Lexical interdependence in the verses of the call of the prophets

Hayder Jabbar Eidan[1] Ahmed F. Hussain[2]

Abstract

Introduction: Lexical cohesion contributes to linking linguistic units within the text, it represents the relationship between two or more words within textual sequences. Interconnection occurs through continuity of meaning when one element is referred to another element at the level of the lexicon, where the word moves from its intrinsic lexical meaning to a new meaning determined by the combination of the word with other words within a new context, and then some of them explain others. Methodology: Lexical cohesion between parts of the text is achieved through two linguistic means: repetition and cohesion (lexical coexistence). This study will focus on these two means to explain their concept and divisions, tracing their places in the verses of the prophets' call in the Holly Qur'an, to find out their impact in the interconnectedness of their superficial structure and in drawing nice pictures and precise meanings that the recipient can reach. Results: It was found that the two methods of lexical cohesion (repetition and cohesion) had a prominent impact on the cohesion of the verses of the Prophets' call. It was determined by many types of repetition in the studied texts, including complete repetition, partial repetition, synonymy and similar words, and general and comprehensive words. There were also different types of relationships of solidarity in these verses, theses including the opposition, gradation within a series, the part to the whole relationship, and part to part the relationship. Conclusion: The lexical accompaniment cast its shadow on the form of the text, making it characterized by consistency and cohesion, and on the meaning, bringing its distance closer and clarifying its significance. All of these means have worked to create meaning that cannot be achieved without them.

Keywords: *Text, lexical cohesion, repetition, cohesion, prophets' calling verses, meaning*

Introduction

Some textual scholars believe that textual coherence represents the foundational issue for contemporary textual analysis, and this is not wrong. Without coherence, linguistic work is nothing more than interconnected words and structures that cannot be communicated or interacted with, which makes it lose its textual character. The Holy Qur'an is characterized by the interconnection of its verses and surahs and their connection to each other until it is like a single word, as this connection is considered an aspect of the miracle. In the Holy Qur'an, the verses of the Prophets' call are characterized by their inclusion of various means of lexical cohesion that contributed to the coherence of their surface structure and made it a coherent and coherent text. The task of this research is limited to monitoring the two means of lexical cohesion (repetition and collocation) and demonstrating their impact in achieving coherence at the level of the surface structure of the texts of the verses of the Prophets' Call. These are the verses in which the prophets call on their people to worship God Almighty, obey His commands, and avoid His prohibitions, to demonstrate the effect of lexical association in drawing images and meanings that cannot be achieved without these two means. The verses under study were studied in a

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[1] College of Arts, University of Kufa, Najaf, Iraq. Email: hayder.albosebi@uokufa.edu.iq
[2] College of Arts, University of Kufa, Najaf, Iraq. Email: ahmedfaleh1981.com@gmail.com

rhetorical compositional study in a doctoral thesis by researcher Abdullah, (1995) [1]. However, the aforementioned verses have not been studied textually, which is what this research is doing in this study, focusing on the aspect of lexical formal correlation. Therefore, the research aims to make a serious attempt to reveal the areas of lexical coherence, and to demonstrate the effect of the two methods (repetition and consolidation) in the coherence and coherence of the text in the verses of the Prophets' call in a way that serves a more in-depth understanding of Quran, the glorious Book of God. (Estrada-Marcén et al., 2022)

Methodology

The verses that the research will study were chosen based on one criterion, which is that the verse includes a direct speech delivered by the prophets to their people, including fathers and children. This speech aims to call the addressees to worship God Almighty alone, obey His commands, and avoid His prohibitions. The descriptive and analytical method was used as a means to reveal the meanings of the texts of these verses under research. The research also focused on showing the formal connection between the elements of the surface structure of these texts. That connection is produced by lexical cohesion through two important means, namely repetition and cohesion (lexical coexistence). The research reveals the types of repetition in the verses of the Prophets' call, as these types are represented by complete (comprehensive) repetition, partial repetition, synonymy and it's like, the comprehensive word and the general word. To demonstrate the impact of these types on the coherence of the surface structure of the texts of the Dawa verses. Also revealing the effect of collocation on lexical formal cohesion. This represents integration through various relationships: the relationship of opposition, the relationship of gradation within a series, the relationship of the part to the whole, and the relationship of the part to the part. Sources and references were relied upon, including: Text, Discourse, and Procedure by Beaugrande (1998) [2], the role of the word in language, Text Texture by Al-Azhar, (1993)[3], Text Linguistics by Khattabi (1991)[4], and Textual Linguistics between Theory and Application. (Dehqan & Genç, 2022)

Background

Lexical cohesion is a means of formal cohesion, as it contributes to linking linguistic units within the text, and thus it represents "the relationship that unites two or more words within sequences in the text, which is a pure lexical relationship that does not lack a grammatical element to show it" [5]. Interconnection occurs through continuity of meaning when one element is referred to another element at the lexical level, so the text acquires the character of textuality after the lexical elements move regularly in the direction of building the overall meaning of the text [6]. Thus, "each word moves from its internal lexical meaning to a new meaning determined by its alliance with other verbal components within the new context" [7]. Therefore, this is considered a formal grammatical means that works to link parts of the text to each other, and in itself it is characterized by linking, because some of them explain others [6]. In general, lexical cohesion between parts of the text is achieved through two linguistic means: repetition and cohesion (lexical collocation) [4]. (Hamelink & Mahmoud, 2022)

First: Repetition

It is one of the phenomena that characterizes languages in general, and the Arabic language in particular. In the past, linguists were interested in it from the aesthetic and rhetorical point of view, but they did not study it in terms of its effect in achieving cohesion between disparate elements except in some signs pointed out by rhetoricians [8]. Repetition has received the attention of textual scholars as it is one of the links that connect linguistic relationships [9]. It can be said that repetition is the basis of linking. The

best way to remember what was mentioned above, and to avoid hatred for monotony and boredom, and the desire for brevity and economy [10].

Repetition is defined in textual studies as "the re-mentioning of a word, phrase, sentence, or paragraph, using the same word or in tandem, in order to achieve many purposes, the most important of which is achieving textual cohesion between the disparate elements of the text" [8, 11], and it is called "recursive referral" [3]. It seeks to achieve a mutual relationship between the elements of the text in addition to performing certain semantic functions and supports textual cohesion by extending one of the elements from the beginning of the text to the end, thus working to maintain the cohesion and consistency of the text elements [8]. This is what makes the creator of the text able to create new linguistic images, as one of the two repeated elements contributes to understanding the other [12, 13]. (Sabrina, 2023)

Second: Companionship (lexical collocation)

Collocation is considered a means of lexical cohesion, and is defined in textual studies as "the co-occurrence of a pair of words by action or force, due to their connection by virtue of this or that relationship" [4], as it indicates the usual or expected occurrence of a word with What suits it, or other words that are compatible with it in a linguistic context[7], then a linguistic element is linked to another linguistic element as a result of the repeated common appearance between them in similar contexts [6]. It differs from the means of grammatical connection in that it does not lack a previous or subsequent reference [14]. It depends on the reader's prior knowledge of words in similar contexts, in addition to understanding those words in the context of coherent text, and therefore it is considered the most difficult means of lexical linking[6]. Linguistic coexistence or coexistence can also be defined as ((a horizontal relationship that brings together two adjacent, or distant, words for a suitable occasion between them. This relationship is accustomed to the people of the same language, such that it is possible to anticipate the occurrence of a specific word in the text by mentioning another word)) [15], and there are pairs of words that are always accompanied, meaning that mentioning one of them in the text calls for mentioning the other[11]. The more lexical collocations are in adjacent sentences, the stronger they are in achieving cohesion and connection, as the spacing between sentences weakens their power in achieving cohesion [11,16]. Textual scholars classify lexical relationships as follows [4, 6, 14].

Results

The results of the research showed that the Qur'anic discourse in the verses of the Prophets' call includes many forms of repetition, to achieve "colouration in style, diversity in speech, and creativity in expressions" [17, 18]. Repetition in the Qur'anic text renews its meaning, in addition to its apparent effect on the continuity of the text and the interconnectedness of its elements. It also refreshes the recipient's memory to recall the repeated word and recall its meaning [19]. Repetition, according to textual scholars, is divided into several sections [6, 20].

Complete or pure repetition

It is done by repeating the same lexical item, by repeating the word as it is without changing) [11]. It works to provide semantic support for specific words in the text, and keeps them at the center of expression, visible to the reader. Repeating them in particular and not in others confirms their centrality and importance in constructing meaning [14]. Complete repetition takes shape in many forms, by repeating tools, words, sentences, phrases, paragraphs, or stories [21]. With these images, complete repetition achieves coherence between parts of the text. It is called (direct repetition) and (total repetition) [6, 20]. Examples of this type in the verses regarding prophets calling include the Almighty's saying:

"}And mention in the Book [the story of] Abraham. Indeed, he was a man of truth and a prophet. (41). [Mention] when he said to his father, "O my father, why do you worship that which does not hear and does not see and will not benefit you at all? (42) O my father, indeed there has come to me of knowledge that which has not come to you, so follow me; I will guide you to an even path (43). O my father, do not worship [i.e., obey] Satan. Indeed Satan has ever been, to the Most Merciful, disobedient. O my father, indeed I fear that there will touch you a punishment from the Most Merciful so you would be to Satan a companion [in Hellfire] {." [Maryam verse Ayah 41-45].

This text contains complete repetition of three elements: (O Father) mentioned four times, (Satan) three times, and (The Most Merciful) mentioned twice. The repetition of (O my father) at the beginning of each verse created a link at the level of the verses when it referred to the first mentioned internally, and this intensity came as a requirement for the position of its descending to accept the sermon, because the sermon is a position of redundancy, so he was kind to his father. To lure him into accepting the speech [22]. The repetition of "Satan" created a connection within one verse, and its second repetition created a connection at the level of the last two verses. Its repetition also indicated repulsion and a reminder of Satan's disobedience to God Almighty. Then its repetition a second time came after the fear of touching the torment in order to arrange what is greater than the torment, which is the guardianship of Satan (Satan) [22]. While the repetition of the word (the Most Merciful) links two verses, and indicates that torment is not revenge, but rather it is also a mercy from God Almighty to His servants, and a warning that His mercy preceded His wrath [23].

Also in God saying:"}And to the Thamūd [We sent] their brother Ṣāliḥ. He said, "O my people, worship Allāh; you have no deity other than Him. There has come to you clear evidence from your Lord. This is the she-camel of Allāh [sent] to you as a sign. So leave her to eat within Allāh's land and do not touch her with harm, lest there seize you a painful punishment{" [A l-Aʿrāf verse Ayah 73]. The word Allāh was repeated completely, and was mentioned three times, and he linked the elements of the verse when he referred the second and third to the first. It was possible - outside the Qur'anic text - to just mention Allāh once and refer to it using pronouns, but the word Allāh was repeated in this way to emphasize His ability - Glory be to Him - over the issues mentioned in the verse. Also, to highlight strength in connotation and pronunciation, and to prove that the Creator is the deity who must be followed, and to achieve conection and cohesion [16].

A Complete repetition was also found in the verses calling upon the prophets, especially the repetition of the verb (he said), and the reason for this abundance is the narrative nature of the Holy Qur'an in presenting events. The Holy Qur'an uses dialogue as a means of this presentation, as speech is one of the most important methods of dialogue. It contributes to the continuity of the narrative and the construction of text information, just as dialogue contributes to achieving coherence between the elements of the text [6][8]. An example of it is the Almighty's saying:

{And to the ʿAad [We sent] their brother Hūd. He said, "O my people, worship Allāh; you have no deity other than Him. Then will you not fear Him? (65) Said the eminent ones who disbelieved among his people, "Indeed, we see you in foolishness, and indeed, we think you are of the liars (66) [Hūd] said, "O my people, there is not foolishness in me, but I am a messenger from the Lord of the worlds(67) I convey to you the messages of my Lord, and I am to you a trustworthy adviser(68) Then do you wonder that there has come to you a reminder from your Lord through a man from among you, that he may warn you? And remember when He made you successors after the people of Noah and increased you in stature extensively. So remember the favors of Allāh that you might succeed (69) They said, "Have you come to us that we should worship Allāh alone and leave what our fathers have worshipped? Then bring us what you promise us, if you should be of the truthful (70) [Hūd] said, "Already have defilement and anger fallen upon you from your Lord. Do you dispute with me concerning [mere] names you have

named them, you and your fathers, for which Allāh has not sent down any authority? Then wait; indeed, I am with you among those who wait (71)} [Al-A'rāf verse Ayah 65-71].

The verb (said) was mentioned in this text five times. This condensation in the repetition of the statement contributed to achieving linkage and consistency at the level of a group of sentences, as it revealed linguistic contexts in the staging of the dialogue and supported the construction of the text. If the text or these contexts were devoid of wording, it would be closer to disintegration than consistency [24]. The repetition of the verb (he said) with the rest of the other textual links contributed to making the text coherent and consistent.

Total repetition is also mentioned in: {We had certainly sent Noah to his people, and he said, "O my people, worship Allāh; you have no deity other than Him. Indeed, I fear for you the punishment of a tremendous Day(59)} [Al-A'rāf verse Ayah 59]. It was mentioned in the speech of the prophets: Noah, Hud, Salih, Shuaib -PBUH - and these sentences achieved a connection at the level of verses and surahs, and indicated that the messengers are sent from God - Glory be to Him - and the wisdom behind sending is the same, so it is no wonder that their calls are similar [23 .

Partial repetition

It is one of the means of repetition that achieves coherence within the text, and it can be defined as repeating an element that has previously been used. Still, in different categories and forms [20], and that is by repeating the root with one of the derivatives, as the sentences that contain this means will not be identical in meaning and function, and thus it will be another means of textual cohesion separate from repetition. But it can be said that the continuity of purpose does not depend on the complete correspondence between the words, but rather the repetition of the essential meaning through the repetition of the root with the derivatives is a type of repetition that achieves connection within the text. It is called (etymological repetition) or (repetition of the root of the word), and it eliminates monotony from the text and gives it the character of diversity [6]. Examples of this are mentioned in the verses of the prophet's calls as in the speech of Prophet Ibrahim - PBUH- in the Almighty's saying:

{And when he saw the sun rising, he said, "This is my lord; this is greater." But when it set, he said, "O my people, indeed I am free from what you associate with Allāh (78) Indeed, I have turned my face [i.e., self] toward He who created the heavens and the earth, inclining toward truth, and I am not of those who associate others with Allāh (79) And his people argued with him. He said, "Do you argue with me concerning Allāh while He has guided me? And I fear not what you associate with Him [and will not be harmed] unless my Lord should will something. My Lord encompasses all things in knowledge; then will you not remember? (80) And how should I fear what you associate while you do not fear that you have associated with Allāh that for which He has not sent down to you any authority? So which of the two parties has more right to security, if you should know? (81)} [Al-An'ām verse Ayah 78- 81].

The partial repetition is represented by the repetition of the root (associate) in three forms. This repetition served to connect the verses included in this text. Condensing the text by repeating this linguistic root reveals its general theme, as its occurrence five times reinforces the position for which the story was written, which is to present the concept of polytheism and the monotheistic position towards it [25]. Partial repetition in this text also appears in the linguistic root in (I faced _ my face), (he argued _ you argue), (he wills _ something _ something), (knowledge _ you know) and (I fear _ you fear). Their repetition also contributed to the cohesion and consistency of the text.

An example of partial repetition is also the Almighty's saying: {So Moses returned to his people, angry and grieved. He said, "O my people, did your Lord not (promise) make you a good promise? Then, was the time [of its fulfillment] too long for you, or did you wish that wrath from your Lord descend upon

you, so you broke your promise [of obedience] to me?(86)} [Tā-ha verse Ayah 86]. The linguistic root (promise) was repeated in this text in three forms: (he promises you, a promise, and my appointment). Its repetition also linked the elements of the verse and contributed to the cohesion of its general structure.

Repetition by synonyms and semi-synonyms

Synonymy is a linguistic phenomenon that means the succession of single words denoting one thing with one meaning [26]. It indicates unity in concept, and the correctness of each of the two synonymous words replacing the other [27], and this means that it is "words with a unified meaning and interchangeable with each other in any context" [28]. As for semi-synonymy, it is the closeness of the two words so closely that it is difficult to differentiate between them, such as: around, year, year [29]. In order for there to be a semantic relationship between the two words that contribute to the continuity and extension of the meaning within the text, synonymy and its similarities are considered a means of lexical cohesion, as a section of repetition [6] in the form of repeating the word or repeating the meaning [10]. This came in many forms in Prophets' calls, one of them is Almighty saying: {And We had certainly given Abraham his sound judgement before, and We were of him well-Knowing (51) When he said to his father and his people, "What are these statues to which you are devoted?" (52) They said, "We found our fathers worshippers of them." (53) He said, "You were certainly, you and your fathers, in manifest error(54) They said, "Have you come to us with truth, or are you of those who jest?" (55) He said, "[No], rather, your Lord is the Lord of the heavens and the earth who created them, and I, to that, am of those who testify. (56) And [I swear] by Allāh, I will surely plan against your idols after you have turned and gone away(57)}[Al-Anbiyā verse Ayah 51-57].

The text contains words that belong to one semantic field: statues, your idols, devotees, and worshippers. Each of the synonymous words occurred in a verse of this text, which led to a connection at the level of verses and sentences of the text, which is a connection of relatively long duration [6, 22, 30].

Also in Allah saying: {So when they came to Solomon, he said, "Do you provide me with wealth? But what Allāh has given me is better than what He has given you. Rather, it is you who rejoice in your gift (36) Return to them, for we will surely come to them with soldiers that they will be powerless to encounter, and we will surely expel them therefrom in humiliation, and they will be debased." (37)} [An-Naml verse Ayah 36-37]. As two nouns with one semantic content appear in this text, namely (humiliated, and submissive), as what is meant by humiliation in this text is the loss of the dignity that Bilqis had and her fullness, and what is meant by the young is their falling into captivity and enslavement [30][22]. Repetition in semi-synonymy contributed to a relatively short-term connection because it occurred within a single sentence. Other textual means of connection, such as pronoun reference and linking means, combined to make the text coherent and consistent.

Another example is: { And indeed, Elias was from among the messengers, * When he said to his people, "Will you not fear Allāh?* Do you call upon Baʿl[1300] and leave the best of creators(125) Allāh, your Lord and the Lord of your first forefathers?(126)} [As-Sāffāt verse Ayah 123-126]. The synonym occurred in this text between (the best of creators) and (God), and this synonym created a link between the last two verses and the meaning of (you leave the best of creators). The mention of the Lordship of God Almighty to their fathers confirmed their denial of their abandonment of worshiping God Almighty and made aware of the falsehood of the opinions of their fathers as well [31].

The comprehensive word and the general word

Textual scholars consider the comprehensive word to be one of the means of linking in the text, and by it they mean the word that refers to a category, and there is another word that refers to an element in

this category. The first is called the comprehensive word, and the second word is called the included or included word [6]. The comprehensive word carries a common basis between a group of elements and is comprehensive of them, such as names [11]. The general word in textual studies is somewhat close to the comprehensive word, but the generality in it is broader than what is in the comprehensive word [6, 11]. The verses of the prophets' call also included the occurrence of the comprehensive word and the general word, and an example of this is the Almighty's saying: {Their messengers said, "Can there be doubt about Allāh, Creator of the heavens and earth? He invites you that He may forgive you of your sins, and He delays you [i.e., 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 [i.e., evidence](10) Their messengers said to them, "We are only men like you, but Allāh confers favor upon whom He wills of His servants. It has never been for us to bring you evidence except by permission of Allāh. And upon Allāh let the believers rely(11)} [Ibrāhīm verse Ayah 10- 11].

The word "humans" is mentioned twice in this text, and it is a comprehensive word, as it includes the Messengers, their people, and others. This repetition of the general word (human beings) contributed to achieving coherence within the verse, as there is no reason to single out one person as a prophet and not another [30, 32].

Among them is also the Almighty's saying according to the words of the Prophet Joseph PBUH: {You worship not besides Him except [mere] names you have named them,[599] you and your fathers, for which Allāh has sent down no evidence. Legislation is not but for Allāh. He has commanded that you worship not except Him. That is the correct religion, but most of the people do not know. (40) O two companions of prison, as for one of you, he will give drink to his master of wine; but as for the other, he will be crucified, and the birds will eat from his head. The matter has been decreed about which you both inquire (41)} [Yūsuf verse Ayah 40- 41].

The comprehensive word (people) creates a link between the chest and the back of the verse. Most people have been described as not knowing that they are ignorant and disbelief has prevailed over them [22]. They worship the names they named on their own initiative, rejecting rational proof [31]. The word of command (event) is a long-term link that does not occur within a single sentence, but rather a link between distant sentences within the text [31].

Second: Conjunction (lexical collocation): The research found a group of relationships that are based on the text and its transformation to be more discreet in confirming the meaning.

The opposition (contradiction)

Contradiction is the combination of something and its opposite in the text, such as night and day. It indicates the relationship between the word and its opposite, or contrary to the meaning, between the nouns (man-woman) and the verbs (he is silent - he speaks) [33], and it is also called counterpoint and opposite [14]. Contradiction contributes to making the text characterized by continuity through proportionality between opposing meanings [34], and the connection is made through the reader's expectation of the corresponding word, so the writer helps readers navigate within the text through chains of interconnected words that achieve cohesion in the text [6]. It should be noted that what is meant - here - is not the logical contradiction, which is defined as "the two successive existential descriptions on one subject, and their meeting in it is not conceivable, and the reasoning of one of them does not depend on the reasoning of the other" [35].

An example in prophets' calls is Almighty saying: {Have you not considered the one who argued with Abraham about his Lord [merely] because Allāh had given him kingship? When Abraham said, "My Lord is the one who gives life and causes death," he said, "I give life and cause death." Abraham said,

"Indeed, Allāh brings up the sun from the east, so bring it up from the west." So the disbeliever was overwhelmed [by astonishment], and Allāh does not guide the wrongdoing people. (258)} [Al-Baqarah verse Ayah 258]. The contradiction occurred between the two verbs (to revive) and (to die), and between the two verbs (to revive) and (to kill), and they were mentioned next to each other, and this juxtaposition made the connection stronger. The contrast also occurred between the two names (the East) and (the West), which is a relatively long-term connection, as it occurred between two opposite sentences [6], and the contrast in the three places contributed to the interconnection and cohesion of the text, for the mention of the words (revive) and (East) makes the recipient expect the opposite words, which are (kill) and (West), and this is what makes the text coherent and consistent, and the Prophet Ibrahim - PBUH - chose the act of resurrection and death because they are the most creative and famous of God's signs and the most indicative of the establishment of power [22, 30, 36].

Another example is: {They have certainly disbelieved who say, "Allāh is the Messiah, the son of Mary" while the Messiah has said, "O Children of Israel, worship Allāh, my Lord and your Lord." Indeed, he who associates others with Allāh - Allāh has forbidden him Paradise, and his refuge is the Fire. And there are not for the wrongdoers any helpers.} [Al-Mā'idah verse Ayah 72]. The contrast in this text is represented by the contrast between Paradise and Hell, and the explanation of their affliction with punishment came after the explanation of their deprivation of reward [31], and what is in the sentence (His abode is Hell) is not hidden from the reference to the strength of the requirement to bring the polytheists into Hell.

The relationship of gradation within a series

This relationship leads to "the creation of comprehensive units within a single text that is interconnected with each other in a logical manner based on the presence of temporal dimensions, supporting the idea of succession between sequential events" [14], and the regularity of sentences in a text is evidence of the regularity of the elements that make up the world of that text [3]. This relationship enables the creator of the text to arrange the linguistic elements according to the order of events in reality, which contributes to the continuity and connection of these elements in the text so that the result is interconnected with the events that preceded it and resulting from it. This relationship can be glimpsed in the verses of the Holy Qur'an in general, and in the verses of Quranic stories in particular [8].

An example of the sequential progression relationship in the verses about the call of the prophets is what was mentioned in the call of the Prophet Jesus, PBUH, in the Almighty's saying: {And [make him] a messenger to the Children of Israel, [who will say], 'Indeed I have come to you with a sign from your Lord in that I design for you from clay [that which is] like the form of a bird, then I breathe into it and it becomes a bird by permission of Allāh. And I cure the blind [from birth] and the leper, and I give life to the dead - by permission of Allāh. And I inform you of what you eat and what you store in your houses. Indeed in that is a sign for you, if you are believers. (49)}[Āl-'Imrān verse Ayah 49]. The events in this text are arranged in ascending order, with the subsequent event being a result of the fulfillment of the previous event, and this is what makes the events coherent [37].

The part to the whole relationship:

This relationship is one of the relationships of solidarity that only appears with special topics. Its goal is to provide a special description of a general concept, so the creator of the text presents a special perception of it, by mentioning some of its parts and attributes, thus completing the intended picture of that general concept, and mentioning the parts is proportional to The vision of the creator of the text through which the whole is presented [14].

An example of the relationship of the part to the whole in the verses of the prophets' call is the Almighty's saying on the tongue of the Prophet Salih, PBUH: {And remember when He made you

successors after the ʿAad and settled you in the land, [and] you take for yourselves palaces from its plains and carve from the mountains, homes. Then remember the favors of Allāh and do not commit abuse on the earth, spreading corruption(74)} [Al-A'rāf verse Ayah 71].

(Earth) represents the whole to which its parts are connected, which are the plains and mountains, and then the recipient feels that mentioning the word (Earth) creates a connection in the text, and links it to the whole. They used to build thin palaces in the plains and carve houses in the mountains, and this is an indication of simplicity. In character, it is something that was unique to the people of the Prophet Salih, PBUH [22, 30, 31].

The part to part relationship

This relationship in the text arises from the interconnection of the parts with each other in an organic relationship towards its semantic structure [15]. In this relationship, the creator of the text tries to mention the largest number of parts in order to present a general picture formed by these parts, and this differs from what is the case in the relationship of the part to the whole, which constitutes a special and intended meaning for the whole to which it belongs [14].

An example of this relationship in the verses of prophets' call is the Almighty's saying on the tongue of the Prophet Shuaib (PBUH): {And if there should be a group among you who has believed in that with which I have been sent and a group that has not believed, then be patient until Allāh judges between us. And He is the best of judges (87)} [Al-A'rāf verse Ayah 40- 41]. It is stated in Lisan al-Arab: The sect of a thing is a part of it, and the sect: is the group of people [38]. The Prophet addressed both groups together [36], and it seems that the relationship is between the two groups (the believers) and (the unbelievers), that is, those who believed and those who did not believe. For this reason, the relationship of part to part is considered a complementary relationship that contributes to the consistency of the text and attracts the attention of the recipient [39].

Among them is the Almighty's saying, a story of what the Prophet Ibrahim (PBUH) said: {And [Abraham] said, "You have only taken, other than Allāh, idols as [a bond of] affection among you in worldly life. Then on the Day of Resurrection you will deny one another and curse one another, and your refuge will be the Fire, and you will not have any helpers.(25)}[Al-ʿAnkabūt verse Ayah 25]. It was stated in Lisan al-Arab regarding the meaning of the word "some" ((some: a group of it, and the plural is abaad)) [38]. In his speech to idol worshipers, the Prophet Ibrahim - PBUH-resorts to depicting their condition on the Day of Resurrection, hoping that this depiction will repel them and force them to accept his call. He tells them that the mutual love between them in this worldly life in worshiping idols will turn into disavowal, hatred, and cursing, so the leaders will disavow the followers, and the followers will curse the leaders because they made disbelief seem pleasing to them, and their destination will be to Hell, and there will be no one to ward off the punishment of God from them [31, 36].

From the above, it can be said that: lexical collocation has an effect in achieving coherence between linguistic elements in the text, and in determining the meaning of lexical words due to the accompanying or opposing words, or the meaning of the contexts in which they occur, and the coherence achieved by lexical coherence is a lexical coherence that contributes In making the text a cohesive whole with organically interconnected parts that cannot be separated, in addition to the connection and continuity of the meaning, and the clarification of its significance, the lexical accompaniment cast its shadow on the form of the text, making it characterized by consistency and cohesion, and on the meaning, bringing its distance closer and clarifying its significance.

Conclusion

During its course, the research concluded that the two methods of lexical cohesion (repetition and cohesion) had a prominent impact on the cohesion of the verses of the Prophets' call. There are many types of repetition in the studied texts, including complete repetition, partial repetition, synonymy and similar words, and general and comprehensive words. There are also different types of relationships of solidarity in these verses. The relationship of opposition, the relationship of gradation within a series, the relationship of the part to the whole, and the relationship of the part to the part are mentioned. All of these means have worked to create meaning that cannot be achieved without them.

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