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Emphatic particles in the Arabic language “A grammatical semantic study in the Holy Quran”

Dr. Hayat Muhammad Muhammad Bakhit

Department of Arabic Language and Literature, Faculty of Arts and Sciences in Wadi Al-Dawasir, Prince Sattam bin Abdulaziz University, 1Kingdom of Saudi Arabia

Abstract--There are many emphatic particles in the Arabic language and the variety of their functionalization in sentences, so the objective of this research is to study them and clarify their significance in the sentence included and clarify their grammatical and syntactic effect. Thus, comprehending the concepts leads to comprehending the meaning for which the sentence was constructed. These emphatic particles are frequently mentioned in the Holy Qur’an and intended by them. A specific indication, and this matter makes studying it of great importance in understanding the Holy Book, and it has proven what the researcher intend with multiple references of explanation, grammar and language. The researcher wanted to verify the emphatic particles and clarify their significance in the Holy Qur’an, which represented the limits of the emphatic particles. This is an aspect for practical applied study supported by books of explanation to cite the meaning of the emphatic particles in the Qur’anic verse. Arabic grammar books dealt with emphatic particles and each group treated them according to their grammatical principles in constructing and functionalizing these emphatic particles. The experts of explanation have inferred the opinions of the two grammatical teams.

Keywords--Particles, emphasis, study, semantic, grammatical.

Introduction

“ In the name of God and it is enough, and prayers and peace be upon (AL) Mustafa, The Select Prophet, may God’s prayers and peace be upon him, and upon all his family and companions, and those who follow him in goodness until the Day of Judgment”

First of all, realizing what is mentioned in the Holy Book of God is the aim that every researcher does his best to accomplish in the Arabic language, because all language sciences emerged for the sake of serving the Holy Qur’an, which was the

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Corresponding author: Bakhit, H.M.M.; Email: hayatf2007@hotmail.com

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miracle of our Noble Prophet, may God's prayers and peace be upon him, with which God Almighty challenged the Arabs in their own home. Also, the first science that emerged to support the Holy Qur'an was "Grammar" that was developed to protect the tongue from melody and error when reading the Holy Qur'an, after the melody appeared as a result of the interaction of Arabs with non-Arabs. Educationally, grammar seemed simple, then expanded to become a science that has principles and issues.

Through the science of "Grammar", the researcher specified a type of word, which is the particle represented in the particles of meanings, and among these particles was the researcher's choice of "emphatic particles", as the topic of the research is "emphatic particles in the language, a semantic grammatical study within the Holy Qur'an", in order to clarify the significance and the effect of rules that they have in the the sentence included. Moreover, the research was honored with the inclusion of brilliant figures of grammarians, linguists, and explainers of the Holy Book of God "Qur'an".

The Problem of Study

The problem of study is represented by the following questions:

- What is an emphasis?
- What are the emphatic particles? And what are its benefits?
- Are there emphatic particles for both the nominative and the verbal sentence?
- How do grammarians include emphatic particles in their writings?
- What are the points of view of the linguists in the branch of syntax for the issue of "emphatic particles" in their books?

The Importance of Study

This study is very important for the following reasons:

- Specifying the emphatic particles and their linguistic significance that supports understanding the verses and absorbing the accurate points.
- The research includes one of the components of the sentence in the Arabic language, which is the particle signifying the meaning and highlighting its role in understanding the general meaning of sentences and structures.
- The research highlights the importance of emphatic particles in understanding some legal judgments and deriving them from the Qur'anic verses.
- Accessing the semantics of affirmation particles supports explaining many elements of "context theory".
- This study sheds light on the significance of the emphatic particles and puts them in one place to overcome the difficulties for the student of grammar and language.

The Methodology of Study

The researcher followed through this study the descriptive analytical approach, which describes the linguistic structures included in some Qur'anic verses and determine the emphatic particles included therein, and then determine the significance to which each particle refers through what surrounds it of contextual

clues based on the rules set by the grammarians, taking advantage of explanation of the noble verses.

The limitations of Study:

The limitations of this study are to:

- clarify the significance of the emphatic particles, which are:
- Enna
- Anna
- Lam for starting
- seen
- Sawfa
- Noon for emphasis
- Lam that fall into the answer to the oath
- Qad implicit in some Qur'anic verses
- show the role of the elements of the positional and essay context in determining the significance.

The structure of Study:

This study was categorized into an introduction, a preface, three chapters, a conclusion and a list of references. As for the introduction, it includes the topic of research, its importance, reasons for choosing it, its objectives, the limits of the study, and the method used in this study and previous studies (descriptive and analytical). As for the preface, it includes particles in the Arabic language, their classifications, specializations, and positions, where the particle was defined linguistically and idiomatically, the classifications of the particle and the standard used in the classification, the definition of emphasis, and its particles were mentioned.

As for the first chapter, it includes the emphatic indicators within the nominal sentence. As for the second chapter, it includes the emphatic indicators within the verbal sentence. As for the third chapter, there is the applied study of the emphatic particles in the Holy Qur'an. Finally, the conclusion in which the researcher presents the most important findings and recommendations of the study, and a list of references.

The Previous Studies:

First: Supplementary research for obtaining a master's degree in humanities in Arabic language and literature, entitled "Emphasis in the Arabic language and its application in Surat Al-Nisa", Islamic University, Malaysia, College of Revelation Knowledge and Human Sciences, prepared by the student: Tunku Noor Ashkeen Comte, February 2006, under the supervision of prof. Abu Saeed Mohammed Abdel Sayed.

Within this study, the researcher followed the descriptive-analytical approach to present emphasis topics from two perspectives: the sentences and the purpose for which the emphasis is used. It also adopted the method of rhetorical analysis

to count the positions of emphasis in Surat Al-Nisa and analyze them rhetorically based on the type of the addressee, whether he is doubtful, hesitant or denied.

Second: A supplementary research for some conditions for obtaining the international degree in the Department of Arabic Language and Literature, Sunan Kaligaka State Islamic University, 2012 AD, entitled “The Emphasis on Method”

“Surat Al-Kahf” is an analytical grammatical study, by the student Ahmed Mowaffaq. The study presented an overview of Surat Al-Kahf, its content and virtues, then explained the meaning of emphasis and its types, and the verses that include emphasis in Surat Al-Kahf.

Third: Master thesis entitled “The Emphasis Method in Surat An-Nahl” at the Islamic University of Sunan Kaligaka, College of Arts and Cultural Sciences 2015 AD, for the student: Laylat Al-Qamariyyah, under the supervision of Mr. Hajj Dr. Sukmto.

The study presented an overview of Surat Al-Nahl and its meanings from a rhetorical point of view. It showed the methods of emphasis in Surat Bees and the reason for using them, and analyzing them in a rhetorical way as required by the situation. And since the situation of the addressees is between reprehensible and hesitant, the method of emphasizing came to the believers to make their hearts sure and to comfort them that God is great in forgiveness and wonderful mercy. It was used for the polytheists to warn them of their bad deeds and arrogant qualities and to threaten them with severe punishment. This method came to grant them a chance to repent.

On the other hand, concerning the current study, the researcher discusses the emphatic particles mentioning their moral significance, and clarifying the semantic and grammatical impact on sentences with their nominal and verbal forms, and the application of this study to models from the Holy Qur’an.

The Theoretical Framework:

Emphatic particles are a type of effective meaning particles that lead to a moral and syntactic significance when mentioning in the nominal or verbal sentence, which are:

- Enna
- Anna
- Lam for starting
- seen
- Sawfa
- Noon for emphasis
- Lam that fall into the answer to the oath
- Qad implicit in some Qur’anic verses

The particles in the Arabic language (Their categories, specializations and Positions):

First: Defining the particle linguistically:

In Mukhtar Al-Sihah, the particle of everything with its edge, verge and limit. And the particle is one of the particles of the spelling (Mokhtar ElSahah:1989)¹. The Almighty says: "And among the people is he who worships God according to one particle" (Al-Hajj: 11)² on one face. It is to worship him in good times, not in bad times.

Second: Defining the particle idiomatically:

Al-Warraq (T.: 381) defined it by saying: "...and through speech, predicate may not be available, so the grammarians called this type a particle...", and he said: "As for the particle, it is what indicates a meaning in others, such as a saying: I took a dirham from Zaid's money. ." The particle is a word that indicates a meaning in others, and it is called that, because it is a part of the speech, and concerning this, Ibn Malik (T: 672 AH) indicated:

Other than both of them are the particles kahl and fi wa lam present tense verb following lehem

So, Ibn Malik indicates to the particle. It is distinguished from the noun and the verb by being free from noun signs and verb signs.

Second: Categorizing the particles:

The particles are categorized into three types, which are:

- 1) The particles of the lexicon that are the origin of the track of tongues, such as ("alif, baa, taa...etc).
- 2) The particles of nouns, verbs, and particles whose parts are such as the particle Al-Ain from Ja'far, Al-Dad" from "Darb" and "Noon" from "Lan" or "Lam" from "Lam"
- 3) The particles of meanings, which are those that come with nouns or verbs with meanings such as the particles (from), (to), (until), (fa), and (qad).

Third: The specialization of particles:

The particles, in terms of specialization, are divided into three categories:

- 1) Category of nouns, which is prepositions and particles that are like verbs (Inna and its sisters).³
- 2) Category of verbs such as the particles of future (Sin and sowfa) and the particles of negation (Jazm) such as (Lam and Lama).
- 3) Common category between nouns and verbs. This category has the right not to work because it is not specialized in one of them. Accordingly, if the relevant particle is specialized in joining nouns or verbs, this type of

¹ Mokhtar El Sahah

² Al Haj

³ The justifications in grammar, p. 23

particles will be effective. But, when the common particle joins nouns and verbs, this type of particle will not be effective⁴.

So, if the specialized particle joins nouns or verbs, this type of particle is a effective. As for the common particle, that is, the one that joins names and verbs, then this type of particle is not effective.⁵

Fourth: Positions of Particles:

Particles have eight positions:⁶

- 1) Joining nouns
- 2) Joining verbs
- 3) Integrating nouns with nouns⁷
- 4) Integrating verbs with verbs
- 5) Integrating nouns with verbs
- 6) Joining complete speeches and sentences⁸
- 7) Integrating sentences with sentences
- 8) Coming as an addition

Definition of Emphasis:

According to Mukhtar Al-Sihah, (emphasis) is used in a language for affirmation.⁹ For example, (he emphasized a thing) for emphasizing meaning and (waw) means to express, as well as (confirmed) and (confirmed so much).¹⁰

Definition of Emphasis Idiomatically:

Emphasis or affirmation is the affirmation of an affirmative command in the hearer's self. Emphasis particles are meaningful particles that have a meaning and appears only when they are regular in the sentence. Some of them are so effective that they create an effect at the end of the words they join, and some of them are so non-effective that they carry out the meaning of an emphasis without making a syntactic effect.¹¹

The Benefit of Emphasis:

The benefit is to affirm the confirmation in the mind of the listener, stabilizing it in his/her heart, and removing doubt and suspicion in himself/herself¹².

⁴ The same previous reference, pg: 28

⁵ Ibn Malik, Alfiya Ibn Malik, pg: 9

⁶ Ibn Al-Siraj, On the Origins of Grammar, vol.1/54-55

⁷ Al-Muradi, The Danny in the Letters of Meanings, p. 25

⁸ Same previous reference and same page

⁹ Ibn Al-Siraj looks at the origins of grammar, vol.1/42-43

¹⁰ Al-Razi, Muhammad bin Abi Bakr bin Abdul Qadir, Mukhtar Al-Sahah, p.: 647, Library of Lebanon, Lebanon 1989

¹¹ See Al-Ghalayini, The Arabic Lessons Collector: 3/176

¹² See the same previous reference and the same part and page

Chapter One

Emphatic Indicators of the Nominal Sentence

Definition of the nominal sentence:

It consists of two nouns, namely: the subject and the predicate, such as: “Right is victorious”, and” independence is the guarantor of the nation’s happiness”¹³.

Sibawayh's book is devoid of the term sentence, but rather refers to the method of sentence formation in the chapter on the predicate and the ascribed to it. He says in the chapter on the predicate and the reference to it: “And they are what one of them does not separate from the other, and the speaker does not find an alternative from it. It is from that the initial and built-up noun. It is your saying: ‘Abdullah is your brother, and this is your brother. So, the name plays an important role”.¹⁴

Sibawayh, in his previous statement, did not refer to the term sentence, but rather to its two corners, which are “the predicate” and “To whom is the predicate”.¹⁵The nominal sentence is what is formed from the subject and the predicate, and the verb is what is formed from the verb and the subject. The nominal sentence is confirmed by a number of emphatic particles, which are ¹⁶:

Enna and Anna: they are used to emphasize the description of the predicate, which is (the subject) before the verb, then comes (the predicate), and they are two of the particles that are like verbs, and they are like verbs for opening their end, such as the past, and the present of the meaning of the verb in each one of them.

The rule, here, is that they join the subject and the predicate, so they set the subject and name their name, and raise the predicate and call them their predicate, such as: that knowledge is light, and it is proven that anger is a scourge for its performer¹⁷.

Their predicate is singular, that is, not a sentence and no similarity, like the previous two examples, and a verbal sentence, such as: knowledge enhances people, and a nominal sentence, such as: The scientist has a high rank, and a semi-sentence, which is that the predicate is predetermined, indicated by an adverb or a preposition and a subjunctive that relate to it, such as: The just is under the banner of the Most Merciful, and the unjust is in the group of devils.

Moreover, it is permissible to omit their predicate if it has a special being, i.e. from the words by which a special meaning is intended, provided that evidence indicates it, such as the Almighty’s saying: Indeed, those who disbelieve in the Remembrance when it came to them and that it is a Book of the Qur’an”. Its meaning: Those who deny the dhikr are stubborn, doomed, or tormented. In

¹³ See Ibn Aqil, *Sharh Ibn Aqeel*: 1/89, Dar Al-Tala’ afor Publishing and Distribution, Cairo, 2009 AD.

¹⁴ Sibawayh, *Book*: 1/23

¹⁵ The same previous reference and the same part: 214

¹⁶ See Al-Ghalayini, *Jami’ Al-Durus*: 2/179

¹⁷ *Fussilat*, Verse 41:

addition, it is not permissible to precede their predicate before them, nor to their names. As for their established predicate, it is permissible to precede the noun, if it is an adverb or an accusative with a preposition, such as: You have a resident Zaid.

It is the words of the poet:

*So do not assist about it, because with its love¹⁸
your brother is afflicted with a heart attack*

- And do not assist me: Do not blame me, opening the ha'ءاحلا.
- And the bulbul: worries and obsessions.

This includes the fact that the predicate has been omitted, indicative of what is related to it, whether it is an adverb, a prepositional phrase preceded by nouns, such as: Zaid is in the house, and from it is the Almighty's saying: "Indeed there are mighty people"¹⁹ and the Almighty's saying: "With hardship comes ease"²⁰.

So, the adverb, the preposition and the accusative are related to the deleted predicate, but it must be estimated later than the noun, since it is not permissible to precede it, and it is not the adverb or the preposition and the accusative that is the predicate, but rather they are applied to the deleted predicate, because they are related to it²¹.

Furthermore, if the extra (what) is affixed to these two particles, it stops them from doing functions, so what comes after them is a subject and predicate. ²²And this (what) is called (what is all), because it stops what you do from doing functions, as the Almighty says: "Your God is one God".

لما ملاء ادتة بلا **Lam -Initiation:**

It is called the Laam -Initiation because it comes at the beginner, and that is why it is called the Laam -Initiation. It will be joined by opening " lam. It will be joined on the shorten (in) noun of the hamza, such as:²³ There is news in the heavens, and there is a wisdom in the earth, and on its predicate, such as: The truth is victorious, and on the action of its predicate, such as: It is for good to do, and on the pronoun of separation, such as: The hardworking is the winner²⁴.

And the "lam" of the beginning is emphasizing and preventing what precedes it from skipping it to what comes after it, and this "lam" is due to the intensity of its emphasis and its realization. Initiation and Lam category close to their integration in the affirmation and investigation²⁵.

¹⁸ The line was mentioned as an evidence in Ham' Al-Hawa'i Al-Suyuti: 1/135

¹⁹ Al-Ma'idah, Verse 22:

²⁰ Explanation, verse: 6

²¹ Ibn al-Anbari, Kamal al-Din Abu al-Barakat Abdul Rahman Abu al-Wafa, looks at fairness in matters of dispute: 1/57, supervised by Emil Badi' Yaqoub, Dar al-Kutub al-Ilmiyya, Beirut, Lebanon, first edition 1418 AH - 1998 AD.

²² See, Ibn Aqil, Sharh Ibn Aqeel: 1/172

²³ The Cave, Verse: 110

²⁴ See, Abbas Hassan, Al-Nahwa Al-Wafi: 1/597, Dar Al-Maarif in Egypt, third edition, 1966 AD

²⁵ See Al-Ghalayini, The Arabic Lessons Collector: 2/218

Furthermore, the Kufics confirmed the fact that “al-Lam” in their saying: “Zaid is better than Amr”.²⁶ The answer is an appreciative part and appreciation: ²⁷By God, Zaid is better than Amr, so the oath was sufficed with blaming from her, and the Basrians said that al-Lam was the essence of the beginning. The Kufics argued by saying: ²⁸“The evidence that this lam is the answer to the oath and is not the lam of the initiation is that this lam may be followed by the accusative that must be accusative”. This is similar to their saying: “Your food will be eaten by Amr.” It could have been followed by the object that must be predicated”.²⁹

As for the Basrians, they argued that they said: “The evidence that it was criticized at the beginning is that it will be joined the position with (I thought) compelled him to raise and removed from him the effectivity (I thought) saying: I thought Zaid was standing, then I said: I thought of Zaid standing, so I made it necessary for him to open it at the beginning. After it was specified, they indicated that it was the essence of the beginning”.³⁰

As for the answer of the Basrians to the words of the Kufics, it is: “As for their saying: The “J lam” is not the lam of the initiation, because the initiation necessitates the nominative, and this lam may be followed by the accusative that must be accusative, such as: your food is eaten by Zaid, who is the subject, but the subject is one of the predicate, because when it was presented in the beginning of the speech, the position of the subject occurred, so it is permissible to join the lam upon it, because the origin in this lam is to join into the subject, so if the subject falls into its position, it is permissible to join into the predicate of the statement, if the position was specified, as you say: Your food will be eaten by Zaid, and as the poet said³¹:

If a person intentionally singles me out, his affection for him for me, is not ungrateful.

- **He intended me out on purpose:** He favored me on purpose.
- **Al-Tana'i:** distance and division.
- **denounced:** covered and denounced

The poet says in his previous lines that he is not among those who deny the affection of a man who deliberately intended me out, despite the distance between us³².

To conclude, by this controversial issue between the Kufics and the Basrians to support the opinion of the Basri, which is that the laam here is the essence of the beginning and not the essence of the category. It will be joined into the impact

²⁶ - Al-Zajji, Abu Al-Qasim Abdul-Rahman bin Ishaq Al-Baghdadi Al-Taawandi, The Book of Al-Lamat: 1/78, investigative, Mazen Al-Mubarak, Dar Al-Fikr, Damascus, second edition 1405 AH - 1985 AD

²⁷ The same previous reference and the same part, pg: 79

²⁸ Ibn al-Anbari, Fairness in matters of disagreement: 1/373

²⁹ The same previous reference and the same part: 375

³⁰ The same previous reference and the same part: 376

³¹ The line of Abu Zubayd al-Ta'i was mentioned as an evidence in the Book of Insaf by Ibn al-Anbari: 1/376

³² Ibn al-Anbari, Fairness in matters of disagreement: 1/373

that is the usual predicate, which is your food will be eaten by Zaid, because it was presented at the very beginning of the speech³³.

Functionalizing Lam-initiation:

Within the most well-known positions that are inserted by the essence of initiation (the very beginning) are the following³⁴:

- 1) The beginner, such as: A poor man who works is more beneficial to his country than a rich man who does not work.
- 2) The preceding report on the subject, such as: You are sincere.
- 3) The news of (that) the broken hamza, the stressed nun, such as: Winter is the season of activity.

Joining” Lam” requires the initiation of the noun of (Inna) that it lies after an adverb or a propositional phrase related to her omitted predicate, such as: You have a great thing, and that you have a generous morality. If it lies before them, then it is not permissible to associate it with lam, so it is not said: “You are well, and you have a noble character³⁵”.

Moreover, it is stipulated in its joining to the predicate that it is not accompanied by a conditional or negation tool, and that it is not a past tense conductive devoid of (had). If the predicate is one of them, it is not permissible to join this lam on it. And if the predicate of (that) fulfills the conditions of its conjunction with the beginning lam, it is permissible to join it into it and it does not matter if it is singular, such as: “Knowledge is a light,” or a nominal sentence, such as: “The truth has a loud voice,” or a verbal sentence that did it in the present tense, such as: “Your Lord will judge between them.” Or an verbal sentence that was done by a solid past, such as: You are the best man, or a disposition accompanied with a verb, such as: He has worked hard.

The Benefit of Initial “Lam”:

It has two benefits:

First: Emphasizing the content of the affirmative sentence. That is why it is called the lam of emphasis. If it is for emphasis when joining it, they bring it into the predicate, as the Almighty says:³⁶ “My Lord is the Hearer of supplication”. That is why it is also called sledding lam.

Second: It makes the predicate for the adverb, so the present tense after it was pure for the present time, after it was possible for the present and the future.

³³ See Ibn Jinni, Abu Al-Fath Othman, Al-Khassas: 1/318, Investigated by Abdul Hamid Hindawi, Dar Al-Kutub Al-Ilmiyya, Beirut, Lebanon, first edition 1421 AH - 2001 AD.

³⁴ See Abbas Hassan, The Complete Grammar: 1/598-599

³⁵ See Al-Ghalayini, The Arabic Lessons Collector: 2/220

³⁶ Ibrahim, verse: 39

Chapter Two Emphatic Indicators of the Verbal Sentence

Definition of the Verbal Sentence:

It consists of a verb and subject, or a verb and subject and the object of it.³⁷ The verb indicates a meaning related to time, which is the predicate, and the subject is the predicate after a known complete verb or its similar, such as: the diligent won, and the previous one is a winner. The verbal sentence has many emphatic indicators, which are:

1) Lam-oath:

It is the one that lies in the answer to the oath to emphasize it, as the Almighty says: “By God, God has favored you over us”³⁸. The sentence, after that, is the answer to the oath, and the oath may be specified, as God Almighty says: “³⁹Indeed, you had a good example in the Messenger of God”. In addition, the oath consists of two types: sympathetic and non- sympathetic, so the sympathetic is answered only by a formative sentence, as the poet said:

*By your Lord, did you join Layla to you⁴⁰ before
the morning or did you kiss her mouth?*

Meaning: I ask you by swearing with God.

As for the non- sympathetic, the answer will come as a proven predicate. If it is proven and a nominal sentence, it is accompanied with (لـinna) and (lam) together, which is used most, or with one of the two particles (inna or lam) such as: By God, the truth is victorious, and God is victorious for the truth. Perhaps the answer to the oath came without (inna or lam) as Ibn Hisham called it the protraction of the oath, as Ibn Masoud said: “By God, besides whom there is no god. As Abu Bakr said about what happened between him and Omar “By God, I was more unjust than him”. And if the answer to the oath is a verbal sentence made in the present tense, it is emphasized by the lam”, provided that it is in the future. It can not be separated from the lam with a comma, such as the Almighty’s saying: “By God, I will certainly confirm your idols”⁴¹, as you say: “By God, I will preserve the prayer on time”. The separation between the lam “and the answer to the oath is ‘as God Almighty says: “Allah will give you, and you will be satisfied”⁴².

Furthermore, if the answer to the sentence of the oath is a verbal sentence, it was done by a conjugated past compared to Lam (Qad قد), which is predominantly such as: I swear, the diligent has succeeded. It is not often linked with one of them, such as: I swear, the diligent did succeed, and I swear, the diligent succeeded. They may harbor as in the Almighty’s saying:⁴³ “The owners of the groove were killed” as an answer to the oath in the beginning of the surah is on

³⁷ Al-Ghalayini, The Collector of Arabic Lessons: 3/199

³⁸ Yusuf, verse: 91

³⁹ Al-Ahzab, Verse 21

⁴⁰ The line was mentioned as an evidence in Mughni al-Labib by Ibn Hisham 2/645

⁴¹ The Prophets, Verse 57:

⁴² Duha, verse: 5

⁴³ Al Brouj, verse: 4

hiding Al-lam “, and it has been omitted for length of speech. But, if the past tense verb is intransitive, it is conjugated with only lam, as the poet said:

*Oath, yes, gentlemen, you found
in any case from Sahil and Muharram*

Thus, the poet, Zuhair bin Abi Salma, swears that the two masters: Haram bin Sinan and Al-Harith bin Auf achieved the qualities of honor and pride at all times, with strength and prosperity, with the blood money they endured from the dead, and the reconciliation between Abs and Zbyan. Also, there is a hardship with a thread that tightened its grip on two or more forces. If the answer is negative, the negation must be with (what), (Inna) or (no), and it must also be stripped of the lam, whether the answer is a nominal or a verbal sentence.

2) The nuna for Emphasis:

They are the light emphasis noon, which is a static noun based on the preceding sukoon, and the heavy emphasis noun, which is an aggravated noun based on the opening and the open before it⁴⁴. And they are two letters of the meanings, which are attached to the end of the present tense and the end of the imperative, so you get rid of them for the future tense. And that their moral benefit is to confirm the meaning and strengthen it with the shortest word, to clear the present for the future tense and to strengthen the reception in the matter, or to return it to it, and that they may benefit with emphasis on comprehensiveness and action in some forms.⁴⁵

For the last two verbs: the present and the imperative using a particle of emphasis, they were combined in the Almighty's saying:⁴⁶ “Let them be imprisoned, and they will be among the humiliated”. The nun for emphasis has common verbal effects that occur from the linking of one of them with the last of the abstract present of the future, or at the end of the imperative, which are ⁴⁷:

Forming the present tense by opening, provided that the n emphasis is directly linked to it, that it is free of a prominent nominative pronoun separating them. The present tense is always an expressive verb, unless you are directly linked to it n emphasizing, then it is formed by opening, or n women is formed by stopping (sukoon). As Shawqi said in describing the world:

*Do not swear by its misery and its bliss⁴⁸
Life is blind and its misery is deception*

So, this rule includes the present tense preceded by the imperative or other predicates that are correct to be combined with the nun emphasis. It is based on opening in a position of emphasis, as you say to the uncareful: You have to respect your work.

⁴⁴ See Abbas Hassan, Al-Nahwa Al-Wafi: 4/161

⁴⁵ Ibid.: 1/163

⁴⁶ Youssef, from the verse: 32

⁴⁷ See Abbas Hassan, Al-Nahwa Al-Wafi: 1/163

⁴⁸ The line was cited as evidence in the adequate grammar of Abbas Hassan: 4/163

Forming the verb of imperative by opening, provided that it is directly linked to the nun of emphasis, and is not linked to a prominent nominative pronoun that separates them, such as: Thanking the one who has done good to you, and reward him with kindness with kindness.

Differences Between the Present and the Imperative:

The differences are represented in the the following points:

- 1) The imperative is always based by all methods, whether it is emphatic or not.
- 2) It is not preceded by the rising nun absolutely.
- 3) The emphasis of the act of imperative with the intention of affirmation is permissible in all cases. This is without restriction or condition, as well as the present tense beginning with the word of the imperative.

Emphasis of the Abstract Present Tense of Imperative:

As for the abstract present tense of the imperative, it is emphasized by four conditions, which are “the necessity of emphasis, abstaining, approving, and rareness as follows⁴⁹:

- 1) It must be emphasized when it is proven, in the future, the answer to an oath beginning with Lam “ل” that joins into the answer to the oath. Also, there is no separation between it and this Lam with a separator, such as: 50 By God, I will do good my best, and by God, we will fight evil as much as we can fight. The two present verbs ((I work and we fight) are obligatory to emphasize the nun because they achieve all the conditions.
- 2) It is forbidden to emphasize the present tense with the nun ن if one of the previous conditions is missing, so it is not emphasized whether it is verbally negated, such as: If I am called to testify, then by God I do not conceal the truth, or an appreciation, as God Almighty says: “God kept remembering Joseph” that is, do not stop. Likewise, it is forbidden to emphasize it if the condition of reception is missing, so its time is immediately with a presumption indicating this, as the poet said:

*51an oath to hate every person
who adorns words but does not act*

So, the reason for prohibiting the emphasis in the previous verse is that meaning is about the present. Due to the answer to the oath, if you enable the present tense, eliminates its tense for the present, and the nun ن of the emphasis clears it for the future, so they contradict each other.

- 3) Its emphasis is a lot, but with its abundance and approval it does not reach the degree of necessity. The rule here is, “The present tense is a

⁴⁹ Abbas Hassan, the adequate grammar: 4/165

⁵⁰ Yusuf, from verse: 85

⁵¹ The line as an evidence in the statement on the clarification in grammar by Khalid bin Abdullah Al-Azhari: 2/302, Dar Al-Kutub Al-Ilmiyya, Beirut, Lebanon, first edition 1421 AH - 2000 AD

conditional verb of the tool: the conditional embedded in it is the excess of emphasis (either), or it is preceded by a request tool that serves the imperative, prohibition, or supplication, or Exposition, incitement, wishful thinking, questioning, and the present tense preceded by either, such as: Either you warn of the enemy, you will be safe from his harm.

- 4) Its emphasis is little. Although it is few, it is permissible, but it does not rise in strength and rhetorical degree to the level of the two previous types. Its characteristic is to be after the non-negation, as God Almighty says: “⁵²And beware of a trial that does not afflict those of you who have wronged in particular” or after the additional (what) that has not been incorporated into the conditional, as they say in the proverb: “⁵³With the eyes of what I see”.

Sein and soufa:

The singular sein is a particle that is specific to the present tense and denotes it to the reception and descends from it the status of a part, and for this reason it did not work in it with its specialization in it. Your saying will be done, and Al Khalil claimed⁵⁴ that it is an answer that he will not do.” Sibawayh (T.: 180 AH) said: “And as for you, it will be a relief for what has not yet happened. Don’t you see him saying: I have given it to you⁵⁵”?

We conclude from Sibawayh’s saying that sine and soufa are both receiving particles that join the present tense and make it pure for reception, and the difference between them is that soufa is longer than sein. Seine is not able to unlike the covin and no reception with him is narrower with it and will unlike the opposites and the meaning of the words of the Basaryeen⁵⁶ in which the character of ventilation is expanded by the propaganda of narrow time and is the case to wide time. And if you enter into an act that is loved or hated⁵⁷, it indicates that it is an unavoidable reality and is required to confirm it and establish its meaning, as the Almighty says: “God will suffice them⁵⁸”. Sin and Wasf are not active in the present tense with their specialization in it because they both run in the path of L. Definition of the name; His specialties were the same as those of the name ⁵⁹.

Sof is functionalized for joining Lam to begin with it⁶⁰, as God Almighty says: (And your Lord will give you, and you will be satisfied) ⁶¹, and it is also

⁵² Al-Anfal, from the verse: 25

⁵³ An old proverb that you say to someone who hides something from you in which you are seeing, you want me to see you with an eye of insight ((what))

⁵⁴ Sibawayh, Book C 4/233

⁵⁵ The same previous reference and the same part/216-217

⁵⁶ Ibn al-Anbari considers fairness in matters of disagreement: 2/161 -162, and al-Wasiti, al-Qasim bin Muhammad bin Mubasher, Sharh al-Lama’ in grammar, investigation, Rajab Othman Muhammad, p.: 156, International Printing Company, 6 October City, 1420 AH - 2000 AD

⁵⁷ See Al-Suyuti, Jalal Al-Din, Perfection in the Sciences of the Qur’an: 2/233, Investigated by Muhammad Abu Al-Fadl, General Egyptian Book Authority, 1494 AH 1974 AD

⁵⁸ Al-Baqara, from the verse: 137

⁵⁹ Al-Suyuti, Jalal Al-Din, Perfection in the Sciences of the Qur’an: 2/233

⁶⁰ See Sibawayh, Book: 3/14

⁶¹ Duha: 5

permissible to separate it by the omitted verb, such as: I don't know, and I will be ignorant without knowing. And both are forbidden in the Seine ⁶².

Qad:

A specific particle in action, interfering with the past, provided that it is a passive act, and on the present tense, provided that it is stripped of assertive, nasib, sein and soufa⁶³. It is not permissible to separate it from the verb with a separator other than the oath, because it is like a part of it. As for separating them by swearing, it is permissible, as the poet said⁶⁴:

*Immortal, may God have intercourse at random
and the wronged lover in us is not a thief*

The separation between may and the verb (lowered) has been made by swearing and this is permissible. If you functionalize the past, it will benefit the realization of its meaning, such as: "the believers have succeeded". If you functionalize the present tense, it will benefit from reducing its occurrence, such as: the miser may be generous. It may be useful for (verification) with the present, if there is evidence for it, such as the Almighty's saying: "⁶⁵He may know what you are upon". Also, its meanings include anticipation, i.e. expecting what will happen next, i.e. waiting for it to happen. For example: The teacher has come, if his coming is expected and soon. And if he did not come, we say: The absent may come. If you are waiting for him to come soon. Another example: the prayer has begun, because the congregation expects it to begin soon⁶⁶.

One of the meanings of qad is approximation, i.e. bringing the past close to the situation, such as: I have done the matter, to indicate that you did it not far from the time in which you are. Among its meanings is also to multiplicity, as God Almighty says: "⁶⁷We may see the turning of your face in the sky". It is called (qad) the particle of verification, reduction, expectation, approximation, or multiplication, according to its meaning in the sentence ⁶⁸.

⁶² See the collection of mosques in the explanation of the collection of mosques: Part 2/594-595

⁶³ See Al-Muradi, Abu Muhammad Badr Al-Din Hassan bin Qasim, The Book of the Danny in the Letters of Meanings, p.: 257, Al-Muhaqqiq, Fakhr Al-Din Qabawah and Muhammad Nadim Fadel, Dar Al-Kutub Al-Ilmiyya, Beirut, Lebanon, first edition 1413 AH, 19927

⁶⁴ The line was mentioned as an evidence in the Book of the Genie in the particles of Meanings, p. 260

⁶⁵ An-Nur, Verse 64:

⁶⁶ See The ganie El Dani the particles of meanings, p. 255

⁶⁷ Al-Baqarah, from the verse: 144

⁶⁸ Al-Muradi consider the ganie El Dani in the particles of meanings, p. 259

Chapter Three

The Applied Study through Models from the Holy Quran

In this chapter, the researcher discusses examples of the verses of the Noble Qur'an in which the particles of emphasis are mentioned as follows⁶⁹:

"Verily, those who disbelieve are against them, whether you warn them or do not warn them, they will not believe". The meaning of the verse: "Those who disbelieve," meaning, in what was revealed to you from your Lord, and if they say, "We have believed in what has come to us before you. Before you." Ibn Abbas believed that this verse was revealed about the Jews who were in the suburbs of Medina during the time of the Messenger of God, may God bless him and grant him peace. , reprimanding them for their denial of the prophethood of Muhammad, may God bless him and grant him peace, and their denial of it, despite their knowledge of it and their knowledge that he is the Messenger of God to them and to all people⁷⁰.

Semantic analysis of a sentence: Those who disbelieve are alike against them, according to the formula (= Enna + Its noun is those +Its predicate. So, this sentence is transformative, in which the conversion was done with an addition element, which is the particle of emphasis. The one who specializes in joining the nominal sentence is useful in it with emphasis from a semantic point of view, and also creates an intrusive effect in it, which is to make the subject (لَٰكِنَّمَا يَخْتَفَىٰ الْفٰكِرُ) a noun for it in an accusative place, and raise the predicate as a complement for (that).

2- When saying: ⁷¹"Believe as the people have believed," they say: "Shall we believe as the fools have believed?" Except that it is they who are the fools, but they do not know". The verse was revealed about the hypocrites who say when they are invited to join the religion of Islam⁷², "Do we believe as fools believe, and fools are a combination of fools, just as scholars are a collection of knowledgeable and wise men are a collection of wise." And the foolish: the ignorant, weak in opinion, little knowledge of the places of benefits and harms.

Moreover, they mean the companions of Muhammad, may God's prayers and peace be upon him, and God Almighty described these hypocrites with doubt and denial, and that they are the ignorant in their religions. As for, semantic analysis of a sentence: They are the foolish = that + its noun is the pronoun (they) + its nominal sentence (they are the foolish), and this sentence is transformative in which the element has been increased, which is the emphatic particle. It has a syntactic effect, which is that the subject becomes a based noun because the nominal sentence of the subject and the predicate is in the place of raising the predicate of that.

3- ⁷³*Those who say, Our Lord, that we have believed, so forgive us our sins and save us from the torment of the Fire",*

⁶⁹ Al-Baqarah, from verse 6

⁷⁰ Al-Tabari, Abu Ja'far Muhammad bin Jarir bin Kathir, Jami' al-Bayan fi Ta'wil al-Qur'an: 1/51, investigated by Ahmed Muhammad Shakir, Al-Risala Foundation, first edition 1420 AH - 2000 AD

⁷¹ The previous surah, verse 13:

⁷² See, al-Tabari, Jami' al-Bayan: 1/93-94

⁷³ The previous surah, from verse 16:

They said “our Lord” we were safe and then they said, they forgive us our sins. Mercy and forgiveness from God Almighty. The semantic analysis of the sentence: we are safe = its + its pronoun na + its predicate is a sentence that is safe. , and a sentence safe in the place of raising his predicate .

4- *“⁷⁴We will cast terror into the hearts of those who disbelieve”.*

The verb (we will cast) is linked to sein . The verb means to throw it, and “he threw it down”, such as: Throw it from your hand⁷⁵, and throw it from your hand. God has cast the thing (in the hearts)⁷⁶.

God, Glorified and Exalted be He, crossed the path of grandeur on the path of turning around, running on pride in order to cultivate awe, and the Seine made use of the emphasis of the utterance,⁷⁷ and the terror in the stillness of the eye, fear and panic, that is, we will cast that into their hearts and what is meant by Abu Sufyan and his companions on the Day of Uhud, and it was said that the verse was revealed on the day of the parties⁷⁸. “We will cast”: a present verb raised and a sign raised by the hypocrite capable of ya and the subject is a hidden pronoun whose appreciation we return to the glorified word of majesty for himself. The semantic analysis of the sentence: We will cast = Sein + present verb + subject of a hidden pronoun. The incoming sein indicates the present verb to prove the horror of what God Almighty will cast in the hearts of the infidels in the future, and the actor came with greatness returns to God Almighty.

5- *“Indeed, those who unjustly eat up the property of orphans, they will eat fire in their bellies, and they will go to sleep”.*⁷⁹

They will pray: a verb of the present tense of the five verbs connected to the seine, nominative, because it was not preceded by a nasib or an assertive one, and a sign of its raising is the Thabit al-Nun (Ibn Aqil, pg.1/39). A man will be a fire if I put him in the fire and make him join it⁸⁰.

⁷⁴ Al Imran, from verse: 151

⁷⁵ Al-Razi, Mukhtar As-Sihah, pg.: 53

⁷⁶ The Arabic Language Academy, The Brief Lexicon, pg.: 538

⁷⁷ Al-Razi, Abu Abdullah Muhammad bin Omar bin Al-Hassan Al-Tamimi, Keys to the Unseen: 7/165

⁷⁸ Al-Alusi, The Spirit of Meanings, Volume 2/300

⁷⁹ Women: 10

⁸⁰ Al-Razi, Mukhtar Al-Sihah, pg.: 323

And those who unjustly eat orphans' money are eating fire in their stomachs, so the one who eats the money of the orphan will be raised by God on the Day of Resurrection, and the flame of fire will come out from his mouth, his ears, his nose, and his eyes, so whoever sees him will know him by eating the orphan's money⁸¹.

The semantic analysis of the sentence "they will arrive": they will arrive = s + present verb + subject + object. The *sein* indicates that the verb is purely for reception and is certain of its occurrence. As for the inflectional movement, which is the proof of the *nun* for the connection of the verb with the collective *wow*, for the absentees; Because the present tense is one of the five verbs, and the meaning that the *sein* mentioned by joining the present tense is that the one who eats the money of the orphan will be raised by God on the Day of Resurrection and the flame of fire will come out of his mouth, and the doer and the group is specific to those who eat the money of the orphan.

"And surely your Lord will give you, and you will be satisfied" (Al-Duha:5).⁸²

We say: He gave him money, and the name is giving. It was mentioned in the explanation of Al-Jalalayn (and your Lord will give you and you will be satisfied)⁸³ in the hereafter of good deeds a great giving and you will be satisfied with it⁸⁴. The semantic analysis of the sentence will give you: and will give you = for + will + present verb + object.

6- *"They have certainly disbelieved who say that God is the Messiah, the son of Mary"*⁸⁵

Those who said that God is the Messiah, the son of Mary have disbelieved, for it has been mentioned that many of the immoral people say that God Almighty may dwell in the body of a certain person or in his soul. If that is the case, it is not farfetched to say that a group of Christians went to this saying and this is a corrupt saying. God is the Creator of all, and He is the ruler of all. He must also be the Creator of Jesus, son of Mary⁸⁶.

Furthermore, the semantic analysis of the sentence: Those who said = Lam + may + the past verb disbelieve + the subject + the relative connection sentence, and it is a transformative sentence in which the conversion was carried out with an addition element, which is the particle (may) which served the significance of affirmation and investigation, because it has a past tense.

⁸¹ Al-Tabari, Muhammad bin Jarir, Jami' al-Bayan fi Ta'wil al-Qur'an, looks at: Part 7/26, investigated by Muhammad Shaker, Al-Risala Foundation, first edition, 1420 AH.

⁸² Al-Razi, Mukhtar As-Sihah, pg.: 388

⁸³ Duha: 5

⁸⁴ Al-Suyuti, Tafsir Al-Jalalain C 30/812

⁸⁵ Al-Ma'idah, from verse 17:

⁸⁶ See Al-Razi, Keys to the Unseen: 11/327-328

The semantic analysis of the sentence: Indeed, God is the Messiah = that + its name is the word of God + its predicate is Christ, and the sentence that God is Christ is a transformative sentence in which the transformation was carried out with an addition element, which is the emphatic particle that mentioned the meaning of the emphasis and created a syntactic effect. His name and made the following sentence to him in the place of raising his predicate.

7- "You have attained an excuse from me"⁸⁷.

The semantic analysis of the sentence: have reached = had + the past verb reached, and it is a transformational sentence that has been converted. There is an element of addition, which is the particle (Qad), which indicated the indication of emphasis and verification, because it has been given a past tense.

8- *"And if he does not do what I command him, he will be imprisoned and he will be of the humiliated"*⁸⁸.

The semantic analysis of a sentence to imprison and to be = lam + present verb imprison + n, which is a transformative sentence in which the conversion was carried out by adding an element, which is the stressed emphasis n that had a grammatical effect on the present expressive verb, transforming it from parsing to construction, and as indicated by the emphasizing and verification indication, and the lam is a fact. In the answer to the oath and the answer to the condition is omitted on the rule in their integration, the answer to the previous oath indicates that they will be imprisoned and actually be imprisoned. In (imprisoned) the nun of stressed emphasis and in the nun of the light emphasis and a noun that is hidden in his appreciation and of the benevolent its predicate⁸⁹.

8- *"Those who prevailed over their affair said, "We will build a mosque over them"*⁹⁰.

The semantic analysis of the sentence "Let us take = Lam as a footnote for the oath + the present verb. We take the present verb based on the raising and the subject of it is mister. Its estimation is we + n stressed emphasis. They have a condition and a predicate object, so it is a transformative sentence in which the transformation was made by adding an element, which is the stressed emphasis nun that has a grammatical effect on the verb." The present tense is expressed, so I transformed it from syntax to construction, and as indicated by the indication of emphasis and verification.

Conclusion of the Study

"Praise be to God, who enabled me to finish this research, and I pray and greet the best of God's creation, our master Muhammad, may God's prayers and peace be upon him."

⁸⁷ The cave from verse: 76

⁸⁸ Youssef, verse: 32

⁸⁹ Muhyi al-Din Darwish, The Qur'an's Expression and Explanation: 4/83

⁹⁰ Surah Al-Kahf, from verse 21:

In this study, the researcher tried to find out everything related to the particles of the emphasis, their significance and the syntactic effect they occur when joining the noun, the present tense, and the verb of the imperative. By giving priority to an opinion of scholars based on the correct evidence, the most important of these results are the following:

- Emphasis particles are used to support a semantic and grammatical purpose at the same time, and to achieve harmony and compatibility between what is before and what follows.
- The semantic analysis of the word expresses its components and shows its relationships with other words in a particular semantic context.
- The issue of the meaning performed by the particles of meanings, including the particles of emphasis, has occupied a great place in the science of semantics.
- The correct use of emphatic particles is achieved only by simulating what is in the original texts.

Recommendation

- Considering the study of the particles of emphasis.
- Relying on the Qur'anic texts in teaching the particles of emphasis and understanding their notions; This is because the Noble Qur'an is an effective source for the uses of these particles.
- Doing more applied researches for the particles of emphasis.

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