



Salience and Conviction in Environment-Related Texts in Prophetic Hadiths: An Ecolinguistic Study

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المستخلص:

علم اللغة البيئي هو دراسة العلاقة بين اللغة والبيئة. وقد صيغت المفاهيم المتعلقة بالبيئة مثل علم البيئة والوعي البيئي والبيئة الخضراء في العالم الحديث لتسليط الضوء على المشاكل المتعلقة بحالة البيئة المحيطة بنا. ومع ذلك، فإن التحليل الدقيق لبعض أحاديث النبي محمد (صلى الله عليه وسلم) حول القضايا البيئية والتي قيلت قبل مئات السنين يكشف أنه كان من دعاة حماية البيئة وعالج القضايا البيئية الحالية بحكمة. تهدف الدراسة الحالية إلى تحليل الأحاديث النبوية التي لها علاقة بالبيئة لمعرفة كيف تعمل تقنيات البروز والإقناع في هذه الأحاديث. استخدم البحث الأساليب النوعية والكمية في الدراسة الحالية، حيث إن تحليل الأحاديث النبوية البيئية وفقاً لنموذج ستيب (٢٠١٥) البروز والإقناع يحقق النهج النوعي بينما يحقق حساب ترددات ونسب حدوث البروز والإقناع في الأحاديث النبوية البيئية النهج الكمي. تظهر النتيجة الرئيسية أن أسلوب البروز يستخدم بشكل متكرر في الأحاديث النبوية البيئية أكثر من أسلوب الإقناع. الاستنتاج الرئيسي للدراسة الحالية هو أن أسلوب الإبراز مناسب للأحاديث النبوية البيئية لأنه يسلط الضوء على الجوانب المهمة للبيئة.

الكلمات المفتاحية: البيئة، الأحاديث النبوية، علم اللغة البيئي، البروز، الإقناع

Abstract

Ecolinguistics examines the interplay between language and ecological. It addresses environmentally connected ideas such as ecology, sustainability, and environmental awareness that have been developed in contemporary society to emphasise issues about the condition of our surrounding environment. A meticulous examination of several Hadiths of Prophet Muhammad about environmental matters, articulated centuries ago, demonstrates that he was a proponent of environmental conservation and astutely handled contemporary ecological concerns. This study seeks to analyse Environmental Prophetic Hadiths to examine the functioning of salience and conviction tactics within them. The current study employs both qualitative and quantitative methodologies. Examining environmental Prophetic Hadiths through Stibbe's (2015) concept of salience and conviction fulfils the qualitative methodology. The primary finding indicates that the salience approach is utilised more often in environmental Prophetic Hadiths than the technique of conviction. The primary conclusion of this study is that the salience technique is suitable for environmental Prophetic Hadiths, as it emphasises the significant components of the environment.

Keywords: Environment, Prophetic Hadiths, Ecolinguistics, Salience, Conviction.



Introduction

Human comprehension of ecology has intensified into a significant concern over the dangers faced by the surrounding ecological system. Orr (1992) contends that “For the last five centuries, our sciences, social sciences, and humanities have focused on elevating and celebrating human dominance over nature.” (p. 145).

In 1970, Einar Haugen introduced the phrase “The Ecology of Language” to describe a new ecological analysis of the relationships between languages in the human mind and within multilingual communities. Fill and Mühlhäusler (2001, p. 1) After ten years, the term 'ecology' undergoes a substantial broadening of its scope in relation to linguistics. Ecological characteristics are employed to evaluate the connection between environment and linguistics in areas such as pragmatics, discourse analysis, anthropological linguistics, language education, stylistics, and other linguistic topics. During the 1990s, numerous methodologies linking linguistic study with ecological principles were solidified, leading to the formation of a unified, though diverse, domain of linguistics termed ecolinguistics. (Fill & Mühlhäusler, 2001, p. 1).

Ecolinguistics refers to the linguistic analysis of texts through ecological perspectives. Linguistic theories can be adapted to meet the aims of ecological research. Theories encompassed include van Dijk's (2008) and Fairclough's (2003) frameworks of critical discourse analysis (CDA), with the cognitive linguistic theory examining metaphor (Lakoff & Johnson, 1980). This study seeks to address the existing knowledge gap, as there is no empirical research examining salience and conviction in Environment-Related Texts within Prophetic Hadiths. This study seeks to examine the mechanisms of salience and conviction in environmental hadiths. It aims to address the subsequent enquiries:

1. Which tactics of salience and conviction are more commonly employed in environmental hadiths?
2. What is the role of salience and conviction in environmental hadiths?

2. Definition of Ecolinguistics

Many definitions of ecolinguistics have been introduced by many scholars; some of them will be mentioned in the current study.

Ecolinguistics emerged from a metaphor. Einar Haugen, in a lecture presented in August 1970, examined the 'interactions between each language and its environment' (1972: p. 325), comparing it to the biological links among certain kinds of animals and plants within their habitats.

Haugen (2001) contends that the integration of ecology and linguistics in word development seems uncomplicated; but, historically, defining and clarifying the resulting term has been difficult. An early definition of ecolinguistics defined the field as the study of the relationships between a specific language and its environment (p. 325).

Ecolinguistics examines the function of language in the vital interactions among people, other species, and the physical environment (International Ecolinguistics Association, 2019) (Mühlhäusler, 2001).

3. Prophetic Hadith and the Environment

The honorable Sunnah of the Prophet did not ignore the issue of the environment, and it addressed the protection of the environment, as it mentioned many questions Prophetic hadiths that draw the Muslim's attention to caring about the environment.

The Sunnah of the Prophet is full of many hadiths that provide a comprehensive view and comprehensive perception of the environment and its resources. The environment, with everything in it of the sky, earth, sun, moon, mountains, seas, rivers, minerals, water, air, plants, animals, and other



things, in the perspective of the Prophetic Sunnah, is part of this wonderful universe that God Almighty created, and it is necessary to think about it and preserve it. He, Glory be to Him, is the true owner. He has subjected it to the benefit of man and to carry out his interests. God has honored this man above all creatures. He has subjected to him all that is in the heavens and the earth He is responsible for its construction, development, and prevention of harm to the people, and he is responsible for that, things by giving thanks for these blessings and maintain it (Al-Khairabadi and Ibrahim, 2015).

Azwar, Abur Hamdi Usman, and Mohd Farid Ravi Abdullah (2022) assert that Islam is a religion that focusses on environmental concerns and the protection of nature. The Prophet Muhammad (PBUH) provided numerous examples to humanity regarding the significance of environmental preservation and the sustainable cultivation of the planet. Consequently, it is imperative to examine the teachings and examples of the Prophet (PBUH) about environmental preservation and the flourishing of the planet through his hadiths, enabling every Muslim to emulate and utilize them as a guide in daily life.

4. Methodology

4.1 Research Design:

The method of analysis is carried out by a qualitative method. The qualitative method is represented by giving a detailed analysis and description of the data. Song (2023) defines the qualitative method as

Qualitative research is rooted in interpretivism and constructivism, focusing primarily on human experience. It is frequently distinguished by specificity, refinement, and an enhanced emphasis on particular ideas and views. Furthermore, it is a technique through which the pertinent significance of an event is derived by comprehending occurrences and analysing behaviours and opinions” (p. 102-103)

4.2 Data Selection and Description

The data is selected from the Prophetic Hadiths found in Sahih al-Bukhari and Sahih Muslim, which are compilations by Imam Muhammad al-Bukhari (d. 256 AH/870 AD) and Abu al-Husayn Muslim ibn al-Hajjaj (d. 216 AH/836 AD). Their collections are acknowledged by the vast majority of the Muslim community as the most authentic compilations of the Sunnah of the Prophet Muhammad (PBUH). They encompass more than 7,500 hadith.

The noble prophetic Hadith is widely regarded as an authoritative source of language. As a result, many researchers in the field of Hadith have focused their efforts on studying the language used in these prophetic sayings. Consequently, numerous studies and research projects have been conducted on this subject.

The Prophet employs various strategies, techniques, and styles to effectively convey his lessons and the new Islamic mandates to the recently converted Companions. To accurately understand the ecological roles of interrogation in the Hadith, the reader must consider specific crucial components. These factors encompass various elements such as religious beliefs, cultural influences, situational contexts, the relationship between the speaker and the listener, the subject matter, and other variables that can impact the interpretation of the Hadith.

The researcher has selected four Prophetic Hadiths. The data contain clear ecological issues which are suitable for the application of the adapted model. The data include four aspects: Water, land, plants, and animals.

4.3 The Model of Analysis

Arran Stibbe is a professor of ecological linguistics at the University of Gloucestershire.

Since its debut in 2015, Arran Stibbe's Ecolinguistics has significantly influenced research in this field. Stibbe seeks to provide the reader with an understanding of how the texts we produce and consume influence the ecological realm of flora, fauna, and humanity, along with their interrelations. He delineates a method of language analysis that enables the extraction of cognitive structures embedded in texts, influencing our beliefs, thought processes, and ultimately our behaviours. He refers to these as the "stories we live by," employing the term "story" not in its conventional storytelling context, but to denote a cognitive framework of a particular aspect (Stibbe:2015).

4.3.1 Salience: It is a narrative that signifies something of importance or merit for contemplation. It identifies salient patterns, namely linguistic patterns that emphasize a certain aspect of life. Salience can be built by the following linguistic techniques:

a. Individualism: By delineating the traits of a specific individual, rather than providing a generalised enumeration of attributes pertaining to a given category, such as birds, animals, or planets.

b. 'Basic level': : Lakoff and Wehling (2012: 41) describe how, among the possible levels of concreteness and abstraction, there is a particular level which is most imaginable.

c. Sense Image: A sense image can be defined as a depiction of the influence an external thing exerts on the senses.

d. Simile: Similes employ tangible, relatable imagery from quotidian life and overlay them onto a natural environment, so instilling a vivid and exact image in the minds of observers that would be challenging to evoke through alternative means.

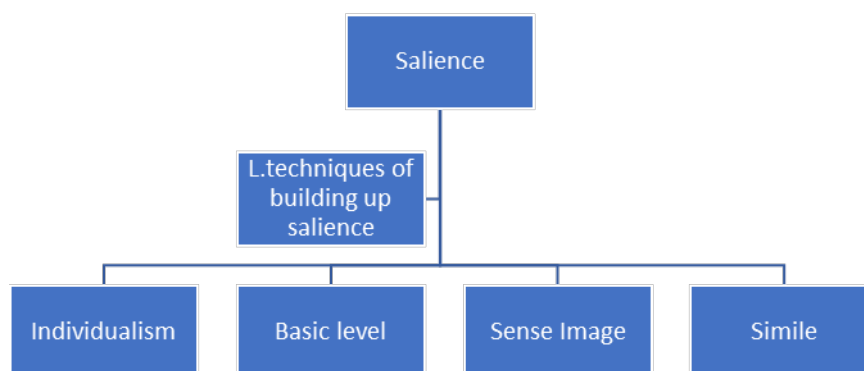


Figure (1) Linguistic Techniques of Building up Salience

4.3.2 Conviction: It is a narrative in individuals' cognition on the veracity, certainty, uncertainty, or falsity of a specific description. It seeks facticity patterns, namely, linguistic structures that denote a description as true, uncertain, or untrue. Critical Discourse Analysis offers methodologies for examining the linguistic characteristics that establish facticity. The features comprise:

a. Modals such as 'must', 'should', and 'could' indicate the likelihood of a description (Martin and Rose 2003: 48); Modality is a valuable notion defined by Richardson (2007: 59) as the 'extent to which a speaker or writer is committed to the assertion they are making.' Modality ranges from minimal commitment (e.g., the modals 'may' or 'probably') to high commitment (e.g., the adverb 'certain' or an unhedged assertion 'X is the case').

b. Appeals to expert authority and consensus (van Leeuwen 2008: 107);

c. Quantifiers like 'some' or 'many', which 'can obscure a lack of concrete evidence' (Machin and Mayr 2012: 192);

d. Expert authority phrases such as 'X thinks' or 'X believes', which 'often diminish the validity of opposing views' (Machin and Mayr 2012: 189); and

e. Presuppositions that frame descriptions as ‘taken-for-granted’ rather than ‘currently debatable or under discussion’ (Martin and White 2005: 101).

Macfarlane illustrates two forms of facticity:

1. Personal Observation (Witness): as in the following example;

At that moment, I observed the shimmering of the ocean. A thread of pulsating light—purple and silver—encircling the vast curvature of the beach. I approached the edge, crouched, and gestured with my hand in the water. It radiated in hues of purple, orange, yellow, and silver. Phosphorescence! (NW6:40)

2. Scientific terminology: as in the following example;

Marine phosphorescence, more accurately termed bioluminescence, is now recognised as a result of the accumulation of microscopic organisms, specifically dinoflagellate algae and plankton.

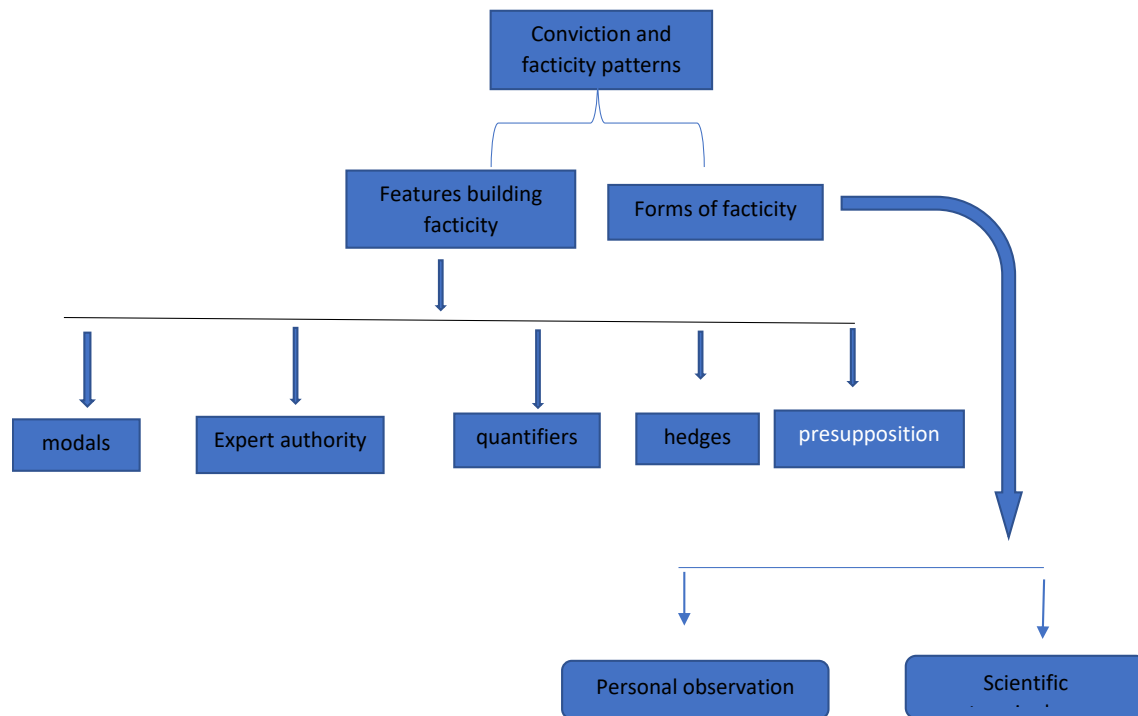


Figure (2) Features for building Facticity and Forms of Facticity

5. Data Analysis

5.1 Text 1 (water representation)

أَنَّ رَسُولَ اللَّهِ — صلى الله عليه وسلم — مَرَّ بِسَعْدٍ وَهُوَ يَتَوَضَّأُ فَقَالَ " مَا هَذَا السَّرَفُ ". فَقَالَ أَفِي الْوُضُوءِ إِسْرَافٌ قَالَ " نَعَمْ وَإِنْ كُنْتُ عَلَى نَهْرٍ جَارٍ "

[The Messenger of Allah ‘PBUH’ passed by Sa’d when he was performing ablution, and he said: ‘What is this extravagance?’ He said: ‘Can there be any extravagance in ablution?’ He said: ‘Yes, even if you are on the bank of a flowing river’]

Water as a Symbol of Life and it is the essence of life. Water is essential for survival, underscoring its central role in ecological and social well-being. The Prophet (PBUH) forbade extravagance even if



it was on a flowing river. So the believer is commanded to be moderate in everything, and is forbidden from being extravagant in everything, even water, even in ablution and ritual washing.

Salience

Salience in ecolinguistics examines which aspects of the text are emphasized to draw attention to ecological or ethical principles. Salience is created in the text by the following linguistic features:

- a. **Direct Address (Foregrounding):** The clause "ما هذا السرف" (What is this wastefulness?) uses a direct question, immediately drawing attention to the act of wasteful behavior. The rhetorical nature of the question foregrounds the issue of excessiveness. The interrogative form enhances salience, making the listener reflect on their behavior.
- b. **Basic level (Explicit Use of Key Terms):** The term السرف (wastefulness) is central. It is not generalized but specifically applied to water usage, connecting the linguistic element to the ecological theme of resource conservation. The focus on water (implicit in the context of ablution) highlights its importance as a vital resource.
- c. **Metaphor of Abundance:** The mention of "نهر جارٍ" (a flowing river) evokes an image of abundance, yet the salience lies in the message that even in abundance, wastefulness is unacceptable. This challenges the common assumption that abundant resources can be used freely.
- d. **Sense Image (Situational Context):** By addressing Sa'd during وضوء (ablution), a religious and routine act, the text makes water conservation relevant to everyday practices. This contextual salience embeds ecological values in daily life.

Conviction

Conviction examines the strength of the moral or ecological stance expressed in the text. Conviction is created in the text by the following linguistic features:

- a. **expert authority (Authoritative Tone):** The Prophet Muhammad's statement carries weight and moral authority. This is reinforced by the direct and declarative response: "نعم وإن كنت على نهر جارٍ" (Yes, even if you are at a flowing river). The unqualified "نعم" (Yes) expresses absolute conviction, leaving no ambiguity about the prohibition of wastefulness.
- b. **presuppositions (Contrast and Universality):** The presupposition in the statement "لا تسرف" لا تسرف is that water is a valuable resource that should not be wasted, even when it appears to be abundant or unlimited, such as in the case of a flowing river. The linguistic structure challenges this notion, emphasizing that conservation is a universal principle, not dependent on circumstances.
- c. **Personal Observation (Interpersonal Interaction):** The dialogue form (question and answer) draws the listener into the conversation. Sa'd's query ("أفي الوضوء إسراف") reflects a common assumption, which the Prophet's decisive response directly addresses, reinforcing conviction.

1.

5.2 Text 2 (animal representation)

"لا تَسُبُّوا الذِّكَ فَإِنَّهُ يَدْعُو إِلَى الصَّلَاةِ"

(Translation: "Do not curse the rooster, for it calls to prayer.") This hadith highlights several key aspects:

Salience

- a. **Individualism:** The rooster as a pivotal figure: The rooster is emphasised as a beneficial presence, integral to human existence by summoning individuals to prayer. This prominence enhances the rooster's worth beyond mere agricultural utility, positioning it as a being of spiritual importance.



- b. **The act of summoning to prayer:** The crowing of the rooster is emphasised as an act of religious and societal significance. The text correlates the rooster's inherent behaviour with a call to prayer, so connecting the natural realm to spiritual rituals.
- c. **Prohibition of cursing:** The injunction against cursing (لا تسبوا) highlights human conduct towards animals. It underscores reverence and consideration for non-human entities, implying that their functions are divinely sanctioned.

Conviction:

- a. **Reverence for nature:** The text contests anthropocentric perspectives by highlighting the inherent value of the rooster, which fulfils a role consistent with divine intention. This cultivates a sense of peace and reverence between humanity and the natural environment.
- b. **The incorporation of nature into spirituality:** The crowing of the rooster is presented as a natural occurrence that corresponds with a spiritual purpose. This belief fosters an eco-spiritual perspective, wherein the natural environment is regarded as an integral component of a broader divine framework. The hadith promotes ethical treatment of animals by prohibiting cursing, acknowledging their ecological importance and spiritual value.

The hadith emphasizes the rooster's function as a spiritual support, situating it within a religious framework. It fosters respect for nature, ethical treatment of animals, and the interconnectedness between the natural and spiritual realms via conviction. This corresponds with ecolinguistic principles, promoting a perspective that cherishes and safeguards the natural environment.

5.3 Text 3 (land representation)

من كانت له أرض فليزرعها أو ليمنحها أخاه

"Whoever owns a piece of land, let him cultivate it, or let him give it to his brother."

Salience

The phrase "من كانت له أرض" (Whoever possesses land) underscores personal land ownership. The wording emphasises the individual accountability linked to the ownership of natural resources.

- a. **Basic level:** The term "أرض" (land) is significant as it directly pertains to an essential natural resource, highlighting its ecological and economic importance.
- b. **Imperative Verbs:** The passage employs the imperative mood ("فليزرعها" - let him cultivate it; "ليمنحها" - let him give it), which emphasises action and accountability. These verbs indicate that idleness is unacceptable, emphasising the urgency of rendering the land productive or accessible.
- c. **Binary Option:** The expression presents a distinct binary: cultivation ("فليزرعها") or sharing ("ليمنحها"). This clarity highlights ecological and ethical responsibilities, promoting productive utilization and minimizing waste.

The phrase "أخاه" (his brother) signifies kinship, highlighting the relationship between land use and communal or familial welfare. This renders the social aspect of land usage more prominent, connecting ecological with ethics and collaboration.

Conviction

The employment of robust imperatives ("فليزرعها" and "ليمنحها") signifies a sense of moral obligation rather than mere recommendation. The conclusion is unequivocal: neglecting land is both irresponsible and intolerable.



- a. **Ethical Dichotomy:** The lack of an option (e.g., allowing the land to remain fallow) indirectly denounces neglect. The linguistic structure firmly asserts that land must either serve its owner or be utilised communally, allowing no space for wastefulness. The term aligns with Islamic ethical precepts that view land as a divine trust.
- b. **The moral and spiritual conviction:** is ingrained in the language, implicitly affirming that the neglect of resources contradicts divine will and communal norms. The succinct composition of the sentence amplifies its rhetorical potency.

The conciseness and lucidity render the moral and ecological message both accessible and compelling.

5.4 Text 4 (plant representation)

"إذا قامت الساعة وفي يد أحدكم فسيلة فليغرسها"

(If the Hour [of Resurrection] arrives while one of you possesses a sapling, let him plant it)

Salience

- a. **Lexical selections:** The phrase "ساعة" (Hour) signifies the paramount and decisive moment, instilling a sense of urgency and underscoring the significance of each action, even amidst apocalyptic circumstances. "فسيلة" (sapling) refers to a little, delicate plant, representing hope, growth, and continuation in the face of adversity.
- b. **Emphasising action:** The act of planting is emphasised. It underscores the constructive and life-affirming significance of this action, even in a situation as extreme as the Hour.
- c. **Simile (Temporal juxtaposition):** The contrast between "قيام الساعة" (end of time) and "غرس" (growing a sapling) renders the message compelling. It emphasises the significance of ecological stewardship and optimism, regardless of the circumstances.

Conviction

Conviction pertains to the text's capacity to evoke belief, motivation, and action. Ethical responsibility:

- a. **Modals:** The imperative "فليغرسها" (let him plant it) expresses a robust ethical mandate. It fosters a sense of obligation to nature and existence, especially in the face of seemingly fruitless actions. Universal applicability: The text does not restrict this instruction to particular situations or individuals; it is universally applicable, demonstrating the timeless and inclusive essence of the message.
- b. **Symbolic fortitude:** Planting a sapling at this pivotal period signifies optimism, tenacity, and faith in the continuity of life. This strengthens belief in the significance of minor, affirmative activities irrespective of external circumstances.

6. Results and Discussion

The results of the analysis of the conversations in light of the criteria of persuasion and salience reveal a complex system of environmental and moral principles that can significantly influence individual behavior and broader societal norms. A deeper discussion of these findings is as follows:

1. Moderation and Conservation of Resources

The focus on moderation in the use of resources, especially water, highlights the critical environmental principle of sustainability. In a world facing increasing environmental challenges, such as water scarcity and climate change, these teachings encourage individuals to adopt more conscious consumption habits.

2. Ethical Treatment of Nature

The call for the ethical treatment of animals and the environment reflects a growing recognition that human actions have far-reaching consequences for ecosystems. By calling for respect for all living things, these discourses are consistent with modern ethical frameworks that promote animal rights and



environmental justice. This perspective encourages a shift from viewing nature as an abstract resource to recognizing it as a community of living beings deserving of care and respect.

3. Personal Responsibility

The theme of personal responsibility resonates deeply in contemporary discussions about environmental stewardship. Hadiths encourage individuals to take active roles in managing natural resources, reinforcing the idea that everyone can contribute to sustainability. This sense of responsibility can empower communities to participate in local environmental initiatives, fostering a culture of collective action.

4. The interconnectedness of life states

What is important to highlight in these teachings is the idea that human well-being is closely linked to the health of the environment. This holistic view encourages a positive approach to systems, where harmful influences are not seen as merely partner considerations, but as social and spiritual issues. It also sees the holistic view of the human being as part of a larger system, which is important for fostering compassion and responsibility.

5. Preventive measures and awareness

The focus on preventive measures demonstrates the proactive approach needed to address environmental and health issues. This education is especially important today, as communities struggle with epidemics, pollution, and climate-related disasters. By raising awareness of potential risks and calling for precautionary action, the hadiths provide a framework for mitigating harm before it occurs, in line with public health and environmental management principles.

6. Hope and Resilience

Encouraging individuals to engage in positive actions, such as farming, despite difficult circumstances fosters a proactive mindset. This resilience is essential for communities facing environmental degradation and social injustice, as it fosters a sense of agency and optimism about the future.

7. Universal Ethical Principles

The universality of the ethical principles derived from these hadiths suggests that they are capable of transcending cultural and geographical boundaries. In a globalized world, where environmental issues are increasingly recognized as shared challenges, these teachings can serve as a unified ethical framework that encourages cooperation among diverse communities.

The Hadiths analyzed offer a profound and relevant guide for contemporary ecological and ethical issues. By promoting moderation, respect for nature, personal accountability, and interconnectedness, these teachings are not only aligned with modern sustainability practices but also provide a moral compass for navigating the complexities of environmental stewardship. Emphasizing hope and resilience, they encourage individuals and communities to take meaningful actions toward a more sustainable and equitable future, fostering a deeper connection between humanity and the natural world.

Conclusions

This study reaches the following conclusions:

1. Salience and conviction are the two strategies employed to attain the Prophet's objectives. The initial strategy is employed to emphasize a significant element inside a document, whereas the subsequent method expresses a robust, authoritative position.

2. Salience techniques appear to be used more frequently, as they effectively highlight important behaviors and frame ecological messages, while conviction techniques provide the necessary moral authority that underpins these teachings.



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