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The Current Sentence in Surah Al-Imran: Ayat yang sedang dibacakan dalam Surah Al-Imran

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Abstract

General Background: Arabic grammar plays a fundamental role in interpreting Qur'anic texts and understanding their linguistic precision. **Specific Background:** The science of i'rab provides detailed syntactic analysis that clarifies meaning and reveals the structural relationships between words in the Qur'an. **Knowledge Gap:** Despite the richness of classical grammatical sources, there remains a need for focused analytical studies that synthesize grammatical interpretations across authoritative works. **Aims:** This study aims to examine selected Qur'anic structures through grammatical analysis based on classical Arabic sources. **Results:** The findings show that variations in syntactic interpretation can lead to nuanced differences in meaning, supported by references to established grammatical authorities. **Novelty:** The study integrates multiple classical perspectives to provide a structured analysis of Qur'anic syntax. **Implications:** The results contribute to a deeper understanding of Qur'anic language and support further research in Arabic linguistics and textual interpretation.

Keywords: Quranic Grammar, I'rab Analysis, Arabic Syntax, Classical Linguistics, Qur'anic Interpretation

Key Findings Highlights

Syntactic variation reflects multiple layers of meaning in scriptural language
Classical grammatical sources provide complementary interpretive perspectives
Structural analysis clarifies relationships between linguistic elements

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Introduction

The Holy Qur'an is the eternal miracle of Islam and the source of Arabic and Islamic sciences [Al-Suyuti, 2001, p. 45]. Scholars throughout the ages have devoted their attention to studying its texts from all linguistic, grammatical, rhetorical and interpretative aspects [Ibn Hisham, 1378 AH, p. 112]. Surah Al-Imran is one of the long Medinan surahs that deals with issues of faith and the approach to Islamic life [Al-Tabarsi, 1415 AH, p. 210]. It contains a wealth of linguistic structures and rhetorical devices that are worthy of study and analysis [Abu Hayyan, 1428 AH, p. 45].

The topic of the "present tense" is one of the important grammatical topics that deals with the description of verbs and events, which adds vitality and characterisation to the text [Hassan, 1963, p. 283]. The importance of studying the present tense in the Holy Qur'an in general, and in Surah Al-Imran in particular, lies in revealing the extreme precision in choosing this grammatical style over others to convey a specific meaning and highlight the rhetorical image painted by the verses [Al-Zamakhshari, 1422 AH, p. 215]. Focusing on the present tense in the surah represents an exploratory journey into the depths of the Qur'anic text, to understand how these structures contribute to directing meaning and clarifying the message [Al-Alusi, 1421 AH, p. 98].

This study stems from a scientific curiosity to investigate the present tense sentences in Surah Al-Imran, analyse their grammatical structure, and link this to the contextual meaning [Al-Samarrai, 1431 AH, p. 156]. It seeks to provide an analytical reading that combines grammatical accuracy and interpretative understanding, guided by what is mentioned in the major books of grammar, interpretation, and the books of Quranic exegesis [Ibn Aqil, n.d., p. 205].

Importance of the research

The importance of this study is evident in several aspects:

1- The Qur'anic subject: The noble surah deals with important doctrinal, narrative and legislative topics, and understanding the tools of expression in it, such as the present tense, contributes to a deeper understanding of these topics [Al-Tabarsi, 1415 AH, p. 215].

2-Grammatical aspect: The present tense sentence is a fertile field for grammatical study due to the diversity of its forms, rules and factors of its construction, which allows the application of grammatical rules to precise texts [Ibn Hisham, 1378 AH, p. 427].

3-Semantic aspect: The importance of the research lies in revealing the dialectical relationship between the grammatical structure of the present tense and its meaning in the Qur'anic context, as each grammatical structure carries a specific semantic energy [Al-Zamakhshari, 1422 AH, p. 364].

4-Filling the research gap: Although there are studies that have addressed the grammatical structures in Surah Al-Imran in general, or studies that have addressed the inflectional aspects or the verbal sentence [Al-Akbari, 2010, p. 223], this study focuses specifically on the "present tense" in its various forms (nominal, verbal and semi-clausal) as an independent unit of study and analysis, adding a precise analytical dimension to studies of Quranic grammar [Al-Yaqout, 1425 AH, p. 185].

Research problem

The problem of the study is the need to clarify the grammatical and semantic role played by the present tense in the context of Surah Al-Imran [Al-Alusi, 1421 AH, p. 232]. Traditional grammatical studies often suffice with defining the case and mentioning its rules in a theoretical manner [Hassan, 1963, p. 293], whereas applying it to a complete text such as Surah Al-Imran reveals aesthetic and semantic dimensions that only appear through this comprehensive application [Abu Hayyan, 1428 AH, p. 116].

The study seeks to answer the following questions :

1-What are the most prominent syntactic patterns of the present tense sentence in Surah Al-Imran? [Ibn Yaish, 1422 AH, p. 217]

2-How are these patterns distributed between the nominal sentence, the verbal sentence, and the semi-sentence? [Al-Suyuti, 2001, p. 246]

3-What are the possible inflectional aspects of some of the present tense sentences in the surah, and how does this affect the meaning? [Al-Akbari, 2010, p. 233]

4-What semantic meanings do the present tense sentences add to the Qur'anic text in Surah Al-Imran, such as emphasis, clarification, reasoning, or others? [Al-Samarrai, 1431 AH, p. 239]

Research objectives :

This research seeks to achieve a number of objectives, divided into general and specific objectives:

First: General objectives :

- 1- Developing scientific research skills in the field of applied grammar and linguistics [Hassan, 1963, p. 284].
- 2-Establishing a methodology for examining the texts of the Holy Qur'an as the primary and highest source of linguistic evidence [Ibn Hisham, 1378 AH, p. 428].
- 3-Contributing to the discovery of aspects of the rhetorical miracle in the Holy Qur'an [Al-Zamakhshari, 1422 AH, p. 373].

Second: Specific objectives :

- 1-Monitoring and classification: Listing the verses in which a present tense sentence appears in Surah Al-Imran and classifying them according to different grammatical patterns (nominal sentence, verbal sentence, subordinate clause) [Al-Yaqout, 1425 AH, p. 214].
- 2-Grammatical analysis: Parse the selected present tense sentences and analyse them grammatically in detail, indicating their place in the sentence and their relationship to their subject [Abu Hayyan, 1428 AH, p. 42].
- 3-Semantic analysis: Explaining the meaning conveyed by the present tense in the context of the verse, and how this grammatical style contributes to highlighting the figurative image and conveying the message [Al-Alusi, 1421 AH, p. 259].
- 4-Study of inflectional aspects: Discussion of some grammatical issues that may have more than one inflectional aspect in some present tense sentences, and explanation of the effect of each aspect on the meaning of the Qur'an [Al-Darwish, 1425 AH, p. 466].

Research problem

The central problem of this research lies in the difficulty of sometimes distinguishing between what is a state and what is an introductory sentence, an adjective or a predicate, especially in the Qur'anic text, where grammatical and rhetorical relationships are intertwined [Ibn Aqil, n.d., p. 236]. A sentence following a known or unknown noun may have more than one grammatical function, which poses a challenge for the researcher in determining the appropriate function according to the context and general meaning [Al-Antaki, n.d., p. 142]. Furthermore, some sentences that come after adverbs or conditional particles may raise questions as to whether they should be classified as a state or not [Al-Shafi'i, 1420 AH, p. 313]. Therefore, this study seeks to address this issue by presenting the different interpretations and discussing the grammatical and interpretative evidence for each interpretation [Al-Tabarsi, 1415 AH, p. 264].

Research methodology

In this study, the researcher followed a descriptive-analytical approach, which is the most appropriate approach for such linguistic studies that describe and analyse phenomena [Hassan, 1963, p. 285]. This methodology was applied according to the following steps:

- 1-Inventory and induction: Tracking the verses of Surah Al-Imran and inducing the places where the present tense sentence appears, relying on books of Quranic interpretation and specialised grammar books [Abu Hayyan, 1428 AH, p. 28].
- 2-Classification: Dividing the extracted evidence into main categories according to the type of case (singular - nominal sentence - verbal sentence - semi-sentence) [Al-Suyuti, 2001, p. 247].
- 3-Analysis: Studying each example grammatically and semantically, with reference to the main books on grammar, interpretation and exegesis of the Qur'an, such as "Al-Kitab" by Sibawayh, "Al-Kashaf" by Zamakhshari, "Al-Bahr al-Muhit" by Abu Hayyan, and "I'rab al-Qur'an wa Bayanah" by Al-Darwish [Ibn Hisham, 1378 AH, p. 429].
- 4-Conclusion: Drawing general and specific conclusions about the nature of the current sentence in the surah, its diversity and its meanings [Al-Yaqout, 1425 AH, p. 298].
- 5-Documentation: Accurately documenting information, Quranic verses and scholarly statements in accordance with accepted academic principles [Al-Akbari, 2010, p. 536].

Chapter One

The Present and the Present Sentence

1 - 1 The Present in Grammatical Terminology:

Grammarians have given several definitions of the present tense, and according to the relevant grammar books, we find a difference that is almost insignificant, i.e. there are principles that do not differ among scholars [Ibn Yaish, 1422 AH, p. 5]. For example, Ibn Yaish defined it in his commentary as "the present tense describes the state of the subject or object, such as 'Zayd came laughing' and 'I hit Abdullah crying'" [Al-Zamakhshari, 1422 AH, p. 5]. Ibn Hisham also defined it as "an extra

description that comes in response to 'how', such as 'I hit the thief while he was tied up'" [Ibn Hisham, 1433 AH, p. 319], and Ibn Aqil defined it in his book as "the description, the excess, the upright, to indicate the form of the verb, such as 'go alone', where 'alone' is a condition due to the existence of the mentioned restrictions" [Ibn Aqil, n.d., p. 205].

We conclude from these definitions that the condition is that which meets certain conditions :

- 1-It must be a description [Hassan, 1963, p. 283].
- 2- It must be superfluous [Al-Samarrai, 1431 AH, p. 239].
- 3-It must be valid for use in response to (how) [Ibn Hisham, 1433 AH, p. 320].
- 4-It must be indefinite [Ibn Aqil, n.d., p. 210]

We also refer to some modern scholars who have defined the condition, including Fadel al-Samarrai, who said, "The condition is a description or what takes its place, an extra word used to clarify the form or emphasise" [Al-Samarrai, 1431 AH, p. 239]. Abbas Hassan also defined it as follows: "The condition is a superfluous description that clarifies the form of what precedes it, whether it is the subject, the object, both of them, or something else at the time of the action" [Hassan, 1963, p. 283-284]. The word "description" refers to what is derived from the described (active participle + passive participle, etc.), and "superfluous" means that it can be dispensed with in terms of the placement of words in the sentence, and it is usually superfluous but may sometimes be essential [Al-Samarrai, 1431 AH, p. 240].

1 - 2 Conditions of the state

The original state is to be indefinite, which is an important condition in the state, but it may come with knowledge in specific places, not absolutely, and there are reasons for defining it [Ibn Yaish, 1422 AH, p. 217]. Perhaps the reason for its occurrence is that it contains news, and the original news is to be indefinite, said Ibn Yaish: "The condition deserves to be indefinite because it is in the meaning of the news. Do you not see that your saying (Zayd came riding) contains news and also resembles the distinction in the chapter, so it was indefinite like it, and it occurs in the answer to the question about the indefinite" [Al-Zamakhshari, 1422 AH, p. 217]. Ibn Aqil said, "The opinion of the majority of grammarians is that the condition can only be indefinite, and if it is definite in wording, it is meaningless, as in their saying, 'The bald ones came in large numbers,' 'Send it to the fight,' and 'Strive alone.' So (the fight, alone) are adverbial phrases, but they are interpreted as indefinite, and the interpretation is (they all came) and send it fighting, and strive alone" [Ibn Aqil, n.d., p. 210-211]. Some scholars say that the known condition came from hearsay and cannot be measured against it [Hassan, 1963, p. 293]. Abbas Hassan says, "The condition can only be indefinite, and it has been mentioned in heard words that cannot be measured against it, and it is not permissible to add to it the word 'alone' in their saying 'The class came alone', the word 'alone' is definite because it is added to the pronoun, and it is fixed and derived from a single word" [Hassan, 1963, p. 293]. There are several words that cannot be measured by it, but due to the limited scope of this research, we have abbreviated them [Ibn Hisham, 1378 AH, p. 430].

The well-known opinion among scholars is that the adverbial clause may be definite, but on condition that it is interpreted as indefinite, which is the most appropriate opinion because it is held by most grammarians [Al-Suyuti, 2001, p. 247].

1 - 3 Sections of the case

There are several divisions mentioned by grammarians, but there is one division that scholars have emphasised, which is the division of the case according to clarification and emphasis into two sections [Al-Zamakhshari, 1422 AH, p. 245]:

1-The clarified case, which is the most common and is also called the foundation, which indicates a meaning that is not understood from what precedes it [Ibn Yaish, 1422 AH, p. 218].

2-The case that confirms the content of the sentence and the condition of the sentence, as its two parts are definite, because confirmation is only for definite things, and they are fixed and not derived [Al-Suyuti, 2001, p. 245-246]. As for the two divisions, such as (Zayd is your brother, as is known) and the like [Ibn Hisham, 1433 AH, p. 321].

And confirmed for its agent: its meaning is derived from the explicit wording of its agent, and most often it differs from it in wording, as in the words of Allah, (At-Tawbah/25), (Maryam/15), {So he smiled, laughing} (An-Naml/19), {And do not spread corruption in the land} (Al-Baqarah/60), and similar to His saying {And We have sent you as a messenger to mankind} (An-Nisa/79), {And He has subjected to you the night and the day, and the sun and the moon and the stars, all subject to His command} (An-Nahl/12) [Al-Suyuti, 2001, p. 245-246].

1- 4 The present sentence

The origin of sentences in general is that they have no place in grammar because the meaning of grammar is to link the sentence to what precedes it [Ibn Hisham, 1378 AH, p. 427]. It is the words that link each other, not the sentences. These sentences have relationships, as evidenced by the fact that you can evaluate them individually, and this is what the scholars mentioned in the statement of Ibn Hisham: "The grammarians have said that the sentence that has a place in the syntax is the one that replaces the singular" [Ibn Hisham, 1378 AH, p. 427].

However, there is disagreement as to whether the sentence of the case can be assessed individually or not [Al-Antaki, n.d., p. 142]. Some of them are of the view that "sentences do not have these relationships - i'rab - but it happens that a sentence replaces a single word that can be interpreted by it, and in this case, the sentence has the same place in i'rab as the single word that it replaced" [Al-Antaki, n.d., p. 142]. He mentioned six sentences, including the present sentence, which is the subject of discussion [Ibn Aqil, n.d., p. 236].

Some scholars said that the present sentence cannot be estimated as a single word, and if it cannot be estimated, then it has no grammatical position [Al-Shafi'i, 1420 AH, p. 313]. Al-Razi said, "As for sentences that are the predicate of the subject or whose origin is the predicate, such as the predicate of 'kan' and the second object of 'zannat', the condition and the attribute, they cannot be estimated as a single word, and there is no evidence that they have a grammatical position based on their being estimated as a single word" [Al-Shafi'i, 1420 AH, p. 313]. This statement does not negate the fact that the present sentence has a place in grammar, because we must understand what the scholars mean when they say that the sentence can be understood on its own, as they do not mean that it can be understood on its own in reality, because some sentences cannot be understood on their own in reality [Ibn Aqil, n.d., p. 236]. Among those who corrected the scholars' understanding of sentences that have a place in grammar as being estimated as singular is Dr. Fathi al-Dajani in his book *Al-Jum'ah al-Nahwiyyah* (The Grammatical Sentence), and we will present his opinion [Ibn Aqil, n.d., p. 236]. Dr. Fathi mentioned the opinion that the current sentence cannot be evaluated on its own and explained the opinion of the majority who said that it can be evaluated by saying, "When we consider the previous opinion, we notice that it does not contradict the opinion of the majority, as both opinions converge, since we find that evaluation on its own or in a position where it is correct to use the singular form is the same and does not differ" [Ibn Aqil, n.d., p. 236]. Thus, the current sentence is one that has a place in grammar because it is correct to use the singular form in its place, i.e., it is correct and there is no real difference between them [Al-Shafi'i, 1420 AH, p. 314].

1 - 5 Conditions of the present tense sentence

The original form of the present tense is singular because the present tense is similar to the predicate in that it also informs about something, and the original form of the predicate is singular, as is the present tense [Ibn Hisham, 1378 AH, p. 427]. However, it is possible for the sentence to occur in the position of the present tense as it occurs in the position of the predicate, but not every sentence is valid to be in the present tense because there are conditions [Ibn Aqil, n.d., p. 238]. Ibn Aqil said, "There must be a link in the present tense, either a pronoun such as (Zayd came with his hand on his head) or a waw called the waw of the present tense and the waw of the beginning, the sign of which is the correct occurrence of (when) in its position, such as Zayd came and Amr was standing" [Ibn Hisham, 1378 AH, p. 427]. The estimation: when Amr was standing, or the pronoun and the waw together, such as (Zayd came and he was intending to travel) [Ibn Hisham, 1378 AH, p. 427]. Al-Suyuti pointed out that one of the conditions of the present sentence is that the condition must be an informative sentence free of any indication of reception or exclamation, so that the sentence is not imperative or exclamatory, and does not contain the letters sin, "sawfa" (will), "lan" (will not) or "la" (no) [Al-Suyuti, 2001, p. 247]. The reason why it is not imperative or indicative is because the present tense sentence wants to describe a certain state to us, and this state must have been realised in the past or in this case [Ibn Aqil, n.d., p. 238]. As for the imperative, it is a new creation that did not exist before, so it is not correct to describe its state and condition, and as for the indicative, it has not yet occurred, so we cannot describe its state or condition [Al-Suyuti, 2001, p. 247].

The present sentence is either nominal or verbal, whether affirmative or negative [Ibn Aqil, n.d., p. 238]. Ibn Aqil said: "The present sentence is either nominal or verbal, and the verb is either present or past, and each of the nominal and verbal sentences is either affirmative or negative. If the sentence begins with an affirmative present tense, it is not accompanied by the letter waw, but is linked only to the pronoun. Otherwise, it may be linked to the letter waw alone, to the pronoun alone, or to both" [Ibn Aqil, n.d., p. 238].

Chapter Two

Types of present tense sentences in Surah Al-Imran

2 - 1 Past present tense sentences: These begin with a past tense verb and are divided into two types:

2 - 1 -1 Affirmative sentences: These are sentences that are not preceded by a negative particle and occur frequently. Examples include :

1-Allah says {He said, "My Lord, how can I have a son when I am already old and my wife is barren?"} (verse 40) [Qur'an, Al-Imran 3:40]

The present sentence in this verse is (and I have reached old age), which is a verbal sentence with a past tense verb preceded by qad [Al-Alusi, 1421 AH, p. 145]. A number of exegetes have mentioned it, most notably Al-Alusi in his exegesis, saying: "The sentence (and I have reached old age) is a condition of the speaker's yaa - li, old age has overtaken me and affected my condition, and the first sentence is a verb because old age is renewed (little by little) and was not a necessary description" [Al-Alusi, 1421 AH, p. 145].

2-Allah says {Indeed, those who disbelieve and die while they are disbelievers, not one of them will be accepted, even if he offered the entire earth in ransom. Those will have a painful punishment, and they will have no helper} (verse 91) [Qur'an, Al-Imran 3:91].

This verse contains a verbal phrase, "even if he redeemed himself," which is a past tense verb (redeemed himself) [Abu Hayyan, 1428 AH, p. 143]. Some exegetes have mentioned it, inferring its meaning from the verse. Abu Hayyan said about it: "He (Exalted and Glorified be He) has informed us that whoever dies as a disbeliever, nothing will be accepted from him, even if he fills the earth with gold, even if he redeems himself from the punishment, because redemption is a situation in which there is no favour" [Al-Alusi, 1421 AH, p. 143].

3-Allah says {Indeed, Allah has bestowed a favour upon the believers when He sent among them a messenger from themselves, reciting to them His verses, purifying them, and teaching them the Book and wisdom, if they had not been in manifest error} (verse 164) [Qur'an, Al-Imran 3:164].

The actual present tense clause found in this verse is the clause (they were), and its verb is in the past tense (was) [Abu Hayyan, 1428 AH, p. 110]. One of the conditions that must be met is that the clause has a link, which is the pronoun *waw* in (they were) [Ibn Aqil, n.d., p. 238]. One of the most important exegetes who mentioned this is Abu Hayyan, who said: "The sentence (if they were) is present tense, and it is apparent that the agent in it is teaches them, so it is a state of the object" [Abu Hayyan, 1428 AH, p. 110].

4-Allah says {Those who said to their brothers and sat back, "If they had obeyed us, they would not have been killed." Say, "Then ward off death from yourselves, if you are truthful"} (Verse 168) [Qur'an, Al-Imran 3:168].

The actual sentence in this verse is the sentence (wa qa'adū) and its verb is in the past tense [Abu Hayyan, 1428 AH, p. 116]. The evidence that it is in the present tense is the presence of the conjunction *wāw*, which indicates the present tense [Ibn Hisham, 1378 AH, p. 428]. Abu Hayyan mentioned this when he said: "The sentence (they sat) is present tense, and they sat, and the occurrence of the past tense in such a construction, accompanied by *qad* or *waw* or both or neither, is established in the Arabic language" [Abu Hayyan, 1428 AH, p. 116].

5-Allah says {How can Allah guide a people who disbelieved after their belief and testified that the Messenger is true, and the clear proofs came to them? And Allah does not guide the wrongdoing people} (Verse 86) [Qur'an, Al-Imran 3:86]. The current sentence is (and they witnessed), but scholars differ as to whether the *waw* is conjunctive or present [Al-Zamakhshari, 1422 AH, p. 373]. Al-Zamakhshari referred to it by saying, "The phrase 'and they testified' has two meanings: it can be connected to their past belief in terms of the meaning of the verb, because its meaning is that after they believed, they disbelieved in him, or it can be a present tense with the implied meaning of 'they disbelieved' and 'they testified that the Messenger was true'" [Al-Zamakhshari, 1422 AH, p. 373-374].

2 - 1 - 2 The negative sentence: We mean the sentence preceded by a negative particle, and its verb is negated by the negative particle (ma) :

1-Allah says {Say, "Allah is true, so follow the religion of Abraham, who was devoutly obedient to Allah and was not one of the polytheists"} (verse 95) [Qur'an, Al-Imran 3:95].

Scholars differ on whether the phrase (was not one of the polytheists) is a condition or a new sentence [Al-Yaqout, 1425 AH, p. 680]. Mahmoud al-Yaqout's opinion is that it is a condition, saying, "The phrase 'was not one of the polytheists' is in the accusative case, and the phrase 'who was' and its subject and predicate are in the present tense" [Al-Yaqout, 1425 AH, p. 680]. Bahjat, on the other hand, considered it to be a resumption, so the phrase has no place in the interpretation, saying, "The *waw* in the phrase 'and those who were polytheists' is a resumption" [Bahjat Salih, n.d., p. 109]. However, the researcher believes that the sentence (and those who were polytheists) is present tense based on the meaning, and the verse speaks of the followers of Ibrahim (peace be upon him) [Al-Alusi, 1421 AH, p. 191].

2-Allah says {O People of the Scripture, why do you argue about Abraham, when the Torah and the Gospel were only revealed after him? Will you not use your reason?} (verse 65) [Qur'an, Al-Imran 3:65].

This verse contains a present tense clause, which is the clause (and was not revealed), and its past tense verb is (revealed), as well as the negative particle (*ma*) [Abu Hayyan, 1428 AH, p. 509]. What indicates that it is present tense is the meaning of the verse, for Allah, may He be glorified and exalted, negates the revelation of the Torah and the Gospel except after Abraham [Al-Zamakhshari, 1422 AH, p. 364]. Likewise, the *waw* in (*ma anzalta*) indicates the present tense, for the present tense is estimated by (*idh*) with the correct meaning and the estimation (when it was revealed) is correct in meaning [Ibn Hisham, 1378 AH, p. 429]. Abu Hayyan referred to this in his interpretation, where he said, "What appears to be the case - i.e. the *waw* - is like the sentence {Why do you disbelieve in the signs of Allah when you witness them?}" [Abu Hayyan, 1428 AH, p. 509].

2 - 2 The actual conditional sentence: This comes in two types, affirmative and negative :

1 - 2 - 2 Affirmative present tense sentence: Examples of this can be found in Surah Al-Imran :

1-Allah says {Say, "O Allah, Owner of the kingdom, You give the kingdom to whom You will and You take the kingdom from whom You will"} (verse 26) [Qur'an, Al-Imran 3:26].

The present tense sentence in this passage of the verse is the sentence (you give dominion), which Al-Qayrawani mentioned in his book, saying, "The sentence (you give dominion to whom you will) is in the position of the implied subject in Malik, as are (you take away) and (you exalt)" [Al-Qaisi, 1423 AH, p. 134].

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2-Allah says {Then the angels called to him whilst he was standing praying in the sanctuary, that Allah gives you glad tidings of John, confirming a word from Allah} (verse 39) [Qur'an, Al-Imran 3:39].

This verse contains a present tense verb phrase, which is the phrase "praying in the prayer niche" [Al-Tabarsi, 1415 AH, p. 265]. Praying is a present tense verb, but there is disagreement as to whether it is a noun phrase in the accusative case or an adjective in the nominative case [Ibn Aqil, n.d., p. 239]. Al-Tabarsi, in his interpretation, considers it to be a noun phrase, saying, "The phrase 'praying' is in the accusative case of the pronoun in 'standing'" [Al-Tabarsi, 1415 AH, p. 265].

3-Allah says {And he speaks to people in the cradle and in old age, and he is one of the righteous} (verse 46) [Qur'an, Al-Imran 3:46].

This verse contains a present tense verb, which is the verb "speaks," and a number of scholars have pointed this out, most notably Abu Hayyan in his interpretation, where he said: "The phrase (speaks) is in the present tense, and the third case is the phrase (speaks). Do you not see that the present tense is descriptive in meaning, just as it is best and most common in the Arabic language that when different descriptions are combined, one begins with the noun, then the preposition and its object, then the phrase" [Abu Hayyan, 1428 AH, p. 483].

4-Allah says {Say, O People of the Scripture, why do you turn away from the way of Allah those who believe, seeking to make it crooked, while you are witnesses?} (Verse 99) [Qur'an, Al-Imran 3:99].

This verse contains a present tense sentence with a present tense verb, which is the sentence (tabgūna) [Al-Alusi, 1421 AH, p. 232]. Tabgūna is a present tense verb, and the sentence is a present tense clause of those who turn away from the path of Allah, a present tense clause of the pronoun in the sentence (yusadūna) [Al-Yaqout, 1425 AH, p. 185]. Among the scholars who mentioned it in their books of interpretation and grammar is Al-Alusi, who said, "The sentence tabgūna is in the accusative case, either as a present tense clause of the pronoun (yusadūna) or of the path" [Al-Alusi, 1421 AH, p. 232]. Al-Safi also mentioned it in his grammar book, saying, "The phrase (tabgūna) is in the accusative case, either as a condition of the subject (yadsadūna) or of the path of Allah" [Al-Yaqout, 1425 AH, p. 185].

5-Allah says {Those are the verses of Allah, which We recite to you in truth, and Allah does not want injustice for the worlds} (verse 108) [Qur'an, Al-Imran 3:108].

The present tense in this verse is the phrase (we recite), which is a present tense verb with the present tense verb (we recite) [Abu Hayyan, 1428 AH, p. 28]. It is a present tense phrase from the verses of Allah, and the meaning is that we recite the verses of Allah, and recitation is something that happens to a person at a certain time and then disappears, so it is appropriate for it to be in the present tense [Ibn Aqil, n.d., p. 240]. Among the scholars who mentioned it is Abu Hayyan in his interpretation, where he said that the phrase (we recite) is a present tense phrase, and they said that the agent in it is the demonstrative pronoun, and they allowed it to be the verses of Allah instead of the predicate we recite [Abu Hayyan, 1428 AH, p. 28]. The evidence that it is a present tense is that the condition of the present tense and the present tense sentence is fulfilled in it, as the subject of the present tense is known and there is a link connecting the sentence to what precedes it, which is the pronoun in (we recite it) [Ibn Hisham, 1378 AH, p. 430].

6-Allah says {Here you are, you love them, but they do not love you, and you believe in the entire Book. When they meet you, they say, "We believe," but when they are alone, they bite at you...} (verse 119) [Qur'an, Al-Imran 3:119].

This verse contains a present tense sentence with a present tense verb, which is the sentence (you love them) [Abu Hayyan, 1428 AH, p. 42]. Among the exegetes who mentioned it is Abu Hayyan, who said, "These are news about you and you love them, a resumption of the present tense or a connection to the fact that these are connected or news about you" [Abu Hayyan, 1428 AH, p. 42].

The second present tense clause in this verse is mentioned by Zamakhshari in his Kashaf, and it is the clause (and believe), where he said, "The waw in (believe) is for the present tense, and its subject is those who do not love you, and the present tense is that you believe in their entire book, and yet they hate you, so why do you love them when they do not believe in anything from your book?" [Al-Zamakhshari, 1422 AH, p. 364].

7-Allah says {Then He sent down upon you, after the distress, a sense of security, a drowsiness that overcame a group of you, while another group was preoccupied with themselves, thinking about Allah in a way that was not true, the belief of ignorance, saying, 'Is there anything for us in the matter?' Say, 'The matter is entirely for Allah.' They conceal within themselves what they do not reveal} (Verse 154) [Qur'an, Al-Imran 3:154].

The present tense in this verse is the verb "they think," and its verb is in the present tense [Al-Alusi, 1421 AH, p. 154]. Al-Alusi referred to it in his interpretation, saying, "The verb 'they think' is in the place of the pronoun 'their interests,' not 'group,' and it is permissible for it to be an attribute instead of an attribute of a group, or news after news, or news" [Al-Alusi, 1421 AH, p. 154].

The second sentence is referred to by Al-Safi in his interpretation, and it is the sentence (they hide), which is also a definite present tense sentence, and the reason is the same, that the sentences follow the known conditions, so he said, "The sentence (they hide) is in the accusative case of the verb and the subject (they say)" [Al-Yaqout, 1425 AH, p. 154]. The sentence comes after the known sentence, as it is determined to be a present tense sentence [Ibn Aqil, n.d., p. 241].

8- Allah says {Indeed, Allah has bestowed a favour upon the believers when He sent among them a messenger from themselves, reciting to them His verses, purifying them, and teaching them the Book and wisdom, if they had been before in manifest error} (verse 164) [Qur'an, Al-Imran 3:164].

Scholars differed on the phrase (recites) as to whether it is an adjective or a circumstance [Abu Hayyan, 1428 AH, p. 111]. Some scholars, such as Al-Safi, said that it is a circumstance, as stated in his saying, "recites in the place of the accusative of the messenger" [Bahjat Salih, n.d., p. 183]. The researcher believes that this phrase is closer to a state than an attribute, because a state occurs at a specific time and then disappears when the purpose disappears, whereas an attribute is constant and continuous [Al-Samarrai, 1431 AH, p. 241].

2- 2 -2 The negative imperative sentence :

Its verb form is sometimes negated with and sometimes with and sometimes with or Examples include:

1-Allah says {It is He who has sent down to you the Book; in it are verses that are decisive, which are the foundation of the Book, and others that are similar. As for those in whose hearts is deviation, they follow that which is similar of it, seeking discord and seeking its interpretation, and none knows its interpretation except Allah and those firmly grounded in knowledge} (verse 7) [Qur'an, Al-Imran 3:7].

The present clause in this verse is the clause (and none knows its interpretation) and its verb is in the present tense (knows), which is negated by (none), indicating that it is a present conditional clause whose verb is in the present tense and is negated [Al-Yaqout, 1425 AH, p. 113]. The link connecting it to the previous clause is the letter (the letter waw), which Al-Nahhas pointed out in his grammar when he said, "The sentence (what he knows its interpretation) the waw: present tense ma: negating ya'lam the present tense is raised, its interpretation is the object, and the actual sentence is in the accusative case" [Al-Yaqout, 1425 AH, p. 113].

2-Allah says {She said, "My Lord, how can I have a child when no man has touched me?"} (verse 47) [Qur'an, Al-Imran 3:47].

This verse contains a present tense clause, which is the clause (and no man hath touched me), and the verb in this clause is the present tense (touch me), which is negated by (no), and some exegetes, including Abu Hayyan in his exegesis Al-Bahr Al-Muhit, mentioned it, saying: "The clause (no man hath touched me) is a present tense clause" [Al-Alusi, 1421 AH, p. 608].

3-Allah says {A group of the People of the Book wish to lead you astray, but they only lead themselves astray, and they do not perceive it} (verse 69) [Qur'an, Al-Imran 3:69].

The verse contains a verbal sentence and its verb is negated by (ma), which is the sentence (and they mislead) [Al-Alusi, 1421 AH, p. 191]. Al-Alusi mentioned it, relying on its meaning, because the meaning has a role in clarifying the type of sentence, so he said: "The phrase (and they mislead none but themselves) the waw is for the present tense, and the meaning is based on the estimation of the will to destroy through misguidance, that they destroy none but themselves because they deserve to destroy the believers, and God's wrath is upon them" [Al-Alusi, 1421 AH, p. 191].

4-Allah says {They will abide therein forever; their punishment will not be lightened, nor will they be reprieved} (verse 88) [Qur'an, Al-Imran 3:88].

The phrase "the punishment will not be lightened for them" is a present tense phrase whose verb is "lighten," which is negated by "not" [Al-Alusi, 1421 AH, p. 209]. When a phrase is present tense, it must have a connector, either a pronoun or the letter "waw" [Ibn Hisham, 1378 AH, p. 431]. The first is the pronoun in "for them," but there is disagreement as to whether it is present tense or introductory [Al-Alusi, 1421 AH, p. 209]. Al-Alusi said, "The phrase 'will not be lightened' is either introductory or in the accusative case" [Al-Alusi, 1421 AH, p. 209]. However, the researcher believes that the phrase "does not lessen" is a present tense phrase, which is more correct because the verse speaks about the disbelievers and their situation on the Day of Resurrection in terms of torment and punishment, and also in terms of how they will be when they are immortal [Al-Tabarsi, 1415 AH, p. 266].

5-Allah says: {Or did you think that you would enter Paradise without Allah knowing those among you who strive and knowing the patient?} (verse 142) [Qur'an, Al-Imran 3:142].

This verse contains a present tense clause, which is the clause (when He knows), which is a present tense verb (knows) negated by (when) [Al-Alusi, 1421 AH, p. 284]. Al-Alusi said about it, "The clause (when He knows) is a present tense clause of the pronoun (enter)" [Al-Alusi, 1421 AH, p. 284].

The researcher believes that the sentence is present tense, and Abu Hayyan's statement indicates that the present tense verb without the letter waw is the affirmative present tense, not the negative present tense, in which the letter waw or the pronoun is permissible [Abu Hayyan, 1428 AH, p. 116].

6-Allah says: {When you ascend and do not turn back to anyone, and the Messenger calls you in your rear} (Al-Imran 153) [Qur'an, Al-Imran 3:153].

The present tense verb in this verse is negated by the letter "la" (no), which confirms that it is present tense and fulfils the link because the letter "waw" (and) is present tense and connects the negated sentence to what precedes it [Al-Alusi, 1421

AH, p. 765]. Some scholars, foremost among them Al-Yaqut in his commentary on the Qur'an, have pointed this out: "The sentence is negative, and the sentence of the verb and the subject are in the accusative case" [Al-Alusi, 1421 AH, p. 765].

7-Allah says {So they returned with the blessing of Allah and His bounty, no harm touching them, and they followed the pleasure of Allah. And Allah is the possessor of great bounty} (verse 174) [Qur'an, Al-Imran 3:174].

The phrase "no harm touched them" is a present tense verb (touched them) negated by "no," which indicates that it is present tense because it is in response to the question of how their condition was not touched by harm from Allah, as well as the presence of the link, which is the pronoun in the phrase "touched them" [Al-Yaqut, 1425 AH, p. 378]. Al-Safi pointed to this, saying: "The phrase (no harm touched them) is in the accusative case, he said" [Al-Yaqut, 1425 AH, p. 378].

Chapter Three

Current nominal sentence patterns found in Surah Al-Imran

3 - 1 Affirmative: These are more common than their negative counterparts. Examples include :

1-Allah says {Have you not seen those who were given a portion of the Book? They are called to the Book of Allah to judge between them, then a group of them turns away while they are refusing} (verse 23) [Qur'an, Al-Imran 3:23].

The present nominal sentence in this verse is the sentence (and they turn away), which indicates that it is present, meaning after what has taken over the purpose of their condition and their appearance, as well as the letter waw, which is a waw of condition, mentioned by a group of scholars, including Al-Tabarsi in his interpretation, who said, "The sentence (and they turn away) is in the position of the accusative of the one who takes over" [Al-Tabarsi, 1415 AH, p. 264].

2-Allah says: {Then the angels called to him whilst he was standing praying in the sanctuary, that Allah gives you glad tidings of John, confirming a word from Allah...} (verse 39) [Qur'an, Al-Imran 3:39].

This verse contains a nominal sentence, which is the sentence (while he was standing), referred to by a number of exegetes, including Al-Tabarsi, who said, "The sentence (while he was standing) is a sentence in the position of the object of the verb in his call" [Al-Tabarsi, 1415 AH, p. 285]. Al-Alusi mentioned it in his interpretation, saying, "The phrase 'and he is standing praying' is a present participle of the object of the call, reinforced by the letter 'fa'" [Al-Alusi, 1421 AH, p. 140].

3-Allah said: {He said, "My Lord, how can I have a son when I am already old and my wife is barren?" He said, "Thus does Allah do what He wills"} (Verse 40) [Qur'an, Al-Imran 3:40].

This verse contains a present tense clause, which is the clause (and my wife is barren), and it begins with a noun, so it is a nominal clause [Abu Hayyan, 1428 AH, p. 470]. What indicates that it is present tense is the meaning conveyed by the verse, for the clause (and my wife is barren) is a statement of the condition and state of Zakariya's wife, in that she is barren and cannot bear children [Al-Zamakhshari, 1422 AH, p. 416]. The waw in the clause is a waw of condition, as indicated by Abu Hayyan when he said: "The sentence (my wife is barren) is a present tense clause in (it has reached me) and was nominal, and the predicate was barren because her barrenness was a necessary condition for her, so it was not a temporary description of her, and that was appropriate" [Abu Hayyan, 1428 AH, p. 470]. The opinion of Ibn Aqil is consistent with what is stated in the verse, so it is necessary that the phrase "and my wife is barren" be a necessary description [Ibn Aqil, n.d., p. 242].

4-Allah says {O People of the Scripture, why do you disbelieve in the signs of Allah while you bear witness?} (verse 70) [Qur'an, Al-Imran 3:70].

The present clause in this verse is the clause (while you yourselves bear witness), which is a nominal clause because it begins with the separate pronoun (you) and its predicate is a verbal clause, which is the clause (bear witness) [Abu Hayyan, 1428 AH, p. 515]. The predicate in a nominal clause sometimes comes alone, as in the previous verse, which is the clause "And my wife is barren." Sometimes it comes as a verbal sentence, such as "and you bear witness," which indicates that it is present tense because of the meaning of the verse, which is that those who disbelieve bear witness to the signs of Allah, meaning that they witness them but deny and disbelieve in them [Al-Yaqut, 1425 AH, p. 214]. There is also the connecting letter "waw," which is present tense, as mentioned by Abu Hayyan in his interpretation when he said: "The phrase (and you bear witness) is a present tense phrase indicating that they disbelieve in the signs of Allah, and they bear witness that they are the signs of Allah" [Abu Hayyan, 1428 AH, p. 515]. Mahmoud Al-Safi also mentioned it, saying: "The waw in (and you bear witness) is present tense, and the phrase is in the accusative case" [Al-Yaqut, 1425 AH, p. 214].

5-And among the People of the Book are some who, if you entrust them with a qintar, will return it to you, and among them are some who, if you entrust them with a dinar, will not return it to you unless you stand over them. That is because they say, 'We are not responsible for the illiterate,' and they say about Allah what they know to be a lie (Verse 75) [Qur'an, Al-Imran 3:75].

This verse contains a nominal present tense clause, which is the clause (and they know), indicating the situation of the Jews in this verse, who lie about Allah even though they know Him, which is ugly because they know Him yet they lie [Al-Akbari, 2010, p. 223]. The letter waw in the clause (and they know) indicates the present tense, as indicated by Al-Akbari in his grammar, where he said: "The phrase (and they know) is in the accusative case" [Al-Akbari, 2010, p. 223].

6- Allah says {And when Allah took a covenant from the prophets, saying, "I have given you the Book and wisdom, then a messenger will come to you confirming what is with you, so believe in him and support him." Did you agree and take My covenant upon yourselves? They said, "We agree." He said, "Then bear witness, and I am with you among the witnesses"} (Verse 81) [Qur'an, Al-Imran 3:81].

Scholars differed on the phrase "and I am with you among the witnesses." Is it present tense or something else? [Al-Akbari, 2010, p. 536]. Some said that it could be either, while Abu Hayyan said, "The phrase 'and I am with you among the witnesses' could be used for emphasis or as a present tense" [Al-Akbari, 2010, p. 536]. Some believe that the phrase "and I am with you among the witnesses" is present tense, based on the evidence that resumption is a break and the introduction of new words that are unrelated to what came before [Al-Yaqout, 1425 AH, p. 223]. It is clear that the phrase "and I am with you among the witnesses" is connected in meaning to what came before, because the verse speaks of witnessing, and there is no meaning to the resumption [Ibn Aqil, n.d., p. 243]. Likewise, the waw is valid in this case, based on the estimation (when) its position is correct in terms of meaning, and also that the sentences after the known conditions, the sentence (and I am with you among the witnesses) is a condition of the pronoun waw in (and bear witness), and Al-Safi referred to it by saying: "and the sentence (and I am with you among the witnesses) is in the accusative case" [Al-Yaqout, 1425 AH, p. 223].

6-Allah says: {Say, O People of the Scripture, why do you disbelieve in the verses of Allah, while Allah is Witness over what you do?} (Verse 98) [Qur'an, Al-Imran 3:98].

The present clause in this verse is the clause (And Allah is Witness), which is a nominal clause beginning with the word "Allah" [Abu Hayyan, 1428 AH, p. 16]. A number of scholars have mentioned this, most notably Abu Hayyan, who said, "The clause (And Allah is Witness) is a present clause containing a threat and a warning" [Abu Hayyan, 1428 AH, p. 16]. Al-Alusi referred to it in his interpretation, saying, "The phrase 'And Allah is Witness' is a present tense phrase in which the verb is 'you disbelieve'" [Al-Alusi, 1421 AH, p. 232].

9-Allah says: {Say, O People of the Scripture, why do you turn away from the way of Allah those who believe, seeking to make it crooked, while you are witnesses? And Allah is not unaware of what you do} (verse 99) [Qur'an, Al-Imran 3:99].

This verse contains a nominal present tense clause, which is the clause (and you are witnesses), because it begins with the pronoun (and you), which indicates that it is present tense through the meaning that those who turn away from the path of Allah are witnesses against themselves, as well as the presence of the conjunction "and" (wa), which indicates the present tense [Al-Akbari, 2010, p. 233]. A number of scholars have pointed this out, including Al-Alusi, who said: "The phrase (and you are witnesses) is either in the present tense of the verb (prevent) or of the verb (fear)" [Al-Akbari, 2010, p. 233].

9-Allah says: {O you who believe, fear Allah as He should be feared, and do not die except as Muslims} (Verse 102) [Qur'an, Al-Imran 3:102].

The present tense in this verse is the phrase (while you are Muslims), which is nominal [Abu Hayyan, 1428 AH, p. 20]. What confirms that it is present tense is that Allah, the Exalted, is addressing the believers and commanding them not to die except in a state of Islam [Al-Alusi, 1421 AH, p. 235]. Furthermore, the conjunction that connects the phrase to the previous one is the letter waw, which indicates the present tense [Ibn Hisham, 1378 AH, p. 432]. Abu Hayyan mentioned this in his interpretation, saying: "The sentence (And you are Muslims) is present tense, and the exception is empty of conditions, and the estimation is that you shall not die in any state except in the state of Islam, and its nominal form is more eloquent" [Abu Hayyan, 1428 AH, p. 20]. Al-Alusi also referred to it, interpreting it as a condition based on its meaning, saying, "Its meaning is that you shall not die in any state except in a state of Islam and steadfastness therein, as stated in the nominal sentence, and the agent in the condition is 'except'" [Al-Alusi, 1421 AH, p. 235].

10-Allah says: {They are not equal among the People of the Book, a community that stands up and recites the verses of Allah during the night and prostrates themselves} (Verse 113) [Qur'an, Al-Imran 3:113].

Scholars differed on the phrase "and they prostrate themselves" in terms of whether it is an adjective or a prepositional phrase with no place [Abu Hayyan, 1428 AH, p. 37]. Abu Hayyan said that it is an adjective, but he allowed it to be a prepositional phrase, saying: "The phrase (and they prostrate themselves) is either an adjective or an independent clause with no place. Some of them allowed (and they prostrate themselves) to be a condition of the pronoun or a condition of (nation) because it has been described as a list" [Abu Hayyan, 1428 AH, p. 37]. The one who said that it is present tense is Al-Akbari, who said, "The phrase 'and they prostrate themselves' is a present tense of the pronoun in 'recite' or in the standing position" [Al-Akbari, 2010, p. 233]. The researcher believes that the phrase "and they prostrate themselves" is present tense, which is indicated by the meaning of the verse, because the state of those who recite the verses of Allah is prostration, which is a transitive description, as is most common in the present tense, unlike an adjective, which implies permanence and continuity, as in the phrase "Zayd is generous," where the adjective "generous" is permanent and applies to Zayd in a lasting manner [Al-Samarrai, 1431 AH, p. 242].

11-Allah says: {When two factions among you intended to give up, but Allah is their protector, and in Allah let the believers put their trust} (verse 122) [Qur'an, Al-Imran 3:122].

Scholars differed on the interpretation of "And Allah is their protector." Some said it was a present tense, while others said it was a past tense [Al-Alusi, 1421 AH, p. 259]. Al-Alusi, in his interpretation, said, "The phrase 'And Allah is their protector' is either the present tense of the verb 'they intended' or the pronoun 'they failed,' considering that their failure or intention was excluded because they were under the protection of Allah, the Exalted" [Al-Alusi, 1421 AH, p. 259]. The one who said it

is a resumption clause is one of the later commentators, Mahmoud al-Safi, in his interpretation, but he allowed it to be a present clause, saying, "The phrase 'and Allah is their guardian' is a resumption clause, and the phrase 'and Allah is their guardian' has no place as a resumption clause, and it is permissible for it to be in the place of a present clause" [Al-Yaqout, 1425 AH, p. 298].

The researcher favours al-Alusi's opinion, considering him to be an exegete, based on his statement that the sentence is present tense in meaning, in addition to the fact that he is earlier than Mahmoud al-Safi and that he provided evidence [Al-Alusi, 1421 AH, p. 259].

12-Allah says: {And Allah did indeed assist you at Badr when you were weak. So fear Allah; perhaps you will be grateful} (verse 123) [Qur'an, Al-Imran 3:123].

This verse contains a nominal present tense clause, which is the clause mentioned by Al-Tabarsi in his interpretation, where he said, "The clause is in the accusative position in the present tense" [Al-Tabarsi, 1415 AH, p. 264]. What indicates that it is present tense is the meaning of the verse, as Allah's victory came after they were in a state of humiliation, and the *waw* in the sentence is the present tense *waw*, so its meaning becomes (when) and its position is (when you are humiliated) [Al-Alusi, 1421 AH, p. 259]. Among the exegetes who also mentioned it is Al-Alusi, who said: "The phrase (and you were humiliated) is a condition of the object (your victory), meaning in the eyes of others, even if you were proud in yourselves" [Al-Alusi, 1421 AH, p. 259].

13-Allah says {And those who, when they commit an indecency or wrong themselves, remember Allah and ask forgiveness for their sins - and who can forgive sins except Allah? - and they do not persist in what they did, knowing full well} (verse 135) [Qur'an, Al-Imran 3:135].

The present clause in this verse is the clause (knowing full well), which is a nominal clause beginning with a pronoun [Al-Zamakhshari, 1422 AH, p. 416]. It was mentioned by a number of exegetes, most notably Zamakhshari, who relied on the meaning and said, "The phrase 'and they know' is a condition of the verb 'persist', and the negative particle applies to both of them, meaning that they are not among those who persist in sin while knowing its ugliness" [Al-Zamakhshari, 1422 AH, p. 416].

14-Allah says: {And do not weaken or grieve, and you will be superior if you are believers} (verse 139) [Qur'an, Al-Imran 3:139].

A group of scholars agreed that the phrase "and you are the superior ones" is a nominal present tense phrase [Al-Tabarsi, 1415 AH, p. 264]. Among the exegetes who mentioned this was Al-Tabarsi, who said, "The phrase 'and you are the superior ones' is in the accusative case in the present tense" [Al-Tabarsi, 1415 AH, p. 264].

15-Allah says: {And you used to wish for death before you met it, and then you saw it while you were watching} (verse 143) [Qur'an, Al-Imran 3:143].

This verse contains a present tense clause, which is the clause (while you are watching), because it begins with a separate pronoun, which is "you," and it is clear from reviewing the nominal clauses that they begin with a noun and sometimes with a pronoun, as in this clause, which confirms that it is present tense due to the meaning of the verse [Al-Tabarsi, 1415 AH, p. 264]. God Almighty addresses those who wish for death, saying that you have witnessed and seen death and are looking at it [Abu Hayyan, 1428 AH, p. 116]. In addition to the letter "waw," Abu Hayyan mentioned it, saying, "The phrase 'and you are watching' is a present tense phrase to emphasise the act of looking at death, as it is good for a person to continue watching and looking at death" [Al-Tabarsi, 1415 AH, p. 264].

16-Allah, the Exalted, said {When you ascend and do not turn back to anyone, and the Messenger calls you in your rear, He will reward you with grief upon grief, so that you will not grieve over what you have missed or what has befallen you, and Allah is All-Knowing of what you do} (verse 153) [Qur'an, Al-Imran 3:153].

The present sentence in this verse is the sentence (and the Messenger calls you), which is a nominal sentence that begins with the name of the Seal (peace and blessings be upon him) [Al-Zamakhshari, 1422 AH, p. 417]. The meaning of the verse is that Allah, Glorified and Exalted be He, mentions the Muslims when they fled to the mountains and scattered in the desert, for the state of the Messenger (peace and blessings be upon him) is to call upon them and invite them to Allah, the Almighty, because the very existence of the Prophet (peace and blessings be upon him), regardless of his call, is a call to Allah [Ibn Aqil, n.d., p. 244]. The addition of the letter "waw" indicates the present tense, as it is correct to estimate its position and meaning as "when the Messenger calls you" [Ibn Hisham, 1378 AH, p. 433].

3 - 2 The present nominal sentence with a negative particle: It appears with the negative particle (ma) in the words of Allah :

1-Allah says {And indeed, among them is a group who twist their tongues with the Book so that you may think it is from the Book, but it is not from the Book. And they say, "It is from Allah," but it is not from Allah. And they say and they attribute lies to Allah while they know it} (Verse 78) [Qur'an, Al-Imran 3:78].

This verse contains two negative present tense nominal sentences, and there are no other negative present tense nominal sentences in Surah Al-Imran [Al-Darwish, 1425 AH, p. 466]. The first negative nominal sentence is the sentence (what is in

the Book), which is negated by (what) functioning as (is not), and what confirms that it is present tense is the meaning of the verse, God Almighty tells us about those who twist their tongues when reading the Book and denies that it is from the Book, as it is from their tongues [Al-Alusi, 1421 AH, p. 197]. The link, which is the present tense waw in the sentence (and what is in the Book), is confirmed by Mahmoud Al-Safi, who said, "The waw in the sentence (and what is in the Book) is present tense, and the sentence is in the accusative case" [Al-Darwish, 1425 AH, p. 466]. There is a nominal present tense sentence in the same verse that is also negated by (ma), which is the sentence (And it is not from Allah). Some scholars did not mention it as being connected to the first present tense sentence, but rather mentioned it independently, as Al-Alusi mentioned it in his interpretation, saying: "The sentence (And it is not from Allah) is present tense, and the meaning is that it does not come down from Allah, and the waw is for the present tense, and the sentence is from the pronoun that is the subject of the predicate" [Al-Alusi, 1421 AH, p. 197]. What confirms that the second sentence is an independent present tense is that the meaning of (and it is not from the Book) differs from the sentence (and it is not from Allah), as if the second carries the meaning of pure negation from Allah, the Exalted, while the first negates that it is from the Book, in addition to the permissibility of multiple present tenses, meaning that two present tenses can come from one person [Ibn Aqil, n.d., p. 245].

Conclusion

The researcher studied the present tense and settled on the sentences in Surah Al-Imran, reaching the following conclusions:

1-The present tense, when used alone, forms a sentence, and the present tense sentence, whether nominal or verbal, must have a link, and the link is either the pronoun, which is the original, or the present tense "wa" (and), and they may both appear in the same sentence [Ibn Hisham, 1378 AH, p. 434].

2-Surah Al-Imran contains a large number of present tense sentences because the surah contains many sentences about the prophets (peace be upon them) who are mentioned in the surah and describes their situations, whether with God Almighty or with people [Al-Tabarsi, 1415 AH, p. 285].

3-The researcher relied on the meaning conveyed by the verses to extract the present tense sentence, whether verbal or nominal, using the statements of the exegetes in explaining the meaning of the verse to prove the present tense sentence [Al-Zamakhshari, 1422 AH, p. 418].

4-The researcher concluded that the present nominal and verbal sentences came in two parts, affirmative and negative, and that the affirmative ones were more frequent than the negative ones because the original meaning of speech is affirmative, while negation is incidental to speech [Al-Suyuti, 2001, p. 248].

5-The current verbal sentence appears in both the past and present tenses, in both the affirmative and negative forms, and the researcher concluded that the present tense sentences were more frequent because the circumstances that befell the prophets (peace be upon them) and the righteous were not specific to their time, but rather to the Day of Resurrection, and that believers and the righteous would benefit from them in their work in their lives and in their dealings with God Almighty in terms of their worship, or in their dealings with people [Al-Alusi, 1421 AH, p. 260].

6-The researcher concluded that the present tense negative sentence is more common than the past tense negative sentence [Abu Hayyan, 1428 AH, p. 117].

Praise be to Allah, Lord of the Worlds, and peace and blessings be upon the Seal of the Prophets and Messengers and his pure and righteous family.

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