

The Self-Call in Quranic Expression (A Study in Structure and Significance)

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Abstract

Objectives: This study aims to explore the phenomenon of self-address in the Quran from grammatical and rhetorical perspectives. It seeks to understand the structure, significance, and emotional expressions within these self-addresses, distinguishing them from traditional forms of external interaction discourse.

Methods: The study is divided into two main sections. The first section focuses on the structure of self-address in Arabic linguistics, analyzing the grammatical elements and communicative purposes of self-addresses in general. The second section delves into a detailed examination of self-addresses within the Quran, exploring their linguistic intricacies and the psychological states they convey, such as regret, sorrow, joy, or astonishment.

Results: The analyses reveal that self-addresses in the Quran function as reflective tools to express deep emotional and psychological states. These self-addresses highlight moments of contemplation, personal realization, or profound divine connection, reflecting the individual's inner dialogue. The study highlights various emotional expressions, including regret, sorrow, and astonishment, conveyed through these unique grammatical structures.

Conclusions: This study contributes to the fields of Arabic linguistics and Quranic studies by providing a precise understanding of self-addresses. It emphasizes the rich linguistic and rhetorical depth of the Quran, demonstrating how these self-addresses depict the speaker's emotional and psychological complexities. The findings suggest that self-addresses are a powerful expressive means within the Quran, enhancing our appreciation of its linguistic development and emotional resonance.

Keywords: Calling; Self; Regret

نداء الذات في التعبير القرآني (دراسة في التركيب والدلالة)

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ملخص

الأهداف: تهدف هذه الدراسة إلى استكشاف ظاهرة النداء الذاتي في القرآن من الناحية النحوية والبلاغية. تسعى الدراسة لفهم بنية النداء، أهميته، والتعبيرات العاطفية المحتواة ضمن هذه النداءات، مع التمييز بينها وبين أشكال الخطاب التقليدي الموجهة للتفاعل الخارجي.

المنهجية: تنقسم الدراسة إلى قسمين أساسيين. يركز القسم الأول على بناء النداء في علم اللغة العربية، محللاً العناصر النحوية والأغراض التواصلية للنداءات بشكل عام. يغوص القسم الثاني في فحص مفصل للنداءات الذاتية ضمن القرآن، مستكشفاً دقائقها اللغوية والحالات النفسية التي تنقلها، مثل الندم، الحزن، الفرح، أو الدهشة.

النتائج: تكشف التحليلات أن النداءات الذاتية في القرآن تعمل كأداة تأملية للتعبير عن الحالات العاطفية والنفسية العميقة. تؤكد هذه النداءات على لحظات التأمل، الإدراك الشخصي، أو الاتصال العميق بالإلهي، عاكسة حوار الفرد الداخلي. تبرز الدراسة التعبيرات العاطفية المختلفة، بما في ذلك الندم، الحزن، والدهشة، التي يتم نقلها من خلال هذه البنى النحوية الفريدة.

الخلاصة: تسهم هذه الدراسة في مجالي اللغويات العربية والدراسات القرآنية من خلال تقديم فهم دقيق للنداءات الذاتية. تؤكد على العمق اللغوي والبلاغي الغني للقرآن، موضحة كيف أن هذه النداءات تصور التعقيدات العاطفية والنفسية للمتكلم. تشير النتائج إلى أن النداءات الذاتية هي وسيلة تعبيرية قوية ضمن القرآن، مما يعزز تقديرنا لتطوره اللغوي والرباني العاطفي.

الكلمات الدالة: المندى، الذات، الندم.



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Introduction

This research seeks to present the concept of self-addressing in a manner distinct from previous accounts. By presenting the grammatical and semantic aspects in showcasing the linguistic features. Essentially, the act of calling out typically involves a request for engagement between two or more individuals, whereas self-addressing is inherently unilateral, involving a solitary speaker without the intention of soliciting attention from others. This concept piqued my interest upon studying the Holy Quran, where the caller in such instances often conveys a sense of regret and remorse, although it is not to assert that self-addressing in its entirety, along with its Quranic verses, signifies regret and remorse exclusively. This aspect has been explored within the research. Self-addressing encompasses a specific set of vocabularies used by the speaker towards oneself, especially among the denizens of the fire. The Qur'anic texts have varied in mentioning their calls, regrets, and remorse over what they have neglected. In contrast, the calls directed to the self or the monadic rhetorical calls on the tongues of the prophets or their families were few and limited. This research consists of... two sections: the first focuses on the presentation of the call in syntax, and the second deals with self-addressing in Quranic texts and their implications. This study is based on a theoretical aspect that presents the grammatical rule followed by an applied aspect that interprets the significance of the verse, culminating in the presentation of research findings. It is worth noting the absence of prior studies addressing self-addressing in Quranic texts, as existing studies have focused on actual calling between two or more people, their implications, and their syntactic construction in terms of estimations and omissions. It is hoped that this study will be beneficial and fruitful for those interested in exploring such topics further.

The Call In Syntax

The call is one of the Arabic rhetorical devices frequently employed in Arab discourse, characterized by a tripartite sentence structure and meanings that vary from one context to another depending on the speech context. Linguistically, the term for calling (al-nida') stems from the root 'to project one's voice'; that is, the extent of its reach, direction, and the clarity of its articulation... To call someone (nadaahu) means to summon them with the loudest of voices... And one is said to have a voice 'louder' (anada) than another, signifying a greater reach and louder volume (Al-Khalil, 2003, p. 4/209).

Technically, calling is defined as: "A request for the addressee's attention towards the caller using a substitutive particle (ad'u), often accompanied by commands or prohibitions" (Al-Zarkashi, 1984, p. 2/323). It has been described as: "The act of directing an invitation to the addressee, either for the purpose of gaining their attention, or to alert them to listen and understand what the speaker intends to communicate, thereby highlighting the importance of the message about to be delivered. Additionally, it establishes a connective bridge between the speaker and the addressee, fostering an emotional engagement between them" (Al-Ghaili, 2003, p. 370).

It forms the initial communicative link at the outset of every discourse, and we find that the call has been given attention by our scholars from ancient times, including grammarians and rhetoricians alike. Preceding both were the scholars of exegesis, who elucidated the implications of the call from one text to another.

Sibawayh posited that the beginning of speech is invariably the call, stating, "The commencement of speech is always the call, unless one abstains from it due to the addressee's attention being already secured. It is the precursor of all discourse, with which you garner the speaker's favor towards you. Owing to its frequent usage and its primacy in every context, elements of it were omitted for brevity's sake; such alterations are common in their discourse, to the extent that it was treated on par with vocal sounds" (Sibawayh, 2004, p. 2/208).

The essence of the call is to solicit attention due to the presence of a matter, received by the addressee following the call device and the called, leading to the response to the call. Al-Farabi (338 AH) discussed the potency of the call, its necessity for a response similar to inquiries, and that both demand an answer, as he stated, "The call initially requires from the one called to turn his hearing and mind towards the caller, anticipating what he will be addressed with following the call... Every address and every statement made by an individual to another either demands something or conveys something... The strength of the call is like the strength of inquiring about something, and every address that demands something warrants a response, and the utterance of speech is an act in itself." (Al-Farabi, n.d., pp. 162-163)

Dr. Fadil Al-Samarrai, in his discourse on the origins of expression, critiques Sibawayh's assertion that the call constitutes the beginning of speech by stating: "Regarding Sibawayh's opinion that the call is the initial element of speech, this presupposes that all speech fundamentally involves addressing another person or persons. Clearly, not all speech adheres to this model, as there exists discourse that diverges from this form, thus invalidating Sibawayh's claim in such instances. This is exemplified in expressions such as: 'All praise is due to Allah, Lord of the Worlds,' 'Glory be to my Lord, the Great,' or when expressing regret: 'Youth has passed, and there is no returning,' and in the lamentation of Mary (peace be upon her), as labor pains drove her to the palm tree: 'Oh, would that I had died before this and was in oblivion, forgotten.' Here, she is conversing with herself rather than addressing another. Therefore, I perceive Sibawayh's statement not to be consistently applicable, and Allah knows best." [And the pains of childbirth drove her to the trunk of a palm tree. She said, "Oh, I wish I had died before this and was in oblivion, forgotten."](Maryam:23), "She speaks to herself and addresses no one else, thus I do not see Sibawayh's claim as universally valid, and Allah knows best." (Al-Samarrai, *The Arabic Sentence and Meaning*, 2000, p. 295) This perspective appears to warrant further consideration, as the notion of calling extends into metaphorical usage, not intended as a literal call to another. The Arabic language allows for variation in discourse, whether in communication with others or oneself. How much more so when presenting one's state to the Creator, addressing, praising, or glorifying Him? It is with knowledge and certainty that Allah is omnipresent, within the heart of every believer, and within the self of the speaker, feeling His listening presence. What our esteemed Dr. Fadil Al-Samarrai mentioned represents an aspect of the dialogue or discourse between the servant and the Lord, expressing the psychological state, be it gratitude, regret, fear, or more. In all cases, it encompasses the creature's call to the Creator, the Exalted... And Allah knows best.

The purpose of the call was not merely to request attention and alertness; it also functions to influence through the meanings it conveys in its response, and what completes its meaning by fulfilling the benefit and the primary goal of the call. Thus, the call was never devoid of its response in discourse; it necessarily entails a completion and content that the call prepares and contains. Consequently, we find it as a method composed of the calling tool, the called, and the response sentence, prompting many modern scholars to discuss the structure of the call sentence, as is the case with conditional and oath sentences.

Dr. Karim Naseh highlighted this tripartite structural composition of the call, stating, "Because the calling tool requires a named entity, and the meaning is not complete without the response to the call, which scholars have not paid attention to nor discussed, and by which I mean the sentence that carries the speaker's intention and delivers it to the addressee." (Al-Khalidi, *The Arab Grammatical Thought between Understanding the Text and the Influence of Rational Authority*, 2016, p. 130) The neglect of the call's response by grammarians was attributed to their focus limited to the called and its syntactic states and dependents.

Regarding Quranic expression, Dr. Fadil Al-Samarrai mentioned, "It is an intentional artistic expression, where every word, indeed every letter, is placed with deliberate artistic intent, and this placement was not considered for the verse alone nor the chapter alone; but the whole Quranic expression was taken into account" (Al-Samarrai, *The Quranic Expression*, 2006, p. 10).

This is what we aim to achieve in this research, which is to study the call sentence and its implications in Quranic texts, focusing on the call that does not seek information exchange or solicitation from the receiver, which is the self-addressing call. Before discussing self-addressing, it is essential to present a simplified overview of the structure of the call sentence in general.

The Structure Of The Call Sentence

First: The Tool

The call begins with one of its tools, a set of letters that Al-Mubarrad mentioned in the chapter on letters used to alert the called. These are: (يا, أيا, هيا, أي) and the interrogative (ألف), with the latter being an exception, as these letters, except for the interrogative ألف, are used to extend the voice (Al-Mubarrad, 1994, p. 4/233).

This agreed-upon arrangement of call letters suggests that their usage among the Arabs was based on customary practice

and the suitability of the letter in fulfilling its call function, and its effect in alerting the addressee. "If the addressee is far or deemed to be so, the letters for calling are: (يا, أي, وا, أيا, هيا), and if close, the glottal stop is used, as in: (أزیدُ أَقْبَلْ). For lament or grievance, (وا) is used, as in: (واظْهَرَاهُ), and (يا) also when not confused with other contexts. If there is confusion, (وا) is specified, and (يا) is avoided" (Ibn Aqil, 1432 AH, p. 3/210).

Regarding the call (يا), it is stated: "It is the mother of the call category; thus, it enters all its forms, uniquely belongs to the cry for help, and shares with (وا) in lamentation. It is for calling someone distant, either in distance or effectively, and may also call someone close for emphasis" (Al-Muradi, 2016, p. 354). It appears that the call (يا) is the most frequently used in employing the call for both near and distant addressees, and it encompasses the lengthening *الف* needed by the speaker to alert the receiver and engage their attention.

We observe that the function of the call is confined to the calling letter, representing the invitation to the recipient. This tool may be omitted from discourse for contextual reasons that render its mention unnecessary and for rhetorical purposes intended by the speaker. Meanwhile, the called entity is defined in its state of approach, withdrawal, attentiveness, or disregard, thereby concluding the benefit and the primary objective that led to the call, centered in the response connected to the called. This indicates, given its non-omission in Quranic discourse, the necessity of a speaker and one or more recipients. It can be said that the response serves an informative and rhetorical function targeted by the call in its various forms.

Grammarians have determined that the nominative case after the calling *يا* is due to a verb substituted by the tool. Sibawayh stated, "Among those that are put in the accusative case, not in command or prohibition, is based on the action implied but not expressed, as in your saying: *يا عبد الله* (O servant of Allah), and all calling... They omitted the verb due to its frequent use in discourse, and *يا* (ya) became a substitute for the expression; because when you say: *يا* so-and-so, it is understood that you want him." (Sibawayh, 2004, p. 1/291)

Ibn Jinni commented, "For *يا* in this particular instance, its standing in place of the verb is not applicable to other letters; this is because (هل) substitutes for (ما), (أنفي) substitutes for (استفهم), and (إلا) substitutes for (أستثني), and those verbs originally necessitated by these letters become the agents. When shifted towards letters for the sake of brevity and a preference for conciseness, the function of those verbs was dropped to fulfill what you sought from abbreviation. However, *يا* does not follow this rule; as *يا* itself acts upon Zaid, in the same way (أدعو) or (أنادي) does, with each being the agent in the object case)" (Ibn Jinni, n.d., p. 2/276).

If the tool, as they say, acts as a substitute or equivalent, then how is it that in some verses it is omitted, and is it permissible to omit both the substitute and what it substitutes for? This would constitute an unjustifiable omission that has occurred with the deletion of the verb and its substitute.

This illustrates the grammarians' adherence to the theory of the agent, which they deemed necessary in every sentence. Hence, for them, the call sentence is not considered an independent sentence but akin to the verbal sentence with an implied action substituted by the *ياء*, without considering this syntactic structure without interpretations that burden the text, diverging from its true meaning. This leads to the declarative nature of the call sentence and constrains Arabic sentences with the grammatical agent. This does not deny the scholars' merit in systematizing the language and elucidating its rhetorical features; rather, their purpose was to teach Arabic to those unfamiliar with it, creating a simplified hypothetical model based on the agent to differentiate each pattern from others. It is time to lift this constraint and view Arabic from a semantic perspective, focusing on the speaker's implied speech, which condenses much discourse and eliminates many unnecessary estimations in our era, relying on the element of benefit in understanding the Arabic sentence.

It is noteworthy that call tools possess strength grammatically and phonetically, with their inherent capability unleashed with the utterance to attract the recipient, thereby achieving the intended purpose. The extension of voice with these tools varies from one called entity to another; a near one is called with one tool, and a distant one with another, though the tool may unify in usage, becoming prevalent for calling both near and far, as in (يا). Additionally, the called entity might be inattentive, asleep, or turning away from engaging in conversation with the speaker, considerations taken into account by the speaker before initiating their address. Moreover, our language exhibits tonality when calling, carrying specific

implications known only to the discourse participants and those who understand the speech code. However, the Quranic discourse is devoid of this feature, replaced by the implications of the discourse that clarify the call's emergence to alert and solicit attention only or when it transitions to other meanings, like threat, reprimand, or rebuke... etc. The Almighty said: ["Joseph, ignore this. And, [my wife], ask forgiveness for your sin. Indeed, you were of the sinful."] (Yusuf:29).

Second: The Called (Al-Munada)

The called comes in second place after the calling tool. If the tool is omitted, it assumes the first position, rendering the mention of its tool unnecessary given the situation and the context of the discourse. The called is "the name to which the speaker requests attention, whether this is literal, as in the case of Muhammad in our saying: (يا محمد), or metaphorical, as in the saying of the Almighty: ["And We certainly gave David from Us bounty. [We said], 'O mountains, repeat [Our] praises with him, and the birds [as well].' And We made pliable for him iron,"] (Saba:10); saying of the Almighty: ["And it was said, 'O earth, swallow your water, and O sky, withhold [your rain].' And the water subsided, and the matter was accomplished, and the ship came to rest on the [mountain of] Judiyy. And it was said, 'Away with the wrongdoing people.'" (Hud:44).

The Called, as mentioned by grammarians, is regarded as the object of an omitted action estimated to be (أدعو or أنادي), "I call or I invite"). What we explore in this topic is what we will refer to as self-calling, which falls within metaphorical calling. This often conveys meanings of regret and remorse.

Sibawayh stated, "Know that in calling, every nominative noun is put in the accusative due to the implication of an action not expressed, and the singular is in the nominative as it is in the place of a nominative noun." (Sibawayh, 2004, p. 2/182) Many sources have agreed on the substitution of (يا) for the omitted verb, a notion widely accepted by scholars of Arabic.

Al-A'lam Al-Shantamari commented, "Know that for Sibawayh and other Basran scholars, the called is like the object... And his statement: I call or I invite, is informing about oneself and its realization, that the called, needing to attract the caller to himself and calling him to turn towards him to address him with what he desires, required a letter to connect it to his name; for it to be a vocalization and an alert, which is (يا and its sisters), thus the called becomes like the object by the caller's action and vocalization, and the caller is like the subject without expression, and it becomes like the action mentioned by the mentioner, connecting it to an explicit object and an implied, estimated subject" (Al-Shantamari, 1999, p. 2/143).

Al-Suyuti mentioned that among the reasons for the verb's omission is the sufficiency of its meaning's appearance, the intent of enactment, and the expression of the verb implying narration, frequent use, and its replacement by the calling letter, estimated to be (أدعو or أنادي), "I call or I invite") for enactment. This is the majority's view, while some believe that the inducer is conceptual, namely, the intention. (Al-Suyuti, 1979, p. 3/33).

Dr. Karim Naseh views, "The estimation of what induces the called is a grammatical construction that disrupts the meaning of calling; because this construction conveys the meaning of calling without needing interpretation or clarification." (Al-Khalidi, The Theory of Meaning in Grammatical Studies, 2006, p. 407) This is what I find to be the most suitable opinions that serve to highlight the significance of calling and elucidate its implication from one text to another.

Types Of Called (Al-Munada)

The Definite Singular. "Which is neither annexed nor similar to the annexed" (Hasan A., n.d., p. 4/9), and it is divided into two categories:

The Proper Noun Singular: It is built on what raises the word, which is the Damma in the singular, and in the broken plural and the sound feminine plural, for example: (يا زيد) (O Zaid), (يا رجال) (O men), and (يا هنداء) (O Hindas). The Alif in the dual, for example: (يا زيدان) (O Zaidan), and the Waw in the sound masculine plural, for example: (يا زيدون) (O Zaidoon). The called proper noun singular is estimated to be built if it is in the apocopate form, for example: (يا موسى) (O Moses), or if it is in the defective form, for example: (يا قاضي) (O judge). (Hasan Y., 2001, p. 1/349) The Almighty said: ["And when he wanted to strike the one who was an enemy to both of them, he said, 'O Moses, do you intend to kill me as you killed someone yesterday? You only want to be a tyrant in the land and do not want to be of the amenders.'" (Qasas:19).

The Intended Indefinite: "The indefinite whose ambiguity is removed, and its generality is due to its being called, with the intention of singling out one of its individuals, and addressing it exclusively" (Hasan A., n.d., p. 4/25). It becomes known, indicating a specific individual, after it had indicated an unspecified one... This category is the only one that benefits from calling in terms of specification among all other categories, because it is closer to being definite. It is constructed on what it is raised with, similar to the rule of the proper noun singular. The Almighty said: [" And it was said, "O earth, swallow your water, and O sky, withhold [your rain]." And the water subsided, and the matter was accomplished, and the ship came to rest on the [mountain of] Judiyy. And it was said, "Away with the wrongdoing people."](Hud:44) The Almighty said: [" And We certainly gave David from Us bounty. [We said], "O mountains, repeat [Our] praises with him, and the birds [as well]." And We made pliable for him iron,"] (Saba:10).

Considering the speaker's intent and purpose, the control over the indefinite (nakira) in terms of its definiteness or indefiniteness is subject to the speaker's desire to specify that nakira and their familiarity with it by defining its features and making judgments about it. This may remove its ambiguity and generality through its calling, constructing it with a damma (vowel sign for "u"), as in the case of the definite noun, thus moving it closer to definiteness and further from the unintended indefinite. However, it may not be specified despite the intention of calling, leaving it in its general state, applicable to any indefinite without specific knowledge of it. This specification in the intended indefinite eliminates spatial distance and enhances the relationship between the speaker and the addressed, seeking engagement and focusing on the subsequent rhetorical benefit.

The Unintended Indefinite. "It remains ambiguous and general as it was before the call, not indicating any specific individual with the call, and thus does not benefit from being defined. Its rule is that it must be placed in the accusative directly, such as: يا عقلاً تنكر الآخرة (O wise one, remember the hereafter)" (Hasan A., n.d., p. 4/31).

Al-Mubarrid said: "The distinction between saying: يا رجل أقبل (O man, come forth), if you mean it definitively, and saying: يا رجلاً أقبل (O a man, come forth), if you intend it indefinitely, is that when you use the damma, you mean a specific man you are pointing to among others, and when you use the accusative and tanween, it implies: O one among those with this name, so whoever responds to you among the men is the one you meant" (Al-Mubarrid, 1994, p. 4/206).

This statement highlights the importance of the call which requires the presence of two parties for the communication process to succeed, taking into account the context and the circumstances surrounding the speech, and relying on the speaker's intent to determine whether the called is specified or not.

Dr. Abdel Khaleq Azaymah on the call to the unintended indefinite, similar to the annexed, said: "This appeared in a single verse that could imply both, and others, which is the saying of the Almighty: [" How regretful for the servants. There did not come to them any messenger except that they used to ridicule him."] (Yasin:30).

(Azaymah, 2004, p. 3/604) Some have analyzed "يا حسرة" (O regret) as an indefinite called, which Ibn Al-Anbari contests by saying: "It is a call similar to the annexed, like their saying: يا خيراً من زيد (O better than Zaid), and يا سائراً إلى الشام (O traveler to the Levant), and calling such non-rational entities serves to alert the addressed, as if he is telling them: Regret this, invoke regret, and say to it 'be present', for this is your time." (Al-Anbari, n.d., p. 2/294) It appears that the analysis of "يا حسرة" falls under the category of the unintended indefinite in terms of expression; however, it returns to the self-addressing call in meaning, as will be discussed

shortly. It has been defined by addition in other instances, such as: (يا حسرتنا, يا حسرتي).

The Annexed Called. it is part of the construct phrase consisting of the annexed (mudaf) and the annexee (mudaf ilayh). If it is a called, it is always in the accusative case with a fatha if it indicates a singular, with a ya if it indicates a dual, or masculine sound plural, and with a kasra if it indicates a feminine sound plural. (Abdel Aleem, 2004, p. 489) Like saying: يا عبد الله أقبل (O servant of Allah, come forth), and similar to the saying of the Almighty: [" And [mention, O Muhammad], the Day when He will gather them together [and say], "O company of jinn, you have [misled] many of mankind." And their allies among mankind will say, "Our Lord, some of us made use of others, and we have [now] reached our term, which you appointed for us." He will say, "The Fire is your residence, wherein you will abide eternally, except for what Allah wills. Indeed, your Lord is Wise and Knowing."](Anam:128) Sibawayh mentioned the accusative case of the annexed due to the

length of speech, stating, "Al-Khalil, may Allah have mercy on him, claimed that they made the annexed accusative, as in: يا عبد الله (O servant of Allah) and يا أخانا (O our brother), and the indefinite when they said: يا رجلاً صالحاً (O righteous man), when the speech became lengthy, just as they made accusative what is before you and what is after you" (Sibawayh, 2004, p. 2/182).

The Called Similar to the Annexed. "It is what is connected with something that completes its meaning, such as: يا قارئاً (O reader of the Quran, contemplate its verses), where the word (القرآن) is connected to the called (قارئاً), making its meaning complete; that is, clarifying what the reading is about, thus acting as the agent of accusative for the Quran as if it were the object, and similarly: يا رفيقاً بالعباد (O companion among the worshippers)" (Abd Al-Aleem, 2004, p. 506).

Third- The Response To The Call

For every speech, there is a conclusion that encapsulates the primary purpose of initiating the discourse. Since the call is a request for attention, it marks the beginning of a conversation between two parties. The response to the call varies according to the purpose concealed by the speaker in calling; to convey their voice to the receiver, highlighting the importance of the call and what it entails in terms of response. These sentences vary in structure and implication, and the response is one of the critical elements of the call sentence to complete its benefit. Therefore, it is not omitted in Quranic discourse, aligning with the nature of the call in alerting and requesting attention; to focus on what follows, which is the objective of the call, being the first action in speech, according to Sibawayh, the master of grammarians. The purpose of the call lies in its response, which often takes the form of a command, prohibition, interrogation, etc., as in: يا زيد أقبل (O Zaid, come forth), where the imperative command: أقبل (come forth) is the purpose of the call, thus serving as a response to it.

Self-Addressing In Quranic Texts

This type of call is intended by the speaker to reveal their psychological state and express it at the moment of calling. Such calls, often leading to expressions of regret, remorse, and apology, are present in the Quranic discourse. The aim here is not to enrich the receiver with more information, as the speaker is addressing themselves in a solitary dialogue, focusing on articulating their psychological state regardless of the presence of a receiver. Therefore, this type of call represents merely an announcement of the emotional suffering the speaker is experiencing, unable to remain silent about it.

The called may derive from terms such as regret, remorse, or apology, where the speaker metaphorically summons the presence of regret or the appropriate moment for apology, as one would call rational beings. Consequently, there is no verbal response to it; this is because this type of call is unidirectional, not requiring an actual response or attention from the receiver. It can be said that these meanings fall under the general themes of wishful thinking and regret. Moreover, the call to the expression of wish (ليت) is used merely for alerting, as grammarians consider it impermissible for the calling tool to precede a particle, thereby limiting its use to nouns only.

The Call of Regret

Regarding the state of regret, the speaker may express regret for themselves, as in "يا ويلتي، يا حسرتي" (O woe is me, O my regret...), or for others, as in the Divine statement: "يا حسرة على العباد" (O regret for the servants). It is a regret on behalf of others or for their situation; thus, it is accompanied by "على" (upon) indicating the subject of regret, as in the Divine statement: ["How regretful for the servants. There did not come to them any messenger except that they used to ridicule him."] (Yasin:30), Regarding the use of "يا حسرتي" (O my regret) or "يا حسرتا" (O regret), the preposition "على" (upon) is introduced to indicate the cause of regret, signifying the speaker's intention and purpose in expressing their regret for their own situation with the addition, and expressing regret for someone else's situation without it, distinguishing between the two meanings (Al-Alusi, n.d., p. 7/132).

Meanwhile, the author of At-Tabiyan states: "It is known that regret is not called upon, but its invocation serves to alert the addressees" (At-Tusi, n.d., p. 4/115), implying that this refers to the type of regret concerned with others, not with the speaker themselves. The Almighty said: ["Those will have lost who deny the meeting with Allah, until when the Hour [of resurrection] comes upon them unexpectedly, they will say, "Oh, [how great is] our regret over what we neglected

concerning it," while they bear their burdens on their backs. Unquestionably, evil is that which they bear.")(Anam:31)

Allah Almighty informed about those who lost their opportunity in this world and denied meeting with Allah by saying, "Indeed, those who denied the meeting with Allah have lost" (Ibn Ashur, 1984, p. 7/189). Here, loss refers to being deprived of the blessings of the Hereafter, not of this world. And meeting Allah signifies the manifestation of His satisfaction or wrath without delay, hesitation, or protection by ordinary means from the life system of this world.

Regarding the verse, "Until, when the Hour comes upon them suddenly," the word "until" in such a structure can signify the end of denial, not loss, or can be causative, not goal-oriented, as clarified by Ibn Al-Hajib; meaning, "When the Hour comes upon them suddenly." (Darwish, 1980, p. 3/95) And "suddenly" from surprise ("baght") means something happening unexpectedly (Al-Isfahani, n.d., p. 129).

Meaning, all of a sudden, without them knowing its time, they said upon witnessing that day, its horrors, and the differing states of those rewarded and punished: "O our regret for what we neglected in it." So, the regret was called upon due to the severity of their plight, and the calling particle was not separated from this type of called (our regret), implying "O regret, be present now, for this is your time." This metaphorical call where the called is annexed to the collective pronoun of the speakers (us), and they attributed regret to themselves; to indicate their regret for their own sake, making them the regretters and the regretted for, unlike the general call of regret, which is typically for the sake of others, regretting their situation. Therefore, "upon" is used with the object of regret, as in "O regret for the servants" for general regret, but with "O my regret" or "O our regret," "upon" indicates the cause of regret, as mentioned here "for what we neglected in it." Similarly, they say: "O woe is me," and "O my woe," as the Almighty said: "And they will say, 'O woe to us'" When the speaker means woe for another, they say: "Woe to you."

Ibn Ashur stated, "And 'O our regret' is a call meant to express astonishment and remorse, originally a call to regret as if placing it in the position of a person who hears and is called to be present as if saying: 'O regret, attend for this is your time of presence.' This includes their saying: 'Would that I had done so,' and 'O my grief' or 'O woe,' and they attributed the regret to themselves so that their regret is for their own sake, making them the regretters and the regretted for, unlike when saying: 'O regret,' which is typically for the sake of others, regretting their situation. Therefore, 'upon' is used with the object of regret, indicating something beyond just regret, as in the Almighty's saying: 'O regret for the servants.'" (Ibn Ashur, 1984, p. 7/190)

It seems that the call here does not differ in its purpose, whether it be the speaker's regret for themselves or for others; both articulate a psychological state, clarifying what the speaker feels, whether it be in acknowledgment of their own pain or the pain or situation of another.

"Regarding what we have neglected," meaning "on our negligence," where "ma" (what) is considered a masdar (verbal noun), and the meaning of negligence is failing to do what one is capable of. Abu Ubaidah interpreted it as wasting... and "in it" refers to this worldly life, as narrated from Ibn Abbas, or to the Hour, as narrated from Al-Hasan, implying the negligence in respecting its right and preparing for it with faith and righteous deeds. (Al-Alusi, n.d., p. 7/132) The Almighty said:[“ How regretful for the servants. There did not come to them any messenger except that they used to ridicule him.* Have they not considered how many generations We destroyed before them - that they to them will not return?”](Yasin:30-31); The Almighty said:[“ Lest a soul should say, "Oh [how great is] my regret over what I neglected in regard to Allah and that I was among the mockers."](Zumar:56) It appears that the reality of regret manifests only in situations of remorse and missed opportunities, where it is metaphorically called upon. Whether the regret is for or about them, it is a settled matter.

The Call of Apology

Regarding the call of sorrow or apology, is ...a deep sorrow often accompanied by internal anguish and the inability to avert the inevitable affliction., I recall the saying of the Almighty through the voice of Prophet Jacob (peace be upon him):[“ And he turned away from them and said, "Oh, my sorrow over Joseph," and his eyes became white from grief, for he was [of that] a suppressor.”] (Yusuf:84).

Apology in the Quran is mentioned only through Prophet Jacob (peace be upon him) regarding the loss of his son Joseph (peace be upon him) and the great sorrow that befell him; expressing his deep remorse. Thus, the Almighty said: "O my

sorrow for Joseph" signifies "Oh, how I grieve for Joseph," according to Al-Hasan, Qatada, and Al-Dahhak, calling upon sorrow for elucidation; for the situation is one of sadness, as if he said: "O sorrow, be present for this is your time... and it was said to be the deepest sadness." (Al-Alusi, n.d., p. 6/182)

The call particle "يا" (O) indicates the distance of the called, and "أسفا" (sorrow) is a called annexed to the speaker's pronoun turned into an Alif, originally "يا أسفي" (O my sorrow), and it was said: the Alif is for lamentation, and the He is omitted, with the first interpretation being the primary. The call of sorrow is metaphorical, placing sorrow in the position of one who understands... and he attributed the sorrow to himself; because this sorrow is a part particular to him among the varieties of sorrow. (Darwish, 1980, p. 5/35) From the sequence of the verses, we understand that this expression was made after he learned what happened with Joseph's brother (Benjamin) and the eldest brother's refusal to return thereafter. Why then did he express sorrow for Joseph, who was lost long ago, without mentioning his recently lost brothers?

Al-Zamakhshri in Al-Kashshaf stated, "It is evidence of his prolonged sorrow for Joseph, that no other loss occupied his thoughts as much, and that despite the time passed, the calamity of losing Joseph remained fresh and poignant to him; for the calamity with Joseph was the foundation of his misfortunes, which led to further tragedies among his children, making the sorrow for him a sorrow for all those affected by it." (Al-Zamakhshri, 1998, p. 3/316) Thus, the accumulation of misfortunes and successive sorrows blinds the sight, weakens the body, and saps its strength.

And His saying: "And his eyes whitened from grief, for he was of that which suppresses." Linked to what preceded, it elucidates his state after expressing sorrow and undergoing various experiences from turning away, then regret, to the whitening of the eyes due to grief, meaning the blackness turning to white, indicating blindness. He did not say his eyes were blinded; for this phrase fits the narrative's context, highlighting his exaggerated sorrow and distress. The whitening is a result of excessive weeping and crying that fades the eye's blackness. (Al-Alusi, n.d., p. 13/40)

I can say that the call here is self-addressing, where the speaker communicates with themselves, expressing their inner turmoil and feelings, not seeking a real engagement but to portray their psychological state, encompassing sadness and pain.

The Call of Woe

From the verses, we observe that self-calls using the term "woe" are mostly for expressing regret and remorse. A peculiar case of this type of call occurs in a context of joy and pleasure, contrary to its apparent meaning, and it is the saying of Prophet Ibrahim's (peace be upon him) wife as mentioned in the Quranic discourse, the Almighty said: ["And his Wife was standing, and she smiled. Then We gave her good tidings of Isaac and after Isaac, Jacob.*She said, "Woe to me! Shall I give birth while I am an old woman and this, my husband, is an old man? Indeed, this is an amazing thing!"] (Hud:71-72)

Her saying (peace be upon her), "Alas for us," employs "woe," typically invoked in contexts of grief and regret, but here uttered at the moment of glad tidings, indicating astonishment and joy within her for what she was promised. Her utterance was made because she found the news of her pregnancy astonishing given her advanced age, as indicated by her saying: "This is indeed astonishing." Although the announcement of glad tidings would normally be a moment of joy and pleasure, her expression superficially summons woe, then questions in astonishment about her capacity for pregnancy at such an age, along with Prophet Ibrahim's (peace be upon him) advanced age. This is not an expression of the extent of joy or a situation of glad tidings, but the context of the verses associated with laughter and glad tidings indicates that she was indeed delighted and pleased by this news.

In the following verses, the call of woe appears in contexts of regret and fear, along with the presence of the calling tool:

1. The Almighty said: ["They will say, "O woe to us! Who has raised us up from our sleeping place?" [The reply will be], "This is what the Most Merciful had promised, and the messengers told the truth."](Yasin:52)
2. The Almighty said: ["Oh, woe to me! I wish I had not taken that one as a friend."](Furqan:28)
3. Ibn Ashur stated, "And 'O would that I' is a call to speech indicative of wishing by placing the word in the position of a rational being whose presence is sought because the situation calls for it in the context of regret, as if saying: 'This is your moment, so be present,' similar to His saying: 'O our regret for what we have neglected in it' in the Surah Al-An'am.

This call amplifies the sense of unattainability in the wisher... Similarly, His saying: 'O my woe' is an expression of regret through the call of woe. 'Woe' signifies distress, and the Alif is a substitute for the speaker's Ya, a well-known substitution in the call of the annexed to the speaker's pronoun." (Ibn Ashur, 1984, p. 19/13)

4. The Almighty said:[“ And the record [of deeds] will be placed [open], and you will see the criminals fearful of that within it, and they will say, "Oh, woe to us! What is this book that leaves nothing small or great except that it has enumerated it?" And they will find what they did present [before them]. And your Lord does injustice to no one.”](Kahf:49)

5. The Almighty said:[“ Then Allah sent a crow searching in the ground to show him how to hide the disgrace of his brother. He said, "O woe to me! Have I failed to be like this crow and hide the body of my brother?" And he became of the regretful.”](Maidah:31)

6. The Almighty said:[“ They said, "O woe to us! Indeed, we were wrongdoers.”](Anbiya:14)

7. The Almighty said:[“ And if [as much as] a whiff of the punishment of your Lord should touch them, they would surely say, "O woe to us! Indeed, we have been wrongdoers.”](Anbiya:46)

8. The Almighty said:[“ And [when] the true promise has approached; then suddenly the eyes of those who disbelieved will be staring [in horror, while they say], "O woe to us; we had been unmindful of this; rather, we were wrongdoers.”](Anbiya:97)

9. The Almighty said:[“They will say, "O woe to us! This is the Day of Recompense.”* [They will be told], "This is the Day of Judgement which you used to deny.”](Assaaffat:20-21)

10. The Almighty said:[“ Then they approached one another, blaming each other.* They said, "O woe to us; indeed we were transgressors.* Perhaps our Lord will substitute for us [one] better than it. Indeed, we are toward our Lord desirous.”](Qalam:30-32).

In these three verses, the term "woe" appears without the calling particle, and it does not emanate from the speaker invoking woe upon themselves. Rather, it is a call of woe between the parties of the discourse, differing from self-addressing. It aims to alert and warn the receiver if they persist in their disbelief.

1. The Almighty said:[“ But one who says to his parents, "Uff to you; do you promise me that I will be brought forth [from the earth] when generations before me have already passed on [into oblivion]?" while they call to Allah for help [and to their son], "Woe to you! Believe! Indeed, the promise of Allah is truth." But he says, "This is not but legends of the former people”](Ahqaf:17)

2. The Almighty said:[“ But those who had been given knowledge said, "Woe to you! The reward of Allah is better for he who believes and does righteousness. And none are granted it except the patient.”](Qasas:80)

3. The Almighty said:[“ Moses said to the magicians summoned by Pharaoh, "Woe to you! Do not invent a lie against Allah or He will exterminate you with a punishment; and he has failed who invents [such falsehood].”](TaHa:61)It cannot be deemed a self-addressing call since it was issued from one individual to another, and we note what was mentioned in the interpretation of this last verse in the discourse of Prophet Moses (peace be upon him) with his people.

Al-Tha'alabi said, "Moses said to the magicians: 'Woe unto you, do not fabricate lies against Allah.' This address is a warning, and he admonished them in this verse to speak the truth upon witnessing it and not to brazenly lie, lest you be obliterated, meaning perish and vanish. When the magicians heard this statement, they were profoundly alarmed by this admonition, and it deeply affected their hearts. They debated among themselves, and such debate implies there was a disagreement among them in secrecy; one among them saying: 'He is truthful,' while another says: 'He is false.' It is known that all their secret consultations were concerned with the matter of Moses, peace be upon him, and the discreet counsel meant each one confided secretly to the next, fearing Pharaoh might discover weakness in them." (Al-Tha'alabi, 1418H, p. 4/58)

The focus should be on the call of woe ("woe unto you"), meaning I invoke and call woe upon you. Moses (peace be upon him) initiated his cautionary speech with it, calling them to speak the truth. Thus, woe serves as a warning and alert, not a self-call since it emanates from Prophet Moses (peace be upon him) and not from those who fabricated lies against Allah.

The grammarians and exegetes have varied opinions on the parsing of "woe unto you." The author of At-Tanwir stated, "Some have claimed it to be a noun, making its accusative case in the construct state an accusative of invocation due to the omission of the invocation particle because of frequent use, originally 'O woe unto him,' as evidenced by the appearance of the invocation particle with it in their speech. Sometimes, they treated it as a lament, saying: 'Woe unto him,' and Al-Zajjaj parsed it likewise in Surah Taha. Some claimed that when it is accusative, it is on the estimation of an omitted verb." (Ibn Ashur, 1984, p. 1/576) It seems fitting, in my view, to consider "woe" as called upon with its invocation particle omitted due to frequent use, with the possibility of it being accusatively parsed with an omitted agent. It is an individual call meant to convey the magnitude of what was heard, without the intention of seeking the attention of a specific person or expressing regret.

The Call with "Would That" (ليت)

The call of wishing frequently appears in Quranic texts in the form "يا ليت" (O, would that), as if calling upon the wish to be present. It is well known that the invocation particle "يا" does not precede a particle; when used, it signifies alerting and is not intended to address the wish or desire literally. The particle "ليت" then acts upon what follows, necessitating the accusative case for its subject and the nominative case for its predicate.

The author of Al-Burhan considers the call with "ليت" merely for alerting, stating: "Alerting, such as in {O would that I had died before this} because the invocation particle is specific to nouns." (Al-Zarkashi, 1984, p. 2/325) And similar to His saying, the Almighty: The Almighty said: ["And the Day the wrongdoer will bite on his hands [in regret] he will say, "Oh, I wish I had taken with the Messenger a way."](Furqan:27)

Because invocation applies to nouns, as well as when it precedes "Rub" (often), "Hubba" (how splendid), and the nominal sentence (Al-Ansari, 1964, p. 1/413).

I can assert that the call, which grammarians and exegetes have indicated deviates from the meaning of seeking attention to rhetorical purposes, mirrors the speaker's reality in facing or possibly facing punishment, witnessing the horrors of torment, or reflects what they have endured in worldly life. However, the self-addressing call differs from when the call is directed towards an individual or a group of people, as it lacks a response because the speaker is aware of their own condition and does not require calling out or alerting. It is a dialogue not meant for exchanging information between speakers. The call with "Would That" (ليت) is divided into calls of joy and wishing, and calls of regret and sorrow. We will mention the verses that contain "O would that" in contexts of happiness and desire in their literal sense:

1. The Almighty said: ["So he came out before his people in his adornment. Those who desired the worldly life said, "Oh, would that we had like what was given to Qarun. Indeed, he is one of great fortune."](Qasas:79)
2. The Almighty said: ["It was said, "Enter Paradise." He said, "I wish my people could know* of how my Lord has forgiven me and placed me among the honored."](Yasin:26-27)
3. It was said: "The 'يا' is for alerting, 'ليت' is a particle resembling a verb, 'قومي' is the subject of ليت, accusative with an assumed fatha (vowel mark) on what precedes the ya of the speaker, prevented from appearing due to the position being occupied by the suitable movement, and the sentence is the statement 'يعلمون' (they know) is present tense, and the waw is its subject, and the sentence is the predicate of ليت." (Al-Da'as, 1425H, p. 3/91)
4. The Almighty said: ["But if bounty comes to you from Allah, he will surely say, as if there had never been between you and him any affection. "Oh, I wish I had been with them so I could have attained a great attainment."](:73).

Abu Hayyan stated, "And 'يا' according to some is for calling, and the called is omitted, estimated as: (O people, would that I). Abu Ali believed that 'يا' is for alerting and there is no omitted called in the speech, which is correct." (Abu Hayyan, 1420H, p. 3/705) This opinion seems more plausible to me, supporting the notion of a unidirectional call, where there is no one addressed for the request of attention or listening in this call.

It was also mentioned, "'يا' is a calling particle, and the called is omitted, or it is merely for alerting, with the former being more appropriate. 'ليت' is a particle resembling a verb, 'نون' for protection, and 'ياء' its subject, and the sentence 'كنت' is the predicate of 'ليت,' with 'كان' and its subject." (Darwish, 1980, p. 2/261)

Ibn Ashur adds about the meaning of the call and its extension to yearning, as well as its application to the particle of

wishing, stating, "The calling particle is used in yearning. 'اليتني' is a wish intended for regret. The origin of their saying 'يا ليتني' is as if placing the word in the position of someone rational, as if addressing the word 'ليت', saying: 'Be present, for this is your time,' and similar to His saying: "Lest a soul should say, 'Oh, [how great is] my regret over what I neglected in regard to Allah'" (Az-Zumar:56)." (Ibn Ashur, 1984, p. 15/327) It seems that the convergence of yearning in the call of wishing or desire explains the extent of regret in the hearts of these disbelievers, and their desire to return to worldly life.

As for the verses where "يا ليت" appears for the purpose of regret and remorse, they are:

1. The Almighty said:[“ Until, when he comes to Us [at Judgement], he says [to his companion], "Oh, I wish there was between me and you the distance between the east and west - how wretched a companion."](Zukhruf:38)
2. The Almighty said:[“ And his fruits were encompassed [by ruin], so he began to turn his hands about [in dismay] over what he had spent on it, while it had collapsed upon its trellises, and said, "Oh, I wish I had not associated with my Lord anyone."](Kahf:42)
3. The Almighty said:[“And the Day the wrongdoer will bite on his hands [in regret] he will say, "Oh, I wish I had taken with the Messenger a way.* Oh, woe to me! I wish I had not taken that one as a friend."](Furqan:27-28)
4. The Almighty said:[“ But as for he who is given his record in his left hand, he will say, "Oh, I wish I had not been given my record* And had not known what is my account.* I wish my death had been the decisive one."](Al-Haqqah:25-27)
5. The Almighty said:[“ Indeed, We have warned you of a near punishment on the Day when a man will observe what his hands have put forth and the disbeliever will say, "Oh, I wish that I were dust!"](An Naba:40)
6. The Almighty said:[“ He will say, "Oh, I wish I had sent ahead [some good] for my life."](Fajr:24)
7. The Almighty said:[“ If you could but see when they are made to stand before the Fire and will say, "Oh, would that we could be returned [to life on earth] and not deny the signs of our Lord and be among the believers."](Anam:27)
8. The Almighty said:[“ The Day their faces will be turned about in the Fire, they will say, "How we wish we had obeyed Allah and obeyed the Messenger."](Ahzab:66).

Ibn Ashur stated, "The invocation particle in their saying: 'O, would that we could be returned,' is used to express regret, for the call implies the distance of the called, thus it is employed in expressing regret because the wished-for has become distant from them, i.e., no longer beneficial to them." (Ibn Ashur, 1984, p. 7/184)

This supports my view that the self-addressing call does not aim at the attention of a specific person and indicates something distant. However, Ibn Ashur's assertion that the called is not beneficial to them does not universally apply; the disbeliever's wish for mercy from the Lord of the Worlds and the lifting of punishment is a constant wish throughout their duration in Hell. Wishing for death or to escape their inevitable fate is one of the desires that accompany the disbeliever for as long as they remain in the fire of Hell, and the punishment may be lifted from them by His mercy. Therefore, it is not definitive in such matters, as Ibn Ashur sees, and Allah knows best.

Results

1. The self-addressing call is distinguished by having a single speaker or a group of speakers addressing themselves. It is predominantly found in the discourse of disbelievers, with few instances emanating from a prophet or a prophet's spouse.
2. The self-addressing call primarily features verses expressing regret, sorrow, and grief, except for the verse spoken by Prophet Ibrahim's (peace be upon him) wife, which was a place of astonishment at the news of childbirth at her advanced age.
3. All instances of regret (O, my regret) unequivocally signify remorse and sorrow, without exception.
4. The self-addressing call with "woe" emphasizes exaggeration and amplification of the matter's severity, employing "woe."

The self-addressing call of grief appears only once in the Quran, uttered by Prophet Jacob (peace be upon him), expressing his heartache over the separation from his sons (Joseph and Benjamin).

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