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The Letter (Thuma) between Neglect and Realization (An Analytical Study of its Occurrence in the Glorious Qur'an)

Abstract

(Thuma) appeared in (330) places in the Noble Qur'an, and its function varied between the conjunction of a sentence upon a sentence, as well as the conjunction of the accusative and predicate verb, prepositional phrase, but it did not fall in the Qur'anic text singular noun conjunction on a singular noun. Therefore, the grammarians' opinions varied in its pronunciation and in its function, as some of them believe that its pronunciation is (Fum) (Jamal al-Din Muhammad ibn Makram, 1300 AH), this is due to the convergence of the two articulators of the two letters (thaa and faa) in pronunciation, so the sound of the letter (thaa) is the sound of my teeth, and the sound of the letter (faa) is oral to my teeth (Manaf Mahdi al-Mousawi, 1993), this pronunciation is steady in analogy, and odd in use, and it seems to the researcher that this is a dialect of one of the tribes in southern Arabia and northern Yemen, As for the places where it appears in the Noble Qur'an, most of its uses are devoted to the conjunction of the Phrase (Dr. Muhammad Abdul Khaliq Udayma, 2009), and the consensus of grammarians is achieved that it is a non-functional letter, so it does not have an effect on it in syntax, and some of the earlier grammarians and modernists claimed that it is a factor that makes the present tense verb, and there is a point of view (Dr. Aid Karim Alwan, 1966), according to the majority of grammarians and commentators, it is presented in two parts: the first: temporal, which indicates inaction at the time of the act, and the other: non-temporal, which indicates the disparity in ranks and not in times.

Keywords: Letter Exits, Temporal Thema, Spatial Thema, Conjunctions Thema, Neglected.

(Thuma) Temporal

The Temporal (Thuma) of the Grammarians is Divided into Three Sections

1. A temporal emotion that indicates the order, as we say: Zaid came, then Ali, meaning: after him with a difference of time.
2. A temporal emotion that does not benefit the arrangement of time.
3. An excess that does not indicate conjunction according to Saeed bin Masada Al-Akhfash, and some of the Kufics followed it and considered it a filler in speech that may be dispensed with

(Jamal Al-Din Ibn Hisham Al-Ansari, investigation: Dr. Mazen Al-Mubarak and others, 1964).

And (Thuma) temporality is what indicates that an event that comes after it does not occur with what immediately precedes it, but rather occurs after an unspecified period of time, it is the same as (Sen) receiving in the investigation of the occurrence of the event towards the almighty's saying: "And Allah will see your work and His Messenger, then you will be returned to the Knower of the unseen and the witnessed" (At-Tawbah: 94), and equal to that, the almighty's saying: "Say: Work, then Allah will see your work and His Messenger and the believers,

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and you will be brought back to the world of the unseen and the witnessed.” (At-Tawbah: 105), and all the letters of conjunction indicate the link between what precedes it with what follows it, and it also indicates brevity in the sentence, as well as the meanings generated in the context for each letter, such as collecting, commenting, or slackening, or other things; If the Quranic text invested these meanings the best investment, for example, we note the succession of (fa) with (Thuma), towards the Almighty's saying: “Then, travel through the earth and see what was the end of the deniers” (Al-Imran: 137), and the Almighty's saying: “Travel through the earth and then see what was the end of the denier.” (Al-An'am: 11), the meaning of (fa) is obligatory, meaning: walk with contemplation and do not walk the path of the heedless, while the meaning (Thuma) was given to indicate the permissibility of walking on the earth and the desirability of seeking sustenance and obtaining benefits (Jarallah Mahmoud bin Omar Al-Zamakhshari, investigation by Khalil Marson Shima, 1407 AH), as the Qur'anic text employed it to denote slowness and slackening when conjugating the distant one with what came before it and including them in the ruling, the Almighty said: “If you marry women and then divorce them” (Al-Ahzab: 49), he used (Thuma) and neglected (waw of the plural) or (faa' of the commenting), Al-Zamakhshari said: (If you say, what is the benefit of -Thuma- in the Almighty's saying “Then you divorced them?” I said: Its benefit is to refute the illusion about someone who imagines the difference in the ruling between that he divorces her while she is close to marriage, and and between her to be separated by marriage, and she slackens the period is in the husband's cord and then he divorces her) (Jar Allah Mahmoud bin Omar Al-Zamakhshari, investigated by Khalil Marson Shima, 1407 AH)a, 1407 AH), we note that the Qur'anic text define the meaning of (Thuma) for the purpose of brevity and brevity, as well as a reference to what is near to happen.

As for (Thuma) the extra in the al-Akhfash al'Awsat, it seems to the researcher contrary to their claim that it is not superfluous, and it is not appropriate to say the addition in the words of the Qur'anic texts, as al-Akhfash was martyred in the saying of Allah Almighty: “And they thought that there is no refuge from Allah except to Him, then He repented to them.” (At-Tawbah: 118), so how does Al-Akhfash and those who followed him go to increase it in the text? And it is absolutely not redundant and detailed, as it departed (Thuma) in the noble verse from conjugation, but it did not depart from the meanings of linkage, brevity and abbreviation, and according to its reliable functions, in addition to the fact that the answer to the condition is not

omitted, so it is obligatory to mention in this subject, and the meaning is distorted when it is deleted, because it gave the meaning of arrangement and time, that is: laxity in the occurrence of the answer, it benefited socialization, arrangement and time limit - according to the majority of grammarians -, The arrangement and the time limit (laxity) benefit those who say to increase it, Al-Akhfash based his doctrine on the saying that it is increased because it occurred at a time in the condition, Dr. Aid Al-Huraizi says: (And in my opinion, a word is not considered superfluous if it serves a moral purpose in speaking) (Dr. Aid Karim Alwan, 1966), when observing the previous Qur'anic text, we stand on the reality of its significance, which results in the necessity of its revelation, and the content of that when the Messenger (peace be upon him) invaded in the Battle of Tabuk and three Muslims did not attend, namely (Ka'ab bin Malik, Mararah bin Al-Rabee, and Hilal bin Umayyah), and they regretted it. And the earth narrowed them down, and people despised them for fifty days, and the Prophet (peace and blessings of Allaah be upon him) commanded them to separate from their wives and not to approach them, so one of them tied himself to the flagpole above the mosque, and swore that he would not descend until the Messenger (peace be upon him) untied him, these events required order and relaxation in the answer, so the answer was combined with (Thuma) to indicate the laxity and the time limit; It served a rhetorical purpose, which is to indicate the length of the deadly time that these three Muslims went through (Jar Allah Mahmoud bin Omar Al-Zamakhshari, investigated by Khalil Marson Shima, 1407 AH), and this is a miracle in the Qur'anic expression. Its word suggests to us the connotations of its events mentally, as well as the occurrence of (waw and fa') in the answer to the condition to clarify a coherent meaning, so (waw) came omitted with the word (disbelievers) and mentioned with the word (the pious) in the Almighty's saying: “Those who disbelieve will be led to Hell in groups until when they come to it, its gates are opened.” (Al-Zumar: 71), and the Almighty's saying: “And those who feared their Lord were led to Paradise in groups until, when they came to it, its gates were opened” (Al-Zumar: 72), so (waw) in the verse of the pious is not extra, and it came expressing a meaning, which is that the opening of the doors happened at the time of their arrival and it was never delayed for them to open them at all, out of respect and reverence for them); As for the failure to mention (waw) in the verse of the unbelievers, this indicates that the time for opening the doors after their arrival or before arrival for a long or short period was not specified in contempt for them and contempt for

their condition, likewise, the (fa) in the answer to the condition is mentioned in other than the places that it must be associated with, since its presence expresses the occurrence of the answer immediately after the occurrence of the condition, and its absence expresses the ambiguity of the time of the occurrence, and from it is the Almighty's saying: "So they both proceeded: until, when they were in the boat, he scuttled it." (Al-Kahf: 71), and the Almighty's saying: "So they set out, until when they met a boy, al-Khidhr killed him (Al-Kahf: 72), and the Almighty's saying: "So they set out, until when they came to the people of a town, they asked its people for food" (Al-Kahf: 77), we note that the (fa) has the meaning of the comment - that what follows it follows in effect what preceded it without a period of time, so the verb (and he killed him) was joined to indicate that the killing of the boy took place immediately when he met him, as for breaking the ship, and taking food, the time in it was left vague and the time was not specified, because the noble verse did not refer to a specification of the time, but rather indicated the occurrence of the act in terms of the conditional attachment to the answer and the use of the conditional (if) tool, which indicates emphasis and abundance, And based on the Qur'anic usage, we conclude by saying that the conjunctions (waw, fa, Thuma) are used in the answer to the condition to specify the time of the event, the (waw) is used in the answer to the condition if it is intended to express the association of the occurrence of the condition with the answer, meaning: they both occurred at the same time, and the answer to the condition is accompanied by a fa' in places other than the places it is associated with it if it is intended to express the occurrence of the answer immediately after the condition, and the answer to the condition is accompanied by (Thuma) if it is desired to express a delay and the occurrence of the answer to the condition with a period or time, it is not permissible for these letters to be redundant because they benefited a time during the accompanying of the answer to the condition, and they benefited following the occurrence of the answer immediately after the condition, likewise, it would have benefited (Thuma) laxity and time, and this does not need to estimate the action afterwards, according to the opinion of the albasariyyn (Jamal Al-Din Ibn Hisham Al-Ansari, investigation: Dr. Mazen Al-Mubarak and others, 1964).

As for (Thuma) the temporal, which benefits conjugation and does not benefit arrangement and time - according to some grammarians - and their argument for that claim is the Almighty's saying: "He created you from a single soul, then made of it its mate" (Al-Zumar: 6), and from him the Almighty's saying: "Then We gave Moses the

Book" (Al-An'am: 154), so we note that it remains as it was placed in order, time and conjugation, for its significance in the first verse means the order of the creation of man from a single soul or a single cell; And after a while - long or short - he created a mate for her, there is a need for the interval, and there is a need for temporal arrangement, and there is a need for conjugation and linkage in the meaning, as well as for the second verse, as we note its statement of conjugation, time and arrangement, because what preceded them were previous commandments that Allah Almighty recommended to His prophets and then told them to His Messenger Mohammed, Al-Zamakhshari said: (If you said: What conjugation did Allah Almighty say - then give Moses the book -? I said: according to what he commanded his news, and the correctness of the conjugation with (Thuma) because this recommendation is old and is still passed down through generations through the tongue of their Prophet, as Ibn Abbas - may Allah be pleased with him - said: There are arbitrators that have not been copied by anything from all the books, it is as if it was said: that is what he enjoined upon you, sons of Adam, old and new, then we gave Moses the book, and We sent down this blessed book), (Jar Allah Mahmoud bin Omar Al-Zamakhshari, Investigated by Khalil Marson Shema, 1407 A.H.).

(Thuma) Non-temporal

It is known that this letter that comes after it differs from the one before it in status, as there is a clear difference between them, and there is a lot of difference between the two places, in terms of lofty status and destiny, what comes after may be higher in status and exalted in grace, or it may be lower in rank and inferior, and in some places they are not similar at all, some grammarians believe that (Thuma) is equivalent to the meaning of (afterwards), and from it is the Almighty's saying: "Then We drowned the others" (Al-Shu'ara': 66), it served the intended meaning as well as the function of conjugation, and from it its meaning was taken, Al-Zamakhshari claimed in his explanation of the Almighty's saying " And do not obey every worthless habitual swearer, [And] scorners, going about with malicious gossip-, Cruel, moreover, and an illegitimate pretender." (Al-Qalam: 10-11-12-13) the doctrine of Ibn Bari in (Thuma) for the discrepancy between two levels in the intent of the speaker, and his argument for his doctrine is the saying of the Almighty Allah: "And He made darkness and light, then those who disbelieve in their Lord will be just" (Al-An'am: 1), as he sees that it is in this place mentioned the meaning of the discrepancy between the majesty

of creation - Glory be to Him - and the rank of silence, according to the description of the just, (Jar Allah Mahmoud bin Omar Al-Zamakhshari, investigated by Khalil Marson Shima, 1407 AH), as for Al-Zarkashi, he sees the opposite and his doctrine is that (Thuma) benefited from time and indolence in time, and indicated the difference in attributes and others without the intention of time, but to know the location of what is being conjugation with it and the state of its glorification (Muhammad bin Abdullah Al-Zarkashi, investigation: Youssef Abd Al-Rahman Al-Marashi and others, 1990), and Al-Zamakhshari added another meaning when he follow its occurrence in the Noble Qur'an, which is exclusion, excluding the occurrence of what comes after it, and it often happens, it means that a matter is absolutely clear and specified with the best specification, so there is no room for it to be denied, the speaker has a strong feeling that what he denies will never happen, so he believes in it, turns around and rushes to take it into account, as it is unlikely that something that contradicts him will occur, and there is no doubt that it will happen, but despite that it occurs in ways that are contrary to what is expected, and what does not occur to us, and his argument is the saying of the Most High: "Thus Allah brings the dead to life and shows you His verses so that you may be wise, then your hearts became hard" (Al-Baqarah: 73-74), and from it is the Almighty's saying: "It is He who created you from clay and then decreed a term and a specified time [known] to Him; then [still] you are in dispute.." (Al-An'am: 1-2), and it is many in the Qur'anic texts, and Al-Zamakhshari confirms its statement in the two previous texts meaning exclusion with the occurrence of a major violation, so that the text modifies the mercy of Allah in resurrecting the dead and clarifying the arguments and evidence to the hardness of hearts and their denial to the servants; Likewise, in the second verse, the text was modified from ease in creation and its arrangement to the denial of this creation and the boasting of it when it was created; (Jar Allah Mahmoud bin Omar Al-Zamakhshari, Investigated by Khalil Marson Shema, 1407 A.H.).

Abu Hayyan Al-Gharnati added another meaning to its functions, as he went on to say that it is given in the sense of (Waw, conjugation), so some of the later grammarians followed him on that meaning, and some of them disagreed when they carried that meaning to interpretation by taking it out of the meaning of (Waw), and they cited the Almighty's saying: "Then depart from the place from where [all] the people depart." (Al-Baqarah: 199), Abu Hayyan Al-Gharnati transmitted in his interpretation of the meaning of (the waw) and sees that (Thuma) here in the meaning of (the waw), it does not

indicate an arrangement, as if he said: and depart from the place from where all people depart, it is the conjugation of words over words; It seems to the researcher that Ibn Kathir preceded him in the meaning of conjugation, and Ibn Hayyan did not refer to it in his interpretation of the al-bahr almuhit, Ibn Katheer chose before this meaning, as he went on to say that (Thuma) in the noble verse here is a conjugation of news to news and its arrangement on it, as if the Almighty commanded the one standing in Arafat to be pushed to Muzdalifah, to remember Allah at the Al-Mash'ar Al-Haram (Ismail bin Omar bin Katheer) Published by: Dar Ibn Hazm, 2000), and from the Almighty's saying: "It is We Who created you and gave you shape; then We bade the angels bow down to Adam" (Al-A'raf: 11), Abu Hayyan Al-Gharnati claimed that Al-Akhfash Saeed bin Masada said (Thuma) here is an absolute of conjugation, and Abu Hayyan followed him in that on the basis that it means waw, and not for arrangement, and if it is an conjugation that benefits arrangement, then arrangement here is in the news, not in time (Atheer al-Din Muhammad Bin Youssef Bin Ali Bin Hayyan Al-Gharnati, Investigation: Dr. Abdul Razzaq Al-Mahdi, 2010). And in the Almighty's saying: "And seek forgiveness from your Lord and then repent to Him" (Hud: 3), Al-Radhi followed the fur' when he went to it being an conjugation, and added to it exclusion and order, because repentance is after seeking forgiveness (Muhammad ibn al-Hasan al-Istarabhazi al-Radzi al-Saman'i, investigation by al-Radhi al-Saman'i. Hassan bin Muhammad bin Ibrahim Al-Hafzy and others, 1966. As for the other section, it indicates the time limit in ranks and statuses, and the researcher concludes by summarizing the occurrence of (Thuma) on three forms:

- A. What comes after it is inferior in importance to what came before it, and the researcher did not find an analogue to this meaning in the Qur'anic text, such as our saying: "What Allah willed, then so-and-so willed."
- B. That what comes after it is greater and more powerful than what came before it, towards the Almighty's saying: "And if they come out to fight you, they will show you their backs, and no help shall they get." (Al-Imran), as Al-Zamakhshari sees that the news of betrayal over them is a greater degree than the news of their defeat.
- C. That what comes after it is different from what came before it, towards the Almighty's saying: "Then is he whom We have promised a good promise which he will obtain like he for whom We provided enjoyment of worldly life [but] then he is,

on the Day of Resurrection, among those presented [for punishment in Hell]" (Al-Qasas), as (Thuma) stated the time limit during the state of attendance, isolated from the state of enjoyment, ((Jar Allah Mahmoud bin Omar Al-Zamakhshari, investigation: Khalil Marson Shima, 1407 AH).

There is another note that deserves to be noted during what we have mentioned, which is that (Thuma) -by aldima- (diacritic) shares with (then) -by alfatha- (diacritic) in the connotation of the spatial dimension sometimes, the first - by aldima - was mentioned in the Qur'anic text for the meaning of the spatial dimension, as well as its indication of the distance between what preceded it and what came after it in the event or place and status; As for then - by alfatha - it denotes the spatial dimension exclusively, it is the name of the adverb of a place meaning there, towards the Almighty's saying: "wherever you turn, there is Allah's countenance" (Al-Baqarah: 115), so the noble verse is not one of the texts of the Attributes, but rather proves the metaphorical attribute of Allah Almighty in the manner appropriate to Him - Glory be to Him - and not as a matter of reprehensible interpretation (Atheer al-Din Muhammad bin Yusuf Ibn Hayyan Al-Gharnati, investigative: Dr. Abdul-Razzaq Al-Mahdi, 2010), and it was mentioned in the Qur'an in four places, as the places of its occurrence refer to the distant place meaning (there) (Muhammad bin Hassan Al-Munir Al-Samanudi, investigated by Farghali Syed Arabawi, 1971), and in the honorable Prophetic hadith narrated by Hudhaifah, he said: (Do not say: What Allah willed and so-and-so willed, but say: What Allah willed, then so-and-so willed (Abu Dawood Suleiman bin Al-Ash'ath Al-Azdi, verified by: Dr. Muhammad Muhyi Al-Din Abdul Hamid, 1988).

Research Results

1. A conjugation came for the accusative verb in five places, and for the verb that is plural in two places, and a conjugation for the verb of the conditional in three places, and for the answer of the conditional in one place, and the conjugation of the verb on the participle in four places, and a conjugation for the prepositional sentence on prepositional sentence in seven places, and the rest of the positions conjugate sentence on sentence.
2. Most of the locations of (Thuma) had an conjugation sentence over a sentence that had no place in parsing.
3. The actual sentence of the verb of the past tense is the most frequent sentence

after (Thuma), followed by the sentence of a present tense verb, then the command sentence of frequent occurrences.

4. One of the meanings in which (Thuma) was used is the exclusion of the content of what came after it from the content of what preceded it and its inappropriateness to it, and this meaning is sometimes expressed by saying: because the rank of what comes after it differs from what preceded it.
5. (Thuma) came to order and included the meaning of (waw) in many verses.
6. (Thuma) was repeated with the emphatic sentence, and the conjugation does not contradict the emphasis.
7. The Kufics said that it is redundant in some verses.
8. The research proved that it is useful for excluding the content of what came after it from the content of what came before it, and that it is not suitable for it, in the Qur'anic usage.
9. Among the meanings in which (Thuma) is used a lot in the Qur'an is the difference in the rank of what comes after it from what comes before it.
10. As for (Thuma) - with the "alfatha" of the Tha'a (diacritic)- it is an adverb of place meaning there, and beyond the reach of our research.

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