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THE INFLUENCE OF PARALLELISM AS A COHESIVE TOOL IN SELECTED VERSES OF *THE HOLY QUR'AN DISCOURSE*: THE CASE OF *AL- KAHAF SURAH*

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Abstract

This study tries to determine the parallelism in one of the important discourse which is the discourse of the Holy Qur'an. This discourse has been functioned to deliver certain messages to the people who live with Prophet Mohammad. The present study adopts a linguistic model that reveals the functions of parallelism and the types of parallelism in the religious discourse. The eclectic model of this study, which is Halliday and Hasan's model (1976) for the analysis, has been used to investigate the functions of parallelism in the data (1976), and then the types of parallelism are identified according to Bahtti (3021). The study aims at finding out the types of the parallelism and how these types are related to the functions of parallelism in delivering the message to the people. Furthermore, it aims at determining which type is considered as the dominant type within the Holy discourse. The questions of the study are displayed as the following: what are the main types of parallelism? And how does religious text depend on parallelism in delivering the message? One of the results of the study is that syntactic one is used more than the other types of parallelism. This type makes the message of the religious discourse more affective.

Keywords

Parallelism, repetition, Co. Ds. (henceforth, cohesive devices), Disc. (henceforth discourse) of the religious texts, the Holy Qur'an, etc.

Full Article

1. Introduction:

Parallelism is regarded as one of the cohesive methods that aids in the comprehension of the discourse. It is useful for emphasizing or clarifying a specific topic or phrase. The term of Repetition is considered as a sort of lexical cohesiveness, is recognized as a strategy used for affirmation in the rhetoric of the Arabic language, as stated by Abdul- Raof (2006, p. 112). Furthermore, he illustrates parallelism in Arabic means the process of repeating the structure of a lexical item or a sentence. Parallelism serves a linguistic function of coherence. Parallelistic grammatical structures that can establish rhyme and assonance are used to achieve this kind of lexical enrichment.

2. Verses as a Disc:

To give an exact meaning for the term discourse still varies among the linguists and most of the linguistic studies. Nevertheless, there are a lot of struggles to define the concept of discourse. Johnstone (2008) observes that the term discourse refers to the real instances of communicative action by the means of language. Bloommaert (2005) mentions that generally discourse is regarded as a meaningful symbolic behaviour. Johnstone (2008) continues arguing that discourse is presented as both conceptions and manners of talking that effect and are influenced by the thoughts.

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Widdowson (2011) demonstrates the relation between the text and the discourse in which all types of the text are utilised to indicate certain function. Subsequently, any scope of the language is a text. Still, it is possible to mention a statement or instruction as a text but doing so does not figure the meaning of the text. Therefore, it is popular that the function of the text is to receive information across or to display thoughts or to make other people do certain things or to assume in a particular manner. However, discourse enhances the creation and the difficulty of these communicative functions mentioned like to make people do or assume and so forth. As a conclusion, discourse indicates what any text producer means by a text and what a text meant to the receiver.

Stubbs (1983, p. 9) explains another way to distinguish between the two terms a 'text and discourse.' He states that a text is not interactive, while a discourse is interactive. The definition which is adopted by the current study is that discourse is utilised to mean to the particular types of contexts of the language use. Correspondingly, Qur'anic verses are considered as discourse in this way of use. McAuliffe (2006) defines Qur'anic verse as a kind of language that is used in everyday context for religious and moral function.

3. Notional Framework:
3. 1. Parallelism:

"Parallelism" can be defined in different ways in order to answer the following question "What is meant by parallelism?" The first definition is the definition of Crystal (2003, p. 466) who illustrates that parallelism is defined as "the use of paired sounds, words, or constructions." For instance:

1. **The first two children are too intelligent.**

In the above example, the two words "two" and *"too"* have similar pronunciation "paired sounds." Short (1996), on the other hand, explains that parallelism can be achieved when "some features are held constant (usually structural features) while others (usually lexical items, e.g. words, idioms) are varied." For Short (1996, p. 14), "Parallelism is one of the mechanism which writers have at their disposal for controlling the connections which readers make." He adds that "it is an essential device for poetic control." Just like the below example from T.S. Eliot's the *Hollow Men*:

2. **"*This is the dead land this is the cactus land*…"** (Short, 16)

According to Short's definition, the above sentence, sentence (2), contains parallelism which can help readers comprehend the connection between the ideas.

The same definition is introduced by Cook (1989, p. 15) who demonstrates parallelism as "a device that suggests a connection, simply because the form of one sentence or clause repeats the form of another." As in the below example:

3. *John likes swimming,* but **his brother likes skiing.**

In the above example, sentence (3), the two contrasted parts of the sentence which are joined by "but" have the same construction which establishes the connection between them.

Mathews (2007, p. 286) defines parallelism as "the use of stylistic effect of sentences or other units that are parallel in form." As demonstrated in the below example:

4. "*Before, the English lecture **was taught by grammar translation method,** but now it **is taught by communicative method***" (Mathews, 2007, p. 286).

The above sentence, sentence No. (4), has two parts and these two parts have stylistic effect because they have the same parallel structures.

Berlin (1985, p. 3) elaborates that parallelism contains these linguistic equivalences in which the users wish to examine in greater depth for they constitute the phenomenon. For instance, the following example:

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5. *The foreign language learner should learn* **how to speak, how to read, and how to write** *that foreign language.*

The equivalences in the above sentence, sentence (5) "speaking, reading, and writing" constitute parallelism.

One of the tools that can be utilized as a cohesive method is "Parallelism." Baker and Ellece (2011, p. 116) state that repetition is employed in literary writings, particularly in poetry, as a distinctive tactic to attain an aesthetic or other poetic aim. Parallelism is the recurrence of equivalent grammatical structures, which can be utilized to highlight information. The repeating structures grow more perceptually conspicuous, and they become stylistically significant as a result.

For instance:

6. *Daniel needs to run* **directly** *and* **quickly.**

7. *This mission is not only* **just what she desired,** *but also* **just what she needed.**

The term "parallelism" has been studied in relation to other types of repetition such as likeness and harmony in a variety of ways. Guillén (1987, p. 507) asserts that parallelism harmonizes the expression of the equal notion in sentences which both repeat the equal concept in exclusive words (synonymic), or counter pose exclusive thoughts (antithetic), or upload to the notion via a version expression which isn't always merely repetitive (synthetic).

This shows that parallelisms may generate and connect a group of similarities, and that by doing so, they were able to turn the text into a coherent whole. (1980, Waugh)

3. 2. Parallelism in Texts: Different Types and Functions

3.2.1. Emphasis:

Richards and Schmidt (2002, p. 383) confirm "parallel construction is a sentence containing words, phrases, clauses or structures which are repeated", for instance:

8. *Jack* **greeted his friend, smiled at his face, and encouraged him.**

James (1970) mentions that parallelism is primarily a device of emphasis. Parallelism plays a significant role in forming intensity. Sometimes a writer or speaker wants to repeat the entire structure to emphasize the chief idea. Thus, for example, in a speech delivered in 1858 by Abraham Lincoln as the Republican candidate, he emphasized his determination and the cause of his Party with the following repetition:

9. "*We shall not fail*- if we stand firm, *we shall not fail*."

10. "I like **running, reading, and shopping.**" (James, 1970, p. 292)

Hacker (2003, p. 81) states that writers use parallel constructions in the following cases, **A)** "When they link parts of sentences by using coordinating conjunctions (and, but, or, nor, for, yet) or correlative conjunctions (either/ or, neither/ nor, not only/ but also, both/ and, whether/ or)."

For example:

11. "I like **to run**, **to read**, and **to shop**."

Also, Hacker (2003) continues that parallel constructions are used by writers **B)** "When they compare parts of sentences by using **'than'** or **'as,'**" for instance:

12. "Teachers find it more useful **to provide** examples than **to define** terms."

'Reiteration' and 'Parallelism' are two linguistic phenomena that explain the relationship that can be comprehended between units of linguistic structures. For the term 'Parallelism,' Bhatti (3021) demonstrates that there is always a connection between the structures and ideas. They are presented in the form of synonymy, repetition, antithesis, apposition, and other terms. 'Repetition' and 'Parallelism' are two terms of various linguistic techniques used to achieve different functions (Cited in Abdulameer, 2021).

Bussmann (1996, p. 199) defines parallelism as "the repetition of elements of the text." Furthermore, Bhatti (3021) classifies parallelism into four types. They are:

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A.Phonological Parallelism: Refers to the repetition of same sounds, for instance, assonance, alliteration, consonance, and rhyme.

B.Morphological Parallelism: It is known as morphological parallelism. It means the repetition of morphemes. However, this sort of parallelism is unpopular.

C.Syntactic Parallelism: It focuses on "grammatical" affairs. Parallel Syntax or parallel construction, or parallelism is defined as a rhetorical tool in which the consecutive phrases or clauses are repeated to perform certain functions. The speaker or author is trying to express a key concept or idea, which is concentrated by repeating words or clauses. Syntactic parallelism is divided into five levels: sentence, main clause, sub-clause, phrase, and word levels. For instance:

9. *Linda gave her brother a book* and *Linda gave her brother a friend*. (At sentence level)
10. Each Wednesday, *Mathew prepares his assignment, meets his teacher,* and *walks for a while*. (At sub clause level)
11. *Jack attended, Jack witnessed,* and *Jack conquered*. (At word level)
12. The teacher informed the students *that they have to get up early*, *that they have to eat very well,* and *that they have to do their homework* before going to school. (At clause level)

D. Lexical/ Semantic Parallelism: Refers to the recurrence of lexical items. On the other hand, Lexical equivalents are not required to have the same syntactic function in the sentences in which they occurred. Lexical/ semantic parallelism can be structurally and semantically comparable, or they can be coupled in a lexical - semantic relationship, for example, synonymy, hyponymy, and antonymy.

13. Merry prefers *dancing, sewing*, and *cooking* food.

Additionally, Halliday and Hasan (1976) state that cohesion leads to coherence, while Gramley and Pätzold (1992) dispute that coherence as a cohesive device leads to cohesion. Moreover, most of the writers and scholars confirmed the idea that the use of lexical items in cohesive ties does not, necessarily, make a text more coherent, or "better." In their (1976) seminal book "*Cohesion in English,*" Halliday and Hasan mention that cohesion is a semantic concept which referring to meaning relations in text. They maintain that cohesion can be devided into two wide areas: grammatical cohesion and lexical cohesion. Halliday and Hasan's (1976) consideration is particularly concerned with providing a comprehensive illustration of the above-mentioned types of cohesive devices. Halliday and Hasan (1976, p. 18) define cohesion as "the set of possibilities that exist in the language for making text hang together."

There are two impacts of parallelism. One effect is antithesis (opposite ideas are combined), whereas the other is synonymous (i.e. it is one of the forms of parallelism in which the idea which is presented in the first line will be repeated itself in the second line).

3.3. Repetition as a Feature:

Parallelism and paraphrase are two elements of repetition.

3.3.1. Parallelism:

Because they are utilized to support each other, it has been suggested that repetition is considered an aspect of parallelism. Irmscher expresses this viewpoint succinctly (i.e., in brief) (1972, p. 123), he asserts that repetition can be distinguished from parallelism and cataloguing since they typically reinforce one another. When they are used too much, they all start to sound the same. Their effectiveness as methods stems from contrast - their deviance from the norm.

Other academics, such as Waldhorn and Zeiger (1976), support this approach by maintaining that parallelism achieves its results by balancing grammatical units or identical pieces of speech, such as (nouns against nouns), or (verbs against verbs)... etc., in an expression (e.g. phrases, clauses, and sentences). This type of use is known as echoing. In the following examples below:

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14. "*How shall I curse, whom God hath not cursed?*
And *how shall I deny, whom the Lord hath not deny?* " *(Matthew23: 8)*

      The second verse reiterates the concept of the first verse. Parallelism, on the other hand, can include statements that contradict one other as in the below example:

15. "For the Lord knowth *the way of the righteous*;
 But *the way of the wicked* shall perish." *(Matthew1: 6)*

      The second verse is in direct opposition to the first. As a result, balanced sentence forms provide neatness and precision to the speech.

3.3.2. Paraphrase:

Hartmann and Stork (1976) illustrate rewording an utterance from one level or variety of language into another as the process or effect of doing so without changing the meaning.

16. I have not seen a *manslayer*… the best word which indemnifies the *taker of life*.

The above example demonstrates that "taker of a life" is a new expression for the word "killer," these two expressions both have the same meaning but are expressed differently.

      Kane and Peter (1966) argue that repetition does not have to be of the same thing, such as "fighting," "fighting." Instead, a writer could go from one form of a word to another, for instance, as from "Senate" to "Senator" or from "Spaniard" to "Spain." He or she can use synonyms and paraphrase once more.

      On the basis of the preceding two features of repetition, it can be concluded that the above approaches are used to shed the light on the links between sections or structures of the material inside the text.

4. Methodology:
4.1. The Material – Procedure of Data Collection and Data Analysis:
4.1.1. The Data:

It is known that the *Holy Qur'an* comprises 114 *Surah. One of them is Surat Al-Kahf*, with 110 verses. *Surat Al-Kahf* means "The Cave." This *Surah* comprises of four narrative texts: (1) the story of *As-habul-Kahf*, the cave companions who were awoken from their sleep after three hundred years and nine years, (2) the story of the owner of two gardens, (3) the account of the prophet Moses as a pupil of Khidr, and (4) the story of king Zul-Qarnain.

      These stories, each one of them, have their own lesson and distinctiveness in terms of word selection, including implicit and explicit words, structures, and contributions, all of which are linked to the beauty of the words of the *Holy Qur'an*. Researchers argue, based on their researches into narrative and its rhetorical elements, that a story is more than just something to read or memorize; it is a model of a story telling technique, with elements of plot twists, dispute, and curiosity intermixed via formally organized structured scriptures that are artistically distinctive (Anas, Ismail, Rashid, Halim & Zubair, 2016).

      The present research is concentrated on the analysis of one *Surah* from the *Holy Qur'an*. This *Surah* is surat *Al-Kahaf*. It has been selected because it is a good example of parallelism technique, which is widely used in communicating the core concepts and messages of each *Aya*. Two factors led to the selection of this *Surah* as a representative text. *First*, on the one hand, it supports the fundamental theme of the research, and on the other, it makes extensive use of repetition and parallelism in presenting the overall concept of this study. *Second*, it has been chosen to show how the parallelism technique is employed to avoid redundancy, as described before in the notional framework of parallelism.

4.1.2. Model of Analysis:

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In the light of what has been described in the theoretical framework of this research, the eclectic model of Halliday and Hasan (1976) of analysis has been used to investigate the many types and functions of parallelism in the data (1976). And then the types of parallelism are identified according to Bahtti (3021)*.* The main reason behind residing in those two sources is to achieve a comprehensive linguistic and literary analysis of the selected data.
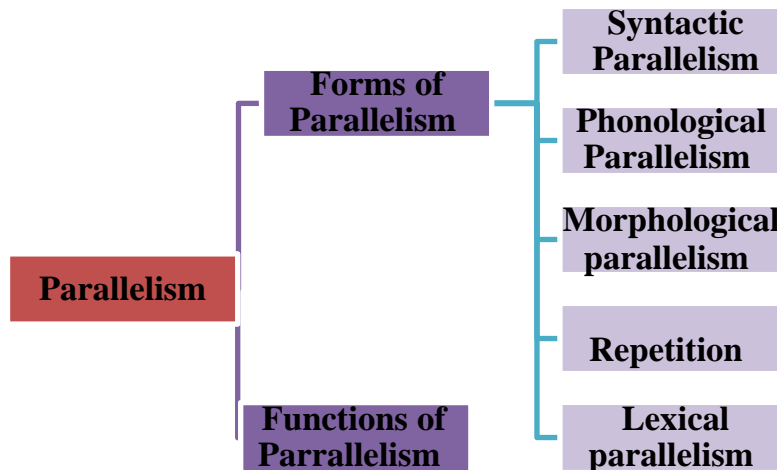

Figure 1.The Eclectic Model of Parallelism

4.1.3. The Analysis of *Surat Al-Kahaf*:
4.1.3.1. Syntactic Parallelism:

(17) "وَتَرَى الشَّمْسَ إِذَا طَلَعَتْ تَزَاوَرُ عَنْ كَهْفِهِمْ ذَاتَ الْيَمِينِ وَإِذَا غَرَبَتْ تَقْرِضُهُمْ ذَاتَ الشِّمَالِ وَهُمْ فِي فَجْوَةٍ مِنْهُ ۚ ذَٰلِكَ مِنْ آيَاتِ اللَّهِ ۗ مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ ۖ وَمَنْ يُضْلِلْ فَلَنْ تَجِدَ لَهُ وَلِيًّا مُرْشِدًا"

(17) "Thou wouldst have seen the sun, when it rose, declining to the right from their Cave, and when it set, turning away from them to the left, while they lay in the open space in the midst of the Cave. Such are among the Signs of Allah: He whom Allah, guides is rightly guided; but he whom Allah leaves to stray,- for him wilt thou find no protector to lead him to the Right Way" (Yusuf Ali, A. 2025).

The above verse (17) shows the two sides of what Almighty Allah does in his creation and in the nature of existence. One of the main plants is the sun, which pours the light on people's life and how they interact with forms of different lifer journeys. The verse has the syntactic parallelism and at the same time selecting the two verbs that reflect the ability of Almighty Allah ("Thou wouldst have seen the sun, when it rose, declining to the right from their Cave, and when it set, turning away from them to the left").

The syntactic parallelism is formed through conditional sentences. The first one has the verb (تزاور) with conditional sentence that indicates the meaning of let people be free and complete their daily route through the light of the sun. The second one is also conditional sentence with verb (تقرضهم) that exhibits the freedom although the people are not aware of this blessing. Accordingly, the discourse has parallelism that aims to achieve certain messages. Hence, the parallelism of this verse has syntactic form through using conditional sentences and the function is to emphasize and to remind people about Allah's ability and Mercy.

(22) "سَيَقُولُونَ ثَلَاثَةٌ رَابِعُهُمْ كَلْبُهُمْ وَيَقُولُونَ خَمْسَةٌ سَادِسُهُمْ كَلْبُهُمْ رَجْمًا بِالْغَيْبِ ۖ وَيَقُولُونَ سَبْعَةٌ وَثَامِنُهُمْ كَلْبُهُمْ ۚ قُلْ رَبِّي أَعْلَمُ بِعِدَّتِهِمْ مَا يَعْلَمُهُمْ إِلَّا قَلِيلٌ ۗ فَلَا تُمَارِ فِيهِمْ إِلَّا مِرَاءً ظَاهِرًا وَلَا تَسْتَفْتِ فِيهِمْ مِنْهُمْ أَحَدًا"

(22) "(Some) say they were three, the dog being the fourth among them; (others) say they were five, the dog being the sixth,- doubtfully guessing at the unknown; (yet others) say they were

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seven, the dog being the eighth. Say thou: "My Lord knoweth best their number; it is but few that know their (real case)." Enter not, therefore, into controversies concerning them, except on a matter that is clear, nor consult any of them about (the affair of) the Sleepers" (Yusuf Ali, A., 2025).

The form of the parallelism is syntactic one. This parallelism is implemented through the repetition of the same sentence structure in the verse by using the same form of the verb (سيقولون) with other forms of the sentence. Therefore, the parallelism takes the shape of using lexical ones with forms on sentence level. The function of this parallelism is to clarify that whatever they say that God knows more about them and their number, also to emphasize the almighty of his creation. Hence, the discourse uses such a parallelism to sustain the message and makes people remember the ability of the Almighty Allah.

(29) "وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ ۖ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيَكْفُرْ ۚ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا ۚ وَإِنْ يَسْتَغِيثُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ ۚ بِئْسَ الشَّرَابُ وَسَاءَتْ مُرْتَفَقًا"

(29) "Say, "The truth is from your Lord": Let him who will believe, and let him who will, reject (it): for the wrong-doers We have prepared a Fire whose (smoke and flames), like the walls and roof of a tent, will hem them in: if they implore relief they will be granted water like melted brass, that will scald their faces, how dreadful the drink! How uncomfortable a couch to recline on!" (Yusuf Ali, A., 2025).

This verse is dominated by repeating certain structures to deliver a number of the massages. The type of parallelism in this religious discourse is based on the syntactic one with contrastive verbs (يؤمن) and (يكفر) with repetition of the structure (من شاء). The function of the parallelism in this verse is to emphasize the message of saying the truth in front of the people and whatever the circumstances will be.

(44) "هُنَالِكَ الْوَلَايَةُ لِلَّهِ الْحَقِّ ۚ هُوَ خَيْرٌ ثَوَابًا وَخَيْرٌ عُقْبًا"

(44) "There, the (only) protection comes from Allah, the True One. He is the Best to reward and the Best to give success" (Yusuf Ali, A., 2025).

The parallelism of this verse is about the syntactic one. The recurrence of this type takes the form of the repeating the same words with different actions. The syntactic parallelism takes place on the word rank as in the following expression (خير ثوابا وخير عقبا). The function of the parallelism is to clarify the power of Allah and His control over the existence.

(22) "سَيَقُولُونَ ثَلَاثَةٌ رَابِعُهُمْ كَلْبُهُمْ وَيَقُولُونَ خَمْسَةٌ سَادِسُهُمْ كَلْبُهُمْ رَجْمًا بِالْغَيْبِ ۖ وَيَقُولُونَ سَبْعَةٌ وَثَامِنُهُمْ كَلْبُهُمْ ۚ قُلْ رَبِّي أَعْلَمُ بِعِدَّتِهِمْ مَا يَعْلَمُهُمْ إِلَّا قَلِيلٌ ۗ فَلَا تُمَارِ فِيهِمْ إِلَّا مِرَاءً ظَاهِرًا وَلَا تَسْتَفْتِ فِيهِمْ مِنْهُمْ أَحَدًا"

(22) "(Some) say they were three, the dog being the fourth among them; (others) say they were five, the dog being the sixth,- doubtfully guessing at the unknown; (yet others) say they were seven, the dog being the eighth. Say thou: "My Lord knoweth best their number; It is but few that know their (real case)." Enter not, therefore, into controversies concerning them, except on a matter that is clear, nor consult any of them about (the affair of) the Sleepers" (Yusuf Ali, A., 2025).

In the above verse (Aya) the reiteration of the Arabic verb (سيقولون) is reiterated to indicate to the future event of saying. The parallelism here has been utilized to assert and confirm the act of getting to know what they will do.

(26) "قُلِ اللَّهُ أَعْلَمُ بِمَا لَبِثُوا ۖ لَهُ غَيْبُ السَّمَاوَاتِ وَالْأَرْضِ ۖ أَبْصِرْ بِهِ وَأَسْمِعْ ۚ مَا لَهُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا يُشْرِكُ فِي حُكْمِهِ أَحَدًا"

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(26) "Say: "Allah knows best how long they stayed: with Him is (the knowledge of) the secrets of the heavens and the earth: how clearly He sees, how finely He hears (everything)! They have no protector other than Him; nor does He share His Command with any person whatsoever" (Yusuf Ali, A., 2025).

This syntactic type of parallelism in this verse shows the type of the verb which is used to indicate to the two command verbs, they are: (ابصر و اسمع).

(87) "قَالَ أَمَّا مَنْ ظَلَمَ فَسَوْفَ نُعَذِّبُهُ ثُمَّ يُرَدُّ إِلَىٰ رَبِّهِ فَيُعَذِّبُهُ عَذَابًا نُكْرًا"

(87) "He said: "Whoever doth wrong, him shall we punish; then shall he be sent back to his Lord; and He will punish him with a punishment unheard-of (before)" (Yusuf Ali, A., 2025).

(88) "وَأَمَّا مَنْ آمَنَ وَعَمِلَ صَالِحًا فَلَهُ جَزَاءً الْحُسْنَىٰ ۖ وَسَنَقُولُ لَهُ مِنْ أَمْرِنَا يُسْرًا"

(88) "But whoever believes, and works righteousness,- he shall have a goodly reward, and easy will be his task as We order it by our Command" (Yusuf Ali, A., 2025).

The above verses show the syntactic parallelism through the reiteration of the conditional sentences as a parallelism structures by reiterating the word (اما) and such reiteration of the parallelism structures mean that the parallelism here is utilised to emphasize and confirm the power of *Allah* after having said that whoever believes and works righteousness, he will have a goodly reward, and easy will be his task as Allah ordered by his command.

5.1.3.2. Lexical Parallelism:

(17) "وَتَرَى الشَّمْسَ إِذَا طَلَعَتْ تَزَاوَرُ عَنْ كَهْفِهِمْ ذَاتَ الْيَمِينِ وَإِذَا غَرَبَتْ تَقْرِضُهُمْ ذَاتَ الشِّمَالِ وَهُمْ فِي فَجْوَةٍ مِنْهُ ۚ ذَٰلِكَ مِنْ آيَاتِ اللَّهِ ۗ مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ ۖ وَمَنْ يُضْلِلْ فَلَنْ تَجِدَ لَهُ وَلِيًّا مُرْشِدًا"

(17) "Thou wouldst have seen the sun, when it rose, declining to the right from their Cave, and when it set, turning away from them to the left, while they lay in the open space in the midst of the Cave. Such are among the Signs of Allah: He whom Allah, guides is rightly guided; but he whom Allah leaves to stray, - for him wilt thou find no protector to lead him to the Right Way" (Yusuf Ali, A., 2025).

The above verse (Aya) presents lexical parallelism that refers to the repetition of the words (من) with the word of Almighty Allah. This type of parallelism is functioned to emphasize and clarify the role of Allah who dominates the existence over the people. This parallelism is so affective to spread balance within the structure of the above verse.

5.1.3.3. Phonological parallelism:

(67) "قَالَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا"

(67) "(The other) said: "Verily thou wilt not be able to have patience with me" (Yusuf Ali, A., 2025).

(68) "وَكَيْفَ تَصْبِرُ عَلَىٰ مَا لَمْ تُحِطْ بِهِ خُبْرًا"

(68) "And how canst thou have patience about things about which thy understanding is not complete?" (Yusuf Ali, A., 2025).

The parallelism of these two verses is based on the phonological features. The alliteration of these two sounds at the end of the words like (خبرا, صبرا). These sounds create the sense of emphasis on the role of God who knows how people think and how they strive to face the difficulties of the life.

(46) "الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا ۖ وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا"

(46) "Wealth and sons are allurements of the life of this world: But the things that endure, good deeds, are best in the sight of thy Lord, as rewards, and best as (the foundation for) hopes" (Yusuf Ali, A., 2025).

The above verse (Aya) has the phonological parallelism through the use of the words (و ثوابا املا). This type is functioned to emphasize the meaning of promise. This device parallelism as one of the type of reiteration is regarded by Arab masters of eloquence (expression) as an attractively elegant, polished, authoritative, emotional, convincing, and influencial use of language.

5.1.3.4. Parallelism of Reiteration:

(18) "وَتَحْسَبُهُمْ أَيْقَاظًا وَهُمْ رُقُودٌ ۚ وَنُقَلِّبُهُمْ ذَاتَ الْيَمِينِ وَذَاتَ الشِّمَالِ ۖ وَكَلْبُهُمْ بَاسِطٌ ذِرَاعَيْهِ بِالْوَصِيدِ ۚ لَوِ اطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا وَلَمُلِئْتَ مِنْهُمْ رُعْبًا"

(18) "Thou wouldst have deemed them awake, whilst they were asleep, and we turned them on their right and on their left sides: their dog stretching forth his two fore-legs on the threshold: if thou hadst come up on to them, thou wouldst have certainly turned back from them in flight, and wouldst certainly have been filled with terror of them" (Yusuf Ali, A., 2025).

The above verse in Aya (18) contains parallelism by reiterating certain words as a cohesive device in order to demonstrate and emphasize one of Almighty Allah's powers that is He spread on people. The type of parallelism in this verse takes the form of prepetition of the expression ذات (اليمين و ذات الشمال) the repeating word (ذات) plays a key rule. Linguistically, the use of the structure in the sentence must be applied to the semantic level. As a result, the function of parallelism in this discourse is to show the greatness of Allah in the life and to confirm and clarify the role of Almighty Allah's power over the whole world.

6. Results and Discussion:

The following Table explains the rate of the types of the parallelism:

Table 6.1. The Frequencies of the Types of Parallelism

Types of Parallelism	Frequencies	%
Syntactic	7	63
Phonological	2	18
Morphological	0	0
Lexical \ semantic	2	18
Total	11	100

The above Table, Table (6.1.), demonstrates that the highest use of parallelism is the syntactic parallelism. This type of parallelism takes different levels or forms according to the functions of the parallelism in the discourse. Repetition of a word serves the intentional function of 'Emphasis'. In theory, the repeated sentence is each time connected to a different subject and has its meaning, and thus cannot be taken as redundant. Rhetorical reiteration of parallelism is employed to emphasize, exaggerate, or create parallel structures. Repetition is often a lot more subtle, where it strengthens the literary work's substance or meaning.

7. Conclusion:

The study has reached to the results that parallelism is used in the Qur'anic discourse. First of all, the researcher illustrates that the term parallelism was used massively in the rhetoric of the religious verses particularly in *Surat Al-Kahaf* and as was mentioned earlier that parallelism was considered as one of the rhetorical and cohesive devices that provided a good understanding of the meaning of the text but the findings of the analysis have demonstrated that there are four types of parallelism. They are syntactic, phonological, morphological, and lexical parallelism. The one that

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comes first in this discourse is syntactic one. This type of parallelism is used to deliver a number of the messages and one of these notes is to clarify and confirm the role of Almighty Allah and His power particularly on the human beings and generally over the whole world. Accordingly, the syntactic parallelism is more significant than the other types of parallelism. The researcher by conducting this research concluded that the data analysis has provided more comprehending to the meaning of the religious discourse. The findings of the present research display obvious conclusion that the technique of *the Holy Qur'an* is so tough to be translated because it is so hard to translate its words and the verses of the *Holy Qur'an* are unique and inimitable. The clue which is so apparent is that the English translation usually appeared to be inferior to the original discourse. This indicates that the Arabic language is mostly supposed to be expressive than the English language. The English translation lacks an aesthetic and tidy form in comparison to the Arabic text in general and religious texts in particular. Mona Baker (1992, p. 189) explained that by stating that "Arabic uses several devices which cannot be easily represented in back-translation."

To sum up, the findings of the current research asserted and concurred with the previous studies which have been conducted earlier in this field. The research under analysis concentrated on the lexical cohesion more than the grammatical cohesion within the text. Additionally, cohesion can be seen as an explicit predictor of the relationships in a text between subjects. It refers to the linguistic elements 'text- internal relationships that are openly connected across sentence boundaries through lexical and grammatical devices. The findings of the research asserted that the reiteration technique by reiterating certain syntactic structures was the most dominant cohesive relation used in the discourse of the *Holy Qur'an* than the other types of reiterating parallelism like phonological, morphological, and lexical (semantic) parallelism.

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