

# Types Of Causative Nominal Predication In Madni Quran: A Stylistic Study

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## *Abstract*

This is a descriptive, stylistic, linguistic study that addresses nominal predication from a new perspective that seeks to reveal the logical causative relationship between the nominal subject (aḷmuḷtadāu) and the nominal predicate (aḷkḷhabaru) in the nominal predication. The study is meant to identify the types of nominal structures that express causative meaning from other nominal predications. This study is unique in the sense that it follows and enumerates the structural forms of nominal subject (aḷmuḷtadāu) and the nominal predicate (aḷkḷhabaru) in Madni Qur'an. It is concerned with extrapolating the rich semantic meanings in them, defining the deep stylistic functions that explain the levels of structures according to the verbal and semantic context, and according to the status of the recipient and his willingness to receive the discourse with approval, doubt or denial, identifying the regular synthetic means that goes with the original rule or digresses from it by deletion, precedence and deferment and the resulting aesthetic effect and other various semantical rules.

Keywords: types, predication, nominal, causativeness, stylistic functions, Madni Qur'an, nominal subject (aḷmuḷtadāu), nominal predicate (aḷkḷhabaru)

## **Introduction**

The nominal predication is the center and the focus of all other relations because it can form a complete sentence with a full semantic meaning called the simple sentence (Hamidah, 1997, 164). It is formed by relating the event element to its subject or medium or place of occurrence. For example, "aiḷkasara aḷajḷnā'u, wā ajḷnā'a muḷkasiru" (Tamam Hassan, 1993, 7), so the two parts of the nominal predication are two nouns, or a noun and an adjective, or a noun and a verb, or a verb and a noun...etc (Hassan, 1994, 192), and the sentence is divided

into nominal sentences, which begin with a noun, and a verbal sentence which begins with a verb (Al-Samarrai, 2007, 157). The function of every nominal sentence is to answer a question which occurs in our minds. This function, as it forms, requires obtaining knowledge, and adding new information to the prior acquired knowledge (Al-Nashar, 1955, 227). Perhaps this meaning has made some grammarians choose the terms "hadith" (speech) and the one spoken of instead of the subject of the nominal sentence "aḥmuḥḥadāḥ" and the noun predicate "kḥabaru" (Hamada, 2016, 194) because the noun predicate "kḥabaru" brings in new news that is unknown to the recipient of the speech to talk about something known to the recipient in the first place. Therefore, we are facing an expression in which one matter is referred to by another with the aim of informing the addressee of what he/she wants to know. However, the predication sentence - (nominal and verbal) - especially the topic of our paper, the nominal sentence - may have an additional connotation besides its original connotation. It can express causative meaning as well. If this is possible, then in which places can it be found?

To begin, we should clarify the nature of the relationship between the two parts of the nominal sentence: the nominal subject and the nominal predicate (aḥmuḥḥadāḥ wa alkḥabaru) from their logical and semantic concepts. It is a categorical proposition or rule that consists of two parts: the nominal subject (aḥmuḥḥadāḥ), the nominal predicate (alkḥabar), or in other words the noun predicate and the subject of the nominal sentence (aḥmuḥḥadāḥ) by which the noun predicate is affirmed or negated (Al-Nashar, 1955), 134). So the noun predicate becomes an adjective or a status that is present or not (Al-Nashar, 1955, 3), for example, (Muhammad Sadiq), (Mohammad speaks the truth), the nominal subject (aḥmuḥḥadāḥ) must be "an abstract idea that is not a concrete noun, but an adjective, like: (ṣādiq)" or a confirmed action to the nominal subject (aḥmuḥḥadāḥ). This abstract idea [...] must be a connotation" (Al-Nashar, Al-Mant 1955, 220). While the noun predicate (alkḥabar) should be a topic, that is an abstract thing or meaning, by which we can prove or negate its specific characteristic such as if we say: "zīda fāni" or "aḥ'ilmu nāfi'u" (Zayd is mortal) or (knowledge is useful). However, the subject of the nominal sentence can be a conception or an idea, and then the predicate (alkḥabar) also becomes an adjective for a connotation or an idea in the mind, and this is illogical because the adjective does not describe an adjective rather it describes a noun. In this case, we understand that propositions whose subjects express a general term

do not express categorical propositional rulings, and the relation between the nominal predicate to its nominal subject rather a nominal predicate to another one. These adjectives do not describe one another, rather they state that one leads to the other or excludes it. In this way, we are not facing a relation of inclusion, but rather a relation of correlation, and the rule here is not a propositional rule, but rather a rule similar to a conditional rule (Al-Nashar, 1955, 229). For instance, we can say in a defined context, "Al-lazina ijtaḥadou Najahou" (Those who had studied passed the exam). We report about those who have passed and allude to the reason, which is (ijtihād), (had studied), so the nominal subject (al-muḥtadāʾu) is a noun of a relative clause connected to an act imagined in the mind, and the predicate (alkhabar) is the result of the existence of that verb and the connotation indicates the correlation between the two parts. For that reason, everyone characterized by certain features will result in a specific sentence. Some grammarians have alluded to the causative connotation in the predicate of the nominal structure. They even accepted using causative noun "al-mgh'wl lajlh" in this case. So it is possible to say "jītuka ʾibtighā'a al-khayri" (I came to you seeking welfare) - to report the desire of welfare, so that the predicate (alkhabar) is the purpose for my visit as in saying: "al-lazi Je'toka laho ebtgah al-khair" (What I came to you for is seeking welfare) (Andalusi, 1998, 1064- 3). This semantic similarity between the two structures is far-fetched because the desire for seeking welfare in the first structure is a future goal. While, in the nominal predicate structure, it is a reason prior to the action. However, this semantic approach leads us to a new way for deriving the logical-causative characteristics in some structural patterns of the nominal sentence because, in principle, subject of the nominal sentence " al-muḥtadāʾu" is a definite noun and the predicate of the nominal sentence " alkhabar" is an indefinite noun; this is because the purpose of reporting is to inform the addressee about what he/she does not know and to place him/her in the position of the addresser knowing that news, but reporting about something indefinite is useless because the addressee does not know it. If we start with a noun known to the addressee as we know it, then he/she will wait for the thing which he/she does not know. If you say: "qaem ew hakeem", "Standing or Wise", then you have informed him/her about the same thing we know of, but he/she has not known, so that he/she would share the knowledge with us (Ibn Ya'ish (d. 643 AH), (S), 85- 86- 1).

In Arabic, when we form a nominal sentence, we only create a mental link without the need to declare the link, so we acknowledge that

concept of something prior to its existence, and visualizing things in the mind is the most important thing in the verification and the proof of its existence (Amin, 1965, 29-32). Furthermore, joining the cause and its reason in a nominal relationship makes the meaning clearer, and limited to two things, so one cannot be imagined unless it is associated with the existence of the other in the mind because, in the mind, there is no news without someone to be informed, and someone who the news is about" (Al-Jurjani, 2004, 527 ), and this restriction makes the ruling absolute, so the listener can interpret it in any way he/she likes (Al-Hashimi, 1999 AD, 141).

Starting with something highlights our interest in it, and gives the expression power if something else is related to it (Ibn Ya'ish (d. 643 AH), (S), 85-1),

1-The narrator begins by mentioning the reason, then assigns the necessary result to it, or vice versa, he/she may begin by mentioning the result, then ascribes the reason that leads to it according to what the context requires. By this use, the nominal sentence is similar to the conditional structure in sharing the connotation of correlation; "the nominal subject "al-muḥtadā'u" cannot stand on its own with the nominal predicate "alkhabar" nor does the speaker can find a substitute for them" (Sibawayh (d. 180 AH), 1988, 23-1). Here, the structure becomes an example of a conditioned necessity- i.e. the condition stays as long as the predicate is described by its part like in saying "koul motahrek motagair" (Every moving thing is changing) (Collection of Authors, 1996 CE, 503), so moving is a condition for change, and the continuity of change is due to continuity of movement. However, there is a difference between the two structures in two aspects:

The first is in the nature of the concept of necessity for each structure because the necessity between the two parts of the nominal sentence is declarative acknowledging the existence of something for something else while the necessity between the two parts of the conditional sentence is correlational which relates one thing to another. In the previous example, "koul motahrek motagair" (Every moving thing is changing) the general rule necessitates relating change to every moving thing. Whereas, when we say: "eza kana motagair fa hwa motagair" (if it is moving then it is changing), the ruling is not general rather it is a ruling that is related to the condition which is moving. Therefore, the necessity in the first structure is absolute and general. While, in the second, it is specific and conditional.

\*The second is in the nature of their causative connotation. The nominal sentence has a probabilistic causative connotation, like in saying: "alazi iadhkol al-dar laho jaeza" (He who enters the house will have a reward). We can understand that one means a definite person so the reward is not related to entering the house rather it is due prior to entering. Also, one can understand that the relative noun is similar to the condition as the reward is the consequence upon entering the house, and everyone who enters it deserves the reward. While the second sentence has an absolute causative connotation like saying "alazi iadhkol al-dar falaho jaeza" (If he enters the house, he will be given a reward) does not mean anything but the condition, i.e. the award is the consequence of entering the house (Al-Samarrai, 2000 AD, 18-1).

The nominal sentence in the Madni Quranic discourse is governed by structural factors that are specially related to stylistic choices in order to express the causative meaning suitable to the functions of benefit, influence and persuasion directed to the recipient regardless of his/her conditions and intellectual beliefs. There are (52) structures divided into three types: \* the subject of the nominal sentence "almuḥtadāu" is a relative noun. \* the subject of the nominal sentence "almuḥtadāu" is an active name "aṣṣmu alḥā'ili" \* the subject of the nominal sentence "almuḥtadāu" is an infinitive or a noun).

Type one: The Subject of the Nominal Sentence "almuḥtadāu" a Relative Noun:

Undoubtedly, starting with the relative clause gives the expression rhetorical meanings that are not achieved by using merely a noun, for the relative clause "should be known to the addressee because its purpose is to report to the addressee what he/she knows about a thing or status, so reporting about him/her becomes possible later." (Ibn Yaish) D. 643 AH), D.T., 154-3), so if "a man is known by a story and something that has happened to him, then he is limited to that story and that matter for the listener. Then he is referred to by "allazi" (who) (Al-Jurjani (4571), 2004, 200). Knowing the referent of the relative pronoun can differ as it can be known in particular and can be recalled by the listener, or it can be general and is referred to by the news on which it is based - that is the reason included in the news (Al-Sakaki (d. 626 AH), 1987, 181-182) like in saying "allazina amano lahom darjat al-nae'm" (Those who believe have degrees of bliss), so "llazina" (faith) is the reason for deserving "darjat al-nae'm" blissings of Allah.

Our research is based on a special approach that deals with the aspects of attributing the noun predicate with its unknown results to

the definite thing that is known first in the mind of the recipient according to the shifts of the context (discourse) between certainty, doubt and negation. The use of this structure is mentioned in the Madni surahs (39) times, sometimes with and without emphasis. Hereunder, we are going to review some of their connotations:

1- Almuḩtadāu (a relative noun), and the predication sentence not emphatic. It has occurred (11) times:

The predicate is a past tense verb related to a relative noun which is a past tense verb to indicate an absolute result that is an absolute ruling that has been decreed since eternity and is committing to everyone who has completed and has been described as doing something at any time and place. For example:

(الَّذِينَ كَفَرُوا وَصَدُّوا عَنِ سَبِيلِ اللَّهِ أَضَلَّ أَعْمَالَهُمْ) [محمد:1]

"Those who reject Allah and hinder (men) from the Path of Allah " (Muhammad, 1).

This structure comes at the beginning of Muhammad Surah. It is similar to concise titles which need further clarification by the following verses. The relative clause is in the past and the "kḩbaru" (predicate) is a present verbal sentence to connote the renewal of remorse in the future to doing the action in the past which is the reason for his/her continuation in misery.

(يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُحَضَّرًا وَمَا عَمِلَتْ مِنْ سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا) [آل عمران:30]

"On the day when every soul will be confronted with all the good it has done and all the evil it has done it will wish there were a great distance between it and its evil. But Allah cautions you (to remember) Himself. And Allah is full of kindness to those that serve Him."

"ma AAamilat", "ma" can repress a relative noun or a condition, but, here, we think the first meaning is more likely (Al-Anbari (d. 577 AH), 1957, 199-1). In another context, the relative clause is a past verb and "kḩbaru" the predicate is a nominal sentence:

(وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ الظَّالِمَاتُ يُخْرِجُونَهُمْ مِّنَ النُّورِ إِلَى الظُّلُمَاتِ) [البقرة: 257]

"Allah is the Protector of those who have faith: from the depths of darkness He will lead them forth into light. Of those who reject faith the patrons are the Evil Ones: from light they will lead them forth into the depths of darkness. They will be companions of the fire to dwell therein (for ever)."

Here, we have a dialectical relationship between them because when they disbelieve, the devils will control them. "and when the infidels decorate the falsehood for them in order to hinder them from the

truth, expelling them from the light of guidance" (Al-Razi, 1961 AD, 19), as they are within a closed, deadly circle.

In the verse:

(رُئِيَ لِلَّذِينَ كَفَرُوا الْحَيَاةَ الدُّنْيَا وَيَسْخَرُونَ مِنَ الَّذِينَ آمَنُوا وَالَّذِينَ اتَّقَوْا فَوْقَهُمْ يَوْمَ الْقِيَامَةِ)  
[البقرة:212]

"The life of this world is alluring to those who reject faith and they scoff at those who believe. But the righteous will be above them on the Day of Resurrection; for Allah bestows His abundance without measures on whom He will."

The result is related to the cause which is piety using the adverb of place "fawqa" which is an honorary level (Ibn Ashor, 1884 AD, 297-2) to inform about what is unknown in their thinking, and to specify its direction. Using the adverb of place, here, opens the horizon of connotation and use it to serve the purpose of honoring purpose from two aspects: The adverb (fawqa) is one of the vague adverbs for denoting directions, and the vague adverbs are "the ones which do not have diameters, limits, nor ends surrounding them like "khalfuk, amamuk, and wraʿyk..." (Ibn Jinni (d. 392 AH), 1988 CE, 49), and it does not have an image which can be perceived by senses. Therefore, "fawqa" does not require relating it to a partner in preference as it might be received by some. It does not necessarily mean that the unbelievers are in a high level, and the righteous are in a higher level than them. Rather, it indicates the absolute highness in level (Abu Hayyan, 2015AD, 65-4); they are in a state that involves various forms: Standing, sitting down, and all other movements, while they are settled down in this level, with complete comfort. In this style, there is a deviation from the deep meaning because the adverb is used instead of the omitted noun predicate "khabaru", not the actual noun predicate. Instead, the noun predicate "khabaru" is omitted and the adverb permissibly takes its place because it can refer to it in case the meaning is the absolute stability, not a special kind of stability. If it refers to a special kind of stability like a special body position such as sitting, standing, or otherwise, omitting, it will not be permissible to omit the "khabaru" (Ibn Ya'ish, (s), 90-1). On the other hand, the omitted noun predicate "khabaru" related to the adverb could be a noun indicating affirmativeness or a verb indicative of renewal and occurrence which opens the possibility of connoting an imagined movement to the top and its difference from the fixed and the renewable, the immediate and the permanent states. All the previously mentioned movements indicate a high level and excellence and is considered an open continuous reward for pious believers.

Based on the previously mentioned examples, we can see how the verses of Quran address the receiver in a way that does not interfere with doubt or denial. They have informed about the results related to their causes in an absolute statement without affirmations in specific contexts.

Hereafter, we are going to show the positions of the emphatic structures and their special connotations:

2- The Nominal Subject "Almuḅtadā'u" a Relative Noun and Predication Sentence is Emphatic

A- The use of an emphatic expression with one emphatic noun has occurred (16) times; hence, the noun predicate "kḥābaru" is a verbal sentence preceded by ("lan") connoting a threat to renew the result such as in the verse:

[إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِي عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا] (آل عمران:10)

"Those who reject faith neither their possessions nor their (numerous) progeny will avail them aught against Allah: they are themselves but fuel for the fire."

to be the correct course of their belief before it is too late because the disbelievers have thought that their strengths would be useful in their victory, so God confirms their failure because of their disbelief which necessitates loss. Likewise, the verse:

[إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصَلِّيهِمْ نَارًا...] (النساء:56)

"Those who reject Our Signs We shall soon cast into the fire:..."

has been expressed in a context which talks about the Jews praising themselves, and claiming that they have no sins or mistakes, and that the religion of Quraysh is better than the religion of Muhammad (Al-Suyuti (T) 911 AH), so God, Almighty, has threatened those who persist in denying (Al-Tabari d. 310 AH), 2006 AD, 163-7) when they know the truth because they are full of envy. The expression has been emphasized by using (ena) along with the affirmation that they know the truth putting them in the position of those who are blind to this fact, as if they doubt it.

Furthermore, a nominal subject "almuḅtadā'u" has occurred with an emphatic relative noun, and the noun predicate "kḥābaru" is a nominal sentence in which a shift in place has occurred by putting the prepositional phrase "lahum" {to them} before the nominal predicate for a linguistic purpose: "In order not to create the illusion that the nominal predicate "kḥābaru" has been expressed as a description of the nominal subject "almuḅtadā'u", and that the nominal predicate "kḥābaru" has not been expressed yet, and for an aesthetic purpose required by the wording in the verses" (Al-Maidani, 1996 AD, 380-1), so the structure refers to the idea that the referent person deserves



the result in the "khabaru" focusing attention on him/her alone. We can see that this style has been repeated in three very important contexts: talking about the use of usury profit, expressing the meaning of divinity and prophecy, and falsely describing pious women believers. For example, in the verse,

(إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ) [البقرة: 277]

“Those who believe and do deeds of righteousness and establish regular prayers and regular charity will have their reward with their Lord: on them shall be no fear nor shall they grieve.”

It comes after talking about some people who have started to deal in usury profit as something allowed "halal" making it equal to selling with profit, so the parenthetical sentence which expresses praise in contrast to criticism [...] the intended meaning is to show that the characteristics corresponding to the characteristics of non-believers, and this meaning becomes more apparent in saying: {waatawoo alzzakata }” (Ibn Ashour, 1884 AD, 93- 3), the Qur’anic choice, by moving away from declaration, results in thinking to try to infer the vast difference between them, and the parenthesis starting with emphasis shows the usurers’ inattention to the great reward that the Almighty allocated to those who fear God. Then the transformation of the expression by setting the noun predicate "khabaru" before the noun subject "aʿlmuʿbtadāu" in the verse: "lahum ajruhum AAinda rabbihim" alludes indirectly to a subtler and eloquent meaning than in saying: ('alay rabīhim aʿajruhum); "because the first expression that cash is there available to be collected once the sellers sell in cash. Saying "ajruhum AAinda rabbihim" expresses if usury sell is used. Undoubtedly, the first expression is much better." (Al-Razi (d. 604 AH), 1981 AD, 104-7).

On the other hand, God, Almighty, says:

إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ [آل عمران: 4]

“Then those who reject Faith in the Signs of Allah will suffer the severest penalty and Allah is Exalted in Might Lord of Retribution.”

"We can see that relating to the relative noun which is considered a derivative feels like higher than normal, a meaning included in the condition and "alfā" is left to show it. It is more eloquent in this context" (Al-Alusi, 1353 AH, 78-3). It is a general warning that includes all those who disbelief, and it is mentioned after the Almighty saying:

(الم {1} اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ {2} نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَأَنْزَلَ التَّوْرَةَ وَالْإِنْجِيلَ {3} مِنْ قَبْلُ هُدًى لِلنَّاسِ وَأَنْزَلَ الْفُرْقَانَ ..)

"A.L.M. Allah! there is no god but He the Living the Self-Subsisting Eternal. It is He Who sent down to thee (step by step) in truth the Book confirming what went before it; and He sent down Law (Of Moses) and the Gospel (of Jesus) before this as a guide to mankind and He sent down the Criterion (of judgment between right and wrong)."

because when God, Almighty, has decided in these few words everything related to knowing God and everything related to setting prophecy, He has followed that up by a warning rebuking those who turn away from these bright evidence" (Al-Razi, 1981 AD, 174-7), who think that they will survive with their disbelief in order to achieve their own goals. In the third position, God, Almighty, says:

إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا  
وَالْآخِرَةِ [النور:19]

"Those who love (to see) scandal published broadcast among the Believers will have a grievous Penalty in this life and in the Hereafter: Allah knows and ye know not." [An-Nur: 19]

is a general ruling after narrating the "Lie" incident and exposing those involved in talking about the honor of the prophet's wife to be a strong warning to those who think about gossiping about the other people's honor. Thus, we find that the promises or the threats in the three places is prepared for their owner, allocated to them, and do not deviate from them no matter what.

The nominal subject (aḥmuḥtadāu), an emphatic relative noun and its nominal predicate (kḥabaru) is a conditional sentence - i.e. the result doesn't exist because the cause does not exist- has occurred once after talking about the reward of worriers:

إِنَّ الَّذِينَ كَفَرُوا لَوْ أَنَّ لَهُمْ مَّا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَيَفْتَدُوا بِهِ مِنْ عَذَابِ يَوْمِ الْقِيَامَةِ  
مَا تُقْبَلُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ [المائدة:36]

"As to those who reject faith if they had everything on earth and twice repeated to give as ransom for the penalty of the Day of Judgment it would never be accepted of them. Theirs would be a grievous penalty." [Al-Maida: 36].

In order for the general ruling to occur by mentioning the reward for those disbelievers and anyone alike them and at the same time maximizing the torture which God has threatened them with (Ibn Ashour, 1884 AD, 188-6), the versus has started by an emphatic expression because the disbelievers has thought that if they got everything on earth and double what they have in order to protect themselves, they would get what they want. Therefore, this versus has come to emphasize that this will not be useful. "law", the conditioning word, along with the expressions next to it are the nominal predicate

"khabaru" to "Inna" to connote unacceptability any way, regardless if the condition is present or not, "representing the inevitability of torture for them and that there is no way for them to escape from it" (Zamakhshari (538 AH), 1998 CE, 629- 1).

The nominal subject " almuḥtadā'ū" is a relative noun, and its predicate " khabaru" is a nominal sentence beginning with a demonstrative (aḥwlayika) (those) has occurred (8) times in places that require specification in which the referent is assigned the result of his/her actions that has been previously referred to by the nominal subject" almuḥtadā'ū" by drawing all attention to it, as the act is great or heinous which deserves attention to be drawn to it, and raise awareness to understand it. If we search to find these places, we will find them mentioned for two meanings:

\* Praise or Vituperation using certain inevitable descriptive rulings on the actions of the people, followers of the truth or misguided people, in a constricted style, as if they are alone concerned with this ruling. Undoubtedly, in God, Almighty's saying:

[الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ أُولَئِكَ يُؤْمِنُونَ بِهِ] [البقرة: 121]

"Those to whom We have sent the book study it as it should be studied; they are the ones that believe therein; those who reject faith therein the loss is their own.",

Recitation of the Holy book in the right way understanding and following it proves to them the uniqueness of their belief in this Holy book because the belief of others is void.(Ibn Ashour, 1884 AD, 697-1); and the relationship here is a causal correlative relationship.

- The noun predicate" khabaru" may be mentioned followed by (aḥwlayika) (those) to specify the penalty conducive to the actions of each team, with reference to the lower or higher level of their position, as in the verse:

[وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ] [البقرة: 82]

"But those who have faith and work righteousness they are Companions of the Garden therein shall they abide (for ever)." [Al-Baqara: 82]

the constriction has come to correct the belief of the Jews that they will not be tortured in hell fire except for a few days, so there is a reference to the result of their ugly deeds by insinuating without declaring by highlighting the result of the actions of others who followed the true path without deviation using emphasis, constriction, and reference to it in order to make it a firm concept in the minds, as if it was observed because it is the mere certainty. Also, insinuation has been used using the narrative style without a condition to connote that faith and righteousness are among the necessities of entering

Heaven, but they are not the only reasons for that because the first reason is the mercy of God, Almighty, and there is no doubt that mental reasoning opens the way for more choices, and keeps the soul away from despair in repentance.

B- The nominal subject (اَلْمُبْتَدَأُ) is a relative noun, and the predication sentence emphasized with two or more emphatic tools: (12) times.

We have noted that this structure is used to refer to the actions that involve change and transformation, or struggle and participation. As long as the reasons transcends the limits of their doer, and affects others, the sentence is accompanied by what emphasizes the entitlement of a reward that suits it. For example, in God, Almighty, saying:

فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَامِلٍ مِّنْكُمْ مِّمَّنْ ذَكَرَ وَأُنْتَىٰ بَعْضُكُمْ مِّنْ بَعْضٍ فَالَّذِينَ هَاجَرُوا وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُودُوا فِي سَبِيلِي وَقَاتَلُوا وَقَاتِلُوا لَأُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَأُدْخِلَنَّهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ) [آل عمران:195]

"And their Lord hath accepted of them and answered them: "Never will I suffer to be lost the work of any of you be he male or female: ye are members one of another; those who have left their homes or been driven out therefrom or suffered harm in My cause or fought or been slain verily I will blot out from them their iniquities and admit them into gardens with rivers flowing beneath; a reward from the presence of Allah and from His presence is the best of rewards."

The nominal subject (اَلْمُبْتَدَأُ) is a relative noun whose noun predicate (khabar) (لَأُكَفِّرَنَّ) is an emphatic sentences by a swearing expression and an emphatic "nun"(nūnu al-tāwīdī) one time in order to emphasize the promise of great reward specified to those who repeatedly supplicated while struggling in a state of hardship and weakness, and those who have not been deceived by the unbelievers' fluctuation in bliss and power, so the promise is expressed as an oath to reassure and affirm to them, and in accordance with their level of loyalty.

Furthermore, in the verse:

(إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَسَيَصْلُونَ سَعِيرًا) [النساء:10]

"Those who unjustly eat up the property of orphans eat up a fire into their own bodies: they will soon be enduring a blazing fire!" [An-nissaa: 10],

God, Almighty, has emphasized the threat to those who use orphans' money to their advantage by using (إِنَّ) aḥnā" which connotes affirmation and (إِنَّمَا) "aḥnāmā" which confirms what is mentioned and

negates everything else about him/her (Al-Sobki d. 773 AH), 2003 AD, 403-1). Since using the money of the orphan's takes advantage of the orphan's weakness by deceit and injustice, and blocks all ways for him to get his/her right, the penalty is specified to one consequence consistent with the nature of the crime committed against the orphan.

In another position, the threat has come in a structure starting with an emphasized relative noun and the noun predicate (khabar) is a negated verb to be (لَمْ يَكُنْ) emphasized by "lam aljuḥūda" like in the following verse:

إِنَّ الَّذِينَ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ أَرَادُوا كُفْرًا لَمْ يَكُنِ اللَّهُ لِيُغْفِرْ لَهُمْ وَلَا لِيَهْدِيَهُمْ سَبِيلًا [النساء: 137]

“Those who believe then reject faith then believe (again) and (again) reject faith and go on increasing in unbelief Allah will not forgive them nor guide them on the way.”

The Qur’anic choice to express the negation of verb to be (لَمْ يَكُنْ) with " lam aljuḥūda" (لِيُغْفِرَ) in " lam yakuni Allahu liyaghfirahum" is more eloquent than the direct negation of the verb (lam yaghfir) for two purposes: The first is semantic: “Because the origin of using expression to indicate that the nominal noun (المبتدأ) (الله) is not made to create a noun predicate (khabar). No doubt, the thing that is not made for something is not a representation of it because it is against its nature” (Ibn Ashour, 1884 AD, 232-5). And "there is a difference in meaning between: (lam yakuḥ zaḥdu" yaqūmu) and (lam yakuḥ zaḥdu" liāqūmu). The first contains nothing but the negation of doing the action. While, the second contains the absence of will and doing the action. Since the will to do something is absent consequently doing the action is negated too.” (Abu Hayyan, 2015AD, 417- 418-7). The second is obligatory: what is meant by negating both forgiveness and guidance is the negation of what necessitates them, which is the firm belief. Those who are known to have increased disbelief and persistence in it are not expected to do something that deserves forgiveness like true and firm belief which pleases God because their hearts have been trained on apostasy, and even if they were to repent, it would not be accepted from them. Therefore, negation here connotes the meaning of exclusion and astonishment (Zamakhshari (538 AH), 1998 AD, 163-2); of their repentance (i.e. they will not repent at all, they will not be forgiven), so it is not a divine ruling on them rather it connotes exclusion and astonishment of the possibility of their repentance because the situation here is a choice not obligation.

- The relative clause, here, is emphasized by using (إِنَّ) (aḥnā) and its noun predicate (khabar) is a past verb emphasized by (قَدْ) (qaḍ) and another infinitive similar to the verb:

[النساء:167] إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ قَدْ ضَلُّوا ضَلَالًا بَعِيدًا

“Those who reject faith and keep off (men) from the way of Allah have verily strayed far away from the path.”

The disbeliever that the verse presents as a model of the disbeliever who is not preoccupied by himself, rather seeks to repel and influence others, and we can see how the structure suits the meaning to clarify its purpose clearly and accurately. When the action is persistent, powerful and transcendent to others with all possible means, the sentence comes empowered by many emphatic expressions and the noun predicate (khabar) comes as a result emphasized by (قَدْ) (qaḍ) to indicate the inevitability of this misguidance, and its connection to the act of disbelief since its beginning. Then the noun predicate (khabar) is emphasized by (بَعِيدًا) (ba'ida) described by "away" (ba'yda). The result, then, is very much extended and continuous because it is based on reasons transcendent to others, for the one who “misleads most of his life, the misguidance will end with the end of his/her life, but whoever works to mislead others, makes the misguidance extend [...] and continuous [...] for generations” (Al-Shaarawy, 1997AD, 2855-5).

- The nominal subject (اَلْمُتَدَاۤءِ) is a relative noun emphasizing by using (إِنَّ) (aḥnā) and its noun predicate (khabar) is a noun clause starting with a plural demonstrative (أُولَٰئِكَ) (uḥlayika) is mentioned in (6) places. We have probably inferred that referring to the relative pronoun in the following examples and telling about it by using a reference specially for demonstrative focuses the meaning on the beholder of these descriptions with whatever different motives not merely the idea. We notice the predominance of using this method to alert to the ugliness of the content of the relative sentence, and holding the subject specifically in torment by referring to him/her to humiliate him/her, except for one example that has been cited to refer to good work and reward. In addition, the verbs in the relative sentence are actions based on modification and change. They are continuous and transitive to others by influence and misguidance. Therefore, they require constant punishment in which the methods of torture and humiliation continue, as shown in the following examples:

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّاعِنُونَ [البقرة: 159].

“Those who conceal the clear (Signs) We have sent down and the guidance after We have made it clear for the people in the book on them shall be Allah's curse and the curse of those entitled to curse.” The use of (أُولَئِكَ) (olaika) is to warn about the ruling that comes after. Those who are referred to in the ruling have become entitled to it because of those qualities that have been mentioned before. These qualities have made them like those who are watching the listener, so they have been referred to, which is in reality a reference to their description. Here, in this verse, there are two references to the aspect of entitlement of the curse because they have concealed the truth: a reference with a relative clause to the reason of the nominal predicate (khabar), and another reference with a demonstrative and making the affirmation on the reference to a specific reason take the place of stating the cause in context” (Ibn Ashour, 1884 AD, 67-2). The same pattern has occurred in the context of promising the believers who showed perseverance and stand fastness in front of the waves of enemies fighting them in the verse:

(وَلَا يَزَالُونَ يُقَاتِلُونَكُمْ حَتَّى يَزِدُّوكُمْ عَنْ دِينِكُمْ إِذَا اسْتَضَاعُوا... إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ أُولَئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ وَاللَّهُ غَفُورٌ رَحِيمٌ) [البقرة: 218]

“Those who believed and those who suffered exile and fought (and strove and struggled) in the path of Allah they have the hope of the Mercy of Allah; and Allah is Oft-Forgiving Most Merciful.”

- i.e. they deserve the mercy of God. The reward is not mentioned directly, rather it is referred to and is considered a consequence to it. Therefore, it is enough to mention the reason “alrājā'u” rather than the result “alāistiḥqāqu”, so the believers would not crave deserving the reward which would result in a lack of hope and action.

So, in this style, the speaker brings events that are known to the addressee, and are attributed to a person who is present in his/her mind specifically or generally. These events are restricted by their time in which they have occurred, and their eventual appearance indicates continuity or interruption; then comes the result based on what is firmly established in the mind of the listener, so the result is part and parcel of the established truth in the mind of the listener first making him/her move thought away from the aspect of doubt and possibility, to confine thought to the aspect of necessity that must be achieved, giving meaning of utter generality to the structure encompassing all members of the kind.

\* The second type: (the nominal subject as "active names" *āsamā'fā'liān* defined by (al) and connected with coordinate conjunctions) + the nominal predicate as a sentence:

It is known to linguists that (al) attached to a specific adjective is close in connotation to the relative noun (alāzī), and the adjective afterward connotes the sense of the verb after the relative clause (Ibn Ya'ish, (d, i), 143-156-3). If that is the case, what is the difference in meaning between the two structures?

We can say that the connotation in the relative sentence, as we have seen in the previous examples, connotes a specific sect that is characterized by what makes it deserve a specific penalty. These characteristics are expressed by using past or present verbs that help in indicating the time of the action's occurrence, limiting it in a specific circle. However, the specificity of the cause in it does not preclude the will of the people in general either, as it is directed to the two connotations together. By this, the mind moves from the particular to the general, preparing everybody to take into consideration what has happened to some people whether good consequences or bad ones. The connotation to the general in the relative clause is closer to the specific than the connotation of the present participle defined by "al" where the meaning is general. Consequently, the structure comes with a general rule that includes everybody under this rule moving the mind from the specific to the general in an inductive process creating a very strong and stable meaning. The active noun "aīsmu alfā'il", here, is not related to genitive case or object "muḍāfu" aīlayhi aāw maf'ūl" (that defines the time) to connote the past or present tenses. Rather, it comes as an abstract structure that does not connote any definite tense. At the same time, it connotes continuity focusing attention on the event and its doer only without considering the status of the action, its appearance and time which is something we do not find in the connotation of the verb after a relative noun.

This style has been used in specific places in three verses to clarify an issue or to avoid any misunderstanding about the application of a judgment on some people as well as everybody getting the mind out of the closed circle into the wider horizon of the general ruling. In the first example, the nominal subject (alḥumūdāū) is a active name "aīsmu fā'il" related to several derivative nouns and its nominal predicate (alkhabar) is a nominal sentence starting with a demonstrative (aūwlayika) (اولائك) to clarify "the misunderstanding of the previous statement about the People of the scriptures going utterly astray so that none of them is thought to be righteousness and to show that those who are well-educated are not as we think they are because they believe in the Qur'an" (Ibn Ashour, 1884 AD, 28-6), as mentioned in the following verse:



لَكِنَّ الرَّاْسِحُوْنَ فِي الْعِلْمِ مِنْهُمْ وَالْمُؤْمِنُونَ يُؤْمِنُونَ بِمَا أَنْزَلَ إِلَيْكَ وَمَا أَنْزَلَ مِنْ قَبْلِكَ  
وَالْمُقِيمِينَ الصَّلَاةَ وَالْمُؤْتُونَ الزَّكَاةَ وَالْمُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أُولَئِكَ سَنُؤْتِيهِمْ أَجْرًا  
عَظِيمًا [النساء: 162].

“But those among them who are well-grounded in knowledge and the believers believe in what hath been revealed to thee; and (especially) those who establish regular prayer and practice regular charity and believe in Allah and in the Last Day: to them shall We soon give a great reward.” [An-Nisaa: 162].

Here, it is necessary to use the demonstrative (اُولَئِكَ) (awlayika) to refer to those promised and to single them out from others, “taking into consideration the beautiful characteristics they are described with, and the meaning of high status it connotes to show their high degree, and their utter virtue” (Al-Darwish (d. 1402 AH), 1999 AD, 152- 6). Here, it starts with a general adjective warning them to stop taking the narrow surrounding as a model that drives the soul to disparity and releases their perceptions to follow the behavior of the role models and follow their steps.

Also, the previous type has occurred in a sentence emphasized by “اِنِّ” (in) and its nominal predicate (alkhabar) is a verbal sentence with a past tense verb like the verse:

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَانِتِينَ وَالْقَانِتَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ  
وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّائِمِينَ  
وَالصَّائِمَاتِ وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ  
مَغْفِرَةً وَأَجْرًا عَظِيمًا [الأحزاب: 35].

“For Muslim men and women for believing men and women for devout men and women for true men and women for men and women who are patient and constant for men and women who humble themselves for men and women who give in charity for men and women who fast (and deny themselves) for men and women who guard their chastity and for men and women who engage much in Allah's praise for them has Allah prepared forgiveness and great reward.” [Al-Ahzab: 35].

The verse is mentioned in a specific context. After God, Almighty, has mentioned a number of verses describing men who steadfast in the face of the enemy parties (those who fought the prophet PBUH) “Al-ahzab”, and after Almighty has listed a number of commands about what is prohibited and what is not regarding the wives of the Prophet (Peace Be Upon Him), doubts have arisen among some women that the Qur’anic discourse refers specifically to men only, and to the wives of the Prophet. Therefore, it has been revealed (Al-Nahhas (d. 338 AH), 1989 AD, 349-5) mentioning the ten ranks to them (Al-Razi 1981

AD, 211-25) emphasized by (aḥnā) to avoid doubt on the part of women who have doubted this ruling, as men and women are equal in that (Ibn Ashour, 1884 AD, 21-22). Therefore, the verse comes as a general promise, and the sentence (aḥ'id) is a nominal predicate in meaning for each of the connected nouns; because the great reward is suitable to be given to each one of the linked nouns, according to his/her status. (Ibn Ashour, 1884 AD, 25-2), so the structure comes as a general rule, so that everyone clearly understands his/her reward according to their deeds and characteristics by moving from the general to the specific, and by striving as much as possible to seek the perfection rank or to be close to it. By this, people are motivated to reach and to be as close as possible to perfection.

\* The third type: the nominal sentence beginning with an infinitive or a noun:

Here, the connotation differs from the previous two types. The nominal subject (aḥmuḥtadā'u) does not bear the meaning of reason, but rather the meaning of penalty. The reason is related to it and is attributed to it. In this kind of structure, the addressee begins with the penalty making it clear in the mind of the recipient. Then the unknown reason is attributed to him/her, so the joke occurs in attributing the cause to the result, and delaying it to a later position in the logical mental arrangement that deals with organized concepts according to their chronological precedence. This expression, as well, is used with or without emphasis to the addressee according to their circumstances, which we will explain as follows:

1- The structure is not emphatic. It has occurred in two places:

- A-** The nominal subject (aḥmuḥtadā'u) is an indefinite noun which introduces supplication + the nominal predicate (kḥabaru) is an adverbial phase: It is permissible to start with the indefinite noun when it serves a good purpose, such as a supplication like the example: "Waylun lilmutaffifeena" [Al-Mutaffifin: 1] (Al-Suyuti (d. 911 AH), 1992AD, 29-2). It is "permissible to start with it because it is not connoting news, rather it is a supplication or a question. It has the same meaning of the verb, as if it were in the accusative case" (Ibn Ya'ish, (s), 87-1). When we say: "sulāḥamu" 'alāyka" (سلام عليك) is an infinitive with the sense of God bless you (سلمك الله) because the original sentence is "salāmaka ḥllhu salāama". Then the verb is omitted due to frequent use, so the infinitive remained in the accusative case. The accusative case connotes the verb and the verb connotes that something has happened. When they refer to the eternity of bestowing peace from God and its continuation, they remove the accusative case referring to what has happened. So, they

put “sulāḥamu” in the nominative case in order to clear any doubt from the meaning of what has happened” (Al-Astrabadhi (d. 686 AH), 1996 CE, 267- 1). This expression has a special expressive value from two perspectives: First, a reference to prioritizing the most important, the quickest way to highlighting what is intended (Al-Astrabadi (d. 686 AH), 1996 CE, 265- 1) by highlighting the established ruling on those who have repeated the reasons leading to that ruling. Second, hinting to a meaning that suits the form and supports it because the expression indicating the affirmation of the supplication that is deviant from its origin indicating the occurrence in the context of the verses has not come to indicate the will to affirm on the part of the aforementioned at the beginning, rather it has declared that the penalty has been repeated in previous stages until it has reached a stage of stability that is unchangeable. In the context of the following verse, we will find a clarification of the previously mentioned idea:

فَوَيْلٌ لِلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا فَوَيْلٌ لَهُمْ مِمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَهُمْ مِمَّا يَكْسِبُونَ (البقرة: 79)

“Then woe to those who write the Book with their own hands and then say: "This is from Allah" to traffic with it for a miserable price! Woe to them for what their hands do write and for the gain they make thereby.” [Al-Baqaraa: 79]

This verse comes after a series of verses in Surah Al-Baqaraa from verse (51) to (79) which enumerates the atrocities committed by the Jews, followers of Israel; they have worshipped the calf time after time, yet God, Almighty, has forgiven them. However, they have increased their arrogance and continued disbelieving in God’s verses killing His prophets unjustly. They disobeyed and transgressed against others, so humiliation and poverty was imposed upon them, so they have been afflicted with the wrath of God. Then they have reached a stage in which their hearts have been hardened, and there has been no hope in their repentance, so they deserve the stability of the penalty. The ruling is expressed in a comprehensive expressive form connoting God’s abhorrence of them and His wrath upon them including the meaning of rebuke by wishing them something bad, so the verse has started with the result, which is their entitlement to the woe as a kind of evoking terror, and the nominal predicate (khabaru) has been attributed to the meaning of reason “yaḳtubūna” and the intention that evokes the reason “līashṭarūḥa” to the result, which is “aḳwaḳlu”. Then, the type of “wayl” is separated into two by attributing each one to its appropriate penalty. The first penalty refers

to the method, and the second refers to the intention (Ibn Ashour, 1884 CE, 577-1). This repetition includes exaggeration in threats and intimidation" (Al-Alusi (d. 1270 AH), 1353 AH, 303-1). Repetition plays its connotational role through quantitative accumulation, and by insisting on this issue or that to alert the recipient to the semantic goal (Al-Zahrani, 2012, 165).

B- A Fronted nominal predicate (khabaru) in the genitive case by adding "allam" and the nominal subject (almuḥtadāu) is a retracted indefinite noun has occurred 4 times: the nominal predicate ((khabaru) here expresses a reason which connotes specific meaning. While, the indefinite nominal subject (almuḥtadāu) connotes the absolute penalty. This way, the specific reason is attributed to the absolute result in two forms:

In the first form, the nominal predicate (khabaru) has come in genitive case by adding "allam" connected to a relative clause like in the verse:

[...] (رُبِّينَ لِلنَّاسِ حُبَّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ [...] فُلٌ أَوْ تَبُتُّكُمْ يَحْيِيَنَّ مِنْ دَلِكُمْ لِلَّذِينَ اتَّقَوْا عِنْدَ رَبِّهِمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَأَرْوَاحٌ مُطَهَّرَةٌ وَرِضْوَانٌ مِّنَ اللَّهِ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ) [آل عمران: 15]

"Say: shall I give you glad tidings of things far better than those? For the righteous are gardens in nearness to their Lord with rivers flowing beneath; therein is their eternal home; with companions pure (and holy) and the good pleasure of Allah. For in Allah's sight are (all) His servants." [Al-Imran: 15].

"allam" is used to signaling out those who worship as possessing the greatest reward on Judgement day. Also, the choice of "allam" is suitable to the context of the verses because mankind by nature feels proud of the abundance of wealth and it is difficult for them to abandon it. Therefore, God, Almighty, promises them to possess much more than this. Furthermore, connecting "allam" with what connotes the continuity refers to the specific type of people who have continued to be completely pious, so the reward is mentioned retracted in the structure for stylistic purpose which is increasing interesting to know their absolute description "whose occurrence is connected to the divinity to encourage achieving and maintaining it" (Al-Alusi, 1353 AH, 101-3).

In the second form, the fronted nominal predicate (khabaru) consisting of defining "allam" and active name "aiṣmu alfa'" and the nominal subject (almuḥtadāu) is an indefinite noun: In the verse.

(يُسَمَّا اشْتَرُوا بِهِ أَنْفُسَهُمْ أَنْ يَكْفُرُوا بِمَا أَنْزَلَ اللَّهُ بَعِيًّا أَنْ يُنَزَّلَ اللَّهُ مِنْ فَضْلِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ فَبِأُولَئِكَ يُعْصَبُ عَلَى غَضَبٍ وَعَلَى غَضَبٍ وَلِلْكَافِرِينَ عَذَابٌ مُهِينٌ) [البقرة: 90]

"Miserable is the price for which they have sold their souls in that they deny (the revelation) which Allah has sent down in insolent envy that Allah of His Grace should send it to any of His servants He pleases; thus have they drawn on themselves wrath upon wrath. And humiliating is the punishment of those who reject Faith." [Al-Baqara: 90].

Here, the stylistic aesthetic meaning is achieved by choosing the word "alilkafireena" "وَالْكَافِرِينَ" defined with "alif" and "lam" to connote the mental promise and "alilkafireena" is stated instead of what is intended for them to warn them about their punishment that will be humiliating and "alalif wa allam" might be to generalize to include all the disbeliever (Abu Hayyan, 2015 AD, 319-2). This has occurred by introducing the semi-sentence first then the nominal subject (aḥmuḥtadāu ) which comes with "allam" to indicate that they deserved punishment because of what they have done (Al-Zajaji (d. 340 AH), 1986 AD, 45), and the inclusion of their ruling under the general sentence of the group of disbelievers. This expression is suitable to the situation of loss and gain. When they have thought that they have won and could run away without punishment by selling the truth, and disbelieving, it has been made clear to them that the humiliating torment is their real profit allocated to them.

**C- The fronted nominal predicate (khabaru) (in genitive case using the preposition "fi") indicating adverb phase of place, and the retracted nominal subject (aḥmuḥtadāu ) an indefinite noun is mentioned once: In the Almighty's saying:**

وَلَكُمْ فِي الْقِصَاصِ حَيَاةٌ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ (البقرة: 179)

"In the law of equality there is (saving of) life to you O ye men of understanding! that ye may restrain yourselves." [Al-Baqara: 179]

The cause, which is applying the punishment "taḥbīqu aḥqīḥāḥi", is attributed to the result, life "aḥḥayāḥu", making it included in the center of the cause; as if just retribution is the circumstance in which life is realized. "Aḥḥayāḥu" is indefinite to connote "a kind of life, which is the life that results by refraining from killing knowing there will be retribution [...] protecting the life of two souls (the victim and the killer)" (Al-Sakaki, 1987 AD, 193). Thus, the verse made "the opposite of something a source for it" Al-Darwish (d. 1402 AH), 1999 AD, 232-

2) and a suitable place for its realization, so the mind cannot suppose that retribution is a kind of injustice. It also expresses "strangeness in terms of making something occurs in its contrast on one hand. On the one hand, If the adverbial expression is included in the adverb, it protects it from dispersion, so "qisas" retribution protects life from its problems" (Al-Alusi, 1353 AH, 51-2).

2- The structure is emphatic using a single emphatic word (aḥnāmā): In this kind, the nominal predicate (khabaru) is limited to the nominal subject (aḥmubtadāu ) when the listener has a judgment that can be right and wrong, and the addressee wants to establish its correctness and negate its error (Al-Sakaki, 1987AD, 196). It has occurred in Madni Surahs in two forms:

A- "aḥnāmā" + infinitive attributed to reasons + an indirect nominal predicate: The nominal subject (aḥmubtadāu ) is restricted along with its relative noun including two reasons to the nominal subject ((khabaru) like in:

(إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِّنْ خِلَافٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ) [المائدة: 33]

"The punishment of those who wage war against Allah and His Apostle and strive with might and main for mischief through the land is: execution or crucifixion or the cutting off of hands and feet from opposite sides or exile from the land: that is their disgrace in this world and a heavy punishment is theirs in the Hereafter." [Al-Maida: 33];

The punishment of the warriors is confined to killing, crucifixion, cutting off limbs, or exile, in order to avoid supposing that they might be punished in any another way that comes to mind. It is said that the prophet (Peace Be Upon Him) had punished some people by scooping out their eyes, so a verse was revealed blaming and teaching him. As if it was expressing the meaning: (their punishment is the following, not scooping out their eyes) (Ibn Adel (d. 775 AH), 1998 AD, 305- 307-7). The verdict is emphasized because God has over-emphasized the punishment of the warriors because of the danger of bandits that affects the security of the whole society, and spreads terror and anxiety among safe people (Al-Zuhaili, 2009AD, 514-6).

B- "aḥnāmā" + infinitive + prepositional phrase:

Here, in God, Almighty, saying

(إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهَالَةٍ ثُمَّ يَتُوبُونَ مِنْ قَرِيبٍ [...] {17} وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّى إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي تُبْتُ الْآنَ وَلَا الَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارٌ) [النساء: 18].

"Allah accepts the repentance of those who do evil in ignorance and repent soon afterwards; to them will Allah turn in mercy; for Allah is full of knowledge and wisdom. {17}Of no effect is the repentance of those who continue to do evil until death faces one of them and he says "Now have I repented indeed"; nor of those who die rejecting faith: for them have We prepared a punishment most grievous. {18}" [An-Nisaa: 18].

The result, which is accepting repentance, is limited to one reason- which is repentance before death. Repentance is not accepted for those who repent at death, and for those who die as infidels, so the nominal predicate (khabaru) necessitates mercy or its absence.

### Results:

Not all nominal sentences express causative meaning, rather they express it in some of their structural formations only. When the nominal subject (almuḥtadāū) refers to descriptions as causes, and the nominal predicate ((khabaru)) comes to explain their results, or vice versa, in the form of the nominal predicate structure that is used to add new knowledge to the mind of the reader.

The predication sentence is a core, and expressing the cause and effect by just mentioning the two parts of the predication structure makes the ruling absolute, general, and encompassing all members of its gender. The nominal sentence forms a comprehensive base which sets a rule for the recipient upon which results can be inferred about each case. Therefore, we should differentiate between the connotation of the conditional structure or some of its tools, such as the "ālfā" or "ālbā" that refer to the causative meaning, and the nominal sentence reference to it. The first is intended to emphasize the occurrence of the result by the same reason and not by another one and the nominal predicate sentence points to the consequence resulting from certain actions as a general law. However, this does not mean that those actions are the only causes that necessitate the results, for every rule has an exception, and the real cause of the actions may be another party which changes the rule as in Almighty's saying:

(إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ) [آل عمران: 4]

"Then those who reject Faith in the Signs of Allah will suffer the severest penalty and Allah is Exalted in Might Lord of Retribution." [Al-Imran: 4]

Disbelieving is not the only reason for torture because the disbeliever may return to the right path by God's blessing, so no torture will be applied.

We can note that the sentence beginning with the relative noun focuses on all the elements of the event, and refers to a clear subject in the mind of the recipient, and its connotation falls within the circle of the specific meaning that is intended for the general meaning. While the sentence beginning with an active name focuses on the event and its subject in general context regardless of the tense or the aspect of the verb transforming the addressee from the general to the specific meaning, through a deductive process that applies the general ruling on the part. The sentence beginning with the relative noun is the most widely used and more expressive in the Madani Qur'an because it is an expression close to describing the conditions of a specific group with its various details (events, time, and appearance). It varies according to the appropriateness of the events to their contexts in cases of certainty, doubt, and denial. Therefore, it distinguishes between the context of denial that is limited to the subject only, and the denial that transcends to others by change.

As for the sentence beginning with the abstract noun or an infinitive, it begins with what refers to the abstract general event without reference to the subject and time, so the nominal subject (al-muḥtadā'u) does not bear the meaning of reason as it is the case in the other two types, rather it refers to the absolute penalty that is open to specific reasons, or specific circumstances, as we have seen.

Having said that, we can conclude that causative reference in the nominal structure is not imposed by specific words, as is the case with the means of reason, nor is it conditioned by a tool of the conditional tools, rather it is a connotation that results from a mental inferential process that moves from the specific to the general, and from the general to the specific. There is no doubt that the choice of inferential method is useful in "reducing the intensity of the discourse, removing domination or anything related to coercion in any way. Therefore, it is a sign of eloquence [...] when the speaker uses various inferential methods that are not coercive in persuading the recipient by using different inferential methods that make the speech materialize to the outer world as an argument" (Abdullah, 2019 AD, 32) persuasive,



moving from the what is uttered to what is comprehended, and this is a basic feature of this style.

Table of Statistics:

الآيات Verses	العدد No.	التركيب Structure	الجهة	النمط Type
[17 ، 2 ، 1 :Muhammad]	3	(الذي فعل+ فعل) aḷādhī fa'ala <sup>m</sup> + verb	غير مؤكد	المبتدأ اسم موصول (39) مرة
،[30:Al-ilmran] ،[57 :An-Nisaa] ، .[122]	3	(الذي فعل+ يفعل) aḷādhī fa'ala <sup>m</sup> + yafal	مؤكد (11) مرة Non- emphatic	
[198 Al-ilmran] ،[257 :Al-Baqara]	2	(الذي فعل+ جملة اسمية) aḷādhī fa'ala <sup>m</sup> + nominal sentence		
.[61:Al-Tauba] ،[262:Al-Baqara]	2	(الذي يفعل+ جملة اسمية) aḷādhī fa'ala <sup>m</sup> + nominal sentence		
[212 :Al-Baqara]	1	(الذي فعل+ شبه جملة) aḷādhī fa'ala <sup>m</sup> + phase		
[90 Al-ilmran] [10:Al-ilmran]	2	(إنّ الذي فعل+ لن يفعل) aḷādhī fa'ala <sup>m</sup> + lañ yaf'alu	مؤكد بمؤكد واحد (16) مرة.	Emphatic with one word
[56:An-Nisaa]	1	(إنّ الذي فعل+ سوف يفعل) aḷādhī fa'ala <sup>m</sup> + saḵfa yaf'alu		
[4:Al-ilmran] [277 :Al-Baqara] [19:An-Nur]	3	(إنّ الذي فعل+ جملة اسمية) aḷādhī fa'ala <sup>m</sup> + nominal sentence		
[36:Al-Maida]	1	(إنّ الذي فعل+ لو فعل ما فعل) aḷādhī fa'ala <sup>m</sup> + laḵ fa'ala <sup>m</sup> mā fa'ala <sup>m</sup>		
،[74:Al-Anfal] ،[121:Al-Baqara] ،[twice 19 :Al-Hadid] ،[5:Al-Baqara] Al-] ،[10:Al-Maida] ،[82 :Al-Baqara] .[10:Al-Taghabun] ،[86:Maida]	8	(الذين فعلوا+ أولئك هم) aḷādhīna fa'alūa + aḵwlayika huḵ		

[195:Al-ilmran]	1	(الذي فعل+ لأفعلن) aḷādhī fa'ala <sup>m</sup> + liḡāf'alanā	مؤكد بمؤكدين أو أكثر مرة (12)	
[102:Al-Baqara]	1	(لَمَن فعل+ ما له مِن ...) laman fa'ala <sup>m</sup> + mā (... lahu miñ)	Emphatic with two emphatic words	
[168:An-Nisaa] ،[137 :An-Nisaa]	2	(إِنَّ الذي فعل+ لم يكنُ ليفعل) aḡinā aḷādhī fa'ala <sup>m</sup> + ) (lañ yakuñ līa'ala		
[10:An-Nisaa]	1	(إِنَّ الذي فعل+ إِنَّمَا يفعل) Aina aladhi fa'ala + ) ( ainama yaf all		
[167:An-Nisaa]	1	(إِنَّ الذي فعل+ قد فعل) aḡinā aḷādhī fa'ala <sup>m</sup> + ) (qaḍ fa'ala <sup>m</sup>		
Al-] ،[159 :Al-Baqara Al-] ،[77:Al-ilmran] ،[174:Baqara Al-] ،[151:An-Nisaa] ،[162:Baqara Al-] ،[218 :Baqara	6	(إِنَّ الذي فعل/ يفعل+ أولئك...) aḡinā aḷādhī fa'ala <sup>m</sup> / ) ... ya'alu + aḡuwlaiḡa		
[162:An-Nisaa]	1	المبتدأ أسماء فاعل متعاطفة+ الخبر جملة اسمية مبدوءة باسم الإشارة (أولئك). The nominal noun (aḡmuḡtadāu) is active nouns connected with subordinate conjunction + alkabar is a nominal sentence starting with a signal noun "aḡuwlaiḡa"	غير مؤكد Non- emphatic	
[35:Al-Ahzab]	1	(إِنَّ)+ اسم الفاعل+ الخبر (فعل ماضٍ) aḡināmā" + active noun + alkahbar (verb in the past)	مؤكد emphatic	
[18:Al-Hadid]	1	(إِنَّ)+ اسم الفاعل+ الخبر (فعل ماضٍ) Ana + active noun + alkahbr (a verb in the past )		

النمط (2): (المبتدأ أسماء فاعلين متعاطفة + الخبر جملة: (3) مرات

[89:Al-Baqara] ، [79:Al-Baqara]	2	<p>المبتدأ اسم نكرة مقدم للدعاء + الخبر شبه جملة: The nominal noun (aḥmubtadāu) is an indefinite noun introducing supplication + alkhabar is a phrase</p>	غير مؤكد Non-emphatic	النمط (3): الجملة الاسمية مبتدأ بالمصدر أو الاسم (9) ميزات.
[104:Al-Baqara] ، [90:Al-Baqara] ، [15:Al-ilmran] ، [172 :Al-ilmran]	4	<p>الخبر مقدم (مجرور باللام+ جملة الصلة / اسم الفاعل معرّف بأل) + المبتدأ اسم نكرة مؤخر. A prior nominal predicate (khabaru) in the genitive case by adding "allam" + relative sentence ) active noun defined by adding Al + and the nominal subject (aḥmubtadāu ) is a later indefinite noun</p>		
[179 :Al-Baqara]	1	<p>الخبر مقدم (مجرور بالظرف في)، والمبتدأ اسم نكرة مؤخر. A prior predicate (alkhabar) in the genitive case by adding "fi" and the nominal subject (aḥmubtadāu) a later indefinite noun</p>		
[33:Al-Maida]	1	<p>إنّما+ المصدر المضاف إلى الأسباب+ الخبر مصدر مؤول: aḥināmā" + an infinitive related to reason + predicate (alkhaheer) indirect infinitive</p>		

.[18:An-Nisaa]	1	إنّما المصدر + الجار والمجرور: aḥnāmā" + infinitive + prepositional phrase		
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