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The particles of request in the Arabic language: A grammatical semantic study in the Holy Quran

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Abstract--This study aims to study the particles of the request in the Arabic language, because the request contains multiple particles. Each particle has a specific significance performed in the sentence in which it is mentioned, and just as it constructs a grammatical and syntactic effect in the sentence that is included in it, so everyone has to understand its significance. It leads to understanding the meaning for which the sentence was formed. These particles are frequently mentioned in the Holy Qur'an, their significance varied. This makes the study of great importance in understanding the Holy Book. What I went to with multiple references from explanation, grammar and language, in my desire to investigate the particles of request in the Noble Qur'an, which represented the limits of the particles of request, and an aspect for practical applied study. In this study, the researcher functionalized the descriptive analytical method, using books of explanation to cite the meaning of the particle of request in the Qur'anic verses.

Keywords--particles ,request, study, semantic, grammatical.

Introduction

The particles of request in the Arabic language are various, and each particle has a specific meaning in any sentence. These particles are frequently mentioned in the Holy Qur'an and their significances varied. So, this makes studying them of great importance in understanding the Holy Book.

Objectives of the study

- 1- Realizing the particles of request in the Arabic language, to determine the significance of each particle.

- 2- Realizing the grammatical rules in the sentence included in it. Also, understanding its significance leads to an understanding the meaning for which the sentence was created.
- 3- These particles are frequently mentioned in the Qur'anic text and their significance varied, and this function makes studying them of great importance in understanding the Holy Book.

The Importance of Study

There are several reasons for the importance of this study as following:

- 1- Specifying the particles of request in the Arabic language and their significances through the linguistic use that helps in understanding the verses and reaching their thoroughness.
- 2- Practicing one of the parts of the sentence in the Arabic language, which is the particle denoting the meaning, and to highlight its role in clarifying the general meaning of the context.
- 3- Clarifying the importance of the particles of request in understanding some legal regulations.
- 4- Clarifying the various significances of the particles of request for explaining the context theory.
- 5- Collecting the particles of request in one study, which facilitates the difficulties for the learner of language and grammar.

The problem of Study

- 1- What is the request? What are its particles in the Arabic language ?
- 2- What are the points of view of the linguists and grammarians concerning the function of the particles of request in their books?

The Methodology of Study

The study follows the descriptive analytical method. This method describes the linguistic structures included in some Qur'anic verses and identifies the particles of request included.

The limitations of study

They are represented in clarifying the semantics of the particles of request, which are: lam of the imperative, lam of prohibition, the interrogative particles, the prompt particles, the particles of offer, the particles of wishing and the particles of hoping.

The Previous studies

- 1- An article entitled (studying prompt lawla) in the Holy Qur'an, Muhammad Abu Zaid, Jamhurat Al-Uloom, 2011.
- 2- The method of prohibition and its purposes in Surat Yusuf: An explanatory study and rhetorical secrets, Salama Muhammad Abdel-Ghani, Menoufia University, Journal of the College of Arts and Sciences, 2018.

The Structure of Study:

The nature of this study required dividing it into an introduction and a preface, three chapters, and a list of references. As for the introduction, it includes the topic of the study, its importance, the reasons for its choice, its objectives, the limits of the study, the method used in this research which is the descriptive analytical method, and previous studies.

As for the preface, it includes defining the particle in the Arabic language, linguistically and idiomatically, and mentioning the particles in their classifications, specializations, and positions, as well as defining the request in language and terminology, and mentioning its particles in the Arabic language.

As for the first chapter: entitled Lam for imperative, la for prohibition, the interrogative particle, and the particles of the supplication, and clarification of the significance of each particle.

As for the second chapter: the particles of offer, the particles of wishing, the particle of hoping, and clarification of the meaning of each particle.

As for the third chapter: entitled "An applied study of the particles of request in the Holy Qur'an", and it includes applied models for particles of request from the Holy Qur'an.

Conclusion

It includes the most important results of the study, recommendations and indexes.

Preface

First: Defining the particle linguistically

A particle is one of the particles of the alphabet, and each word is formed as a base form in speech to differentiate meanings. Each word, can be read on the models of the Qur'an, is called a particle. Particle: the side and edge. Borders of head means: marked it. Also, the edge of the ship and the mountain: their side. The plural of particle in the Arab language (Ahrof-Horouf-Herfa).

Also, When we say " He moved something;, it means : Something was closed to him". When we say "Someone is about to do something", it means:" He is waiting and anticipating", so if he sees from his side what he likes, otherwise he turns to something else and turns away from it¹. Our God, the Mighty and Sublime, said: {And among the people is he who worships God according to a particle.} ². That is, if he does not see what he loves, he turns on his face. It is only said that he worships Allah in the times of happiness only.

¹ Lisan al-Arab, by Imam Abi al-Fadl Jamal al-Din Muhammad bin Makram bin Manzur, Dar Saida Beirut, volume VII, pp. 41-42.

² Surah Al-Hajj Verse 11

(On Harf) i.e. on a doubt, that he worships God by a religious method. If good befalls him, he is reassured by it, and if a trial befalls him, he turns on his face, i.e., he turns back from his religion to the worship of unbelief and idols.

Moreover, each word constructed as a single object in speech to differentiate meanings, so it is called a particle. Even if its construction is based on two particles or more, it is the same as: (Hatta- Hal- Bal – La'ala).³

Second: Defining the particle idiomatically

It is the word that does not indicate a meaning in itself - rather in others⁴. It did not serve as a cornerstone for the isnad. It is regarded as linking tool because it connects the noun with another noun and the verb with another verb, as (Ann) and (Ala) and so on. The particle is the word that does not indicate a meaning in itself - rather in others⁵. It was not suitable as a cornerstone for the isnad. The particle is regarded as the linking tool because it links the noun with another noun and the verb with another verb, such as (Ann) and (Ala) and so on. The particle is what indicates a meaning in something else⁶.

Third: Classifications of Particles

Particles are divided into:

First – particles of composition

They are the alphabets, and they are called particles of construction for their role in the structure and composition of the word. The particle does not have an independent meaning in itself, nor in others. If the particle is separated from others that make up the word, it does not indicate anything at all, such as the waw in (wajada) and the faa in (fahema). It is divided into four categories:

1- Al Shamseya particles: they are the particles in which the lam of the definition turns into the particle that matches the particle after it and stresses such as (Al Shams), and they are fourteen particles: (Taa-Thaa-Dal-Raa-Zein-Seen-Sheen-Sad-Dad-Ta'a-Tha'a-Lam-Noon).

2- AlQamareya particles: They are the particles that remain with the definition on their pronunciation, that is, they remain available as (Al Qamar) and they are fourteen particles: (Alef-Baa-Geem-Haa-Khaa-Ein-Ghein-Faa-Qaf-Kaf-Meem-Haa-Waw-Yaa).

3- The vowels: which are (Alif, Waw, and Yaa). They are called Mo'atula because they can be changed and they are equal to the right particles. They are also called the particles of (Al Leen) because of the acceptance of opening (Al Mad).

³ Reconstructing the language, Muhammad bin Ahmed Al-Azhari, investigated by Muhammad Awad Al-Morheeb, Beirut, Dar Revival of Literary Heritage, 1st edition 2001 AD, p. 10

⁴ Alfiya Ibn Malik Sharh Ibn Aqeel, Dar Misr for Printing, Distribution of Dar Al-Turath - Cairo - Part One, 20th Edition, p. 15.

⁵ Explanation of Shadur al-Dhahab, by Ibn Hisham al-Ansari, al-Maqtaba al-Asriyya, Sidon - Beirut, 2000 AD, p. 37.

⁶ Dictionary of the Particles of Meanings in the Noble Qur'an, Muhammad Al-Hassan Al-Sharif, Al-Resala Foundation, Beirut, 1st edition 1996 AD, p. Al-Tamheed (p.).

4- The original particles: are the particles that are proven in the conjugation of the word, verbally or appreciatively.

Second: particles of meaning

They are the ones that indicate a meaning in others. They signify a meaning for its role in conveying the meanings of verbs to the nouns. Its indication is in a meaning such as attaching to the ba' and arrogance to (Ala)⁷.

Classifications of particles in terms of functionalization and defunctionalization:

1- Functionalized particles:

Some grammarians have mentioned more than fifty meanings of the particle, most of which are attributed to five categories, (a special meaning in a noun, such as definition), (a specific meaning in a verb, such as al-Tanfīz), (a meaning in a sentence, such as negation and emphasis), and (a link between two words, such as AlAtf) such as: Zaid and Amr came, and such as linking between two sentences like AlAtf :Zaid came and Amr went ⁸.

The first category: the accusative and nominative functionalized particles are of two types:

1- Particles that raise (Tarfaa) the noun and open (Tansob) the predicate (Ma, La and Laysa).

2- Particles emphasizing the noun and raising (Tarfaa) the predicate (Anna wa ahkawattha) such as (Anna, Enna, Kanna, La'al, Laken, Layta, En,, An).

The second category: There are five prepositions in the vocabulary, which are (the ba, the ta', the waw, the kaf, the lam), and from the compounds there are seventeen particles: (Hasha, Hata, Ada, Men...etc.).

The third category: the accusative factor in the verbs has five particles (an, lan, hata, Ada, men).

The fourth category: The factor in it is a definite one (Al Jazm). From the vocabulary, it is the lam, and from the compounds there are four particles, which are: (Lam, Lema, En, Ez if combined with "ma").

2- The defunctionalized particles, which are: (alif n hamza n mim, nun fa, sein, ha, ya, definite Al, Ella, Am, Emma, may, sawfa, Bala).

3- Particles that may be functionalizing and non- functionalizing. They are: (Taa, Kaf, Lam, Waw, as, Ez , Enna, Anna, En, An, Hata, Lema, Ma)⁹.

Fourth: Defining the request linguistically:

Talab is the plural of "Taleb": Someone tried to find it and take it, and to him he desired. And ask him: He gave him what he asked for ¹⁰.

⁷ Dictionary of the particles of meanings in the Holy Qur'an.

⁸ The Genie El Dani in the Particles of Meanings, by Al-Hasan bin Qasim Al-Muradi, achieved by Fakhr Al-Din Qabawah and Muhammad Nadim Fadel, Dar Al-Kutub Al-Ilmiyya - Beirut - I 1, 1992 AD, p. 31-32

⁹ Formatting the constructions in Explanation of the Particles of Meanings, by Imam Ahmad bin Abd al-Nur al-Malqi, investigated by Prof. Ahmad Muhammad al-Kharrat, Dar al-Qalam, Damascus, 2, 1975 AD, pp. 100-, 101, 102.

¹⁰ Al Mohit Dictionary, by Majd Al-Din Muhammad Al-Fayrouzabadi, Al-Resala Foundation - Beirut, p. 109.

Also, "Someone asked for something" means: he asked for it within a period of time, and the noun from it: the request (Talab) and the seeker (Taleb): and Talab is the plural of Taleb¹¹.

Fifth: Defining the request idiomatically

At-Talab: With the opening of the ta' and the lam, the love for something to have a purpose that necessitates striving for its attainment were it not for the impediment of transformation and distance, as in wishful thinking.

The request is called a part of the compositional speech indicating the request with the aforementioned meaning, as it is used from the lengths. It may be called the delivery of words indicative of the request, and the request is a part of the composition parts according to some scholars, while others mention that it is a compromise between the predicate and the composition¹².

The request is related to an imperative, whether it is affirmative or negative¹³.

According to the researcher's point of view, the definition of the request is urging the addressee to do something or a request that did not occur at the time of the request. Its categories are: the imperative, the prohibition, the interrogative and the vowels.

Chapter One

Lam for Imperative, Lam for Prohibition, Two Interrogative Particles, Particles of Supplication, and clarifying the significance of each particle.

First: Lam for Imperative:

Grammarians mentioned the categories of verbs and each category has indications that distinguish it. Also, the rhetoricians mentioned the features of speech structures in order to find out the error in the application of speech in the case, as well as to stand on the order construction and from it the imperative when Lam precedes the imperative, which is Lam imperative.

First: Defining the imperative linguistically:

The imperative is the opposite of prohibition, such as AlEmar and Allmar by lowering them, and imperativeing, to the doer of his imperative and with it, and "Amaraho" means to order. The plural is imperatives (omour), and the base form and the noun imperative (Emra), with a fraction. "He ordered him" means "He obeyed him"¹⁴.

Second: Defining the imperative idiomatically

¹¹ Lisan Al Arab, Muhammad bin Makram bin Manzour, Dar Sader Beirut, 3rd edition, vol. 1, pp. 59-60.

¹² Scouts of arts and sciences conventions, Muhammad Ali Al-Thaway, investigated by Rafiq Al-Ajam and Ali Dahrouj, Library of Lebanon, 1996 AD, 1 pp., 1137.

¹³ Perfection in the Sciences of the Qur'an, by Jalal al-Din al-Suyuti, investigated by Muhammad Abu al-Fadl, the Egyptian General Authority for Books - Egypt 1974 AD, vol. 3, type 57, p. 257.

¹⁴ Al-Moheet Dictionary, by Al-Fayrouzabadi, 344.

The request to do something on the basis of superiority, and the opposite of it is the prohibition, and among the signs that distinguish the act of the imperative are two things that must be done, one of which indicates the request and the second is that it accepts the address¹⁵.

Third: Forms of the imperative and its Significances:

The imperative has one particle, which is the decisive laam (Al Jazm) such as: to do (Falyafa'l), and the imperative in the language of the Arabs is the use of it such as (Layanzel) or (Anzel) ¹⁶. It may be necessary to make a verb other than the addressee as an imperative.

As for the lam functionalizing for jazm, it is the lam placed for request¹⁷. For example, the Most High says: {So let them respond to me and believe in me}¹⁸.

It is Al Jazema tool for the present, asking for an event such as {Follow our path, and let us bear your sins.}¹⁹. Its meaning refers to other indications other than its original meaning to another meaning, such as {And let others pray for those who do not pray, so let them pray with you}²⁰. Also, the Almighty's saying: {And they called out, O Malik, that your Lord may judge us. He said: "You will remain."²¹. And your saying: O Lord, that you may forgive me my sins and grant me success in gratitude.

Second: The Prohibition

1- Defining the prohibition linguistically:

It means to forbid: the opposite of the imperative, to forbid it to avoid, then it is finished and overcome: stop; His prohibition of the matter is the meaning of his disapproval. To prohibit is for endless. Also, he forbade means that he has reached his end²².

2- Defining the prohibition idiomatically:

It is a request to desist from an act in terms of arrogance.

3- The forms of Prohibition and their Significance:

The prohibition has one form in the present as the Almighty says: {Do not spoil in the ground after its reform}²³. The Almighty expires the corruption in the

¹⁵ Explanation of the Roots of Gold in Knowing the Words of the Arabs, by Ibn Hisham Al-Ansari, Al-Mattabah Al-Asriyya Beirut 2000 AD, pg. 46.

¹⁶ Miftah al-Ulum, by Abu Yaqoub Yusuf bin Siraj al-Sakaki, its margins were fixed by Naim Zarzour, Dar al-Kutub al-Ilmiyya 1983, p. 318.

¹⁷ Mughni al-Labib on the books of Arabs, by Jamal al-Din bin Hisham al-Ansari, verified by Dr.

Mazen al-Mubarak and Muhammad Ali, vol. 2, pp. 245-246

¹⁸ Surat Al-Baqarah n, verse 186.

¹⁹ Surah Al-Ankabut, Verse 12.

²⁰ Surah An-Nisa, Verse 102.

²¹ Surat Al-Zukhruf, verse 77.

²² Lisan al-Arab, vol. 15, 11345

²³ Surat Al-A'raf, verse 56.

world and what harm after reform²⁴, do not be placed for the request and when the intervention will make it on the reception As for its significance, it is indicative of the prohibition if the request is from the superior to the minor. It indicates the petition if the request is between equals, as you said to your colleague {Do not trust the bad, it will lead you to perdition} ²⁵.

Moreover, it has other significances, such as supplication in the case of supplication such as the Almighty's saying: {Our Lord, do not punish us if we forget or make a mistake} ²⁶, and permanence, clarification of the consequence, despair, guidance, wishful thinking, threats, hatred and contempt ²⁷.

So, the researcher believes that the prohibition has one form, which is the present tense without the noun. But it can be deviated from the original to different meanings and significances that are understood from the context of the speech and the presumptions of the conditions.

Third: The Two Interrogative Particles:

1- Definition of interrogation linguistically:

It is to understand your knowledge of a thing, and asking for understanding it ²⁸.

2- Definition of interrogation idiomatically:

It is asking for information that is not in the ability of the investigator ²⁹, which is seeking knowledge of something that was not known before ³⁰ such as: Do you have more? ³¹.

3- Interrogative particles and their significance:

(a) The hamza:

It is a common particle that joins nouns and verbs to request authentication and asks for one of two things with the hamza: The first: a perception, which is the realization of the singular, and it is when hesitating to assign one of the two things such as: the superior is a traveler or happy? It is necessary to ask for appointment, for example, said Saeed. Some linguists have mentioned that the hamza joins the condition and the penalty.

The second: Authentication, which is the realization of the occurrence of a perfect relationship between two things, or the non-occurrence of it. It is called ruling and attribution ³².

²⁴ Explanation of the Great Qur'an, Abu Al-Fida Ibn Kathir, investigated by Muhammad Hussein, Dar Al-Kutub, 1, p. 385.

²⁵ Mughni Al-Labib, 1- 273

²⁶ Surat Al-Baqarah, Verse No. 286

²⁷ Mughni al-Labib, vol. 1, p. 272.

²⁸ Lisan Al Arab, vol. 12, pg. 460.

²⁹ Al-Sahbi, by Abu Al-Hasan Ahmed Bin Faris, investigated by Al-Sayyid Ahmed Saqr, Issa Al-Babli, Cairo, p. 292.

³⁰ The book, by Abu Bishr Amr bin Atman Sibawayh, investigated by Abd al-Salam Muhammad Harun, al-Janji Press, vol. 1, 3rd edition, 1988 AD, p. 127.

³¹ The Particle of Manazal Al-Huroof, Abu Al-Hassan Bin Issa Al-Ramani, verified by Sheikh, Irfan Bin Salim, Al-Asriya Library, Beirut, 2005, p. 203.

³² Jawaher al-Balagha fi Al-Ma'ani, Al-Bayan and Al-Bada'i, by Sayed Ahmed Al-Hashemi, investigated by Dr. Youssef Al-Sumaili, Al-Asriya Library, Beirut, pp. 78-79

(B) Hal: an interrogative particle that joins the nouns and verbs to request positive Authentication ³³ and is not inferred by it from a singular, i.e. knowing the occurrence of the ratio or its non-occurrence only, such as “Did the prince come?” The answer is yes or no.

Moreover, it has different significances that come with the meaning (Qad) in the Almighty’s saying: {Has there come to man a period of time?} ³⁴. So, it may come with the meaning (Enna) in the Almighty’s saying: {Is there an oath for the one who has a stone?} ³⁵. An oath that convinces any thinker and it may have a meaning, and it may be in the sense of wishful thinking. These significances are understood from the context of speech.

Fourth: The Particles of Supplication:

First: Definition of Supplication linguistically:

Huddah: urging him, warming him up on him, and hudud: the qarar on earth ³⁶ 5 plural: Ahedda and Hodod.

Second: Definition of Supplication idiomatically:

Strong encouragement to do or leave something, and strength appears in choosing strong words and in the tones of voice ³⁷ 6 .It is asking for something but strongly. Supplication is more emphatic than exposition, when saying: (You incited the people to fight): meaning you instigated them. Third: The particles of Supplication and their significances:

The particles of supplication are four: Hala, Ala, Lawma, and lawla. When saying: (Hala Taf’al), (Ala Taf’al), (Lawma Taf’al), and (Lawla Taf’al), and the meaning (If’al) ³⁸.

1- Lawla:

Which is a compound of "law" and "la", so "law" means the abstention of something because of the abstention of another. Also, the meaning of “la” is negation ³⁹2, which is a predicate particle for the present tense verb, such as the Almighty’s saying: {If God would not speak to us} ⁴⁰. If it is linked.

With the past is for blaming and repentance such as the Almighty said: {And if they had not brought four witnesses against him} ⁴¹.

Among its significance s is also the condition, if it is separated by an interceptive conditional sentence.

2- Hala:

“Hala” is a compound of “hal”, and “la” is used to incite (to request strongly), and it is specific to the verb, and with the apparent present tense verb, it is used to urge action such as (Hala togahed fi sabeel Allah). (Hala Tahmy El Da’ef) and the

³³ The proximate genie, p. 341.

³⁴ Surat Al-Insan, verse 1.

³⁵ Surah Al-Fajr verse 5

³⁶ For Al-Moheet Dictionary, article (h, z, z), p. 640.

³⁷ An adequate grammar, Abbas Hassan, Dar al-Maaref, Cairo, 13th edition, vol. 4, p. 512.

³⁸ Azha in the Science of Particles, Ali bin Muhammad Al-Harawi, investigated by Abdel-Moin Al-Malouhi, The Arabic Language Academy, Damascus, 1993, p. 169.

³⁹ Sharh al-Mofassal, Yaish Bin Ali, presented to him by Dr. Emile Badi’ Yaqoub, Dar al-Kutub al-Ilmiyya, Beirut, 1st 2001 AD, vol. 5 p. 88.

⁴⁰ Surat Al-Baqarah, verse 118.

⁴¹ Surah Al-Hijr, verse 1.

example of the present tense separated from her with the preceding action on it such as (Hala Al Da'ef Tahmy)⁴².

3- Lawma:

It is a compound of (law), the conditional, the refrain, and (la) which is negative, and denotes by syntax the meaning of induction, "it only joins into a past or future verb." Such as {And did you not delay me for a short term?} ⁴³.

The past is here for the anticipation of the future, as Allah says: The Most High: {If We had not brought the angels} ⁴⁴, so it is an evidence for the future verb, and what is meant: Bring it to us.

Also, it has another meaning and significance. It is the abstention of a thing for the existence of another, and in this way it is included in a predicate noun, such as: "Were it not for Ali, Omar would have perished." It is for the abstinence of a thing for the existence of another. Khalid, I visited you." Honoring and visiting for Khalid's presence declined ⁴⁵.

4- Alla: It is a compound of "An", and "La" for the request to encourage and urge, and it does not join except on a past or future action such as "I did not rise" and such as the Almighty's saying: {Would you not like God to forgive you} ⁴⁶.

It has come out to the meanings of other indications, such as blaming, and that is in the Almighty's saying: {Indeed, they are the fools} ⁴⁷. And for the oath in the Almighty's saying: {Indeed, the friends of God have no fear} ⁴⁸ 5, and its significance s may be wishing and interrogation ⁴⁹.6

Accordingly, the researcher believes that each particle of the meanings has a meaning that does not appear except with others, and this is the case of the particles of request for each particle with its original meaning. This was mentioned by the author of the book (Mughni Al-Labib on Kitab Al-A'arib), (Kitab Al-Kitab) and (Paving the Buildings in the Particles of Ma'ani) and (Risala Manasil of Particles). These meanings may come out to other meanings and significances that can be understood from the context of speech and the presumptions of conditions.

⁴² Al-Wafi Grammar, p. 013.

⁴³ Surat Al-Munafiqun, verse 10

⁴⁴ Surah Al-Hijr, verse 1.

⁴⁵ Sharh al-Mofasal, by Ibn Yaish, p. 90.

⁴⁶ Surat Al-Nur, Verse 22.

⁴⁷ Surah Al-Baqarah verse 13.

⁴⁸ Surah Yunus, verse 62.

⁴⁹ Mughni Al-Labib, pp. 71-72.

Chapter Two

The expository particles, the wishing particles, the hoping particle, and the clarification of significance of each particle

The First Requirement: The expository particles:

First: Defining the expository particles linguistically:

“Someone exposed something” means “Someone is able to expose it”, and he presents the thing to him, so he presents it: I will show it to him, and I will present the thing to you if you are able to present it ⁵⁰. “I will turn away from this if I forget it” ⁵¹.

Second: Defining the expository particles idiomatically:

It is the support to do something or to leave it, a reinforcement accompanied by kindness and adoration

Third: The Significance of Expository Particles:

1- Lawla:

It is a compound of "Law" and "La". "Law" means the abstention of one thing due to the abstention of another. And the meaning of “La” is negation ⁵². It must be followed by a present tense verb, either an apparent or a predicate that is explained by what follows, for the example of the present apparent direct: (If it were not for the testimony to be performed definitely) and the example of the present separated: (If it were not for the testimony to be performed definitely).

2- Lawma:

It is a compound of the conditional (Law), the refrain, and the negative (La) and denotes the meaning of the compound.

It must be followed by a present verb, either apparent or predicated, explained by what follows. If it indicates abstinence, it is in the past tense. In this case, it joins the subject of the omitted predicate, or the answer of a base form with a past verb in word and meaning. ⁵³It can be a particle of abstention that is specific to the nominal sentence ⁵⁴.

3- Alla:

It is a compound of “An”, and “La” to ask for something or to leave it, and it joins the verbal sentence only, such as: (Do not rise) (Do not sit down). If the nouns are relevant to its use, then it is necessary to functionalize the verbs as you say: (Alla Zayd). (Alla qetalan) It has other significances and meanings, such as paying attention and introduction, such as:”Alla Zayd montalek” And “Alla yantalek zayd” and to be a predicate in few uses. For example: Did you not rise? Don't you go out? The answer is (no), which is odd, meaning (yes)⁵⁵.

4- Hala:

⁵⁰ Lisan Al Arab, vol. 7, p. 166.

⁵¹ The basis of rhetoric, Abu al-Qasim Mahmoud al-Zamakhshari, investigated by Muhammad Basil Oyoum al-Soud, Dar al-Kutub al-Amiyyah, Beirut, 1998, vol. 1, p. 644

⁵² Explanation of the Mufasssal N by Ibn Yaish, p. 90.

⁵³ Al-Nahwa Al-Wafi, Abbas Hassan, pp. 512-513.

⁵⁴ Explanation of the Declaration on the Clarification, Khaled Al-Azhari, Dar Al-Fikr for Printing and Publishing, vol. 2, p. 263.

⁵⁵ Constructing the formations in Explanation of the Particles of Meanings, by Al-Malaki, p. 165-166.

Hala is a compound of the interrogative “hal” and the negative “la.” It only joins a past or future verb, such as: did you go through it, and it does not occur after it as predicate or other nouns. For example: (Hala Khayran men zalek) i.e.: Hala Taf'al khayran men zalek?. It means to expose finding the verb and request⁵⁶ Also, the meaning may come out to another indication, which is an interrogation, such as: Would you say as if you said (I do), an interrogation in which the meaning of exposition.

The second requirement: The Particles of Wishing

First: The linguistic Definition of “Wishing”:

“He wished something” means “He wanted it”. And he asked for it⁵⁷. He wished for a thing its destiny and desired that it would become, and speech invented it and created it.⁵⁸

Second: The idiomatic Definition of “Wishing”:

It is asking for the beloved thing that is hoped for. It is one of the parts of constructing the request. It means obtaining something by a friendly way.⁵⁹

Third: Wishful particles and their significance:

1- Layta:

It is a triple-form particle, such as "Enna" and "Anna", and it has the right to be suspended by the other, except that it was moved to meet the two stops. It was opened for lightness, and its meaning: I wish. And it performs the functions of its sisters by making up the noun and raising the predicate, such as: “I wish Zaid was standing.”⁶⁰ God Almighty said {Oh, that we would be turned back}⁶¹. So, the nun and the alif are in a position (Al Nasb) that it is the noun “Layta” and “turned back” in the position of the predicate. Appreciation: Mardodoon.

It is a wishful particle for the impossible in most cases, and it is not the obligatory, so it is not correct to say: (If tomorrow would come). The grammarians mentioned that “Layta” is the original particle⁶².

2- Law:

It is a wishing particle: such as: (If you came to us, you would talk to us). Another example: (I wish you would come to us and talk to us) and here it comes with the meaning (Would)⁶³ 4.

3- La'ala:

It performs the function of “Layta”. It hangs the noun and rounds the predicate, and it may be used to hope, "Perhaps Zaid will rise”.

4- Alla:

⁵⁶ Al-Mofasssal in the Science of Arabic, Abu Al-Qasim Mahmoud Al-Zamakhshari, investigated by Dr. Fakhir Saleh Qadara, Dar Ammar Publishing - Amman, 2044 AD, pp. 321-322.

⁵⁷ Al Mohit Dictionary, pg. 1336

⁵⁸ Al-Mu'jam Al-Wasat, Arabic Language Academy, Cairo, Dar Al-Da'wah, p. 889.

⁵⁹ Ilm Al-Ma'ani, by Dr. Abdel Aziz Ateeq, Dar Al-Nahda Al-Arabiya - Beirut - Edition 1, 2009, p. 87.

⁶⁰ Sharh al-Mofasal, by Ibn Yaish, vol. 4, p. 568.

⁶¹ Surat Al-An'am, verse 27.

⁶² The Danny in the Particles of Meanings, pg. 491-492

⁶³ Ibid, p. 288.

It is composed of the non-gender “La”, preceded by the interrogative hamza, and it here means “Layta”.

The Third Requirement: The Particles of Hoping

First: Definition of Hoping Linguistically:

Hoping means wishing.⁶⁴

Second: Defining hoping idiomatically:

Hoping is to expect something doubtful or suspected⁶⁵, which is required to be obtained with doubt.

Third: The significance of hoping particles:

“ La’ala” is for a hoped-for or feared expectation, ⁶⁶ and the Almighty’s saying: {Perhaps the Hour is near} ⁶⁷, meaning that it will come soon, and perhaps action is suspended from action. , and its meaning: Go, as you hope, that is from Pharaoh ⁶⁸. The following are other meanings:

- Expectation: It is the hope of the beloved and the pity of something bad, such as (Perhaps the Beloved is Wasel).
- Interrogation: in the Almighty's saying: {He does not know that he is purified,} ⁶⁹
- Justification: in the Almighty's saying: {So say to him a soft word, so that he may remember) Taha 44, meaning perhaps here. ⁷⁰
- Functionalizing in meaning as “Layta”.

Chapter Three

The Applied Study

It includes application models for the particles of request in the Qur'anic verses:

No	The Quranic verse	The particle	The meaning	Parsing
1	{So whoever of you witnesses the month, let him fast it} Surah Al-Baqarah, 185	Lam	(the request)	present tense verb phrase (deaf present plural
2	{So let them respond to me and	Lam	request (prayer)	present tense verb (they respond): present tense verb by deleting the nun

⁶⁴ Mukhtar Al-Sahah, Zain Al-Din Abu Abdullah Al-Razi, the investigator, Youssef Al-Sheikh, Al-Masaba Al-Asriya - Dar Al-Tamathiya, Beirut, 5th edition, p. 119.

⁶⁵ Sharh al-Mofassal, Ibn Yaish, p. 570.

⁶⁶ Al-Mofassal fi Al-Arabiya, Abu Al-Qasim Mahmoud Al-Zamakhshari, the investigator, Dr. Ali Abu Melhem, Al-Hilal Library Beirut, i 11993 AD, p. 400

⁶⁷ Surat Al-Shura, verse 17.

⁶⁸ Explanation of Al-Jalalain, Al-Mahla Jalal Al-Din Muhammad Al-Suyuti, Dar Al-Hadith, Cairo, 1st p. 641.

⁶⁹

Surat Abasa

⁷⁰ Jami' al-Bayan fi Ta'wil al-Qur'an, Muhammad ibn Jarir al-Tabari, the investigator Ahmed Muhammad Shakir, al-Risala Foundation, i. c. 18 2000 AD, p. 313

	believe in me} Surah Al- Baqarah 188			
3	{And let there be a nation among you who invokes to the good} Surah Al- Imran, verse 104	Lam for Imperative	the request	Present imperfect tense
4	{And do not shave your head until the sacrificial animal reaches its proper place} Surah Al- Baqarah, verse 196.	Lam for Prohibition	the request	(No) is an affirmative nahiya (circled): the present tense is plural, and the sign of assertiveness is the deletion of the nun..
5	{Our Lord, do not punish us if we forget or err, our Lord} Surah Al- Baqarah verse 286.	Lam for Prohibition	request (prayer)	(no) negative
6	{O you who have believed, do not ask about things that, if they appear to you, will trouble you.} Surat Al- Ma'idah, verse 101	Lam for Prohibition	Request (Guidance)	No: an affirmative prohibition, ask: a verb of the present tense without the noun, and the sign of its assertiveness is the deletion of the n at the end of it.
7	{And do not think God is unaware of what the wrongdoers do} Surah Ibrahim, verse 42	Lam for Prohibition	request (time)	(no): affirmative prohibition (you guess): present tense based on conquest in a certain place,
8	"Whether	question	request	(Hamza) is an infinitive for

	against them, did you warn them or not warn them?" Surah Al-Baqarah verse (6)	mark	(Balance)	balance. (Warner): a past tense verb based on the sukoon because it is connected to the nominative pronoun, and (ta) a continuous pronoun in the place of the nominative subject (haa) a connected pronoun in the accusative object and (m) for the plural	
9	They said: "Have you come to us to worship God alone?" Surah Al-A'raf, verse 70.	question mark	question mark	Request (denial)	(Al-Hamza) for the interrogative (Inkar (I came): a past verb based on the sukoon.)
10	{Has the predicate of those before them not come to them?} Surah At-Tawbah, verse 70	question mark	question mark	Request (reported interrogative)	(Hamza) is a declarative interrogative. (did) a negative and assertive particle. (yat) present plural and the sign of the assertive deletion of the vowel and (they) the object pronoun
11	{So are you set off?} Surah Al-Ma'idah, verse 91.	Hal interrogative	Hal interrogative	interrogative dial	(Is) an interrogative particle in which the meaning of the imperative (you) is a separate pronoun built in the place of the nominative (end) predicate and the nominative wow sign.
12	{And they said: "Why not a sign from his Lord was sent down to him?} Surat Al-An'am. Verse (37).	Lawla	Lawla		(Lola) is a predicate particle meaning hala (to descend) a passive past tense verb
13	{If we had brought the angels} Surah Al-Hijr, verse (6)	Lawma	Lawma	nurture request	(Luma) is a presentation tool (to come to us) present

				nominative, and the nominative sign is the adverb of z
14	{Will you not fight a people who broke their oaths?} Surat Al-Tawbah, verse 13.	Layta	bid request	(Not) a tool of initiation (you fight) present nominative.
15	"I wish I had not associated anyone with my Lord." Surat Al-Kahf, verse 42	Layta	Settle request	(Letni) particle wish and accusative, (associate) present plural,
16	{I wish I were dust} Surat An-Naba, verse 40.	La'ala	wish request	(Letni) is a particle similar to the verb, and the nun for prevention and ya is its noun, and (I was) was its noun, (dust) its predicate, the actual sentence is the predicate of I wish, and the nominal sentence is the saying.
17	{that you may become righteous} Surat Al-Baqarah verse 21	Might	Su request	(Perhaps) a particle that is already similar to Tarjaj (tatten) a present nominative verb and the nominative sign is proven nun

Conclusion

Praise be to God, whose thanksgiving increases blessings, and praise be to God who enabled me to complete the study titled: "Particles of Request in the Arabic Language, an applied semantic grammatical study in the Holy Qur'an". The results of this study are as following:

- 1- The request particles perform a grammatical semantic purpose and achieve harmony and compatibility between what is before and after them in the sentence.
- 2- The semantic analysis of the word reveals its components and shows its relationship to other words in a specific semantic context.

3- The issue of the meaning performed by the particles of meanings, including the particles of request, has occupied a great deal of semantics.

4- The correct use of the particles of request can only be achieved by simulating what is found in the original texts.

Recommendations

Enriching the university's library with an effective study that supports learning the Holly Qur'an by protecting the tongue from melody and error and understanding its implications. We recommend that scholars and researchers have to write more detailed studies of some linguistic and grammatical issues in the modern era.

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