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THE CONTRAST IN THE COMPONENTS OF THE STRUCTURE: AN  
APPLIED GRAMMATICAL STUDY IN THE ELECTRONIC QURAN

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**ABSTRACT**

Research topic: The contrast in the components of the structure: An applied grammatical study in the Electronic Quran - an applied grammatical study in the Electronic Quran, and the study aims at several objectives, including: limiting the positions of contrast in the components of the structure contained in the verses of Fire in the Electronic Quran, and showing the linguistic forms of these positions, with discussing the opinions of grammarians, linguists and others in the issues related to contrast in the components of the structure. The methodology adopted in this study is the analytical descriptive. The most important results of the study are: the diversity of the forms of variation in the components of the structure contained in the verses of Fire in the Electronic Quran between: particles such as the beginning Lam, amma, and Faa alfasiha; nouns such as the predicate, the adverb and the object; and sentences like the relative clause, the verbal sentence, and the defamation sentence. The researcher recommends to conduct more scientific research about the contrast in the components of the structure in collections of poetry and prose texts.

## 1. Introduction

The problem of the research is that the contrast in the components of the structure did not enjoy the research and the studies that the variation- in general - had, and none of the researchers had previously dealt with it in an independent research - to the best of the researcher's knowledge - so the researcher studied the contrast in the structure components in a grammatical study through the application to the verses of Fire mentioned in the Electronic Quran; and the reason for choosing the verses of Fire to be applied to exclusively is due to the large number of positions of variation in the components of the structure found in them, as their number reached (28), and the verses of fire mean those Qur'anic verses that talk about the qualities of Fire or its companions or its names.

As for contrast, linguistically, it means: disagreement, where it is said: "Things have changed, meaning: they have differed" (Ibn Manzour, 2006, 10 | 147). And the term contrast denotes transformation and substitution, meaning: the transformation of a thing and its substitution from its state, and making it different from what it was on (Al-Fairouz abedi, 1977, 2 | 105). The variation in the components of the structure in the research means the difference between the two types of structures: the individual and the attribution contained in the two opposite verses in the verses of Fire in the Electronic Quran appearing in one place and not appearing in another place. The positions of the contrast in the components of the structure contained in in the verses of Fire in the Electronic Quran have been divided into fourteen (14) positions which are detailed as follows:

## 2. The First Figure: Contrasting By An Incomplete Particle

This form was mentioned in his saying - the Almighty - in the Companions of Fire:

1-"This [is so]. But indeed, for the transgressors is an evil place of return -" {38:55}.

2- "For the transgressors, a place of return," {78:22}.

The variation in the components of the structure appeared in the previous two verses with the mention of the incomplete letter (enna) in verse (55) of Surah Saad, and it was not mentioned in verse (22) of Surat An-Naba, and "enna" is an incomplete, static particle which bears the significance of emphasis and its occupation of the head of the sentence has created a kind of waiting, alertness, drawing the mind and drawing attention to the content of the sentence afterwards.

Some particles precede the nominative sentence with its two pillars, and change the syntactic ruling of the subject, as it changes from the nominative case to the accusative. Sybawayh indicated that (anna) is an affirmation of his saying;(Zaid is hurrying)? He added: "and if it is relaxed, then it also confirms what he speaks, and that the words are proven." (Sybawayh, ND, 4 | 233). The accented (enna) is added in his saying- Almighty-: " *Indeed, those who have*

*believed and done righteous deeds - indeed, we will not allow to be lost the reward of any who did well in deeds.” {18: 30}. (Ibn Qotaybah, 1981, p. 251).*

### **3. The Second Figure: Contrasting By The Beginning Lam**

This form appeared in his saying - the Exalted and Lustrous - about the Companions of Fire and its attributes:

1- " So enter the gates of Hell to abide eternally therein, and how wretched is the residence of the arrogant.” {16: 29}.

2- “Enter the gates of Hell to abide eternally therein, and wretched is the residence of the arrogant.” {40: 76}.

The variation in the components of the structure came in the previous two verses with the mention of the beginning Lam in verse (29) of Surat An-Nahl, and it was not mentioned in verse (76) of Surat Ghafir, and the beginning Lam came to testify the meaning of the emphasis.

It is permissible for the beginning Lam and the oath Lam to enter on both the praising and the defamation sentences. (Al-Estrabathi, 1982, 2 | 314).

### **4. The Third Figure: Contrasting By A Conditional And Detailed Particle (Amma)**

This form was evident in his words - the Most Exalted and the Most High - in the Companions of the Fire:

1- “But those whose scales are light - those are the ones who have lost their souls, [being] in Hell, abiding eternally.” {23: 103}.

2- “Then as for one whose scales are heavy [with good deeds],” {101: 8}.

The contrast in the components of the structure was mentioned in the previous two verses with a particle of condition and detail: “amma” in verse (8) of Surat al-Qaari'a, and it was not mentioned in verse (103) of Surah “al-Muminoon”. (Amma) is mentioned to emphasis and ensure; and (amma) is composed of two parts, namely: the conditional (ein) and (ma), the subjunctive verb was deleted afterwards, so its (hamza) was opened with the deletion of the verb and was broken with mentioning it, as Th'alab mentioned. (Abu Haiyan, 1998, 4 | 1893). And it was said: it is a particle. A simple one in which the meaning of the condition, the affirmation and the detail is interpreted, and it was said: a particle of informing that includes the meaning of the condition, and often comes to detail and when the meaning of the condition is included, the Faa is needed.

### **5. The Fourth Figure: Contrasting By (Fa Al-Fasiha)**

This form was evident in his words - the Most Exalted and the Most High - in the Companions of Fire and its attributes:

1- “[It is] Hell, which they will [enter to] burn, and wretched is the settlement.” {14: 29}.

2- “Hell, which they will [enter to] burn, and wretched is the resting place.” {38: 56}.

The variation in the components of the structure came in the previous two verses with the mention of Faa al-fasiha in verse (56) of Surah saad, and it was not mentioned in verse (29) of Surah Ibrahim. Faa alfasiha has come to disclose an estimated deletion which is (the conditional structure to know the truth of Hell, know that it is a wretched resting place.)

Faa alfasiha interferes with what follows it to prepare for the detection of what is omitted before it: (the conditional structure), as the conditional construction is completely deleted: “the conditional particle, the conditional sentence, and the answer sentence”; as the context and Faa alfasiha disclose it. (Al-Gozari, 1956, 133). Faa alfasiha is called so because it clarified and disclosed what was omitted, and indicated it and what arose from it, and because - sometimes - it discloses the answer of an estimated condition "(Hasan, 1975, 3 | 636).

## 6. The Fifth Figure: Contrasting By A Predicate

*This form was exemplified in His saying -Almighty - to the companions of the Fire:*

1- “Indeed, the criminals will be in the punishment of Hell, abiding eternally.” {43: 74}.

2- “Indeed, the criminals are in error and madness.” {54: 47}.

As the variation in the components of the structure was mentioned in the two previous verses with the mention of the predicate: “eternally” in verse (74) of Surat (Az-Zukhruf), and it was not mentioned in verse (47) of Surat Al-Qamar. The predicate "eternally" came to complete the subject of the nominal sentence which is the eternity of the criminals in hell's torment. And “the predicate is the part in which the full benefit or its relation has occurred with a subject other than the aforementioned description (Al-Azhari, N.D, 1 | 159).

## 7. The Sixth Figure: Contrasting By The Object

This form was exemplified by the saying of the Almighty about the Companions of the Fire:

1- “And who is more unjust than one who invents a lie about Allah or denies the truth when it has come to him? Is there not in Hell a [sufficient] residence for the disbelievers? “. { 29:68}.

2- “So who is more unjust than one who lies about Allah and denies the truth when it has come to him? Is there not in Hell a residence for the disbelievers?” {39:32}.

The variation in the components of the structures came in the previous two verses with the object: “a lie” in verse (29) of Surah (al-Ankaboot), and it was not mentioned in verse (32) of Surat Az-Zumar.

And the object is what the subject's action signed, such as (I struck Zaid) (Ibn Hisham, 1355, 1 | 201), provided that its subject is known.

## 8. The Seventh Figure: Contrasting By An Adverb

This form appeared in his words - Blessed and Exalted Be He - in the Companions of Fire:

1- "Allah has promised the hypocrite men and hypocrite women and the disbelievers the fire of Hell, wherein they will abide eternally. It is sufficient for them. And Allah has cursed them, and for them is an enduring punishment." {9: 68}.

2- "But [I have for you] only notification from Allah, and His messages." And whoever disobeys Allah and His Messenger - then indeed, for him is the fire of Hell; they will abide therein forever." {72: 23}.

As the variation in the components of the structure was mentioned in the previous two verses with the appearance of the adverb: "forever" in verse (23) of Surah (Al-Jinn), and it was not mentioned in verse (68) of Surat Al-Tawba, and the adverb: (forever) carries the significance of determining the time of the occurrence of the act in which it is working.

And the adverb - which is called a dverbial qualification of time and place - is one of the surplus words of the actual sentence (Ibn Hisham, 1355, 230), It comes to state a rhetorical purpose which is to determine when or where the act took place (Hassan, 1979, 197).

### **9. The Eighth Figure: Contrasting By A Conjunct Noun**

This form appeared in his words - the Exalted and the Most High - in the Companions of Fire and its attributes:

1- "And whoever has not believed in Allah and His Messenger - then indeed, we have prepared for the disbelievers a Blaze." {48:13}.

2- "Indeed, we have prepared for the disbeliever's chains and shackles and a blaze." {76: 4}.

The contrast in the components of the structure came in the previous two verses with the appearance of the two conjunct nouns preceded by the conjunctive particle: "Waw" in verse (4) of Surah (al-Insan), and it was not mentioned in verse (13) of Surat Al-Fath; and the conjunct particle: (Waw) carries the significance of participating in the judgment with no dismissal with a time limit.

The majority of grammarians prefers that the conjunctive waw indicates "the involvement of the second in what the first entered, and there is no evidence of which was first." (Al-Mobarrad, 1979, 1 | 48). Al-Zamakhshari pointed out that it is "for the absolute plural without the initiation of it being included in the verdict before the other" (Al-Zamakhshari: N.D, 304). The waw is one of the unworking particle because it enters on neither the noun nor the verb. So, it does not work on what comes after it. (Al-Rrommani, 1986, 59).

### **10. The Ninth Figure: Contrasting By Substitution**

This format was clear in his words - Blessed and Exalted be He - in the Companions of Fire and its attributes:

1- “Every time they want to get out of Hellfire from anguish, they will be returned to it, and [it will be said], “Taste the punishment of the Burning Fire!” {22:22}.

2- “Every time they wish to emerge from it, they will be returned to it while it is said to them, “Taste the punishment of the Fire which you used to deny.” {32:20}.

The variation in the components of the structure in the two previous verses came with the mention of a substitution instead of inclusion: “from anguish” in verse (22) of Surah (Al-Hajj), and it was not mentioned in verse (20) of Surat As-Sajda, and it was changed from al-majrur to clarify it and to confirm the ruling in the listener.

The substitution is “the intended follower of the ruling attributed to what is attributed to it as a denial or proof without intermediary” (Al-Azhari, N.D, 2 | 155), and “for the Basrien it is called the badal, but for the Kufis it is called the translation, the clarification, and the repetition” (Al-Mouradi, 1979, 3 | 339). The grammarians and rhetoricians have mentioned the purpose which the speaker intends to come up with in his speech the allowance after mentioning the substitution of it in general, which is to clarify, confirm and determine the judgment, remove confusion and remove the expansion and metaphor. (El-Hamalawi, 1950, 40).

### **11. The Tenth Figure: Contrasting By A Second Predicate (A Nominal Sentence)**

This form appeared in his saying - the Almighty - in the Companions of fire:

1- “Indeed, those who disbelieve - never will their wealth or their children avail them against Allah at all. And it is they who are fuel for the Fire.” {3: 10}.

2- “Indeed, those who disbelieve - never will their wealth or their children avail them against Allah at all, and those are the companions of the Fire; they will abide therein eternally. {3: 116}.

The variation in the components of the structure came in the previous two verses with the revelations of the second predicate: the nominal sentence: “They will abide therein eternally” in verse (116) of Surat (Aali-Imran), and it was not mentioned in verse (10) of the same Surah, and the second predicate: (The nominal sentence: They will abide therein eternally) bear the sign of non-variation predicate.

The meaning of the predicate sentence is the meaning that is told about a subject, so that the notification in terms of its pronouncement is a sentence of whatever type it is without estimation or interpretation omitted (Barakat, 1982, 57).

### **12. The Eleventh Figure: Contrasting By A Relative Clause**

This form was mentioned in His saying - Glory be to Him - regarding the attributes of Fire:

1 then fear the Fire, whose fuel is men and stones, prepared for the disbelievers.” {2: 24}.

2- “And fear the Fire, which has been prepared for the disbelievers.” {3: 131}.

As the variation in the components of the structure was mentioned in the previous two verses, with the mention of the clause “Silat al-Muwasul”: the nominal sentence: “whose fuel is men and stones” in verse (24) of Surat Al-Baqarah, and it was not mentioned in verse (131) of Surat Aali-Imran, and the sentence of “Silat Al-Muwasul”: The noun phrase: its fuel (men and stones) is syntactic.

So, “the relative pronoun needs an adjectival phrase which synonymous to it, and whoever has a pronoun in it refers to it, and this sentence is called a relative clause, and Sybawyh calls it the surplus (al-Hashw).” (Al-Zamakhshari, N.D, 142); and the pronoun should correspond with the relative pronoun in being singular, masculine, etc. (Ibn Jinni, 1979, 263-264).

### **13. The Twelfth Figure: Contrasting By A Verbal Sentence**

This form was mentioned in the saying - Glory be to Him - in the Companions of the Fire:

1- “He will say, "Is this not the truth?" They will say, "Yes, by our Lord." He will [then] say, "So taste the punishment because you used to disbelieve.” {6: 30}.

2- “[it will be said], "Is this not the truth?" They will say, "Yes, by our Lord." He will say, "Then taste the punishment because you used to disbelieve.”” {34:46}.

The contrast in the components of the structure in the two previous verses came with the mention of the verbal sentence: “say” in verse (30) of Surat (Al-An'aam), and it is not mentioned in verse (34) of Surat Al-Ahqaf, and the verbal sentence: “say,” bears the significance of renewal and continuity.

The verbal sentence is an action sentence in the first place, so that it can be said that the element that begins in the verbal sentence, which is the verb, is the focus and center of the conversation, as it is known to both the speaker and the listener, and then it is informed by the subject or his representative” (Barakat 1982, 181).

### **14. The Thirteenth Figure: Contrasting By A Second Haal: A Verbal Sentence**

This form appeared in his saying - the Exalted and the Most High - in the Companions of the Fire:

1- "Abiding therein forever, they will not find a protector or a

2- “ And whoever disobeys Allah and His Messenger - then indeed, for him is the fire of Hell; they will abide therein forever.” {72: 23}.

The variation in the components of the structure was mentioned in the previous two verses with a second haal: (The verbal sentence: “They will not find a protector or a helper” in verse (65) of Surah Al-Ahzaab,

and it is not mentioned in verse (23) of Surat Al-Jinn, and the verbal sentence: They will not find a protector or a helper is a second haal accusative ". The grammarians have indicated that the haal may be a nominative or verbal sentence because the haal is a verdict, and the verdict is in the singular and the sentence, (Al-Ssayoti, 1975, 4 | 45-46).

### **15. The Fourteenth Figure: Contrasting By (A Defamation Sentence Omitted The Concerned Of Defamation)**

This form came in what he - Blessed and Exalted be He - said in the Companions of Fire:

- 1- "And those who disbelieve and deny Our signs - those will be companions of the Fire; they will abide therein eternally." {2: 39}.
- 2- "But the ones who disbelieved and denied Our verses - those are the companions of the Fire, abiding eternally therein; and wretched is the destination." {64: 10}.

As the variation in the components of the structure came in the previous two verses of the occurrence of a sentence of defamation, which is omitted, namely: "wretched is the destination" in verse (10) of Surat al-Taghaabun, and it was not mentioned in verse (39) of Surat al-BAqara; and the concerned by defamation is omitted which is: (it: The Fire)

So, "the basic principle is for the specific to be mentioned praising or defaming the statement, but it may be omitted and deleted if it was mentioned previously or if there is an evidence to indicate it."(Ibn Yaish, N.D, 7 | 135-136).

### **16. Conclusion**

- The variation in the components of the structure mentioned in the verses of Hell in the Electronic Quran came with the emergence of some particles, such as: (lam the beginning), (amma) and (Faa alfasiha).
- The variation in the components of the structure mentioned in the verses of Fire in the Electronic Quran brought forth by some nouns, such as: (the predicate), (the object), and (the adverb).
- - The variation in the components of the structure found in the verses of the Fire in the Electronic Quran, with the mention of some sentences, such as: (a relative clause), (a verbal sentence), and (a defamation sentence omitted the concerned of the defamation).
- The variation in the components of the structure contained in the verses of Fire in the Electronic Quran to achieve a number of connotations that were understood through the verses, and among these connotations: Attracting the attention, and this was shown in the contrasting of the components of the structure by using an incomplete particle. Emphasizing, and this appeared in the contrasting of the structure by Lam the beginning. Disclosure of an omitted estimate, as in the variation of the components of the structure by Faaalfasiha.



Determining the time of the occurrence of the verb in which it is acting, as in the case of variation of the components of a time adverb.

Participation in the judgment with no dismissal with a time limit, and appeared in: Contrasting in the components of the structure by a conjunction.

Confirmation of the judgment and its determination and the lifting of confusion, and that appeared in contrasting in the components of the structure by a substitution.

Renewal and continuity, as in the case of the contrasting in the components of the structure by a verbal sentence.

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