

The Effect of Context on Linguistic Styles

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Abstract

Due to the various and multiple linguistic communication styles and methods, context becomes of paramount importance in studying the meaning carried by the text of these styles and investigating it, as it is based primarily on a direct relationship between the addresser and the addressee. However, style is the method of writing, or the way of choosing and composing words to express meanings with the aim of clarification and influence. Based on the concept of the sentence and its two components, and its division into nominal and verbal, the science of meanings emerged divided into two chapters: the chapter of news and the chapter of construction. Thus, the grammarians' attention to the context was of great importance to reach the exact meaning of each of these styles, especially they may deviate from what they were established for, and require other completely different meanings and implications, as was previously clarified when discussing the concept of contextual necessity.

Keywords: Effect, Context, Imperative, Non-Imperative Style.

INTRODUCTION

In linguistics, the Arabic word "سياق" 'context' derives from the root letters "س" (seen), "و" (waw), and "ق" (qaf). According to Ibn Faris, these letters share a common meaning of "guiding" or "accompanying." This root is found in various Arabic words, such as: ساقه (saaqahu), يسوقه (yassuquhu), سواقا (samqan): to drive or propel something. السيقاة (assayiqah): animals that are driven together. سقت (suqtu): I gave my wife her dowry. السوق (assuq): market, derived from the idea of things being driven or brought together. The plural of 'سوق' 'suuq' is "اسواق" (asawaq). الساق (assaaq): leg (of a human or animal), plural: سوق (suuq). It was named just as a person or animal is guided or driven along a path. (Abu Mansur Al-Jawhari, entry for the root "ساق" (saaq), volume 3, page 117).

In the foundation of rhetoric according to Al-Zamakhshari, the figurative uses of "سياق" 'seyyaq' is best represented in "ساق الله إليه خيرًا" saq allh 'ilayh khayran' (Allah awarded goodness to him). "ساق 'ilayha almahr إليها المهر" (He gave her dowry). "ساق الرياح السحاب" saqat alriyh alsahab (The wind drove the clouds). "المحتضر يسوق ساقًا" almubtadr yaswq syaqa (The dying person is agonizing). "فلان في ساقه العسكر" (So-and-so is in the rear of the army). It is the plural of 'sa'iq' like 'qa'idah' leader in 'qa'id' leaders). "تساقوت الإبل" tasawaqat al'ibil (The camels followed one another). "يسوق الحديث أحسن سياق" yaswq alhadyth absan siaq (He delivers the speech with the best context). "إليك يساق الحديث" (The speech is directed to you). "مساقه الكلام" masaqah alkalam (The course of this speech is directed to so-and-so). "جئتك بالحديث على سوقيه" jituk balhadyth ealaa suqih (I convey to you with the speech on its course, as narrated). "قامت الحرب على ساقها" qamat alharb ealaa saqih (The war broke out). "كشفت الأمر عن ساقه" kashaf alamr ean saqih (The matter was revealed). (Al-Saoud, 1998)

In "Jamharat al-Lughah" the comprehensive dictionary of the Arabic language, Ibn Duraid explores the word "سواق" 'sawaq' as the stem, as in 'سقت' 'suqtu' (I rode the camel). 'أسوق' 'asuqu' means I drive something. 'السوق' 'assuqu' refers to the thickness of the legs. 'أسوق' 'asuqu' refers to a man who is (strong-legged), and 'سواق' 'sawaq' is a woman who is (strong-legged). 'السوق' 'assuqu' is well-known, it can be feminine or masculine. Its origin of derivation is 'سوق الناس إليها بضائعهم' (bringing people to it with their goods), and 'سوقها' 'suwqa' is a well-known place." (Abdah, n.d)

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From the preceding discussion, it becomes clear that the linguistic meaning of context revolves around several aspects, including sequence, coherence, and style of discourse. It signifies the manner of speaking and the consecutive flow of it, which is done well. Linguistically, context denotes sequence, adherence, and coherence. These meanings imply cohesion, the sequential arrangement of words, and their harmony in succession and continuity. According to Al-Zamakhshari in figurative language context serves as "a description of style, purpose, and aim." Therefore, context as understood by ancient linguists indicates the consistency of words and structures. (Khudair, 2014)

As for the definition of context from a terminological perspective, it must first be noted that this term was not as clearly defined in ancient Arabic literature. While there were concepts that correspond to it and carried the same semantic implications, linguists of old language did use the word itself, but not as a specific technical term. They did not establish a precise definition for it. (Oushaan, 2000)

In Arabic linguistic dictionaries, context has been defined as "the linguistic environment surrounding a sound, phoneme, morpheme, word, phrase, or sentence." On the other hand, the theory of context defines it as "the theory aimed at interpreting the meaning of a word based on the context in which it occurs." (Al-Khouli, 1991). In the terminology of modern Arab researchers, Najm Al-Din Al-Zinki defined context as "the framework within which indicative clues about the intended meaning of discourse are organized, whether these clues are verbal or situational." (Al-Zinki, 2006). Ahmed Mokhtar Omar defined it as "a linguistic or extralinguistic relationship in which verbal events occur." (Omar, 1998). The definition of context has also been established as "the indicators that contribute to the process of understanding, whether linguistic or non-linguistic." (Hamadi, 1994)

The Components of Context

The components of context refer to those elements from which it is composed. Certainly, context primarily consists of the sequence and coherence of words with each other. As Abd Al-Qahir Al-Jurjani pointed out: "Individual words, which are the forms of language, are not placed to convey their meanings on their own, but rather to be combined with one another, so that the meanings between them are understood." (Riza, 1988). Studying context is accomplished through the study of the individual words and structures that constitute it. It cannot rely solely on the meanings of individual words in isolation or detached from their context. Therefore, the elements of context primarily manifest through vocabulary and sentence structures. I will explain further:

The Word (Al-Mufrada / Al-Kalimah): The word or Al-Mufrada or Al-Lafdh is the fundamental unit of meaning at all times. It is considered "the most basic level of semantic units, with some even calling it the smallest semantic unit." Bloomfield defined the word as "the smallest free form," indicating that it is the smallest linguistic unit that can be pronounced in isolation, and it can also be used to form a sentence or discourse. (Omar, 1998)

Composition (Al-Tarkib): From "رَكَّبَ الشَّيْءَ" which means "to place one thing on top of another." It can also mean "تَرَاكَّبَ" or "تَرَاكَّمْ" as in when clouds pile up or accumulate on top of each other. "المُرَكَّبُ" Al-Murakkab) also refers to origin and lineage. For example, you might say "فُلَانٌ كَرِيمٌ المُرَكَّبُ" which means someone is noble in their origin and lineage among their people. Composition (التركيب) carries the meanings of combination and synthesis. It is mentioned in the Al-Wasit dictionary "صَنَمَهُ إِلَى غَيْرِهِ، رَكَّبَ الشَّيْءَ." This means to assemble something by bringing its parts together, thus forming a unified whole, whether it's assembling objects or compounding medications from various substances. (Ibn Manzur, 1997)

Some modern linguists prefer to use the term "structure" for التركيب (al-tarkib), as its historical derivation indicates a method of constructing and establishing something. From a terminological perspective, the concept of structure "al-tarkib" is defined by its dual nature, as one scholar noted that when two words are combined, each retains its meaning and judgment, but together they form a new judgment through structure "al-tarkib" This distinguishes the structure "al-tarkib" from التاليف (al-ta'leef) "composition, where the conjunction of words requires them to be closely related, whereas structure "al-tarkib" involves adding one or more words to another without necessarily requiring direct connection. It is more specific and involves combination and addition. Arrangement (الترتيب) is similar to structure "al-tarkib" but lacks a specific relationship between its

parts, whether in sequence or position, such as assembling individual letters and organizing them to form a word. (Al-Minshawi, n.d)

Syntactic structures can be broadly classified into two main types: تركيب أفراد (Syntactic Structure of Individual Words), and تركيب إسناد (Syntactic Structure of Attribution). The Syntactic Structure of Individual Words involves the combination of two or more words to form a single unit with a distinct meaning. This process often results in a shift in the semantic domain of the individual words, creating a new meaning that differs from the sum of the parts before the composition. (Abdulatif, 2000). The essence of this is that the structure "al-tarkib" is the harmonization of words aimed at achieving a specific meaning. It involves combining words together based on the intended meaning, while taking into account grammatical nuances such as ordering, delaying, mentioning, omitting, defining, negating, and other considerations (Al-Rab, 1993). Often, the term 'structure "al-tarkib" is used to refer to sentences, as some consider it to represent the syntactic pattern itself (Hassan, 2011). However, structure "al-tarkib" encompasses a broader scope than just sentences, indicating various types of compositions that do not qualify as sentences, such as numerical composition, mixed composition, and additive composition. (Al-Ibrahimi, 2000)

The Imperative Methods

Definitions of demand have varied, so we will focus on a few, especially since they do not differ much in content. Constructive demand or the imperative style was defined as "calling for something desired but not attained at the time of request" (Hindawi, 2013). Another definition states, "Demand requires something desired but not achieved at the time of demand, due to the impossibility of achieving the already existing" (Al-Kazwini, 2001). Another part of its definition also stated, "The request for something not available at the time of the request, in the form of command, prohibition, inquiry, wish, and appeal". (Al-Arabi, 2001)

The objective orientations of contextual studies among Iraqi researchers have varied, particularly those focused on imperative styles. Some have primarily aimed at exploring the semantic level, while others have directed their attention towards the grammatical and structural aspects. Yusuf Abdul Qadir Abdul Salam Al-Hasani and Mohammed Abdullah Ali Saif restricted their study to investigating the context of imperative styles from a semantic perspective (Al-Hasani, 2016). In contrast, the studies by Mohammed Abdul Salam and Talib Farhan Saud Jasim addressed this aspect from both a grammatical and structural perspective (Al-Hashimi, 2018).

Therefore, the scope of the review will be limited to studying context at the grammatical and structural levels. Mohammed Abdul Salam emphasized that studying imperative styles in the context of seeking contextual meaning at the grammatical and structural levels is essential because some of these styles may deviate from their structural and syntactic form to express another intended meaning by the text creator. His study encompassed the following styles: imperative, prohibition, interrogation, invocation, and stimulation (Al-Hashimi, 2018). Accordingly, the review can summarize the content presented by this study for each style succinctly and intensively, focusing on the internal dimensions within the context of research at the grammatical and structural levels.

Imperative Style

The imperative style is defined as "requesting an action in a manner of superiority and compulsion. Superiority refers to the speaker's perception of themselves as being of higher status than the person they are addressing or giving the order to, whether in reality or not" (Attiq, 1984). For example, Allah Almighty says in the Quran:

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا *and perform As-Salât (Iqâmat-as-Salât) and give Zakât, and lend to Allâh a goodly loan.* [Al-Muzzammil: 20]

This verse contains the imperative style, which comes from God Almighty, who is of the highest rank compared to those being commanded, His servants. He has commanded them to read the Quran, establish prayer, and give zakat from their wealth. The imperative style, while primarily used to convey direct requests or commands, can also extend to various figurative meanings that are derived from the context and situational cues (Al-Hasani, 2016). The context plays a crucial role in differentiating between the literal meaning of the imperative form and

the figurative meanings it may convey based on the speaker's intent. These figurative meanings include: sarcasm, gratitude, inability, approval, despair, threat or warning. (Salim, 2015)

The Prohibitive Style is another type of imperative style in Arabic. It is defined as "requesting to refrain from an action in a manner of superiority" (Nour-Alddin, 1990). It has a single form, which is the jussive verb form negated by "لا" (la) and the verb, such as in the verse from the Quran: *وَلَا تَقْرُبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ*. (And come not near to the orphan's property, except to improve it. [Surah Al-An'am: 152])

The prohibitive style can sometimes deviate from its literal meaning, which is to prohibit an action, and take on other figurative meanings derived from the context. While the grammatical structure of the prohibitive form implies a strict prohibition, the context can often add an additional layer of meaning to the original intent. These figurative meanings include: suggestion, guidance or advice, emphasis or reinforcement, threat or warning. (Salim, 2015)

The Interrogative Style in Arabic is another type of imperative style. It is defined as "seeking knowledge about something that is not yet known, or seeking to form an image of something in the mind through its known tools" (Al-Hasan, 2016). However, it often deviates from its literal meaning of seeking information and takes on various figurative meanings depending on the speaker's intent. These figurative meanings are derived from the context of the speech and the prevailing circumstances (Saif, 2002). The interrogative style can convey a wide range of meanings beyond the literal request for information, including: surprise or astonishment, reproach or censure, denial or disbelief, mockery or ridicule, exaggeration or emphasis, negation.

Vocative Style

The vocative style in Arabic is another type of imperative style. It is defined as "requesting the attention of the addressee, or you can say inviting the addressee with a particle that replaces the verb 'أدعو' call, invite' or 'أنادي'". (Abbas, 1997). The intended meaning of 'attention' encompasses both literal and figurative aspects. The aim is to elicit a response, as in the case of saying "يا الله" (O Allah) and not receiving a response, or "يا زيد لا تقبل" (O Zaid, don't come) because the particle "يا" is used to request attention (Al-Shafi'i, 1997).

The particles of vocative style serve as substitutes for the verb "أدعو" (to call) in both pronunciation and meaning. The vocative structure is employed using a vocative particle to invite the desired person to respond. Grammarians consider the particle "يا" to be the mother of the vocative style and its origin. No other particle is used in the Quran. Contextual factors can influence the vocative style and alter its meaning. Some of the meanings that the vocative style may convey depending on the context include: seeking help or assistance, pleading or beseeching, mockery or ridicule. (Salim, 2015)

Stimulation Style (أسلوب التحضيض)

The stimulation style, also known as the imperative-exhortative style, is another type of imperative style in Arabic. It is defined by grammarians as "requesting something with urgency, and it carries a stronger sense of determination than the presentation style. It is more emphatic and has its own specific tools, such as 'هالاً' (halla), 'لولا' (lawla), and 'لوما' (luma)" (Salim, 2015). The structure of these particles can sometimes give them a meaning different from what they were originally intended for, leading to other meanings such as negation, insult, and inability (Saif, 2002).

The researcher concludes from the foregoing that imperative styles are among the syntactic phenomena that affect the meaning of structures at the grammatical level, given the multiplicity of tools used in them and the multiplicity of linguistic functions and purposes that these styles perform. This is what Iraqi researchers have been able to clarify from various objective aspects and dimensions.

Imperative Styles

The researcher, Talib Farhan Saud Jasim, built upon the work of Dr. Fadhel Al-Samarra'i on non-imperative styles. He delved into the known tools of grammatical construction, as Dr. Al-Samarra'i had focused on two specific styles: the assertive style and the conditional style. (Saif, 2002)

Assertive Style (أسلوب التوكيد)

The assertive style, derived from the verb "وَكَّدَ" (to reinforce), meaning "to tighten the saddle", is defined in Lisan al-Arab as follows: "Assertion enters into speech to eliminate doubt, and in numbers to encompass the parts. For instance, you might say 'كَلَّمَنِي أَخُوكَ' (Your brother spoke to me), which could mean that you ordered your servant to speak to me. However, if you say 'كَلَّمَنِي أَخُوكَ تَكْلِيمًا' (Your brother spoke to me with emphasis), it becomes clear that the speaker was indeed your brother." (Al-Razi, 1994)

In Mukhtar Al-Sahah, it is stated: "أَكَّدَ الشَّيْءُ وَوَكَّدَهُ" ("To affirm or reinforce something, with the 'waw' being more eloquent") (Attiya, 2007). In Arabic language, assertion means to establish and confirm. It is a word that follows what precedes it, strengthening it and removing any doubts, hesitations, or skepticism that the recipient (listener or reader) might have about its acceptance. Speech is asserted to remove doubt, possibility, or hesitation from the recipient (Attiya, 2007). Terminologically speaking, assertion is: A word or phrase that follows another word or phrase and agrees with it in case (genitive رفع, nominative جر, accusative نصب) and definiteness. (Jaad, 2003)

It is an indication of the vastness of metaphor in the language. (Hindawi, 2001). It is used in speech to emphasize the meaning in the mind of the recipient, removing any doubt, possibility, or hesitation. (AL- Samaraaie, 2021). Al-Kaffawi defined it in his book "Al-Kulliyat" as: "A word or phrase that is used to establish and strengthen the meaning that precedes it." (Darwish & Al-Masri, 1998). This means that it serves to strengthen the speech for the recipient, making it firm and established in his mind and heart, so that he does not think of anything else. This is done to avoid any confusion or ambiguity.

In contextual studies conducted by Iraqi researchers, researcher Talib Farhan Saud Jassim highlights that the structures of assertive style is among the linguistic methods whose structures are linked to the surrounding discourse occasions and their requirements. Speech may not necessarily require emphasis, but it may require one or more emphatic markers depending on the context. Based on this, the researcher examined the contextual significance of emphasis in four categories: first, conceptual emphasis; such as the word "كُلُّ" every"; second, Affirmatives in nominal sentences; third, Affirmatives in verbal sentences; fourth, other methods of emphasis. (Jasim, 2002). Based on the evidence and arguments presented in the study, the researcher clarified that the tools used for emphasis often depart from their original construction to convey figurative meanings according to their various contexts. Emphasis may involve only one emphatic marker, or it may involve two or three, depending on the circumstances and the contextual requirements of the discourse.

Conditional Sentence اسلوب الشرط: The conditional sentence is one of the linguistic structures influenced by several linguistic phenomena that affect it, giving the context significant importance in highlighting its meanings and revealing its implications. The conditional is a structure that indicates the relationship between two clauses through the use of a conditional marker. It is a method of expression consisting of a conditional marker, a conditional verb, and a conditional complement. Conditional markers are used to link one clause to another, where the first clause is the cause and the second is the effect. The existence of the second clause depends on the existence of the first, and together they form a single sentence conveying a single idea. (Jasim, 2002)

According to the directions addressed by Al-Samurrai, researcher Talib Farhan Saud Jassem presented some issues demonstrating the contextual significance in the conditional sentence structure. He clarified that the relationship between the conditional clause and the main clause is causal, which can structurally adhere to this principle or diverge into different relationships determined by the context. The researcher pointed out that the conditional verb can be in the present or past tense, and that the context imposes its influence on the verb form transformation in the conditional clause. The alternation between past and present verbs merely indicates that the intention with the past tense is its occurrence as a single sentence, while the present tense indicates its continuity and renewal.

The researcher pointed out that the conditional verb can come in the past tense to indicate reception, which is an opinion among the personal views of Dr. Fadel Al-Samurrai, diverging from traditional grammarians. He

argued for its correctness based on context. The researcher also presented cases such as placing a noun before the conditional verb, which according to Al-Samurrai's guidance, originates fundamentally from the surrounding context and circumstances. (Jasim, 2002). Additionally, the researcher discussed the issue of connecting the conditional clause with "fa" (ف) and the meanings acquired from the context as affirmed by Al-Samurrai. In cases where the conditional clause is connected with the unexpected "itha" (إذا), Al-Samurrai interpreted some of its meanings within the context of surprise. He allowed combining between the two meanings.

Textual Cohesion التماسك النصي: The fundamental principle for a text is to be cohesive, forming a coherent and interconnected entity through syntactic and structural relationships between its internal components. The textual coherence can only be achieved through harmony, which is revealed by placing the text within its context. This ensures the realization of interpretive dimensions and brings the text closer to both its author and its audience. Although the term "cohesion" is modern, ancient Arab linguists expressed similar concepts using other terms such as "sabbak" (سَبَّكَ) and "habk" (حَبَكَ), which carry the same meaning. These terms highlight the interconnectedness and structural integrity of the text's components. (Bouhadi, 2013).

In linguistics, cohesion stands in contrast to disintegration, and it denotes a state of complete coherence, strength, and firmness. Al-Zamakhshari stated: "أَمَسَّكَ الحَبْلُ" (grasp the rope tightly), "أَمَسَّكَ بِالشَّيْءِ" (he held onto something), "مَسَّكَ" (he held), "تَمَسَّكَ" (he clung), "اسْتَمَسَّكَ" (he held tightly), and "أَمْتَسَّكَ" (he grasped firmly). "أَمْسَكْتُ عَلَيْهِ مَالَهُ" (I withheld his wealth from him), "أَمَسَّكَ عَنِ الأَمْرِ" (he refrained from doing something). "أَمْسَكْتُ" (I held), "اسْتَمَسَّكْتُ" (I held tightly), and "تَمَسَّكْتُ" (I clung) to prevent myself from falling from an animal or something else." This meaning is also found in other Arabic linguistic dictionaries. (Asoud, 1998.)

The technical meaning of cohesion is not far removed from these linguistic meanings. In English, the term "cohesion" corresponds to the Arabic term "التماسك" (tamaasuk 'cohesion'), which refers to textual cohesion at the formal structural level. (Dekrou & Scheffer, 2007). It is the connection that exists between the elements of the text, allowing the text to be received and understood through the mediation of many linguistic elements that realize the textuality of the text, in addition to its distinction by a comprehensive meaning that achieves its total textual unity; it is what makes the text a text as "a structured linguistic unit that brings together its elements in specific relationships and connections." (Al-Subaihi, 2008).

Textual cohesion is defined as the set of procedures used to provide coherence and unity between the elements of the surface of the text, such as the construction of phrases and sentences, the use of pronouns, and other alternative forms, and making the parts of the text coherent with each other. (Hassan, 1998). It is also defined as "that strong cohesion between the parts that make up a text/discourse, and it concerns the linguistic (formal) means that connect the elements that make up a part of a discourse, or a discourse in its entirety." (Khatabi, 2006)

In light of this, the researcher identified three contextual studies by Iraqi researchers that dealt with textual cohesion, (Al-Mana'a, 2014) as the image in which the text is able to highlight its total meaning from all its dimensions and linguistic and non-linguistic levels. In her study on the effect of context on understanding the Qur'anic text in the application of Al-Baydawi's interpretation, the researcher Rihab Faisal Abdul Wahab Al-Mana'a devoted an entire chapter of the first chapter of the research to the effect of cohesion and harmony in understanding the text. The researcher began by defining cohesion in the light of modern linguistic studies, as a concept that refers to the relationships that exist between the elements of the text according to the classification that Halliday has developed. The researcher Rihab Al-Mana'a dealt with two types of cohesion, namely structural cohesion and lexical cohesion. The first type, structural cohesion, is what concerns us in this field. Structural cohesion is divided into four main types:

Reference (Referential Elements)

The term "Reference (الإحالة)" applies to words that do not possess independent meaning by themselves but rather refer to an element or other elements within the text. They point to the existing semantic relationships within the text, thereby making all its dispersed parts cohesive and forming a unified whole. This concept defines the relationship between phrases, things, events, and situations in the world indicated by expressions

with alternative characteristics within a text. These expressions indicate something belonging to the world of the text and can be said to have shared reference. (Ismael, 2011), (Bougrand, 1998), (Mohamed, 2007), (Rahim, 2023)

The reference (anaphora) serves several functions, the most important of which is to refer back to what has been mentioned earlier and replace it with a pronoun, thus avoiding repetition. It also contributes to maintaining coherence in the text and linguistic economy. Anaphora is divided into two types: first, textual reference (within the text), which occurs between two linguistic elements within the text itself; and second, contextual reference (outside the text), which refers back to a specific mentioned element in the text and builds upon it. (Al-Mana'a, 2014)

The researcher Rehab Al-Mana'a reviewed a set of practical examples derived from Al-Baydawi's interpretation concerning three types of referential devices: pronouns, demonstrative nouns, and relative pronouns, in terms of their interdependence and their interpretation within the nominal structures. Through the examples she presented, she illustrated the role of reference in achieving coherence in the Quranic text, concluding that Al-Baydawi, through these devices, attempted to demonstrate the extent to which they facilitate understanding the interconnectedness of the texts for the recipient. (Al-Mana'a, 2014)

In this context, researcher Mohammed Abdullah Ali Saif also addressed what he termed as "the referentiality of pronouns," a designation that essentially corresponds to the concept of reference. He indicated that the referentiality of pronouns is among the most crucial aspects that contemporary scholars have emphasized in studying the means of achieving textual cohesion. However, Saif focused his research primarily on the semantic aspect, without delving into the syntactic and structural aspects, which places his applications outside the scope of our study in this chapter. (Saif, 2002)

Substitution: الاستبدال It is "a process that occurs within the text, where one element in the text is replaced by another" (Khatabi, 2006); linguists categorize substitution into three types: (Al-Mana'a, 2014)

Nominal Substitution: It is expressed by using nominal linguistic elements, such as (آخر، آخرون، نفس، واحد، ذات) ...).

Verbal Substitution: It is expressed by using verbs, such as (يفعل، أفعله، فعلت).

Sentential (Clause) Substitution: It is expressed by using words like (ذلك، هذا).

The researcher Rehab Al-Mana'a highlighted through examples provided for these types that substitution is an important means to establish coherence between clauses and achieve textual cohesion. (Al-Mana'a, 2014)

Linking: (الربط) is a grammatical means of cohesion; it is defined as "specifying the manner in which the subsequent element is connected with the previous one in an organized manner" . (Khatabi, 2006). The researcher Rehab Al-Mana'a presented a series of examples from Al-Baydawi's exegesis (Tafsir) to illustrate the use of linking tools (like waaw, faa', thumma, am, among others), pointing out their frequent usage in the Quran and demonstrating their impact on achieving cohesion in Quranic texts. (Al-Mana'a, 2014)

Deletion الحذف: In addition to what has been previously discussed on this matter, the examples presented by researcher Rehab Al-Mana'a affirmed that deletion and the evidence it signifies, according to Al-Baydawi, impart more cohesion and strength to the text than its mere mention. Contextual clues are instrumental in guiding the text and elucidating its meaning in cases of deletion (Al-Mana'a, 2014), (Al Qasimi, and Salem, 2022)

As for researcher Muhammad Abdullah Ali Saif, he dedicated the third chapter of his study to exploring contextual implications at the textual level as a whole. The first part of his study focuses on the significance of textual cohesion in light of researchers' interests and its role in delineating the connections, relationships, and tools that the text entails both superficially and semantically, in addition to its relationship with the context of the situation (Saif, 2002).

The researcher concluded that textual cohesion includes both formal and semantic connections that lead to the interrelation of sentences with each other, as well as the coherence within the text, and even the interrelation

among all texts of the Quran. This cohesion appears to be a distinctive phenomenon in Quranic narratives. In explaining the nature of textual cohesion, the researcher pointed to the roots of this concept in Arabic and Islamic heritage, noting the interest of ancient linguists and rhetoricians in cohesive elements, such as Al-Jahiz (d. 255 AH), Al-Rummani (d. 386 AH), Al-Khattabi (d. 388 AH), Abu Hilal Al-Askari, and Abd al-Qahir al-Jurjani. The researcher emphasized the historical interest of classical commentators in textual cohesion, referring specifically to the interpretations of Al-Zarkashi and Al-Suyuti (ibid:164).

It is worth noting that the study by researcher Muhammad Abdullah Ali Saif from an applied perspective focused on the phenomenon of coherence between verses and chapters (surahs) of the Quran. It concluded that the linguistic context portrays the cohesion of the Quranic text, illustrating its internal relationships, aspects of proportionality, and coherence. The researcher reviewed various types of proportionality, starting with the proportionality between verses within a single Quranic narrative, moving to the proportionality between narratives within a single chapter (surah), and extending to the proportionality between Quranic narratives and their contexts. The study also addressed the proportionality between the name of the surah and the narratives contained within it, without delving into the textual cohesion mechanisms as explored in the study by researcher Rehab Al-Manna. (Saif, 2002). Furthermore, Muhammad Younis Alwan Muhammad Al-Dahsh embarked on his study by defining the concept, nature, and textual conditions of the text as the basis for explaining the concept of textual cohesion. He explored some of the concepts presented by researchers regarding textual cohesion, indicating that all contexts governing linguistic structures converge to create an environment conducive to the elements of cohesion and harmony between the parts of the text as a whole (Al-Dahsh, 2012).

Researcher Muhammad Younis Alwan Muhammad Al-Dahsh also addressed the concept of ellipsis (al-hadhf) and its contextual implications, building on the insights of ancient Arab linguists, notably Ibn Jinni, regarding the phenomenon of ellipsis. He emphasized that ellipsis occurs only when there is a clear contextual cue preventing ambiguity. Linguists have identified two types of evidence: contextual and positional, which help in understanding and grasping the meaning of the text. He then illustrated this with some Quranic examples. The researcher concluded that ellipsis and omission can only be properly understood through context (Al-Dahsh, 2012).

The Iraqi researchers' contextual studies have focused on examining textual cohesion from multiple dimensions and perspectives. However, they agree on defining the nature and concept of textual cohesion, their practical applications diverge. Rehab Al-Mana and Muhammad Younis Alwan Al-Dahsh shed light on textual cohesion at the syntactic and structural levels. In contrast, Muhammad Abdullah Ali Saif's study narrows down to exploring this concept at the semantic level.

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