

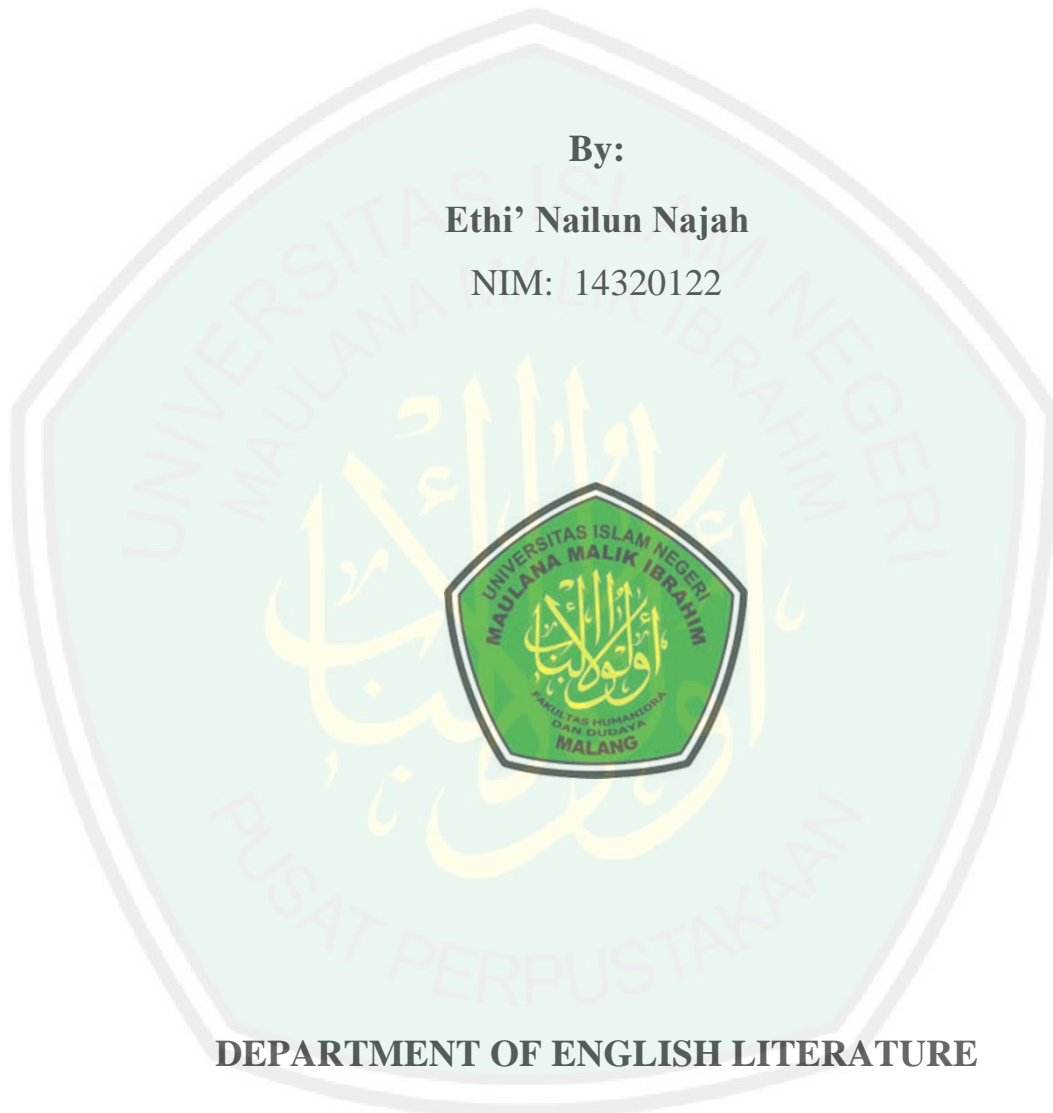
**LEXICAL COHESIVE DEVICES IN NOUMAN ALI KHAN'S
SPEECH**

THESIS

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UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM MALANG

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LEXICAL COHESIVE DEVICES IN NOUMAN ALI KHAN' SPEECH

THESIS

Presented to

**Universitas Islam Negeri Maulana Malik Ibrahim Malang in Partial
Fulfillment of the Requirement for Degree of *Sarjana Sastra (SS)***

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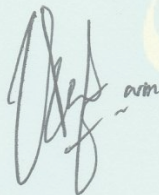



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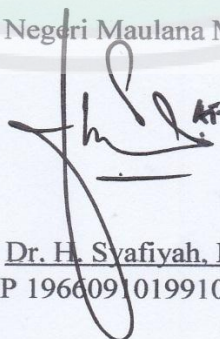
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MOTTO



DEDICATION

This thesis is dedicated to my beloved father Alm. Edy Cahyono,
my mother Siti Munawaroh Dasih,
and my grandmother Almh. Ibu Poniti.



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Alhamdulillahirabbil 'aalamiin, all praises to Allah, the Lord of the world and the Most Gracious and Merciful who has guidance and bless the researcher to accomplish this research. Sholawat, salam, peace and salutation are always for our Prophet Muhammad shallallahu'alaihiwasalam, who brought us from the foolishness to the lightness by Islam, rahmatan lil' alamin.

In this opportunity, the researcher would like to thanks and express the greatest honor to the advisor, Vita Nur Santi, M.Pd, for giving the guidance, suggestions, and patience in process of finishing this research. May Allah always bless her. The greatest thanks also extend to all of the lectures of Department of English Literature, Faculty of Humanities Universitas Islam Negeri Maulana Malik Ibrahim Malang who have given valuable knowledge.

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Malang, 20 November 2018

The researcher,



Ethi' Nailun Najah

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ABSTRACT

Najah, Ethi' Nailun. 2014. *Lexical Cohesive Devices in Nouman Ali Khan' Speech*.

Thesis, Department of English Literature, Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Advisor: Vita Nur Santi, M.Pd.

Key words: Lexical Cohesion, Speech, Nouman Ali Khan

This research analyzes lexical cohesion in Nouman Ali Khan's speech. The purpose of this research is to analyze the types of lexical cohesive devices and its use in Nouman Ali Khan' speech. This research is descriptive qualitative research because the data are in form of sentences and the researcher describes the types of lexical cohesive device and its use in Nouman Ali Khan's speech.

The data of this research are taken from Nouman Ali Khan' speech video from YouTube channel *Bayyinah Production* on March 1st 2018 entitle *Order of the Last 10 Surahs of Quran*. The findings of this research show that repetition is device that is most frequently used by Nouman Ali Khan with percentage 51,35 %. The repetition is frequently used by the speaker in order to stress meaning and the important part of one topic of this speech so that the audience can get the idea to avoid misunderstanding between the speaker and the audience. However, superordinate is not dominantly used by the speaker with percentage 5,40 % because it is only used in particular part of his speech to give more specific understanding for the audience.

This research is expected to give more understanding for the next researchers so that they can conduct their research in this topic with different genre of object and they may combine their research with other aspects. Thus, the researcher suggests to the next researchers to support this research by using the newest theory of cohesion or the different theory in order to reveal new result.

ABSTRAK

Najah, Ethir Nailun. 2014. *Lexical Cohesive Devices in Nouman Ali Khan's Speech*. Skripsi, Sastra Inggris, Fakultas Humaniora, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Pembimbing: Vita Nur Santi, M.Pd
Kata Kunci: Kohesi Leksikal, Ceramah, Nouman Ali Khan

Penelitian ini menganalisis kohesi leksikal dalam ceramah dari Nouman Ali Khan. Adapun tujuan dari penelitian ini adalah untuk mengetahui tipe-tipe perangkat kohesi leksikal dan penggunaannya dalam ceramah Nouman Ali Khan. Penelitian ini adalah penelitian deskriptif kualitatif karena data yang digunakan adalah dalam bentuk kalimat dan peneliti mendeskripsikan tipe-tipe perangkat kohesi leksikal serta fungsinya dalam ceramah Nouman Ali Khan.

Data dalam penelitian ini diambil dari video ceramah Nouman Ali Khan pada channel YouTube *Bayyinah Production* yang diunggah pada tanggal 1 Maret 2018 dengan judul *Order of the Last 10 Surahs of Quran*. Peneliti menganalisis data menggunakan teori dari Halliday and Hasan (1976) tentang kohesi. Hasil temuan dari penelitian ini menunjukkan bahwa pengulangan adalah alat kohesi leksikal yang paling banyak digunakan oleh Nouman Ali Khan yakni sebanyak 51,35 %. Pengulangan ini paling sering digunakan oleh pembicara untuk menekankan makna dan bagian penting dari topik dalam ceramah ini, sehingga pendengar dapat menangkap isi ceramah serta untuk menghindari kesalahpahaman antara pembicara dan pendengar. Sebaliknya, superordinasi adalah perangkat kohesi leksikal yang tidak banyak digunakan oleh pembicara, yakni sebanyak 5,40 % karena hanya digunakan pada beberapa bagian tertentu dalam ceramahnya untuk memberi pemahaman yang lebih spesifik kepada pendengar.

Peneliti mengharapkan kepada peneliti selanjutnya untuk mendukung penelitian ini dengan menggunakan genre objek yang berbeda, mereka juga bisa mengkombinasikan dengan aspect lain. Selanjutnya, peneliti menyarankan kepada peneliti-peneliti selanjutnya untuk bisa menggunakan teori yang berbeda seperti teori dari Jan Renkema, Brown and Yule untuk mengungkap temuan baru.

مستخلص البحث

نجاح، عطية نيل. 2014 م. وسائل التماسك المعجمي في خطبة نعمان على خان. البحث العلمي. قسم الأدب الإنجليزي. كلية العلوم الإنسانية، جامعة مولانا مالك إبراهيم الحكومية مالانج. المشرفة: فيتا نور ساني، الماجستير.
الكلمات الأساسية: التماسك المعجمي، الخطبة، نعمان على خان.

يحلل هذا البحث التماسك المعجمي في خطبة نعمان على خان. يهدف هذا البحث إلى معرفة أنواع وسائل التماسك المعجمي واستخدامها في خطبة نعمان على خان. يعتبر هذا البحث بحثاً وصفيًا كافيًا. استخدام البيانات على شكل الجمل ووصفت الباحثة أنواع وسائل التماسك المعجمي ووظائفها في خطبة نعمان على خان.
تؤخذ البيانات من فيديو خطبة نعمان على خان في قناة يوتيوب *Bayyinah Production* الذي قد أصدر في التاريخ 1 مارس 2018 م تحت الموضوع *Order of The Last 10 Surahs of Quran*. حللت باحثة البيانات باستخدام نظرية هالداي و حسان (1976) عن التماسك. دلت نتيجة البحث على أن التكرار هو أكثر وسائل التماسك المعجمي استخدامًا الذي استخدمه نعمان على خان بالنسبة 51,35%. والخطباء كذلك يستخدمون التكرار لتأكيد المعاني و تأكيد بعض الأجزاء المهمة من مبحث الخطبة لكي يفهم المستمعون مضمون الخطبة وليبتعد عن سوء الفهم بين المتكلمين والمستمعين. في حين أن وسيلة خارقة أو *superordinate* هي أقل وسائل التماسك المعجمي استخدامًا بالنسبة 5,40% لأنها تستخدم في بعض قليل من خطبته لتعطي المستمعين أحسن الفهم.
ويرجى من الباحثين اللاحقين أن يدعموا هذا البحث باستخدام مواضع أخرى، وأن يجمعوا بالجوانب الأخرى. وبالتالي، حثت الباحثة عليهم أن يستخدموا النظريات المختلفة مثل نظرية جان رينكيما، وبرون، ويولي لاكتشاف مكتشفات جديدة.

CHAPTER I

INTRODUCTION

This chapter deals with the background of the study, research question, objective of the study, significance of the study, scope and limitation, research method, and definition of the key terms.

1.1 Background of the Study

Cohesion has an important role to create a coherence in a text. According to Halliday and Hasan (1976, p: 4) “the concept of cohesion is a semantic one; it refers to relation of meaning that exist within the text and that define it as a text”. The cohesion of a text is influenced by the use of cohesive devices. Cohesive devices deals with linguistic features used by writer or speaker to make a cohesive text. The cohesive devices are used to make sentences of a text unified and meaningful. They also stated that ”cohesion is a potential for relating one element in a text to another element, wherever they are and without any implication that everything in the text has some parts it in” (Halliday and Hasan, 1976: 27). Thus, the cohesion between the sentences or the elements of a text will help the listener to understand about what the speaker said. The cohesion of a text without using cohesive devices may create ambiguity and the messages will be undelivered clearly. In order to make a cohesive text, there are several cohesive devices that can be used by speaker. Whereas, cohesion is the relation between the sentences and how they are connected each other by using cohesive devices.

In this research, the researcher discusses about lexical cohesive devices. According to Halliday and Hasan (1976: 276), lexical cohesion is the cohesive effect achieved by the selection of vocabulary. On the other words, lexical cohesion deals with the way words are chosen to relate one sentence to another sentence or one part to another part of a text. “The sentences are related to each other due to the use of connector which appear in different sentence within a text, and the sentences are connected by the devices called cohesive devices” (Triastuti, 2014). On the other words, the sentences or parts of the text are related using a connector which called cohesive devices. Thus, in language activities, the variation of vocabulary is also develop based on its use and it is also influenced by the context and speaker’s background knowledge about the language development. This statement related to Hoey’s (1991: 4) statement about cohesive ties, it said that “it requires the readers to look surrounding sentence for their interpretation”. Moreover, the right selection of vocabulary may create certain effect between speaker and listener or writer and reader. Therefore, it is important to discuss about lexical cohesive devices in creating a cohesiveness as the effect of the selection of vocabulary.

From the statement above, this research discusses about lexical cohesive devices in a speech of Nouman Ali Khan. Speech is chosen because in delivering it, the speaker uses lexical cohesive devices to relate one part to another part of the speech. Thus, the speaker are able to use their own way in stringing up vocabulary to deliver the speech. Therefore, lexical cohesive devices have important role not only in written object, but also in spoken object

to create a cohesive text. In addition, speech is chosen because it is kind of informative spoken language, “when a person gives a speech before an audience to impart information on a particular topic or issue it said to be an informative speech” (www.livespeech.org, “The 4 Types of Public Speaking”, 2013). Therefore, it is important to discuss about the use of lexical cohesive devices in a speech to create a cohesiveness.

In this research, the researcher takes a speech delivered by Nouman Ali Khan as the object of the study. Nouman Ali Khan is an Islamic native preacher from the United States of America whose speech frequently discusses about contain of the Quran with linguistics point of view (Mukhlis, Zia. 2018. www.kompasiana.com). Not only his style that is interesting and different to the other preacher, but also the way he delivers the speech is also interesting to discuss. In delivering the speech, Nouman Ali Khan gives several examples which is close with his and audience daily life related to the ayah he discusses. Therefore, the researcher wants to discuss about lexical cohesive devices used by Nouman Ali Khan in relating one part to another part, like giving examples in his speech.

This religious speech is talking about order of the last ten surahs of the Quran. In this speech, the speaker uses several lexical cohesive devices because the speech is delivered in more informal way than his other speech videos so that it is possible to the speaker to use many lexical cohesive devices. Thus, the speaker gives more examples close to the daily life related to the surah he explains. In delivering the speech, the speaker may connect the topic

with several facts in a society by giving real examples around them. It is available as long as the utterances are semantically understandable for the listener. In a speech, the speakers are able to use their own way in stringing up vocabulary. Thus, the speech delivered by Nouman Ali Khan is natural and consists of spontaneous in its delivering. Therefore, it is interesting to know how the lexical cohesive devices are used in Nouman's religious speech.

There are previous studies found by researcher related to this research, they are from Afianti and Sunardi (2016), Sebastian (2013), Indrawan (2013), and Inayatul (2012) in which discussed about lexical cohesive devices. The difference between this research and previous studies is in the object of the study. This research uses spoken object as suggested by the previous studies Rahmawati (2014) in form of religious speech delivered by Nouman Ali Khan while the previous studies use written object. However, this research is conducted to discuss about lexical cohesion in spoken object in informal way in delivering the speech or public lecture in which it may consists of many lexical cohesive devices and that influences the way the speaker delivers the speech. This research is expected to give results about the use of lexical cohesive devices in more complete and useful to the next researcher or students who want to study about lexical cohesion. Therefore, this research is conducted in lexical cohesive devices in creating a cohesion.

1.2 Research Question

Based on the background of the study, the researcher does this research to answer the following problem :

How are lexical cohesive devices used in Nouman Ali Khan's speech ?

1.3 Objective of the Study

After decided the problem of the study, this research has a purpose to know the types and function of lexical cohesive devices and the most dominantly found in Nouman Ali Khan's speech.

1.4 Significance of the Study

This research is expected to give more theoretical and practical contributions. For the theoretical contribution, this research is conducted to support the theory about cohesion from Halliday and Hasan (1976). In practical contribution, this research is able to be used in teaching learning activities in English department as a reference book. Especially for students, this research is expected to be able to give deeper understanding about lexical cohesive devices in spoken language activity and its use in religious speech. This research is also able to be used as a source to the students of English department in studying about cohesion in classroom activity.

1.5 Scope and Limitation

The scope of this research is on the types, and function of lexical cohesive devices used by Nouman Ali Khan in his speech. This research is limited on the analysis of lexical cohesive devices in Nouman Ali Khan's religious speech under the theme *Order of the Last 10 Surahs of Quran*. Therefore, if there are cohesive devices in other theme videos, it is not the area of this study.

1.6 Research Method

In order to conduct this research, the researcher has research method that consists of research design, data source, data collection, and data analysis.

1.6.1 Research Design

In conducting this research, the researcher used qualitative research because the data that will be analyzed are in form of sentences and it does not deal with number. Furthermore, this research is kind of descriptive qualitative research because the researcher would describe the types of lexical cohesive devices in the data in which consists of repetition, synonym, superordinate, general word, and collocation. Then, its function in Nouman Ali Khan speech is also analyzed using the theory.

1.6.2 Data and Data Source

The data of this research is a transcription of Nouman Ali Khan's speech. While, the source of the data is from Bayyinah Production YouTube channel

under the theme order of the last ten surahs of Quran which consists of lexical cohesive devices used to create a cohesiveness. Thus, Bayyinah Production is one of Bayyinah's Youtube channel in which consists of Nouman Ali Khan's speech although there are several other preachers' speech. The data in which the selected sentences are the sentences that consist of lexical cohesive devices in form of reiteration as the first type of lexical cohesive devices in which consists of repetition, synonym, superordinate, general word, and the second type of lexical cohesive devices is collocation.

1.6.3 Data Collection

In collecting the data, the researcher did several steps. The first step, the researcher read the whole transcription Nouman Ali Khan's speech under the theme order of the last 10 surahs of Quran posted on March 2018. The second step, selecting the utterances in the transcription in which consists of lexical cohesive devices based on Halliday's and Hasan's (1976) theory. The last step, the researcher collected the data into a table to be analyzed using that theory.

1.6.4 Data Analysis

After collecting the data, the researcher reread all the data which are taken from transcription of Nouman Ali Khan's speech on March 2018 about order of the last ten surahs of the Quran. After that, the researcher classified the data per types of lexical cohesive devices based on Halliday's and Hasan's (1976) theory, they are reiteration in which consists of repetition, synonym, superordinate, and general word, and collocation. After that, the researcher takes

it into a table. Then, the researcher mentions the context of the data that has been classified per types of cohesion. Next, the researcher analyzes the data based on Halliday's and Hasan's (1976) theory of cohesion. Then, explaining how the lexical cohesive devices are used in the data. The last, the researcher concludes the analysis as the finding of the study.

1.7 Definition of Key Terms

In order to avoid misunderstanding and make the reader understand about the terms which are used in this study, the researcher explains those terms below:

- Cohesion

Cohesion is the relation of one sentence with other sentences in a text that related each other and understandable.

- Cohesive device

Cohesive device are linguistics features that used to make cohesion sentences, unified, and understandable for the listener by connecting one part of sentences to another part.

- Speech

Speech is a form of communication in spoken language made by speaker in front of audience to give a purpose.

- Nouman Ali Khan

Nouman Ali Khan is a preacher from the United State of America and his speech theme is delivered using linguistics point of view of Al Quran.

CHAPTER II

REVIEW OF RELATED LITERATURE

This chapter will discuss about the review of related literature that consists of related theories about cohesion, types of grammatical cohesion types of lexical cohesion, functions and its use.

2.1 Cohesion

Cohesion is a formal aspect discourse. A good text should be consist of appropriate words in order to compose it. Cohesion is the relation of one sentence with other sentences in a text that related each other and understandable for listener or reader. As the theoriest that used in this research, Halliday and Hasan (1976:4) said that cohesion is the semantic relation between one element and another in a text. It means that one sentence of a text should be relatead to the next or the previous sentence to make it unified. In addition, cohesion is a relationship between elements of a text where proper interpretation and understanding of one element depends on another (Ahmed, 2008:43). Ahmed also stated that cohesion is concerned with both grammar and vocabulary.

Cohesion is the relation of elements in a text that links one sentence to another. According to Halliday and Hasan (1976:27) "cohesion is a potential for relating one element in a text to another element, wherever they are and without any implication that everything in the text has some parts it in." Moeliono (1988) also stated that a good text must be cohesive in the sentence. The cohesion divided

into two aspects, grammatical cohesion and lexical cohesion. In this study grammatical cohesion will be discussed in more detail as part of cohesion.

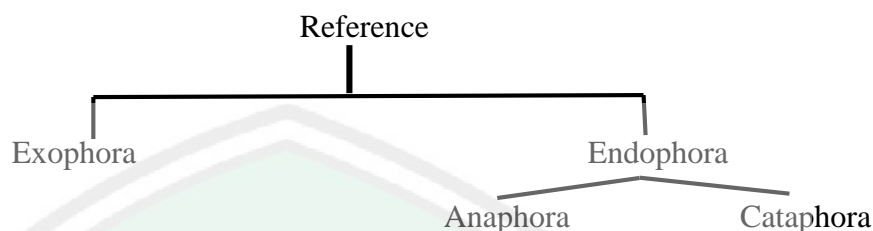
2.1.1 Grammatical Cohesion

Grammatical cohesion refers to the linguistic structure. The highest structural unit in the grammar is the significance of sentence (Halliday and Hasan 1976: 28). The structure determines the order in which grammatical elements occur and the way they are related within a sentence. Cohesive relationships with other sentences create a certain linguistic environment, and the meaning of each sentence depends on it. Halliday and Hasan (1976) divided the grammatical cohesion into four types; reference, substitution, ellipsis, and conjunction. These types will be discussed further below.

2.1.1.1 Reference

Reference is the act of using word to refer one part to another part in a text. Reference is part of grammatical cohesion which related to the use of words to refer to other words, sentence, or other grammatical units. (Ramlan : 1993). Lyons (1968 : 404) also says that “the relationship which holds between words and things is the relationship of reference : words refer to something” (Brown and Yule : 1989). In addition, Strawson (1950) claims that referring is not something an expression, but it is something that someone can use to do an expression. It means that reference is an importance in language activity. Reference should be understood by people to be able to understand the context of a text.

Reference is part of grammatical cohesion. There are two types of reference, exophora and endophora. Furthermore, endophoric reference is divided into two kinds, anaphora and cataphora.

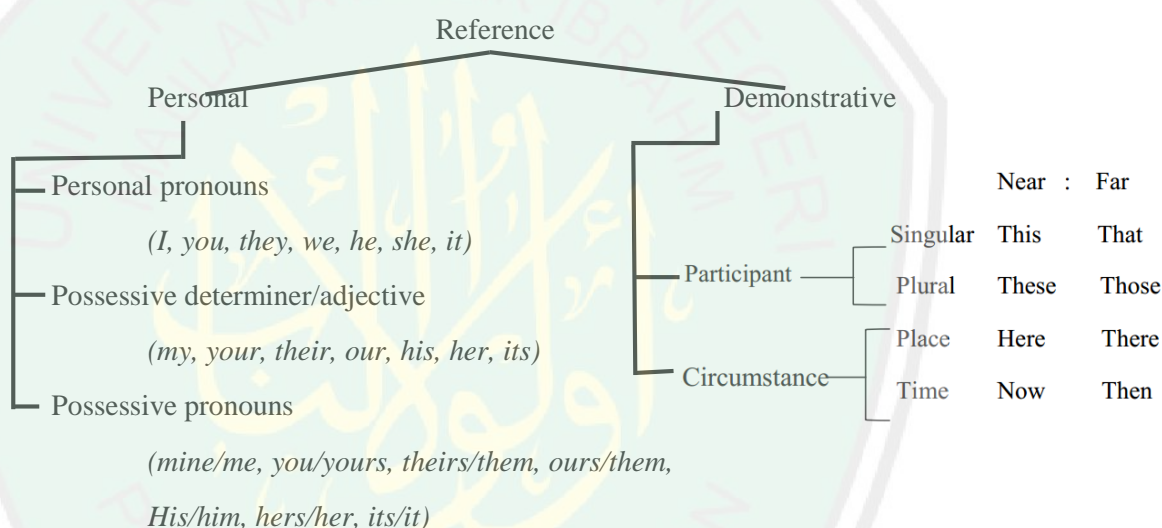


Exophoric reference is where an interpretation lies outside the text (Ahmed, 2008:48). The context of situation, and background knowledge must be exist in exophoric reference because there is no previous mentioned element in the text. For example a little sister comes into living room after participating in Asian Games and her brother says “*That was great!*”. That sentence is example of intertextuality because it refers to the sister’s performance in the competition and everyone may will have seen it, it includes in cultural context. Furthermore, the word *that* is grammatical cohesive devices of reference and exophorically refers to the previous text in background knowledge.

Meanwhile, endophora reference is when the interpretation is obviously mentioned in the previous part of a text. Furthermore, endophora reference divided into two kinds, anaphora and cataphora. Anaphora occurs when linguistic features like pronouns refers back to something that has been mentioned in the previous text. For example *John is washing his cute cat in a bath. The cat started shaking its body.* From the example, the word *John*, *cute cat*, and *a bath* is antecedents that has anaphoric referring expression *his*, *the*, and *it*. The pronoun *his* is possessive pronoun that refers to *John* and *the* in *the*

cat refers back to John’s cute cat. Those are anaphoric reference because there is something referred back in the same text.

On the other hand, cataphoric reference is opposite of anaphoric reference. In cataphoric reference is when the pronouns refer forward in a text that follows. For example, *The horror movie is very famous. Danur.* The noun phrase *horror movie* refers to the antecedent that mentioned in the next sentences, *Danur.* Those are types of reference based on the context of a text. There are two types of reference are given by Halliday and Hasan (1976: 51).

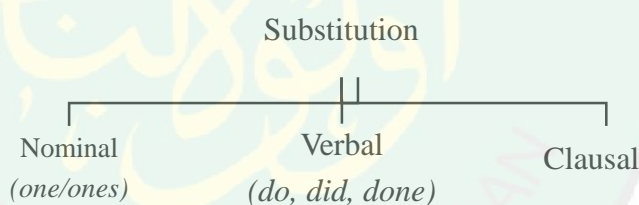


Personal reference is reference by means of function in the speech situation, through the category of person. Personal reference includes the three classes of personal pronouns, possessive determiners or adjectives, and possessive pronouns. Demonstrative reference is reference by means of location, on a scale of proximity. Demonstrative reference is essentially a form of verbal pointing. The speaker identifies the referent by locating it on a scale of proximity.

2.1.1.2 Substitution

Halliday and Hasan (1976) describe substitution on the lexicogrammatical level. It is a type of cohesive relation between words and phrases within the text. Endophorically, substitution holds the text together and avoids repetition (Bahaziq, 2016:113). Substitution tends to be endophoric where noun phrase being substituted in a text.

The difference between substitution and reference is that substitution deals with the relation between words, while reference deals with the relation between meanings. As Halliday and Hassan (1976 : 90) stated that substitution is grammatical relation that deals with the words relation rather than meaning so that the types of substitution are defined grammatically rather than semantically. There are three types of substitution proposed by Halliday and Hasan (1976: 90), nominal substitution, verbal substitution, and clausal substitution.



- Nominal substitution

The nominal substitution has item that is used is *one*, *ones* and *same*. The substitute *one* or *ones* always functions as Head of nominal group

For example: *This dress is not suitable for you. Take another **one**.*

- Verbal substitution

Verbal substitution used item *do, did, done* in substituting a verb or a verbal group with another verb.

For example: *Have you done your assignment? Yes, I do.*

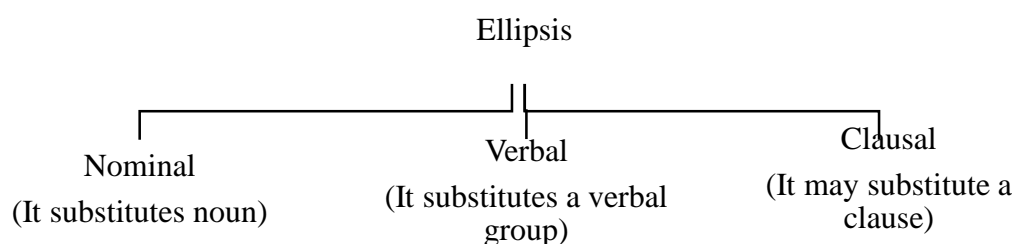
- Clausal substitution

Clausal substitution the entire clause is proposed and the contrasting element is outside the clause (Halliday and Hasan, 1976:130). The item that is used in clausal substitution is *so*.

For example: *Is there going to be an earthquake? It says so.*

2.1.1.3 Ellipsis

Ellipsis is the process of omitting an unnecessary item, which has been mentioned earlier in a text, and replacing it with nothing (Bahaziq, 2016:113). Ellipsis is similar to substitution above because “Ellipsis is simply substitution by zero” (Halliday & Hasan, 1976). Ellipsis is not referring to any structural function of sentence, but it refers specifically to sentence, clause, noun phrase, etc. that are omitted in the next structure of text and still can be understood by hearer. For example: *Should I call your name ? Yes, you should.* The modal *should* refers to call somebody’s name. It does not mentioned in the next text to avoid repetition and still can be understood by the hearer. Alike substitution, ellipsis has three types: nominal, verbal, and clausal ellipsis.



- Nominal ellipsis

Nominal ellipsis substitutes the noun and omit it. For example: *I have done my exam. The easiest is about structure of narrative story.*

- Verbal ellipsis

An elliptical verbal group presupposes one or more words from previous verbal group (Halliday and Hasan, 1976:167). For example: *Has he been send you the certificate? Yes, he has.*

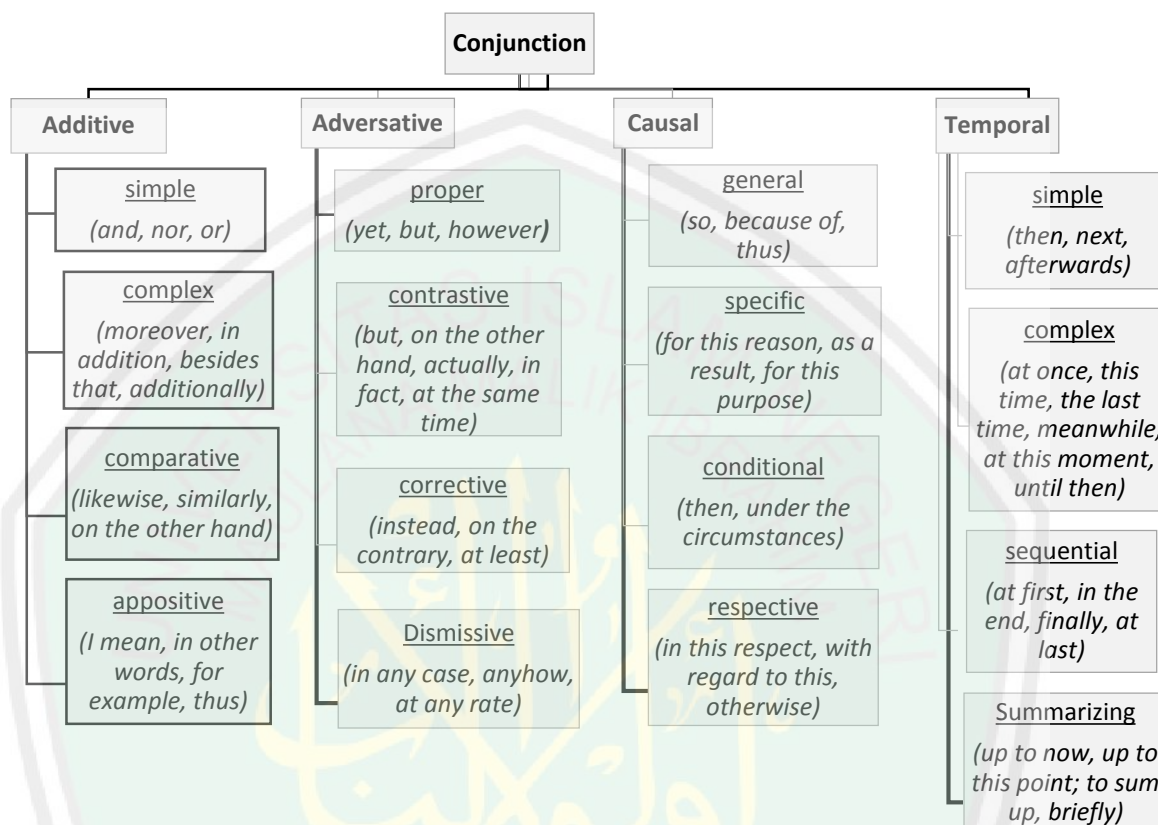
- Clausal ellipsis

Clausal ellipsis is omitting clause in a text. The clause may consists of noun phrase, verb phrase, etc. For example: *She always smile when I am telling about my brother. I think I know the reason.*

2.1.1.4 Conjunction

Conjunction is used to be defined as items that are used to relate clauses or sentences in order to create a cohesive text. Halliday and Hasan (1976:226) stated that conjunctive elements are not cohesive in themselves but indirectly, by virtue of their specific meanings. They are not primarily devices for reaching out into the preceding or following text, but they express certain meanings which propose the presence of other components in the discourse. In other words, they

structure the text in a certain logical order that is meaningful to the reader or listener. There are into four types of cohesion : additive, adversative, causal, temporal.



- Additive conjunction → Additive conjunctions connect units that share semantic similarity.
- Adversative conjunction → Adversative conjunctions are used to express contrasting results or opinions.
- Causal conjunction → Causal conjunction deals with results, reasons, or purposes that will be delivered in a text.
- Temporal conjunction → Temporal conjunctions express the time order of events.

2.1.2 Lexical Cohesion

The explanation above has discussed about grammatical cohesion and its four types they are reference, substitution, ellipsis, and conjunction. Here, will discuss about lexical cohesion. According to Halliday and Hasan (1976: 318) “lexical cohesion is phoric cohesion that is established through the structure of lexis or vocabulary, and hence (like substitution) the lexicogrammatical level”. They (1979:274) also stated about lexical cohesion that “this is the cohesive effect achieved by the selection of vocabulary”. Meanwhile, the selection of vocabularies used by the speaker influences the way of communication. Moreover, lexical cohesion model of Halliday and Hasan is based on a division of various lexical cohesive devices in two categories, they are reiteration and collocation. Furthermore, reiteration is divided into four categories, they are repetition, synonym, superordinate, and general word.

2.1.2.1 Reiteration

Reiteration is form of lexical cohesion which involves the repetition of a lexical item, at one end of the scale, the use of general word to refer back to a lexical item, at the other end of the scale, and a number of things in between – the use of synonym, near-synonym, or superordinate (Halliday and Hasan, 1976, p. 278). Specifically, there are four types of reiteration according to Halliday and Hasan (1976), they are repetition, synonym, superordinate/metonym, and general word/hyponym. In addition, these devices have function of reiterating the previous item.

2.1.2.1.1 Repetition

The first type of reiteration is repetition. Cutting (2008, 11) said that the most common form of lexical cohesive devices is repetition. It means that repetition has important role in creating cohesiveness. He also said that repetition can be an effect of ponding through the text. Thus, Salkie (1995, 3) cited by Nurjannah (2015, 227) said that “the repetition of important words is one thing that makes text coherent.” Repetition is mentioning the same word as the previous mention. For example:

There's a boy climbing that tree. The boy's going to fall if he does not take care.

From the example, it can be known that there is a repetition in the word *boy* in the second sentence. The repetition of the word *boy* refers to the same word in the first sentence. The purpose of the repetition of that word is to stress the doer of an action.

2.1.2.1.2 Synonym

The second type of reiteration is synonym. Synonym is two or more words with very closely related meanings (Yule, 2010). In addition, Cutting (2008, 12) said that speaker is able to use another word that have the same meaning or almost. By using different ways of referring to an entity, the conversation will feel more interesting. In other word, synonym is different words that has same meaning and it may be applied in different circumstance.

For example: *Answer and Replay*
 Test and Examination
 Boy and Man
 Listen and hear.

The word *answer* has the same meaning with *replay*, *test* has the same meaning with *examination*, *boy* also has the same meaning with *man*, and *listen* has the same meaning with *hear*. By using different ways of referring to another part, the communication will feel more interesting and even natural.

2.1.2.1.3 Superordinate

The third type of reiteration is superordinate. According to Halliday and Hasan (1976, 278), superordinate is a name for more general class. Moreover, Cutting (2008, 12) said that another way to avoid repetition but still refer to the referent with a noun, it is called superordinate. Superordinate or hyponym is the relation between words in general term and specific term. In its use, superordinate and hyponym is always go together. Superordinate is the more general term, while hyponym is the more specific term. It also can be called as higher and lower-level relation of word.

For example: *horse and animal,*
 Rose and flower
 Car and transportation
 Pine and tree.

From the example, it can be said that horse, rose, car, and pine are **hyponym** of *animal*, *flower*, *transportation*, and *tree*. Whereas animal, flower, transportation,

and *tree* are **superordinate** of *horse*, *rose*, *car*, and *pine*. It means that hyponym is specific term and superordinate is general term.

2.1.2.1.4 General Word

The last type of reiteration is general word. The general word that most frequently used is noun. The class of general noun is a small set of nouns having generalized reference within the major noun classes, such as human noun, place noun, fact noun, etc. (Halliday and Hasan, 1976: 274). Furthermore, general word can be thing, stuff, place, person, woman, man, and other general noun. It is supported by Cutting (2008, 13) who said that general noun do not carry much information, therefore the audience is only be able to identify what is being referred to. It means that the background knowledge of audience and speaker are influence the success communication. The major noun classes is enlighten bellow:

- Human: *People, person, man, woman, child, boy, girl*
- Non-human animate: *creature*
- Inanimate concrete count: *thing, object*
- Inanimate concrete mass: *stuff*
- Inanimate abstract: *business, affair, matter*
- Action: *move*
- Place: *place*
- Fact: *question. Idea*

The most common word used in general word as type of reiteration is *thing*. For example: *There's a boy climbing the old elm. That old thing is not very safe.* The word *thing* is general word of *elm*.

2.1.2.2 Collocation

Collocation is another part of lexical cohesion. According to Halliday and Hasan (1976: 284) that collocation is “cohesion that is achieved through the association of lexical item that regularly co-occur”. This definition is supported by Tanskanen, Sana (2006: 33) who said that Halliday and Hasan tried to clarify about the definition of collocation that “the association is achieved when the lexical items have a tendency to appear in similar lexical environment or when they are related lexico-semantically”. Moreover, Renkema (1993: 39-40), collocation deals with the relation the words of the fact. These occur in the same surrounding.

Furthermore, there are obviously systematic relationships between a pair of word base on Halliday's and Hasan's theory. “It is not only represent in form of synonym and superordinate, but also in term of a pair of opposite, antonym, a pair of word drawn from the same ordered series, part to whole, and part to part” (Halliday and Hasan, 1976:285) For example:

- A pair of opposite

boy..... girl, stand up..... sit down

- Antonym

like..... hate, wet..... dry, crowded..... deserted

- A pair of word drawn from the same ordered series

Sunday..... monday, dollar..... cent, north..... south,

- Part to whole

car..... brake, box..... lid

- Part to part

mouth..... chin, verse.....chorus,

Collocation is well-known in term of lexicography and lexical semantic, in which it is referring to the relationship of a word with other words, such as *green house, ring finger, keep in touch, pay attention, go home*, etc. Whereas, collocation in sense of cohesion refers to connection between longer stretches of a text or clauses and sentences. For example: *knife* and *sharp* and both are separated by a longer stretch of a text, their relationship together the clauses or sentences in which they occur, it can be regarded as collocation. Other examples are *black* and *white* is word that has the same surrounding, it is **color**. *Small* and *big* are the same surrounding, **size**. *Cold* and *hot* are the same surrounding, **season**.

2.2 Previous Studies

There are several previous studies found by the researcher related to this research in which discuss about lexical cohesion. The first previous studies is from Inayatul (2012) that conducted her research about lexical cohesion entitle *Lexical Cohesion Element in Undergraduate Thesis Abstract of English Department Student of Universitas Islam Negeri Maulana Malik Ibrahim Malang*. This thesis has been conducted using descriptive qualitative method and analyzed

the function and proportion of lexical cohesive cohesion in written object. By using Halliday's and Hasan's theory, he found that all types of reiteration are found, but she did not find collocation in her data.

The second previous studies is from Saputro (2014) entitle *Lexical Cohesion in the Nicholas Sarkozy's Speech*. The research used spoken object as the object of the study to be analyzed. The sources that being used in that research is expressive text and it is analyzed using Halliday's and Hasan's theory of cohesion. In this previous study, he found that repetition is the lexical cohesive device that dominantly found.

The third previous studies is from Sebastian (2013) entitle *Lexical Cohesion in Song Lyric Perry's Firework*. He analyzed the data by using Knickerbocker's theory. Moreover, he also combined his research by focusing on the figurative expression. The result of the research is that all types of lexical cohesive devices are found and several types of figurative language also found such as hyperbole, simile, metaphor, and paradox.

The fourth previous studies is from Indrawan (2013) entitle *Context of Situation and Lexical Cohesion in A Tourism Article Published in Now! Bali Magazine*. The research involved the context of situation theory by Halliday and Hasan (1985) in analyzing the data. Indrawan analyzed the data descriptively using qualitative and quantitative research method that related to the theory. In the finding, he found that three features of context of situation, they are field, tenor, and mode and several lexical cohesive devices are in the article. However, the lexical cohesive device that frequently used is repetition.

The fifth previous studies is from Afianti and Sunardi (2016) entitle *Lexical Cohesion Analysis of the Article What is a Good Research Project? By Brain Paltridge*. This previous study used qualitative research method as the research design. Thus, in analyzing the data, the researcher analyzed using the categorization of cohesion proposed by Halliday and Hasan (1976) and Paltridge (2000). In the finding, they concluded that repetition is the most frequent type of lexical cohesive device. They said that lexical cohesive devices are important to create cohesiveness in order to make the readers easy to understand the text.

The last previous study is from Rahmawati (2014) entitle *Discourse Analysis on Cohesive Devices Found in the Female's Fashion Blog*. In her research, she focused on the types and function of cohesive devices which are used by Diana Rikasari in her fashion blog. In analyzing the data, she used Halliday and Hasan's theory of cohesion with discourse analysis approach. The results of her research are both types of cohesion are found in the data although there are three types of cohesive devices which are not found, they are clausal substitution, clausal ellipsis, and reiteration metonym. Furthermore, she suggested to the next researcher to use different genre in the object of study.

Based on the results of previous study, this study will analyze lexical cohesive devices in Nouman Ali Khan's speech under the theme *Order of the Last Ten Surahs of Quran*. This research will be conducted in studying about lexical cohesion in order to give more understanding for the researcher-self and the next researchers and it uses spoken object as the object of the study as suggested by the previous researcher because it may find different finding.

CHAPTER III

FINDING AND DISCUSSION

This chapter is about the analysis and discussion of the data and to get findings of this research. The researcher used Halliday's and Hasan's (1976) theory in analyzing the data.

3.1 Research Findings

The finding research is about the analysis of the data that has been collected and selected by the researcher. There are 25 classified data and the researcher analyzes the data per types of lexical cohesive device that consists of repetition, synonym, superordinate, and general word, and collocation based on Halliday's and Hasan's (1976) theory about cohesion and enlighten the context. In each number of classified data, the researcher gives number in each sentence to show the position of the cohesive item and gives number in each cohesive items found to calculate the lexical cohesive items in the last step of analysing.

2. Lexical Cohesion

2.1 Reiteration

2.1.1 Repetition

Data 1

*Li iilaa fi quraish.¹ Allah 'azza wajalla talked about how He took care of the economic prosperity of the city of Mecca. ² Rihlatash shitaa iwashoif. ³ They could travel in the winter and in the summer freely. ⁴ Now, I want take you back to **a dua (1)**. ⁵ A **dua** of Ibrahim 'alahi salaam. ⁶ Ibrahim 'alaihis salaam, **remember (2)**, he made the dua "make this a **peaceful city (3)**"? ⁷ You're **remember** that? ⁸ Ok, I told*

*you he said make this a **peaceful city** and provide its children from all kinds of fruit.*⁹

Context:

The context of this part is Nouman Ali Khan as the speaker explained about contain of surah Al Quraish. Nouman reminded the audience about the dua' of Ibrahim when he asked Allah to make the city of Mecca to be a peaceful city. In order to make the topic always in audience's understanding, Nouman Ali Khan repeated several words in this part.

Analysis:

There are three numbers of tie in this text that occurred repetition inside. The words repeated by Nouman Ali Khan in this part are *dua' (1)*, *remember (2)*, *peaceful city (3)*. Type of repetition in these words is repetition same item that have identical reference (Code: L 1.6). For cohesive tie of sentence in which consists of repetition *dua' (1)*, it is kind of cataphoric ties because the same item is mentioned in the next sentence that explains whose dua' is it. Thus, cohesive tie of sentence in which consists of repetition *remember (2)* is remote non-mediated because it is not sentence that does not involved in the presupposition. Nouman Ali Khan used this cohesive repetition cohesive item in order to make the audience involved in the speech. While, cohesive tie of sentence in which consists of repetition *peaceful city (3)* is mediated because it enters into a chain of presupposition. Nouman Ali Khan as the speaker repeated these words to emphasize the important part of his speech that he will explain deeper.

Data 2

*It is about the ka'bah,¹ the **Mecca (4)**, the city of **Mecca** being attacked by the **army of elephants (5)**, and it being protected.² Allah 'azza wajalla protected that city under any circumstance.³ If it was facing an **impossible (6)** enemy, **impossible** to fight against like an **army of elephants** Allah still protected the city.⁴*

Context:

In this part, Nouman Ali Khan talked about Surah Al Fiil in which it talks about the protection of Allah to the city of Mecca that was attacked by the army of elephants and any other impossible circumstances.

Analysis:

There are three numbers of tie in this text that occurred repetition inside. The repetition occurred in several words, they are *mecca (4)*, *army of elephants (5)*, *impossible (6)*. *Mecca (4)* is repetition in term of name of thing because it is a name of a city. Thus, type of repetition in *mecca (4)*, *army of elephants (5)* is same item that have identical reference (Code: L 1.6). While, type of repetition in *impossible (6)* is repetition that has unrelated reference (Code: L 1.9). For cohesive tie of sentence in which consists of repetition *mecca (4)* and *impossible (6)* is immediate because it presupposes the item in contiguous sentence. Another cohesive tie of sentence in which consists of repetition *army of elephants (5)* is mediated because it enters into a chain of presupposition. The speaker repeated these words in explaining Suratul Fiil in which it talks about the condition of city of Mecca when it was attacked by the army of elephants.

Data 3

*Angels came and say “we’re going to destroy the nation of Luth.”¹
 What did he say?² “Hey, wait! Don’t do that! Take care of these
 people!”.³ **He is making dua’**(7) for humanity.⁴ **He is making dua’** for
 other people.⁵ *He is caring about them.*⁶*

Context:

In this part, the topic talked by Nouman Ali Khan as the speaker is about the kindness of Ibrahim when he talked to the angels. Nouman told the audience about the Ibrahim’s respond when angels come and said that will destroy the nation of Luth.

Analysis:

There are two numbers of tie in this text that occurred repetition inside. The repetition occurred in form of phrase. The phrase repeated by Nouman Ali Khan in this part are **He is making dua’....(7)** in the fourth and fifth sentence. Thus, type of repetition in **He is making dua’....(7)** according to Halliday and Hasan (1976) is repetition same item that have identical reference (Code: L 1.6). This cohesive tie in which consists of repetition **He is making dua’....(7)** is mediated because it enters into a chain of presupposition. The speaker repeated this phrase in order to stress the kindness part of Ibrahim in making dua’ for other people. By repeating this phrase, Nouman Ali Khan shows to the audience about the good characteristic of Ibrahim to the other people although they hate Ibrahim. This repetition also show that repetition occurred not only in form of a single word, but also in form of phrase.

Data 4

*Do you know ma'uun is?*¹ *Ma'uun is little things.*² *Somebody knocks your door (8).*³ *You live in an apartment, somebody knocks on your door and says "Hey, do yo have salt?."*⁴ (miser): "we don't know what that is."⁵ *It is ma'uun, and it'll not kill you to give them a spoon of a salt.*⁶ "you won't take my salt, huh?!".⁷

Context:

In this part, the topic talked by Nouman Ali Khan as the speaker is surah Al Ma'uun. In this part, Nouman Ali Khan explained about what Ma'un is and involved the audience by giving a question about what Ma'un is. Nouman Ali Khan explained about what Ma'un is by giving an example in real life so that the audience can imagine it.

Analysis:

There are two numbers of tie in this text that occurred repetition inside. The repetition occurred in form of phrase. The phrase repeated by Nouman Ali Khan in this part are *Somebody knocks your door (8)* in third and fourth sentence. The cohesive tie of sentence in which consists of repetition *Somebody knocks your door (8)* in third and fourth sentence is immediate because it presupposes the item in contiguous sentence. These words and phrase are repeated in order to emphasize that it is an example given by Nouman Ali Khan about what Ma'un is. This repetition is also used by Nouman Ali Khan as an alternative way to jump to another topic especially in giving example so that the text will still related.

Data 5

*What is the next surah? ¹ Tabbat yadaa abii lahabiww wa tabb. ² It's not the destruction of all **enemies of Islam (9)**, but the worst **enemy of Islam** is made an example out of and his destroyed called out. ³ Just so we know, just so the Prophet knows and the believers know that the promise of Allah that the victory is coming. ⁴ It's going to happen because Abu Lahab is one of the most powerful people in Mecca and also one of the worst **enemies of Islam**. ⁵*

Context:

In this part, the topic talked by Nouman Ali Khan as the speaker is surah Al Lahab. Nouman Ali Khan explained the first ayah of surah Al Ma'un in which talked about the worst enemy of Islam at The Prophet's era. Nouman said that the worst enemy of Islam is Abu Lahab, The Prophet Muhammad's uncle.

Analysis:

There is a numbers of tie in this text that occurred repetition inside. The repetition occurred in form of phrase. The phrase repeated by Nouman Ali Khan in this part is **enemies of Islam (9)**. This phrase is repeated by Nouman Ali Khan three times in sentence number three two times, and sentence number five once. Types of repetition in this text is repetition same item that have identical reference (Code: L 1.6). This cohesive tie mediated because the sentence that consists of this repetition is intervening sentence that involved in the presupposition. Nouman Ali Khan repeated this phrase in order to establish the main discussion of surah Al Lahab.

Data 6

*And that **oneness (10)** of **iman (11)**, the **oneness** of God, the tauhid of **Allah (12)**, the **iman** in Allah, the *Laa ilaha illallah*, that lives inside the people's hearts, it has to be protected.¹ But to **protect (13)** it, you have to **protect** it from **the attacks that come from (14)** the outside, and **the attacks that come from** the inside.²*

Context:

In this part, the topic talked by Nouman Ali Khan as the speaker is surah Al Ikhlas. This surah is about Tauhid or the oneness of Allah. In explaining this surah, Nouman spoke in louder voice.

Analysis:

In explaining this topic, there are several words that is repeated by Nouman Ali Khan and there is one phrase that also repeated. There are also five number of ties in this text that occurred repetition inside. The words are *Oneness (10)*, *iman (11)*, *Allah (12)*, and *protect (13)* and the clause is *the attacks that come from (14)*. Type of repetition in *Oneness (10)*, *iman (11)*, *Allah (12)*, and *protect (13)* and the clause is *the attacks that come from (14)* is repetition same item that have identical reference (Code: L 1.6). The cohesive tie of sentence in which consists of repetition *Oneness (10)*, *iman (11)*, *Allah (12)*, and *protect (13)* and the clause is *the attacks that come from (14)* is immediate because it presupposes the item in contiguous sentence. These words and phrase are repeated in order to strengthen and stress the important of keep the iman of Allah. Nouman Ali Khan repeated this words to show the important of iman and keep it in our heart. It means that, not only in form of word that is repeated but also in form of phrase.

Data 7

Suratul Kautsar (15) is proof that Rasulullah SAW is worthy of the legacy of Ibrahim.¹ We've given you Kawthar, so what should you do?² What were the two things Rasulullah SAW was told to do in Surat Al Kawtsar.³ Fashalli lirabbika wanhar.⁴ Pray and sacrifice (16).⁵ Pray and sacrifice.⁶

Context:

The context of this part is Nouman Ali Khan as the speaker talked about surah Al Kautsar in which Allah advocated to pray and sacrifice. All the people know that the order of Allah to sacrifice is inside surah Al Kautsar. Nouman Ali Khan uttered the bold utterance with slow voice.

Analysis:

There three numbers of tie in this text that occurred repetition inside. The repetition in this text occurs in form of phrase *Suratul Kautsar (15)* in the first and third sentence, and phrase *pray and sacrifice (16)* in the fifth and sixth sentence. Nouman Ali Khan repeated this phrase two times. Type of repetition in *Suratul Kautsar (15)* and *pray and sacrifice (16)* is repetition the same item that have identical reference (Code: L 1.6). The cohesive tie of sentence in which consists of repetition *Suratul Kautsar (15)* and *pray and sacrifice (16)* is immediate because it presupposes the item in contiguous sentence. *Suratul Kautsar (15)* and *pray and sacrifice (16)* is presupposed item of two things suggested by Rasulullah that should be done after Allah gave Kautsar. The speaker, Nouman Ali Khan, mostly used repetition in form of clause and not only in form of word. As we know that surah Al Kautsar talks about praying and

sacrificing, so that this repetition occurred in order to show the main idea of surah Al Kautsar that he talk about.

Data 8

In beautiful language (17) Allah says the whisper inside the chest (18) of the people. ¹ He does not say they whisper inside the hearts (19) of the people. ² It is a beautiful language. ³ What's the difference between saying the devil have access to the chest as the opposed to saying the devil have access to the hearts? ⁴ The chest is a place. ⁵ The heart is a thing. ⁶ The heart is inside the chest. ⁷

Context:

In this text, Nouman Ali Khan as the speaker talked about the different use of the word *chest* and *heart*. Nouman Ali Khan explained this topic after he explained the general content of surah Al Falaq.

Analysis:

The number of tie in this text consists of repetition in several words. The repetition in this text occurs in form of phrase *beautiful language (17)* which is repeated twice, and words *chest (18)* and *heart (19)* which is repeated more than twice. Type of this repetition is repetition the same item that have identical reference (Code: L 1.6). The cohesive tie of sentence in which consists of repetition *beautiful language (17)*, *chest (18)* and *heart (19)* are immediate because it presupposes the item in contiguous sentence. Nouman Ali Khan repeated the phrase *beautiful language* in order to establish that the Quran consists of beautiful language. Thus, repetition in *chest* and *heart* is done to stress the main topic of this part.

2.1.2 Synonym

Data 9

In Suratul Fiil even if an army of elephants attack, the city is still safe.¹ Allah will protect that city fulfilling the dua' of Ibrahim when he said "Ya Allah make the city safe".² Then he said "provide them all kinds of fruit" and Allah says in the next surah that the Quraish get to go (I/I) and travel (I/II) in the summer and the winter.³

Context:

In this text, Nouman Ali Khan as the speaker talked about Allah's fulfillment of the dua' of Ibrahim. Nouman said that Allah protected the city of Mecca and provide its inhabitant all kinds of fruits, it means that Allah already given them the conveniences that Ibrahim asked for. In this text found synonym as one of types of reiteration.

Analysis:

There is a number of tie in this text that consists of synonym used by Nouman Ali Khan. The synonym found in this part is *go (I/I) and travel (I/II)*. Type of synonym in *go (I/I) and travel (I/II)* is exclusive synonym (Code: L 2.8). This cohesive tie mediated because the sentence that consists of this synonym is intervening sentence that involved in the presupposition. In this text, Nouman Ali Khan used the word *go (I/I) and travel (I/II)* in order to show the action and habit of Quraish as prosperity given by Allah to fulfill the dua' of Ibrahim.

Data 10

Well, aroaytal ladzii yukadzibu bid deen, fadzalikal ladzi yadu'ul yatiim.¹ Wa laa yahuddu 'ala tho'amil miskiin.² Have you seen the one who lies against the deen all together?,³ he doesn't encourage the feeding of the poor.⁴ He pushes the orphan around.⁵ Fawaylul lil musolliin.⁶ And the worst kind of destruction should fall upon those people who pray and pray only to show off.⁷ And when they pray they are lazy (2/I) and lackadaisical (2/II).⁸

Context:

In this part, the topic talked by Nouman Ali Khan as the speaker is about surah Al Ma'un. He explained about someone who lies the deen of Allah in the first until the fourth ayah of surah Al Ma'un.

Analysis:

In this part, Nouman Ali Khan uttered a pair of words that are synonym. There is a number of tie in this text that consists of synonym used by Nouman Ali Khan. The synonym found is in sentence number eight, it is adjective word (2/I) and *lackadaisical* (2/II). Actually, (2/I) and *lackadaisical* (2/II) is near-synonym because these two words have not exactly the same meaning but they has close meaning (Code: L 2). This cohesive tie is mediated because it enters into a chain of presupposition. Nouman Ali Khan used these synonym to describe the characteristic of someone who do worship just to show off to other people.

Data 11

*The next surah is inna a'thoyna kal kautsar.¹ There, it's proven that the Quraish are **unqualified (3/I), unworthy (3/II)** of living up to the name of Ibrahim AS.² Suratul Kaustar is proof that Rasulullah SAW is worthy of the legacy of Ibrahim.³*

Context:

In this text, Nouman Ali Khan as the speaker talked about the first part of surah Al Kautsar. Nouman said that surah Al Kautsar proven that the Prophet Muhammad SAW is qualified and worthy of the legacy of Ibrahim while the Quraish are not.

Analysis:

In this part, Nouman Ali Khan uttered several words that are synonym. There is a number of tie in this text that consists of synonym used by Nouman Ali Khan. The synonym found in this text is adjective word **unqualified (3/I), unworthy (3/II)**. Actually, **unqualified (3/I), unworthy (3/II)** is near-synonym because these two words have not exactly the same meaning but they has close meaning (Code: L 2). This cohesive tie mediated because the sentence that consists of this synonym is intervening sentence that involved in the presupposition. The speaker, Nouman Ali Khan, used these words to describe the Quraish to living up to the name of Ibrahim 'alaihissalam. This cohesive tie is mediated because it enters into a chain of presupposition.

Data 12

*When you tell your tribe “I have nothing to do with you. You go your way and I will go my way.”¹ Do you know what that’s considered?² It’s considered **treason (4/I)**.³ Once you declare I’ve nothing to do with my tribe, that tribe becomes your enemy.⁴ In other words, *Qul yaa ayyuhal kaafiruun*, is that declaration of **war (4/II)**⁵*

Context:

In this part, Nouman Ali Khan talked about the last ayah of surah Al Kafirun. He told the audience about utterance that consider war between two group especially, The Prophet and Kafir people. In explaining about this topic, Nouman Ali Khan gave example by analogizing the utterance.

Analysis:

There are two numbers of tie in sentence in which consists of synonym as part of reiteration used by Nouman Ali Khan. There are two words that are synonym found in this part, they are **treason (4/I)** in the third sentence, and **war (4/II)** in the fifth sentence. These words are synonym because they have the same meaning. The cohesive tie in this text in which consists of synonym **treason (4/I)** in the third sentence, and **war (4/II)** in the fifth sentence is immediate because it presupposes the item in contiguous sentence. Nouman Ali Khan as the speaker used this synonym in explaining result of saying certain utterance that considered war or treason.

Data 13

*There are a bunch of people in **heaven (5/I)**.¹ There are a bunch of people in **paradise (5/II)** and one of them says “Hey, where’s my friend? Where did he go? We used to hang out together.”² And guess what he finds out?³ That friend of his that’s missing is where?⁴ In *Jahannam*.⁵*

Context:

This part is an example given by Nouman Ali Khan as the speaker after he completed his explanation about the relation of the last ten surahs of the Quran. He stated that all surahs in the Quran is related one another. If one surah talked about one topic, the other surah talked the related topic. He said that everything in the Quran flows together and it makes a comprehensive argument.

Analysis:

There is a number of tie in sentence in which consists of synonym as part of reiteration type used by Nouman Ali Khan. There are two words that are synonym found in this part, they are *heaven (5/I)*, *paradise (5/II)*. This words are synonym because they have the same meaning. Therefore, type of synonym in *heaven (5/I)*, *paradise (5/II)* is identical synonym (Code: L 2.6). Moreover, the cohesive tie in this text is immediate because it presupposes the item in contiguous sentence. Nouman Ali Khan as the speaker used this synonym *heaven (5/I)*, *paradise (5/II)* in explaining place for selected people.

2.1.3 Superordinate

Data 14

We will begin with the Suratul Fiil. ¹ Anybody know the beginning of Suratul Fiil? ² Bismillahirrahmanirrahiim. Alamtarokaifa fa'ala rabbuka bi as haabil fiil. ³ What is the surah about? ⁴ It is about the ka'bah (1/I), the Mecca (1/II), the city of Mecca being attacked by the army of elephants, and it being protected. ⁵ Allah 'azza wajalla protected that city under any circumstance. ⁶

Context:

In this part, Nouman Ali Khan as the speaker started his speech by explaining surah Al Fiil. Here, Nouman started by stimulating the audience with a question about how the beginning of Surah Al Fiil. Then he gave a little explanation about surah Al Fiil in which the city of Mecca and Ka'bah that are protected by Allah

Analysis:

In this part, Nouman Ali Khan as the speaker started his speech by explaining surah Al Fiil. Here, Nouman started by stimulating the audience with a question about how the beginning of Surah Al Fiil. Then he gave a little explanation about surah Al Fiil in which the city of Mecca and Ka'bah that are protected by Allah from the army of elephants and under any circumstance. From this part of Nouman's speech, there is a number of tie in sentence in which consists of superordinate as type of reiteration. The superordinate occurred in the word **Mecca (1/I) – Ka'bah (1/II)**. Type of superordinate in **Mecca (1/I) – Ka'bah (1/II)** is exclusive superordinate. The cohesive tie of sentence in which consists of superordinate **Mecca (1/I) – Ka'bah (1/II)** is mediated because it enters into a

chain of presupposition. **Mecca** is a name of Arabian city, and **Ka'bah** is name of an Islamic holy building and the center of worship for Muslim. So **Ka'bah** is part of **Mecca** which means that **Mecca** is superordinate of **Ka'bah**, while **Ka'bah** is hyponym of **Mecca**. Actually, the speaker would say **Mecca**, but he also mentioned **Ka'bah** before he mentioned **Mecca**. It can be an emphasizing to the topic discussed.

Data 15

*What is the next surah? ¹ Qul, ya ayyuhal kaafiruun. ² I'm gonna say that I have nothing to do with people anymore. ³ Yes we were both the same blood. ⁴ We're **Banu Hasyim (2/I)**. ⁵ We're from the **Quraish (2/II)**. ⁶ We have lived here. ⁷ My ancestry is here, but because of this laa ilaha illallah, and because you've abandoned the legacy of our father, Ibrahim AS, and I'm trying to hold onto his legacy. ⁸*

Context:

In this part, Nouman Ali Khan started to talk about Surah Al Kafirun. Nouman analogized what Rasulullah said to the Quraish and talked about the difference principle religion and belief between Rasulullah SAW and the Quraish.

Analysis:

In this piece of speech, there are two numbers of tie in two sentences in which consist of superordinate as type of reiteration. The superordinate occurred in the word **Banu Hasyim (2I)**, **Quraish (2/II)**. Type of superordinate in **Banu Hasyim (2/I)**, **Quraish (2/II)** is exclusive superordinate (Code: L 2.8). Thus, the cohesive tie of sentence in which consists of superordinate **Banu Hasyim (2/I)**, **Quraish**

(2/II) is mediated because it enters into a chain of presupposition. *Quraish* is a tribe name in Mecca, and *Banu Hasyim* is one of family names in Quraish tribe in which the Prophet Muhammad born. It means that *Quraish* is superordinate of *Banu Hasyim*, and *Banu Hasyim* is hyponym of *Quraish*.

2.1.4 General word

Data 16

The reason that house is mentioned, this house, this Ka'bah is mentioned in this surah is because the house was built by who?¹ Ibrahim.² And their prosperity is directly a result of the prayer of Ibrahim.³ So everything is actually going back to Ibrahim.⁴ Do you guys understand the relationship between Suratul Fiil (1/I) and Suratul Quraish?⁵ One (1/II) after the other.⁶

Context:

In this part, the speaker Nouman Ai Khan talked about surah Al Quraish. He explained the reason of mentioning Mecca in this surah. After explaining it, Nouman Ali Khan checked the audience's understanding about the explanation by giving a question in the last sentence.

Analysis:

There is a number of tie in sentence in which consists of general word used by Nouman Ali Khan in explaining this topic. The general word used by Nouman Ali Khan in this text is *One (I)* in the sixth sentence. This cohesive tie in this text is immediate because it presupposes the item in contiguous sentence. The presupposed item of *One (I)* in the sixth sentence is *Suratul Fiil* in the previous

sentence. The cohesive item **One (1)** can also classify in substitution as part of grammatical reference, but in this case it is also appropriate to be classified as general word in lexical cohesion. Nouman Ali Khan used **One (1)** to refer to *Suratul Fiil*.

Data 17

*We've given you Kawthar, so what should you do?*¹ *What were the two things (2/I) Rasulallah SAW was told to do in Surat Al Kawtsar?*² *Fashalli lirabbika wanhar.*³ *Pray and sacrifice (2/II).*⁴ *Pray and sacrifice.*⁵

Context:

In this part, the speaker Nouman Ai Khan talked about surah Al Kautsar in which there is an order of Allah to sacrifice. Nouman also explained that there are two things that should be done because Allah has given us Kautsar (a name of river in Jannah), they are pray and sacrifice.

Analysis:

From these recommended action that has been explained above, there is a number of tie in sentence in which consists of general word used by Nouman Ali Khan in explaining this topic. The general word found in this text, it is the word **things (2)**. The cohesive tie in this text is immediate because it presupposes the item in contiguous sentence. The general word **things (2)** follows the word *two* then the specific word of **things (2)** is clarified in the next sentence. The presupposed item of general word **things (2)** is *Pray and sacrifice*. Therefore, based on its reference

item, this sentence is anaphoric because the reference or the presupposed item is mentioned in the next sentence.

Data 18

Falya 'budu rabbahadzal bayyt. ¹ *The reason that house is mentioned, this house, this Ka'bah is mentioned in this surah is because the house was built by who?* ² *Ø Ibrahim, and their prosperity is directly a result of the prayer of Ibrahim.* ³ *So **everything (3)** is actually going back to Ibrahim.* ⁴

Context:

The context of this part is Nouman Ali Khan as the speaker talked about surah Al Quraish. Nouman explained that the reason of the Ka'bah is mentioned in this surah is because it was built by Ibrahim. He said that the meaning of all surah especially the last ten surahs is connected each other.

Analysis:

There is a number of tie in sentence in which consists of general word used by Nouman Ali Khan in explaining this topic. The general word used by speaker in this text is *everything (3)* in the sentence “*So **everything (3)** is actually going back to Ibrahim*”. This cohesive tie in this text is mediated because it enters into a chain of presupposition. *Everything (3)* is general word that is used by Nouman Ali Khan as the speaker to refer to the chronological events that are happened by Ibrahim that has been told by the speaker. The use of *everything (3)* is also can make the text shorter. Based on its reference item, this sentence is anaphoric because the reference or the presupposed item is mentioned in the next sentence.

2.2 Collocation

Data 19

*The very next surah is Surat Quraish.¹ How is it began?² Li iilaa fi quraish.³ Allah 'azza wajalla talked about how He took care of the economic prosperity of the city of Mecca.⁴ Rihlatash shitaaw iwashoif.⁵ They could travel in the **winter (I/I)** and in the **summer (I/II)** freely.⁶*

Context:

In this part, Nouman Ali Khan talked about Surah Al Quraish. He talked about the prosperity given by Allah to the people of Quraish. One of the prosperities is they could travel in the winter and in the summer and bring back any kind of fruits.

Analysis:

In explaining this surah, there is a number of tie in sentence in which consists of collocation used by Nouman Ali Khan. The collocation found in sentence number six and the collocation words is **winter (I/I)** and **summer (I/II)**. **Winter (I/I)** and **summer (I/II)** are name of season and are also collocation that according to Halliday and Hasan (1976) is drawn from the same ordered series. This a pair of words in same ordered series is lexical item that has tendency to appear in similar lexical environment. The similar lexical environment of this collocation is a name of season. This cohesive tie in this text is mediated because it enters into a chain of presupposition. Nouman used this collocation in explaining about one of prosperities given by Allah to the Quraish.

Data 20

*The Quraish could travel wherever they want.¹ So actually what the other people used to do is only travel during the very difficult **hot (2/I)** seasons, or very intense **cold (2/II)** seasons.² They could only travel in those seasons.³*

Context:

In this part, Nouman Ali Khan as the speaker talked about surah Al Quraish. He talked about the prosperity given by Allah to the people of Quraish. One of the prosperities is they could travel in the hot or cold season.

Analysis:

There is a number of tie in sentence in which consists of collocation word used by Nouman Ali Khan in explaining this topic. The collocation used by speaker in this text is **hot (2/I) - cold (2/II)** in the second sentence. This collocation included as pair of opposites word. This cohesive tie in this text is mediated because it enters into a chain of presupposition (Halliday and Hasan 1976, p.339). The presupposed item of this collocation is *season* that follows it. **Hot (2/I) - cold (2/II)** is collocation because they are in the same environment, which is temperature. The collocation **hot (2/I) - cold (2/II)** can be temperature or season but it is more appropriate to classify it in this speech as a group of temperature in which the people can go travel in this whether as one of Allah's conveniences.

Data 21

*Ibrahim 'alaihi wasalam is very generous.¹ Even when the strangers come to his house, what did he do?² He takes the best meat that he has, the only baby cow in the back, no more, then he get slaughters it, and feeds them.³ You know he's **giving (3/I)** person and **generous (3/II)**.⁴*

Context:

In this part, Nouman Ali Khan told about the kindness of The Prophet Ibrahim. He described the characteristic and attitude of Ibrahim in feeding his guests by giving example.

Analysis:

There is a number of tie in sentence in which consists of collocation words used by Nouman Ali Khan in explaining this topic. The collocation used by speaker in this text is **giving (3/I)** and **generous (3/II)** in the fourth sentence. The cohesive tie in this text is immediate because it presupposes the item in contiguous sentence. **Giving (3/I)** and **generous (3/II)** is collocation because they have the similar lexical environment, it is person characteristic or adjective word. Nouman Ali Khan used this collocation in describing the kindness and characteristic of The Prophet Ibrahim to the strangers.

Data 22

*Do you know ma'uun is?¹ Ma'uun is little things.² Somebody knocks your door.³ You live in an **apartment (4/I)**, somebody knocks on your **door (4/II)** and says "Hey, do yo have salt?." ⁴ Miser (said): "we don't know what that is." ⁵ It is ma'uun and it'll not kill you to give them a spoon of a salt. ⁶*

Context:

In this part, Nouman Ali Khan told about surah Al Ma'un. Nouman Ali Khan gave the audience an example about what Ma'un is. He made a suitable example with nowadays habit.

Analysis:

There is a number of tie in sentence in which consists of collocation words used by Nouman Ali Khan in explaining this topic. The collocation used by speaker in this text is in sentence number three and four, it is *apartment (4/I)* and *door (4/II)*. *Apartment (4/I)* and *door (4/II)* is collocation that stand in recognizable semantic relation. It is related as whole to part. This cohesive tie in this text is mediated because it enters into a chain of presupposition. Nouman Ali Khan used this collocation in giving example about what Ma'un is in surah Al Ma'un.

Data 23

Once you declare I've nothing to do with my tribe, that tribe becomes your enemy (5/I).¹ In other words, Qul yaa ayyuhal kaafiruun, is that declaration of war (5/II).² We have to understand Qul yaa ayyuhal kaafiruun is a declaration of war.³ Now, if there's declaration of war, that means from here on there's a conflict (5/III), a physical conflict between the prophet SAW and who?⁴ And the Quraisy, his own people who no longer get called his own people anymore.⁵ If there is a conflict, then you have at the end of the day in a conflict somebody will win.⁶ Someone will win (6/I) and someone will lose (6/II).⁷

Context:

In this part, Nouman Ali Khan as the speaker explained about the last ayah of surah Al Quraish in which told about the utterance that consider war in society. Nouman talked about that utterance and its result of war between Rasulullah and the Quraish.

Analysis:

There two number of tie in sentence in which consists of collocation that is used by Nouman Ali Khan in explaining this surah. The collocations used by Nouman in this text are *enemy (5/I)*, *war (5/II)*, *conflict (5/II)* which cannot specifically classify but obviously this collocation tends to appear in similar context. Furthermore, the context of this part in which this collocation in found is has been mentioned in the context above. Thus, another collocation is *win (6/I)* and *lose (6/I)* which includes as a pair of antonym. However, both a set of words drawn from unordered lexical set and a pair of antonym is lexical item that have a tendency to appear in similar lexical environment. This cohesive tie in this text is mediated because it enters into a chain of presupposition. Nouman Ali Khan used this collocation in explaining about utterance and its result of war between Rasulullah and the Quraish

Data 24

*I'll give it to you in a visual way. ¹ You see the **clouds (7/I)** but it hasn't **rained (7/II)** yet. ² Even before you know it's going to **rain. ³ You can tell that it's going to **rain** because you're seeing the **clouds**, and you can feel it in the wind. ⁴ You can sense that the rain is coming, right?.⁵***

Context:

In this part, Nouman Ali Khan as the speaker gave the audience example about a sign of the victory's coming through a sign of rain. Nouman give an example in different context to make the audience ease to imagine it.

Analysis:

There is a number of tie in sentence in which consists of collocation that is used by Nouman Ali Khan in explaining this surah. The collocations used by Nouman in this text is a pair of words, *clouds* (7/I) and *rain* (7/II) which includes as a set of words drawn from unordered lexical set in sentence number two and four. This collocation is lexical item that have tendency to appear in similar lexical environment. This collocation cohesive tie in this text is mediated because it enters into a chain of presupposition. Nouman Ali Khan used this collocation in giving example about a sign of the victory's coming through a sign of rain.

Data 25

One surah will talk about people burning in hellfire (8/I).¹ And they're saying "Hey, we're burning, but where are those guys we thought were losers? We don't see them here."² Who are they talking about?³ The Muslim.⁴ We don't see them burning.⁵ We used to think they were pathetic.⁶ How come they're not here with us?⁷ Where are they?⁸ In Jannah.⁹ In the next surah, the conversation is reversed.¹⁰ There are a bunch of people in heaven (8/II).¹¹ There are a bunch of people in paradise and one of them says "Hey, where's my friend? Where did he go? We used to hang out together."¹² And guess what he finds out?¹³ That friend of his that's missing is where?¹⁴ In Jahannam.¹⁵

Context:

In this part, Nouman Ali Khan as the speaker told about one surah in which there is may a comparison between people who are burned in hellfire and other people in heaven. He explained to the audience by giving comparison explanation.

Analysis:

There is a number of tie in sentence in which consists of collocation that is used by Nouman Ali Khan in explaining this topic. The collocations used by Nouman in this text is a pair of words *hellfire (8/I)* and *heaven (8/II)*. This collocation included in a pair of opposite noun. This collocation is lexical item that have a tendency to appear in similar lexical environment. This collocation cohesive tie in this text is mediated because it enters into a chain of presupposition. Nouman Ali Khan used this collocation in explaining about one surah in which consists of comparison.

After analyzing the data, the researcher makes a table of cohesive device dominant percentage to know the dominant cohesive device of Nouman Ali Khan's speech.

• **Table of Cohesive Device Dominant Percentage**

Cohesion Type	Amount	Percentage
Repetition	19	51,35 %
Synonym	5	13,51 %
Superordinate	2	5,40 %
General Word	3	8,10 %
Collocation	8	21,62 %
Total	37	100 %

3.2 Discussion

Based on the analysis in the finding, it can be discussed that all types of lexical cohesive devices of Halliday's and Hasan's (1976) theory are found in Nouman Ali Khan's speech entitle *Order of the Last Ten Surahs of The Quran*. However, the frequency of each types is different and it depends on its use. The percentage of each lexical cohesive devices found from the largest to the little percentage are; repetition 51,35 %, collocation 21,62 %, synonym 13,51 %, general word 8,10 %, and superordinate 5,40 %.

Based on the analysis, the researcher found that repetition is lexical cohesive device that mostly used with percentage 51, 35 % by Nouman Ali Khan as the speaker of the speech. He did not only repeat several single words such as in data 1 device number 1 and 2, data 2 device number 4 and 6, data 6 device

number 10, 11, 12, 13, and data 8 device number 18 and 19 but also several phrases such as noun phrase in data 2 device number 5, data 5 device number 9, data 6 device number 1, and data 7 device number 15 and 16. Adjective phrases in data 1 device number 3 and data 8 device number 17. Verb phrases in data 3 device number 7 and data 4 device number 8. Nouman Ali Khan as the speaker of the speech mostly used repetition in order to stress the important part of one topic of his speech so that the audience can get the idea. Thus, in Salkie (1995, 3) cited by Nurjannah 2015, 227) said that “the repetition of important words is one thing that makes text coherent.” Moreover, it related to Cutting (2008, 11) who said that repetition can be an effect of pounding through the text. It means that repetition is used to emphasize same parts of the speech and show that it is the important part.

Beside repetition, collocation is the second lexical cohesive device that is dominantly found with percentage 21, 62 % in Nouman Ali Khan’s speech. Collocations found in Nouman’s speech are in data 19 is name of season which included as collocation that is drawn from the same ordered series. The next collocation in data 20 is kind of season that included as collocation in a pair of synonym. The another collocation in data 21 is collocation that showed person characteristic, thus collocation in data 23 is collocation that showed things in which exist in war. Moreover, both collocation in data 21 and 23 (device 5) cannot be categorized specifically but they still have the same lexical environment. It related to Halliday and Hasan (1976, 285-286) that there is will a very marked cohesive effect deriving from the occurrence in proximity with each other pairs that its meaning relation is not easy to be classified in systematic semantic term

and depends not so much on it but it tends to appear in similar contexts. Furthermore, collocation in data 22 is collocation that relates two words that included as part to whole based on Halliday's and Hasan's theory. Thus, collocation in data 23 (device 6) and 25 is collocation that included in opposite words or antonym. The last collocation in data 24 is *clouds* and *rain* that included in unordered lexical set of collocation based on Halliday's and Hasan's theory.

The next lexical cohesive device found is synonym with percentage 13, 51 %. As Bahaziq (2016: 114) stated that "synonym is used to refer to item of similar meaning" such as in Nouman Ali Khan's speech entitle *Order of the Last Ten Surahs of The Quran*, in which synonyms are found in data 9, 10, 11, 12, and 13. The synonym is used by Nouman Ali Khan in different context but its function in this speech is to clarify meaning of particular part of topic discussed by Nouman Ali Khan by using another word that has the same meaning. It related to Palmer's finding (1981: 88) cited by Magriby (2012) that "synonym is used to mean sameness of meaning."

The next lexical cohesive device found is general word with percentage 8, 10 %. The use of general word "One" found in data 16 is used to substitute *Suratul Fiil* and to shorten the sentence. The next general word found in data 17 is *things* that its cataphoric reference is *pray and sacrifice*. It means that general word in data 17 has role as reference. Thus, the last general word is found in data 18 "everything". Nouman Ali Khan used this general word to refer to the explanation about particular topics he discussed and summarize it. Moreover, Sebastian (2013: 6) stated that general word explains about a class of noun which refers to human

being, animate and inanimate in a wide of reference. It means that general word can be used as reference.

The last cohesive device which is not dominantly found is superordinate with percentage 5, 40 %. The first superordinate is found in data 14 in which Nouman Ali Khan mentioned the words *Ka'bah* and *Mecca*. The second superordinate is found in data 15 in words *Banu Hasyim* and *Quraisy*. Both superordinate in data 14 and data 15 is used by Nouman Ali Khan in order to specify particular parts of topic he talked about. As Fromkin (2003) cited by Arfiani (2016) that “superordinate or hyponym is the relation of the meaning between more general term and more specific term. The word *Mecca* and *Quraish* are superordinate, meanwhile *Ka'bah* and *Banu Hasyim* are hyponym of *Mecca* and *Quraish*.”

After discussing the finding, the researcher concluded that repetition is the dominant lexical cohesive device found in Nouman Ali Khan's speech. It is supported by several previous studies found by the researcher which have the same finding with this research. They are from Afianti and Sunardi (2013), Sebastian (2013), Indrawan (2013), and Saputro (2014) in which discussed about lexical cohesive devices and they found that repetition is frequently found as type of lexical cohesive device. It means that repetition has important role in creating a cohesiveness and in order to make the audience easier to understand the speech by repeating the important part of the speaker' speech.

CHAPTER IV

CONCLUSION AND SUGGESTION

This chapter will present the conclusion of the study after doing analysis and discussion in the finding, then the suggestion for the next researcher.

4.1. Conclusion

After doing analysis, the researcher concluded that all types of lexical cohesive devices are found in Nouman Ali Khan's religious speech under the theme *Order of the Last Ten Surah of Quran*. Furthermore, repetition is the most dominantly found with percentage 51,35 %. Repetition as type of lexical cohesive device is used by Nouman Ali Khan in delivering his speech in several parts. The use of repetition has a tendency as the pounding through the text. Moreover, it is used to stress and establish meaning and show the important part of one topic of his speech so that the audience can get the idea and understand what the speaker wants to deliver. It means that the lexical cohesive devices especially repetition is important in presenting speech in order to make the audience's attention of the topic consistent and to avoid misunderstanding between the speaker and the audience. On the other hand, the lexical cohesive device that is not found dominantly is superordinate with percentage only 5, 40 %. The researcher concluded a tendency of Nouman Ali Khan that rarely used superordinate because it is only used in particular part of his speech to give more specific understanding for the audience. However, the other types of lexical cohesive devices such as synonym, and general word are used to avoid repetition.

4.2. Suggestion

After analyzing the data, this research is expected to give more understanding for the next researchers so that they can conduct their research in this topic with different aspect. Furthermore, the researcher suggests to the next researchers to use different research design, they may combine with other aspect for example education, gender, and other in order to support this research because it is important in its role in creating a cohesive text, whether in written or spoken form. Moreover, the next researchers are better to use the newest theory of cohesion or the different theory in order to reveal new result.



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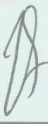
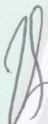

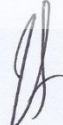

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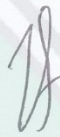
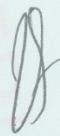


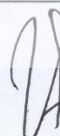
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APPENDIX 1

CONSULTATION PROOF

Name : Ethi' Nailun Najah
Student Number : 14320122
Department : English Literature
Faculty : Humanities
Thesis Title : Lexical Cohesive Devices in Nouman Ali Khan' Speech
Advisor : Vita Nur Santi, M.Pd

No.	Date	Description	Signature
1.	May 3 rd , 2018	Revision of Thesis Proposal and previous Study.	
2.	May 21 st , 2018	Revision of Strengthening the Object of the study	
3.	May 31 st , 2018	Revision of Chapter I	
4.	June 26 th , 2018	Revision of Tabulation	
5.	June 28 th , 2018	Revision of Tabulation	
6.	August 7 th , 2018	Revision of Analyzing the data	

7.	September 7 th	Revision of Analyzing the data	
8.	October 4 th , 2018	Consultation to narrowing focus of the study.	
9.	October 11 th , 2018	Revision of new focus of the study, revision chapter II.	
10.	October 19 th , 2018	Revision of chapter II	
11.	November 8 th , 2018	Consultation of temporary finding and the difference from the previous studies.	
12.	November 9 th , 2018	Revision of background of the study about the paragraph separation; reason and theory, strengthen the reason.	
13.	November 23 rd , 2018	Consultation of chapter II about lexical cohesion, finding, and conclusion.	

APPENDIX 2

TRANSCRIPT OF SPEECH

This is the transcript of Nouman Ali Khan's speech in Bayyinah lectures about order of the last ten surah.

Title : Order of The Last Ten Surahs of Quran

Speaker : Nouman Ali Khan

(Opening) – In this session insya Allah i will explain to you the relationship between the last ten surahs of the Al Quran. Just the order of the last ten surahs of the Al Quran will go quickly. Just say you are appreciate. Just start the conclusion to that discussion to the surahs of the Quran or the remarkable order. – (Surah Al Fiil) – Ok, so we will begin with the Suratul Fiil. Anybody know the beginning of Suratul Fiil? Bismillahirrahmanirrahiim. Alamtarokaifa fa'ala rabbuka bi as haabil fiil. What is the surah about? It is about the ka'bah, the Mecca, the city of Mecca being attacked by the army of elephants, and it being protected. Allah 'azza wajalla protected that city under any circumstance. If it was facing an impossible enemy, impossible to fight against like an army of elephants Allah still protected the city. – (Surah Quraish) – The very next surah is Surat Quraish. How is it began? Li iilaa fi quraish. Allah 'azza wajalla talked about how He took care of the economic prosperity of the city of Mecca. Rihlatash shitaa iwashoif, they could travel in the winter and in the summer freely. Now, I want take you back to a dua. A dua of Ibrahim 'alahi salaam. Ibrahim 'alaihish salaam, remember, he made the dua "make this a peaceful city" ? You're remember that? Ok, I told you He said make this a peaceful city and provide its children from all kinds of fruit. And yesterday I told you that the peaceful city part is about its protection and law and order and security. And then the fruit part is about what? Economic prosperity. Actually Suratul Fiil and Surat Quraish together are the fulfillment of the dua' of Ibrahim 'alaihish salaam. In Suratul Fiil even if an army of elephants attack the city is still safe. Allah will protect that city fulfilling the dua' of Ibrahim when he said "Ya Allah make the city safe". Then he said "provide them all kinds of fruit" and Allah says in the next surah that the Quraish get to go and travel in the summer and the winter. Now this is important people because the Quraish were the center of Arabian society. And the Arabs were really really big on robbing each other to death except they left the Quarish alone. The Quraish could travel wherever they want. So actually what the other

people used to do is only travel during the very difficult hot seasons, or very intense cold seasons. They could only travel in those seasons. Why? Because they know that the rubber is too hard for them to wait for ambush in the desert, so we can only travel during the tough times. So we'll go toward the hot climate in the summer and the colder climate in the winter even though for convenience what should you do: you go toward the cool climate in the summer and you go toward the hot climate in the winter. But everybody else could not do that, but the Quraish could go wherever they want, free ride, no problem, nobody will rob them. Why not? Because every other tribe used to have idols. And where were the idols stored, in Mecca. If you mess with them, they'll say "You took our money now, watch what happens when I go back to Mecca! I'll take the idols of yours and kkhkkk!! Do you see the giant monkey? Hm, watch whose tail is missing when you get there. Do you understand?". So, they were afraid of messing with Mecca because the Mecca would then destroy their idols. So, they left them alone. Also, after the entire story of the army of elephants being destroyed, the mushrikun used to believe that the people of Quraish are untouchable. They are crazy powerful. You don't mess with them because even elephants can't mess with them. So we'll leave them alone. So Allah says "Rihlatash shitaaiwashoiif". What's incredible is Allah says "I made those conveniences for you. You can travel everywhere you want, whenever you want, unlike anybody else.". By the way, when they do travel out of season, what did they bring back? All kinds of fruits. They bring back out of season fruits. Nobody else has those fruits, they do. What was the dua' of Ibrahim? "Provide these people all kinds of fruit", warzuq ahlahu minath thamaraat, provide these people all kinds of fruit. Then, Allah told the Quraish "I'm providing you everything, then Ibrahim asked for, you should at least be true to the legacy of your father. He built that house not so you could do shirik, not so you could worship false gods, he built that house so you can warship him. *Falya'budu rabbahadzal bayyt. The reason that house is mentioned, this house, this Ka'bah is mentioned in this surah is because the house was built by who? Ibrahim, and their prosperity is directly a result of the prayer of Ibrahim. So everything is actually going back to Ibrahim. Do you guys understand the relationship between Suratul Fiil and Suratul Quraish? One after the other.* – (**Surah Al Ma'un**) – Now the two surahs has been mentioned together, Allah 'azza wajalla then mentions in the next surah Al Ma'uun. You people are supposed to fulfill the legacy of Ibrahim. And instead of fulfilling the legacy of Ibrahim, by the way what is the legacy of Ibrahim? You worship Allah sincerely, right? And as a result of worshiping sincerely you serve people. You do good to people. *Ibrahim 'alaihi wasalam is very generous. Even when the strangers*

come to his house, what did he do? He takes the best meat that he has, the only baby cow in the back, no more, then he get slaughters it, and feeds them, you know he's giving person and generous. He cares about other people. Angels came and say "we're going to destroy the nation of Luth." What did he say? "Hey, wait! Don't do that! Take care of these people!". He is making of dua' for humanity, he is making dua' for other people, he is caring about them. So he get two qualities Ibrahim. He is very close to Allah, he worship a lots of sincerely and he really cares about people. The irony is you people are supposed to be living up to the legacy of Ibrahim AS, yet let's see how you measure up. Let's see what you meaning the Quraish look like. Well, *aroaytal ladzii yukadzibu bid deen, fadzalikal ladzi yadu'ul yatiim, wa laa yahuddu 'ala tho'amil miskiin, have you seen the one who lies against the deen all together?, he doesn't encourage the feeding of the poor. He pushes the orphan around. Fawaylul lil musolliin. And the worst kind of destruction should fall upon those people who pray and pray only to show off. And when they pray they are lazy and lackadaisical. They don't even care what they're praying, how they're praying. They stand in shalat like, you know, (?) they don't care. What kind of people are these? Wayamna'unal ma'uun. They're so cheap and they so miserly. They won't even give people ma'uun. Do you know ma'uun is? Ma'uun is little things. Somebody knocks your door, you live in an apartment, somebody knocks on your door and says "Hey, do you have salt?. (miser): "we don't know what that is." It is ma'uun, and it'll not kill you to give them a spoon of a salt. "you won't take my salt, huh?!". So, Allah is saying in this surah, this criticism is you people don't pray sincerely, and you're so cheap. Isn't that the exact opposite of what Ibrahim AS represents? So first, Allah says "I gave you what Ibrahim asked for, and you're not true to your father's legacy in Suratul Ma'uun. Then, let's see what happens next. Well, if you're not true to the legacy Ibrahim AS you were supposed to fulfill the legacy, maybe there is someone else who does. – (Surah Al Kautsar) – The next surah is inna a'thoyna kal kautsar. There, it's proven that the Quraish are unqualified, unworthy of living up to the name of Ibrahim AS. Suratul Kaustar is proof that Rasulullah SAW is worthy of the legacy of Ibrahim. We've given you Kawthar, so what should you do? What were the two things Rasulullah SAW was told to do in Surat Al Kawtsar. Fashalli lirabbika wanhar. Pray and sacrifice. Pray and sacrifice. Wait a second, who's legacy is that? Ibrahim AS. You fulfill the legacy. And then He says Inna shani akahual abtar, "your enemy will be discontinued!" Oh my God, Allah has already started calling who an enemy. Somebody's the Prophet's enemy. And I know the tafsir will tell us who the enemy is, but in the text itself, it's a little ambiguous. Your enemy will be discontinued. So,*

who is the enemy? Well, Allah just now mentioned that those people are unqualified but the Prophet is qualified. So they say “wait wait wait, even if the Prophet is qualified, he’s still Quraish. He still one of us. We’re all the same. We’re all the same family. Actually, you’re no longer the same family. Don’t tell them “Qul ya qawmi qul ya qabilatti, qul ya Quraish. What is the next surah? – (**Surah Al Kafiruun**) – *What is the next surah? Qul, ya ayyuhal kaafiruun. I’m gonna say that I have nothing to do with people anymore. Yes we were both the same blood. We’re Banu Hasyim. We’re from the Quraish. We have lived here. My ancestry is here, but because of this laa ilaha illallah, and because you’ve abandoned the legacy of our father Ibrahim AS and I’m trying to hold onto his legacy. We are now two separate ways. You are kafiruun. You are not my people anymore. I will not call you my people anymore. I will call you Al Kafiruun. And I don’t worship what you worship. You don’t worship what I worship. And we go here. I go my way. Lakum diinukum waliyadeen. When you say that, by the way, in the tribal, in the tribal society. When you tell your tribe “I have nothing to do with you. You go your way and I will go my way.” Do you know what that’s considered? It’s considered treason. Once you declare I’ve nothing to do with my tribe, that tribe becomes your enemy. In other words, Qul yaa ayyuhal kaafiruun, is that declaration of war. We have to understand Qul yaa ayyuhal kafiruun is a declaration of war. Now, if there’s declaration of war, that means from here on there’s a conflict, a physical conflict between the prophet SAW and who? And the Quraisy, his own people who no longer get called his own people anymore. If there is a conflict, then you have at the end of the day in a conflict somebody will win. Someone will win and someone will lose. – (**Surah An Nashr**) – So what does Allah do in the next surah? He let us know who’s gonna win and who’s gonna lose. *Idza jaa a nasrullohi wal fath. waro ai tannasayad khuluunafidinillahi afwaaja. Subhanallah. The war has been declared in Al Kafirun, the victor has been declared, idza jaa a nasrullohi wal fath. But the promise of victory does not mean that the victory happens right away. I’ll give it to you in a visual way. You see the clouds but it hasn’t rained yet. Even before you know it’s going to rain. You can tell that it’s going to rain because you’re seeing the clouds, and you can feel it in the wind. You can sense that the rain is coming, right?.* Now, the Prophet declared or has been told that victory is coming. People were gonna enter Islam in a lot of numbers. And he was told this in very early. And even though he was told is gonna this very early, it didn’t look like Islam is gonna win in very early. There were no indication that Islam will win actually because there were so few Sahaba and the Quraisy were so powerful even elephants couldn’t take the down. It didn’t look like muslims are gonna see people*

entering in this Islam, afwaaajan, multitude upon multitude (2x). It's hard to imagine. When you make a big promise of victory, when you make a big promises, that is important to at least get some signs, some hopes. This is an important concept. So before I go to the next surah, I want you to understand the concept. Zakariya AS is told that he's going to have a son. It's a big deal so he says "ya Allah I believe you, but can I have some signs?" He (Allah) says you want speak to people for three days. He gave him a sign. Similarly, you have in the Quran, in this case, Allah SWT told Rasulullah SAW "you will take over all, the din of Allah will be victorious. But unlike Zakariya who went to Allah and asked for a sign, Allah does not wait for the Prophet SAW to ask for a sign. – (*Surah Al Lahab*) – Allah says "Listen, I know you all think victory is easy. Let me show you. Ok, you tell me who your worst enemy is?" "Ok, my worst enemy is Abu Lahab." Ok, let me make an example out of Abu Lahab for you. So you will know that victory is coming". *What is the next surah? Tabbat yadaa abii lahabiww wa tabb. It's not the destruction of all enemies of Islam, but the worst enemy of Islam is made an example out of and his destroyed called out, just so we know, just so the Prophet knows and the believers know that the promise of Allah that the victory is coming. It's going to happen because Abu Lahab is one of the most powerful people in Mecca and also one of the worst enemies of Islam, if not the worst enemy of Islam. He is arguably the worst enemy of Islam. And Allah took care of him. Now, let's look at the sequence again. The first two surahs were about the du'a of Ibrahim. The next two surahs was about who is qualified to fulfill the legacy, and who isn't qualified to fulfill the legacy. The next surah is the one who is qualified declares war against the one who is not qualified. Once the war was declared, the victor is declared in the next surah. Once the victory is declared here's a small token the victory is on its way. Abu Lahab will be taken care of for you which meaning now their path to victory is clear. There are no obstacles left in our path to victory. When you go for war for a long time, maybe we know that well in a United States. When you engage for a war for a long time, it is possible for you to forget what you're fighting for in the first place. You forget what you're fighting for in the first place. What was the struggle for? This is a real problem by the way. This is a very real problem. There are people who struggling to establish Islamic work, build a school, do da'wa work, build their organization. They've been at it for years. When you're at it for a long time, you sometimes forget what you're starting to begin with. There are students, when they first started studying Islam they said "I wanna get close to Allah. I just wanna pray and understand what Allah is saying in every shalat. That's all I want." And they've been studying Islam for ten years now but they don't pay attention in shalat anymore. And it*

happens. You lose sight of what you started. You forget. When you started it was very clear. Over time, the intention and the motivation and the original inspiration that got you started becomes rusty. What does Allah do in this sequencing? Allah says “well I have cleared the path of the victory for you. But as the path of the victory becomes clear, and you will be able to Allah’s din. – (**Surah Al Ikhlas**) – I need you to remember what this struggle was about to begin with. This struggle was about the legacy of which man, Ibrahim As. And the legacy of Ibrahim As in one word is tauhid. It is the oneness of Allah. He is the father of monotheism, one God. The father of monotheistic faiths, they call him. If that is the case, then we should be reminded of the constitution of this faith after victory. What is the constitution of this faith? Qul hu wallahu ahad. Allahu shomad. Lam yalid wa lam yuulad wa lam yaqul lahuu kufuwan ahad. That, Is what the deen is all about the end of the day, just the oneness of Allah. That’s all it’s about. You know, He has no son, He didn’t give birth, and He is not given birth. Now that tauhid is established. There’s another important question. Did every prophet preach the same message of one God? Sure? Is it true that every prophet after a generation or two of him being gone? And after view generation that same nation who was worshiping in a one god and they do not falling into the clutching of syirik again. They (? – 16.44) . Now you have gain victory and you have established the oneness of God, is it possible that over time you will also fall trapped to the attacks of Syaiton? Is it possible? *Is it possible you will lose your tauhid? Is it possible? Sure. And that oneness of iman, the oneness of God, the tauhid of Allah, the iman in Allah, the Laa ilaha illallah, that lives inside the people’s hearts, it has to be protected. But to protect it you have to protect it from the attacks that come from the outside, and the attacks that come from the inside.* – (**Surah Al Falaq**) – The attacks that come from the outside should be protected against so Allah sent us the protection from the outside by revealing Qul a’udzubirabbil falaq, min syarrimaa kholaq, wa min syarri ghosiqin idza waqob, wa min syarrin naffa staati fil ‘uqod, wa min syarri haasidin idza hasad, these are attacks from the outside that can ruin in your faith. What kinds of attacks are left? The attacks on the inside. – (**Surah An Nas**) – What is the last surah? Qul a’udzubirabbil nas, malikin nas, ilahin nas, min syarril was waasil khonnas, alladzii yu was wisufii suduurinnas, minal jinnati wannas. We ask Allah to protect us, from the whispers of syayatiin, of the devils who whisper inside the chest of the people. *In beautiful language Allah says the whisper inside the chest of the people. He does not say they whisper inside the hearts of the people. It is a beautiful language. What’s the difference between saying the devil have access to the chest as the opposed to saying the devil have access to the hearts? The chest is a place. The heart*

*is a thing. The heart is inside the chest. It is as though they have imagine there is a castle, but there is a wall outside the castle. So there is a parameter. The syayathin are given access inside the gate, but they still don't have access to the castle itself. Allah did not give the devils access to our hearts. The only one who cannot open the door for them is us. That's why He didn't say Alladzi yuwaswisufii qulubinnas. He said Alladzi yuwaswisu fi sudurinnas. Minal jinnati wan nas. Everything is connected to everything else, and it goes together to make a comprehensive argument. Everything flows together and makes a comprehensive argument. This is the structure, or the organization of surahs of the Quran. There are for example of this. One surah will talk about – it's awesome – *One surah will talk about people burning in hellfire. And they're saying "Hey, we're burning, but where are those guys we thought were losers? We don't see them here." Who are they talking about? The Muslim. We don't see them burning. We used to think they were pathetic. How come they're not here with us? Where are they? In Jannah. In the next surah, the conversation is reversed. There are a bunch of people in heaven. There are a bunch of people in paradise and one of them says "Hey, where's my friend? Where did he go? We used to hang out together." And guess what he finds out? That friend of his that's missing is where? In Jahannam.* So Allah paints one picture in one surah, then he paints the opposite picture in the next surah. He does this all over the Quran. Things are tied together and connected together. In other words, the organization of the Quran, and the sequencing of the Quran, it does not make itself obvious to you when you are reading it which is why tried to read Quran in translation from one chapter, I'm saying chapter because you thought it was a chapter, one chapter to the next to the next you were not able to see the connection. It takes work to discover this order. And the more work you put in the more beautiful it gets, the more remarkable it gets. So, on that note, I've tried to talk to you a little bit about the relationship between different part or different surahs of the Quran.*

Video Source: <http://youtu.be/k9VjnoPYiD8> (Bayyinah Production)

APPENDIX 3

DATA COLLECTION AND TABULATION

No	Data	Reiteration				Collocation	Σ	Code	Cohesive item	Dstc	Presupposed item
		Repetition	Synonym	Super ordinate	General Word						
1	<i>We will begin with the Suratul Fiil.¹ Anybody know the beginning of Suratul Fiil?² Bismillahirrahmanirrahiim. Alamtarokaifa fa'ala rabbuka bi as haabil fiil.³ What is the surah about?⁴ It is about the ka'bah, the Mecca, the city of Mecca being attacked by the army of elephants, and it being protected.⁵ Allah 'azza wajalla protected that city under any circumstance.⁶</i>			√			1	L 2.6	ka'bah	M	<i>Mecca</i>
2	<i>It is about the ka'bah,¹ the Mecca, the city of Mecca being attacked by the army of elephants, and it being protected.² Allah 'azza wajalla protected that city under any circumstance.³ If it was facing an impossible enemy, impossible to fight against like an army of elephants Allah still protected the city.⁴</i>	√					3	L 1.6, L 1.9	Mecca, Army of elephants, Impossible	M, O	<i>Mecca, Army of elephants, Impossible</i>
3	<i>The very next surah is Surat Quraish.¹ How is it began?² Li iilaa fi quraish.³ Allah 'azza wajalla talked about how He took care of the economic prosperity of the city of Mecca.⁴</i>					√	1	L 5	winter	M	<i>summer</i>

	<i>Rihlatash shitaaw iwashoif.</i> ⁵ <i>They could travel in the winter and in the summer freely.</i> ⁶											
4	<i>Li iilaa fi quraish.</i> ¹ <i>Allah ‘azza wajalla talked about how He took care of the economic prosperity of the city of Mecca.</i> ² <i>Rihlatash shitaaw iwashoif.</i> ³ <i>They could travel in the winter and in the summer freely.</i> ⁴ <i>Now, I want take you back to a dua.</i> ⁵ <i>A dua of Ibrahim ‘alahi salaam.</i> ⁶ <i>Ibrahim ‘alaihis salaam, remember, he made the dua “make this a peaceful city”?</i> ⁷ <i>You’re remember that?</i> ⁸ <i>Ok, I told you he said make this a peaceful city and provide its children from all kinds of fruit.</i> ⁹	√					3	L 1.6	<i>A dua’, Remember, peaceful city</i>	O	<i>A dua’, Remember, peaceful city</i>	
5	<i>In Suratul Fiil even if an army of elephants attack, the city is still safe.</i> ¹ <i>Allah will protect that city fulfilling the dua’ of Ibrahim when he said “Ya Allah make the city safe”.</i> ² <i>Then he said “provide them all kinds of fruit” and Allah says in the next surah that the Quraish get to go and travel in the summer and the winter.</i> ³		√					1	L 2.8	<i>go</i>	M	<i>Travel</i>
6	<i>The Quraish could travel wherever they want.</i> ¹ <i>So actually what the other people used to do is only travel during the very difficult hot seasons, or very intense cold seasons.</i> ² <i>They could only travel in those seasons.</i> ³					√		1	L 5	<i>hot</i>	O	<i>cold</i>

7	<i>Falya'budu rabbahadzal bayyt.</i> ¹ <i>The reason that house is mentioned, this house, this Ka'bah is mentioned in this surah is because the house was built by who?</i> ² <i>Ø Ibrahim, and their prosperity is directly a result of the prayer of Ibrahim.</i> ³ <i>So everything is actually going back to Ibrahim.</i> ⁴				v		1	L 4	everything	M	(S ²⁻³)
8	<i>The reason that house is mentioned, this house, this Ka'bah is mentioned in this surah is because the house was built by who?</i> ¹ <i>Ibrahim.</i> ² <i>And their prosperity is directly a result of the prayer of Ibrahim.</i> ³ <i>So everything is actually going back to Ibrahim.</i> ⁴ <i>Do you guys understand the relationship between Suratul Fiil and Suratul Quraish?</i> ⁵ <i>One after the other.</i> ⁶				v		1	L 2.8	Suratul Fiil	O	<i>One</i>
9	<i>Ibrahim 'alaihi wasalam is very generous.</i> ¹ <i>Even when the strangers come to his house, what did he do?</i> ² <i>He takes the best meat that he has, the only baby cow in the back, no more, then he get slaughters it, and feeds them.</i> ³ <i>You know he's giving person and generous.</i> ⁴					v	1	L 5	giving	O	<i>generous</i>

10	<p>Angels came and say “we’re going to destroy the nation of Luth.”¹ What did he say?² “Hey, wait! Don’t do that! Take care of these people!”³ He is making dua’for humanity.⁴ He is making dua’ for other people.⁵ He is caring about them.⁶</p>	√				1	L 1.6	<i>He is making dua</i>	M	<i>He is making dua</i> ’
11	<p>Well, aroaytal ladzii yukadzibu bid deen, fadzalikal ladzi yadu’ul yatiim.¹ Wa laa yahuddu ‘ala tho’amil miskiin.² Have you seen the one who lies against the deen all together?,³ he doesn’t encourage the feeding of the poor.⁴ He pushes the orphan around.⁵ Fawaylul lil musolliin.⁶ And the worst kind of destruction should fall upon those people who pray and pray only to show off.⁷ And when they pray they are lazy and lackadaisical.⁸</p>		√			1	L 2	<i>lazy</i>	M	<i>lackadaisical</i>
12	<p>Do you know ma’uun is?¹ Ma’uun is little things.² Somebody knocks your door.³ You live in an apartment, somebody knocks on your door and says “Hey, do yo have salt?⁴ (miser): “we don’t know what that is.”⁵ It is ma’uun, and it’ll not kill you to give them a spoon of a salt.⁶ “you won’t take my salt, huh?!”⁷</p>	√				1	L 1.6	<i>Somebody knocks your door</i>	O	<i>Somebody knocks your door</i>

13	Do you know <i>ma'uun</i> is? ¹ <i>Ma'uun</i> is little things. ² Somebody knocks your door. ³ You live in an apartment , somebody knocks on your door and says “Hey, do yo have salt?. ⁴ Miser (said): “we don’t know what that is.” ⁵ It is <i>ma'uun</i> and it’ll not kill you to give them a spoon of a salt. ⁶					√	1	L 5	apartment	M	<i>door</i>
14	The next surah is <i>inna a' thoyna kal kautsar</i> . ¹ There, it’s proven that the <i>Quraish</i> are unqualified, unworthy of living up to the name of Ibrahim AS. ² <i>Suratul Kaustar</i> is proof that <i>Rasulullah SAW</i> is worthy of the legacy of Ibrahim. ³		√				1	L 2	unqualified	M	<i>unworthy</i>
15	Suratul Kautsar is proof that <i>Rasulullah SAW</i> is worthy of the legacy of Ibrahim. ¹ We’ve given you <i>Kawthar</i> , so what should you do? ² What were the two things <i>Rasulullah SAW</i> was told to do in Surat Al Kawtsar . ³ <i>Fashalli lirabbika wanhar</i> . ⁴ Pray and sacrifice . ⁵ Pray and sacrifice . ⁶	√					2	L 1.6	Suratul Kautsar, Pray and sacrifice	O	<i>Suratul Kautsar, Pray and sacrifice</i>
16	We’ve given you <i>Kawthar</i> , so what should you do? ¹ What were the two things <i>Rasulullah SAW</i> was told to do in <i>Surat Al Kawtsar</i> ? ² <i>Fashalli lirabbika wanhar</i> . ³ Pray and sacrifice . ⁴ Pray and sacrifice . ⁵					√	1	L 4	Things	O	<i>Pray and sacrifice</i>

17	<p>What is the next surah? ¹ <i>Qul, ya ayyuhal kaafiruun.</i> ² <i>I'm gonna say that I have nothing to do with people anymore.</i> ³ <i>Yes we were both the same blood.</i> ⁴ <i>We're Banu Hasyim.</i> ⁵ <i>We're from the Quraish.</i> ⁶ <i>We have lived here.</i> ⁷ <i>My ancestry is here, but because of this laa ilaha illallah, and because you've abandoned the legacy of our father, Ibrahim AS, and I'm trying to hold onto his legacy.</i> ⁸</p>		√			1	L 2.8	Banu Hasyim	M	Quraish
18	<p>Once you declare I've nothing to do with my tribe, that tribe becomes your enemy. ¹ <i>In other words, Qul yaa ayyuhal kaafiruun, is that declaration of war.</i> ² <i>We have to understand Qul yaa ayyuhal kafiruun is a declaration of war.</i> ³ <i>Now, if there's declaration of war, that means from here on there's a conflict, a physical conflict between the prophet SAW and who?</i> ⁴ <i>And the Quraisy, his own people who no longer get called his own people anymore.</i> ⁵ <i>If there is a conflict, then you have at the end of the day in a conflict somebody will win.</i> ⁶ <i>Someone will win (6/I) and someone will lose.</i> ⁷</p>				√	2	L 5	War Win	M	Enemy (S-1) Conflict (S-5) Lose

19	<i>I'll give it to you in a visual way.¹ You see the clouds but it hasn't rained yet.² Even before you know it's going to rain.³ You can tell that it's going to rain because you're seeing the clouds, and you can feel it in the wind.⁴ You can sense that the rain is coming, right?⁵</i>					√	1	L 5	Clouds	M	Rained / Rain (S-2/S-3)
20	<i>What is the next surah?¹ Tabbat yadaa abii lahabiww wa tabb.² It's not the destruction of all enemies of Islam, but the worst enemy of Islam is made an example out of and his destroyed called out.³ Just so we know, just so the Prophet knows and the believers know that the promise of Allah that the victory is coming.⁴ It's going to happen because Abu Lahab is one of the most powerful people in Mecca and also one of the worst enemies of Islam.⁵</i>	√					1	L 1.6	enemies of Islam	M	enemies of Islam
21	<i>And that oneness of iman, the oneness of God, the tauhid of Allah, the iman in Allah, the Laa ilaha illallah, that lives inside the people's hearts, it has to be protected.¹ But to protect it, you have to protect it from the attacks that come from the outside, and the attacks that come from the inside.²</i>	√					5	L 1.6	Oneness, Iman, Allah, Protect, The attacks that come from	O	Oness, Iman, Allah, Protect, The attacks that come from
22	<i>In beautiful language Allah says the whisper inside the chest of the people.¹ He does not say they whisper inside the hearts of the people.² It is a beautiful language.³ What's the difference</i>	√					3	L 1.6	beautiful language, chest, hearts		beautiful language chest hearts

	<p>between saying the devil have access to the chest as the opposed to saying the devil have access to the hearts?⁴ The chest is a place.⁵ The heart is a thing.⁶ The heart is inside the chest.⁷</p>										
23	<p>When you tell your tribe “I have nothing to do with you. You go your way and I will go my way.”¹ Do you know what that’s considered?² It’s considered treason.³ Once you declare I’ve nothing to do with my tribe, that tribe becomes your enemy.⁴ In other words, <i>Qul yaa ayyuhal kaafiruun</i>, is that declaration of war⁵</p>		v				1	L 2	treason	M	war

24	<p><i>One surah will talk about people burning in hellfire.¹ And they're saying "Hey, we're burning, but where are those guys we thought were losers? We don't see them here."² Who are they talking about?³ The Muslim.⁴ We don't see them burning.⁵ We used to think they were pathetic.⁶ How come they're not here with us?⁷ Where are they?⁸ In Jannah.⁹ In the next surah, the conversation is reversed.¹⁰ There are a bunch of people in heaven.¹¹ There are a bunch of people in paradise and one of them says "Hey, where's my friend? Where did he go? We used to hang out together."¹² And guess what he finds out?¹³ That friend of his that's missing is where?¹⁴ In Jahannam.¹⁵</i></p>					√	1	L 5	Hellfire	M	heaven
25	<p><i>There are a bunch of people in heaven.¹ There are a bunch of people in paradise and one of them says "Hey, where's my friend? Where did he go? We used to hang out together."² And guess what he finds out?³ That friend of his that's missing is where?⁴ In Jahannam.⁵</i></p>		√				1	L 2.6	Heaven	O	Paradise
		19	5	2	3	8	37				

Table of Cohesive Device Dominant Percentage

Cohesion Type	Amount	Percentage
Repetition	19	51,35 %
Synonym	5	13,51 %
Superordinate	2	5,40 %
General Word	3	8,10 %
Collocation	8	21,62 %
Total	37	100 %