

[Time in Surah Al-Qalam: A Grammatical and Semantic Study]

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Abstract:

This study examines the role of verbs and temporal structures in constructing the Qur'anic meaning through Surah Al-Qalam. The research focuses on distinguishing between morphological time and semantic time, highlighting the importance of verbs in determining the contextual meaning. The verbs in the Surah are analyzed by categorizing them into past, present, and future, with particular emphasis on the present tense associated with "س" (the particle indicating near future), past verbs used metaphorically to indicate the present, and auxiliary verbs. The study also explores tools and structures related to time, such as emphatic particles (e.g., "إن"), conditional tools with temporal dimensions (e.g., "إذا" and "إن"), implicit temporal adverbs, explicit temporal adverbs in the Surah, and the temporal transition from present to future in contexts of divine reprieve and gradual punishment. The study reveals that Qur'anic time is not merely a grammatical element but a semantic tool intertwined with context and meaning, serving the rhetorical and didactic purposes of the text. Additionally, the importance of temporal and semantic analysis is highlighted in understanding Qur'anic narratives, such as the story of the Companions of the Garden, which reflects temporal progression to convey lessons and moral guidance.

Keywords : Qur'anic Time, Surah Al-Qalam, Present Tense, Temporal Tools, Temporal Transition, Divine Reprieve, Deferred Punishment, Qur'anic Rhetoric.

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In the Name of Allah, the Most Gracious, the Most Merciful

Introduction:

Praise be to Allah, the Lord of all worlds, and peace and blessings be upon the most honorable of prophets and messengers, the Messenger of the Lord of all worlds, Muhammad, peace and blessings be upon him and his family.

Time is considered one of the pivotal dimensions in the Arabic language, forming one of the fundamental pillars of its grammatical and semantic system, particularly through the verb, which expresses time as an inherent indication of its morphological structure. The importance of time in the Arabic language is highlighted through its close relationship with determining context, guiding meaning, and defining the position of an event in terms of occurrence, cessation, and continuity. While the primary function of time in Arabic grammar is to distinguish between past, present, and future, this function—especially in the Qur'anic context—intertwines with deeper semantic and rhetorical functions, making time an effective tool in shaping the rhythmic, psychological, and meaningful aspects of discourse.

In this light, time in the Qur'anic text is viewed as a grammatical structure with a semantic nature that transcends the traditional classification (past, present, imperative) to encompass additional meanings that influence the understanding and interpretation of the text, such as indicating threat, glorification, continuity, or gradual punishment. This is clearly manifested in Surah Al-Qalam, which serves as a rich model for the employment of temporal structures. The temporal compositions in the Surah vary between past, present, and future, intertwining with rhetorical contexts to produce a complex meaning that serves the educational, warning, and doctrinal purposes of the Surah.

From this perspective, this study is established to explore the temporal structure in Surah Al-Qalam from two complementary angles: grammatical classification and semantic analysis. The aim is to examine the extent to which the grammatical structure of the verb and its compositions intertwine with the semantic structure of the text, and to uncover the rhetorical and educational dimensions underlying the choice and distribution of tenses within the Surah.

Reason for Choosing This Topic

The choice of Surah Al-Qalam as the subject of this study stems from its richness in verbs that reflect diverse temporal dimensions. This Surah is abundant with varied and rich temporal expressions, showcasing the depth of Qur'anic utilization of time in shaping meaning. The Surah includes different patterns of verbs in their three forms, with functional overlaps of tenses that contribute to directing the Qur'anic message and intensifying its rhetorical and educational impact.

In this Surah, past verbs are used to depict completed narrative events, such as the story of the Companions of the Garden, where the past tense affirms the occurrence of the event, reinforcing the moral lesson and embedding its significance in the recipient's mind. Present verbs, on the other hand, are employed to express continuity, renewal, or futurity, as in Allah's saying: "We will gradually lead them to destruction" (سَنَسْتَدْرِجُهُمْ), which conveys an extended warning over time. Additionally, the use of future markers such as the particle "س" adds a future temporal dimension, portraying the divine warning as inevitable.

Moreover, the dense use of temporal contexts within conditional, emphatic, and gradual structures grants Surah Al-Qalam a unique grammatical and semantic specificity, making it a rich subject for study and analysis.

Research Problem

What are the grammatical structures that express time in Surah Al-Qalam, and how are they related to the semantic and rhetorical direction of the text?

Research Questions

1. What are the types of tenses present in the Surah (past, present, future)?
2. How are verbs utilized in the contexts of gradual punishment, warning, and storytelling?
3. What is the impact of conditional tools, emphatic particles, and other markers in shaping temporal expressions?

Research Objectives

- To catalog the verbs and temporal structures in Surah Al-Qalam.
- To identify the grammatical forms of tenses.
- To link grammatical structures with semantic meanings.

Research Methodology

This study adopts two complementary methodologies that align with the nature of the research, which combines grammatical analysis and contextual semantics:

1. Grammatical-Analytical Method

This method involves tracing the grammatical structure of verbs and temporal compositions in Surah Al-Qalam, classifying them according to their forms, and analyzing their morphological and grammatical characteristics in light of Arabic grammar rules. It also includes studying the temporal tools accompanying verbs (such as "لن", "لم", "قد", "س", etc.) and analyzing their impact on determining grammatical time, while highlighting changes in meaning due to context or specific structures.

2. Semantic Method

This method focuses on extrapolating the semantic dimensions acquired by tenses within the text by studying the relationship between grammatical structure and semantic direction. It emphasizes the use of time in contexts of warning, storytelling, argumentation, and admonition.

The integration of these two methodologies is a methodological necessity dictated by the nature of the Qur'anic text, where grammar and semantics functionally intertwine. This makes the research an attempt to uncover the harmony between grammatical form and semantic content in the employment of time within Surah Al-Qalam.

Research Outline

Introduction: Includes the research problem, research questions, objectives, and methodology.

Preface: Explains the role of verbs and temporal structures in constructing Qur'anic meaning.

Chapter One: Time in Grammatical Studies

- **Section One:** Definition of grammatical time (verb, context, tools).
- **Section Two:** The difference between morphological time and semantic time.
- **Section Three:** A brief review of time in Arabic grammar.

Chapter Two: Study of Verbs in Surah Al-Qalam

- **Section One:** Classification of verbs: past, present, future.
- **Section Two:** The present tense associated with "س" (the particle indicating near future).
- **Section Three:** Past verbs used in the present (temporal metaphor).
- **Section Four:** Auxiliary verbs in Surah Al-Qalam.
- **Section Five:** Temporal and semantic analysis of verbs in the story of the Companions of the Garden.

Chapter Three: Temporal Tools and Related Structures

- **Section One:** Temporal emphatic tools: ("إن").
- **Section Two:** Conditional tools with temporal dimensions: ("إن", "إذا").
- **Section Three:** Implicit temporal adverbs in contexts.
- **Section Four:** Explicit temporal adverbs in Surah Al-Qalam.
- **Section Five:** Transition from present to future (e.g., reprieve, gradual punishment).

Conclusion, Findings, and References.

Time in Surah Al-Qalam: A Grammatical and Semantic Study

Preface:

The Role of Verbs and Temporal Structures in Constructing Qur'anic Meaning

Verbs and temporal structures play a pivotal role in shaping meaning within the Qur'anic text. They are not merely used to indicate the time of an event but contribute significantly to the rhetorical, psychological, and semantic impact intended in the context. In the Qur'an, verbs do not solely carry their traditional temporal meanings (past, present, or imperative); rather, they may extend to express permanence, renewal, continuity, or even anticipation and threat, depending on their placement within the broader discourse.

Temporal structures, including future markers such as "سوف" or "س", terms of reprieve like "أملي", and forms of emphasis and continuity, are employed with precise mastery in the Qur'anic context. These structures facilitate transitions between interwoven temporal layers, enhancing the conceptualization of ideas and intensifying the conveyed message. This temporal construction in the Qur'an is characterized by multiplicity and integration, where the past is sometimes used to signify certainty and permanence, the present to bring actions vividly before the audience, and the future to warn, caution, or promise.

Thus, temporal structures in the Qur'an are not merely linguistic phenomena but rhetorical tools that establish the semantic framework of the text and contribute to achieving its doctrinal, educational, and psychological objectives. This is particularly evident in Surah Al-Qalam, where the diversity of tenses and the interconnection of their structures create a multi-layered temporal narrative, reflecting various stances of storytelling, warning, testing, and recompense.

Chapter One: Time in Grammatical Studies

Section One: Definition of Grammatical Time (Verb, Context, Tools)

In light of modern linguistic studies, grammatical time is defined as a syntactic function within the context, determined by textual relationships and the surrounding morphological and semantic structures, rather than its association with philosophical or external chronological time. A verb, in isolation, may morphologically indicate a specific time, but its meaning can shift or deepen when interacting with the context.¹

Grammatical Scholars' Distinction Between Morphological Time and Grammatical Time:

- **Morphological Time:** Refers to the temporal meaning inherent in the verb's form alone, without considering the context. For example:
 - The past tense indicates the occurrence of an event.
 - The present tense suggests continuity or the present moment.
 - The imperative denotes a voluntary future action.
- **Grammatical Time:** Is more complex as it is tied to the context of speech. A present-tense form, for instance, may indicate a past event or vice versa, depending on tools such as "لم," conditional particles, or causal constructions².

The verb is the primary element in grammatical time, as it serves as the framework through which time is derived from the context (verbs inherently carry a temporal condition). Context—the textual environment or linguistic clues—is the key factor in directing grammatical time. Semantic studies have emphasized that context is "the sole determinant of grammatical time"³. Grammatical tools also directly influence time, including:

- **Future markers** like "س" and "سوف," which shift the time to the future.
- **Negation and jussive tools** like "لم," which transform the present tense into a past meaning.
- **Conditional tools** like "إن" and "إذا," which redirect time based on their functional context.

Understanding grammatical time is crucial for this study to explore how tenses are employed in Surah Al-Qalam and how their meanings shift due to context, tools, and forms. This will be applied in the subsequent chapters of the study.

Section Two: The Difference Between Morphological Time and Grammatical (Semantic) Time

¹ Al-'Ubaydi, Adel Karim. Az-Zaman fi Al-Lugha Al-'Arabiyyah: Dirasah Lisaniyyah Dalaliyyah. Beirut: Dar Al-Kitab Al-Jadid Al-Muttahidah, 2009, pp. 35–36.

² Al-Rayes, Sanaa Nadhir. Az-Zaman An-Nahwi wa Az-Zaman As-Sarfi. Dar Al-Farahidi, p. 1. Al-Mansouri, Ali Jaber. Ad-Dalalah Az-Zamaniyyah fi Al-Jumlah Al-'Arabiyyah. Dar Ash-Shu'un Ath-Thaqafiyah, pp. 53 and 84.

³ Al-Masadi, Abdul Salam. Al-Lisaniyyat wa Ususuh Al-Ma'rifiyyah. Beirut: Ad-Dar Al-'Arabiyyah Lil-Kitab, 1981, pp. 110–113.

- **Morphological Time:** Refers to the apparent time embedded in the verb's structure without requiring external context. It is a fixed morphological distinction:
- The past tense indicates the occurrence and completion of an event.
- The present tense suggests continuity or the present moment.
- The imperative denotes a request or voluntary future action.

This concept, as noted by Tammam Hassan, is tied to the verb's form, being "restricted to its morphological meaning" without interaction with context⁴. This classification is a foundational rule in traditional Arabic grammar.

- **Grammatical or Semantic Time:** Refers to the time within the context of the text, determined by linguistic or contextual clues rather than the verb's form alone. For example:
- The present tense following "لم" is understood as past.
- The present tense in a conditional clause indicates futurity.

Grammatical time plays a significant rhetorical role, as it affirms or alters the apparent temporal meaning based on context⁵. Ali Hayman emphasizes that the true temporal meaning of a verb arises from context and clues, not merely from its morphological structure⁶.

Traditional grammarians relied solely on the morphological meaning of verbs. However, modern linguists such as Tammam Hassan, Mahdi Al-Makhzoumi, and Ali Hayman have linked time to contextual semantics, asserting that "context is the sole determinant of semantic time." Al-Makhzoumi explains that morphological time is a marker within a grammatical framework, while semantic or contextual time directs the diversity of meanings within the text⁷.

Section Three: A Brief Review of Time in Arabic Grammar

Temporal Tools and Transformations:

- Tools such as "إن", "لم", "لما", "لن" transform the present tense into past or future depending on the context.
- Tools like "السين" specify a future time for the verb.
- Other phenomena, such as the intervention of auxiliary tools (e.g., كان and its sisters, ظل, دام), clarify the time and determine its continuity or cessation.

⁴ Hassan, Tammam. *Al-Lugha Al-'Arabiyyah Ma'naha wa Mabnaha*. Cairo: Alam Al-Kutub, 4th Edition, 2006, pp. 278–281.

⁵ Abu Al-Makarem, Ali. *Ad-Dalalah An-Nahwiyyah: Dirasah Tatbiqiyyah fi Daw' 'Ilm Al-Lughah Al-Hadith*. Cairo: Maktabat Zahra' Ash-Sharq, 2005, pp. 90–97.

⁶ Hayman, Ali Abdullah. *Az-Zaman fi Al-Lugha Al-'Arabiyyah: Dirasah Dalaliyyah Tahliliyyah*. Master's Thesis, University of Baghdad, College of Arts, 2011, pp. 67–75.

⁷ *Al-Lugha Al-'Arabiyyah Ma'naha wa Mabnaha*, pp. 279–281. Al-Makhzoumi, Mahdi. *Fi An-Nahw Al-'Arabi: Naqd wa Tawjih*. Beirut: Dar Ar-Ra'id Al-'Arabi, 1981, pp. 65–70. Hayman, Ali Abdullah. *Az-Zaman fi Al-Lugha Al-'Arabiyyah*, pp. 69–75.

The Impact of Grammatical Time on Syntax and Structure: The influence of grammatical time on syntax and structure is tied to analyzing the relationship between the verb's time and its syntactic function, as well as its morphological and grammatical structure.

Impact on Syntax: The variation in time leads to differences in syntax in certain constructions, for example:

- **Past tense:** Always built (mabni) on fatha, sukoon, or dhamma, and its syntax does not change.
- **Present tense:** The only conjugated (mu'rab) verb, with its syntax varying based on its position and the influencing factors:
 - It is in the nominative case (marfoo') if not preceded by a subjunctive or jussive tool.
 - It is in the accusative case (mansoob) if preceded by a subjunctive tool (e.g., أن, كي).
 - It is in the jussive case (majzoom) if preceded by a jussive tool (e.g., لا، لما، لم).

This demonstrates that time (e.g., negation, prohibition, or future) imposes tools that alter the syntax of the verb.

From the above, it is evident that grammatical time is not merely a semantic element but also a syntactic factor influencing syntax and structure in terms of:

- The type of verb and its morphological form.
- The syntactic marker of the present tense verb.
- The tools that link the verb to a specific time (past/future).
- The constructions that determine the time of the verb's occurrence (e.g., adverbs, conditional tools, negation).

Chapter Two: The Study of Verbs in Surah Al-Qalam

Section One: Classification of Verbs by Tense (Past – Present – Future)

Verbs are among the most prominent temporal indicators in the Arabic language, as they precisely express events and their timing. In Surah Al-Qalam, verbs are distributed across past, present, and future (present tense preceded by "س"), serving the meaning and highlighting the rhetorical and stylistic structure of the Qur'anic text.

First: Past Tense Verbs: The past tense is frequently used in Surah Al-Qalam for:

- **Narrative storytelling**, such as the story of the Companions of the Garden.
- **Affirming previous divine actions.**
- **Reproach and admonishment for past actions.**

Examples include:

- (Indeed, We have tested them) [68:17]
- (And they swore) [68:18]

- (So there came upon it) [68:20]
- (And they went early) [68:25].

Second: Present Tense Verbs

The present tense is used in the Surah for various purposes:

- **Indicating continuity or renewal.**
- **Expressing near-future events in certain contexts.**
- **Depicting disdain, threat, or direct visualization of a situation⁸.**

Examples include:

- (Do not obey) [68:8], a continuous prohibition against obeying disbelievers.
- (They did not make exception) [68:19], reflecting repeated religious negligence.

Third: Future Verbs (Present Tense with "س"): This type of construction is used for:

- **Warning and threatening.**
- **Promising delayed recompense.**
- **Escalating rhetorical intensity.⁹**

Examples include:

- (We will progressively lead them) [68:44], a divine warning of gradual punishment.
- (Then you will come to know) [68:39], a clear promise of future revelation of the truth.

The past tense is the most prevalent in the Surah, serving stylistic functions of narration, reporting, and admonition. The present tense appears moderately, emphasizing continuity, vitality, and threat. The future tense is limited and used for promises, warnings, and delayed lessons.

The diversity of tenses in Surah Al-Qalam reflects a precise linguistic miracle, employing each tense in its appropriate rhetorical and semantic context. The past tense conveys decisiveness, the present tense adds vitality and continuity to the discourse, while the future tense highlights consequences and ultimate outcomes.¹⁰

Ibn Ya'ish. *Sharh Al-Mufasssal*. Edited by Emile Badi' Ya'qub. Beirut: Dar Al-Kutub Al-'Ilmiyyah, 2001, Vol. 1, p. 132.⁸
Ibn Hisham. *Mughni Al-Labib*. Edited by Muhammad Muhyi Al-Din Abdul Hamid. Beirut: Dar Al-Fikr, 2nd Edition, pp. 312–314.

Az-Zamakhshari. *Al-Kashshaf 'An Haqa'iq At-Tanzil*. Edited by Abdul Razzaq Al-Mahdi. Beirut: Dar Ihya' At-Turath Al-Arabi,⁹ 1st Edition, 2002, Vol. 4, p. 741. **Fadel As-Samarrai.** *At-Ta'bir Al-Qur'ani*. Dar Ammar, Amman, 3rd Edition, 2006, pp. 112–117.

¹⁰ **Darwish, Mohammad.** (2010). *The Stylistic Analysis of Tenses in Qur'anic Stories*. Damascus University Journal for Arts and Humanities, Vol. 26, Issue 3, pp. 211–240

Section Two: The Present Tense Associated with "س"

The present tense in Arabic is characterized by temporal flexibility, as it can indicate either the present or the future. Its future meaning is strengthened when accompanied by the particles of futurity (س or سوف). In Surah Al-Qalam, this usage appears in contexts of warning, promises of delayed punishment, or the revelation of truths in the future.

"س" with the Present Tense

- **Examples from the Surah:**
- (You will see, and they will see) [68:5].
- (We will brand him upon the snout) [68:16].
- (So leave Me with those who deny this discourse. We will progressively lead them to punishment from where they do not know) [68:44].
- **Tool:** The particle س indicates near future
- **Meaning:** A divine warning of gradual punishment, unnoticed by the disbelievers, which conveys the severity of the consequences and emphasizes a certain and imminent future threat¹¹.

The Significance of س and سوف in the Qur'anic Context:

- س indicates the near future and conveys an immediate and direct warning of gradual punishment.
- سوف indicates the distant future, often implying reprieve and a promise of knowledge or events that will be realized later, frequently on the Day of Judgment.

Section Three: Past Verbs Used in the Present (Temporal Metaphor)

One of the prominent stylistic features in the Qur'an is the use of past tense verbs to indicate the present or future, a technique known as temporal metaphor or "time shifting." This method is employed to convey certainty, realization, and mental proximity. Several past tense verbs in Surah Al-Qalam carry this connotation.

Definition of Temporal Metaphor:
It is the use of a verb form outside its original temporal frame, such as using the past tense to signify the present or future, for rhetorical purposes, including:

- **Certainty of occurrence:** As if the event is inevitable.
- **Mental visualization:** Bringing the image closer to the audience's mind.
- **Emphasis on realization:** Affirming the event as if it has already occurred¹².

¹¹Mughni Al-Labib, p. 314. Fadel As-Samarrai. *Ma'ani Al-Abniyah fi Al-'Arabiyyah*. Dar Ammar, 5th Edition, 2008, pp. 173–175.

¹² Abdul Qahir Al-Jurjani. *Dala'il Al-I'jaz*. Edited by Mahmoud Shakir, Dar Al-Madani, Jeddah, 1st Edition, 1992, p. 172. As-Suyuti. *Al-Itqan fi 'Ulum Al-Qur'an*. Dar Al-Fikr, Beirut, Vol. 2, p. 125.

Example from Surah Al-Qalam:

- (You will see, and they will see * which of you is afflicted) [68:5–6].
- **Participle:** Afflicted (المفتون) indicates the past.
- **Meaning:** Refers to one who has truly been afflicted, implying "the insane."
- **Usage:** Suggests that their delusion is as if it has already occurred and been realized, even though it refers to an ongoing or future debate.
- **Significance:** Emphasizes the falsehood of their claims and their description of the Prophet ﷺ.¹³

The Impact of Temporal Metaphor in the Surah:

Temporal metaphor is prevalent in the Qur'an, showcasing the eloquence of using the past tense to depict the present and future with certainty. This technique creates a profound emotional and psychological impact. The use of past tense verbs to signify the present or future in Surah Al-Qalam is a precise rhetorical feature that deepens meaning, affirms events, and brings lessons closer to the audience. This aligns with the Surah's warning and educational message¹⁴.

Section Four: Auxiliary Verbs in Surah Al-Qalam

Auxiliary verbs (كان and its sisters, كاد and its sisters, etc.) are among the most prominent grammatical tools connected to time and meaning. They alter nominal sentences and extend their implications to include temporal and impactful dimensions within the text. The study of these verbs in Surah Al-Qalam reveals a profound rhetorical and semantic depth tied to the overall context of the Surah and its conveyed message.

1. كان and Its Sisters

The verb كان appears in the Qur'an with various meanings, some indicating the past and others denoting continuity or permanence.

- **Example 1:** (Indeed, he did not believe in Allah, the Most Great) [68:33].
- The verb كان here signifies persistence in disbelief. It does not describe a past state that has ended but rather a continuous and ongoing behavior, used in a context of warning and admonition.
- **Example 2:** (And they used to persist in the great sin) [68:49].
- The phrase كانوا يصرون is a compound expression indicating persistence in sin and wrongdoing. It reflects the temporal extension of the action, giving the sin a cumulative and deliberate nature.
- In Surah Al-Qalam, كان does not merely narrate a disconnected past but describes a past state with ongoing implications tied to future consequences, in a reproachful and warning context.
- **Implicit Use of كان:** (So there came upon it a visitation from your Lord while they were asleep. And it became as though reaped. Then they called one another at morning, saying, "Go early to your crop if you would cut it.") [68:19–22].

¹³ Fadel As-Samarrai. *Balaghat Al-Kalimah fi At-Ta'bir Al-Qur'ani*. Dar Ammar, Amman, 4th Edition, 2008, pp. 75–77. Az-Zamakhshari. *Al-Kashshaf*. Dar Al-Ma'rifa, Beirut, Vol. 4, p. 738.

¹⁴ Ibn Ashur. *At-Tahrir wa At-Tanwir*. Dar Sahnoon, Tunisia, Vol. 29, p. 105. Mustafa Sadiq Al-Rafi'i. *I'jaz Al-Qur'an wa Al-Balagha An-Nabawiyyah*. Dar Al-Kitab Al-Arabi, Beirut, 3rd Edition, pp. 213–215.

- Although **كان** does not explicitly appear in these verses, it is implied in the conditional phrase **إن كنتم صارمين** ("if you are determined to cut"). This indicates a past conditional state, suggesting their persistence in their intention to harvest the crop.
- The verb **أصبح** (it became) signifies a temporal shift to the morning and a transformation in the state of the garden.

2. **عسى** (A Verb of Hope)

- **Example:** (Perhaps our Lord will substitute for us [something] better than it. Indeed, we are toward our Lord desirous) [68:32].
- **عسى** is a static auxiliary verb expressing hope, indicating the possibility of an action occurring in the future.
- **أن يُبدلنا خيرًا منها** ("to substitute for us something better than it") is a verbal noun phrase (masdar mu'awwal) serving as the predicate of **عسى**.
- The verb **عسى** affects the syntactic structure by raising **رُبُّنَا** as its subject and assigning the verbal noun phrase as its predicate.
- In the context of faith, **عسى** conveys a hopeful and supplicatory tone, deepening the temporal dimension associated with the hope for divine compensation.

3. **كاد** and Its Sisters

- **Example:** (And indeed, those who disbelieve would almost make you slip with their eyes) [68:51].
- **يكاد** is an auxiliary verb in the present tense derived from **كاد**, one of the verbs of proximity (af'al al-muqaaraba), indicating the near occurrence of an action.
- In this verse, **يكاد** signifies the intensity of hatred and envy, suggesting that the disbelievers' gaze almost harms the Prophet ﷺ.
- The temporal implication of **يكاد** is tied to the present or near future, emphasizing the immediacy and severity of their animosity.

The auxiliary verbs in Surah Al-Qalam serve as linguistic tools that express time by describing past states with present extensions and future implications. They carry connotations of certainty, warning, and admonition, fulfilling a rhetorical function that prompts the audience to reflect on their behavior and ultimate fate. These verbs contribute to the Surah's overarching message of accountability, divine justice, and moral introspection.

Section Five: Temporal and Semantic Analysis of Verbs in the Story of the Companions of the Garden (Verses 17–33):

The story of the Companions of the Garden in Surah Al-Qalam (verses 17–33) is a prominent example of the use of narrative time in the Qur'an, where what is referred to as living past or continuous past is evident. This narrative style presents past events as though they are happening in the present, bringing the story to life and enhancing its emotional and semantic impact.

Concept of Narrative Time (Living Past):

- Narrative time is a storytelling technique that revives past events in a way that makes the reader feel as though they are happening now.
- Living past refers to the use of past tense verbs narrated in a manner that gives them vitality and continuity, making the events feel ongoing or their effects enduring¹⁵.

Verse: (Indeed, We have tested them as We tested the Companions of the Garden)

- **Verb:** Balawnā (We tested) – Past tense indicating a divine action that has occurred and is affirmed.
- **Temporal Meaning:** The past tense here signifies a trial that has already taken place but is invoked as a lesson for the present. Although the verbs Balawnā, kāna, and qālū are in the past tense, the Qur'an narrates them in a way that creates a sense of continuity and relevance, making the event feel alive and impactful.

Verse: (When they swore to pluck its fruit in the morning)

- **Verb:** Aqsamū (They swore) – Past tense, introduced by the temporal particle idh (when), which ties the event to a specific past moment.
- **Verb:** Layasrimunnahā (They will surely cut it) – Present tense preceded by the emphatic lam and nun of emphasis, indicating a future action tied to a firm intention.

Verse: (And they did not make exception)

- **Verb:** Yastathnūn (They make exception) – Present tense indicating a habitual or ongoing action absent at the moment of decision-making.

Verse: (So there came upon it a visitation from your Lord while they were asleep)

- **Verb:** Tāfa (It came) – Past tense indicating a sudden divine event that occurred while they were unaware.

Verse: (And it became as though reaped)

- **Verb:** Asbahat (It became) – Past tense indicating a sudden transformation that occurred in the morning. The verb Asbahat marks the moment of change resulting from the nighttime calamity, emphasizing the immediacy and finality of the event.

Linguistic Techniques Supporting Narrative Time:

- **Use of Temporal Connectives:** Such as idh (when), fa (then), and thumma (thereafter) to sequence events.

¹⁵ Al-Azzawi, Nazik. (2012). *Time in the Qur'anic Story: A Stylistic Study*. Journal of Baghdad University for Arts, Issue 100, pp. 45–70.

- **Repetition:** For example, the repetition of *Layasrimunnah* (they will surely cut it) to emphasize determination.
- **Emphatic Past Verbs:** To create a dramatic effect, such as *Aqsamū* (they swore) and *Layasrimunnah* (they will surely cut it)¹⁶

Verse: (Then they called one another in the morning)

- **Verb:** *Tanādaw* (they called one another) – Past tense, indicating an action that occurred the following morning. The temporal noun *Muṣbiḥīn* (in the morning) frames the event within a specific time.

Verse: (Go early to your crop if you would cut it) (And they went early, determined to prevent [the poor]) [68:25].

- **Verb:** *Ughdū* (go early) – An imperative verb issued among themselves, carrying a near-future meaning (at the start of the day).
- **Verb:** *Ghadaw* (they went early) – Past tense, indicating the execution of the action, emphasizing their haste and impulsiveness without considering divine will.

Verse: (But when they saw it, they said, "Indeed, we are lost")

- **Verb:** *Ra'awhā* (they saw it) – Past tense, marking a shocking moment in their present reality, though narrated as a past event.
- **Verb:** *Qālū* (they said) – Past tense, reflecting an immediate reaction of regret in the scene of remorse.

Verse: (The most moderate of them said, "Did I not say to you, 'Why do you not glorify [Allah]?'")

- **Verbs:** *Qāla* (he said), *Aqūl* (I say), *Tusabbiḥūn* (you glorify) – The verbs alternate between past (*Qāla*, *Aqūl*) and present (*Tusabbiḥūn*), indicating regret and a reminder of a previous mistake.

The intensive use of the past tense in the narrative creates the illusion that the event is recent and witnessed, adding vitality and a sense of living past. The present tense and imperative are used to depict plans and future intentions, which are met with immediate punishment. The transition from intention to action and then to regret is clearly illustrated through the shifts in tenses¹⁷.

At-Tahrir wa At-Tanwir, Vol. 29, pp. 295–315. Fadel As-Samarrai. *Balaghat At-Ta'bir Al-Qur'ani*, pp. 180–195. Abdul¹⁶

Qahir Al-Jurjani. *Asrar Al-Balaghah*, pp. 302–320. Az-Zamakhshari. *Al-Kashshaf*, Vol. 4, pp. 720–735.

¹⁷ As-Samarrai, Fadel Saleh. (1997). *Lamasat Bayaniyyah fi Nusous min At-Tanzil*. Amman: Dar Ammar, p. 85.

Chapter Three: Temporal Tools and Related Structures

Section One: Emphasis Tools (Inna, Qad)

Emphasis tools are precise rhetorical devices used to reinforce meaning and define the temporal aspect of an action (realization, negation, or expectation). In Surah Al-Qalam, these tools enhance the temporal connotation and emphasize the occurrence or negation of actions, contributing to the affirmation of the Surah's doctrinal and moral message.

First: Inna – The Nominal Emphasis Tool

Inna is introduced into nominal sentences to provide emphasis and affirmation. It is often used in temporal contexts to confirm a quality or an ongoing or permanent event.

- **Verse:** (And indeed, for you is a reward uninterrupted. And indeed, you are of a great moral character) [68:4].

The phrase Inna laka la-ajran ghayra mamnūn emphasizes the certainty of the Prophet Muhammad ﷺ receiving a great reward from Allah for his patience in enduring the harm of the disbelievers. The phrase Inna-ka la- 'alā khuluqin 'aẓīm confirms the Prophet's ﷺ steadfast and continuous quality of great moral character, despite the disbelievers' doubts. This moral character is presented as a present, permanent, and continuous attribute¹⁸

The Verse: (Indeed, we have tested them) [Al-Qalam: 17]

- The emphasis with Inna deepens the concept of divine testing and trial, amplifying its impact on the listener, especially since the verb is in the past tense, making the trial a fixed and established reality.

The Verse: (And they had already been called to prostrate while they were sound) [Al-Qalam: 43]

- **"Wa qad kānū":** Kānū is an incomplete past tense verb indicating continuity in the past.
- **"Yud 'awna":** A passive present tense verb, but when preceded by kānū, it indicates continuity in the past (i.e., they were repeatedly or continuously called).

The Structure "Qad kānū yud 'awna" Indicates:

- **Continuous Past Action:** In past times, they were repeatedly called to prostrate.
- **Rebuke and Reproach:** Through the emphasis of Qad, it is understood that Allah is reminding them that they did not respond to the call to prostrate during a time when their circumstances were favorable (wa hum sālimūn – "while they were sound"), i.e., in a period of health, safety, and ability to obey.

¹⁸ Mughni Al-Labib, p. 230. Hassan, Abbas. *An-Nahw Al-Wafi*, Vol. 2, p. 133.

- **Temporal Contrast:** The verse points to a lost past of obedience, enhancing the contrast between the time when action was possible and the present time (in the position of accountability), where regret is of no benefit¹⁹.

Section Two: Conditional Tools with Temporal Dimensions in Surah Al-Qalam (Idhā, In, Law, Lawlā)

Conditional tools are linguistic devices that connect two clauses: a condition and its result. However, in the Qur'anic context, these tools carry a precise temporal dimension; they not only link sentences but also define the timing of the condition or predict its occurrence in the future. They are often associated with warnings, determining fate, or depicting a future unseen scene.

First: "Idhā" – Used in the Context of Depicting the Day of Judgment and Future Realization

- **Verse:** (When Our verses are recited to him, he says, "Legends of the former peoples") [Al-Qalam: 15].
- Idhā is a temporal adverb indicating a future time and includes the meaning of a condition. It connects the occurrence of an action in the future with the result that follows it and points to a confirmed future event.
- Idhā tutlā represents a conditional temporal adverb in the future, revealing a recurring pattern in the disbelievers' behavior toward the revelation. It indicates the temporal link between the event (recitation of the verses) and the result (their denial), paving the way for subsequent punishments associated with the Hereafter (the Day when the shin will be uncovered).
- This is one of the most prominent examples of rhetorical temporal usage, blending grammatical structure with the doctrinal message of the Surah. It is frequently used in figurative depictions of the Day of Judgment or the awaited punishment²⁰.

Second: "In" – A Non-Decisive Conditional Tool Indicating Possibility Rather Than Certainty

- **Example:** (If you are determined) [Al-Qalam: 22].
- The condition in kuntum šārimīn indicates the realization of intention in the present, linked to action.

Temporal Features of "In":

- Indicates possibility and warning.
- Sometimes applies to the past to suggest a resemblance or future possibility.
- Frequently used in contexts of threat or reproach.²¹

¹⁹ Al-Darwish, Muhyi Ad-Din. *I'rab Al-Qur'an wa Bayanuh*, Dar Al-Yamamah, Vol. 9, p. 411.

²⁰ Mughni Al-Labib, p. 245. As-Suyuti. *Hama' Al-Hawami'*, Vol. 2, p. 112. Al-Lughā Al-'Arabiyyah Ma'naha wa Mabnaha, p. 211.

²¹ Al-Kashshaf, Vol. 4, p. 739. Fadel As-Samarrai. *Ma'ani Al-Abniyah fi Al-'Arabiyyah*, p. 165. Ibn Ya'ish. *Sharh Al-Mufasssal*, Vol. 6, p. 74.

Third: "Law" – A Non-Decisive Conditional Tool

- **Example in the Surah:** (And the punishment of the Hereafter is greater, if only they knew) [Al-Qalam: 33].
- Law is a non-decisive conditional tool that indicates the impossibility of the result due to the impossibility of the condition. It carries an implicit temporal connotation, often referring to the past, but it is used to express regret, reproach, or an impossible wish.
- The structure suggests that a significant outcome would have been achieved if knowledge had been realized in the past, but it did not occur, leading to missed opportunities or loss.
- **Temporal Conditional Style:** The verse portrays knowledge as a cause for salvation, but it is absent. The verse implies: if knowledge had been attained earlier, this fate would not have occurred.

Fourth: "Lawlā" – A Conditional Tool Indicating Prevention Due to Existence

- **Example in the Surah:** (If not for a favor from his Lord overtaking him) [Al-Qalam: 49].
- Lawlā is a non-decisive conditional tool that indicates the prevention of a result (blameworthy rejection) due to the existence of a condition (the overtaking of divine favor).
- **"A tadārahahu":** An is a particle that makes the verb following it infinitive. Tadārahahu is a present tense verb derived from the root d-r-k, meaning "to overtake" or "to reach before it is too late." Although it is in the present tense, the context implies a past event, as An tadārahahu refers to an action that occurred prior to the hypothetical rejection, meaning the favor reached him before it was too late.

Temporal Implications in the Qur'anic Context:

- The verse depicts the moment of rescue: the precise instant when divine mercy intervened.
- Tadārahahu implies suddenness or swift intervention, adding a descriptive temporal dimension to the verb, as if danger was imminent, but Allah's favor arrived just in time.

(If not for a favor from his Lord overtaking him) reflects a precise relationship with time, as it portrays:

- A critical past moment of intervention (the overtaking of favor).
- The prevention of a dangerous result (blameworthy rejection), which would have occurred if the intervention had not come at the right time.
- This highlights the precision of divine timing and underscores the importance of timing in mercy and salvation.

These tools are not merely grammatical structures but powerful temporal and semantic devices that warn, depict, and affirm, deepening the emotional and doctrinal impact on the listener.

Section Three: Implicit Temporal Adverbial in Contexts

The implicit temporal adverbial refers to temporal indications that are not explicitly stated with direct temporal tools (such as "day," "when," or "now") but are understood from the context, verb forms, or

the sequence of events in the text. This implicit time provides the Qur'anic expression with semantic density and rhetorical flexibility.

In the Use of Consecutive Verbs Suggesting an Unstated Temporal Sequence

- **Verse:** (And they went early in determination, [thinking they were] able) [Al-Qalam: 25].
- The verb Ghadaw is a past tense verb indicating an action that occurred in the past, referring to the departure of the Companions of the Garden at dawn (the early morning, between the break of dawn and sunrise)²². However, the time understood from the context is not just the time of occurrence but also includes a broader implicit temporal indication related to the intention and timing of the action in relation to what preceded and followed it.
- Although the verb is in the past tense, the context suggests a deliberate and calculated early movement, indicating premeditation and prior preparation. This implies a hidden earlier time, suggesting planning and intention from the night before.
- It also includes an expectation of the future, as they believed they were "able" to carry out their plan to prevent the poor from harvesting. Thus, the implicit time encompasses a forward-looking dimension connected to the future.
- Qādirīn (able) is a circumstantial adverb indicating presumed capability, reflecting a psychological state tied to an implied future they were planning for. Therefore, Qādirīn reflects an assumed future time relative to Ghadaw, showcasing one of the manifestations of implicit time in the verse.
- **Verses:** (So there came upon it a visitation from your Lord while they were asleep) [Al-Qalam: 19] (And it became as though reaped) [Al-Qalam: 20].
- The time is not explicitly mentioned, but through the sequence of verbs (Tāfa – Aṣḥaḥat), we understand that the event occurred at night while they were asleep. Thus, the implicit time is "night," inferred from Wa hum nā'imūn (while they were asleep) and Fa-aṣḥaḥat (and it became), which indicates the morning²³.

In Verbs That Transition Us Temporally from the Past to the Present Without Explicit Time

- **Verse:** (Indeed, We have tested them just as We tested the Companions of the Garden) [Al-Qalam: 17].
- The verb Balawnā (We tested) is in the past tense but carries a present temporal dimension, meaning the lesson remains relevant and may recur. The implicit time here is the time of extension or future warning²⁴.

In Expressions Indicating Threat or Promise Without Explicit Mention of "When"

- **Verse:** (We will progressively lead them [to punishment] from where they do not know) [Al-Qalam: 44].

Lisan Al-Arab (Ghayn-Dal-Waw entry).²²

²³ Fadel As-Samarrai. *Balaghat At-Taḥdīd wa At-Ta'khīr fī Al-Qur'an*, p. 178. Az-Zarkashi. *Al-Burhan fī 'Ulum Al-Qur'an*, Vol. 1, p. 233.

²⁴ At-Tahrir wa At-Tanwir, Vol. 29, p. 303. Al-Lugha Al-'Arabiyyah Ma'naha wa Mabnaha, p. 219.

- The time of the progressive punishment is not explicitly mentioned, but the structure Sa-nastadrijuhum (We will progressively lead them) and the prefix Sa- imply an implicit future time that unfolds gradually. This is an implicit time that extends and progresses without prior notice²⁵.

In Qur'anic Oaths with Implicit Time

- **Verse:** (By the pen and what they inscribe) [Al-Qalam: 1].
- The oath by the pen and what they inscribe refers to an ongoing event not bound by explicit time. The phrase Wa mā yastūrūn (and what they inscribe) may encompass the past, present, and future, reflecting a comprehensive implicit time²⁶.

The implicit temporal adverbial in Surah Al-Qalam is one of the most prominent features of Qur'anic eloquence. It relies on sentence structure, verb sequences, and contextual clues to create precise temporal implications without explicit mention. This technique enriches the Qur'anic text with semantic depth and engages the audience in an intellectual and emotional process of inference.

Section Four: Temporal Adverbials in Surah Al-Qalam

Surah Al-Qalam includes various temporal adverbials, ranging from explicit temporal adverbs (such as morning, when, day) to structures with temporal dimensions (such as "When they swore" and "So there came upon it a visitation"). These adverbials enrich the narrative with precision and depth, creating a vivid temporal framework for the events.

- **Verse:** (When they swore to pluck its fruit in the morning) [Al-Qalam: 17].
- **First Adverb:** Idh
- **Type:** A past temporal adverb, used to recall a significant event that occurred previously.
- **Grammatical Role:** A past temporal adverb in the accusative case.
- **Semantic Implication:** It is used to evoke a momentous past scene, initiating the story of the Companions of the Garden in a representational manner.
- **Meaning:** It recalls the time of their resolve to commit sin, as if the reader is present at the moment of planning²⁷.
- **Second Adverb:** Muṣbiḥīn
- **Type:** A circumstantial adverb with a temporal meaning (the time when people become active in the morning).
- **Semantic Implication:** It precisely indicates the timing of their resolve, suggesting that they planned their action at dawn, away from the eyes of the poor²⁸.
- **Verse:** (So there came upon it a visitation from your Lord while they were asleep) [Al-Qalam: 19].
- **Implicit Time:** Night (inferred from their state of sleep).
- **Semantic Implication:** The punishment occurring at night reflects Allah's justice and swift reckoning. The phrase Wa hum nā'imūn (while they were asleep) serves as an implicit temporal adverb, highlighting the element of surprise²⁹.

²⁵ Mughni Al-Labib, p. 257. As-Samarrai. *Nadharat fi Kitab Allah*, p. 301.

²⁶ Al-Kashshaf, Vol. 4, p. 730. At-Tahrir wa At-Tanwir, Vol. 29, p. 295.

²⁷ Az-Zajjaj. *Ma'ani Al-Qur'an wa I'rabuh*, Vol. 5, p. 321. Mughni Al-Labib, Vol. 1, p. 198.

²⁸ As-Suyuti. *Hama' Al-Hawami'*, Vol. 2, p. 110. Fadel As-Samarrai. *At-Ta'bir Al-Qur'ani*, p. 183.

²⁹ Abu As-Su'ud. *Tafsiruh*, Vol. 5, p. 212. Al-Kashshaf, Vol. 4, p. 658.

- **Verse:** (Let no poor person enter it today upon you) [Al-Qalam: 24].
- **Adverb:** Today
- **Type:** An explicit temporal adverb in the accusative case.
- **Semantic Implication:** It conveys the immediacy of their action and emphasizes their urgency and collusion in wrongdoing, hastening the punishment. The adverb today underscores their premeditated malice, implying that no one should enter the garden on this specific day³⁰.
- **Verse:** (And they did not make exception. So there came upon it a visitation from your Lord while they were asleep) [Al-Qalam: 19].
- **Implicit Time:** Night (understood from their state of sleep).
- **Semantic Effect:** The night symbolizes surprise and divine testing, indicating Allah's justice executed during a moment of heedlessness.
- **Verse:** (The most moderate of them said, "Did I not say to you, 'Why do you not glorify [Allah]?'") [Al-Qalam: 28].
- **Implicit Time:** A moment of reflection after the calamity occurred.
- **Semantic Implication:** It highlights the role of time in awakening the conscience, as the calamity prompts self-reproach and moral reflection.
- **Verse:** (The Day the shin will be uncovered and they are invited to prostration but they will not be able) [Al-Qalam: 42].
- **Adverb:** Day
- **Type:** An explicit temporal adverb in the accusative case, related to the verb Yud'awna (they are invited) or an implied verb Udhkur (remember).
- **Semantic Implication:** The adverb Day is linked to the phrase Yukshafu 'an sâq (the shin will be uncovered), a metaphorical expression denoting extreme hardship and distress.
- **Verse:** (And indeed, those who disbelieve would almost make you slip with their eyes when they hear the message) [Al-Qalam: 51].
- **Adverb:** Lammā
- **Type:** A past temporal adverb indicating timing, meaning "when they heard the message."
- **Semantic Implication:** It connects the moment of hearing the message with their attempt to harm. It indicates that the disbelievers' hostile behavior is not random but temporally linked to their interaction with the Qur'an. The temporal arrangement (Lammā = when they heard) reveals their immediate negative reaction and their instantaneous emotional response to the revelation.

The temporal adverbials in Surah Al-Qalam, whether explicit or implicit, are among the most striking features of Qur'anic eloquence. They rely on sentence structure, verb sequences, and contextual clues to create precise temporal implications. This technique enriches the Qur'anic text with semantic depth, engaging the reader in a process of intellectual and emotional inference.

The General Impact of Temporal Adverbials in the Surah

1. **Narrative Dimension:** Temporal adverbials contribute to organizing the events of the story and solidifying their sequence in the reader's mind.
2. **Rhetorical Dimension:** Temporal adverbials create emotional undertones that intensify the psychological impact, such as Muṣbiḥīn (in the morning), which suggests determination and planning, and Wa hum nā'imūn (while they were asleep), which highlights the element of surprise.

³⁰ Ibn Aqil. *Sharh Al-Alfiyyah*, Vol. 2, p. 90.

3. **Religious/Ethical Dimension:** Temporal adverbials reinforce the concept of immediate recompense, linking actions to their consequences in a temporal sequence that reflects divine justice.

Section Five: Transition from Present to Future (e.g., Respite – Gradual Deception)

Temporal transitions are one of the profound rhetorical techniques frequently found in the Qur'an. In Surah Al-Qalam, this transition is evident in the shift from descriptive present to cautionary or punitive future, adding an element of surprise, seriousness, and threat, while engaging the listener in anticipating the outcome.

- **Verse:** (And I will give them time. Indeed, My plan is firm) [Al-Qalam: 45].
- Umli: A present tense verb indicating ongoing time, but it also suggests an accumulation of time extending into the future.
- The transition from temporal extension (Umli – respite) to the consequence (Inna kaydī matīn – My plan is firm) is both semantic and temporal, emphasizing the inevitability of the outcome³¹.
- **Verse:** (We will progressively lead them [to punishment] from where they do not know) [Al-Qalam: 44].
- The present tense verb preceded by the prefix Sa- indicates the near future.
- Istidrāj (gradual deception): A gradual process leading to destruction or punishment.
- In context, we observe a transition from the present state (heedlessness or disbelief) to a gradual, hidden future fate.
- This temporal shift from present complacency to an ambiguous and dangerous future heightens the sense of fear and the uncertainty of destiny³².

The transition from present to future in Surah Al-Qalam, as seen in Umli and Sanastadrijuhum, carries a duality of warning and caution. It reveals an extended temporal dimension that cannot be perceived by the senses but requires intellect and contemplation.

This Qur'anic technique creates rhetorical alertness, urging the audience to reconsider their current state before the inevitable consequence arrives.

Conclusion:

After this study, which explored the role of verbs and temporal structures in constructing the Qur'anic meaning through Surah Al-Qalam, it became evident that time in the Qur'anic text is not merely a linguistic or formal element but a profound semantic component that contributes to shaping the rhetorical and expressive imagery of meaning. The research highlighted that the relationship between grammatical time and semantic time in the Qur'an is an interactive one, transcending the boundaries of morphological classification to a broader realm of implications and contextual meanings.

The first chapter demonstrated that grammatical studies have established a distinction between morphological time and semantic time, showing that Qur'anic verbs operate within a framework of tools

³¹ At-Ta'bir Al-Qur'ani, p. 206. Al-Kashshaf, Vol. 4, p. 737. At-Tahrir wa At-Tanwir, Vol. 29, p. 314.

³² Asrar Al-Balaghah, p. 314. As-Suyuti. Al-Itqan fi 'Ulum Al-Qur'an, Vol. 2, p. 95. Balaghat Al-Kalimah fi At-Ta'bir Al-Qur'ani, p. 244.

and contexts that reshape their temporal significance. In the second chapter, the analysis of verbs in Surah Al-Qalam revealed a diversity between past, present, and future tenses, serving the doctrinal and educational construction of the Surah's meaning. The analysis also uncovered the phenomenon of temporal metaphor, where the past tense is used to signify the present or future for the purpose of affirmation and certainty, reflecting the precision and expansive semantic scope of Qur'anic expression.

In the third chapter, it became clear that temporal tools and structures complement verbs in forming the temporal framework of the text. Tools such as Inna, Idhā, and Sa- contribute to regulating the temporal rhythm of the discourse, granting the text a dynamic and renewed dimension that transitions the reader between moments of the past, present, and future. The study also showed that temporal transitions in Surah Al-Qalam, particularly in the story of the Companions of the Garden, reflect rhetorical wisdom in employing time to serve the intended lessons and moral reflections.

From the above, it can be concluded that time in Surah Al-Qalam is not merely a linguistic framework but a semantic tool that directs the Qur'anic meaning and reveals an aspect of its rhetorical miracle. Temporal verbs and tools integrate to create a cohesive linguistic system that combines the beauty of expression with the depth of meaning.

Research:

It was found that time in the Qur'anic text is a fundamental semantic element, not merely understood at the morphological level but contributing to the overall construction of meaning within the context. It performs rhetorical and expressive functions that go beyond mere narration to evoke and influence.

The Qur'anic verbs in Surah Al-Qalam are temporally distributed among past, present, and future tenses, with each serving a specific semantic purpose: the past conveys certainty and permanence, the present reflects vitality and continuity, and the future signifies promise, warning, or expectation.

The use of the past tense to indicate the present or future (temporal metaphor) is one of the most prominent stylistic phenomena in the Surah. It is employed to affirm the occurrence of events and solidify meanings in the listener's mind, reflecting the miraculous nature of time usage in the Qur'an.

Temporal tools and related structures (such as Sa-, Sawfa, Inna, Idhā, Idh) contribute to crafting a precise temporal map of the text. They grant the Qur'anic discourse the flexibility to move between different times, serving the Surah's doctrinal and educational objectives.

The integration of verbs and temporal tools in Surah Al-Qalam highlights a cohesive rhetorical system that expresses meanings with an intentional temporal arrangement, paralleling the progression of Qur'anic ideas and lessons.

The story of the Companions of the Garden in the Surah serves as a clear model for temporal and semantic analysis. The sequence of verbs transitions from past to present and then to future in a gradual pattern, showcasing the psychological and spiritual transformation of the characters and supporting the Surah's overarching moral message.

Time in Surah Al-Qalam is closely tied to doctrinal and educational dimensions. It is used to affirm Allah's attributes (such as justice, respite, and gradual deception) and to highlight the outcomes of disbelief and faith, making the temporal structure an integral part of the text's theological framework.

The study demonstrated that distinguishing between grammatical time and semantic time is essential for understanding the Qur'anic style. Time in the Qur'anic text is not confined to grammatical rules but is shaped by context and rhetorical intent.

Qur'anic time is an open and interwoven system that combines the immediate moment with the eschatological dimension, allowing the reader to experience both the time of the event and the time of the lesson. This duality gives the Qur'anic discourse its unique impact.

This study recommends further research into the phenomenon of time in other Qur'anic chapters to uncover temporal relationships in the Qur'anic text from a grammatical and semantic perspective. Such research would enrich our understanding of the Qur'anic language and its methods of expressing metaphysical and human meanings.

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الملخص:

تتناول هذه الدراسة دور الأفعال والبنى الزمنية في بناء المعنى القرآني من خلال سورة القلم. وتركز على التمييز بين الزمن الصرفي والزمن الدلالي، مع إبراز أهمية الفعل في تحديد المعنى السياقي. وقد جرى تحليل الأفعال الواردة في السورة من خلال تصنيفها إلى أفعال ماضية، ومضارعة، ومستقبلية، مع إيلاء عناية خاصة بالفعل المضارع المقترن بـ«س» الدالة على الاستقبال القريب، والأفعال الماضية المستعملة مجازاً للدلالة على الحاضر، والأفعال الناسخة. كما تبحث الدراسة في الأدوات والتراكيب ذات الصلة بالزمن، مثل أدوات التوكيد («إن»)، وأدوات الشرط ذات البعد الزمني (مثل «إذا» و«إن»)، والظروف الزمنية المقدّرة، والظروف الزمنية الصريحة الواردة في السورة، إضافة إلى التحول الزمني من الحاضر إلى المستقبل في سياقات الإمهال الإلهي والعقاب المتدرّج.

وتكشف الدراسة أن الزمن القرآني ليس مجرد عنصر نحوي، بل هو أداة دلالية متداخلة مع السياق والمعنى، تؤدي وظائف بلاغية وتربوية في النص. كما تُبرز أهمية التحليل الزمني والدلالي في فهم القصص القرآني، مثل قصة أصحاب الجنة، التي تعكس تدرّجاً زمنياً يُسهّم في إيصال العبر والدروس الأخلاقية.

الكلمات المفتاحية: الزمن القرآني، سورة القلم، الفعل المضارع، الأدوات الزمنية، التحول الزمني، الإمهال الإلهي، العقاب المؤجّل، البلاغة القرآنية.