The Utilization of Grammatical Justifications in the Didactics of Arabic Grammar

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Abstract:
This research explores grammatical reasoning (*ta'līl*) in the Arabic linguistic tradition, analyzing its impact on grammar theory and language pedagogy. Initially a tool to explain linguistic phenomena, *ta'līl* evolved into a complex, often contentious framework that introduced logical abstraction beyond practical language use. This shift created terminological and theoretical rigidity, reducing grammar's applicability in real contexts. The study critiques how this has influenced teaching, highlighting a gap between theoretical grammar and communicative competence. It questions the relevance of maintaining such approaches in modern language education. The research proposes a revised pedagogical model that balances traditional grammar with real-world language use, aiming to enhance learners' proficiency and restore the communicative value of Arabic grammar.
Keywords: Didactics; Grammar; Grammatical reasoning; Learners; Grammarians' objections.

Introduction:

Arabic grammar is regarded as a fundamental aspect of the language, essential for maintaining its structure and facilitating the understanding of its meanings. Nonetheless, many learners view it as a rigid field characterized by strict regulations and memorization. Consequently, experts in grammar education concentrate on effective methods for imparting grammatical rules to students, ensuring a thorough understanding and precise application. They highlight the importance of teaching Arabic grammar in a way that balances theoretical knowledge with practical application, encouraging learners to recognize grammatical rules as vital elements of the broader linguistic framework while also emphasizing the need for them to utilize these rules across diverse linguistic situations.

The incorporation of hypothetical examples and grammatical reasoning is seen as a valuable approach for elucidating grammatical concepts and providing logical explanations for various syntactic phenomena. However, such methods should not form the basis of grammar instruction for beginners or even intermediate learners. Instead, their application should be reserved for advanced levels of study, where a more profound understanding of specialized theoretical concepts is necessary.

Pedagogical grammatical frameworks play a significant role in fostering critical thinking among learners by connecting them to the historical development of the Arabic language. This connection is facilitated by highlighting areas of divergence, which serve to expand learners' cognitive perspectives, encouraging them to engage in inquiry and investigation. Furthermore, it trains them to derive grammatical principles through a meticulous analysis of grammatical reasoning. Linguistic inaccuracies are also utilized as a catalyst for comprehending the evolution of Arabic grammar. In this context, learners examine potential errors or contentious grammatical arguments found in both classical and contemporary texts—debates among grammarians who, as noted by one scholar, "continued to fabricate non-existent issues and theorize constructions and expressions that had no precedent in authentic Arab speech, nor is there any expectation that such constructions would manifest in actual Arabic usage. Nevertheless, they persisted in their discussions and provided justifications. Numerous instances of this can be found in extensive grammatical treatises—Sībawayh's Kitāb is filled with hypothetical examples, while al-Moubarred's al-Muqtaḍab includes a series of intricate examples, the complexity of which prompted one scholar to write an entire book for their elucidation" (مبروك سعيد, 1985, p. 32).

This research intends to emphasize how the dependence of grammarians on pedagogical examples and grammatical justifications complicates the instruction of Arabic grammar. Additionally, it aims to explore methods for utilizing this approach in a way that benefits learners, while avoiding the reduction of grammar teaching to theoretical discussions that are disconnected from practical language application. Consequently, the study is titled: The Utilization of Grammatical Justifications in the Didactics of Arabic Grammar.

The research adopts a descriptive-analytical methodology. It is structured into several sections: an introduction, where I present definitions of grammar didactics and grammatical rationales; followed by an analysis of applied examples[*] that include rationales coupled with grammatical debates—often involving the accusation of error among grammarians; and finally, a conclusion summarizing the main findings and offering recommendations aimed at improving Arabic grammar teaching methods in ways that promote the practical application of grammatical rules.

1. Prelude:

1.1 Definition of Didactics (Terminologically):

Didactics encompasses the various methods, techniques, and strategies utilized in the educational process. It is characterized as a systematic approach that establishes clear objectives designed to attain specific outcomes in both teaching and learning (داخل زاير, 2015).

1.2 Definition of Grammar (Terminologically):

Grammar is a discipline that emerges from the systematic analysis of Arabic language usage, allowing for the understanding of the rules that regulate its various elements. This necessitates a clear definition of the characteristics of speech, an identification of its components, and an

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[**] **"Readers should note that each Arabic quotation is accompanied by my own translation. For every example, I present the original Arabic, its transcription, and an English rendering. This approach preserves the analytical focus on the Arabic text, which would otherwise be lost if only the English translation were used."**

elucidation of the rules that apply to each (ابن عصفور, 1972). Additionally, it has been characterized as a field grounded in principles that elucidate the conditions of word endings in terms of inflection and syntax (الفاكهي, 1993).

1.3 Didactics of Arabic Grammar:

It discusses the importance of helping learners grasp the recurring syntactic patterns that arise from Arabic sentence structures, as well as the rules that govern these patterns. It emphasizes the necessity of training learners to apply these rules in order to discern the syntactic relationships present within sentences. In essence, grammar instruction is conducted within a specific framework that addresses various linguistic phenomena and syntactic intricacies (أبو المكارم, 2007).

From the aforementioned definitions, it is evident that the teaching of Arabic grammar follows a systematic approach designed to impart grammatical knowledge through targeted educational methods. This approach is based on the inductive examination of the Arabic linguistic framework and its syntactic systems. The primary objective is to equip learners with the ability to understand grammatical rules, accurately parse and analyze the structure of words, all while adhering to a thoughtfully organized instructional process that considers different learning levels and employs suitable techniques and strategies to facilitate a comprehensive understanding and effective use of grammar across various linguistic contexts.

2. Applied Examples

Example One:

The verse:

(إِنَّا أَرْسَلْنَا عَلَيْهِمْ حَاصِبًا إِلَّا ءَالَ لُوطٍ نَّجَّيْنَاهُم بِسَحَرٍ (34) نِّعْمَةً مِّنْ عِندِنَا كَذَلِكَ نَجْزِي مَن شَكَرَ) [سورة القمر: 34 — 35]

"Innaa arsalnaa 'alaihim haasiban illaaa aala Lootin najjainaahum bisahar, Ni'matan min 'indinaa; kazaalika najzee man shakar" (Sūrat al-Qamar, 54:34–35) (accessible via: https://myislam.org/fr/sourate-qamar/)

"Indeed, We sent upon them a storm of stones, except the family of Lot—We saved them at dawn. As a favor from Us. Thus, do We reward he who is grateful." (Sūrat al-Qamar, 54:34–35) (accessible via: https://surahquran.com/english-aya-34-sora-54.html)

"illaaa ''إِلَّا ءَالَ لُوطٍ نَّجَّيْنَاهُم بِسَحَرٍ''It is reported that Nāfiʿ paused at the conclusion of the phrase aala Lootin najjainaahum bisahar", which translates to "except the family of Lot—We saved them at dawn" (al-Naḥḥās, 1992). Abū Jaʿfar al-Naḥḥās criticized this interpretation, asserting:

"وهو غلط عند النحويين؛ لأن (نِّعْمَةً) منصوبة يعمل فيها معنى ما قبلها على المصدر وعلى المفعول من أجله".(النحاس، 1992، ص 700).

Which translates into : "This is incorrect according to grammarians, as ''نِّعْمَةً'' niʿmatan [a favor] is in the accusative case and is influenced by the preceding elements, whether as a verbal noun or as a causative object" (النحاس, 1992, p. 700). In essence, pausing at بِسَحَرٍ (*bisahar*) "at dawn" as if it were a standalone statement disrupts the grammatical structure, where the clause '' نِّعْمَةً مِّنْ عِندِنَا'' (*Ni'matan min 'indinaa*) "as a favor from Us" serves as a purpose clause (mafʿūl li-ajlih). This interruption severs the semantic connection that indicates their salvation was an act of divine grace. Furthermore, it undermines the syntactic flow with the preceding clause.

Consequently, if a reader lacks a proper understanding of the rules of pause (waqf), it may result in misinterpretation by detaching the purpose clause from its governing verb. This example in grammar education underscores the importance of contextualizing grammatical rules rather than applying them in isolation.

Al-Zajjāj commented:

"ولو قُرِئَت (نعمةٌ مِنْ عِنْدَنَا) كان وجهاً، ويكون المعنى تلك نِعمَةٌ مِنْ عِنِدنا، وَإِنْجَاؤنَا إِياهُمْ نعمة من عندنا، ولكني لا أعلم أحداً قرأ بها، فلا تقرأنَّ بها إلَّا أن تثبت رواية صحيحة" (الزجاج، 1988،ص. 90/5).

Which translates into: "Had the phrase been recited as **"نِعْمَةً مَنْ عِنْدَنَا"** (*niʿmatun min ʿindanā)* **[a favor from Us],** it would have been grammatically correct, with the meaning being: that was a favor from Us, i.e., Our saving them was a favor from Us. However, I know of no one who has recited it in this way; therefore, do not adopt this reading unless a reliable transmission confirms it" (الزجاج, 1988, vol. 5, p. 90).

This grammatical contention presents an opportunity for students to delve into various scholarly perspectives, thereby enhancing their understanding of grammar within the larger context of what is linguistically permissible, even if not widely accepted in recitation. Learners come to realize that pause (waqf) transcends mere cessation of sound; it is a syntactic and semantic maneuver that significantly alters meaning.

Example Two:

The verse:

(أُحِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ مَتَاعًا لَّكُمْ وَلِلسَّيَّارَةِ وَحُرِّمَ عَلَيْكُمْ صَيْدُ الْبَرِّ مَا دُمْتُمْ حُرُمًا) [المائدة: 96]

"Uhilla lakum saidul bahri wa ta'aamuhoo mataa'al lakum wa lissaiyaarati wa hurrima 'alaikum saidul barri maa dumtum hurumaa; wattaqul laahal lazeee ilaihi tuhsharoon" (Sūrat al-Māʾidah, 5:96) (accessible via: https://myislam.org/surah-maidah/ayat-96/)

"Lawful to you is the catch of the sea and its food as provision for you and for travelers, but forbidden to you is the game of the land as long as you remain in a stateofpilgrimage."(Sūrat al-Māʾidah, 5:96) (accessible via: https://surahquran.com/english-aya-96-sora-5.html)

Al-Qutbī held that a complete pause should be made at **"أُحِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ"** *"Uhilla lakum saidul bahri wa ta'aamuhoo"* (النحاس, 1992), suggesting that the sentence ends there and a new sentence begins, in accordance with the principle of dividing sentences to simplify their meaning.

Al-Qutbī asserted that a full stop should be placed after the phrase **"أُحِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ"** (Uhilla lakum saidul bahri wa ta'aamuhoo) *"Lawful to you is the catch of the sea and its food"* (النحاس, 1992), indicating that this marks the conclusion of one sentence and the beginning of another, in line with the principle of segmenting sentences to enhance comprehension. In contrast, Abū Jaʿfar al-Naḥḥās challenged this interpretation, arguing:

"وهو غلط عند النحويين؛ لأن (نِّعْمَةً) منصوبة يعمل فيها معنى ما قبلها على المصدر وعلى المفعول من أجله" (النحاس، 1992، ص 700).

Which translates into: "This is incorrect. How can one initiate a noun in the accusative that is syntactically dependent on what precedes it? Al-Akhfash's perspective is accurate: **"أُحِلَّ لَكُمْ صَيْدُ**

الْبَحْرِ وَطَعَامُهُ مَتَاعًا لَّكُمْ وَلِلسَّيَّارَةِ" "Uhilla lakum saidul bahri wa ta'aamuhoo mataa'al lakum wa lissaiyaarati" constitutes a single complete statement. It conveys that it has been made

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permissible for you as sustenance—something to be enjoyed. This represents one of the most refined expressions in grammar" (النحاس, 1992).

From an educational standpoint, al-Naḥḥās's critique highlights the intricate relationship between meaning and grammatical form, shifting the emphasis from simple grammar teaching to fostering grammatical reasoning as a means of interpretation. This perspective suggests that grammar instruction should extend beyond the mere transmission of rules, encouraging students to engage with grammar in real textual situations.

This perspective aligns with the assertion that grammar teaching should focus on imparting grammatical rules through the presentation of coherent and meaningful texts—specifically, through connected discourse rather than through artificial and fragmented examples that lack cohesion and do not fulfill a genuine communicative purpose (خليفات, 2013, p. 85).

This interpretation is also supported by the views of al-Akhfash and al-Naḥḥās. Ibn ʿAṭiyyah elaborates:

"(ومَتاعًا) نصب على المصدر، والمعنى: متعكم به متاعا تنتفعون به وتأتدمون، ولَكُمْ يريد حاضري البحر ومدنه، وَلِلسَّيَّارَةِ المسافرين" (ابن عطية، 1422هـ، ص. 241/2)

Which translates into: "matāʿan is an accusative verbal noun, signifying: He has provided you with enjoyment of it, enabling you to benefit from it and utilize it as sustenance. Lakum pertains to the inhabitants of coastal towns, while lil-sayyārah refers to travelers" (ابن عطية، 1422 AH, vol. 2, p. 241).

Example Three:

The verse:

إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهَالَةٍ ثُمَّ يَتُوبُونَ مِن قَرِيبٍ فَأُوْلَئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا (17) وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّى إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي تُبْتُ الْآنَ وَلَا الَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارٌ أُوْلَئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا [النساء: 17 — 18]

"Innamat tawbatu 'alallaahi lillazeena ya'maloonas sooo'a bijahaalatin summa yatooboona min qareebin fa ulaa'ika yatoobul laahu 'alaihim; wa kaanal laahu 'Aleeman Hakeemaa, Wa laisatit tawbatu lillazeena ya'maloonas saiyiaati hattaaa izaa hadara ahadahumul mawtu qaala innee tubtul 'aana wa lallazeena yamootoona wa hum kuffaar; ulaaa'ika a'tadnaa lahum 'azaaban aleemaa". (accessible via: https://myislam.org/surah-an-nisa/)

" The repentance accepted by Allah is only for those who do wrong in ignorance [or carelessness] and then repent soon after. It is those to whom Allah will turn in forgiveness, and Allah is ever Knowing and Wise. But repentance is not [accepted] of those who [continue to] do evil deeds up until, when death comes to one of them, he says, "Indeed, I have repented now," or of those who die while they are disbelievers. For them We have prepared a painful punishment. » (accessible via: *https://surahquran.com/tafsir-english-aya-18-sora-4.html*)

(Sūrat al-Nisāʾ, 4:17–18)

Al-Akhfash maintained that the pause (waqf) should be at the end of "قَالَ إِنِّي تُبْتُ الْآنَ" (*qaala innee tubtul 'aana) "he says, 'Indeed, I repent now'"*, a view supported by Aḥmad ibn Jaʿfar (النحاس, 1992). According to this interpretation, the phrase "وَلَا الَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارٌ" (wa lallazeena yamootoona wa hum kuffaar) *"and [not] those who die while they are disbelievers"* is considered a new subject (*mubtadaʾ*), with its predicate (*khabar*) being أُوْلَئِكَ أَعْتَدْنَا لَهُمْ كُفَّارٌ

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عَذَابًا أَلِيمًا ulaaa'ika a'tadnaa lahum 'azaaban aleemaa *"those—we have prepared for them a painful punishment,"* and the *lām* [in لِلَّذِينَ *"lillazeena"*] is treated as the introductory *lām* (*lām al-ibtidāʾ*), rather than as the negating *lā* (العكبري, 1976).

Abū Jaʿfar al-Naḥḥās rejected this interpretation as clearly incorrect, arguing that the phrase وَلَا الَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارٌ (wa lallazeena yamootoona wa hum kuffaar), meaning "and [not] those who die while they are disbelievers," is intrinsically connected to the preceding statement and cannot be deemed complete without both coordinated components. This connection is particularly significant since both parts are influenced by the same prepositional phrase. In Arabic, the structure should be interpreted as لَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ "laisatit tawbatu lillazeena ya'maloonas saiyiaati" "repentance is not for those who engage in wrongful actions, nor for those who die as disbelievers." Therefore, the appropriate pause should be placed at the end of the statement: "أُوْلَئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا" "ulaaa'ika a'tadnaa lahum 'azaaban aleemaa" "*For them We have prepared a painful punishment*." (النحاس, 1992).

Al-Samīn al-Ḥalabī contested the assertion that the lām served as an introductory element, unless the Qur'anic script (rasm al-muṣḥaf) clearly featured a lām connected to " lallazeena," which would produce " wa lallazeena." In contrast, the actual script presents " wa lallazeena," comprising a wāw, a lā, and the definite article al- preceding the relative pronoun (السمين الحلبي, 2008).

Al-Naḥḥās's interpretation is further validated by the exegetical tradition. Ibn ʿĀshūr explains: وَالدَّاعِي إِلَى التَّأْوِيلِ نَظْمُ الْكَلَامِ؛ لِأَنَّ (لَا) عَاطِفَةٌ عَلَى مَعْمُولٍ لِخَبَرِ التَّوْبَةِ الْمَنْفِيَّةِ، فَيَصِيرُ الْمَعْنَى: وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارٌ فَيَتُوبُونَ، وَلَا تُعْقَلُ تَوْبَةٌ بَعْدَ الْمَوْتِ فَتَعَيَّنَ تَأْوِيلُ (يَمُوتُونَ) بِمَعْنَى يُشْرِفُونَ" (ابن عاشور، 1984، ص. 281/4)،

Wich translates into: "The syntactic construction necessitates this interpretation, for *lā* serves as a conjunction linking back to the object governed by the negated predicate of repentance. The intended meaning thus becomes: repentance is not for those who die while disbelieving and then repent. But repentance after death is inconceivable, necessitating the interpretation of يَمُوتُونَ *yamootoona* [they die] as يشرفون *yushrifūn* [they approach death]" (ابن عاشور, 1984, vol. 4, p. 281).

This interpretation aligns individuals who pass away as non-believers with those who seek repentance solely at the time of death, suggesting that such last-minute repentance is not accepted. The educational ramifications of this are considerable: instructing students on how grammatical structures influence the meaning of words based on context enhances their linguistic abilities. It underscores the potential for various interpretations to alter sentence formation, while also affirming that the teaching of Arabic grammar (taʿlīmiyyat al-naḥw) can appropriately draw upon precise Qur'anic readings as conveyed in the written script (rasm al-muṣḥaf).

Example Four:

The verse:

(إِن نَّشَأْ نُنَزِّلْ عَلَيْهِم مِّنَ السَّمَاءِ ءَايَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ) [الشعراء : 4]

In nashaa nunazzil 'alaihim minas samaaa'i Aayatan fazallat a'naaquhum lahaa khaadi'een. (Sūrat al-Shuʿarāʾ, 26:4) (accessible via: https://myislam.org/surah-ash-shuara/)

"If We willed, We could send down to them from the sky a sign for which their necks would remain humbled."(Sūrat al-Shuʿarāʾ, 26:4) (accessible via: https://surahquran.com/tafsir-english.php?sora=26&aya=4)

Yaʿqūb stated that among the places where a pause (waqf) may occur is in the verse فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ *" fazallat a'naaquhum lahaa "* (*their necks would remain humbled*), considering this to be a sufficient stop according to some grammarians. He argued that the word خَاضِعِينَ *" khaadi'een "* (humbled) should be parsed as a circumstantial accusative (ḥāl) referring to the genitive pronoun and not to أَعْنَاقُهُمْ*"a ʿnāq"* (necks) (النحاس, 1992).

Abū Jaʿfar expressed his dissent, contending that the pause at " lahaa" is erroneous since the verb ظَلَّتْ "zallat " necessitates a predicate (khabar), and خَاضِعِينَ " *khaadi'een* " should not be interpreted as a circumstantial accusative according to the views of al-Khalīl and Sībawayh. This interpretation is flawed because such a construction (ḥāl) assumes that the sentence is complete, which is not applicable in this instance. Instead, " *khaadi'een* " should be regarded as the predicate of ظَلَّتْ "zallat," functioning similarly to a direct object, thereby allowing the full meaning to be realized only at the term خَاضِعِينَ " *khaadi'een* " (النحاس, 1992).

Al-ʿAkbarī identified issues with al-Kisāʾī's interpretation, noting that "khaadi'een" does not syntactically align with the subject of "ẓallat." Consequently, an explicit pronoun is necessary to clarify the agent. The phrase ought to have been expressed as خَاضِعِينَ هُمْ "khaadi'een hum" (humbled they) to ensure grammatical consistency.

Following Abū Jaʿfar's opinion, al-Zamakhsharī responded to the grammatical concern:

"فإن قلت: كيف صح مجيء) خَاضِعِينَ) خبرا عن الأعناق قلت: أصل الكلام: فظلوا لها خاضعين، فأقحمت الأعناق لبيان موضع الخضوع، وترك الكلام على أصله، كقوله: ذهبت أهل اليمامة، كأنّ الأهل غير مذكور، أو لما وصفت بالخضوع الذي هو للعقلاء قيل: خاضعين، كقوله تعالى لِي ساجِدينَ (الزمخشري، 1987)

"If it is asked: How can خَاضِعِينَ *khaadi'een* be a predicate of الأعناق *a ʿnāq* (necks), which are inanimate? I respond: The original structure of the sentence is *'fa-ẓallū lahā khaadi'een'* (so they remained humbled to it), and الأعناق *a ʿnāq* (necks) was inserted to indicate the locus of submission. The rest of the sentence was left intact, just as in the phrase: *'dhahabat ahl al-Yamāmah'* (the people of Yamāmah left), where the word *ahl* (people) is omitted. Or, alternatively, since the description 'humbled' applies to rational beings, the masculine plural form *khaadi'een* was used, just as in the verse *'prostrating to me.'* (*Sūrat Yusuf*, 12:4) (accessible via: https://myislam.org/surah-yusuf/) " (الزمخشري, 1987).

This discourse highlights the significant emphasis on clarifying grammatical causality (ʿilal al-naḥw), regarded as a crucial teaching strategy for solidifying grammatical principles. In this context, Ibn Sinān al-Khafājī asserts:

"يتدرب بها المتعلم ويقوى بتأملها المبتدئ" (الخفاجي، 1953، ص. 33)

Which translates into: "Through this, the learner practices and the beginner strengthens their understanding by reflecting upon it" (الخفاجي, 1953, p. 33).

Additionally, critiques from grammarians regarding waqf and ibtidāʾ (pauses and beginnings) frequently emerge in the context of instructional grammar, where the focus is on the

presentation of grammatical rules and the importance of their uniform application in both style and writing.

Another Example:

The verse:

(إِذْ تُصْعِدُونَ وَلَا تَلْوُونَ عَلَى أَحَدٍ وَالرَّسُولُ يَدْعُوكُمْ فِي أُخْرَاكُمْ فَأَثَابَكُمْ غَمًّا بِغَمٍّ لِكَيْلَا تَحْزَنُواْ عَلَى مَا فَاتَكُمْ وَلَا مَا أَصَابَكُمْ) [آل عمران: 153]

Iz tus'idoona wa laa talwoona 'alaaa ahadinw war Rasoolu yad'ookum feee ukhraakum fa asaabakum ghammam bighammil likailaa tahzanoo 'alaa maa faatakum wa laa maaa asaabakum; (Sūrat Āl ʿImrān, 3:153) (accessible via: https://myislam.org/surah-imran/)
" [Remember] when you [fled and] climbed [the mountain] without looking aside at anyone while the Messenger was calling you from behind. So Allah repaid you with distress upon distress so you would not grieve for that which had escaped you [of victory and spoils of war] or [for] that which had befallen you [of injury and death]...." (Sūrat Āl ʿImrān, 3:153) (accessible via: https://surahquran.com/english.php?sora=3&aya=153)

Ibn Mihrān attributed to Nāfiʿ and Abū ʿAlī (al-ʿUmānī, 1423 AH) the permissibility of pausing at *"and you did not look back at anyone"*. However, al ʿUmānī rejected this view, considering it incorrect:

وقال العماني: "ولا أستحسن الوقف عليه مع الاختيار وهو غلط من قائله؛ لأن (إذْ) مضاف إلى الجملة التي بعده ولا يفيد على الانفراد معنًى، وقوله (وَالرَّسُولُ يَدْعُوكُمْ) من تلك الجملة المضاف إليها (إذْ)، فإن وقفت على الأول من الموضعين كنت فاصلا بين المضاف والمضاف إليه؛ لأن ما بعده من جملة المضاف إليه فلا يحسن الوقف عليه لذلك(العماني، 1423هـ) ؛ لأن قوله: (وَالرَّسُولُ يَدْعُوكُمْ) مبتدأ وخبر في محلِّ نصب على الحال، العامل فيها: (تَلْوُون) (السمين الحلبي، 2008).

Which translates into: "' Iz (when) is a preposition governing the clause that follows. It does not yield a meaningful interpretation on its own. The phrase وَالرَّسُولُ يَدْعُوكُمْ war Rasoolu yad'ookum 'and the Messenger was calling you' is part of the clause governed by 'Iz, and to pause before it would be to sever the connection between the preposition and its complement. Thus, such a pause is unjustifiable." (العماني, 1423 AH). This interpretation is echoed by al-Samīn al-Ḥalabī, who noted that the clause *war Rasoolu yad'ookum 'and the Messenger was calling you'* forms a nominal sentence in the accusative case as a circumstantial clause (*ḥāl*), with its operative verb being *'you did not look back'* (السمين الحلبي، 2008).

The syntactic framework presented is based on both temporal and structural consistency, which serves to demonstrate the connection between lexical components and grammatical roles within the sentence. Instructional grammar utilizes analogical reasoning, evaluating syntactic structures in relation to genuine examples from Classical Arabic. Consequently, the first phase of teaching grammar involves understanding fundamental principles through frequently observed instances.

Al-Zajjājī emphasized that didactic grammar should not rely merely on rote memorization of abstract rules but rather on analogy and inductive reasoning derived from authentic language usage. He said:

"فأما علل النحو التعليمية فهي التي يتوصل بها إلى تعلم كلام العرب؛ لأنا لم نسمع نحن ولا غيرنا كل كلامها منها لفظاً، وإنما سمعنا بعضاً فقسنا عليه نظيره، مثال ذلك أنا لما سمعنا قام زيد فهو قائم، وركب فهو راكب، عرفنا اسم الفاعل فقلنا ذهب فهو ذاهب، وأكل فهو آكل وما شبه ذلك، وهذا كثير جداً وفي الإيماء إليه كفاية لمن نظر في هذا العلم، فمن هذا النوع

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من العلل قولنا: إن زيداً قائم، إن قيل: بم نصبتم زيداً؟ قلنا: بـ(إنّ)؛ لأنها تنصب الاسم وترفع الخبر؛ لأنا كذلك علمناه ونعلمه، وكذلك قام زيد، إن قيل: لم رفعتم زيداً؟ قلنا: لأنه فاعل اشتغل فعله به فرفعه، فهذا وما أشبهه من نوع التعليم، وبه ضبط كلام العرب (الزجاجي، 1986).

Which translates into: "Regarding didactic grammatical causality, it refers to the approach through which one acquires knowledge of the Arabic language, as neither we nor anyone else has encountered all their expressions in exact form. We have only been exposed to a selection of them and have drawn parallels based on that exposure. For instance, upon hearing the phrases 'qāma Zayd' (Zayd stood) and 'rakiba' (he rode), we inferred the concept of the active participle (ism al-fāʿil), leading us to conclude that 'zahaba' transforms into 'zāhib' and 'akala' into 'ākil', among others. This form of causality is adequate for comprehending grammar. For example, when we state: 'inna Zaydan qāʾim', and someone inquires about the accusative case of 'Zaydan', we explain that 'inna' requires the accusative for the subject and the nominative for the predicate—this is the method through which we have learned and instruct others. Similarly, in the case of 'qāma Zayd': Why is Zayd in the nominative? It is because he serves as the subject of the verb that acts upon him, thus elevating him. Such examples form the basis of educational practices and are crucial for achieving proficiency in the Arabic language.." (الزجاجي, 1986).

Thus, Al-ʿUmānī's critique of Ibn Mihrān is founded not on capricious grammatical formalism, but on a principled understanding of causality that is based on analogical reasoning. This methodology allows learners to transition from recognizing linguistic patterns to developing syntactic rules that can be applied to various constructions.

Example Five:
The verse:

(هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ مِّلَّةَ أَبِيكُمْ إِبْرَاهِيمَ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِن قَبْلُ وَفِي هَذَا لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُواْ شُهَدَاءَ عَلَى النَّاسِ) [الحج: 78]

"Huwaj tabaakum wa maa ja'ala 'alaikum fid deeni min haraj; Millata abeekum Ibraaheem; Huwa sammaakumul muslimeena min qablu wa fee haaza li yakoonar Rasoolu shaheedan 'alaikum wa takoonoo shuhadaaa'a 'alan naas" [Al-Hajj: 78] (accessible via https://myislam.org/surah-al-hajj/)

"He has chosen you and has not placed upon you in the religion any difficulty. [It is] the religion of your father, Abraham. Allah named you "Muslims" before [in former scriptures] and in this [revelation] that the Messenger may be a witness over you and you may be witnesses over the people." [Al-Hajj: 78] (accessible via https://surahquran.com/tafsir-english.php?sora=5&aya=116).

It was narrated from Ahmad ibn Ja'far that he considered a pause after **"and in this"** (wa fi haaza) (Al-'Umani, 1423 AH). However, Abu Ja'far commented:

وقد أخطأ؛ لأن اللام بعده متعلقة بما قبله ومعناه: سماكم الله تعالى مسلمين لتكونوا مرضيين عدولا تشهدون على الأمم كما يشهد الرسول عليه السلام عليكم فاعلم ذلك" (العماني، 1423هـ، ص. 428/2)

Which translates into: "He was mistaken, for the lām (prepositional particle 'li') following it is connected to what precedes it. The meaning is: Allah named you Muslims so that you would be

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accepted and deemed just, capable of bearing witness over nations just as the Messenger, peace be upon him, will bear witness over you. So take heed." (العماني, 1423 AH, vol. 2, p. 428)

In other words, the phrase مِن قَبْلُ وَفِي هَذَا لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ- li yakoonar Rasoolu shaheedan 'alaikum -"so that the Messenger may be a witness over you" is grammatically dependent on سَمَّاكُمُ (sammaakumul) **"named you"** (العكبري, 1976), meaning: Allah named you Muslims previously in the scriptures and the remembrance, and in this Qur'an, so that the Messenger may testify to his delivery of the message to you (النحاس, 1421 AH).

This interpretation is grounded in the principle of correct syntactic linkage between the clause سَمَّاكُمْ **"He named you"** and **"so that…"** (li yakoona). Al-Naḥḥās explained that the lām here functions to denote purpose or causation (ta'līl), illustrating a linguistic phenomenon pivotal to educational grammar—the causal clause—which young learners require in their study of syntax. It represents the theorized rationale (al-'illah al-naẓariyyah) that enables students to grasp the usage of syntactic tools to denote causation and objectives. Teachers typically stress such nuances to help learners understand the motivation behind choosing certain syntactic structures or their usage in specific contexts. Some explanatory reasons (al-'ilal) provide simplified interpretations that facilitate learners' comprehension of grammatical rules.

Al-Alūsī further clarified the function of the lām, stating:

"واللام متعلقة بـ(سَمَّاكم) على الوجهين في الضمير وهي للعاقبة على ما قيل، وقال الخفاجي: لا مانع من كونها للتعليل، فإن تسمية الله تعالى أو إبراهيم لهم بالمسلمين حكم بإسلامهم وعدالتهم، وهو سبب لقبول شهادة الرسول الداخل فيهم دخولا أوليا وقبول شهادتهم على الأمم وفيه نوع خفاء"(الألوسي، 1994،ص. 201/9).

"The lām is syntactically connected to 'He named you' in both interpretations regarding the pronoun, and it is—according to some—a lām of consequence ('āqibah). Al-Khafājī, however, saw no issue in interpreting it as a lām of causation (ta'līl), arguing that God's or Abraham's naming of them as Muslims entails an acknowledgment of their Islam and uprightness, which constitutes the reason for accepting the Prophet's testimony—who is primarily included among them—as well as their testimony over other nations, though this interpretation bears a degree of subtlety." (الألوسي, 1994, vol. 9, p. 201)

Example Six:

The verse:

(قَالَ سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقٍّ إِنْ كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ تَعْلَمُ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ) [المائدة: 116]

"qaala Subhaanaka maa yakoonu leee an aqoola maa laisa lee bihaqq; in kuntu qultuhoo faqad 'alimtah; ta'lamu maa fee nafsee wa laaa a'alamu maa fee nafsik"[Al-Mā'idah: 116] (accessible via https://myislam.org/surah-maidah/)

" He will say, "Exalted are You! It was not for me to say that to which I have no right. If I had said it, You would have known it. You know what is within myself, and I do not know what is within Yourself.'" [Al-Mā'idah: 116] (accessible via https://surahquran.com/tafsir-english.php?sora=5&aya=116)

Some interpreters paused at the phrase مَا لَيْسَ لِي (maa laisa lee), "that to which I have no right" and then continued with بِحَقٍّ (bi ḥaqq) **"in truth"** (الأشموني, 2002). This leads to interpreting

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بِحَقٍّ (bihaqq)**"in truth"** as being connected to عَلِمْتَهُ (alimtah) **"You would have known it"**, giving the meaning: "You would have known it truthfully" (Al-Samīn al-Ḥalabī, 2008).

Al-Ashmūnī refuted this interpretation on two grounds:

‫"وهذا خطأ من وجهين أحدهما: أن حرف الجر لا يعمل فيما قبله، الثاني: أنه ليس موضع قسم، وجواب آخر: أنه إن كانت الباء غير متعلقة بشيءٍ فذلك غير جائز، وإن كانت للقسم لم يجز؛ لأنَّه لا جواب هنا، وإن كان ينوي بها التأخير، وإن الباء متعلقة بـ (قُلْتُهُ)، أي: إن كنت قلته فقد علمته بحق، فليس خطأ على المجاز؛ لكنه لا يستعمل"(الأشموني، 2002، ص. 1/ 229).‬

Which translates into: "Initially, it is important to note that a preposition cannot govern a preceding word. Furthermore, this situation does not pertain to an oath context. An alternative perspective could be that if the bā' (in bi-ḥaqq) lacks a syntactical connection to any other element, its usage is deemed invalid. Should it be interpreted as an oath, it would also be considered invalid due to the lack of a corresponding oath clause (jawāb al-qasam). Additionally, if it is intended to be deferred within the structure and is syntactically associated with 'I said it,' while it may not be grammatically incorrect, it remains stylistically unconventional. (الأشموني, 2002, vol. 1, p. 229)

Al-Samīn added two further objections to this pause:

1. The fundamental syntactic principle rejects inversion (taqdīm wa-ta'khīr).
2. Neither the conditional clause nor its response should precede the conditional particle (السمين الحلبي, 2008).

Abū Ḥayyān underscored that inversion should be employed solely when it is necessitated by the meaning, supported by textual evidence (tawqīf), or in situations where no alternatives exist (أبو حيان, 2000). The underlying implication is: "How can I make such a claim when I am unworthy of it, and do not merit being worshipped to the degree that I would call others to do so?"

A comprehensive evaluation of the syntactic justifications outlined above reveals a substantial body of material for intricate grammatical analysis. This includes the interplay of conditional structures, negation, inversion, oaths, relative clauses, and prepositional phrases. Through the examination of these syntactic constructs, learners develop competencies that extend beyond theoretical knowledge, moving towards a practical application of educational grammar aimed at fostering a thorough and systematic understanding of grammatical concepts.

Example Seven:

The verse:

‫(لِيُحِقَّ الْحَقَّ وَيُبْطِلَ الْبَاطِلَ وَلَوْ كَرِهَ الْمُجْرِمُونَ (8) إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ) [الأنفال: 8 ― 9]‬

"Liyuhiqqal haqqa wa yubtilal baatila wa law karihal mujrimoon (8) Iz tastagheesoona Rabbakum fastajaaba lakum" [Al-Anfal: 8-9]. (accessible via https://myislam.org/surah-al-anfal/)

"That He should establish the truth and abolish falsehood, even if the criminals disliked it. (8) [Remember] when you asked help of your Lord, and He answered you, " [Al-Anfal: 8-9]. (accessible via https://surahquran.com/tafsir-english.php?sora=8&aya=9)

It was narrated from Ibn Jarir that the pause should be on الْمُجْرِمُونَ (almujrimoon "the criminals," considering it adequate, while it is said to be complete if the word إِذْ(Iz) "when" is connected to a mentioned term, and adequate if it is connected to the phrase " لِيُحِقَّ الْحَقَّ وَيُبْطِلَ الْبَاطِلَ" (Liyuhiqqal haqqa wa yubtilal baatila)"to establish the truth and abolish falsehood." That is, the truth is established at the time of your cry for help (الأشموني, 2002), meaning that the subject of إِذْ"when" could be connected to the action وَيُبْطِلَ الْبَاطِلَ (wa yubtilal baatila) "to abolish falsehood," making the verse connected to the previous one. Alternatively, the verse could be considered independent, based on the supposition of: إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ (Iz tastagheesoona Rabbakum fastajaaba lakum)"[Remember] when you asked help of your Lord " (الرازي, 1420 AH). Al-Ashmuni states,

"وهو غلط؛ لأنَّ «ليحق» مستقبل؛ لأنَّه منصوب بإضمار (إنْ)، و(إذْ) ظرف لما مضى، فكيف يعمل المستقبل في الماضي" (الأشموني، 2002، ص. 1/289)،

Which translates into: "This is a mistake because 'to establish' is in the future tense, as it is in the accusative form due to an implicit 'if,' and 'when' is a term referring to past events. How, then, can a future verb act on a past tense?" (الأشموني, 2002, p. 289/1). Since the term refers to a past event, the verb should also be in the past tense, thus necessitating the alignment of tenses within a sentence, which is essential for grammatical clarity.

Ibn Ashur addresses this matter in his interpretation of the verse, asserting that:

"لِأَنَّ إِرَادَةَ اللَّهِ مُسْتَمِرٌّ تَعَلُّقُهَا بِأَزْمِنَةٍ ...وَبَيْنَ وَقْتِ الْإِرَادَةِ وَوَقْتِ الِاسْتِغَاثَةِ مُدَّةُ أَيَّامٍ، وَلَكِنْ لَمَّا كَانَتِ الْإِرَادَةُ مُسْتَمِرَّةً إِلَى حِينِ النَّصْرِ يَوْمَ بَدْرٍ صَحَّ تَعْلِيقُ ظَرْفِ الِاسْتِغَاثَةِ بِفِعْلِهَا، لِأَنَّهُ اقْتَرن بِبَعْضِهَا فِي امْتِدَادِهَا"(ابن عاشور، 1984، ص. 9/273)،

"Allah's will is perpetual, and its relationship with time is lasting... there exists a duration between the moment of the will and the moment of seeking assistance. Nevertheless, since Allah's will remain constant until the victory on the Day of Badr, the association of the time of the call with its action is valid because it extends into its ongoing nature" (ابن عاشور, 1984, p. 9/273). This suggests that the employment of the present tense verb within a temporal framework transcends the time denoted by إِذْ "when," as there is a provision for overlapping tenses when the verb is linked to a continuous concept or meaning.

Example Eight:

The verse:

(وَيَجْعَلُونَ لِلَّهِ الْبَنَاتِ سُبْحَانَهُ وَلَهُم مَّا يَشْتَهُونَ) [النحل: 57]

Wa yaj'aloona lillaahil banaati Subhaanahoo wa lahum maa yashtahoon [An-Nahl: 57] (accessible via https://myislam.org/surah-nahl/)

"And they attribute to Allah daughters - exalted is He - and for them is what they desire."[An-Nahl: 57] (accessible via https://surahquran.com/tafsir-english.php?sora=16&aya=57).

Al-Farrāʾ stated:

قال الفراء: "فجعل (وَلَهُم مَّا) منصوبًا عطفًا على (الْبَنَاتِ)، يؤدي إلى تعدي فعل الضمير المتصل وهو واو (وَيَجْعَلُونَ) إلى ضميره المتصل، وهو (هُمْ) في (لهم). قال أبو إسحاق: وما قاله الفراء خطأ؛ لأنَّه لا يجوز تعدِّي فعل الضمير المتصل، ولا فعل الظاهر إلى ضميرهما المتصل إلَّا في باب ظن وأخواتها من أفعال القلوب، وفي فقد وعدم؛ فلا يجوز ضربه، ولا ضربه زيد، أي: ضرب نفسه، ولا ضربتك، بل يؤتى بدل الضمير المنصوب بالنفس، فتقول: ضربت نفسك، وضربت نفسي، ويجوز زيد ظنه قائمًا، وظنه زيد قائمًا، وزيد فقده وعدمه، وفقده وعدمه زيد" (الأشموني، 2002، ص.1/408).

Which translates into: "the phrase وَيَجْعَلُونَ **'wa-lahum maa'** ('and for them is what…') considered as being in the accusative case, conjoined to الْبَنَاتِ **'al-banaati'** ('the daughters'). This implies that the verb associated with the attached pronoun 'they' (in يَجْعَلُونَ **'yajʿaloona'**, 'they ascribe') extends its action to another attached pronoun, namely هُم **'hum'** ('them') in لَهُم **'lahum'** ('for them')."Abū Isḥāq responded: "The assertions made by al-Farrāʾ are inaccurate, as a verb cannot refer to its own attached pronoun—whether the subject is implicit or explicit—except in the case of verbs related to perception and cognition. This includes verbs like ẓanna ('to think') and similar terms, as well as verbs such as faqada ('to lose') and ʿadima ('to lack'). Therefore, it is incorrect to interpret Zayd ḍarabahu ('Zayd hit him') as meaning that he hit himself, nor can one interpret ḍarabahu Zayd or ḍarabtuka ('I hit you') in that manner. The reflexive action must be clearly articulated using nafs ('self'), as in ḍarabtu nafsī ('I hit myself') or ḍaraba nafsaka ('you hit yourself'). However, it is acceptable to say Zayd ẓannahu qāʾiman ('Zayd thought of himself as standing'), or ẓannahu Zayd qāʾiman, as well as Zayd faqadahu or ʿadimahu, and conversely faqadahu/ʿadimahu Zayd." (الأشموني, 2002, vol. 1, p. 408)

In their statement *"to their attached pronoun"*, two qualifications are implied. The first is **that it is a pronoun**: if it were an explicit noun, such as *"nafsahu"* ("his self"), the construction would be permissible—for example:زيدٌ ضَرَبَ نفسَه *"Zaydun ḍaraba nafsahu"* ("Zayd hit himself"). The second qualification is **that it is an attached pronoun**: if it were a detached pronoun, the construction would also be permissible—for example: *"Zaydun mā ḍaraba illā iyyāhu"* ("Zayd hit no one but him") and *"mā ḍaraba Zaydun illā iyyāhu"* ("No one did Zayd hit but him") (al-العكبري, 1976).

Thus, **not every verb may be construed with an attached pronoun as its object**, and the learner must be able to distinguish between the regular case of transitive verbs taking direct objects and the exceptional cases where a verb may take an attached pronoun. Moreover, it is essential to identify the grammatical rules that govern the transitivity of verbs to attached pronouns in order to avoid semantic ambiguity.

Example Nine:
The verse:
(قَالُواْ ادْعُ لَنَا رَبَّكَ يُبَيِّن لَّنَا مَا هِيَ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا فَارِضٌ وَلَا بِكْرٌ عَوَانٌ بَيْنَ ذَٰلِكَ فَافْعَلُواْ مَا تُؤْمَرُونَ) [البقرة: 68،]

"Qaalud-ʿu lanaa rabbaka yubaiyil lanaa maa hee; qaala innahoo yaqoolu innahaa baqaratul laa faaridunw wa laa bikrun ʿawaanum baina zaalika faf'aloo maa tu'maroon". (accessible via https://myislam.org/surah-baqarah/ayat-68/)

"They said, "Call upon your Lord to make clear to us what it is." [Moses] said, "[Allah] says, 'It is a cow which is neither old nor virgin, but median between that,' so do what you are commanded."[Al-Baqarah: 68].

Al-Farrāʾ held that a pause should be observed at the phrase لَّا فَارِضٌ وَلَا بِكْرٌ *"laa faaridunw wa laa bikrun "* ("neither old nor virgin"), and then the recitation should resume with: *"ʿawaanun baina zaalik"* ("but median between that"), i.e., the cow is between old and young in age. Al-Akhfash, however, interpreted ʿawaan as a predicate adjective (i.e., النعتa **naʿt**) modifying *al-baqara* ("the cow"), as if the verse meant: *"It is a middle-aged cow."* (الأنباري, 1971).

Ibn al-Anbārī rejected this interpretation, arguing that this is a mistake. For if ʿawan were an adjective of al-baqara, it would have to precede it. Since it would be grammatically and semantically improper to say: إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا فَارِضٌ وَلَا بِكْرٌ'innahaa baqaratul laa faaridunw wa laa bikrun ',' 'It is a cow which is neither old nor virgin, but median between that it cannot be correct to take it as an adjective. The phrase عَوَانٌ بَيْنَ ذَٰلِكَ baina zaalika ('between the two') is a reference toفَارِضٌ faariḍ (old) and بِكْرٌ bikr (virgin), and a reference cannot precede its referents. Therefore, if it is invalid in the order of precedence, it is also invalid in the order of succession." (الأنباري, 1971, p. 519).

Al-Samīn al-Ḥalabī offered a different interpretation, suggesting that ʿawaanun is a **predicate (khabar)** of an omitted subject, i.e., *hiya ʿawaanun* ("it is middle-aged") (السمين الحلبي, 2008). Al-Farrāʾ's pausal interpretation, al-Akhfash's grammatical view, Ibn al-Anbārī's refutation, and al-Samīn al-Ḥalabī's permissive analysis together constitute a rich case that teachers can effectively utilize to engage learners in critical discussion. They can encourage students to reflect on how such grammatical divergences influence textual understanding by posing questions such as: *What does it mean to place the adjective before or after the noun it qualifies?* or *Can pausing at a certain point in a verse alter its rhetorical meaning?*In this way, grammar instruction can become a discovery-based process, where selected texts are presented to students and they are guided toward independently uncovering grammatical rules. Additionally, interactive techniques can be employed to teach syntactic reasoning by analyzing variations in grammatical opinions.

Example Ten:
The verse:
(وَلَا يُنفِقُونَ نَفَقَةً صَغِيرَةً وَلَا كَبِيرَةً وَلَا يَقْطَعُونَ وَادِيًا إِلَّا كُتِبَ لَهُمْ لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا كَانُواْ يَعْمَلُونَ)[التوبة: 121]

« Wa laa yunfiqoona nafa qatan sagheeratanw wa laa kabeeratanw wa laa yaqta'oona waadiyan illaa kutiba lahum liyajziyahumul laahu ahsana maa kaanoo ya'maloon » [At-Tawbah: 121]. (Accessible via https://myislam.org/surah-taubah/)

"Nor do they spend an expenditure, small or large, or cross a valley but that it is registered for them that Allah may reward them for the best of what they were doing." [At-Tawbah: 121]. (Accessible via https://surahquran.com/tafsir-english.php?sora=9&aya=121)

Al-Sijistānī held that a pause should be observed at the phrase إِلَّا كُتِبَ *"illa kutiba lahum"* ("but that it is registered for them "), arguing that the **lām** in *"liyajziyahumu"* ("reward them") is the **lām of an oath (lām al-yamīn)**. According to him, the meaning is essentially: *"By Allah, He will surely reward them (la-yajziyannahumu Allāh),"* where the emphatic **nūn** was omitted, the **lām** was rendered kasrah instead of its original fatḥah, thus making it phonetically resemble the **lām of purpose (lām kay)**. Consequently, it was interpreted grammatically as causing the verb to be in the subjunctive mood, as in the case of *lām kay* (الأنباري, 1971). Therefore, the intended meaning would be: *"By God, Allah shall surely reward them"* (العليمي, 2009).

However, al-Dānī strongly rejected this interpretation, stating: *"The scholars of Arabic unanimously agree that what he said is incorrect and unsupported by any linguistic precedent or grammatical analogy"* (al-Dānī, 2001, p. 90).

Ibn al-Anbārī also refuted this opinion, arguing that the phrase لِيَجْزِيَهُمُ اللَّهُ *"liyajziyahumu Allāh"* ("that Allah may reward them") is syntactically connected to *"kutiba"* ("it was written"), meaning: *"It was written for them as a righteous deed, in order that He may reward them."* He further maintained that the **lām of an oath (lām al-qasam)** is never pronounced with a kasrah, nor is it a causative particle that governs the subjunctive mood. He reasoned that if the meaning of *"liyajziyahum"* were truly *"la-yajziyannahum"* ("He shall surely reward them"), then it would also be permissible to say *"wa-llāhi liyaqum Zayd"* in the sense of *"wa-llāhi layaqūmanna Zayd"* ("By Allah, Zayd shall surely rise"), which is entirely unattested in authentic Arabic usage. Ibn al-Anbārī supported his argument by noting that in expressions of exclamation, Arabs say *"aẓrif bi-Zayd"* ("How witty Zayd is!"), using the jussive form due to its phonetic resemblance to the imperative. However, he emphasized that this is not analogous to the case at hand, since in the exclamatory structure, the verb is morphologically redirected to resemble a command, whereas the **lām of an oath** is never found with a kasrah—neither when the oath is explicitly stated nor when it is implied (الأنباري, 1971). Accordingly, when the **lām** is interpreted as one of **causal purpose (lām al-taʿlīl)** and connected to *"kutiba"*, the meaning becomes: *"Allah has recorded for them a righteous deed so that He may reward them for the best of their actions."* (ابن عاشور, 1984).

In this example, it becomes evident that the grammatical justifications provided are closely related to what grammarians refer to as *taʿalluq* (syntactic dependency or attachment). It is advisable for the teacher, when teaching grammar, to guide learners toward analyzing texts in accordance with the grammatical purposes achieved through *taʿalluq* and its semantic implications. This approach is grounded in the principle that Arabic grammar instruction should not be confined to rules aimed merely at producing formally correct sentences. Rather, grammar should also be employed as an interpretive tool that enables learners to uncover the nuanced and multi-layered meanings embedded in any linguistic text they encounter. It is now well established that the grammatical rule serves as a link between **form and meaning**, and that the instructional value of grammar lies in its potential to illuminate the semantic dimensions of textual structures.

Conclusion:

This research illustrates that incorporating grammatical explanations into the instruction of Arabic grammar serves as an effective method that aids in understanding and increases learners' awareness. These explanations, which have historically been a key element in Arabic grammatical theory, demonstrate their capacity to link linguistic principles with practical language application. Consequently, this approach assists learners in navigating the conventional challenges associated with grammar acquisition.

The research further emphasized that utilizing grammatical explanations in education not only aids in clarifying the understanding of rules but also fosters analytical thinking and increases linguistic sensitivity in students. Moreover, it equips them with a more profound capacity to grasp the logic and structure of the Arabic language. Nevertheless, to effectively apply this approach in its entirety, it is essential for educators to possess a deep comprehension of the

explanatory methods used by classical grammarians, while also incorporating modern teaching strategies that meet current educational needs and learner expectations.

A number of suggestions can be proposed to enhance the instruction of Arabic grammar through grammatical explanations. These include the creation of curricula that combine grammatical explanations with contemporary teaching techniques, the execution of field studies to evaluate the effectiveness of this approach on student performance, and the establishment of training programs for educators aimed at equipping them to implement this method successfully in the classroom, thereby deepening their engagement with the Arabic language and its extensive grammatical tradition.

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