

# Detail after Summarization and the Construction of Narrative Coherence in the Qur'anic Story of Moses (Peace be upon him)

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**Abstract:** *This study examines Detail after Summarization as one of the most significant mechanisms contributing to textual coherence within Quranic narratives, through an extensive applied analysis of the story of Moses (peace be upon him), which appears in multiple surahs and serves as a prominent model for the effectiveness of this mechanism. The research problem lies in the absence of a specialized academic treatment of this phenomenon within a single, complete Quranic narrative, despite the presence of numerous studies that address textual coherence in general without exploring Detail after Summarization as an independent mechanism with distinct semantic functions. The study aims to clarify the nature of this mechanism, highlight its role in strengthening narrative structure and ensuring coherence between successive events, and demonstrate its semantic and pedagogical contributions to the Quranic discourse. Employing a descriptive–analytical approach, the research traces occurrences of summarization followed by detail across the surahs in which the story of Moses is presented, analyzing the semantic relations that bind these occurrences into a unified textual framework. The findings reveal that Detail after Summarization constitutes a central element in interpreting narrative scenes, organizing the sequence of events, and preserving the story's semantic unity despite its distribution across various contexts. The study concludes with recommendations calling for further applied research on coherence mechanisms in Quranic narratives and the integration of such topics into curricula in Quranic studies and linguistics. The research also presents clear scholarly contributions, including redefining Detail after Summarization as a textual mechanism rather than merely a rhetorical technique, offering the most extensive applied analysis of this mechanism within the story of Moses, identifying its semantic and pedagogical functions, and demonstrating its role in maintaining the narrative unity of the story across multiple surahs.*

**Keywords:** Textual coherence, detail after summarization, Quranic narratives, semantic relations, text linguistics

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## 1. Introduction

Qur'anic narrative represents one of the most distinctive modes of discourse in the Qur'an, conveying doctrinal, ethical, and pedagogical meanings through a highly structured textual form. Rather than presenting events in a continuous linear sequence, Qur'anic stories are distributed across multiple sūrahs and contexts, each serving specific communicative and thematic purposes. Despite this apparent dispersion, these narratives preserve a strong degree

of semantic unity and coherence, raising important questions regarding the mechanisms that sustain their textual connectedness.

Within text linguistics, coherence is understood as a fundamental criterion of textuality, realized through semantic relations that link textual units into a meaningful whole beyond surface-level cohesion. From this perspective, Qur'anic narrative coherence cannot be explained solely through overt linguistic connectors or formal cohesive devices. Instead, it relies on deeper semantic mechanisms that guide interpretation, organize events, and ensure intelligibility across dispersed textual segments.

One of the most prominent of these mechanisms is detail after summarization, whereby a narrative event or scene is introduced in a condensed or general form and subsequently elaborated in the same or a different textual context. This mechanism allows the Qur'anic text to present meaning progressively, directing the reader's attention to essential narrative cores before unfolding their dimensions, causes, and consequences. Although traditionally discussed within Arabic rhetoric as a stylistic or *balāghī* feature, detail after summarization has not been sufficiently examined as an independent mechanism of textual coherence within the framework of text linguistics.

The story of Moses (peace be upon him) provides a particularly suitable domain for examining this mechanism. As the most frequently recurring Qur'anic narrative, it appears across multiple *sūrah*s with varying thematic orientations, yet consistently maintains semantic unity. This unity is largely achieved through the alternation between summarization and elaboration, whereby brief narrative references in one context are clarified and expanded in others, without reliance on explicit cohesive markers.

Accordingly, this study aims to reconceptualize detail after summarization as a mechanism of textual coherence in Qur'anic narrative. Adopting a text-linguistic approach, it examines how this mechanism operates across dispersed passages of the story of Moses, demonstrating its role in organizing narrative progression, reinforcing semantic unity, and facilitating comprehension within the Qur'an as a macro-text. By doing so, the study contributes to a deeper understanding of Qur'anic coherence and highlights the relevance of text-linguistic analysis for interpreting Qur'anic narrative structure.

## 2. Problem Statement

The concept of textual coherence constitutes one of the fundamental criteria established by de Beaugrande and Dressler within the field of text linguistics (Shaḥādah 'Alī, 2012). According to this framework, a text is viewed as a communicative event whose textuality depends on the collective realization of seven textual standards, namely: cohesion, coherence, intentionality, informativity, situationality, acceptability, and intertextuality ('Abd al-Ghanī & Shaḥādah 'Alī, 2022).

Among these standards, coherence occupies a central position, as it is the factor that renders a text intelligible and logically meaningful within its overall context. Coherence is manifested through the semantic relations that link the parts of a text to one another, resulting in a unified textual whole that enables the reader to comprehend and interpret the text holistically. Consequently, the absence of coherence constitutes a major obstacle to the reader's understanding and may lead to the loss of the text's semantic value and its acceptance as a coherent entity (Nawfal, 2014).

With regard to textual coherence, it is grounded in semantic relations that ensure the interconnectedness and intelligibility of textual components. This concept goes beyond surface-level connections to encompass deep semantic relationships that require careful interpretation and precise hermeneutic engagement on the part of the reader (‘Abd al-Qādir, 2020). Such semantic relations are among the core criteria of textuality, as they bind the elements of the text into an integrated structure that guides the reader toward sound interpretation and accurate understanding. Reading and interpretation thus play a crucial role in identifying these relations, since no text can be devoid of them; there must necessarily exist meaningful links among its components in order to achieve communication and convey the speaker’s intended meaning to the recipient. It is well established that these semantic relations contribute significantly to textual unity and harmony, functioning to connect textual segments into a single coherent whole. These relations take various forms, including summarization and elaboration, generality and specificity, exposition and explanation, among others (‘Ayyūsh, 2022).

Within Qur’anic linguistic studies, several works have examined textual coherence from a text-linguistic perspective. Al-Dusūqī (2007), for instance, applied de Beaugrande and Dressler’s textual standards to the Qur’anic text, offering a comprehensive theoretical framework for understanding Qur’anic textuality. However, his study treated coherence in general terms and did not provide a focused analysis of specific coherence-generating mechanisms, including detail after summarization. Similarly, Ḥamad (2018) investigated mechanisms of cohesion and coherence in the Qur’an using the story of Moses as an applied model, yet his treatment of the relationship between summarization and elaboration remained brief and illustrative rather than systematic, lacking an extended applied analysis that clarifies its semantic and textual functions. Other studies have approached textual coherence from different angles. Al-Sayyid (2024) examined coherence in contemporary Arabic narrative texts, thereby contributing to the development of text-linguistic methodology, but without addressing Qur’anic discourse. Qayṭūn’s study (2017) on Sūrat al-Kahf highlighted the role of summarization and elaboration in reinforcing textual unity; nevertheless, its analytical scope was limited to a single sūrah and did not extend to a complete Qur’anic narrative distributed across multiple textual contexts. Despite these contributions, existing research has not provided a specialized, applied text-linguistic investigation of detail after summarization as an independent mechanism of textual coherence in Qur’anic narrative. Most studies either address coherence at a general theoretical level, restrict analysis to isolated passages, or treat summarization and elaboration as rhetorical phenomena rather than coherence-generating mechanisms within the framework of text linguistics.

This gap becomes particularly evident in the study of Qur’anic narratives whose events are dispersed across multiple sūrahs. The story of Moses (peace be upon him), the most frequently recurring and contextually diverse Qur’anic narrative, exemplifies this phenomenon. Its reliance on summarization in one context and elaboration in another raises fundamental questions about how semantic unity is preserved at the level of the Qur’an as a macro-text.

Accordingly, the research problem addressed in this study lies in the absence of a focused, applied analysis that reconceptualizes detail after summarization as a mechanism of textual coherence capable of explaining narrative unity across dispersed Qur’anic contexts. By examining this mechanism in the story of Moses, the study seeks to clarify how coherence is achieved without reliance on explicit cohesive devices, thereby contributing to a more precise understanding of Qur’anic narrative structure within text linguistics.

### 3. Research Methodology

This study employs a descriptive–analytical approach to examine the mechanism of Detail after Summarization in the Qur’anic text as one of the key mechanisms of textual coherence. It focuses on the story of Moses (peace be upon him) as a representative and recurrent narrative model in which this mechanism appears across multiple chapters. The analysis is based on selected applied examples that illustrate how Detail after Summarization functions in interpreting narrative scenes, structuring events, and constructing meaning within different contexts. Through this approach, the study clarifies the textual functions of this mechanism and demonstrates its role in achieving semantic coherence in the Qur’anic narrative of the story of Moses.

### 4. Research Objectives

1. To analyze the manifestations of the mechanism of Detail after Summarization in the story of Moses (peace be upon him) by tracing its occurrences across different Qur’anic chapters.
2. To identify the semantic and rhetorical functions of this mechanism and clarify its contribution to constructing the doctrinal and pedagogical message conveyed by the story of Moses (peace be upon him).
3. To examine the role of Detail after Summarization as a mechanism of textual coherence, and to elucidate the semantic relations that connect summarization and detail within the narrative context.

### 5. Literature Review

#### 5.1 The Concept of Text

At the outset, it is important to clarify the concept of “text” in order to define its boundaries and specify its dimensions. Definitions of this term have varied according to different theoretical backgrounds and approaches, sometimes reaching contradictory extremes. Such variation can lead to ambiguity and misunderstanding, particularly when the term is applied in a specific field, such as grammar or literary criticism, without standardizing its meaning. Therefore, it is necessary to precisely delineate this concept, as terminological clarity contributes to a better understanding of the issues it underpins and prevents confusion when dealing with it.

Julia Kristeva (1969/1997) defines a text as “a journey of texts and textual interpenetration, where, within a given text, multiple expressions drawn from other texts intersect and diverge” (p. 21). Similarly, Barthes (1978/1993) views a text as “a multi-dimensional space in which multiple writings are interwoven; the text is a fabric of quotations descending from diverse cultural sources” (p. 85). Earlier, Barthes (1973/1992) clarified that the word *Texte* (text) signifies a *Tissu* (fabric), in which the self, when lost, dissolves into the weave, as though a spider melts into the threads of its web. In this sense, text theory can be conceived as the “science of weaving the spider’s web” (*Hypho*).

Halliday and Hassan (as cited in Al-Fiqī, 2000) argue that in linguistics, the term “text” refers to any spoken or written passage, regardless of length. The text is a unit of language use and is not defined by size. It relates to the sentence in the same way that a sentence relates to a clause, and it clearly differs from the sentence in type and function.

Maşlūh (1990) defines text as “a series of sentences, each conveying a benefit to the listener that cannot be ignored; it is merely the sum of sentences, or sentence patterns, that constitute it” (p. 407). Within this definition, however, sentences lose the property of connectedness or their link to a discourse context.

Moreover, a text may consist of a single word, a single sentence, or a collection of segments or superficial structures. This definition neglects the aspect of connectedness, which is essential for any coherent text; without it, a sequence of sentences does not constitute a text (de Beaugrande, 1980/1998).

De Beaugrande and Dressler provide a more precise definition, including criteria that must be satisfied for a linguistic occurrence to be considered a text. This definition has been adopted by many scholars, including *Saad Masluh*, *Said Bahiri*, *Sobhi Ibrahim Al-Faqi*, *Ahmed Afifi*, and *Ashraf Abdel-Badi* (‘Abd al-Rādī, 2008).

According to Masluh (2003): “We prefer to adopt the definition of de Beaugrande and Dressler, which defines a text as a communicative occurrence (*Communicative Occurrence*) that must meet seven criteria of textuality; it ceases to qualify as a text if any one of these criteria is absent” (pp. 225-226). These seven criteria are (de Beaugrande, 1980/1998):

1. Cohesion: The manner in which linguistic elements are connected at the surface level so that preceding elements lead to subsequent ones.
2. Coherence: Also called textual unity or semantic connectedness which refers to the way structures are linked at the deep level of the text, including semantic relations that may not appear at the surface.
3. Intentionality: The text is a planned linguistic event rather than a random arrangement of sentences and words; it is a structured linguistic entity designed to achieve the author’s intended purpose.
4. Acceptability: The response of the receiver or audience to a particular linguistic form, indicating whether it is coherent, consistent, and satisfactory as a text.
5. Situationality: Also referred to as context or register, encompassing both linguistic and non-linguistic context, the latter including cultural, religious, and social dimensions, all of which contribute to the formation of the text.
6. Intertextuality: The relations between a text and other texts, past or contemporary, such that the text becomes a structure derived from other textual structures.
7. Informativity: Factors influencing uncertainty in judging textual events or realities in the textual world, compared with alternative possibilities.

## 5.2 Defining Coherence

The term “Coherence” has been interpreted diversely across scholarly discourse, with each researcher attempting to identify an appropriate Arabic equivalent. Consequently, several terms have emerged to capture the English notion of coherence (Nawfal, 2014):

1. Weaving (*al-ḥabk*): Sa’d Maşlūh, Muhammad al-‘Abd, Jamīl ‘Abd al-Majīd, Ashraf ‘Abd al-Badī’, Husām Faraj.
2. Harmony (*al-insijām*): Muhammad al-Khaṭṭābī.
3. Cohesion (*al-tamāsk*): Sa’īd Baḥīrī.
4. Semantic cohesion (*al-tamāsk al-ma ‘nawī*): ‘Izzah Shibl.
5. Semantic unity (*al-tamāsk al-dalālī*): Muhammad Sālim Şāliḥ.
6. Integration (*al-iltihām*): Tamām Ḥassān.
7. Coherence (*al-ittisāq*): Tamām Ḥassān, Farīd ‘Awad Ḥaydar, Ibrāhīm al-Dusūqī.
8. Comparison (*al-taqārūn*): Ilhām Abū Ghazālah, ‘Alī Khalīl Ḥamad.

Despite this terminological diversity, the underlying concept remains consistent: the hidden relationships among meanings, concepts, and ideas within the text.

Two main factors contribute to textual connectedness. The first is cohesion, which relies on surface-level, linguistic links between sentences to create sequential connectivity. The second is coherence, which is defined as the conceptual and semantic relationships among parts of the text. Coherence relies on activating the reader's knowledge to establish conceptual connectivity, encompassing logical relations such as causality, generalization, and specification (de Beaugrande, 1980/1998).

From the perspective of textual linguistics, coherence can be defined as: "The semantic interrelation among elements of a text such that the subject emerges as an integrated, cohesive system. Causes are linked to effects, and results to premises. The author employs evidence to substantiate and support claims, linking them to construct a text whose ideas are logically sequenced, producing a coherent conceptual structure. On the semantic level, the text resembles a unified logical construct" (Bashīr & Fayṣal, 2019, p.22)

Thus, coherence refers to the observable semantic relationships within a text, often where no explicit markers are present. It represents the alignment among meanings of words and structures, where some meanings may correspond, cause, or explain others (Miftāḥ, 1990). Al-Qarṭājīnī (1981) illustrates this in poetry, noting that lines should relate to each other through contrast, causation, explanation, or analogy, ensuring a logical progression of ideas.

Whereas "Cohesion" focuses on formal alignment imposed by surface features, "coherence" emphasizes semantic alignment governed by meanings and cognitive relationships. These relationships sustain the continuity of concepts, whether as causes, effects, elaborations, or explanations, reflecting the semantic continuity within the textual world. They manifest through the system of concepts and the relations connecting them, which emerge from cognitive processes involved in text production, reception, and comprehension. Concepts are thus woven together, with each invoking and reinforcing the other (Maṣlūḥ, 1991).

Halliday and Hassan (as cited in ' Afifi, 2001) describe coherence as: "A semantic relationship between an element in the text and another element essential for interpreting it; the latter exists within the text but can only be located through this cohesive relationship" (p. 90).

Accordingly, coherence consists of semantic relationships that integrate disparate parts of a text without relying on formal linguistic devices. A text is composed not only of interconnected words and sentences but also of interrelated meanings (Qiyās, 2009). These meanings require relationships that enable the reader to comprehend the text; even if the surface appears fragmented, the reader can discern a deeper, unified structure (Nawfal, 2014).

Consequently, coherence, whether termed "weaving", "integration", or "harmony", extends beyond structuring, as it governs the hidden relationships that generate and regulate the text (Khaṭṭābī, 1991). These relationships demand interpretive effort from the reader, who must draw upon prior knowledge, experience, and cognitive resources to uncover them and achieve comprehension and communicative interaction.

Al-Sayyid (2024) notes that while textual cohesion relies on verbal and semantic links reinforced by linguistic markers, textual coherence depends on all semantic mechanisms or hidden relationships within the text, including "non-verbal causality", "elaboration", "detailing

after summarization”, “clarification of ambiguity”, “absolute or restricted conditions”, and other semantic connections linking text segments.

### 5.3 The Importance of Textual Coherence

Textual coherence allows the reader to engage in an ongoing dialogue with the text. Studies of coherence often pose questions such as: Who acted? What was done? Where? When? How? Why? (Miftāḥ, 1990). These questions are crucial for analyzing discourse, as they facilitate communication and ensure the transmission of meaning. An experienced reader seeks to uncover ambiguities, explore the depths of the text, and reveal its hidden elements. Coherence also highlights the importance of the communicative components, the sender, the recipient, and the text itself, while situating the text within a broader literary and socio-psychological context, encompassing “production”, “reception”, and the “social and poetic” factors influencing the discourse (Baḥīrī, 1997).

In essence, coherence is integral to text comprehension. As the reader processes the text, they construct a mental representation of the information, integrating individual propositions into a larger conceptual whole. Achieving coherence requires the reader to employ interpretive strategies, drawing on logical relations such as causality, generality, and specificity, as well as knowledge of events, actions, and human experience (‘Abd al-Qādir, 2020).

Khaṭṭābī (1991) emphasizes that the reader’s role is central in evaluating coherence, arguing that:

1. A text does not inherently contain its coherence; the reader ascribes it.
2. Any interpretable text is coherent, and any incoherent text cannot be understood.

Thus, the reader’s interpretive effort is essential for linking the text’s parts semantically and achieving coherence. Coherence enables the identification of implied meanings and the derivation of necessary inferences. Even when surface-level connections are absent, the reader reconstructs coherence by attending to hidden relationships that organize the text, going beyond what is explicitly stated (Khaṭṭābī, 1991).

For example:

- *Mary caught a cold. The weather is cold.*  
Despite the absence of an explicit connector, the reader easily links the two sentences, producing a coherent interpretation.

In contrast:

- *Sophie caught a cold, but Ibrahim has been learning the piano since age four.*  
Here, even with the connector “but,” the reader perceives no coherent link, as the clauses are semantically unrelated.

Similarly:

- *It is raining heavily. The river overflowed.*
- Although there is no explicit connector, the causal inference is clear, and the passage is interpreted as coherent.

From these examples (Bal‘arbī, 2012), it is evident that textual coherence refers to the semantic relationships that link parts of a text, making it intelligible, transcending surface-level connections. It relies on the reader’s interpretive skill to reconstruct hidden relationships,

extract meaning, and achieve effective communication. These semantic relations, as highlighted in modern text-linguistic studies, will be examined further in this research.

#### 5.4 Semantic Relations in Text

Semantic relations are generally understood as the connections that link various parts of a text or connect its sequences, sometimes explicitly, sometimes implicitly, without relying on formal markers. Examples include relations such as generality and particularity, cause and effect, or the general and the specific. These relations occur throughout the textual space, ensuring semantic cohesion among its structures, and they play a crucial communicative role in achieving a certain level of textual interaction (Khaṭṭābī, 1991).

Maṣlūḥ (1991) defines semantic relations as: “The cycles of connection between concepts, where each connection carries a specification for the concept it links to, such as attributing a description, judgment, or determining its form or structure. These may appear as explicit linguistic links in the surface text, or sometimes as implicit relations that the reader infers, enabling the text to acquire an interpretive meaning. In such cases, the text becomes subject to interpretive variation” (p. 154)

The concept of semantic relations within a text is further clarified by Baḥīrī (2005), who states: “A text consists of a number of elements, among which exists a network of internal relationships that create harmony and cohesion. Structural, temporal, and referential links contribute to these relationships. In addition, there are relationships between the text and its immediate or broader context. Disrupting, omitting, or ignoring any of these internal or external relations prevents the establishment of overall unity, coherence, and semantic harmony within the text” (p. 54).

In a well-woven text, meanings must be interconnected. Therefore, in discussing coherence, it is necessary to examine the relations among meanings that produce textual coherence. These relations are numerous and varied; they may be explicit or implicit and differ according to the nature of the text. It is not necessary for all types of relations to be present in a single text to achieve coherence; the presence of some suffices. These relations can be summarized as follows (Nawfal, 2014):

1. Causal relation (*‘Alaqaṭ al-sababiyya*)
2. Explanatory relation (*‘Alaqaṭ al-tafsīr*)
3. Detail-after-summarization relation (*‘Alaqaṭ al-tafṣīl ba’d al-ijmāl*)
4. Dialogue relation (*‘Alaqaṭ al-ḥiwār*)
5. Contrast relation (*‘Alaqaṭ al-iḍrāb*)
6. Conditional relation (*‘Alaqaṭ al-sharṭ*)
7. Negation relation (*‘Alaqaṭ al-inkār*)
8. Precautionary relation (*‘Alaqaṭ al-iḥtirās*)
9. Supplementary relation (*‘Alaqaṭ al-tadhyīl*)
10. Antithesis relation (*‘Alaqaṭ al-muqābala*)
11. Attribution to a previous element (*‘Alaqaṭ al-isnād ilā mutaqaḍdim*)
12. Specification relation (*‘Alaqaṭ al-takhsīṣ*)
13. Meta-linguistic system relation (*‘Alaqaṭ niẓām mā warā’ al-lughah*)
14. Temporal relation (*‘Alaqaṭ al-irtibāṭ al-zamānī*)
15. Hypothetical relation (*‘Alaqaṭ al-irtibāṭ al-iftirāḍī*)
16. Solidarity between question and answer (*‘Alaqaṭ al-taḍāmu bayna al-ijāba wa al-su’āl*)

This study, however, focuses exclusively on the detail-after-summation relation, leaving aside the other semantic relations, in order to provide an in-depth analysis. This approach allows for a more precise and comprehensive understanding of its role in establishing coherence within the text.

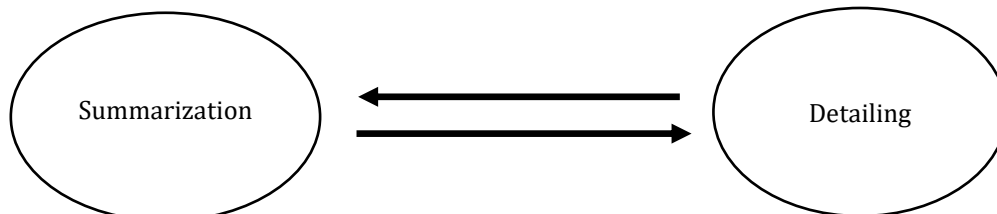
### 5.5 The Concept of the Detail-after-Summarization Relationship

The detail-after-summation relationship is one of the most significant semantic relations contributing to the construction of the textual world. It refers to the presentation of a meaning in a general or condensed form, followed by its elaboration, explanation, or specification (‘Abd al-Majīd, n.d.).

This relationship occurs when a meaning is introduced at the beginning or the end of a discourse in a form that is not independently sufficient for full comprehension. Its understanding therefore depends on clarification or elaboration provided either by what precedes it or what follows it (Ḥassan).

This stylistic pattern becomes evident when a meaning is introduced at the opening or conclusion of a text in a manner that remains incomplete or ambiguous in itself, requiring interpretation or clarification through surrounding textual segments (Nawfal, 2014).

Text linguists have paid particular attention to the detail-after-summation relationship because it ensures connectivity between textual segments by providing semantic continuity across the text. It should be noted, however, that this relationship does not always operate in a single linear direction within the textual space. Rather, it functions bidirectionally (Khaṭṭābī, 1991).



**Diagram 1: Illustrative Scheme of the Relationship between Summarization and Detailing**

This bidirectional nature prevents monotony and enables progressive semantic development. In other words, the relationship does not always proceed from summarization to elaboration; in some cases, elaboration precedes summarization in order to achieve a specific communicative purpose. This phenomenon is articulated by Ibn ‘Āshūr (1984), who states: “Summarization after elaboration has a particular effect on the listener’s perception” (p. 302). In this arrangement, the structure is pragmatic rather than normative, unlike the conventional summarization-first pattern.

The elaboration of a summarized meaning may function as a mechanism of coherence that clarifies and explicates the text, especially when summarization appears in one text and elaboration in another. This may occur, for example, when a summarized meaning appears in one Qur’anic sūrah and its elaboration in another, each sūrah constituting an independent text, or when summarization appears in one prophetic tradition and elaboration in another. Similarly, summarization may occur in one part of a text while elaboration appears elsewhere within the same text, as is frequently observed in the Qur’anic discourse (Al-Dusūqī, 2020).

Accordingly, the detail-after-summarization relationship belongs to the category of **implicit semantic relations**, those not expressed through explicit linguistic markers. It functions by linking textual components through clarification and elaboration without relying on formal connective tools, unlike explicitly signaled relations (Al-Dusūqī, & Zābidīn, 2021).

### 5.6 The Concept of Qur’anic Narrative

Numerous scholars have addressed the concept of narrative (*qiṣṣah* or *qaṣaṣ*), though their definitions vary according to disciplinary perspectives. Some approach it from a literary standpoint, while others define it within a Qur’anic framework.

Among these definitions is that of Ibn ‘Atīyyah (as cited in Abū Nāḍir, 1990) who describes narrative as: “An expression of life in all its details and components as they unfold over time, represented through external events and internal emotions, with one key distinction: narrative involves selection and organization, selecting one or more events with a defined beginning and end, structured to serve a particular purpose” (pp. 116-117).

In *Jawāhir al-Adab*, narrative is defined as knowledge of the conditions of past peoples, through which individuals learned about the circumstances of their ancestors and neighboring communities, as well as famous historical events such as the Year of the Elephant, the War of al-Basūs, and the War of al-Fijār (Al-Hāshimī, n.d.).

Ibn ‘Āshūr (1984) defines narrative as: “An account of an event absent from the addressee; thus, references in the Qur’an to contemporaneous events during its revelation do not constitute narrative. The plural *qiṣaṣ* (with kasrah) refers to multiple stories, whereas *qaṣaṣ* (with fathah) denotes the narrated account itself, a verbal noun used in the sense of the object” (p. 64).

Al-Rāzī (1999) defines narrative as: “A body of discourse that guides toward religion, directs to truth, and commands the pursuit of salvation” (p. 250).

Similarly, al-Khaṭīb (1975) explains that the Qur’an applies the term *qaṣaṣ* to its accounts of earlier nations, particularly within the context of divine messages and the struggle between truth and falsehood.

Regarding the verse “*We relate to you the best of narratives*” (Yūsuf: 3), al-Ṭabarī (2000) explains that it signifies informing the Prophet of past events, the stories of previous nations, and the scriptures revealed in earlier eras.

Salāmah (1979) defines Qur’anic narratives as: “Accounts concerning the conditions of past nations, former prophets, and historical events” (p. 154).

This section demonstrates that Qur’anic narrative constitutes a fundamental aspect of divine discourse. It is not conveyed merely for information or entertainment but is laden with guidance and moral lessons. Qur’anic narratives possess distinctive features, including the authenticity of their source, purpose-driven structure, and selective presentation of meaningful scenes without excessive detail. They emphasize ethical and doctrinal values while linking past events to present realities in order to reinforce faith and strengthen believers.

## 6. Finding and Discussion: The Mechanism of Detail after Summarization in the Story of Moses (‘alayhi al-salām) in the Qur’an

### 6.1 Example 1: Detail after Summarization in Sūrah al-Nāzi‘āt

﴿هَلْ أَتَاكَ حَدِيثُ مُوسَىٰ ١٥﴾ [النازعات: 15]

«Has there reached you the story of Moses? (15)»

In this verse, the story of Moses is presented in a concise and general form, which is then expanded upon in the following ten verses, concluding with:

﴿فَأَخَذَهُ اللَّهُ نَكَالَ الْأَخْزَرِ وَالْأُولَىٰ ٢٥﴾ [النازعات: 25]

«So Allah seized him in exemplary punishment for the last and the first [transgression] (25)»

The expanded passage reads:

﴿هَلْ أَتَاكَ حَدِيثُ مُوسَىٰ ١٥ إِذْ نَادَاهُ رَبُّهُ بِالْوَادِ الْمُقَدَّسِ طُوًى ١٦ أذْهَبْ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ١٧ فَقُلْ هَلْ لَكَ إِلَٰهٌ إِلَّا أَنَا ١٨ وَأَهْدِيكَ إِلَىٰ رَبِّكَ فَتَخَشَىٰ ١٩ فَارْبَهُ الْأَيَّاتِ الْأَكْبَرَىٰ ٢٠ فَكَذَّبَ وَعَصَىٰ ٢١ ثُمَّ أَدْبَرَ يَسْعَىٰ ٢٢ فَحَشَرَ فَنَادَىٰ ٢٣ فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَىٰ ٢٤ فَأَخَذَهُ اللَّهُ نَكَالَ الْأَخْزَرِ وَالْأُولَىٰ ٢٥﴾ [النازعات: 15-25]

«Has there reached you the story of Moses? (15) When his Lord called to him in the sacred valley of Tuwa (16) "Go to Pharaoh. Indeed, he has transgressed (17) And say to him, 'Would you [be willing to] purify yourself (18) And let me guide you to your Lord so you would fear [Him]?' (19) And he showed him the greatest sign (20) But Pharaoh denied and disobeyed (21) Then he turned his back, striving (22) And he gathered [his people] and called out (23) And said, "I am your most exalted lord." (24) So Allah seized him in exemplary punishment for the last and the first [transgression] (25)»

This passage demonstrates a clear instance of the mechanism of detail after summarization as a semantic relation that achieves textual cohesion. The context begins with the general and compelling expression, “Has the story of Moses reached you?” which stimulates the reader’s anticipation of the forthcoming events. The subsequent verses provide detailed narration, depicting the sequence of events: God calling Moses, commissioning him with the divine message, confronting Pharaoh, Pharaoh’s denial and arrogance, and culminating in the scene of divine punishment.

The transition from summary to detailed exposition performs a dual semantic function. On the one hand, it reinforces the overall meaning by unveiling its stages, causes, and consequences. On the other hand, it constructs a coherent narrative sequence, integrating divine command, human response, and divine retribution into a unified textual framework. Consequently, the detailed exposition serves to clarify the initial summary and connect it to the Sūrah’s central purpose, demonstrating the consequences of tyranny and inviting people to guidance, while maintaining the cohesion of the narrative and the logical flow of ideas, thereby facilitating the reader’s comprehension and study of the text.

### 6.2 Example 2: Detail after Summarization in Sūrah al-Qaṣaṣ

﴿نُنَادُوا عَلَيْكَ مِن نَّبَأِ مُوسَىٰ وَفِرْعَوْنَ بِالْحَقِّ لِقَوْمٍ يُؤْمِنُونَ ٣﴾ [القصص: 3]

«We recite to you from the news of Moses and Pharaoh in truth for a people who believe (3)»

The Sūrah opens with a general statement of the story, hinting at its essence without entering details, which prepares the reader to follow the unfolding narrative. The subsequent verses, extending to:

﴿فَلَمَّا جَاءَهُمْ الْحَقُّ مِنْ عِنْدِنَا قَالُوا لَوْلَا أُوتِيَ مِثْلَ مَا أُوتِيَ مُوسَىٰ أَوْ لَمْ يَكْفُرُوا بِمَا أُوتِيَ مُوسَىٰ مِنْ قَبْلُ قَالُوا سِحْرَانِ تَظَاهَرَا وَقَالُوا إِنَّا بِكُلِّ كُذُوبٍ ۸﴾ [القصص: 48]

«But when the truth came to them from Us, they said, "Why was he not given like that which was given to Moses?" Did they not disbelieve in that which was given to Moses before? They said, "[They are but] two works of magic supporting each other, and indeed we are, in both, disbelievers." (48)»

expand the narrative, covering Moses' early life, Pharaoh's oppression, his upbringing in Pharaoh's palace, his departure to Midian, return with the message, confrontation with Pharaoh, and the rejection he faced.

This progressive detailing serves a dual function: it clarifies the initial summary, and simultaneously constructs textual coherence through causal and temporal links. The summary frames the story, while the detailed sequence reveals its interpretive and educational dimensions, demonstrating God's guidance, trials, and the struggle between truth and falsehood. Across forty-four verses, the narrative exemplifies how detail after summarization reinforces thematic unity and a cohesive storytelling structure.

### 6.3 Example Three: Detail after Summarization in Sūrah Ṭāhā

The Qur'an in Sūrah Ṭāhā provides a clear example of the mechanism of detail after summarization. The narrative opens with the verse:

﴿وَهَلْ أَتَاكَ حَدِيثُ مُوسَىٰ ۹﴾ [طه: 9]

«And has the story of Moses reached you? (9)»

This brief verse offers a general reference to Moses' story without elaborating on its details. The following verses, extending to:

﴿إِنَّمَا إِلَهُكُمُ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ وَسِعَ كُلَّ شَيْءٍ عِلْمًا ۸﴾ [طه: 98]

«Your god is only Allah, except for whom there is no deity. He has encompassed all things in knowledge." (98)»

then present the full story, detailing each stage of events. These include God calling Moses at the fire, commissioning him with the message, asking God to expand his heart and appoint his brother Aaron as helper, confronting Pharaoh, the response of the magicians and their faith, the exodus of the Children of Israel, and the trial of the Samiri with the golden calf.

This expanded detail clarifies the initial summary, making the "story of Moses" referenced at the start of the Sūrah clear to the reader. The transition from summary to detail thus ensures a cohesive narrative, highlights the central message, and underscores the Sūrah's concluding theme: the affirmation of pure monotheism.

### 6.4 Example Four: Detail after Summarization in Sūrah al-A'rāf

Sūrah al-A'rāf also illustrates the mechanism of detail after summarization. The story of Moses begins with the verse:

﴿ثُمَّ بَعَثْنَا مِنْ بَعْدِهِم مُوسَىٰ بِآيَاتِنَا إِلَىٰ فِرْعَوْنَ وَمَلَئِهِۦ فَظَلَمُوا بِهَا فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ ١٠٣﴾ [الأعراف: 103]  
«Then We sent after them Moses with Our signs to Pharaoh and his establishment, but they were unjust toward them. So, see how was the end of the corrupters (103)»

This concise verse provides a general overview, informing the reader that Moses was sent after the previous prophets to Pharaoh and his people with divine signs, which they denied, leading to their destruction. The details of events and confrontations are not yet specified.

The verses that follow spanning thirty-four verses up to:

﴿وَأَوْرَثْنَا الْقَوْمَ الَّذِينَ كَانُوا يُسْتَضَعُونَ مَشْرِقَ الْأَرْضِ وَمَغْرِبَهَا الَّتِي بَرَكْنَا فِيهَا وَتَمَّتْ كَلِمَتُ رَبِّكَ الْحُسْنَىٰ عَلَىٰ بَنِي إِسْرَائِيلَ بِمَا صَبَرُوا وَدَمَّرْنَا مَا كَانَ يَصْنَعُ فِرْعَوْنُ وَقَوْمُهُ وَمَا كَانُوا يَعْرِشُونَ ١٣٧﴾ [الأعراف: 137]

«And We caused the people who had been oppressed to inherit the eastern regions of the land and the western ones, which We had blessed. And the good word of your Lord was fulfilled for the Children of Israel because of what they had patiently endured. And We destroyed [all] that Pharaoh and his people were producing and what they had been building (137)»

then expand the narrative in detail, describing Moses' invitation to Pharaoh, the miracles of the staff and the hand, the assembly of the magicians and their response, Pharaoh's threats, the patience of the Children of Israel, the plagues sent upon Pharaoh and his people (flood, locusts, lice, frogs, and blood), the breaking of covenants, and the final drowning of Pharaoh's people while the Israelites were saved.

This detailed exposition clarifies the initial summary, showing the reader the reality of Pharaoh's tyranny and the consequences for the corrupters, as indicated in the opening verse. Thus, the transition from summary to detail in Sūrah al-A'rāf serves to explain the unfolding events, illustrate divine laws in human history, and maintain both coherence and thematic unity within the Sūrah.

## 7. Conclusion: Research Findings

This study has reached its conclusion, and the following key findings have been identified:

1. The detail-after-summarization mechanism constitutes one of the most prominent textual coherence devices in Qur'anic narrative. It effectively highlights the unity of events and links their stages within a carefully structured discourse.
2. Elaboration serves to clarify the summary, not as mere repetition, but to reveal the stages, causes, and outcomes of events, thereby enhancing the reader's understanding of the surah's intended purpose.
3. Analysis demonstrates that summarization performs a preparatory function, drawing the recipient's attention to the core of the event, while elaboration explains its semantic, rhetorical, and didactic dimensions.
4. The study reveals that the detail-after-summarization mechanism recurs prominently in the story of Moses (Peace be upon him) across different surahs, such as *al-Nāzi'āt*, *Tā Hā*, *al-A'rāf*, and *al-Qaṣaṣ*, confirming that variations in narrative context do not compromise the thematic unity of the story.
5. Applied analysis indicates that this mechanism emphasizes the faith-based and leadership qualities of Moses (Peace be upon him) while simultaneously portraying Pharaoh and his people's tyranny and obstinacy in a progressive and traceable manner.

6. The study demonstrates that this mechanism supports the educational and propagative purposes of Qur'anic narratives by linking events to lessons and directing the reader toward moments of moral and spiritual reflection.
7. Despite the diversity of surahs in which Moses' story appears, the analysis shows that the alternation between summarization and elaboration integrates partial narratives into a cohesive structure, revealing the Qur'an's rhetorical and structural brilliance in presenting stories gradually and transparently.

## 8. Recommendations

Based on the study's findings, the following recommendations are proposed:

1. Greater attention should be given to textual coherence mechanisms in Qur'anic studies, particularly in demonstrating their role in understanding surah structure and internal relationships, especially within prophetic narratives.
2. Topics from text linguistics, including the detail-after-summarization mechanism, should be incorporated into Qur'anic studies and Arabic language curricula, given their importance in understanding the semantic structure of Qur'anic texts.
3. Similar applied studies should be conducted on other Qur'anic narratives, such as the stories of Yūsuf, Ibrāhīm, and Nūḥ (peace be upon them), to examine various textual coherence mechanisms.

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## Conflict of Interest

The authors declare no conflict of interest in this study.

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