

## The Interference of Identical Nominal Factors in the Positions of Stopping and Starting

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### Abstract

*this study explores the interference caused by identical nominal factors in the dynamic transitions between starting and stopping positions within systems or processes. Identical nominal factors, defined as elements with the same characteristics or nominal values, often lead to overlaps or ambiguities in system behaviors, causing inefficiencies, delays, or errors in operations. By analyzing case studies and theoretical models across various disciplines—such as manufacturing systems, transportation logistics, and automated control systems—this paper identifies key patterns of interference. The findings highlight the conditions under which such factors impede smooth transitions and propose strategies to mitigate their effects. This research aims to improve the reliability and performance of systems by refining design principles and operational protocols that account for these interferences.*

**Keywords:** *Climate Change, Human Psychology, Emotional Impact, Cognitive Responses, Bibliometric Analysis.*

### Introduction

Praise be to God, Lord of the Worlds, and prayers and peace be upon the one sent as a mercy to the worlds, our master and beloved, the intercessor for his nation on the promised Day of Resurrection, Muhammad ibn Abdullah, and upon all his family and companions.

Now then

The arts of science revolve around honor, elevation, and importance with their related subjects, and they are elevated and magnified by the greatness of those sciences, and the honor of knowledge is by the honor of the known, and any science of the sciences of the Qur'an is a great science and an authentic art, which acquired that status due to the importance of the great Qur'an to Muslims, and attained that honor due to the honor of this glorious book.

The nature of the research required that it be divided into an introduction and two chapters, then the chapters are preceded by an introduction in two chapters, then I ended the research with a conclusion in which I mentioned the most important results I reached:

The introduction includes four topics: The first requirement: the concept of interference in language and terminology and The second requirement: The concept of the worker in language and terminology. and The third requirement: The concept of endowment in language and terminology, The fourth requirement: The concept of beginning in language and terminology The first chapter was entitled (The overlap of factors in raising two mentioned nouns), and the second section was entitled (The overlap of two factors in raising, one of which is mentioned and the other is omitted), then a conclusion followed by a list of sources and references.

The method followed in the research is the analytical, inductive, descriptive method in the interaction of nominal factors.

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The research was based on books on Quranic grammar and meanings, interpretation and grammar books, and I mentioned them in the list of sources and references.

The first requirement: The concept of interference in language and terminology

*First: Interference in Language*

Al-Khalil said: “Dakhal is used, and so-and-so was entered, so he is entered, and his lineage or mind was entered, and a woman is entered, and a man is entered, meaning emaciated, and in it is Dakhil from emaciation, and Dukhlah in color: mixing of colors in one color, and he entered a cave, and he entered it, describing the intensity of his entry.” )Ibn Duraid said: Everything that is mixed with each other has quarreled, and for this reason the hanger is called “mashjab.” )Ibn Faris added: “(He entered) it is said he entered, he enters, he enters” The overlapping and interpenetration of joints: the entry of some into others.” )Al-Jurjani said: “Interference: is the entry of one thing into another without an increase in size or quantity.”

*Second: Interference Technically*

The concept of interference did not appear clearly except for what was mentioned by linguists about dialectal linguistic interference, as Al-Suyuti (d. 911 AH) said: Interference is the combination of two languages, so whoever says: qala says in the present tense yaqali, and whoever says: yaqla says in the past tense qali, and likewise whoever says yasla says in the past tense sali, so the owners of the two languages met, so this one heard the language of this one, and this one the language of this one, so each one took from the other what he added to his language, so a third language was composed there, and thus the interference between the languages occurred, and on this interference the interference between the factors was measured. )Ibn Hisham defined grammatical interference and said: “Interference is like: (Zaid came riding and laughing) so the multiplicity is such that their agent is came, and their companion is Zaid, and the interference is such that the first is from Zaid and its agent is came, and the second is from the pronoun of the first and it is the agent, and this is obligatory according to those who prevent the multiplicity of the state. As for (I met him ascending and descending), it is from the multiplicity but with a difference in the companion, and interference is impossible, and the first must be from the object, and the second from the subject to reduce the separation, and the opposite is not carried except with evidence.” )The agent overlapped with its first object in the present tense, while the second present tense was made accusative by the first pronoun, which is what achieved the overlap of the factors. Accordingly, we find that the overlap in its technical meaning does not deviate much from the linguistic meaning.

The second requirement: The concept of the worker in language and terminology.

*First: The Worker in Language*

Al-Khalil said: “He did a work, so he is a worker, and he worked: he worked for himself.” )It was said: He did a job, and someone else did it to him, and he employed him in the same sense, and he also employed him, meaning he asked him to do the job. ).

Ibn Manzur added: They are those who strive for a living and work: the profession and the action, and the plural is works. He did a work, and someone else made him work and employed him, like his saying [Al Imran: 136] Work is the profession that a man practices. The man worked: he worked by himself.

*Second: The Worker Technically*

Al-Jurjani defined it as: “The factor: what necessitates the last letter of the word to be in a specific way of inflection.” ),What Al-Jurjani meant in particular is i’rab, and Ibn Al-Hajib said: The factor is that by which the meaning requiring i’rab is established, meaning: the factor is i’rab. ).

Al-Ridha explained Ibn al-Hajib’s statement and said: “He only made the agent clear, because his statement before: And its end differs due to the difference of the agent, needed to clarify it, and he means by being

established a way of establishing the accident with the essence, for the meaning of the activity, the passive participle, and the addition is: the word being a main or an excess or something added to it, and it is like the accidents established by the main or an excess and something added to it, because of the agent being in the middle.”).

### *The Third Requirement*

The concept of endowment in language and terminology

#### *First: Waqf in Language*

Al-Khalil said: “Waqf” is the source of your saying: “I stopped the animal” and “I stopped the word” waqf. This is transitive, meaning transitive, like his saying: [As-Saffat: 24]If it is intransitive, you say: I stopped. ).

Ibn Faris added: The letters waw, qaf, and fa’ are a single root that indicates lingering in something and then it is compared to it, from it waqiftu aqifu wuqufan, and waqiftu waqfi. It is not said in something awqaftu except that they say for the one who is in something and then leaves it: qad awqaf, like his saying am not here [Al-An’am: 30] )The author of Lisan al-Arab added and said: Waqafa: Waqf is the opposite of sitting. He stood in a place, waqf and wuquf, so he is waqif; meaning standing. The plural is wuqf and wuquf. It is said: The animal stood, it stands, waqf, and I made it stand. )A hadith was narrated by the Prophet Muhammadﷺ There is a pause in it and he said: “And he does not pass by a verse of punishment except that he stops and seeks refuge.”

#### *Second: Waqf Technically*

Al-Jurjani said: Stopping in reading is separating a word from what comes after it.

Ibn Al-Jazari mentioned that there are those who differentiate between silence and pause, and he said:

Pause: is a pause in the sound for a period of time less than the pause period without breathing.

Stopping: It is stopping the recitation completely, to stop reciting or to perform a prostration unit.

The fourth requirement: The concept of beginning in language and terminology

First: The beginning in language

Al-Khalil said: “Bid’a” means something appeared, and “So-and-so began me with such-and-such,” and “Bid’a” means “they appeared.” The desert is a name for the land in which there is no urban settlement, meaning there is no permanent settlement in it. So if they leave the urban settlement for the pastures and deserts, it is said: “They appeared in the desert,” meaning it refers to the people of the deserts.

Second: The beginning technically

Al-Jurjani defined it and said: The beginning: “is the first part of the second line.” He also mentioned the sufficient beginning and said: The beginning is your interest in the noun and making it the first for a second that is news about it; that is, it is the one with which the speech begins.

The first section: The interaction of factors in raising two mentioned nouns

(Al-Baqarah: 5)

Abu Bakr al-Anbari (d. 328 AH) said: “Those in his saying: have two aspects: If you wish, you can raise (those) with what is returned from them, and raise (them) with “the successful ones,” and the successful ones, with (them), and the other aspect is that you raise (those) with (the successful ones) and the successful

ones with (those) and make (them) a pillar for the alif and lam,” so according to this doctrine, the pause is not completed on (those) or (them), and this statement represents the opinion of the Kufians. )From this, it becomes clear that the word (the successful ones) has two factors intertwined with it: the first is (those) and the second is (they), and both of them are mentioned factors.

Al-Zajjaj (d. 311 AH) said: (They) entered into a separation, and if you wish it was a repetition of the noun, as you say: Zaidun huwa al-`alim, so you raise Zaid with the beginning. And you raise (huwa) as a second beginning, and raise (al-`alim) as the predicate of “lahwa,” and al-`alim is the predicate of Zaid. So too his saying: (Those are the successful ones), and if you wish you can make (huwa) a separation, and raise Zaid and al-`alim as the beginning and its predicate, and the separation is what the Kufians call a pillar, and “Sibawayh” says: The separation is only valid with verbs that are not complete, such as Zaidun huwa al-`alim, and I thought Zaidun huwa al-`alim, meaning: The factor that raised the successful ones is those, and they is a separation pronoun. )This is the opinion of the Basrans. )Al-Wahidi (d. 468 AH) agreed with them in his interpretation, and did not add anything more than that. ).

Al-Baqouli (d. 543 AH) agreed with them: (And those are the successful ones), so (those) is the subject and (the successful ones) is the predicate, and (they) is a section. The Kufians say: Imad ( )It is possible that (they) is a second subject, and (the successful ones) is the predicate, and the sentence is the predicate of those and what Al-Baqouli intended are two factors that interfered with each other, and the factor that raised those is the predicate, and the one that raised the predicate (the successful ones) is the subject, and here two factors interfered with one object, which is (the successful ones).

Ibn Hisham (d. 762 AH) added about the separating pronoun and its function: It is for emphasis, so it is not said: Zayd himself is the virtuous one. Based on that, some of the Kufians called it a pillar. Because it supports speech, i.e. it strengthens and confirms it. The third is also semantic, which is specialization, and many rhetoricians limit themselves to it. Al-Zamakhshari (d. 538 AH) mentioned the three in his interpretation of (And those are the successful ones), and he said: Its benefit is to indicate that what comes after it is news, not an attribute, and to confirm and establish that the benefit of the predicate is fixed for the one to whom it is predicated and not others in its place. The Basrans claimed that it has no place, then most of them said that it is a letter, so no. Problem, and Al-Khalil said it is a noun and its equivalent according to this statement are the names of verbs in the case of someone who sees it as not being worked on by anything and the relative al, and the Kufians said it has a place and its place is according to what comes after it, and Al-Farra’ said according to what came before it so its place is between the subject and the predicate.

Some people have said that the factor in the subject and predicate is the beginning, and what is meant by beginning is the factor in the subject and the factor in the predicate as well, but we say: the factor in them is semantic; because it required them, and it was weakened by the fact that the strongest factor does not work two nominatives without following, so what is not stronger is more deserving of not working, and the verbal factor raises two objects, and this hardly has a counterpart, and it is a verbal factor unless the second is subordinate to the first, and as for each one of them being independent, this has no counterpart, so then if the verbal factor, which is stronger and is the origin of the factors, does not work two nominatives, then the weak semantic factor and the origin of it is that it does not work, that is: it does not raise two objects; Therefore, it became weak, and some people went to the subject being raised by the beginning and the predicate being raised by the beginning and the subject, and this is the saying of Al-Mubarrad, and it is a saying that has no equivalent, that two factors come together on one object, like: (Al-Muflihun) when two factors came together (Thaliq) and (the separating pronoun) which worked according to the Kufians.

It is clear from this that the stronger factor is (those) which raised (those who are successful), and thus it is not permissible to stop at those because it worked on what came after it and raised (those who are successful).

The second section: The interaction of two factors in raising, one of which is mentioned and the other is omitted

(Ghafir: 45-46)

Abu Jaafar Al-Nahhas said: “The speech is permissible, and it is what he said if (the fire) is raised by the beginning (they are exposed to it) the news, and if the fire is raised by implying a subject, then the evil of the torment is a sufficient severance.” )Therefore, the word (fire) has more than one nominal factor involved. The semantic factor (the beginning) is the first factor, and the other factor, the deleted subject, is estimated to be (it is the fire).

Al-Farra’ indicated that it is permissible for the agent to be the one who affected (evil torment) itself, i.e. the verb (haqaqa), and the estimation is: the evil torment of the fire befell the people of Pharaoh. And when Al-Farra’ said: “The fire was raised by the subject and the predicate is presented, and if you had raised it by what you raised the evil torment by, it would have been correct.” And Al-Akbari also went to that. )Al-Safi, Al-Farra and Al-Akbari continued in this regard.

Al-Akhfash provided evidence that the worker who raised the fire said with Al-Farra’, but he added another factor (fire) instead of saying: □ (The evil of the torment), and it is possible for it to be raised on the omission of the agent, which is the interpretation of the evil of the torment, as if someone said: What is it? So the answer would be: (The Fire they are exposed to) )Makki Al-Qaisi agreed with Al-Zajaj in everything he said.

Ibn Seeda cited the factor of raising the word “fire” and said: The fire is a substitute for (the evil of the torment), or the predicate of a deleted subject, as if it was said: What is the evil of the torment? It was said: The fire, or a subject whose predicate is (they expose) )And Abu Hayyan held this opinion.

Ibn Hisham provided evidence for the deletion or implication of the agent in raising the word “fire.” He said: The Kufians permitted two aspects of it: deleting the agent and imposing it in accordance with the subject being reported.

Zakaria Al-Ansari added a factor in raising the fire, and he said the fire in his saying: □ (The Fire will be exposed to them), instead of (the worst of the punishment).

Among the modern scholars, there are those who agreed with Al-Farra’ and Al-Akbari, and he said: “The fire” is a substitute and the factor in it is the evil of the torment, or a subject whose predicate is what comes after it, or a predicate for an omitted factor.

Bahjat Abdul Wahid Saleh did not depart from the saying of the ancients, as he agreed with Al-Farra’, Al-Qaysi, Ibn Seeda, and Al-Akbari, and said: “(The Fire): is a substitute for (the evil of the torment) mentioned in the previous noble verse. It is raised like it with the damma or the predicate of a deleted subject, meaning: it is the Fire, or it is a subject whose predicate is the verbal sentence

It seems that the most powerful factor in lifting the fire is the beginning, because all the conditions of beginning were met in it, in addition to the fact that most of the scholars of the endowment stopped at what preceded it and began with it and made his statement □ (وَأَنْبَأَ) news, and this is what the scholars of the Kufa school used as evidence.

(Al-Baqarah: 147).

Abu Jaafar said: It is as he said, if you read (the truth) in the nominative case, it will be in the nominative case with an implied subject, and if you wish, with the subject (from your Lord) the predicate. )Where two factors interfered with (the right). The first factor is raising with a moral factor (the beginning), and the second factor is raising the right by implying a subject, which is a verbal factor.

Al-Akhfash said that the factor in raising (تثنية) is on the pronoun of the noun and the meaning is: “It is the truth from your Lord.”) Al-Zajaj agreed with him and said: It is raised as a predicate of a deleted subject.

Al-Isfahani took the opinion of Al-Nahhas that the subject is the deleted subject: and his saying: □ (The truth) is a predicate and its agent is a deleted subject, or it is raised by a moral agent which is the beginning and its predicate is (from your Lord). ) Al-Zamakhshari agreed with him when he said: The truth is from your Lord. It is possible that the truth is the predicate and the agent is omitted; that is, it is the truth, or the subject whose predicate is (from your Lord). There are two aspects to this: the truth is from Allah and not from anyone else. Meaning that the truth is that which is proven to be from Allah, like what you are upon, and that which is not proven to be from Allah, like what the People of the Book are upon, then it is falsehood. If you say: If you make the truth the predicate and the agent is omitted, then what is the position of from your Lord? It is possible that it is a predicate after a predicate, and the stronger factor is the nominative case as a subject; because stopping at what precedes it is permissible and the predicate is from your Lord.

Al-Akbari did not deviate from what was said, so he followed the predecessors in that the agent is the deleted subject, so he said: “The truth is the predicate of a deleted subject, the meaning of which is: they did not conceal the truth, or they did not know it. And it was said: it is the subject and the predicate is deleted; the meaning of which is: they know it or recite it.” ) Raising the subject is stronger and more common, as mentioned above.

Al-Tahir Ibn Ashur followed them: The truth is that it is the predicate of a subject and the agent is omitted, its estimation is: this truth, and the omission of the predicate in such a case is one of the things that have been followed in the usage of omitting the predicate after the occurrence of what indicates it, such as their saying after mentioning the houses (a strong quarter) and after mentioning the praised one (a young man) and the like of that as he pointed out. On him be al-Jurjani.

The modern Qur’anic grammarians did not depart from what the ancients went with: the truth is raised by the agent of beginning, and from your Lord is a preposition and a noun governed by an omitted predicate, and the sentence is resumptive.

It is clear from this that raising with the factor of initiation is stronger, because all the factors of initiation and its conditions are present, in addition to the pause occurring on what precedes it, which is stronger and clearer to complete the meaning and begin another statement.

[p. 84-85]

Abu Bakr al-Anbari said: And His statement, may He be exalted: “(يُؤْتِيهِمْ) So whoever raises the first with an implied pronoun: then I am the truth, and a group of them read that with the first raising of the truth, and Mujahid interpreted it as meaning (I am the truth or the truth I say), and in a narration (the truth is from me), and others read it with the accusative and stopped on it and began: (and the truth I say). And whoever raises the first with (I will fill) as you say: a sincere determination to come to you, the stop on it is not complete.” ) The factor in raising (the truth) here is the deleted subject, and its estimation is (I am the truth) or the estimation is: God knows best (so the truth), a subject with a deleted predicate, i.e.: (so the truth is my oath that I will fill), and with this it becomes clear that the factor is either a subject or that it is raising with the predicate that I will fill.

Sibawayh explained: In the chapter on what some of it works on others and in it is the meaning of the oath, the necessity of deleting the predicate in his saying: □ (VVVVV), and the truth was raised above the beginning. This is the opinion of the Basrans.

Al-Farra’ disagreed with him: He saw that the agent in it (the truth is from me and the truth I say) is an implied meaning: it is the truth and the raising of the truth as the predicate of the implied agent. ) This is the opinion of the people of Kufa.

Al-Zajjaj said that the truth is raised by a deleted subject, and the estimate is: I am the truth, or it is a subject and the predicate is deleted, and the estimate is: The truth is from me. )And the saying of the Kufi litigation, and Makki Al-Qaysi agreed with him.

Ibn Atiyah revealed what Abu Bakr al-Anbari intended, since the factor in raising (the truth) is the beginning, so it was raised by a moral factor, and its predicate is in his saying: I will fill; because the meaning is: I will fill.

As for Al-Akbari, he agreed with Al-Farra' and stated: The raising of the right is based on the omission of the agent in it. )That is, it is raised by a verbal factor, which is the implied subject.

Al-Suyuti disagreed with them and said: "The truth was raised as a subject with an omitted predicate and the factor in it is semantic; that is, the truth is from me. It was also said, the truth is my oath." )That is: the beginning, and he was followed by Al-Safi among the modern scholars in that.

Al-Alusi did not depart from what the ancients mentioned with all that they cited as factors for raising the right and he said: Raising the first on the basis that it is a subject with a deleted predicate or a predicate with a deleted factor.

As for the modernists, they did not depart from the early scholars, as Ibn Ashur mentioned that the truth is a word indicating that what comes after it is a fixed truth that does not change, and he did not add to the confirmation of the news the word truth as a reminder that the promise of God Almighty is true and does not need an oath upon it, out of the majesty of God being too high to meet the words of Satan with an oath like it. Therefore, through the intermingling of factors, this meaning was increased in confirmation, and the truth was raised by a moral factor, which is the beginning, which was more deserving of it.

Through stopping and starting, it becomes clear that the strongest factor is raising at the beginning, and thus the stopping was not completed on it, and the stopping will be on (and the truth I say), and this is what Sibawayh, Al-Suyuti, and Ibn Ashur went to.

*(The Incident: 38-41)*

Abu Bakr Al-Anbari said: " (سُئِلَ كَيْفَ) , if you raise the group with the letter lam, it is not good to stop at ٤ ٥, and if you raise the group with the omission (they are a group of the first and a group of the last), it is good to stop at ٤ ٥, and the lam is a connection to what precedes it, is good." )The factor in the word "thulla" is either the beginning or it is raised by the subject. Accordingly, the factor is semantic, which is the beginning, or the factor is verbal, which is a deleted or implied subject, which is estimated as "they".

Al-Farra' explained: "Thulla" was raised by two factors, the first of which was to resume with an assumed factor, and "thulla" is the predicate, and the estimate is: They are a group, and with this factor, stopping on the right was a good stop, and the second, if you wish, you can make it raised for "the companions," and you say: "And for the companions of the right are two thirds," and with this factor, stopping on the right was not good, and "thulla" is a delayed subject, and the meaning of that is: They are two groups, a group from these, and a group from those." )Al-Zajjaj also went to that, since (a group) was raised to mean they (a group) with an omitted factor, and stopping at the people of the right is a good stop. ).

Abu Ali Al-Farsi (d. 377 AH) mentioned another factor in the nominative of "thulla," saying: "Thulla is raised in two ways; one of them is raising by the beginning, because the beginning is a description in the subject, and the predicate is on the beds in his saying: ٤ ٥: ٤ ٥. The second is raising with an omitted factor, and the estimation is: they are a group. And with both factors that Al-Akbari mentioned, stopping at the people of the right is a good stop.

Imam Al-Qurtubi explains that the word "thala" was raised by two factors: the first is raising by a moral factor, which is the beginning, and the second is verbal, which is by deleting the predicate of the letter of description, "for the people of the right."

Ibn Ashour agreed with Al-Zajjaj when he said: “A group is news about a deleted subject, the meaning of which is: they are a group, and the meaning of the implied pronoun is (the forerunners), meaning the forerunners are a group of the first, and a few of the last.” )That is: the factor that was raised (thalā) is a deleted semantic factor, which is the beginning that worked on the object of (thalā), and the meaning of what came before is that both thirds of the Muhammadan nation are a group from its beginning and a group from its remainder.

As for the modernists, they did not depart from what the early scholars went with. Al-Safi went with the view that (a group) was raised by a deleted factor, which is the beginning, and the estimate is: they are a group.

It is clear from the above that the most deserving and strongest factor is the deleted factor, the pronoun “they,” because stopping at (for the people of the right) is good, and beginning with (a group of the first ones) is permissible. This is what Abu Bakr al-Anbari, al-Farra’, al-Zajjaj, and Ibn Ashur went with.

## Conclusion

The main influential factor in changing the vowel of the sentence from nominative, accusative, and genitive, and the context depends on it. The nominal, verbal, and literal factors have overlapped in the raised and accusative object, and this overlap has had an effect on stopping and starting in clarifying the stronger and more deserving factor in the accusative and nominative.

The study showed that the pause and the beginning are what determine the strength of the factor and its right to work, and we find that the scholars of pause and beginning sometimes state the factor or are satisfied with referring to it through its grammatical estimates, or are satisfied with stating the aspects of the noun’s parsing without referring to its nominative and accusative.

The factor is the tool that influences what comes after it, whether the factor is verbal or moral.

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