativity

Informativity property is observed in these ayahs. As some false attributions are attached to Allah is rejected and the correct novel information is provided. New Information: The text delivers theological arguments that Allah cannot have children because He has no partner (وَلَمْ تَكُنْ لَهُ صَاحِبَةٌ). He created everything (وَخَلَقَ كُلَّ شَيْءٍ). He is all-knowing (وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ). All these are new information that humans do not know if they have not been informed. These points expand the understanding of Allah's attributes and negate polytheistic beliefs.

6. Situationality

The verses are contextually related as they address the polytheistic beliefs of the communities who attributed partners and children to Allah. The text is timelessly relevant, as it repudiates misconceptions that the disbelievers have towards Allah.

Text 3

فَلَنْ لَّوْ كَانَ مَعَهُ آلِهَةٌ كَمَا يَقُولُونَ إِذًا لَّابْتَعَرُوا إِلَىٰ ذِي الْعَرْشِ سَبِيْلًا (42) سبحانه وتعالى عما يقولون علوا كبيرا (43)

42. Say, "If there were other gods with Him, as they say, they would have sought a way to the Lord of the Throne." 43. Be He glorified. He is exalted, far above what they say. (Itani, 2012)

These are Verses 42 and 43 from Al-Isra Surah (Chapter 17 of the Quran). The verses carry the most significant statement which addresses the concept of monotheism. It refutes polytheism. According to the seven standards of textuality, the verses are analysed as follows.

1. Cohesion

The verses are grammatically cohesive. The verses parts have been connected with keeping clear message and easily understandable. Allah says Oh Muhammad (قُلْ لَوْ كَانَ مَعَهُ آلِهَةٌ) “Say, if there had been gods with Him (Allah)... here, it is a hypothetical scenario introduced, (إِذَا لَا يَتَّبِعُونَ إِلَّا ذِي الْعَرْشِ) (then they would have sought a way to the Lord of the Throne). Then Allah says (سُبْحَانَهِ وَتَعَالَى) (عَمَّا يَقُولُونَ عُلُوًّا كَبِيرًا) Be He glorified. He is exalted, far above what they say. He is High and Great. The use of logical condition and (if... then...) and pronouns and exophoric reference are devices to leave the verses cohesive.

2. Coherence

The verses are coherent. They offer a logical argument. They confute the polytheistic belief in multiple gods as disproving the irrationality of their unsupported claim. The logical and the rational inquire is that “If there had been other gods except Allah, they would inevitably have sought to challenge or reach the Lord (Allah) of the Throne. Then, Allah says Glorification to Allah; He is fully far above what they say about Allah. The coherence is in the clear and smooth progression from supposition to logical refutation and finally to glorification.

3. Intentionality

The purpose of the verses is clear and easy to understand. They aim to support the belief in the oneness of Allah (Tawhid) and reject polytheism. The verses challenge those who associate others with Allah. Here the disbelievers are asked to think about the illogical nature of their beliefs. The verses also serve as reminders for believers. They encourage them to recognize Allah’s greatness and to honor and glorify Him.

4. Acceptability

The verses are acceptable to intended audience—believers and those familiar with Islamic teachings. This is because the verses entirely align with the Quran’s central message of monotheism and uses a logical argument that booms with rational thinkers. Even for non-Muslims, the verses present a stimulating challenge to polytheistic beliefs.

5. Informativity

The verses are informative. They introduce a suppositious scenario. It was informed that if there had been gods with Him, then they would have sought a way to the Lord of the Throne. The verses have provided new insights into the concept of Tawhid—oneness of Allah and the meaninglessness of polytheism. Then finally, what is observed is a logical conclusion. The concluding proved watchword (Glorified and Exalted is He above what they say, High and Great) establishes a layer of theological depth.

6. Situationality

The verses are genuinely related to its situational context. They address the polytheistic beliefs prevalent in pre-Islamic Arabia. The verses have become a response to those who claimed that Allah has partners or associates. The verses are everlasting. The verses are context based and a logical and indicative reply to those believing that Allah has a partner.

Text 4

Other verses selected to be discussed here are from Al-Anbya Suraha (Ayat: 21-22).

أَمْ اتَّخَذُوا آلِهَةً مِنَ الْأَرْضِ هُمْ يُنشِرُونَ. (21) لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ (22)

21. Have they taken to themselves gods from the earth who resurrect?

22. If there were in heavens and earth gods other than Allah, they would have gone to ruin. So glory be to Allah, Lord of the Throne, beyond what they allege. (Itani, 2012)

1- Cohesion

Grammatical cohesion is implemented in theses verses as you see first (الهة) gods then (هم) who which is anaphoric personal reference. Then the word (الله) Allah is repeated designating lexical

cohesion and the main theme in the verses. Grammatical cohesion is perceived in the conjunction (أَمْ) or and (أَوْ) (if). They have connected ideas rationally. Further, other referential expressions are observed. The word (فِيهِمَا) refereeing to the heavens and earth and the word (أَفْسَدَتَا) again refereeing to them. These demonstrate grammatical and lexical cohesions in these verses. Thus, these verses' structure embodied cohesion standard.

2. Coherence

The first verse starts with a question “are there gods on earth having ability and capacity to return life for the dead after their death”? Then Allah has logically proved for them that there are NOT such gods on the land to resurrect the dead by illustrating that if there would have been gods having this power of resurrect, the system of the earth and heavens had been corrupted and damaged. These stability and system of the world has demonstrated there is only one God in this world. Then the closing part of the verse evidently declares that Allah is above their description. The verses are fully coherent and hold logical argumentation.

3. Intentionality

The intentionality of the verses is clear. They express strong and meaningful messages. These verses aim to disprove and nullify the concept of polytheism. The verses also tend to confirm monotheism emphasizing Allah's unique divinity and authority. They highlight Allah's transcendence and perfection. They invite the readers and listeners to glorify Allah.

4. Acceptability

The verses have argued the most important issue in the Quran. The subject is the key of theological issue. The monotheism versus polytheism. The verses addressed logic and mind and disproved the nonevidential claim of Allah. The verses have confirmed that if other gods than Allah had been available, the system of the world including earth and havens systems would have gone to ruin. But Allah is only one—no one is with and not like Him. This is acceptable due to matching the thought. The verses move the minds and provide logical and acceptable proof. As it is seen that the believers accept what the Quranic verses confirmed. The use of rhetorical question and expressing wonder and glorification of Allah confirms that the verses bring about reflection and engage emotion. This makes the text more acceptable as seen this in the world of Muslims.

5. Informativity

The standard of informativity is clear. These verses offer important and meaningful new insights. They reject the idea that earthly gods have the power to bring the dead back to life. The verses also present a fresh view on the harmful effects of polytheism, using the word *lafasadata* (أَفْسَدَتَا) to show that it would lead to disorder and corruption. This is to make the disbelievers to think logically and go back to the truth. This highlights how the order and balance in the world naturally lead people to recognize and accept the truth in the message

6. Situationality

Situationality is obviously embodied in these verses. The verses are highly situational and context dependent. They address theological context where polytheism was widespread. The relevance of text persists in religious discourse. They suggest reflection on monotheism.

Text 5

The last part extracted to be conducted on in the present study is the verses of Surah Al-Ikhlās analyzed according to the seven standards of textuality.

قُلْ هُوَ اللَّهُ أَحَدٌ (1) اللَّهُ الصَّمَدُ (2) لَمْ يَلِدْ وَلَمْ يُولَدْ (3) وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ (4)

1. Say (to people), “He is Allah, [who is] One, 2. Allah, the Eternal Refuge. 3. He neither begets nor is born, 4. Nor is there to Him any equivalent.” (Itani, 2012)

Allah in the Quran orders His Prophet Muhammad to inform the people that the Allah is the One. Allah is the one Who needs no one but everyone needs Him. He has borne no one and nor been borne from anyone. And he has no example.

1. Cohesion

Here, in this surah the verses words are connected grammatically and also lexically. The surah verses display grammatical cohesion via the agreement use of the third-person singular pronoun (هُوَ) “He”. The Surah verses have described Allah in brief but comprehensively. The verses have

provided with grammatical and lexical cohesion. By the pronoun He is meant Allah. This conserves a clear theme for the text. Cataphoric reference is used. The consistency of reference is kept in the surah verses. Additionally, lexical cohesion is met as repetition of (Allah) accentuates the central theme of Allah's Oneness. The use of another name and special feature to Himself, like (الصمد) (the Self-Sufficient) further buttresses this concept.

2. Coherence

Oneness of Allah is first declared, and then the logical illustration is presented to the audience by saying that He is Allah Who is one. This oneness is reflected in that He does not need any one to depend on. The birth process is not attributed to Him. He has no child, parents nor siblings—it is not logical and not right to compare Allah to His creatures. The one who bears and being borne, must die but this does not happen to Allah. The one who needs others is weak but Allah is not attributed with this feature. The descriptions mentioned in Ekhlās Surah are logical and understandable by people. The movement from one verse to the next is logical and smooth—sudden jumps have not been observed. All the verses have flow smooth. Coherence is fully instantiated and realized in the surah verses. The coherence can be seen at repeating key nouns, using consistent pronouns and arranging ideas logically. The surah presents a consistent message of monotheism (Tawhid). Each verse builds upon the previous one to describe Allah's unique attributes. The logical flow transfers from Allah's oneness (verse 1) to His self-sufficiency (verse 2) and His transcendence beyond human qualities (verses 3–4).

3. Intentionality

The intention of Al-Ikhlās Surah is to establish the ultimate tenet of Islamic faith which is monotheism. The verses address polytheistic beliefs. The clarification of the verses indicate that Allah intends that He must be known in the way that He has introduced himself. The core intent is that people should know and believe that Allah is one, the sustainer who needs none, and incomparable.

4. Acceptability

Acceptability is the audience reaction to the text. For Muslims, Al-Ikhlās Surah is a cornerstone of belief. The surah is often recited in daily prayers. Its accurate clarity, short in size and logical explication help make the surah acceptable and memoizable for a wide audience. The surah verses gratify the spiritual and doctrinal needs of its listeners. The core belief about Allah is affirmed. All these are facilities that help people accept this surah in particular and all over the Quran in general.

5. Informativity

Informativity is mirrored in the surah verses. What Allah informed in the Al-Ikhlās verses has never been known unless He conveyed. The Surah presents insightful theological concepts in a clear way, such as Allah's self-sufficiency and His distinction from His creatures. For its original audience, the assertion that Allah “neither begets nor is born” challenged polytheistic and anthropomorphic views of theology.

6. Situationality

Historically, Surah Al-Ikhlās was a reply to questions from disbelievers about Allah. However, the Surah is timeless but it remains relevant for clarifying Islamic beliefs and argues against misconceptions about Allah. The Surah is used in various religious locations, such as prayer, education, and interfaith dialogue.

7. Intertextuality

The Verses and Surahts of the Quran are interwoven, interrelated and intertextual in one way or another. In the present study, the five groups of verses have been extracted in the Quran in different places. Here, the intertextuality standard to all the verses selected is discussed as follows:

These verses hold a high reflection of intertextuality. Intertextuality, in this context, signifies how these verses are related to other parts of the Quran. As explicated, the intertextuality shed light on is limited to the verses inserted here and have been selected and analyzed. The Quranic verses are not isolated utterances but they are part of a larger, cohesive textual system. They elaborate on shared themes and concepts established through the Quran.

Some observations are presented to be known how intertextuality is manifested in these verses:

I. Shared Theme of Tawhid (Oneness of God/Allah):

The most outstanding intertextual linkage the selected verses detect is the consistent and recurrent theme of *Tawhid*—the absolute oneness of Allah. This represents central doctrine in Islam and a persistent theme in the Quran.

(الله لا إله إلا هو) Allah, there is no god but He. This utterance appears in both Surah Al-Baqarah (Ayat al-Kursi) and Surah Al-Anaam. This direct confirmative repetition is a pure marker of intertextuality. This emphasizes the fundamental concept of monotheism. Surah Al-Anaam further emphasizes this with (ذَلِكَ اللهُ رَبُّكُمْ لَا إِلَهَ إِلَّا هُوَ) That is Allah, your Lord; there is no deity except Him.

Surah Al-Ikhlās: This whole Surah is devoted to the concept of Tawhid. (قُلْ هُوَ اللهُ أَحَدٌ) Say, He is Allah, [who is] one. The monotheistic declaration and intertextually relates to the affirmations in Al-Baqarah and Al-Anaam. The succeeding verses in Al-Ikhlās further define, press and finalize this oneness by negating any partners, offspring, or equals to Allah.

II. Shared Attributes of Allah:

The verses intertextually describe of Allah's attributes:

Al-Hayy Al-Qayyum (The Ever-Living, the Self-Sustaining): these two names of Allah are mentioned in Ayat al-Kursi (Al-Baqarah 255). These attributes like are as well as identified in other verses. The names and attributes belong to Allah are the Creator, Knower of all things, and independent of any needs.

Creator (Khaliq): Surah Al-Anaam explicitly states (خَالِقُ كُلِّ شَيْءٍ) Creator of all things, which is a concept reflected throughout the Quran and implicitly assumed in verses like Ayat al-Kursi which speaks of God's dominion over everything in the heavens and earth. (بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ) Originator of the heavens and the earth in Al-Anaam also adds to this intertextual description of God as the ultimate Creator.

Knowledge and Power: Ayat al-Kursi mentions God's encompassing knowledge (يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ) and power (وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا) and power (وَمَا خَلَقَهُمْ) (وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ). These attributes consistently appear across the surahs. All these certify the intertextual representation and description of Allah.

III. Refutation of Polytheism and False gods:

the verses intertextually participate and refute the concept of polytheism:

The verses of Surah Al-Anaam and Surah Al-Anbiya: These Surahs address and reject the idea of associating partners with Allah but some conceptualized and partners to Allah from Jinn and gods (أَمْ اتَّخَذُوا آلِهَةً مِنَ الْأَرْضِ) (وَجَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنَّ) (أَمْ اتَّخَذُوا آلِهَةً مِنَ الْأَرْضِ). In both places the idea of polytheism are rejected and disconfirmed.

Logical Arguments against Multiple gods: Surah Al-Isra and Surah Al-Anbiya present logical and persuading arguments against the existence of multiple gods. The verses in Al-Isra contends that if there had been other gods, they would have sought a path to the Lord of the Throne. It is argued that if there had been multiple gods in the heavens and earth, they would have been corrupted (لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللهُ لَفَسَدَتَا). These evidential arguments are intertextually linked by their shared purpose of refuting polytheism via rational reasoning in the Quranic discourse.

IV. Shared Vocabulary and Phrases:

The confirmative and concise repetition of phrases like (سُبْحَانَ) (وَتَعَالَى عَمَّا يُصِفُونَ) (Exalted is He above what they describe) in Surah Al-Anaam and Surah Al-Isra, and (سُبْحَانَ اللهِ رَبِّ الْعَرْشِ عَمَّا يُصِفُونَ) (Exalted is Allah, Lord of the Throne, above what they describe) in Surah Al-Anbiya', establishes intertextual cohesion through lexical repetition and thematic consistency of God's transcendence.

All in all, these verses are highly intertextual. They are not isolated speeches. However, they are powerfully interrelated through shared themes, repeated phrases, consistent attributes of God. They confirm the central doctrine of Tawhid. They function as parts of a larger textual whole. Each verse adds more contributions to a broader, unified message from Allah to people. Additionally, the

polytheism is rejected and disconfirmed. This intertextuality is vital and helpful for understanding the Quran as a coherent and internally consistent text. This also enriches the reader's understanding of the divine message.

Based on the analysis conducted adopting the seven standards of textuality to the verses of the Quran, it has been demonstrated that the seven standards of textuality are applied successfully to the verses selected. All the standards of textuality including cohesion, coherence, intentionality, acceptability, informativity, situationality, and intertextuality have been observed and abided by from the verses analyzed through this study. What is noticed that the Quranic verses have other properties apart from the seven standards which demonstrate the Quranic text unique.

Additional Quranic-text Features

i.Spiritual Feature

Protection and Blessing: according to the Muslims, reading the Quran makes one protected and blessed by Allah. As the Prophet Muhammad said: "Whoever recites Ayat al-Kursi after every obligatory prayer, nothing will prevent them from entering Paradise except death." Moreover, Spiritual Power is observed as special specific feature to the Quran. It is believed that reading the Quran truthfully keeps away evil and harm, and provides spiritual comfort, and it is often recited for personal safety and peace.

ii.Reflective Features

Timeless Relevance: the Quran as texts, the concepts and all the contents including linguistic words and structures offered are applicable, exceeding time, place, and culture boundaries.

iii.Universal Accessibility

Memorization Ease: Its rhythmic and eloquent structure helps those who intend to memorize it easily even for non-Arabic speakers.

Widely Applicable: It is recited by Muslims across diverse cultures and contexts, from prayers to supplications. The welcoming and receiving outcomes have been mostly achieved.

iv.Concise Inclusive

The Quranic text includes assorted topics including about creating the heavens and earth, human creating, scientific issues, various relation –The Muslims' relations with Allah and among themselves, and with non-Muslims, past events, future happenings and many other issues. These topics discussed simply have not been touched from other textbooks like this.

v.Self-explanatory

In the Quran texts, when some terms and concepts are uttered, immediately they are explained and explicated with a simple language that leaves no implicitly. It addresses all the people with persuading messages.

v.Multiple names

The Quran is attributed with several names and labels. Some of the names the Quran is attributed with in the Quran are (الذکر) the reminder, (النور) the clear light, (الفرقان) the decisive authority, (هدى) the Guide, and (بشرى) good news. As early mentioned, the Quran is speech of Allah. If it is so, it is not strange the Quran has many features not found in humans' ones. Quranic text linguistics is different from the normal text linguistics. The above points set Quranic texts apart from non-Quranic ones. Quran is the textbook that so many assorted variable studies and investigation can be conducted.

vi.Confrontation

In the Quran, there are verses challenging the disbelievers to bring a Quran like this Quran. This confrontation is considered unique and miraculous nature of the Quranic texts as in Surah Al-Isra, verse:88. Therefore, confrontation sound to aim to guide humanity towards truth, justice, and well-being through a combination of firm stance against falsehood and calling and inviting to truth.

6. Conclusion

This study explored whether the seven standards of textuality by Beaugrande and Dressler apply to selected Quranic verses. It also examined the idea that Quranic texts may not only meet these standards but even go beyond them. The verses analyzed were chosen based on their thematic relevance and contextual completeness to ensure they convey full and meaningful messages, even

when not taken from an entire surah. Each of the seven standards: cohesion, coherence, intentionality, acceptability, informativity, situationality, and intertextuality were found to be present in the selected verses. In addition, the Quranic texts appear to exceed these standards by including spiritual depth, reflective power, universal appeal, and a unique style that is both concise and inclusive. The texts also include multiple naming styles and a strong confrontational tone when addressing false beliefs. Notably, through the standards of informativity, situationality, and intertextuality, the verses strongly affirm the oneness of Allah (Tawhid) and clearly reject polytheism. The messages are timeless and universal, offering knowledge that could not be known unless revealed by Allah. The Quran presents information in a way that is unique, insightful, and deeply meaningful — further supporting its role as a divine text that both meets and transcends the traditional boundaries of textuality.

References

- Abdul-Raof, H. 2019. Text linguistics of Qur'anic discourse: an analysis. Abingdon: Routledge.
- Al Zeebari, Y. R. (2025) 'Quran's Explanation for Civilizations Fall', *Zanco Journal of Human Sciences*, 26(1), pp. 78–92. Available at: <https://doi.org/10.21271/zjhs.29.Con.1.30> (Accessed: 13 March 2025).
- Al-Azzawi, Q.O.D., 2017. Informativity in Translation: A Research about Code Switching and Code Mixing Project. Available at: https://scholar.google.com/scholar?hl=en&as_sdt=0%2C5&q=Al-Azzawi%2C+Q.+O.+%282017%29.+Informativity+in+Translation.+A+Research+About+Code+Switching+and+Code+Mixing+Project&btnG= [Accessed 4 Se 2024].
- Brown, G. & Yule, G. 1983. Discourse analysis. Cambridge: Cambridge University Press.
- Carter, R., 1998. Vocabulary: Applied Linguistic Perspectives. 2nd ed. London: Routledge.
- Ciula, A. 2017. Modeling Textuality: A Material Culture Framework. In P. Boot, A. Cappellotto,
- De Beaugrande, R.A. and Dressler, W.U., 1981. Introduction to text linguistics (Vol. 1). London: Longman.
- Dressler, W.U. & de Beaugrande, R.A., 2017, Text Linguistics and Classical Studies: Procedural Approach, London: Routledge.
- Halliday, M. A. K. & Hasan R. 1976. Cohesion in English. London: Longman
- Halliday, M.A.K. & Matthiessen, C.M.I.M., 2014. Halliday's introduction to functional grammar. 4th ed. London: Routledge.
- Halliday, M.A.K. 1994. An introduction to functional grammar. London: Edward Arnold.
- Hammoodi, B. A. (2025) 'The Semantic Dimensions of the Verb (Zakka) in the Holy Qur'an', *Zanco Journal of Human Sciences*, 27(2), pp. 150–165. Available at: <https://doi.org/10.21271/zjhs.29.Con.1.20> (Accessed: 13 March 2025).
- Hatim, B. and Munday, J., 2004. Translation: An Advanced Resource Book. London: Routledge.
- Hoey, M., 1991. Patterns of lexis in text. Oxford: Oxford University Press.
- Huddleston, R. & Pullum, G. K. 2002. The Cambridge grammar of the English language. Cambridge: Cambridge University Press, pp. 1278-1284.
- Hymes, D.H. 1974. Foundations in sociolinguistics: an ethnographic approach. Philadelphia: University of Pennsylvania Press.
- Itani, T. 2012 .The Clear Quran: Arabic-English Translation. Available at: www.clearquran.com (Accessed: 1 March 2025).
- Khan, M.W., 2000. The Quran: A Simple English Translation. New Delhi: Goodword Books.
- Kolln, M. and Funk, R., 2011. Understanding English grammar. 9th ed. New York: Pearson, pp. 131-139.
- Martin, J.R. 2015. 'Evolving systemic functional linguistics: beyond the clause', *Functional Linguistics*, 2(1), pp. 1–22.
- Merriam-Webster. 2024. Coherence. In: Merriam-Webster.com dictionary [Online]. Available at: <https://www.merriam-webster.com/dictionary/coherence> (Accessed: 2024-07-28).
- Mikhchi, H.H., 2011. Standards of Textuality : Rendering English and Persian texts based on a textual model. *Journal of Universal Language*, 12(1), p47-74.
- Neubert, A. & Shreve, G. M. (1992). *Translation as Text*. Kent and London: Kent State University Press.
- Niya, M. S. 2015. Textuality Found on The Jakarta Post in Education Section of Opinion Columns. *Central Library of Maulana Malik Ibrahim State the Islamic University of Malang*.
- Oshima, A. and Hogue, A., 2006. Writing academic English. 4th ed. White Plains, NY: Pearson Longman.
- Quirk, R., Greenbaum, S., Leech, G., & Svartvik, J. (1985) A comprehensive grammar of the English language. London: Longman, pp. 918-936.
- Searle, J. R. 1969. Speech acts: An essay in the philosophy of language. Cambridge: Cambridge University Press.

- Temirova, F. T. q. 2021. The Concept of Discourse Analysis in Linguistics Artistic Discourse and Discourse Analysis. *International Journal of Multidisciplinary Research and Analysis*, 4(11), pp. 1713-1716.
- Titscher, S., Meyer, M., Wodak, R. and Vetter, E., 2000. *Methods of Text and Discourse Analysis*. Sage Publications.
- Van Dijk, T.A. (1981) *Studies in the pragmatics of discourse*. The Hague: Mouton.

جیبہ جیکردنی حوت پیوہرہ کی دہقاپہ تی لہ سہر گوتاری قورثانی

سہیلہ حمید مجید

بہشی زمانی ٹینگلیزی، کولیژی زمان، زانکوی صلاح الدین-
ہولیر، ہریمی کوردستان، عیراق

suhayla.majeed@su.edu.krd

لقمان عبدالرحمن عبداللہ

بہشی سینما و شانق، کولیژی ہونہرہ جوانہ کان، زانکوی صلاح
الدین-ہولیر، ہریمی کوردستان، عیراق

luqman.abdulla@su.edu.krd

پوختہ

ئہم لیکولینہ وہیہ ئامانجی شیکردنہ وہی چونہ تیہ ئایہ تہ قورثانیہ ہہ لبرڈیردراوہ کانہ بہ پپی چوارچیوہی تیوری (حوت پیوہرہ کی دہقاسای) (یان: پیوہرہ کان دہق) کہ لہ لایہن دی بؤگران و دریسلہ (1981) دارپژراوہ. ئہم پیوہرانہ بریتین لہ: یہ کگرتوی (التماسک)، پیکہ وہ بہ ستراوہی (الترابط)، مہ بہ ستداری (القصیدہ)، پہ سہندکراوی (المقبولہ)، زانیردہری (الإخباریہ)، سیاق و حالہ (المقامیہ)، و پہ یوہستیہ تی نیوان دہقہ کان (التناس). ئہ مانہ پیوہرہ یہ کلاکہرہ وہ کانہ ریکوپیککی دہق پیکدہ ہینن. سہرہ رای لیکولینہ وہی زانستی بہر فراوان دہر بارہی قورثان، ژمارہ یہ کی بہ اوردکاری کہ می کارہ کان بہ شیوہ یہ کی چالاکانہ ئہم جؤرہ مؤدیلہ زمانیہ گشتگیرانہ یان جیبہ جی کردوہ، بہ تابیہ تی حوت پیوہرہ کی دی بؤگران و دریسلہ. بہ کارہینانی ئہم چوارچیوہیہ ریخوشکہرہ بؤ لیکولینہ وہیہ کی نوی پیکہاتہی دہقی ناوہ کی و واتای گہ یہ نراو لہ ناو ئایہ تہ قورثانیہ کاندا. ئہم لیکولینہ وہیہ ہہ ولدہات ئہم بؤشایہ پربکاتہ وہ لہ ریگہی لیکولینہ وہیہ سیستمتیکی ئاستی ہاوتابی نیوان گوتاری قورثانی و ئہم حوت پیوہرہ. داتا کان پیکدین لہ ئایہ تہ بابہ تیہ ہہ لبرڈیردراوہ کان کہ بہ شیوہ یہ کی سہرہ کی تیشک دہخہنہ سہر پہ یامہ خوداییہ بنہرہ تیہ کہ: یہ کتاہرستی خودا. میتودولوزیای بہ کارہینراو شیکاری گوتاری چوناہ تیہ. دہرئہ نجامہ کان دہریدہخہن کہ ئہم ئایہ تانہ بہرہ وام ہہ موو حوت پیوہرہ کی دہقاسای جیبہ جی دہکن، کہ تیروانیہ زمانی بہ ہیزتر پینشکہش دہکات دہر بارہی پیکہاتہی دہقی قورثان. تیبنی و گفتوگی زیتر لہ درپژای لیکولینہ وہیہ کدا خراونہ تہروو.

وشہ سہرہ کیہ کان: حوت پیوہرہ کہ، یہ کتاہرستی خودا، و لیکتیکہ یشتن.

تطبيق معايير النصية السبعة على الخطاب القرآني

سہیلہ حمید مجید

قسم الانجليزية، كلية اللغات، جامعة صلاح الدين-اربيل، إقليم
کوردستان، العراق

suhayla.majeed@su.edu.krd

لقمان عبدالرحمن عبداللہ

قسم السينما والمسرحية، كلية الفنون الجميلة، جامعة صلاح الدين-
اربيل، إقليم كوردستان، العراق

luqman.abdulla@su.edu.krd

المخلص

تناولت هذه الدراسة ما إذا كانت المعايير السبعة للنصية التي وضعها بوكراوند ودريسلر (1981) تنطبق على بعض الآيات المختارة من القرآن الكريم. كما درست الفرضية التي تقول إن النصوص القرآنية لا تكتفي بتحقيق هذه المعايير بل قد تتجاوزها أيضاً. تم اختيار الآيات بناء على صلتها الموضوعية وكمالها السياقي لضمان أنها تنقل رسائل كاملة وذات مغزى، حتى وإن لم تكن جزءاً من سورة كاملة. وقد وجد أن كل واحدة من المعايير السبعة — وهي التماسك، والتناسق، والقصيدة، والقبول، والمعلوماتية، والظرفية، والتناسق — حاضرة في الآيات المختارة. إضافة إلى ذلك، يبدو أن النصوص القرآنية تتجاوز هذه المعايير من خلال احتوائها على عمق روحي، وقوة تأملية، وجاذبية عالمية، وأسلوب فريد يجمع بين الإيجاز والشمول. كما تحتوي النصوص على أساليب تسمية متعددة ونبرة حاسمة عند التصدي للمعتقدات الباطلة. ومن الجدير بالذكر أنه من خلال معايير المعلوماتية، والظرفية، والتناسق، تؤكد الآيات بقوة على وحدانية الله (التوحيد) وترفض بوضوح الشرك. إن الرسائل القرآنية خالدة وعالمية، وتقدم معرفة لا يمكن الوصول إليها إلا من خلال وحي إلهي. ويعرض القرآن المعلومات بطريقة فريدة، عميقة، وذات معنى، مما يعزز مكانته كنص إلهي يحقق المعايير النصية التقليدية ويتجاوزها. كما تم تفصيل ملاحظات ومناقشات إضافية في جميع الدراسة.

الكلمات المفتاحية: المعايير السبعة، وحدانية الله، الترابط بين النصوص.