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GRAMMATICAL COHERENCE IN THE FEMINIST DISCOURSE IN THE HOLLY QUR'AN

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ABSTRACT

The Arab grammarians who departed from the sentence and its parts did not overlook the text, its coherence, consistency and coherence, and this is evident in their analysis and interpretation of the Qur'anic text, but the absence of the term does not mean the absence of the concept. And we find that the first signs of textualization are in the Arabic books of exegesis and rhetoric, and this was evident in its most beautiful form in the legacy of Abd al-Qaher al-Jarjani in his theory of the Qur'anic systems, in which he combined grammar, rhetoric and exegesis in the service of the Qur'anic text and its miracle. Syntactic coherence is also a grammatical property of the discourse that depends on the relationship of each sentence to the other, and it often arises through the tools that appear directly in the text such as referral, affection, and repetition. The Quranic discourse q is a character's speech is not entirely eager It is on the linguistic dimension alone, nor on the social and historical dimension, which considers the text to be a reflection of the semantic movement. Likewise, it is not limited to the deliberative dimension concerned with communicating in a specific situation, but rather blends these dimensions with consideration and application.

Introduction

Cohesion is one of the most important characteristics of the text, as the text only does it. Because the grammatical relationships are what distinguish the text from other communicative units (Ayed, 2013), and the Arabic grammatical theory has been concerned with the tools and mechanisms of cohesion, as the Arab grammarians who proceeded from the sentence and its parts did not overlook the text, its coherence, its consistency, and its coherence, and this is evident in their analysis and interpretation of the text. In the Qur'an, we see them enumerate the syntactic aspects and allow deletion and appreciation in it, and Ron refers to conjunctions, nouns, cross-names and other tools that link parts of this text, and they make the context an important element that defines the grammatical functions of its parts and daughters, but the absence of the term does not mean the absence of the concept (Muhammad, 2001), and before starting the study of grammatical cohesion, it is necessary to refer to the concept of the text, and the relationship between grammar and the sentence and the grammar of the text.

Literature review

1. The Concept Of Text

The text came in the sense of language Almagamat lifting as Hebron, it says: ((text p t talk to so and so that is submit to it)) (Almkzumi, 1984). As for the terminology: it is: ((a linguistic unit defined in writing, which usually includes more than one sentence)) (Klaus, 2014), or it is: ((A direct production of speech processes, and is formed in its entirety from the functions and meanings, or it is a message resulting from a system It is defined by concepts and codes, or it is an independent language unit) (Saeed, 1997), and Halliday sees Hassan's paper that ((the word text... refers to any written or spoken paragraph, regardless of its length, provided that it is an integrated unit) (Ahmad, 2001). Thus, we see that the scholars' definitions of the text varied according to their view of it. Some of them look at it from the point of view of the one who says, and some of them look at it from the point of view of the social impact on the recipient, and some of them look at its parts and components, and what it contains in terms of coherence, homogeneity and cohesion.

2. Grammar and syntax text.

Linguistic studies in our Arab heritage have focused on studying the sentence as the highest level of study. It made it the subject of her first research in order to reveal the various linguistic laws and adherence to the linguistic behavior of man (Subhi, 2000). Linguists have called the science that specializes in studying the sentence and its parts as (grammar), and they view it as: the precise control and the correct organizer relations moral between the words, and the idea of the one between sentences (Ibrahim, 1988), but despite the great efforts of the efforts grammarians old L of the concept of wholesale they overlap with the speech, and did not resign decisively only

when Ibn Hisham al - Ansari (Mazen, 2005), modern science language towards the sentence. As for the text, we find its first signs in books of interpretation and Arabic rhetoric, and it was embodied in its most beautiful form in the legacy of Abd al-Qaher al-Jarjani in his theory of systems in which he combined grammar, rhetoric and exegesis in the service of the Qur'anic text and its miracle because he was calling for a holistic view that enables the reader to stand on the aesthetics of the text (Halliday, 2005). Al- Jarjani was able in this theory to prove that grammar is not only about the sentence, but rather that the sentence is a small part of grammar (Omar, 2004), so he said: ((So he looks at the news... and the condition and the penalty... and immediately... so that he knows its positions and brings it where it should be." (Fadel, 2006) It has settled (Towards the Text) in modern textual studies and its main goal became the description of the linguistic study of textual structures, and the analysis of the various aspects of textual communication forms (Afifi, 2001), then it began to overlap with some terms that mean that such as (text science) and (science language script), and (text theory), but most of these pain terms are closer to achieving the goal and clarify images of coherence and cohesion script (Afifi, 2001), and sees the opinion that the language of the text first job study about the text (Said, 1997), as part of his approach General based on explaining the criteria for the structure of the text, and aspects of linguistic use, especially the production of the text through a number of rules and conditions contradictory to formal linguistics (Buhairy, 1997).

In sum, cohesion is a grammatical characteristic of speech that depends on the relationship of each sentence of it to the other, and it often arises through the tools that appear directly in the text, such as conjunctions, hyphens, punctuation, sign names, the identification tool, the relative noun, and others (Buhairy, 1997). Before starting grammatical cohesion, the meaning of the Qur'anic discourse must be defined in order to clarify the difference between the text and the discourse in general, and the text and the Qur'anic discourse in particular, as the discourse is defined as: a word used to denote every connected speech that enables it to convey a verbal message, and not every speech A text, even if each text is necessarily a speech, then the related speech is a speech, but it is not a text unless it is completed with a beginning and an end and expresses its subject in a coherent and harmonious structure (Muhammad, 2009). As for the Qur'anic discourse: it is a discourse ((with a holistic, comprehensive character that does not depend on the linguistic dimension alone, nor on the social and historical dimension, which considers the text a reflection of the movement of significance in history, as it is not limited to the deliberative dimension concerned with communicating in a specific situation, but it mixes between these Dimensions given and applied) (Muhammad, 2009). In this study, we will study the Qur'anic discourse that pertains to women, whether this discourse is directed at women by God, angels, or prophets, or vice versa. The mechanisms of grammatical

coherence in the feminist discourse in the Noble Qur'an can be identified in the following axes:

Referral 2, Waller duck 3. Repetition

1. Assignment

The assignment is considered one of the most important mechanisms that achieve coherence between the parts of the discourse, and it has been defined by multiple definitions, as it is: ((A moral relationship between certain words, and what they refer to from certain words, and what they refer to in terms of things, meanings, or positions indicated by other expressions in the context, or shows boiling place, and those words referrers give meaning by intent speaker, such as conscience, and the name of the signal, and the name connected... etc. where these vocalizations refer to previous things or later, I went through other words or phrases or positions of linguistic or non - linguistic)) (Halliday, 2006), or is: ((a phrasal verb in which the speaker uses a vague expression in order to refer to something in the world)) (Halliday, 2006).

Types of referral

- The assignment in the textual studies is divided into two parts
- Text referral: It is the one in which some linguistic units are referred to other units, previous or subsequent to them in the text.

Maqamat referral: it refers to a reference linguistic element to a linguistic element present in the external denomination, such as referring the speaker's pronoun to its owner... and a linguistic element may refer to the same denomination in its details, or as a whole, as it represents an entity or an independent reference that can be To refer the speaker to it)) (Trigger, 1993). Referral has achieved a coherent grammatically in feminist discourse in the Koran, as in the verse:) and the parents are breastfeeding their children Holin full ((Al – Baqarah: 233), Valmlahz in the previous verse to refer conscience (N. women) in (breastfeeding), and conscience (are) In (their children) to the word (mothers) that was previously mentioned, and this type of referral is made by the pronoun and it is a tribal referral; Because it refers to a previous element in the context - the mothers - and Ibn Ashour believes that mentioning the pronoun here, although it is known in it, indicates the right of mothers to do so and their desire for it (Muhammad, 1884) ; ((Because in his words their children are a reminder to them of tenderness and compassion) (Muhammad, 1884). Thus achieved a referral tribal cohesion and coherence between discourse parts as well as her testimony signal E. Lee eligibility of parents in breast - feeding and carrots in them, also came referral tribal in the verse :) and you who die and Ivron wives regards their four months and ten days ((Al - Baqarah : 234). He got Waller duck in this verse between Debutante (who), and experience (regards their) conscience mediated referral (N women) are

already connected, and that conscience is a tribal referral; Because it refers to the previous (husbands) in the context, which occupy the object of the verb dependent on the connection, they are the spouses of the deceased; Because the vulnerable Mir mayor apparently, this apparent mayor added to the conscience of the Debutante (Adel, 1998), it explains how the fur became the news about the news of women and couples, and should have been news about (who)? By saying: ((This is permissible if you mention names and then you mention names added to them in which the meaning of the news is that you leave the news, and the news is about the one added to it. This is from that, because the meaning - and God knows - is what I want: and whoever dies on her husband will lie in wait, and the first is left Without news, and the second was intended, because it contains the news and the brightest intentions)) (Syed, 1992). Thus, the element of referral - the female conscience - was able to build the element of tightness and cohesion in the two previous Qur'anic discourses. As you get referrals pronoun get referral elements indicative as in the verse:) because his campaign Vantbzt him place a faraway Vojaeha labor to the trunk of the Palm said Ialitny died before this and I was forgotten ((Maryam :22, 23), cohesion has got grammar and thread Parts of the speech by reference by reference to the indicative element (this) that was referred to the pregnancy in the previous verse; Because Our Lady Mary (peace be upon her) wanted with this referral that her offer not be dealt with by a stabbing, and she should not drag her to her family, as she did not wish that she had died before her pregnancy. Because death at that time does not prevent the appeal from her presentation after her death, and the burden of her family, if the signs of pregnancy appear after her after death, and by this it becomes clear to us the role of the referring element in explaining the intention of the speech as well as its role in linking and bonding. Referral element indicative also came in the verse:) said her throne, look or be of those who are not guided ﴿﴾ not came told this how your throne said, like it is and science before and we are Muslims ((Alnaml: 41, 42). It is noticeable in the indicative element that it came, with three words (E: Al-Tanbeeh, Kaaf al-Tashbhah, and the name of the sign), since the Prophet of God Solomon (peace be upon him) did not say to (Belqis): Is this your throne? Lest it be indoctrination; Hence, her answer came, which indicates the soundness of her mind: (As if it is) and did not say: (It is he), nor is it a hall because it did not fall into the probability, but the answer came from her in conformity with the question: (Is this how your throne is?) The answer: (As if it is) then the answer came. By analogy, and this is wise, and it was said: This is an answer from nearness with similarities until he doubted himself about the contrast between the two matters (Adel, 1998), and with this the indicative element achieved syntactic and semantic coherence in the Qur'anic discourse. The reference also came with the indicative element (that) with (sufficient) the analogy in Surat Al-Dharyat in the incident of Bishara, the wife of the Prophet Abraham (peace be upon him). In the verse :) Voqublt his wife in her Vskt hub, he

said an old sterile said Lord also said he is wise Alim ((Al-Dhariyat: 29, 30). As the indicative referral reported, including the analogy of the connection and cohesion between the parts of the discourse; because the reference to (likewise) came by angels to denote the divine good news of the newborn, and the coming of the analogy here was sufficient. Because they wanted - by God the All-Knowing - to tell her that the words of God are the same as theirs, for they convey what they commanded (Al-Razi, 1981). Therefore, the phrase (He is the Wise and the Knowing) came to explain to the phrase (as well as your Lord said) which implies that the angels did not tell the Prophet of God Abraham (peace be upon him) but a message from God, and that God is true to his promise, and that there is no place for the wife of the Prophet (peace be upon him) to be amazed. I addressed them with a desperate tongue (she said an old, sterile), and thus the indicative element was able to achieve grammatical coherence in the previous speech; Because it balanced the despair of the Prophet's wife, the good news of the angels, and the promise of God, glory be to Him. To reach the desired conclusion, which is (He is the Wise and the Knowing); to show that this promise was made according to divine wisdom and knowledge. As JA has been formed referral in feminist discourse in the Qur'an in the consciences and elements of the indicative, also came names connected as in the verse :) and nursed that is in her house for himself and closed the doors and said, Hit you, God forbid, said the Lord of my best Mthoaa he does not succeed the wrong - doers ((Yusuf: 23). Observed in the previous verse referral by name connected to the dear woman, has referred the Quranic discourse to name connected, did not say her name Cetera on insisted Rum, and the Arabs add houses to women, he says: (Housewife, Ossa Pill House) (Adel, 1993), as well as That this referral includes a report of the infallibility of the Prophet of God Yusef (peace be upon him); Because being in her home would obey him (Muhammad, 1884). In this referral element it could and relates that is in her house that lends coherence and cohesion in the semantic grammar and Quranic discourse as link between the pursuit of women's obscene, and conditions were ripe, and between the infallibility and purity, integrity Prophet Yusuf (peace be upon him). The previous references that are mentioned by pronouns, indicative elements, and relative nouns are all internal references; Because they refer to elements within the context of the Koran j contained therein, however, and received elsewhere external references indicate outside of the text elements, and this verse :) said Pharaoh, I appointed you decided not to benefit us or our children, they do not feel ((Al – Qasas :91). If he refers everyone's pronoun in a sentence (Do not kill him) to an element outside the text, and Ibn Ashour indicated that referring in the previous pronoun thereof is permissible for three opinions (Muhammad, 1884):

The first matter: It is permissible to refer to Pharaoh, and he was engaged in the conscience of the community in the form of veneration, as in the words of the Almighty: (He said, Lord, return).

The second matter: It may be meant by it ((Pharaoh's speech included the people of his state Haman and the priests who threw in the soul of Pharaoh that a boy from the children of Israel spoils his kingdom. This is better, because it is a prelude to answering her question when she assigned most of the killing to the people of the state, and made Pharaoh of him luck." one of the group, displays that the so not to be his opinion him in this child reprieve from what decides the killing of children)) (Mohammed, 1884).

The third thing: may be taking notice of Pharaoh's speech to a line with the killing of children clients sons of Israel, meaning: ((Joseph introduces this for your sin that you're from Katia n)) (Yusuf: 29). This referral was able to tighten the link within the Quranic discourse. Because the phrase (the place of appointing me and you) occurred in the preamble and the introduction to the presentation, and the phrase (Do not kill him) came in the position of the branch from the introduction; so I separated from her. As for the phrase (may it benefit us), it is in the position of the cause of the content of the sentence (Do not kill him), so its connection to it is like the connection of the sentence (the apple of the eye of me and you) with it, but most of the words were decided in this eloquent order (Muhammad, 1884). What is worth noting is the emergence of another type of referral in the feminist discourse in the Noble Qur'an, which is what has been called in textual studies the name of referral by comparison : this type of referral is based on a comparison between two or more things that are united by one feature or group of features (Al- Zinnad, 1993), this assignment was divided into two general: branches, including matching, similarity and difference, especially: branching to the amount and how (Mohammed, 2006). This verse:) and the rules of Allen worsened women who do not expect not them stand to wear their clothes is adorned with an ornament and that is better for them, and Allah is Hearing, Knowing ((Al – Nur :60), and says :) O ye who believe, do not make fun of people m n people hoping to be good for them and women from women, it may be that not good for them ((Al-hujurat: 11). It appears from the two previous speeches that the term "good" indicated a comparison between two things in each speech. In the first speech, it showed that abstinence and abandoning adornment for women who have reached an advanced age is better than others, and the same is the case in the second speech, which urged every Muslim and Muslim woman to stop mocking By way of comparing the Almtagabh and Almmlmuz with the same Almstaghlib and Almaz in order for the second to work with the defect of himself (Muhammad, 2006). Thus it is clear that the G has in comparison texts ex - t m presence I do kindly (good), which refers to the return as exemplary within the text (Ahmad, 2008).

2. **Connectivity**

Connection: is the synthesis of a contextual and grammatical relationship between two parties using a tool that indicates that relationship (Mustafa, 1997). ((The purpose

of the link may be the security of the confusion of understanding the connection between the two bound parties, and the security of the confusion may be the understanding of the separation between them) (Mustafa, 1997). It places link in the feminist discourse in the Qur'an as saying the Almighty:) as the angels said : O Mary, God hath chosen thee and purified thee and chosen thee above the women of the world ((Al - Imran, 42). As the conjunction is repeated with the conjunction (the Wau) and this type of connection is termed the additional conjunction ; Because ((linking two or more information images by combining them, as they are united in terms of environment or are similar)) (Robert, 1998), but despite the repeated term (selection) in the previous text, they are not completely united in connotation. Because the first selection is self-selection, which makes it clear and pure, and the second: in the sense of preference; So the first was not counted to related, and counted to the second. In this way, the additional link achieved cohesion and cohesion in structure and significance. To show the selections of Mrs. Maryam (peace be upon her). The additional linkage also in Surat stories in Gu he says:) and triple strands j n A to nurse him if it eased in the sea and not be afraid nor my bad and you from senders ((Al-Qasas, 7). There has been a link between the two forays (do not be afraid or be sad) and the two gospels (Radah and make him), and the commentators have considered this verse an example of the Qur'anic miracle (Ahmad, 2012). They say that Al-Asma'i heard an Arab slave girl singing Dr. (Ahmad, 2012):

- I ask Allah for forgiveness, because I have completely accepted a person without his dissolution
- Such as deer Naaama in DALLAH P halfway through the night and did not originally

She wants to punish you with the Qur'an, so he said to her: May God kills you, what do I tell you? He wants: What told you ? They called rhetoric: eloquence, she said to him: ((Ooad this with the eloquence of the verse :) and triple strands j n A to a m m o Z to nurse him... (he gathered in a verse one with two announcements, the two things, and Nhien, and bible cases)) (Fayez, 2016), and this S fastening tool and bind similar formulas in installation, converged in semantics; To speak a textual casting very eloquent and miraculous. A type of linkage called temporal linkage that is between the two sentences consecutive chronologically, came this kind of link in the feminist discourse in the Koran - mediated character (to meet) as in the verse :) said t that I have my lustful did not humans did not prostitute also said your Lord is Ali said, and make him a sign for mankind and a mercy from us and it is a done because his campaign by faraway place brain additional to the trunk of the Palm ((Maryam, 20-23). The fulfillment in (his campaign) is for the offense and the commentary, that is, she conceived with the slave immediately after that review, and the fulfillment in (then gave it) to the customary commentary, i.e., the labor brought her after the completion of the pregnancy period.

3. Repetition

It is the repetition of a lexical element by itself, or in a synonym for it, or by an absolute element, or in a generic name (Muhammad, 2006); To achieve the coherence of the text between the elements Divergent (Subhi, 2000), have been repeated some words in the feminist discourse in the Koran to give linkage and cohesion between the parts of the speech, and this verse:) When developed, said my Lord, I set female All e know what put not mentioned female And I called Mary, and I seek refuge in you and her offspring from the accursed Satan ((Al-Imran: 36). It is noticeable in the previous speech that the verb (laying down) is repeated three times, and it seems that the repetition of the verb form indicating regeneration and occurrence (Fadel, 2006), indicates - by God the All-Knowing - the greatness of the surprise that occurred to Imran's woman who had vowed her pregnancy purely to serve the house of God And when the home service was a male-only one, she was stunned and dreaded by this matter, which had arisen for her after giving birth, but the mention of the objection sentence - and God knows best about what she had put - eased the shock. Because this sentence explained to the woman of Imran that pregnancy and childbirth were with the knowledge and wisdom of God that made this female better than many males. Thus, it becomes clear to us that the repetition of the verb form contributed to the linking and cohesion of the previous text, in addition to explaining the horror of the situation that Imran's woman went through after giving birth to Mrs. Maryam (peace be upon her). It places a repeat act also says:) Taking the Prophet families to some of the newly wives when he plant it and showed God he knew some Dah and introduce some when he speak for themselves it said of Onbok this Nbona said Alim expert ((Surat prohibition: 3). As debilitating reaction repeats (news of) three times, and came from the verb (forebode) at the fourth time, and clear m n denote the text that the act formula Alamada repeated in indicative of generally have much the indication of the sin perpetrated by one of the wives of the Prophet (may Allah bless him and his family) After her disclosure of the secret that the Prophet confided to her, then the verse showed the greatness of the Noble Prophet (may God bless him and his family and grant them peace) and the breadth of his chest, and the height of his status when he mentioned some hadith to her, and some of his others were introduced. Shyness and good ten; because as it was said: Karim never sought out, and it was said: The noble verb is still neglected (Adel, 1993). The one who contemplates the previous text sees that the repetition in the verb form has created a wonderful musical bell as well as adding a moral dimension to how the Noble Prophet (peace and blessings of God be upon him) dealt He and his family and peace) with some social problems within the family, and the method of solving them in the easiest way, and briefly. The formula also repeats the act in Surat Al - Imran in the verse:) Lord said that I was born and did not have me humans also said God creates what He wills if He decrees a thing, He only says to it Be ((Al - Imran: 47). The verb (was) was

repeated twice, but the first was in the past tense, and the second was in the imperative verb form (be and to be). Al-Tabarsi believes that this repetition came for two things:

The first: It is telling of the speedy fulfillment of God's intention in everything He wanted to happen without time, suffering, and costing no cause or aid, but rather with this expression. Because nothing enters into the illusion of servants is faster than what is, and is.

The second: This word is a word that God made a sign for the angels in what he wants to bring about because of the interest and consideration in it. Rather, he used the word command in matters not in command here to indicate by that that his action is like the action of the commanded in that there is no cost in it to the matter. And Thelma came repetition form of the verb in the feminist discourse in the Holy Quran came repetition form the name, as in the verse:) We said strength and very fine and matter what you So look Thamrin ((Sura ants, verse 33). It was repeated (first) twice, and it was possible to dispense with the second and refer to it by conscience, but the reason for that is that they wanted to tell their queen by the first form (attach power) to the strength of the bodies, and in the second form (attach great sorrow) to the power of machines and war capabilities, but with all of this Preparation and entrust the matter to the Queen by saying: (The matter is up to you): That is, the matter is entrusted to you and we are obedient to you, so we will obey you with your order and not disagree with you. Thus, it becomes clear to us that repetition in the form of the name came to demonstrate the strength of resilience in military bodies and capabilities.

Conclusion

1. The referral achieved a grammatical coherence in the feminist discourse in the Noble Qur'an in all its tribal and posterior, internal and external forms.
2. Referral in the feminist discourse in the Noble Qur'an was not limited to the conscience, but came through the indicative elements and the related nouns. All these elements were able to tighten the link within the grammatical structures as well as their semantic functions within the Qur'an text.
3. The link with the two types of feminist discourse in the Noble Qur'an can lead to a structural and semantic dimension at the same time.
4. The repetition in the feminist discourse in the Holy Qur'an had its phonological function that achieves the wonderful musical bell as well as its compositional and semantic function within the Qur'an text.

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