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### Substitution in Some Quranic Texts with Reference to their Realizations in English. A Syntactic and Lexical Study.

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<b>Keywords:</b>  <i>Substitution</i>  <i>Nominal</i>  <i>verbal</i>  <i>clausal</i>  <i>cohesion</i>	<b>Abstract</b>  The study deals with the relation of substitution, which is one of the constructional linguistic ties that contribute in textual cohesion by forming a textual net which helps interpreting and understanding the text. Substitution works at grammatical and lexical levels to achieve textual cohesion. Understanding the substituted items is achieved by returning to the previous ones. The problem is represented in finding substitutional expressions in the Qur'an texts and identifying their types as it is not an easy task for those who are not specialized with Arabic and Qur'anic studies as well as revealing to which extent they can achieve textual cohesion inside surah to avoid redundancy which resulted from repetition. This study aims at finding the role of substitution in the Qur'anic textual tying and achieving textual unity in order to enable readers to read the Glorious Qur'an and to facilitate its understanding for native and non-native speakers or readers and finding out the Qur'anic miracles, styles and systems through cohesive devices as well as knowing the way of textual building and cohesion. The study depends on two hypotheses which are: 1- substitution is a prominent device in cohesion which works at the grammatical and
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Accepted:13-8-2020	lexical levels and 2- the Glorious Qur'an has a variety of these devices which plays a vital role in tying texts in their surah grammatically and lexically to facilitate understanding without repetition. The adopted model in the study is Halliday and Hassan (1976) who suggest the types of substitution. The study depends on descriptive and analytical methodology which describes the ties of text that lead to consistency and cohesion.
Available online	

الاستبدال في بعض النصوص القرآنية مع الإشارة الى ترجماتها في اللغة الإنكليزية. دراسة  
نحوية

م: رشا حسين علوان / وزارة التربية / المديرية العامة لتربية صلاح الدين

<p><b>الخلاصة:</b> تتناول هذه الدراسة علاقة الاستبدال، والتي تعتبر احدي الروابط اللغوية البنائية التي تساهم في التماسك النصي من خلال تشكيل شبكة نصية تساعد في تفسير وفهم النص. يعمل الاستبدال على المستويين النحوي والمعجمي لتحقيق التماسك النصي. أن فهم الفقرات المستبدلة يتحقق من خلال الرجوع الى الفقرات السابقة لها. تتمثل مشكلة الدراسة بإيجاد تعابير الاستبدال في النصوص القرآنية وتحديد أنواعها حيث انها ليست مهمة سهلة لغير المختصين بالدراسات العربية والقرآنية بالإضافة الى الكشف عن مدى إمكانية الاستبدال في تحقيق التماسك النصي داخل السور لتجنب الرتابة الناتجة عن التكرار. تهدف الدراسة لإيجاد دور الاستبدال في الربط النصي القرآني وتحقيق الوحدة النصية لتمكين القراء ومتحدثي اللغة العربية الأصليين وغير أصليين من قراءة القران الكريم وتسهيل فهمه ، واكتشاف الاعجاز القرآني من خلال الوسائل التماسكية ومعرفة طريق البناء والتماسك النصي. تعتمد الدراسة على فرضيتين هما: ١- ان الاستبدال وسيلة بارزة في التماسك وتعمل على المستوى النحوي والمعجمي ، ٢- وان القران الكريم يحتوي على تنوع من هذه الوسائل التي تلعب دورا فعالا في عملية ربط النصوص في سورها لتسهيل الفهم بدون تكرار.</p>	<p><b>الكلمات الدالة:-</b></p> <p>استبدال اسمي فعلي جملة تماسك</p> <p><b>معلومات البحث</b> <b>تاريخ البحث:</b> الاستلام: ٢٠٢٠/٧/٢٢ القبول: ٢٠٢٠/٨/١٣</p>
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ان النموذج المعتمد في هذه الدراسة هو هاليدي وحسن ( ١٩٧٦ ) اللذان اقترحا أنواع الاستبدال. وان هذه الدراسة تعتمد على منهجية وصفية وتحليلية والتي تصف روابط النص التي تؤدي الى التماسك.	التوفر على النت
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## 1. Introduction

The Arabic language is what Allah Almighty choosing to be the language of the Glorious Qur'an that shows the secrets of its miracle. This thing is proved with the diversity of utterances and linguistic phenomena, which contribute in revealing the Qur'anic textual cohesion. So the grammar and other disciplines are subjected to clarify the Qur'anic text. Text depends on many different linguistic devices and phenomena to be cohesive, and substitution is one of these devices.

Substitution is one of the essential cohesive ties between two linguistic items inside the text, that is, the former item leads to the later one. It means replacing the linguistic item with another, whether these items are words or sentences, so the types of substitution vary to grammatical and semantic ones.

Halliday & Hassan (1976:2) regard a text as a semantic unit (i.e. a unit of meaning) which is realized by sentences. A text differs from a clause and a sentence in kind, so it is not a grammatical unit. A text has a texture if it contains linguistic features that qualify it to create overall unity, so a texture is a concept used to express property of 'being a text'. Texture depends on the presence of the cohesive relations or what is called ties in the text. The ties are: reference, substitution, ellipsis, conjunction, and lexical cohesion.

Khatabi (1991:23) indicates that a text is a linear sequences and in order to be realized as a cohesive unit, it needs to tying elements between its parts.

Arbawi (2010 :41) explains that text linguistics is a branch of linguistic science. It studies the way in which the text parts (written and spoken) systemize and it reveals the features of these parts in terms of cohesion and communicative content as well as proving its textuality or non-textuality with the help of outside non-linguistic items to link text with context and showing its impact on the listener. The researches of linguistic ties are one of the most important basics in revealing textual constructing methods. Many of the Arab and western efforts have been made to research the articles of textual constructing and cohesion through revealing the textual relationships that support text structure. These relationships or ties are grammatical: (reference, substitution, ellipsis and conjunction) and lexical: (repetition and collocation) that facilitate understanding the internal cohesion of the text for both speaker and listener.

## 2. What is cohesion?

Cohesion is a semantic unit that indicates the relations of meaning exist within the text. The occurring of cohesion is related to the fact that interpretation of some elements

depends on that of the others. It is also set up in the case of an element presupposes another which cannot be realized except by recourse to it (Halliday and Hassan,1976:4).

Cohesion is expressed by grammar, that is "grammatical cohesion" and its types are "reference, substitution, ellipsis, conjunction; and by vocabulary, so it is called "lexical cohesion" and its types are "repetition and collocation"(Halliday and Hassan,1976:5-6).

Khatabi (1991:5) indicates that cohesion is a strong linking between the parts formed for a text, and its most concerning is with formal linguistic means that connect the components which make up a part of a discourse or an entire discourse.

Al-Faqi (2000:93) refers to cohesion as the means that link sentences with each other to make a text; and in a state of not existing these means, the text becomes just like a body without a soul because it is a group of sentences without links.

Abdullatif (2001:45) refers to cohesion as relationships or configurable linguistic ties, which contribute in consistency and constructional cohesion of the text as well as making textual net to help interpreting and understanding the text.

Schaeffer (2004:132) mentions that cohesion refers to articles that establish mutual relationships between structures within a sentence or between sentences.

As-Subeihi (2008:82) states that the means of cohesion are: repetition, lexical means, reference, ellipsis, conjunction and substitution. These means are called "lexical linking and grammatical one"(Shebl, 2009:105).

Al-Batashi (2013:57) assures that cohesion is the means with which the feature of continuity is achieved in text form that is (sounds, words and sentences) within the linguistic process.

### **3. What is substitution?**

Substitution is one of the essential cohesive ties between two linguistic items inside the text, that is, the former item leads to the later one. It means replacing the linguistic item with another, whether these items are words or sentences, so the types of substitution vary to grammatical and semantic ones.

Halliday & Hassan (1976:88-90) indicate that substitution is a process of replacing one item by another within the text as it is a relation in the wording rather than in the meaning. Although substitution resembles reference in being potentially anaphoric, it differs in being verbal relation.

Khatabi (1991:19) clarifies that substitution is one of the substantial sources of text cohesion and this due is to its being a cohesive relationship occurred between two items at the grammatical and lexical levels inside the text.

Afifi (2001: 123-124) states that substitution is an important device, which ties between sentences inside the text where two linguistic items, participate semantically by substituting one another to indicate nonlinguistic thing.

Aamer (2014:6) sheds the light on substitution as a systematic choice used by the speaker or writer under the sentence or under the text to deliver his message to the listener in best way and this is a testament of the flexibility of the Arabic language.

Aamer (2014:10) adds that lexical tying is one of the causes behind substitution which leads to cohesion by using one of the following images: (substituting similar structures, substituting an element with a synonym...) as in the following two ayahs from different surah:

① ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾ البقرة: ٣٨

[and whoever follows My Guidance] ( Al-Hilali &Khan,1996:10).

② ﴿الْمُحْسِنَاتُ الْمَنَاتُورَاتُ الْعَجَائِبُ الْمَقْلَاتُ﴾ طه: ١٢٣

[then whoever follows My Guidance] ( Al-Hilali &Khan,1996:426).

This is an example of the first image where these two structures are similar.

The other image which is substituting an element with a synonym is clarified in the following two ayahs:

③ ﴿السَّجَّادَةُ الْاِحْتِرَابُ نَسَبًا نَظَرًا يَبِينُ﴾ النازعات: ٣٤

[But when there comes the greatest catastrophe (i.e. the Day of Recompense)]( Al-Hilali &Khan,1996:814)

④ ﴿الْمُنْزَلُ الْمُنْزَلُ الْفَيْصَامَةُ الْاِسْتِزَا﴾ عبس: ٣٣

[Then when there comes As-Sakhkhah (the second blowing of the Trumpet on the Day of Resurrection)] (Al-Hilali & Khan ,1996:816).

Al-Qasimi (2014:18-19) states that the second blowing of the Trumpet (الصاخة) substitutes the noun catastrophe (الطامة) and both of them are subjects and indicate one meaning which is screaming.

### 3.1. The role of substitution in textual cohesion.

Khatabi (1991:20-21) clarifies that the role of substitution is clarified in continuity and its contribution in textual cohesion appears in the fact that the relation between the former element and the later one is an anaphoric relation as well as it is difficult to



① اللَّهُ الْعَظِيمُ أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ: الطلاق: ٦

[But if you make difficulties for one another, then some other woman may give suck for him (the father of the child)] (Al-Hilali &Khan ,1996:767)

So, (أخرى)(other) is a substitute for (مرضعه)(nursing mother).

Khatabi (1991:19) clarifies that substitute items in the text can't be understood without going back to what they are previously related to, that is, the relation of delayed item with a fronted one and here appears the substitution relation.

He (ibid:20-21) adds that the relation between the substitute and the presupposed item is correspondence relation which requires identifying the replaced item and repudiating its attribution to substitute another as in the following example:

② فآسي جد مثلومة. يجب أن أقتني (فأسا) أخرى حادة.

*My axe is too blunt. I must get a sharper one.*

In this sentence, the correspondence relation results for two different descriptions to cause redefining the axe and repudiating for blunt to substitute it with a sharper. See also (Qutub, 1996: 173-175)

Ad-Dawoodi (2010 :50) mentions that nominal substitution indicates using certain words like (other, one) instead of nouns mentioned in the text as in the following ayah:

③ ﴿سُورَةُ الْفَاتِحَةِ قُرْآنِكُمْ﴾ آل عمران: ١٣

[There has already been a sign for you (O Jews) in the two armies that met (in combat i.e. the battle of Badr). One was fighting in the Cause of Allah, and as for the other, (they) were disbelievers] (Al-Hilali &Khan ,1996:69).

The word other (أخرى) replaces the phrase one army (فئة).

Another example from the Glorious Qur'an:

④ ﴿التَّجَارَاتِ الْأَخْرَافِ سَبْعًا وَعِشْرَةَ مِائَةً مِنْ الدَّارَاتِ الْغَلِيظِ الْجَنْبِ الْفَسِيحِ الْحَمِيمِ الْوَاجِعِ الْمُرِيدِ الْخَالِدِ الْمُنِيرِ﴾

﴿الْبَيْتِ الْمُنِيرِ﴾ الفتح: ٢٠ - ٢١

[Allah has promised you abundant spoils that you will capture. And other (victories and much booty He promises you) which are not yet within your power; indeed, Allah compasses them] (Al-Hilali &Khan ,1996:696).

Hamad (2017:186) refers that the word other (أخرى) substitutes the word spoils(مغانم).

**3.2.2. Verbal substitution:** happens when the substitute is (do) which operates as head of a verbal group and its position is always final in the group presupposition as in: *The words did not come the same as they used to do.*, Halliday and Hassan (1976:112).

This type is clarified in the following ayah:

① ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿قَالَ تَعَالَى﴾ ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾ ﴿الْمَمْتَحَنَةُ﴾: ١  
صدقة الله العظيم ﴿بِسْمِ اللَّهِ﴾

[O you who believe! Take not My enemies and your enemies (i.e. disbelievers and polytheists) as friends, showing affection towards them, while they have disbelieved in what has come to you of the truth (i.e. Islamic monotheism, this Qur'an, and Muhammad صلى الله عليه وسلم),..... And whosoever of you (Muslims) does that, then indeed he has gone(far) astray from the Straight Path] (Al-Hilali &Khan ,1996:753-754).

Al-Hawawsheh (2008:101) mentions that the verb does (يفعله) substitutes the verb take (تتخذوا).

Another example is taken from two texts:

② ﴿الْشَّيْطَانِ﴾ ﴿الْبَقَرَةَ﴾: ٦٠

[Then gushed forth therefrom twelve springs] (Al-Hilali &Khan ,1996:13).

③ ﴿الرَّحِيمِ صَدَقَ اللَّهُ الْعَظِيمِ﴾ ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾ ﴿الْأَعْرَافِ﴾: ١٦٠

[And there gushed forth out of it twelve springs] (Al-Hilali &Khan ,1996:224).

Al-Qasimi (2014:32-33) mentions that the two verbs gushed forth (انفجرت) and gushed forth (انبجست) have the same meaning, but (الانبجاست) is narrower than (الانفجار) and it happens first.

Aamer (2014 :12) states that the variation in these two ayahs is either for the purpose of varying utterances and eloquence or semantic difference between gushed forth out (انفجرت) and gushed forth out (انبجست) which indicates the abundance of water existing.

④ ﴿الْأَمْوَالِ الْكَافَّةِ﴾ ﴿ظَنُّوا الْإِسْبَاطَ﴾ ﴿لِجِذْعِ الْمَوْتُومِ﴾ ﴿النُّورِ﴾ ﴿الرُّقْبَانَ﴾ ﴿الشَّجَرَةَ﴾ ﴿النَّخْلَ﴾ ﴿الْعَجْمُونَ﴾  
﴿الْمَنَافِقُونَ﴾: ٩

[O you who believe! Let not your properties or your children divert you from the remembrance of Allah. And whosoever does that, then they are the losers] (Al-Hilali &Khan ,1996:762).



Abu-Gitifah (2018:93) mentions that the verb (تلهكم)(divert you) is substituted with the verb (يفعل)(does).

**3.2.3. Clausal Substitution:** happens when what is presupposed is an entire clause. The clause is substituted by the words (*so, not*) as in:

*Is there going to be an earthquake? - It says so.* ⑤

Clausal substitution occurs in three cases: report, condition and modality. In each case it may take either of two forms: positive expressed by *so* or negative expressed by *not*. Halliday & Hassan (1976:130-131).

#### A) Substitution of Reported Clauses

The substitution here is always for declarative clauses, while the interrogative, imperative (indirect questions and commands) have no substitution, so the clause substitution doesn't come after verbs like: *wonder, order and ask*. This type of substitution is exemplified in the following:

①'...if you 've seen them so often, of course you know what they 're like'. I believe so, Alice replied thoughtfully. Halliday & Hassan (1976:131).

Here *so* replaces the reported clause *you know what they 're like*.

#### B) Substitution of Conditional Clauses

The second case is conditional clauses substituted by *so* and *not* especially following *if* and other forms such as: *assuming so, suppose not* as in the example:

1. Every seems to think *he's guilty*. If *so*, no doubt he 'll offer to resign.

2. *We should recognize the place when we come to it*. Yes, but supposing *not*: then what do we do? Halliday & Hassan (1976:134).

Here *so* substitutes *he's guilty* in sentence (1), while *not* substitutes *we should recognize the place when we come to it* in sentence (2).

#### C) Substitution of Modalized Clauses

The modalized clauses are substituted by *so* and *not*. Modality is either expressed by modal forms of the verbs (can, could, may, might, shall, should, will, would, ought to) or by modal adverb (perhaps, probably, possibly, certainly, surely). The adverbs expressed certainly don't allow substitution in the positive, but they do in the negative. This case is exemplified in the following:

*Would you like cats if you were me?'*

Well, perhaps *not*, said Alice in a shooting tone.' Halliday & Hassan (1976:134).

Al-'Aalusi (1978:117) gives an example about clausal substitution from the Glorious Qur'an where (ذلك)(that) substitutes all the preceding clauses as follows:

① ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ قَالَ تَعَالَى: الشَّيْطَانُ﴾ المائدة: ٣٢

[Because of that We ordained for the Children of Israel] (Al-Hilali & Khan, 1996:148).

Shebl (2009:115) explains that the clausal substitution is not for a word inside the sentence, but for a sentence or groups of sentences inside the text. The clause is substituted with (ذلك)(that) and (هذا)(this) as in the following ayah:

② ﴿ظَنَّ الْأَنْبِيَاءَ لِلْحَىِّ الْمُؤْمِنُونَ الْبُزُقَانَ الشَّجَرَةَ النَّبَاتِ الْفَضِيحِ الْعَبْدُوكُونَ الْبُزُقَانَ الْفَضِيحِ الْبُزُقَانَ

الْأَجْرَانِ سَكَبًا طَلًا بَيْنَ الصَّافَاتِ وَنَا الْبُرُجِ بَعَثَ فُضْلًا الْاِحْقَاقِ﴾ آل عمران: ١٤

[Beautified for men is the love of things they covet; women, children, much of gold and silver (wealth), branded beautiful horses, cattle and well-tilled land. This is the pleasure of the present world's life]( Al-Hilali & Khan, 1996:69).

The clause (beautified for men is the love of things they covet.....) is substituted by (ذلك)(this).

Abu-Zunaid (2010:20) refers to clausal substitution as a group of words which replaces certain saying and does its structural function as in the following ayah:

③ ﴿النَّبِيَّ الْكَافِرَاتِ عَبَسَ الْتَكْوِينِ الْاِنْطِطَارِ الْمُطْفِقِينَ الْاَشْفَقَ الْبُورِ الْظَلِاقِ الْاَعْلَى الْعَاشِيَةَ﴾

﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ قَالَ تَعَالَى:﴾ الشعراء: ١٨ - ٢٢

[Fir'aun (Pharaoh) said to Musa (Moses): "Did we not bring you up among us as a child? And you did dwell many years of your life with us."And this is the past favour with which you reproach me: that you have enslaved the Children of Israel"](Al-Hilali & Khan, 1996:489-490).

The demonstrative pronoun (تلك)(that) substitutes two sentences (Did we not bring...) and (and you did dwell....).

Hamad (2017:187) presented another example from the Glorious Qur'an about clausal substitution as follows:

④ ﴿صَدَقَ اللَّهُ الْعَظِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ قَالَ تَعَالَى:﴾

﴿الْكَهْف: ٦٣، ٦٤﴾

[He said: "Do you remember when we betook ourselves to the rock? I indeed forgot the fish; none but Shaitan (Satan) made me forget to remember it. It took its course into the sea in a strange (way)!", [Musa (Moses)] said: "That is what we have been seeking"] (Al-Hilali & Khan, 1996:395).

The word that (ذلك) substitutes the matter of forgetting the fish (الحوث).

## Conclusions

Through what has been studied in this research about linguists' points of view, it can be concluded that substitution plays a very clear role in the Qur'anic textual cohesion. Its role is clarified with many points like: it contributes in textual linking for being an anaphoric relation between a former element and a later one, it is a factor of textual cohesion that keeps the context and systems of speech in the Qur'anic text, it achieves the grammatical linking and lexical one inside Qur'anic surah, it contributes in showing the Qur'anic text without repetition and ellipsis, it leads to brevity by facilitating the meaning and bringing it closer to the reader as well as it leads to change in the form of the clause or sentence because of replacing a linguistic element with another and producing a non-linguistic element. There is no one-to-one correspondence between the Qur'anic expressions and the English ones.

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