Reference in Editing and Enlightenment: Case of Surah Al-Isra

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Abstract: Textual analysis is a fundamental topic in modern linguistics that focuses more on the text than on individual sentences. It necessitates a transition from studying the sentence as a major linguistic unit upon which language theories, schools, and trends are built, to studying the text. Reference is a semantic process governed by meaning and created by the speaker in the mind of the addressee through the use of words, sometimes ambiguous in their own meaning, such as pronouns that refer to objects or individuals, chains of sentences, or even entire texts outside or within the linguistic or non-linguistic context, whether preceding or following it. It serves various purposes, including linguistic economy by substituting for previously mentioned speech and connecting the elements of the text to achieve textual continuity and cohesion.

Keywords: Cohesion, Reference, Textual Reference, Pronominal Reference, Anaphoric Reference, Cataphoric Reference.

1. INTRODUCTION

Surah Al-Isra (The Journey by Night) is one of the Meccan Surahs that deals with the fundamentals of faith. However, its prominent element is the person of the Prophet Muhammad (peace be upon him) and the miraculous support and compelling evidence from Allah that attest to his truthfulness.

The Surah begins by mentioning the miracle of Al-Isra (the Journey by Night), which was a manifestation of divine honor bestowed upon the last Prophet. It contains a remarkable miracle that demonstrates the power and greatness of Allah in producing wonders and marvels.

The Surah then discusses the Children of Israel and how they were twice scattered and divided on the Earth due to their tyranny and disobedience to Allah's commands. It also touches upon some cosmic signs that reflect the Creator's power, uniqueness, and greatness, as in the verse: ﴾ And we have appointed the night and the day as two Ayât (signs), then We have obliterated the sign of the night (with darkness) while We have made the sign of the day illuminating﴿. Additionally, the Surah addresses Islamic ethics and noble morals, inviting people to embody and adhere to them, as seen in the verse: ﴾And your Lord has decreed that you worship none but Him, and that you be dutiful to your parents﴿1. The Surah also touches upon the themes of resurrection, judgment, recompense, and presents evidence for their possibility. It emphasizes the Quran as an everlasting miracle of Muhammad and mentions the challenge posed by the polytheists, who requested a different miracle than the Quran, asking the Prophet to divert rivers for them or transform the mountains of Mecca into gardens. Allah responded to their demand: ﴾and they say: "we shall not believe in you (O Muhammad), until you cause a spring to gush forth from the earth fir us﴿ . The Surah concludes with praise for Allah and the affirmation of His uniqueness, free from any partners or offspring, and the recognition of our dependence on Him as our Protector and Helper. This conclusion summarizes the central themes of the Surah, which it began and ended with ﴾And say: "All the praises and thanks be to Allah, Who has not begotten a son (or offspring), and Who has no partner in (His) Dominion, nor He is low to have a Walï (helper, protector or supporter). And magnify Him with all magnificence [Allah is the most Great]﴿2.

Its placement in the order of the Quran follows as the seventeenth Surah, and it was revealed after Surah Al-Qasas. Therefore, it is one of the later revelations in Makkah. Its verses are notable for their relatively greater length and expanded ideas3.

As for whether Surah Al-Isra is Makki (revealed in Mecca) or Madini (revealed in Medina), it has been said: This Surah is generally considered to be Makki except for three verses:

1. The verse 76 of Al-Isra: ﴿And verily, they were about to frighten you so much as to drive you out from the land﴾. It is believed to have been revealed when a delegation from the tribe of Thaqif came to the Prophet Muhammad (peace be upon him), and the Jews had said to him that this land was not the land of prophets.

2. The verse 70 of Al-Isra: ﴿And say O Muhammad): My Lord! let my entry (to the city of Al-Madinah) be good﴾ This verse is also thought to be revealed in a context related to the Prophet's experience in Makkah.

3. The verse 85 of Al-Isra: ﴿Verily, your Lord has encompassed mankind﴾.4

2. COHERENCE IN SURAH AL-ISRA FROM THE PERSPECTIVE OF TAHIR IBN ASHUR:

The aspect of coherence holds significant importance in the study of the Quranic text because it is closely related to the aspect of harmony in various aspects that the text's recipient derives. Therefore, the objective of this study in this section is to identify the tools that contributed to the coherence of Surah Al-Isra from the perspective of "Tahir Ibn Ashur." This is done to understand how the textual interconnection and the nature of the linguistic system that forms the Surah are structured, ultimately aiming to determine its semantic value. This study recognizes that any work is not limited to the semantic aspect alone but integrates both form and meaning. This is what this study aims to uncover by revealing the overall linkage of the Surah with the textual cohesion tools, which are considered criteria upon which to judge the coherence of the text. It is worth noting that each mechanism of coherence originates from a distinct idea in its relationship with the text, but they all share the common goal of serving as linguistic foundations for text formation.

3. REFERENCE IN THE PERSPECTIVE OF TAHIR IBN ASHUR:

Tahir Ibn Ashur, like other ancient and contemporary scholars, used the term "reference" to convey the notions of denial and negation. In the context of his interpretation, when addressing the Quranic verse: ﴿Nay, they will come to know!﴾ Surah An-Naba (78:4), he considered it to imply the denial and negation of their intended question, which signifies the act of referring or alluding.5

In this context, "reference" implies a form of denial and negation, even though the term is used in the form of a gerund. In another context, the term is used as a verb, which is closer in meaning to the concept of reference in textual studies. This is evident in Tahir Ibn Ashur's interpretation of the Quranic verse: ﴿And it has been already revealed to you in the Book (Quran) that when you hear the verses of Allah, being denied [by them] and mocked at, then sit not with them, until they engage in a talk other than that﴾ (Surah An-Nisa, 4:140). In this case, "what is being referred to is the statement of Allah in Surah Al-An'am: ﴿And when you 5Muhammad see those who engage in a false conversation Our verses (Quran), by mocking at them, stay away from them until they turn to a nother topic﴾ (Surah Al-An'am, 6:68). This is because the conduct of disbelievers is being referred to, and it seems that what Allah referred to had occurred in the Quran before the revelation of this Surah".6

Tahir Ibn Ashur used the term "referred" (أحيل) and "refers" (أحال) because he intended to convey the idea of transitioning from one part of the text to another based on a relationship between the two parts. This is the essence of reference in the field of textual linguistics. In his Tahrir (writing) and Tanwir (elucidation), we find expressions such as "pointing to," "the pronoun refers to," "the pronoun directed to," "the pronoun returned to," and "addressing them with his words,"7 all of which demonstrate his understanding and application of the concept of reference in textual analysis.

4. TEXTUAL ANALYSIS OF THE SURAH:

4.1 - Pronouns and Their Role in Coherence:

Pronouns are one of the most important forms of referential cohesion in a text. They are present in almost every text and have received significant attention in textual studies due to their crucial role in maintaining coherence. Pronouns are often referred to as the "most common type of deixis"[8] and are considered indispensable tools in referential theories.

A pronoun can be defined as a "invariable noun that refers to a speaker, a listener, or an absent entity."[9] Al-Razi Al-Isfahani described it as "what is placed for a speaker, a listener, or an absent entity, either explicitly or implicitly, in terms of wording, meaning, or judgment."[10] Pronouns primarily relate to the discourse relationships, and thus, the pronoun of the speaker refers to the speaker, and the pronoun of the addressee refers to the addressee. However, the nature of pronouns is more extensive than mere designation and restriction,[11] as Dr. Muftah ibn 'Arus has pointed out.

Its divisions: Pronouns can be divided into two categories based on their referents:

Pronouns:
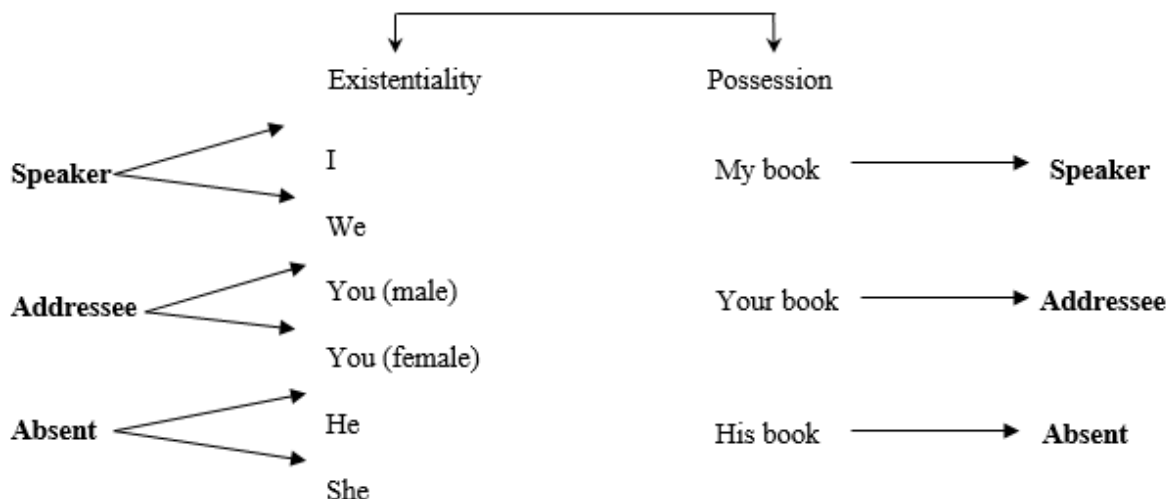
Regarding its cohesive function, pronouns can be further divided into two categories, as recognized by Halliday and Raqia Hassan:

- **Roles of Speech**: This category encompasses pronouns that refer to the speaker and the addressee, playing a role in maintaining the coherence of the text.

- **Other Roles**: Pronouns in this category also contribute significantly to text coherence. It includes pronouns that refer to absent entities (e.g., "he," "she," "they," "him," "her," "them"), which serve a different function compared to the first category. These pronouns typically refer to entities outside the text in a systematic manner, contrasting with the first category, which involves referring internally within the text in a systematic manner.

3.2 - Reference Using Pronouns:

The first verse: (Glorified (and Exalted) be He (Allah) [above all that (evil) they associate with Him] Who take his servant (Muhammad) for a journey by night from Al-Masjid Al-Haram (at Makkah) to Al-Masjid Al-Aqsa (in Palestine), the neighborhood hereof We have blessed, in order that We might show him (Muhammad) of our Ayat (proofs). Verily, He is the all-hearer, the All-Seer (1)).

The verse starts with the glorification of Allah Himself, indicating aspects such as "the One who," "took", "His servant", "by night," "which We have blessed," "to show him", "Our signs," "Indeed, He is the All-hearer, the All-seer".

In this verse, the mention of Allah's grandeur at the beginning is followed by pronouns that refer back to the previously mentioned divine attributes and actions, in this way, the pronouns serve as internal references within the text, connecting back to the majestic attributes of Allah mentioned earlier in the verse.

His servant in this verse refers to Muhammad (peace be upon him), as it is a term in the Quran. The word "عبد" (servant or slave) is not used in conjunction with the pronoun referring to Allah unless it is intended to mean the Prophet

Muhammad (peace be upon him), this is because the news of his night journey to the Al-Aqsa Mosque had become well-known among Muslims and had led to controversy and denial among polytheists. Therefore, the reference to his being a servant of Allah is understood.[12]

Glorified be He Who take his servant for a journey by night
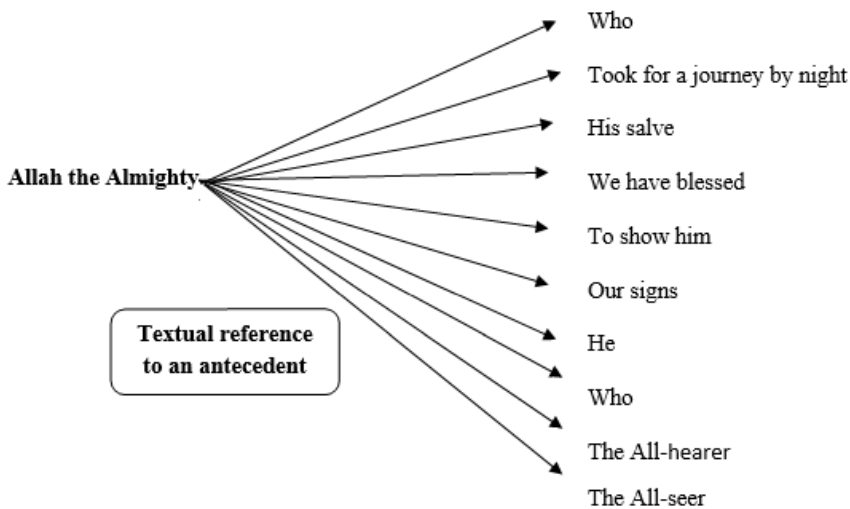
So, it becomes clear to us that the textual reference here is to a previous entity, which is Allah the Almighty. This type of reference was present in various verses of Surah Al-Isra (1, 2, 3, 4, 5, 6, 10, 12, 13, 14, 30, 33, 41, 45, 46, 47, 53, 54, 55, 58, 59, 60, 61, 64, 69, 70, 71, 73, 74, 75, 77, 82, 83, 86, 89, 95, 97, 101, 104, 105, 106). If anything, this indicates that coherence is evident, and this type of reference is one of the means of textual coherence. The following table illustrates this:

Referred	Referene	Nature	Verse n°
Allah the Almighty	We gave, we made, except for me	Internal reference to an antecedent	Verse (02)
	We carried	Internal reference to an antecedent	Verse (03)
	We ordained	Internal reference to an antecedent	Verse (04)
	We sent for raised, for us	Internal reference to an antecedent	Verse (05)
	We returned for us, we provided you, we made you	Internal reference to an antecedent	Verse (06)
	We counted	Internal reference to an antecedent	Verse (08)
	We made ready	Internal reference to an antecedent	Verse (10)
Allah the Almighty	We made, we obliterated, we separated it	Internal reference to an antecedent	Verse (12)
	We imposed on him, we bring forth	Internal reference to an antecedent	Verse (13)
	We were, we resurrect	Internal reference to an antecedent	Verse (15)
	We intended, we destroy, we commanded, we destroyed it, its extravagant	Internal reference to an antecedent	Verse (16)
	We annihilated	Internal reference to an antecedent	Verse (17)
	We hastened, we will, we want, we made	Internal reference to an antecedent	Verse (18)
	We extend	Internal reference to an antecedent	Verse (20)
	Our favors,	Internal reference to an antecedent	Verse (21)
	We, we provide for them,	Internal reference to an antecedent	Verse (31)

Referred	Referene	Nature	Verse n°
	Glorified is He	Internal reference to an antecedent	Verse (43)
	To Him belongs the praise, indeed He is, He was	Internal reference to an antecedent	Verse (44)
	We made	Internal reference to an antecedent	Verse (45)
	We	Internal reference to an antecedent	Verse (47)
	We are destroying or punishing it	Internal reference to an antecedent	Verse (58)
	We were prevented, our signs, we send	Internal reference to an antecedent	Verse (59)
	We said, we made, we showed you, we frighten them	Internal reference to an antecedent	Verse (60)
	We said	Internal reference to an antecedent	Verse (61)
	He says Go	Internal reference to an antecedent	Verse (63)
	My slaves	Internal reference to an antecedent	Verse (65)
	He is, the Most Merciful	Internal reference to an antecedent	Verse (66)
	He will return you, He sends, He drowns you, Upon us	Internal reference to an antecedent	Verse (69)
	We honored, we destroyed them, we provided for them, We favored them, We created	Internal reference to an antecedent	Verse (70)
	We call	Internal reference to an antecedent	Verse (71)
	We revealed, Upon Us	Internal reference to an antecedent	Verse (73)
	We maintained you	Internal reference to an antecedent	Verse (74)
	We will make you taste, upon Us	Internal reference to an antecedent	Verse (75)
	We sent, Our messengers, in Our ways	Internal reference to an antecedent	Verse (77)
	We descend	Internal reference to an antecedent	Verse (82)
Allah the Almighty	We bestowed favor	Internal reference to an antecedent	Verse (83)
	We willed, we will take off, we revealed, upon Us	Internal reference to an antecedent	Verse (86)
	We diverted	Internal reference to an antecedent	Verse (89)
	We will descend	Internal reference to an antecedent	Verse (95)
	We gather them, we increased for them	Internal reference to an antecedent	Verse (97)
	Our signs	Internal reference to an antecedent	Verse (98)
	We gave	Internal reference to an antecedent	Verse (101)
	So, we drowned him	Internal reference to an antecedent	Verse (103)
	And we said, Dwell, We came	Internal reference to an antecedent	Verse (104)
	We revealed it, and we did not send you	Internal reference to an antecedent	Verse (105)
	We divided it, We sent it down	Internal reference to an antecedent	Verse (106)

Through this statistical table, we notice that textual reference, especially reference to an antecedent, has prevailed in this Surah. This is because this element is more widespread, particularly in texts, and especially in the Quranic text. As the pronoun is one of the most common means of reference, it has greatly contributed to the cohesion and consistency found in this Surah and its verses.

Pronouns have received significant attention in Arabic grammar, particularly when grammarians stipulated the requirement for a pronoun to match its antecedent if there is a link between two sentences[13]. They also insisted on the pronoun referring back to a single previous referent because it is the closest in speech. This is due to the fact that all pronouns, whether for the speaker, the addressee, or an absent referent, are inherently vague and ambiguous. Therefore, they must have something that removes their ambiguity and clarifies their obscurity[14].
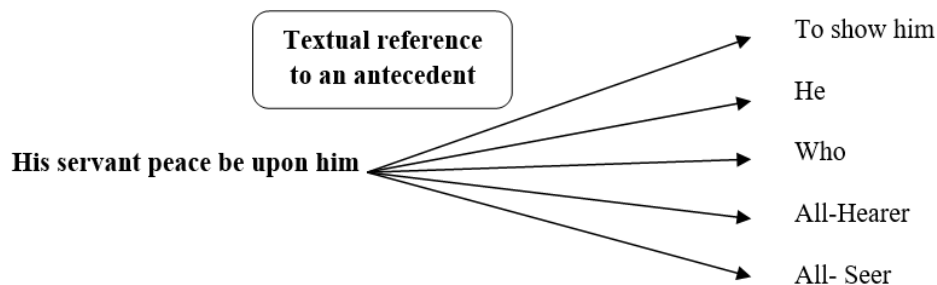
Personal pronouns, whether separate or attached (suffix pronouns), generally serve a backward reference function, as they refer to something mentioned earlier. All the pronouns used, whether separate, attached, or concealed, establish an internal reference, and this has achieved semantic cohesion in this verse.

As for the second element referred to in the introduction, it is the Prophet - peace be upon him - in the words of Allah, (*Glorified (and Exalted) be He (Allah) [above all that (evil) they associate with Him] Who take his servant (Muhammad) for a journey by night from Al-Masjid Al-Haram (at Makkah) to Al-Masjid Al-Aqsa (in Palestine), the neighborhood hereof We have blessed, in order that We might show him (Muhammad) of our Ayat (proofs). Verily, He is the All-hearer, the All-Seer*).

Tahir bin Ashur commented on this by saying, «One aspect of this is the indication that the Prophet - peace be upon him - when he arrived at Al-Masjid Al-Aqsa, had transitioned from the station of alluding to the realm of the unseen to the station of his destiny in the world of witnessed reality»[15].

There are two aspects to this: first, the indication and preparation for the pronoun's return to the preceding referent in the statement: (*He is the All-Hearer, the All-Seer*) This leads to the pronoun's return to someone other than the referent it initially referred to, for the sake of showing that matters coincide with pronouns. Moreover, returning to a more proximate reference is not preferable[16]. Therefore, when it is said, (*He is the All-Hearer, the All-Seer*) it appears that the two pronouns ultimately refer back to the Prophet – peace be upon him - as suggested by some interpreters, and adopted by At-Tabari. However, the majority of interpreters agree that the reference is ultimately to Allah, the Exalted. It is possible that both meanings are intended[17].

The sentence is constructed with a form of ellipsis, defining the subject with "اللام" and the separator pronoun, for the purpose of emphasizing it, which is a shortened description added to the essence. This construction supports the pronoun's return to the Prophet - peace be upon him - because it is contextually appropriate for the response[18].

This type of coherence has indeed achieved coherence and cohesion throughout all parts of this Quranic text. This indicates that this form of reference is one of the means of maintaining consistency.

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In the shift from referring to the unseen world, where the pronoun refers to the attached noun and its two pronouns, when He says: باركنا ...لنريه من آياتنا (**We blessed – and to show him Our signs)**, there is a frequent shift in the manner of turning, which is often used in the discourse of eloquence. When the high entity is mentioned with the phrase of glorification and the connected noun with its pronouns. The reference shifts from being in the unseen realm to being in the realm of observation. Therefore, it was appropriate to change the use of pronouns to demonstrative pronouns, which are in the context of speaking[19].

The subject is introduced as known and with multiple predicates in the statement: "لنريه من آياتنا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ" (*that We might show him (Muhammad) of our Ayat (proofs). Verily, He is the All-hearer, the All-Seer).*

The subject is a pronoun, and the first predicate is identified with "ال" (the), while the second predicate is also identified with "ال."

Since Surah Al-Isra revolves around the Prophet (peace be upon him) and the Muhammadan message, under which the topics of the Surah fall, and they are all suitable for the Prophet (peace be upon him), it is evident that the majority of references return to the Prophet (peace be upon him).

The statistical table illustrates this:

Referred	Referene	Nature	Verse n°
The prophet – peace be upon him -	Repeat it, to show to him, He, Who, All-Hearer, All-Seer	Internal reference to an antecedent	First verse
	Your God, Your God	Internal reference to an antecedent	Verse (19)
	Look!	Internal reference to an antecedent	Verse (20)
	Do not make, you will remain	Internal reference to an antecedent	Verse (22)
	Your God, near you	Internal reference to an antecedent	Verse (23)
	You will stand	Internal reference to an antecedent	Verse (36)
	Do not walk, you will not break through, you will not reach	Internal reference to an antecedent	Verse (37)
	Your God	Internal reference to an antecedent	Verse (38)

The word "عَبْدُ" (servant) is added to the majesty pronoun here, which refers to Muhammad, peace be upon him, as is commonly understood in the Quranic context. The word "عَبْدُ" is not added to the majesty pronoun when referring to God, except to indicate that it is intended to refer to the Prophet, peace be upon him. This is because the news of the Israa journey to Al-Aqsa had spread among the Muslims, while among the polytheists, it was being denied. Therefore, the intent behind using "عَبْدُهُ" (His servant) is clear[20].

The addition (الإضافة) in this case is for the purpose of honor, not for the purpose of definition, as the attribute of servitude to Allah applies to all creatures, and adding "عَبْدُ" does not serve to define [21].

In these commentaries, pronouns refer to an explicit antecedent that precedes them, making it a backward reference. The referred entity is a singular entity present within the text, making it a textual reference.

Then comes the verse: "مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ". (from Al-Masjid Al-Haram (at Makkah) to Al-Masjid Al-Aqsa (in Palestine), the neighborhood hereof We have blessed).

Here, the pronoun "حَوْلَهُ" (around it) refers to "الْمَسْجِدِ الْأَقْصَى" (the farthest mosque) to emphasize that it is blessed. The use of an attached possessive pronoun here serves to highlight the attribute of being blessed around it[22].

The verse "وَآتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَاهُ هُدًى لِبَنِي إِسْرَائِيلَ أَلَّا تَتَّخِذُوا مِنْ دُونِي وَكِيلاً" (And We gave Musa (Moses) the Scripture and made it a guidance for the Children of Israel saying: "take none other than Me as your Wakil (Disposer of affairs)) focuses on the absent pronoun in "جَعَلْنَاهُ" (We made it) and its reference. In this context, Ibn Ashur states that "الْكِتَاب" (the Scripture) refers to the Torah, and the pronoun referring to the absent entity is used to emphasize the guidance provided by it. The guidance is treated as if it were the same as the Torah itself, emphasizing the significance of following its teachings, as Allah Almighty says: (guidance for the Muttaqun (the pious believers) [23].

The mention of the Children of Israel is because they were addressed specifically with the Torah, distinguishing them from others. The phrase "جَعْلُ التَّكْلِيف" (appointment of responsibility) in "وَجَعَلْنَاهُ هُدى" (We made it a guidance) is used to emphasize the concept of responsibility. The use of "النَّاس" (people) in the verse " مَنْ أَنْزَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ مُوسَى نُورًا وَهُدًى لِلنَّاس" (Who sent down the Scripture that Moses brought as a light and guidance to the people) can refer to any group of people, indicating that the guidance can benefit anyone who follows it. Thus, it is mentioned as a form of generalization, thus Allah almighty says: (We sent down the Torah as guidance to the people Muttaqun)[24].

Regarding the verse "ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوحٍ إِنَّهُ كَانَ عَبْدًا شَكُورًا" (Descendants of those We carried [in the ship] with Noah. Indeed, he was a grateful servant) (Quran, Surah Al-Isra, 17:3), Ibn Ashur explains, "The placement of the pronoun 'مَعَهَا' (with them) – meaning with 'إِن' (indeed) – signifies a particular focus on this statement, with the intent to provide

a precise interpretation, allowing the conveyed message to resonate with the listener's understanding and to have a lasting impact."[25]. Here, Ibn Ashur not only specifies the antecedent but also highlights the role of this reference in emphasizing the message and focusing on it, as well as the impact of this reference on the listener and its ability to resonate with them.

And the emphasis on Noah being "a grateful servant" with the particle "إِنَّ" (indeed) is a revelation for them, indicating the status of those who might be unaware of this. This could either serve to authenticate their emulation of him if the sentence is directed at the Israelites in its entirety, interpretively, or to reveal their status, as those who were ignorant of it to the extent that they became involved in corruption[26].

The meaning of him being a "grateful servant" is that he acknowledges his servitude, without arrogance through associating partners with God, and is deeply thankful to God by obeying His commands.

It is possible that this sentence is part of the complete interpretative sentence, indicating what Allah addressed the Children of Israel with. Alternatively, it can be a complement to the sentence "وَآتَيْنَا مُوسَى الْكِتَابَ" (And We gave Moses the Scripture), addressing the people of the Quran[27].

As for the verse "إِذَا جَاءَ وَعْدُ الْآخِرَةِ لِيَسُوءُوا وُجُوهَكُمْ وَلِيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِيُتَبِّرُوا مَا عَلَوْا تَتْبِيرًا عَسى رَبُّكُمْ أَنْ يَرْحَمَكُمْ وَإِنْ عُدْتُمْ عُدْنَا وَجَعَلْنَا جَهَنَّمَ لِلْكَافِرِينَ حَصِيرًا" *(And when the promise of the Hereafter came, We sent against you servants of Ours—those of great military might, and they probed [even] into the homes, and it was a promise fulfilled)*, the pronouns " لِيَسُوءُوا وليدخلوا" (to harm you and enter) refer back to "عِبَاداً لَنَا" (Our servants) considering the wording rather than what actually happened, as in the expression "I have a dirham, half of it," meaning half of the amount owned by the person referred to. This is an implication based on context, given the time gap between the two occurrences. This kind of ellipsis serves as a form of concise expression[28].

The pronoun "كَمَا دَخَلُوهُ" "as they entered it" refers back to the mentioned "slaves" in the reference to the first occurrence, as indicated by the context. This construction of pronouns is akin to the verse: "And they corrupted the land, but they overcame not [i.e., defiled] it more than corruption," (Quran, Surah Al-Isra, 17:4). And the saying of 'Abbas ibn Mirdas: "We would have returned had we not seen that their assembly is in favor of the Muslims, and they have safeguarded what they have gathered."[29]

And when We intend to destroy a city, "وَإِذَا أَرَدْنَا أَن نُّهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا فِيهَا فَحَقَّ عَلَيْهَا الْقَوْلُ فَدَمَّرْنَاهَا تَدْمِيرًا" In the verse: We command its affluent, but they defiantly disobey therein; so the word [of deserved consequence] has come into effect upon it, and We destroy it with [complete] destruction," (Quran, Surah Al-Isra, 17:16), we find:
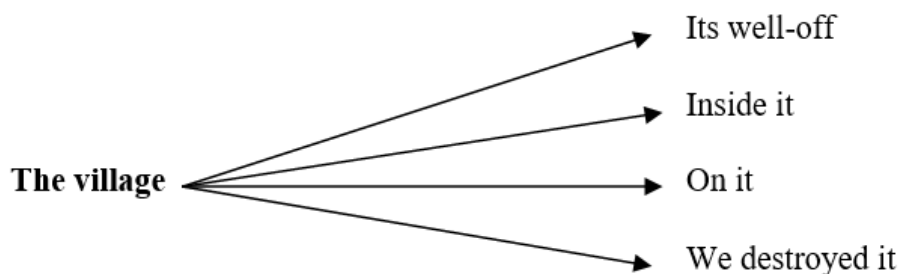
The pronoun "الهاء الغائب" (hidden pronoun) refers back to the village, and it serves as a form of anaphora, referencing a previous context to maintain the coherence of this verse.

Regarding the verse: وَمَنْ أَرَادَ الْآخِرَةَ وَسَعى (18)﴿مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ عَجَّلْنَا لَهُ فِيهَا مَا نَشَاءُ لِمَنْ نُرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصْلَاها مَذْمُوماً مَدْحُوراً ,لَهَا سَعْيَها وَهُوَ مُؤْمِنٌ فَأُولئِكَ كَانَ سَعْيُهُمْ مَشْكُوراً (19)﴾ the phrase "لِمَنْ نُرِيدُ" (whom We will) is a substitution for "لَهُ" (for him). This substitution involves changing some elements while retaining others, and the pronoun "لَهُ" refers back to "مَنْ" (whom) in terms of meaning[30]. The phrase "يَصْلَاها مَذْمُوماً مَدْحُوراً" (to whom it will be reached disgraced and expelled) serves as an explanation or replacement for the phrase "جَعَلْنَا لَهُ جَهَنَّمَ" (We made Hell for him). "ومذموماً مدحوراً" (disgraced and expelled) represents two circumstances related to the pronoun in "يَصْلَاها" (it will be reached)[31], the addition of "السعي" (the striving) to the pronoun "الآخرة" (the Hereafter) is a type of apposition to clarify that it refers to striving for the Hereafter. This is done by adding the verbal noun to its object to specify the type of striving[32]. "هو مؤمن" (he is a believer) is a circumstantial phrase related to "وسعى" (he strives), and it is used nominally to emphasize the idea of steadfastness and continuity.

From this verse, it can be inferred that Ibn Ashur is indicating that a pronoun may refer to a referent that is not explicitly mentioned in the discourse but is understood from the context or the associated context. He considers that "the use of a pronoun without a previously mentioned noun implies its presence in the minds (of the audience), this implies that "using a pronoun without a specific antecedent is a reference to its notoriety."[33] Ibn Ashur here explains that the reference is made through the connected hidden pronoun without the explicit noun, making the reference external because the referent or the demonstrative element is not present in the text but is rather inferred from the context.

As for the verse: "قَضى رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ," it begins with the verb "قَضى" (decided), which implies an obligation and is suitable for addressing a community that complies with the command of its Lord. It is a directive addressing the Prophet (peace be upon him), and it is constructed in a way that includes the entire community when it says, "أَلا تَعْبُدُوا إلا إِيَّاهُ" (that you should worship none but Him), because the prohibition applies to all people.

The conjunction "وَ" (and) in "تَعْبُدُوا" (you should worship) refers to the people in general, and here it serves as an internal textual reference.

﴿وَبِالْوالِدَيْنِ إِحْساناً إِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُما أَوْ كِلاهُما فَلا تَقُلْ لَهُما أُفٍّ وَلا تَنْهَرْهُما وَقُلْ لَهُما قَوْلاً كَرِيماً (23) وَاخْفِضْ لَهُما جَناحَ " s for the verse: الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُما كَما رَبَّياني صَغِيراً﴾ الإسراء 24 (Al-Isra 17:23-24), Ibn Ashur states in this verse that the address is not directed to the Prophet (peace be upon him), and he justifies this by saying, "As he did not have parents at that time."[35]

The preference for the singular pronoun here over the plural pronoun is because the address is specifically directed to those who have parents among the audience addressed in the preceding statement: "أَلَّا تَعْبُدُوا إلا إِيَّاهُ" (that you should worship none but Him). However, whether the singular or plural pronoun is used, the intended message applies equally, as the address to the unspecified can be considered equivalent to addressing the group[36].

If we were to specify the pronouns in this verse, we find that the predominant pronoun is the third person singular, which refers to the parents.
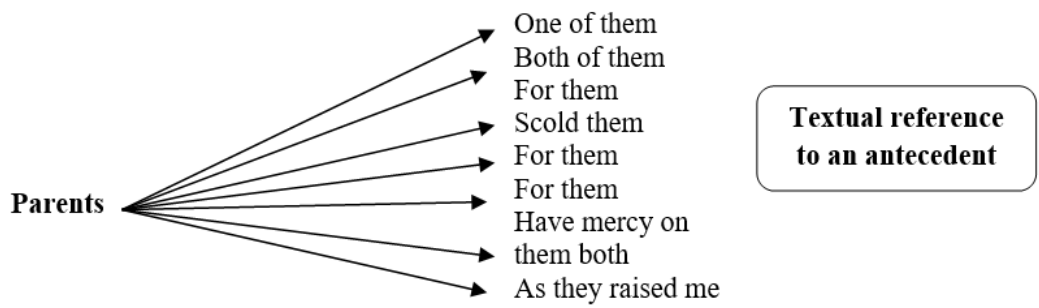
In these verses, there are general rules regarding the obligation of obeying parents, even if they are polytheists. They should only not be obeyed if they ask for disobedience to Allah.

The address here is directed to anyone who is suitable to hear the message, and every addressee is associated with the context of the previous statement, which is, "أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ" (that you should worship none but Him). The subsequent statement, "وَبُّكَمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ" (and I know more about what is in yourselves), further emphasizes this[37].

In the verse: ﴿وَإِمَّا تُعْرِضَنَّ عَنْهُمُ ابْتِغاءَ رَحْمَةٍ مِنْ رَبِّكَ تَرْجُوها فَقُلْ لَهُمْ قَوْلاً مَيْسُوراً﴾ (And if you [believers] turn away from them, seeking mercy from your Lord, which you hope for), the address is directed to the Prophet (peace be upon him), and the pronoun "عَنْهُمُ" (from them) refers to relatives, the poor, and the wayfarer[38]. Here, the transition is made from obeying parents to showing mercy and kindness to those in need[39].

In the verse: ﴿تُسَبِّحُ لَهُ السَّماواتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلكِنْ لا تَفْقَهُونَ تَسْبِيحَهُمْ إِنَّهُ كانَ حَلِيماً غَفُوراً﴾ (The seven heavens and the earth and whatever is in them exalt Him. And there is not a thing except that it exalts [Allah] by His praise, but you do not understand their [way of] exalting. Indeed, He is ever Forbearing and Forgiving), the phrase "يُسَبِّحُ لَهُ" (exalt Him) is a description of the heavens and the earth praising and glorifying Allah. The pronoun "لَهُ" (Him) refers to Allah. The emphasis is on the glorification of the entire universe40.

In the verse: ﴿نَحْنُ أَعْلَمُ بِما يَسْتَمِعُونَ بِهِ إِذْ يَسْتَمِعُونَ إِلَيْكَ وَإِذْ هُمْ نَجْوى إِذْ يَقُولُ الظَّالِمُونَ إِنْ تَتَّبِعُونَ إِلاَّ رَجُلاً مَسْحُوراً (47) ﴾ (We are most knowing of what they listen to when they listen to you, and [of] when they are in private conversation, when the

wrongdoers say, "You do not follow but a man affected by magic"), the use of the royal "نَحْنُ" (We) at the beginning of the sentence is to emphasize God's careful knowledge of what people hear and discuss. The pronoun "هُمْ" (they) refers to those who are listening and having private conversations[41].

From here, we can deduce the presence of an element of reference that consists of the following elements:

We + verb + you = textual unit ot a coherent textual unit

Allah + the polytheists + prophet – peace be upon him

(listen) (to you)

The use of the separate pronoun "نحن" (we) in this context may imply an emphasis on individualizing and specifying its meaning. This is as Ibn Ashur expressed in his interpretation of the verse: (Indeed, Allah is the [bestower of provisions], the Powerful, the Firm,) (Quran, Surah Adh-Dhariyat, 51:58). In this case, he considered it "a concise way of emphasizing that there is no provider, no powerful, and no firm except Allah."[42] The intended meaning here is that Allah knows everything in the universe.

There is an explicit indication in the context of the use of the pronoun in the phrase "إذ يقول الظالمون" (when the wrongdoers say), implying that the cause of their statement is injustice, meaning polytheism. For indeed, polytheism is unjust. If not for their polytheism, a rational person would not have likened the state of the perfect Prophet to that of a bewitched person. It is also possible that "ظلم" (injustice) here refers to aggression, i.e., their aggression against the Prophet - peace be upon him - through their false accusations[43].

"والظالمون" (the wrongdoers) is an attribute for the polytheists who disbelieved, and it was brought by Muhammad - peace be upon him. It is explicitly mentioned to emphasize this attribute upon them.

Ibn Ashur pointed out instances of pronominal reference within the context, such as in the verse: "And tell My servants to say that which is best. Indeed, Satan induces [dissension] among them. Indeed Satan is ever, to mankind, a clear enemy." (Quran, Surah Al-Isra, 17:53). In this verse, "بَيْنَهُمْ" (among them) refers to Allah's servants. Ibn Ashur indicates that this is a textual reference, as the referent "عِبَادِي" (My servants) is explicitly mentioned and present within the text.

Regarding the verse: ﴿وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ إِنَّ قَتْلَهُمْ كَانَ خِطْأً كَبِيراً﴾ (And do not kill your children for fear of poverty. We provide for them and for you. Surely killing them is a heinous sin), the style of reference shifts from individual pronoun to the plural form because the prohibition here is directed towards certain practices of the pre-Islamic era of ignorance, specifically the killing of female infants. However, it is expressed using the term "children" in this verse and similar contexts, as "بَنَّت" (daughter) can also be referred to as "وَلَدّ" (child). The pronoun usage aligns with the wording, as seen in "نَرْزُقُهُمْ" (We provide for them)45.

In verse 25: ﴿رَبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ إِنْ تَكُونُوا صَالِحِينَ فَإِنَّهُ كَانَ لِلْأَوَّابِينَ غَفُورًا (25)﴾ (Your Lord is most knowing of what is within yourselves. If you should be righteous, then indeed He is ever, to the often returning [to Him], Forgiving), the pronoun "لِيَذَّكَّرُوا" (that they might remember) refers to a known context from the discourse, as indicated by the statement: "أَفَأَصْفَاكُمْ رَبُّكُمْ بِالْبَنِينَ" (Has your Lord chosen for you sons?) This is a shift from addressing those who are being reproached to addressing the believers[46].
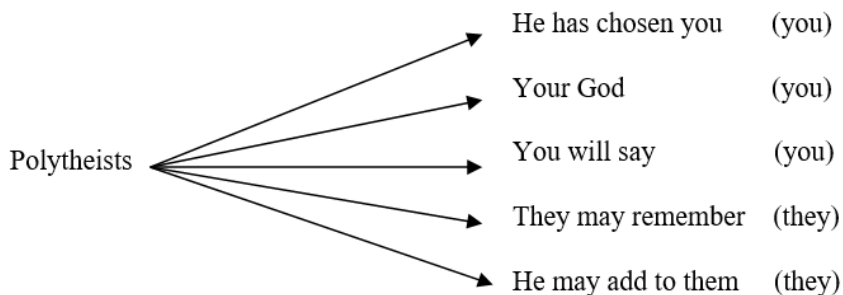
Ibn Ashur explains that the pronoun "مَتَى" (when) in verse 51 refers back to the return mentioned in the phrase "يُعِيدُنَا" (Who will restore us). It functions similarly to the pronoun "هُوَ" (He) in the phrase "أَن يَكُونَ قَرِيبًا" (Perhaps it will be soon). The pronouns in this context are addressed to disbelievers who question, "Who will restore us?" and "When is that?"[49]

In the interpretation of the verse, ﴿رَبُّكُمْ أَعْلَمُ بِكُمْ إِنْ يَشَأْ يَرْحَمْكُمْ أَوْ إِنْ يَشَأْ يُعَذِّبْكُمْ وَما أَرْسَلْناكَ عَلَيْهِمْ وَكِيلاً ﴾, the discussion is connected to the statement, " نَحْنُ أَعْلَمُ بِمَا يَسْتَمِعُونَ بِهِ." The pronoun "عَلَيْهِم" refers to the polytheists, just as previous pronouns like "عَلَى قُلُوبِهِم" are used appropriately to describe them.

As for the verse: ﴿أَفَأَمِنْتُمْ أَنْ يَخْسِفَ بِكُمْ جانِبَ الْبَرِّ أَوْ يُرْسِلَ عَلَيْكُمْ حاصِباً ثُمَّ لا تَجِدُوا لَكُمْ وَكِيلاً (68) أَمْ أَمِنْتُمْ أَنْ يُعِيدَكُمْ فِيهِ تارَةً أُخْرى فَيُرْسِلَ عَلَيْكُمْ قاصِفاً مِنَ الرِّيحِ فَيُغْرِقَكُمْ بِما كَفَرْتُمْ ثُمَّ لا تَجِدُوا لَكُمْ عَلَيْنا بِهِ تَبِيعاً (69) ﴾ we find that this address is directed towards those who turned away from thanking Allah for the security He granted them on land and their return to disbelief. It serves as a reminder from Allah that security on land is a great blessing that people tend to forget. The pronoun in "بِه" is referring either to the drowning (i.e., the punishment of being drowned) or to what is mentioned regarding sending the "قاصف" (destructive wind) and similar punishments.

The majority of scholars have read it as " يَخْسِفَ،يُرْسِلَ،يُعِيدَكُمْ،فَيُرْسِلَ،فَيُغْرِقَكُم" to indicate a shift from the pronoun referring to absence to the pronoun referring to the act of speaking[50]. The pronoun in this context refers to the "ريح" (wind) with the consideration of it being in the feminine gender[51].

Through this widespread presence of pronouns, we can see the textual consistency within different parts of this Quranic text. The use of pronouns for reference is one of the textual cohesion factors that contribute to the coherence and consistency of the discourse, preventing repetition and maintaining focus.

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