

Projections of Quantum Physical Philosophy in the Interpretation of Arabic Linguistic Matter - New Methodological Procedures in Arabic Linguistic Theory -

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Abstract:

This academic research document can refer the Arabic linguistic researcher to a number of classical grammatical questions through a quantitative interlinguistic interpretation. It deals with aspects concerning the letters of meaning in terms of their function, usage and grammatical significance. It attempts to deal with issues of Arabic grammar studies according to a quantitative linguistic framework, elevating linguistics to a precise scientific system, drawing from the realm of physical studies and sipping from the philosophy of quantum physics. This approach serves as a flexible applied tool that guides researchers towards sound academic results and opens new horizons in the study of Arabic linguistics. This represents a cultural extension and a confirmed convergence with the classical linguistic circle established by Ibn Jinni in his presentation of Arabic linguistic material during this distinguished period of civilisation.

Keywords: Arabic linguistics; interlinguistic; quantum; phonology; function; grammar; meaning.

Chronological Introduction:

One may observe that many studies in classical Arabic linguistics treat Arabic linguistic materials from a morphemic perspective, considering them as grammatical units (les unités morphosyntaxiques arabes) such as nouns, verbs, and particles, without extending to phonological units (les unités phonologiques arabes) that are quantitatively smaller than the morpheme. This includes phonemic phenomena (phonémique), syllabic characteristics (syllabique), and suprasegmental features related to accentuation (les performances d'accentuation), melodic (mélodiques), intonational (d'intonation), and tonic (tonétiques) aspects. The lowest linguistic elements have often been excluded from the linguistic structure in examining their physical characteristics, without addressing the functions of those characteristics in the constructions they relate to, nor indicating the linguistic functions and their significances in those constructions.

However, notable exceptions to these observations in early linguistic studies are the remarkable works of Ibn Jinni, who presented innovative cognitive insights in his unique

writings. Unfortunately, his contributions have not been adequately utilized thereafter, prompting Arab linguists to revisit them in pursuit of developing their concepts, modernizing their ideas, or establishing connections between contemporary linguistic theories and those of the past. This is all in light of the current state of linguistic progress in the fields of classification, theorization, and authorship.

As the linguistic movement in this field provokes researchers who seek to improve linguistic perspectives in general, a linguistic current has emerged that advocates interlinguistic cross-fertilisation between linguistics and other sciences. This current draws on linguistic studies by incorporating results from both the humanities - more visible in this cross-fertilisation - and the exact sciences, which are less visible. However, the latter is often more effective for linguistics, which benefits considerably from the academic methodologies of the exact sciences, while these sciences do not derive similar benefits from linguistics. Conversely, it is often observed that the humanities benefit from linguistic research, while the benefit for linguistics from the humanities is variable and relative, suggesting that linguistics feeds on the humanities to develop its theories, correct its concepts or refine its studies, among other sources that fulfil its methodological goals.

It may initially appear that linguistics—at first glance—leans toward the exact sciences, considering its epistemic approach that examines linguistic material in isolation without extending to its corresponding anthropological context. Linguistic methodologies aim to explain linguistic phenomena in absolute terms, without attempting to interpret anthropological phenomena through linguistic material directly, as was the case in earlier philological perspectives. While such attempts were incidental, they are commendable for fostering interdisciplinary science.

Furthermore, the tendency of linguistics towards the exact sciences¹ can be observed chronologically in the early stages of linguistic study, which dissected linguistic material much like the natural and physical sciences. This included an adherence to formal mathematical logic, which provides formal counterparts for explaining linguistic phenomena in general, making linguistics a language (*le langage linguistique*) similar to mathematics (*le langage mathématique*). Linguistics was thus opposed to mathematics in terms of language and methodology.

Prominent figures in this mathematical trend include Ferdinand de Saussure, Louis Hjelmslev, Noam Chomsky and others. However, the mathematical inclination of Al-Khalil ibn Ahmad al-Farahidi (d. 175 AH) is unique among his contemporaries and successors. This is evident in his method of composing “Al-‘Ayn” and “Al-Jamal fi Al-Nahw”, which paved the way for mathematical linguistics (*la linguistique mathématique*) as a contemporary interlinguistic perspective. This linguistic current was followed by his

¹- See: Abd al-Rahman al-Haj Salah, "Research and Studies in Linguistics," Algeria - Mufim Publishing - 1st edition - 2012, p. 21.

student Sibawayh (d. 180 AH), who considered Arabic linguistic phenomena in their relativity rather than in their absoluteness. After him, many Arab linguists contributed, such as Al-Mazni, Al-Mubarrad, Ibn al-Sarraj and Abu Ali al-Farsi, until the linguistic authority settled with Ibn Jinni (d. 392 AH), who sought to explain Arabic linguistic and literary phenomena by examining their linguistic components. He concluded that these components are the basis of these phenomena and their secret is to perform contextual and structural functions, especially in relation to literary phenomena, as discussed in “Kitab al-Fasr fi Sharh Ibn Jinni al-Kabir ‘ala Diwan al-Mutanabbi”. This is closely related to the philosophical quantum-physical perspective, which interprets natural phenomena, including human linguistic phenomena, as natural occurrences based on their fundamental composition.

This accumulation of modern and ancient Arabic knowledge encourages Arab linguistic researchers to forge a path toward interlinguistics, considering their benefit from the exact sciences. The results achieved in this academic cross-fertilization—when applied appropriately—highlight the scientific implications of exact sciences on general linguistic studies (le cours linguistique général) and modern Arabic linguistics (le cours linguistique arabe moderne). The philosophical implications of quantum physics on Arabic linguistic studies, particularly in grammar and morphology, aim to explain linguistic phenomena as natural occurrences at their core. Ibn Jinni’s assertion that “its definition is that it is sounds used by every people to express their aims” exemplifies this¹.

Moreover, it underscores that this phenomenon is unique to human beings, distinguishing them from other living types. The possibility of interpreting the linguistic material specific to humans through the natural physical material that constitutes them is strong, especially when considering the linguistic output reflecting those physical interactions in the natural physical body. Thus, the integration of quantum physical philosophy becomes imperative, given the contemporary cognitive frameworks it offers, which provide explanations for natural and cosmic phenomena that were elusive in classical Newtonian physics (d. 1727).

Building on this, a principle emerges that emphasizes the necessity of employing quantum philosophical projections on linguistic material, particularly Arabic, as a crucial cognitive necessity. This aims to interpret Arabic linguistic phenomena that ancient linguists discussed but were not fully satisfied with due to the obscurity of academic vision and its logical ambiguity regarding the prevailing cognitive framework of their time, as well as the superficial incidental explanations of these phenomena.

This does not detract from the contributions of the early scholars, who had limited methodological resources, but whose works were rich in authorship, classification, and

¹- Ibn Jinni Abu al-Fath Othman, "The Characteristics," edited by Muhammad Ali al-Najjar - Scientific Library - (n.d.) - p. 1/33.

strong in many aspects of research, effectively presenting, explaining, and interpreting linguistic material. However, the universal necessity of evolution and progress over time obliges the academic researcher not to accept all past contributions without question, but to express his thoughts on refinement and presentation whenever possible.

Thus, for the Arabic linguistic heritage, it is essential to study challenging linguistic phenomena that resist explanation and analysis and are complex to interpret. If appropriate explanatory tools are not found, it should propose interpretations based on mathematical logic that gain credibility in evaluation. Consequently, I am inclined towards quantum physical philosophy, hoping to resolve these interpretive challenges and research complexities by deconstructing the linguistic material into its fundamental quantities and studying its physical properties that operate on its quantitative physical attributes, as well as its mechanical physical properties related to the phonetic output of Arabic phonemes, open and closed syllables, accentual, melodic, intonational and tonic performances, and their vocal forms - whether real or mental representations in the mind of the listener. These quantitative physical features can be related to the linguistic structures they inhabit, explaining their linguistic and contextual functions, as well as other marginal meanings yet to be revealed or specified.

Academic Problematic:

There is no doubt that one who examines all of this will encounter some academic concerns that prompt questions about certain problematic areas that arise in their mind. These concerns are interrelated, with each one motivating the next, all within the context of the cognitive connection between two seemingly disparate scientific fields that are, in reality, interconnected. These issues can be summarized as follows:

1. If linguistics is considered a branch of the humanities and physics is part of the exact sciences, which may seem to be two different knowledge domains, what is the academic interconnection that brings them together here?
2. If the linguistic researcher acknowledges this interconnection between linguistics and quantum physical philosophy, can they be assured of a degree of epistemic benefit from the latter? Do the philosophical projections of quantum physics yield fruitful results in addressing linguistic studies in general?
3. There is no doubt about the uniqueness of the Arabic language compared to other languages, regarding its linguistic group in terms of its foundational structure and the coherence of its overall and specific linguistic characteristics. Does this connection preserve this uniqueness, or does it treat it as a general human language without regard for its distinctiveness?
4. If the degree of responsiveness to these philosophical quantum physical projections provides a reassuring basis for examining Arabic linguistic sources, particularly classical

grammatical studies, can we expect it to reveal sound theoretical linguistic horizons in terms of presentation, methodology, and results?

5. If the anticipated outcomes of this cognitive relationship motivate Arab linguists to engage with both classical and modern Arabic linguistic studies, will this represent an epistemic divergence from the classical linguistic circle dominated by Ibn Jinni for a period of time? Or is it possible that the two linguistic generations will be linked through cultural continuity, academic exchanges, or the development and modernization of the contributions made by the first generation to align with the current context of the second generation?

Regarding(قد) ”

This term has two aspects: a nominal and a verbal one¹. The nominal aspect can also take two forms:²

1. A synonym for “حَسْبٍ” (hasb)³, which most Arabs use in a state of silence, likening it to verbal form in phonetic resemblance⁴. It shares semantic similarities with many letters of meaning, as in “قد زيد درهم” and “قدني درهم” with the second containing the protective nun⁵. It has been established that silence is fundamental in markers of construction, and most letters of meaning are based on it, including both nominal and verbal forms of “قد.” This explains why the nominal form of “قد,” resembling the verbal form, is based on silence from various perspectives that pertain to letters of meaning in general. For instance, the phonological weight associated with indicating meaning in another word implies that it is not independent in meaning, except when accompanied by the morphemes that follow it.

The phonological structure of the Arabic letter of meaning is characterized by its predominance of two-letter roots, rarely extending to three or four. Most of these two-letter roots consist of a third syllable that is closed and includes phonemes like [قد/أو/أم/أي/هل]. If it extends beyond this, most of its initial syllables include forms like [إنما] [وأما وإما]. This also encompasses the functions of letters of meaning in their essence and what occurs in grammatical structures when combining nouns or combining verbs with nouns, particularly the latter⁶, which appears undesirable in contexts outside of predication, given the linguistic structural variances of verbs, such as phonological, syllabic, morphological, and syntactic differences in terms of action and nominal forms⁷. All this linguistic variance between verbs and nouns depends on the intervention of

¹- See: Ibn Hisham, "Mughni al-Labib," 1/193.

²- See: Al-Maradi, "The Near Genie," p. 253.

³- See: Al-Dasouqi, "Hashiyat al-Dasouqi," 1/465.

⁴- See: Ibn al-Hajj, "Hashiyat Ibn al-Hajj," 1/40.

⁵- See: Ibn Durayd, "Jamharat al-Lugha," 1/101.

⁶- See: Ibn Hisham, "Mughni al-Labib," 1/193.

⁷- See: Al-Khalil ibn Ahmad, "Al-Ayn Dictionary," 1/51.

letters of meaning—including “قد”—in the grammatical structures that encompass them outside of predicative relationships, allowing them to combine due to their lighter phonological structure compared to the two word units of noun and verb, thus achieving phonological balance by their inclusion.

Ibn Hicham explained the connection of the protective nun to “قد” by stating that Arabic emphasizes maintaining silence in “قد,” which is fundamental in all constructions. This can also be interpreted from another phonological perspective—contrary to Ibn Hisham’s interpretation—where the protective nun, being a phoneme of softness, addresses the heaviness of certain Arabic words, particularly those with four or five letters¹. When it appears, it serves to lighten the pronunciation of these morphemes together after the burden of their combination. Given that actions are heavier (composite) than nouns (simpler) due to the complexity of event and time², and that letters carry the heaviest weight of meaning in another word, this justifies the construction of verbs in two-thirds of their forms (past and imperative) and letters in all their forms, while nouns are lighter and primarily subject to case endings³.

When it became clear that the inclusion of the protective nun serves to lighten phonemic weight, it also alters the syllabic distribution upon its entry into verbs and certain letters of meaning, thereby changing the syllabic structure from what it was before. To illustrate this phonological lightness, consider:

$$["cvv"(2)ني + "cvc"(3)قَد] = ["cvc-cvv"(2-3):قَدْنِي]$$

This is easier to pronounce than:

$$["cvv"(2)دي + "cv"(1)ق] = ["cv-cvv" (2-1):قَدِي]$$

What the Arabs say about the meaning of “قد” is that it is synonymous with the present tense verb “يكفي” , as it is followed by the protective nun. When the name of the verb became heavy in its original form, and due to the signs of constructed nouns, the nun was added when connected to the pronoun (ya of the pronoun) for addition, just as it was added to verbs and some letters of meaning, which are heavier in their structure. Thus, the protective nun appears, being one of the phonemes that create lightness in Arabic words, as the tongue finds it burdensome when their construction and letters exceed three letters, thereby lightening the pronunciation of the words it enters. This occurs for two phonological reasons: one phonemic pertaining to phonemic adjustment in the word unit,

¹- See: Sibawayh, "Sibawayh's Book," 1/12.

²- See: The Author, "Theory of Phonetic Interpretation in the Holy Quran," pp. 93 and 95.

³- See: Al-Ashmuni, "Sharh al-Ashmuni," 1/31; and Al-Sabban, "Hashiyat al-Sabban on Sharh al-Ashmuni," 1/44.

whether it is a verb or a letter, and another syllabic one relating to the variation in the syllabic distribution of those word units.

As for what Ibn Hisham mentioned regarding the Arabs' insistence on maintaining the silence in "قد",¹ this interpretation is distant from the quantitative linguistic perspective for several reasons:

1. Silence in "قد" is fundamental in construction markers and resembles the verbal form in pronunciation, context, and usage. When it becomes heavy due to its similarity to the verbal form in three contexts, the strength of this similarity overcomes its construction, while silence is the original sign of construction, not the construction itself. Thus, the original marker (the construction form) adds to the foundational meaning, as it is constructed based on its verbal resemblance; what is additional in Arabic is less emphasized compared to the original.
2. The silence in "قد" can be incidental and can disappear when the pronoun "ياء الضمير" is directly attached, as in "قدي" without the protective nun—something that the Arabs have noted—thus strengthening or weakening Ibn Hisham's claim from this angle.
3. The silence that follows the letter after the protective nun is present in "قدي" to facilitate smoother pronunciation with two syllables in this word unit, without increasing the phonetic burden when the letter moves, leading to a syllabic distribution of three phonetic segments. In terms of grammatical estimation, this would be represented as:

$$[\text{ق}(\text{CV}) + \text{د}(\text{CV}) + \text{ني}(\text{CVV})] = (\text{CV-CV-CVV}: 2-1-1) : [\text{ق}(\text{CV}) + \text{د}(\text{CV}) + \text{ني}(\text{CVV})]$$

Another possible interpretation in this explanation, regarding the preservation of silence (which is fundamental in construction markers) to maintain verbal similarity, is to close the syllable with the phoneme "قد" (3: "cvc"), which resembles the verbal form more than its nominal counterpart. This could be considered as a linguistic or dialectal variation that creates phonemic differences in word units for nouns, verbs and letters, aiming at a specific linguistic mixture that may have a semantic impact, pointing to linguistic features and explaining parts of this linguistic phenomenon that concern certain speakers of the language but not others². This is reflected in their concern for clarity of meaning, as noted by grammarians in early grammatical writings; for example, (The cloth tore the nail) and (The glass broke the stone)³.

In addition, it has been reported among Arabs that "قد" can be pronounced with grammatical inflection - though rarely - as in "(Qad is Zaid a dirham)"⁴ in the nominative,

¹- See: Al-Dasouqi, "Hashiyat al-Dasouqi," 1/465.

²- See: Al-Suyuti, "Ham'a al-Hawami' in Explaining the Jawami'," 2/07.

³- See: Ibn Aqil, "Sharh Alfiyyat Ibn Malik," 2/147.

⁴- See: Ibn Durayd, "Jamharat al-Lugha," 1/100.

similar to (Hasb is Zaid a dirham), and in the genitive, like (Hasbi is a dirham), without the protective nun. This is explained by the fact that the nominative has a vocal inflection compared to the synonym “حسب”, while “قد” retains its verbal form by closing the syllable with the consonant, although its meaning is the same as “حسب”. The omission of the protective nun in the inflected “قد” is a phonological necessity, achieved by shortening the middle syllable at its entry, thus constructing the word [قَد(ُ)نِي] with two syllables instead of three, as follows:

$$- \text{ [قَد(ُ)نِي]} = \text{ ("cv-cv":2-1): (قَدِي) } - \text{ ["cvv"(2)دي + "cv"(1)ق]} \\ - \text{ (قَد(ُ)نِي) فِي التَّقْدِيرِ : ["cv-cv-cv":(2-1-1)] = \text{ ["cv"(1)ق + (ُ)د + "cv"(1)نِي + "cvv"(2)نِي]}$$

2. Present Tense Verb Synonymous with “يَكْفِي”¹:

For example, (يَكْفِي زَيْدًا دَرَهْمًا) and “قَد زَيْدًا دَرَهْمًا” in contrast to “يَكْفِيكَ دَرَهْمًا” and “يَكْفِيكَ دَرَهْمًا”. Ibn Hicham reported the phrase:²

قَدْنِي مِنْ نَصْرِ الْخُبَيْبِيِّنِ قَدِي ÷ لَيْسَ الْإِمَامُ بِالشَّحِيحِ الْمُحْدِ.³

This suggests that the first could be synonymous with “حسب” and based on silence, or that the name of the verb is synonymous with “يَكْفِي” while the second may be inflected and synonymous with “حسب” but with a long vowel, which is the “ياء المتكلم” (ya of the speaker) and without the protective nun. This apparent narration from the Arabs could occur in the case of inflection, or it could be constructed as a name of the verb meaning “يَكْفِي.” The protective nun may be present in “قَدْنِي,” which Ibn Hicham suggests could be omitted due to necessity; this is a common expression among many grammarians when faced with linguistic interpretation or a lack of linguistic explanation for problematic grammatical issues.

It seems that the omission of the protective nun is fluid in Arabic, and there is no necessity to assume its deletion, as seen in forms like “أَتِي” and “كَأْتِي” and “وَلَعَلِّي” , among others. Additionally, what al-Radi al-Istrabadi (686 AH) mentioned regarding names of verbs being singular forms that convey meanings of verbs while differing from the verbs themselves in forms, does not allow for modification and the addition of the definite article or tanween in some cases⁴. The status of the protective nun may be equivalent to that of tanween in terms of phonological equivalence, as its absence is characteristic of verbs but not of names of verbs⁵.

¹- See: Al-Maradi, "The Near Genie in Explaining the Letters of Meaning," p. 253.

²- See: Ibn Hisham, "Mughni al-Labib," 1/193.

³- See: Al-Suyuti, "Sharh Shawahid al-Mughni," 1/487.

⁴- Explanation of Al-Kafiya, 2/66.

⁵- Hashiyat al-Dasouqi, 1/467.

Ibn Hisham also cited the verse of Ru'bah (145 AH) as a reference for the necessity of omitting the protective nun:

عَدَدْتُ قَوْمِي كَعَدِيدِ الطَّيْسِ ÷ إِذْ ذَهَبَ الْقَوْمُ الْكِرَامُ لَيْسِي¹.

He mentioned the original form “ليسني” in “ليسي” due to poetic necessity, while al-Muradi (749 AH) chose “ليسي” allowing for the omission of the protective nun without necessity or anomaly². Similarly, in a verse by al-Nabighah (609 CE):

قَالَتْ: أَلَا لَيْتَمَا هَذَا الْحَمَامُ لَنَا ÷ إِلَى حَمَامَتِنَا وَنِصْفُهُ، فَقَدِ³.

Ibn Hicham also considered “قَدَ” as a verb name that does not mention its object, and that the “ياء” is for elongation due to the meeting of two consonants⁴. This possibility may seem weak, despite being valid, as it involves complexities in interpretation, although it fits within the scope of grammatical analysis. This includes the omission of the object of the verb “يَكْفِي,” which can be omitted here, augmented by the elongation of the short vowel to a long “ياء.” The elongation occurs due to the meeting of two consonants, while the silence in “قَدَ” is original, followed by a kasra, which is characteristic of Arabic when breaking rhymes that are originally silent, then elongating the short kasra with the connecting “ياء” (the elongation)⁵; for example, in the verse of Imru' al-Qais:

أَغْرَكَ مَنِّي أَنْ حُبِّكَ قَاتِلِي ÷ وَأَنْتَ مَهْمَا تَأْمُرِي الْقَلْبَ يَفْعَلِ.

And in a verse by Tarafah ibn al-Abd:

وَلَسْتُ بِحِلَالِ التَّلَاعِ مَخَافَةً ÷ وَلَكِنْ مَتَى يَسْتَرْفِدِ الْقَوْمُ أَرْفِدِ.

These verses allow for the possibility of elongation in metrical construction after the rhyme has been broken, where the original form is silent in the case of the jussive response, as they are two present tense verbs “that are jussive due to the “أَرْفِدُ” and “يَفْعَلُ” which have caused the break following the rhyme in “مَتَى” and “مَهْمَا” conditional classical grammatical and metrical interpretations. However, in modern linguistic interpretation, this analysis differs, as when the kasra weakens in physical quantitative properties, it resembles silence, taking its place in numerous instances; among these are the breaking of the initial letters of verbs and three-letter derivatives, as well as four-letter

1- See: Al-Suyuti, "Sharh Shawahid al-Mughni," 1/488.

2- See: Al-Maradi, "The Near Genie," p. 254.

3- See: Al-Suyuti, "Sharh Shawahid al-Mughni," 1/77.

4- See: Ibn Hisham, "Mughni al-Labib," 1/193.

5- "Al-Iflaq" is a term in the linguists' lexicon, contrasted with "Al-Wasl" among poets - see: Al-Khatib al-Tabrizi, "Al-Wafi in Prosody and Rhymes," pp. 202 and following.

verbs, whether simple or derived, and the breaking of jussive verbs in poetry, especially .when two consonants meet

This can be explained by what al-Khalil (175 AH) noted about the relationship of kasra to silence¹, due to the proximity of physical quantitative properties in contemporary linguistic perception, as well as the phonetic characteristics of the basic knowledge of poetry and the electronic musical sensitivity of al-Khalil, who is known for his musical and metrical constructions.

Given that Arabs often increase the length of their rhymes, as in Jarir's words:²

أَقْلِي اللّوْمَ عَادِلَ وَالْعِتَابَا ÷ وَقَوْلِي إِنْ أَصَبْتُ لَقَدْ أَصَابَا.

And his saying:

مَتَى كَانَ الْخِيَامُ بِذِي طُلُوحٍ ÷ سُقَيْتِ الْغَيْثَ أَيُّهَا الْخِيَامُو.

And:

هَيْهَاتَ مَنْزِلُنَا بِنَعْفِ سُؤْيَقَةٍ ÷ كَانَتْ مُبَارَكَةً مِنَ الْأَيَّامِ.

The noble Quranic expression has similarly woven this in some of the verses, as seen in the cases of the parties and His saying: (When they came upon you, from above you, and from beneath you; and the eyes became dazed, and the hearts reached the throats, and you harbored doubts about Allah). and (The Day when their faces are flipped into the Fire, they will say, "If only we had obeyed Allah and obeyed the Messenger.). And (they will say, "Lord, we have obeyed our superiors and our dignitaries, but they led us away from the way³). Ibn Hisham may have meant "the silence of قَدْ" and the silence of "ياء" in the ancient grammatical sense, although this does not hold as "ياء" is a long vowel and not silent, and he may have meant the silence of tanween, based on the original attachment to the names of verbs⁴, including "قَدْ", which means "حسب" in sound, with the silence of "ياء" in their classical grammatical understanding.

This, and while the estimation of "ليسي" could mean "لست أنا" (I am not) or "لسني" (I am not), all of which pertain to pride, the matter is not the same. They do not agree in marginal significance, even if they converge in central meaning. This is evident in the context of Ru'bah in a state of pride here, as the musical signature produced through the rhyming—although it belongs to the realm of poetic craft and meter—differs from what could apply in the phrases "لست أنا" or "ليسني" with the connected pronoun "أنا" (I) or the protective nun, as the phonemic impact and musical cadence would be lighter with them.

¹- See: Al-Khalil, "Al-Jamal in Grammar," p. 247.

²- See: Al-Tabrizi, "Al-Wafi in Prosody and Rhymes," pp. 200 and 201.

³- Surah Al-Ahzab, verses 10, 66, and 67.

⁴- Hashiyat al-Dasouqi, 1/467.

The attention of grammarians to the conditions of this literary aspect can be explained by its physical quantitative characteristics and mechanical motions, considering that the lexical root (ق د د) denotes affirmation rather than negation, in contrast to the particles that negate present tense verbs, changing the form and tense from present to past. Thus, “قد” is often affirmative, except in the instances noted by Ibn Sidah (458 AH) regarding negation; this may be explained by the context—yet to be discussed—indicating that the meanings of “قد” as a particle include expectation, approximation, minimization, maximization, and confirmation, all of which serve as indicators of affirmation or are not devoid of affirmation in another context.

This explains the requirement for affirmation and the absence of jussive particles. The condition for the modification of the verb it accompanies can be interpreted through the phonological heaviness that affects the static verb due to its rigidity or infrequent modification, compounded by the heaviness of the literary aspect associated with “قد”, regardless of the weight of the verb in its original form, which carries temporal meaning in its form. It has been shown that the phonological rigidity of static verbs limits the performance of the tools that impose grammatical functions from one perspective, while also limiting the indication of grammatical and contextual meanings from another.

As for the detachment from the marker and the particle of expectation, it appears that the temporal indication associated with the present tense verb, whether marked or by the particle of expectation, serves as indicators of future time. These can imply expectation, minimization, and maximization, which are also signs of future time, as this occurs when they are coupled with the present tense verb in most cases, and with the past tense according to those who affirm this. However, the verb does not indicate that alone.

The particle “قد” (qad) signifies the approximation of the past to the present and is indicative of realization, serving as an indicator of the present when combined with the verb that follows. It becomes clear that “قد” is the locus of temporal indication in both future and present time when associated with the verb, without the verb indicating temporal meaning in its absence. This prevents the coupling of the verb with the marker or the particle of expectation, which are indicators of future time, so that the locus of temporal indication does not shift from “قد” to the subsequent verb.

Moreover, what adds to this interpretation regarding the shift of the locus of indication from “قد” to the following verb is the phonological weight expected from the coupling of “قد”. It occupies a position of heaviness, which is evident from its quantitative and mechanical structure. This is compounded by the heaviness that accompanies the introduction of the marker into the present tense, similar to the morphemic prefix in a word, and its counterpart that adheres completely to the present tense verb from the

particle of expectation, thus increasing the weight of the verb and imbuing it with future meaning.

The expected weight from the coupling of “قد”, which has the physical characteristics of heaviness, with the marker or particle of expectation occurs without “قد” being directly attached to the verb. This direct attachment to the verb lightens the phonological weight associated with “قد”, creating a phonological and quantitative equilibrium between two word units: the first is heavy and the second is a lighter present tense form. The presence of the marker or particle of expectation between the heavy particle “قد” and the following present tense verb disrupts this phonological and quantitative equilibrium, increasing the weight of “قد” through the entry of the particle before the verb.

The attachment of “قد” to the verb may prevent the attachment of any particle before the verb, as this particle would occupy the position of the preceding morphemic particle, leading to a conflict in grammatical function between the two particles and a shift of the indicative marker from the first particle to the second. This can be explained as follows:

$$\begin{array}{rclcl}
 "cvc-cv-cv"(1-1-3) \text{ يفعل} & = & & + & "cvc"(3) \text{ قد} -1 \\
 "cv-cv-cv" (1-1-1) \text{ فَعَلَ} & = & & + & "cvc"(3) \text{ قد} -2 \\
 "cvc-cv-cv"(1-1-3) \text{ يفعل} & + & "cvc"(3) \text{ أن} & + & "cvc"(3) \text{ قد} -3 \\
 "cv-cvc-cv-cv" (1-1-3-1) \text{ سيفعل} & + & "cv"(1) \text{ س} & + & "cvc"(3) \text{ قد} -4
 \end{array}$$

It is possible to interpret this from a second perspective: the lightness of “قد”—which serves as a third phonetic segment—allows for the introduction of an oath, creating a separation between it and its verb, due to its lightness of meaning except when it serves as an affirmation. Since “قد” shares features of lightness and affirmation with the oath, and since the oath directly connects to the subsequent verb, this enables that separation here.

Alternatively, a third perspective might suggest a competition between the lighter particle represented by the heaviness of “قد” and the heavier noun represented by the oath, favoring the nominal side due to its functional and subsequent semantic advantages over the particle. A fourth perspective might posit that the nominal and grammatical features of the oath, with their inherent lightness, are more compatible with “قد.” Therefore, when the oath is positioned between the heavy “قد” and the past tense verb, the heaviness associated with both the particle and the verb allows Arabic to permit a separation in this instance due to the lightness of the oath.

That said, the first perspective is the most likely and preferred of the four, given the lightness of “قد” and its implication of the occurrence of the verb that follows. The

lightness of the oath as well indicates the phonological superiority of the noun over the particle, which facilitates the placement of the oath between “قد” and the following verb¹. This situation has a parallel in the positioning of the oath and the negation in “إذن” and its dependency on the present tense verb marked for the subjunctive.

If it is claimed that the oath is heavier in affirmation than “قد,” which allows it to connect with the subsequent verb and separate “قد” from its verb, the grammarians argue that the oath can occur in its response linked to the “لام” (lam) in its answer. It can be argued that although the oath is heavier than “قد,” it still separates it from the action occurring in the response, as in the phrase: They said, “By Allah, you know we did not come to cause trouble in the land, and we are not thieves.”²

As for the interpretation of the separation by the oath between the heavy “قد” and its verb, it resembles “إذن” in its heavy or composite structure, which is evident in the syllabic composition:

① ["cv-cvc"(3-1)إذن] -

② ["cvc"(3)قد] -

From ① and ②, we find that: [إذن(1-3)"cv-cvc"] ≡ [(1)"cv"]+[قد(3)"cvc"]

This is supplemented by the semantic and functional grammatical similarity, as “قد” denotes meanings of expectation, approximation, minimization, and maximization, which are indicators of affirmation. Consequently, it connects with the affirmative declarative verb and detaches from the jussive, serving to imply realization, which is a clear indication of affirmation. This aligns it with “إذن,” which signifies response and consequence, both also indicators of affirmation: explicitly in the first meaning (response) and implicitly in the second (consequence).

The terms “response” and “affirmation” derive from the root (جوب) in Arabic, which implies cutting, as seen in the phrase: And Thamood—those who carved the rocks in the valley. ³)when they undertook cutting stone for the great construction⁴. Since the condition for “إذن” is that it should not be separated from its dependent present tense verb marked for the subjunctive, it is similar to “قد” phonologically, functionally, and semantically.

Moreover, it can be interpreted that “قد” cannot be separated from its dependent verb, except by the oath; this strengthens the realization or approximation of the past to the present. Negation is precluded in the case of “قد” due to the exclusion of its indicative

¹- See: Al-Malqi, "Rasaf al-Mabani," p. 393.

²- Surah Yusuf, verse 73.

³- Surah Al-Fajr, verse 9.

⁴- See: Al-Tabari, "Jami' al-Bayan," 30/191 and 192.

meaning, as the addition of negation afterward would contradict its logical implications in the truth table, which is not the case with “إذن,” since it is a particle for response and consequence, allowing for both affirmation and negation¹.

“قد” can also imply a verb that is omitted afterward, as evidenced by the verse of Al-Nabigha:

أَفَلِ التَّرْحَلِ، غَيْرَ أَنْ رِكَابَنَا ÷ لَمَّا تَزَلْ بِرِحَالِنَا، وَكَأَنَّ قَدْ.

“Did the journey cease, but our mounts have not yet departed², as if ‘قد’ has vanished.”³

It is possible to interpret this in classical grammar as indicating the verb mentioned before it, making the omission of the verb after it acceptable. This is similar to the estimation of the omission of “كان” (kana) after what was mentioned earlier, as in the statement: And you surely knew those of you who violated the Sabbath. We said to them, “Be despicable apes!”⁴, where “كونوا قردة كونوا خاسئين” (be apes, be humiliated) suggests that the second “كان” is omitted while being indicated and explained by the first one⁵.

This remains relative when considering the toneme that rises to the peak of the melodic speech wave that flows through the phrase “وَكأَنَّ قَدْ” (as if ‘قد’ has occurred), as the word “قد” becomes the pinnacle of that wave, suggesting its physical and quantitative properties to the omitted verb that follows. This forms part of the cumulative semantic energy generated from the physical characteristics of the toneme in actual performance and in the imaginative representation.

Furthermore, “قد” as a particle conveys five meanings:⁶

1. Expectation: This is evident when it connects to the present tense verb⁷, as in “قد يقدم” (the absent one may come), indicating the anticipation of their arrival⁸. There is disagreement about the presence of an expectation meaning when it connects with the past tense form. Most scholars affirm this in their evaluations, including Al-Khalil in his text “Sibawayh,” stating: “As for ‘قد’, it is the answer to the phrase: لَمَّا يَفْعَل (when he does not act), thus you say: قَدْ فَعَلَ (he has done).”⁹ Al-Khalil claimed this refers to people awaiting news. Some say “قد ركب الأمير” (the prince has mounted) is for those awaiting his departure. They interpret the phrase: Allah has heard the statement of she who argued with you concerning her husband, as she complained to Allah. Allah heard your conversation. Allah is Hearing and Seeing.¹⁰ (as anticipating God’s response after the

¹- See: "Sharh al-Damamini," 2/95.

²- See: Al-Suyuti, "Sharh Shawahid al-Mughni," 2/490.

³- See the same source and page.

⁴- Surah Al-Baqarah, verse 65.

⁵- See: Ibn Jinni, "The Characteristics," 2/158 and 159.

⁶- See: "Sharh al-Damamini," 2/95.

⁷- See: Al-Maradi, "The Near Genie," p. 253.

⁸- See: Ibn Hisham, "Mughni al-Labib," 1/194.

⁹- See: Sibawayh, "The Book," 4/223.

¹⁰- Surah Al-Mujadila, verse 1.

supplication¹. However, a minority of scholars reject this, arguing that expectation implies awaiting something that has not occurred, while the past has already happened². Those who support the expectation meaning with the past tense argue that it implies something was anticipated before being reported, rather than something currently expected³.

Ibn Hicham holds that it does not convey expectation at all; rather, the present tense verb implies expectation without the need for “قد.” He argues that the utterance about a future event inherently carries expectation. Additionally, it does not indicate expectation when introduced to the past tense, as if this were valid, it would be consistent with the phrase “لا رجل” (there is no man), which is known not to enter unless it refers to a question: “Is there a man?” Thus, expectation is implied here, while “لا” does not convey inquiry; similarly, “قد” can be introduced to a past tense verb without implying expectation⁴. Ibn Malik explicitly states that it can attach to an active past verb but does not indicate expectation⁵, and he does not raise an objection to expectation when it is introduced to the present tense⁶.

Ibn Hicham’s viewpoint that expectation is inherent in the present tense verb when reporting future events holds significant philological merit and is explained by the relationship of implication, without extending to logical relationships that would suspend inquiry into grammatical causation. This perspective refutes some grammarians’ claims that “قد” may imply expectation when it precedes a past tense verb. If this were valid, it would allow for the expectation of inquiry in a phrase like “لا رجل في الدار” (there is no man in the house), thus rendering “قد” a particle of inquiry, which it is not; this can also be applied to “قد.”

The explanation for all this may lie in the toneme present in the constructions that include “قد” and the following present tense verb. Even though it contains a suggestion of expectation in its form, it implies a future time that is anticipated, as the toneme carries physical and quantitative properties that refer to the indication of expectation⁷, reaching a peak in the melodic speech wave accompanying “قد” when it precedes the present tense verb. The degree of those same physical properties may diminish, yet it also refers to the

¹- See: Ibn Hisham, "Mughni al-Labib," 1/194.

²- See: Al-Dasouqi, "Hashiyat al-Dasouqi," 1/469.

³- See: the same source and page.

⁴- See: Ibn Hisham, "Mughni al-Labib," 1/195.

⁵- Ibn Malik, "Sharh al-Tasheel," 3/482.

⁶- See: the same source and page.

⁷- The toneme is a phonemic unit that classifies tones into a distinctive tonal unit; although Arabic is not a tonal language, its syntactic units are influenced by spoken intonation and the toneme here peaks in intonation, becoming pivotal in certain syntactic works and grammatical implications. See: Mahmoud Suleiman Yaqub, "Dictionary of Linguistics: English/Arabic," Egypt - Alexandria - Dar Al-Ma'rifa Al-Jami'ia - 1st edition - 2011, p. 836.

indication of expectation when “قد” is attached to the past tense verb, anticipating its occurrence, as noted by Al-Khalil regarding Arab speech.

2. Proximity of the past to the present: In the phrase “قام زيدٌ” (Zayd has stood), the past may refer to both near and far times, while “قد قام زيدٌ” (Zayd has indeed stood) is specific to the near¹. It appears that the beginning of time, in logical convention, is indicated by the present tense (يَفْعَلُ) and its derivatives. When time passes, it is considered (فَعَلَ) and its derivatives, but without specification of proximity or distance from the present time. However, the addition of “قد” to “فَعَلَ” carries a toneme that implies closeness, positioning “قد” as the peak of the melodic speech wave that encompasses that toneme, thus bringing it closer to the present in time. The judgment of (قد فَعَلَ) is akin to (يَفْعَلُ) and mimics it in its physical characteristics, thereby approximating the present.

Ibn Hicham mentioned rules that arise from this meaning, including:²

- It does not attach to “ليس” (is not), “عسى” (may), “نعم” (yes), or “بئس” (worst), because it refers to the present, as it is unsuitable for the proximity indicated by something that is already occurring. Although its form is that of a past tense construction, it does not convey its time but rather indicates the present, thus resembling a noun, making the entry of “قد” onto these verbs inappropriate. One possible interpretation is that the factors of immobility in “بئس”, “نعم”, “ليس”, and “عسى”, with their forms fixed to the past and their rigidity, along with the limited flexibility of these verbs to the point of complete phonological immobility, add to the weight that burdens the verb by its original placement. This phonological weight increases the similarity of these verbs to built particles, which does not permit the entry of “قد” onto these verbs based on the admission of one particle to another. Supporting this are those particles that correspond in meaning, such as “لا”, which counters “ليس” in negation, “عسى” in the general sense among Arabs, and “ليت” in hopeful expressions.

As for “نَعْمٌ” in the context of praise, it is structured as [(نَعْمٌ/فَعَلَ)(3-1) “cvc-cv”], which is less complex in syllabic arrangement compared to its derivatives from the same root (ن.ع.م), specifically in the forms [(فَعَلَ)(1-1-1) “cv-cv-cv”]. On the other side, it corresponds with the response particle [(نَعْمٌ/فَعَلَ)(1-3) “cv-cvc”], both originating from the same lexical root and serving as indicators of luxury and blessings. When the first form [(نَعْمٌ/فَعَلَ)(3-1) “cvc-cv”] adopts the path of the second [(نَعْمٌ/فَعَلَ)(1-3) “cv-cvc”], it is subjected to phonological rigidity due to its syllabic reduction, similar to what occurs with defective verbs. This reduction from a three-syllable word to a two-syllable one may limit the flexibility of the verb to the point of phonological stagnation.

¹- See: Ibn Hisham, "Mughni al-Labib," 1/195.

²- See: Al-Dasouqi, "Hashiyat al-Dasouqi," 1/470-469.

This could also be interpreted as adopting a particle-like construction and rigidity, or as resembling a noun that is not well-developed due to limited flexibility and rigidity. However, the presence of the feminine marker “تاء التأنيث الساكنة” in “نِعْمَت” indicates its active nature. Since “نِعْم” is less complex than its verbal counterparts in terms of syllabic structure and flexibility, it is distinguished by its qualities and commendable attributes of praise, which relate to the characteristics of its subject, aligning with the quantitative linguistic structure that “نِعْم” conveys contextually.

This is further enhanced by its similarity to the response particle in the shared lexical root (ن.ع.م), as it often concludes a question. It also contrasts with “لا,” which negates and corresponds with “ليس” (is not) in another aspect, making it impossible for “قد” (qad) to precede it due to the absence of “قد,” which serves to indicate proximity, affirmation, and other assertive meanings that are negated by tools of negation and interruption. Thus, the second objection occurs with the first, and their negation and the reversal of that also apply.

From this cycle, it becomes apparent that “نِعْم” for praise aligns with the rigid verbs and correlates with the response “نَعَم” in its lexical root. “نِعْم” adopts the characteristics of rigidity and lack of flexibility akin to a particle, while “نَعَم” corresponds to “لا” in negation and grammatical function. However, the latter is a rigid verb not subject to modification and is constructed in the past tense, paralleling “نِعْم” in syllabic structure, rigidity, and past tense construction; similarly, both exhibit a pattern of verbs resembling a particle like “عسى” (perhaps), which corresponds with its particle-like counterpart in Tamimi Arabic.

The comparison extends to “يُنْس” (beware). As for the statement by ‘Adi:

لَوْلَا الْحَيَاءُ وَأَنْ رَأَيْتُنِي قَدْ عَسَى ÷ فِيهِ الْمَشِيبُ لَزُرْتُ أُمَّ الْقَاسِمِ.

“If it were not for modesty and that you have seen me, perhaps the grey hair would have led me to visit the mother of Qasim.”¹

This can be interpreted as intensifying the meaning of “عسى” in its modified form rather than its rigid form².

- The Basri grammarians require “قد” to appear overtly with the past tense in the position of the state, as in the phrase: Have you not considered the notables of the Children of Israel after Moses? When they said to a prophet of theirs, “Appoint a king for us, and we will fight in the cause of Allah.” He said, “Is it possible that, if fighting was ordained for you, you would not fight?” They said, “Why would we not fight in the cause of Allah, when we were driven out of our homes, along with our children?” But when fighting was ordained for them, they turned away, except for a few of them. But Allah is aware of the

¹- See: Al-Suyuti, "Sharh Shawahid al-Mughni," 2/492.

²- See: Al-Dasouqi, "Hashiyat al-Dasouqi," 1/471.

wrongdoers¹ (or to be implied, as in: And when they opened their baggage, they found that their goods were returned to them. They said, “Father, what more do we want? Here are our goods, returned to us. We will provide for our family, and protect our brother, and have an additional camel-load. This is easy commerce.”² (and similarly in: Except those who join people with whom you have a treaty, or those who come to you reluctant to fight you or fight their own people. Had Allah willed, He would have given them power over you, and they would have fought you. If they withdraw from you, and do not fight you, and offer you peace, then Allah assigns no excuse for you against them.³ However, Al-Akhfash and the Kufans disagreed, arguing that this is not a requirement due to its frequent occurrence in the position of the state without “قد.” The last two examples support this⁴. Ibn Hisham’s view is that “قد” should not be implied where it is commonly used without it⁵.

- Its phonological interpretation might suggest that the present speech wave carries physical characteristics that represent “قد” overtly. In this case, the toneme would peak in the melodic speech wave when “قد” is uttered, or it might carry physical properties that resemble those preceding it without equating to them—this could explain its estimation. Thus, the toneme would peak in the melodic speech wave, albeit with a word other than “قد.”

The closeness of the first and second states may indicate why Al-Akhfash and the Kufans do not require “قد” with the past tense in the position of the state, as the construction incorporating the past can occur without “قد” being present, which supports the idea of bringing “قد” into consideration without estimating it.

- If the answer to an oath is a modified past verb close to the time of the state, “لام” and “قد (لقد)” are used, as in: They said, “By Allah, Allah has preferred you over us. We were definitely in the wrong.”⁶

If it is distant from it, “لام” is used without “قد,” as in the words of Imru’ al-Qais:

حَلَفْتُ لَهَا بِاللَّهِ حِلْفَةً فَاجِرٍ ÷ نَنَامُوا فَمَا إِنْ مِنْ حَدِيثٍ وَلَا صَالٍ.

“I swore to her by Allah a false oath—

They slept, and there was no news or counsel.”⁷

Ibn ‘Asfur (669 AH)⁸ mentioned this. Ibn Hisham interpreted this according to its apparent reverse from what Ibn ‘Asfur proposed, indicating that in the verse: “Indeed,

¹- Surah Al-Baqarah, verse 246.

²- Surah Yusuf, verse 65.

³- Surah An-Nisa, verse 90.

⁴- See: Ibn al-Shajari, "Amali Ibn al-Shajari," 2/146, and 3/12-13.

⁵- See: Ibn Hisham, "Mughni al-Labib," 1/195.

⁶- Surah Yusuf, verse 91.

⁷- See: Al-Suyuti, "Sharh Shawahid al-Mughni," 2/494.

Allah has favored you over us with patience and the conduct of the good,” it is predetermined and characterized by it since he became rational¹. As for the intention of the verse, it suggests they slept before his arrival, indicating the prior time is far while the latter is near.

The contrast between Ibn ‘Asfur’s view and Ibn Hisham’s critique of the apparent reversal of the first position may significantly define the rhetorical implications in their elevation, with supplementary marginal implications concerning grammatical function and contextual structure. This includes the toneme accompanying the present speech wave in the indicated construction in the Quranic example, peaking in melody when “لقد” is uttered, especially since it carries both physical and mechanical properties combined in “لام” and “قد.”

This makes the construction amenable to two grammatical implications: the first is the approximation of the past to the present according to Ibn ‘Asfur, where the discourse implies the acknowledgment of Joseph’s brothers (as stated in the verse), yielding their acknowledgment of his virtue and benevolence towards them, as they experienced from him in terms of honour and forgiveness, at a time close to their spoken acknowledgment in the present state. Thus, “قد” reinforces the proximity of the past to the present, which occurs in the response to the past oath, which is modified, and reinforces the affirmation of the oath in the first part, while also reinforcing its response in the second part, creating a linguistic resonance in the utterance from the speaker’s side, and a semantic resonance in the listener’s mind regarding its meaning.

The second aspect has to do with indicating the distance from the past when the aforementioned action in the Qur’anic construction took place, away from the present time in which such a construction is articulated, aligning with the toneme “قد” at the peak of the present speech wave, further emphasising the affirmation of the oath in response, especially as it is urgently needed due to the passage of time. This is in line with what Ibn Hisham probably intended in this.

This matter can be assessed through the example of Imru’ al-Qais, considering the toneme present in the cited verse, where the “لام” (lam) found in the response to the past affirmative oath occupies the peak of the melodic speech wave. It carries both physical quantitative properties and other mechanical kinetic properties, indicating two aspects of the poetic discourse here: the first being the proximity of the time of the people’s sleep before his arrival, and the time of the present state at the moment he speaks to her, along with the false oath; the second aspect is that he swore by the false oath, indicating the

⁸- See: Ibn Asfour, "Al-Muqarrab," 1/205.

¹- See: Ibn Hisham, "Mughni al-Labib," 1/196.

distance between the time of the people's sleep and the time of his arrival to her, which was during the present state.

According to Al-Zamakhshari, the phrase “والله لقد كان كذا” (By God, it was such) implies expectation but does not indicate proximity. In his interpretation of the verse: ﴿ We sent Noah to his people. He said, “O my people! Worship Allah; you have no god other than Him. I fear for you the punishment of a tremendous Day.”¹, Al-Zamakhshari states, “Why do they seldom utter the lam except with ‘قد’ (qad)? They rarely use it as in the phrase: “I swore to her by Allah a false oath—

حَلَفْتُ لَهَا بِاللَّهِ حَلْفَةً فَاجِرٍ ÷ نَنَامُوا فَمَا إِنْ مِنْ حَدِيثٍ وَلَا صَالٍ

They slept, and there was no news or counsel.²”

I respond that this is the case because the oath statement is used only to affirm the statement being sworn upon, which is its response, thus being likely to imply the meaning of expectation that ‘قد’ conveys when the listener hears the word of the oath. The purpose of the oath is to affirm it in its response, as the statement being sworn upon in response carries an assumption by the listener at the moment of utterance by the speaker who swore to it, or it might all be present in the oath and its response. This assumption is expected in the response, which explains the attachment of ‘قد’ (qad), indicating expectation, to the lam that affirms the response.

This may be why Al-Zamakhshari places ‘قد’ in this context to indicate expectation rather than proximity. The phonological toneme may serve as a distinguishing factor between Ibn ‘Asfur’s position and Al-Zamakhshari’s in this grammatical dispute, given the physical quantitative and mechanical kinetic properties present in the composition contained within the melodic speech wave. In this case, ‘قد’ reaches its peak in the honorable verse, testifying to this, as the toneme leans towards the meaning of expectation without detracting from the meaning of proximity.

The same applies to the cited poetic verse, as the toneme, with its physical quantitative and mechanical kinetic characteristics, within the structure incorporating ‘قد,’ realizes its properties in pronunciation without affecting its written form. This leads the listener to interpret the meaning of expectation without the presence of the grammatical tools indicating it, while not negating the meaning of proximity; thus, it goes beyond Al-Zamakhshari’s and Ibn ‘Asfur’s interpretations.

If the toneme present in the melodic wave that traverses the structure in the poetic example differs in its physical properties that pertain to ‘قد’ regarding the meaning of expectation, it necessarily indicates closeness to the present time or distance from it,

¹- Surah Al-A'raf, verse 59.

²- Al-Zamakhshari, "Al-Kashaf," 2/106.

depending on that physical quantitative variation present. This also directs the listener away from the meaning of expectation in the grammatical structure, along with the contextual implications that translate that semantically.

Ibn Malik shares Ibn 'Asfur's view (669 AH) regarding 'قد' indicating proximity when associated with the past verb, provided it is expected. He stated, "It enters upon an active past verb that is anticipated; that is, it is awaited to bring it closer to the present."¹ The intent may be to highlight the absence of similarities between verbs and particles, ensuring that it is neither rigid nor deficient in flexibility, as seen in: "ليس" (is not), "عسى" (may), "نعم" (yes), and "بئس" (worst).

It has become evident that the indication of proximity noted by the grammarians does not negate the indication of expectation when 'قد' is coupled with the fully inflected past verb, due to the absence of similarity to rigid or deficient verbs that take on the characteristics of particles in phonological rigidity that prevents them from being flexible, reducing their capacity for inflection. This, along with the inherent weight of the verb in its original state, integrating event and time into a singular form, when compared to its noun counterpart, which is often more flexible and inflective.

All this phonological weight limits the performance of both particle and verbal tools, especially when 'قد,' a particle, is associated with a rigid or deficient verb that behaves like a particle in phonological rigidity. Thus, this explains why grammarians have stipulated the prohibition of 'قد' being associated with rigid or deficient verbs which behave like particles in phonological rigidity.

This adds to the re-production of the emergent meaning when the toneme is present, with its physical quantitative and mechanical kinetic properties, as the peak of the melodic speech wave manifests when 'قد' is uttered, specifically indicating the meaning of proximity. It may also carry its physical quantitative properties that imply the meaning of expectation, reaching a peak in the melodic speech wave when the verb is uttered to indicate expectation; this is what the grammarians have noted, including Ibn Malik in his commentary on "Tashil," where he explicitly stated this².

- The introduction of "لام" at the beginning;³ as in: "إن زيدا لقد قام" (Indeed, Zayd has indeed stood). This is because it enters upon nouns; as in: "إن زيدا قائماً" (Indeed, Zayd is standing). Since the present tense resembles the noun in grammatical case, its introduction is permissible; as in the phrase: (4). Given that the past indicates its closeness to the present tense, it resembles it in the time of the present state, and it is also permitted to relate it to the noun through a relationship of grammatical transference, thus the past

¹- Ibn Malik, "Sharh al-Tasheel," 3/482.

²- See: the same source and page.

³- See: Ibn Hisham, "Mughni al-Labib," 1/196.

⁴- Surah [missing name], verse 124.

verb resembling the noun makes the introduction of “لام” permissible in its position of being informative¹.

As for the introduction of “لام” at the beginning, which affirms news in nominal constructions, as in “إن زيدا لقد قام” (Indeed, Zayd has indeed stood), this may be explained through gradual reasoning in mathematical proof. It can be outlined as follows:

1. “لام” is introduced to nouns (explicit news); as in: “إن زيدا لقائم” (Indeed, Zayd is standing). ①

2. It is applicable to the present tense to parallel the noun. ②

3. The recent past resembles the present tense, which denotes the current state; as in. ③

From the relationships established in ①, ②, and ③, it can be concluded that the introduction of “لام” before “قد” (qad) in the position of news within nominal constructions is permissible. Additionally, the recipient may also recall the toneme that indicates proximity in this nominal structure, particularly in its theoretical aspect. There remains another aspect that relates to the stylistic and rhetorical dimensions, which notes the grammarians’ insertion of “قد”—a feature of pure verbal constructions—into nominal structures, thereby reducing the eloquence of these constructions due to their exclusivity to verbal forms in this context.

3. Reduction:² This can be divided into two types:

- Reduction of the occurrence of the verb; as in “قد يصدق الكذوب” (the liar may speak the truth) and “قد يجود البخيل” (the miser may be generous)³.

- Reduction of the object, concerning its direct object; as in the phrase: Surely, to Allah belongs everything in the heavens and the earth. He knows what you are about. And on the Day they are returned to Him, He will inform them of what they did. Allah has full knowledge of all things.⁴; what they are upon is less than his knowledge. Some have argued that in these examples and similar ones⁵, it indicates affirmation, and that the meaning of reduction in the first two examples is not derived from “قد,” but rather from “الکذوب يصدق” (the liar speaks the truth) and “البخيل يجود” (the miser is generous). This is because interpreting the speech as reduction prevents the contradiction of meaning in the two examples, as illustrated below:

Assuming that:

- Lying: $C \equiv 1$. ①

- Truth is the inverse of lying. ②

From ① and ②, it follows that: $\text{Truth} \equiv C^{-1} \equiv 0$.

¹- See: Al-Dasouqi, "Hashiyat al-Dasouqi," 1/474.

²- See: Al-Ramani, "Meanings of Letters," p. 95.

³- See: Al-Maradi, "The Near Genie," p. 257.

⁴- Surah An-Nur, verse 64.

⁵- See: Al-Dasouqi, "Hashiyat al-Dasouqi," 1/474 and 475.

- The liar: Many lies $\equiv 1$ according to ①.

1. First assumption:

Assuming that:

- "Many truths" $\equiv 0$ according to the results of ① and ②.

- "The liar speaks": $C + C^{\neg} \equiv ?$ Substituting, we find:

$1 + 0 \equiv 0$; the relationship is invalid, and the result is logically incorrect.

2. Second assumption:

Assuming that:

"-Many truths" $\equiv 0$ according to the results of ① and ②.

Then: "speaks" indicates a reduction of truth $\equiv 1$.

And: "the liar speaks" (in terms of reduction): $C + C^{\neg} \equiv ?$ Substituting, we find:

$1 + 1 \equiv 1$; this is the only valid relationship in logical conjunctions.

When "قد" is introduced to the structure: "قد يصدق الكذوب," it serves to affirm the reduction in the estimation of the grammarians, contrary to what we seek in emphasizing the reduction inferred from the possibility of reduction, to avoid a contradiction in meaning by opposing the beginning of the speech.

In this context, the presence of the toneme may indicate another aspect, particularly as it carries physical quantitative and mechanical kinetic properties that signal the meaning of reduction. When the grammatical structure includes "قد," its pronunciation reaches the peak of the melodic speech wave. If it does not include it, the physical properties here approximate but do not match those where "قد" is included. Nevertheless, they point towards the meaning of reduction due to the physical quantitative closeness between the two contrasting grammatical structures.

4. Amplification: Sibawayh mentioned this in the sense of "perhaps"¹, as in the verse of Al-Hudhali:

قد أترك القرن مصفراً أنامله ÷ كأن أثوابه مجت بفرصاد

"قد أترك القرن مصفراً أنامله" (I may let the horn yellow his fingers) ÷ "كأن أثوابه مجت بفرصاد" (as if his clothes were blown by the wind).²

Al-Zamakhshari also commented on this verse: We have seen your face turned towards the heaven. So We will turn you towards a direction that will satisfy you. So turn your face towards the Sacred Mosque. And wherever you may be, turn your faces towards it. Those who were given the Book know that it is the Truth from their Lord; and Allah is not unaware of what they do.³ Other grammarians⁴ have also referred to this line:⁵

¹- See: Sibawayh, "The Book of Sibawayh," 4/224.

²- See: Al-Suyuti, "Sharh Shawahid al-Mughni," 2/494.

³- Surah Al-Baqarah, verse 144.

⁴- See: Al-Zamakhshari, "Al-Kashaf," 1/189.

قَدْ أَشْهَدُ الْغَارَةَ الشَّعْوَاءَ تَحْمِلُنِي ÷ جَرْدَاءٌ مَعْرُوقَةٌ لِّلْحَيَيْنِ سُرْحُوبٌ.

جرداء معروقة “ (I may see the unkempt raid that carries me) ÷ ”قد أشهد الغارة الشعواء تحملني“
”اللحيين سرحوب“¹ (a bare and matted she-camel of the two jaws)¹.

It is likely that the understanding of this in the three cited examples can be explained by the presence of the toneme, which carries physical, quantitative, and mechanical kinetic properties that indicate the meaning of amplification. Here, “قد” (qad) is at the peak of the melodic speech wave, and it may suggest the meaning of amplification without the tool; however, it may possess quantitative physical properties that differ from the first case. The peak of the melodic speech wave is present in the verb that carries the intended meaning, and these properties are less than the first in terms of the physical quantity present, as the physical properties vary based on the presence or absence of the tool. It has been shown that the potential physical pulse increases in the first case more than in the second.

This may explain Al-Zamakhshari’s estimation of the tool “ربما” (perhaps), which indicates the meaning of amplification when placed in the position of “قد.” Thus, the two verses can be compared, as the toneme may be present with its physical quantitative properties, including “قد” in the grammatical structure surrounding it, which approximates the toneme present in the structure containing “ربما,” supporting the grammarians’ estimation here.

5. Affirmation:² For example, in the verse: Successful is he who purifies it.³ Al-Zamakhshari’s statement regarding the verse: Surely, to Allah belongs everything in the heavens and the earth. He knows what you are about. And on the Day they are returned to Him, He will inform them of what they did. Allah has full knowledge of all things. introduction serves to affirm knowledge and is related to the affirmation suggests that its⁴ of punishment. Some have stated that “قد” and “لام” in the response to the oath function similarly to affirmations⁵, serving to provide confirmation⁶ (affirmation) in the nominal structure⁷. Ibn Hisham⁸ also noted the indication of reduction in the verse of light⁹, meaning “perhaps you know,¹⁰” which indicates reduction. Likewise¹¹, the meanings of

⁵- See: Al-Maradi, "The Near Genie," p. 258.

¹- See: Al-Suyuti, "Sharh Shawahid al-Mughni," 2/496.

²- See: Ibn Malik, "Sharh al-Tasheel," 1/482.

³- Surah Ash-Shams, verse 9.

⁴- Surah An-Nur, verse 64.

⁵- Al-Zamakhshari, "Al-Kashaf," 3/238.

⁶- Surah Al-Baqarah, verse 65.

⁷- See: Al-Dasouqi, "Hashiyat al-Dasouqi," 1/476 and 477.

⁸- See: Ibn Hisham, "Mughni al-Labib," 1/197.

⁹- See: "Tafsir al-Samin al-Halabi," 8/450 and 451.

¹⁰- Surah An-Nur, verse 64.

¹¹- See: the same source - 1/412 and 413.

proximity and expectation in the verse of Al-Baqarah¹ are conceptually clear from the linguistic context, as they signify the proximity of the past to the present; for instance, they indicate the temporal closeness of the Jews' transgression on the Sabbath or their expected knowledge of it.

The grammatical estimation in interpreting these cited verses may be subject to the authority of the present toneme, which carries physical, quantitative, and mechanical properties that lead the recipient to a contextual indication in the cited verse. The estimation of the meaning of "قد" in the verse, being at the peak of the melodic speech wave, can indicate reduction, proximity, or expectation, with the contextual meanings for "قد" in these Quranic structures being determined by the strength of that estimated authority of the present toneme when interpreting them.

6. Negation:² Ibn Sayyid (458 AH) narrated: "قد كنت في خير فتعرفه" (I was indeed in good, and you know it) with the present verb "تعرفه" in the accusative, which is unusual. Ibn Malik referred to this, stating: "Sometimes negation with 'قد' leads to the accusative being placed afterward,³" meaning: "I was not in good, and you know it." The evidence for this is the accusative verb being implied after the causal "ف" (fa) since the verb serves as a response to absolute negation. Ibn Hisham did not accept what Ibn Sayyid and Ibn Malik mentioned, arguing that the accusative occurs in response to negation, which is derived from its meaning rather than from absolute negation with "قد." In his view, the meaning is that "I was in good" in the affirmative form, with the implication of negation being mockery of the addressee. Thus, the accusative after the causal "ف" necessitates explicit absolute negation, and that the negation is also valid with the possibility of the accusative, but he does not concede to their conclusion that the accusative is evidence of absolute negation with "قد"; rather, it indicates negation rather than negating itself afterward, given that the accusative occurs in the context of affirmation after the causal "ف," even if the evidence for this in Arabic is weak, as in the phrase:⁴

سَأْتُرِكُ مَنْزِلِي لِبَنِي تَمِيمٍ ÷ وَأَلْحَقَ بِالْحِجَازِ فَأَسْتَرِيحَا

"I will leave my house to Banu Tamim,
and go to Hijaz to rest."⁵

Ibn 'Isa ibn 'Umar (149 AH) read: In fact, We hurl the truth against falsehood, and it crushes it, so it vanishes. Woe unto you, for what you describe.⁶ with the accusative, as

¹- Surah Al-Baqarah, verse 65.

²- Ibn Hisham, "Mughni al-Labib," 1/197.

³- Ibn Malik, "Sharh al-Tasheel," 3/404.

⁴- See: Al-Dasouqi, "Hashiyat al-Dasouqi," 1/477 and 478.

⁵- See: Al-Suyuti, "Sharh Shawahid al-Mughni," 2/498.

⁶- Surah Al-Anbiya, verse 18.

the nominative carries the meaning; that is, “by the truth,” so the emphasis is placed on what precedes it¹.

It has become clear what Ibn Sayyid and Ibn Malik proposed regarding the estimation of negation with “قد,” which Ibn Hisham did not see in light of his adherence to grammatical rules requiring the accusative after the causal “ف” to be in response to absolute negation, whereas the former two saw it as an estimation of the meaning of negation. This suggests that the presence of the toneme in these grammatical structures for the three cited examples, based on the position of “قد” at the peak of the melodic speech wave in each example, strengthens the negation and shifts the interpretation toward estimating negation without the presence of absolute negation tools in these structures. Furthermore, Ibn Hisham’s estimation of the implications of mockery and ridicule in Ibn Sayyid’s narration supports the accusative based on the meaning of negation, establishing the implication of mockery and ridicule, which suggests the presence of a toneme carrying physical, quantitative, and mechanical properties that indicate ridicule, mirroring the physical properties of negation. However, the likelihood of “قد” reaching the peak of the melodic speech wave in Ibn Hisham’s grammatical estimation is very low, as it would lean toward phonological emphasis, indicating negation without the tools of absolute negation itself, which prevails in the grammatical structure and encompasses it from all sides.

Question: Some grammarians allow the accusative for emphasis in the sentence: “خرجت فإذا زيد يضربه عمرو” (I left and then I saw Zayd being beaten by Amr) under the general condition that the verb follows the sudden “إذا”, regardless of whether the verb is accompanied by “قد” or not; This is the view of Al-Kisai and his followers. Sibawayh and those who follow his methodology reject this completely², arguing that “إذا” cannot be associated with the verb because of its specificity with regard to its nominal counterpart³. Al-Akhfash⁴ and Ibn ‘Asfur followed suit and allowed it in the sentence: “خرجت فإذا زيد قد ضربه عمرو” (I went away and then I saw Zayd who had been beaten by Amr) with “قد”, but otherwise forbidding it without “قد.”⁵ Since the state of the nominal structure is specific to “إذا” in its sudden form, and the specific verb structure is specific to the conditional “إذا”, which does not allow “قد” afterwards, it is permissible for “قد” to follow “إذا” in its sudden form, which belongs to the nominal structure and distinguishes it from the verbal structure characterised by the conditional “إذا”, which denies the entry of “قد” after it. Thus, the introduction of “قد” in the nominal structure here is not in the verbal;

¹- See: Al-Akbari, "Al-Tebyan in the Parsing of the Quran," 2/201.

²- See: Ibn Hisham, "Mughni al-Labib," 1/198.

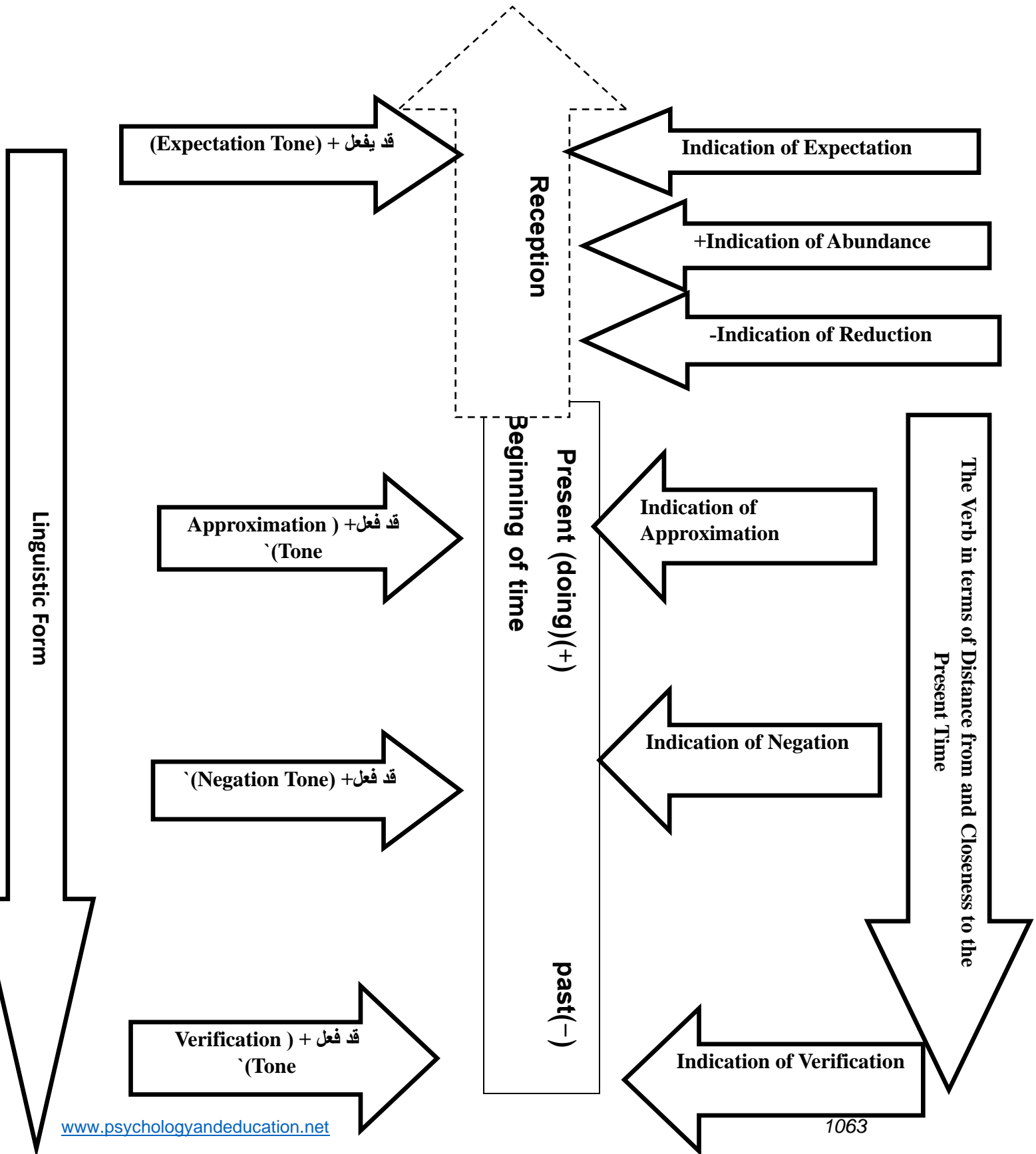
³- See: Sibawayh, "The Book of Sibawayh," 2/311.

⁴- See: Al-Samin al-Halabi, "Al-Dar al-Masun," 8/71.

⁵-. See: Ibn Hisham, "Mughni al-Labib," 1/198.

this grammatical interpretation seems to be acceptable to Ibn Hisham, although he completely forbids it according to Sibawayh and the majority¹.

¹- See: Al-Dasouqi, "Hashiyat al-Dasouqi," 1/478



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