

The significance of grammatical tense in Quranic stories.....a
– verb form as a model - an applied analytical study

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Summary :

This article addresses the topic of the significance of grammatical time in Quranic stories through the form “VERB” as a model for analysis, seeking to reveal semantic dimensions that go beyond mere reference to the past. The research starts from the problem of: To what extent does the form of “verb” in the Holy Qur’an express a real past tense, or does it extend to other temporal and contextual connotations imposed by the nature of narrative discourse?

The article relies on an applied descriptive analytical approach, by tracing examples of narrative verses and analyzing them in light of the linguistic and semantic context. The study showed that the form “verb” does not always refer to the interrupted past, but rather it may be used to indicate continuation, investigation, or pictorial evocation of events, which gives the narrative a special vitality and realism.

The results also showed that the grammatical time in Quranic stories is closely linked to the pragmatic context and the rhetorical purpose, as temporal values overlap with semantic functions, so the formula transforms from a mere morphological structure into an artistic tool in constructing the narrative event.

The article concludes that understanding the significance of time in the Qur’anic text cannot be done in isolation from the context, and that the “fa’al” formula represents a rich model that reveals the flexibility of the temporal system in Arabic, and the depth of rhetorical use in the Qur’anic discourse.

Keywords: Qur’anic stories - grammatical analysis - semantics - time - applied study.

Introduction:

The first Arabic scholars paid great attention to their language, realizing its lofty status, as it is the receptacle of the Holy Qur'an and the tongue of the Noble Prophet's Hadith. By virtue of this close connection, her servants devoted themselves to serving her diligently and diligently, seeking to preserve her and elevate her to the highest levels of purity and perfection. They worked to standardize it and control its origins, and great sciences emerged concerned with preserving it from melody and distortion, such as grammar, morphology, phonology, rhetoric, and other branches of linguistic study.

Although it was a study of the beginning of the sciences out of a desire to protect the tongues of the common people from making mistakes, and for fear of distorting the word of God, then studies in it varied and increased, dealing with the word of God through study, analysis, and extracting the rules.

Since Qur'anic stories are one of the most important topics of linguistic and literary study alike, our scholars studied these stories from all aspects, each according to his specialization, and they extracted wisdom from them, recognized their eloquence and miracles, and emphasized the values learned from them.

Time in the Qur'anic story has different connotations, between grammatical time and morphological time, and some philosophical time, and all of that has its role in explaining the wisdom of the Quranic story.

Therefore, our research paper was on the topic of grammatical tense in Qur'anic stories, and we chose the depth and complexity of the topic and the verb form and its grammatical temporal significance as a model for the study. So the research paper was tagged with the significance of grammatical tense in Qur'anic stories.....the verb form as a model - an applied analytical study-

Delving into the same topic leads us to answer the following questions: What is the grammatical significance carried by the verb form in the Holy Qur'an? What is its significance in Quranic stories specifically? What is the nature of grammatical time, and how is it related to the grammatical story?

The answer to these questions called us to bring up an integrated approach with procedures to find out the merits of the topic. The methods that we used in the topic were the descriptive approach in determining the meaning of time and time in dictionaries and the history of peoples, the statistical approach in monitoring the formula in Qur'anic stories,

and the analytical procedure that we resorted to to find out the analysis of the formulas that were counted to find out their grammatical significance in the context.

1- The words (time and time) in linguistic dictionaries:

Dictionaries of the Arabic language did not differentiate between the two words, as they used one meaning, so it was stated in Ibn Duraid's Jamharat al-Lughah: (And time is known, and the plural is times and times, and the time of a thing is when time comes upon it, then it is chronic, and time is in the meaning of time) .⁽¹⁾

It was stated in Lisan al-Arab: (Time is a noun for a little and a lot of time...and the plural is "times," "times," and "times.")⁽²⁾

No one differentiated between the two words. Rather, they differentiated between time and its other synonyms, such as (eon, duration, and time). Abu Hilal Al-Askari said: (The difference between time and time is that time is successive times that are different and not different. And time is one, and it is measured by a single movement of the astronomical movements, and it flows from time like a part of the body. And the evidence is also that it is said a short time and a long time, and it is not said a short time.)⁽³⁾ According to this, Ibn Manzur differentiated between 'time and time'. He said: (Shimr said: Time and time are one. Abu al-Haytham said: Shimr made a mistake about time, the time of freshness and fruit, and the time of heat and cold. He said: Time is two to six months. He said: Time is uninterrupted.)⁽⁴⁾

He also pointed out that what is meant by time is a period that has an end or a collection of variable times, as it (falls upon the season of the year and the duration of a man's term of office).⁽¹⁾

Those who look at the two terms in linguistic dictionaries agree that there is no distinction between the two words in meaning, but rather they both fall into one void. However, they noticed the difference between them and the rest of the terms that indicate time, so they explained their meaning and clarified the difference in significance between them and the word time.

2- Time in the Arabic grammatical heritage:

The concept of the two words - time and time - is the same among ancient Arab linguists, as we find in their discussions a lot of overlap between linguistic - contextual - time and

philosophical time, which expresses time as an analogy, which led to the establishment of general provisions for grammatical forms in Arabic that are not consistent with their placement in context.

When emphasis was placed on the formula, the time of each formula was specified. He linked the past tense with the form of (verb), and between the adverb and reception and the form of (do), and he differed in the form of (do). As long as time is past, present and future, the verb is also built on this division, as it is (examples taken from the wording of the events of nouns and clarified for what has passed, for what is and what will happen, and for what is being and is not interrupted) ⁽¹⁾ This is why the connection of time to the verb (because every branch that is taken from a source and formulated from it must contain what is in the original with an addition, which is the purpose of formulation and derivation, such as a door made of teak, a ring made of silver, and so on, the case of the verb has the meaning of the source with the addition of one of the tenses, which is the purpose of placing the verb) ⁽²⁾ We understand from this that the purpose for which the verb was created is to indicate linguistic time - that is, the connection of the event to a specific time - unlike the infinitive, which is an event in an absolute time.

The dominance of the tripartite division was closely related to the philosophical outlook, and this is due to the strong connection between grammar, logic, and philosophy that found a way into Arabic grammar. Abu Al-Barakat Ibn Al-Anbari stated this, saying: (If someone asks why the verbs are three, past, present, and future, it is said that the tenses are three, and since they are three, the verbs must be three, past, present, and future.) .. ⁽³⁾

If many of the grammarians' studies revolved around looking at time, not studying it and explaining its aspects, they did not neglect the details of one time, and Dr. Talib Al-Zubaie presented a lot of evidence that supports their attention to the significance of time ⁽³⁾ . However, he cleared them of every defect.

3- Actual formulas:

Arabic adopted the verb as a basis for change, and it is the most common in Qur'anic use, as calculated by Dr. Abdel Fattah Al-Hammouz . ⁽¹⁾ Dr. Al-Makhzoumi also considered the nominal sentence an incident as a result of the development of the verbal sentence , ⁽²⁾ Arabic adopted the tripartite division of verbs. This division refers to the word being taken as a single word out of context before it is organized into sentences to give its meaning,

and it is measured according to what was widespread and widespread, which is the basis on which the grammatical rule is based.

4- The form (fa'al) and the grammatical tense in Quranic stories:

Proceeding in ancient grammatical investigations was linked to building on the fathāh and introducing nominative pronouns into its formula. They attributed the verb to (yes, bad, and far from) because it was built on the fathāh .⁽³⁾ They closely linked the form (verb) to the past tense. Although their discussions carry scattered indications that this formula extends to other temporal considerations, the dominant ruling regarding its tense is the past. Sibawayh says: (If he says: It went away, it is evidence that the event occurred some time ago.) .⁽¹⁾ It seems that Sibawayh looked at what was spread and dismissed in this formulation and ruled on it with an absolute temporal ruling.

There are those who distinguished between two times for the past tense, namely: the time of the event and the time of the statement. He said: (The past is the one that occurred over two times: one of them is the time of its existence and a second time in which it is said... Every action that is correctly reported to have occurred in a time after the time of its occurrence is the past.)²⁾ Taking this statement at face value means not linking grammatical time to a specific form.

In short, the relationship between the formula and its time appears when it is contextualized, because the context highlights its various temporal energies, and it also highlights the direction of the event, such as distance, proximity, and the realization or absence of occurrence .

The formula in the Qur'anic stories has a miraculous contextual significance - as it does in the Holy Qur'an, and it shows three levels of overlapping times, between the past and the temporary present, then the eternal and permanent. It distinguishes between (the short, temporary time that passes through the life of this world, then the indefinite time of death and residence (*), then the time of the afterlife and the return to eternity, and this is the time that leads and rises above both times)⁽³⁾ Therefore, the movement of the formula in these three axes makes it shift between several time points.

Its temporal scope in the stories of the Holy Qur'an is linked to the context of the text and the purpose it serves.

In the context of Qur'anic stories, the significance of the simple past appears in which time is absolute and indefinite, as it was (the future is open, so the past is not completely closed) .

(4)The formula (verb) in Quranic stories does not constitute a temporal closure, but rather gives continuous and overlapping connotations that are appropriate to the movement of events in the story, to show its intended religious goal, and this is what we will delve into later in the study.

A- (verb) not restricted to a specific time:

If the formula is linked to the divine essence, then the actions attributed to God Almighty, which have one party, namely the Creator, the Almighty, are stripped of time. Because God Almighty has departed from that and is not limited by time, as in the Almighty's saying in the story of the People of the Cave □ [إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لَهَا لِنَبْلُوَهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا □] [الكهف / 7] The verb (ja'al) attributed to the noun of greatness (na) indicates (a continuous making that is not restricted by time due to its attribution to God Almighty) (1) Although this type is abundant in the Holy Qur'an, it is rare in its stories, due to the themes included in the stories that involve more than one party.

However, there are actions attributed to God Almighty, but they have more than one side, and there is no problem with this type in its temporality, considering the second side, as God Almighty said in the story of Adam (peace be upon him) □ [وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا □] . [البقرة / 31] . And in the story of Moses (peace be upon him) and the story of the cave □ [فَضَرَبْنَا عَلَى آذَانِهِمْ فِي الْكُهْفِ سِنِينَ عَدَدًا □] [الكهف / 11] . Because it is one of the attributes of the actions of God Almighty, and it is characterized by time as it relates to it and is appropriate to the world in which it occurred, in terms of time, eternity, or the like , (2) . That is, time here can be determined, thus moving from indefiniteness to definiteness, considering the time of occurrence of the event.

b- Absolute past tense:

Its time is determined by considering both sides of the relationship in the event. For that event to happen at some point in time. This time was not the main axis in which the events of the story took place, because the lesson is drawn from the event that is the subject of interest, unless the context contains a specific time. In the Almighty's saying in the story of the cave □ [فَضَرَبْنَا عَلَى آذَانِهِمْ فِي الْكُهْفِ سِنِينَ عَدَدًا □] [الكهف / 11] The relationship between -

the striker - God Almighty commands, and the object - the struck - the Companions of the Cave indicates an absolute time associated with those young men. Although the duration of this tense has been specified (a few years), the verb (to hit) does not give us a specific past tense. Rather, this is understood from historical evidence, because (the context of the three verses with which the story opened shows that the story of the cave was known in general before the revelation came down).⁽¹⁾

The temporal dimension emerged with the absolute, indefinite event, because what is required of the story is the event, and that is in the story of 'He who passed by a village' in the Almighty's saying □ فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ □ [البقرة / 259] We do not know from the story who he is, and when and where the event occurred? Because these elements are not the focus of the story, nor the educational value expected from it, but rather the event is intended for its own sake. The time of his death is an absolute time that cannot be determined, but the period during which it lasted was determined - the circumstance of time, one hundred years - which is the container of the event, because the purpose (the power of God Almighty) was attached to it. If this indicates, it only indicates that the stories go beyond the circumstances that do not matter to the purpose for which the story was revived after all those years. Mortification means to remain dead, that is, to remain dead for a hundred years, because mortification occurs in the shortest period of time.⁽⁵⁾

Repeating an event in absolute time:

The form 'fa'al' appears in narrative contexts indicating an absolute time that occurs more than once. As God Almighty said - addressing the children of Israel □ وَلَقَدْ عَلِمْتُمُ الَّذِينَ اعْتَدَوْا □ [البقرة / 65] . □ مِنْكُمْ فِي السَّبْتِ □ So (Saturday) here does not indicate a specific time, but rather it is every Saturday, meaning that their aggression was repeated with every (Saturday) day. Their action did not stop at one day, but rather it was repeated with the natural cycle of time before the punishment of God descended upon them, turning them into despicable apes, as (it was forbidden to them to work in it and to hunt whales... so they attempted to catch it with some kind of tricks, such as digging a hole or tying the whale with a bundle, and when the Sabbath passed, they took it.) ،⁽¹⁾ The speech is addressed to the ancestors of the children of Israel who are in the presence of the Messenger) □ صلى الله عليه وسلم) .

:Order of events

The formula (verb) in Qur'anic stories indicates unrestricted time in many places, and some events in this area appear to be arranged in chronological order, and despite the pastness of the time of events, their order takes into account the principle of causality. As for advancing and delaying, they are for purposes required by the subject of the story. In the Almighty's saying in the story of Adam (peace be upon him): **وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ**: [البقرة / 34] So (Satan) - may God curse him - is an indication of a distant time, except that the internal order of events gave pride over arrogance, and pride is a behavioral phenomenon that comes after arrogance, because pride is one of the apparent actions, unlike arrogance, which is one of the invisible actions. It was limited in Surat (PBUH) to mentioning arrogance and in Surah (Al-Hijr) to mentioning pride for purposes related to the purpose of the story and the context of its arrangement in the Surah ,⁽¹⁾ .We find that God Almighty mentioned the same story in more than one situation, but each time He made clear one of the educational purposes that He sought, so He mentioned in the first verse arrogance and arrogance in advance of the first, and in the same story in a second place arrogance only, then He returns to the same story in a third place and does not mention arrogance, and all of them are due to a divine ruling that can be inferred from the Qur'anic stories.

The eloquent fa' also comes in the order of the event tense. As in the Almighty's saying, in the story of Moses (peace be upon him) **فَقُلْنَا اضْرِبْ بِعَصَاكَ الْحَجَرَ فَانفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا قَدْ عَلِمَ كُلُّ أُنَاسٍ مَشْرَبَهُمْ** [البقرة / 60] . In one of his two sayings, Al-Zamakhshari went to evaluate a condition after the fa, meaning: If we strike, then it has exploded.⁽²⁾ This assessment means that the event is not a reality, and that the hadith of the verse is specific to the time of the news, not to the event of the explosion. What Abu Hayyan sees is closer to the context of the verse. He said: (It is understood from the verse that the explosion occurred and was fulfilled. Therefore, all the people knew their drinking place.) .⁽³⁾ According to Al-Zamakhshari's assessment, the time of the explosion is related to the future, and the future does not require its possibility, let alone its existence .⁽⁴⁾ The verse combines two times: The time of news, the time of the event being realized, and several events unfolding.

With the chronological order that is understood from (F), the temporal extension and quantity of the event appear, as in the story of Abraham (peace be upon him) in the

[الصافات / 91 – 93 □ فَرَاغَ عَلَيْهِمْ ضَرْبًا بِالْيَمِينِ □ فَرَاغَ إِلَىٰ آلِهِتَهُمْ فَقَالَ أَلَا تَأْكُلُونَ □ : Almighty's saying] . [(Raagh to) indicates reaching a goal, while (Raagh to) indicates a recurring event at that time. The first appeared in a wider time span than the second, which, along with the transitive letter, indicated the speed and repetition of the event.

Attributing an absolute event to a non-initiated event:

The grammatical tense appears in the form of (verb), in the absolute form of the passive voice, and it draws a tangible picture, as if it were seen with the eyes, as in the story of Noah (peace be upon him) in the Almighty's saying □ وَقِيلَ يَا أَرْضُ ابْلَعِي مَاءَكَ وَيَا سَّمَاءُ أَفْلَعِي □ [هود / 44] . □. [هود / 44] The coming of the information (on the passive verb to indicate majesty and pride, and that these great matters do not occur except through an active action and an all-powerful formation) ⁽³⁾ The noble verse was written in an illustrative style in which the event was transformed into something non-initiated, through which spontaneity appears, in which the voluntariness with which the event takes place is explained, so the element of event occurs and the context revolves around showing this aspect ، ⁽¹⁾The events appear as if they were taking place all at once, all at once, drawing a wonderful, miraculous scene, creating a picture for the recipient of a scene unfolding before his eyes. . ⁽²⁾ The introspection of time and the majesty of the event on that day necessitate its expression through the construction of the unknown, due to the majesty of the matter in which the events emerge. It was happening automatically and was not limited by time or was stripped of time.

The form of the verb and the context of the present tense:

Researching this formula, devoid of verbal evidence, in this time frame, may be more approximate than accurate. Whoever links the time of the philosophical situation with the time of the linguistic situation sees that (the time of the situation is short, and it is impossible to tell about it) . ⁽¹⁾ In order to reach the religious goal in Quranic stories, it is necessary to monitor the movement of events in the stories, because the form (verb) does not indicate the tense except in a few contexts. As in the Almighty's saying □ فَأَلْقَىٰ عَصَاهُ □ [الأعراف / 107 - 108] ، دل □ فَايَا هِيَ تُعْبَانُ مُبِينٌ(107)وَنَزَعَ يَدَهُ فَايَا هِيَ بِيضَاءٌ لِلنَّاطِرِينَ □ The two verbs (he threw, he removed) are in the present tense, which represents the response of our Master Moses (peace be upon him) before Pharaoh. As soon as he was asked to provide

proof, he (threw his staff and removed his hand). These events came immediately before Pharaoh to prove his message, and the matter required the situation.

The context of the events also indicates the tense of the situation from the Almighty's saying □ فَذَبْحُوهَا وَمَا كَادُوا يَفْعَلُونَ □ [البقرة / 71] . The (F) is linked between - they slaughtered it - and the Almighty's saying on the tongue of the Children of Israel □ الْآنَ جِئْتُ بِالْحَقِّ □ [البقرة / 71] They were arranged chronologically as if they occurred in the same place or were consecutive, and one could not be separated from the other. As soon as their souls were reassured of the truth. They said that, then they asked for the cow and slaughtered it. As for the obstinacy and evasion, it happened before they said that. If we link the text and the anecdotal reference outside the text, we find a temporal discrepancy that commentators fill with appreciation based on what was said about how to obtain it from the young man who was devout to his parents. They appreciate: they asked for it and they obtained it. This appreciation was called for by research into the interpretation possibilities of the text, and aims to establish connections between the text and its recipients. The phrase "they slaughtered it" - in the present tense, represents a sudden transition and victory over the stubborn ones after they surrendered to the arguments that were revealed to Moses (peace be upon him). It also shows anticipation in searching for and identifying the killer.

And whoever of the grammarians did not confirm the adverbial tense objected to it by saying (the adverbial tense according to the grammarians is not the actual time separating the past and the future, but rather what is meant is the uninterrupted past tense, and that is sufficient to tell about the action in it) .⁽¹⁾ Linguistic time expresses a situation with a temporal space that makes it a tangible time, even if the event began a little before it, then God Almighty says : □ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ □ [المائدة / 3] It does not mean a specific time, but rather the present in which these events took place (such as today and now) and others, which Henry Flesch calls complementary chapters ,⁽²⁾ .The tense of the situation seems clear with her, as they are the tenses of verification with - verb - not the beginning time of the event. As for - he does - the time of the beginning of the events appears.

The significance of the form - verb - on the future tense:

This formula frequently occurs as an indication of the time of reception in the stories of the Holy Qur'an in the context of promise and threat, because (the benefit of the past tense if it tells about the future that does not exist is that it is more informed and greater of a

[النحل] □ (2) كقولہ تعالیٰ اَتَىٰ اَمْرُ اللّٰهِ فَلَا تَسْتَعْجِلُوْهُ . (situation for its being revealed to its actual place.) [1 / This is a common saying among the ancients, grammarians and commentators alike. Dr. believes Malik Al-Muttalabi stated that the future tense in the story of the destruction of Pharaoh is mentioned in the Almighty's saying فَأَوْرَدَهُمُ النَّارَ] □ 98 / هود [It appears in the words (the Day of Resurrection, the Fire). As for (to present), it is emptied of time, which leads to conjuring up a modern image. He says: (If time were intended from the form, it would not need the form of the past or the form of the present, for language is not incapable of providing the structure with a compound, which is the future, so it will be presented.) (3) He believes that it is wrong to say that the formula expresses the future tense. It seems that this statement applies to the formula out of context. Either in installation. Time is a function of context, with several clues involved. As the distinguished professor pointed out, it emptied its time value into the formula, so time became perceived from its side more than from other aspects. The contextual clues (resurrection - fire) are what restricted the time in the form (present - so he brought them) because linguistic time consists of an event and the time in which the event occurred. We cannot deny the significance of the verb (to present) in this verse regarding the future tense. Manipulating formulas and adding the required tense to them is the miracle of the Holy Qur'an in its arrangement, not the language's inability to express tense. Rather, the form (verb) in (so he brought them) expressed the time and another intention - which is to verify occurrence with a single word. And if it was replaced - in such a context - with the compound (will be brought), then it carries within it nothing but an indication of the future tense .

Modulation of the form and its effect on grammatical tense :

In some verses, a temporal indication may be sought, for which the transitive letter is an indication. In the story of Joseph (peace be upon him) **in the Almighty's saying:** □ قَالُوا يَا أَبَانَا مَنَعَنَا مِنَ الْكَيْلِ فَأَرْسِلْ مَعَنَا آخَانًا نَّكَتُلْ وَإِنَّا لَهُ لَحَافِظُونَ [يوسف / 63] . The time of (prevented), as understood from the context, is the future. So they had enough and came to their father, except that “withholding measure from us is a reference to the words of Joseph (peace be upon him), who said: If you do not bring it to me, then I have no measure for you. So (prevented) means the future (1) .The ban will occur in the future because it is a threat from Joseph (peace be upon him) to them, meaning that it prevented

them from having enough in the future, and this was indicated by their return with the equipment (food).

As for the transitive letter, it had a role in determining the future tense, as the verb (prevented) is transitive with the two letters (ali and from) (and because the construction of 'prevented from us' indicates this, as they made the measure forbidden starting with them because (from) is a starting letter).⁽²⁾

Some commentators pointed to the possibility of the past tense in this verse. That is, they referred to Benjamin's camel, as it was with them and was denied access to food, and they cited as evidence for that the reading of (yuktal)⁽³⁾. However, what we have discussed in detail in terms of verbal and moral evidence suggests that it indicates the future time.

(Verb) is possible for all tenses:

This means that the meaning of the formula in the context is not linked to a specific time, but rather it is a general time that occurs in every place and time, that is, something similar to a fixed nature and a law that can apply to many cases. In these contexts, the event emerges as a main focus of interest and is intended in and of itself to reveal a lesson, a sermon, or religious rulings. He looks at him as if he has been naked for a long time.

This type appears in Qur'anic stories in the verses that intersperse the stories, which are general teachings, or to show the meaning of the story, or a summary of its goals, or an indication of the lesson from it. However, in the narrative and dialogue sections of stories, such temporal significance is few. We can reflect on this in some stories, in the story of

Taloot, in the Almighty's saying □ [كَمْ مِنْ فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ] □

. [249 / البقرة] Abu Hayyan says: (This is an incitement to fighting and a feeling of victory, and that abundance is not a reason for victory, since in past times the few prevailed over the many.)⁽¹⁾ In addition to relying on God, it has something similar to what is fixed and known through human experience. The verbs in some verses can be interpreted as this

tense: as in the story of Shuaib (peace be upon him). In the Almighty's saying □ [وَمَا تَوْفِيقِي] □

عليه السلام) □ (The same applies to Saleh's story) □ [هود / 88] . □ [إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ] □

[هود / 61] . الفعل () □ [قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ هُوَ أَنْشَأَكُمْ مِنَ الْأَرْضِ وَاسْتَعْمَرَكُمْ فِيهَا] □

. (استعمر) .

It seems that (I trust and repent), even if it was issued by the Prophet Shuaib (peace be upon him) in the past. However, it does not indicate a specific time - it concerns the past,

present or future - as trust in God and turning to Him is always inherent in all times, because if it was specified in one time rather than another, it would reveal a defect in worship. Likewise, the verb (istiqtiraa) means “He made you inhabitants of it.” Referring to the Creator, the Almighty, and his actions are not limited by time, in addition to the fact that the speech is directed to a righteous people, and through them it is a speech to all people. He addressed them by saying (He created you from the earth), and what is meant is 'Adam' (peace be upon him). Likewise, “I colonized” you, your predecessors, and your followers, and the form of “verb” indicates the mere event that occurs in all tenses in the story of the cave in the Almighty’s saying [الكهف] إنا جعلنا ما على الأرض زينةً لها لنبؤهم أيهم أحسن عملاً . [7 /The tense of the two verbs (to make, to reward them) is not specific to one time or another. This verse included entertaining the Messenger of God (may God bless him and grant him peace) and informing him that this adornment is not cut off from them and is intended by the general public, because good behavior with it is evidence of faith.. ⁽¹⁾

From this it becomes clear that the time of Qur’anic stories is a direct given from the data of human reality, and it is a logical structure that has objective validity. It is not an imagination separate from the events that occurred, but rather it stems from them. The past was devoted to taking it into account and correcting concepts in light of its positives and negatives. The stories of the Holy Qur’an were a general human topic whose concepts applied to humans in this world, and the discourse directed thousands of years ago applies now, tomorrow, and until the end of existence.

Moreover, the research on the same topic is still vast and available to delve into, as the formulas are many and their meanings are even greater.

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