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Parenthetical Clauses in the Quranic Text: Significance, function and stylistic purposes

**Thesis submitted to the Department of Language and English Literature in
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Language and Literature**

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Declaration

I, Doudi Mohamed Assed, do hereby solemnly declare that this thesis is my own work and has not been submitted, in whole or in part, in any previous application for a degree.

I have read the University's current research ethics guidelines and accept responsibility for the conduct of the procedures in accordance with the Faculty's Committee on the use of human participants in my research. I confirm that appropriate credit has been given within this thesis where reference has been made to the work of others.

Doctoral Student



Doudi Mohamed Assed

Dedication

To the Indonesian people who continuously impress me with the way they learn the Arabic language, especially (The) *Alfiyya* of *Ibn Malik*

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Abstract

This study focuses on the significance, function, and stylistic purposes of parenthetical clauses in the Quranic text. The motivation behind the study is to expose the eloquence of the Quranic text. The framework applied in this study is an analytical descriptive method which mainly targeted parenthetical clauses and their uses in Quranic Chapters and Verses. Additionally, based on the findings, some comparisons between the language of Arabs and that of the Quranic text are drawn to determine the similarities and the differences between the two discourses. This study particularly implements the classification of parenthetical clauses according to the host sentence to elicit their meanings and their interpretations, in addition to the relationship between the different types of clauses within the host clause. Methodologically speaking, the data used in this study were drawn from a range of Quranic clauses; hence, the results were proved on the base of trusted sources. Because this research employed qualitative and analytical methods of investigation for the use of parenthetical clauses, several classifications have been identified. These are sometimes supported with detailed descriptions. Additionally, this study revealed how parenthetical clauses semantically and functionally act in the Quranic context, i.e., how they denote a variety of meanings and perform functional and textual roles. Finally, the broader contribution of this study is that it can provide larger insights and a deeper understanding of Quranic discourse.

Key words: Parenthetical Clauses; Quran; Quranic Text; Parsing; Grammatically Cased and Caseless Clauses; Sources of Arabic Grammar

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General Introduction

The Arabic language is one of the components of the cultural diversity of humanity. It is one of the most widely spoken international languages in the world, and it is effectively one of the languages approved by the United Nations that celebrates the International Day of the Arabic Language on the eighteenth of December every year. It is also the first language in the regions of the Levant, the Arabian Peninsula, and North Africa. This wide spread of the Arabic language contributed to its classification as one of the languages that many students seek to study, especially non-native speakers, in order to recognize the beauty of its words and compositions. The Arabic language has contributed to the rise of many civilizations that came after the Islamic civilization, which encouraged people to learn it.

It is also a language that has preserved its grammatical rules until this time because it is the language of Islam, and the Holy Quran. In addition, Arabic culture is very rich in many books, whether literary, or scientific.

1. Background of the Study

As any language, the minimum comprehensible composition to communicate is the sentence in Arabic. The sentence is the basic element of speech. It is the most significant component that helps to analyze any speech. Studying the structures of sentences in multiple texts is one of the important elements in grammatical analysis. It is not an end, but rather a means, in the sense that it is a step that is supposed to be followed by an important stage, which is the analysis of uses. It helps in evaluating the quality of texts - whether poetry or prose - in terms of the consistency of sentence construction with the meanings it performs.

The Arabic language was related with the Islamic religion in all Islamic eras, and the motive for linguists' interest in establishing grammatical rules was a religious motive, which is

to preserve the grammatical correctness of the Quranic text, and to teach students the Arabic language, the language of the Quran.

Regarding the grammatical case, sentences in Arabic language have two possible cases. They could be either grammatically cased or grammatically caseless.

2. Statement of the Problem

Parenthetical clauses fall between two related components of a complete sentence. They interrupt the speech. This interruption is called 'parenthesis'.

The parenthesis style is one of the styles of Arabic language. Both grammarians and rhetoricians had an important interest in it. In addition, it was studied in the field of the exegesis (interpretation) of the Quranic text.

At the level of Arabic grammar, the Quranic text is considered the first and main source to extract the standard rules of Arabic.

Case inflection concerns single words in Arabic. The declension (إِعْرَابٌ, Iraab) of the word ending determines the function of that word. Clauses and phrases cannot take a case ending because they are composed by more than one word. Some types of clauses, that could be meaningfully replaced by one word, take the grammatical case of the function of that word. For example, if a clause can function as a direct object, then it takes the accusative case that would a direct object take.

On the other hand, if a clause cannot be substituted by one word, it is grammatically caseless. It has no grammatical function. If it is omitted, it does not influence the grammatical correctness of the host clause.

Even though the parenthetical clauses belong to the caseless clauses because they could not be replaced by one single word, they could not be considered as wordiness because they fulfill different important stylistic purposes in Arabic speech, mainly in the Quranic text.

This study focuses on the significance of the parenthetical clauses in the Quranic text, namely their function and stylistic purposes.

3. Research Questions

Based on the problematic of the study, the following questions are put forward:

1. What is the concept of the parenthetical clauses in Arabic grammar?
2. What are their locations in the Quranic text?
3. What are the stylistic purposes of the addition of these structures within complete sentences in the Quranic text?
4. What is the effect of using this type of clauses?

4. Aim of the Study

The first objective of this research is to investigate one of the most important structures of clauses in Arabic discourse, precisely in the Quranic discourse. Therefore, the study aims at:

1. Analyzing the parenthetical clauses in the Quranic text.
2. Exploring the stylistic purposes of the parenthetical clauses in the Quranic text.
3. Identifying the functions of the parenthetical clauses in the Quranic text.

5. Significance of the Study

This study has particular significance on one hand and general significance on the other. Firstly, it elaborates the theoretical background of the case inflection in Arabic language, namely for clauses. In addition, it provides theoretical relevant information about parenthetical clauses that make one part of the grammatically caseless clauses. Secondly, the practical study helps to understand the use of parenthetical clauses in a specific text i.e., is the Quranic text. It contributes to recognize the procedure of the grammatical analysis (parsing) in Arabic grammar. It mainly will help non-native speakers of Arabic to understand functions of words and clauses in Arabic discourse.

6. Review of the Literature

The style of parenthetical clauses was studied in the fields of grammar as well as in the fields of rhetoric. The topic is tackled partially from different point of view in many grammatical and rhetorical books.

The topic is mentioned by Ibn Jinni ابن جني (d. 392 AH) in his book *Al-Khasais* (The Characteristics). Using exemplification from the Arabic speech and the Quranic text, he stated some positions where the parenthetical clauses may occur. Ibn Hisham (d. 761 AH) in his book *Al-Mughni* (المُغْنِي) has categorized the parenthetical clause as a caseless clause. He gave almost the possible positions for a parenthetical. In addition, he stated that the parenthetical style in grammar is different from that in rhetoric. His study is the pioneer, and all grammarians have followed his classification.

7. Overview of the Methodology

The present study relies on the analytical descriptive method, in order to analyze the parenthetical clauses in the Quranic text, their significance, uses, and stylistic purposes.

Firstly, the original grammatical and rhetorical sources are selected, among them: books of exegesis (interpretation), books on parsing the Quranic text, and books of the meanings of the Quran. In addition, the books of Arabic grammar were consulted. The main parenthetical clause identification used in this research is the one elaborated by Ibn Hisham (2000). This study concentrates on the stylistic features that relate the parenthetical clause to the host sentence.

Data is first gathered according to the agreed upon parenthetical clauses in the original sources. The study focused on the positions and functions of the parenthetical clauses within the host sentence. Data is classified in two parts. The first part deals with parenthetical clauses that fall within nominal sentences, whereas the second part of data concerns the parenthetical clauses within verbal clauses.

The Quranic verses are quoted between two floral brackets like these: ﴿ ۞ ﴾. The translation of the Quranic discourse used in this study is the translation provided by Asad (The Message of The Qur'an, 1980) which was first published in 1924. It is a translation that is considered as one of the leading interpretations of the Quranic text. It has received favorable reviews by notable scholars.

In addition, the non-English quotations which are cited in this study are all translated by the researchers themselves (authors).

It is worth to mentioning that the topic of this research is complex, and the text studied is of the highest level of importance and sensitivity.

8. Scope and Limitations

This study is limited to analyse the parenthetical clauses that are found in the Quranic text. Hence, the parentheticals that are produced in the Arabic language discourse, whether

in prose or in poetry, will not be part of the main analysis. They might, however, be fruitful for drawing comparisons between the parentheticals used in Classical and Modern Arabic. Furthermore, this study does not deal principally with issues among Arabic grammarians concerning the types, meanings, significance, and composition of parenthetical clauses which might have been the subject matter in other studies.

9. Structure of the Dissertation

Besides the general introduction and general conclusion, the study is organized into five chapters. Chapter one, Sentence structure in the Arabic Language, provides key literature review about the sentence in Arabic. It clarifies the grammatical constituents of the Arabic sentence, case inflection, and types (forms) of Arabic sentence.

Chapter two, parenthetical clauses in the Arabic language, is devoted to specifying the position of parenthetical clauses in the host sentence. Moreover, it presents the stylistic significance of parenthetical clauses and the difference between parenthetical clause and other similar clauses. It ends with using more than one parenthetical clause.

Chapter three, the Quranic text, describes the text studied by this research. It explains its importance as the first source to deduce standard rules of Arabic grammar. It highlights style and stylistics, characteristics of the Quranic text, and the inimitability of the Quranic text.

Chapter four, parenthetical clauses within nominal sentences, analyzes the first part of data. It discusses the different possible positions that a parenthetical clause may fall in, exclusively in nominal sentences. In addition, it investigates the function of parenthetical clauses and their stylistic purposes.

Chapter five, parenthetical clauses within verbal sentences, studies the second part of data. It follows the same way of data analysis in chapter four but with the focus on verbal sentences.

Chapter One: The Sentence in the Arabic Language

Introduction

The aim of this chapter is to introduce the sentence in the Arabic language as it is the nucleus of any comprehensible message. It deals with its meaning and types. The first point is a brief introduction to Arabic as a branch of the Semitic mother language. Then, the next point clarifies the difference between speech and sentence which is expressed in English syntax as independent and dependent clauses. Some relevant approaches are stated. The third point provides some details about the two main constituents of a complete sentence. It also clarifies their grammatical functions. The next point summarizes the case inflection which is the characteristic that most describes Arabic language. The fifth point defines the types of sentences. After that, the irregular sentence' structure is explained according to the context. The seventh point tackles the significance of both the nominal and verbal sentences. In addition, the concept of phrase is discussed. The last point is devoted to the grammatical terminology which is the pillar of any grammatical analysis. Finally, this chapter is summarized in a conclusion.

The general aim of this chapter is to define the regular structure of a full sentence in Arabic language. It helps to identify unusual forms and to justify them.

1.1 Brief Introduction to Arabic

Arabic belongs to the Semitic language family. It is the most Semitic language that retains the characteristics of the first Semitic, as it has preserved most of the sounds of the Semitic language and its grammatical and morphological characteristics. It contains sounds that are not found in any of the other Semitic languages .The Arabic language consists of 28 letters where each letter has its precise place of articulation that distinguishes its sound. It is also a derivational declension language, that is, a language whose meanings change with the

change of its morphology. From one root, or one item, more than a thousand words can be derived by adding sound, or pronoun at the beginning of the word, in the middle, or by adding them at the end. By using morphological elements, Arabic is also a language that differentiates between the masculine and the feminine, and between the singular, the dual and the plural. In addition, the grammatical relationship between the words in the sentence is shown by the signs of declension which gives a precise function to the word in the sentence whatever the word-order is. Thus, Arabic is a language with great flexibility in foregrounding and backgrounding the element of a complete sentence.

Arabic has preserved most of the original forms of personal pronouns, demonstrative pronouns, and relative pronouns. It has also retained most of the derivational forms of the mother language (the Semitic), like: the active participle, the passive participle, and the conjugation of pronouns with nouns and verbs.

Since the classical Arabic lexicon is an enormous vocabulary wealth that is not equal to any other Semitic lexicon, it has become a support for Semitic scholars in conducting linguistic comparisons or reading ancient Semitic texts such as the texts of the Akkadian, Phoenician, and Ugaritic antiquities, and even the texts of the Hebrew Bible.

Arabic has two agreed-upon types of sentences: nominal and verbal. Some Arabic complete sentences may be written in one single word, like: سَأَلَنِي (he asked me). This word (sentence) consists of a subject, a verb in the past tense, and a direct object. In addition, verb forms in the Arabic language denote the three main tenses (past, present, and future). Moreover, most word-forms (الأَوْزَانُ الصَّرْفِيَّةُ, *al-awzaan al-sarfiya*) do not follow the standard forms but they are heard from the original trusted speakers of the language.

Finally, agreement in Arabic is mainly based on several elements like: the grammatical case, the gender, the definiteness and the number.

1.2 Speech and Sentence

In the pre-Islamic stage, the Arabs reached a high level of eloquence (*fasaha*, فَصَاحَةٌ), rhetoric (*balagha*, بَلَاغَةٌ), and magic argumentation, which all appeared in their poetry and prose. The literary production of that period was the primary corpus upon which Classical Arabic Grammar was based.

In the beginning, Arabic language grammarians used the terms sentence and speech interchangeably. The sentence as a clear concept did not appear in the early centuries. Grammarians did not define its concept, neither specify its boundaries, nor its types; they cared rather about sentence's components.

The oldest document that mentioned the term 'sentence' is: Al-Djurnal (الجُمْلُ, sentences) by El-Khalil bin Ahmed Al-Farahidi (الْفَرَاهِيدِي) (d. 174 AH). The first clause of the book reveals its content. He said: "This is a book that contains an outline about grammatical cases" (Al-Farahidi, 1985, p. 33). His main concern was the single words not the structures and the sentences.

Sibawayhi's book, Al-Kitab (الكِتَابُ), is qualified as the first formal and analytical book on Arabic grammar; it established most Grammar concepts and terms. Sibawayhi (d. 180 AH) used the term 'sentence' in different locations, but "he intended specifically the lexicon meaning" (Al-Asadi, 2007, p. 26), which suggests summarization and outlining. Sibawayhi used some terms that have a relation with the concept of the sentence, namely: speech, subordinate, subject, and predicate (Felfel, 2009). Sibawayhi clearly understood the concepts of subject and predicate, and he interpreted them as the two basic elements of the composition of the sentence. He expressed them in the terms of: *musnad-ilaihi* (مُسْنَدٌ إِلَيْهِ, subject) and *musnad* (مُسْنَدٌ, predicate). He also held a whole chapter for both of them.

Al-Farraa (الْفَرَّاءُ) (d. 207 AH) mentioned the term sentence many times in his work: The Meanings of the Quran (مَعَانِي الْقُرْآنِ). He also cited it as an independent concept. For example, he said: “[...] and the nominative case in that *sentence* is obvious” (Al-Farraa, 1983, vol. 2, p. 195). He talked about the sentence’s function. For example, some sentences function as an object.

With Al-Mubarrad (المُبَرِّدُ) (d. 285 AH) the concept of the sentence developed deeply; he differentiated between verbal and nominal sentences. He mentioned that some clauses function as adjectives and adverbs (Al-Mubarrad, 1994, vol. 4). A sentence for him is “the least amount by which it is sufficient to stop speaking. It must be useful to the addressee” (Al-Mubarrad, 1994, vol. 1, p. 146). He required a minimum structure that allows the speaker to be perfectly understood.

A further meaningful change was given by Ibn al-Sarraj (ابْنُ السَّرَّاجِ) (d. 316 AH), al-Mubarrad’s youngest and favourite pupil. Ibn al-Sarraj used the term ‘*sentence*’ and described it as useful. He divided it in two types which were later clearly known as verbal and nominal sentences. In his book *Al Usul fi Anahw* (الأُصُولُ فِي النَّحْوِ), Ibn al-Sarraj asserted to apply the term ‘*kalaam*’ (كَلَامٌ, speech) to useful (complete) sentences. The subject wouldn’t be *kalaam* (كَلَامٌ, speech) without its predicate. He added: “Know that all sentences must have one of the two cases: either cased or caseless” (Ibn al-Sarraj, 1996, vol. 2, p. 62). He tackled the parenthetical clause and stated some of its functions, like the emphasis (Ibn al-Sarraj, 1996, vol. 2, p. 261). In sum, the sentence according to Ibn Al-Sarraj is based on the benefit and independency.

After Ibn al-Sarraj, grammarians used the terms ‘speech’ and ‘sentence’ in one sense. Al-Farisi (الْفَارِسِيُّ) (d. 377 AH) said: “If we say a sentence, it is a noun that covers any complete speech” (Al-Farisi, 2003, p. 393). He linked the sentence with meaningful speech, and made

them equals. He divided sentences into 'informative and non-informative' (Al Farisi, 2003, p. 393). This division is based on the meaning of the sentence more than on the structure.

Ibn Jinni ابن جني (d. 392 AH) mentioned clearly: "The speech is the independent utterances that have useful meaning; grammarians call them sentences" (Ibn Jinni, 1952, vol. 1, p. 19). He added: "speech is the sentences that are independent by themselves, and do not need any assistance" (Ibn Jinni, 1952, vol. 1, p. 19). He levelled between speech and sentences. All of this is conditional on meaningful statement.

Al-Jurjani الجرجاني (d. 471 AH) said: "the summary of all matters is that speech couldn't be formed only by one part; it must contain the subject and the predicate" (Al-Jurjani, 1995, p. 16). He also talked about sentences that could be replaced by one word, like subordinate clauses.

Al-Zamakhshari الزمخشري (d. 538 AH) agreed with Ibn Jinni regarding the equality between sentence and speech, as he said about speech: "It is the compound of two parts that attributed one to the other: the subject and the predicate" (Al-Zamakhshari, 1993, p. 6). Therefore, the sentence is based on what the speech is based on.

Ibn Yaish ابن يعيش (d. 643 AH) defined the sentence as "the self-standing complete speech" (Ibn Yaish, 2001, p. 72). The limit of the sentence for him is comprehension and benefit.

In his *Alfiyya*, a versification of thousand verses about Arabic grammar, Ibn Malik (d. 682 AH) only took care of speech, as he said: "Our speech is the beneficial utterances" (Ibn Aqil, 1980, p. 18).

Among other grammarians, Al-Astarabadi الإسْطَرَابَادِي (d. 686 AH) differentiated between the speech and the sentence. He said: "Every speech is a sentence, but the reverse is not

correct” (Al-Astrabadi, 1998, p. 33). Thus, the sentence is more general and broader than the speech.

In his book *Al-Mughni* (المُغْنِي), the noted grammarian Ibn Hisham (d. 761 AH) distinguished between the sentence limit and the speech limit. He devoted a whole chapter for the Arabic sentence and investigated all its issues. For him, speech is purely beneficial, but the sentence is what contains a subject and a predicate. He clarified: “Speech is a statement that is intentionally useful. What is meant by useful is indicating a meaning over which it is sufficient to be silent” (Ibn Hisham, 2000, vol. 5, p. 7). He argued that the sentence includes the speech because speech is more specific than the sentence. Speech must contain a subject and a predicate, and it must be beneficial, contrary to the sentence which only requires a subject and a verb. As an example, he mentioned the subordinate clause which cannot stand alone as a sentence (Ibn Hisham, 2000, vol. 5, p. 8).

To sum up, and comparing to English, speech could be the independent clause, and the sentence could be the clause either independent or dependent.

Al-Suyuti السُّيُوطِي (d. 911 AH), as later grammarians, followed Ibn Hisham and adopted his classification considering that the sentence is formed by a subject and a predicate, regardless of the semantic meaning.

More recently, sentence definitions have varied and differed according to different points of view of linguists. Hassan (2007, vol. 1, p. 15) said: “The speech or the sentence is a combination of two words or more and has an independent full meaning”. It did not deviate from the framework set by ancient grammarians which was based on the necessity of semantic independence of the sentence. Also, Al-Makhzoumi (1986, p. 31) defined the sentence as “the smallest verbal form of useful speech in any language”. So, the sentence is the shortest beneficial utterance.

To conclude, Sibawayhi influenced later grammarians until most of them mix between the speech and the sentence. By the seventh century AH, al-Astrabadi separated between them. Ibn Hisham and a group of later scholars followed him. Whatever the difference, the criteria of these linguists in determining the sentence are due to two conditions, namely independency and complete meaning. They also definitely agreed that the sentence must have two pillars: the subject, and the predicate.



1.3 Grammatical constituents of the Arabic sentence

1.3.1 Parts of speech in Arabic

Words in any language are divided into classes that are known as parts of speech. Clear understanding of the different parts of speech enhances the understanding of how words can and should be related together to construct sentences that necessarily have a correct grammatical structure and a full meaning. It also defines the correct word-order and the suitable punctuation.

Based on their syntactic functions, words in English are classified into eight main categories: nouns, pronouns, adjectives, verbs, adverbs, prepositions, conjunctions, and interjections. On the other hand, a word in Arabic language can only be one of three classes: a noun, a verb, or a particle. This Arabic tri-classification was early identified by first grammarians. In the chapter 'the knowledge of what words of Arabic are', Sibawayhi (1988, p. 12) clarified: "Words are: nouns, verbs, and particles that came to add a meaning. Particles are neither nouns nor verbs." Later linguists agreed and adopted this categorization, while "there are other classifications which were neglected by grammarians." (Alsamarrai, 2007, p. 10). Table 1.3.1 below compares parts of speech in both languages.

Table 1.3.1***Parts of speech in Arabic vs. English***

Parts of speech in Arabic	Parts of speech in English
Nouns	 Nouns Pronouns Adjectives Adverbs
Verbs	Verbs
Particles	 Prepositions Conjunctions Interjections

Even if Arabic language arranges its words in three main classes, it does not mean that it is less precise. All English parts of speech do exist in Arabic; they are grouped into subcategories. The term noun includes what is labeled in English as nouns, pronouns, adjectives, and adverbs. In addition, the particle does not have the characteristics of a verb nor a noun. It does not impart a meaning on its own and it comprises English prepositions, conjunctions, and interjections. Finally, the two languages totally agree on the term verb, mainly function and significance.

1.3.2 Grammatical constituents of the Arabic sentence

Arabic and English belong to two diverse and distant language families: Semitic, and Western Germanic. Therefore, their syntaxes are deeply different. This enormous difference is caused by more than one factor like the word order or the types of sentences for example. Studying the structure of Arabic sentences took great amount of effort and investigation from Arab scholars, especially grammarians.

Speech consists of complete sentences. In traditional Arabic grammar, sentences are called *djuma* جُمْلَة (a plural for *djumla* جُمْلَةٌ). Each sentence must convey a full meaning or a

complete benefit as traditional grammarians insisted. Regardless of the sentence's type, every single sentence contains necessarily two indispensable pillars: a subject and a predicate. Neither of them could be used without the other.

The subject is called *al-musnad ilaihi* **المُسْنَدُ إِلَيْهِ**, which is defined as "that to which something is attributed" (Abdul-Raof, 2006, p. 122). It is every noun to which a judgment is assigned. It is obligatory to be mentioned in any complete sentence, unless it is understood by evidence. Therefore, *al-musnad ilaihi* is the word that is judged by another word or expression, negatively or positively, as in: John came yesterday. So, John is judged by the act of coming.

The predicate (*al-musnad*, **المُسْنَدُ**) is "which leans upon or is supported by *al-musnad ilaihi*" (Abdul-Raof, 2006, p. 153). It is the judgment or the report that is given to the subject. The predicate could be a word or a sentence. It is necessary to be revealed unless it is contextually understood. The predicate is the complementary part to get a full meaning.

The relation between these two parts is called *Al-Isnad* **الإِسْنَادُ**; the act of leaning or "the attribution" (Abdul-Raof, 2006, p. 212). It is the link or the understood meaning within a minimum composition of two words. *Al-Isnad* required a correct proportion and convenience between the predicate and the subject.

It is necessary to mention that *al-musnad ilaihi* and *al-musnad* are the two main parts of a sentence that cannot stand without both of them, either cited or presumed (considered). Other components of the sentence else of these two parts are called supplements which are dispensable grammatical components of the sentence "even if the meaning depends on them" (Al-Fakihi, 1988).

Both *al-musnad ilaihi* and *al-musnad* occupy different positions in the sentence depending on the type of the sentence and primarily on the context. According to the nature

of the predicate, sentences in Arabic are generally in two types: (1) nominal sentences and (2) verbal sentences. This classification is based on the precedence (i.e., the initial position in a sentence).

Table 1.3.2 distinguishes this classification. The sentence that starts with a noun is nominal, and that starts with a verb is verbal.

Table 1.3.2
Sentence components in Arabic

	Sentence components	
	Subject	Predicate
Nominal sentence	Nominal subject, Topic, (<i>mubtada</i> , مُبْتَدَأ)	Comment (<i>khabar</i> , خَبَر)
Verbal sentence	Verbal subject, Agent, (<i>Fa'il</i> , فَاعِل)	Verb (<i>Fi'il</i> , فِعْل)

In a complete sentence, both *al-musnad ilaihi* and *al-musnad* perform various grammatical functions, most notably the following.

1.3.2.1 Grammatical functions of *al-musnad ilaihi*

1. Verbal subject (agent or doer) in verbal sentences, as in:

جَاءَ الْمُعَلِّمُ. – The teacher came.

Al-musnad ilaihi is represented by the noun الْمُعَلِّمُ.

2. Subject of the passive sentence, which is called substitute of doer (نَائِبُ الْفَاعِلِ, *naib al fa'il*), as in:

فُتِحَ الْبَابُ. – The door has been opened.

Al-musnad ilaihi is the noun الْبَابُ (*al baab*, the door). It functions as a subject in a passive voice syntactic structure. It is an object whose subject is not mentioned.

3. The subject of *kaana* (كَانَ) and its set (*kaana wa akhawatuha*), as in:

كَانَ الْجَوُّ بَارِدًا. – The weather was cold.

Al-musnad ilaihi is the noun الْجَوُّ (*al-jau*, the weather).

4. The subject of *inna* (إِنَّ) and its set (*inna wa akhawatuha*), as in:

إِنَّ الْعِلْمَ نَافِعٌ. – Science is useful.

Al-musnad ilaihi is the noun الْعِلْمَ (*al-il'm*, science).

5. The topic (*al-mubtada*, مُبْتَدَأ) in nominal sentences that have a predicate (comment), as in:

الْبَحْرُ أَزْرَقٌ. – The sea is blue.

The initial word الْبَحْرُ (*al-bahru*, the sea) is a noun that performs a grammatical function as a topic and a rhetorical function as *al-musnad ilaihi*.

6. The first object of verbs that require two objects whose origin is a topic and comment (i.e., a nominal sentence). They are called the set of ظَنَّ (zanna) and its sisters; as in:

ظَنَنْتُ النَّحْوَ سَهْلًا. – I thought grammar is easy.

The first object النَّحْوَ is *al-musnad ilaihi*.

7. The second object of verbs that require three objects, as in:

أَعْلَمْتُ الطُّلَّابَ النَّجَاحَ سَهْلًا. – I told the students [that] success [is] easy.

The second object سَهْلًا is *al-musnad ilaihi*.

They are called the set of the verbs رَأَى (raa) and أَعْلَمَ (*a'lama*) and their sisters (siblings).

1.3.2.2 Grammatical functions of *al-musnad*

1. In a verbal sentence, *al-musnad* (المُسْنَدُ) is the complete verb of the proposition, as in:

جَاءَ الرَّجُلُ. – The man came.

Al-musnad is the verb جَاءَ (*jaaa*, came).

2. The comment (*al-khabar*, predicate) of nominal sentences, as in:

الْجَوُّ جَمِيلٌ – The weather is good.

Al-musnad is the noun جَمِيلٌ (*jamiilun*, good).

3. The verbal noun, as in:

شَتَّانَ مَا بَيْنَ الْحَقِّ وَالْبَاطِلِ. – How different truth and falsehood are.

Al-musnad is *shattana* (شَتَّانَ – how different).

4. In nominal sentences, the topic (*mudtadaa*, مُبْتَدَأٌ) that has no comment (*khabar*, خَبَرٌ), but has a subject that fulfil the function of the comment. This kind of sentences is always negative or interrogative.

أَمْسَافِرُ الرَّجُلَانِ؟ – Are the two men traveling?

Al-musnad is مُسَافِرٌ. The noun الرَّجُلَانِ functions as the subject (*faiil*, agent, or doer) for the active participle مُسَافِرٌ.

5. The predicate of *kaana* and its set (*kaana wa akhawatuha*), as in:

صَارَ الْجَوُّ مُعْتَدِلًا. – The weather became fair.

Al-musnad is مُعْتَدِلًا. It functions as the predicate of صَارَ (*saara*, became).

6. The predicate of *inna* and its set (*inna wa akhawatuha*), as in:

إِنَّ الْبَابَ مَفْتُوحٌ. – The door is open.

Al-musnad is مَفْتُوحٌ. It functions as the predicate of إِنَّ.

7. The second object of the verbs that require two objects whose origin is a topic and a comment (i.e., a nominal sentence). These verbs are called the set of ظَنَّ (*zanna*) and its sisters, as in:

وَجَدْتُ الْمُطَالَعَةَ نَافِعَةً. – I have found reading useful.

Al-musnad is نَافِعَةً. The set of ظَنَّ (*zanna*) and its sisters transforms the topic and the comment of a nominal sentence into two objects.

8. The third object of verbs that require three objects, as in:

أَعْلَمْتُ الطَّلَابَ النَّجَاحَ سَهْلًا – I told the students [that] success [is] easy.

The third object سَهْلًا is *al-musnad*.

9. The verbal noun (مَصْدَرٌ, *masdar*) that replaces the imperative or command verbs, as in;

بِالْوَالِدَيْنِ إِحْسَانًا – To parents, do good.

Al-musnad is the verbal-noun (إِحْسَانًا, doing good) from which is derived the verb (أَحْسَنَ, to do good), i.e. the sentence structure with a verb would be: أَحْسِنُوا لِلْوَالِدَيْنِ (Do good to parents).

Finally, *Al-musnad ilaihi* and *al-musnad* are the two pillars of the sentence, and what is added to them – except the annexation (إِضَافَةٌ) and the subordination (صِلَةٌ) – is a restriction, a complement, or an extra constituent. These are: the particles of the condition and negation, the objects, the adverbs, the appositives, and the particles that function as verbs. It is called فَضْلَةٌ (*fadhlatus*).

In English linguistics, those extra constituents are covered by the term ‘adjunct’. The American Heritage Dictionary defines the term adjunct as: “A clause or phrase added to a sentence that, while not essential to the sentence’s structure, amplifies its meaning, such as for *several hours* in *We waited for several hours*.” Adjuncts are structurally dispensable. Therefore, if the adjunct is removed or discarded, the sentence still remains syntactically correct. In addition to clauses and phrases, nouns, adjectives, and adverbs can all serve as adjuncts in order to make the sentence more completed.

1.4 Case inflection

Inflection literally means a bending, or a modification. In linguistic morphology, inflection (formerly flection or accidene) is “a process of word formation” (Chrystal, 2008, p.

243). As defined by Oxford Dictionary (n.d.), inflection is: “A change in the form of a word (typically the ending) to express a grammatical function or attribute such as tense, mood, person, number, case, and gender.” It is an alteration by changing the form of a word to express a syntactic function in the sentence.

Inflected languages, also known as fusional languages, are a type of synthetic languages which rely completely on inflections to express word relationships. They can be contrasted to analytical languages which rely mainly on syntax or on a strict word-order to convey word functions in sentences. For example, Chinese and Bulgarian are typical analytic languages whereas English is described as mostly analytic. On another side, Finnish and Arabic are very inflectional.

The inflection of verbs is known as conjugation, and the inflection of other word classes is called declension. According to conjugation, verbs may occur in different moods, and depending on declension, a noun may have different grammatical cases.

In a sentence, words can fulfill various syntactic functions. They can be the subject of the sentence, the object of a verb, possessive, etc. Contrary to Old English when the structure of the language was quite different, Modern English has widely lost its case inflection system, except for pronouns that change the form according to the case, as in: who (subjective or nominative case), whom (objective or accusative case) and whose (possessive or genitive case).

In linguistic typology, the dominant sequence of word order in positive English sentences (Subject + Verb + Object) determines the function of each syntactic constituent. Blake (2004, p. 14) said: “Word order is an alternative to case marking in distinguishing subject from object in languages like English”. Thus, in double-object constructions, the word order distinguishes the direct object from the indirect one, where the patient object (direct object)

follows other objects, as *flowers* in: *he gave her flowers*. Blake (2004, p. 15) added: “The subject-verb-object ‘caseless’ languages are concentrated in western Europe (e.g., English)”. Therefore, except for the possessive case which is formed by the addition of an apostrophe and the letter ‘s’, nouns do not change form in English. Only one word-class, the pronoun, changes its form in three English cases (subjective, objective, possessive).

Depending on their function in a sentence, most Arabic words have variable vowel ending (both short and long vowels). Thus, word order is not significant. This feature is called Al-l’raab (الإعراب), inflection or declension). It is “exhibiting grammatical ending of case or mood” (Alhawary, 2011). The term is cognate to the word ‘Arab’ itself, and it literally means: making a thing expressed.

As an inflectional language that has a system of declension, Arabic shows vigorous case and mood inflection. In Arabic script, there are two ways to mark the case of words: (1) diacritics and (2) letters. In Arabic typography, diacritic (التشكيل, *tashkeel*) refers to all of the markings that are used above and below letters to alter their pronunciation. Arabic counts eight diacritic markings:

- (a) three short vowels: *fat’ha*, *dhamma*, *kasra*;
- (b) three short doubled vowels, called *tanween*;
- (c) the *shadda* which represents a doubled consonant; and last,
- (d) the *sukuun* which is like a short vowel where the end of a word is pronounced as a glottal stop.

From the above cited diacritics only the first three short vowels are needed to express case inflection. They are called *harakat* (حَرَكَاتٌ), which are a part of diacritics. In addition, there are three long vowels represented by three letters: ا (*alef*), و (*waw*), and ي (*ya*). Moreover, the

consonant *nun* (ن) represents a form of inflection. The last form of inflection is the dropping of either a long vowel or the letter *nun* (ن) from the end of the present tense verb.

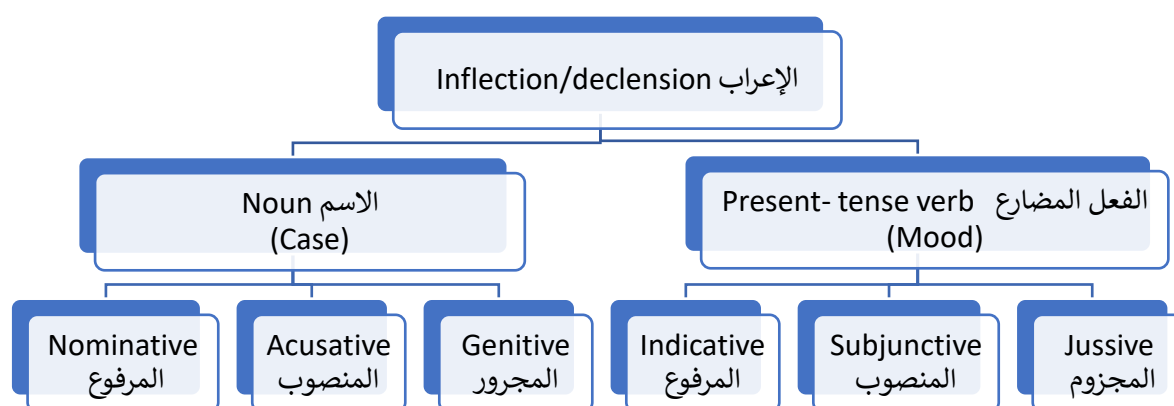
In Arabic Orthography, diacritics that represent short vowels are optional, whereas long vowels that are represented by letters are obligatory. In a sentence, case-ending changes are caused by something called *العوامل* (*awamil*, governing elements). They cause other words to inflect. Typical “governors” (*awaamil*) in Arabic are verbs, prepositions, and particles.

Inflection concerns nouns in three cases and present-tense verbs in three moods.

Figure 1.4 illustrates it.

Figure 1.4

Noun inflection-cases, and present-tense verb mood in Arabic



1.4.1 The Nominative Case/ Raf' (الرَّفْع): It includes the nominative case of nouns and the indicative mood of present-tense verbs. It has four signs: *ḍammah* as a primary sign, *waaw*, *alef*, and *nuun*.

1.4.2 The Accusative Case / Nasb (النَّصْب): It includes the accusative case of nouns and the subjunctive case of present-tense verbs. It has five signs: *fathah* as a primary sign, *alif*, *yaa*, *kasrah* and the dropping of *nun*.

1.4.3 The Genitive Case / Jarr (الجرّ): It concerns only the genitive case of nouns. It has three signs: *kasrah* as a primary sign, *yaa* and *fathah*.

1.4.3 The Jussive Case / Jazm (الجزم): It concerns only jussive mood for present-tense verbs. It has three signs: *sukuun* as a primary sign, the dropping of a weak letter (*harf al illa*, حَرْفُ الْعِلَّةِ) at the end of the present tense verb, and the dropping of *nun* (ن).

According to the ability to change their endings, words in Arabic are classified into two categories: indeclinable (invariable) and declinable (inflectional). Indeclinable (مَبْنِيّ, *mabni*) words have fixed constructions, and do not change their form whatever their function is. They may include among many: past-tense verbs, pronouns, conjunctions, question words, etc. Declinable words vary their endings depending on the function. They constitute the majority of Arabic vocabulary. They are divided into two parts: triptote and diptote. Triptote (مُنْصَرِفَةٌ, *munsarifa*) words allow three different vowelized ending and the nunation (تَنْوِينٌ), while the diptote (غَيْرُ مُنْصَرِفَةٍ) words allow only two different vowelized ending and do not receive nunation.

Case inflection helps identifying the function of a word regardless of its position. It gives the freedom to act in the syntactic construction of the sentence, and it gives a large capacity for foregrounding and backgrounding (*al-taqdiim wa al-ta'khiir*), as the rhetorical context requires. The standard word-rank (order) is not sufficient unless the word is given its suitable diacritical mark (حَرْكَةٌ إِغْرَابِيَّةٌ, *haraka i'rabia*) that defines its grammatical function, and by consequence its meaning. These characteristics of inflection and free word order classifies Arabic as fusional language.

1.5 Types (forms) of Arabic sentence

Ibn Hisham (1954) determined the possible structures of speech (i.e., complete sentences that convey full meanings). He said: "Speech is composed by six forms; it consists

of (1) two nouns, (2) a verb and a noun, (3) two sentences, (4) a verb and two nouns, (5) a verb and three nouns, or (6) a verb and four nouns.” (Ibn Hisham , 1954, p. 44)

As for its composition of two nouns, it has four forms: (1) The first one is being a topic and a comment, e.g., *Zaydun qaimun* (زَيْدٌ قَائِمٌ, Zayd is standing). (2) The second is being a topic and a subject [agent] that fulfils the function of the comment, as in: *Aqaaimun azzaydani?* (أَقَائِمُ الزَّيْدَانِ, Are the two Zayds standing?) [...]. (3) The third form is to be a topic and a substitute of doer (نَائِبُ فَاعِلٍ, *naib fa'il*) that fulfils the function of the comment, as in: *Amadrubun azzaydani?* (أَمْضْرُوبُ الزَّيْدَانِ, Are the two Zayds beaten?). (4) The fourth form is to be a verbal noun and its subject (doer), e.g., *Hayhata Al-Aqiku* (هَيْهَاتَ الْعَقِيقُ, how impossible to reach the Agate [name of a valley]!).

As for its composition of a verb and a noun, it has two forms: (1) In the first structure, the noun functions as a doer, e.g., *Kaama zaydun* (lit., Stood up Zaid, قَامَ زَيْدٌ); however, (2) in the second structure, the noun functions as a substitute of doer, like in: *Dhuriba Zydun* (ضُرِبَ زَيْدٌ, Zaid was beaten)

In the case of two sentences (precisely two clauses), the speech has two forms: (1) Either the compound sentence of condition as in ‘if Zaid stands, I will stand’ or (2) the compound sentence of oath as in ‘I swear to God (that) Zaid is standing’.

Speech (full sentence in Arabic) can be composed by a verb and two nouns, as in: *كَانَ زَيْدٌ قَائِمًا* (*kaana zaydun kaaiman*, Zaid was standing).

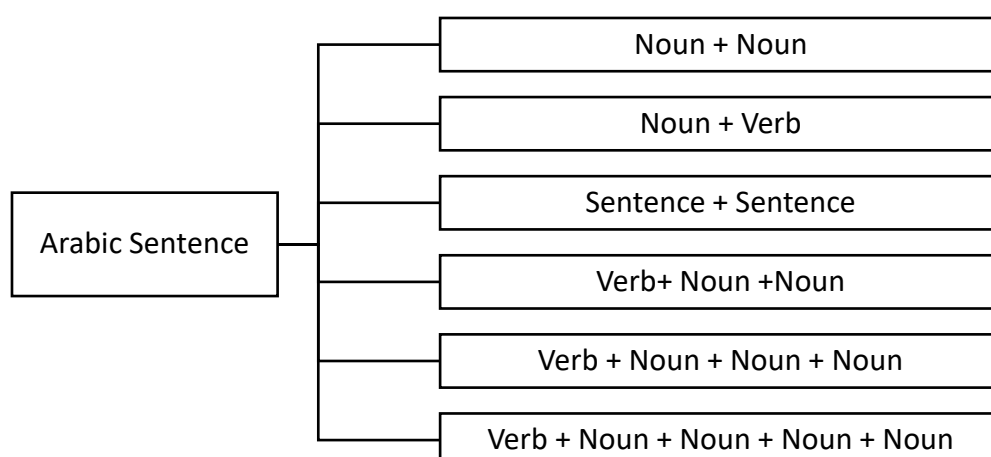
It can be compound by one verb and three nouns, as in: *عَلِمْتُ زَيْدًا فَاضِلًا* (I have known [that] Zaid is honorable, *Alimtu Zaydan faadhilan*).

Specch can also be formed by a single verb and four nouns, as in *أَعْلَمْتُ زَيْدًا عَمْرَوًا فَاضِلًا* (*Aalamtu Zaydan Amran faadhilan*, I have told Zaid [that] Am’r is honorobale).

All these Arabic compositions that make full sentences are presented in the figure 1.5.

Figure 1.5

The components of a sentence in Arabic



All these precedent compositions could be interrupted by a full sentence (or a clause) called parenthetical clause (جُمْلَةٌ مُعْتَرِضَةٌ, *Djumla Muataridha*). Thus, knowing these forms help to grammatically identify the intruder clause. In addition, knowing the relation between clauses in the compound sentence may help determining the extra words that may fall between them.

Attahanawi (1996, vol. 1, p. 576) argues that the sentence in Arabic could be distinguished based on four classifications:

- Nominal sentences and verbal sentences
- Informative & Non-Informative Sentences
- Minor sentences and major sentences
- Casseless and cased syntax sentences

1.5.1 Nominal sentences and verbal sentences

According to the precedence (i.e., the initial position in a sentence), sentences are categorized into two major sections: nominal sentences and verbal sentences. Nominal sentences are introduced by a noun, whereas verbal sentences are introduced by a verb.

Ibn Hisham (2000, vol. 5, p. 13) said: “The nominal sentence is initiated by a noun such as ‘*Zaydun kaimun*’ (lit., Zaid is standing up, زَيْدٌ قَائِمٌ), and the verbal sentence is initiated by a verb such as ‘*Kaama zaydun*’ (lit., Stood up Zaid, قَامَ زَيْدٌ). This classification has been a controversial issue till today, especially in sentences that begin with a noun followed by a verb as in: زَيْدٌ قَامَ (*Zaydun Kaama*, Zayd stood up), or زَيْدٌ يَقُومُ (*Zaydun yakumu*, Zaid stands up). The Basra School of grammar considered it a nominal sentence regarding the nature of the word in the first position, which is a noun, whereas Kufa School of grammar considered it a verbal sentence regarding the hidden relation of *Isnad* (إِسْنَادٌ, attribution).

According to the Government Theory (نَظَرِيَّةُ الْعَامِلِ, *Nazatiat al-aamil*), the Basra School requires that the Governor precedes the Governed. By contrast, Kufa School allows that the Governor takes the second place. Even if many sentences are structurally similar, the nature of the initial word is the main criterion that differentiates the nominal from the verbal sentences.

According to Basra School, it is not obligatory that both *Al-Musnad* and *Al-Musnad-Ilayhi* must be nouns to consider a sentence as nominal. For instance, the sentence مُحَمَّدٌ يَدْرُسُ (*Muhammadun yadrusu*, Mohamed is studying) is classified as nominal because it could be modified by a Cancellor (نَاسِخٌ, *Nassikh*) like *Kaana* and its set (كَانَ وَأَخَوَاتُهَا). It could be said: كَانَ مُحَمَّدٌ يَدْرُسُ (*Kaana Muhammadun yadrusu*).

Some grammarians like Al-Farisi, Azamakhari and Ibn-Hisham added the adverbial sentence as a third classification. For Ibn-Hisham the adverbial sentence is a sentence initiated by an adverb or an adverbial phrase as in: أَعِنْدَكَ زَيْدٌ؟ (*Aindaka Zaydun?*, Is Zayd by you?) (Ibn Hisham, 2000, vol. 5, p. 13). It is argued that this type of sentences could be considered as nominal because it could be modified by a Cancellor (نَاسِخٌ, *Nassikh*) like *Kaana* and its set (كَانَ وَأَخَوَاتُهَا). It could be said: أَكَانَ عِنْدَكَ زَيْدٌ؟ (*Akaana indaka Zaydun*, Was Zayd by you?)

Azamakhshari added the conditional sentence as a fourth classification, as in: مَنْ تُكْرِمُ (Man tukim ukrim, whom you honour, I will honour). Ibn-Hisham argued: “Azamakhshari and others added the conditional sentence, but in reality, it is a verbal sentence” (Ibn Hisham, 2000, vol. 5, p. 14). Regardless to the particle, the sentence starts with a verb.

1.5.2 Informative & Non-Informative Sentences

According to the semantic meaning, Arabic sentences are divided into informative and non-informative sentences. It is a division that is usually common in rhetorical and logical studies.

“Informative style is the speech that could be a truth or a lie, and non-informative style is the speech that could be neither a truth nor a lie” (Abbas, 1997, p100). Informative sentences have true and false, while non-informative sentences do not. An informative Arabic sentence (جُمْلَةٌ خَبَرِيَّةٌ, *Djumla Khabaria*) is one that makes a claim. Information is being conveyed within that sentence. However, a non-informative sentence (جُمْلَةٌ إِنشَائِيَّةٌ, *Djumla In'chaia*) in Arabic is a sentence in which information is not being conveyed. It includes questions, commands, requests, wishing and vocations. Informative sentences could be easily turned into non-informative ones.

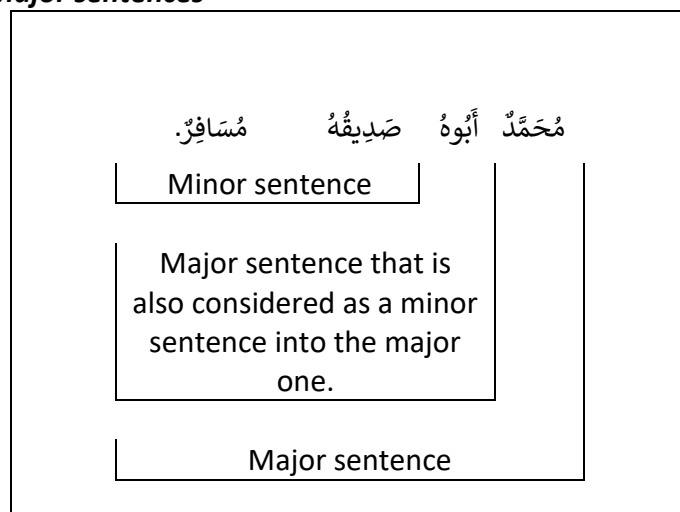
1.5.3 Minor sentences and major sentences

Ibn Hishem (2000, Vol. 5, p. 29) divided the sentence into minor (simple) and major (complex) sentences. The major (complex) sentence is mainly a nominal sentence whose predicate is a simple sentence, as in: زَيْدٌ أَبُوهُ قَائِمٌ (*Zaydun abuhu kaaimun*, Zaid -his father is standing), whereas the simple sentence is that based on the topic (المُبْتَدَأُ, *al-mubtada*), as in: أَبُوهُ قَائِمٌ (*abuhu kaaimun*, his father is standing).

A sentence could be minor or major with regard to its position in the discourse. A sentence as مُحَمَّدٌ أَبُوهُ صَدِيقُهُ مُسَافِرٌ (*Muhamadun (abuhu (sadeekuhu musafirun))*) is a major

sentence that contains two minor sentences, in which one of them is also considered a major one. Figure 1.5.3 illustrates it.

Figure 1.5.3
Minor and Major sentences



1.5.4 Grammatically Caseless and grammatically Cased sentences

In the first place, case inflection only include single words, more specifically nouns and present tense verb. This is because the morphology of single words could be changed to mark a case. Therefore, sentences that could be replaced by one single word take a grammatical case. Abu Hayyan Al-Andalusi clarifies: "Principally, sentences do not take a grammatical case, because they take a case only if they could be interpreted by one word". Thus, sometimes a sentence may take the place of a single word and consequently its grammatical case. Those cased sentences are minor sentences embedded in major sentences. In addition, any cased sentence must be related to a specific word in the major sentence.

The criterion, that grammarians relied on to exclude a sentence to be cased, is the possibility to be considered a single word. If a sentence could not fall in the place of a single word, it could not be cased. It is called caseless sentence.

Both the single word and the sentence take a determined position in Arabic speech. If one of them dislocates its position, it must take the new position's function. In the sentence: *man' djaa? Zaydun* (who came? Zaid), *Zaydun* is considered a sentence because it is a beneficial composition. The full answer is *djaa Zaydun* (Zaid came), thus it should be treated as a sentence not as a single word. From the same point of view, a sentence should be treated as a single word if it takes its position and its function.

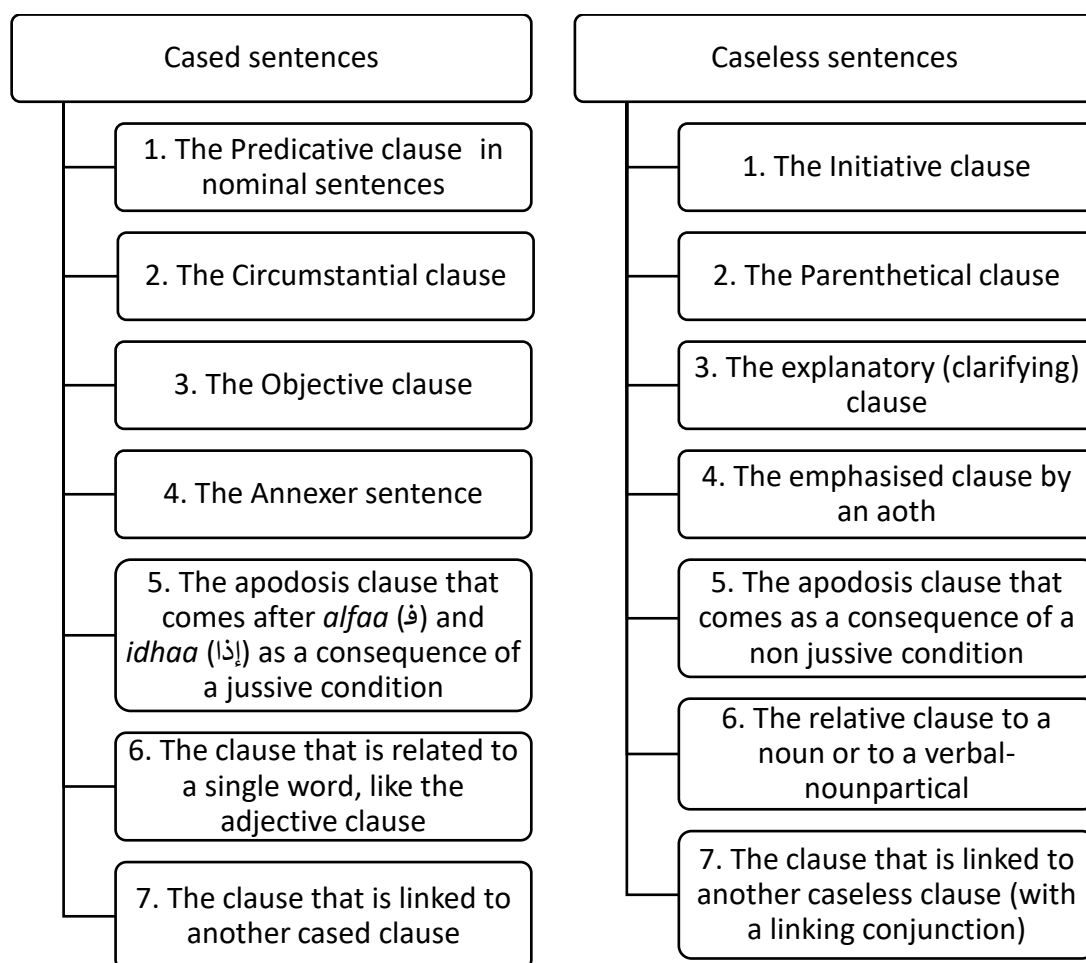
Ibn Hisham (2000, vol. 5, p. 161) precised: "There are seven cased sentences". They are: the predicative sentence (*al-djumla al-khabaria*, *الْجُمْلَةُ الْخَبَرِيَّةُ*), the adverbial sentence, the objective sentence, etc.

Ibn Hisham (2000, vol. 5, p. 39) stated: "There are seven caseless sentences. We began with them because they could not take the position of single words, which is the main characteristic of sentences".

As mentioned by Ibn Hisham (2000, vol. 5), figure 1.5.4 classified cased clauses and caseless clauses in the Arabic language.

Figure 1.5.4

Grammatically cased clauses and grammatically caseless clauses in Arabic grammar



1.6 Irregular (unusual) sentence structure

In his book, *The Characteristics (Al Khasa'es, الخصائص)*, Ibn Jinni (1952, vol. 2, p. 360) named a chapter as “the courage of Arabic language” (شجاعة العربية), where he displayed some irregular (unusual) sentence structures like: ellipsis, wordiness, foregrounding and backgrounding (*al-taqdiim wal-ta'khiir*). He also included the unusual sentence composition in another chapter he called ‘the dropping of some sentence’s constituents because of the unexpected hinders’.

The basic structure of the Arabic sentence, whether verbal or nominal, may change for purposes required by some contexts (المَقَامُ, *maqam*). These changes include everything that is added to the sentence to change its meaning, such as negation, interrogation, condition particles, and modifiers. It does not aim to expand or shorten the construction, but rather aims to improve its significance. It gives additional meanings. In other words, these changes give new connotations greater than the occurrence of the sentence in its usual structure. The term شَجَاعَةُ الْعَرَبِيَّةِ emerged to describe the aesthetic side of styles in Arabic rhetoric. It is the deviating from the standard forms of the language. As an example, Ibn Jinni stated the case where the direct object has the greatest importance to the speaker. He said:

The usual about the direct object that is an adjunct (فَضْلَةٌ), and it comes after the verbal subject, as in: ضَرَبَ زَيْدٌ عَمْرًا. When they needed to emphasize the object, they gave it precedence over the subject. So, they say: ضَرَبَ عَمْرًا زَيْدٌ. If their care for it increased, they gave it precedence over the verb that [grammatically] governs it, and they said: عَمْرًا ضَرَبَ زَيْدٌ. If the importance of it rose, they gave it the most important position in the sentence [i.e., *al-musnad ilayhi*], and they said: عَمْرُو ضَرَبَهُ زَيْدٌ. [...] Then, they were not satisfied till they built a specific conjugation of verb to it. They deleted the subject, and they said: ضَرَبَ عَمْرُو. (Ibn Jinni, 1986, Vol. 1, p. 65)

Some components of the sentence else than *al-musnad* and *al-musdad ilayhi*, may be the core of speech, and the main intention of the speaker. Even if these elements come after the completion of the sentence structurally (i.e., after the two pillars), they are semantically the main purpose of the discourse.

1.7 The significance of the nominal and verbal sentence

In Arabic language, the sentence is constructed by two main pillars: *al-musnad ilayh* and *al-musnad*. Sentences are generally presented in two forms. The first one is a verb and a noun, and the second form includes two nouns.

In the chapter devoted to the difference in addressing people using nouns or verbs, Al-Zarkashi (1990, p. 50) mentioned: “The noun denotes stability and continuity, and the verb indicates renewal and occurrence. It is not suitable to place one of them in the position of the other”. Thus, the nominal sentence is a confirmation of the meaning.

In the sentence هَلْ مِنْ خَالِقٍ غَيْرُ اللَّهِ يَرْزُقُكُمْ (hal min khaliqin ghayru llahi yarzuqukum, is there any creator other than Allah who provides for you) (Quran, 35: 3), the use of the noun رَازِقُكُمْ instead of the verb يَرْزُقُكُمْ would miss the suitable function of verbs which is the renewal of الرِّزْقُ (*rizq*, livelihood).

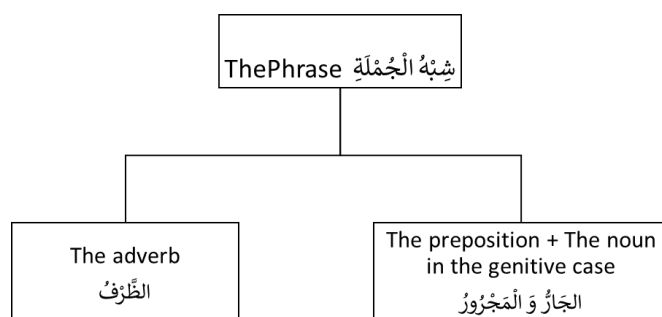
The sentence وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ (wa innahu fi al-akhitari lamian al-saliheen) (Quran, 2: 130), talks about the prophet Abraham. The use of “the nominal clause is suitable because he (i.e., Abraham) is among the righteous people not only later in the Hereafter but it is a continuous matter in both worlds; not that it will happen in the hereafter.” (Abu Su’ud, 2010, Vol. 1, p. 262).

1.8 The Concept of Phrase in Arabic Grammar

The phrase in Arabic language is called شِبْهُ الْجُمْلَةِ (*shibhu al-jumlati*). It means the semi-sentence or the quasi-sentence. Qabawah (1989, p. 271) clarifies: “*Shibhu al-Jumlati* (the phrase) consists of “(1) an adverb or (2) a preposition and a noun in the genitive case. It is called so because it is composed like sentences. It consists of two words or more”. Figure 1.8 clarifies the phrase structure.

Figure 1.8

The Phrase in Arabic Grammar



In many contexts, the phrase (*shibhu al-jumlati*) may replace semantically a sentence. However, there is a difference between the sentence and the phrase which almost performs meaning and function but has not reached the ability of the sentence to convey a complete meaning. In addition, the phrase needs to be linked to the verb because its meaning is connected to it. The quasi-sentence cannot lead the independent meaning by its own, but rather it leads to a sub-meaning related to the basic meaning, which the pillars of the sentence bring, such as the verb and the subject.

In the sentence رَزِيْدٌ فِي الدَّارِ, the phrase فِي الدَّارِ replaced the predicate that is the considered verbal sentence اسْتَقَرَّ. That sentence is understood as رَزِيْدٌ اسْتَقَرَّ فِي الدَّارِ.

On another hand, the semi-sentence plays an essential role in the sentence word-order, whether it is a nominative or a verbal sentence. The foregrounding and backgrounding of the components of a sentence has great rhetorical values. In many cases, it is caused by the presence of the semi-sentence.

The semi-sentence performs functions in the context in which it occurs, affecting the order of words in the sentence, separating the linked parts of the sentence, and causing the omission of some components of the sentence.

In the sentence ﴿وَإِذَا حُيِّتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا﴾ (Quran, 4: 86), the semi-sentence بِأَحْسَنَ replaced the described noun تَحِيَّةٍ. The sentence would be: فَحَيُّوا بِتَحِيَّةٍ أَحْسَنَ مِنْهَا. Also, the deletion of what is described here draws the attention to the adjective that is more important.

1.9 The Grammatical Terminology in the Arabic Language

The Arabic grammar course that originated in the first century after Hijra and appeared in an integrated form in the second century AH with the appearance of Sibawayhi's Book, was accompanied by the emergence of the grammatical terminology (المُصْطَلَحُ النَّحْوِيُّ).

The term النَّحْوُ (Grammar) "is a science by which it is possible to know how to differentiate between the correct Arabic syntax from the incorrect one" (Attahanawi, 1996, vol. 1, p. 23). This science of grammar has known several terminologies. The main of them is *Al-Arabiya* (العَرَبِيَّةُ, Arabic). Ibn Sallam al-Jumahi (2001, p. 29) mentioned: "The scholars of Basra had an early lead in Arabic, in grammar, in the dialects of the Arabs and in the strange vocabulary. The first who established Arabic, opened its doors, paved its path, and set its standards is Abu Al-Aswad Al-Duali." Establishing Arabic means founding the science of Arabic tongue that is later known as *al-nahw* (النَّحْوُ).

The book of Sibawayhi is considered the first linguistic encyclopaedia of Arabic language. It covers grammar, morphology, syntax, and phonetics. The terminology in The Book (*al-Kitab*) was selected with high precision. Sibawayhi relied largely on his teacher El-Khalil bin Ahmed Al-Farahidi. The first grammatical terminology is related to the parts of speech that are three: nouns, verbs, and particles.

After the era of Sibawayhi, five grammatical schools appeared. They are: (1) the Basra School, (2) The Kufa School, (3) The Baghdad school, (4) the Andalus school, and (5) the Egypt School.

The grammatical differences between them are due to many reasons, the most important of which are:

- The research method that the school follows in selecting the trust linguistic structures. The Basra school was very strict comparing to the Kufa school that included the exception.

- Scientific competition and self-affirmation are among the reasons. In addition, to conducting debates between them, which made the dispute spread between them. Many of these debates have been written down by the literature, such as what took place between Al-Kisa'i and Sibawayh.

- Regional extremism is also one of the reasons, so everyone wants to give precedence to its country.

- Culture and ways of thinking had great important. The movement of translation from the Greeks and Persians was active at an early age among the Basra scholars.

As for the result of the dispute many books were composed in the field of grammatical studies, in addition to the emergence of grammatical schools with these names.

Conclusion

This chapter has reviewed the theoretical background of the complete sentence in Arabic language. Early Arabic classical grammarians insisted that the speech is the meaningful sentence, but later grammarians used the terms *speech* and *sentence* interchangeably. The sentence in Arabic has two main pillars that are labelled: (1) *al-musnad*, and (2) *al-musnad ilayhi*. Regarding the case inflection, Arabic is considered as a fusional language which means that the case inflection of words specifies the function whatever the word order is. Words in Arabic may have one of the four cases that are: (1) the nominative case, (2) the accusative case, (3) the genitive case, and (4) the jussive case. Moreover, some sentences must have a

grammatical case that allows to convey a comprehensible message. In addition, Arabic has two main types of sentences which are nominal and verbal sentences.

The usual sentence structure may be interrupted by a word, a phrase, or a whole sentence. In the case where a clause separates the two main pillars of the sentence, it is called the parenthetical clause which is the subject matter of the second chapter.

Chapter Two: Parenthetical Clauses in the Arabic Language

Introduction

This chapter provides a general overview about the Parenthetical Clauses in the Arabic Language. It begins with the clarification of the linguistic and conceptual meaning of the term parenthesis (*I'tiraz*). The lexicographic meaning of the word insinuates its conceptual meaning. Then the possible positions of a parenthetical clause in useful sentences are outlined. The third point deals with the particles that may help to introduce a parenthetical clause. Moreover, the different views around the parenthetical clauses between grammar and rhetoric are discussed in the fourth point. Next, the stylistic significances of parenthetical clauses are displayed. The sixth point tackles the difference between parenthetical clauses and circumstantial clauses. This explanation is followed by another clarification of the overlapping between parenthetical clauses and initiative (resumptive) clauses. Finally, the chapter concludes by discussing the use of more than one parenthetical clause within two components of complete speech.

2.1 The Linguistic and Conceptual Meaning of Parenthesis (إِعْتِرَاضٌ)

The word إِعْتِرَاضٌ (parenthesis, *I'tiraz*) is clearly understood from its root (ع – ر – ض). Its conceptual meaning is close to its lexicographic meaning.

2.1.1 The Linguistic Definition of Parenthetical Clause in Arabic

In Arabic dictionaries, the word إِعْتِرَاضٌ (parenthesis, *I'tiraz*) is the noun gerund of verb إِعْتَرَضَ. Al-Farahidi (2003, Vol. 3, p. 132) said: “إِعْتَرَضَ الشَّيْءُ، أَيُّ: صَارَ عَارِضًا كَالْخَشَبَةِ الْمُعْتَرِضَةِ فِي النَّهْرِ”. Semantically, the verb إِعْتَرَضَ means to become an obstruct or a hinder like the interceded wood in the river that blocks the way. Ibn Faris (1979, Vol. 4, p.272) explained: “إِعْتَرَضَ فِي الْأَمْرِ: إِذَا أَدْخَلَ نَفْسَهُ فِيهِ”. The word إِعْتَرَضَ is understood as to intrude, like someone who pushes

himself in a matter. Thus, the lexical meaning of the word **إِعْتِرَاضٌ** is breaking the continuity of something. It is an interception. That is close to its conceptual meaning.

2.1.2 The Conceptual Meaning of Parenthesis (إِعْتِرَاضٌ)

Parenthesis is considered as extra information that comes in the middle of a complete speech. Ibn Hisham (2000, Vol. 5, p. 56) mentioned the parenthetical clause (parenthesis) as the second type of caseless clauses. He said:

“المُعْتَرِضُ بَيْنَ شَيْئَيْنِ لِإِفَادَةِ الْكَلَامِ تَقْوِيَةً وَتَسْهِيدًا أَوْ تَحْسِينًا ، وَقَدْ وَقَعَتْ فِي مَوَاضِعَ.”

(The parenthetical clause [is embedded] between two things [i.e., between two syntactic components] to enhance the speech by reinforcing it, by directing it [to a specific meaning], or by improving it. It stands in [various] positions.)

According to Ibn Hisham, the parenthetical clause is used to strengthen the meaning and to embellish the quality of the composition. Al-Dusuqi (1887, Vol. 2, p58) commented on that definition explaining “reinforcing and directing by emphasis”. He added that improving is using the suitable words; it does not express emphasis. Ibn Faris (1993, p. 245) stated that “Arab speakers usually interrupt a complete composition by another complete composition”. This interruption was known later as the parenthetical. Ibn Jinni (1952, vol. 1, p. 335) said: “This type of composition [i.e., parentheticals] has increased, and its use has become widespread. It came in the Holy Qur’an, eloquent poetry, and prose”. A meaningful composition could interrupt two related grammatical components in a sentence, like the subject and the verb. Therefore, the omission of the parentheticals does not defect the syntax.

Qabawah (1989, p. 68) defined the parenthetical as “the clause that intercepts two things that are strictly related in order to confirm, clarify, or improve the speech. It has a semantic relationship in the interrupted speech, and it is not governed by any of the speech

parts". The parenthetical clause, in all its cases, is an intruder to the grammatical context. It adds an extra meaning to the speech.

"Al-Zamakhshari mentioned that the parenthetical clause must have a connection with the speech that it interrupts because it is used to add emphasis" (Abu Musa, 1988, p. 454). This connection should be semantic not syntactic. The parentheticals are used as a support to direct the attention, but without any relation to other syntactic components. Hassan (1993, p. 183) confirmed: "what is meant by parenthetical is the disruption of the structural order. It is what the speaker wants to bring to the attention of the listener". Therefore, parentheticals are put in the middle of a connected structure in the purpose to be highlighted.

Abd Al-Latif (2003, p. 82) argued that "the location of the parenthetical clause between two related elements, one of which makes a strong request for the other, is itself interesting because the listener expects to mention the second of them when the first is mentioned". For example, a transitive verb requests an object, and an adjective needs a qualified noun.

The Parenthetical clause "is isolated in its meaning from the meaning of the whole sentence, but the original sentence would not have the same meaning if the parenthetical is dropped" (Abd Al-Latif, 2003, p. 82).

From the precedent definitions, the parenthetical clause is a syntactic composition which is structurally and meaningfully independent. It has many characteristics:

- a. It is pushed in between two necessarily bonded elements of the sentence.
- b. It has a meaningful link with the two parts that intercepts. Thus, it is considered as a reinforcement to one of them.

c. It must be contextually related to those two parts, but it must not be grammatically governed by any of them.

d. It is not a completion to any of them.

e. It is grammatically caseless.

f. It could be dropped without influencing the sentence structure.

2.2 Position of Parenthetical Clauses

Grammarians stated different possible positions where a parenthetical clause may occur within a complete sentence, or between two sentences. Ibn Jinni (1952, Vol. 1, p. 335) stated many locations for the parentheticals. Ibn Hisham (2000, Vol.5, p. 56) numbered seventeen of them.

These are some important positions of parenthetical clauses in a complete speech:

1. Between a Verb And its Verbal Subject: as in,

شَجَاكَ - أَظُنُّ - رَيْعُ الطَّاعِنِينَ ... وَلَمْ تَعْبَأْ بِعَدْلِ الْعَاذِلِينَ

The Homeland of travelers – I think – sadden you. You didn't care about whom blamed you.

The verbal parenthetical clause أَظُنُّ (*adhunnu*, I think) separates the verb (شَجَا, sadden) from its verbal subject (رَيْعُ, homeland).

2. Between a Verb and its Direct Object: as in,

وَبَدَّلْتُ - وَالذَّهْرُ ذُو تَبَدُّلٍ - *** هَيْفًا دُبُورًا بِالصَّبَا وَالشَّمَالِ

It was given in exchange – and time is changeable – a dry wind ...

The nominal parenthetical clause وَالَّذُهُرُ دُو تَبْدُلِ comes between the verb (بُدِّلَ, give in exchange) and its direct object هَيْفًا (a dry wind).

3. Between a Nominal Subject (*mudtada*, مبتدأ) and its Comment (*khavar*, خبر): as in

وَفِيهِنَّ – وَالْأَيَّامُ يَغْتُرْنَ بِالْفَتَى – نَوَادِبُ لَا يَمْلَأْنَهُ وَنَوَائِحُ

(And among them – days defeat the Man – are praisers that do not tire him and mourners.)

The parenthetical clause وَالْأَيَّامُ يَغْتُرْنَ بِالْفَتَى separates the foregrounded *khavar* فِيهِنَّ and the backgrounded *mudtada* نَوَادِبُ.

4. Between What was Originally a Nominal Subject (*mudtada*) and a Comment (*khavar*):

وَإِنِّي لَرَامٍ نَظْرَةً قَبْلَ الَّتِي لَعَلِّي – وَإِنْ شَطَطَتْ نَوَاهَا – أَزُورُهَا

(I will take a look towards whom I may – even if her place is far – visit.)

In this sentence, the word لَعَلَّ functions as a Cancellor (نَاسِخٌ, Nassikh). Cancellers govern and modify nominal sentences. The parenthetical clause وَإِنْ شَطَطَتْ نَوَاهَا comes between the nominal subject (الياءُ) of canceller and the predicate (أَزُورُهَا).

5. Between the Two Parts of a Complete Conditional Sentence (between protasis and the apodosis), as in: ﴿فَإِنْ لَمْ تَفْعَلُوا – وَلَنْ تَفْعَلُوا – فَاتَّقُوا النَّارَ﴾ (Quran, 2: 24)

“And if you cannot do it – and most certainly you cannot do it – then be conscious of the fire.” (Quran, 2: 24)

The parenthetical clause وَلَنْ تَفْعَلُوا fell between the protasis (condition clause) and the apodosis (consequent or conclusion clause).

6. Between the Two Parts of a Compound Sentence of Oath, as in:

لَعْمَرِي – وما عَمْرِي عَلَيَّ بِهِيْنِ – لقد نطقْتُ بطلاً عَلَيَّ الأَقَارِعُ

(I swear by my life – and my life is not humble for me – that The Akarians said futile about me.)

The nominal parenthetical clause وما عَمْرِي عَلَيَّ بِهِيْنِ laid between the oath clause لَعْمَرِي and the emphasized clause لقد نطقْتُ بطلاً عَلَيَّ الأَقَارِعُ.

7. Between a Noun and its Qualifier Adjective, as in:

﴿وَإِنَّهُ لَقَسَمٌ – لَوْ تَعْلَمُونَ – عَظِيمٌ﴾ (Quran, 56:76)

“And, behold, this is indeed a most solemn affirmation, if you but knew it!” (Quran, 56:76)

The verbal parenthetical clause لَوْ تَعْلَمُونَ fell between a noun قَسَمٌ and its adjective عَظِيمٌ. The parenthetical clause interrupts the noun-adjective phrase (الصِّفَةُ وَالْمَوْصُوفُ).

8. Between the Relative Pronoun and the Relative Clause, as in:

ذَاكَ الَّذِي – وَأَبْيَكَ – يَعْرِفُ مَا لَكَ.

The oath clause وَأَبْيَكَ separates the relative pronoun الَّذِي from the rest of the relative clause.

9. Between the Syntactic Components of the Relative Clause, as in:

“جَاءَ الَّذِي جُودُهُ – وَالْكَرْمُ زَيْنٌ – مَبْدُولٌ.” (Al-Azhari, 2006, p. 58)

Al-Azhari (2006, p. 58) explained that the nominal sentence وَالْكَرْمُ زَيْنٌ interrupts the completing clause جُودُهُ مَبْدُولٌ that came after the relative pronoun.

10. Between the Two Components of Annexation (*Mudhaf and Mudhaf ilayh*), as in:

هَذَا صَاحِبٌ – وَاللَّهِ – زَيْدٍ. (This is the friend – I swear – of Zayd.)

The oath clause **وَاللَّهِ** separated the annexation (**إِضَافَةٌ**, *idhafa*) components. The oath word **وَاللَّهِ** is considered a sentence, either verbal or nominal. As a verbal clause, a hidden verb **أُقْسِمُ** is assumed, and the oath clause would be **أُقْسِمُ وَاللَّهِ**. As a nominal clause, a hidden noun **قَسَمِي** is supposed, and the oath clause would be **قَسَمِي وَاللَّهِ**.

11. Between the Genitive Particle and the Genitive Noun, as in:

إِشْتَرَيْتُهُ بِـ – أَرَى – أَلْفِ دِرْهَمٍ. (I bought it for – I see – one thousand dirhams)

The verbal sentence **أَرَى** interrupted the genitive particle **الْبَاءُ** and the genitive noun **أَلْفِ**. Ibn Usfur (1980, p. 200) argued that “this type is less suitable than the interception of annexation”.

12. Between the Cancellor Particle and the Clause it Modifies, as in:

كَأَنَّ – وَقَدْ أَتَى حَوْلَ كَمِيلٍ – *** أَثَافِيَّهَا حَمَامَاتُ مُثُولٍ

(As if – and a whole year has already passed – her cooking stones are like standing pigeons).

The parenthetical clause **وَقَدْ أَتَى حَوْلَ كَمِيلٍ** separated the canceller particle **كَأَنَّ** and the nominal clause that modifies (**أَثَافِيَّهَا حَمَامَاتُ**).

13. Between the Cancellor Particle and its Emphasis, as in:

لَيْتَ – وَهَلْ يَنْفَعُ شَيْئًا لَيْتَ ؟ – *** لَيْتَ شَبَابًا بَوَعَ فَاشْتَرَيْتُ

(If only – may ‘if only’ help? – if only a youthfulness is for sale, I would buy.)

The parenthetical clause **وَهَلْ يَنْفَعُ شَيْئًا لَيْتَ** came between the canceller particle **لَيْتَ** and its verbal emphasis **لَيْتَ**.

14. Between the Future tense Particle and the Verb, as in:

وَمَا أَدْرِي وَسَوْفَ - إِخَالُ - أَدْرِي *** أَقَوْمُ آلِ حِصْنٍ أَمْ نِسَاءُ

(I don't know, and I will – I think – know *** whether *Hisn* family are men or women)

The parenthetical clause **إِخَالُ** came between the particle **سَوْفَ** that expresses the future and the verb **أَدْرِي**.

15. Between the Particle قد (qad, already) and the Verb, as in:

أَخَالِدُ قَدْ - وَاللَّهِ - أَوْطَأْتُ عَشْوَةً.

(O Khaled you really – I swear – walked in the dark.)

The oath clause **وَاللَّهِ** separated the particle **قَدْ** and the verb **أَوْطَأْتُ**.

16. Between the Negation Particle and the Negated Clause, as in:

وَلَا - أَرَاهَا - تَزَالُ ظَالِمَةً.

The verbal parenthetical clause **أَرَاهَا** fell between the negation particle and the rest of the negated clause. The original composition would be: **وَأَرَاهَا لَا تَزَالُ ظَالِمَةً**.

17. Between Two Independent Clauses, as in:

﴿فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ - وَاللَّهُ أَعْلَمُ بِمَا وَضَعْتَ - وَلَيْسَ الذَّكَرُ كَالْأُنْثَىٰ وَإِنِّي سَمَّيْتُهَا مَرْيَمَ﴾

(Quran, 3:36)

“But when she had given birth to the child, she said: “O my Sustainer! Behold, I have given birth to a female” – the while God had been fully aware of what she would give

birth to, and [fully aware] that no male child [she might have hoped for] could ever have been like this female and I have named her Mary.” (Quran, 3:36)

The independent clause *إِنِّي وَضَعْتُهَا أُنْثَى* is linked to the independent clause *إِنِّي سَمَّيْتُهَا مَرْيَمَ* by the preposition (*harfu jarr*) “و”. The independent clauses that came between them are Allah’s words and do not belong to the speaker.

Since the parenthetical falls between two independent clauses, this interruption is considered a rhetorical not a grammatical interruption.

2.3 Particles that Introduce Parenthetical Clauses

Among the characteristics of the parenthetical clauses is their association with the parenthetical particles, like: *الْفَاءُ* (*al-faa*), *الْوَاوُ* (*al-waw*), *إِذْ* (*izh*), and *حَتَّى* (*hatta*). “Originally, they are initiative particles or prepositions” Qabawah (1989, p. 14), but they help the parenthetical clause to be put in context, either grammatically or semantically.

a. The Association of the Parenthetical Clauses with *الواو* (*al-waw*):

The particle *الواو* (*al-waw*) is the most used particle to introduce the parenthetical clauses, as in:

إِنَّ الثَّمَانِينَ – وَبُلَّغَتْهَا – *** قَدْ أَحْوَجْتُ سَمْعِي إِلَى تَرْجُمانِ

The verbal parenthetical clause *بُلَّغَتْهَا* fell between the nominal subject and the predicate of the canceller *إِنَّ*. The parenthetical clause is introduced by the *waw*. It is a wish for the addressee that he reaches eighty years as the speaker.

b. The Association of the Parenthetical Clauses with *الْفَاءُ* (*al-faa*):

The particle *الْفَاءُ* (*al-faa*) accompanies the parenthetical clause, as in:

﴿وَمِنْ دُونِهِمَا جَنَّتَانِ - فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ - مُدْهَمَّتَانِ﴾ (Quran, 55: 62-64)

“And besides those two will be yet two [other] gardens – which, then, of your Sustainer's powers can you disavow? – two [gardens] of the deepest green.” (Quran, 55: 62-64)

The parenthetical clause رَبِّكُمَا تُكَذِّبَانِ came between the noun جَنَّاتٍ and its qualifier adjective مُدْهَامَتَانِ.

c. The Association of the Parenthetical Clauses with إِذْ (*idh*):

The particle إِذْ (when, *idh*) has many functions. As a particle of justification (تَعْلِيلِيَّة), it may introduce the parenthetical clause, as in:

﴿وَلَنْ يَنْفَعَكُمُ الْيَوْمَ إِذْ ظَلَمْتُمْ – أَنْتُمْ فِي الْعَذَابِ مُشْتَرِكُونَ﴾ (Quran, 43: 39)

“On that Day it will not profit you in the least [to know] that, since you have sinned [together], you are now to share your suffering [as well].” (Quran, 43: 39)

2.4 Parenthetical Clauses between Grammar and Rhetoric

Since the parentheticals are a structural defect that is done intentionally, rhetoricians and grammarians have different points of view concerning them. Parentheticals express stylistic values which are appreciated according to the literary taste. Ibn Hisham (2000, Vol. 5, p. 104) argues: “regarding parentheticals, rhetoricians have terms that are contrary to the conventions of grammarians”. That difference in grammar and rhetoric is due to the difference in the measures used by each group to study the speech and its fragmentation. Thus, parentheticals are two types: grammatical and rhetorical.

2.4.1 Parenthetical Clauses in Grammar

In grammar, parenthetical clauses fall between two syntactically related element. As a grammarian, Ibn Hisham (2000) stated seventeen possible interruptions. For grammarians, the parenthetical is a caseless composition that interrupts the flow of speech.

2.4.2 Parenthetical Clauses in Rhetoric

Grammarians give great importance to what is structurally possible and what is not, whereas rhetoricians focus on meaning, admiration and appreciation. This leads to a mixture between parenthesis and other rhetorical circumlocution (إِطْنَابٌ, *itnaab*) like: annotation / appendix (تَذْيِيلٌ, *tadhyeel*), completion (تَكْمِيلٌ, *takmeel*), finishing (تَتْمِيمٌ, *tatmeem*) and apostrophe (إِلْتِفَاتٌ, *iltifaat*). Ibn Ma'sum (1969, p. 136) precised: "Whenever [the parenthetical clause] is left without an anecdote, it is called wordiness. Then it is not considered embellishment, rather it is unpleasant".

a. Completion (تَكْمِيلٌ, *takmeel*)

Al-Qazwini (2003, p. 156) explained: "completion is also known as avoiding misunderstanding. It is added to the speech that insinuates something contrary to what is said. It avoids confusion". It is an additional composition that guides to one possible meaning among many, as in:

فَسَقَى دِيَارَكَ – غَيْرَ مُفْسِدِهَا – *** صَوْبُ الرِّبْعِ وَدِيمَةُ تَهْمِي

(Be your home rained on – without being destroyed – by Spring waters and continuous rains.)

Since the rain in its continuity may lead to the ruin of the homes, it is possible to fall into the confusion that this is a supplication for the collapse of the homes. So, the poet added the phrase ‘without being destroyed’ to avoid misunderstanding.

b. Finishing (تَتْمِيمٌ, tatmeem)

Almaydani (1996, p. 88) said: “*Tatmeem* (تَتْمِيمٌ, finishing) is adding a useful information to a non-ambiguous speech”. He precised that the speech is clear and not confusing in order to differentiate it from completion (تَكْمِيلٌ, takmeel). In the example below, the clause *وَإِنْ كُنْتُ* *الأخير زمانه* does not clarify ambiguity. It brings on an anecdote that the descendants are as genius as their predecessors.

وَإِنِّي – وَإِنْ كُنْتُ الْآخِرَ زَمَانُهُ – *** لَا تِ بِمَا لَمْ تَسْتَطِعْهُ الْأَوَائِلُ

(And even if I am the last of his time *** I will bring what the first could not)

c. Appendix (تَذْيِيلٌ, tadhyeel)

The word تَذْيِيلٌ literally means ‘tailing’. It has a close meaning in arabic rhetoric, and it is called appendix. Almaydani (1996, p. 86) said: “*Tadhyeel* (appendix) is following a sentence by another sentence that includes its meaning for emphasis”.

تَرَاهُ إِذَا مَا جِئْتَهُ مُتَهَلِّلًا *** كَأَنَّكَ تُعْطِيهِ الَّذِي أَنْتَ سَائِلُهُ

(When you come to him, you see him rejoicing, ***as if you are giving him what you are asking)

The clause (كَأَنَّكَ تُعْطِيهِ الَّذِي أَنْتَ سَائِلُهُ) in the second part of the verse supports the idea expressed in the first verse. Rhetorically, the appendix is considered as parenthesis when the given anecdote is used to avoid vagueness.

In conclusion, finishing (تَتْمِيمٌ, *tatmeem*) and appendix (تَذْيِيلٌ, *tadhyeel*) could be considered as parenthetical clauses if only they are structurally complete, and fall in the middle of a complete sentence. Ibn Ashur (1984, p. 671) specified the rhetorical parenthesis as: “the parenthetical clause is the one between two clauses that are closely related in terms of the intention of the speech”.

The relationship between grammatical and rhetorical parentheticals is one of complementarity and not a conflict; This is because the rhetorical parenthesis is in fact a supplementary study that covers the study of this stylistic phenomenon. Rhetorical parenthesis begins from the end point of the grammatical parenthesis because the science of grammar and the science of semantics are closely related.

In conclusion, even if grammarians and rhetoricians share some points of view about the parenthetical clause, they treat it differently. They agree that parenthetical clauses have the following characteristics:

- interrupt a complete sentence;
- have a semantic relation with the interrupted structure;
- are grammatically caseless.

On the other hand, grammarians and rhetoricians have different views about parenthetical clause:

- Grammarians insist that parentheticals fall between two related elements of a structure, whereas rhetoricians consider the semantic relation and not the grammatical constituents.

- Grammarians pay attention to the place and nature of parentheticals, to the particles that introduce parenthetical clauses, and to the difference between parenthetical clause and other clauses. Rhetoricians take care to separate the parenthesis from other rhetorical devices like circumlocution. Scholars like Ibn Hisham and Al-Zamakhshari were grammarians and rhetoricians at the same time, so their studies included both fields.

2.5 Stylistic Significance of Parenthetical Clause

Grammarians look for what is structurally correct, whereas rhetoricians look for what is eloquently appreciated. This is due to their focus on meanings more than words. In addition to emphasise that is stated by grammarians, parentheticals have many other rhetorical significances, among which are:

a. Affirmation and Confirmation

﴿قَالُوا تَاللَّهِ - لَقَدْ عَلِمْتُمْ - مَا جِئْنَا لِنُفْسِدَ فِي الْأَرْضِ وَمَا كُنَّا سَارِقِينَ﴾ (Quran, 12: 73)

“Said [the brothers]: "By God! Well do you know that we have not come to commit deeds of

corruption in this land.” (Quran, 12: 73)

What is meant by the use of this parenthetical clause is to report a proof of innocence of the theft charge.

b. Glorification of God

In the following example, the parenthetical clause *سُبْحَانَهُ* interrupted the speech for the purpose of honor and glorification.

﴿وَيَجْعَلُونَ لِلَّهِ الْبَنَاتِ - سُبْحَانَهُ - وَلَهُمْ مَا يَشْتَهُونَ﴾ (Quran, 16: 57)

“And [thus, too,] they ascribe daughters unto God, who is limitless in His glory –
whereas for

themselves [they would choose, if they could, only] what they desire.” (Quran, 16: 57)

c. Politeness

وَتَحْتَقِرُ الدُّنْيَا احْتِقَارَ مُجَرَّبٍ *** يَرَى كُلَّ مَا فِيهَا – وَحَاشَاكَ – فَإِنِّي.

(You look to the world by contempt like an experienced *** who sees everything in it
– far be it from you – is decaying.)

The clause وَحَاشَاكَ is an exception to what is perishable. “This exception was mentioned as an improvement of speech and as politeness in addressing kings” (Al-barkuki, 2014, p. 1617). The insertion of the parenthetical clause in this place prevents the misunderstanding of disrespect.

d. Praising and Dispraising

Ibn Ma’sum (1969, p. 138) stated that “parenthetical clauses are used to express praising”. He stated the example below:

فَأَيُّهُ طُرْبَةُ لِّلْعَفْوِ إِنَّ الْـ *** كَرِيمٍ – وَأَنْتَ مَعْنَاهُ – طُرُوبُ.

(What is the joy of pardon? Indeed, the generous – and you symbolize it – is delightful.)

The well-placed parenthetical clause وَأَنْتَ مَعْنَاهُ interrupts the sentence to demonstrate praise.

Parentheticals may express dispraise to reproach or blame, as in the example below.

لَوْ أَنَّ الْبَاخِلِينَ – وَأَنْتَ مِنْهُمْ – *** رَأَوْكَ تَعَلَّمُوا مِنْكَ الْمِطَالَ

(If the niggards – and you are one of them – saw you, they learned from you the delaying.)

e. Notification

Al-Qazwini (2003, p. 159) mentioned that parenthetical clauses are inserted “to notify something with importance”. He stated the example below:

وَأَعْلَمُ – فَعِلْمُ الْمَرْءِ يَنْفَعُهُ – *** أَنْ سَوْفَ يَأْتِي كُلُّ مَا قُدِّرَا

And know – so that one's knowledge will benefit him – *** that everything that has been decreed will come.

The parenthetical clause *فَعِلْمُ الْمَرْءِ يَنْفَعُهُ* is used to make the reader pay attention to a valuable piece of information, i.e., the virtue of knowledge.

f. Emphasis

The parenthetical clauses may support the meaning as in:

﴿إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ – إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا – أُولَئِكَ لَهُمْ جَنَّاتُ عَدْنٍ﴾ (Quran, 18: 30-31)

“As for those who believe and do good – We certainly never deny the reward of those who are best in deeds –; It is they who will have the Gardens of Eternity”. (Quran, 18: 30-31)

The parenthetical clause *إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا* is used to “emphasize the meaning” (Ibn Atiyya, 2001, p. 514). Emphasis is an agreed upon characteristic of parenthetical clauses.

g. Allocation of One of the Mentioned with Increased Emphasis

Al-Qazwini (2003, p. 159) argued that “parenthetical clauses may specify one of two mentioned things with increased emphasis in a matter linked to both of them”, like in:

(Quran, ﴿وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ – حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ وَفِصَالُهُ فِي عَامَيْنِ – أَنْ اشْكُرْ لِي وَلِوَالِدَيْكَ﴾

31: 14)

“And [God says:] ‘We have enjoined upon man goodness towards his parents: his mother bore him by bearing strain upon strain, and his utter dependence on her lasted two years: [hence, O man,] be grateful towards Me and towards thy parents.” (Quran, 31: 14)

The parenthesis occurred with the two clauses *حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ وَفِصَالُهُ فِي عَامَيْنِ*. So, although the verse recommends taking care of the parents, there is a focus on the care of the mother because she experienced the pain of pregnancy and the consequent difficulty and hardship. The parenthetical came to draw the attention to this purpose or this anecdote that she endures during childbirth without the father.

h. Explaining Strangeness

فَلَا هَجْرُهُ يَبْدُو – وَفِي الْيَأْسِ رَاحَةٌ – *** وَلَا وَضْلُهُ يَبْدُو لَنَا فَنَكَارُمُهُ

(So, his breaking off does not appear – and in despair there is a relief – *** and his closeness does not appear to us, so we honor him.)

Al-Qazwini (2003, p. 159) explained that *فَلَا هَجْرُهُ يَبْدُو* suggests that breaking off is something wanted, which is strange. So, the poet clarifies by adding the parenthetical clause *وَفِي الْيَأْسِ رَاحَةٌ* to show the reason behind his wish.

i. Stylistic Embellishment

Al-Qazwini (2003, p. 159) cited that “a parenthetical clause could be used as a stylistic embellishment like antithesis (*مُطَابَقَةٌ/طِبَاقٌ, tibak*)”. He stated the example below.

وَحُفُوقُ قَلْبٍ لَوْ رَأَيْتَ لَهَيْبَتُهُ *** – يَا جَنَّتِي – لَطَلَنْتَ فِيهِ جَهَنَّمَا

(And a throbbing heart, if you saw its flame *** – O my Heaven – you would have thought it was Hell).

Antithesis is a rhetorical device that emphasizes the contrast of ideas, words, or clauses. It makes speech pleasant and sweet; it also helps to understand and improve the meaning. The poet used the words Heaven and Hell to be more persuasive.

j. Objection and Replay to the Opponent

In the following sentence,

أَلَا زَعَمْتُ بَنُو سَعْدٍ بِأَنِّي *** – أَلَا كَذَبُوا – كَبِيرُ السِّنِّ فَأَنِي

(Did Banu Saad not claim that I am*** – and they indeed lie – very old and dying).

the parenthetical clause أَلَا كَذَبُوا came between the topic (*mubtada*) of the canceller إِنَّ and its comment (*khavar*) to rapidly object and deny the claim of the litigants.

To conclude, the significance of the parenthetical clauses varies according to the linguistic background. “The purpose of placing this sentence [parenthetical clause] between the two related things is to highlight it and place it in the position of attention” (Al-Himsi, 2003, p. 530). The parenthetical clause is considered as the main purpose of the message. Abu Mussa, (2005) added

In discourse, the parenthetical clause is like the precious fruit that falls as soon as it is ripe; it does not care in which location it fell. If the speaker had prepared a place for it other than its place, the listener would not focus on it, except to the extent that he pays attention to other sentences. (p. 127)

2.6 Difference between the Parenthetical Clause and the Circumstantial Clause

The parenthetical clause could be confused with the circumstantial (الْحَالِيَّةُ, *al-halia*) clause. The distinction between them depends on the semantic functions of each. In the following sentence, the clause لَا إِلَهَ إِلَّا هُوَ could be considered either parenthetical or circumstantial.

﴿اتَّبِعْ مَا أُوحِيَ إِلَيْكَ مِنْ رَبِّكَ - لَا إِلَهَ إِلَّا هُوَ - وَأَعْرِضْ عَنِ الْمُشْرِكِينَ﴾ (Quran, 6: 106)

“Follow thou what has been revealed unto thee by thy Sustainer – save whom there is no deity– and turn thy back upon all who ascribe divinity to aught beside Him.” (Quran, 6: 106)

The clause لَا إِلَهَ إِلَّا هُوَ could grammatically be a parenthetical between two verbal sentences. “It is a parenthetical that emphasises the necessity of following the revelation” in the subject of monotheism which is mentioned in the preceding sentence (Al-Zamakhshari, 2009, p. 341).

On another hand, it could be seen as “a circumstantial clause to the word رَبِّكَ, as in the verse ﴿وَهُوَ الْحَقُّ مُصَدِّقًا﴾” (Al-Zamakhshari, 2009, p. 341).

There are differences in the form between the parenthetical clause and the circumstantial clause. They were clarified by Ibn Hisham (2005, Vol. 5, p. 91) as follows:

a. The Possibility to Be Replaced by One Single Word

The parenthetical clause could never be substituted by one word, whereas the circumstantial clause could be always replaced by one single word. This is the cause that makes the parenthetical clause caseless, and the circumstantial clause cased in the accusative case. When a circumstantial clause is replaced by one word, it is called adverb of manner.

In the sentence دَخَلَ زَيْدٌ يَتَبَسِّمُ, the word يَتَبَسِّمُ is a verbal sentence constituted by the verb يَتَبَسَّمُ and its verbal subject which is a hidden pronoun that is concealed within the verb. The verbal sentence يَتَبَسِّمُ could be replaced by the noun مُتَبَسِّمًا, so it is possible to say: دَخَلَ زَيْدٌ مُتَبَسِّمًا.

b. The Notion of the Future

The parenthetical clause could be preceded by a future particle like سَ (حَزَفُ السَّيْنِ) or سوف (will) as in:

وَمَا أَدْرِي – وَسَوْفَ إِخَالُ أَدْرِي – *** أَقَوْمُ آلِ حِصْنٍ أَمْ نِسَاءُ (I don't know, and I will – I think – know).

The parenthetical clause إِخَالُ is preceded by the particle سَوْفَ that indicates the future. Al-Sabban (n.d., p. 278) stated that “the circumstantial clause could never be headed by any particle that has the sense of the future”. This is for the contradiction between the circumstantial clause that describes the present from one hand and the notion of the future from the other hand.

It is worth to mention that the conditional clause also insinuates the future, so the circumstantial clause could never contain a condition, in contrary to the parenthetical clause. Qabawah (1989, p. 73) summarized: “They [Grammarians] agreed on introducing the parenthetical clause by a conditional particle, but they disaccorded to do the same with the circumstantial clause. Most of them interdicted to link a circumstantial clause with a conditional particle”. The main reason is that the conditional clause is an independent clause, whereas the circumstantial is a dependent one.

c. The Particles of Parenthesis

Parenthetical clauses could be introduced by some particles like: *الفَاءُ* (*al-faa*), *الْوَاوُ* (*al-waw*), *إِذْ* (*izh*), and *حَتَّى* (*hatta*), “but the circumstantial clause could not be” (Qabawah, 1989, p. 78), except by the *الْوَاوُ* (*al-waw*) in some cases.

d. Declarative and Non-Declarative

Arabic language has two basic styles: (1) the declarative (or formative) style (*الأسلوبُ*), and (2) the non-declarative (or non-formative) style (*الأسلوبُ الإنشائيُّ*).

The declarative style is the speech that could be judged to be true or false. What is meant by the truthfulness of the speech is its conformity with reality. The non-declarative style is the composition that cannot be truthful or false, like: commands, requests, wishes, and interrogations.

The circumstantial clause is always declarative while the parenthetical clause is non-declarative. Al-Sabban (n.d., p. 277) said: “The circumstantial clause must be declarative”. This is because the parentheticals are independent, but the circumstantial clauses are dependent to other constituents of the sentence.

2.7 Difference between Parenthetical Clause and the Initiative (Resumptive) Clause

Ibn Hisham (2000, Vol. 5, p. 39) explained: “The initiative sentence [...] is called also the resumed sentence, which is clearer”. The initiative or primary sentence (*إِبْتِدَائِيَّةٌ*) is the sentence with which the speech (discourse) starts, i.e., it is the one that falls at the beginning of the speech. As for the resumed sentence, it is the one that occurs during speech, but it is separated from what preceded it in terms of syntax, not in terms of meaning. Every second

sentence is a resume to the first, unless it is a parenthetical clause. In general, the concept of the resumed (إِسْتِثْنَائِيَّةٌ) sentence includes the initial sentence.

In the sentence نَجَحَ مُحَمَّدٌ بَارَكَ اللَّهُ فِيهِ the first sentence نَجَحَ مُحَمَّدٌ is an initiative sentence, and it is considered as a resumed. On another hand, the sentence بَارَكَ اللَّهُ فِيهِ is a new separated sentence. It is considered as resumed or reopening sentence, but not as an initiative sentence. Rhetoricians and Grammarians have different criteria to analyze them. For example, they agreed that the sentence below (Quran, 2: 88) is caseless, but they disagreed whether it is parenthetical or resumptive.

﴿وَقَالُوا قُلُوبُنَا غُلْفٌ - بَلْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ - فَقَلِيلًا مَّا يُؤْمِنُونَ﴾ (Quran, 2: 88)

“But they say, ‘Our hearts are already full of knowledge.’ Nay, but God has rejected them because of their refusal to acknowledge the truth: for, few are the things in which they believe.” (Quran, 2: 88)

“The sentence بَلْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ is grammatically caseless. It is either a resumptive clause or a parenthetical clause between two coordinated sentences” (Al-safi, 1995, Vol. 1, p. 192). This sentence could fulfil one of the two functions. Only the meaning leads to its function. The word بَلْ is a particle of إِضْرَابٌ (idhraab, epanorthosis), precisely إِضْرَابٌ إِبْطَالِيٌّ (nullification epanorthosis). It invalidates the meaning that preceded it and responds to it with what follows. So, the sentence is considered resumptive. “The sentence بَلْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ is refuting what they said, and denying them what they claimed” (Al-Alusi, 1994, Vol. 1, p. 318). It is a response to them, and a statement that their lack of understanding is due to their disbelief.

The parenthetical clause could be confused with the resumed sentence. They are both grammatically caseless clauses. The resumed sentence is a new and separated sentence; it’s

like a primary sentence, whereas the parenthetical clause intervenes the speech structurally and meaningfully. In addition, the resumed sentence is always introduced by a preposition (*harfu isti'naaf*) which is not the case with the parenthetical clause, except for the الفاء (*al-faa*) and الواو (*al-waw*). Moreover, the resumed sentence has different significance and functions from the parenthetical.

2.8 The Use of More than One Parenthetical Clause

It is possible to interrupt a complete syntactic structure with more than one parenthetical clause. Ibn Malik (1990, Vol. 2, p. 378) said: “parenthesis could be by two clauses.” He mentioned the following example: ﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوحِي إِلَيْهِمْ – فَاسْأَلُوا أَهْلَ الذِّكْرِ / إِنْ كُنْتُمْ لَا تَعْلَمُونَ – بِالْبَيِّنَاتِ وَالزُّبُرِ﴾ (Quran, 16: 43-44)

“AND [even] before thy time, [O Muhammad,] We never sent [as Our apostles] any but [mortal] men, whom We inspired: and if you have not [yet] realized this, ask the followers of [earlier] revelation, [and they will tell you that their prophets, too, were but mortal men whom We had endowed] with all evidence of the truth and with books of divine wisdom.” (Quran, 16: 43-44)

The sentence *فَاسْأَلُوا* is interrupted by both the command clause *نُوحِي إِلَيْهِمْ بِالْبَيِّنَاتِ وَالزُّبُرِ* and the condition clause *إِنْ كُنْتُمْ لَا تَعْلَمُونَ* and the condition clause *أَهْلَ الذِّكْرِ*.

Al-Zamakhshari (2009, p. 341) mentioned that a connected speech could be interrupted by sixteen clauses. He mentioned the verses that tell the story of the prophet Abraham (Peace be upon him). Before the parentheticals, there were some directions from Abraham to his people, then after the parentheticals comes the clause that includes his people's reaction to his words. The parenthetical clauses are:

﴿(1) وَإِنْ تُكَذِّبُوا فَقَدْ كَذَّبَ أُمَمٌ مِنْ قَبْلِكُمْ (2) وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ (3) أَوَلَمْ يَرَوْا كَيْفَ يُبْدِئُ اللَّهُ الْخَلْقَ (4) ثُمَّ يُعِيدُهُ (5) إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ (6) قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ بَدَأَ الْخَلْقَ (8) ثُمَّ اللَّهُ يُنْشِئُ النَّشْأَةَ الْآخِرَةَ (9) إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (10) يُعَذِّبُ مَنْ يَشَاءُ (11) وَيَرْحَمُ مَنْ يَشَاءُ (12) وَإِلَيْهِ تُقْلَبُونَ (13) وَمَا أَنْتُمْ بِمُعْجِزِينَ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ (14) وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ (15) وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ وَلِقَائِهِ أُولَئِكَ يَكُونُ لَهُمْ عَذَابٌ أَلِيمٌ﴾ (Quran, 29: 18-12)

“And if you give [me] the lie - well, [other) communities have given the lie (to God's prophets) before your time: but no more is an apostle bound to do than clearly deliver the message [entrusted to him]. ARE, THEN, they [who deny the truth] not aware of how God creates (life) in the first instance, and then brings it forth anew? This, verily, is easy for God! Say: "Go all over the earth and behold how [wondrously) He has created [man) in the first instance: and thus, too, will God bring into being your second life - for, verily, God has the power to will anything! He causes to suffer whomever He wills, and bestows His mercy on whomever He wills; and unto Him you shall be made to return: and never - not on earth and not in the skies - can you (hope to) elude Him; and you have none to protect you from God, and none to bring you succour.” (Quran, 29: 18-12)

The meaning has great importance to identify the parenthetical clauses. Al-Zamakhshari (2009) added:

The parenthetical verses [i.e., clauses] are likely to be part of what Abraham, may God's prayers be upon him, said to his people. They could be also verses that occurred in the matter of the Messenger of God, may God's prayers and peace be upon him, and the matter of the Quraysh, between the beginning and the end of the story of Abraham.

(p. 341)

The switch from the third-person view to the second-person view supports to consider these verses as parentheticals.

Conclusion

The Parenthetical clause interrupts the grammatical structure of complete sentences. It falls in different positions, but mainly between two related elements in a complete sentence whether nominal or verbal. It is widely used in Arabic eloquent speech. It comes to enhance the speech by giving an unexpected extra information. As a rhetorical style, parenthetical clauses fulfil many functions. They can be used for various stylistic purposes among which there are: emphasis, notification, praising, politeness, and confirmation. In some contexts, parenthetical clauses need a particle to be introduced. In rhetoric, parenthetical clause could be confused with the circumstantial clause, but grammatically they are different as explained by Ibn Hisham (2000). In addition, it is possible to use more than one parenthetical clause as the context requires. Finally, parenthetical clauses are not considered as useless wordiness, on the contrary they are important to convey a complete message. If they are dropped, the meaning is not fully transmitted, even if the sentence stands grammatically correct.

In brief, Chapters One and Two, the literature review, have detailed major lines of the research on both the sentences in Arabic language and the parenthetical clauses.

Chapter Three: The Quranic Text

Introduction

The Quranic text is in the highest degree of eloquence. It has the highest rank in rhetoric which makes its eloquence one of the aspects of its inimitability. It is the main source of Arabic grammar. This chapter begins with the linguistic and semantic meaning of the word Quran. It provides its appellations and descriptions. After an overview of the origins of Arabic grammar, the next step explains why the Quranic Text is the first source of Arabic grammar. The third point deals with the Impact of the Noble Quran on the Arabic Language. Then, the fourth point tackles Style and Stylistics. The fifth step clarifies Arabic Stylistics. Moreover, Arabic Language Styles are depicted. The seventh point describes the classical Arabic literary criticism in its early era. Then, the characteristics of Quranic text are defined. Finally, the chapter ends with the inimitability of the Quranic text.

The main purpose of this chapter is to show the importance of the Quranic text to Arabic linguistics. By memorizing the Qur'an and studying its meanings and vocabulary, the Arabic language remained and flourished. The miracle of the rhetoric of the Quranic text is related to its style and to the beauty of its language.

3.1 The Linguistic and Semantic Meaning of The Word Quran

3.1.1 The Linguistic Meaning of The Word Quran

The word Quran, also romanized Qur'an or Koran, appears 69 times in 38 chapters in the Holy Quran itself, assuming several connotations. It is a verbal-noun (مَصْدَرٌ, *masdar*) "from the verb قَرَأَ (*qaraa*)" that means 'to read' or to 'recite' (Al-Razi, 2005, p. 260).

The first word that was revealed from the Holy Quran is the word **إِفْرَأْ** which is the imperative form of the verb stem **قَرَأَ**.

3.1.2 Definition and Meaning of The Quran

The Quran is the words of God. It is the first of the fundamentals on which Islamic jurisprudence (**اَلْفِقْهُ**, *al-Fiqh*) is based. In defining the Quran, it was necessary to mention the descriptions that distinguish the words of God the Almighty from any other words. Scholars differed regarding the least descriptions that define the Quran. The agreed upon definition of the Quran is the following:

The Quran is the inimitable Arabic words of God, which were revealed to the [Prophet] Muhammad, may God's prayers and peace be upon him, through the [Angel] Gabriel, peace be upon him. It is the transmitted by the *mutawatir* (succession of narrators) way. It is the written in the *Mus'haf* (the written version). Its recitation is worship. It begins with Surat *Al-Fatihah*, and is sealed with Surat *Al-Nas*.

This definition is widely mentioned among ancient and contemporary references, but it is not attributed to any specific source. It is mentioned in various books, for instance: Al-Taftazani [1322-1390] (1995, p. 46) and Al-Sabuni [1930-2021] (2011, p. 8).

The descriptions assembled in that definition are detailed in the table below:

Table 3.1

Definition and meaning of the Quran

Definition	Clarification
words of God	It excludes all other words.
inimitable	It is the Quranic revelations, which are considered to be the verbatim word of God. It excludes the words used by the prophet to express what was revealed to him by meaning, i.e., it excludes the <i>Hadith Qudse</i> (حَدِيثٌ قُدْسِيٌّ).
Arabic	It excludes all the translations of the Quran.

revealed to the [Prophet] Muhammad	It excludes the words of God that He revealed to His previous prophets, such as the Torah, the Gospel, the Psalms, and the Scrolls of Abraham.
the transmitted by the <i>mutawatir</i> (مُتَوَاتِر) way	<p>The <i>mutawatir</i> is the succession of narrators. It is a mechanism for transmitting texts in a way that guarantees definitiveness and does not leave any space for scepticism. It is what a large group narrated from another large group.</p> <p>It is a narration that is conveyed through a large number of people who could not possibly agree to lie.</p>
the written in the <i>Mus'haf</i> (the written version).	It excludes the prophet's sayings and the Qudsi sayings.
Its recitation is worship	It is the acceptable to be used in the recitation in the prayer which is the second pillar of the five pillars of Islam.
It begins with Surat Al-Fatihah, and is sealed with Surat Al-Nas.	Additional information for more descriptions.

3.1.3 Appellations and Descriptions of The Quran

The Holy Quran has many names that some of the scholars have brought them to more than ninety. All those names are mentioned in the Quran. The most used of these names are: Quran, Al-Furqan, Al-Dhikr, and Al-Kitab.

a- Al-Quran (الْقُرْآن): “Verily, this Qur'an shows the way to all that is most upright” (Quran, 17: 9).

b- Al-Furqan (الْفُرْقَان, the criterion or the standard): “Hallowed is He who from on high, step by step, has bestowed upon His servant the standard by which to discern the true from the false” (Quran, 25: 1).

c- Al-Dhikr (الدِّكْر, the reminder): “Behold, it is We Ourselves who have bestowed from on high, step by step, this reminder and, behold, it is We who shall truly guard it [from all corruption].” (Quran, 15: 9).

d- Al-Kitab (الكِتَاب, the writ): “Consider this divine writ, clear in itself and clearly showing the truth” (Quran, 44: 2).

The Quran is called the Book because it contains many types of stories, rulings, news, and signs, in a special form. It is named the Standard (the criterion) because it differentiated between the right and the wrong. It is called the Reminder because it includes great sermons, and because it includes what people need in the matters of this world and the hereafter.

There are many names and attributes that were mentioned in the Holy Qur’an in order to glorify the words of God, to keep the remembrance of the Holy Qur’an, and to explain its importance and greatness.

3.2 The Quranic Text as the First Source of Arabic Grammar

3.2.1 The Origins of Arabic Grammar

The Grammar (*al-Nahw*, النَّحْوُ), also called The Science of Arabic (*Ilmu al-Arabia*, عِلْمُ الْعَرَبِيَّةِ) is considered one of the oldest Arabic language sciences appearance after lexicography whose foundations were established by Al-Khalil bin Ahmed Al-Farahid (الْفَرَاهِيدِيّ) in his book *Kitab Al-Ain* (كِتَابُ الْاَيْنِ) in the 8th century A.D.

Most of the references related to the emergence of Arabic grammar confirm that it was an emergence associated with the protection of the Arabic language against the spread of the phenomenon of solecism (اللَّحْنُ, *al-Lahn*).

The Arabs used the language without any need to learn the rules. After the advent of Islam and their mixing with non-Arabs, their tongues inclined to solecism (اللَّحْنُ, *al-Lahn*). They deviated from the principles of speech that they inherited from their ancestors. *Al-Lahn* (solecism, اللَّحْنُ) is a term that has different uses in Arabic. Ibn Manzur (1999, vol. 12, p. 255) stated some of them:

a- Grammatical errors (الْخَطَأُ فِي الْإِعْرَابِ): It means the deviation from the right form of syntax. For instance, using the accusative case instead of the nominative case could bring defamation to the speaker.

b- The dialect (اللُّغَةُ, *al-Lugha*): It means that one speaks in his original language and does not alter it to another. The phrase *فِي لُغَةٍ قُرَيْشٍ* means *فِي لَحْنٍ قُرَيْشٍ*.

c- Melody and singing (الْغِنَاءُ, *al-Ghinaa'*): It means singing in a good voice with melodies.

d- Cleverness (*al-Ftna*, الْفِطْنَةُ): It means having good understanding of matters.

e- The meaning (الْمَعْنَى, *Al-Maa'na*): It means the content of the speech.

f- Allusion (التَّعْرِيفُ, *al-Taareedh*): It is namely the tone of the voice without mentioning things explicitly.

In the field of Arabic linguistics, “solecism (اللَّحْنُ, *al-Lahn*) is a linguistic defect based on distorting speech from the rules of morphology or grammar, as well as violating the eloquent utterance and the accurate pronunciation” (Al-Tunji & Al-Asmar, 2001, vol. 1, p. 497). It is an error in the syntax and a violation of correctness of the rules of the Arabic language. If it is out of ignorance and lack of knowledge of the rules, then it is the blameworthy solecism.

Solecism has been criticized since it appeared among people. In that era, solecism was a repulsive phenomenon because it breaks the standards of the language. There was no excuse for those who fall into it. Due to the spread of solecism in the Arabic language, a lot of reactions appeared:

- Facing the solecism with an enormous disapproval, especially the solecism from the caliphs and princes.

- Calling for establishing the rules that control and preserve the language. So, the Arabic grammar was born.

- The emergence of the books that warn from errors, and point the correct use.

Al-Suyuti (2014, vol. 2, p. 341) commented: “The first person to draw grammar for people was Abu al-Aswad al-Du’ali (أَبُو الْأَسْوَدِ الدُّؤَالِي), and Abu al-Aswad took that from the Commander of the Faithful, Ali bin Abi Talib (عَلِيُّ بْنُ أَبِي طَالِبٍ), may God honour him, who was very knowledgeable of Arabic tongue.” Then, what was written by Abu Al-Aswad was transmitted to who came after him, like:

- Anbasa bin Ma’dan Al-Fihri, and ‘Maymoon Al-Aqran’ who were two contemporaries (the first Hijri century);

- Abdullah bin Is’haq Al-Hadrami [d. 117 A.H.]

- Yahya bin Omar [d. 129 A.H.]

- Abu Amr Ibn Al-Alaa [d. 154 A.H.]

- Isa bin Omar [d. 149 A.H.]

- Al-Khalil bin Ahmed Al-Farahidi [d. 170 A.H.]

- Sibawayhi [d. 180 A.H.]

The first grammatical opinions were documented orally without any notation. The first record in the science of language was '*Kitab al-Ain*' which is a book in the field of lexicon by al-Khalil, the first person who codified the Arabic prosody and metrics. Then, it was followed by The Book (*al-Kitab*, الْكِتَابُ) of Sibawayhi, the student of al-Khalil.

Al-Kitab (The Book, الْكِتَابُ) of Sibawayhi was the first book in Arabic grammar. Sibawayhi's book was so pioneering and had great credibility that it was called "the Quran of grammar" (Abu Tayyib Al-Lughawi, 2009, p. 73).

The first feature of *Al-Kitab* is that it was the first reference that made a classification of Arabic grammar rules. *Al-Kitab* was a summary of the opinions of Sibawayh's teachers, namely al-Khalil, Sibawayhi's most influential teacher. On this basis, Sibawayhi's book is a precedent in the arrangement and notation of the grammatical knowledge not in inventing it.

3.2.2 Sources of Arabic Grammar (*Usul al Nahw*)

Sources of Arabic Grammar are known as *Usul al-Nahw* (أُصُولُ النَّحْوِ). Al-Suyuti (2006, p. 21) commented: "The Sources of grammar is a science in which the general evidences of grammar are searched in terms of their evidency, how they are inferred, and the requirements in the person who studies those evidences."

This definition is detailed in the table below:

Table 3.2.2

Definition and meaning of the Sources of Arabic Grammar (Usul al Nahw)

Definition	Clarification
a science	It means that it has its distinctive characteristics. So, this science is limited to its content.
evidences of grammar	It means that it is related to nothing but grammar. "The agreed upon evidences of grammar are four" (Al-Suyuti, 2006, p. 21): (1) records; (2) consensus; (3) reasoning by analogy; (4) and presumption of continuity.

general evidences	This means not focusing on the minor details.
in terms of their evidency	It means telling what are the most authoritative (trustworthy) evidence to rely on.
how they are inferred	That is: when evidences contradict, the precedence is to the records over the analogy, for example.
the requirements in the person who studies those evidences	It deals with the grammarian who deduces the rules from the mentioned evidences, i.e., its characteristics and conditions, and what is related to that.

This definition includes clarifications on the sources of grammar, as it is an independent science. Its concern is searching for the general, not the detailed evidence upon which the grammarians relied in demonstrating their grammatical rulings, such as extracting evidence from the Quranic text or from linguistic audition (*assamaa al-lughawi*, السَّمَاعُ اللُّغَوِيُّ).

The study of the origins of grammar shows that the rules of grammar depend on a sober mental system and on huge efforts made by scholars over hundreds of years in an attempt to understand and contemplate the linguistic system in general and the Arabic system in particular.

The science of sources of grammar (*Usul al Nahw*) has many advantages, such as: (a) acknowledgment of the grammatical ruling with evidences and proofs in addition to explanations; (b) distinguishing the correct form of some syntactical aspects; (c) understanding the origin of some disagreement in grammatical rules.

Sources of grammar (*Usul al Nahw*) indicate from where grammarians extract the rules. Grammatical evidences are the authentic examples by which grammatical rules are proven “The agreed upon evidences of grammar are four” (Al-Suyuti, 2006, p. 21): (1) records; (2) consensus; (3) reasoning by analogy; (4) and presumption of continuity.

3.2.2.1 The Records:

Al-Anbari (1971) called it *al-Naql* (النَّقْلُ, transference) and defined it as: “the eloquent Arabic speech that has been correctly transmitted by a vast number of people not only by a few of them” (p. 81).

As for Al-Suyuti (2006), he called it *Al-Samaa* (السَّمَاءُ, audition). He gave the following definition:

Al-Samaa (السَّمَاءُ, audition) is the speech that comes from those whose eloquence is confirmed. It includes the words of God Almighty, which are the Quran, and the words of his Prophet [Muhammad], may God bless him and grant him peace, and the words of the Arabs before the Prophet’s mission, in his time and after it, to a time when tongues deviated due to the large number of mixed-origin people. It includes prose and poetry either from Muslims or non-Muslims. These are three sources, each of which must be proven. (p. 39)

Records are the first source of the grammatical diagnosis, and the basis upon which most grammatical rules are built. They consist of three main parts: (a) The Quranic text; (b) The prophet’s saying; and (c) the eloquent Arabic speech.

(a) The Quranic Text

The Noble Quran is a source for many sciences, including grammar. The Quranic text is the most eloquent of Arabic speech, and it is the most appropriate in argumentation. It is the only text that the grammarians can be assured of its correctness. It includes the most correct styles, expressions and words used by the Arabs. Hence, it is the most significant and the first of the sources. Grammarians benefited from the Quranic text in deducing many grammatical

rules. For example, Sibawayhi's book is full of Quranic verses used as sources of grammar rules.

The Quran was revealed in the Quraysh dialect. All the Arabic tribes came to Mecca during the seasons of pilgrimage, trade, and others. The Quraysh dialect was the dominant dialect among all Arabic dialects at that time and the most eloquent.

The Quran was not imposed on the tribes in one dialect; thus, people were not forced to abandon their dialects. There were different readings or recitations (قِرَاءَاتٌ, *Quiraat*) of the Qur'an based on the different dialects of the Arabs. Al-Suyuti (2006, p. 39) confirmed: "everything that it has been mentioned as recitations (قِرَاءَاتٌ, *Quiraat*) may be used as an argument in Grammar".

(b) The Prophet's Saying

The Prophet's saying (*The Sunnah*) comes in the second place. After the Qur'an, there is no Arabic speech that is more eloquent than the Prophet's speech. The Prophet is the most eloquent of all Arabs, because he is from Quraysh who are the most eloquent of the Arab tribes. He was born and raised in Makkah and was breastfed in the desert of Banu Saad bin Bakr.

The Hadith (saying, حَدِيثٌ) of the Prophet was not written down completely during the era of the Prophet, as was the Quran. The transcription of the Hadith has gone through several stages that enabled its conservation. Some sayings of the Prophet were transmitted literally (word by word), but some were reported by meaning. According to the majority of scholars, it is permissible for a person to narrate the Hadith with its meaning for those who are fluent in the language.

Scholars disagreed about the issue of narration by meaning, before the era of collection and transcription, but after transcribing The Hadith and writing it in the books, there is no disagreement among scholars regarding the non-permissibility of narration by meaning.

Grammarians confirmed that the Prophet's sayings are arguments is deducing grammatical rules, but they put a condition; The Prophet's saying must be narrated exactly as the Prophet uttered it. Al-Suyuti (2006, p. 43) mentioned: "As for his sayings (i.e., The prophet's sayings), peace be upon him, what is taken from them is what is proven that he said it word by word [i.e., literally, without adding or missing from the narrator]".

(c) The eloquent Arabic Speech

Arabic speech (poetry and prose) was the third source from the records to be used as evidence in grammar, vocabulary, morphology, and all other language sciences. What is meant by Arabic speech is the speech of the Arab tribes whose eloquence is trusted, and the purity of their language is confirmed, either in the pre-Islamic era or in Islam. The Quraish tribe was the most eloquent of the Arabs, and that is why the Noble Quran was revealed in their language (accent). Ibn-Khaldun (2004) said:

The accent of [the tribe of] Quraysh was the most eloquent and the purest among all Arabic accents, due to their distance from the non-Arab countries in all directions. According to the Arabs distance from Quraysh [i.e., from Makkah], their accent was accepted as argument to judge the right or the wrong by the specialists of Arabic language [i.e., by the linguists of Arabic]. (vol. 2, p. 378)

In the pre-Islamic era (pre-7th century CE), Quraish enjoyed many advantages, including religious, economic, and cultural, which made their dialect the dominant literary dialect in which poets stuck to when writing their poems.

Quraysh had a distinct culture, which they acquired from their travels, and from the Arabs coming to them for pilgrimage. Al-Isfahani (2008, vol.21, p. 144) cited: “Hammad *Al-Rawiyah* (the narrator) reported that The Arabs used to expose their poems to Quraish, so what Quraish validated from them [i.e., from the poems] was accepted, and what they disproved from them was rejected.”

Scholars have specified the time and the place of who should be trusted with their eloquence and their correctness:

(a) Time: The time frame of the process of collecting the language began about a century and a half before Islam, passing through the beginning of Islam, until the middle of the second century AH from the urban areas, and the middle of the fourth century AH from people living in the desert, which is known as (the eras of evidence sources).

(b) Place: For the place, i.e., the tribes, scholars differed in their degrees of the acceptance of language according to the difference in their proximity or distance from non-Arab nations. Thus, scholars adopted the speech of the tribes in the centre of the Arabian Peninsula, and they avoided the speech of the tribes who lived on the coasts or in the vicinity of the non-Arabs. Al-Khatib al-Baghdadi (2011) narrated:

Al-Kisai (الكِسَائِي) asked Al-Khalil (الْخَلِيلُ): ‘From where you got all this [vast] knowledge [about Arabic language]?’ He said: ‘From the deserts of Hijaz, Najd, and Tihama’. So, he [i.e., Al-Kisai] went out [to the desert] and came back after he had run out fifteen bottles of ink in writing the speech of Arabs [living there], in addition to what he had memorized. (vol. 11, p. 403)

3.2.2.2 Consensus

Consensus is known in Arabic as إجماع (*Ijmaa*). It generally refers to an agreement upon a matter. Al-suyuti (2006, p. 73) defined it as: “The consensus of the grammarians of the two localities, Basra and Kufa”. It means the unanimous agreement on a particular ruling. It should be an agreement among qualified specialists in the language.

Under the chapter of ‘when the consensus of specialists of Arabic language is evidence of grammar ruling’, Ibn-Jinni (1952, vol. 1, p. 188) required: “It is rather an argument [...] if it does not contradict the records (النَّقْل, *al-Naql*) or the analogy on the records, [...] otherwise it is not [an argument].”.

Al-suyuti (2006, p. 74) added: “The consensus of the Arabs [in using the language] is also a [grammatical] evidence, but how can we reach it?”. This rhetorical question indicates that it is not possible to get a universal and infallible agreement about linguistic issues.

The consensus as a grammatical argument is greatly considered among the grammarians. It is always referred to consensuses that have been reached in the past, near or remote, and never to contemporaneous agreement.

Lately, the so-called ‘Academy of the Arabic Language’ was established in different countries. It is a council to discuss language issues. It is romanized as: *Majma Al-Lughah Al-Arabiyyah* (مَجْمَعُ اللُّغَةِ الْعَرَبِيَّةِ).

3.2.2.3 Analogical Reasoning

Lexically, Analogical Reasoning (القِيَاس, *Al-Qiyas*) means 'measuring', 'comparing' and 'weighing up'.

Al-Anbari (1971, p. 45) defined it as: “Analogical Reasoning (القياسُ, Al-Qiyas) is analysing the non-recorded [Arabic speech] according to the recorded [Arabic speech] if they are in similar contexts”.

Analogical Reasoning (القياسُ, Al-Qiyas) process is based on records, and it has three pillars:

- a- the pre-existence of the unit that is the model to be followed.
- b- the presence of the new grammatical unit.
- c- the existence of a relationship or a similarity between the two units.

Analogical Reasoning (القياسُ, Al-Qiyas) is very important Because it suffices the speaker from hearing everything that the Arabs say. It allows to formulate words, phrases and sentences that are not found in records.

3.2.2.4 Presumption of Continuity:

Presumption of continuity is known as *Istihab al-Hal* (إِسْتِصْحَابُ الْحَالِ). It is one of the linguistic sources from which rules are build. It is considered as secondary evidence. Grammarians use it to justify linguistic rulings.

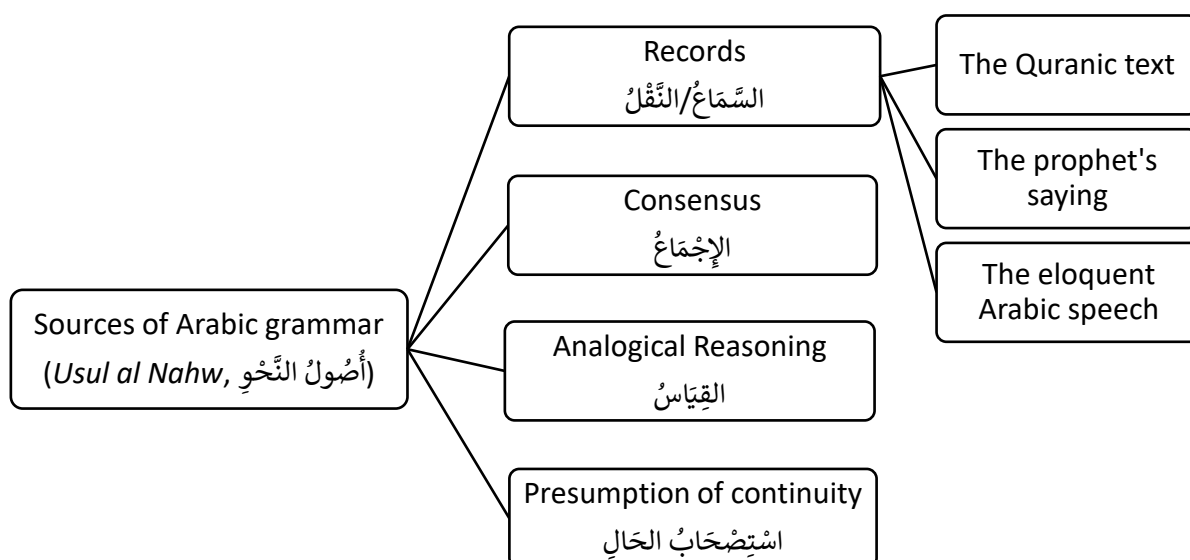
Al-Anbari (1971, p. 46) said: “*Istihab al-Hal* (إِسْتِصْحَابُ الْحَالِ, Presumption of continuity) refers to the fact that words retain all the characteristics of their basic state (*asl*, أَصْل) if there is no overt hint in the records of a change of state.”. For instance, nouns are declinable (مُعْرَبٌ, *muarab*) and verbs are indeclinable (مَبْنِيٌّ, *mabni*). Contrary to that basic state, some nouns are indeclinable because they resemble particles. In addition, some verbs, like the present tense verbs, are declinable because they morphologically resemble nouns.

Grammarians relied on a set of grammatical evidences, in determining a lot of aspects of Arabic language. They set precise criteria for Arabic speech related to the type of evidences, their nature, and their temporal stage. They relied on the Quranic text, the Prophet's hadith, especially by later grammarians, and they adopted the eloquent Arabic speech that they have heard from the trusted.

The study for Analogical Reasoning (القِيَّاسُ, Al-Qiyas) was logical and rational. It prompted them to use all means of interpretation in order to analyse analogical issues, that are acceptable and accurate. They also focused on the presumption of continuity (*Istihab al-Hal*, اسْتِصْحَابُ الْحَالِ) as an additional evidence of grammar rulings. Figure 4.2.2 summarises Sources of Arabic Grammar.

Figure 3.2.2

Sources of Arabic Grammar (Usul al Nahw)



3.3 The Impact of the Noble Quran on the Arabic Language

The emergence of Islam had a great impact on the development of the Arabic language, its styles, and expressions. It is not surprising that the styles and expressions of the Quran appear in the language of Muslims: poetry and prose, written and oral.

a- Preserving the Arabic Language: Islam had a profound impact on the life of the Arab nation, transforming them from a lost nation in the desert on the side-lines of major civilizations such as Persia and the Romans into a strong nation by sticking to this new religion and to this new Book. By accepting it and defending it, they defended Arabic because it is the way to understand it. In addition, Arabic is the language of worship. It is part of the religion, and learning it helps to understand the religion, so it did not fade away as many other languages. Renan (1863) said:

Among the phenomena presented by this unexpected appearance of a new consciousness in humanity, the strangest and most inexplicable is perhaps the Arabic language itself. This language, previously unknown, suddenly shows itself to us in all its perfection, with its flexibility, its infinite richness, so complete. In a word, from that time until today it has undergone no significant modification. There is neither childhood nor old age for it; once its appearance and its prodigious conquests had been announced, everything is said on its account. I don't know if one would find another example of a language entering the world, like this, without an archaic state, without gradual levels or fumbling. (p. 342)

b- Strengthening and Stabilizing the Arabic Language

The Quranic text is rich in meanings, words, structures, and styles, which made Arabic a refined language. Al-Rafii (2000) said:

The Noble Quran was revealed in this language in an inimitable way, whether its short expressions or its long compositions. [...] That is why they [the Arabs] were astonished at it until the extent they could not say whether they heard the voice of the present, the voice of the future, or the voice of eternity. It is their language that they know, but in high eloquence, neither wormwood (شَيْحٌ, *shihun*) nor lavender-cotton (قَيْصُومٌ, *qaysumun*) has been chewed for it [as the Arabs used to say]. (vol. 2, p. 60)

Pure Arabic speakers used to be described as people who eat desert plants like wormwood and lavender-cotton. Even those were fascinated by the smoothness of the words of the Quran, the rhetorical styles, and the conciseness of the compositions. The poets of early era of Islam employed intertextuality in their poetry, and took aesthetic patterns from the Quranic text to strengthen the meaning. Thanks to the Quran, Arabic enjoys a kind of stability despite the passage of fourteen centuries.

c- Standardization of the Dialects of the Arabic Language

The unification of dialects occurred after Islam gained control of the Arabs. Islam called for unity. The Arabs had one language that united them, and it became a duty for them to master the Arabic of the Quran and take care of it, so the language of the Qur'an prevailed over all other dialects.

Using the Quranic text as the main source of grammar rulings contributed to the unification of Arabic dialects. The Quraish dialect was the arbiter among the rest of the dialects of the Arab tribes.

The Quran presented the ideal of the Arabic language, so it was the focus of the Arabs and scholars who turned towards it; they took it as a high example which contributed to the

occurrence of the linguistic unity. The language and grammar books were mainly based on tracing the literary language.

The impact of Islam on the linguistic unification of Arabic dialects took relatively a long period. These differences have later converged between all Arabic dialects. Ibn Jinni (2001, vol. 1, p. 259), who lived in the fourth century Hijri, commented: “The number of differences [among Arabic dialects] is not considered and has no value nor importance because it is minor”. It is little regarded because the differences are in the smallest details.

Before that era, there were extensive differences. Ibn Sallam Al-Jumahi (2001, p. 29) reported: “Amr Ibn-Alalaa (d. 154 A.H.) said that the tongue of [the tribes of] *Himyar* (حِمْيَر) and the [the tribes of] remote regions of Yemen is not our tongue. Also, their Arabic is not as ours”.

The standard Arabic language benefited from the different dialects in the formation of its vocabulary and from all other characteristics that distinguishes Arabic language. Arabic has been stable through the ages and owes it to the Quran.

d- Making Arabic a Global Language

With the spread of Islam, Arabic language reached distant regions of almost all the ancient world outside the Arabian Peninsula. It extended from China in the east to the Atlantic Ocean in the west. That was mainly due to the religious factor which was the strongest factor in diffusion and reinforcing the Arabic language among non-Arab Muslims. Versteegh (2015) said:

Arabic was the vehicle, not only of Islam, but also of the vast reservoir of science in the Islamic world. In Islamic countries outside the Arab world, Arabic never developed into

a language of daily communication or into a commercial lingua franca, but it did serve as a major tool for learning. (p. 48)

At the summit of the Golden Era of Muslim Civilisation, the Arabic language was used as a lingua franca for science, literature, law, and governance. From the first stages of construction and civilisation, the translation movement became officialised, and it was generously supported by the state, especially in the first Abbasid era (132-232 A.H. / 750-847 A.D.). It was within an international academic entity represented in the “House of Wisdom”. Sarton (1931, Vol. II, Part 1, P. 6) commented: “When the West was sufficiently mature to feel the need of deeper knowledge, it turned its attention, first of all not to the Greek sources but to the Arabic ones”.

e- Making Arabic a Didactical Language

Thanks to the Quran, the Arabic language has been transformed into a didactical language with precise and clear rules. The first thing that was revealed from the Quran was urging people to learn the two basic skills of reading and writing:

﴿اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ الَّذِي عَلَّمَ بِالْقَلَمِ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ﴾

(Quran, 96: 1-5)

((1) Read in the name of thy Sustainer, who has created (2) created man out of a germ cell! (3) Read - for thy Sustainer is the Most Bountiful One (4) who has taught [man] the use of the pen (5) taught man what he did not know!)

The two skills, reading and writing, are both acquired by the pen. Learning the Quran results in learning the Arabic language.

Active listening is a valuable language skill, as it is the primary means of language learning. Due to this importance, listening to the Quran served and enhanced learning Arabic itself. In addition, listening to the Quran and contemplating it improve the skill of listening itself. The Quran draws the attention to listen to the Quran when it is recited:

﴿وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ﴾ (Quran 7: 204)

“Hence, when the Qur'an is voiced, hearken unto it, and listen in silence, so that you might be graced with [God's] mercy.” (Quran 7: 204)

f- Refinement of the Arabic Language

The Quranic text, with its eloquence and variety of words, made the Arabs imitate it. There is a considerable difference between pre-Islamic literature and Islamic literature where new vocabulary has enriched the Arabic lexicon thanks to the words and meanings brought by the Quran.

3.4 Style and Stylistics

The term ‘style’ occupies a great place among different scientific fields but its connection with field of literature is more solid and more profound. This is because this term has been associated with creative literature since ancient times.

3.4.1 Style:

The word style in Arabic is ‘*uslub*’ (أُسْلُوبٌ). Ibn Manzur (1999) said:

The line of the palm trees is called *uslub* (أُسْلُوبٌ, style). Every extended path is *uslub* (a style). So, *uslub* (أُسْلُوبٌ, style) is the way, the direction and the destination. *Uslub* (أُسْلُوبٌ) is the road you begin to walk on. *Uslub* (أُسْلُوبٌ) is the genre. When it is said that

‘someone uses several kinds of *ulslub* in his speech’, it means that he varies the genre.
(vol. 6, p. 319)

According to Ibn Manzur’s definition, the word Uslub (أُسْلُوبٌ) has various physical meanings, like the road the line of the palm trees. In addition, it has a rhetorical meaning which is the literary genre. Ibn-Khaldun (2004) clarifies:

The style is the loom in which compositions are woven. It is the template. It does not refer to [...] grammar, [...] rhetoric nor [...] melody. It refers rather to a mental image [...] that the mind extracts from the best and high compositions and puts them in the mind as a template or as a pattern [...] according to the linguistic competence. (vol. 2, p. 397)

The style, according to Ibn Khaldun’s perception, is a mental image that is achieved by reading texts that have an original aesthetic dimension. It is developed by the literary taste. Thus, the style is sharpened. There is a strong link between the style and the linguistic competence. The style is the elaborated way of choosing and composing words to express meanings.

In English language, the word ‘style’ derives from the Latin language. The English word is cognate with many other words in different languages like Spanish, German, Italian, and French. It is from the

early 14c., *stile*, “writing instrument, pen, stylus; piece of written discourse, a narrative, treatise;” also “characteristic rhetorical mode of an author, manner or mode of expression,” and “way of life, manner, behavior, conduct,” from Old French *stile*, *estile* “style, fashion, manner; a stake, pale,” from Latin *stilus* “stake, instrument for writing, manner of writing, mode of expression (Harper, 2022).

Style then refers to the manner or mode of expression. In the ancient books of rhetoric where Rhetoric appeared in the form of general theoretical rules, the term style was associated for a long time with the term rhetoric, as style was considered one of the means of persuading the public. Aristotle (ca. 350 B.C.E./2010, p. 109) said: “In making a speech, one must study three points: first, the means of producing persuasion; second, the style, or language, to be used; third, the proper arrangement of the various parts of the speech.”

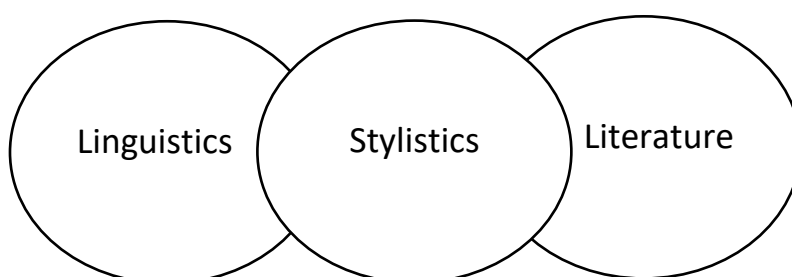
Style is the second important element to be rhetorically considered while composing speech, as it is the element of persuasion. For this reason, Aristotle considers clarity as its most important aesthetic feature among the four cardinal virtues that are: clarity, propriety, dignity, and purity. Later, the concept of style itself varied according to different cultural environments.

3.4.2 Stylistics

“Simply, stylistics is the study of style” (Wales, 2014, p. 399). Stylistics is then a discipline that focuses on the systematic analysis of style. Widdowson (2013, p. 117) explained: “Stylistics occupies the middle ground between linguistics and literary criticism and its function is to mediate between the two. In this role, its concerns necessarily overlap with those of the two disciplines.” The Figure 3.1 illustrates Widdowson’s point of view.

Figure 3.4.2

Stylistics according to Widdowson’s point of view



Stylistics has a firm position between linguistics and literature. It cannot replace the literary criticism nor linguistics. While stylistics is the study of the linguistic features, the literary criticism is an evaluation that is based on the appreciation of the texts (performed language). The challenge that stylistics continues to face is to link these literary critical evaluations with stylistic characteristics. Stylistics also relies on linguistics, as it is the study of language, to investigate both the literary and non-literary texts.

3.5 Arabic Stylistics

In the 11th century, Abd al-Qahir al-Jurjani (1009-1078 A.D.) elaborated what was called *Nazariatu al-Nadhm* (نَظَرِيَّةُ النَّظْمِ, The theory of arrangement and composition). It was about how compositions are arranged. His work was not different from today's Stylistics. He studied the style and the influence of compositions on meaning. He mentioned his point of view in his book *Dalail Al-Ijaz* (دَلَائِلُ الْإِعْجَازِ, Illustrations of The Inimitability of the Qur'an [in the science of meaning]).

Al-Jurjani tremendously benefited from the previous knowledge in the field. Among them, there are:

- Al-Jahiz (الْجَاهِظُ) (776-869 A.D.): namely his work about the relation between the utterance (الْلَفْظُ) and the meaning (الْمَعْنَى);
- Ibn al-Mu'tazz (ابْنُ الْمُعْتَزِّ) (861-908 A.D.): namely his work about the embellishment (الْبَدِيعُ, Al-Badii);
- Qudama ibn Ja'far (قُدَامَةُ بْنُ جَعْفَرٍ) (873-948 A.D.): namely his work about literary criticism;

- Al-Qadhi Al-Jurjani (القاضي الجرجاني) (933-1001 A.D.): namely his work about using pure aesthetic criteria for arbitration between literary texts;

- Al-Baqillani (الباقلاّني) (950-1013 A.D.): namely his work about the inimitability of the Quranic text.

- Al-Amidi (الأميدي) (1156-1223 A.D.): namely his work about the essentials (pillars) in poetry (عَمُودُ الشَّعْرِ); and

- Avicenna (ابنُ سينا) (980-1037 A.D.): namely his works in his book *al shifaa* (الشِّفَاء) where he mentioned the main points of views of Aristotle, precisely those in his two books 'Rhetoric' and 'Poetics'.

Al-Jurjani (2007, p. 122) said: "*Al-Nazm* (النَّظْم, composition) is nothing but putting the words in the order required by the science of grammar, following its rules and principles". The composition is a structure in which the speaker expresses a specific purpose using the guidelines and principles of grammar. According to Al-Jurjani then, grammar is the standard by which speech is correct. Single words cannot convey any message out of grammar rules. Thus, the quality of the composition is due to the relationships between the words. Grammar is rather that knowledge that reveals the meanings. It is strongly related to rhetoric and eloquence. It is the main tool of any meaningful composition.

According to Al-Jurjani (2007), there are five unusual types of changes in the arrangement of words that are accepted but with the condition to respect the grammar rules. They are: (1) foregrounding and backgrounding; (2) deletion; (3) the position of the predicate in the sentence; (4) the use of the adverb; and (5) the conjunction and the disjunction.

3.6 Arabic Language Styles

Arabic Styles are the manners in which the Arabs are unique in composing their speech and choosing their words in discourse, including the parenthetical style. Ibn Qutaybah (2002, p. 22) said:

Arabs have diverse possibilities in speech, i.e., ways and manners of discourse. It includes: metaphor (الاستِعَارَةُ), analogy (التَّمْثِيلُ), inversion (الْقَلْبُ), foregrounding (التَّقْدِيمُ), backgrounding (التَّأْخِيرُ), deletion (الْحَدْفُ), repetition (التَّكْرَارُ), concealing (الإخفاء), revealing (الإظهار), innuendo (تَغْرِيسُ), outspokenness (الإفصاح), metonymy (الْكِنَايَةُ), clarification (الإيضاح), addressing one as addressing all, addressing all as addressing one, [...]. By all these manners [i.e., styles], the Quran was revealed.

Ibn Faris considered the parenthesis one style of the Arabs in composition. He (1993, p. 190) mentioned: "It is from the traditions of the Arabs that there is a parenthesis between the speech and its completion. That parenthetical is nothing but useful".

3.7 Classical Arabic Literary Criticism

The early literary critical remarks were mainly impressions conveyed in short critical statements. Literary criticism was based on taste. It was founded on the literary nature and on the precise linguistic sense of the language, in addition to what social life provides with knowledge, traditions, customs and religious beliefs.

Poetry was one of the most prominent arts of speech among the Arabs. It was effortlessly remembered. For this reason, among others, the Arabs needed to refine and improve it. The first criticism appeared in the markets that were established in the countryside and urban areas. Literary critics and poets met every year at certain times, to fulfil their needs such as trade, marriage, exchanging opinions, giving oratory speeches, and reciting poetry.

In the pre-Islamic era, the Arab poets practiced a kind of literary auto-criticism, which is represented in the poets' view of their literary production. Most poets were examining their poetry by a long contemplation and revision in the hope to improve it. They were in a constant attempt to refine it, until it reached the point where they feel that they are completely satisfied with their production.

Among the most famous poets who took care of their poems: Zuhair bin Abi Salma, Kaa'b bin Zuhair, and Al-Hutay'a. They used to spend an entire year revising one single poem. Al-Jahiz (1998, p. 13) reported: "Al-Hutay'a (الْحُطَيْئَةُ) said that the best poetry is the yearly purified".

Poetry was appreciated according to the literary taste (الدُّوقُ الأدبي). Ibn Khaldun (2004, vol. 1, p. 387) said: "Know that the word '*dhawq*' (دَوْقٌ, taste) is used by those who are interested in the art of eloquence. Its meaning is the rhetorical ability of the tongue". Hence, the main criterion to evaluate poetry is the rhetorical talent that comes from the intensive exposure to the literary production.

Ibn Qutaybah (2009, p. 13) clarified:

I analysed [Arabic] poetry and I found four classes of classifications:

(a) the first category has high eloquent composition with excellent meaning, as said by

Abu Dhuayb al Hudhali:

وَالنَّفْسُ رَاغِبَةٌ إِذَا رَغَبَتْهَا *** وَإِذَا تُرِدُّ إِلَى قَلِيلٍ تَقْنَعُ

And the soul is greedy if you let it *** but if it is returned to a little, it will be satisfied

(b) the second category has eloquent and smooth composition but after examination it

turns out that it has no beneficial meaning, as in:

وَلَمَّا قَضَيْنَا مِنْ مِي كُلِّ حَاجَةٍ *** وَمَسَحَ بِالْأَرْكَانِ مَنْ هُوَ مَاسِحُ

And when we had fulfilled every need from Mina *** and anointed the corners who wanted to do so

وَشُدَّتْ عَلَى حُذْبِ الْمَهَارِي رِحَالُنَا *** وَلَمْ يَنْظُرِ الْغَادِي الَّذِي هُوَ رَائِحُ

And our saddlebags were tightened on the back of camels*** and those who had finished in the early morning did not wait whose who were staying to the afternoon

أَخَذْنَا بِأَطْرَافِ الْأَحَادِيثِ بَيْنَنَا *** وَسَلَّتْ بِأَعْنَاقِ الْمَطِيِّ الْأَبَاطِحُ

We started taking the edges of conversations *** and the mounts walked down the plains

(c) the third category has excellent meaning but has low eloquent composition, as said by Labid bin Rabi'ah:

مَا عَاتَبَ الْمَرْءَ الْكَرِيمَ كَنَفْسِهِ *** وَالْمَرْءُ يُصْلِحُهُ الْجَلِيسُ الصَّالِحُ

Nothing criticises a noble man like himself *** also the man is corrected by good companions

(c) the fourth category has low meaning and low eloquent composition, as said by Al-A'sha describing a young woman:

وَفُوهَا كَأَقَايِي *** غَدَاهُ دَائِمُ الْهَظْلِ

And her teeth are like chamomiles *** that are feed by sustainable rain (p. 13)

According to Ibn Qutaybah's view, the quality of literary productions is based on both the composition and the meaning. The composition may be higher than the meaning, equal to it, or lower than it. There are four levels.

Literary criticism in the pre-Islamic era always monitored literature. Therefore, it became a reference for the history of that period. Poetry narration in the pre-Islamic era was

the important means of diffusion and preserving poetry. Language and linguistic composition played a great role in the lives of the pre-Islamic Arabs.

Poets were not the only ones interested in retelling poetry. They strongly shared that concern by all the members of the tribe. Poetry records the qualities of their people and their victories in their wars, just as it records the defects of their enemies. There were tribes who were famous as narrator tribes like Banu Taghlib (بَنُو تَغْلِبَ). Al-Isfahani (2008) reported:

One poet of the tribe *Banu Bakr bin Wa'il* said:

أَلْهَى بَنِي تَغْلِبَ عَنْ كُلِّ مَكْرَمَةٍ *** فَصِيدَةٌ قَالَهَا عَمْرُو بْنُ كَلْبٍ

Banu Taghlib were distracted from every honor *** by a poem said by *Amr bin Kulthum*

يَزُودُوهَا أَبَدًا مُدَّ كَانَ أَوَّلُهُمْ *** يَا لِلرِّجَالِ لِيَشْعُرَ غَيْرَ مَسْئُومٍ

They are still retelling it since their first [ancestors] *** what for those Man for a

beautiful poetry (vol. 11, p. 37)

It was not only the people of the tribe who spread the poetry of their own poets. Other tribes were also participating in its diffusion. They used to circulate poetry and recite it in their gatherings, entertainment, and markets. Poetry recorded everything. 'Poetry is the register of the Arabs' is a well-known saying that was originally attributed to Ibn Abbas, the Prophet's companion (Ibn Rashid, 1981, vol. 1, p. 30).

The literary criticism that took place in the pre-Islamic era grew up in line with the literary spirit of the era, and was not affected by foreign influences. It was based on the literary taste. The pre-Islamic era witnessed many kinds of literary forums that depended on competition in reciting poetry and delivering speeches. Accordingly, the literary criteria appeared. They were the first nucleus of criticism in Arabic literature.

The Quranic text had a great impact on criticism, as the Arabs in the pre-Islamic era were the most eloquent people, and the most composed of balanced and well-ordered poetry. The poet was preferred over the preacher, and considered the tongue of his tribe. With the coming of Islam, criticism took a different way than the one it used to take in the pre-Islamic era. That stage was characterized by the revelation of the Noble Quran which took the first place as the first literary text.

3.8 Characteristics of the Quranic Text

The Quran was revealed to Quraysh who were of high level of eloquence. From the first moment of its revelation, the Quran impressed Quraysh to a great extent that Al-Walid ibn Al-Mughira, who was a man of great importance and influence among the Quraysh, said as reported by Al Hakim Al-Naysaburi (2002):

[I have just heard Muhammad's words]. What can I say! I swear by Allah there is no man among you who is more knowledgeable about poetry than I. [...] His saying has sweetness. It is attractive. It has fruits from the surface. It has great resources from the deep. It is of the highest quality and cannot be out-perfected. (vol. 2, p. 550)

These words are part of a long speech by Al-Walid bin Al-Mughirah, who was one of the leaders of Quraysh, in which he describes the Holy Qur'an and its eloquence. It is a metaphor for the sweetness of the words of the Holy Qur'an, the strength of its composition, the loftiness of its meanings, and its superiority over all words.

3.9 Inimitability of the Quranic Text

God has sent to the mankind messengers of both good tidings and warnings, so that people will not have an argument against God after sending them. God gave each of messengers a miracle that indicates the sincerity of his prophethood and message, and that

he is a messenger from God Almighty. These miracles are not hindered by the rules of Physics or by any other cosmic norms.

The Prophet Musa's miracle (Peace be upon him) was to turn the staff into a very large snake. He inserted his hand into his pocket, so that it would come out white without evil. Those were some signs for his people who were famous for witchcraft and deceiving people's eyes. When the magicians saw his miracle, they immediately believed in him because they distinguish magic from the truth. The prophet's most popular miracle is him dividing the sea, with that miraculous staff.

As for the Prophet Salih (Peace be upon him), his people were famous for sculpting rocks. They were able to hew dwellings out of the mountains with great skill. The miracle of the Prophet Salih (Peace be upon him) was the she-camel that came out of the rock. It was not a sculpture, but a she-camel that eats, drinks, and produces milk.

The miracle of the Prophet Ibrahim (Peace be upon him) is that he came out of the fire safely when his people threw him into it to burn him because he destroyed their idols and called them to the right faith.

The miracles of Prophet Solomon (Peace be upon him) were his vast knowledge and his understanding of the language of animals and birds like the hoopoe and the ants. The wind, jinn, and humans were also harnessed as his soldiers. God Almighty gave him a kingdom that he did not give to anyone after him.

The Prophet Jesus (Peace be upon him) had great miracles. First among them is the birth of the Prophet Jesus (Peace be upon him) without a father. He spoke in the cradle. He made birds from clay and gave them life by the permission of God. He cured the born-blind and the leper by the permission of God. He brought forth the dead by the permission of God.

As for the Prophet Muhammad (Peace be upon him), his miracles were numerous. One among them is the miracle of the splitting of the moon, but the most important is the inimitability and eloquence of the Quranic text.

“Inimitability (*ijaz al-Quran*) is the miraculous quality attributed [...] to the Quran. No human speech and particularly no Arabic speech can match the divine speech” (Leaman, 2006, p. 295).

What is intended by inimitability is the distinctiveness of the Quranic words and expressions, the beauty of its style and organization, the eloquence of its structures, the coherence of its verses, and the diversity of its styles like: preposing and postposing, negation and affirmation, truth and metaphor, specification, and generalization, etc. The Quran was revealed as a miracle to the Arabs who were challenged to come up with the like. It cannot be duplicated by any creature. Both the content and form of the Quranic text are unique.

The challenge is mentioned in the Holy Quran in five verses (*ayah*) of five chapters (Surahs): Al-Baqara, Yunus, Hud, Al-Isra, and Al-Tur.

The Noble Quran recorded a challenge to them to come up with the same:

﴿أَمْ يَقُولُونَ تَقَوَّلَهُ بَلْ لَا يُؤْمِنُونَ فَلْيَاذُبُوا بِحَدِيثٍ مِثْلِهِ إِنْ كَانُوا صَادِقِينَ﴾ (Quran: 52, 33-34)

(Or do they say, ‘He himself has composed this [message]’? Nay, but they are not willing to believe! But then, [if they deem it the work of a mere mortal,] let them produce another discourse like it - if what they say be true!)

The interrogation style *أَمْ يَقُولُونَ تَقَوَّلَهُ* is a denial of what they said. They have defamed it a lot. The linguistic meaning of *تَقَوَّلَ* is attributing a word to someone who did not say it. The

response to them began with the saying *بَلْ لَا يُؤْمِنُونَ* to hasten their denial before the argument against them was presented. Ibn Ashur (1984) explained:

The meaning of *بَلْ لَا يُؤْمِنُونَ* is that the evidence for the innocence of the Prophet, peace and blessings be upon him, from pretending [or fabricating] the Quran was clear to them, but those who claim that reject faith. So, they hasten to rebuttal without thinking, and they throw excuses as a cover for their arrogance. (Vol. 27, p. 65)

In another stage, they were challenged to bring one single verse like the Quran, but they were unable to do so, and they could not come up with any of that. The main purpose of this challenge is to confirm to those who need confirmation that the Holy Quran is true and that it is the word of God Almighty. In addition, the wisdom of the Quranic miraculousness is represented in stabilizing and reassuring the hearts of believers in this religion, and in helping them to argue with others and convince them of the validity of Islam and the truth of its message, especially those who need material evidence and scientific proofs. Also, it opens the door for Muslims to search and explore in various phenomena and sciences.

Conclusion

The Quran is the inimitable words of God. It was revealed in the seventh century to the prophet Muhammad, may God's prayers and peace be upon him. Its specific miracle was its unique composition. No one could bring something at its level of eloquence and rhetoric.

Lexicographically, the word Quran is a verbal-noun from the verb 'to read', which is the first word that was revealed.

Linguistic texts from prose and poetry are considered as one of the sources of establishing grammatical rules. These texts have occupied the attention of researchers and scholars, both ancient and modern. The Quranic text comes at the forefront of them because

it reached the climax of eloquence. Arabic-language studies initiated in its various branches, related to the Holy Quran. In addition, the rhetorical miracle of the Quranic text is one of the aspects of the inimitability of the Holy Qur'an.

The truth about the Quranic text is that its significance and meanings are endless. It is not possible to enclose the Quranic text semantically. What would be limited is the tools and the methods themselves, not the text. This is because the Quranic text was revealed to be 'universal' and definitive, so it must not stop producing significance in every time and place.

The great importance of the Quran lies in what it contains of guidance to correct beliefs, true worship, noble morals, fair legislation, and the teachings that it contains for building a virtuous society.

The following two chapters deal with analysing the parenthetical clauses in the Quranic text.

Chapter Four: Parenthetical Clauses within Nominal Sentences

Introduction

Parenthetical clauses fall between two interrelated elements within a complete sentence. They are one of the styles that are notably used in Arabic language. The quranic text contains a great number of them, about one hundred more or less. The number depends on the point of view of grammatical schools. Sometimes the parenthetical clause is confused with the circumstantial clause and other times with the resumptive clause.

This chapter analyses parenthetical clauses that take different places within nominal sentences in the Quranic text. The main components of nominal sentences are the topic and the comment. These two elements are necessary for the grammatical correctness but not sufficient to convey full meaning: they may need other grammatical constituents like adjectives and adverbs. Parenthetical clauses may fall between two components either the two necessary elements or between other complementary elements. Therefore, this chapter examines the significance, the use, and the stylistic purposes of the parenthetical clause within nominal sentences. In addition, it investigates the parenthetical clauses that fall between two connected sentences. Finally, it ends with using more than one clause as parenthetical clauses.

4.1 Parenthetical Clauses within the Topic and the Comment

This was stated by Ibn-Hisham (2000) as the third place of the parenthetical clauses between two related elements of a complete sentence, as in the following verse:

﴿وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ - لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا - أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ﴾

(Quran, 7: 42)

“But those who attain to faith and do righteous deeds – [and] We do not burden any human being with more than he is well able to bear – they are destined for paradise, therein to abide.” (Quran, 7: 42)

The negative declarative verbal clause لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا is a parenthetical between the nominal subject الَّذِينَ which is a relative pronoun, and the predicate أُولَئِكَ أَصْحَابُ الْجَنَّةِ which is a nominal sentence that function as a comment. Al-Zamakhshari (2009, p. 363) clarifies the stylistic purpose of this interruption: “[it is] for arousing the interest about acquiring what could not be described of eternal bliss, while emphasizing what is within the capacity [...] of faith and good deeds”. The parenthetical clause clarifies the ambiguity that all good deeds are obligatory to achieve heaven; it is about what could be done, not about what should or must be done. This parenthetical clause announces one of the principles of not asking the impossible. Moreover, the function of the parenthetical clause is to convey a precise meaning and expedite it at that place so that it may be used to understand the intended message. At the same time, it indicates the greatness of the content of this message, and for which the strongest grammatical structures were not respected. Finally, that parenthetical clause is introduced without using any particle. The grammatical functions of the constituents of that parenthetical clause are as follows:

Table 4.1.1

Grammatical functions of Quran (7: 42) لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا

لَا	negation particle
نُكَلِّفُ	present tense verb whose verbal subject is the implicit nominative pronoun نَحْنُ (we)
نَفْسًا	direct object in the accusative case
إِلَّا	particle of exclusion but without any governance
وُسْعٌ	second direct object; it is annexed (مُضَافٌ)
هَا	an attached genitive pronoun that functions an annexer (مُضَافٌ إِلَيْهِ)

لَا تُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا	The clause
لَا تُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا	functions as a parenthetical and it is grammatically caseless

The parenthetical clauses come also in the form of nominal sentences, as in:

﴿وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَآمَنُوا بِمَا نُزِّلَ عَلَى مُحَمَّدٍ - وَهُوَ الْحَقُّ مِنْ رَبِّهِمْ - كَفَّرَ عَنْهُمْ سَيِّئَاتِهِمْ وَأَصْلَحَ بَالَهُمْ﴾ (Quran, 47: 2)

“Whereas those who have attained to faith and do righteous deeds, and have come to believe in what has been bestowed from on high on Muhammad – for it is the truth from their Sustainer – [shall attain to God's grace:] He will efface their [past] bad deeds, and will set their hearts at rest.” (Quran, 47: 2)

The nominal declarative sentence *وَهُوَ الْحَقُّ مِنْ رَبِّهِمْ* is used as “a parenthetical clause between a topic (nominal subject) and a comment or between the explained and the explainer” (Samin al-Halabi, 2016, vol. 9, p. 683). It separates the topic *الَّذِينَ* and its comment *كَفَّرَ عَنْهُمْ سَيِّئَاتِهِمْ* which is a verbal sentence. Its stylistic purpose is “emphasis” (Al-Zamakhshari, 2009, p. 1047). As they do not often refer to time, nominal sentences are more assertive and have more emphasis than the verbal ones. The parenthetical confirms the greatness of what was revealed to the Prophet Muhammad (Peace be upon him). The grammatical functions of the constituents of that parenthetical are as follows:

Table 4.1.2

Grammatical functions of Quran (47: 2) وَهُوَ الْحَقُّ مِنْ رَبِّهِمْ

وَ (الْوَاوُ)	a particle of parenthesis
هُوَ	a detached nominative pronoun that functions as a topic/nominal subject
الْحَقُّ	a noun in the nominative case that functions as a comment
مِنْ	a preposition of the genitive case

رَبِّ	a noun in the genitive case governed by the preposition; it is annexed (مُضَافٌ)
هِمْ	an attached genitive pronoun that functions as an annexer (مُضَافٌ إِلَيْهِ)
مِنْ رَبِّهِمْ	the phrase مِنْ رَبِّهِمْ functions as circumstantial adverb
وَهُوَ الْحَقُّ مِنْ رَبِّهِمْ	the clause وَهُوَ الْحَقُّ مِنْ رَبِّهِمْ functions as a parenthetical and it is considered grammatically caseless

4.2 Parenthetical Clauses within what were initially a Topic and a Comment

What were initially a topic and a comment are nominal sentences that are cancelled by any canceller (نَاسِخٌ, *nassikh*), like: *kaana* (كَانَ) and its set (*kaana wa akhawatuha*), *inna* (إِنَّ) and its set (*inna wa akhawatuha*) or *zanna* (ظَنَّ) and its set (*zanna wa akhawatuha*). For stylistic embellishment, parentheticals may be placed within cancelled sentences. It was stated by Ibn-Hisham as the fourth possible place, and as an example from the Quran:

(Quran, 2: 6) ﴿إِنَّ الَّذِينَ كَفَرُوا – سَوَاءٌ عَلَيْهِمْ أُنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ – لَا يُؤْمِنُونَ﴾

“BEHOLD, as for those who are bent on denying the truth - it is all one to them whether thou warnest them or dost not warn them: they will not believe.” (Quran, 2: 6)

The nominal declarative sentence سَوَاءٌ عَلَيْهِمْ أُنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ is a parenthetical clause that separates the nominal subject (topic) الَّذِينَ كَفَرُوا of the canceller *inna* (إِنَّ) and the comment لَا يُؤْمِنُونَ. The parenthetical is used without any particle. Al-Alusi (1994, vol. 1, p. 132) explained its stylistic purpose: “the parenthetical [...] here is as the reason for the judgment [in the sentence] to indicate the hardness of their hearts, and their inaction in spite of the warning. This indicates that they won’t believe”. The Messenger of God, peace and blessings be upon him, was keen that all people would believe and would follow him on guidance, but Allah relieves him of the obligation of their faith. Upon The Messenger of God is only the duty

of notification. The grammatical functions of the constituents of that parenthetical are as follows:

Table 4.2

Grammatical functions of Quran (2: 6) سَوَاءٌ عَلَيْهِمْ أُنذِرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ

سَوَاءٌ	foregrounded comment in the nominative case
عَلَيْهِمْ	(عَلَى+هم) preposition and its complement
الهمزة (أ)	particle of gerund and equalization because it comes after the word سَوَاءٌ
أَنْذَرُ	Past tense verb. It is indeclinable on the <i>sukun</i> (مَنْبِيٍّ عَلَى السُّكُونِ) because it is attached to the subject personal pronoun تَ (taa); Its verbal subject is the attached subject masculine singular pronoun تَ (which is called تَاءُ الْمُخَاطَبِ, <i>taa</i> of the addressee).
النَّاءُ (ت)	Attached nominative pronoun that functions as a verbal subject
هُمْ	Attached object pronoun that functions as a direct object
أَمْ	Particle of conjunction
لَمْ	Negation and apocopation particle
تُنذِرُ	Present tense verb in the jussive mood; its verbal subject is the latent pronoun (mustatir) أَنْتَ
هُمْ	Attached object pronoun that functions as a direct object
أَنْذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ	Compound verbal sentence that functions as a backgrounded topic (<i>mubtaba</i>)
سَوَاءٌ عَلَيْهِمْ أُنذِرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ	The clause سَوَاءٌ عَلَيْهِمْ أُنذِرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ functions as a parenthetical and it is considered grammatically caseless

Exceptionally in this grammatical form, the topic (*mubtaba*) of a nominal sentence is a verb, which breaks the grammatical rules. The topic should be always a noun or a pronoun. In this case, the verb could be replaced by the gerund *إِنذَارُكَ*. So, the sentence could be: سَوَاءٌ عَلَيْهِمْ *إِنذَارُكَ* وَعَدَمُ *إِنذَارِكَ*. In this form of interrogative sentences, the comment (*khavar*) must be foregrounded because of the word سَوَاءٌ that indicates equality between two things (Ibn Malik, 1990, vol. 1, p. 301).

4.3 Parenthetical Clauses within the Exceptive Style in Nominal Sentences

Stylistically, the exceptive style (أُسْلُوبُ الْإِسْتِثْنَاءِ) contains three main parts: (a) the set from which the exception is made (الْمُسْتَثْنَى مِنْهُ); (b) the exceptive particle (أَدَاةُ الْإِسْتِثْنَاءِ); and (c) the excepted member (الْمُسْتَثْنَى) which is always in the accusative case. The parenthetical clause may fall between the parts of an exceptive, as in:

﴿وَجَعَلُوا بَيْنَهُ وَبَيْنَ الْجَنَّةِ نِسْبًا وَلَقَدْ عَلِمَتِ الْجِنَّةُ إِنَّهُمْ لَمُحْضَرُونَ – سُبْحَانَ اللَّهِ عَمَّا يُصِفُونَ – إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ﴾

(Quran, 37: 158-160)

“And some people have invented a kinship between Him and all manner of invisible forces – although [even] these invisible forces know well that, verily, they [who thus blaspheme against God] shall indeed be arraigned [before Him on Judgment Day: for] limitless is God in His glory, above anything that men may devise by way of definition. Not thus, however, [behave] God's true servants.” (Quran, 37: 158-160)

In these verses (Q37: 158-160), the exceptive clause is إِنَّهُمْ لَمُحْضَرُونَ إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ, where the nominal subject (هُمْ) of verb-like particle إِنَّ is the set from which the exception is made, and عِبَادَ اللَّهِ is the excepted member. The particle used is إِلَّا which is the most used in the exceptive style.

The verses dealt with the claim of the lineage link between God and the jinn. They associate Jinn with God. The argument in the verse proves the claim to be false because Jinn already knew that they (some of them) will be brought to punishment. Ibn Ashur (1984) clarifies:

The story of their falsehood and the punishment towards it is followed by a parenthetical clause between the two parts of exception. The parenthetical is a glorification of God against their claim. From one hand, it is a glorification of God by Himself. From the other hand, it is teaching the believers how to glorify God. In

addition, the parenthetical clause shows the astonishment from the awful thing they attribute to God. (vol. 23, p. 188)

The grammatical functions of the constituents of that parenthetical clause are as follows:

Table 4.3

Grammatical functions of Quran (6 : 15) سُبحَانَ اللَّهِ عَمَّا يَصِفُونَ

سُبحَانَ	Absolute Object (مَفْعُولٌ مُطْلَقٌ, <i>maf'ul mutlak</i>) by the elided verb (نُسَبِّحُ). It is in the accusative case that is marked by a <i>fat'ha</i> (فَتْحَةٌ) on the last letter. It is annexed (مُضَافٌ)
اللَّهِ	The Name of God. It is in the genitive case that is marked by a <i>kasra</i> (كَسْرَةٌ). It functions as an annexer (مُضَافٌ إِلَيْهِ, <i>mudhaf ilayhi</i>).
سُبحَانَ اللَّهِ	The verbal clause (نُسَبِّحُ سُبحَانَ) is an initiative clause. It is considered grammatically caseless.
عَمَّا	It is formed by two words: عَمَّا and مَا. عَمَّا: a preposition of the genitive case مَا: An interrogative particle (a noun). It is called <i>Isim Istifham</i> (اسْمُ اسْتِفْهَامٍ). It is indeclinable on the <i>sukun</i> (مَبْنِيٌّ عَلَى السُّكُونِ) but it is considered in the genitive case (فِي مَحَلٍّ جَرٍّ). It is also a relative noun (pronoun).
يَصِفُونَ	Present tense verb (فِعْلٌ مُضَارِعٌ, <i>fi'ilun mudharu'n</i>) in the indicative mood that is marked by the fixed <i>nun</i> (مَرْفُوعٌ بِثُبُوتِ النُّونِ). Its verbal subject is the attached pronoun <i>waw</i> (و) which is indeclinable on the <i>sukun</i> (مَبْنِيٌّ عَلَى السُّكُونِ) but it is considered in the nominative case (فِي مَحَلٍّ رَفْعٍ). The verbal clause يَصِفُونَ is a relative clause. It is considered grammatically caseless.
سُبحَانَ اللَّهِ عَمَّا يَصِفُونَ	The verbal clause سُبحَانَ اللَّهِ عَمَّا يَصِفُونَ is a parenthetical clause. It is considered grammatically caseless.

4.4 Parenthetical Clauses within the Oath Style in Nominal Sentences

The oath style is used for emphasis. Al-Zarkashi (2006, p. 646) clarified that the oath (القَسَمُ, *al-qasamu*) is “a sentence that confirms and emphasizes a statement”. The oath style (full sentence of oath) is formed by two clauses: (1) the oath clause (جُمْلَةُ الْقَسَمِ) and; (2) the

emphasised clause by an oath (الْجُمْلَةُ الْوَاقِعَةُ جَوَابًا لِلْقَسَمِ). The parenthetical clause may divide the two clauses of the oath style, as in:

﴿قَالَ فَالْحَقُّ – وَالْحَقُّ أَقُولُ – لَأَمْلَأَنَّ جَهَنَّمَ مِنْكَ وَمِمَّنْ تَبِعَكَ مِنْهُمْ أَجْمَعِينَ﴾ (Quran, 38: 84-85)

“[And God) said: ‘This, then, is the truth! And this truth do I state: Most certainly will I fill hell with thee and such of them as shall follow thee, all together!’” (Quran, 38: 84-85)

The verbal “clause وَالْحَقُّ أَقُولُ is a parenthetical” (Al-Zamakhshari, 2009, p. 937) that intercepts the two clauses of the oath style. The first clause is the oath clause (الْجُمْلَةُ الْقَسَمِ). It is a nominal clause, and it is formed by the topic الْحَقُّ and the elided comment (*khavar*) that it could be considered as the noun قَسَمِي or يَمِينِي which both mean my oath. The second clause لَأَمْلَأَنَّ جَهَنَّمَ مِنْكَ وَمِمَّنْ تَبِعَكَ مِنْهُمْ أَجْمَعِينَ is the emphasised clause by the oath.

This verse comes at the end of the story of Adam and Iblees (Satan), who refused God's order to prostrate himself to Adam, whom God described as: whom I have created with Both My Hands. Iblees swore by the Glory of God to mislead Adam and all his offspring. God warned him and all Adam's descendants to be put in Hell. That warning is emphasised by an oath. It is also emphasised by a parenthetical clause. The stylistic purpose of that parenthetical is “confirmation and assertion” (Al-Zamakhshari, 2009, p. 937).

The grammatical functions of the constituents of that parenthetical are as follows:

Table 4.4

Grammatical functions (parsing) of Quran (38: 84-85)

فَالْحَقُّ – وَالْحَقُّ أَقُولُ – لَأَمْلَأَنَّ جَهَنَّمَ مِنْكَ وَمِمَّنْ تَبِعَكَ مِنْهُمْ أَجْمَعِينَ

فَ	Resuming particle (إِسْتِثْنَائِيَّةٌ)
الْحَقُّ	A noun in the nominative case that is marked by a <i>dhamma</i> . It functions as a topic (<i>mubtaba</i>). The comment (الْخَبَرُ, <i>khavar</i>) is omitted. It could be understood as the noun قَسَمِي or يَمِينِي which both mean my oath (Al-Zamakhshari, 2009, p. 937).

	The oath clause formed by the topic (مُبْتَدَأً) and the omitted comment (الْخَبْرُ الْمَحْذُوفُ) is an initiative clause. It is considered grammatically caseless.
(الْوَاوُ) وَ	Parenthetical particle (إِعْزَاضِيَّةٌ)
الْحَقُّ	A noun in the accusative case that is marked by a <i>fat'ha</i> (فَتْحَةٌ). It functions as a foregrounded object (مَفْعُولٌ بِهِ) to the verb أَقُولُ.
أَقُولُ	Present tense verb in the indicative mood (مَرْفُوعٌ) which is marked by a <i>dhamma</i> (ضَمَّةٌ); its verbal subject is the latent /covert/ invisible (<i>mustatir</i> , مُسْتَتِرٌ) pronoun أَنَا (<i>anaa</i> , I)
وَالْحَقُّ أَقُولُ	The verbal clause وَالْحَقُّ أَقُولُ is a parenthetical clause. It is considered grammatically caseless.
(اللَّامُ) لَ	A particle that links the oath clause to the emphasised clause by an oath.
أَمَلًا	Present tense verb. It is indeclinable (مَبْنِيٌّ, <i>mabni</i>) because it is attached to the particle of emphasis نُّ (نُونُ التَّوَكِيدِ الثَّقِيلَةُ, the doubled <i>nun</i> of emphasis).
نُّ	A particle of emphasis (نُونُ التَّوَكِيدِ الثَّقِيلَةُ, the doubled <i>nun</i> of emphasis). It is considered grammatically caseless. The verbal subject (فَاعِلٌ) is the latent /covert/ invisible (<i>mustatir</i> , مُسْتَتِرٌ) pronoun أَنَا (<i>anaa</i> , I)
جَهَنَّمَ	A noun in the accusative case that is marked by a <i>fat'ha</i> (فَتْحَةٌ). It functions as an object (مَفْعُولٌ بِهِ).
مِنْ	a preposition of the genitive case.
كَ	An attached pronoun that is governed by the preposition مِنْ. It is indeclinable. It is considered grammatically in the genitive case.
(الْوَاوُ) وَ	Particle of coordinating conjunctions
مِمَّنْ = مِنْ مَنْ	It is formed by two words: مِنْ and مَنْ.
مِنْ	a preposition of the genitive case
مَنْ	A relative pronoun. It is indeclinable on the <i>sukun</i> (سُكُونٍ) (مَبْنِيٌّ عَلَى السُّكُونِ). It is governed by the preposition مِنْ. It is considered in the genitive case (فِي مَحَلٍّ جَرٍّ).
مِمَّنْ	The prepositional phrase مِمَّنْ is coordinated with a coordinating conjunction to the prepositional phrase مِنْكَ.
نَبَعَ	Past tense verb that is indeclinable on the <i>fat'h</i> (فَتْحٌ) (مَبْنِيٌّ عَلَى الْفَتْحِ). Its verbal subject is the latent /covert/ invisible (<i>mustatir</i> , مُسْتَتِرٌ) pronoun هُوَ (he).

كَ	Attached objective pronoun of the singular second-person. It is indeclinable. It is considered grammatically in the accusative case. It functions as a direct object.
مِنْ	a preposition of the genitive case
هُمْ	An attached pronoun that is governed by the preposition مِنْ. It is indeclinable. It is considered grammatically in the genitive case.
أَجْمَعِينَ	A noun that functions as a corroborative (تَوْكِيدٌ, <i>tawkeed</i>) to the pronoun كَ in مِنْكَ and the pronoun هُمْ in مِنْهُمْ. It is the genitive case that is marked by the letter ي (<i>yaa</i> , أَلْيَاءُ) because it resembles the sound masculine plural.
تَبِعَكَ مِنْهُمْ أَجْمَعِينَ	The verbal clause تَبِعَكَ مِنْهُمْ أَجْمَعِينَ is a relative clause. It is considered grammatically caseless.

4.5 Parenthetical Clauses within the Conditional Style in Nominal Sentences

The conditional style consists of two clauses (protasis and apodosis) and a condition particle. The protasis is called the condition clause (جُمْلَةُ الشَّرْطِ, *djumlatu al-shart*) and the apodosis is called the consequence (complement) clause (جَوَابُ الشَّرْطِ, *djawab al-shart*), as in the following verse:

(Quran, 23: 117) ﴿وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ - لَا بُرْهَانَ لَهُ بِهِ - فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ﴾

“Hence, he who invokes, side by side with God, any other deity [- a deity] for whose existence he has no evidence shall but find his reckoning with his Sustainer: [and,] verily, such deniers of the truth will never attain to a happy state!” (Quran, 23: 117)

The condition clause is مَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ and the consequence clause is فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ. The nominal “clause لَا بُرْهَانَ لَهُ بِهِ is a parenthetical clause” (Daas et al., 2004, vol. 2, p. 342) that intercepts the condition style. To clarify the parenthetical, Al-Zamakhshari (2009, p. 716) stated the following example:

مَنْ أَحْسَنَ إِلَى زَيْدٍ - لَا أَحَقَّ بِالْإِحْسَانِ مِنْهُ - فَإِنَّ اللَّهَ مُثِيبُهُ.

(Whoever does good to Zaid – no one is more deserving of charity than him – God will reward him.)

The parenthetical لَا بُرْهَانَ لَهُ بِهِ could never be understood as a second attribute adjective to the noun إِلَٰهًا. It does not mean that someone can bring evidence of a god other than Allah.

The grammatical functions of the constituents of that parenthetical are as follows:

Table 4.5

Grammatical functions of Quran (23: 117)	
وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَٰهًا آخَرَ – لَا بُرْهَانَ لَهُ بِهِ – فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ	
وَ (الْوَاوُ)	A resuming particle (إِسْتِثْنَائِيَّةٌ)
مَنْ	A noun of the jussive condition. It is indeclinable on the <i>sukun</i> (مَبْنِيٌّ عَلَى السُّكُونِ). It functions as a topic/nominal subject (مُبْتَدَأٌ, <i>mubtada</i>). It is considered grammatically in the nominative case (فِي مَحَلِّ رَفْعٍ).
يَدْعُ	Present tense verb in the jussive mood (مَجْرُومٌ) which is marked by dropping the defective vowel <i>waw</i> (يَحْدُفُ حَرْفَ الْعِلَّةِ). The verbal subject is the latent /covert/ invisible (<i>mustatir</i> , مُسْتَتِرٌ) pronoun هُوَ (he).
مَعَ	An adverb of place. It is indeclinable on the <i>fat'h</i> (مَبْنِيٌّ عَلَى الْفَتْحِ). It is annexed (مُضَافٌ, <i>mudhaf</i>).
اللَّهِ	The Name of God. It functions as an annexer (مُضَافٌ إِلَيْهِ). It is in the genitive case that is marked by a <i>kasra</i> (كَسْرَةٌ).
إِلَٰهًا	A noun in the accusative case that is marked by a <i>fat'ha</i> (فَتْحَةٌ). It functions as a direct object (مَفْعُولٌ بِهِ).
آخَرَ	An adjective that follows the noun it modifies in the accusative case which is marked by a <i>fat'ha</i> (فَتْحَةٌ).
وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَٰهًا آخَرَ	The nominal clause وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَٰهًا آخَرَ is considered an inceptive (resumptive) clause. It is considered grammatically caseless.
لَا	Particle of absolute negation (<i>laa al nafia li al jinsi</i> , لَا- النَّافِيَّةُ لِلْجِنْسِ). It works as the verb-like particle إِنَّ. It puts the topic in the accusative case and the comment in the nominative case.
بُرْهَانَ	A noun. It is indeclinable on the <i>fat'h</i> (مَبْنِيٌّ عَلَى الْفَتْحِ). It functions as <i>ismu laa</i> (اسْمُ لَا).
لَ (الْلَامُ)	A preposition of the genitive case.

هُ	An attached pronoun that is governed by the preposition لَ (اللَّامُ). It is indeclinable. It is considered grammatically in the genitive case.
لَهُ	The prepositional phrase لَهُ functions as the comment (<i>khabar</i>) of the verb-like لَا. It is considered in the nominative case (فِي مَحَلِّ رَفْعٍ). (Darwish, 1999, vol. 5, p. 236)
بِ (الْبَاءُ)	A preposition of the genitive case.
هِ	An attached pronoun that is governed by the preposition بِ (الْبَاءُ). It is indeclinable. It is considered grammatically in the genitive case.
لَا بُرْهَانَ لَهُ بِهِ	The verbal clause لَا بُرْهَانَ لَهُ بِهِ is a parenthetical clause. It is considered grammatically caseless.
فَ (الْفَاءُ)	A particle that links the apodosis to the protasis. It is considered grammatically caseless.
إِنَّ	A verb-like particle that is prevented (by the preventive particle مَا) to modify the case inflection of the nominal clause.
مَا	A preventive particle (كَافَّةً وَمَكْفُوفَةً, <i>kafa wa makfufa</i>). It prevents the verb-like particle إِنَّ to govern the nominal sentences.
حِسَابُ	A noun in the nominative case that is marked by a <i>dhamma</i> . It functions as a topic/nominal subject (<i>mubtada</i>). It is annexed (<i>mudhaf</i> , مُضَافٌ)
هُ	An attached pronoun that functions as an annexer (<i>mudhaf ilayhi</i> , مُضَافٌ إِلَيْهِ). It is considered in the genitive case (فِي مَحَلِّ جَرٍّ).
عِنْدَ	An adverb of place in the accusative case that is marked by a <i>fat'ha</i> (فَتْحَةٌ). It is related to the obligatory-elided comment (<i>khabar</i>) that is understood as the word كَائِنٌ (<i>kainun</i> , located). It is annexed (<i>mudhaf</i> , مُضَافٌ)
رَبِّ	A noun in the genitive case that is marked by a <i>kasra</i> (كَسْرَةٌ). It functions as an annexer (مُضَافٌ إِلَيْهِ, <i>mudhaf ilayhi</i>). It is annexed (<i>mudhaf</i> , مُضَافٌ).
هِ	An attached pronoun that functions as an annexer (<i>mudhaf ilayhi</i> , مُضَافٌ إِلَيْهِ). It is considered in the genitive case (فِي مَحَلِّ جَرٍّ).
فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ	The nominal clause فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ is the apodosis (result / complement) clause. It is considered grammatically in the jussive mood.

يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ فِي مَحَلٍّ (رُفِعَ).	Both the condition verb and its consequence function as a comment clause (خَبَرٌ, <i>khavar</i>) to the topic (مَنْ). It is considered grammatically in the nominative case (رُفِعَ).
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4.6 Parenthetical Clauses within the Appositional Phrase in Nominal Sentences

Appositives are called *tawabiun* (تَوَابِعُ) in Arabic. There are five types of appositives:

- The adjective (صِفَةٌ أَوْ نَعْتٌ, *al-Sifa or na'at*)
- The Explanatory Apposition (عَظْفُ الْبَيَانِ, *atfu al bayani*)
- The Corroborative (التَّوَكُّيدُ, *al-tawkeed*) or grammatical emphasis
- The Connexion of Sequence (عَظْفُ السَّيِّقِ, *atfu al nasaqi*)
- The Substitute (الْبَدَلُ, *al-badalu*)

4.6.1 Parenthetical Clauses within a Noun-Adjective Phrase in Nominal Sentences

Structurally, some syntactic components are related and require each other to complete the meaning, like a preposition to a noun in the genitive case, a subject to a predicate, an annexed word to an annexer, and an adjective to a noun. This adherence is one of the most important features of cohesion.

The adjective phrase is formed by a noun described by an adjective that qualifies it. The adjective takes the grammatical case of that noun and must come just after in the sentence.

The parenthetical clause may separate the noun and the adjective, as in:

﴿وَمِنْ دُونِهِمَا جَنَّتَانِ – فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّب – مُدْهَمَّتَانِ﴾ (Quran, 55: 62-64)

“And besides those two will be yet two [other] gardens – which, then, of your Sustainer's powers can you disavow? – two [gardens] of the deepest green.” (Quran, 55: 62-64)

The main topic of this surah (*Al-Rahman*) is the blessings and favours of God in this universe, and the wonders of His creation. The surah is a calling to reflect on this universe. It is a calling to worship the Great God. It is a testimony to all of creatures, men and jinn, that they cannot deny the blessings of God upon them.

Surah Al-Rahman is characterised by the mentioning the verse رَبِّكُمَا تُكَذِّبَانِ thirty-one times. The purpose of this repetition is emphasis. The repetition is one of the features of emphasis in most world languages.

Unusually, the parenthetical clause رَبِّكُمَا تُكَذِّبَانِ intercepts the noun جَنَّاتٍ and its adjective مُدْهَمَّاتٍ. Stylistically, the parenthetical is a question. Ibn Ashur (1984, vol. 27, p. 273) commented: “the parenthetical is for more emphasis on the recognition [of the blessings] and for reprimanding those who are deprived of those gardens”.

The grammatical functions of the constituents of that parenthetical are as follows:

Table 4.6

Grammatical functions of Quran (55: 62-64) رَبِّكُمَا تُكَذِّبَانِ – مُدْهَمَّاتٍ – وَمِنْ دُونِهِمَا جَنَّاتٍ – فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

و (الْوَاوُ)	A resuming particle (إِسْتِثْنَائِيَّةٌ)
مِنْ	A preposition of the genitive case
دُونِ	A noun in the genitive case that is marked by a <i>kasra</i> (كَسْرَةٌ). It is governed by the preposition مِنْ. It is annexed (مُضَافٌ).
هِمَا	An attached pronoun. It is indeclinable. It functions as an annexer (فِي مَحَلِّ جَرٍّ). It is considered in the genitive case (مُضَافٌ إِلَيْهِ).
مِنْ دُونِهِمَا	The prepositional phrase مِنْ دُونِهِمَا functions as a “foregrounded comment (خَبَرٌ مُقَدِّمٌ, <i>khavar muqadam</i>)” (Darwish, 1999, p. 378).
جَنَّاتٍ	A noun in the nominative case that is marked by an <i>alif</i> (أَلِفٌ) because it is a dual noun (مُثَنَّى, <i>muthanna</i>). It functions as a backgrounded topic to the comment مِنْ دُونِهِمَا.
فَ (الْفَاءُ)	The <i>fa al fasiha</i> (الْفَاءُ الْفَصِيحَةُ, the eloquent <i>fa</i>). It showed that something in the speech is concealed.
بِ (الْبَاءُ)	A preposition of the genitive case

أَيِّ	A noun in the genitive case that is marked by a <i>kasra</i> (كَسْرَةٌ). It is governed by the preposition (الْبَاءُ). It is annexed (مُضَافٌ).
آلَاءِ	A noun in the genitive case that is marked by a <i>kasra</i> (كَسْرَةٌ). It functions as an annexer (مُضَافٌ إِلَيْهِ). It is annexed (مُضَافٌ).
رَبِّ	A noun in the genitive case that is marked by a <i>kasra</i> (كَسْرَةٌ). It functions as an annexer (مُضَافٌ إِلَيْهِ). It is annexed (مُضَافٌ).
كَمَا	An attached pronoun. It is indeclinable. It functions as an annexer (مُضَافٌ إِلَيْهِ). It is considered in the genitive case (فِي مَحَلِّ جَرٍّ).
تُكْذِّبَانِ	Present tense verb (<i>fi'ilun mudharu'n</i> , فِعْلٌ مُضَارِعٌ) in the indicative mood that is marked by the fixed <i>nun</i> (مَرْفُوعٌ بِثُبُوتِ النُّونِ). Its verbal subject is the attached pronoun <i>alif</i> (الِفْ) which is indeclinable on the <i>sukun</i> (مَبْنِيٌّ عَلَى السُّكُونِ) but it is considered in the nominative case (فِي مَحَلِّ رَفْعٍ).
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ	The verbal clause فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ is a parenthetical clause. It is considered grammatically caseless.
مُذْهَامَتَانِ	An adjective that takes the same grammatical case of the noun جَنَّتَانِ it modifies. It is in the nominative case (مَرْفُوعٌ) that is marked by an <i>alif</i> (الِفْ) because it is a dual noun (مُثَنَّى, <i>muthanna</i>).
وَمِنْ دُونِهِمَا جَنَّتَانِ – فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ – مُذْهَامَتَانِ	The nominal sentence وَمِنْ دُونِهِمَا جَنَّتَانِ – فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ – مُذْهَامَتَانِ is a resumptive (initiative) sentence. It is considered grammatically caseless.

4.7 Parenthetical Clauses between two Independent Clauses

The parenthetical may fall “between two independent clauses” (Ibn Hisham, 2000, vol. 5, p. 82). If those two sentences are grammatically cased then they are syntactically related, but if they are grammatically caseless then they are only semantically related. This is better studied in the rhetoric field of *ilmu al-maani* (عِلْمُ الْمَعَانِي, Word-Order)". Precisely, it is studied in the chapter of conjunction (الْوَصْلُ, *al waslu*) and disjunction (الْفَصْلُ, *al faslu*). Al-Hashimi (1999) clarified:

Both the disjunction and the conjunction are used for rhetorical purposes.

Conjunction is combining and linking two clauses, particularly with the *waw* (الْوَاوُ),

either because they are structurally and semantically related, or to avoid ambiguity.

Disjunction is leaving that coordination either because the two clauses are united or because they are structurally and semantically separated. (p. 215)

Al-Qazwini (2010) identified the main and most appropriate criterion to understand conjunction and disjunction. He called it “مَعْرِفَةُ الْجَامِعِ (*marifatu al jamii*, knowing the link)” (p. 68). It is deducing what gathers two sentences to each other. In addition, it is deducing what makes them separate. Al-Hashimi (1999) added:

To use the *waw* (و) in coordination there must be a link between the two sentences.

As an example, that link could be correspondence and harmony (مُؤَافَقَةٌ, *muafaka*), as in: (يُقْرَأُ، وَيَكْتُبُ). [...] It is not suitable to say سَعِيدٌ عَالِمٌ، وَخَلِيلٌ قَصِيرٌ because there is no correspondence between the two predicates [*khavar*]. (p. 216)

The relation between sentences is like the relation between words. Some words could be corroboratives, substitutes, or explanatory appositions. Sentences also may function as the same way as words.

4.7.1 Parenthetical Clauses between two Nominal Independent Clauses

Parenthetical clauses may fall between two nominal clauses that must have a strong semantic link between them, as in:

﴿وَمَنْ أَحْسَنُ دِينًا مِمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا – وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا – وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ مُّحِيطًا﴾ (Quran, 4: 125-126)

“And who could be of better faith than he who surrenders his whole being unto God and is a doer of good withal, and follows the creed of Abraham, who turned away from all that is false – seeing that God exalted Abraham with His love? For, unto God belongs all that is in the heavens and all that is on earth; and, indeed, God encompasses everything.” (Quran, 4: 125-126)

The verbal clause *وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا* is a “parenthetical clause that is grammatically caseless” (Al-Zamakhshari, 2009, p. 262). It falls between the nominal clause *وَمَنْ أَحْسَنُ دِينًا مِمَّنْ* and the nominal clause *وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ*. Even if the second clause starts with a coordinating conjunction *waw* (الْوَاوُ), it is grammatically a resumptive clause and the particle *waw* (الْوَاوُ) is a resuming particle (إِسْتِنَافِيَّةٌ).

Al-Zamakhshari (2009, p. 262) added: “its purpose is to confirm the obligation to follow the religion [of Abraham], because the one who reached the rank of nearness that God took him as a friend, was worthy to be followed.”

Abraham is one of the Messengers of strong will (أُولُو الْعَزْمِ, *ulu al azm*). His name is repeated 69 times in 25 chapters (Surahs). This means that the remembrance of Abraham, peace be upon him, is present in the mind and he will never be forgotten in the memory, because it is a symbol of monotheism, a symbol of Islam and a role model for all Muslims. “They are those whom Allah had guided. So, follow their guidance.” (Quran 6: 90). Abraham is also described as “a leader [Prophet] of mankind” (Quran 16: 120).

The grammatical functions of the constituents of that parenthetical are as follows:

Table 4.7.1

Grammatical functions of Quran (4: 125-126)

﴿وَمَنْ أَحْسَنُ دِينًا مِمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا – وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا – وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ﴾

(الْوَاوُ) وَ	A resuming particle (إِسْتِنَافِيَّةٌ, <i>istiinafia</i>)
مَنْ	An interrogative noun. It is indeclinable on the <i>sukun</i> (عَلَى) (السُّكُونِ). It functions as a topic (<i>mubtaba</i>). It is considered in the nominative case (فِي مَحَلِّ رَفْعٍ).
أَحْسَنُ	A noun in the nominative case (مَرْفُوعٌ) that is marked by a <i>dhamma</i> . It functions as a comment (خَبَرٌ, <i>khavar</i>)
دِينًا	A noun in the accusative case that is marked by a <i>fat'ha</i> (فَتْحَةً). It functions as a specification or a distinctive (تَمْيِيزٌ, <i>tamyeez</i>).

وَمَنْ أَحْسَنُ دِينًا	The nominal clause وَمَنْ أَحْسَنُ دِينًا is considered an inceptive (resumptive) clause. It is considered grammatically caseless.
مِمَّنْ	It is formed by two words: مِنْ and مِّنْ.
مِنْ	A preposition of the genitive case.
مَّنْ	A relative pronoun. It is indeclinable on the <i>sukun</i> (مَبْنِيٌّ عَلَى السُّكُونِ). It is governed by the preposition مِنْ. It is considered in the genitive case (فِي مَحَلِّ جَرٍّ).
أَسْلَمَ	Past tense verb that is indeclinable on the <i>fat'h</i> (مَبْنِيٌّ عَلَى الْفَتْحِ). Its verbal subject is the latent /covert/ invisible (<i>mustatir</i> , مُسْتَتَرٍ) pronoun هُوَ (he).
وَجْهَ	A noun in the accusative case that is marked by a <i>fat'ha</i> (فَتْحَةً). It functions as a direct object (مَفْعُولٌ بِهِ). It is annexed (مُضَافٌ).
هُ	An attached pronoun. It is indeclinable. It functions as an annexer (مُضَافٌ إِلَيْهِ). It is considered in the genitive case (فِي مَحَلِّ جَرٍّ).
لِ (اللَّامُ)	A preposition of the genitive case.
اللَّهِ	The Name of God. It is in the genitive case that is marked by a <i>kasra</i> (كَسْرَةً). It is governed by the preposition لِ (اللَّامُ).
أَسْلَمَ وَجْهَهُ لِلَّهِ	The verbal clause أَسْلَمَ وَجْهَهُ لِلَّهِ is a relative clause. It is considered grammatically caseless.
(الْوَاوُ) وَ	A circumstantial particle. It is indeclinable. It is considered grammatically caseless.
هُوَ	A detached pronoun. It is indeclinable. It functions as a topic (<i>mubtaba</i>). It is considered in the nominative case (فِي مَحَلِّ رَفْعٍ).
مُحْسِنٌ	A noun in the nominative case (مَرْفُوعٌ) that is marked by a <i>dhamma</i> . It functions as a comment (خَبَرٌ, <i>khavar</i>)
وَهُوَ مُحْسِنٌ	The nominal clause وَهُوَ مُحْسِنٌ functions as a circumstantial clause. It is considered grammatically in the accusative case (فِي مَحَلِّ نَصْبٍ). It refers to the verbal subject (the pronoun) of the verb أَسْلَمَ.
(الْوَاوُ) وَ	Particle of coordinating conjunctions
اتَّبَعَ	Past tense verb that is indeclinable on the <i>fat'h</i> (مَبْنِيٌّ عَلَى الْفَتْحِ). Its verbal subject is the latent /covert/ invisible (<i>mustatir</i> , مُسْتَتَرٍ) pronoun هُوَ (he).
مِلَّةَ	A noun in the accusative case that is marked by a <i>fat'ha</i> (فَتْحَةً). It functions as a direct object (مَفْعُولٌ بِهِ). It is annexed (مُضَافٌ).

إِبْرَاهِيمَ	A noun in the genitive case that is marked by a <i>fat'ha</i> (فَتْحَةٌ) instead of the <i>kasra</i> (كَسْرَةٌ) because it is a diptotes (مَمْنُوعٌ مِنَ الصَّرْفِ, <i>mamnu' mina al-sarf</i>). It functions as an annexer (مُضَافٌ إِلَيْهِ).
حَنِيفًا	A noun in the accusative case that is marked by a <i>fat'ha</i> (فَتْحَةٌ). It functions as a circumstantial adverb (<i>hal</i> , حَالٌ).
وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا	The verbal clause <i>وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا</i> is a coordinated clause (جُمْلَةٌ) to the relative clause <i>أَسْلَمَ وَجْهَهُ لِلَّهِ</i> . It is considered grammatically caseless as the clause it is coordinated to.
(الْوَاوُ) وَ	"A parenthetical particle (إِعْتِرَاضِيَّةٌ)" (Darwish, 1999, vol. 5, p. 114)
اتَّخَذَ	Past tense verb that is indeclinable on the <i>fat'h</i> (مَبْنِيٌّ عَلَى الْفَتْحِ).
اللَّهُ	The Name of God. Verbal subject (فَاعِلٌ) in the nominative case that is marked by a <i>dhamma</i> (ضَمَّةٌ) on the last letter.
إِبْرَاهِيمَ	A noun in the accusative case that is marked by a <i>fat'ha</i> (فَتْحَةٌ). It functions as a first direct object (مَفْعُولٌ بِهِ).
خَلِيلًا	A noun in the accusative case that is marked by a <i>fat'ha</i> (فَتْحَةٌ). It functions as a second direct object (مَفْعُولٌ بِهِ).
اتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا	The verbal "clause <i>اتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا</i> is a parenthetical clause." (Darwish, 1999, vol. 5, p. 114). It is considered grammatically caseless.
(الْوَاوُ) وَ	A resuming particle (إِسْتِثْنَائِيَّةٌ, <i>istiinafia</i>)
(اللَّامُ) لِ	A preposition of the genitive case.
اللَّهِ	The Name of God. It is in the genitive case that is marked by a <i>kasra</i> (كَسْرَةٌ). It is governed by the preposition (اللَّامُ) لِ.
لِلَّهِ	The prepositional phrase <i>لِلَّهِ</i> functions as a "foregrounded comment (خَبَرٌ مُقَدَّمٌ, <i>khavar muqadam</i>)"
مَا	A relative pronoun. It is indeclinable on the <i>sukun</i> (مَبْنِيٌّ عَلَى السُّكُونِ). It functions as backgrounded topic (مُبْتَدَأٌ مُؤَخَّرٌ, <i>mubtada muakhar</i>). It is considered grammatically in the nominative case (فِي مَحَلِّ رَفْعٍ).
فِي	A preposition of the genitive case
السَّمَاوَاتِ	A noun in the genitive case that is marked by a <i>kasra</i> (كَسْرَةٌ). It is governed by the preposition <i>فِي</i> .
فِي السَّمَاوَاتِ	The prepositional phrase <i>فِي السَّمَاوَاتِ</i> is related to an elided verb that is understood as "اِسْتَقَرَّ" (<i>istaqarra</i> , to be/to exist). (Ibn Hisham, 2008, vol.1, p.51). Both the elided verb and its hidden subject form the relative clause which is considered grammatically caseless. (Abdelaziz, 2019, p. 255)

(وَاوُ) وَ	Particle of coordinating conjunctions
مَا	A relative pronoun. It is indeclinable on the <i>sukun</i> (مَبْنِيٌّ عَلَى السُّكُونِ). It is coordinated to the word مَا in the phrase مَا فِي السَّمَاوَاتِ. It is considered grammatically in the nominative case (فِي مَحَلِّ رَفْعٍ).
فِي	A preposition of the genitive case
الْأَرْضِ	A noun in the genitive case that is marked by a <i>kasra</i> (كَسْرَةٌ). It is governed by the preposition فِي.
فِي الْأَرْضِ	The prepositional phrase فِي الْأَرْضِ is related to an elided verb that is understood as "اِسْتَقَرَّ" (<i>istaqarra</i> , to be/to exist). (Ibn Hisham, 2008, vol.1, p.51). Both the elided verb and its hidden subject form the relative clause which is considered grammatically caseless. (Abdelaziz, 2019, p. 255)
وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ	The nominal clause وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ is considered an inceptive (resumptive) clause. It is considered grammatically caseless.

4.7.2 Parenthetical Clauses between an Independent Nominal Clause and an Independent Verbal Clause

Parenthetical clauses may fall between two independent clauses that are not structurally related but they are in cohesion and linked with the meaning. A clause is considered parenthetical when it breaks that cohesion, as in:

(﴿أَمْ مَنْ هَذَا الَّذِي يَزُرُّكُمْ – إِنَّ أَمْسَكَ رِزْقَهُ – بَلْ لَجُوا فِي عُتُوٍّ وَنُفُورٍ﴾ (Quran, 67: 21)

“Or is there any that could provide you with sustenance if He should withhold His provision [from you]? Nay, but they [who are bent on denying the truth] stubbornly persist in their disdain [of God's messages] and in their headlong flight [from Him]!”
(Quran, 67: 21)

The verbal “clause إِنَّ أَمْسَكَ رِزْقَهُ is a parenthetical clause” (Al Safi, 1995, vol.15, p. 25). It splits the nominal clause أَمْ مَنْ هَذَا الَّذِي يَزُرُّكُمْ and the verbal clause بَلْ لَجُوا فِي عُتُوٍّ وَنُفُورٍ.

“The particle **بَلْ** that is followed by a sentence is a resumptive (inceptive) particle not a coordinating conjunction” (Ibn Hisham, 2000, vol. 2, p. 185). So, the two clauses are grammatically separated but they are contextually related.

The Surah of al-Mulk, like other surahs revealed in Mecca, is concerned with the basic principles of the belief, which is to prove the existence of God, his greatness, his power over everything, inferring his oneness, and informing about the resurrection day.

This verse starts with a rhetorical question that expresses “reproaching and blaming” (Abu Hayyan, 2010, vol. 10, p. 228). It is followed by a parenthetical that draws the attention that God, the Provider, is the one who bestows blessings and sustenance, and He can deprive them of it.

The grammatical functions of the constituents of that parenthetical are as follows:

Table 4.7.2

Grammatical functions of Quran (67: 21) ﴿أَمْ مَنْ هَذَا الَّذِي يَزُفُّكُمْ - إِنْ أَمْسَكَ رِزْقَهُ - بَلْ لَجُوا فِي عُتُوٍّ وَنُفُورٍ﴾

أَمْ	A particle of disconnection that is called أَمْ الْمُنْقَطِعَةُ (<i>am al munqatia</i> , the disconnected ‘or’)
مَنْ	An interrogative noun. It is indeclinable on the <i>sukun</i> (مَبْنِيٌّ عَلَى السُّكُونِ). It functions as a topic (<i>muftaba</i>). It is considered in the nominative case (فِي مَحَلِّ رَفْعٍ).
هَذَا	A demonstrative noun. It is indeclinable on the <i>sukun</i> (مَبْنِيٌّ عَلَى السُّكُونِ). It functions as a comment (<i>khavar</i>). It is considered in the nominative case (فِي مَحَلِّ رَفْعٍ).
الَّذِي	A relative pronoun. It is indeclinable on the <i>sukun</i> (مَبْنِيٌّ عَلَى السُّكُونِ). It functions as a substitute (بَدَلٌ, <i>badal</i>) to the word هَذَا. So, it takes the same grammatical case. It is considered grammatically in the nominative case (فِي مَحَلِّ رَفْعٍ).
يَزُفُّ	Present tense verb in the indicative mood (مَرْفُوعٌ) that is marked by a <i>dhamma</i> ; its verbal subject is the latent /covert/ invisible (<i>mustatir</i> , مُسْتَتِرٌ) pronoun هُوَ (he).
كُمْ	An attached object pronoun that functions as a direct object. It is indeclinable on the <i>sukun</i> (مَبْنِيٌّ عَلَى السُّكُونِ). It is considered grammatically in the accusative case (فِي مَحَلِّ نَصْبٍ).

أَمَّنْ هَذَا الَّذِي يَزُرُّكُمْ	The nominal clause <i>أَمَّنْ هَذَا الَّذِي يَزُرُّكُمْ</i> is considered an inceptive (resumptive) clause. It is considered grammatically caseless.
إِنْ	A conditional particle that puts two verbs in the jussive mood.
أَمْسَكَ	Past tense verb that is indeclinable on the <i>fat'h</i> (مَبْنِيٌّ عَلَى الْفَتْحِ). It is the verb of the condition. So, it is considered in the jussive mood (فِي مَحَلِّ جَزْمٍ). The verb of the consequence (complement) clause is elided. It is understood from the context.
رِزْقُ	A noun in the accusative case that is marked by a <i>fat'ha</i> (فَتْحَةٌ). It functions as an object (مَفْعُولٌ بِهِ). It is annexed (مُضَافٌ).
هُ	An attached pronoun. It is indeclinable. It functions as an annexer (فِي مَحَلِّ جَرٍّ). It is considered in the genitive case (مُضَافٌ إِلَيْهِ).
إِنْ أَمْسَكَ رِزْقُهُ	The verbal clause <i>إِنْ أَمْسَكَ رِزْقُهُ</i> is the condition clause (protasis, جُمْلَةٌ شَرْطِيَّةٌ). It is considered in the jussive mood (فِي مَحَلِّ جَزْمٍ).
إِنْ أَمْسَكَ رِزْقُهُ	The verbal clause <i>إِنْ أَمْسَكَ رِزْقُهُ</i> is a parenthetical clause. It is considered grammatically caseless.
بَلْ	Particle of epanorthosis (<i>harfu idhrab</i> , حَرْفُ إِضْرَابٍ)
لَجُوا	Past tense verb that is It is indeclinable on the <i>dhamm</i> (مَبْنِيٌّ عَلَى الدَّمِّ). Its verbal subject is the attached nominative masculine plural pronoun that is called <i>waw</i> of males (وَآؤُ الْجَمَاعَةِ). The letter <i>alif</i> (أَلِفٌ) is called <i>alif al-tafreek</i> (أَلِفُ التَّفْرِيقِ), the distinguishing <i>alif</i> .
فِي	A preposition of the genitive case
عُنُو	A noun in the genitive case that is marked by a <i>kasra</i> (كَسْرَةٌ). It is governed by the preposition <i>فِي</i> .
(الْوَاوُ) وَ	Particle of coordinating conjunctions
نُفُورٍ	A coordinated noun to the noun <i>عُنُو</i> . It is coordinated by the particle of coordination. It takes the same genitive case.
بَلْ لَجُوا فِي عُنُو وَنُفُورٍ	The verbal clause <i>بَلْ لَجُوا فِي عُنُو وَنُفُورٍ</i> is considered an inceptive (resumptive) clause. It is considered grammatically caseless.

4.8 Parenthetical Clauses between two Coordinated Clauses

4.8.1 Parenthetical Clauses between two Nominal Coordinated Clauses

Parenthetical clauses may fall between two nominal coordinated clauses, as in:

﴿رَبُّكُمْ أَعْلَمُ بِكُمْ إِنَّ يَشَاءُ يَرْحَمَكُمُ أَوْ إِنَّ يَشَاءُ يُعَذِّبْكُمْ – وَمَا أَرْسَلْنَاكَ عَلَيْهِمْ وَكِيلاً – وَرَبُّكَ أَعْلَمُ بِمَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ
وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ عَلَى بَعْضٍ وَآتَيْنَا دَاوُودَ زَبُورًا﴾ (Quran, 17: 54-55)

“Your Sustainer is fully aware of what you are [and what you deserve]: if He so wills, he will bestow [His] grace upon you; and if He so wills, He will chastise you. Hence, We have not sent thee [unto men, O Prophet,] with the power to determine their fate, seeing that thy Sustainer is fully aware of [what is in the minds of] all beings that are in the heavens and on earth. But, indeed, We did endow some of the prophets more highly than others – just as We bestowed upon David a book of divine wisdom [in token of Our grace].” (Quran, 17: 54-55)

The verbal “clause وَمَا أَرْسَلْنَاكَ عَلَيْهِمْ وَكِيلاً is a parenthetical clause” (Al Safi, 1995, vol.8, p. 68) between two nominal clauses. The first nominal clause is رَبُّكُمْ أَعْلَمُ بِكُمْ and the second nominal clause وَرَبُّكَ أَعْلَمُ بِمَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ.

Rhetorically, the clause وَمَا أَرْسَلْنَاكَ عَلَيْهِمْ وَكِيلاً is described as *iltifat* (التَّيْفَاتُ, switching points of view). It is shifting from the third-person to the first-person speaker. Lexically, *iltifat* means to turn one's face to. It is an unexpectedly grammatical shift to draw the attention. Tahmaz (2014, vol. 2, p. 604) commented: “the switching person in this verse is an important lesson”. It teaches the believers that they should only inform people about God. They are not responsible if people believe or not. This message is repeated several times in the Holy Quran. For instance, it appears in:

- “We have not sent thee to be their keeper.” (Quran, 4: 80)
- “We have sent thee but as a herald of glad tidings and a warner” (Quran, 17: 105)
- “We have sent thee as [an evidence of Our] grace towards all the worlds.” (Quran, 21: 107)
- “We have sent thee only as a herald of glad tidings and a warner.” (Quran, 25: 56)
- “BUT IF they turn away [from thee, O Prophet, know that] We have not sent thee to be their keeper: thou art not bound to do more than deliver the message [entrusted to thee].” (Quran, 42: 48)

The grammatical functions of the constituents of that parenthetical are as follows:

Table 4.8.1

Grammatical functions of Quran (17: 54-55)

﴿رَبُّكُمْ أَعْلَمُ بِكُمْ إِنَّ يَسَاءَ يَزْحَمُكُمْ أَوْ إِنَّ يَسَاءَ يُعَذِّبُكُمْ – وَمَا أَرْسَلْنَاكَ عَلَيْهِمْ وَكِيلًا – وَرَبُّكَ أَعْلَمُ بِمَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ﴾

رَبُّ	A noun in the nominative case (مَرْفُوعٌ) that is marked by a <i>dhamma</i> . It functions as a topic (<i>mubtaba</i>). It is annexed (مُضَافٌ).
كُمْ	An attached pronoun. It is indeclinable. It functions as an annexer (فِي مَحَلِّ جَرٍّ). It is considered in the genitive case (مُضَافٌ إِلَيْهِ).
أَعْلَمُ	A noun in the nominative case (مَرْفُوعٌ) that is marked by a <i>dhamma</i> . It functions as a comment (خَبَرٌ, <i>khavar</i>)
بِ	A preposition of the genitive case.
كُمْ	An attached pronoun that is governed by the preposition بِ (الْبَاءُ). It is indeclinable. It is considered grammatically in the genitive case.
رَبُّكُمْ أَعْلَمُ بِكُمْ	The nominal clause رَبُّكُمْ أَعْلَمُ بِكُمْ is considered an inceptive (resumptive) clause. It is considered grammatically caseless.
إِنَّ	A conditional particle that puts two verbs in the jussive mood.
يَسَاءَ	Present tense verb in the jussive mood (مَجْزُومٌ) that is marked by a <i>sukun</i> (سُكُونٌ). It is the verb of the condition. Its verbal subject is the latent /covert/ invisible (مُسْتَتِرٌ, <i>mustatir</i>) pronoun هُوَ (he).

يَرْحَمُ	Present tense verb in the jussive mood (مَجْرُومٌ) that is marked by a <i>sukun</i> (سُكُونٌ). It is the verb of the consequence. Its verbal subject is the latent /covert/ invisible (<i>mustatir</i> , مُسْتَتِرٌ) pronoun هُوَ (he).
كُمْ	An attached object pronoun that functions as a direct object. It is indeclinable on the <i>sukun</i> (السُّكُونِ). It is considered grammatically in the accusative case (فِي مَحَلِّ نَصْبٍ).
يَرْحَمُكُمْ	The verbal clause يَرْحَمُكُمْ is the apodosis (result / complement) clause. It is considered grammatically in the jussive mood.
إِنْ يَشَأْ يَرْحَمُكُمْ	The verbal clause إِنْ يَشَأْ يَرْحَمُكُمْ is considered an inception (resumption). It is considered grammatically caseless.
أَوْ	Particle of coordinating conjunctions
إِنْ	A conditional particle that puts two verbs in the jussive mood.
يَشَأْ	Present tense verb in the jussive mood (مَجْرُومٌ) that is marked by a <i>sukun</i> (سُكُونٌ). It is the verb of the condition. Its verbal subject is the latent /covert/ invisible (<i>mustatir</i> , مُسْتَتِرٌ) pronoun هُوَ (he).
يُعَذِّبُ	Present tense verb in the jussive mood (مَجْرُومٌ) that is marked by a <i>sukun</i> (سُكُونٌ). It is the verb of the consequence. Its verbal subject is the latent /covert/ invisible (<i>mustatir</i> , مُسْتَتِرٌ) pronoun هُوَ (he).
كُمْ	An attached object pronoun that functions as a direct object. It is indeclinable on the <i>sukun</i> (السُّكُونِ). It is considered grammatically in the accusative case (فِي مَحَلِّ نَصْبٍ).
يُعَذِّبُكُمْ	The verbal clause يُعَذِّبُكُمْ is the apodosis (result / complement) clause. It is considered grammatically in the jussive mood.
إِنْ يَشَأْ يُعَذِّبُكُمْ	The verbal clause إِنْ يَشَأْ يُعَذِّبُكُمْ is coordinated clause (جُمْلَةٌ مَعْطُوفَةٌ) to the resumptive clause إِنْ يَشَأْ يَرْحَمُكُمْ. It is considered grammatically caseless as the clause it is coordinated to.
(الْوَاوُ) وَ	A parenthetical particle (إِعْتِرَاضِيَّةٌ)
مَا	A negation particle.
أَرْسَلَ	Past tense verb. It is indeclinable on the <i>sukun</i> (السُّكُونِ) because it is attached to the subject personal pronoun نَا (<i>nun al jamaa</i> , نُونُ الْجَمَاعَةِ).
نَا	Attached nominative pronoun of first-person-plural that functions as a verbal subject. It is called <i>nun al jamaa</i> (<i>nun</i> of the group of the speakers, نُونُ الْجَمَاعَةِ).
كَ	An attached object pronoun that functions as a direct object. It is indeclinable on the <i>fat'h</i> (فَتْحٌ). It is considered grammatically in the accusative case (فِي مَحَلِّ نَصْبٍ).

عَلَى	A preposition of the genitive case
هَمْ	An attached pronoun that is governed by the preposition عَلَى. It is indeclinable. It is considered grammatically in the genitive case.
وَكَيْلًا	A noun in the accusative case that is marked by a <i>fat'ha</i> (فَتْحَةٌ). It functions as a circumstantial adverb (<i>hal</i> , حَالٌ).
مَا أَرْسَلْنَاكَ عَلَيْهِمْ وَكَيْلًا	The verbal clause مَا أَرْسَلْنَاكَ عَلَيْهِمْ وَكَيْلًا is a parenthetical clause. It is considered grammatically caseless.
(الْوَاوُ) وَ	A particle of coordinating conjunctions
رَبُّ	A noun in the nominative case (مَرْفُوعٌ) that is marked by a <i>dhamma</i> . It functions as a topic (<i>mubtaba</i>). It is annexed (مُضَافٌ).
كَ	An attached pronoun. It is indeclinable. It functions as an annexer (مُضَافٌ إِلَيْهِ). It is considered in the genitive case (فِي مَحَلِّ جَرٍّ).
أَعْلَمُ	A noun in the nominative case (مَرْفُوعٌ) that is marked by a <i>dhamma</i> . It functions as a comment (خَبَرٌ, <i>khavar</i>)
(الْبَاءُ) بِ	A preposition of the genitive case.
مَنْ	A relative pronoun. It is indeclinable on the <i>sukun</i> (سُكُونٍ). It is governed by the preposition بِ (الْبَاءُ). It is considered in the genitive case (فِي مَحَلِّ جَرٍّ).
فِي	A preposition of the genitive case
السَّمَاوَاتِ	A noun in the genitive case that is marked by a <i>kasra</i> (كَسْرَةٌ). It is governed by the preposition فِي.
وَ	Particle of coordinating conjunctions
الْأَرْضِ	A coordinated noun to the noun السَّمَاوَاتِ. It is coordinated by the particle of coordination. It takes the same genitive case.
رَبُّكَ أَعْلَمُ بِمَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ	The nominal clause رَبُّكَ أَعْلَمُ بِمَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ is coordinated clause (جُمْلَةٌ مَعْطُوفَةٌ) to the resumptive clause رَبُّكُمْ أَعْلَمُ بِكُمْ. It is considered grammatically caseless as the clause it is coordinated to.

4.8.2 Parenthetical Clauses between a Nominal Clause and a Verbal Clause

Parenthetical clauses may fall between two coordinated clauses (a nominal clause and a verbal clause), as in:

﴿قَالَ أَرَأَيْتَ إِذْ أَوْنَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْخُوتَ – وَمَا أَنْسَانِيهِ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرَهُ – وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ

عَجَبًا﴾ (Quran, 18: 63)

“Said [the servant]: ‘Wouldst thou believe it? When we betook ourselves to that rock for a rest, behold, I forgot about the fish – and none but Satan made me thus forget it! – and it took its way into the sea! How strange!’” (Quran, 18: 63)

The negative verbal clause *وَمَا أَنْسَانِيهِ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرَهُ* is a parenthetical clause between the nominal clause *إِنِّي نَسِيتُ الْحُوتَ* and the verbal clause *وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا*.

This verse is a part of the story of the prophet Moses (مُوسَى) with *al-Khidr* (الْخِضْرُ), peace be upon them. The prophet Moses with his (servant) boy went to meet *al-Khidr* to learn from him. The sign of the meeting place was the moment when they lost their fish. “Moses took a fish and put it in a basket” (Al-Bukhari, 2002, p. 840). When they reached the rock, Moses slept. “The fish, moving out of the basket, fell into the sea” (Al-Bukhari, 2002, p. 840). They continued their travel. The day after, Moses asked his servant to bring them the food. Using the interrogative style, his boy (servant) told him that he forgot the fish. Moreover, he forgot to tell him about that exclusive event. The parenthetical clause *وَمَا أَنْسَانِيهِ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرَهُ* is used as a justification.

The grammatical functions of the constituents of that parenthetical are as follows:

Table 4.8.2

Grammatical functions of (Q18: 63)

﴿قَالَ أَرَأَيْتَ إِذْ أَوْنَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْحُوتَ – وَمَا أَنْسَانِيهِ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرَهُ – وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا﴾

قَالَ	Past tense verb that is indeclinable on the <i>fat’h</i> (مَبْنِيٌّ عَلَى الْفَتْحِ). Its verbal subject is the latent /covert/ invisible (<i>mustatir</i> , مُسْتَتِرٌ) pronoun هُوَ (he).
أَ	An interrogative particle. It is called <i>Harfu Istifham</i> (حَرْفُ اسْتِفْهَامٍ).
رَأَيْتَ	Past tense verb. It is indeclinable on the <i>sukun</i> (مَبْنِيٌّ عَلَى السُّكُونِ) because it is attached to the subject personal pronoun تَ (taa); Its verbal subject is the attached subject masculine singular pronoun تَ (which is called <i>taa</i> of the addressee). The verb رَأَيْتَ requires two direct objects which are elided.

رَأَيْتَ	The verbal clause رَأَيْتَ functions as a direct object to the saying verb قَالَ. It is considered grammatically in the accusative case (فِي مَحَلِّ نَصْبٍ).
إِذْ	A noun that is indeclinable on the <i>sukun</i> (مَبْنِيٌّ عَلَى السُّكُونِ). It functions as an adverb for the past time. It is considered in the accusative case as all adverbs. It is annexed (مُضَافٌ).
أَوْيَ	Past tense verb. It is indeclinable on the <i>sukun</i> (مَبْنِيٌّ عَلَى السُّكُونِ) because it is attached to the subject personal pronoun نَا (nun al jamaa, نُونُ الْجَمَاعَةِ).
نَا	Attached nominative pronoun of first-person-plural that functions as a verbal subject. It is called <i>nun al jamaa</i> (nun of the group of the speakers, نُونُ الْجَمَاعَةِ).
أَوْيْنَا	The verbal clause أَوْيْنَا functions as an annexer (مُضَافٌ إِلَيْهِ). It is considered grammatically in the genitive case (فِي مَحَلِّ جَرٍّ).
إِلَى	A preposition of the genitive case
الصَّخْرَةِ	A noun in the genitive case that is marked by a <i>kasra</i> (كَسْرَةٌ). It is governed by the preposition إِلَى.
قَالَ أَرَأَيْتَ إِذْ أَوْيْنَا إِلَى الصَّخْرَةِ الصَّخْرَةِ	The verbal clause قَالَ أَرَأَيْتَ إِذْ أَوْيْنَا إِلَى الصَّخْرَةِ is considered an inceptive (resumptive) clause. It is considered grammatically caseless.
(الْفَاءُ) فَ	A resuming particle (اسْتِثْنَائِيَّةٌ)
إِنَّ	A verb-like particle of emphasis.
(الْيَاءُ) ي	An attached accusative pronoun of the first-person (singular). It is indeclinable on the <i>sukun</i> (مَبْنِيٌّ عَلَى السُّكُونِ). It is considered grammatically in the accusative case. It functions as <i>ismu inna</i> (اِسْمُ إِنَّ nominal subject/topic).
نَسِي	Past tense verb. It is indeclinable on the <i>sukun</i> (مَبْنِيٌّ عَلَى السُّكُونِ) because it is attached to the first subject personal pronoun تُو (tuu, I).
تُو	An attached subject masculine singular pronoun (which is called تَاءُ الْمُتَكَلِّمِ, <i>taa</i> of the speaker). It functions as a verbal subject.
الْحُوتِ	A noun in the accusative case that is marked by a <i>fat'ha</i> (فَتْحَةٌ). It functions as a direct object (مَفْعُولٌ بِهِ).
نَسِيْتُ الْحُوتِ	The verbal clause نَسِيْتُ الْحُوتِ functions as a comment (خَبَرٌ, <i>khavar</i>) to the particle إِنَّ. It is considered grammatically in the nominative case (فِي مَحَلِّ رَفْعٍ).
إِنِّي نَسِيْتُ الْحُوتِ	The nominal clause إِنِّي نَسِيْتُ الْحُوتِ is considered an inceptive (resumptive) clause. It is considered grammatically caseless.
(الْوَاوُ) وَ	A parenthetical particle (إِغْتِرَاضِيَّةٌ)

مَا	A negation particle.
أَنْسَا	Past tense verb that is indeclinable on the <i>fat'h</i> (مَبْنِيٌّ عَلَى الْفَتْحِ). The <i>fat'ha</i> does not appear. It is only considered on the letter <i>Alif</i> .
نِ	<i>nun al-wiqayah</i> (نُونُ الْوِقَايَةِ), noon of protection or protective noon). A particle of protection that preserve the end of the verb to be affected when attached to the objective pronoun ي (me). It is considered grammatically caseless.
(الْيَاءِ) ي	An attached objective pronoun of the first-person (singular). It is indeclinable on the <i>sukun</i> (مَبْنِيٌّ عَلَى السُّكُونِ). It is considered grammatically in the accusative case. It functions as a direct object.
(الْهَاءِ) هُ	An attached objective pronoun of the third-person (singular). It is indeclinable on the <i>dham</i> (الضَّمُّ). It is considered grammatically in the accusative case. It functions as a second direct object.
إِلَّا	An exceptive particle (أَدَاةُ إِسْتِثْنَاءٍ).
الشَّيْطَانُ	A verbal subject in the nominative case that is marked by a <i>dhamma</i> .
أَنَّ	A particle of verbal-noun (<i>masdar</i>) and subjunctive mood.
أَذْكُرُ	Present tense verb in the subjunctive mood (<i>mansubun</i> , مَنصُوبٌ) that is marked by a <i>fat'ha</i> (فَتْحَةٌ). Its verbal subject is the latent /covert/ invisible (<i>mustatir</i> , مُسْتَتِرٌ) pronoun أَنَا (I)
(الْهَاءِ) هُ	An attached objective pronoun of the third-person (singular). It is indeclinable on the <i>dham</i> (الضَّمُّ). It is considered grammatically in the accusative case. It functions as a direct object.
أَنْ أَذْكُرُهُ	Both the particle of verbal-noun أَنَّ and the verb أَذْكُرُ form an interpreted verbal-noun (مَصْدَرٌ مُوَوَّلٌ, <i>masdarun muawwalun</i>). It is interpreted by the word ذِكْرٌ. It functions as an inclusive substitute (بَدَلٌ إِشْتِمَالِي, <i>badalu ishtimalin</i>) to the pronoun هُ (الْهَاءِ) in the clause أَنَسَانِيهِ. It is considered grammatically in the accusative case like the word it substitutes.
مَا أَنَسَانِيهِ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرُهُ	The verbal clause مَا أَنَسَانِيهِ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرُهُ is a parenthetical clause. It is considered grammatically caseless.
(الْوَاوُ) وَ	A particle of coordinating conjunctions
اتَّخَذَ	Past tense verb that is indeclinable on the <i>fat'h</i> (مَبْنِيٌّ عَلَى الْفَتْحِ). Its verbal subject is the latent /covert/ invisible (<i>mustatir</i> , مُسْتَتِرٌ) pronoun هُوَ (he).
سَبِيلَ	A noun in the accusative case that is marked by a <i>fat'ha</i> (فَتْحَةٌ). It functions as a direct object (مَفْعُولٌ بِهِ). It is annexed (مُضَافٌ).
(الْهَاءِ) هُ	An attached pronoun. It is indeclinable. It functions as an annexer (فِي مَحَلِّ جَرٍّ). It is considered in the genitive case (مُضَافٌ إِلَيْهِ).

فِي	A preposition of the genitive case
الْبَحْرِ	A noun in the genitive case that is marked by a <i>kasra</i> (كَسْرَةٌ). It is governed by the preposition فِي.
عَجَبًا	A noun in the accusative case that is marked by a <i>fat'ha</i> (فَتْحَةٌ). It functions as a second direct object (مَفْعُولٌ بِهِ).
اتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا	The verbal clause اتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا is a coordinated clause (جُمْلَةٌ) to the resumptive clause إِنِّي نَسِيتُ الْخُوتَ (مَعْطُوفَةٌ). It is considered grammatically caseless as the clause it is coordinated to.

4.9 Using more than One Clause as a Parenthetical in Nominal Sentences

Speech could be intercepted by more than one parenthetical clause, as in:

﴿فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ - وَاللَّهُ أَعْلَمُ بِمَا وَضَعْتَ وَلَيْسَ الذَّكَرُ كَالْأُنْثَىٰ - وَإِنِّي سَمَّيْتُهَا مَرْيَمَ وَإِنِّي أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ﴾ (Quran, 3: 36)

“But when she had given birth to the child, she said: ‘O my Sustainer! Behold, I have given birth to a female’ – the while God had been fully aware of what she would give birth to, and [fully aware] that no male child [she might have hoped for] could ever have been like this female – ‘and I have named her Mary. And, verily, I seek Thy protection for her and her offspring against Satan, the accursed.’” (Quran, 3: 36)

In this verse, “two parenthetical clauses” split two coordinated clauses (Al-Zamakhshari, 2009, p. 170). Both the nominal clause وَاللَّهُ أَعْلَمُ بِمَا وَضَعْتَ and the verbal clause إِنِّي وَضَعْتُهَا أُنْثَىٰ fall between the nominal clause وَلَيْسَ الذَّكَرُ كَالْأُنْثَىٰ and the nominal clause وَإِنِّي سَمَّيْتُهَا مَرْيَمَ.

This verse is a part of the story of *Maryam bint Imran* (Mary, daughter of Imran), peace be upon her. She is one of the most righteous women in Islam. She is the only woman mentioned by name in the Quran. Her mother vowed that the child in her womb is dedicated to serve God. The vowing of children (boys) was common among the of Israeli community

then. After delivering the baby, she was terrified because it was born a female. She hardly accepted it.

The parenthetical clause *وَاللَّهُ أَعْلَمُ بِمَا وَضَعَتْ* is a “consideration to what was born” (Al-Zamakhshari, 2009, p. 169). It will be of great importance. “God knows best what she gave birth to and what is related to it of great things. God will make the baby and his son a miracle for the world” (Al-Zamakhshari, 2009, p. 169). Marry’s mother did not know about that. She was sorry because she wanted a boy to serve God.

The second parenthetical clause *وَلَيْسَ الذَّكَرُ كَالْأُنثَى* is an explanation and “clarification that what was born is of great importance. It means that the male she asked for is not like the female that was given to her” (Al-Zamakhshari, 2009, p. 169). This female is unique.

The grammatical functions of the constituents of that parenthetical are as follows:

Table 4.8.2

Grammatical functions of Quran (3: 36)

﴿إِنِّي وَضَعْتُهَا أُنْثَى - وَاللَّهُ أَعْلَمُ بِمَا وَضَعَتْ وَلَيْسَ الذَّكَرُ كَالْأُنْثَى - وَإِنِّي سَمَّيْتُهَا مَرْيَمَ﴾

إِن	A verb-like particle of emphasis.
(الْيَاءُ) ي	An attached accusative pronoun of the first-person (singular). It is indeclinable on the <i>sukun</i> (مَبْنِيٌّ عَلَى السُّكُونِ). It is considered grammatically in the accusative case. It functions as <i>ismu inna</i> (اسْمُ إِنَّ), nominal subject/topic).
وَضَعُ	Past tense verb. It is indeclinable on the <i>sukun</i> (مَبْنِيٌّ عَلَى السُّكُونِ) because it is attached to the first subject personal pronoun <i>تُ</i> (<i>tuu</i> , I).
تُ	An attached subject masculine singular pronoun (which is called <i>تَاءُ الْمُتَكَلِّمِ</i> , <i>taa</i> of the speaker). It functions as a verbal subject.
(الْهَاءُ) هَا	Attached objective pronoun of the singular third-person. It is indeclinable. It is considered grammatically in the accusative case (فِي مَحَلِّ نَصْبٍ). It functions as a direct object.
أُنْثَى	A noun in the accusative case that is marked by a <i>fat'ha</i> (فَتْحَةٌ). The <i>fat'ha</i> does not appear. It is only considered on the letter <i>Alif Maqsura</i> . It functions as a circumstantial adverb (<i>hal</i> , حَالٌ)

وَصَّعْتُهَا أَنْتَى	The verbal clause وَصَّعْتُهَا أَنْتَى functions as a comment (خَبَرٌ, <i>khavar</i>) to the particle إِنَّ. It is considered grammatically in the nominative case (فِي مَحَلِّ رَفْعٍ).
إِنِّي وَصَّعْتُهَا أَنْتَى	The nominal clause إِنِّي وَصَّعْتُهَا أَنْتَى functions as a direct object to the saying verb قَالَتْ. It is considered grammatically in the accusative case (فِي مَحَلِّ نَصْبٍ).
(الْوَاوُ) وَ	A parenthetical particle (إِعْتِرَاضِيَّةٌ)
اللَّهُ	The Name of God. A noun in the nominative case (مَرْفُوعٌ) that is marked by a <i>dhamma</i> . It functions as a topic (<i>mubtaba</i>).
أَعْلَمُ	A noun in the nominative case (مَرْفُوعٌ) that is marked by a <i>dhamma</i> . It functions as a comment (خَبَرٌ, <i>khavar</i>)
(الْبَاءُ) بِ	A preposition of the genitive case.
مَا	A relative pronoun. It is indeclinable on the <i>sukun</i> (مَبْنِيٌّ عَلَى السُّكُونِ). It is governed by the preposition بِ (الْبَاءُ). It is considered in the genitive case (فِي مَحَلِّ جَرٍّ).
وَضَعُ	Past tense verb that is indeclinable on the <i>fat'h</i> (مَبْنِيٌّ عَلَى الْفَتْحِ). Its verbal subject is the latent /covert/ invisible (<i>mustatir</i> , مُسْتَتِرٌ) pronoun هِيَ (she).
(الْتَاءُ) تْ	A particle of the feminine gender (تَاءُ التَّأْنِيثِ السَّاكِنَةِ) <i>taa al-taneeth alsaakina</i> . It indicates that the subject (the doer) is feminine.
وَضَعَتْ	The verbal clause وَضَعَتْ is a relative clause. It is considered grammatically caseless.
اللَّهُ أَعْلَمُ بِمَا وَضَعَتْ	The nominal clause اللَّهُ أَعْلَمُ بِمَا وَضَعَتْ is a parenthetical clause. It is considered grammatically caseless.
(الْوَاوُ) وَ	A parenthetical particle (إِعْتِرَاضِيَّةٌ)
لَيْسَ	A canceller (نَاسِخٌ, <i>nassikhun</i>) that belongs to <i>Kaana</i> and its set (كَانَ وَ). (أَخَوَاتُهَا). It is a past tense defective verb that cancels nominal sentences. It is indeclinable on the <i>fat'h</i> (مَبْنِيٌّ عَلَى الْفَتْحِ).
الذَّكَرُ	A noun in the nominative case (مَرْفُوعٌ) that is marked by a <i>dhamma</i> . It functions as <i>ismu inna</i> (إِنَّ, nominal-subject/topic).
(الْكَافُ) كَ	A noun that could be replaced by the noun مِثْلَ (mithla, like or similar). It is indeclinable on the <i>fat'h</i> (مَبْنِيٌّ عَلَى الْفَتْحِ). It functions as a comment (مُضَافٌ, <i>khavar</i>) to the canceller لَيْسَ. It is annexed (مُضَافٌ إِلَى).
الْأُنْتَى	A noun in the genitive case that is marked by a <i>kasra</i> (كَسْرَةٌ). The <i>kasra</i> (كَسْرَةٌ) does not appear. It is only considered on the letter <i>Alif Maqsura</i> . It functions as an annexer (مُضَافٌ إِلَيْهِ, <i>mudhaf ilayhi</i>).

لَيْسَ الذَّكَرُ كَالْأُنثَى	The verbal clause لَيْسَ الذَّكَرُ كَالْأُنثَى is a coordinated clause (جُمْلَةٌ مَعْطُوفَةٌ) to the parenthetical clause اللَّهُ أَعْلَمُ بِمَا وَضَعْتَ. It is considered grammatically caseless as the clause it is coordinated to.
(الوَائِ) وَ	Particle of coordinating conjunctions
إِنَّ	A verb-like particle of emphasis.
(الْيَاءُ) ي	An attached accusative pronoun of the first-person (singular). It is indeclinable on the <i>sukun</i> (مَبْنِيٌّ عَلَى السُّكُونِ). It is considered grammatically in the accusative case. It functions as <i>ismu inna</i> (اسْمُ إِنَّ, nominal subject/topic).
سَمِي	Past tense verb. It is indeclinable on the <i>sukun</i> (مَبْنِيٌّ عَلَى السُّكُونِ) because it is attached to the first subject personal pronoun تُو (tuu, I).
تُ	An attached subject masculine singular pronoun (which is called تَاءُ الْمُتَكَلِّمِ, <i>taa</i> of the speaker). It functions as a verbal subject.
هَا	Attached objective pronoun of the singular third-person. It is indeclinable. It is considered grammatically in the accusative case (فِي مَحَلِّ نَصْبٍ). It functions as a direct object.
مَرِيَمَ	A noun in the accusative case that is marked by a <i>fat'ha</i> (فَتْحَةٌ). It functions as a second direct object (مَفْعُولٌ بِهِ).
إِنِّي سَمَّيْتُهَا مَرِيَمَ	The nominal clause إِنِّي سَمَّيْتُهَا مَرِيَمَ is a coordinated clause (جُمْلَةٌ مَعْطُوفَةٌ) to the clause إِنِّي وَضَعْتُهَا أُنْثَى. It is considered grammatically in the accusative case (فِي مَحَلِّ نَصْبٍ) as the clause it is coordinated to.

Conclusion

Parenthetical clauses is a rhetoric style which fulfils different functions. It helps to better interpret and understand the quranic text. According to the place they fall in, the parenthetical clauses are studied. Mainly, they fall between the topic (nominal subject) and the comment (predicate), but they can take different place like in: the exceptive style, the oath style, the conditional style, and the appositional phrase. Parenthetical clauses may be used between two independent clauses and two coordinated clauses. In addition, more than one single clause may be used as parentheticals in nominal sentences. Parenthetical clauses do not influence the structure of the host sentences, but they add specific meaning to

emphasise the message. In the Quranic text, parenthetical clauses accomplish precise stylistics purposes like: glorification of God, emphasizing, confirmation, assertion, attracting the attention, explanation and clarification.

Chapter Five: Parenthetical Clauses within Verbal Sentences

Introduction

This chapter studies parenthetical clauses that take different places within verbal sentences in the quranic text. The two basic pillars of verbal clauses are the subject (*al-musnad ilayhi*) and the verb (*al-musnad*). The parenthetical clauses may fall between these two elements or between other structural components within the verbal sentence. Therefore, this chapter reviews the significance, the use, and the stylistic purposes of the parentheticals within verbal sentences. Furthermore, it treats the parenthetical clauses that fall between two connected sentences. Finally, it concludes with using more than one clause as parenthetical clauses within verbal sentences.

5.1 Parenthetical Clauses between the Verb and its Subject

Parenthetical clauses could take a position between a verb and its subject in active sentences, or between a verb and its substitute-of-the-doer (نَائِبُ فَاعِلٍ, *naib fa'il*) in passive sentences, as in:

﴿كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِنْ تَرَكَ خَيْرًا الْوَصِيَّةَ لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ﴾

(Quran, 2: 180)

“It is ordained for you, when death approaches any of you and he is leaving behind much wealth, to make bequests in favour of his parents and [other] near of kin in accordance with what is fair. This is binding on all who are conscious of God.” (Quran, 2: 180)

The noble verse included the command to make a bequest (a will, a testament) to parents and close relatives. There is no mention of the will in the Qur'an except in this verse, in Quran (4: 12), and in Quran (5: 106), but this one is the most complete and comprehensive

of them (Al-Qurtubi, 2006, vol. 3, p. 91). Using a parenthetical that includes two condition clauses, this verse explains when and how to leave a will. The sum of the two conditions is an intersection between the verb كُتِبَ and its subject “to show how to make a bequest” (Al-Alusi, 1994, vol. 1, p. 451). “If two conditions are consecutive without any conjunction, then the second is a restriction to the first. The second could be replaced by a circumstantial adverb” (Ibn Malik, 1986, p. 1614). So, the second condition إِنْ تَرَكَ خَيْرًا could be replaced by the adverbial phrase تَارِكًا لِلْخَيْرِ.

Out of the Quranic context, the sentence will be “إِذَا حَضَرَ أَحَدُكُمْ الْمَوْتُ تَارِكًا لِلْخَيْرِ فَلْيُوصِ” (Al-Alusi, 1994, vol. 1, p. 451). The parenthetical clause specifies the circumstances of the prescription before citing the nature of the prescription. There is a strong link between the parenthetical and the host sentence. The grammatical functions of the constituents of that parenthetical are as follows:

Table 5.1

Grammatical functions of Quran (2: 180) ﴿إِذَا حَضَرَ أَحَدُكُمْ الْمَوْتُ إِنْ تَرَكَ خَيْرًا﴾

إِذَا	an adverb of time (<i>mafuul fihi</i>) of the future tense that includes the meaning of the protasis, in an accusative case, related to the omitted apodosis (i.e., فليُوصِ)
حَضَرَ	Past tense verb that is indeclinable on the <i>fat’h</i> (مَبْنِيٌّ عَلَى الْفَتْحِ).
أَحَدًا	A noun in the accusative case that is marked by a <i>fat’ha</i> (فَتْحَةً). It functions as a foregrounded object (مَفْعُولٌ بِهِ). It is annexed (مُضَافٌ)
كُم	an attached genitive pronoun that functions as an annexer (مُضَافٌ إِلَيْهِ)
الْمَوْتُ	A backgrounded verbal subject that is in the nominative case.
حَضَرَ أَحَدُكُمْ الْمَوْتُ	Verbal clause in the genitive case; governed by annexation of إِذَا
إِذَا حَضَرَ أَحَدُكُمْ الْمَوْتُ	The clause إِذَا حَضَرَ أَحَدُكُمْ الْمَوْتُ is the protasis; it is grammatically caseless; the clause that express the apodosis is omitted because it is understood (i.e., فليُوصِ)

إِنْ	Conditional particle that puts two verbs in the jussive case
تَرَكَ	Past verb tense in the jussive case; it has the meaning of the future; the verbal subject is the implicit pronoun هو
خَيْرًا	Direct object in the accusative case
إِنْ تَرَكَ خَيْرًا	The clause إِنَّ تَرَكَ خَيْرًا is the protasis; it is grammatically caseless; the clause that express the apodosis is omitted because it is understood (i.e., فليُوصي))

5.2 Parenthetical Clauses between the Verb and its Direct Object

Parenthetical clauses could take a position between a verb and its direct object, as in:

﴿قُلْ إِنِّي أَخَافُ – إِنَّ عَصَيْتُ رَبِّي – عَذَابَ يَوْمٍ عَظِيمٍ﴾ (Quran, 6: 15)

“Say: ‘Behold, I would dread, were I [thus] to rebel against my Sustainer, the suffering [which would befall me] on that awesome Day [of Judgment]’.” (Quran, 6: 15)

The Surah of *Al-Anaam* (Cattle) was revealed in *Mecca* which was the period of settling the right faith. More specifically, it was revealed in the period of public preaching when Islam was explicitly professed. It was the stage of presenting arguments, and proofs; it was the persuasion stage. This long surah was revealed at once, unusually in the long surahs. “The surah is a comprehensive dialogue with the unbelievers in all the main directions of disbelief, whether theoretical or practical” (Hawwa, 1985, p. 1661). The topic of this surah is the belief. The word argument (حُجَّة, *hudja*) is mentioned three times in this surah (in Quran 6: 80, 83, and 149). The word proof (آية, *aya*) is cited seven times. In addition, the verse (Quran, 6: 15) belongs to a group of verses (Q6: 12-20) that have the same theme and that presents conclusive arguments. The parenthetical clause إِنَّ عَصَيْتُ رَبِّي is a conditional clause that separates the verb أَخَافُ and its direct object عَذَاب. It is introduced by the condition particle إِنْ that refers to the future.

The parenthetical is a specification that attracts the attention why one should fear God. In the precedent verse (Q6: 14) the prophet was ordered to be the first to believe and not to be a polytheist man, thus using the word my Lord (رَبِّي) in the verse (Q6: 15) indicates that disobeying The Lord is an enormous thing.

The grammatical functions of the constituents of that parenthetical are as follows:

Table 5.2

Grammatical functions of Quran (6: 15) إِنَّ عَصِيْتَ رَبِّي

إِنَّ	A conditional particle that puts two verbs in the jussive mood.
عَصِيْتَ	Past tense verb. It is indeclinable on the <i>sukun</i> (مَبْنِيٌّ عَلَى السُّكُونِ) because it is attached to the subject personal pronoun ت (tuu). It is considered in the jussive mood because it is the verb of condition. It has the meaning of the future.
التاء (ت)	An attached subject masculine singular pronoun (which is called تَاءُ الْمُتَكَلِّمِ, <i>taa</i> of the speaker). It functions as a verbal subject.
رَبِّ	A noun in the accusative case that it should be marked by a <i>fat'ha</i> (فَتْحَةً) but it is not because it is attached to the first personal object pronoun (ي). This letter (ي) requires that the letter before it take the <i>kasra</i> (كَسْرَةً). It functions as an object (مَفْعُولٌ بِهِ). It is annexed (مُضَافٌ).
(الياء ي)	An attached genitive pronoun that functions as an annexer (مُضَافٌ إِلَيْهِ)
عَصِيْتَ رَبِّي	<p>إِنَّ The clause إِنَّ عَصِيْتَ رَبِّي is the protasis; the clause that express the apodosis is omitted because it is understood by what precedes it;</p> <p>This clause is grammatically caseless</p>

5.3 Parenthetical Clauses between the Saying Verbs and the Saying

The parenthetical clause could be placed between the saying verbs and the saying itself, as in: ﴿وَلَئِنْ أَصَابَكُمْ فُضْلٌ مِنَ اللَّهِ لَيَقُولَنَّ - كَأَنْ لَمْ تَكُنْ بَيْنَكُمْ وَبَيْنَهُ مَوَدَّةٌ - يَا لَيْتَنِي كُنْتُ مَعَهُمْ فَأَفُوزَ فَوْزًا﴾ (Quran, 4: 73).

“But if good fortune comes to you from God, such a person⁸⁸ is sure to say – just as if there had never been any question of love between you and him –: ‘Oh, would that I had been with them, and thus had a [share in their] mighty triumph!’.” (Quran, 4: 73)

The verses (Quran, 4: 72-73) talk about some people that lag behind. They stayed behind and waited for the news. If the Muslims are victorious, they wish to be with them in order to take the advantages, and if any calamity befalls them, they will be happy because they are behind. The nominal sentence **كَانَ لَمْ تَكُنْ بَيْنَكُمْ وَبَيْنَهُ مَوَدَّةٌ** is a parenthetical that split the saying verb **لَيَقُولَنَّ** and the saying **يَا لَيْتَنِي**. In other words, it falls between the verb and its direct object. The parenthetical “helps to avoid ambiguity from the beginning of the speech that he wished being between them to support and assist them as the affection requires; however, he is keen for the money as the end of his speech shows” (Abu al-Su'ud, 2010, vol. 1, p. 733). Stylistically, the parenthetical is a simile that indicates that there was an affection between them before the time he spoke. In addition, what he -the speaker- missed made him as if he had no contact with them. The parenthetical, as a simile, “increases his repentance and regret” (Ibn Ashur, 1984, vol. 5, p. 120). Al-Razi (1981, vol. 10, p. 185) clarified: “[This parenthetical is stylistically] beautiful and suitable to the greatest degree”. The grammatical functions of the constituents of that parenthetical are as follows:

Table 5.3

Grammatical functions of Quran (4: 73) كَأَنْ لَّمْ تَكُنْ بَيْنَكُمْ وَبَيْنَهُ مَوَدَّةٌ

كَأَنْ	Verb-like particle; its nominal subject is the elided pronoun-of-matter ه (ضَمِيرُ الشَّانِ)
لَمْ	Particle of negation, and jussive (apocope). It is considered grammatically caseless.
تَكُنْ	A canceller (نَاسِخٌ, <i>nassikhun</i>) that belongs to <i>Kaana</i> and its set (كَانَ وَ أَخَوَاتُهَا). It is a present tense defective verb that cancels nominal sentences. It is in the jussive mood (مَجْرُومٌ) that is marked by a <i>sukun</i> (سُكُونٌ); it has the meaning of the past.
بَيْنَ	Adverb of place in the accusative case; it functions as foregrounded comment (<i>khabar</i>) to the verb تَكُنْ; it is annexed (مضاف)
كُم	An attached genitive pronoun that functions as an annexer (مضاف إليه)
(الواو) وَ	Particle of conjunction
بَيْنَ	Adverb of place in the accusative case; it is coordinated by the particle of coordination; it is annexed (مضاف)
(الهاء) هُ	An attached genitive pronoun that functions as an annexer (مضاف إليه)
مَوَدَّةٌ	Backgrounded nominal subject of the verb تَكُنْ.
كَأَنْ لَمْ تَكُنْ بَيْنَكُمْ وَبَيْنَهُ مَوَدَّةٌ	The clause كَأَنْ لَمْ تَكُنْ بَيْنَكُمْ وَبَيْنَهُ مَوَدَّةٌ is in the nominative case as a comment (<i>khabar</i>) to the verb-like-particle كَأَنْ.
كَأَنْ لَمْ تَكُنْ بَيْنَكُمْ وَبَيْنَهُ مَوَدَّةٌ	The clause كَأَنْ لَمْ تَكُنْ بَيْنَكُمْ وَبَيْنَهُ مَوَدَّةٌ functions as a parenthetical and it is considered grammatically caseless

5.4 Parenthetical Clauses between Circumstantial Adverb and what it Modifies

Adverbs modify several word classes. Words that function as circumstantial adverbs are usually derived words and take the accusative case (*mansubun*, مَنْصُوبٌ). Adverbs occur also as phrases and sentences. The parenthetical clause could be placed between the circumstantial adverb and what it modifies, as in:

﴿ثُمَّ أَنْزَلَ عَلَيْكُم مِّن بَعْدِ الْغَمِّ أَمَنَةً نُّعَاسًا يَغْشَى طَائِفَةً مِّنْكُمْ وَطَائِفَةٌ قَدْ أَهَمَّتْهُمْ أَنفُسُهُمْ يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ يَقُولُونَ هَلْ لَنَا مِنَ الْأَمْرِ مِنْ شَيْءٍ – قُلْ إِنَّ الْأَمْرَ كُلَّهُ لِلَّهِ – يُخْفُونَ فِي أَنفُسِهِمْ مَا لَا يُبْدُونَ لَكَ يَقُولُونَ لَوْ كَانَ لَنَا

مِنَ الْأَمْرِ شَيْءٌ مَا قُتِلْنَا هَاهُنَا قُلْ لَوْ كُنْتُمْ فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَى مَضَاجِعِهِمْ وَلِيَبْتَلِيَ اللَّهُ مَا فِي صُدُورِكُمْ وَلِيُمَحَّصَ مَا فِي قُلُوبِكُمْ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ﴾ (Quran, 3: 154)

“Then, after this woe, He sent down upon you a sense of security, an inner calm which enfolded some of you, whereas the others, who cared mainly for themselves, entertained wrong thoughts about God – thoughts of pagan ignorance – saying, "Did we, then, have any power of decision [in this matter]. Say: ‘Verily, all power of decision does rest with God - [but as for them,] they are trying to conceal within themselves that [weakness of faith] which they would not reveal unto thee, [O Prophet, by] saying, "If we had any power of decision, we would not have left so many dead behind." Say [unto them]: "Even if you had remained in your homes, those [of you] whose death had been ordained would indeed have gone forth to the places where they were destined to lie down." And [all this befell you] so that God might put to a test all that you harbour in your bosoms, and render your innermost hearts¹¹⁶ pure of all dross: for God is aware of what is in the hearts [of men]. (Quran, 3: 154)

The verbal clause *يُخْفُونَ فِي أَنْفُسِهِمْ* is a circumstantial clause. It is a minor sentence, and it is considered in the accusative case. The antecedent of the circumstantial qualifier (صَاحِبُ) *al-hali*, *sahibu al-hali* is the subject pronoun *waw* (و, they) in the previous verbal clause *يَقُولُونَ*. The sentence could be understood as: *يَقُولُونَ مُخْفِينَ*. Al Alusi (1994, vol. 2, p. 309) confirmed that it is a “parenthetical clause between the circumstantial adverb and what it modifies. That is, they say what they say, demonstrating that they are seeking guidance, seeking victory, and concealing that they are denying and refuting.”

In the following verse:

﴿فَلَمَّا دَخَلُوا عَلَى يُسُفَ آوَى إِلَيْهِ أَبْوِيهِ وَقَالَ ادْخُلُوا مِصْرَ – إِنِّي شَاءَ اللَّهُ – آمِنِينَ﴾ (Quran, 12: 99)

“AND WHEN they [all arrived in Egypt and] presented themselves before Joseph, he drew his parents unto himself, saying, "Enter Egypt! If God so wills, you shall be secure [from all evil]!” (Quran, 12: 99)

The conditional clause *إِنْ شَاءَ اللَّهُ* is a parenthetical that split the circumstantial adverb (آمِنِينَ) and the word it qualifies (the subject pronoun *waw* [و, they] in the previous verbal clause (ادْخُلُوا). The consequence (complement) clause is elided. It is understood from the context as: *إِنْ شَاءَ اللَّهُ دَخَلْتُمْ*.

The sentence ﴿ادْخُلُوا مِصْرَ إِنْ شَاءَ اللَّهُ آمِنِينَ﴾ is a supplication (*duaa*, دُعَاءُ). It starts with a command verb. Ibn Ashur (1984, vol. 13, p. 55) added: “the [parenthetical] clause *إِنْ شَاءَ اللَّهُ* is a correct behaviour that shows respect to God”. The clause *إِنْ شَاءَ اللَّهُ* is syntactically a condition, but semantically it expresses politeness.

The grammatical functions of the constituents of that parenthetical are as follows:

Table 5.4

Grammatical functions of Quran (12: 99) إِنْ شَاءَ اللَّهُ آمِنِينَ ادْخُلُوا مِصْرَ

ادْخُلُوا	Imperative verb (for supplication). It is grammatically indeclinable on dropping the <i>nun</i> (يَحْذِفِ النُّونَ) because it is attached to the nominal masculine plural pronoun <i>و</i> (<i>waw</i> of males, وَאוּ الْجَمَاعَةِ). Its verbal subject is the attached nominative masculine plural pronoun that is called <i>waw</i> of males (وَאוּ الْجَمَاعَةِ). The letter <i>alif</i> (أَلِفٌ) is called <i>alif al-tafreek</i> (أَلِفُ التَّفْرِيقِ), the distinguishing <i>alif</i>). It is an <i>Alif</i> that is added after the <i>waw</i> of males in order to differentiate it from: (1) the <i>waw</i> that belongs to the stem of the verb, and (2) the <i>waw</i> that marks the plural of the regular (sound) masculine when the letter <i>nun</i> is dropped for annexation (إِضَافَةٌ, <i>idhafa</i>).
مِصْرَ	A definite noun in the accusative case that is marked by a <i>fat'ha</i> (فَتْحَةً). It functions as a direct object (مَفْعُولٌ بِهِ).
إِنْ	Particle of the jussive condition. It is indeclinable on the <i>sukun</i> (مَبْنِيٌّ). It is considered grammatically caseless.

شَاءَ	Past tense verb that is indeclinable on the <i>fat'h</i> (مَبْنِيٌّ عَلَى الْفَتْحِ). It is the verb of the condition. So, it is considered in the jussive mood. The verb of the consequence (complement) clause is elided. It is understood from the context.
اللَّهُ	The Name of God. Verbal subject (فَاعِلٌ) in the nominative case that is marked by a <i>dhamma</i> (ضَمَّةٌ) on the last letter.
آمِنِينَ	Circumstantial adverb. It is in the accusative case that is marked by the letter <i>yaa</i> (يَاءٌ) because it is a regular (sound) masculine plural (جَمْعُ الْمَذَكَّرِ السَّالِمِ).
إِنْ شَاءَ اللَّهُ	The verbal clause <i>إِنْ شَاءَ اللَّهُ</i> is a parenthetical clause. It is considered grammatically caseless.

5.5 Parenthetical Clauses within the Conditional Style

The conditional style consists of two clauses (protasis and apodosis) and a condition particle. The protasis is called the condition clause (جُمْلَةُ الشَّرْطِ, *djumlatu al-shart*) and the apodosis is called the consequence (complement) clause (جَوَابُ الشَّرْطِ, *djawab al-shart*). In the following two verses:

﴿وَإِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِثْلِهِ وَادْعُوا شُهَدَاءَكُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ، فَإِنْ لَمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا – فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِينَ﴾ (Quran, 2: 23-24)

“And if you doubt any part of what We have, bestowed from on high, step by step, upon Our servant [Muhammad], then produce a surah of similar merit, and call upon any other than God to bear witness for you - if what you say is true! And if you cannot do it - and most certainly you cannot do it - then be conscious of the fire whose fuel is human beings and stones which awaits all who deny the truth!” (Quran, 2: 23-24)

The verbal clause *وَلَنْ تَفْعَلُوا* is a parenthetical that falls between the condition clause *وَإِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِثْلِهِ* and the consequence clause *فَاتَّقُوا النَّارَ*. This parenthetical is introduced by the particle *لَنْ* that expresses the future tense. If the Prophet was not truthful in his

prophethood, he would not have assured that they would never bring the like of the Quran.

Al Razi (2012) said:

If their inability to oppose the Quran appears, the truthfulness of the Messenger of God, may God bless him and grant him peace, is valid in their view. In addition, if that is true and they remain stubborn, then they will be punished with fire. (vol. 1, p. 444)

Ibn Ashur explained: “the clause, وَلَنْ تَفْعَلُوا, is one of the greatest miracles of the Quran.” The prophet told them that they would not do that in the future, so none of them, nor those who succeeded them, came with anything that could be compared to the Quran.

Both the particles لَا and لَنْ are used to negate the future; “however, in لَنْ there is more confirmation and emphasis” Al Razi (2012, vol. 1, p. 444).

The grammatical functions of the constituents of that parenthetical are as follows:

Table 5.5

Grammatical functions of Quran (2: 24) فَإِنْ لَمْ تَفْعَلُوا – وَلَنْ تَفْعَلُوا – فَاتَّقُوا النَّارَ

فَ (الفَاءُ)	resuming particle (إِسْتِثْنَائِيَّةٌ)
إِنْ	Particle of the jussive condition. It is indeclinable on the <i>sukun</i> (مَبْنِيٌّ عَلَى السُّكُونِ). It is considered grammatically caseless.
لَمْ	Particle of negation, and jussive (apocope). It is considered grammatically caseless.
تَفْعَلُوا	Present tense verb in the jussive mood (مَجْرُومٌ) which is marked by dropping the <i>nun</i> (يَحْدَفُ النُّونَ); its verbal subject is the attached nominative masculine plural pronoun (that is called <i>وَأُو الْجَمَاعَةِ</i> , <i>waw</i> of males)
لَمْ تَفْعَلُوا	The verbal clause لَمْ تَفْعَلُوا is the condition clause (protasis, جُمْلَةٌ فِي مَحَلِّ جَزْمٍ). It is considered in the jussive mood (السَّرْطِ).
و	Parenthetical particle (إِعْتَرَاضِيَّةٌ)
لَنْ	Particle of negation, subjunctive mood and the future time. (حَرْفُ نَصْبٍ وَنَفْيٍ وَاسْتِقْبَالٍ)
تَفْعَلُوا	Present tense verb in the subjunctive mood (مَنْصُوبٌ) which is marked by dropping the <i>nun</i> (يَحْدَفُ النُّونَ); its verbal subject is the attached nominative masculine plural pronoun (that is called <i>وَأُو الْجَمَاعَةِ</i> , <i>waw</i> of males)
وَلَنْ تَفْعَلُوا	The verbal clause وَلَنْ تَفْعَلُوا is a parenthetical clause. It is considered grammatically caseless.
فَ (الفَاءُ)	Particle that introduces the consequence clause. It is indeclinable on the <i>sukun</i> (مَبْنِيٌّ عَلَى السُّكُونِ). It is considered grammatically caseless.
اتَّقُوا	Imperative verb. It is grammatically indeclinable on dropping the <i>nun</i> (يَحْدَفُ النُّونَ) because it is attached to the nominal masculine plural pronoun <i>و</i> (<i>waw</i> of males, <i>وَأُو الْجَمَاعَةِ</i>). Its verbal subject is the attached nominative masculine plural pronoun that is called <i>waw</i> of males (<i>وَأُو الْجَمَاعَةِ</i>). The letter <i>alif</i> (أَلِفٌ) is called <i>alif al-tafreek</i> (أَلِفُ التَّفْرِيقِ), the distinguishing <i>alif</i> .
النَّارَ	A noun in the accusative case that is marked by a <i>fat'ha</i> (فَتْحَةٌ). It functions as a direct object (مَفْعُولٌ بِهِ).
اتَّقُوا النَّارَ	The verbal clause اتَّقُوا النَّارَ is the apodosis (result / complement) clause. It is considered grammatically in the jussive mood.

5.6 Parenthetical Clauses within the Oath Style

The oath style is used for emphasis. Al-Zarkashi (2006, p. 646) explained that the oath (القَسَمُ, *al-qasamu*) is “a sentence that confirms and emphasizes a statement”. The oath style (full sentence of oath) is divided into two clauses: (1) the oath clause (جُمْلَةُ الْقَسَمِ) and; (2) the emphasised clause by an oath (الْجُمْلَةُ الْوَاقِعَةُ جَوَابًا لِلْقَسَمِ). The parenthetical clause may split the two clauses of the oath style, as in:

﴿فَلَا أَقْسِمُ بِمَوَاقِعِ النُّجُومِ – وَإِنَّهُ لَقَسَمٌ لَوْ تَعْلَمُونَ عَظِيمٌ – إِنَّهُ لَقُرْآنٌ كَرِيمٌ﴾ (Quran, 56: 75-77)

“NAY, I call to witness the coming-down in parts [of this Qur'an] - and, behold, this is indeed a most solemn affirmation, if you but knew it! Behold, it is a truly noble discourse.” (Quran, 56: 75-77)

The parenthetical clause وَإِنَّهُ لَقَسَمٌ لَوْ تَعْلَمُونَ عَظِيمٌ is a nominal clause that fell between the oath clause فَلَا أَقْسِمُ بِمَوَاقِعِ النُّجُومِ and the emphasised clause by the oath إِنَّهُ لَقُرْآنٌ كَرِيمٌ. The oath is introduced by the verb لَا أَقْسِمُ and the object of the oath (الْمُقْسَمُ بِهِ, *al-muqsamu bihi*) is مَوَاقِعِ النُّجُومِ.

Ibn Atiyah (2001, vol. 1, p. 251) did not consider it a parenthetical clause. He said: “[the clause] وَإِنَّهُ لَقَسَمٌ is an emphasis of the matter and drawing attention from who is swearing by it. The clause is not a parenthetical between two sentences. What is meant by it is to animate them”. After citing Ibn Atia’s point of view, Al-Samin Al-Halabi (2016, vol. 10, p. 224) explained: “being an emphasis and drawing attention to consider the object of the oath does not contradict being a parenthetical. It is the purpose of the parenthetical”.

The parenthetical clause وَإِنَّهُ لَقَسَمٌ لَوْ تَعْلَمُونَ عَظِيمٌ is itself emphasised by two rhetorical styles: (1) the verb-like particle إِنَّ (*inna*) and (2) the particle لَ (*laam*, اللَّام).

The emphasised clause by the oath is *إِنَّهُ لَقُرْآنٌ كَرِيمٌ*. It is stylistically emphasised by the verb-like particle *إِنَّ*. In addition, it is strongly emphasised by an oath that is itself confirmed by a parenthetical clause.

That parenthetical clause *وَإِنَّهُ لَقَسَمٌ - لَوْ تَعْلَمُونَ - عَظِيمٌ* contains also another parenthetical clause. It is a parenthetical within a parenthetical. The verbal clause *لَوْ تَعْلَمُونَ* is a parenthetical that split a noun and its adjective.

The grammatical functions of the constituents of that parenthetical are as follows:

Table 5.6

Grammatical functions of Quran (56: 75-77)

<i>فَلَا أُقْسِمُ بِمَوَاقِعِ النُّجُومِ - وَإِنَّهُ لَقَسَمٌ - لَوْ تَعْلَمُونَ - عَظِيمٌ - إِنَّهُ لَقُرْآنٌ كَرِيمٌ</i>	
فَ (الْقَاءُ)	resuming particle (إِسْتِثْنَائِيَّةٌ)
لَا	Particle of negation
أُقْسِمُ	Present tense verb in the indicative mood (مَرْفُوعٌ) that is marked by a <i>dhamma</i> ; its verbal subject is the latent /covert/ invisible (<i>mustatir</i> , أَنَا (I) مُسْتَتِرٌ)
بِ (الْبَاءُ)	A preposition of the genitive case.
مَوَاقِعِ	A noun in the genitive case that is marked by a <i>kasra</i> (كَسْرَةٌ). It is governed by the preposition بِ (الْبَاءُ). It is grammatically annexed (مُضَافٌ).
النُّجُومِ	A noun in the genitive case that is marked by a <i>kasra</i> (كَسْرَةٌ). It functions as an annexer (مُضَافٌ إِلَيْهِ).
فَلَا أُقْسِمُ بِمَوَاقِعِ النُّجُومِ	The verbal clause <i>فَلَا أُقْسِمُ بِمَوَاقِعِ النُّجُومِ</i> is an initiative clause (جُمْلَةٌ اِبْتِدَائِيَّةٌ). It is considered grammatically caseless.
وَ	Parenthetical particle (إِعْتِرَاضِيَّةٌ)
إِنَّ	Verb-like particle of emphasis. It is indeclinable on the <i>fat'h</i> .
هُ	Attached pronoun of the third-person (singular). It is indeclinable on the <i>dhamm</i> (مَبْنِيٌّ عَلَى الصَّمِّ). It is considered grammatically in the accusative case. It functions as <i>ismu inna</i> (اسْمُ إِنَّ).
لَ	Particle of emphasis
قَسَمٌ	A noun in the nominative case (مَرْفُوعٌ) that is marked by a <i>dhamma</i> . It functions as <i>khbaru inna</i> (comment of <i>inna</i> , خَبَرُ إِنَّ).

لَوْ	Non-jussive particle of condition.
تَعْلَمُونَ	Present tense verb in the indicative mood that is marked by the fixed <i>nun</i> (بِتُبُوتِ النُّونِ). Its verbal subject is the attached nominative masculine plural pronoun (that is called <i>وَإِوُ الْجَمَاعَةِ</i> , <i>waw</i> of males)
	The second clause of condition (the consequence clause) is elided. It is understood from what precedes it.
لَوْ تَعْلَمُونَ	The verbal clause <i>لَوْ تَعْلَمُونَ</i> is a parenthetical clause between the noun <i>قَسَمٌ</i> and its adjective <i>عَظِيمٌ</i> . It is considered grammatically caseless.
عَظِيمٌ	An adjective that takes the same grammatical case of the noun <i>قَسَمٌ</i> it modifies. It is in the nominative case (<i>مَرْفُوعٌ</i>) that is marked by a <i>dhamma</i> .
وَإِنَّهُ لَقَسَمٌ لَوْ تَعْلَمُونَ عَظِيمٌ	The noun clause <i>وَإِنَّهُ لَقَسَمٌ لَوْ تَعْلَمُونَ عَظِيمٌ</i> is a parenthetical clause that fell between the the two parts of the conditional style. It is considered grammatically caseless.
إِنَّ	Verb-like particle of emphasis. It is indeclinable on the <i>fat'h</i> .
هُ	Attached pronoun of the third-person (singular). It is indeclinable on the <i>dhamm</i> (مَبْنِيٌّ عَلَى الصَّمِّ). It is considered grammatically in the accusative case. It functions as <i>ismu inna</i> (إِسْمُ إِنَّ).
لَ	<i>Lam al-Muzahliqa</i> (الَلَامُ الْمُزْحَلِقَةُ). Particle of emphasis. It is indeclinable. It is considered grammatically caseless.
قُرْآنٌ	A noun in the nominative case (<i>مَرْفُوعٌ</i>) that is marked by a <i>dhamma</i> . It functions as <i>khbaru inna</i> (comment of <i>inna</i> , خَبَرُ إِنَّ).
كَرِيمٌ	An adjective that takes the same grammatical case of the noun <i>قُرْآنٌ</i> it modifies. It is in the nominative case (<i>مَرْفُوعٌ</i>) that is marked by a <i>dhamma</i> .
إِنَّهُ لَقُرْآنٌ كَرِيمٌ	The noun clause <i>إِنَّهُ لَقُرْآنٌ كَرِيمٌ</i> is an emphasized clause by the oath. It is considered grammatically caseless.

5.7 Parenthetical Clauses within the Appositional Phrase

Appositives are called *tawabiun* (تَوَابِيْعُ) in Arabic. There are five types of appositives:

- The adjective (صِفَةٌ أَوْ نَعْتٌ, *al-Sifa or na'at*)
- The Explanatory Apposition (عَظْفُ الْبَيَانِ, *atfu al bayani*)
- The Corroborative (التَّوَكِيدُ, *al-tawkeed*) or grammatical emphasis

- The Connexion of Sequence (عَظْفُ النَّسَقِ, *atfu al nasaqi*)
- The Substitute (الْبَدَلُ, *al-badalu*)

5.7.1 Parenthetical Clauses within a Noun-Adjective Phrase

Structurally, some syntactic components are related and require each other to complete the meaning, like a preposition to a noun in the genitive case, a subject to a predicate, an annexed word to an annexer, and an adjective to a noun. This adherence is one of the most important features of cohesion.

The adjective phrase is formed by a noun described by an adjective that qualifies it. The adjective takes the grammatical case of that noun and must come just after in the sentence.

The parenthetical clause may separate the noun and the adjective, as in:

(Quran, 56: 75-77) ﴿فَلَا أَفْسِسُ بِمَوَاقِعِ النُّجُومِ وَإِنَّهُ - لَقَسَمٌ - لَوْ تَعْلَمُونَ - عَظِيمٌ - إِنَّهُ لَقُرْآنٌ كَرِيمٌ﴾

“NAY, I call to witness the coming-down in parts [of this Qur'an] - and, behold, this is indeed a most solemn affirmation, if you but knew it! Behold, it is a truly noble discourse.” (Quran, 56: 75-77)

The verbal clause *لَوْ تَعْلَمُونَ* splits the noun *قَسَمٌ* and its adjective *عَظِيمٌ*. Ibn Usfur (1998, vol. 1, p. 171) commented: “It is not permissible to separate the adjective and what it qualifies by any foreigner, [...] unless the separator is a parenthetical clause by which the speech is emphasised, and the meaning is clarified.” Thus, the parenthetical clause strengthens the meaning and confirms it.

5.7.2 Parenthetical Clauses within a Connected Sequence

A coordinating conjunction (*harf atf*, عَظْفٍ) is a particle that links a sequence of words, phrases, or clauses. Conjunctions are some of the linking tools, and they contribute to

the cohesion of the text. They indicate the connection of one interconnected with the other.

Parenthetical clauses may fall between two interconnected words, as in:

﴿وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ كُلًّا هَدَيْنَا وَنُوحًا هَدَيْنَا مِنْ قَبْلُ وَمِنْ ذُرِّيَّتِهِ دَاوُودَ وَسُلَيْمَانَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَى وَهَارُونَ
– وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ – وَزَكَرِيَّا وَيَحْيَى وَعِيسَى وَإِلْيَاسَ كُلٌّ مِنَ الصَّالِحِينَ﴾ (Quran, 6: 84-85)

“And We bestowed upon him Isaac and Jacob; and We guided each of them as We had guided Noah aforetime. And out of his offspring, [We bestowed prophethood upon] David, and Solomon, and Job, and Joseph, and Moses, and Aaron: for thus do We reward the doers of good; and [upon] Zachariah, and John, and Jesus, and Elijah: every one of them was of the Righteous.” (Quran, 6: 84-85)

The verbal clause وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ is a parenthetical clause that intersects a connected sequence. It interrupts the set of the coordinated words (هَارُونَ وَزَكَرِيَّا). In the same time the word هَارُونَ belongs to the subsequence (دَاوُودَ وَسُلَيْمَانَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَى وَهَارُونَ) that is characterised by وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ. Al-Zuhaili (2009, vol. 4, p. 294) commented: “those [prophets: David, Solomon, Job, Joseph, Moses, and Aaron] combined between prophecy and message from one hand and between sovereign, principality and ruling from another hand.” The parenthetical specified a subgroup of the whole sequence to belong to a specific category of praised people.

The grammatical functions of the constituents of that parenthetical are as follows:

Table 5.7.2

Grammatical functions of Quran (6: 84) وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ

(الْوَاوُ) وَ	Parenthetical particle (إِعْتِرَاضِيَّةٌ)
(الكَافُ) كَ	a preposition of the genitive case
ذَا	A demonstrative noun. It is indeclinable on the <i>sukun</i> (مَبْنِيٌّ عَلَى السُّكُونِ). It is considered in the genitive case (فِي مَحَلِّ جَرٍّ). It is governed by the preposition كَ.

الَّامُ (ل)	A particle of remoteness (لَامُ الْبُعْدِ, <i>laamu al bu'di</i>). It is considered grammatically caseless.
الْكَافُ (ك)	Particle of the addressee. It is considered grammatically caseless.
نَجْزِي	Present tense verb in the indicative mood that it should be marked by a <i>dhamma</i> but it does not appear because it is hard to be articulated on the letter ي (<i>yaa</i> , الْيَاءُ). Its verbal subject is the latent /covert/ invisible (<i>mustatir</i> , مُسْتَتِرٌ) pronoun نَحْنُ (We).
الْمُحْسِنِينَ	A noun in the accusative case that is marked by the letter <i>yaa</i> (يَاءٌ) because it is a regular (sound) masculine plural (جَمْعُ الْمَذَكَّرِ السَّالِمِ). It functions as an object (مَفْعُولٌ بِهِ).
وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ	The verbal clause نَجْزِي الْمُحْسِنِينَ is a parenthetical clause. It is considered grammatically caseless.

5.7.3 Parenthetical Clauses within a Substitutional Phrase

The substitute (الْبَدَلُ, *badal*) is one of the followers (*tawabi'un*, تَوَابِعُ) that comes after a noun to clarify and specify it. The substituted (الْمُبْدَلُ مِنْهُ, *mubdal minhu*) comes before to introduce it. The substitute (الْبَدَلُ) can replace the substituted (الْمُبْدَلُ مِنْهُ) and take its place. Ibn Jinni (1988, vol. 1, p. 68) said: “the substitute (الْبَدَلُ) is like the corroborative (التَّوَكِيدُ) in confirmation and emphasis, and like the adjective (صِفَةٌ أَوْ نَعْتٌ) in clarification and specification”. The substitute has three types:

- (1) The concordant substitute (الْبَدَلُ الْمُطَابِقُ): also called whole for the whole (الْكُلُّ مِنَ الْكُلِّ)
- (2) The partial substitute (الْبَدَلُ الْجُزْئِيُّ): also called part of the whole (الْبَعْضُ مِنَ الْكُلِّ)
- (3) The inclusive substitute (بَدَلُ الْإِشْتِمَالِ)

A parenthetical clause may split the substitute and the substituted, as in:

﴿وَأَذْكُرُ فِي الْكِتَابِ إِبْرَاهِيمَ – إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا – إِذْ قَالَ لِأَبِيهِ يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ

شَيْئًا﴾ (Quran 19: 41-42)

“And call to mind, through this divine writ, Abraham. Behold, he was a man of truth, [already] a prophet when he spoke [thus] unto his father: "O my father! Why dost thou worship something that neither hears nor sees and can be of no avail whatever to thee?" (Quran 19: 41-42)

The nominal clause **إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا** is a “parenthetical clause” (Ibn Ashur, 1984, vol. 16, p. 112). It is emphasised by the particle **إِنَّ**. It splits the substitute **إِذْ** and the substituted **إِبْرَاهِيمَ**. It is considered as an inclusive substitute (**بَدَلُ اشْتِمَالٍ**) because it represents only one aspects of the personality of the Prophet Abraham. Ibn Ashur (1984) commented:

The clause **إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا** is the reason that Abraham is mentioned in the Holy Quran. The clause is a parenthetical. The word **إِذْ** functions as a noun that denotes time. [It is not an adverb]. It substituted the noun **إِبْرَاهِيمَ**. That is: mention that special moment when Abraham addressed his father with that denial. It is the most important thing to mention because it shows his truthfulness. (vol. 16, p. 112)

The Prophet Abraham is also known as *Abu al-Anbiya* (**أَبُو الْأَنْبِيَاءِ**, father of the Prophets). He is the father of both the Arab and the Jewish. A lot of his descendants were prophets.

The grammatical functions of the constituents of that parenthetical are as follows:

Table 5.7.3

Grammatical functions of Quran (19: 41) إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا

إِنَّ	Verb-like particle of emphasis. It is indeclinable on the <i>fat’h</i> .
هُ	Attached pronoun of the third-person (singular). It is indeclinable on the <i>dhamm</i> (مَبْنِيٌّ عَلَى الضَّمِّ). It is considered grammatically in the accusative case. It functions as <i>ismu inna</i> (اسْمُ إِنَّ).
كَانَ	Defective-verb (<i>naaqis</i> , نَاقِصٌ) in the past tense. It is one of the cancelers of <i>Kaana</i> and its set. Its nominal-subject (<i>ismu kaana</i> , اسْمُ كَانَ) is is the latent /covert/ invisible (<i>mustatir</i> , مُسْتَتَرٍ) pronoun هُوَ (he).
صِدِّيقًا	A noun in the accusative case that is marked by a <i>fat’ha</i> (فَتْحَةً). It functions as a comment (<i>khabar</i>) to the defective-verb <i>kaana</i> (كَانَ).

نَبِيًّا	An adjective that takes the same grammatical case of the noun صِدِّيقًا it modifies. It is in the accusative case (مَنْصُوبٌ) that is marked by a <i>fat'ha</i> .
إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا	The nominal clause إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا is a parenthetical clause. It is considered grammatically caseless.

5.8 Parenthetical Clauses within the Exceptive Style in Verbal Sentences

The parenthetical clause may fall between the parts of an exceptive style, as in:

﴿قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا – قُلْ إِنِّي لَنْ يُجِيرَنِي مِنَ اللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِنْ دُونِهِ مُلْتَحَدًا – إِلَّا بَلَاغًا مِنَ اللَّهِ وَرِسَالَاتِهِ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا أَبَدًا﴾ (Quran, 72: 21-23)

“Say: ‘Verily, it is not in my power to cause you harm or to endow you with consciousness of what is right.’ Say: “Verily, no one could ever protect me from God, nor could I ever find a place to hide from Him if I should fail to convey [to the world whatever illumination comes to me] from God and His messages’. Now as for him who rebels against God and His Apostle - verily, the fire of hell awaits him, therein to abide beyond the count of time.” (Quran, 72: 21-23)

The compound parenthetical clause قُلْ إِنِّي لَنْ يُجِيرَنِي مِنَ اللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِنْ دُونِهِ مُلْتَحَدًا intercepts the verbal clause لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا [...]. The parenthetical clause starts with an imperative verb that is addressed to the Messenger of God, may God bless him and grant him peace.

The purpose of the parenthetical is to “to confirm the denial to refer the ability to himself [the prophet], and to show his complete inability” (Al-Zamakhshari, 2009, p. 1148). This speech addressed to the prophet evokes sympathy for the person of The Messenger in the heart of the listener of this verse. It is to draw the attention that the Messenger of God

has only to convey the message over the divine control placed around him while he is carrying out this message. The parenthetical is stylistically emphasised by the particle *إِنَّ*.

The grammatical functions of the constituents of that parenthetical are as follows:

Table 5.8

Grammatical functions of Quran (72: 21-23)

﴿قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا – قُلْ إِنِّي لَنْ يُجِيرَنِي مِنَ اللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِنْ دُونِهِ مُلْتَحَدًا – إِلَّا بَلَاغًا مِنَ اللَّهِ وَرِسَالَاتِهِ﴾

قُلْ	Imperative verb. It is grammatically in the jussive mood (مَجْرُومٌ) that is marked by a <i>sukun</i> . Its verbal subject is the latent /covert/ invisible (mustatir, مُسْتَتِرٌ) pronoun أَنْتَ (you) that refers to the Messenger of God.
إِنَّ	A verb-like particle of emphasis.
(الْيَاءُ) ي	An attached accusative pronoun of the first-person (singular). It is indeclinable on the <i>sukun</i> (مَبْنِيٌّ عَلَى السُّكُونِ). It is considered grammatically in the accusative case. It functions as <i>ismu inna</i> (اسْمُ إِنَّ) nominal subject/topic).
لَا	A negation particle.
أَمْلِكُ	Present tense verb in the indicative mood (مَرْفُوعٌ) which is marked by a <i>dhamma</i> (ضَمَّةٌ); its verbal subject is the latent /covert/ invisible (mustatir, مُسْتَتِرٌ) pronoun أَنَا (anaa, I)
(اللَّامُ) لَ	A preposition of the genitive case
كُم	An attached pronoun that is governed by the preposition لَ (اللَّامُ). It is indeclinable. It is considered grammatically in the genitive case.
ضَرًّا	A noun in the accusative case that is marked by a <i>fat'ha</i> (فَتْحَةٌ). It functions as a direct object (مَفْعُولٌ بِهِ).
(الْوَاوُ) وَ	A particle of coordinating conjunctions
لَا	A negation particle.
رَشَدًا	A noun in the accusative case that is marked by a <i>fat'ha</i> (فَتْحَةٌ). It is coordinated to the word ضَرًّا.
إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا	The nominal clause <i>إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا</i> functions as a direct object to the saying verb قُلْ. It is considered grammatically in the accusative case (فِي مَحَلِّ نَصْبٍ).
قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا	The verbal clause <i>قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا</i> is considered an inceptive (resumptive) clause. It is considered grammatically caseless.

قُلْ	Imperative verb. It is grammatically in the jussive mood (مَجْزُومٌ) that is marked by a <i>sukun</i> . Its verbal subject is the latent /covert/ invisible (mustatir, مُسْتَتِرٌ) pronoun أَنْتَ (you) that refers to the Messenger of God.
إِنَّ	A verb-like particle of emphasis.
(الْيَاءُ) ي	An attached accusative pronoun of the first-person (singular). It is indeclinable on the <i>sukun</i> (مَبْنِيٌّ عَلَى السُّكُونِ). It is considered grammatically in the accusative case. It functions as <i>ismu inna</i> (اسْمُ إِنَّ) nominal subject/topic.
لَنْ	Particle of negation, subjunctive mood and the future time. (حَرْفُ نَصْبٍ وَنَقْيٍ وَاسْتِقْبَالٍ)
يُجِيرُ	Present tense verb in the subjunctive mood (مَنْصُوبٌ) which is marked by a <i>fat'ha</i> (فَتْحَةٌ).
نِ	<i>nun al-wiqayah</i> (نُونُ الْوِقَايَةِ), noon of protection or protective noon). A particle of protection that preserve the end of the verb to be affected when attached to the objective pronoun ي (me). It is considered grammatically caseless.
ي	An attached objective pronoun of the first-person (singular). It is indeclinable on the <i>sukun</i> (مَبْنِيٌّ عَلَى السُّكُونِ). It is considered grammatically in the accusative case. It functions as a direct object.
مِنْ	A preposition of the genitive case.
اللَّهِ	The Name of God. It is in the genitive case that is marked by a <i>kasra</i> (كَسْرَةٌ). It is governed by the preposition مِنْ.
أَخَذَ	A verbal subject in the nominative case that is marked by a <i>dhamma</i> .
إِنِّي لَنْ يُجِيرَنِي مِنَ اللَّهِ أَخَذَ	The nominal clause إِنِّي لَنْ يُجِيرَنِي مِنَ اللَّهِ أَخَذَ functions as a direct object to the saying verb قُلْ.
أَخَذَ	It is considered grammatically in the accusative case (فِي مَحَلِّ نَصْبٍ).
قُلْ إِنِّي لَنْ يُجِيرَنِي مِنَ اللَّهِ أَخَذَ	The verbal clause قُلْ إِنِّي لَنْ يُجِيرَنِي مِنَ اللَّهِ أَخَذَ is a parenthetical clause. It is considered grammatically caseless.
(الْوَاوُ) وَ	Particle of coordinating conjunctions
لَنْ	Particle of negation, subjunctive mood and the future time. (حَرْفُ نَصْبٍ وَنَقْيٍ وَاسْتِقْبَالٍ)
أَجِدَ	Present tense verb in the subjunctive mood (مَنْصُوبٌ) which is marked by a <i>fat'ha</i> (فَتْحَةٌ).
مِنْ	A preposition of the genitive case.
دُونِ	A noun in the genitive case that is marked by a <i>kasra</i> (كَسْرَةٌ). It is governed by the preposition مِنْ. It is grammatically annexed (مُضَافٌ).

الهاء هـ	An attached pronoun. It is indeclinable. It functions as an annexer (مُضَافٌ إِلَيْهِ). It is considered in the genitive case (فِي مَحَلِّ جَرٍّ).
مُلْتَحَدًا	A noun in the accusative case that is marked by a <i>fat'ha</i> (فَتْحَةً). It functions as a direct object (مَفْعُولٌ بِهِ).
لَنْ أَجِدَ مِنْ دُونِهِ مُلْتَحَدًا	The verbal clause لَنْ أَجِدَ مِنْ دُونِهِ مُلْتَحَدًا is a coordinated clause (جُمْلَةٌ) to the parenthetical clause (مَعْطُوفَةٌ) مِنَ اللَّهِ أَحَدٌ. It is considered grammatically caseless as the clause it is coordinated to.
إِلَّا	An exceptive particle (أَدَاةُ إِسْتِثْنَاءٍ).
بَلَاغًا	The excepted member (المُسْتَثْنَى, <i>al-mustathna</i>) that is always in the accusative case. It is marked by a <i>fat'ha</i> (فَتْحَةً).
مِنْ	A preposition of the genitive case.
اللَّهِ	The Name of God. It is in the genitive case that is marked by a <i>kasra</i> (كَسْرَةً). It is governed by the preposition مِنْ.
(الواو) وَ	A particle of coordinating conjunctions
رِسَالَاتٍ	A noun is in the accusative case that is marked by the <i>kasra</i> (كَسْرَةً) instead of the <i>fat'ha</i> (فَتْحَةً) because it is a regular (sound) feminine plural (جَمْعُ الْمُؤَنَّثِ السَّالِمِ). It is coordinated to the word بَلَاغًا. (Al Safi, 1995, vol.29, p. 125). It is grammatically annexed (مُضَافٌ).
الهاء هـ	An attached pronoun. It is indeclinable. It functions as an annexer (مُضَافٌ إِلَيْهِ). It is considered in the genitive case (فِي مَحَلِّ جَرٍّ).

5.9 Parenthetical Clauses between Two Coordinated Clauses

5.9.1 Parenthetical Clauses between Two Verbal Coordinated Clauses

Parenthetical clauses may fall between two nominal coordinated clauses, as in:

﴿وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ لِتَأْكُلُوا مِنْهُ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُوا مِنْهُ حِلْيَةً تَلْبَسُونَهَا – وَتَرَى الْفُلْكَ مَوَازِرَ فِيهِ – وَلَتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ﴾ (Quran, 16: 14)

“And He it is who has made the sea subservient [to His laws], so that you might eat fresh meat from it, and take from it gems which you may wear. And on that [very sea] one sees ships ploughing through the waves, so that you might [be able to] go forth in

quest of some of His bounty, and thus have cause to be grateful [to Him].” (Quran, 16: 14)

The verbal “clause *وَتَرَى الْفُلْكَ مَوَاجِرَ فِيهِ* is a parenthetical clause” (Al Safi, 1995, vol.14, p. 292) that intercepts a set of coordinated clauses.

It falls between the compound verbal clause *لِتَأْكُلُوا مِنْهُ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُوا مِنْهُ حِلْيَةً تَلْبَسُونَهَا* and the verbal clause *وَلِتَبْتَغُوا مِنْ فَضْلِهِ*. This verse came in a context of stating different types of blessings from God. It initiates another type of blessings related to the sea, after detailing those related to land. Rhetorically, the clause *وَتَرَى الْفُلْكَ مَوَاجِرَ فِيهِ* is described as *iltifat* (التفات, switching points of view). It is shifting from the second-person plural to the second-person singular.

The purpose of “the parenthetical clause *وَتَرَى الْفُلْكَ مَوَاجِرَ فِيهِ* is to introduce the ways of seeking God’s favours and to avoid the ambiguity that the Bounty in the sea is only in bringing forth out ornaments” (Al-Alusi, 1994, vol. 14, p. 356). The sea could also be used for trade.

The grammatical functions of the constituents of that parenthetical are as follows:

Table 5.9.1

Grammatical functions of Quran (16: 14)

﴿وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ لِتَأْكُلُوا مِنْهُ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُوا مِنْهُ حِلْيَةً تَلْبَسُونَهَا – وَتَرَى الْفُلْكَ مَوَاجِرَ فِيهِ – وَلِتَبْتَغُوا مِنْ فَضْلِهِ﴾

وَ (الواو)	“A parenthetical particle” (إِعْتِرَاضِيَّةٌ) (Al Safi, 1995, vol.14, p. 291)
هُوَ	A detached pronoun. It is indeclinable. It functions as a topic (<i>mubtaba</i>). It is considered in the nominative case (فِي مَحَلِّ رَفْعٍ).
الَّذِي	A relative pronoun. It is indeclinable on the <i>sukun</i> (مَبْنِيٌّ عَلَى السُّكُونِ). It functions as a comment (<i>khabar</i>). It is considered in the nominative case (فِي مَحَلِّ رَفْعٍ).

سَخَّرَ	Past tense verb that is indeclinable on the <i>fat'h</i> (مَبْنِيٌّ عَلَى الْفَتْحِ). Its verbal subject is the latent /covert/ invisible (<i>mustatir</i> , مُسْتَتِرٌ) pronoun هُوَ (he).
الْبَحْرَ	A noun in the accusative case that is marked by a <i>fat'ha</i> (فَتْحَةٌ). It functions as a direct object (مَفْعُولٌ بِهِ).
سَخَّرَ الْبَحْرَ	The verbal clause سَخَّرَ الْبَحْرَ is a relative clause to the relative pronoun الَّذِي. It is considered grammatically caseless.
هُوَ الَّذِي سَخَّرَ الْبَحْرَ	The nominal clause هُوَ الَّذِي سَخَّرَ الْبَحْرَ is considered an inceptive (resumptive) clause. It is considered grammatically caseless.
لِ (الَلَامُ)	A justification particle (حَرْفُ تَغْلِيلٍ, <i>harfu taalil</i>) and a preposition of the genitive case.
تَأْكُلُوا	Present tense verb in the subjunctive mood (مَنْصُوبٌ) which is marked by dropping the <i>nun</i> (يَحْذِفِ النُّونَ). It is governed by the particle أَنَّ that is considered as hidden after the particle لِ (الَلَامُ). The complete form is لِأَنَّ تَأْكُلُوا. Its verbal subject is the attached nominative masculine plural pronoun (that is called وَأُو الْجَمَاعَةِ, <i>waw</i> of males)
تَأْكُلُوا	The verbal clause تَأْكُلُوا is a relative clause to the hidden relative particle أَنَّ. It is considered grammatically caseless.
مِنْ	A preposition of the genitive case.
هُ (الهاء)	An attached pronoun that is governed by the preposition مِنْ. It is indeclinable. It is considered grammatically in the genitive case.
لَحْمًا	A noun in the accusative case that is marked by a <i>fat'ha</i> (فَتْحَةٌ). It functions as a direct object (مَفْعُولٌ بِهِ).
طَرِيًّا	An adjective that takes the same grammatical case of the noun لَحْمًا it modifies. It is in the accusative case (مَنْصُوبٌ) that is marked by a <i>fat'ha</i> .
و (الْوَاوُ)	A particle of coordinating conjunctions
تَسْتَخْرِجُوا	Present tense verb in the subjunctive mood (مَنْصُوبٌ) which is marked by dropping the <i>nun</i> (يَحْذِفِ النُّونَ). It is governed by the particle أَنَّ that is considered as hidden after the particle لِ (الَلَامُ). The complete form is لِأَنَّ تَأْكُلُوا وَتَسْتَخْرِجُوا. Its verbal subject is the attached nominative masculine plural pronoun (that is called وَأُو الْجَمَاعَةِ, <i>waw</i> of males)
مِنْ	A preposition of the genitive case.
هُ (الهاء)	An attached pronoun that is governed by the preposition مِنْ. It is indeclinable. It is considered grammatically in the genitive case.

حَلِيَّةٌ	A noun in the accusative case that is marked by a <i>fat'ha</i> (فَتْحَةٌ). It functions as a direct object (مَفْعُولٌ بِهِ).
تَلْبَسُونَ	Present tense verb in the indicative mood that is marked by the fixed <i>nun</i> (نُونٌ). Its verbal subject is the attached nominative masculine plural pronoun (that is called <i>wa'u</i> الجماعةِ, <i>waw</i> of males)
هَا (الهاء)	An attached objective pronoun of the third-person (singular). It is indeclinable. It is considered grammatically in the accusative case. It functions as a direct object.
تَلْبَسُونَهَا	The verbal clause تَلْبَسُونَهَا functions as an adjective clause to the noun حَلِيَّةٌ. It is considered grammatically in the accusative case (فِي مَحَلٍّ) as the noun it modifies.
تَلْبَسُونَهَا تَسْتَخْرِجُوا مِنْهُ حَلِيَّةٌ	The verbal clause تَسْتَخْرِجُوا is a coordinated clause (جُمْلَةٌ مَعْطُوفَةٌ) to the relative clause تَلْبَسُونَهَا. It is considered grammatically caseless as the clause it is coordinated to.
و (الواو)	A parenthetical particle (إِعْرَاضِيَّةٌ)
تَرَى	Present tense verb in the indicative mood (مَرْفُوعٌ) that is marked by a <i>dhamma</i> . The <i>dhamma</i> does not appear. It is only considered on the letter <i>Alif</i> . Its verbal subject is the latent /covert/ invisible (<i>mustatir</i> , مُسْتَتِرٌ) pronoun أَنْتَ (you).
الْفُلْكَ	A noun in the accusative case that is marked by a <i>fat'ha</i> (فَتْحَةٌ). It functions as a direct object (مَفْعُولٌ بِهِ).
مَوَاحِرَ	A noun in the accusative case that is marked by a <i>fat'ha</i> (فَتْحَةٌ). It functions as a circumstantial adverb (<i>hal</i> , حَالٌ)
فِي	A preposition of the genitive case.
هُ (الهاء)	An attached pronoun that is governed by the preposition فِي. It is indeclinable. It is considered grammatically in the genitive case.
تَرَى الْفُلْكَ مَوَاحِرَ فِيهِ	The verbal clause تَرَى الْفُلْكَ مَوَاحِرَ فِيهِ is a parenthetical clause. It is considered grammatically caseless.
و (الواو)	A particle of coordinating conjunctions
لِ (اللام)	A justification particle (حَرْفُ تَغْلِيلٍ, <i>harfu taalil</i>) and a preposition of the genitive case.
تَبْتَغُوا	Present tense verb in the subjunctive mood (مَنْصُوبٌ) which is marked by dropping the <i>nun</i> (نُونٌ). It is governed by the particle أَنَّ that is considered as hidden after the particle لِ (اللام). The complete form is لِأَنَّ تَبْتَغُوا. Its verbal subject is the attached nominative masculine plural pronoun (that is called <i>wa'u</i> الجماعةِ, <i>waw</i> of males)

تَبَتُّعُوا	The verbal clause تَبَتُّعُوا is a relative clause to the hidden relative particle أَنَّ. It is considered grammatically caseless.
مِنْ	A preposition of the genitive case
فَضْلٍ	A noun in the genitive case that is marked by a <i>kasra</i> (كَسْرَةٌ). It is governed by the preposition مِنْ. It is annexed (مُضَافٌ).
(الهاء) هُ	An attached pronoun. It is indeclinable. It functions as an annexer (مُضَافٌ إِلَيْهِ). It is considered in the genitive case (فِي مَحَلِّ جَرٍّ).
لِتَبَتُّعُوا مِنْ فَضْلِهِ	The verbal clause لِتَبَتُّعُوا مِنْ فَضْلِهِ is a coordinated clause (جُمْلَةٌ مَعْطُوفَةٌ) to the verbal clause تَأْكُلُوا. It is considered grammatically caseless as the clause it is coordinated to.

5.10 Parenthetical Clauses between two Independent Clauses

5.10.1 Parenthetical Clauses between Two Verbal Independent Clauses

Parenthetical clauses may fall between two verbal clauses that have no syntactic relation but have a semantic link between them, as in:

﴿أَوْ كَصَيِّبٍ مِنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَنُبْحٌ يَجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِمْ مِنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ – وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ – يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَارَهُمْ كُلَّمَا أَضَاءَ لَهُمْ مَشَوْا فِيهِ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَارِهِمْ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾ (Quran, 2; 19-20)

Or [the parable] of a violent cloudburst in the sky, with utter darkness, thunder and lightning: they put their fingers into their ears to keep out the peals of thunder, in terror of death; but God encompasses [with His might] all who deny the truth. The lightning well-nigh takes away their sight; whenever it gives them light, they advance therein, and whenever darkness falls around them, they stand still. And if God so willed, He could indeed take away their hearing and their sight: for, verily, God has the power to will anything. (Quran, 2; 19-20)

The nominal clause وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ is a parenthetical clause that intercepts the verbal clause يَجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِمْ مِنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ and the verbal clause يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَارَهُمْ.

The two clauses are syntactically independent, but they are semantically related. They belong to the same story. This verse is an analogy about the people mentioned previously in the eighth verse of the same chapter. A lengthy description of the hypocrites has already been mentioned. Those people are described as: “and of mankind, there are some (hypocrites) who say: “ ‘We believe in Allah and the Last Day’ while in fact they believe not” (Quran, 2: 8).

There is life and animation in this scene, from rain to darkness, thunder and lightning, to the frightened and lost people in it, to the steps that stop because of the darkness. This animation paints wandering and turbulence. “It is a sensory scene that symbolizes a psychological state and embodies an emotional image [...] as if it were a physical scene” (Qutb, 2003, vol. 1, p 45).

In the middle of this scene, the parenthetical clause draws the attention that even if they show the opposite of what they hide, God knows them. Despite their hypocrisy, God did not hasten their punishment.

The grammatical functions of the constituents of that parenthetical are as follows:

Table 5.10.1

Grammatical functions of Quran (2: 19-20)

﴿يَجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِمْ مِنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ – وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ – يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَارَهُمْ﴾	
يَجْعَلُونَ	Present tense verb in the indicative mood that is marked by the fixed <i>nun</i> (بِتَبْوَاتِ النُّونِ). Its verbal subject is the attached nominative masculine plural pronoun (that is called <i>وَإُوا الْجَمَاعَةِ</i> , <i>waw</i> of males).
أَصَابِعَ	A noun in the accusative case that is marked by a <i>fat’ha</i> (فَتْحَةً). It functions as a direct object (مَفْعُولٌ بِهِ). It is grammatically annexed (مُضَافٌ).
هُمْ	An attached pronoun. It is indeclinable. It functions as an annexer (فِي مَحَلِّ جَرٍّ). It is considered in the genitive case (مُضَافٌ إِلَيْهِ).

فِي	A preposition of the genitive case
آذَانٍ	A noun in the genitive case that is marked by a <i>kasra</i> (كَسْرَةٌ). It is governed by the preposition فِي. It is annexed (مُضَافٌ). It is grammatically annexed (مُضَافٌ).
هِمْ	An attached pronoun. It is indeclinable. It functions as an annexer (فِي مَحَلِّ جَرٍّ). It is considered in the genitive case (مُضَافٌ إِلَيْهِ).
مِنْ	A preposition of the genitive case
الصَّوَاعِقِ	A noun in the genitive case that is marked by a <i>kasra</i> (كَسْرَةٌ). It is governed by the preposition مِنْ. It is grammatically annexed (مُضَافٌ).
حَدَرَ	An accusative of purpose (مَفْعُولٌ لِأَجْلِهِ, <i>maf'ul liajlihi</i>). It is in the accusative case that is marked by a <i>fat'ha</i> (فَتْحَةٌ) on the last letter. It is annexed (مُضَافٌ).
الْمَوْتِ	A noun in the genitive case that is marked by a <i>kasra</i> (كَسْرَةٌ). It functions as an annexer (مُضَافٌ إِلَيْهِ).
يَجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِمْ مِنَ الصَّوَاعِقِ حَدَرَ الْمَوْتِ	The verbal clause يَجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِمْ مِنَ الصَّوَاعِقِ حَدَرَ الْمَوْتِ is considered an inceptive (resumptive) clause. It is considered grammatically caseless.
(الْوَاوُ) وَ	A parenthetical particle (إِغْتِرَاضِيَّةٌ)
اللَّهُ	The Name of God. A noun in the nominative case (مَرْفُوعٌ) that is marked by a <i>dhamma</i> . It functions as a topic (<i>mubtaba</i>).
مُحِيطٌ	A noun in the nominative case (مَرْفُوعٌ) that is marked by a <i>dhamma</i> . It functions as a comment (خَبَرٌ, <i>khavar</i>)
(الْبَاءُ) بِ	A preposition of the genitive case.
الْكَافِرِينَ	A noun in the genitive case that is marked by the letter <i>yaa</i> (يَاءٌ) because it is a regular (sound) masculine plural (جَمْعُ الْمَذَكَّرِ السَّالِمِ). It is governed by the preposition بِ (الْبَاءُ).
وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ	The verbal clause وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ is a parenthetical clause. It is considered grammatically caseless.
يَكَادُ	A canceller (نَاسِخٌ, <i>nassikhun</i>) that belongs to <i>Kaada</i> and its set (كَادَ وَ أَخَوَاتُهَا). It is a present tense defective verb that cancels nominal sentences.
الْبَرْقُ	A noun in the nominative case (مَرْفُوعٌ) that is marked by a <i>dhamma</i> . It functions as <i>ismu kaada</i> (اسْمُ يَكَادُ, nominal subject/topic).
يَخْطَفُ	Present tense verb in the indicative mood (مَرْفُوعٌ) that is marked by a <i>dhamma</i> ; its verbal subject is the latent /covert/ invisible (<i>mustatir</i> , مُسْتَتِرٌ) pronoun هُوَ (he).

أَبْصَارُ	A noun in the accusative case that is marked by a <i>fat'ha</i> (فَتْحَة). It functions as a direct object (مَفْعُولٌ بِهِ). It is grammatically annexed (مُضَافٌ).
هُمْ	An attached pronoun. It is indeclinable. It functions as an annexer (مُضَافٌ إِلَيْهِ). It is considered in the genitive case (فِي مَحَلِّ جَرٍّ).
يَخْطِفُ أَبْصَارَهُمْ	The verbal clause يَخْطِفُ أَبْصَارَهُمْ functions as a comment (<i>khabar</i>) to the defective verb يَكَادُ
يَكَادُ الْبَرْقُ يَخْطِفُ أَبْصَارَهُمْ	The verbal clause يَكَادُ الْبَرْقُ يَخْطِفُ أَبْصَارَهُمْ is considered an inceptive (resumptive) clause. It is considered grammatically caseless.

5.10.2 Parenthetical Clauses between Two Independent Clauses (a Verbal Clause and a Nominal Clause)

Parenthetical clauses may fall between two coordinated clauses (a verbal clause and a nominal clause), as in:

﴿وَلَا يَخْسِبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرٌ لَّهُمْ بَلْ هُوَ شَرٌّ لَّهُمْ سَيُطَوَّقُونَ مَا بَخِلُوا بِهِ يَوْمَ الْقِيَامَةِ - وَلِلَّهِ مِيرَاتُ السَّمَاوَاتِ وَالْأَرْضِ - وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ﴾ (Quran, 3: 180)

“AND THEY should not think - they who niggardly cling to all that God has granted them out of His bounty - that this is good for them: nay, it is bad for them. That to which they [so] niggardly cling will, on the Day of Resurrection, be hung about their necks: for unto God [alone] belongs the heritage of the heavens and of the earth; and God is aware of all that you do.” (Quran, 3: 180)

“The [nominal] clause وَلِلَّهِ مِيرَاتُ السَّمَاوَاتِ وَالْأَرْضِ is a parenthetical clause” that intercepts two semantically-connected clauses (Al Safi, 1995, Vol. 3, p. 389). The first clause is verbal clause and the second one is a nominal clause.

5.11 Using more than One Clause as a Parenthetical

Speech could be interrupted by more than one parenthetical clause, as in:

﴿وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ – حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ وَفِصَالُهُ فِي عَامَيْنِ – أَنْ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ﴾

(Quran, 31: 14)

"And [God says:] 'We have enjoined upon man goodness towards his parents: his mother bore him by bearing strain upon strain, and his utter dependence on her lasted two years: [hence, O man,] be grateful towards Me and towards thy parents, [and remember that] with Me is all journeys' end.'" (Quran, 31: 14)

The compound clause *حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ وَفِصَالُهُ فِي عَامَيْنِ* falls between the verbal clause *وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ* and the verbal clause *أَنْ اشْكُرْ لِي وَلِوَالِدَيْكَ*. The two clauses are connected.

Outside of the quranic text, the sentence would be: *وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ أَنْ اشْكُرْ لِي*. "The clause *أَنْ اشْكُرْ لِي وَلِوَالِدَيْكَ* is an explanatory clause" (Ibn Ashur, 1984, vol. 21, p. 160). It clarifies what is imposed on people to do toward their parents. People must acknowledge the grace of God upon them, and then the grace of the parents.

The parenthetical falls between the clause that includes the recommendation and the clause that contains the details that clarifies that recommendation. The parenthetical clause describes what the mother suffers for the child, which necessitates the greatness of her right. Therefore, her right is greater than the right of the father. The parenthetical clause emphasizes the recommendation for the right of the mother in particular.

The grammatical functions of the constituents of that parenthetical are as follows:

Table 5.11

Grammatical functions of Quran (31: 14)

﴿وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ – حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ وَفِصَالُهُ فِي عَامَيْنِ – أَنْ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ﴾

(الواو) وَ	
وَصَّي	Past tense verb. It is indeclinable on the <i>sukun</i> (السُّكُون) because it is attached to the subject personal pronoun نَا (<i>nun al jamaa</i> , نُونُ الْجَمَاعَةِ).
نَا	Attached nominative pronoun of first-person-plural that functions as a verbal subject. It is called <i>nun al jamaa</i> (<i>nun</i> of the group of the speakers, نُونُ الْجَمَاعَةِ).
الْإِنْسَانَ	A noun in the accusative case that is marked by a <i>fat'ha</i> (فَتْحَةٌ). It functions as a direct object (مَفْعُولٌ بِهِ).
(الْبَاءُ) بِ	A preposition of the genitive case.
وَالِدَيْ	A noun in the genitive case that is marked by the letter <i>yaa</i> (يَاءٌ) because it is a dual (مُثَنَّى, <i>muthana</i>). It is governed by the preposition (الْبَاءُ) بِ. It is grammatically annexed (مُضَافٌ).
(الهاء) هُ	An attached pronoun. It is indeclinable. It functions as an annexer (مُضَافٌ إِلَيْهِ). It is considered in the genitive case (فِي مَحَلٍّ جَرٍّ).
وَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ	
حَمَلَتْ	Past tense verb that is indeclinable on the <i>fat'h</i> (فَتْحٌ) (مَبْنِيٌّ عَلَى الْفَتْحِ).
تْ	A particle of the feminine gender (تَاءُ التَّأْنِيثِ السَّاكِنَةِ, <i>taa al-taneeth alsaakina</i>). It indicates that the subject (the doer) is feminine.
(الهاء) هُ	An attached objective pronoun of the third-person (singular). It is indeclinable. It is considered grammatically in the accusative case. It functions as a direct object.
أُمُّ	A verbal subject in the nominative case that is marked by a <i>dhamma</i> . It is grammatically annexed (مُضَافٌ).
(الهاء) هُ	An attached pronoun. It is indeclinable. It functions as an annexer (مُضَافٌ إِلَيْهِ). It is considered in the genitive case (فِي مَحَلٍّ جَرٍّ).
وَهْنًا	A noun in the accusative case that is marked by a <i>fat'ha</i> (فَتْحَةٌ). It functions as a circumstantial adverb (<i>hal</i> , حَالٌ).
عَلَى	A preposition of the genitive case.

وَهْنٍ	A noun in the genitive case that is marked by a <i>kasra</i> (كَسْرَةٌ). It is governed by the preposition عَلَى.
حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ	The verbal clause حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ is a parenthetical clause. It is considered grammatically caseless.
(الْوَاوُ) وَ	A particle of coordinating conjunctions.
فِصَالُ	A noun in the nominative case that is marked by a <i>dhamma</i> . It functions as a topic (<i>mubtaba</i>). It is grammatically annexed (مُضَافٌ).
(الهاء) هُ	An attached pronoun. It is indeclinable. It functions as an annexer (مُضَافٌ إِلَيْهِ). It is considered in the genitive case (فِي مَحَلِّ جَرٍّ).
فِي	A preposition of the genitive case.
عَامَيْنِ	A noun in the genitive case that is marked by the letter <i>yaa</i> (يَاءٌ) because it is a dual (مُثَنَّى, <i>muthana</i>). It is governed by the preposition فِي.
فِي عَامَيْنِ	The prepositional phrase فِي عَامَيْنِ functions as a comment (<i>khobar</i>). It is considered in the nominative case (فِي مَحَلِّ رَفْعٍ).
فِصَالُهُ فِي عَامَيْنِ	The nominal clause فِصَالُهُ فِي عَامَيْنِ is a coordinated clause (جُمْلَةٌ مَعْطُوفَةٌ) to the parenthetical clause حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ. It is considered grammatically caseless as the clause it is coordinated to.
أَنَّ	An explanatory (clarifying) particle (حَرْفُ تَفْسِيرٍ, <i>harfu tafsir</i>).
اشْكُرْ	Imperative verb. It is grammatically in the jussive mood (مَجْزُومٌ) that is marked by a <i>sukun</i> . Its verbal subject is the latent /covert/ invisible (mustatir, مُسْتَتِرٌ) pronoun أَنْتَ (you).
(اللَّامُ) لِ	A preposition of the genitive case.
(الْيَاءُ) يِ	An attached pronoun that is governed by the preposition لِ (اللَّامُ). It is indeclinable. It is considered grammatically in the genitive case.
(الْوَاوُ) وَ	A particle of coordinating conjunctions.
(اللَّامُ) لِ	A preposition of the genitive case.
وَالِدَيَّ	A noun in the genitive case that is marked by the letter <i>yaa</i> (يَاءٌ) because it is a dual (مُثَنَّى, <i>muthana</i>). It is governed by the preposition لِ (اللَّامُ). It is grammatically annexed (مُضَافٌ).
(الكافُ) كَ	An attached pronoun. It is indeclinable. It functions as an annexer (مُضَافٌ إِلَيْهِ). It is considered in the genitive case (فِي مَحَلِّ جَرٍّ).
اشْكُرْ لِي وَلِوَالِدَيْكَ	The verbal clause اشْكُرْ لِي وَلِوَالِدَيْكَ is an explanatory (clarifying) clause. It is considered grammatically caseless.
إِلَى	A preposition of the genitive case.
(الْيَاءُ) يِ	An attached pronoun that is governed by the preposition إِلَى. It is indeclinable. It is considered grammatically in the genitive case.

ي + إِلَيَّ = إِلَيَّ	The prepositional phrase إِلَيَّ functions as a foregrounded comment (خَبَرٌ مُقَدَّم, <i>khavar muqadam</i>). It is considered in the nominative case (فِي مَحَلِّ رَفْعٍ).
الْمَصِيرُ	A noun in the nominative case (مَرْفُوعٌ) that is marked by a <i>dhamma</i> . It functions as backgrounded topic (مُبْتَدَأٌ مُؤَخَّرٌ, <i>mubtada muakhar</i>).
إِلَيَّ الْمَصِيرُ	The nominal clause إِلَيَّ الْمَصِيرُ is considered an inceptive (resumptive) clause. It is considered grammatically caseless.

Conclusion

As in nominal sentences, the parenthetical clauses in the verbal sentences realize specific stylistics purposes like: strengthening the meaning and confirming it, avoiding ambiguity, emphasizing, and drawing the attention.

Even if the parenthetical clauses are independent clauses, they have connections to the context they fall in. Moreover, more than one single clause may be used as a parenthetical in verbal sentences.

General Conclusion

This research aimed to investigate one of the Arabic language styles. It explores the style of parenthesis in the Quranic text. Parenthesis style is a deviation from the standard format of the composition. A parenthetical clause is inserted in the original composition without performing a specific function, but rather the function of the parenthetical part is determined within the context.

The main research question of this study is: What are the stylistic purposes of the parenthetical clauses in the Quranic text? The study begins by expanding the theoretical foundations that are necessary to conduct the practical research. It starts by analyzing the sentence which is the basic element in any comprehensible message. Analyzing the composition of sentences requires the cooperation of all language sciences, mainly grammar.

Sentence in Arabic grammar consists of two parts that have a relation of attribution. They are: the subject (*musnad ihayhi*) and the predicate (*musnad*). All other components of the sentence are related to one or both of them. These additional words are called adjuncts (فَصَلَاتٌ, *fadalat*). In addition, identifying the sentence helps to identify the parenthetical clause which could not be considered as adjuncts. The parenthetical clause has its independent grammatical form.

Grammatically, clauses are classified into cased clauses and caseless clauses. The parenthetical clauses are considered grammatically caseless which make it easy to drop them without influencing the sentence structure. Therefore, the sentence is considered caseless because:

a. It did not fall in a place of a single (one) word, i.e., it occurred in a place that is specific to the clauses.

b. It cannot be interpreted by a single (one) word.

The frequent occurrence of the parenthetical clauses in the Quranic text and in the speech of the Arabs makes it a stylistic feature worthy of study. Thus, the purpose of this research is to clarify the style of parenthetical clauses in the Quranic text.

Parenthetical clauses in the Quranic text could be classified into two categories. The first category is clearly identified as parentheticals. It is the most widespread. The second category may function as a parenthetical, and may function as something else, such as the circumstantial clause, or the initiative clause. In this case, only the meaning can determine the difference.

The study has shown that parenthetical clauses located between the parts of the verbal sentences are more than the parenthetical clauses located between the parts of the nominative sentences. In addition, the parenthetical clauses themselves are varied between nominal and verbal.

Dropping the parenthetical clause leads to lose the precise rhetorical meaning of the context. In addition, the parenthetical clauses may be introduced by some particles like الواو (*al-waw*). Moreover, it is possible to make a parenthesis by one sentence, by two sentences, by three sentences, and by more than that, according to what the rhetoricians have gone through. The criterion is the identification of the relationships between meanings and sentences.

Finally, the scholars of exegesis (interpretation of the Quran) gave the parenthetical clause broader stylistic purposes.

Suggestions for Further Research

As this research is designed to explore the parenthetical clauses in the Quranic text, hopefully, future studies can address the following topics:

- Grammatically cased clause in the Quranic text
- Grammatically caseless clause in the Quranic text
- The resumptive (initiative) clause in the Quranic text
- The circumstantial clause in the Quranic text
- Arabic styles in the Quranic text

Study Limitations and recommendations

The design of this research is subject to some constraints and limitations. They primarily resulted from insufficient studies in the field of Arabic stylistics, mainly in the field of Quranic stylistics.

On another hand, despite the fact that reading classical Arabic was enjoyable, the translation from formal Arabic classical literary texts was very difficult. It took considerable time and concentrated efforts. Moreover, adding the diacritics (حَرَكَاتٌ) to the Arabic text was very hard, especially when shifting between the Arabic and English keyboards.

As a pertinent recommendation, researchers are encouraged to conduct more research on Arabic language stylistics.

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ملخص

تركز هذه الدراسة على أهمية ووظيفة والغايات الأسلوبية للجمل المعترضة في النص القرآني. وكان الدافع وراء الدراسة هو الكشف عن بلاغة النص القرآني. المنهج المطبق في هذه الدراسة هو المنهج الوصفي التحليلي الذي استهدف بشكل رئيسي الجمل المعترضة واستخداماتها في السور والآيات القرآنية. بالإضافة إلى ذلك، وبناء على النتائج، تم إجراء بعض المقارنات بين لغة العرب ولغة القرآن الكريم لتحديد أوجه التشابه والاختلاف بين الخطابين. وتتناول هذه الدراسة بشكل خاص تصنيف الجمل المعترضة حسب الجملة المضيفة لاستخلاص معانيها وتفسيراتها، بالإضافة إلى العلاقة بين أنواع الجمل المختلفة داخل الجملة المضيفة. من الناحية المنهجية، تم استخلاص البيانات المستخدمة في هذه الدراسة من مجموعة من الجمل القرآنية؛ ومن ثم تم إثبات النتائج بالاعتماد على مصادر موثوقة. نظرًا لأن هذا البحث استخدم أساليب بحثية نوعية وتحليلية لاستخدام الجمل المعترضة، فقد تم تحديد عدة تصنيفات، تم دعمها أحيانًا ببعض التفاصيل. بالإضافة إلى ذلك، كشفت هذه الدراسة عن كيفية تأثير الجمل المعترضة دلاليًا ووظيفيًا في السياق القرآني، أي كيف تدل على مجموعة متنوعة من المعاني وتؤدي أدوارًا وظيفية ونصية. وأخيرًا، فإن المساهمة الأوسع لهذه الدراسة هي أنها توفر رؤى أكبر وفهم أعمق للخطاب القرآني.

الكلمات المفتاحية: الجمل الاعتراضية، القرآن، النص القرآني، الجمل التي لها محل، الجمل التي ليس لها محل، الاعراب، أصول النحو