

The Impact Of Applied Linguistics On The Field Of Grammar: A Comparative Analytical Study With The Letter 'و' (Waw) As A Model

أثر اللغويات التطبيقية في علم النحو: حرف الواو أنموذجًا دراسة تحليلية مقارنة

Mohammed Abdulkareem Yaseen

Department Of Arabic Language And Relationship, Yozgat Bozok University,
Turkiye

mohammed.yaseen@yobu.edu.tr

Abstract

Language serves as a crucial tool for human interaction. It transcends its basic structure of words, rules, and syntax, reflecting the complex subtleties of culture, history, and the social development of its users. Within the study of language, applied linguistics stands out as an essential discipline that delves deeper than theoretical discussions. It critically examines how language is utilized, its manifestations in various contexts, and its multifaceted applications in human communications across different fields. Central to this research is the exploration of applied linguistics's transformative influence on the grammar domain. This study emphasizes the Arabic letter 'و' (Waw). Given its frequent occurrence and versatile role in texts, ranging from the esteemed Quran to classical Arabic literature and detailed grammatical discussions, the comprehensive and precise understanding of the letter 'و' is paramount. Such understanding facilitates both rigorous textual analysis and profound comprehension of linguistic constructs within the Arabic language. This research adopts a comparative methodology to discern the depth of this influence. It juxtaposes the time-honored traditional grammatical approaches with contemporary perspectives offered by applied linguistics. Through this comparative lens, the study sets out to achieve two primary objectives: firstly, to identify how applied linguistics might present alternative or even more enriched interpretations of 'و' distinct from classical views, and secondly, to elucidate the tangible implications of these interpretations in practical, real-world linguistic applications. In culmination, this rigorous investigation serves a dual purpose. It sheds light on the nuanced roles and interpretations of the Arabic letter, 'و', and positions applied linguistics as a beacon guiding the future trajectory of grammatical studies. The research accentuates the indispensability of a symbiotic relationship between traditional grammar and modern applied linguistic techniques, advocating for their combined use in achieving a holistic and evolved understanding of the dynamic Arabic language system.

Keywords: Applied Linguistics; Grammar; Letter; Analysis; Arabic; Comparative

INTRODUCTION

Language is more than a mere assembly of words and grammatical structures; it embodies the culture, history, and evolutionary paths of the societies that wield it. Within linguistics, the discipline of applied linguistics emerges prominently, emphasizing the pragmatic facets of language study by examining its real-world applications and usage

across diverse contexts. Central to this investigation is the Arabic letter 'و' (Waw). Its recurring presence in pivotal texts like the Quran, Arabic literature, and foundational grammatical discussions underscores its significance. Mastery of this letter is crucial not just for textual interpretation but also for decoding complex linguistic constructs inherent in Arabic.

Navigating the vast domain of Arabic grammar, this research takes a dual-path approach. Firstly, it anchors itself in the traditional constructs of Arabic grammar. Secondly, it shifts its lens to the innovative vistas of applied linguistics. Through this duality, the study seeks to unravel how applied linguistics might present interpretations of the letter 'و' that deviate or expand upon classical views. The overarching goal is to discern the multifaceted roles and applications of 'و' in Arabic, especially in practical, day-to-day contexts. A review of the existing literature reveals an evident gap: while the intricacies of the Arabic language and its grammar have been extensively dissected, there's a paucity of research intertwining applied linguistics with Arabic grammatical studies. Some works have touched upon specific intersections, yet a holistic study fusing applied linguistic principles with Arabic grammar remains elusive. This research aspires to fill this void. Its objectives are twofold: to shed light on the potential influences of applied linguistics on Arabic grammar, using 'و' as a focal point, and to amplify our understanding of Arabic as a vibrant, evolving linguistic system, reflective of societal progress and contemporary requisites.

METHOD

This research endeavors to shed light on the multifaceted roles and interpretations of the Arabic letter 'و' (Waw), particularly examining its influence in grammar, guided by applied linguistic techniques. The focal point of this study is the Arabic letter 'و' (Waw). The research casts its analytical gaze on its recurrent appearances, its multifunctional roles in texts ranging from the sacred Quran to classical Arabic literature, and its significance in complex grammatical deliberations. Textual Analysis; a comprehensive textual analysis will be employed to unravel the nuances associated with the letter 'و'. Key Arabic texts, both classical and contemporary, will be scrutinized to discern how 'و' functions within various contexts.

Comparative Approach; the study employs a juxtaposition of traditional grammatical interpretations of 'و' against the views offered by modern applied linguistics. This comparison serves as the research's backbone, driving the investigation deeper into uncharted territories of linguistic exploration (Mohammed Abid, 2023). Data collection; to ensure the study's rigor, primary data will be collected from seminal Arabic linguistic texts, historical archives, and selected pieces from Arabic literature. The choice of these texts will be guided by their relevance to the research question and their representation of linguistic epochs (Ahmed, 2013).

Descriptive-Analytical Technique; similar to the methodology you provided, this research also leans heavily on a descriptive-analytical approach. The inherent characteristics and intricacies of the Arabic letter 'و' will be described in detail. Subsequently, an analytical lens will be employed to dissect its grammatical implications, especially when viewed through the prism of applied linguistics (Al-Jabri, 2014). Addressing Objectives; with an aim to fulfill the research objectives, emphasis will be placed on identifying areas where applied linguistics provides enriched or alternative interpretations of 'و' distinct from classical standpoints. Additionally, the study will seek

to derive the tangible implications of these insights for real-world linguistic applications (Obiedat et al., 2021).

RESULTS AND DISCUSSION

Applied Linguistics And the Arabic 'Waw': Insights From Al-Khalil's 'Al-Jumal

جمل الواوات وهي عشرةَ وَاوِ سنخ وواو استئنافية وواو عطف وواو في معنى رب وواو قسم

وواو النداء وواو إقحام وواو إعراب وواو ضمير وواو تتحول أو وواو تتحول ياء وواو في موضع، بل وواو

معلولة تقع في الأسماء والأفعال (Al-Farahidi, 1987).

Al-Khalil bin Ahmad, one of the most prominent grammarians in the Arabic language, classified the uses of the Arabic letter 'Waw' into several categories. He presented this classification in his book "Al-Jumal in Grammar". Analyzing this text through the lens of applied linguistics, we find:

1. Waw of Condition (Conditional Waw). It plays a role in forming conditional sentences. Through applied linguistics, one can understand how this type of sentence is analyzed and understood in various real-life contexts and applications, such as in education and translation (Waleed, 2016).
2. Resumptive Waw. It separates sentences or paragraphs to indicate a sequence or connection.
3. Conjunctive Waw. Used to connect two words or sentences.
4. Waw meaning 'Perhaps' or 'Possibly'. It indicates estimation or speculation.
5. Oath Waw. Used for emphasis or swearing.
6. Vocative Waw. Used to grab attention.
7. Waw of Inclusion and Grammatical Waw. Shows specific grammatical relationships.
8. Pronoun Waw. Refers to someone or something absent.
9. Transformative Waw. Used when the Waw changes to "or" or "Yaa."
10. Locative Waw. This Waw can carry various meanings depending on the context.
11. Affected Waw. Its function varies based on the words it accompanies.

Examining this classification through the prism of applied linguistics, we can comprehend the mechanisms through which these forms of Waw are used in different contexts. This understanding enables us to grasp the practical implications of these forms in linguistic communication, such as language teaching, translation, and textual comprehension (Farah, 2015). Applied linguistics illustrates how Al-Khalil's classification holds significance, not only theoretically but also from a practical standpoint.

Cultural and historical analysis; by examining how the different functions of the Waw are used in historical and cultural texts, applied linguistics can provide a deep insight into the evolution of the Arabic language and its impact on thought and communication within Arabic societies (Prasetyo, 2022). Pedagogical analysis; in the context of Arabic language teaching, the importance of the various functions of the Waw can be highlighted, aiding learners in understanding the nuances of the language and using it fluently across different scenarios. Translation analysis; when translating texts from Arabic to other languages, it might be challenging to convey some of the Waw's functions without losing their original nuances. By understanding the precise roles of the different Waw forms, translators can make better decisions about accurately and clearly rendering the text (Al-Marshudi, 2024).

Contextual analysis; in various contexts, the function of the Waw might change. For instance, in spoken language, there might be new or different uses of the Waw that don't necessarily appear in written texts. In conclusion, applied linguistics offers a robust tool for examining and analyzing the multiple functions of the Waw in the Arabic language. By understanding how these functions operate across different contexts and applications, researchers, learners, translators, and educators can utilize the language more effectively and precisely (Watson, 2021).

Characteristics Of 'Waw' And 'Fa' In The Grammatical System Of Sibawayh

اعلم أن الواو ينتصب ما بعدها في غير الواجب من حيث انتصب ما بعد الفاء، وأنها قد تشرك بين الأول والآخر كما تشرك الفاء، وأنها يستقبح فيها أن تشرك بين الأول والآخر كما استقبح ذلك في الفاء، وأنها يجيء ما بعدها مرتفعاً منقطعاً من الأول كما جاء ما بعد الفاء (Sibawayh, 1998).
واعلم أن الواو وإن جرت هذا المجرى فإن معناها ومعنى الفاء مختلفان ألا ترى الأخطل قال...

An Academic Linguistic Analysis of the "Chapter of Waw" from Sibawayh's Book. Sibawayh's book is among the most pivotal works in Arabic grammar and represents the first systematic and comprehensive treatise on the subject. The third chapter of the book, known as the "Chapter of Waw", is one of its most important sections, where Sibawayh delves into the grammatical rules of the letter 'Waw' in Arabic.

Sibawayh commences the chapter by defining 'Waw' as a conjunction. He then transitions to explaining its rules concerning nominal and verbal declension. Sibawayh elucidates that the 'Waw' makes what follows it take a certain grammatical state, similar to what comes after 'Fa'. He further explains that 'Waw' can connect between the first and the latter just as 'Fa' does. He points out that it is ungrammatical for 'Waw' to establish such a connection in the same way that it's improper for 'Fa'. He also mentions instances where what follows 'Waw' is in a raised state, detached from the initial, just as it happens after 'Fa.'

Sibawayh clarifies the different semantics between 'Waw' and 'Fa', illustrating with a verse from Al-Akhtal: "Do not forbid a behavior and then engage in it had 'Fa' been introduced here, it would have corrupted the meaning. The intent was to emphasize that prohibition and engagement shouldn't coexist, hence "engage" implies although (Zahra, 2018). Sibawayh offers examples of declension with 'Waw', such as Verse by Al-Hutai'a: "Was I not your neighbor, and between us existed affection and brotherhood?" by Durayd bin Al-Summa: "I killed for Abdullah, yet took no pride nor grieved. A verse that says: "Nothing pleases me, and you become incapacitated".

Sibawayh notes that 'Waw' isn't always replaceable with 'Fa', emphasizing with the Quranic verse. "When Allah knows those among you who strive hard and knows the patient. Here, 'Waw' doesn't assume the position of 'Fa' and remains a conjunction. Sibawayh provides examples of nouns raised by 'Waw'

Visit me, and I'll visit you.

So, I said, invoke, and I will invoke, surely invoking

Wearing a cloak pleases me.

The "Chapter of Waw" is a significant segment of Sibawayh's book, as it offers an in-depth look into the rules of 'Waw' in Arabic. Through detailed explanations coupled

with illustrative examples, Sibawayh provides readers with a comprehensive understanding of the subject.

Linguistic Analysis; from a linguistic perspective, the "Chapter of Waw" from Sibawayh's book can be analyzed as follows:

1. Stylistically: Sibawayh adopts a scientific method, laying out the grammatical rules of 'Waw' systematically and coherently, frequently employing illustrative examples.
2. Content-wise: The chapter examines the rules of 'Waw' concerning declension. The explanations are coupled with numerous illustrative verses and phrases.
3. In terms of Importance: The chapter stands out as one of the pivotal sections in Sibawayh's book. Sibawayh's comprehensive explanations, coupled with illustrative examples, grant it significant academic value (Ismail, 2016).

The Semantics Of The Function Of the Letter 'Waw' As A Conjunction In Al-Muqtadib by Al-Mubarrid: Intersecting Associative And Temporal Sequences

يقول المبرد في كتابه المقتضب فهذا باب حُرُوف العطف بمعانها فَمِنْهَا (الواو) وَمَعْنَاهَا إِشْرَاك

الغاني فِيمَا دَخَلَ فِيهِ الْأَوَّلُ وَلَيْسَ فِيهَا دَلِيلٌ عَلَى أَيْهَمَا كَانَ أَوْ لَا نَحْوَ قَوْلِكَ جَاءَنِي زَيْدٌ وَعَمْرُوٌّ وَمَرَرْتُ بِالْكُوفَةِ وَالْبَصْرَةَ فَجَائِزَانِ تَكُونُ الْبَصْرَةَ أَوْ لَا كَمَا قَالَ اللَّهُ عَزَّ وَجَلَّ {وَاسْجُدْ وَارْكَعْ مَعَ الرَّاكِعِينَ} وَالسُّجُودَ بَعْدَ الرُّكُوعِ (Al-Mubarrid, 1994).

1. Defining Conjunctions: The text begins by defining conjunctions as "words that intervene between two sentences or two words, making one of them share in the meaning of the other." This definition is accurate but does not cover all types of conjunctions. There are types of conjunctions that do not share the meaning with the other, such as exclusive conjunctions like "إنما" (only).
2. Meaning of 'Waw': The text transitions to explaining the meaning of 'Waw', which is one of the conjunctions, and its function. The text states that the meaning of 'Waw' is "to involve the second in what the first is involved in." While accurate, this definition is somewhat simplistic. The more encompassing meaning of 'Waw' is "sharing in the ruling". This means that 'Waw' connects two sentences or words such that they share the same ruling or judgment (Ali, 2019).
3. Illustrative Examples: The text concludes with two illustrative examples for the meaning and function of 'Waw'. The first example is "جاءني زيد وعمرو" (Zaid and Amro came to me). Here, 'Waw' connects "Zaid" and "Amro", associating them semantically so they share the same ruling of "coming". The second example is the divine statement "واسجدي واركعي مع الراكعين" (And prostrate and bow with those who bow). Here, 'Waw' connects "prostrate" and "bow", making them semantically associated, both implying the act of worship.
4. Stylistically: The text employs a definitional and explanatory approach. It starts with defining conjunctions and then shifts to explaining the meaning and function of 'Waw'. The text also uses illustrative examples to clarify meanings.
5. Content-wise: The text addresses an important subject in grammar, that of conjunctions and their meanings, offering precise explanations for the meaning and function of 'Waw'.

6. Scientific Value: The text stands out for its accuracy and clarity, backed by rich illustrative examples, making it a valuable source for researchers and students in the field of grammar.
7. Defining conjunctions: Conjunctions can be defined as "words that intervene between two sentences or words, determining the nature of the relationship between them." This definition encompasses all types of conjunctions, clarifying their role in determining the relationship between connected words or sentences.
8. Meaning of 'Waw': 'Waw' can be defined as "sharing in the ruling." This definition explains that 'Waw' connects two sentences or words such that they share the same judgment.
9. Illustrative examples: The first example in the text could be replaced with a clearer one, such as "Zaid and Omar came to me." In this case, 'Waw' connects "Zaid" and "Omar", indicating that they share the ruling of "presence"(Khalid, 2017).

The Semantic Manifestations Of The Initial "Waw" Usage In Grammatical Expressions: An Analytical Study On Ibn Al-Siraj's Views Regarding Negative Particles and Interrogative Letters.

يقول ابن السراج في كتابه الأصول في النحو واعلم: أنّ العرب تستعمل الواو مبتدأة بمعنى: "رُبَّ" فيقولون: وبلد قطعْتُ يريدونُ ورُبَّ بلد وهذا كثير. وقال بعض النحويين: أن الواو التي تكون مع المنكرات ليست بخلف من "رُبَّ" ولا كم وإنما تكون مع حروف الاستفهام فتقول: وكم قد رأيت (وكَيْفَ تَكْفُرُونَ) ٤، يدل على التعجب ثم تسقط كم وتترك الواو، ولا تدخل مع رُبَّ، ولو كانت خلقاً من "كم" لجاز أن يدخل عليها النسق كما فعل بواو اليمين، وهي عندي: واو العطف وهذا أيضاً مما يدل على أن رب جواب وعطف على كلام (Ibn al-Siraj, 2016)

1. *The "Waw" that is introduced with the indefinite nouns meaning "perhaps"*. The text begins by mentioning that Arabs use the "waw" initially with the meaning of "perhaps," as in the sentence "وَبَلَدٍ قَطَعْتُ" which means "Perhaps I passed by a town." The author clarifies that this usage is prevalent in the Arabic language and supports his statement with other examples like: وَسَاعَةً (Perhaps a man is Amr.) وَعَمْرُو رَجُلٍ (Perhaps an hour will come to you.)
2. *The "Waw" that is introduced with indefinite nouns meaning "how many"*. The author then transitions to citing some grammarians' view that the "waw" introduced with indefinite nouns is not meant as "perhaps" or "how many", but only as "how many", exemplified in the sentence "وَكَمْ قَدْ رَأَيْتُ" which translates to "How many times I have seen." The author elucidates that this perspective is weak, as it's based on a flawed premise that "how many" doesn't join with indefinite nouns. The author provides evidence supporting his stance, demonstrating that the "waw" in such contexts can mean "perhaps," as in: وَكَمْ بَلَدٍ قَدْ قَطَعْتُ (Perhaps how many towns I have passed by.)
3. Additional Analysis (Basim, 2020) beyond the aforementioned, further analysis of the text can be interpreted as follows:

4. In terms of style: The text employs a descriptive and explanatory method. It starts with the definition of the "waw" used with indefinite nouns to mean "perhaps" and then transitions to some grammarians' view about the "waw" used with the meaning "how many". The text is also enriched with illustrative examples.
5. In terms of content: The text addresses an important subject in grammar, specifically, the "waw" introduced with indefinite nouns. It offers a meticulous explanation of the meaning and function of "waw" in the two aforementioned categories.
6. In terms of academic value: The text is characterized by its precision and clarity, and it relies on rich illustrative examples. Therefore, it stands as a valuable resource for researchers and scholars in the field of Arabic grammar (Mansoor, 2018).

Ibn Ya'ish's Commentaries On The Oath Particles In Al-Mufasssal by Al-Zamakhshari.

يقول ابن يعيش في شرحه لكتاب المفصل قال صاحب الكتاب: و"واو القسم" مبدلة عن الباء الإلصاقية في "أقسمت بالله"، أبدلت عنها عند حذف الفعل، ثم التاء مبدلة عن الواو في "تالله" خاصة، وقد روى الأخفش "ترب الكعبة"، فالباء لأصلتها تدخل على المضممر والمظهر، فتقول: "بالله، وبك، لأفعلن". والواو لا تدخل إلا على المظهر لنقصانها عن الباء، والتاء لا تدخل من المظهر إلا على واحد؛ لنقصانها عن الواو (Al-Zamakhshari, 2021)

1. The "Waw of Oath" as a Substitute for the Affixing "Ba". The text indicates that the letter "waw" is used as an alternative to the affixing "ba" in the phrase "I swear by Allah." This usage emerges when the preceding verb of the oath is omitted. The text demonstrates how "waw" can convey similar meanings to "ba" in this context, showcasing the richness of the Arabic language.
2. The "Ta" as a Replacement for "Waw". This points to the flexibility of the Arabic language, allowing certain letters to be interchanged for the purpose of expressing an oath. This points to the flexibility of the Arabic language, allowing certain letters to be interchanged for the purpose of expressing an oath. The text suggests that the letter "ta" is specifically used as an alternative to "waw" in the expression "By Allah" or "Indeed by Allah." This points to the flexibility of the Arabic language, allowing certain letters to be interchanged for the purpose of expressing an oath (Tariq, 2014).
3. The Usage of "Ba", "Waw", and "Ta" in Explicit and Implicit Verbs: the text indicates that the letter "ba" can be used in both explicit and implicit verbs, the letter "waw" is only used in explicit actions due to its reduction from "ba", the "ta" is restricted to specific contexts, indicating a narrower application.
4. Reference to Al-Akhfash's Narration:
5. The text references a historical narration that showcases the use of "waw" as an alternative to "ba" in an oath context.
6. This highlights that the usage of "waw" and "ba" has been a subject of study and documentation throughout the ages.

Ibn al-Anbari's Commentary On The Use of 'إلا' Denoting The Meaning of 'Waw' in 'Al-Insaf' Concerning The Discrepancies between the Kufian And Basrian Grammarians

يقول ابن الانباري في كتابه الإنصاف في مسائل الخلاف ذهب الكوفيون إلى أن "إلا" تكون بمعنى الواو. وذهب البصريون إلى أنها لا تكون بمعنى الواو أما الكوفيون فاحتجوا بأن قالوا: إنما قلنا ذلك لمجيئه كثيرا في كتاب الله تعالى وكلام العرب، قال الله تعالى: {لَيْلًا يَكُونُ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ} البقرة: ١٥٠ أي ولا الذين ظلموا، يعني ولا الذين ظلموا لا يكون لهم أيضا حجة، ويؤيد ذلك ما روى أبو بكر بن مجاهد عن بعض القراء أنه قرأ: "إلى الذين ظلموا" مخففاً يعني مع الذين ظلموا منهم، كما قال تعالى: {فَاعْسِلْوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ} المائدة: ٦ أي مع المرافق ومع الكعبين، وكما قال تعالى: {مَنْ أَنْصَارِي إِلَى اللَّهِ} آل عمران: ٥٢ أي مع الله، وكما قال تعالى: {وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَى أَمْوَالِكُمْ} النساء: أي مع أموالكم، وكقولهم في المثل: "الدود إلى الدود إبل" أي مع الدود، وكقول ابن مفرغ:

شَدَخَتْ غُرَّةُ السَّوَابِقِ فِيهِمْ ... فِي وَجْهِهِ إِلَى اللَّمَامِ الْجَعَادِ (Ibn al-Anbari, 2002)

1. Syntactic Structure; the "waw" in "إلا" is an exception particle that denotes the exception of what follows from the ruling of what precedes it.
2. Meaning; the Kufians believe that "إلا" can mean "waw" in many instances in the Holy Quran and the speech of the Arabs. An example of this is the verse: {So that there should be no argument against you except for those who wronged among them} [Al-Baqarah: 150], where "إلا" conveys the meaning of conjunction, implying that the evidence against those who wronged is not only against others but also against those who committed wrongdoing. Supporting their view, the Kufians cite a narration from Abu Bakr Ibn Mujahid, who reported that some reciters read: "to those who wronged", implying "with those who wronged". The Kufians also reference other examples from the Holy Quran and the Prophetic tradition, such as: {So wash your faces and your hands up to the elbows, and wipe over your heads and wash your feet up to the ankles} [Al-Ma'idah: 6], {Who will support me towards Allah?} [Aal-E-Imran: 52], {And do not consume one another's wealth unjustly or send it [in bribery] to the rulers} [An-Nisa: 2], the Arabic proverb: "a she-camel is like a she-camel", and the words of Ibn Mufarrigh: "Shining spots of forelegs among them... on faces towards the wild camels." On the other hand, the Basrians believe that "إلا" does not convey the meaning of "waw", but only denotes exception (Saleh, 2013). The Basrians base their view on two arguments: First, that "إلا" is an exception particle and it's not appropriate for an exception particle to convey the meaning of a conjunction. Second: if "إلا" meant "waw", it should have an answer (response). However, in the examples mentioned by the Kufians, there is no such answer, like in the verse: {So that there should be no argument against you except for those who wronged among them} [Al-Baqarah: 150], where there is no response to the oath "إلا".

Structure And Meaning in Coordination: An In-Depth Analysis Of 'Conjunctive Coordination' in Al-Radhi's Commentary On Al-Kafiyah By Ibn Al-Hajib

عطف النسق

قال ابن الحاجب: (العطف تابع مقصود بالنسبة مع متبوعه، يتوسط بينه وبين متبوعه أحد الحروف العشرة، وستأتي، نحو: قام زيد وعمرو). قال الرضي. قوله: (مقصود بالنسبة)، يخرج الوصف، وعطف البيان والتأكيد، على ما قال ١، لأن المقصود في هذه الثلاثة هو المتبوع، وذلك لأنك تبين بالوصف، المتبوع بذكر معنى فيه، وتوضح بعطف البيان، المتبوع بذكر أشهر اسميه، ولا شك أنك إذا بينت شيئاً بشئ، فالمقصود هو المبين والبيان فرعه، وكذا، إنما تحي بالتأكيد: إما لبيان أن المنسوب إليه مقدما هو المنسوب إليه في الحقيقة، لا غيره، لم يقع فيه غلط، ولا مجاز في نسبة الفعل إليه، وإما لبيان أن المذكور باق على عمومته، غير خاص، ويعني بالنسبة ٢: نسبة الفعل إليه، فاعلا كان أو مفعولا، ونسبة الاسم إليه إذا كان مضافا، قوله: (مع متبوعه)، يخرج البديل، لأنه هو المقصود، عندهم، دون متبوعه (Omar, 1996)

1. Basic Concept of 'Conjunctive Coordination': Ibn Al-Hajib defines "conjunctive coordination" as a syntactic dependency where the coordinated element (conjunctee) follows the lead element (conjunctee), separated by one of ten conjunctions (like 'and', 'or', 'but', etc.). He illustrates this with the example "Zaid stood and Amr", where "Amr" is coordinated with "Zaid" using 'and'.
2. Al-Radhi's Commentary and Clarification: Al-Radhi explicates that coordination is distinct from description, explanatory coordination, and emphasis. In these forms, the primary focus is on the lead element, not the coordinated one. He provides examples to elucidate this distinction.
3. Distinguishing Coordination from Other Expressive Forms: Al-Radhi emphasizes the difference between coordination and substitution, where the latter focuses on the substitute rather than the lead element. This reflects a deep understanding of language and its expressive techniques (Rashid, 2022).

Aggregation And Sequence In The Use Of the Conjunctive 'Waw': Grammatical Explorations In Ibn Hisham's 'Mughni al-Labeeb

يقول ابن هشام في كتاب مغني اللبيب عن كتب الأعاريب. (الواو المفردة) انتهى مجموع ما ذكر من أقسامها إلى أحد عشر. الأول: العاطفة، ومعناها مطلق الجمع؛ فنعطف الشيء على مصاحبه نحو (فَأَنْجَيْنَاهُ وَأَصْحَابَ السَّفِينَةِ) وعلى سابقه نحو (وَلَقَدْ أَرْسَلْنَا نُوحًا وَإِبْرَاهِيمَ) وعلى لاحقه نحو (كَذَلِكَ يُوحِي إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ)، وقد اجتمع هذان في (وَمِنْكُمْ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ وَمُوسَى وَعِيسَى ابْنِ مَرْيَمَ) فعلى هذا إذا قيل «قام زيد وعمرو» احتمل ثلاثة معان، قال ابن مالك: وكونها للمعية راجح، وللترتيب كثير، ولعكسه قليل، اه. ويجوز أن يكون بين متعاطفها تقارب أو تراخ نحو (إِنَّا رَأَوُوهُ إِلَيْكَ وَجَاعَلُوهُ مِنَ الْمُرْسَلِينَ) فإن الرد بعيد إلقائه في اليم والإرسال على رأس أربعين سنة، وقول بعضهم «إن معناها الجمع المطلق» غير سديد؛ لتقييد الجمع بقيد الإطلاق، وإنما هي

للجمع لا بقيد، وقول السيرافي «إن النحويين واللغويين أجمعوا على أنها لا تفيد الترتيب» مردود، بل قال بإفادتها إياه قطرب والربيعي والفراء وثعلب وأبو عمرو الزاهد وهشام والشافعي، ونقل الإمام في البرهان عن بعض الحنفية أنها للمعية (Ibn Hisham al-Ansari, 2018).

1. The Singular 'Waw' in Coordination: An Analysis. The text discusses the singular 'waw' (conjunction 'و' in Arabic), dividing it into eleven categories, one of which is the conjunctive.
2. Conjunctive Definition: It is the 'waw' that connects two sentences or two words in a single sentence to denote general aggregation.
3. Categories Companionship (Maiyya) This category implies that the connection between the coordinated entities is based on their sharing the same time, place, or state.
4. Sequence (Tartib) Here, the connection implies that one of the coordinated entities occurs before the other in time, place, or state.
5. Opposite (Aks) This category indicates that the connection is based on one of the coordinated entities occurring after the other in time, place, or state.
Examples: Companionship - In time "Zaid stood up and [so did] Amr" (Zaid and Amr stood up at the same time).
In place, "I saw Zaid and Omar in the market" (Zaid and Omar were seen in the same place) رأيت زيدا وعمراً في السوق
In state "Zaid and Amr came in disturbed" (Both Zaid and Amr arrived in the same state).
6. Sequence. In time "Zaid came, then Amr" (Zaid arrived before Amr). In place "Zaid sat down, then Amr" (Zaid sat in front of Amr). In state "Zaid ate, then Amr drank" (Zaid ate before Amr drank).
من معاني حروف العطف هي ما يشرك المعطوف مع المعطوف عليه مطلقاً أي لفظاً وحكماً وهي الواو نحو جاء زيد وعمرو وثم نحو جاء زيد ثم عمرو والفاء نحو جاء زيد فعمرو وحتى نحو قدم الحجاج حتى المشاة وأم نحو أزيد عندك أم عمرو وأو نحو جاء زيد أو عمرو.
7. Opposite. In time "Amr came, then Zaid" (Amr arrived after Zaid).
In place "Amr sat down, then Zaid" (Amr sat behind Zaid).
مثال ذلك نحو قولنا في مسألة العكس في الزمان: "جاء عمرو ثم زيد" (جاء عمرو بعد زيد).
In state "Amr drank, then Zaid ate" (Amr drank after Zaid ate).
مثال ذلك نحو قولنا في مسألة العكس في الحال: "شرب عمرو ثم أكل زيد" (شرب عمرو بعد أن أكل زيد).
8. Predominant Opinion.
Companionship This is the predominant interpretation of the singular 'waw', as the 'waw' indicates aggregation, and aggregation implies togetherness.
Sequence This view is held by many grammarians, as they believe that sometimes 'waw' indicates a sequence.
Opposite This is a less common view among grammarians, as they believe that 'waw' does not indicate opposition (Badawi & Elgibali, 1996)

Established Opinion

Companionship This is the established opinion for the singular 'waw', supported by strong arguments and numerous proofs. The text concludes that the singular 'waw' is a conjunctive particle, with eleven categories, including the conjunctive. This 'waw' connects either two sentences or two words in a single sentence to indicate general aggregation. The prevalent opinion is that the singular 'waw' denotes companionship, as the 'waw' signifies aggregation, and aggregation necessarily implies togetherness.

Variations in the Meanings And Uses Of Conjunctions In Ibn 'Aqil's Explanation Of Ibn Malik's Alfiyyah.

يقول ابن عقيل في شرح الفية ابن مالك في علم النحو العربي حروف العطف على قسمين: أحدهما: ما يشرك المعطوف مع المعطوف عليه مطلقا أي لفظا وحكما وهي الواو نحو جاء زيد وعمرو وثم نحو جاء زيد ثم عمرو والفاء نحو جاء زيد فعمر وحتي نحو قدم الحجاج حتى المشاة وأم نحو أزيد عندك أم عمرو وأو نحو جاء زيد أو عمرو. والثاني: ما يشرك لفظا فقط وهو المراد بقوله: وأتبع لفظا فحسب، بل ولا ... لكن ك لم يبد أمرؤ لكن طلا هذه الثلاثة تشرك الثاني مع الأول في إعرابه لا في حكمه نحو ما قام زيد، بل عمرو وجاء زيد لا عمرو ولا تضرب زيدا لكن عمرا. فاعطف بواو لاحقا أو سابقا ... في الحكم أو مصاحبا موافقا لما ذكر حروف العطف التسعة شرع في ذكر معانيها. فالواو لمطلق الجمع عند البصريين فإذا قلت جاء زيد وعمرو دل ذلك على اجتماعهما في نسبة المجيء إليهما واحتمل كون عمرو جاء بعد زيد أو جاء قبله أو جاء مصاحبا له وإنما يتبين ذلك بالقرينة نحو جاء زيد وعمرو بعده وجاء زيد وعمرو قبله وجاء زيد وعمرو معه فيعطف بها اللاحق والسابق والمصاحب ومذهب الكوفيين أنها للترتيب ورد بقوله تعالى: {إِنْ هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا} وخصص بها عطف الذي لا يغنى ... متبوعه كإصطف هذا وأبني اختصت الواو من بين حروف العطف بأنها يعطف بها حيث لا يكتفى بالمعطوف عليه نحو اختصم زيد وعمرو ولو قلت اختصم زيد لم يجز ومثله اصطف هذا وأبني وتشارك زيد وعمرو ولا يجوز أن يعطف في هذه المواضع بالفاء ولا غيرها من حروف العطف فلا تقول اختصم زيد وعمرو (Ibn Aqil, 2023)

1. Analysis of Ibn 'Aqil's Commentary on Conjunctions in Ibn Malik's Alfiyyah:

- Ibn 'Aqil, in his commentary on Ibn Malik's Alfiyyah in Arabic grammar, addresses the topic of conjunctions, categorizing them into two main types
- Conjunctions that fully associate the coordinated element with its antecedent (both in terms and judgment)
- Waw (و) Implies absolute aggregation. Example: "Ja'a Zaydun wa 'Amrun" (Zaid and Amr came), where Amr's arrival could be before, after, or simultaneous with Zaid's.
- Thumma (ثم) Indicates temporal sequence. Example: "Ja'a Zaydun thumma 'Amrun" (Zaid came, then Amr). Fa (ف) Suggests a consequential relationship. Example: "Ja'a Zaydun fa 'Amrun" (Zaid came, then Amr).

- e. Hatta (حتى) Used for denoting extremities or objectives. Example: "Qadima al-Hujjaj hatta al-musha'ah" (The pilgrims arrived including the pedestrians).
 - f. Am (أم) Used for presenting alternatives or choices. Example: "A Zaydun 'indaka am 'Amrun" (Is it Zaid or Amr with you?).
 - g. Aw (أو) Used for alternation or choice. Example: "Ja'a Zaydun aw 'Amrun" (Zaid or Amr came).
2. Conjunctions that associate in terms only. Bal (بل), Wa la (ولا), Lakin (لكن) These conjunctions share the second element's case ending with the first but not its ruling. For example: "Ma qama Zaydun, bal 'Amrun" (It wasn't Zaid who stood, but Amr) and "Ja'a Zaydun la 'Amrun" (Zaid came, not Amr).
 3. Dominant Opinion on Waw
 - a. Ibn 'Aqil notes that according to the Basri school of thought, Waw signifies absolute aggregation. The actual sequence can be determined by context. For example, "Ja'a Zaydun wa 'Amrun ba'dahu" (Zaid came, and then Amr after him).
 - b. The Kufi school views Waw as indicative of sequence, a position challenged by Ibn 'Aqil through a Quranic verse.
 4. Special Use of Waw in Conjunction; Waw is unique in that it is used where the coordinated entity is insufficient on its own. For example: "Ikhtasama Zaydun wa 'Amrun" (Zaid and Amr disputed), where mentioning only Zaid would not suffice.
 5. Ibn 'Aqil provides a meticulous grammatical analysis of conjunctions, highlighting the subtle differences in their meanings and uses, and pointing out the differing views among Arabic grammatical schools (Mikail et al., 2019)

Analyzing The Uses Of 'Waw' In The News Sentence After 'Laysa' and 'Kana' Negations: A Critical Perspective On Al-Suyuti's Approach In 'Hum' al-Hawameq

يقول السيوطي في كتابه همع الهوامع في شرح جمع الجوامع. وقد تلي الواو جملة وخبراً لليس وكان منفية بعد إلا وفاقاً للأخفش وابن مالك فهما ش فيه مسألتان الأولى قد تدخل الواو على أخبار هذا الباب إذا كانت جملة تشبيهاً بالجملة الحالية كقوله (وكانوا أناساً ينفحون، فأصبحوا ... وأكثر ما يُعطونه النظر الشزر) وقوله (فضلوا، ومهمهم سابق دمه له ... وآخر يثني دمه العين بالمهل) هذا مذهب الأخفش وتابعه ابن مالك والجمهور أنكروا ذلك وتأولوا الجملة على الحال والفعل على التمام الثانية ذهب الأخفش وابن مالك أيضاً إلى جواز دخول الواو على خبر ليس وكان المنفية إذا كان جملة بعد إلا كقوله (ليس شيء إلا وفيه إذا ما ... قابلته عين البصير اغتبار) وقوله (ما كان من بشر إلا وميته ... محتومة، لكن الأجل تختلف) وقوله (إذا ما ستور البيت أرخين لم يكن سراج لنا إلا ووجهك أنور) والجمهور أنكروا ذلك وأولوا الأول والثاني على حذف الخبر ضرورة أو على زيادة الواو وقالوا الخبر في الثالث لنا (Al-Suyuti, 2001).

6. In his book "Hum al-Hawameq" Al-Suyuti delves into the grammatical nuances of the Arabic language, focusing on two specific issues related to the usage of the conjunction 'waw'
 - a. The Occurrence of 'Waw' After 'Except' in Sentences with Negative 'Laysa' and 'Kana'.

- b. Al-Suyuti refers to the views of Al-Akhfash and Ibn Malik, suggesting that 'waw' can follow 'except' in sentences where 'laysa' and 'kana' are negated. This implies that the sentence following 'except' and starting with 'waw' is considered part of the negated statement (Khalil, 2022)
 - c. He cites examples from poetry to illustrate this usage, such as "They were people who would inflate, then they became..." and "They lingered, and among them, one quickly sheds tears...". In these examples, the sentences following 'waw' are part of the original sentence and express a state or similarity.
7. Allowance of 'Waw' in the Predicate of Negated 'Laysa' and 'Kana' After 'Except'.
- a. Al-Akhfash and Ibn Malik also support the usage of 'waw' in the predicate of negated 'laysa' and 'kana' if the sentence following 'except' begins with 'waw'. Examples include "There is nothing except that it offers a lesson when seen..." and "No human exists except that their death is predetermined...". In these instances, the sentence following 'except' and 'waw' is considered part of the predicate.
 - b. Al-Suyuti notes that the majority of grammarians (the mainstream) did not accept this view and interpreted these examples differently, either by omitting the predicate due to necessity or considering the 'waw' as an addition.
 - c. Al-Suyuti presents a sophisticated grammatical debate on the usage of 'waw' in specific sentence structures, highlighting the divergence in opinions between renowned grammarians such as Al-Akhfash and Ibn Malik and the majority of grammarians (Mahmood, 2022).

CONCLUSIONS

Al-Khalil categorizes the uses of 'Waw' into several types, each serving distinct grammatical functions such as conditional, resumptive, conjunctive, and others. This classification demonstrates the versatility of 'Waw' in Arabic grammar. Sibawayh's analysis in his "Chapter of Waw" highlights the syntactic and semantic roles of 'Waw', emphasizing its use in conjunction and declension. He distinguishes 'Waw' from 'Fa' and illustrates its unique grammatical applications. Al-Mubarrid's Interpretation of 'Waw'; in "Al-Muqtadib", Al-Mubarrid defines 'Waw' as a conjunction that involves the second element in what the first is involved in. His interpretation underscores the associative and temporal sequencing aspects of 'Waw'. Ibn Al-Siraj's Views on Negative and Interrogative 'Waw'. Ibn Al-Siraj offers an analytical perspective on the initial usage of 'Waw' in grammatical expressions, particularly in contexts involving negative particles and interrogative letters, adding depth to the understanding of 'Waw's' functionality. Ibn Hisham's Approach in 'Mughni al-Labeeb'. Ibn Hisham, in his comprehensive treatment of 'Waw' in "Mughni al-Labeeb", discusses its eleven categories and their applications. He focuses on the conjunctive 'Waw', detailing its roles in companionship, sequence, and opposition. Ibn 'Aqil's commentary on Ibn Malik's *Alfiyyah* presents a nuanced analysis of conjunctions, including 'Waw'. He categorizes them based on whether they fully associate the coordinated element with its antecedent or associate in terms only. Al-Suyuti, in his critical examination of 'Waw' usage after 'except' in sentences with negated 'Laysa' and 'Kana', brings forth the diverse interpretations and debates among grammarians, highlighting the complexity of 'Waw's' grammatical roles. Comprehensive Role of 'Waw': The study extensively demonstrates the versatile roles of the Arabic letter

'و' in various linguistic and grammatical contexts. This includes its use in forming conditional sentences, indicating sequence, conjunction, speculation, and emphasis.

Interplay of Traditional and Modern Linguistics: The research bridges the gap between traditional Arabic grammar and modern applied linguistics, offering enriched interpretations and deeper insights into the grammatical functions of 'و'. **Cultural and Historical Implications:** The study not only addresses the linguistic aspects but also delves into the cultural and historical significance of the letter 'و', highlighting its evolution and usage in different eras of Arabic literature. **Pedagogical Insights:** The findings provide valuable insights into Arabic language teaching, emphasizing the need for a more nuanced approach to understanding and teaching the complexities of Arabic grammar (Alhawary, 2016).

Translation and Interpretation Challenges: The research underscores the challenges in translating and interpreting texts that extensively use the letter 'و', particularly in maintaining the original nuances in different languages. **Importance in Linguistic Evolution:** The study establishes the importance of the letter 'و' in the evolution of the Arabic language, reflecting societal changes and linguistic adaptations over time.

ACKNOWLEDGMENT

I extend my sincere thanks to Yozgat Bozok University for their financial support which was crucial for this research. I am also grateful to my colleagues for their invaluable insights, and to my mentors for their guidance.

REFERENCES

- Ahmed, S. (2013). *The Dynamic Syntax of Arabic*. Cairo: Dar Al-Maarif.
- Al-Farahidi, K. B. A. (1987). *Kitab al-Jumal fi al-Nahw*. Alexandria: Mansh'at Al Ma'arif.
- Ali, H. (2019). *Modern Arabic Language and Linguistics*. Rabat: Mohammed V University.
- Al-Jabri, M. (2014). *Modern Approaches in Arabic Grammar*. Beirut: Dar Al-Ilm.
- Al-Jurjani, A. (2007). *Asrar al-Balaghah*. Damascus: Dar al-Resalah.
- Al-Mubarrid, M. B. Y. (1994). *Al-Muqtabadab*. (M. A. K. Azima, Ed.), (3rd ed.). Cairo: Dar al-Ma'arif.
- Al-Suyuti, J. (2001). *Hum' al-Hawameq fi Sharh Jam' al-Jawame'* Beirut: Dar al-Kutub al-Ilmiyah.
- Al-Zamakhshari, J. (2021). *Al-Kashshaf 'an Haqa'iq al-Tanzil*. Beirut: Dar al-Lubab.
- Al-Marshudi, A. (2024). The Attributed Work To Sibawayh Outside His Book: Analytical Examples. *Ijaz Arabi Journal of Arabic Learning*, 7. <https://doi.org/10.18860/ijazarabi.v7i1.26262>
- Alhawary, M. T. (2016). Arabic Grammar in Context. In *Arabic Grammar in Context*. <https://doi.org/10.4324/9781315651408>
- Badawi, E. S. M., & Elgibali, A. (1996). *Understanding Arabic: Essays in Contemporary Arabic Linguistics in Honor of El-Said Badawi*. American University in Cairo Press. <https://books.google.co.id/books?id=ekzP5NrGkNYC>
- Khalil, S. (2022). *Arabic Writing in the Digital Age: Towards a Theoretical Framework*. <https://doi.org/10.4324/9781003044321>
- Mahmood, R. Q. (2022). Thirty-Two Years of Corrective Feedback in Language Teaching and Learning: a Review of the Literature. *LLT Journal: Journal on Language and Language Teaching*, 25(2), 671–690.

<https://doi.org/10.24071/ilt.v25i2.4805>

- Mikail, A., Folorunsho, & Folorunsho, M. (2019). *Historical Development of Arabic Grammar and Contributions of Its Cultivators*. 2, 2019.
- Mohammed Abid, S. (2023). The descriptive approach in teaching Arabic grammar to non-Arabic speakers, an applied study in the light of modern standards. *Al-Anbar University Journal For Humanities*, 2023(1), 592–609. <https://doi.org/10.37653/juah.2023.136768.1098>
- Obiedat, R., Al-Darras, D., Alzaghoul, E., & Harfoushi, O. (2021). Arabic Aspect-Based Sentiment Analysis: A Systematic Literature Review. *IEEE Access*, 9, 1. <https://doi.org/10.1109/ACCESS.2021.3127140>
- Prasetiyo, A. (2022). New Orientation of Arabic Syntax by Tammam Hassan and its Influence in Arabic Learning. *Abjadia : International Journal of Education*, 7(1), 124–134. <https://doi.org/10.18860/abj.v7i1.16261>
- Watson, J. (2021). Arabic morphology inflectional and derivational. *The Cambridge Handbook of Arabic Linguistics*, 405–424. <https://eprints.whiterose.ac.uk/198310/>
- Mansoor, F. (2018). *Discourse Analysis in Arabic*. Dubai: Arab World Publishing. Ministry of Awqaf Egypt.
- Qasim, L. (2021). *Applied Linguistics in Arabic Studies*. Algiers: University of Algiers Press.
- Rashid, M. (2022). *The Syntax of Modern Standard Arabic*. Manama: Bahrain Academic Press.
- Saleh, A. (2013). *The Structure of Arabic Language*. Muscat: Sultan Qaboos University.
- Sibawayh, A. B. U. (1998). *Al-Kitab (Kitab Sibawayh)*. (A. M. Haroon, Ed.). Cairo: Al-Khanji.
- Tariq, S. (2014). *Arabic Grammar and Its Teaching*. Beirut: Lebanese University Press.
- Waleed, A. (2016). *The Rhetoric of Arabic Grammar*. Jeddah: King Abdulaziz University.
- Yasin, M. (2017). *Studies in Arabic Morphology*. Sharjah: University of Sharjah Press.
- Zahra, N. (2018). *Arabic Linguistic Thought*. Doha: Doha Institute for Graduate Studies.