

# Translating Qad (قَدْ) From the Holy Qur'an Into the English Language

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**Abstract**—The structure comprising *qad* (قَدْ) followed by the verb conveys various meanings, such as tense, expectation, and emphasis. Therefore, the study's goal was to find the places in the Quran where *qad* (قَدْ) appears and explain its different meanings based on verbal and spatial clues. It also wanted to look at how the different meanings of *qad* (قَدْ) were translated into English, leading to a lot of errors. The study applied a descriptive, analytical method to trace the Quranic verses containing *qad* (قَدْ) and to explain its various meanings based on contextual clues. It also compared the opinions of Arabic scholars. Next, the researchers surveyed the English translations of the meanings of the Holy Quran and evaluated the chosen equivalent translations of *qad* (قَدْ). However, when translating the meanings of *qad* (قَدْ) from the Holy Quran, numerous errors are often encountered. First, there is not choosing the appropriate temporal form for the construction (قَدْ فَعَلَ). Second, translations rarely convey the emphatic meaning of *qad* (قَدْ), although this meaning is consistent throughout the Quran. Third, there is the problem of translating the style of swearing when *qad* (قَدْ) appears in its response, which is represented by not translating the swearing when it is deleted and not translating the emphasis of *lām* in the response to the oath and *qad* (قَدْ). Fourth, the meaning of expectation is not conveyed by *qad* (قَدْ), which persists in all translations. Fifth is not conveying the meanings of *qad* (قَدْ) when it is deleted.

**Index Terms**—*qad*, emphasis, tense, expectation, Arabic language

## I. INTRODUCTION

Forms and structures in the Arabic language carry many meanings. They indicate tense, action, negation, emphasis, continuity, perfect, expectation, stability, and renewal. These forms and structures require thorough examination to learn about their precise meanings and to differentiate between their uses.

One of the most prominent structures that carry various meanings is the structure consisting of *qad* (قَدْ) followed by a past or present verb. Therefore, the semantic multiplicity of *qad* (قَدْ) has led to numerous errors in translating the meanings of the Holy Quran into English. This can be inferred from the fact that the structure *qad faeal* (قَدْ فَعَلَ) (“he does”) has been translated into four different tense forms in the four selected translations.

The researchers attribute the reasons for this study to several factors: First, there is the occurrence of *qad* (قَدْ) in the Holy Quran that represents a stylistic phenomenon because it only occurs when it is followed by a past or present tense verb meaning the past; thus, this use has its meanings that the study exhibits. Second, the ancient Arabic scholars indicate the meaning of *qad* (قَدْ), followed by a past verb to denote expectation and the recency of the past. Indeed, *qad* (قَدْ) is mentioned in many contexts in the Holy Quran, wherein it does not indicate expectations or the recent past. In some Quranic contexts, it refers to the absolute past, the distant past, the present, the future, and the absolute tense. Third, translations of the meanings of the Holy Quran for *qad* (قَدْ) present many errors.

The researchers did not find a study dedicated to explaining the problems of translating *qad* (قَدْ) in the Holy Quran into the English language. Many studies have examined the meaning of *qad* (قَدْ), so the researchers began with the ancient studies, as found in *Al-Kitab* by Sibawayh (765 A.D.), one of the oldest books on Arabic grammar. Indeed, his analysis of *qad* (قَدْ) has been studied by grammarians and followed by linguists ever since.

Still, the most well-known of ancient studies were those that specialized in the letters of meanings, such as *Al-Jana Al-Dani fi Huruf Al-Ma'ani Al-Ma'ani* by Al-Muradi (1348 A.D.) and *Mughni Al-Labib 'An Kutub Al-A'arib* by Ibn Hisham (1360 A.D.). These studies focused on explaining the meaning of *qad* (قَدْ) in three ways: expectation, recency, and emphasis; however, they did not explore the various contexts of *qad* (قَدْ), nor did they clarify its meaning regarding tense use beyond the recent past, such as the present, the future, and the absolute tenses.

Among the recent studies that examined the meaning of *qad* (قَدْ) was the study *Dirassat Liushub Al-Quran Al-Karim* by Muhammad Udimah (2004), and although this study focused on the statistical aspect and cited some ancient scholars' opinions on *qad* (قَدْ), it did not weigh between these opinions, nor did it study the semantic pluralism of *qad* (قَدْ). To

explore the precise meaning of *qad* (قَدْ) in some noble verses, two constructive studies of the meanings of *qad* (قَدْ) in the Holy Quran were found. These are *qad fii Al-Quran Al-Karim* by Jadri (2019) and *Dalalit qad Al-harfiyah fii Al-istimal Al-qurani: Dirasat Wasfiyah* by Al-Baqar (2017). Among the recent studies is the one focused on "A Contrastive Grammar of English and Arabic" by Khalil (1999), but this study was limited to clarifying the temporal meaning and did not clarify the other clues.

This study was conducted to trace the Quranic contexts in which *qad* (قَدْ) is stated. It was also conducted to elucidate its multiple clues, utilizing both verbal and spatial clues in the Holy Quran as evidence of the various meanings of *qad* (قَدْ). Then, the researchers analyzed the Quranic translations of *qad* (قَدْ) and explained what is right and wrong in them. Thus, the study sought to address the following questions:

1. What are the Quranic contexts in which *qad* (قَدْ) is stated?
2. What are the verbal and spatial clues in the Holy Quran that establish evidence of the multiple meanings of *qad* (قَدْ)?
3. Was *qad* (قَدْ) translated accurately in the selected Quranic translations?

The letters of meanings in the Arabic language carry semantic diversity, and contextual clues determine these meanings. Among the letters that are frequently used in the Arabic language is the letter *qad* (قَدْ), and this letter carries semantic diversity according to the context in which it is contained. Therefore, the study followed *qad* (قَدْ) in the Holy Quran. The study explained the errors committed by the translators in the meanings of the Holy Quran into English, clarified the meanings of *qad* (قَدْ) in verse, then exhibited the translations that conveyed these meanings, analyzed them, and explained their errors.

## II. METHODOLOGY

The study limited its scope to the letter *qad* (قَدْ) in the Holy Quran and translations of its meanings into English. This study has applied a descriptive-analytical method to answer the study questions and to investigate the Quranic contexts in which *qad* (قَدْ) is stated in four selected translations of the Holy Quran. The study limited its research to four translations. This is due to the large number of translations of the meanings of the Holy Quran into English, the four translations being:

1. Translation of Arthur Arberry's *The Koran Interpreted*: This translation represents the translation of fair-minded non-Muslims; his translation continues to command immense respect among researchers (Hammad, 2011).
2. Translation of Niseem Dawood's *The Koran*: This translation represents the translation of non-Muslims who tried to distort the image of Islam (Al-Khatib, 2011).
3. Translation of Mohammed Pickthall's *The Meaning of Glorious Quran*: This translation represents the translation of non-Arab Muslims. It is widely regarded as one of the better translations (Al-Khatib, 2011).
4. Translation of the King Fahd Complex *Translation of the Meanings of the Noble Quran in the English Language*: This translation represents a model of Arab supervision of the translation of the meanings of the Holy Quran.

The researchers illustrated the meaning of *qad* (قَدْ) in every verse and then presented the translations of *qad* (قَدْ) in the selected translations of the Holy Quran. After analyzing the translations of *qad* (قَدْ), the researchers proposed translations accordingly. The researchers divided this study into two main sections. The first section was the meanings of the letter *qad* (قَدْ) in the Arabic language, and the second one was an analysis of the Quranic English translations of *qad* (قَدْ) in Quranic verses.

## III. RESULT AND DISCUSSION

### A. The Meanings of the Letter *Qad* (قَدْ) in the Arabic Language

The letter *qad* (قَدْ) is one of the letters that are specific to verbs. It is followed by either a past or a present verb. Al-Muradi summarized the meanings of *qad* (قَدْ), saying, "With the past, it has one of three meanings: expectation, recency, and emphasis. With the present, it has one of four meanings: expectation, reduction, emphasis, and increase" (Al-Muradi, 1992, p. 259). Moreover, *qad* (قَدْ) does not appear in the Holy Quran except followed by a past verb or by a present verb meaning the past verb; therefore, *qad* (قَدْ) in the Holy Quran has one of three meanings: emphasis, recency, and expectation. The following is an explanation of these three meanings:

#### (a). The Meaning of Emphasis

This meaning is consistent with *qad* (قَدْ) in all contexts. This is because *qad* (قَدْ) does not appear in the Holy Quran unless it is followed by a past verb or a present verb. That is, *qad* (قَدْ) appears in all places followed by a past verb except for only eight places where it is followed by a present verb, seven of which are the present tense forms of *نعلم*, *يعلم*, and *تعلم*, with another one being *نرى*. These verses are where they can be found (Al-Muradi, n.d.):

- قَدْ نَعْلَمُ إِنَّهُ لَيَحْزُنُكَ الَّذِي يَقُولُونَ [الأنعام. 7:33].
- قَدْ يَعْلَمُ اللَّهُ الَّذِينَ يَتَسَلَّلُونَ مِنْكُمْ لِوَاذًا [النور. 18:63].
- (أَلَا إِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ قَدْ يَعْلَمُ مَا أَنْتُمْ عَلَيْهِ) [النور. 18:64].
- قَدْ يَعْلَمُ اللَّهُ الْمُعَوِّقِينَ مِنْكُمْ [الأحزاب. 21:18].
- (وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ) [الحجر. 14:97].
- (وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُ بَشَرٌ) [النحل. 14:103].

- (وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يُعْرَبُ لِمَ تُؤَدُّونَنِي وَقَدْ تَعْلَمُونَ أَيُّ رَسُولٍ إِلَيْكُمْ) [الصف: 28:5].
- (فَقَدْ نَرَى تَقَلَّبَ وَجْهَكَ فِي السَّمَاوَاتِ) [البقرة: 2:144].

In all of these eight verses, *qad* (قَدْ) indicates emphasis (Al-Thamali, 2021) because the verbs *نعلم*, *يعلم*, *تعليم*, and *نرى* mean the past tense, i.e., *علم* *قد* and *رأى* *قد*. Therefore, *qad* (قَدْ) is not mentioned in the Holy Quran to create doubt. Al-Ukbiri (1143 AD) mentioned that *qad* (قَدْ) in the Almighty's saying, "فَقَدْ نَعْلَمُ إِنَّهُ لَيَحْزُنُكَ الَّذِي يَقُولُونَ" denotes: "أيُّ قَدْ عَلِمْنَا"; the future meaning the past".

It may occur in the context in which *qad* (قَدْ) appears more than once with emphasis, such as the conjunction with the emphatic *lām* in the response to swearing and an example of the Almighty's saying:

(قَالُوا تَاللَّهِ لَقَدْ عَازَتْكَ اللَّهُ عَلَيْنَا وَإِنْ كُنَّا لَخَطِيئِينَ) [يوسف: 13:91]

The researchers noticed the presence of more than one emphasis in this verse. The first emphasis is on swearing (تَاللَّهِ), because the event always indicates emphasis in the context of the swearing. The second emphasis of *lām* is connected to *qad* (قَدْ), which is the *lām* of the response to the swearing, and coupling the *lām* with the reaction to the swearing is obligatory in this context. Ibn Hisham says, "And everyone said, the correct past tense of the affirmative that is answered by the swearing is to be coupled with the *lām* and *qad* (قَدْ)" (Ibn Hisham, 1985), and the third emphasis is *qad* (قَدْ).

#### (b). The Meaning of Recency

It is intended to indicate the event's occurrence in the recent past, and this is the original temporal clue of *qad* (قَدْ) followed by a past verb. Ibn Hisham mentioned that *qad* (قَدْ) followed by a past verb "means bringing the past closer to the situation, so if you say, He has stood up (قد قام), specify the recency" (Ibn Hisham, 1985). An example of this is Almighty's saying:

(وَإِذَا جَاءُوكُمْ قَالُوا ءَامَنَّا وَقَدْ دَخَلُوا بِالْكَفْرِ وَهُمْ قَدْ خَرَجُوا بَيِّنَةً) [المائدة: 6:61]

Al-Zamakhshari (1143 AD) says, "(وقد دخلوا) (وهم قد خرجوا)" in two situations; therefore, *qad* (قَدْ) entered as a recency of the past tense of the situation, and for another meaning: that signs of hypocrisy were evident upon them" (Al-Zamakhshari, 1986, p. 653). However, the temporal clue of *qad* (قَدْ) in the Holy Quran can be limited to the recent past, as it indicates in some contexts the absolute past tense, which is an indication of an occurrence in the past, without specifying whether it is in the recent past or the distant past. An example of this is Almighty's saying:

(وَلَقَدْ عَلِمْتُمُ الَّذِينَ اعْتَدَوْا مِنْكُمْ فِي السَّبْتِ) [البقرة: 1:65]

Knowledge occurred to the Children of Israel in the past without specifying the time of this knowledge, whether in the recent or distant past. An example is the Almighty's saying:

(وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ) [النساء: 6:164]

The time of the story happened in the absolute past. Thus, *qad* (قَدْ) may refer to the distant past tense (Abu Helal, 2023), which is an indication of an occurrence in the distant past. An example of this is Almighty's saying:

(وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَى قَوْمِهِ) [هود: 12:25]

The structure (لقد أرسلنا) indicates the distant past. There is a moral presumption, which is that Noah's message, peace be upon him, was in the distant past. *Qad* (قَدْ) may indicate the present time, and an example of this is the Almighty's saying:

(فَأَجْمِعُوا كَيْدَكُمْ ثُمَّ اتُّوُوا صَفًّا وَقَدْ أَفْلَحَ الْيَوْمَ مَنْ اسْتَعْلَى) [طه: 16:64]

The structure (قد أفلح) indicates the present tense because of the verbal clue (الْيَوْمَ). Moreover, *qad* (قَدْ) may indicate the future tense due to the presence of verbal and spatial clues. An example of this is Almighty's saying,

(وَنَادَى أَصْحَابَ الْجَنَّةِ أَصْحَابَ النَّارِ أَنْ قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا) [الأعراف: 8:156]

The structure (قد وجدنا) indicates the future because of the existence of the spatial clue, which is the story of the conditions on the Day of Resurrection. Additionally, *qad* (قَدْ) may indicate absolute tense in the presence of a contextual clue, such as expressing a fact, as the structure (لقد خلقنا) in the Holy Verse:

(لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ) [التين: 4-1: 30]

#### (c). The Meaning of Expectation

Numerous ancient scholars called *qad* (قَدْ) the "letter of expectation" (Al-Zamakhshari, 1986; Kawakzih, 2019). Sibawayh says, "(لمَّا يفعل)", and (قد فعل). These two constructions are used for people waiting for something" (Sibawayh, 1988).

It should be noted that the expectation may be from the speaker or the addressee, and this is clear from Ibn Atiyah's interpretation of the meaning of *qad* (قَدْ) in the Almighty's saying:

(قَدْ نَعْلَمُ إِنَّهُ لَيَحْزُنُكَ الَّذِي يَقُولُونَ) [الأنعام: 7:33]

He said, "*Qad* (قَدْ) inherent in the verb is a letter that comes with expectation either on the part of the speaker or on the part of the addressee or estimated by him. If the verb is purely for the future, then the expectation is on the part of the speaker. Like your saying, 'Zaid may rise' (قد يقوم زيد) and 'Rain may fall in such a month' (وقد ينزل المطر في شهر كذا). If the verb is in the past or a present verb with the meaning of the past verb, like this verse of ours (قَدْ نَعْلَمُ إِنَّهُ لَيَحْزُنُكَ), then the expectation is not on the part of the speaker, but rather the speaker is obliged to what he told, but the expectation is with the addressee, so the speaker tells him one of the expected ones" (Ibn Atiyah, 2001, p. 285).

#### (d). The Semantic Multiplicity of *Qad* (قَدْ)

Arabic scholars have indicated that the meaning of *qad* (قَدْ) followed by a past verb has three meanings: emphasis, expectation, and recency. The use of *qad* (قَدْ) followed by a past verb is frequently used to indicate these three meanings that the ancients referred to in eloquent daily usage. *Qad* (قَدْ) indicates these three meanings together, or two meanings, and contextual clues determine the meaning of *qad* (قَدْ) (Al-Sinani, 2023). The study also showed that the meaning of emphasis is rooted in *qad* (قَدْ) because of the clues given for this meaning in all Quranic contexts. *qad* (قَدْ) indicates tense in all contexts, because every action has a tense that embraces it, but the temporal clue of *qad* (قَدْ) cannot be limited to the recent past tense, so it indicates the absolute past, the distant past, the present, the future, and the absolute tense according to contextual clues. Therefore, *qad* (قَدْ) in all Quranic contexts indicates emphasis and tense.

The meaning of expectation in *qad* (قَدْ) remains not fully established in the Holy Quran, as it indicates expectation in some contexts but not in others. In some Quranic contexts, *qad* (قَدْ) denotes the three meanings: emphasis, tense, and expectation. An example of this is the Almighty's saying:

(قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا) [المجادلة: 28:1]

The structure (قد سمع) indicates emphasis and the recent past because the verse was revealed after the argument incident, and this structure indicates expectation because the addressee was expecting Allah to answer his prayer.

The structure (قد فعل) may indicate emphasis and recency in some contexts without expectation, and Al-Jami (1492 AD) alerted to this, saying, (Zaid has ridden, قد ركب زيد), for those who did not expect him to ride (Al-Jami, 2020). This use was mentioned in the Holy Quran, an example of which is the Almighty's saying:

(وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا قَالُوا أَنَّى يَكُونُ لَهُ الْمَلَكُ عَلَيْنَا) [البقرة: 2:247].

The structure (قد بعث) indicates emphasis and recency without expectation (Al-bagar, 2017). It indicates recency because the sending of Saul (tālūt) as king was close to the time of the news, and this structure indicates emphasis, but it does not indicate expectation because the addressee (the Children of Israel) did not expect to make Saul king; that is why they said in the verse: (أَنَّى يَكُونُ لَهُ الْمَلَكُ عَلَيْنَا)

Accordingly, the context serves as the determining factor in interpreting the clues of the structure (قد فعل), which may denote emphasis, tense, expectation, or all three meanings combined.

Furthermore, *Qad* (قَدْ) may be deleted in some Quranic contexts (Jadri, 2019). In the context of swearing, it is permissible to delete *qad* (قَدْ) in the response to swearing if a past tense verb follows it, although the basic principle is that this verb is coupled with the *lām* in response to the swearing and *qad* (قَدْ), and deletion of the *lām* and *qad* (قَدْ) prevails in this context if the swearing is long (Ibn Uthaymen, 2014), as Allah Almighty says:

(وَالسَّمَاءِ ذَاتِ الْبُرُوجِ، وَالْيَوْمِ الْمَوْعُودِ، وَشَاهِدٍ وَمَشْهُودٍ، قَتَلَ أَصْحَابَ الْأَخْضُدِ) [البروج: 30: 1-4].

Therefore, *lām* and *qad* (قَدْ) were deleted from the answer, meaning (لقد قتل). This is due to the length of the swear, so the deletion is for brevity. *lām* may be deleted and *qad* (قَدْ) confirmed. Al-Mubarrad says, "As for His saying, (وَالسَّمَاءِ ذَاتِ الْبُرُوجِ، وَالْيَوْمِ الْمَوْعُودِ، وَشَاهِدٍ وَمَشْهُودٍ، قَتَلَ أَصْحَابَ الْأَخْضُدِ) [30:1: الشمس]. Here, *lām* was deleted due to the length of the story because if the words are long, the deletion is more magnificent (Al-Mubarrad, n.d.).

## B. Analysis of the Quranic Translations of *Qad* (قَدْ) in Quranic Verses

The study selected the Quranic verses in which *qad* (قَدْ) appears with various meanings and explained their translations and analysis. The following is an explanation of them:

1. Allah says, [6:164: النساء]. (وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ).

### (a). The Meaning of *Qad* (قَدْ) in This Verse

In this verse, *qad* (قَدْ) indicates emphasis because *qad* (قَدْ) indicates emphasis in all Quranic contexts, and *qad* (قَدْ) indicates the absolute past tense here because there is a verbal clue, which is the adverb of time (before, قبل). The meaning of the verse is that the story occurred in the past. Accordingly, *qad* (قَدْ) in this verse indicates emphasis and the absolute past.

### (b). English Translations of the Quranic Verse

1. Translation of the King Fahd Complex:  
"And messengers we have mentioned to you before" (Al-hilālī & Khan, 2013, p. 137).
2. Translation of Pickthall:  
"And messengers we have mentioned unto thee before" (Pickthall, 1990, p. 31).
3. Translation of Arberry:  
"We have already told thee of before" (Arberry, 1980, p. 71).
4. Translation of Dawood:  
"Some apostles we have already told you" (Dawood, 1990, p. 88).

### (c). Analysis of Translations

It is noted that the previous translations chose the present perfect tense ("have mentioned" and "have told"), and we note that this choice is wrong because the structure *قد قصصنا* indicates the absolute past. The correct thing is to use the simple past tense mentioned or told. The counterpart of the absolute past tense in Arabic is the simple past tense in English because this form indicates an action that ended in the past tense without specifying whether that was in the distant past or the recent past. It is noteworthy that in the two translations, Arberry and Dawood used the adverb "already" with the present perfect tense, as it indicates that something happened sooner than expected (Murphy, 2004). This meaning does not exist in the Quranic structure.

The researchers note that all translations do not indicate the meaning of emphasis in the verse. Accordingly, these translations are incomplete because they do not convey a prominent meaning that was stated by *qad* (قَدْ) in this verse.

The study attributes the reason for the shortcomings in the Quranic translations of the structure *قد* فَعَلَ to the general perception among translators who make the present perfect tense in English equivalent to the structure *قد فعل*, as both of them indicate the recent past (Khalil, 1999; Najm, 2018).

(d). *Study Suggestion*

The study suggests the following translation: “And messengers we indeed mentioned to you before.”

2. Allah says, [المجادلة:1] (قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ) [المجادلة:1]

(a). *The Meaning of Qad (قَدْ) in This Verse*

Ibn Hisham explained the clue of this structure on expectation by saying, “Because she was expecting God Almighty to answer her prayers” (Ibn Hisham, 1985, p. 228). The expectation is from the addressee, and she is the one about whom the verse was revealed (the wife of Aws ibn al-Samit) (Al-Tabari, 2001); it indicates emphasis (Ibn Malik, 2002). It indicates recency because the verse was revealed after an argument. Accordingly, *qad* (قَدْ) in this verse indicates three combined meanings: expectation, emphasis, and recency.

(b). *English Translations of the Quranic Verse*

1. Translation of the King Fahd Complex:

“Indeed Allah has heard the statement of her (Khaulah bint Thaiabab) that disputes with you (O Muhammad), concerning her husband (Aus bin As-Samit), and complains to Allah” (Al-hilālī & Khan, 2013, p. 745).

2. Translation of Pickthall:

“Allah hath heard the saying of her that disputeth with thee (Muhammad) concerning her husband, and complaineth unto Allah” (Pickthall, 1990, p. 652).

3. Translation of Arberry:

“God has heard the words of her that disputes with thee concerning her husband, and makes complaint unto God” (Arberry, 1980, p. 327).

4. Translation of Dawood:

“God has heard the words of her who pleaded with you against her husband and made her plaint to God” (Dawood, 1990, p. 518).

(c). *Analysis of Translations*

It is noted that previous translations have predominantly employed the present perfect form, such as “has heard” and “hath heard,” to render the structure *قد سمع*. This tense choice aligns with English convention, as the present perfect signifies recent past actions, which makes this temporal form suitable for expressing the recent past, which was conveyed by *qad* (قَدْ) in the verse.

The researchers observed that the King Fahd Complex translation employed the adverb “indeed” to convey the meaning of emphasis for *qad* (قَدْ) in the verse, and the meaning of emphasis is repeated in *qad* (قَدْ) wherever it appears in the Holy Quran and other translations. Pickthall, Arberry, and Dawood did not use anything that indicates the meaning of emphasis, which makes these translations incomplete.

However, none of the four translations indicated the meaning of expectation conveyed by *qad* (قَدْ), as the addressee expects Allah’s response to her prayer. Consequently, all translations are deemed incomplete, as they overlook one of the nuanced meanings of *qad* (قَدْ) in this verse.

The study attributes the reason for the shortcomings in the Quranic translations of the structure *قد سمع* to the translations’ focus on the meaning of recency and their neglect of the two meanings: expectation and emphasis. English translations are accustomed to placing the present perfect tense as a counterpart to *qad* (قَدْ) followed by a past verb. Accordingly, the problem appears in the Quranic translations in that they took into account the meaning of recency and neglected the two meanings: expectation and emphasis.

(d). *Study Suggestion*

The study suggests employing the present perfect tense to convey the recent past as intended in this verse. Additionally, it recommends incorporating an adverb like “indeed” to convey the meaning of emphasis for *qad* (قَدْ), consistent with its usage throughout the Holy Quran. The study prefers to use interpretive translation to show that the addressee was anticipating the action, for example: “Indeed, Allah has heard the statement of the woman who expects Allah to answer her prayers”.

3. Allah says, [البقرة: 144] (قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ) [البقرة: 144]

(a). *The Meaning of Qad (قَدْ) in This Verse*

Abu al-Qasim al-Naysaburi (1016 AD) explained the clue of expectation in this structure by His saying, “قَدْ نَرَى تَقَلُّبَ” or “To anticipate the revelation in the promised one by turning the Qiblah” (Al-Naysaburi, 1995). This structure indicates emphasis (Al-Qaralih, 2014) because if *qad* (قَدْ) is followed by one of the verbs indicating knowledge, it is for absolute emphasis (Istytiyah, 2005). It indicates recency because the verse was revealed after the incident of confusion of the Messenger, Muhammad (ﷺ). Accordingly, in this verse, *qad* (قَدْ) denotes three combined meanings: expectation, emphasis, and recency.

(b). *English Translations of the Quranic Verse*

1. Translation of the King Fahd Complex:  
“Verily! We have seen the turning of your (Muhammad’s ﷺ) face towards the heaven” (Al-hilālī & Khan, 2013, pp. 29-30).
2. Translation of Pickthall:  
“We have seen the turning of thy face to heaven (for guidance, O Muhammad)” (Pickthall, 1990, p. 25).
3. Translation of Arberry:  
“We have seen thee turning thy face about in the heaven” (Arberry, 1980, p. 29).
4. Translation of Dawood:  
“Many a time have we seen you turn your face towards the sky” (Dawood, 1990, p. 88).

(c). *Analysis of Translations*

It is noted that the previous translations chose the present perfect form, as the structure (“have seen”) was used as a translation of the structure *قد نرى*. These translations succeeded in explaining the clue of the structure *قد نرى* approximately, as the verb *نرى* is in the present tense. However, its meaning is in the past *رأينا*.

Researchers observe that the structure *قد نرى* conveys emphasis. Consequently, King Fahd's translation incorporates the adverb “verily” to convey this meaning. Conversely, the other three translations lack indicators of emphasis, rendering them incomplete.

However, these translations did not indicate that the addressee (the Messenger) was anticipating the action; therefore, all translations are incomplete because they violated one of the meanings of *qad* (قَدْ) in this verse, which is expectation.

The researchers note that all translations did not indicate the meaning of exaggeration in the verse, which was indicated by the wording *تقلب*, and Dawood’s translation was limited to conveying the meaning of repetition (many a time), and repetition does not always indicate exaggeration. This form indicates an exaggeration of the action because it is the source of forms of the verb *قَلَّبَ*, which indicates exaggeration. Therefore, it was necessary to add an adverb that indicates repetition and exaggeration, such as frequently.

The study attributes the reason for the shortcomings in the Quranic translations of the structure *قد نرى* to the translations’ focus on the meaning of recency and their omission of the two meanings: expectation and emphasis. English translations have become accustomed to placing the present perfect tense as a counterpart to *qad* (قَدْ) followed by a past verb. Accordingly, the problem appears in the Quranic translations in that they took into account the meaning of recency and neglected the two meanings: expectation and emphasis.

(d). *Study Suggestion*

The study suggests employing the present perfect tense to convey the recent past as intended in this verse. Additionally, it recommends incorporating an adverb like “indeed” or “verily” to convey the meaning of emphasis for *qad* (قَدْ), consistent with its usage throughout the Holy Quran. The study prefers to use interpretive translation to show that the addressee was expecting the action; for example, the meaning of *qad* (قَدْ) in this verse:

Indeed, we have seen Muhammad's (ﷺ) face turn frequently towards the heavens (Muhammad (ﷺ) waits for the Qiblah to change).

4. Allah says, [البقرة: 1:65]. *وَلَقَدْ عَلِمْتُمُ الَّذِينَ اعْتَدَوْا مِنْكُمْ فِي السَّبْتِ*

(a). *The Meaning of Qad (قَدْ) in This Verse*

According to the majority of grammarians, the *lām* of the swearing is linked with *qad* (قَدْ) when the verb is in the affirmative past, as seen in the preceding verse. Ibn Hisham says, “And everyone said that it is the right of the affirmative past, the response to the swearing, is to be combined with the *lām* and *qad* (قَدْ)” (Ibn Hisham, 1985), and the swearing is deleted; however, the swearing frequently remains in the Holy Quran. Abu Hayyan explained that swearing was used in this Quranic context for emphasis, as he said, “But it came by way of emphasis because such a story might make them lie in denying it. That is because of what happened to those who transgressed into turning them into monkeys. So, this needed emphasis, and they knew that for a fact” (Abu Hyyan, 1999).

(b). *English Translations of the Quranic Verse*

1. Translation of the King Fahd Complex:  
“And indeed you knew those amongst you who transgressed in the matter of the Sabbath” (Al-hilālī & Khan, 2013, p. 14).
2. Translation of Pickthall:  
“And ye know of those of you who broke the Sabbath” (Pickthall, 1990, p. 3).
3. Translation of Arberry:  
“And well you know there were those among you that transgressed the Sabbath” (Arberry, 1980, p. 23).
4. Translation of Dawood:  
“You have heard those of you that broke the Sabbath” (Dawood, 1990, p. 415).

(c). *Analysis of Translations*

It is noted that previous translations chose four temporal forms to translate the structure *قد فعل*, and this difference results from the problem of determining the temporal clue of this structure. King Fahd’s translation employed the simple past tense “knew,” while Pickthall used the simple present tense “know,” Arberry utilized the simple future tense “will know,” and Dawood opted for the present perfect tense “have heard.” However, researchers argue that the most accurate

translation is King Fahd's, as the simple past tense accurately reflects the past occurrence of the knowledge action without specifying whether it was in the recent or distant past.

Another objection to Dawood's translation is the use of the verb "hear" instead of "know" to convey the meaning of علم. This is considered a violation of the intended meaning, as hearing is not synonymous with knowledge, despite being one of its tools.

Researchers observe that the King Fahd Complex translation employed the adverb "indeed" to convey the meaning of emphasis for qad (قَدْ) in the verse. Conversely, the other translations (Pickthall, Arberry, and Dawood) lack indicators of emphasis, despite the verse containing two emphatic elements: lām, the response to the swearing, and qad (قَدْ). This underscores that the swearing style was employed in this context primarily to amplify its emphasis. Accordingly, the translations of Pickthall, Arberry, and Dawood are incomplete because they did not convey a prominent meaning indicated by qad (قَدْ) and the style of the swearing.

This makes the researchers once again criticize all of these translations because they do not convey the style of swearing in the verse, for (لَقَدْ) is the response to swearing for something deleted, and what is deleted is in the same ruling as what is present because it is destined. This makes them incomplete translations because they are not translated according to the style of the swearing.

The study attributes the reason for the shortcomings in the Quranic translations of the structure قد سمع to the failure to specify the temporal clue of لَقَدْ علم, and this is linked to the failure to refer to books of interpretation to understand the clue of the structure and the lack of familiarity with the grammatical rules that govern the places in which qad (قَدْ) are associated with the lām of the response to the swearing and understand the clues of this association.

#### (d). Study Suggestion

The study suggests using the simple past tense to convey the past meaning of this verse and recommends adding adverbs such as indeed to emphasize qad (قَدْ), as it consistently signifies emphasis throughout the Holy Quran. Furthermore, the study proposes transferring the deleted swear in the verse, for example:

"Swear by Allah, indeed you knew those amongst you who transgressed in the matter of the Sabbath."

5. Allah says, [12:25. هود. وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ إِنِّي لَكُمْ نَذِيرٌ مُّبِينٌ]

#### (a). The Meaning of Qad (قَدْ) in This Verse

In the Arabic language, the swearing sentence serves to indicate expectation. Al-Kafawi (1683 AD) clarified this, stating, "The swearing sentence is employed solely to emphasize the sworn statement, which is its response, and the response is expected from the addressee upon hearing the swearing. Hence, the use of the lām with qad (قَدْ) is common due to the expectation it implies (Al-Kafawi, n.d.). An example of this is Almighty's saying (لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ) [الأعراف. 8:59].

In his interpretation of this noble verse, Al-Baydawi (1286 AD) says (لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ) is a response to a deleted swearing. This lām is seldom used except with qad (قَدْ) because it is a condition of expectation, for if the addressee hears it, he expects that what was said with it will happen" (Al-Baydawi, 1997).

#### (b). English Translations of the Quranic Verse

1. Translation of the King Fahd Complex:  
"And indeed We sent Noah to his people" (Al-hilālī & Khan, 2013, p. 289).
2. Translation of Pickthall:  
"And We sent Noah unto his folk" (Pickthall, 1990, p. 67).
3. Translation of Arberry:  
"And We sent Noah to his people" (Arberry, 1980, p. 134).
4. Translation of Dawood:  
"We sent forth Noah to his people" (Dawood, 1990, p. 193).

#### (c). Analysis of Translations

It is noted that previous translations opted for the simple past tense ("sent"), which is appropriate given that the structure لقد أرسلنا suggests the sending occurred in the distant past. Hence, the simple past tense "sent" is suitable.

Researchers observe that the King Fahd Complex translation utilized the adverb "indeed" to convey the meaning of emphasis for qad (قَدْ) in the verse, while the other translations by Pickthall, Arberry, and Dawood lacked indicators of emphasis. Despite the presence of two emphatic elements, lām as the response to the swearing and qad (قَدْ), this confirms that the swearing style was employed primarily to amplify emphasis. Accordingly, the translations of Pickthall, Arberry, and Dawood are incomplete because they did not convey a prominent meaning indicated by qad (قَدْ) and the style of the swearing. This makes the researchers criticize all of these translations once again, which is that they do not convey the style of swearing in the verse, for (لَقَدْ) is the response to swearing for something deleted, and what is deleted is in the same ruling as what is present because it is destined.

It can be said that the King Fahd Complex translation لقد أرسل is a solid translation based on its use of the simple past tense and the emphatic adverb indeed, and that the other three translations are incomplete because they did not clarify the meaning of the emphasis found in the verse. All these translations can be judged to have disrupted the meaning of the verse when they did not convey the meaning of the swear style.

The study attributes the reason for the shortcomings in the Quranic translations of the structure لقد أرسل to the failure to specify the temporal clue of this structure, and this is linked to the failure to refer to books of interpretation to understand

the clue of the structure and the lack of familiarity with the grammatical rules that govern the places in which *qad* (قَدْ) are associated with the *lām* of the response to the swearing and understanding the clues of this association (Ryding, 2005).

(d). *Study Suggestion*

The study suggests using the simple past tense to convey the past meaning of this verse and recommends adding an adverb such as indeed to emphasize *qad* (قَدْ), as it consistently signifies emphasis throughout the Holy Quran. Furthermore, the study proposes transferring the deleted swearing in the verse; for example, “Swear by Allah, indeed, We sent Noah to his people”.

6. Allah says, [4-1: 30. التين. ]لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ (قَدْ) (Al-hilālī & Khan, 2013, p. 845).

(a). *The Meaning of Qad (قَدْ) in This Verse*

The researchers noticed that the structure *لَقَدْ خَلَقْنَا* occurred in response to the swearing, and the swearing was *والتين*, so this structure indicates emphasis, and the tense of this structure is absolute tense because it indicates a fact; that is, creation occurred in the past, is occurring in the present, and will occur in the future. Therefore, in this context, *qad* (قَدْ) signifies both emphasis and absolute tense.

(b). *English Translations of the Quranic Verse*

1. Translation of the King Fahd Complex:  
“Verily, We created man in the best stature (mould)” (Al-hilālī & Khan, 2013, p. 845).
2. Translation of Pickthall:  
“Surely We created man of the best stature” (Pickthall, 1990, p. 31).
3. Translation of Arberry:  
“We indeed created Man in the fairest stature” (Arberry, 1980, p. 367).
4. Translation of Dawood:  
“We created man in a most noble image” (Dawood, 1990, p. 599).

(c). *Analysis of Translations*

This choice is deemed incorrect because both forms, “created” and “have created,” indicate an event that ended in the past tense, whether absolute or recent. However, the structure *لَقَدْ خَلَقْنَا* signifies a fixed fact, indicating that creation occurred in the past, continues in the present, and will persist in the future. The appropriate temporal form to convey such a fixed fact is the simple present tense; therefore, the verb create had to be used.

Researchers observed that the King Fahd Complex, Pickthall, and Arberry translations utilized words such as verily, surely, and indeed to convey emphasis for *qad* (قَدْ) in the verse. Conversely, Dawood’s translation lacked indicators of emphasis, despite the presence of two emphatic elements: *lām*, the response to the swearing, and *qad* (قَدْ). The study attributes the reason for the shortcomings in the Quranic translations of the phrase *لَقَدْ خَلَقْنَا* to not specifying its correct temporal clue. This is to link the past verb *خَلَقْنَا* with the past tense, and this translation did not pay attention to the contextual clues that indicate that this verb indicates absolute tense.

(d). *Study Suggestion*

The study suggests employing the simple present tense to convey the meaning of the absolute tense as intended in this verse. Additionally, it recommends incorporating an adverb like indeed or verily to convey the meaning of emphasis for *qad* (قَدْ), consistent with its usage throughout the Holy Quran. So, the study suggests the following translation: “Indeed, We create man in the best stature”.

7. Allah says, [النساء. 5:90]. (إِلَّا الَّذِينَ يَصِلُونَ إِلَى قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ أَوْ جَاءُوكُمْ حَصِرَتْ صُدُورُهُمْ أَنْ يُقَاتِلُوكُمْ أَوْ يُقَاتِلُوا قَوْمَهُمْ)

(a). *The Meaning of Qad (قَدْ) in This Verse*

Most Arabic scholars indicate that *qad* (قَدْ) has been deleted (Al-Farra’, n.d.), so the assumption is *جاءوكم قد حصرت* and the assumption is obligatory. This is because when *فعل* replaces the adverb, it necessitates *qad* (قَدْ), as Allah Almighty said, “أَوْ جَاءُوكُمْ حَصِرَتْ صُدُورُهُمْ” meaning, *قَدْ حَصِرَتْ صُدُورُهُمْ* (Al-Tabari, 2001). This verse was revealed explaining the ruling of the hypocrites, so the meaning is, “(Al-Tha’alibi, n.d.)” *جاءوكم ضيقة صدورهم عن قتالكم، والقتال معكم.*

(b). *English Translations of the Quranic Verse*

1. Translation of the King Fahd Complex:  
“Expect those who join a group, between you and whom there is a treaty (of peace), or those who approach you with their breasts restraining from fighting you as well as fighting their own people” (Al-hilālī & Khan, 2013, p. 123).
2. Translation of Pickthall:  
“Except those who seek refuge with a people between whom and you, there is a covenant, or (those who) come unto you because their hearts forbid them to make war on you or make war on their own folk” (Pickthall, 1990, p. 27).
3. Translation of Arberry:  
“Except those that betake themselves to a people who are joined with you by a compact or come to you with breasts constricted from fighting with you or fighting their people” (Arberry, 1980, p. 65).
4. Translation of Dawood:  
“Except those who seek refuge with your allies or come over to you because their hearts forbid them to fight against you or against their own people” (Dawood, 1990, p. 79).

(c). *Analysis of Translations*

It is noted that all translations did not consider that *qad* (قَدْ) was deleted in this context. This resulted in errors in conveying the meanings of *qad* (قَدْ) in this Quranic context, the first of which was the temporal form, as it chose the simple present tense form “come” for the active verb جاء in the adverbial sentence, and this is an incorrect translation. Because this verb describes the condition of the hypocrites, its tense lies in the past. The adverbial sentence قَدْ حَصْرَتْ was quoted either as the verb “forbid” or the verb “constricted,” or by the infinitive “restraining.” The adverbial sentence initiated with *qad* (قَدْ) is obviously to be translated into the past perfect form, and the active verb form is translated into the simple past because the past perfect and simple past forms are used in English to express two successive actions, one of which occurred a little before the other, with the earlier event expressed in the past perfect form and the later action in the simple past form (Hornby, 1975). The meaning of this use agrees with the meaning of the adverbial sentence initiated with *qad* (قَدْ) and its factor. The translations did not indicate the emphasis given by *qad* (قَدْ) in the verse because they translated this verse without considering what was deleted, which is *qad* (قَدْ).

(d). *Study Suggestion*

The study suggests using the simple past tense “came” to convey the verb جاء, and using the past perfect tense had restrained to convey the structure قَدْ حَصْرَتْ of this verse. The study recommends adding an adverb such as indeed to emphasize *qad* (قَدْ). This is because *qad* (قَدْ) indicates emphasis wherever it appears in the Holy Quran, as in, for example, “Or those when they came, the breasts indeed had restrained them to fight”.

The findings of this study have revealed that the particle *qad* (قَدْ) carries complex semantic multiplicity that extends beyond the false assumption that it is only the mere equivalent of the present perfect structure in English. The examples given from Quranic verses show that this particle may signify multiple temporal aspects including the following:

1. Absolute past
2. Distant past
3. Present
4. Future
5. The absolute

Furthermore, the results provide insights into the quality of the renderings of this particle as there seems to be some level of semantic insufficiency in capturing associative meanings of *qad* (قَدْ) including emphasis and expectation. Therefore, this study contributes to understanding this controversial item in the Quranic language and delves into its linguistic multiplicity and associated meanings.

#### IV. CONCLUSION

Several translations mistakenly use the present perfect tense as a counterpart to the structure قَدْ فَعَلَ, assuming it denotes the recent past. This overlooks the fact that *qad* (قَدْ) signifies various temporal aspects in Quranic contexts, including the absolute past, the distant past, the present, the future, and the absolute. Quranic translations neglected to convey the meaning of emphasis mentioned by *qad* (قَدْ) in many verses, even though this meaning is consistent in all Quranic verses. Additionally, they fail to capture the meaning of expectation conveyed by *qad* (قَدْ) in certain verses, so shortcomings appeared in many translations. This is because they did not refer to the books of interpretation and language to find out the general meaning of the verse in which *qad* (قَدْ) appears. The translators do not know some of the grammatical rules for *qad* (قَدْ), and the evidence for this is the association of the swear response to *qad* (قَدْ) and the deletion of the swearing.

Thus, this study recommends the following: first, the temporal clue of the structure consisting of *qad* (قَدْ) and the verb that follows it before starting the translation, according to the verbal and spatial clues, must be determined. Then, adding an adverb such as “indeed” indicates emphasis when translating *qad* (قَدْ) because in all Quranic contexts it indicates emphasis. Additionally, interpretive translation should be used to show that the addressee was anticipating the action, when *qad* (قَدْ) indicates expectation in the Quranic context. Moreover, Arabic grammar books should be referenced to find out the meanings the letter *qad* (قَدْ) uses and to know the rulings specific to this letter. In addition, books of interpretation and language should be referenced to find out the general meaning of the noble verse and link the meaning of *qad* (قَدْ) to this meaning. It is also suggested that the temporal clue of the structure قَدْ فَعَلَ, according to contextual clues, be determined and use the simple present tense to translate the structure قَدْ فَعَلَ when it denotes an established fact, especially since some structures such as لَقَدْ خَلَقْنَا are repeated in many contexts in the Quran. Furthermore, translators should use what indicates emphasis when translating *qad* (قَدْ) wherever it appears in the Holy Quran because it indicates the meaning of emphasis in all contexts. Translators should also use a word or a letter that indicates emphasis when translating the structure consisting of *qad* (قَدْ) followed by the present tense of the verb علم or رأى because the meaning of this combination is قَدْ رَأَى and قَدْ عَلِمَ. Next, the translator should also clarify the use of swearing indicators when translating instances where the swearing is deleted and *qad* (قَدْ) appears in the response, such as the phrase “Swear by Allah,” which is necessarily associated with the *lām* of the response. Furthermore, paying attention to the Quranic contexts in which *qad* (قَدْ) was deleted and translating the meanings of *qad* (قَدْ), as what is deleted is in the same ruling as what is present. Finally, translators should utilize the simple past and past perfect forms when translating the adverbial sentence containing *qad* (قَدْ), the past verb, and the preceding effective sentence. This is applicable when both sentences refer to the past tense, with the past perfect form corresponding to the adverbial sentence and the simple past form corresponding to the affective sentence within the adverb.

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