

Masculine and Feminine in (Grammar and Morphology) According to Al-Taftazani (d. 792 AH) in his commentary (Hashiya) on Al-Kashshaf's Interpretation

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Abstract

Objectives: The research aims to shed light on the scholar Al-Taftazani, who explained the book Al-Kashshaf by Al-Zamakhshari to reveal its secrets and mysteries, and to spread its valuable treasures to those interested by placing his glosses on Al-Kashshaf. It also aims to present his biographical and scholarly background and to highlight the valuable scientific material contained in his glosses on the interpretation of Al-Kashshaf. The research followed an analytical approach based on mentioning Al-Zamakhshari's statement, followed by Al-Taftazani's statement, then clarifying his opinion in the light of the views of those who preceded and followed him, in addition to the opinions of modern scholars. The research reached several desired conclusions in this study, and the most notable can be summarized as follows: Al-Taftazani was not merely a transmitter of opinions or an imitator of those who preceded him among grammarians. Rather, he added much clarification and elaboration, attempting to explain the content in a simplified manner, avoiding difficulty, complexity, and rigidity. Al-Taftazani was influenced by Al-Zamakhshari, following him in most of the issues he addressed. However, he did not fully agree with everything Al-Zamakhshari said, as he had unique interpretations of certain matters, which the research pointed out in relevant sections. Al-Taftazani often relied on meaning to direct linguistic issues and to form his judgments on them.

Keywords: Al-Taftazani, Hashiya, Al-Kashaf, Masculine, Feminine.

1. Introduction

All praise is due to Allah, the one deserving of all praise, and peace and blessings be upon the Prophet after whom there is no other, and upon his family, companions, and those who follow them in righteousness. To proceed:

The interpretation of Al-Kashaf has received significant attention from scholars of the Arabic language through explanations, clarifications, revisions, and refinements. Among these scholars is Al-Taftazani with his commentary (Hashiya) on Al-Kashaf. Due to the importance of highlighting Al-Taftazani's views on masculine and feminine forms as discussed in this commentary, the research has been divided into two main sections.

The first section is titled "Al-Taftazani and His Hashiya: An Introductory Overview." The second section, "Masculine and Feminine Forms in Al-Taftazani's Hashiya on Al-Kashaf," includes two subsections. The first subsection, titled "Masculine and Feminine in Fixed Forms," addresses demonstrative pronouns and personal pronouns. The second subsection, titled "Masculine and Feminine in Sentence Structures," explores the use of masculine and feminine forms in verbs. The conclusion of the study presents the key findings we reached.

Section One: Al-Taftazani and His Commentary: An Introductory Overview

First: The Biography of Al-Taftazani

1. His Name and Title: His full name is Saad al-Din Masoud ibn Omar ibn Abdullah al-Taftazani, a consensus among historians (Al-Suyuti, n.d., 2/285; Haji Khalifa, 1941, 1/1; Abu al-Falah, 1986, 8/547).

2. His Birth and Upbringing: Al-Taftazani was born in "Taftazan," which is a village near "Nasa" in Khorasan (Al-Taftazani - Study by the Editor, 2021, 1/11). He was born in the year 722 AH (Tashkubrizi, 1985, 1/191). He came from a scholarly family (Tashkubrizi, 1985, 1/190), and Ibn Hajar al-Asqalani described him as "the great scholar," noting that he had reached a level of knowledge in the sciences of rhetoric and philosophy in the East and even in all regions, with no equal in his knowledge of these sciences (Al-Asqalani, 1972, 6/112).

3. His Death: Al-Taftazani passed away in 792 AH and was buried in the city of Sarakhs in Iran (Al-Shawkani, n.d., 2/305).

Second: Al-Taftazani's Commentary on Al-Kashaf

This commentary authored by Al-Taftazani is considered one of the most significant explanations of Al-Kashaf. The historian Haji Khalifa described it by saying: "As for the commentary of the accomplished scholar, which is Saad, it has no equal, due to its thoroughness, precision, subtlety in correspondence, and blending of ideas. However, he missed the opportunity and worked on it in the last years of his life, and he was visited by the messenger of death before completing the work. I have confirmed that this book, over months and years, is like an unbridled mare and an unpierced pearl" (Haji Khalifa, 1941, 2/1475).

Section Three: Gender in Al-Taftazani's Commentary on Al-Kashaf

First: Gender in Fixed Forms

1. Demonstrative Pronouns:

In the linguistic concept, a demonstrative pronoun refers to a sign (Al-Jawhari, 1987, 2/704). In technical terms, it indicates a referent and points to it (Ibn Malik, 1982, 1/315). The referent can be either masculine or feminine. Al-Taftazani's observations regarding the gender distinctions in demonstrative pronouns can be illustrated by the verse: "That book" (Al-Baqarah: 1-2). Al-Zamakhshari explained the use of the demonstrative pronoun "that" in the masculine form, stating: "If you ask: Why is the demonstrative pronoun masculine while the referent is feminine, namely the surah? I would say: I have two options: either I can consider 'the Book' as its predicate or as its description. If I take it as a predicate, then it is permissible to apply the masculine form

to it because it is understood in its meaning and essence. Similarly, in the phrase 'Who is your mother?' the feminine form is used. If I consider it as a description, it explicitly refers to the Book because the demonstrative pronoun points to the gender that serves as a description for it. For example, you can say: 'Hind is that person' or 'That person did such and such.'" Al-Dhabiyan (Al-Nabighah Al-Dhabiyan, n.d., 202) said:

"I was informed that the beautiful one, in her abandonment, would be watered and tended to by the one who is reprimanded." (Al-Zamakhshari, 1407 AH, 1/32).

Al-Taftazani explains Al-Zamakhshari's statement: "When he says: 'If I consider (the Book) as the subject of (that),' then (that) is equivalent to the Book and is named as such. It is permissible to apply the predicate of the Book, which serves as the subject, to (that), just as the predicate applies to the subject in the feminine form in phrases like 'Who is your mother?' Here, the pronoun refers back to the term (Who), which is masculine, but it is treated as feminine about (your mother). This indicates that (Who) can be masculine based on its form and feminine based on its reference. Therefore, the objection that if (Who) refers to a feminine entity, it can be both masculine and feminine without considering the predicate, holds no weight. The validity of the sentence suffices for the illustration." (Al-Taftazani, 2021, 1/125).

It is clear from Al-Taftazani's words that he follows Al-Zamakhshari in treating the demonstrative pronoun (that) as a subject with the predicate (the Book), thus aligning with him in singularity and masculinity. He also permits the feminine form of the demonstrative pronoun (that) based on meaning, considering (the) as the name of the surah. This aligns with the well-known rule that if a pronoun or demonstrative pronoun is positioned between a subject and a predicate, one masculine and the other feminine, it is permissible for the pronoun or demonstrative to be either masculine or feminine, respecting both forms. (Al-Suyuti, 2005, 1/273).

It has been reported from Abu Amr ibn Al-Ala that he heard a man from Yemen say: "So-and-so is a lazy one; I sent him my letters, but he disregarded them." So, he asked, "Did you say: 'I sent him my letters?'" He replied: "Is it not a sheet?" (Ibn Jinni, n.d., 1/250), meaning that "this is like his statement regarding the sun: 'This is my Lord,' because the predicate is masculine; it refers back to the subject, and this is a consistent rule for every pronoun placed between differing subjects and predicates in terms of masculinity and femininity." (Al-Tayyibi, 2013, 2/45).

In contrast, Al-Farra' states: "The terms 'this' and 'that' are appropriate in any speech when mentioned, followed by in making a statement about it. Don't you see that you say, 'So-and-so has arrived,' and the listener replies: 'We have received that,' and 'We have received that news'? Thus, 'this' is fitting here as it approaches the answer, making it like the present one you refer to, and 'that' is appropriate for something that has passed, as the past is like the absent. If it were something standing to be seen, 'that' would not suffice in place of 'this,' nor would 'this' suffice in place of 'that.'" (Al-Farra', n.d., 1/10).

The interpretation according to this opinion is that this is the Book, referring to the Holy Quran. Supporting Al-Farra's view regarding the permissibility of using the demonstrative pronoun (that) in place of (this) is the statement of the poet (Al-Sulami, 1968, 64):

"I say to him while the spear is aimed at his back: 'Consider, lightly, that I am that one.'"

This means: "this." It has been said that it refers to "that Book which I promised to reveal to you on the Day of the Covenant," and it has also been said to mean "that Book which I promised in the Torah and the Gospel to reveal to Muhammad (peace be upon him)." It was reported from Zayd ibn Aslam that he said: "He meant by the Book the Preserved Tablet," meaning the Book established in the Preserved Tablet. (Al-Samarqandi, n.d., 1/22; Al-Thalabi, 2002, 1/141; Ibn 'Aṭīyya, 1422 AH, 1/83).

Al-Fakhr al-Razi did not accept the claim of those who permitted the feminine form of the demonstrative pronoun (that) — a view held by Al-Taftazani, who followed Al-Zamakhshari — arguing that what is being referred to is feminine. He stated: "For someone to say: 'Why is the demonstrative pronoun masculine when the referent is feminine, namely the surah?' The response is: We do not concede that the referent is feminine, for the feminine can be either the named or the name itself. The first is false, for the referent is a part of the Qur'an, which is not feminine, and as for the name, it is (alif-lam), which is also not feminine. Indeed, that referent has another name, which is 'the surah,' and it is feminine. However, the previously mentioned name is not feminine; it is (alif-lam), not that which is feminine, which is the surah." (Al-Fakhr al-Razi, 1420 AH, 2/258-259).

Ibn Ya'ish limited himself to the masculine form of the demonstrative pronoun (that) — the subject of the research — basing this on the movement of the 'kaf' of the address connected to the demonstrative pronoun, indicating the states of the addressee regarding singularity, duality, plurality, masculinity, and femininity. He said: "These letters differ; if the addressee is masculine, you open it, as in your statement: 'How is that man, O man?' You mentioned the demonstrative pronoun by saying: 'that,' and you opened the 'kaf' because the addressee is masculine. Allah says: 'This is the Book about which there is no doubt.' (Surah Al-Baqarah: 2). And he says: 'This is the right way.' (Surah Al-Kahf: 64). If you were addressing a woman, you would break the 'kaf' and say: 'How is that man, O woman?' You mentioned 'that' because it refers to 'the man,' and you broke the 'kaf' because the addressee is feminine. Allah says: 'How is that, O woman?' (Surah Maryam: 9)." (Ibn Ya'ish, 2001, 5/62).

Similarly, Ahmad ibn Al-Munir Al-Iskandari did not agree with this view, stating: "If someone were to say: 'That was your horse,' it would be stronger and safer than distinguishing, considering the ambiguity of the term 'who' suitable for both masculine and feminine. An example of this is Allah's statement: 'They are the enemy.' (Surah Al-Munafiqun: 4), where the speaker makes (they are the enemy) a statement for the second object, deviating from saying 'she is the enemy,' focusing on the second object, which in meaning is a report about the shout, thus referring to it in the masculine and plural form since the subject is the report in meaning." (Ibn al-Munir, 1977, 1/110-111). This view was also not accepted by Al-Sharif Al-Jurjani and Al-Shihab (Al-Sharif Al-Jurjani, 1977, 1/110; Al-Shihab, n.d., 1/182). Al-Suyuti also mentioned: "That the referent is feminine is debatable; for the referent (alif-lam) is the name of the surah, or it is the promise to past nations, neither of which is feminine." (Al-Suyuti, 2005, 1/273).

The researcher tends to favor the masculine form of the demonstrative pronoun (that) in the noble verse — the subject of the research — for two reasons: the first is to take the Qur'anic text at

face value, and the second is that the demonstrative pronoun (that) indicates distance, to honor the referent — which is the Holy Qur'an — highlighting its high status and elevated position at a distance. (Al-Taftazani, 2021, 187).

Pronouns:

The forms of pronouns differ in terms of gender, as they manifest in address and reference; the listener requires the speaker, or the person referred to about another to specify the gender type intended in order to clarify the meaning. Thus, specific forms of feminine pronouns are necessary to distinguish them from masculine forms, as the masculine form is considered the default. As for the speaker, who talks about himself or about himself with others, there is no need to specify his gender through markers, which is why the forms of pronouns used by the speaker remain common between masculine and feminine (Abd al-Nasir, n.d., 34).

Pronouns can be classified by gender type into three categories: those exclusive to the masculine, those exclusive to the feminine, and those shared between the two. The following outlines the forms of these pronouns as discussed by Al-Taftazani:

1. Pronoun of Reference (Hā' al-Ghaybah):

Al-Taftazani referred to this in the verse: "I blow into it" (Surah Al-Imran: 49), where Al-Zamakhshari interpreted this verse by stating: "The pronoun refers to 'the kâf,' meaning in that thing resembling the form of the bird." The recitation by Abdullah ibn Mas'ud reads "Blow it" (Al-Khatib, 2002, 1/500).

Al-Taftazani explained Al-Zamakhshari's statement, saying: "The pronoun (Hā') returns to the 'kâf' so that it serves as the reference in the expression, even though the actual reference is the described thing resembling it, as in the verse of Surah Al-Ma'idah: "And if your Lord says to the angels, 'I am the Creator of human beings out of clay like a bird' body" (Surah Al-Ma'idah: 110). He noted that the reading "blow it" does not fall under the categories of expansion of meaning or omission (Al-Taftazani, 2021, 2/336).

Observers of Al-Taftazani's text note two matters:

- First, Al-Taftazani attributed the masculine pronoun "Hā'" in "fee" to "kâf" in "as a body," as "kâf" here signifies "like," thus the pronoun was returned in the masculine form since 'likeness' is masculine.

- Second, there is no objection to the return of the pronoun "Hā'" to "body"; because 'form' denotes the appearance and shape of the thing, implying that Jesus (peace be upon him) blows into that which is in the form of a bird.

Ibn 'Atiyyah asserts: "The fact that Jesus (peace be upon him) creates by his hand and blows with his mouth serves to demonstrate that he is involved in the miracle" (Ibn 'Atiyyah, 1422 AH, 1/439).

Additionally, Ibn Hisham objected to Al-Taftazani's view, stating that the pronoun "Hā'" refers back to "kâf" from "as a bird," not to "body" (Ibn Hisham, 1985, 239).

Conversely, Al-Farā' regarded the pronoun "Hā'" as returning to "clay" (clay), while Al-Tabari argued that it returns to "the bird" (the bird), pointing out that the pronoun would be valid and permissible if it were "blow into it" (Al-Tabari, 2000, 6/426).

2. The Gender of the Pronoun:

Ahmad ibn Ibrahim ibn Al-Zubair Al-Thaqafi explained the reason for the masculine pronoun "Hā'" in Surah Al-Imran and the feminine in Surah Al-Ma'idah by providing two responses: He stated that the pronoun "returned in the verse of Surah Al-Imran to the 'kāf,' as it substitutes for 'like,' which is masculine. This consideration is based on lexical reference. Then, the pronoun returned in Surah Al-Ma'idah to the 'kāf' in terms of its meaning (description), as the 'likeness' signifies a quality in the conceptualization, thereby achieving a second adherence to meaning as it should be, as noted in the verse: "And whoever is sure of you is for Allah and His Messenger" (Surah Al-Ahzab: 31), where the pronoun is masculine due to the lexical reference to "from," and then it operates with the feminine to attend to the meaning, which is common. It is known that maintaining the lexical reference is the preferred approach. This principle applies to the verse of Surah Al-Imran because it precedes the contextual arrangement and applies to the verse of Surah Al-Ma'idah, as it is secondary in arrangement. This was done to ensure complete relevance to both verses" (Al-Gharnati, n.d., 1/83-84).

Additionally, it is worth mentioning that the reason for the masculine pronoun "Hā'" in Surah Al-Imran and the feminine in Surah Al-Ma'idah can be attributed to the fact that the discourse in Surah Al-Imran pertains to the worldly life, thus the pronoun is returned to the preceding word "kāf," since the worldly life comes before the Hereafter. In contrast, the pronoun in Surah Al-Ma'idah refers to the later word "Authority," as the discourse is related to the Hereafter, which follows the worldly life. Thus, each expression corresponds appropriately to the temporal context in which it was articulated (Al-Samarra'i, 2009, 158).

The Pronoun (They):

This type of pronoun appears in Al-Taftazani's commentary on the verse: "Among his signs are the night and the day, the sun and the moon" (Surah Fussilat: 37). Al-Zamakhshari stated: "The pronoun in refers to the night, the day, the sun, and the moon; because the ruling of a collective group that does not possess reason is akin to that of females or feminine entities. For instance, one might say: 'The pens are sharpened,' or 'I sharpened them' [referring to the feminine]. Alternatively, it may refer to what was stated earlier: 'And among His signs,' as they are considered in the context of signs" (Al-Zamakhshari, 1407 AH, 4/200). Al-Taftazani clarified Al-Zamakhshari's text, stating: "The mention of 'the ruling of a collective group that does not possess reason' negates any assumption that this may imply a predominance of the feminine over the masculine. This means that the pronoun of a collective group that does not possess reason, even if entirely masculine, should not be treated as a singular feminine form, whether in singular or plural. For example, one might say: 'The days have passed' or 'The days have passed' without distinction; how much more so if the singular is feminine, such as 'the sun!' The reasoning applies similarly to rational beings, as the ruling for rational beings, whether female or male, remains consistent. One might say: 'Women have acted' or 'They have acted,' and the same holds for

entirely masculine or mixed groups, such as: 'The men have acted' or 'They have acted'" (Al-Taftazani, 2021, 6/530).

It is noteworthy that Al-Taftazani summarized Al-Zamakhshari's views on the pronoun's reference in (their creation), which can be encapsulated as follows:

First, the pronoun in refers to the four coordinating nouns: night, day, sun, and moon, meaning: "Prostrate to Allah who created the night, day, sun, and moon." Since the pronoun refers back to these coordinating nouns, the feminine plural form is employed rather than the masculine plural. This is because the ruling of a collective group that does not possess reason aligns with that of the feminine, as in: "The pens are sharpened" or "I sharpened them." This view aligns with that of Al-Farra, who stated: "The feminine form in (their creation) is employed because anything non-human or resembling it is treated as feminine when pluralized. One would say: 'I saw garments and bought them,' or 'I had mosques, which I demolished and rebuilt,' indicating that this applies here" (Al-Farra, n.d., 3/18).

Likewise, Al-Tabari stated: "It has been said: 'And the sky cracks' (the sky splits) refers to the night and day, and the sun and moon. Thus, the plural is used with the pronoun (E) and (N) because the intended meaning is: 'Prostrate to Allah who created the night, day, sun, and moon,' which denotes plurality, and the feminine form is used as a metonymy. This is customary in Arabic; when combining masculine and feminine, they often employ the masculine form in their reference. For example, one would say: 'Your brothers and sisters spoke to me,' rather than 'They spoke to me,' because they typically feminize the news of males who are not from among humanity in the plural form, such as: 'I saw garments with Amr, and I took them from him. I also liked Zayd's rings, and I took them from him'" (Al-Tabari, 2000, 21/474). This view is also supported by Al-Zajjaj, Al-Nahhas, Al-Makki Al-Qaisi, Al-Fakhr Al-Razi, and Al-Qurtubi concerning the use of the feminine pronoun in (Al-Zajjaj, 1988, 4/387; Al-Nahhas, 1409 AH, 6/271; Al-Qaisi, 2008, 10/6528; Al-Fakhr Al-Razi, 1420 AH, 27/566; Al-Qurtubi, 1964, 15/364).

Abu Hayyan Al-Andalusi critiqued this view for not distinguishing between the plural of scarcity and abundance, asserting that it is more eloquent to treat the plural of scarcity as a feminine form. He stated: "It should be noted that the plural of scarcity must be treated like the singular; for instance, one would say: 'The branches have broken' in the more eloquent form, and 'The trunks have broken' in the more eloquent form. The reference in the previous verse is not a plural of scarcity, as it refers to four coordinating nouns that are treated as a singular form" (Abu Hayyan, 1420 AH, 9/307; Al-Samin Al-Halabi, n.d., 9/528). This was rebutted by stating that the context does not require a distinction between the most eloquent and the less eloquent; rather, the focus is on how the pronoun "Hā'" came to represent feminine entities after three masculine items and one feminine item were mentioned. Thus, the principle of prioritizing the masculine over the feminine holds (Al-Samin Al-Halabi, n.d., 9/528).

The second perspective posits that the pronoun in refers back to the term "verses" in (and from his verses), indicating that since "verses" is a feminine plural, the use of (their creation) is permissible. According to this view, the interpretation would be: "The night, day, sun, and moon are signs among His signs, thus the pronoun returned to the anticipated plural of signs in the genitive construction" (Abu Hayyan, 1420 AH, 9/307). Al-Zajjaj stated: "It is permissible for

(their creation) to refer to the meaning of signs because it was said: 'Among His signs are these entities'" (Al-Zajjaj, 1988, 4/387). This perspective is echoed by Al-Nahhas and Al-Makki Al-Qaisi (Al-Nahhas, 1409 AH, 6/271; Al-Qaisi, 2008, 10/6528).

A third opinion regarding the use of the feminine pronoun in (their creation)—which neither AlZamakhshari nor AlTaftazani mentioned—is that the pronoun may refer to the sun and moon, both of which are duals. The dual form in Arabic is treated as a plural, and when referring to entities that do not possess reason, it becomes feminine. This is supported by the usage of terms such as "suns" (suns) and "moons" (moons), indicating that the pronoun is applicable to them in the plural sense, as "there are suns and moons" due to their differentiation by days and nights, which justifies the return of the pronoun in the plural form (Abu Hayyan, 1420 AH, 9/307).

Abdul Karim AlKhatib argued that the reference of the pronoun to the sun and moon as a plural for rational entities in the verse (who created them) carries several implications:

First, it implicitly forbids the worship of the night and day, as the prohibition against worshipping the sun and moon naturally extends to the night and day, which are products of the sun. Therefore, the prohibition against worshipping them encompasses a prohibition against worshipping their derivatives, which is why the pronoun is in the plural: (who created them).

Second, it suggests that these creations—the night, day, sun, and moon—though seemingly inanimate to humans, are perceived by Allah as sentient, intelligent entities that receive His commands and respond to them in absolute obedience. This is why the pronoun denotes rational beings.

Third, it indicates that while these entities—night, day, sun, and moon—seem to hold power over humanity, they are, in relation to Allah's might, submissive and possess no power of their own. This is symbolized by the use of the feminine pronoun, which often implies weakness, particularly in the eyes of the ignorant. This notion is reinforced in another verse where Allah states: "Security that makes the earth anchorage" (Surah Al-Zukhruf: 18) (Al-Khatib, n.d., 12/1322-1323).

Engineer Abdul Dayem Al-Kahil supported the view that the pronoun refers to the sun and moon, indicating that this signifies the existence of multiple suns. He stated: "If the discussion in this verse pertained only to the sun and moon in our solar system, it would have been expressed as (their creation). The use of the plural implies there

In the context of the verse from Surah Ghafir (40:59), the commentary by Al-Zamakhshari states, "There is no doubt about it: it must come, and there is no doubt regarding it, for there must be recompense" (Al-Zamakhshari, 1407 AH, 4/174).

Al-Taftazani elaborates on Al-Zamakhshari's statement by saying: "The phrase 'not being in doubt' serves as clarification and explanation of 'it must come.' The accurate interpretation is 'not being in doubt about it' if the pronoun refers to the Hour, and 'not being in doubt about its coming' if it pertains to the arrival. The pronoun 'in it' is implied and can refer to a matter that is without doubt, except that it is feminine considering the Hour. Therefore, it may be that the pronoun 'not being in doubt' pertains to the coming or the Hour, with the masculine form being considered due to the subject matter" (Al-Taftazani, 2021, 6/483).

It is evident that Al-Taftazani supports the feminine pronoun in the phrase "in it" if the pronoun refers to the Hour, and the masculine pronoun if it refers to the coming of the Hour. The implicit meaning is "not being in doubt about it."

Most Arab scholars who have addressed this verse have limited their discussion to its semantic meaning without delving into the nuances of the pronoun's gender in "in it." They simply affirmed the absence of doubt regarding its occurrence, emphasizing its inevitable arrival due to clear evidence, and disregarded the doubts of sceptics who lack insight and contemplation (Al-Tabari, 2000, 21/406; Ibn Atiyyah, 1422 AH, 4/565; Al-Baydawi, 1481 AH, 5/61; Al-Nasafi, 1998, 3/217; Ibn Ashur, 1984, 24/180). There appears to be no record of other Arabic scholars preceding Al-Taftazani in proposing the distinction he made regarding the gender of the pronoun "in it." Therefore, it can be confidently asserted that this opinion is one of those that Al-Taftazani uniquely presented concerning the feminine and masculine forms of the pronoun "in it."

Al-Aloosi later echoed Al-Taftazani's perspective by stating: "The expression 'there is no doubt about its coming' implies that it must be inevitable, as it is clear that the evidence supports its occurrence and that the Prophets unanimously affirm the truthful promise of its occurrence. It may also be interpreted to mean that it is coming and that it is not a subject of doubt, given the clarity of the evidence" (Al-Aloosi, 1415 AH, 12/333).

The researcher leans towards interpreting the pronoun "in it" as referring to the Hour, in line with the apparent meaning of the Quranic text, in addition to the clear promise of the Hour's coming without any doubt.

Second: The Gender of Verbs in Constructs:

1. Masculine Gender of the Verb:

In Al-Taftazani's commentary, he discusses the masculine gender of the verb in the verse, "Those who consume interest cannot stand on the Day of Resurrection except as one stands who is being beaten by Satan into insanity" (Surah Al-Baqarah: 275). Al-Zamakhshari remarks, "The verb 'consumed' is masculine because its feminine form is not genuine; it is understood in the sense of admonition" (Al-Zamakhshari, 1407 AH, 1/321).

Al-Taftazani explains Al-Zamakhshari's statement, noting, "[The feminine form is not genuine] because the masculine form is not indicated for separation; it is a weak cause that rarely occurs in eloquent speech: 'A woman came to me'" (Al-Taftazani, 2021, 2/239).

From Al-Taftazani's text, it is evident that he follows Al-Zamakhshari in asserting that the reason for the masculine form of the verb "came" is that its subject (admonition) is a non-genuine feminine noun. He does not cite separation as the reason for its masculine form since he considers it a weak cause, seldom heard in eloquent discourse. However, Al-Taftazani's statement—especially his assertion that "it rarely occurs in eloquent speech: 'A woman came to me'"—is debatable. Sibawayh mentioned its frequent occurrence in the Quran, stating, "Among what appears in the Quran, where the feminine 'ta' has been omitted, is the saying of Allah: 'Those who consume interest cannot stand...' and also in, '... they will be in a profound error' [Surah Al-Imran: 105]. This usage is common in the Quran" (Sibawayh, 1988, 2/29).

Similarly, Muhammad Abdul Khalq Adhima stated, "Among what appears in the Quran, where the feminine 'ta' has been omitted, is the saying of Allah: 'Those who consume interest cannot stand...' and also, '... they will be in a profound error.' This usage is common in the Quran" (Adhima, n.d., 8/495).

Several Arabic scholars have indicated that one of the justifications for the masculine form is the separation between the verb and its subject. Ibn Al-Qasab (d. 360 AH) stated, "The verse 'And when you see them, you may consider them as if they were to be clothed' [Surah Al-A'raf: 30] serves as a linguistic proof for using the masculine form of a feminine verb, even when it is singular, due to the separation indicated by the 'he' pronoun. Similar examples include: 'Those who consume interest cannot stand...' and 'They will be in a profound error,' which are common in the Quran" (Ibn Al-Qasab, 2003, 1/412).

Abu Zur'ah argued that since there is separation between the name of the feminine subject and its verb, the verb is masculine, as the separation serves as a substitute for it. He stated, "Thus, in the verse 'Those who consume interest cannot stand...', the meaning of admonition, advice, and intercession is the same, which justifies both masculine and feminine forms in terms of wording and meaning. Another justification for the masculine form, given the separation between the name of the feminine subject and its verb, is that the separation acts as a substitute" (Abu Zur'ah, n.d., 95-96).

Abu Ja'far Al-Gharnati (d. 708 AH) responded to the absence of the feminine marker from the verb while it remains in some instances, despite equivalence in the subject and the separation between the verb and its subject, by stating: "In the ninth verse of Surah Hud—concerning the story of Prophet Salih—Allah says, 'And when the punishment descended upon them' [Surah Hud: 67]. And in this Surah, concerning the story of Prophet Shu'aib, He says, 'And when the punishment descended upon them' [Surah Hud: 94].

He inquires about the absence of the feminine marker from the verb 'took' in the story of Salih and its presence in the story of Shu'aib, despite both subjects being the same (the cry) and the separation being equal between the verb and its subject? The answer is that there are two types of femininity: genuine and non-genuine. The genuine does not usually have its feminine marker omitted unless separation occurs, as in the phrase 'Hind stood up today.' The greater the separation, the better the omission. In their speech, they say, 'A woman came to the judge today,' where confirmation is preferable unless it is plural. However, omission is acceptable with separation in non-genuine femininity, as demonstrated in the verse: 'Those who consume interest cannot stand...' This is frequent, the greater the separation, the better the omission. This is also seen in 'And when the punishment descended upon them'" (Al-Gharnati, n.d., 2/259-260).

In light of the preceding, scholars' views on the masculine form of the verb "came" in the discussed verse can be summarized as follows:

1. Based on meaning: since "admonition" implies "to advise," i.e., both "admonition" and "advice" carry the same meaning (Al-Qaisi, 1405 AH, 1/143; Al-Akbaari, n.d., 1/224; Al-Fakhr Al-Razi, 1420 AH, 7/79).

2. Because the femininity of "admonition" is metaphorical and not genuine, as there is no male equivalent in its wording (Al-Qaisi, 1405 AH, 1/143; Abu Hayyan, 1420 AH, 2/708).

3. Due to the presence of separation by the pronoun "he" between the verb "came" and its subject "admonition" (Ibn Al-Qasab, 2003, 1/412; Abu Zur'ah, n.d., 95-96; Abu Hayyan, 1420 AH, 2/708).

Meanwhile, Dr. Fadl Al-Samarra'i believes that the meaning determines the masculine or feminine form of the verb, illustrating this with Allah's words: "Those who consume interest cannot stand...", and "He has made it clear" [Surah Yunus: 57]. The verb is masculine in the first instance, although the separation is less significant since it involves the pronoun "he." In the second instance, the verb is feminine, even though the separation is more significant since it involves "you." He continues, "In the verse 'And when the punishment descended upon them' [Surah Al-Baqarah: 253] and 'And when the punishment descended upon them' [Surah Al-Imran: 105], the verb is sometimes feminine and sometimes masculine, with equivalent separation. He also mentions 'And when the punishment descended upon them' [Surah Hud: 67] and 'And when the punishment descended upon them' [Surah Hud: 94], where the verb is sometimes feminine and sometimes masculine, with equivalent separation. Additionally, he notes 'And when the punishment descended upon them' [Surah Al-Mumtahana: 10], where the feminine marker is omitted despite genuine femininity. According to the grammarians, this would be against what is most appropriate. The truth is that the meaning governs all of this. Sometimes, femininity is preferable, and sometimes masculinity is preferable, depending on the intent and context, regardless of whether the separation is great or small. You may intend a feminine expression to carry a masculine meaning, leading you to use the masculine form of the verb. Conversely, you may intend a masculine expression to convey a feminine meaning, thus using it in the feminine context, based on the meaning" (Al-Samarra'i, 2000, 2/61-62).

Dr. Fadl Al-Samarra'i further adds, "In regard to the masculine and feminine forms of admonition, it has been used in two contexts: once in the masculine form and once in the feminine form. Allah states, 'Those who consume interest cannot stand...', where it is used in the masculine form because it means 'prohibition.' Do you not see Allah's saying, 'And a prohibition came to him'? Otherwise, admonition is not merely a prohibition but also includes commands and prohibitions. Thus, here, the meaning of admonition is a prohibition against usury; hence it is referred to in the masculine form. In contrast, He says, 'And when the punishment descended upon them...', where it is used in the feminine form because it retains its meaning, not its masculine equivalent" (Al-Samarra'i, 2000, 2/61-62).

Given the abundance of Quranic evidence presented by Dr. Fadl Al-Samarra'i to support the idea that meaning, context, and intention govern the gender of verbs, the researcher believes that his viewpoint merits acceptance.

2. Feminization of the Verb:

One of the verses that illustrates the feminization of the verb is the statement of God: I am a pilgrim they are she is a yi (Surah Al-An'am: 158). Al-Zamakhshari pointed out the reading of Ibn Sirin, which uses the feminine form (la tanfa'), explaining that this is due to the faith being

attributed to a feminine pronoun, which is part of it, similar to the phrase "some of his fingers went" (al-Zamakhshari, 1407 AH, 2/82).

Al-Taftazani elaborated on Al-Zamakhshari's statement, indicating that his phrase "the feminine that is" means that faith is considered part of something, since "part" encompasses either components of the essence or its attributes (Al-Taftazani, 2021, 3/500).

It is evident from Al-Taftazani's explanation that he was following Al-Zamakhshari in interpreting the reading (useless) with the feminine verb, based on the permissibility of feminizing a verb that is added to a feminine noun, where the addition is considered part of the entity being referred to. Ibn Jinni had previously expressed this view in his interpretation of this reading (Ibn Jinni, 1999, 1/237).

On the other hand, it was reported that Ibn Mujahid described the reading (useless) as erroneous. Al-Nahhas mentioned that there is a subtlety in grammar pointed out by Sibawayh, which states that faith and self-encompass one another, allowing for the possibility of feminization of the verb. Sibawayh illustrated this with the following poetic verse:

They moved as the spear's blacks,

Their tops billowing in the gentle winds.

(Dhū al-Rummā, 1982, 2/754); as both "the turn" and "the winds" contain elements of each other. There is also another opinion that asserts the feminization of "faith" because it is a verbal noun, similar to how feminine verbal nouns can be masculinized, such as in the verse: • ١ [Surah Al-Baqarah: 275]; as "exhortation" (maw'itha) carries the meaning of "admonition," as stated:

"You have excused us in his companionship." (Abu al-Hasan al-Basri, n.d., 1/267). Thus, one of the interpretations is that "the excuse" is feminized because it is synonymous with "the justification" (al-Nahhas, 1421 AH, 2/41).

Ibn Jinni did not agree with describing this reading as erroneous, given that it has a valid explanation in Arabic. He stated: "It should not be labelled as an error if it has a valid interpretation in Arabic, even if another interpretation is stronger. In general, it has been frequently observed that verbs derived from masculine nouns can be feminized when added to a feminine noun, particularly when the added noun is a part of the other noun or related to it in some way." He quoted Abu Ali al-Qali:

"The journey revealed the news of Kuthman,

And the impact of the herdsmen was evident on the mules."

(Ibn Muqbil, 1995, 216). In this instance, he feminized "the impact" even though it is masculine, as it is added to "the herdsmen," which is feminine, given that the impact comes from them (Ibn Jinni, 1999, 1/237).

Ibn Malik countered in his book "Al-Tawdhīh" the opinion that is held by Ibn Jinni, Al-Zamakhshari, and Al-Taftazani regarding the reading "la tanfa" (does not benefit) by interpreting the feminine form of the verb as analogous to "I cut some of my fingers," because if the addition were to be omitted here, it would be stated as "nafsan la tanfa" (a soul that does not benefit) by

bringing forward the object to refer back to the implied subject that substitutes for "iman" (faith) in the active voice. This necessitates the transitive action of the attached pronoun to its explicit form, as in the phrase "Zayda injustice" (Zayd was wronged), meaning he wronged himself, which is not permissible (Ibn Hisham, 1985, 1/665, 667; Al-Azhari, 2000, 1/689). Ibn Hisham followed this reasoning, stipulating that in this matter, the appropriateness of the added term should suffice for its omission. Thus, it is not permissible to say "Ummah Zayd came" or "Ghulam Hind went" (Ibn Hisham, 1985, 1/665, 667).

Al-Shihab responded to Ibn Malik by stating that the addition resembles something that can be omitted. Although "iman" (faith) is not omitted in "la tanfa' nafsān imanuhā" (a soul that does not benefit its faith), it can be omitted in "Sarātī iman al-jāriyah" (the faith of the girl pleased me), allowing the feminine form to be extended to it due to the resemblance, just as it is extended when omission is valid. This is supported by Ibn Abbas's narration: "Two Qurashis gathered near the House, one fat in the belly and the other with little understanding in the heart," where the femininity of "butoon" (bellies) and "qulub" (hearts) was transferred to "shahm" (fat) and "fiqh" (understanding) despite them being non-omissible in relation to what was added to them, but they resemble what can be omitted, as in "I admired the fat of the sheep's bellies, and the men's understanding benefited" (Al-Shihab, n.d., 4/141). He then explicitly states that "the claim of Al-Nahrir that they intended by 'some' what is broader than parts of the essence or its inherent attributes is likely, but it is not hidden what is implied" (Al-Shihab, n.d., 4/141), referring to Al-Taftazani's opinion mentioned earlier in the discussion.

Abu Hayyan believes that "it is possible that it was feminized on the meaning of faith, which is knowledge or doctrine, similar to 'came to him my book, and he belittled it' in the sense of the manuscript" (Abu Hayyan, 1420, 4/700).

After presenting the scholars' opinions on the interpretation of the feminine verb in the reading "la tanfa' ", it is evident that Al-Taftazani attributed the reading to one of the permissible aspects of Arabic that is considered valid based on auditory evidence, contrary to those who labelled it a mistake.

2. Conclusion:

The key findings of the research can be summarized as follows:

1. Al-Taftazani was not merely a transmitter of opinions or a follower of the grammarians who preceded him; rather, he added significant clarification and detail, attempting to explain it in a simplified manner away from complexity and rigidity.
2. Al-Taftazani was influenced by Al-Zamakhshari and followed him in most of the issues discussed; however, he did not accept everything that Al-Zamakhshari stated, as he uniquely addressed some issues, which the research has pointed out in its relevant sections.
3. Al-Taftazani frequently relied on meaning when interpreting linguistic issues and issuing rulings regarding them.

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