

## GRAMMATICAL SEMANTICS IN THE EXEGESES OF SHEIKH AL-NASIRI

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### Abstract:

The grammatical meaning constituted one of the fundamental pillars of Sheikh al-Nasiri's exegetical methodology, as he devoted particular attention to it in elucidating the precise meanings of the Qur'anic text. This focus was manifested in his discussion of the semantic nature of speech and its division into *declarative* and *performative* statements. He noted that the declarative form may depart from its original denotation to convey additional meanings derived from the context, the most prominent of which include command, threat, reprimand, and supplication.

The Sheikh also examined certain grammatical constructions that occur within the declarative form and influence its meaning, most notably the use of *emphasis* and *restriction* (qasr), given their effect in specifying and reinforcing the intended sense. Regarding the performative form, he divided it into *requestive* and *non-requestive* types. His exegetical works abound with requestive performatives, which serve as tools for deriving the deeper meanings embedded in the Qur'anic discourse. Among these are commands, which themselves may carry additional senses such as supplication, permissibility, challenge, prohibition, and incapacity; likewise, vocatives, which can indicate warning, caution, wonder, and exaltation.

He further addressed non-requestive performatives, such as oaths, praise, and blame, clarifying their role in constructing meaning within the Qur'anic context. His interest extended to the semantic implications of inflexion (*i'rāb*), in which he concurred with the majority of grammarians and modern scholars who affirm the role of case endings in generating meaning. He noted the possibility of multiple interpretations for a single expression depending on variations in inflexion.

In addition, the Sheikh examined a range of *particles of meaning*, analysing their precise connotations and aligning their interpretation with the contextual and semantic demands of the Qur'anic text.

**Keywords:** semantics, meaning, exegesis, declarative, performative, inflexion, particles of meaning.

### INTRODUCTION

Praise be to God, in a manner befitting His majesty; we praise Him at sunrise and sunset and extol Him as many times as there are stars and lights in the heavens. May the most complete and noble blessings and peace be upon His chosen Prophet, his pure family, and his select companions.

The Arabic language is among the most ancient and richly expressive languages in terms of meaning and rhetoric. It reached the zenith of its eloquence and refinement in the Qur'anic text, which has, across the centuries, served as a vast arena for interpretation, contemplation, and scholarly investigation. The Qur'an has remained a perpetual source of engagement for linguists and exegetes of varying methodologies and intellectual orientations. These scholars have relied on the tools provided by the sciences of the Arabic language—grammar, morphology, phonetics, and semantics—to analyse the Qur'anic text and uncover its semantic and rhetorical dimensions.

Within this context, the name of Sheikh Muḥammad Bāqir al-Nasiri stands out as one of the exegetes who accorded linguistic—particularly grammatical—analysis a central place in his interpretative readings. He drew upon the approach of the early exegetes while adding to it a contemporary semantic perspective through a holistic vision that considers language a primary gateway to understanding the Qur'anic discourse and deriving its intended meanings.

It is from this standpoint that the present study, entitled “Grammatical Semantics in the Exegesis of Sheikh Muḥammad Bāqir al-Nasiri”, seeks to shed light on this important aspect of his exegetical project—especially in light of the absence of specialized academic studies that have addressed its grammatical and semantic dimensions with methodological independence. The only partial exception is a limited study by Dr. Muḥammad Idrīs al-

Ḥusaynāwī, which offered a general reading of one of the Sheikh's exegeses but treated its linguistic analyses only superficially. This underscores the urgent need for a more thorough investigation.

The study aims to trace the presence of grammatical semantics in the Sheikh's exegesis, to analyse his method in employing grammatical data to derive meaning, and to demonstrate how he utilised syntactic structure in the service of Qur'anic understanding. It further seeks to highlight his contribution to modern linguistic scholarship as a living continuation of the tradition of exegetes who combined exegesis with linguistic study and enriched Qur'anic knowledge.

The research proceeds from the hypothesis that Sheikh al-Nasiri did not treat grammar as a static formal science, but rather as a functional tool for uncovering the semantic dimensions of the text, revealing its rhetorical inimitability, and penetrating its most subtle meanings. The central research problem is formulated through the following questions:

- How did Sheikh al-Nasiri employ grammatical data in his exegesis?
- What grammatical and linguistic sources did he draw upon in deriving meaning?
- What was the nature of the analytical method he adopted in tracing Qur'anic structures?

The study has revealed the Sheikh's interest in the semantics of speech, its division into declarative and performative forms, and the contextual meanings that may arise within each. It has also demonstrated his attention to the semantics of inflexion, where variation in case endings can alter meaning, as well as to the semantic functions of particles in the Qur'anic context.

The research adopts an analytical and investigative methodology, collecting linguistic instances from the Sheikh's exegesis and subjecting them to semantic analysis in order to elucidate the mechanisms and implications of his grammatical approach.

The study is not without its scholarly and methodological challenges, among them the overlap of semantics with other branches of linguistic science, which requires the researcher to possess both wide-ranging knowledge and deep familiarity with the field, as well as the uneven frequency of grammatical analysis within the Sheikh's works—sometimes prominent, at other times less so. Nevertheless, the researcher has endeavoured to maintain the highest degree of scholarly rigour and objectivity in presentation and analysis.

All success comes from God alone, while any shortcoming or error stems from myself and the limitations of my knowledge. I ask Him, exalted be He, for acceptance and guidance. The semantic function under discussion here is derived from “the use of words or figurative expressions in written or spoken sentences, at either the analytical or syntactic level, also referred to as grammatical functions or grammatical meanings” (*Semantics*, Farid 'Awad Ḥaydar, p. 43).

This semantic category is divided into two main types: **general grammatical meaning**, which derives from sentences and structures in a broad sense such as indicating declarative or imperative force, affirmation or negation, emphasis, or request in forms such as interrogation, command, prohibition, exhortation, incitement, wish, hope, vocative, or conditional; and **specific grammatical meaning**, which derives from the syntactic function a given word assumes within a grammatical category—such as subject, object, circumstantial accusative, or specification. These words are arranged within the syntactic structure according to established patterns. As Dr. Ibrāhīm Anīs observes: “The structure or architecture of the Arabic sentence requires a specific arrangement; if disrupted, it becomes difficult to understand the intended meaning. Imagine, for example, that my earlier sentence became: ‘Do not believe him in the middle of the desert, for in seconds the oil liar gushes forth from the eye’” (*The Semantics of Words*, p. 48)—a nonsensical arrangement in which the intended meaning is obscured due to structural distortion.

The exegetical works of Shaykh Muḥammad Bāqir al-Nāsirī paid careful attention to this type of meaning, as manifested in the semantic functions of speech, grammatical inflexion, the semantic implications of variation in inflexion, and the meanings conveyed by particles.

#### **First: The semantic function of speech**

From the standpoint of its meaning, speech is confined to declarative (*khābar*) and performative (*inshā'*) forms (*Sharḥ al-Waraqāt fī Uṣūl al-Fiqh*, 'Abd Allāh ibn Ṣāliḥ al-Fawzān, p. 55). The performative category encompasses a range of meanings, including command, interrogation, wish, offer, and oath. As al-Khaṭīb al-Qazwīnī explains: “The rationale for this division is that speech is either declarative or performative: either it asserts a proposition that corresponds or fails to correspond to external reality (declarative), or it does not correspond to any external reality (performative). The former requires a subject and predicate” (*al-Īdāh fī 'Ulūm al-Balāgha*, p. 24).

At times, a shift occurs between declarative and performative meaning, as “a declarative form may be employed to convey a performative intent—either to request an action or to demonstrate eagerness for its occurrence” (*al-Ṭirāz al-Mutaḍamman li-Asrār al-Balāgha*, p. 293; see also *The Impact of Grammarians on Rhetorical Study*, 'Abd al-Qādir Ḥusayn, p. 94). The key difference lies in their relationship to external reality: a declarative sentence “has an external reality that precedes its utterance and can therefore be described as true or false, whereas a performative sentence does not; rather, its utterance brings about its reality. For this reason, the performative has

been described as ‘creating its meaning,’ while the declarative ‘reports’ it” (*al-Baḥṭh al-Naḥwī ‘inda al-Uṣūliyyīn*, Dr. Muṣṭafā Jamāl al-Dīn, pp. 259–260).

### 1. The declarative sentence (*khābar*)

A *khābar* is “a statement that is, in itself, capable of being true or false—that is, one may truthfully or falsely claim it, depending on whether it accords with reality” (*al-Minhāj al-Wāḍiḥ lil-Balāgha*, Hāmid ‘Uṇī, vol. 2, p. 5; *al-Uṣūl fī al-Naḥw*, al-Sirāj, vol. 1, p. 62; *al-Ma‘ānī fī Ḍaw‘ Asālib al-Qur‘ān al-Karīm*, ‘Abd al-Fattāḥ Lāshīm, p. 121).

Shaykh al-Nāṣirī noted that the declarative can depart from its original meaning to acquire new functions determined by context. Among the functions he mentioned are:

**a. Declarative as command:** For example, in the verse {So call upon Him, devoting your religion entirely to Him. Praise be to God, Lord of the worlds} (Ghāfir 65), al-Nāṣirī comments: “‘Praise be to God, Lord of the worlds’ is formally declarative, but implicitly contains a command—namely, ‘call upon Him and praise Him’” (*al-Tafsīr al-Muqāran*, vol. 7, p. 65). This interpretation is attributed to al-Farrā’ (*al-Jāmi‘ li-Aḥkām al-Qur‘ān*, vol. 18, p. 378). Al-Zarkashī explains the rhetorical rationale: “A command may be expressed in declarative form to convey certainty of its truth and inevitability, emphasizing that it ought to and must occur—this is the common usage” (*al-Burhān fī ‘Ulūm al-Qur‘ān*, vol. 3, p. 349).

**b. Declarative as threat or reproach:** In the verse {Then it will be said, ‘This is what you used to deny’} (al-Muṭaffifīn 17), al-Nāṣirī writes: “This repeated threat exposes and humiliates, adding to the torment and degradation” (*al-Tafsīr al-Muqāran*, vol. 8, p. 514). Both al-Ṭūsī and al-Ṭabrisī interpret this verse as conveying reproach and censure (*al-Tibyān fī Tafsīr al-Qur‘ān*, vol. 10, p. 300; *Majma‘ al-Bayān fī Tafsīr al-Qur‘ān*, vol. 10, p. 227; *Mukhtaṣar Majma‘ al-Bayān*, al-Nāṣirī, vol. 3, p. 535).

Similarly, in {Indeed, to your Lord is the return} (al-‘Alaq 8), al-Nāṣirī observes: “The verse serves as a warning, threat, and admonition to those who tyrannise on earth to cease their transgression, fearing their inevitable return to God and the severe reckoning that awaits them. It also warns of the consequences awaiting arrogant oppressors, who will soon face reversals: the rich will become weak, and the oppressors will themselves be oppressed” (*al-Tafsīr al-Muqāran*, vol. 8, p. 642).

### C. The Indicative Statement as a Vehicle for Supplication

This is exemplified in the verse: “May Allah forgive you, and He is the Most Merciful of the merciful” (Yūsuf 92), where Shaykh al-Nāṣirī states:

“Joseph peace be upon him did not suffice with granting pardon and lifting the burden of blame and punishment; rather, he accompanied it with supplication for their forgiveness from Allah ‘May Allah forgive you, and He is the Most Merciful of the merciful’ implicitly assuring them that Allah is indeed merciful, indeed the Most Merciful of the merciful, and that they are thus hopeful of His mercy, near to it, and well-prepared for the forgiveness of sins.”

The indicative statement may be employed to convey the meaning of supplication for rhetorical purposes, such as instilling optimism, bringing joy, or engendering hope in the addressee (cf. *al-Ma‘ānī fī Ḍaw‘ Asālib al-Qur‘ān*, p. 192).

### Additional Meanings Conferred upon the Indicative Statement

Shaykh Muḥammad Bāqir al-Nāṣirī addressed certain grammatical constructions that may accompany the indicative statement and affect its semantic import. Among the most prominent of these are *emphasis* (tawkīd) and *restriction* (qaṣr).

#### 1. Emphasis (Tawkīd)

Tawkīd is defined as “a dependent element that removes doubt from its principal, as well as the possibility of intending something else or not intending generality” (*al-Naḥw al-Shāfi‘ī*, Maḥmūd Ḥusnī, p. 386). It is divided into verbal emphasis (*tawkīd lafẓī*) and semantic emphasis (*tawkīd ma‘nawī*) (cf. *Sharḥ Qaṭr al-Nadā wa-Ball al-Ṣadā*, Ibn Hishām al-Anṣārī, ed. Muḥammad Khayrī Ṭu‘mah, p. 248).

Among al-Nāṣirī’s references to semantic emphasis is his discussion of the word *kull* (“all”) as a marker of emphasis in his exegesis of the verse: “Those who were arrogant will say, ‘Indeed, all of us are in it. Indeed, Allah has judged between His servants’” (Ghāfir 48), where he states:

“*Kull* is nominative as the subject. Al-Kisā’ī and al-Farrā’ permitted [reading it as] *kullan* in the accusative as an adjective and as an emphatic qualifier of the pronoun in *innā*” (*al-Tafsīr al-Muqāran*, vol. 7, p. 53).

This corresponds to al-Qurṭubī’s explanation of *kull* in *al-Jāmi‘ li-Aḥkām al-Qur‘ān* (vol. 18, p. 367), which al-Nāṣirī follows. The term *kull* denotes comprehensiveness and totality (*al-Naḥw al-Shāfi‘ī*, p. 390), and numerous exegetes have pointed to its emphatic function (*al-Baḥr al-Muḥīṭ*, vol. 7, pp. 448–449; *al-Jāmi‘ li-Aḥkām al-Qur‘ān*, vol. 18, p. 367).

#### 2. Restriction (Qaṣr)

Qaṣr is defined as “the specification of one thing for another” (*al-Ta‘rīfāt*, p. 183), or as “constructing speech to minimise verbal form while maximising meaning without ellipsis” (*al-I‘jāz al-Bayānī li-l-Qur‘ān*, ‘Ā’ishah bint

al-Rahmān, p. 104). Al-Nāṣirī refers to qasr as *ḥaṣr*, and he cites it through the rhetorical device of preposing elements that normally appear later in the sentence.

This is illustrated in his commentary on the verse: “Allah—there is no deity except Him; to Him belong the most beautiful names” (Tā Hā 8), where he remarks:

“The preposing of the predicate indicates restriction, combining both attributes exclusively for Him alone” (*al-Tafsīr al-Mawḍūʿī al-Muqāran*, vol. 1, p. 56).

He also notes that restriction may be conveyed through *innamā*, stating:

“Similarly, with *innamā*, the restriction pertains to the present state of affairs; it neither negates nor affirms for the future.”

For instance, in his exegesis of: “Indeed, the polytheists are impure, so let them not approach al-Masjid al-Harām” (al-Tawbah 28), he affirms: “*Innamā* conveys the meaning of restriction.” Likewise, regarding: “Say: ‘It is only revealed to me that your god is but One God; so, will you be Muslims?’” (al-Anbiyā’ 108), he notes: “*Innamā*, when broken [i.e., with *kasrah*], denotes restriction” (*al-Tafsīr al-Mawḍūʿī al-Muqāran*, vol. 1, p. 171).

### The Imperative (Inshā’)

Inshā’ is defined as “an utterance that cannot be characterised as true or false, for it does not relate to a state of affairs that may correspond to or diverge from reality” (*al-Minhāj al-Wāḍiḥ lil-Balāghah*, vol. 2, p. 5). It is divided into:

- **A. Requestive (Ṭalabī) Inshā’**: an utterance that “seeks to obtain something not yet realized at the time of the request, since obtaining what already exists is impossible” (*al-Idāḥ fī ‘Ulūm al-Balāghah*, p. 108). This includes forms such as the imperative, prohibition, interrogative, and vocative.
- **B. Non-Requestive (Ghayr Ṭalabī) Inshā’**: which encompasses forms such as oath, praise, censure, hope, and exclamation (cf. *Sharḥ al-Waraqāt fī Uṣūl al-Fiqh*, p. 55; *al-Ma’ānī fī Ḍaw’ Asālib al-Qur’ān*, p. 166).

### In the Exegesis of Shaykh al-Nāṣirī

#### First: Requestive Inshā’

The interpretations of Sheikh Al-Nasiri are rich with imperative rhetorical methods for deriving the meanings of Quranic verses. Among these methods presented are:

##### A- The indication of the imperative (command):

It is what indicates the request of the action in a way of superiority ( *Miftah al-Uloom* by Al-Sakkaki, p. 318), and its forms ( *Al-Nahw Al-Tatbiqi* by Khalid bin Abdul Aziz, p. 11): An imperative verb such as “qum” (stand), the imperative verb preceded by the letter “lam” as in “liqoom Zayd” (let Zayd stand), and the noun of the imperative as in “suh” meaning “be silent,” and similar to {‘alaykum anfusakum} (Al-Ma’idah - 105). Sheikh Muhammad Baqir Al-Nasiri said: “The Arabs use expressions like (‘alayk, ‘indak, dūnak) and treat them as transitive to the object and place them in the position of the verb. For example, when it is said ‘‘alayka bi-‘Ali!’ it means ‘stick to Ali,’ or ‘He came to you’ or ‘He came to Ali.’ Therefore, the statement ‘‘alaykum anfusakum’ means ‘bind yourselves’” (*Al-Tafsīr Al-Muqāran*, vol. 2, p. 472). This was also mentioned by Al-Tabarsi in his *Majma’ al-Bayan* (vol. 3, p. 356). Sheikh Al-Nasiri followed his path in this regard.

The infinitive acting as a substitute for the imperative verb, as in {wa bil-walidayni ihsanan} (An-Nisa - 36), Sheikh Al-Nasiri said: “It is accusative on the infinitive, and its implied meaning is ‘Do good to the parents with goodness’” (*Al-Tafsīr Al-Muqāran*, vol. 2, p. 105). Sheikh Al-Nasiri relied on this statement on Sheikh Muhammad Rashid Rida in *Tafsīr Al-Manar* regarding the meaning of (ihsanan) (*Tafsīr Al-Manar*, vol. 5, p. 83).

He also pointed out that the imperative extends to additional meanings:

1. **Supplication**: As in the verse: {Rabbana atina fid-dunya hasanatan wa fil-akhirati hasanatan wa qina ‘adhaban-nar} (Al-Baqarah - 201), Sheikh Muhammad Baqir Al-Nasiri said: “O our Lord, it is a form of acknowledgement, servitude, and a request of the needy, which is most eloquent in supplication” (*Al-Tafsīr Al-Muqāran*, vol. 1, p. 271). The difference between command and supplication is that the request in supplication is made to someone inferior to you, while the command is given to someone inferior to you, and supplication is only made to Allah alone (*Al-Muqtaḍab*, vol. 2, p. 130; *Al-Burhan fī Wujuh al-Bayan* by Ishaq bin Ibrahim, p. 269).
2. **Permission (Ibahah)**: As in the verse: {Wa-itha hallaltum fastadū wa la yajrimannakum shanaanu qawmin an saddūkum ‘an al-masjid al-haram a ta’tadū wa ta’āwanū ‘ala al-birri wa al-taqwā wa la ta’āwanū ‘ala al-ithmi wa al-udwān} (Al-Ma’idah - 2). Sheikh Muhammad Baqir Al-Nasiri said: “It means when you finish your Hajj and Umrah and release your Ihram, it is permitted for you to hunt the game which was forbidden to you in Ihram (fastadū). This is an actual command after prohibition, and it does not indicate more than permission” (*Al-Tafsīr Al-Muqāran*, vol. 2, p. 311). This was the view of Sheikh Al-Tusi (*Al-Tibyan fī Tafsīr al-Qur’an*, vol. 3, p. 433), and Sheikh Al-Nasiri followed his approach in considering the imperative here as a sign of permission.

Also, in the verse {Lanattakhidhanna ‘alayhim masjidan} (Al-Kahf - 21), he said: “It is clear evidence of permission, and rather, more than permission. The mention here implies honour and praise, which indicates



preference. There is no relation between monotheism and building graves or mosques on graves, nor any connection between monotheism and sincerity in worship and respect for graves out of respect for their owners and what they have contributed to humanity. Rather, there are many benefits from emulating their righteous deeds" (*Al-Tafsir Al-Muqaran*, vol. 5, pp. 33-34).

3. **Prohibition (Nahy):** In the verse: {Kulu min ṭayyibātim mā razaqnākum} (Al-Baqarah - 172), Sheikh Al-Nasiri said: "The verse indicates a prohibition against eating what is impure." Meanwhile, Sheikh Al-Tusi considered the verse's indication to be permissibility, saying: "The word 'kulu' appears as an imperative, but its meaning is permission and choice" (*Al-Tibyan*, vol. 2, p. 81). Both additional meanings are correct; if it is said 'Eat from the lawful,' its opposite is naturally to abstain from eating the unlawful. Al-Tusi justified the permissibility by stating: "Eating is not obligatory, but when one intends to eat, it is not permissible except from lawful good things; and when it is a time of need, it is understood in its apparent meaning in the imperative form."
4. **Challenge and Inability (Tahaddi wa Ta'jiz):** As in the verse: {Fa'tū bisūratin min mithlihī wa-ud'ū shuhadāakum min dūnillāh in kuntum ṣādiqīn} (Al-Baqarah - 23), Sheikh Muhammad Baqir Al-Nasiri said: "The summary of the verse is: If you doubt the truthfulness of Muhammad (peace be upon him) regarding what he brought from Allah, then bring a chapter like it, and seek help from each other if you are truthful in your claim, until if you fail and realize that you cannot produce anything like what Muhammad brought, nor can anyone else among humans, then it will become clear to you that it is from Allah" (*Al-Tafsir Al-Muqaran*, vol. 1, p. 53). This was also said by Sheikh Al-Tusi (*Al-Tibyan*, vol. 1, p. 105), whom Sheikh Al-Nasiri followed.

Similarly, in {Qul fa'tū bi'ashri sūwarin mithlihī muftarayātin wa-ud'ū man istaṭa'tum min dūnillāh in kuntum ṣādiqīn} (Hud - 13), he said: "Say to them with patience, steadfastness, and challenge: 'Bring ten chapters like it.' Among you are eloquent speakers, poets, and orators. If you claim that this is from me while I am a human like you, as you falsely assert, then bring it on... and the challenge and humiliation of the polytheists. Say and let all humans besides Allah be with you" (*Al-Tafsir Al-Muqaran*, vol. 4, p. 132). He relied on Al-Tabarsi in this statement (*Majma' al-Bayan*, vol. 5, p. 192).

5. **Despair (Tayyis):** As in the verse: {Istaghfir lahum aw lā tastaghfir lahum in tastaghfir lahum sab'in marratan falan yaghfirallāhu lahum dhālik} (At-Tawbah - 80), he said: "No one would say this, rather it is to increase blame and despair for the hypocrites and those who support them or hope for forgiveness for them" (*Al-Tafsir Al-Muqaran*, vol. 3, p. 645).

**A. The indication of prohibition (Nahy):** Linguistically, prohibition is the opposite of command (*Mujmal al-Lugha*, Ibn Faris, p. 844), and it means requesting abstention from something (*Mu'jam al-Wasīt*, vol. 2, p. 960). Sheikh Al-Nasiri indicated that prohibition extends to additional meanings, including:

1. **Supplication:**  
As in the verse: {Rabbana wa lā tuḥammilnā mā lā ṭāqata lanā bihi wa'fu 'annā waghfir lanā warḥamnā anta mawlānā fa-nṣurnā 'ala al-qawmi al-kāfirīn} (Al-Baqarah - 286), he said: "With prior affirmation and belief that Allah does not burden His servants beyond their capacity, but rather for seeking help from Allah to overcome obstacles, and through this, they inferred that it is permissible to supplicate with what a person knows to be burdensome before supplicating, to sustain reliance on Allah's act" (*Al-Tafsir Al-Muqaran*, vol. 1, p. 387).
2. **Warning:** As in the verse: {Wa lā takūnan mina al-mushrikīn} (Al-Baqarah - 221), Sheikh Al-Nasiri said: "It is a clear prohibition and a warning against polytheism" (*Al-Tafsir Al-Muqaran*, vol. 1, p. 217).
3. **Consequence (Ithm and 'Adwān):** As in the verse: {Wa la ta'āwanū 'ala al-ithmi wa al-'udwān} (Al-Ma'idah - 2), he said: "The verse forbids helping one another in sin and aggression" (*Al-Tafsir Al-Muqaran*, vol. 2, p. 311).

This summarises the imperative (command) and prohibitive (nayh) rhetorical methods, and their derived meanings and forms as explained by Sheikh Muhammad Baqir Al-Nasiri in his *Al-Tafsir Al-Muqaran*. Likewise, in His saying, the Exalted: {Lannattakhidhanna 'alayhim masjidan} (Al-Kahf - 21), he said: "(It is clear evidence of permissibility, and indeed it contains evidence more than permissibility, for the mention implies honour and praise, which is an indication of preference. There is no relation of monotheism to building graves or building mosques on graves, nor is there any connection at all between the oneness of God and sincerity in His worship and respecting graves out of respect for their owners and what they have provided to humanity of services; rather, there are many benefits from emulating their righteous deeds.)" (*Al-Tafsir Al-Muqaran*, vol. 5, pp. 33-34).

- B- Prohibition (Nahy):** This is in His saying, the Exalted: {Kulu min ṭayyibātim mā razaqnākum} (Al-Baqarah - 172), where Sheikh Al-Nasiri said: "(The verse indicates prohibition from eating the impure.)" While Sheikh Al-Tusi considered the verse to indicate permissibility, saying: "(And the word 'Kulu' (eat) appears as an imperative in its apparent meaning, and what is intended by it is permissibility and choice.)" (*Al-Tibyan fi Tafsir al-Qur'an*, vol. 2, p. 81). Both additional indications are correct. If it is said "Eat from the lawful," its opposite naturally is that

they refrain from eating the unlawful. Al-Tusi justified his indication of permissibility by saying: “(Because eating is not obligatory; however, whenever one intends to eat, it is not permissible except from lawful good things; and whenever it is a time of need, then it is understood literally in the form of command.)”

- C- **Challenge and Inability (Tahaddi wa Ta’jiz):** This is in His saying: {Fa’tū bisūratin min mithlihī wa-ud’ū shuhadāakum min dūnillāh in kuntum šādiqīn} (Al-Baqarah – 23), where Sheikh Muhammad Baqir Al-Nasiri said: “(The summary of the verse: If you are in doubt about the truthfulness of Muhammad (peace be upon him) regarding what he brought you from the Qur’an that it is from Allah, then bring a chapter like it, and seek help from one another if you are truthful in your claim until if you fail and realize that you cannot bring what Muhammad brought (peace be upon him), nor can anyone among humans, then it becomes clear to you that it is from Allah, the Exalted.)” (*Al-Tafsir Al-Muqaran*, vol. 1, p. 53). This is what Sheikh Al-Tusi also said (*Al-Tibyan*, vol. 1, p. 105), and Sheikh Al-Nasiri followed his approach.

Similarly, in His saying: {Qul fa’tū bi’ashri sūwarin mithlihī muftarayātīn wa-ud’ū man istaṭa’tum min dūnillāh in kuntum šādiqīn} (Hud – 13), he said: “(Say to them with all patience, steadfastness, and challenge (Bring ten chapters like it), among you are the eloquent, the fluent, and the poets. If you claim that this is from me while I am a human like you as you falsely assert, then bring its like... More is the challenge and humiliation of the polytheists. Say and let all humans besides Allah be with you.)” (*Al-Tafsir Al-Muqaran*, vol. 4, p. 132). He relied on Al-Tabarsi in this statement (*Majma’ al-Bayan*, vol. 5, p. 192) and followed him in that.

E- **Despair (Tayyis):** This is in His saying: {Istaghfir lahum aw lā tastaghfir lahum in tastaghfir lahum sab’in marratan falan yaghfirallāhu lahum dhālik} (At-Tawbah – 80), where he said: “(No one would say this; rather it is increased blame and despair for the hypocrites and those who support them or hope for forgiveness for them.)” (*Al-Tafsir Al-Muqaran*, vol. 3, p. 645).

B- **The Indication of Prohibition (Nahy):** Linguistically, prohibition is the opposite of command (*Mujmal al-Lugha*, Ibn Faris, p. 844), and it means requesting abstention from something (*Mu’jam al-Wasīt*, vol. 2, p. 960). Sheikh Al-Nasiri indicated that prohibition extends to additional indications, including:

A- **Supplication:** This is in His saying: {Rabbana wa lā tuḥammilnā mā lā ṭāqata lanā bihī wa’fu ‘annā waghfir lanā warḥamnā anta mawlānā fa-nṣurnā ‘ala al-qawmi al-kāfirīn} (Al-Baqarah – 286), where he said: “(With prior affirmation and belief that Allah does not burden His servants beyond their capacity, rather for seeking help from Allah the Exalted to overcome obstacles, and by this, they inferred that it is permissible for a person to supplicate with what he knows is burdensome before supplication to maintain God’s action.)” (*Al-Tafsir Al-Muqaran*, vol. 1, p. 387).

B- **Warning:** This is in His saying: {Wa lā takūnan mina al-mushrikīn} (Al-An‘ām – 14), where he said: “(Meaning that the Messenger was commanded to say ‘Indeed, I am the first of the Muslims,’ and I was prohibited from being among the polytheists, warning and frightening them.)” (*Al-Tafsir Al-Muqaran*, vol. 3, pp. 36–37).

C- **The Indication of Interrogation:** Interrogation is intended to seek knowledge of an unknown matter by one of its tools, which are: (al-hamza, hal, man, mata, aiyanna, ayna, kayfa, anna, kam, ayy) (*Al-Ma’ani fi Daw’ Asalib al-Qur’an*, p. 182). Sheikh Muhammad Baqir Al-Nasiri mentioned that interrogation extends to additional indications derived from context and known as clues:

1. **Command:** This is in His saying: {Fa-hal antum muslimūn} (Hud – 14), where he said: “(It is an interrogation meaning command, with emphasis on the existence of faith in Allah the Exalted and negation of polytheism from Him.)” (*Al-Tafsir Al-Mawḍu’ī Al-Muqaran*, vol. 1, p. 52). The deviation from the style of command makes the addressee like and desire the action and urges it, because it leaves the choice to do or not do. (*Al-Ma’ani fi Daw’ Asalib al-Qur’an*, p. 184).
2. **Negation:** This is in His saying: {Wa man aṣḍaqu mina Allāhi ḥadīthan} (An-Nisā’ – 87), where he said: “(Its wording is interrogation, but its meaning is negation, i.e., no one is more truthful in speech and promise than Allah, the Lord of the worlds.)” (*Al-Tafsir Al-Mawḍu’ī Al-Muqaran*, vol. 1, p. 40). This is what As-Sābūnī mentioned (*Safwat at-Tafāsīr*, vol. 1, p. 293), and Sheikh Al-Nasiri followed him.
3. **Affirmation:** This is in His saying: {Wa man aṣḍaqu mina Allāhi qīlan} (An-Nisā’ – 122), where he said: “(It is a statement in a real interrogation context regarding Allah the Exalted, but what is intended is affirmation and negation as is known in types of interrogation.)” (*Al-Tafsir Al-Muqaran*, vol. 2, p. 241). Likewise, in His saying: {Qul āl-dhakarayni harrama am al-unthayayn} (Al-An‘ām – 143), he said: “(Allah Almighty argued against nullifying their claim with rhetorical interrogation of negation and affirmation.)” (*Al-Tafsir Al-Mawḍu’ī Al-Muqaran*, vol. 2, p. 208).

Likewise, in His saying: {Awalam yahd lil-ladhīna yarithūna al-arḍa min ba’di ahlihā} (Al-A‘rāf – 100), where he said: “(Awalam yahd: An interrogative affirmation directed to later generations, especially those who encountered the Islamic message early in Mecca and thereafter.)” (*Al-Tafsir Al-Muqaran*, vol. 3, p. 325).

The intended meaning of affirmation is to compel the addressee to acknowledge a matter that is already established and known to him (*Al-Ma'ani fi Daw' Asalib al-Qur'an*, p. 186).

4. **Affirmation and Reproach:** This is in His saying: {Ayna shurakā'ukum alladhīna kuntum taz'umūn} (Al-An'ām 22), where he said: "(In the verse, there is reproach and reprimand to the polytheists.)" (*Al-Tafsir Al-Mawḍū'ī Al-Muqaran*, vol.).

Similarly, in the words of Allah, the Exalted: {And who is more unjust than one who invents a lie against Allah?} (As-Saff 7), it is stated: "This is an interrogative intended as a warning and reproach, meaning that no one is more unjust to himself than the one who lies about Allah while claiming obedience and submission to His commands and prohibitions." (*Al-Tafsir Al-Muqaran*, vol. 8, p. 88).

**E – Denial:** This is reflected in the verse: {Has not the news of those who disbelieved before coming to you? They tasted the consequence of their affair, and for them it was a painful punishment.} (At-Taghabun 5), where it is said: "These interrogative expresses astonishment and denial of the statements made by the disbelievers and rejecters." (*Al-Tafsir Al-Muqaran*, vol. 8, p. 135).

Similarly, in the verse: {And conceal your speech or declare it; indeed, He is Knowing of that within the breasts.} (Al-Mulk 13), it is noted: "This interrogative is one of denial, threat, and warning directed at those who imagine that they can say or do things unnoticed by the Prophet and the believers." (*Al-Tafsir Al-Muqaran*, vol. 8, p. 202).

Also, in the verse: {Or who is this that is an army for you to help you against the Most Merciful?} (Al-Mulk 20), it is stated: "Thus, this is a question of denial and threat, asking whether your troops, forces, and helpers protect you, and whether pride in power and allies can shield you from the might, wrath, and punishment of Allah." (*Al-Tafsir Al-Muqaran*, vol. 8, p. 208).

**F – Exclamation:** In the verse: {What is the Reality?} (Al-Haqqā 2), it is explained: "The Reality is the subject, and there is a second subject; the particle 'what' is an interrogative expressing glorification and wonder." (*Al-Tafsir Al-Muqaran*, vol. 8, p. 244).

**G – The Semantics of the Vocative Particle:** The vocative particle is used to call the addressee, replacing the verb (I call). There are seven vocative particles: (hamza, ya, aya, hiya, ā, ayy, wā). (Jami' al-Durus al-'Arabiyya, Mustafa al-Ghulayini, vol. 3, pp. 148-149).

Sheikh Muhammad Baqir al-Nasiri pointed out that the vocative extends beyond its original meaning to additional semantic functions, including:

**H – Warning and Admonition:** In the verse: {They said: "O our regret for what we neglected in it!"} (Al-An'ām 31), it is said: "After all this warning and admonition to the disbelieving deniers regarding their meeting with the transgressors of the worldly life and its adornments, and those who renounce the Hereafter and its blessings, the true evaluation of worldly life is presented: (And the life of this world is nothing but play and amusement). This is the true evaluation of worldly life." (*Al-Tafsir Al-Muqaran*, vol. 3, p. 59).

**I – Astonishment and Magnification:** In the verse: {O regret upon the servants} (Ya-Sin 30), it is explained: "The vocative expressing regret here conveys astonishment, referring to their wrongdoing, meaning that it is considered a grave matter worthy of wonder."

**Second: Non-Requestive Speech Acts:** These include oaths, forms of praise and blame, expressions of hope, contractual phrases, and forms of exclamation. Sheikh al-Nasiri detailed the semantics of these forms in his tafsir as follows:

**A – Forms of Praise and Blame:** These are constructions used to express praise or blame and must have a specific object. Forms of praise include: (ni'ma, hubbadha, hubb). Forms of blame include: (bi'sa, sa'a, la hubbadha). (Jami' al-Durus al-'Arabiyya, vol. 1, p. 74).

Classical grammarians differed on whether these are nominal or verbal forms: the Kufans considered them nouns, whereas the Basrans considered them verbs. (Al-Insaf fi Masail al-Khilaf bayna al-Basriyyin wal-Kufiyyin, Ibn al-Anbari, vol. 1, p. 81).

Al-Nasiri interprets (sa'a) as synonymous with (bi'sa). For instance, in the verse: {So evil was the morning of the warners} (As-Saffat 177), he said: "That is, 'evil' was the morning for those who warned, insisted, but did not accept guidance through faith and repentance." (*Al-Tafsir Al-Muqaran*, vol. 6, p. 647).

Similarly, in the verse: {Indeed evil is that which they carry} (Al-An'ām 31), it is explained: "That is, 'evil' is what they bear." (*Al-Tafsir Al-Muqaran*, vol. 3, p. 59).

In the verse: {If you disclose your charitable expenditures, they are good} (Al-Baqarah 271), it is said: “The meaning is ‘good’ regarding your disclosure of charity, which is primarily the specific object of praise; nevertheless, concealment is also good and acceptable.”

**B – Oath:** It is “binding oneself to abstain from or undertake something, implying something highly esteemed by the swearer, whether in reality or belief.” (Al-Wadih fi ‘Ulum al-Qur’an al-Karim, Mustafa Deeb al-Bagha, p. 207). The purpose of the oath is to confirm and emphasise the statement.

Sheikh Al-Nasiri referred to the style of oath (qasam) in multiple instances, including his interpretation of Allah’s statement:

“To Allah belongs—there is no deity except Him—He will surely gather you on the Day of Resurrection.” (An-Nisa 4:87).

He said: “The apparent meaning of the verse and the context of the preceding verses indicate that it is an oath by Allah Almighty that He will gather all creatures on the Day of Judgment... The oath in the verse is clear, as the lam in *layajma ‘annakum* is the lam of oath, similar to saying, ‘By Allah, He will surely gather you.’” (*Al-Tafsir Al-Mawdu‘i Al-Muqaran*, Vol. 1, p. 40).

### C. The Indicative Meaning of the Informative Kam

The particle *kam* is a noun indicating an unspecified number or quantity, typically used to denote abundance. Therefore, it is mostly used in contexts of boasting and magnification, and it requires specification of the kind or category it quantifies. It differs from the interrogative *kam*, which functions similarly to *how many* or *where*. (*Sharh Shudhur al-Dhahab fi Ma‘rifat Kalam al-‘Arab*, Ibn Hisham al-Ansari, p. 241)

It differs from the interrogative *kam*, which resembles *kayfa* (how) or *ayna* (where). (*Al-Kitab*, Vol. 2, p. 156)

Sheikh Muhammad Baqir Al-Nasiri differentiated between these two uses in his commentary on the verse:

“And how many a city have We destroyed while its people were committing wrong, so Our punishment came to them at night or while they were sleeping.” (Al-A‘raf 7:4)

He said: “*Kam* expresses number and is used both interrogatively—where it is followed by a specified noun in the accusative, e.g., ‘How many men did you strike?’—and informatively, where the following noun is in the genitive case, indicating abundance, e.g., ‘*Kam rajulin*’ (many men). It may also be preceded by *min* (from) before the specified noun.” (*Al-Tafsir Al-Muqaran*, Vol. 3, p. 239).

### D. The Meaning of La‘alla

*La‘alla* is one of the particles that resemble verbs in Arabic grammar, entering on the subject and predicate, causing the subject to be accusative and the predicate nominative. Ibn Aqil said it has several meanings:

- **Hope (expectation of a desirable but unexpected outcome)**, e.g., “*La‘alla Allah yarhamuni*” (May Allah have mercy on me).
- **Fear or expectation of harm**, e.g., “*La‘alla Zaidan halakun*” (Perhaps Zaid is lost).
- **Causation**, e.g., in the verse:

“So, speak to him with gentle speech, that perhaps he may be reminded or fear [Allah].” (Taha 20:44). Sheikh Muhammad Baqir Al-Nasiri favoured the meaning of hope (expectation) for *la‘alla* in this verse, citing Al-Zamakhshari’s view (*Al-Tafsir Al-Mawdu‘i Al-Muqaran*, Vol. 4, p. 174).

He also referred to the use of *la‘alla* in: “That perhaps they may be guided.” (As-Sajda 32:3) Al-Zamakhshari proposed two interpretations: either it expresses hope on the part of the Prophet Muhammad (peace be upon him), or it is a metaphorical use of hope relating to divine will.

### The Verb ‘Asā

‘*Asā* denotes hope or expectation. Early grammarians differed on its grammatical classification: the Kufans considered it a particle similar to *la‘alla*, while Ibn Hisham treated it as a verb due to the attached feminine suffix. Sheikh Al-Nasiri explained its meaning of hope in:

“Perhaps Allah will repel the punishment of those who disbelieve.” (An-Nisa 4:84)

Here, it carries both the meaning of expectation and hopeful desire, aiming to inspire hope in humans, not implying Allah’s need for hope. Similarly,

“Perhaps your Lord will destroy your enemy.” (Al-A‘raf 7:129)

means that believers should hope and expect the destruction of their enemies. Sheikh Al-Nasiri supported this view with citations from Al-Raghib Al-Asfahani. (*Al-Tafsir Al-Muqaran*, Vol. 5, pp. 207–208).

## II. The Significance of I‘rab (Grammatical Inflexion)

*I‘rab* (grammatical inflexion) is among the most prominent features of the Arabic language. Ibn Faris stated in his chapter on the peculiarities of Arabic:

“One of the noble sciences unique to the Arabs is *i‘rab*, which distinguishes between meanings that are equal in wording, as it identifies the predicate, the core of speech; without it, one cannot distinguish subject from object, or possessive from modified, or exclamation from interrogation, or verbal noun from emphatic, nor adjective from intensifier.” (*Al-Sahibi, Fiqh al-Lugha*, p. 42)



Through *i'rab*, speakers clarify meanings and differentiate between semantically similar but syntactically different expressions. It allows for precise expression of communicative intents. Ibn Jinni defined it as: "Clarification of meanings through expressions (*Al-Khasais*, Vol. 1, p. 35).

### Evidence of *I'rab*'s Presence in Arabic

The phenomenon of *i'rab* is attested in the Quranic text and pre-Islamic Bedouin poetry, both before and after Islam. (*Fiqh al-Lugha al-'Arabiyya*, pp. 140–142; *Al-Lugha al-'Arabiyya Bayna al-Qadim wa al-Hadith*, p. 156) Most classical grammarians agreed that case endings (vowel diacritics) indicate grammatical relations, except Qutrub, who argued against this, citing examples of words with identical case endings but different meanings, and vice versa. His opponents responded that these cases occur primarily with nouns following verbs, where one noun is the subject and the other the object, necessitating *i'rab* to distinguish them. Particles, however, function differently.

(*Al-Iydh fi 'Ilal al-Nahw, Al-Zajjaj*, pp. 70–71)

Another theory is phonological: in pause (*waqf*), nouns end with *sukoon* (no vowel), making it difficult to connect words smoothly if they too ended with *sukoon*; adding vowels during connected speech facilitates pronunciation and clarity. This was disputed on the grounds that vowels after *sukoon* would cause irregularity. (*Al-Iydh fi 'Ilal al-Nahw*, pp. 70–71)

### Contemporary Views on *I'rab* Meaning

Modern linguists mostly agree with classical grammarians on the semantic significance of case endings:

- The **dammah** (–u) marks the nominative case (subject or predicate).
- The **kasrah** (–i) marks the genitive case (possession or relation).

Dr. Ibrahim Mustafa argued that the **fatha** (–a) is not a grammatical case marker but rather a light vowel preferred by Arabs to mark word endings in connected speech (*Ihyaa' al-Nahw*, p. 55).

However, Dr. Ibrahim Al-Samurai criticised this view, stating that comparative evidence from many Semitic languages shows the **fatha** consistently marks the accusative case, thus it cannot merely be a preferred vocalisation.

(*Fiqh al-Lugha al-Muqaran*, p. 20)

Dr. Mahdi Al-Makhzoumi considered the **fatha** as a marker of neither subject nor genitive relations (*Fi al-Nahw al-'Arabi: Naqd wa Tawjih*, p. 67).

On the other hand, Ibrahim Anis agreed with Qutrub's position that case endings have no semantic meaning for ancient Arabs but serve mainly as aids to connecting words in speech (*Min Asrar al-Lugha*, p. 227).

Dr. Ibrahim Anis attributes the determination of meanings such as agency and causality, among others, to two main factors: the syntactic structure of the Arabic sentence and the specific position of each of these linguistic meanings within the sentence, as well as the circumstances and contexts surrounding the speech. In other words, grammatical meaning is established by both verbal and contextual clues (from *Asrar al-Lughah*, p. 228).

Sheikh Muhammad Baqir Al-Nasiri agrees with the majority of traditional grammarians and modern linguists who maintain that inflectional case endings convey meaning. He pointed to the possibility of multiple meanings for a single lexical form through the use of different case endings. For example, in his interpretation of the Quranic verse:

{The sitting ones among the believers who have no disability and the striving ones in the cause of Allah} (An-Nisa 4:95),

he stated: "The people of Medina and Ibn Kathir read 'ghayru ulī al-ḍarar' in the accusative case, while others read it in the nominative. Those who read it as nominative considered it an adjective qualifying 'the sitting ones,' while those who read it as accusative took it as an exception" (*Al-Tafsir al-Mawdu'i al-Muqaran*, vol. 5, p. 442).

He also highlighted the possible meanings conveyed by the accusative and genitive cases in his interpretation of the verse: {Indeed, Allah does not forgive associating others with Him, but He forgives anything else} (An-Nisa 4:48), noting: "Al-Farra' said that 'an yushraka' is in the accusative position, understood as 'Indeed Allah does not forgive polytheism.' Al-Tusi added that it might also be in the genitive position, understood as 'He does not forgive sin accompanied by polytheism.'"

Furthermore, Al-Nasiri explained the different possible grammatical cases—nominative, accusative, and genitive, each carrying its specific meaning, in his commentary on: {Another [matter] over which you have no power; but Allah encompasses it. And Allah is over all things competent} (Al-Fath 48:21). He cited Al-Zamakhshari's explanation of the word 'ukhra' as having three possible cases: accusative, with an implied verb understood from "has encompassed"; nominative, serving as the subject of the verb; and genitive, with an implied 'rubba' (a particle meaning 'perhaps' or 'many') (*Al-Kitab*, vol. 1, p. 12).

### Third: The Semantics of Particles (*Harf al-Ma'ani*):

Particles constitute the third category of speech (*Al-Janā al-Dānī fī Hurūf al-Ma'ānī*, Al-Muradi, p. 20). These are particles that indicate meanings related to other elements (*Hurūf al-Ma'ānī bayna Daqā'iq al-Nahw wa Laṭā'if al-Fiqh*, Mahmoud Saad, pp. 12–13). Particles divide into two categories:

- **Particles of Construction (Ḥurūf al-Mabānī):** Letters used solely for syntactic construction without intrinsic meaning, whose totality expresses a general intended meaning.
- **Particles of Meaning (Ḥurūf al-Ma‘ānī):** Those which link the meanings of verbs to nouns; for instance, without the prepositions *min* (from) and *ilā* (to) in the phrase “I went to the house,” the beginning and end of the movement would not be understood (*Ḥurūf al-Ma‘ānī bayna Daqā‘iq al-Naḥw wa Laṭā‘if al-Fiqh*, p. 13).

The importance of particles of meaning is particularly manifest in the jurists’ need for them to understand legal texts. It is impossible to correctly comprehend these texts without understanding the meanings of these particles, since the foundation of Islamic jurisprudence and its evidence are the Qur’an and Sunnah. Hence, the extraction of legal rulings depends heavily on understanding these particles and language studies in general (*Ḥurūf al-Ma‘ānī bayna Daqā‘iq al-Naḥw wa Laṭā‘if al-Fiqh*, p. 13).

Among grammarians, there has been divergence regarding whether particles strictly adhere to their original meanings or may acquire additional meanings. They are divided into two groups:

- The first group holds that particles are bound to their original meanings and do not deviate from them (*Al-Usul fī al-Naḥw*, vol. 2, p.16).
- The other group permits variation in the meanings of a single particle (*Al-Janā al-Dānī fī Ḥurūf al-Ma‘ānī*, p. 33).

Modern linguists argue that particles do not carry lexical meanings but rather indicate a general functional meaning, which is ‘relation’ or ‘connection,’ with each particle category having a specific function under this general label, such as negation, emphasis, and so forth (*Al-Lughah al-‘Arabiyya: Ma‘nāhā wa Mabnāhā*, p. 125). Sheikh Muhammad Baqir Al-Nasiri examined a number of particles and refined their meanings according to the requirements of Qur’anic context, as follows:

1. **Prepositions (Ḥurūf al-Jarr):** Named so because they cause the noun following them to be in the genitive case, or because they are particles of governance. They are also called particles of annexation, as they link verbs to nouns, connecting them (*Sharḥ al-Raḍī ‘alā Kāfiya Ibn al-Hājib*, vol. 4, p. 261).

Al-Nasiri particularly discusses the semantics of the preposition *min* (from) in several instances, including its meaning of partitive limitation, such as in the verse: {Say to the believers that they should lower their gaze} (An-Nur 24:30), where he states: “Here, *min* indicates partitive limitation—the command is to lower the gaze only from what is prohibited and to limit it to what is permissible” (*Al-Tafsir al-Muqaran*, vol. 5, p. 474). This aligns with the interpretation of Imam Fakhr al-Din al-Razi (*Al-Tafsir al-Kabir*, vol. 23, p. 203), whom Al-Nasiri follows. Similarly, in the verse: {And let there be [arising] from you a nation inviting to good and enjoining what is right} (Al-Imran 3:104), he explains: “*Min* here indicates partitive limitation, since enjoining good and forbidding evil are communal obligations, and only those knowledgeable of good and evil are fit to undertake this, as ignorance may lead one to forbid what is good. One may be harsh where gentleness is required, and gentle where severity is needed” (*Al-Tafsir al-Muqaran*, vol. 1, p. 532). This interpretation is consistent with Al-Zamakhshari (*Al-Kashshaf*, vol. 1, p. 604).

Al-Nasiri also highlights *min* as indicating specification of attribute in:

{But Allah chooses from His messengers whom He wills} (Al-Imran 3:179),

where he states: “*Min* in the phrase ‘min Rusulihi’ specifies an attribute, not limitation, since all prophets are chosen, and believers must accept God’s law and judgments” (*Al-Tafsir al-Muqaran*, vol. 2, p. 368), an opinion supported by Al-Tusi (*Al-Tibyan fī Tafsir al-Qur’an*, vol. 3, p. 63).

He also mentions *min* indicating the beginning of a limit in:

{Eating from the trees of Zaqqum} (Al-Waqi‘ah 56:52),

stating: “The first *min* indicates the beginning of the limit, and the second specifies the tree” (*Al-Tafsir al-Muqaran*, vol. 4, p. 50).

Finally, he explains ‘*ala* (on/upon) as meaning ‘from’ or ‘regarding’ in:

{Those who, when they measure for others, give full measure} (Al-Mutaffifin 83:2),

commenting: “‘*Ala* here means ‘from the people,’ implying greed in taking their due rights.”

He also drew attention to the occurrence of the preposition *ba‘* (*bā’*) conveying the meaning of ‘about’ or ‘concerning’, as exemplified in the verse:

{سَأَلْ سَائِلٌ بِعَذَابٍ وَاقِعٍ} (Al-Ma‘ārīj 1),

where it was stated: “The grammarians said that *bā’* here means ‘about’, and the implied meaning is: ‘a questioner asked about an imminent punishment.’” This interpretation was mentioned by Al-Qurtubī (Al-Jāmi‘ li-Aḥkām al-Qur’ān, vol. 21, p. 218), and Sheikh Al-Nāsirī adopted this view.

The original function of the preposition *bā’* is to indicate **attachment or closeness**. In *Al-Kitāb*, Sibawayh said: “The *bā’* of case governance (al-jarr) is only for adhesion and blending, as in your statements: ‘I went out with Zayd,’ ‘I entered with him,’ and ‘I struck him with a whip.’ You have connected your striking with the whip, so this is the core and limit of its use in speech” (vol. 4, p. 217).

## 2. Particles of Emphasis (ḥurūf al-taḥḍīd):

Sheikh Muhammad Baqir Al-Nāsirī referred to the particles of emphasis in his exegesis of the particle **لَوْلَا** (*lawlā*), stating:

“The word *lawlā* is among the particles of emphasis, and there are four such words: *lawlā*, *lawmā*, *halā*, and *allā*” (Al-Tafsīr al-Muqāran, vol. 7, p. 674). He based this view on the opinion of Imam Fakhr al-Dīn al-Rāzī (Al-Tafsīr al-Kabīr, vol. 29, p. 199) and followed him accordingly.

Furthermore, Al-Nāsirī pointed out that *lawlā* can also be used in the sense of *halā*—that is, it is “a word that implies urging or encouraging the realization of what follows” (Al-Tafsīr al-Mawḍū‘ī al-Muqāran, vol. 3, p. 457; Al-Tafsīr al-Muqāran, vol. 5, p. 212).

He also mentioned its use to indicate **wishful thinking**, as exemplified in the verse: { لَوْلَا أَخَّرْتَنِي إِلَىٰ أَجَلٍ قَرِيبٍ فَأَصَّدَّقْتُ وَأَكُن مِّنَ الصَّالِحِينَ } (Al-Munāfiqūn 10) (Al-Tafsīr al-Muqāran, vol. 8, p. 126).

## 3. Conjunction Particles (ḥurūf al-‘aṭf) :

Sheikh Muhammad Baqir Al-Nāsirī discussed certain significations of these particles:

- **أَوْ** (*aw*): He referred to its indication of **choice or alternative** in the verse: { مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ زَيْنٍ } (An-Nisā’ 11), stating: “*Aw* does not necessitate sequence; rather, it refers to one of two things, as if saying ‘after one of these two alone or both combined’” (Al-Tafsīr al-Muqāran, vol. 2, p. 45). This view was also mentioned by Sheikh Al-Ṭūsī (Al-Tibyān fī Tafsīr al-Qur’ān, vol. 4, p. 132), whom Al-Nāsirī relied upon.
- **وَالْوَاوُ** (*wa*): He indicated its meaning of **inclusion or accompaniment**, as in: { يَا مَرْيَمُ اقْنُتِي لِرَبِّكِ وَاسْجُدِي وَارْكَعِي مَعَ الرَّاكِعِينَ } (Āl ‘Imrān 43), commenting: “The *wa* indicates joint participation rather than sequence. It refers to meanings of prostration and bowing as acts of gratitude and submission, emphasizing purity and sincerity” (Al-Tafsīr al-Mawḍū‘ī, vol. 6, p. 177).
- **ثُمَّ** (*thumma*): He highlighted its indication of **delay or deferment**, in the verse: { إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَفْتَوْا } (Fussilat 30), explaining: “*Thumma* marks a delay in the establishment of uprightness following acknowledgement, indicating its superiority, as uprightness has a certain significance over mere acknowledgement.” He also noted that *thumma* does not always indicate strict sequence or delay but sometimes serves to defer clarification (Al-Tafsīr al-Muqāran, vol. 6, p. 709).
- **أَمْ** (*am*) and **بَلْ** (*bal*): Sheikh Al-Nāsirī observed that *am* can sometimes mean *bal*, expressing contrast or correction, as in: { أَمْ يَقُولُونَ افْتَرَاهُ بَلْ هُوَ الْحَقُّ } (As-Sajda 3), explaining: “*Am*, here disconnected and isolated, means *bal*, and the hamza (glottal stop) signals denial of their claim and astonishment at its clear truth, and their inability to produce the like. This is followed by a shift from denial to affirmation that it is the truth from your Lord.” This interpretation was supported by Al-Zamakhsharī (Al-Kashshāf, vol. 5, p. 27), whom Al-Nāsirī followed.

## 4. The Particle **قَدْ** and Its Significance:

*Qad* is one of the *ḥurūf al-hawāmīl* (particles that govern the verb), specialized to the verb and the reason for its non-functioning independently, as it becomes part of the verb itself (Hurūf al-Ma‘ānī, Al-Rummānī, p. 98). Sheikh Muhammad Baqir Al-Nāsirī indicated its significance as signaling **certainty or verification**, as in the verse:

{ قَدْ يَعْلَمُ اللَّهُ الَّذِينَ يَسْتَلُونِ مِنْكُمْ لَوْأَدَّ } (An-Nūr 63), meaning that God certainly knows those who stealthily slip away among you. He based this interpretation on Al-Ṭabarī’s commentary (d. 310 AH) (Tafsīr al-Ṭabarī, vol. 17, p. 390).

## CONCLUSIONS:

After a thorough examination of Sheikh Muhammad Baqir Al-Nasiri’s tafsir (exegesis), and an in-depth analysis of its semantic and syntactic features, a set of findings emerged that highlight the distinctive nature of his interpretative approach and reveal the depth of the methodology he employed in deriving meanings through language and its structure. The most prominent of these findings can be summarized as follows:

1. Sheikh Al-Nasiri’s interpretations are characterized by meticulous attention to syntactic semantics. He demonstrated significant concern for elucidating the meanings of constructions, analyzing the semantics of particles, and carefully considering the subtle distinctions arising from changes in grammatical case endings, given their direct impact on variations and multiplicity of meaning.
2. The utilization of the semantic role of *khavar* (predicate) in his tafsir is notable for extending beyond its original meaning to encompass multiple contextual significations. This was achieved by tracing stylistic

- and grammatical transformations affecting sentence structure, and their consequential effects on guiding and specifying meaning.
3. Sheikh Al-Nasiri exhibited a systematic expansion in addressing imperative and requestive rhetorical forms, analyzing the semantics of commands to include additional meanings such as supplication, prohibition, permission, challenge, and impossibility. He also traced the semantic functions of interrogative, vocative, and prohibitive forms according to contextual requirements, demonstrating a precise semantic awareness of these styles and their pragmatic functions.
  4. Non-requestive rhetorical forms were analysed semantically with recognition of their multifunctional meanings. He interpreted forms of oath, praise, and criticism; distinguished between the evidential and interrogative meanings of “kam;” and examined the various semantic possibilities of “la‘alla,” linking them to their textual and rhetorical contexts.
  5. In alignment with both classical and contemporary grammarians, Sheikh Al-Nasiri emphasized the semantic significance of inflectional vowel markers (harakat). He highlighted how variations in these markers lead to semantic diversity, thereby broadening interpretative possibilities for the Qur’anic text and deepening its linguistic and semantic comprehension.
  6. The study revealed that his tafsir encompasses a wide array of semantic particles, with a focus on precisely identifying their contextual meanings based on syntactic and semantic analytic tools, while being attentive to the Qur’anic context in which they appear. This reflects a rigorous methodology linking grammatical form to intended meaning.

The researcher aimed to analyse diverse interpretative samples that reflect Sheikh Muhammad Baqir Al-Nasiri’s profound awareness of linguistic structure and his skilful utilization of syntactic data to serve Qur’anic semantics, employing a linguistic-exegetical method balancing grammatical analysis with the semantic context of the text. Thus, this study represents a modest attempt to illuminate an important dimension of contemporary tafsir efforts, shedding light on linguistic models that have not yet received adequate scholarly attention. It opens new horizons for researchers in the fields of linguistic and exegetical studies. The researcher hopes that this work will serve as a nucleus for broader research, enriching the field and uncovering further treasures within contemporary exegetical heritage.

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