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## SEMANTIC AND SYNTACTIC ANALYSIS OF THE VERB جَعَلَ (JA'ALA)

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*This article examines the semantic and syntactic application of the verb جَعَلَ (ja'ala) based on data from Quranic texts and classical Arabic dictionaries. The analysis suggests the existence of several meanings for the verb جَعَلَ (ja'ala), encompassing creating, making, placing, imposing, naming, and other functions, depending on the number of objects the verb requires in a sentence. Generalizing the obtained data, the study concludes that the verb جَعَلَ (ja'ala) is used with the meaning of "to create" or "to make" when it requires one object, and sometimes appears as a tool for transformation or attribution when it requires two or more objects. This analysis is an important contribution to the grammatical and syntactic study of Arabic, allowing for a deeper understanding of those verses in the Quran where the verb is used.*

**Keywords:** جَعَلَ, Syntactic and Semantic Analysis, Quran, To Create, Verse, To Make

### The Verb in Dictionaries

In Ibn Faris's dictionary, it is stated that the writing of the three radical letters of the root جَعَلَ (ja'ala) together expresses independent and distinct meaning<sup>2</sup>. In the dictionary, we find that the unit الجَعَلَ (al-ja'al) refers to a palm tree, and a single palm tree is in the form جَعْلَةٌ (ja'ala). In the same place, the author notes that the unit الجَعُولُ (al-ju'ul) is the son of an ostrich, and the unit الجَعَالُ (al-ji'al) is the cloth with which a pot is lowered from the oven. It is possible that the meaning of "holder" or "gripper" is intended here. The words الجُعْلُ (al-ju'l), الجَعَالَةُ (al-ji'ala), and الجَعِيلَةُ (al-ja'ila) mean

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<sup>2</sup> أبو الحسين أحمد بن فارس بن زكريا القزويني الرازي، معجم مقاييس اللغة، جزء 1، دار الجليل، 1999م، ص. 461

something given to a person for doing some work<sup>3</sup>. Probably, the meaning of "wage" or "remuneration" is intended. In the same place, we find that the expression جعلت الشيء (ja'altu al-shay') – "I did something with this root" – means "I made something" (صنعته – šana'tuhu), but with the difference that the verb جعل (ja'ala) is more general, and it is possible to say "he began to say" (جعل يقول – ja'ala yaqūlu), but we cannot say the same expression with the verb صنع (šana'a), i.e., صنع يقول (šana'a yaqūlu).

Al-Jawhari writes that the verb جعل (ja'ala) has many meanings, one of which is "to make" or "to render" (صير – šayyara)<sup>4</sup>, as in the 30th verse of Surah Maryam in the Quran:

جعلني نبياً (ja'alanī nabīyan)  
 "... made me a prophet."

The author also provides the usage of the verb with the meaning of "to name" or "to call," exemplified by this passage found in the 19th verse of Surah Az-Zukhruf in the Quran:

جعلوا الملائكة إناثاً (ja'alū al-malā'ikata ināthan)  
 "They named the angels females."

In Al-Jawhari, we also find the usage of the root جعل (ja'ala) with the meaning of "small, short palm tree," the singular of which is in the form جعلة (ja'ala)<sup>5</sup>. It is also mentioned that when the letter jim (ج – jīm) is used with damma (ضمة – ḍamma) or kasra (كسرة – kasra) (الجعل – al-ju'1, الجعالة – al-ji'āla), the root has the meaning of "wage" or "remuneration." The form جُعَلٌ (ju'alun) of the root means "small animal, insect." In this sense, "earth full of insects" is said (أرض مَجْعَلَةٌ – arḍ maj'ala), or "water in which insects have fallen" is said (ماء مُجْعَلٌ – mā' muj'il). The form الجعال (al-ji'al) is the cloth with which the pot is lowered from the oven, and its plural is formed as جُعُلٌ (ju'ul), just as the word for "book" (كتاب – kitāb) forms its plural as "books" (كُتُبٌ – kutub).

<sup>3</sup> أبو الحسين القزويني الرازي، معجم مقاييس اللغة، ص. 461

<sup>4</sup> إسماعيل بن حماد الجوهري أبو نصر، الصحاح تاج اللغة وصحاح العربية، جزء 1، دار العلم للملايين، القاهرة، 1956م، ص. 1656

<sup>5</sup> إسماعيل بن حماد الجوهري، الصحاح تاج اللغة وصحاح العربية، ص. 1656

In Al-Wasit dictionary, it is stated that the verb جَعَلَ (ja'ala) has the meanings of "to create" (خلق – khalāqa) and "to establish, to found" (أشأ – ansha'a)<sup>6</sup>, with the first verse of Surah Al-An'am given as an example:

و جعل الظلمات و النور (wa ja 'ala az-zulumāti wa an-nūra)  
*"And He established (created) the darkness and the light."*

The dictionary states: "I did not put (throw) your need behind my back" (لم أجعل حاجتك وراء ظهري) – lam aj'al hājatuka warā'a zahrī, meaning "I did not ignore it." The verb is also used with the meaning of "to make" (صنع – šana'a), for example, "he made the wood into a bed" (اجتعل الخشب) – ijta'ala al-khašaba sarīran)<sup>7</sup>.

Ibn Manzur, in Lisan al-Arab dictionary, reports other meanings of the verb جعل (ja'ala)<sup>8</sup>. He notes that to "do" جعل (ja'ala) or اجتعل (ijta'ala) something means to "place" (وضعه – waḍa'ahu) it. The verb also has the meaning of "to think, to consider" (ظنّ – ḡanna), for example, in the sentence "He thought Basra was Baghdad" (جعل البصرة بغداد) – ja'ala al-bašrata baghdāda). As another meaning of the verb جعل (ja'ala), Ibn Manzur mentions the meaning of "to associate, to connect," and as an example, he brings the sentence "I considered Zayd your brother" (جعلت زيدا أخاك) – ja'altu zaydan akhāka). However, we believe that in these two sentences mentioned by Ibn Manzur, the verb جعل (ja'ala) does not carry different meanings in any case, and "to consider" can be indicated as the general meaning in these two sentences.

The verb is used with the meaning of "to make, to render" (صيّر – sayyara), for example, "we made him" (صيّرناه) – sayyarnāhu). In dictionaries, the verb also appears with the meaning of "to judge, to describe." "I described (presented) Zayd as the most knowledgeable" (جعلت زيدا أعلم الناس) – ja'altu zaydan a'lama an-nāsi)<sup>9</sup>. The author also notes that when someone says "I made this door from wood" (هذا الباب جعلت من الخشب) – hādhā al-bābu ja'altu min al-khašab), the verb here has the meaning of "to prepare" (صنع – šana'a).

<sup>6</sup> مجمع اللغة العربية، المعجم الوسيط، مكتبة الشروق الدولية، القاهرة، ص. 130

<sup>7</sup> مجمع اللغة العربية، المعجم الوسيط، مكتبة الشروق الدولية، القاهرة، ص. 130

<sup>8</sup> ابن منظور، لسان العرب، دار المعارف، القاهرة، 1119 هـ، ص. 637

<sup>9</sup> ابن منظور، لسان العرب، ص. 637

In Lisan al-Arab dictionary, we also find the meaning of a small animal or insect with the root جعل (ja'ala).

The semantic analysis of the verb جعل (ja'ala) confirms the idea that dictionaries agree on the application of numerous meanings of the root جعل (ja'ala). A significant part of the above-mentioned meanings has also been used in the Quran and has caused disagreements among some Muslim theologians regarding whether the verb was used with this or that meaning.

### **Syntactic Analysis of the Verb The verb requiring one object**

In the first verse of Surah Al-An'am in the Quran, the explanation of the verb جعل (ja'ala) in dictionaries is given with the meaning of "to establish, to found" (أنشأ – ansha'a), while in Quranic exegeses, the meaning of the verb is connected to the root خلق (khalaqa) - "to create."

*وجعل الظلمات والنور (wa ja'ala az-zulumāti wa an-nūra)*  
*"And He created (established) the darkness and the light."*

In the verse, the words "darkness" (الظلمات – az-zulumāt) and "light" (النور – an-nūr) are direct objects in the accusative case, conjoined to the verb جعل (ja'ala). Most exegetes note that in this verse, the primary meaning of the verb is given by the verb "to create" (خلق – khalaqa)<sup>10</sup>.

The verbs جعل (ja'ala) and خلق (khalaqa) have been used in many verses with the same meanings; often, the explanation of these two verbs has also been given by a third verb: أوجد (awjada) – "to bring into existence, to create." A semantic analysis of verbs seemingly carrying the same meaning, however, allows us to propose the existence of significant differences between them. Al-Zarkashi notes that the verb خلق (khalaqa) has the meaning of "measuring" (تقدير – taqdir), while the verb جعل (ja'ala) has the meanings of "to transform, to make something out of something else" (تصيير – taṣyīr) or "to move from one place to another." In cases of such

<sup>10</sup> See Tafsir Ibn Kathir <http://quran.ksu.edu.sa/tafseer/katheer/sura6-aya1.html> (Accessed 15.06.2025)

Tafsir Al-Qurtubi <https://quran.ksu.edu.sa/tafseer/qortobi/sura6-aya1.html#qortobi> (Accessed 15.06.2025)

Tafsir At-Tabari <https://quran.ksu.edu.sa/tafseer/tabary/sura6-aya1.html#tabary> (Accessed 15.06.2025)

usage, the verb جعل (ja'ala) takes one object (المفعول به – al-maf'ūl bihi)<sup>11</sup>. On the other hand, creation with the verb خلق (khalaqa) does not require the prior existence of material; it is creation ex nihilo. Creation with the verb جعل (ja'ala) requires the existence of a primary element from which another creature would be made<sup>12</sup>.

The verb also has the meaning of "to compel, to oblige" (فرض – farāḍa) in the Quran. For example, in the 124th verse of Surah An-Nahl, it is stated:

إِنَّمَا جُعِلَ السَّبْتُ عَلَى الَّذِينَ اخْتَلَفُوا فِيهِ  
ikhtalafū fīhi)

*"Indeed, The Sabbath was made obligatory [as a religious day - Ibn Kathir] only for those who differed about it.*

In this verse, the verb جعل (ja'ala) is used with the meaning of "to oblige."<sup>13</sup>

The verb جعل (ja'ala) is also used with the meaning of "to place" (وضع – waḍa'a), as in the 25th verse of Surah Al-An'am:

وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً  
"...and We placed a covering over their hearts..."

Allah addresses the Prophet and says that among the disbelievers are those who listen to him, but Allah has placed a covering over their hearts so that the Quran does not become accessible to them<sup>14</sup>. The exegesis of the verse confirms the usage of the verb جعل (ja'ala) with the meaning of "to place" (وضع – waḍa'a).

In the 15th verse of Surah An-Nahl, it is stated:

وَأَلْقَى فِي الْأَرْضِ رَوَاسِيًا  
"*And He cast upon the earth firm mountains...*"

<sup>11</sup> محمد بن عبد الله الزركشي بدر الدين، البرهان في علوم القرآن، الجزء الرابع، دار احياء الكتب العربية عيسى البابي الحلبي وشركاه، 1958 م، ص. 129

<sup>12</sup> محمد بن عبد الله الزركشي، البرهان في علوم القرآن، ص. 129

<sup>13</sup> Tafsir At-Tabari <https://quran.ksu.edu.sa/tafseer/tabary/sura16-aya124.html#tabary> (Accessed 15.06.2025)

<sup>14</sup> Tafsir Ibn Kathir <https://quran.ksu.edu.sa/tafseer/katheer/sura6-aya25.html#katheer> (Accessed 15.06.2025)

It is interesting that in the exegesis of Ibn Kathir, the explanation of the verb "to cast" (ألقى – alqā) in the verse is given by the verb جعل (ja'ala)<sup>15</sup>. On the other hand, in the 3rd verse of Surah Ar-Ra'd, we find a repetition of the previous thought with the use of the verb جعل (ja'ala) instead of the verb ألقى (alqā):

*وَجَعَلَ فِيهَا رَوَاسِيَ وَأَنْهَارًا*  
 (wa ja'ala fihā rawāsiya wa Antara)  
 "And He placed therein [on the earth - Ch. M.] firm mountains and rivers..."

The simultaneous examination of the exegeses of these two verses allows us to propose the use of the verb جعل (ja'ala) in the Quran with the meaning of "to cast" (ألقى – alqā).

Another meaning of the verb's usage is found in the 103rd verse of Surah Al-Ma'idah in the Quran, where, according to some exegetes, the verb is used with the meaning of "to establish, to found, to initiate" (شرع – shara'a):

*مَا جَعَلَ اللَّهُ مِنْ بَهِيرَةٍ وَلَا سَائِبَةٍ*  
 (mā ja'ala allāhu min bahīratin wa lā sā'ibatin)  
 "Allah has not instituted any bahīrah or sā'ibah..."<sup>16</sup>

In the Quran, the verb carries all the aforementioned meanings only when it requires one object. However, the verb can also have two, and in some cases, even three objects.

### The verb requiring two objects

When Arab grammarians address the verb ظَنَّ (zanna) and its sisters, they mention their two types and enumerate the verbs. The verb جعل (ja'ala) is one of the sisters of ظَنَّ (zanna). When used in a sentence, they require two objects, making the subject and predicate of a nominal sentence accusative<sup>17</sup>. In the 19th verse of Surah Az-Zukhruf in the Quran, we have such a use of the verb جعل (ja'ala), where it has made two nouns accusative:

<sup>15</sup> Tafsir Ibn Kathir, <https://quran.ksu.edu.sa/tafseer/katheer/sura16-aya15.html> (Accessed 15.06.2025)

<sup>16</sup> Names of camel types that were sanctified by pagans.

<sup>17</sup> محمد علي أبو العباس، الإعراب الميسر، دار الطلائع، القاهرة، ص. 54

و جعلوا الملائكة الذين هم عباد الرحمن إناثا  
(*wa ja' alū al-malā' ikata alladhīna hum*  
*'ibādu ar-rahmāni ināthan*)

"And they named the angels, who are servants of the Most Merciful (Allah),  
females..."

In this verse, the first object is "angels" (ملائكة – malā' ikah), and the second object is "females" (إناثا – ināthan).

Abu Hayyan, in his exegesis, notes that the verb جعل (ja'ala) in this context means an assumption that is closer to being true<sup>18</sup>. With such a meaning, we can translate the previous verse as: "They assumed that the angels, who are the benevolent servants of Allah, are females." That is, they only assumed but did not truly know about it.

Ibn Malik also, when addressing the sisters of the verb ظَنَ (zanna), cites the verb جعل (ja'ala) in the previous verse as an example of usage with the meaning of assumption<sup>19</sup>.

Al-Zamakhshari explains the unit جعلوا (ja'alū) used in the verse with the meaning of "to name" (سما – sammaw)<sup>20</sup>, while Al-Zajaj connects the verb to the meaning of "to judge, to consider,"<sup>21</sup> as in the sentence قد جعلت زيدا أعلم الناس (qad ja'altu zaydan a'lama an-nāsi), which he translates as "I described or considered Zayd the most intelligent." Similar to the previous verse, the use of the verb سمى (sammā) in the 27th verse of Surah An-Najm allows us to agree with Al-Zamakhshari in this context and accept the use of the verb جعل (ja'ala) with the meaning of "to name":

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ لَيُسَمُّونَ الْمَلَائِكَةَ تَسْمِيَةً الْاُنْثَى  
(*inna alladhīna lā yu'minūna*  
*bi-l-ākhirati layusammūna al-malā' ikata tasmīyata al-unthā*)

"Indeed, those who do not believe in the Hereafter name the angels with  
female names (Quran 27)."

<sup>18</sup> See Tafsir Abu Hayyan <https://quran-tafsir.net/hayyan/sura43-aya19.html> (Accessed 15.06.2025)

<sup>19</sup> ابن عقيل، عبد الله بن عبد الرحمن العقيلي الهمداني المصري، شرح ابن عقيل على ألفية ابن مالك، الجزء 2، دار التراث – القاهرة، 2015 م، ص. 39

<sup>20</sup> أبو القاسم محمود بن عمر الزمخشري، تفسير الكشاف، مكتبة العبيكان، الطبعة الأولى، الجزء 5، 1998 م، ص.

<sup>21</sup> أبو إسحاق إبراهيم بن السري الزجاج، معاني القرآن وإعرابه للزجاج، عالم الكتب، جزء 4، 1988 م، ص. 460

The verb جعل (ja'ala) also has the meaning of "to transform, to make into." In the sense of "to transform," it implies a transition from one state to another, as one says "I made the clay into a pot" (جعلت الطين خزفاً – ja'altu at-ṭīna khazafan), meaning "I transformed the clay into a vessel." Or when we say "I made Zayd your friend" (جعلت زيدا صديقك – ja'altu zaydan ṣadiqaka), where Zayd is the first object (المفعول به – al-maf'ul bihi), and the word "friend" (صديق – ṣadiq) is the second object.

In the Quran, the verb جعل (ja'ala) frequently appears with the meaning of "to transform, to make into." For example, the 3rd verse of Surah Az-Zukhruf:

... انا جعلناه قرآنا عربيا...  
*(annā ja'alnāhu qur'ānan 'arabīyan)*  
*"Indeed, We have made it (the book) a Quran in Arabic..."*

In the verse, the singular masculine attached pronoun ة (hu) is the first object, which has been transformed into "Quran" (قرآنا – qur'ānan) – the second object.

The same meaning is used in the 126th verse of Surah Al-Baqarah:

... اجعل هذا بلدا آمنا...  
*(ij'al hādhā baladan āminan)*  
*"...make this (Mecca) a secure city..."*

### The verb requiring two or one object

The analysis of verses where the verb جعل (ja'ala) can be considered as a verb requiring two objects, or can be translated with one object, is particularly interesting. For example, in the 33rd verse of Surah An-Nisa', it is stated:

...وَلِكُلِّ جَعَلْنَا مَوَالِي مِمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ  
*(wa li-kullin ja'alnā mawāliya mimma taraka al-wālidāni wa al-aqrabūna)*

*"...and for everyone, We created heirs (who will inherit - Ibn Kathir) which the parents and relatives left..."*

Or it is possible to translate the same verse as follows:

*"We made everyone an heir of all that the parents and relatives left."*

In this verse, the verb جعل (ja'ala) has one object in the first translation: "heirs" (موالي – mawālī). In this case, the verb is translated with the meaning of "to create, to make" (خلق – khalaqa). In the second

translation, the verb جعل (ja‘ala) has two objects: the first is "heirs" (موالي – mawālī), and the second is "everyone" (لكل – li-kulli). In such a translation, the verb carries the meaning of "to make, to render" (صَيَّرَ – ṣayyara). Both translation variants of the verse are found in the exegeses of Muslim theologians.

### The verb requiring three objects

In the previous examples, it is evident that the verb جعل (ja‘ala) can have two objects with the meaning of "to make, to render" (صَيَّرَ – ṣayyara), or it can have one object. Regarding the objects of the verb جعل (ja‘ala), Al-Zamakhshari notes that the verb can also have three objects, as for example, in the 15th verse of Surah Al-Anbiya<sup>22</sup>:

فَمَا زَالَتْ تِلْكَ دَعْوَاهُمْ حَتَّىٰ جَعَلْنَاهُمْ حَصِيدًا خَامِدِينَ  
ja‘alnāhum ḥaṣīdan khāmīdīna

*"And that continued to be their cry until We made them like reaped (harvested fields), lifeless."*

According to Al-Zamakhshari, in this Quranic verse, Allah made them, on one hand, an empty field, and on the other hand, lifeless. In his exegesis, we read that the attached pronoun in the unit جعلناهم (ja‘alnāhum) was the subject of a nominal sentence (مبتدأ – mubtada‘), and the two subsequent objects were its predicates (خبر – khabar). The verb جعل (ja‘ala), entering into this construction, made the predicates the names of the verb كان (kāna). To the question of how the verb جعل (ja‘ala) can have three objects, Al-Zamakhshari notes that the last two objects have the same judgment, when it is said "I made it sweet and sour" (جعلته حلوًا حامضًا – ja‘altuhu ḥulwān ḥamīḍān), it means that "I made it with a combination of two tastes."<sup>23</sup>

This idea of Al-Zamakhshari, however, is considered unlikely by many linguists, who assert that the verb cannot have three objects. In such controversial verses, many propose the option of the third of the

<sup>22</sup> The prince Ghazi Trust for Quranic thought  
[https://www.greatafsirs.com/Tafsir\\_Library.aspx?FromMainTafsir=1&MadhabNo=1&TafsirNo=2&SoraNo=21&AyahNo=15&LanguageID=1](https://www.greatafsirs.com/Tafsir_Library.aspx?FromMainTafsir=1&MadhabNo=1&TafsirNo=2&SoraNo=21&AyahNo=15&LanguageID=1) (Accessed 15.06.2025)

<sup>23</sup> The prince Ghazi Trust for Quranic thought  
[https://www.greatafsirs.com/Tafsir\\_Library.aspx?FromMainTafsir=1&MadhabNo=1&TafsirNo=2&SoraNo=21&AyahNo=15&LanguageID=1](https://www.greatafsirs.com/Tafsir_Library.aspx?FromMainTafsir=1&MadhabNo=1&TafsirNo=2&SoraNo=21&AyahNo=15&LanguageID=1) (Accessed 15.06.2025)



hypothesis of the verb requiring three objects, which, however, is not unambiguously accepted.

The article also emphasizes that the semantic differences of the verb **جاء** (ja‘ala) in Quranic exegeses have led to various readings, which is particularly important from theological and linguistic perspectives.

## **جاء** ԲԱՅԻ ԻՄԱՍՏԱԲԱՆԱԿԱՆ ԵՎ ՇԱՐԿԱԶՅՈՒՄԱԿԱՆ

### **ՎԵՐԼՈՒԾՈՒԹՅՈՒՆ**

*Մերի Չփլախյան<sup>24</sup>*

*Հողվածում քննության է ենթարկվում **جاء** բայի իմաստաբանական և շարահյուսական կիրառությունը՝ հիմնվելով Ղուրանի տեքստերի և դասական արաբական բառարանների տվյալների վրա: Վերլուծության արդյունքում առաջարկվել է **جاء** բայի մի քանի իմաստների գոյությունը՝ ընդգրկելով ստեղծել, դարձնել, դնել, պարտադրել, անվանել և այլ գործառույթներ՝ կախված նրանից, թե բայը քանի խնդիրներ է պահանջում նախադասության մեջ: Ընդհանրացնելով ստացված տվյալները աշխատանքը գալիս է այն եզրակացությանը, որ **جاء** բայը կիրառվում է ստեղծել, արարել իմաստով, երբ պահանջում է մեկ խնդիր, իսկ երբեմն՝ ներկայանում է որպես տրանսֆորմացիայի կամ վերագրման գործիք, երբ պահանջում է երկու կամ ավելի խնդիրներ: Այս վերլուծությունը կարևոր ներդրում է արաբերենի քերականական և շարահյուսական ուսումնասիրության մեջ՝ հնարավորություն տալով ավելի խորը հասկանալու Ղուրանի այն հանգատողերը, որոնցում ունենք բայի կիրառումը:*

***Բանալի բառեր**՝ **جاء**, իմաստաբանական և շարահյուսական վերլուծություն, Ղուրան, արարել, հանգատող, դարձնել*

<sup>24</sup> Մերի Չփլախյանը Հայ-Ռուսական համալսարանի արևելագիտության ինստիտուտի արաբերենի դասախոս է, էլ. փոստ՝ [merich1995@gmail.com](mailto:merich1995@gmail.com), ORCID 0009-0003-3022-4187:

## СЕМАНТИЧЕСКИЙ И СИНТАКСИЧЕСКИЙ АНАЛИЗ ГЛАГОЛА جَعَلَ (JA'ALA)

Мери Чплахян<sup>25</sup>

Эта статья исследует семантическое и синтаксическое применение глагола جَعَلَ (ja'ala) на основе данных из текстов Корана и классических арабских словарей. Анализ предполагает существование нескольких значений для глагола جَعَلَ (ja'ala), включающих создание, изготовление, размещение, наложение, именование и другие функции, в зависимости от количества объектов, которые глагол требует в предложении. Обобщая полученные данные, исследование приходит к выводу, что глагол جَعَلَ (ja'ala) используется в значении «создавать» или «делать», когда он требует один объект, и иногда выступает в качестве инструмента преобразования или приписывания, когда он требует два или более объектов. Этот анализ является важным вкладом в грамматическое и синтаксическое изучение арабского языка, позволяя глубже понять те аяты Корана, в которых используется этот глагол.

**Ключевые слова:** جعل , синтаксический и семантический анализ, Коран, создавать, аят, делать.

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