

The Use of Textual Coordinating Tools in Composition (Surat Ibrahim as a model)

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Abstract

The present study carried the title The Use of Textual Linking Tools in Composition (Surat Ibrahim as a model). Its most prominent goal is represented in clarifying the textual links in the selected Surat and their dimensions at the level of composition. The problem of the study is that does the use of textual linking tools leads to composition? The study followed several approaches, including the descriptive analytical method. The nature of the study required that it be divided into sections preceded by an introduction and followed by a conclusion at the end of the study. The results showed that the correctness of the language can only be achieved by a good use of the linking tools between the texts, which are linked by the linking tools, such as verbal links, including conjunctions, pronouns, and others, and this is evident in the unity of the text. Verbal links are linguistic elements from which no text is free, and they are the most important means for the structure of the text or the sequences of sentences, and this was evident in Surat Ibrahim.

Keywords: Referral - link - Surat Ibrahim – coordination.

Introduction

Studying the sentence is not acceptable without taking into account the linking aspects in it. The linking system is also not clear unless it is studied through the sentence, as it is the basic rule from which the linguistic structure starts, and it is the living cell in the body of the language from which every linguistic composition is generated.

Without the linkage in composition, the verbal process would not have taken place, and there would be no communication. Therefore, we find that grammarians study linking tools on a number of grammatical chapters, while others are studied in the framework of tools. These include prepositions and conjunctions, some of which

were studied as factors, and some of them were studied under other headings away from the sentence, such as the coordination and infinitive letters.

Objectives:

The study aims to achieve the following:

1. To know the coordinating tools that lead to composition.
2. To reveal the textual coordinating tools in the selected Surat and their dimensions at the level of composition.
3. To know the function of coordinating tools and their role in the phenomenon of composition.

Significance:

The importance of the study lies in that understanding the text is based on realizing the linkage relationship between the parts of the text, in addition to that it seeks to know and understand the linking tools and their impact on achieving composition.

Questions:

The study answers a number of questions, including:

1. What is coordination and what are its tools?
2. What are the criteria for identifying coordinating tools?
3. Does the use of coordinating tools lead to composition?

Methodology:

The study followed the descriptive-analytical approach, and the nature of the subject necessitated reliance on the historical and descriptive-analytical approaches to suit the study.

Previous studies:

1. Lexical composition and its secrets in Surat Yusuf, by Noor Hamida, College of Arts and Humanities, Sunan Ampel Islamic University, Indonesia.
2. Grammatical composition in Surat Yusuf (textual study and analysis), prepared by Rafia Al-Saliha, College of Arts and Humanities, Sunan Ampel Islamic University, Indonesia.

The first topic: The concept of coordination:

The concept of coordination in Arabic language indicates tying, stability, cohesion and coherence. The ancient grammarians talked about coordination in their books with names that include the meaning of linkage such as referral, comment and link, as they

realized the importance of coordination in linguistic structures and the role of verbal clues in linking and clarifying the relationships between the vocabulary of the sentence, as they expressed it with different topics in the language. In this context, Sibawayh realized the role of coordination in the linguistic structure, but he did not express it explicitly, but rather described it as connecting words with one another (Sibawayh, 1991).

What the researcher notes is that Sibawayh did not explicitly address the subject of linkage, and he mentioned two types of linkage, namely: linking with re-mention and linking with the pronoun, and when the pronoun is more likely between them, the pronoun is not the priority, since the original link is to repeat the mention.

As for al-Mubarrad, who is one of the scholars of the third century AH (285 AH), he calls the pronoun linking as mentioning (al-Mubarrad, 1978). The later grammarians have noticed the coordination and its importance as a verbal clue and a synthetic phenomenon. Ibn Al-Siraj, who is one of the oldest scholars noticed the subject of coordination with letters by saying: "Prepositions connect what precedes them with what follows them, thus connecting the noun to the noun and the verb to the noun...As for connecting the noun to the noun, we say: "The house is for Amr. As for the verb's connection to the noun, we say: "I passed by Zaid, so the ba' connected the passage to Zaid."

Ibn Al-Sarraj, who is considered the first of the ancient grammarians who used the term coordination in his talk about prepositions and explaining their types as conjunctions used for linking in the sentence, and he is one of the scholars of the fourth century AH, said about the sentence: That the predicate actually contains the subject pronoun: "Zaid is standing, and Zaidan is standing, it is the pronoun, although it does not appear in the single verb to denote the subject, it appears in the dual and the plural...". In the fifth century, the Al-A'lam Al-Shantmari (476), who explains some of Sibawayh's book, says: "If you say: Zaid is running Abu Amr...to his saying: Because you did not give him a reason for it." Al-Shantamri explains that by saying: "I mean, if Zaid is his nickname." Abu Amr: It is not permissible for you to say: Not Zaid running Abu Amr (Al-Shantmari).

The real beginning of the use of this term was in the seventh century AH. Moreover, the first one who mentioned it is Ibn Ya'ish in his talk about the sentence within the sentence. He first divides the sentence into several sections: the nominative – the actual – the conditional...etc, then he addresses them one by one. For example: Zaid, his father rose, and Zaid was high at the beginning...etc. Even his saying, "Do you not see that if you said Zaid, Amr rose, it would not have been words for non-referral, and therefore the referral that you summarized in the subject must be raised." (Ibn Ya'ish, 2001).

Thus, we find that he used the term linkage in his talk about the actual sentence that functions as a predicate, and he was followed in that by Al-Radi, who used it openly and did not name it a referral. As for Ibn Hisham Al-Ansari, he mentioned the coordinating tools that he sees from his point of view then the term is used by Ibn Aqil, Abu Hayyan and Al-Suyuti.

What the researcher notes is that Ibn Hisham is the first scholar to remove the coordinator from the circle of opinions to the field of independent investigations.

Therefore, it is clear to us that the concept of linkage in linguistics does not differ from its meaning as a term, both of which indicate a tool or a means used to link two or more sentences.

It can be said that the concept of linkage as a term denotes a grammatical relationship based on a tool and sometimes without a verbal medium. This tool or means is called the term linking, as these links are used to create cohesion between parts of sentences to reach textual cohesion that results in coherence and cohesion of the text.

The goal of these links is to create a coherent and cohesive text. This leads to the achievement of a coherent and cohesive textual structure, so that the text becomes a single sentence.

Tammam Hassan considers, "The condition of the Arabic sentence is that it be a meaningful sentence because seeking to make the sentence meaningful is the reason for linguistic communication and the benefit as a result... The link is a relation of contextual relationships and its function is to revive the memory to restore a previous mentioned by one of the verbal means that helped to reach this end. The principle of coordination should be by repeating the pronunciation because it calls for remembrance and the strongest guarantee of access to it" (Hassan, 1986). We note that Hassan mentioned one of the eight verbal clues that make up the Arabic sentence; by preposition, in the name of the sign, by restoring the meaning, or by entering one of the two interrelated to the generality of the other (Hassan, 1973).

Al-Bahnasawy believes: "Connection is a verbal means of communication between the components of linguistic structures" (Al-Bahnasawy, 2008). Fadel al-Samarrai talks about the coordination by saying: "There must be a link linking the sentence of the predicate with the subject. The link may be a pronoun, and it may be the noun of the reference, and it may be for the general public and the meaning of the predicate being general in which the subject is included. For example, "The one who will attack Saeed, We will punish the wrongdoers." It cannot be said, "We will punish him,"

because what is meant is that the punishment goes to every wrongdoer, not just one (Al-Samarrai).

And because the connection is the most important aspect that confirms the coherence of the text, which Halliday and Ruqayya Hassan defined as: "Determining the way in which the later part is interconnected with the previous one on a regular basis" (Al-Khattabi, 2006).

De Beaugrand also defined it as: "Sequential, linked, and organized events of links that combine these phrases so that the sentences agree with each other, which generates relationships between them. The link refers to those relationships that exist between spaces and things in the text" (Biogrand, 1998).

In fact, linking is linking sentences and phrases, and the feature of verbal continuity is achieved through the regularity of events and components on the surface of the text (Ibrahim, 2015).

The researcher says in defining linkage as: "The way in which the subsequent and previous parts of the text are interconnected in an orderly manner, which leads to its formation and cohesion through a tool that indicates this relationship between the previous and the subsequent, whether this relationship is verbal or moral."

Types and tools of coordination:

Textual cohesion has tools to rest on. Connectors also have an important role in the process of text composition, as the coordinating tools create a structural relationship between the parts of the text.

Verbal conjunctions, especially conjunctions, may be used. These prepositions cannot exchange functional roles because each one of them performs a different function from the other, as well as prepositions, plurals, affirmations, and others. There are lexical elements used for linking with semantic dimensions and other elements of importance in linking. This indicates that the structure of the text does not appear through a single sentence, but rather through several sentences.

There is also a link through context. This type depends on the textual context and the situation that requires linking through the situation in which no linking linguistic elements are used. This type is achieved through external referrals, which are the deep structure of the text. This is a reflection of the relationships between the sentences used within the text.

So the phenomenon of links within the text is as follows:

1/ Linking with tools 2/ Contextual links 3/ Lexical links 4/ Referral links.

Link types:

Links perform essential functions that organize and make the text cohesive. It also leads to textual cohesion. The most common types of links are:

First: Linking using the tool:

It is the creation of a synthetic relationship between certain parts of the text and its previous parts through tools. These tools perform the function of linking. This type is the broadest and the most widespread of the conjunctions, perhaps the most prominent of which are the conjunctions, adverbs, the plural and the conditional. And its importance appears in the relationship within the text, for linking with letters of interjection should not be left except in the case of linguistic communication or separation between sentences and their inconsistency or lack of participation in the judgment or that the interjection causes doubt and deludes what is not intended (Al-Suyuti).

Second: Reverse links:

The linkage tools used in it perform the reversal function. It means that the first sentence contradicts the second sentence. This type of link includes (but, or) and exclusion tools (Khalil, 1997). What we notice is that these tools, when entering the sentences, need other sentences to complete the intended meaning.

Third: Explanatory links:

This type of link uses tools such as: "Because, as, so,...". Its importance appears in linking the minor and major units of the text and thus leads to the cohesion of the text.

Fourth: Conditional linking:

Conditional tools have a major role in linking sentences and their role appears in the link between one sentence and another, and the first sentence is a condition in the occurrence of the second sentence. Ibn Yaish says: "I know that both the condition and the answer are a complete actual sentence, so when the letter of the condition entered, it linked them and made them as one sentence through the need of each of the two sentences to the other...etc." (Ibn Ya'ish). Through Ibn Ya'ish's saying, we can say that the basic structure of the conditional sentence is as follows (tool + condition sentence + conditional answer sentence). If the conditional tool is assertive, and the assertion is a verbal linguistic relationship, its effect appears on the two sentences, and this is an indication of the textual composition caused by the condition.

And there are conditional devices that create attachment, as one of the two sentences is related to the other, such as (why, if) if the

present is not confirmed after it and the past verb with it is not in the place of emphatic.

And if the answer is a nominal sentence that should be combined with the fa' ف, without which the listener would imagine that the answer has not yet come, and the nominal sentence becomes the rule of objection or appeal, then the fa' ف is the one that removes the ambiguity and thus becomes the link between the two sentences.

Fifth: Adverbial linkage:

It is conditions and phrases used to refer to the circumstance during which the event occurred, and its function is to link two sentences related to the other and does not depend on the statement of the time and place of the event, and includes "whenever, when, before, after." And because the link here is the adverb added to the infinitive (what) the events may occur linked to each other or based on each other, and the two events may share one adverb.

Sixth: contextual linkage:

This type of connection is achieved through semantic means in the evidence of the text, as it has a semantic function that appears through the relationships between linguistic units (Behairy, 1997). Through the words of the writer, the link in this case depends on the possibilities of the context and the moral connection in the verb positions and leads to the deletion of the tool. This falls under the grammatical dependency, and the link to the context is the explanatory link, which is used in the structures in the text, as well as the link through the objection, which is intended to separate, and this type of linkage comes to benefit a meaning or purpose between the parts of the structure and the sentences.

Dialogue is one of the types of contextual linkage and this type is found in the narrative text, as the link is between the parts of mutual speech between the characters because the dialogue revolves around the intellectual content and its tools, direct dialogue and interrogative dialogue. This type connects the parties to the conversation and adds to it the use of its own punctuation marks, which connect parts of speech and sentences and lead to the composition of the text and work to remove ambiguity.

Connecting tools perform their function in the text in addition to being grammatical units that link sentences together. They are functional units that play a role in the formation of the text and highlight the interrelation of verbal and moral relations within the text. So it can be said that the function of such tools appears in the text composition as a single unit.

Linking and its tools are among the most important elements of the text structure. The linking tools do not only achieve their role at the

grammatical or semantic level only, but also achieve it between groups of sequences in the text issues.

Pronoun linkage or referential linkage:

This type is a very important grammatical method for achieving a coherent and cohesive structure at the syntactic level of a text. This leads to the formation of a network of referential relationships between the distant elements in the text and their interrelationship. Referral or linking with the pronoun plays a prominent role in shaping the structural and semantic structure of the text and employing all its elements in the cohesion of the text and creating a clear and continuous link between the contexts that govern its general and specific connotations, which leads to the achievement of the text structure and its coherence.

Referral is divided into two types: External reference: The indicative elements are evident in their linguistic form within the text, and they are devoid of the indicative elements within the text. Internal Referral: It is associated with indicative elements according to its progress or lag. If the indicative element is advanced, it is called antecedent, and if it is delayed, it is called a suffix. (Al-Azhar, 1993).

The link with the pronoun is frequent, as it has been frequently used in the language of the Arabs, linking to what came before it and linking the noun to what came before it. The link has been mentioned and deleted, and because the link with the pronoun is frequent, the grammarians mentioned that the apparent may replace the pronoun. And because the sentence is originally straight, there must be links within it, whether verbal or moral, and often the pronoun is the link.

We note that the grammarians referred to the pronoun, as the pronoun performs the function of removing doubt, as well as the preposition is similar to it because it is caused by the construction defect and because it needs an interpreter. (Al-Istirbazi, 1998)

The researcher says: "The above is a link with the tool that makes a verbal relationship, so it helps to understand the text clearly. Here is a kind of link that does not depend on the tool and depends on the meaning."

Moral link:

It is the emergence of a relationship between two meanings without a verbal medium. Because it is a close relationship that resembles the relationship of the thing to itself or the relationship of the first word to its impotence, in order to highlight it, the speaker does not need to fabricate it by means of verbal linkage, as is the case of the link "Hamida, 1997".

The patterns of this type of connection are as follows:

- 1/ Isnad: It is one of the most important relationships in the Arabic sentence, and the main element of all other relationships, and with it a complete sentence is formed. (Hamadaj)
- 2/ Meaning: We find that the sentence after its arrangement allocates the lexical meaning to each word in it, and defines the meaning of each word with other words.
- 3/ General: It is an element in the structure of the nominative sentence and includes the subject. (Ibn Hisham).

The concept of composition and its means:

Composition in the Arabic language means to dissolve and liquefy. It is said, "Compose the thing, that is, melt it and empty it... as a vessel for the molten piece" (Aaron). And the linguistic meaning does not agree with the concept of composition according to the grammarians, except as a metaphor, for composition is considered one of the text's criteria and "consequently results in procedures in which the surface elements appear in the form of facts that lead the former to the latter so that interdependence is achieved" (Bogrand, 1998). Therefore, they consider it a condition for textuality, through which it is judged by the presence of linguistic elements that achieve continuity and thus form successive sentences.

The Arab texts put several conventions for it, including: harmony, cohesion. Dr. Sa'ad Maslouh called it the term "composition" (Maslouh).

It is worth noting that the means of linking on the surface of the text are at the level of relationships within the text, between sentences and between paragraphs.

The importance of composition is due to its role in achieving the efficiency of the text, which is "formulating the largest amount of information by spending the least amount of means" (Tammam).

The grammarians divided composition into two types: one is grammatical composition and the other is lexical. There are many means for each of them, the grammatical composition that includes reference, substitution, deletion, and connection, and the lexical includes consistency, repetition, and lexical accompaniment.

Textual linking tools in Surat Ibrahim:

Analyzing the phenomenon of composition with textual conjunctions requires a text with functionality. This analysis reveals the textual linking tools that lead to its composition and its impact on determining the meanings of the relationships between vocabulary and sentences within the selected Surat.

The analysis depends on the composition of the written text, and the text is a set of Holy verses that can be read and re-read and can be divided, for it is the language of the written text that is analyzed.

First: Introduction to the Surat:

The Holy Qur'an is the miraculous word of God revealed to the Prophet Muhammad, peace be upon him and Surat Ibrahim is God's speech directed from God to the Prophet (peace be upon him). The number of its verses is fifty-two verses, and their arrangement is in the fourteenth Qur'an in the thirteenth part. It was revealed after Surat Noah, and it was said that it was revealed after the Shura, and it was said after the Prophets (Ben Ashour). It included several facts in reality, the unity of the message and the messengers, and the unity of their call, and the reason for its name is due to the story of Abraham, peace be upon him.

Second: Examples of textual linking tools with letters in Surat Ibrahim:

First: Linking with conjunctions:

The ancient grammarians defined conjunction as: (to wrap a thing and pay attention to it) (Al-Akbari, 1995) and the grammarians divided it into two parts: a statement of conjunction and a pattern of coordination, and it is what the grammarians call the letters of the pattern. Among the letters that are linked in this Surat is the letter (waw 'and'), which combines the two parts as it turns late in the ruling or precedes it and does not indicate the order, as well as a noun that refers to a noun, a pronoun, a verb phrase, or a verb sentence, provided that the subject is the same, and it may be meaning (with). In this case, it is for companionship, and Ibn Aqeel said: "The waw و is distinguished from among the letters of conjunction, that it is connecting, such as: Zaid and Amr are distinguished" (Ibn Aqil).

And hardly any verse of Surat Ibrahim is devoid of linking with this letter, such as the Almighty's saying at the beginning of the Surat:

"Allah, to whom belongs whatever is in the heavens and whatever is on the earth. And woe to the disbelievers from a severe punishment" (Quran, 14:2). Almighty also said: "The ones who prefer the worldly life over the Hereafter and avert [people] from the way of Allah, seeking to make it (seem) deviant. Those are in extreme error" (Quran, 14:3), and His saying "And Moses said, "If you should disbelieve, you and whoever is on the earth entirely - indeed, Allah is Free of need and Praiseworthy." (Quran, 14:8). It was mentioned twice in this verse, as well as in His saying "Has there not reached you the news of those before you - the people of Noah and 'Aad and Thamud and those after them? No one knows them but Allah . Their

messengers brought them clear proofs, but they returned their hands to their mouths and said, "Indeed, we disbelieve in that with which you have been sent, and indeed we are, about that to which you invite us, in disquieting doubt." (Quran, 14:9).

In this verse, the waw و 'and' is repeated more than three times, as well as more than once in the verse: "He will gulp it but will hardly [be able to] swallow it. And death will come to him from everywhere, but he is not to die. And before him is a massive punishment (Quran, 14:17). It is also mentioned in Almighty's saying "Allah keeps firm those who believe, with the firm word, in worldly life and in the Hereafter. And Allah sends astray the wrongdoers. And Allah does what He wills" (Quran, 14:27), "[It is] Hell, which they will [enter to] burn, and wretched is the settlement" (Quran, 14:28), "[O Muhammad], tell My servants who have believed to establish prayer and spend from what We have provided them, secretly and publicly, before a Day comes in which there will be no exchange, nor any friendships" (Quran, 14:31), "It is Allah who created the heavens and the earth and sent down rain from the sky and produced thereby some fruits as provision for you and subjected for you the ships to sail through the sea by His command and subjected for you the rivers" (Quran, 14:32), "Praise to Allah, who has granted to me in old age Ishmael and Isaac. Indeed, my Lord is the Hearer of supplication." (Quran, 14:39), "And you lived among the dwellings of those who wronged themselves, and it had become clear to you how We dealt with them. And We presented for you [many] examples." (Quran, 14:45), "This [Qur'an] is notification for the people that they may be warned thereby and that they may know that He is but one God and that those of understanding will be reminded" (Quran, 14:52).

Wow و 'meaning and' linkage analysis:

Hardly any verse in the Surat is devoid of the conjunction waw و 'meaning and'. In all the verses, the waw و 'meaning and' performs the function of absolute plural. Also, (waw و 'meaning and') was the main link between the main units and gave additional significance in the meaning, content and context contained therein in addition to the meaning of the plural, taking into account the perception of the listener. Therefore, it can be said that (waw و 'meaning and') contributed to the construction of the text by linking its elements to each other, forming an interconnected network that helps the continuity of the text at the surface level and contributes to the overall significance of the text and makes the text coherent.

As for the link with (or), it is not mentioned in the Surat except once in verse 13. The Almighty said: "And those who disbelieved said to their messengers, "We will surely drive you out of our land, or you must return to our religion." So their Lord inspired to them, "We will surely destroy the wrongdoers" (Quran, 14:13). Here, none of its

meanings served except the choice, despite the lack of connection with this letter, but it connected the meanings to each other.

As for linking with the conjunction letter (ف), it was mentioned in verses 22 and 32. The Almighty said: "And Satan will say when the matter has been concluded, "Indeed, Allah had promised you the promise of truth. And I promised you, but I betrayed you. But I had no authority over you except that I invited you, and you responded to me. So do not blame me; but blame yourselves. I cannot be called to your aid, nor can you be called to my aid. Indeed, I deny your association of me [with Allah] before. Indeed, for the wrongdoers is a painful punishment." (Quran, 14:22), "It is Allah who created the heavens and the earth and sent down rain from the sky and produced thereby some fruits as provision for you and subjected for you the ships to sail through the sea by His command and subjected for you the rivers" (Quran, 14:32).

The fa' 'meaning as' was repeated twice in the verse and it came as a conjunction, and it is one of the letters that necessitate sharing or combining in the meaning and the answer that necessitates the second with the first in the sentence, and the fa' 'meaning as' worked to connect the two verses and this was its grammatical function. Thus, it has contributed to the coherence of the text, and without this letter it would be impossible to link them in this way. It linked the sentences tightly, connecting between the previous and the later and contributed to the unity of the construction of the entire text. We also see this in the verse: "It is Allah who created the heavens and the earth and sent down rain from the sky and produced thereby some fruits as provision for you and subjected for you the ships to sail through the sea by His command and subjected for you the rivers" (Quran, 14:32).

As for the link with (or), it appears once in verse 21. The Almighty said: "And they will come out [for judgement] before Allah all together, and the weak will say to those who were arrogant, "Indeed, we were your followers, so can you avail us anything against the punishment of Allah ?" They will say, "If Allah had guided us, we would have guided you. It is all the same for us whether we show intolerance or are patient: there is for us no place of escape" (Quran, 14:21). Here, the choice is useful, so it does not require an answer because it occurred between two sentences and the source.

Conjunction comes in the first place among the textual cohesion tools, as it links many elements of the sentence and successive sentences. It is considered the most prominent tool of textual cohesion that led to the composition of the text in an excellent manner, because the purpose of it is to associate the post-letter with its predecessor in the ruling, and this means that the relationship

between the parts makes them coherent. This has contributed to the coherence of the text.

Many elements of the text have been linked to successive sentences with conjunctions, which are (and و, or او, fa ف) and 'and' is the most frequently used to connect sentences and words within a single verse and works on its textual coherence and the incompleteness of its meaning except with the availability of this letter.

These links have contributed to linking the verses and the vocabulary of one verse. This is what is meant by coherence and harmony, and this led to the consistency and harmony of the text, which in turn led to achieving coherence and cohesion within the text.

Second: Causal link:

It is a link between two sentences, one representing the cause and the other representing the effect. Through this type of connection we realize the logical relationship between these two sentences and we can also realize the logical relationship between the two sentences. It is expressed with tools such as: (Lam Al-Ta'alel, Fa' Al-Sabiba, if...).

With it, the text is cast and the subsequent elements are linked to the previous by a causal relationship. This contributes to strengthening the relationship between the elements of the sentences, which in turn leads to the composition of the text.

The explanatory or causal link in Surat Ibrahim has taken several forms, including the link with (Lam at-Talil), as it was mentioned in verse 1. Almighty said: "[This is] a Book which We have revealed to you, [O Muhammad], that you might bring mankind out of darknesses into the light by permission of their Lord - to the path of the Exalted in Might, the Praiseworthy —" (Quran, 14:1). It is also mentioned in verse 4 "And We did not send any messenger except [speaking] in the language of his people to state clearly for them, and Allah sends astray [thereby] whom He wills and guides whom He wills. And He is the Exalted in Might, the Wise" (Quran, 14:4), "Their messengers said, "Can there be doubt about Allah, Creator of the heavens and earth? He invites you that He may forgive you of your sins, and He delays your death for a specified term." They said, "You are not but men like us who wish to avert us from what our fathers were worshipping. So bring us a clear authority." (Quran, 14:10), "It is Allah who created the heavens and the earth and sent down rain from the sky and produced thereby some fruits as provision for you and subjected for you the ships to sail through the sea by His command and subjected for you the rivers" (Quran, 14:32), "Our Lord, I have settled some of my descendants in an uncultivated valley near Your sacred House, our Lord, that they may establish prayer. So make hearts among the people incline toward them and provide for them from the fruits that they might be grateful" (Quran, 37), "And

they had planned their plan, but with Allah is [recorded] their plan, even if their plan had been [sufficient] to do away with the mountains" (Quran, 14:46), "So that Allah will recompense every soul for what it earned. Indeed, Allah is swift in account" (Quran, 14:51) and "This [Qur'an] is notification for the people that they may be warned thereby and that they may know that He is but one God and that those of understanding will be reminded" (Quran, 14:52).

The grammarians have mentioned that the conjunction 'as' has many meanings according to the verbs associated with it, and if one of the two events occurred and was realized in the text, and the other was a future event that had not yet been achieved, it is causal because the past event caused the occurrence of the second event in the future as a result. In this case, it performs its function in linking the events and makes the text coherent.

It is mentioned in the selected Surat in Almighty's saying "And [recall, O Children of Israel], when Moses said to His people, "Remember the favor of Allah upon you when He saved you from the people of Pharaoh, who were afflicting you with the worst torment and were slaughtering your [newborn] sons and keeping your females alive. And in that was a great trial from your Lord" (Quran, 14:6), "And [remember] when your Lord proclaimed, 'If you are grateful, I will surely increase you [in favor]; but if you deny, indeed, My punishment is severe.' " (Quran, 14:7).

The researcher says: "The causal linking tools that were mentioned in the Surat were used to prove the first sentence and emphasize it on the second sentence as a result of it. Here, it achieved coherence, which in turn achieves composition. It also achieved balance between verses and sentences and helped arrange and organize events and create a connection between them."

The causal link needs two parties that are clear in their meaning and are close in their distance so that persuasion with them is closer to understanding and acceptance.

Second: Linking with the pronoun or referential link:

Referral link means referring a later element to a previous one in the context of the text, or the signifier's reference to the signified by a form of the pronunciation. This suffix or allusion element is achieved by reference by means of re-statement, re-meaning, implication, or by reference to it.

Al-Zannad believes that (elements are called a section of words that do not have an independent connotation, but rather depend on another specific element in the text, where we cannot decipher it except by returning to the second) (Al-Zannad). The reference is made within the text by the following means:

1/ Pronouns: They are the linguistic elements that need another element that reveals their meaning, and they are the most coherent referential elements in the text and have a long range, and they play an important and effective role in achieving the composition of the text. Surat Ibrahim revolves around a central idea, which is the belief in its major foundations. The pronoun reference was made in the following verses, and almost no verse in the Surat is without reference, and we will discuss examples of it from the beginning, middle and end of the Surat, due to the large number of references.

The reference is noted in verse 1 "[This is] a Book which We have revealed to you..." (Quran, 14:1). It is also noted in verse 2 "Allah, to whom belongs whatever is in the heavens and whatever is on the earth" (Quran, 14:2). As for verse 3, the references in it are all a priori with a connected pronoun, referring to the unbelievers: "They love, they reject, they desire it." As for verse 6, it is full of referrals, and we note in this verse that all referrals are pre-referrals. Almighty said "And [recall, O Children of Israel], when Moses said to His people, "Remember the favor of Allah upon you when He saved you from the people of Pharaoh, who were afflicting you with the worst torment and were slaughtering your [newborn] sons and keeping your females alive. And in that was a great trial from your Lord" (Quran, 14:6). And all of them refer to Moses and his people and the family of Pharaoh. We also notice that in the middle of the surah "And those who believed and did righteous deeds will be admitted to gardens beneath which rivers flow, abiding eternally therein by permission of their Lord; and their greeting therein will be, "Peace!" (Quran, 14:23), "[O Muhammad], tell My servants who have believed to establish prayer and spend from what We have provided them, secretly and publicly, before a Day comes in which there will be no exchange, nor any friendships" (Quran, 14:31), "And, [O Muhammad], warn the people of a Day when the punishment will come to them and those who did wrong will say, "Our Lord, delay us for a short term; we will answer Your call and follow the messengers." [But it will be said], "Had you not sworn, before, that for you there would be no cessation" (Quran, 14:44), "And they had planned their plan, but with Allah is [recorded] their plan, even if their plan had been [sufficient] to do away with the mountains" (Quran, 14:46), "So never think that Allah will fail in His promise to His messengers. Indeed, Allah is Exalted in Might and Owner of Retribution" (Quran, 14:47). These verses embody pre-referrals. In the verse 52, the referral is both pre-referral and post-referral. Almighty said "This [Qur'an] is notification for the people that they may be warned thereby and that they may know that He is but one God and that those of understanding will be reminded" (Quran, 14:52).

All these pronouns in the text have played a role in linking its parts, and have also contributed to linking sentences semantically. The

function of pronoun referral is not limited to the formal context between sentences, but rather is a relationship whose main function is semantic, as pronouns are based on linking the scattered connotations of sentences, and work on their consistency by avoiding repetition that is not intended for a stylistic purpose.

2/ Referential words:

The reference is one of the referential elements because it is not independent in understanding itself, but rather needs another element to return to and clarify through it. Hence the reference idea upon which the referral is based, and the indicative reference means the denoting nouns according to the adverbs, such as (before, in front, behind) or absent, such as (this, this, that) or time (yesterday, tomorrow) and others. It has been mentioned in the Surat in abundance, in the indicative reference in general, and a summary of what preceded it, and a link to the referral sentence, and this use makes the reference by adopting the term to separate the referring element and its interpretation, and it is divided into two parts:

Type 1: Short-term referral:

This type is at the level of a single sentence so that there are no syntactic breaks.

The second type: long-term referral:

This type occurs in the text between connected sentences, or divergent sentences in the text space, and they go beyond the commas or structural boundaries that exist between sentences. These elements have been linked and short-term reference was used to achieve a coherent and cohesive text in the following verses:

It is mentioned in verse 14 as Almighty said "And We will surely cause you to dwell in the land after them. That is for he who fears My position and fears My threat." (Quran, 14:14). We note that the reference in the verse is a pre-reference that is referred to housing the messengers and their followers. It is also mentioned in verse 18: "The example of those who disbelieve in their Lord is [that] their deeds are like ashes which the wind blows forcefully on a stormy day; they are unable [to keep] from what they earned a [single] thing. That is what is extreme error" (Quran, 14:18). Moreover, in verse 20, there is a pre-reference. Almighty said "And that is not difficult for Allah" (Quran, 14:20).

3/ Referral by the relative pronoun:

The relative pronoun is one of the attributes of the referential elements, devoid of independent connotations, as it is only done by relation and return. Thus, they are linguistic elements that do not understand their meanings by themselves. The relative noun is a

means of reference because it requires a sentence after it. Usually this sentence may be combined with several sentences, so the speech becomes long and becomes a complete text, and all of it remains related to what came before it. It may be repeated with this aforementioned a single format of the text. The reference to the connected noun is mentioned in Surat Ibrahim and is represented in the following verses. "Allah, to whom belongs whatever is in the heavens and whatever is on the earth" (Quran, 14:2). Here there is a pre-reference referring to the Almighty. We note another pre-reference in Almighty's saying "The ones who prefer the worldly life over the Hereafter and avert [people] from the way of Allah, seeking to make it (seem) deviant" (Quran, 14:3).

In verse 9 we notice a post-reference "Has there not reached you the news of those before you - the people of Noah and 'Aad and Thamud and those after them? No one knows them but Allah" (Quran, 14:9), "The example of those who disbelieve in their Lord is [that] their deeds are like ashes which the wind blows forcefully on a stormy day; they are unable [to keep] from what they earned a [single] thing. That is what is extreme error" (Quran, 14:18).

Despite the multiplicity of types of reference and the different functions of its tools, it has an essential function in establishing a close connection between the parts of the Surat and making a cohesive unit of parts and coherent sentences.

The pre-reference had a large presence in the Surat and this is evident in the reference to the pronoun, which had the largest share. The post referral was in the referral by reference and the connected. Regarding the maqam reference that refers to what is outside the text it took a wide place from the posterior textual reference, which was represented in the reference by the relative noun.

Conclusion:

By studying the role of textual linking tools in achieving the composition in Surat Ibrahim, the study found the following:

- 1/ The study of the linking tools can be combined with the methods of casting to discover and analyze the text.
- 2/ The most important role played by linking tools is to create effective relationships in the text structure, and the main benefit of the sentence is within the text.
- 3/ The diversity of linking tools in the text indicates the strength of the structure of the selected Surat and the interdependence of the sentences in it.

4/ The integrity of the language can only be achieved by a good use of the linking tools between the texts that are linked by the linking tools, such as conjunctions, pronouns, and others, and this is evident in the unity of the text.

5/ Verbal links are linguistic elements that exist in every text. It is the most important means for the structure of the text or sentence sequences, and this was evident in Surat Ibrahim.

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