

The Concept of Textual Coherence According to the Old Linguists

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First: Old Linguists and Textual Studies:

The linguistics of the text is a new branch of knowledge that gradually formed in the second half of the last century. It is concerned with the study of the text as the largest linguistic unit, by studying many aspects, the most important of which are coherence or cohesion and its means, referral and its types. Accordingly, the textual linguist was required to see in it (that it is a comprehensive science... that studies the science of the text, and the textual linguist must keep his research confined to the structures and formulation of texts while taking note of the communicative, social, and general psychological relations) (1).

Saussure believes that the real and only topic in linguistics is the language in itself, but the linguists after him developed a number of curricula for linguistics and were not satisfied with the view of Saussure. Therefore, they created a general theory of linguistics that takes a general viewpoint, shared by most schools and sects, which is called the text (2).

Therefore, this method of Saussure was distinguished from others in the following points (3):

- 1- Studying the state of the language in a specific time.
- 2- He does not care about the development that affected the language in sound, structure and semantics.
- 3- Language is seen as a single whole.
- 4- It deals with language as a system.
- 5- Determining the field of research in linguistic structures.
- 6- It was a descriptive approach, as it deals with language from two main points; it identifies the sentences that are realized in one of the languages, using its rules of limited number, on the one hand, and after identifying these sentences, it seeks to analyze their construction on the other hand. This is evident in the definition of the German linguist, Rook, as he says: "Textual linguistics, as the science that is concerned with the structure of linguistic texts and how they flow gradually in use, has taken an important place in the scientific discussion of recent years. Today, we cannot consider it a necessary complement

to the linguistic descriptions that used to stand at the sentence, considering it the greatest limit for analysis. Rather, textual linguistics tries to re-establish the linguistic study on another base, which is the text and nothing else, but this does not mean that we adopt the textual meaning among people. Written text usually takes the form of a printed product - rather we must include in our conception of the text all kinds of informative acts which takes the language as their means) (4).

The effect of old linguists' textual studies:

Linking the ancient and the modern studies is considered a method and a basis for the study of human thought in general, and linguistic thought in particular. Therefore, many studies in the modern era were based on the intellectual products of the ancients, including the Arab-Islamic heritage, which is considered one system, in which knowledge is integrated and specializations are intertwined, and scholars need it in our present time. This includes the study and analysis of the text, which was confirmed by the reading of our authentic Arab heritage, especially in grammar, rhetoric, interpretation and criticism. There are analyzes approaching contemporary studies of the text, and we will see later. The omission of fourteen centuries of serious work in the field of language, rhetoric, criticism, and others, is a very important matter. In this context, Dr. Saad Maslouh says: (We believe that starting from the systematic zero in this place - i.e. textual study - means wasting fourteen centuries of distinguished linguistic production, which is the achievement of a people who are the most knowledgeable of people in the jurisprudence of Arabic, and the secrets of its structures and its rich heritage) (5). Therefore, any ambition to develop a scientific theory will not be achieved without reviving the good ideas in heritage, benefiting from modern studies and devotion to applied research (6), because the current textual study requires looking at the origins of the Arabic curriculum, and then studying these chapters on the basis of contemporary approaches.

Now, can we talk about the linguistics of the text as a science related to grammar, ancient rhetoric, criticism, or even the sciences and interpretation of the Noble Qur'an? Were there real textual studies that prove the great role for which we were unable to separate the ancient and the modern textual studies?

To answer these two questions, we must take a short look at the old textual studies to know and clarify the tightly-constructed relationship between these sciences and the modern text linguistics, as a new field of knowledge that makes the text the focus of the study. We can determine the impact of textual studies on the old Arab contributions in the field of textual analysis as follows (7):

1- Linguistic heritage: a) Rhetorical and critical view. B) Rhetorical and grammatical view.

2- Critical Heritage:

3- Religious heritage: a) The sciences of the Holy Qur'an.

b) Interpretation.

First: The Linguistic Heritage

Here we hint to the textual study of the linguistic heritage of Arabic grammarians. Through their writings, the focus was on the Qur'anic text which formed the basis on which they relied in their study and issuance of their judgments. Among such studies are the Meanings of the Qur'an and its Syntax for Al-Far'a (d. 207 AH) and Al-Akhfash (d. 215 AH), and the meanings of the Qur'an and its syntax by Al-Zajjaj (d. 310 AH) and other dozens of books that were written on the Qur'anic text. In this list is also The Satisfaction of the Sane by Ibn Hisham Al-Ansari (d. 761 AH), which was composed mainly on the Qur'anic text. These works can be considered textual works, even if they are not close to the concept of the currently known text, due to the dependence of these and similar works on the Qur'anic text as the basis for authorship, explanation and clarification (8). They had the virtue of early guidance to the places of separation and connection, the attachment of speech and the connection of its beginning to its end, the places of stopping and beginning, the beginning, interruption and resumption of speech. Moreover, they had their deep views, and their accurate understanding of the systems of grammatical linkage and cohesion. Not only that, but they relied on non-linguistic external links, which is (context, speaker and receiver), and this proves that the study of old grammarians was not a structural study, but a deep and objective study ((that can be beneficial for the science of modern linguistics concerning what is similar to research communication between the old and the modern) (9).

1- Textual study in rhetoric and criticism:

In the science of rhetoric, there are important indications regarding the structure, systems and consistency of the text. They are concepts and tools that are included in the lexical, semantic and pragmatic level, in order to advance the discourse to an expressive level capable of drawing the attention of the recipient and influencing him, and exploiting aesthetic features that give the discourse enjoyment and creativity. Therefore, the ancient rhetoricians became aware of textual phenomena related in particular to the coherence and cohesion of the discourse and the connection of its parts to each other. The rhetoricians who were concerned with the textual study can be classified as follows:

A- Al-Jahiz: Structuring words and linking parts

Arab linguists realized that the text should be a single unit, and expressed this with terms including "structuring quality", "consistency" and "harmony". They mentioned some of the foundations of textual cohesion on which the modern scholars established the origins of the theory of text coherence, even if they did not establish an Arabic theory in this field (10). Among the most prominent of what was mentioned in this field is Al-Jahiz (d. 255 AH). In his definition of poetry, Al-Jahiz emphasized the idea of coherence and cohesion. He stated: (The best poetry I have seen has cohesive parts, easy exits, so you know that it has emptied one void, and one casting, and it runs on the tongue) (11) . If what Al-Jahiz did concerning selecting coherent texts, or good cast texts, was considered an introduction and a starting point for the formation of a theory for criticizing texts and studying them in the knowledge of the coherence of the text, good poetry becomes that which flows on the tongue smoothly, for it is sweet and coherent in parts, with no separation between its parts, just as Al-Jahiz says that it is like paint that flows and does not separate, but is always consistent and coherent. Al-Jahiz also mentioned evidence of the interest of Arab rhetoricians in the process of structuring, consistency and cohesion, so he said: ((And I saw their common people (*) - as I

watched them for a long time - they focus only on the well-chosen words, the chosen meanings, the sweet words and the easy exits, the generous preamble, the able character, the good structuring, the good words, and on the meanings that, if they become in the hearts regenerate them and reform them from the old corruption, and they opened the door of eloquence for the tongue, and directed the pens towards the stores of words, and indicated the good meanings, and I saw sight with this essence of speech more generally in the narrators of books, and on the tongues of the cleverest poets) (12).

B - Ibn Qutayba: The beginning of the research on consistency and harmony:

The study of textual structures, the aesthetic functions of texts, and attention to eloquent speech whose meanings are consistent with words, was the specialty of the rhetoricians, which highlights the beginning of the research in consistency and harmony clearly according to Ibn Qutayba (d. 276 AH), in his two books "Poetry Criticism" and "The Interpretation of the Difficult of the Qur'an". The latter was composed in the third century AH. The aim of which is to respond to the atheists, who want to criticize and slander the Great Qur'an, since they focused on its difficult texts. The Almighty said: "As for those in whose hearts are deviation [from truth], they will follow that of it which is unspecific, seeking discord and seeking an interpretation [suitable to them]. And no one knows its [true] interpretation except Allah" (Al-Quran 3: 7). Ibn Qutayba said: (So I liked to shed light on the Book of God, throw bright arguments and clear proofs behind it, and reveal to the people what they doubt) (13). It is clear that these atheists attacked the Qur'an from several aspects, and they were rejected, as they claimed melody in the Qur'an, contradiction and difference, and they interpreted many issues. Therefore, Ibn Qutayba began to present the arguments of these people, then refute them, and he often inferred the honorable prophetic hadiths, and poetry as well. Then he moves on to his arguments with a clear and objective approach that made Ibn Qutayba present a study of the Qur'anic text that often approaches what is known by modern science of the text. This is evident in the following (14):

- 1- The comprehensive view of the entire Qur'anic text, so his position is not presented until after a different presentation of the verses contained in that concerning the chapter on repetition of speech and the increase in it. For example, Ibn Qutayba differentiates between the waw /w/ as a linking tool and the non-linking waw /w/, and he was also interested in the effect of linking tools on the consistency of the text.
- 2- His talk about repetition and omission in the Holy Qur'an. This includes that the Holy Quran comes up with the speech indicating that there is an answer, so the answer is deleted in short for the addressee's knowledge, and gives him a pragmatic dimension.
- 3- The consistency of the issues embodied in the Qur'anic text, so that it becomes clear, and it responds to those who claim that the Qur'an is contradictory and different.

Among the most important issues raised by Ibn Qutayba in his book "Al-Mushkil" is the issue of consistency and coherence of the Qur'anic text, which looks at the surah and the divergent verses in a harmonious way. This issue was a textual rhetoric one, and this means that Ibn Qutayba was a pioneer in raising some issues that are related to the field of text linguistics at the present time. He was influenced in his studies by others such as "Al-Jahiz", but his influence on others was greater, such as his influence on the rhetoricians, such as "Al-Rumani (d. 384 AH)" and "Al-Baqlani (d. 403

AH)" and others who were able to reveal in the Qur'anic text the sources of creativity and the peculiarity of cohesion in the coherence of text and its consistency, and they reached new aesthetic concepts related to the Qur'anic text (15).

C- Al-Baqlani: The holistic view of the text:

Al-Baqlani wrote many books, the most famous of which was the book "The Miracle of the Qur'an." The aim of the book, as is clear from the title, was to identify the secret of the miracle of the Qur'an. However, he soon turned to researching rhetorical textual issues. Dr. Mohsen Abdul Hamid says: (Hence, Al-Baqlani refuses to treat the eloquence of words in terms of their being a fact or a metaphor, that is, he implicitly rejects Al-Ramani method which is based on the statement of the eloquence of simile, metonymy and others in the Qur'an, in isolation from the overall textual image in the style of Qur'anic expression) (16). And he sees in the human style the deficiency and disorder, and it may show to you the inconsistency of the meanings and the imbalance in the linguistic structures, unlike the Qur'an, which shows you the splendor of order, good consistency and the elegance of cohesion. This was confirmed by Al-Baqlani: (And you see other than it [i.e. the Qur'an] of speech, which is disturbed in its course, and its conduct is distorted in its meanings, and it varies greatly in its methods... and it confuses its edges and sides... and the systems of the Qur'an in its combination and difficulty, and in its chapter and link, and its opening and closing, and in every approach that it takes) (17). Therefore, Al-Baqlani spoke in the fifth century AH about the issues of separation and connection and the relationship of the beginning of the surah to its end, and the impact of the introduction or opening of the surah on its overall cohesion and the coherence of its subject. And more than this is its uses between order, composition, harmony, consistency and others without defects that occur in the systems of speech, wonderful composition and eloquent revelation. All of this is related to the linguistics of the text today. Thus, (the studies that have been conducted about the "Miracle of the Qur'an" appear to us as textual studies, in what has been termed recently) (18).

2- The grammatical rhetorical view:

The Grammatical Rhetoric of Abd al-Qaher al-Jurjani:

The Holy Qur'an formed the basis of linguistics in general, and rhetoric in particular. The rhetoricians devoted themselves to revealing its secrets, evidence of its inimitability, and the secret of its composition. From this emerges the efforts of Imam Abd al-Qaher al-Jurjani, one of the prominent figures of Arabic rhetoric, who is rightfully considered one of the founders of this science. And if Al-Baqlani and others did not find a grammatical basis for their understanding of the idea of text structuring, then this grammatical basis responsible for the coherence and cohesion of grammatical units will be embodied in Al-Jurjani's theory of composition (d. 471 AH). Al-Jarjani is not, as it seems, the first innovator of this theory, as Al-Jahiz preceded him in his book: Rhetoric and Interpretation. The text according to al-Jurjani is no less important than that of linguists at the present time, as it is what its parts are linked to each other and the most representative image for it is the "Qur'anic text" on which he says: (They were incapacitated by virtues that appeared to them in its composition, and characteristics they found in the context of its pronunciation, and the innovations they observed from the principles of a verse and its stanzas, its utterances, and in the multiplication of every paorable, and the course of every story...And the Holy Quran amazed them that they looked

at it surah by surah, and verse by verse, but they did not find in all of them a word to suggest its place, and a word to deny its significance...) (19). Al-Jurjani linked the Qur'anic composition and its content, that is, he linked the two structural and semantic components. Therefore, Al-Jarjani's credit was great and profound at the same time in studying topics related to "Grammar of the Text" and explaining the mechanisms of its coherence and consistency. This uniqueness led him to the writing of a complete theory that is represented by two books, namely, "Evidence of Miracles" and "Secrets of Rhetoric", although many scholars saw in the study of these issues in the evidence of miracles a piercing awareness from Al-Jurjani about the text (20), and accordingly some rhetoricians became interested in the so-called "rhetorical grammar". This is achieved (by clarifying the connection of the verses to each other and the attachment of their phrases and utterances in a way that reveals the relationship of grammar to meaning or meanings, which is known as "the meanings of grammar or rhetorical grammar") (21). The scholars emphasized that this theory was based on rhetorical and grammatical pillars, and the content of this theory, which was later known by his name, can be embodied in its general pillars (22):

- Composition is the way of writing, photographing and drafting.
- Composition is not in the singular word.
- Composition is not, in word or in meaning, independent of each other.
- Composition is the comment.
- Composition is the estimation of the meanings of grammar.

Dr. Fakher Al-Yasiri says: (It is the thing that makes us consider "Semantics" as purely syntactical) (23). Detailing these meanings and pillars takes up several works, so we will limit our discussion to the last pillar, "Composition is the estimation of the meanings of grammar" so that it matches the subject of my study. Al-Jurjani says: "Know that the composition is nothing but that you place your words in the state required by grammar, work on its rules and principles, and know the methods that you have followed, and do not deviate from them, and you preserve the lines that have been drawn for you, and do not violate any of them. And that is because we do not know anything that the writer would want with his composition, other than to look at the faces of each chapter and its differences... and look at the sentences that are listed...) (24). From Al-Jurjani's perspective, grammar is (not just formal rules by which the correctness of speech is known from its error, but rather its intention in speech achieves a systematic goal [without] neglecting the semantic output) (25). This vision certainly reflects the change in analysis and visions that Al-Jurjani embodied in a remarkable way in the history of rhetoric. Al-Jurjani also mentioned the term "consolidation" in its meaning, which is one of the most famous principles of text among modern linguists, in his talk about the word that is of no use except by joining a word to a word, and stacking a word next to a word, and then it can be said that there is a capable and acceptable word. Al-Jurjani means by the term "mastery" the compatibility of words in terms of meaning, and by concern, the mismatch, and that the first did not agree with the second in its meaning (26). Among the aspects that he presented, and that have a direct relationship with the linguistics of the text today, is the issue of separation and connection, which is the prominent topic of what should be discussed in this study. Al-Jurjani says in his discussion of the issue of separation and connection: (Know that knowledge of what should be

done in sentences, such as conjuncting with one another, or leaving the conjunction in them and bringing them scattered, one of them is resumed after another) (27). This is a secret of rhetoric. Among the examples that Al-Jurjani referred to in his talk about the connection and separation in Arabic grammar, what was confirmed by contemporary textual studies, the Almighty's saying: "But whoever earns an offense or a sin and then blames it on an innocent [person] has taken upon himself a slander and manifest sin" (Al-Quran 4-112). Al-Jurjani says: (Because if we say: In each of them individually, we make them two conditions, and if we make them two conditions, they necessitate two punishments, and we have only one punishment) (28). This is in terms of the grammatical presumption, while in terms of the semantic presumption, we know (that the penalty which is the possibility of falsehood and manifest sin, is a matter whose obligation is related to the sum of what happened from the two sentences) (29). Here, Dr. Muhammad Khattabi says: (Indeed, Al-Jurjani measured: this kind of conjunction for the condition and the penalty to show the complex nature of the conjunction of the group over the total, and the need of this to that in order to complete the speech and straighten the meaning. The coherence of the discourse becomes clear by taking into account the nature of this structure and the dependence of the meaning on it (30). In his books "Evidence of Miracles" and "Secrets of Rhetoric" Al-Jurjani had (dealt with several issues that are at the heart of the text's linguistics at the present time, such as omission, repetition, connection and separation, in addition to restoring the last to the beginning, i.e. linking the other to the first, as well as considering the text as a coherent whole unit with interconnected parts of units, which together constitute one text from beginning to end. He is rightfully considered one of the first eminent rhetoricians, who followed a clear approach that bore the seeds of a new science, which appeared at the end of the sixties and the beginning of the seventies of the last century at the hands of Western scholars, who made the text the basis of the study."(31) Some of these scholars are Van Dyck, Halliday, Beaugrand, Dressler and others. It is also clear from his opinion that the text is only viewed according to the requirements of grammar, its methods and its laws (and he is fully aware that the science of grammar is not only about the sentence...) (32). Thus, Al-Jurjani linked the Qur'anic text and its content, because his focus was on the inimitability of the Holy Qur'an, so he linked two aspects that cannot be separated to understand the purpose of the texts, namely the structural aspect and the semantic aspect. Therefore, composition theory was not far from the ideas of contemporary linguistics, as in the linguistics of the text, because they have one goal, which is the study of the entire text. The aim of the scholars in the old days was to search for some of the secrets of the miraculousness in the Holy Qur'an. In this way, the rhetoricians represented the most prominent trend in the Arab heritage in dealing with texts, whether religious or literary texts, and considered them as a single linguistic entity. They considered the text to be inclusive, cohesive and coherent. Therefore, text scholars believe that (the textual research is only an extension of a number of issues related to the subject of rhetoric) (33).

Second: Textual Studies in the Critical Heritage:

In the critical view, important references are made to concepts closely related to cohesion, such as consistency, compatibility, and harmony. What surprises those concerned with the critical readings of the literary or Quranic text in the Arab critical heritage, is a sharp awareness that sometimes almost establishes a textual theory. It is true that they are partial views, but they practice critical procedures that examine the text in its parts, sections and whole, and send textual linguistic concepts

that show the steady emergence of the meaning of consistency, cohesion, textual relationships and other things that are closely related to cohesion. We will mention here some critical texts related to its scholars that represent this awareness, which are the insights of “Al-Jahiz” and “Ibn Tabataba (d. 322 AH)” Hazem al-Qartagni (d. 684 AH) “and others on the coherence of the text. Here we try to point out that our aim is not to prove or deny the awareness of the ancient Arab critics and their awareness of the coherence and consistency of the text, or not. Rather, the goal is to research, discover and try to find the means adopted by those critics in revealing the means by which the text is coherent through their textual studies.

A- Ibn Tabataba and the necessity of consistency:

Ibn Tabataba (d. 322 AH) makes “cohesion” as the scale of poetry in the poetic text. It is viewed as a base and a criterion for good poetry and its acceptance, when he says: (Poetry has chapters like the chapters of letters, so the poet needs to connect his words with his behavior in his arts, a gentle connection, so he gets rid of flirting to praise and from praise to complaining... with the kindest salvation and the best tale without separation of the second meaning of what was before it) (34). In this critical text, there is a clear indication of the need to take into account the connection of words with each other and the coherence of the beginning with the next, and that the second meaning should not be separated from the first (35). In another text, he clearly reveals the awareness of the need for consistency and regularity, as he says: ((In poetry there are poems which are accurate, elaborate, and have elegant words wise meanings, strange authorship if they are overturned and made prose, it will not invalidate the quality of their meanings and will never lose abundance of to their wording, including poems...)) (36).

B - Textual coherence according to Hazem Al-Qirtagni:

Hazem al-Qirtagani (d. 684 AH) differs from other old linguists with a more comprehensive view of the text, as he is the first to divide the Arabic poem into chapters, and confirms that it has provisions in construction, and the first to realize the link between the beginning of the poem and what he called the qta’ah, the last of which is the one that bears the poem in the last two verses (37). He elaborated the research on the means, relationships, and the ways with which the text becomes coherent, which did not appear to others as it appeared in his critical production (38). The contents of his chapter must be specified by laws to find the articles of the chapter and select its essence, and it can be divided into a group of demands (39).

- 1- The chapter content should be commensurate with the audio and the concepts.
- 2- The content of the chapter should be well-established.
- 3- The content of the chapter should not be weak in tissues.
- 4- That the chapter’s subjects are not distinct from each other, which makes every line seem to be biased by itself...

Muhammad Khattabi says: ((If the four conditions are indicative of proportionality, consistency, coherence and interdependence, as descriptions that should be available in the materials that make up the chapter, then the last two conditions are in particular, very urgent on interdependence, and this benefits from the negative “weakness of the tissues” i.e. being unconnected with each other

perfectly. Qartajani seems to view the words as intertwining threads that arise from the strength of a garment that is fully woven and solid. As for interdependence, it was expressly expressed in the fourth condition, which is, in our belief, an extension and continuation of the previous one, i.e., the convergence of the existence of each poetic line by itself does not need what it presented or what it followed) (40), and this is what is understood from his saying: (As if it is biased by itself and does not include it and other verses with a verbal or moral intention...) (41). Thus, his speech is the necessity of communication first between the components of one verse, then between the verse and the one that follows it or precedes it, and this is what is understood through his expression "other verses with a verbal or moral structure...". The comprehensive Qartaganian treatment of the parts of the poem justifies what some researchers consider him as the first Arab critic to provide a detailed description in this way, which he referred to in his talk about the coherence of chapters in the process of coherence of the poetic text - at least the old - interested in the beginning and end of the poem, passing through its middle with an explanation of the existing relationships between the chapters which can be as follows (42).

a- Moving from the part to the whole, or from the whole to the part.

b- The header of the chapter is indicative of the rest of the chapter "so that the verses that follow are a development and a sequel to it."

c- The end of the chapter or poem should be evidence of what has been mentioned above.

Hence, Hazem Al-Qartagani was the first to pay attention to the coherence and consistency of the poetic text, and he was the first to define some critical concepts such as the concept of order, which approaches the concepts of casting and weaving, as well as the concept of coupling, which almost literally coincides with the concepts of "Van Dyck," the founder of text science, in his speech on the interrelationship of the structures composing each text. Hazem al-Qirtajni uses the term conjunction, which at the same time approaches the concept of structuring, coherence, or textual cohesion among the modern textual linguists (43). Likewise, his interest was also about composition and compatibility in speech, so he spoke about the compatibility of the letters of one word, one sentence, and also sentences with each other, which form for us a harmonious unit and an integrated text, as he says: (Among this is the good composition and its compatibility, and the compatibility is located in speech in different ways: one of them is that the letters of speech, by looking at the combination of some letters of the word with each other, and the combination of a word sentence with a word sentence, are adjacent to it regular in selected letters, the exits are spaced out in order...) (44). Thus, he did not even neglect the consistency and harmony of the sound, which has a place with him as with others, such as Al-Jahiz in his book *Rhetoric and Interpretation*, due to its importance in linking the meanings (45). Finally, we say: These texts appeared at a very early time, and they do not represent a "critical linguistic theory" such as the theory of consistency or cohesion that occupied the thought of researchers in the modern era. However, in any case - and if they are just notes when talking about poetry or texts in general - it is a good introduction confirming that the ancient Arab scholars had a linguistics close to modern linguistic theories. Moreover, (They had an early vision in linguistic and critical research, and those who came after them could have invested and developed this vision and eventually reached the limit of the Arabic theory in language and criticism; however,

those who came after these great scholars were content to repeat what they said with understanding or otherwise...) (46).

Third: Features of textual coherence in Quranic studies

The Qur'anic text formed the center of the Arab-Islamic culture as a main focus, around which many sciences were established, such as: jurisprudence and its origins, interpretation, grammar, rhetoric... and other sciences. Moreover, we can describe the Arab-Islamic civilization as the "text" civilization, meaning that it is a civilization whose foundations were built and whose sciences and culture flourished on a basis that the text cannot be ignored (47). It is not strange for researchers in Islamic thought and the structure of the Arab mind to call the Arab Islamic civilization as the civilization of the text, such as Nasr Hamid Abu Zayd, Salah Fadl, Muhammad Khattabi, Saeed Hassan Behairi, Al-Azhar Al-Zinad and others. The historical experience of Islam was based on the effectiveness and influence of the Qur'anic text, and many sectors of knowledge emerged directly or indirectly from the Qur'anic text, such as grammar, rhetoric and others. Therefore, we find in the inimitability studies of the ancients distinct textual attempts, by reliance on the study of the Quranic verse as a framework for analysis, going beyond the study of the sentence to the search for the means of coherence of the total text, and through their monitoring of the coherent relations between the surahs of the Holy Qur'an and its verses, their study of the coherence between the verses and the surahs, and the connection of the verses of the Qur'an are all textual studies that are superior to textual studies in modern linguistics. Among the Qur'anic studies that rise to the level of modern textual studies, for example, are the book "Order of Pearls in fitting verses and surahs" by Al-Baq'i (d. 885 AH) And (The Proof in the Sciences of the Qur'an) by Al-Zarkashi (d. 794 AH), and (The Perfection in the Sciences of the Qur'an) by Al-Suyuti (d. 911 AH), and (The Interpretation of Liberation and Enlightenment) by Al-Taher Bin Ashour (d. 1393 AH), and others. And what confirms this matter is that which was presented by one of the modern researchers, Dr. Ashraf Abdel Badi, in his book (The Grammar Text Lesson in the Books of the Miracles of the Holy Qur'an), in which he proved that Arab scholars presented an integrated textual grammatical theory in the books of the Qur'anic miracles, especially with regard to the concept of the occasion, which was independent in Arab thought until it became an independent science (48).

A - Al-Zarkashi:

Some scholars are embarrassed to talk about the process of linking the verses of the Qur'an and its surahs, believing that the Qur'anic text differs from all texts. The student of this text either finds the matter apparent or increases it in clarity, or that it is hidden and leaves it, fearing detracting from it in not achieving the meaning. They were led by Sheikh Izz al-Din bin Abd al-Salam (d. 660 AH), al-Zarkashi says: (Sheikh Izz al-Din bin Abd al-Salam said: The occasion is a good knowledge, but it states that a good connection of speech falls in a united matter that is linked from its beginning to its end..." (49). The meditator to study the coherence between the verses and the surahs in the book "The Proof in the Sciences of the Qur'an" by Al-Zarkashi, will obviously find an integrated vision, with clear outlines and boundaries that govern al-Zarkashi's analysis of the Qur'anic text, through which he was able to transcend that narrow framework that did not go beyond the analysis of the sentence or group of sentences imposed by the educational normative rules at the level of grammar or rhetoric... Thus, textual coherence in itself became a new facet of inimitability in a text that

remained open for more than twenty-three years (50). He devoted a separate chapter in his book (The Proof in the Sciences of the Qur'an), which he called "Knowing the occasions between verses" in which he talked about the coherence between verses and surahs and the mechanisms that govern that cohesion, as we notice that in the various chapters of the book there are references to coherence in the Holy Qur'an. Al-Zarkashi, at the beginning of his research, shows the coherence between the verses. Moreover, he is not concerned with studying the verses whose coherence is evident, because the words are related to each other, or the completion of the previous speech on the point of confirmation, interpretation or objection. What he means is the study of verses in which the aspect of coherence with her other verses does not appear, as it seems that each verse is independent of itself (51). Al-Zarkashi divides the subject of context, including the appropriateness between verses to coherence and connection between the surahs and another between verses. Besides, he divides coherence between verses into coherence between intertwined verses, in which the verse is linked to what preceded it, and the exegete remains only to search for the side that unites them on this one hand (52), and to the coherence between verses where there is no conjunction, where the verses are adjacent without any link, on the other hand. Al-Zarkashi says in the section in which the verse is not attached to another verse (There must be a pillar that authorizes the communication of speech, and it is a moral evidence that authorizes the connection) (53). Among the examples that al-Zarkashi had with regard to the subject of our research, which are very numerous in coherence between the aforementioned verses, is the Almighty's saying: "Who is it that would loan Allah a goodly loan so He may multiply it for him many times over? And it is Allah who withholds and grants abundance, and to Him you will be returned" (Al-Quran 2: 245). Usually, the Holy Qur'an, if it mentions provisions, then mentions a promise and a threat. Then al-Zarkashi mentions the verses of monotheism and transcendence in order to know the greatness of the commanding and forbidding. The reader can contemplate Surat Al-Baqarah, Al-Nisa', Al-Ma'idah, and others, to find it like this..." (54). Al-Zajaj made it clear that the meaning receives alms, and simplifies the reward for it. Speech is like affirmation of what preceded it, and the reason for delaying it is apparent, and the reason for its delay on the first is the gesture that it follows the arrest in existence as an amusement for the poor (55). It seems to me that for Al-Zarkashi to prove coherence between the two verses, he resorts to appreciating omitted words that are consistent with the grammatical rule in conjunction. He is trying to provide an explanation that justifies the juxtaposition and cohesion of these verses, and this is what recent linguistic studies have indicated.

B- Al-Biqaa'i: The textual study

The book (Composition of Pearls in the coherence of the verses and the surahs) to Burhanuddin Al-Biqaa'i is regarded as one of the prominent books which have been written on textual studies issues at the application level in the Arab heritage, and it is one of the important books in the field of the link between sentences in text sequences, both at the level of linking one Sura or linking the successive surahs to the extent that he linked Surah An-Nas, which is the last Surah in the Qur'an, with the first Surah, which is Al-Fatihah, and spared no effort in linking them (56). Al-Baq'i believes that the Qur'anic style is in the cohesion of its verses, which is the specific arrangement in the composition of verses, so he says, for example, on Surat Al-Baqarah (And whoever contemplates on the subtleties of this surah – Surat Al-Baqarah – and in the merits of its arrangement, he knows that the Qur'an is just as miraculous according to the eloquence of its words, and the honor of its

meanings. It is also because of its arrangement and order of its verses...) (57). By doing this in the overall view of the text and regarding the topic of occasions, a group of Arabic scholars tried before him, but with the difference according to the words of some modern scholars (that those were talking about the issue whenever something of those occasions appeared to them, but Al-Baq'i committed himself to a fixed approach) (58). For example, the Almighty says: "And certainly did We create man from an extract of clay. Then We placed him as a sperm-drop in a firm lodging. Then We made the sperm-drop into a clinging clot, and We made the clot into a lump [of flesh], and We made [from] the lump, bones, and We covered the bones with flesh; then We developed him into another creation. So blessed is Allah, the best of creators" (Al-Quran 23: 12-14).

C- Al-Suyuti: The consistency and coherence of verses and the surahs

Al-Suyuti (d. 911 AH) wrote down this issue. In his book: Perfection in the Sciences of the Qur'an, he says: "The first person who demonstrated the knowledge of the occasion was Sheikh Abu Bakr al-Nisaburi. And what is the wisdom in placing this surah alongside this surah? And he used to blame the scholars of Baghdad for their lack of knowledge of the occasion."(60) Therefore, from these brief hints and references, linguists, rhetoricians, commentators, and critics have been assured of many aspects related to textual coherence, both formally and semantically. This calls us to think that their study does not stop at the sentence level, but rather goes beyond linking and cohesion between more than one sentence - that is, to the text - though there was no complete theory for treating the text as a total unit. However, despite this, they had signs that deserve appreciation and consideration, and they must be considered major and basic building blocks in the construction of textual analysis, because they were fully aware of the issue of textual coherence that characterizes the Qur'anic composition, and fully aware of it, through their studies of the coherence of the Qur'anic text and the secrets of its interrelation. However, they did not put these issues within the framework of a textual grammatical theory, nor did they establish or theorize for this, such as the theorizing that we found among modern linguists after several centuries.

Footnotes:

- 1 -Introduction to Textual Linguistics: 21.
- 2 -See: General Linguistics, De Saussuer, translation: Dr. Yoelios Aziz: 26.
- 3 - See: Linguistics (Linguistics of the Text): 12.
- 4 -Principles of Linguistics: 167-168.
- 5 -On Arabic rhetoric and linguistic stylistics (New Horizons): 224.
- 6 - See: Language and Literary Creativity: 8.
- 7 - See: Linguistic Thinking in Arab Civilization: 36-37.
- 8 - See: Textual Linguistics: 1/50-54.
- 9 - The textual grammar lesson in the books of the inimitability of the Noble Qur'an: 18.
- 10 - See: Text Coherence, Foundations and Objectives: 5.

- 11 – Rhytoric and Interprtation: 1/67, and see: The development of the interpretation of the Qur’an “A New Reading”: 56.
- (*) - He means "their common people", i.e., the common people of the news. See: Rhytoric and Interprtation: 1/67.
- 12 - The same source: 1/67-68.
- 13 - Interpretation of the Problem of the Qur’an, Abu Muhammad Abdullah bin Qutaiba: 23.
- 14 - See: Harmony in the Holy Qur’an (Surat An-Nur as a model), Dr. Nawal Al Khalaf: 103
- 15- See: The development of the interpretation of the Qur’an “A New Reading”: 58, and the Arabic rhetoric, its origins and extension: 145.
- 16 - The development of the interpretation of the Qur’an “a new reading”: 63.
- 17- Even he often resorts to a comparison between the Qur’anic text and the poetic text, and to present some opinions about the Holy Qur’an and then refute them, relying on logical arguments and the persuasive method. See: The Miracle of the Qur’an: 205-206.
- 18- The textual grammatical lesson in the books of the inimitability of the Noble Qur’an: 41-42
- 19- Evidence of miraculousness: 44.
- 20- See: Towards the text, Omar Abu Khurmah: 43, and Linguistics of the Text, Theory and Practice: 58.
- 21- Perspectives on the Qur’anic language: 191.
- 22 - See: The Theory of Systems, Salih Belaid: 143..
- 23 - Articles on Arabic issues: 90.
- 24 - Evidence of miraculousness: 70.
- 25 - Linguistics of the text, theory and practice: 59.
- 26 - See: Evidence of Miracles: 47, Linguistics of the Text, Theory and Practice: 59.
- 27- Evidence of miraculousness: 152.
- 28- Same source: 167 and 190.
- 29- Same source: 168.
- 30- Linguistics of the text, an introduction to the harmony of discourse: 106.
- 31- Consistency and harmony in Surat Al-Kahf: 36.
- 32- Grammar of the text, Omar Abu Khurmah: 44.
- 33 - See: the same source: 125, and the textual coherence between theory and practice: 2.

- 34- The caliber of poetry, Ibn Tabataba: 18.
- 35- See: Linguistics of the Text An Introduction to Discourse Coherence: 144.
- 36- Hair caliber: 20
- 37 - See: Minhaj al-Balagha' and Siraj al-Ataba', al-Qirtagani: 285.
- 38 - See: Linguistics of the Text An Introduction to Discourse Harmony: 149.
- 39- See: Approach of Rhytoric: 288.
- 40- Linguistics of the text: an introduction to the harmony of discourse: 151.
- 41 – Approach of Rhytoric: 288.
- 42 - See: Linguistics of the text, an introduction to the harmony of discourse: 163.
- 43 - See: Harmony in the Noble Qur'an: 116.
- 44- Minhaj al-Balagha and Siraj al-Alibaa, Abu al-Hasan Hazem al-Qirtagni: 222.
- 45 - See: The Qur'anic Discourse: A Study in the Relationship Between Text and Context, Kholoud Al-Amoush: 161.
- 46- Text coherence, foundations and objectives: 5-6.
- 47 - See: The concept of the text, a study in the sciences of the Qur'an: 9.
- 48 - See: Linguistics of the text, an introduction to the harmony of discourse: 165.
- 49 - The proof in the sciences of the Qur'an: 1/34.
- 50- See: Textual Linguistic Features in Qur'anic Studies (The Proof in the Sciences of the Qur'an as a Model): 1.
- 51- The proof in the sciences of the Qur'an: 1/35.
- 52 - See: Linguistics of the text, an introduction to the harmony of discourse: 193
- 53 - The proof in the sciences of the Qur'an: 1/46.
- 54- Same source: 1/40
- 55 – Spirit of Meanings: 1/231.
- 56 - See: Grammar of the text: 48.
- 57- Composition of the Pearls in proportion to verses and surahs: 1/6.
- 58- See: Grammar of the text, Omar Abu Khurmah: 51.
- 59- Composition of the pearls in proportion to the verses and the surahs, Al-Beqa'i: 5/39-40.
- 60- Perfection in the Sciences of the Qur'an: 2/356.

61- Same source: 2/357-358-631.

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