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EMPHASIS IN STANDARD  
ARABIC: A SEMANTIC  
& SYNTACTIC STUDY

BY  
MUHAMMAD AUWAL  
عISA ع ABDUL-MUMIN.



941

EMPHASIS IN STANDARD ARABIC :  
A SEMANTIC AND SYNTACTIC STUDY

BY

MUHAMMAD AUWAL & ISA & ABDUL - MUMIN.

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Thesis  
1991/941

SUBMITTED TO THE CENTRE FOR ARABIC STUDIES  
IN PARTIAL FULFILMENT OF THE REQUIREMENTS  
FOR THE DEGREE OF MASTER OF ARTS  
IN ARABIC LANGUAGE AND LITERATURE.

FALL 1991 .


THE AMERICAN UNIVERSITY IN CAIRO .

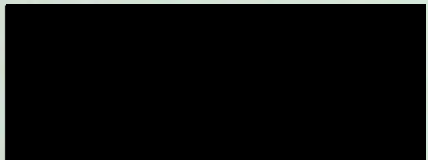


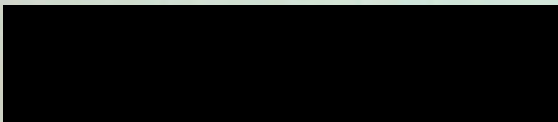
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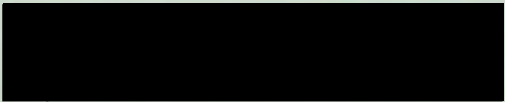
DEDICATION

This Thesis of Muhammad Auwal Isa Abdul - mumin entitled :  
Emphasis in standard Arabic, submitted to the centre for Arabic studies in  
partial fulfilment of the requirements for the degree of Master of Arts has  
been read and approved by the committee :

 Chairman , Thesis committee

 Member , Thesis committee

 Member , Thesis committee

Director ,Center for Arabic Studies . 

Date : 5 - January - 1992



ACKNOWLEDGEMENTS

I feel obliged to express my sincere appreciation to the many people who have helped me in the preparation of this book. In particular, I wish to thank my mother, who has been a constant source of encouragement and support throughout my life.

DEDICATION

This book is dedicated to my mother, who has been a constant source of encouragement and support throughout my life. I wish to express my sincere appreciation to her for her love, guidance, and faith in me.

To my Mother , who gave me  
everything .

I feel obliged to express my sincere appreciation to the many people who have helped me in the preparation of this book. In particular, I wish to thank my mother, who has been a constant source of encouragement and support throughout my life.

Outside the realm of science, the world is a vast and complex one. It is a world of many different cultures, languages, and beliefs. It is a world that is constantly changing and evolving. It is a world that is full of wonder and mystery.

My special thanks go to my mother, who has been a constant source of encouragement and support throughout my life. I wish to express my sincere appreciation to her for her love, guidance, and faith in me. I also wish to thank my father, who has been a constant source of support and encouragement throughout my life.

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Outside the realm of academia, my greatest debt is to my father-in-law, Alh. Garba A. Buba, for taking care of my family during my absence abroad.

My special thanks go to my dear wife and children whose love, cōsistent patience and endurance provided me with energy and encouragement during the period of my study. It is because of my pursuit of higher Education that my wife carried more than her share of rearing our children, my debt to them is therefore unpayable.

Finally I would like to thank The American University in Cairo and the University of Maiduguri for their generous joint-fellowship that enabled me gain this degree.



## ABSTRACT

The purpose of this study is to propose an alternative mode of treatment of the Emphatic structures in Arabic .

This alternative treatment classifies the structures in accordance with their structural-com-semantic features, such a classification being a better representation of the nature of Arabic than the traditional one in which case and mode endings were the main basis for classification .

This approach has necessitated the collection of instances of Emphatic structure from various parts of grammars ,regrouping them according to new criteria and describing each group in terms of its most distinctive syntactic and functional features .

Emphasis is classified , accordingly , into three types :

- 1) Emphasis by word-order variation .
- 2) Emphasis by Repetition , and
- 3) Emphasis by Addition .

Although certain functionals are singled out in this study , and considered as Emphatics ,for convenience of analysis, it is in fact the whole structure , rather than a single unit of it , that functions as Emphatic to a given utterance , as repeatedly reiterated by Abd al-qāhir al-Jurjāni .



## KEY TO TRANSCRIPTION

Arabic symbol	Transcription			
ء	ʔ			1
ب	b			2
ت	t			3
ث	th			4
ج	J			5
ح	ḥ			6
خ	kh			7
د	d			8
ذ	dh	الفتحة	a	9
ر	r	الكسرة	i	10
ز	Z	الضمة	u	11
س	s	الشدة	Doubling of letter	12
ش	sh	ألف المد	ā	13
ص	ṣ	ياء المد	ī	14
ض	ḍ	واو المد	ū	15
ط	ṭ	ألف التعريف	al-	16
ظ	ḍh			17
ع	ʿ	(الفواحد)		18
غ	gh			19
ف	f			20
ق	q			21
ك	k			22
ل	L			23
م	m	(إن وأخواتها)		24
ن	n	(لام الإبتداء)		25
ه	h	(مفعيل الفصل)		26
و	w	(المفعول المطلق)		27
ي	y	(المسال)		28
		(الدوكيد)		29
		(نونا الدوكيد)		30
		(الإستثناء)		31
		(المروف الزائدة)		32
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## INTRODUCTION      EPIGRAPH

" The grammarians of North Africa approach the study of Arabic in the same way as any science..So that grammar has almost become part of logic or dialectics ... Losing its connection with idiom and living speech .... Rules of Grammar are merely means to be used in learning , but they (the grammarians ) have diverted grammar from its proper use , changing it into a pure science and neglecting its fruits .. "

Ibn khaldun , The prolegomena ,

Vol.111, P.309 .

" All forms having the same function constitute a form class.. "

Bloomfield , L . : ( 1927 ) A set of  
postulates for the study of language, in JoAs . P . 29 .

This shows light on some aspects of the problem at hand which may be summarized in the following :

- 1) It is evident that the treatment of this subject in the traditional way is incoherent .
- 2) Emphasis is not regarded or treated as an independent category or autonomous phenomenon guided by its own principles .
- 3) The semantic and functional aspects of emphasis is not taken into consideration .

\*See: Jacques D. The Semantics of form in Arabic, Amsterdam 1957 (p.17)



## INTRODUCTION

Standard Arabic has the reputation of being a "difficult language". The foreign service institute lists it in its hardest category, along with only Chinese, Japanese and Korean \*.

This difficulty could be partly attributed to the fact that the traditional Arabic grammatical methodology sets up its categories in terms of their formal properties. The central concern of the grammarians has been the inflection ( ?iʿrāb ) rather than function. As a result of this, related types of structures with parallel semantic similarities are separated from one another and treated in a scattered manner.

This is manifest in the way the category of "Emphasis" . (Al-Tawkid) is treated in the traditional grammar textbooks, where types of emphatic structures are scattered and treated individually each in accordance with its "governance relations" (Al-ʿamal al ?iʿrābī) (see chapter two) under no less than eight different topics .

This throw light on some aspects of the problem at hand which may be summarized in the following :

- 1) It is evident that the treatment of this subject in the traditional way is incoherent .
- 2) Emphasis is not regarded or treated as an independent category or autonomous phenomenon guided by its own principles.
- 3) The semantic and functional aspects of Emphasis is not taken into consideration .

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\*See: Justice ,D. The Semantic of form in Arabic., Amsterdam 1987(p.17)



4) There are other Styles of Emphasis in Arabic that are completely excluded and ignored by the traditional grammarians, because their approach was based on formal (not functional) properties. These styles are treated in rhetoric (ʿilm al- Baḥāḥ).

Influenced by the great works of traditional Arabic grammarians, western Arabists have also continued to give "Desinential inflection" a paramount importance in their classification of grammatical categories.

Wright's exhaustive work "A Grammar of the Arabic language" is a good example of this approach. The same approach was also followed by Peter Aboud et al. in "Elementary Modern Standard Arabic" and perhaps to some extent, "The MECAS Grammar of modern literary Arabic" compiled by the Middle East centre for Arabic studies, Shemlon Lebanon, 1965.

Therefore, it could be safely asserted that Arabic grammar is still taught with all its complications, inconsistencies, disarrangement and its scattered parts as it were more than one thousand years in the mosques of Baṣra, Kūfa and Baghdād.

This, inevitably, caused a lot of difficulties in learning Arabic grammar to Arabs and non-Arab African Muslims, because students are thrown into great confusion, especially in the early stage of their education when they are least prepared for it.

Complaints about these difficulties have been frequently heard from students, and the apparent failure of the majority of them to master the language, even after years of serious study is a valid proof that these complaints are not entirely groundless. The resultant is increasing disregard for the language.



This phenomenon, however, is not a new one, for it was recognized by early Arab Grammarians and linguists only a few decades after the appearance

of the first book of grammar "Al-kitāb", in fact books like :

"Al-Tas hīl التسهيل" (simplification) and "Al-Tawdīh التوضيح" (clarification) were primarily written as an attempt to address this issue. It is also the same problem that necessitated the adoption of "Al-shi'ar al-Ta'limī الشعر التعليمي" (didactic poems) in grammar writing, as a means of simplifying its rules and making it easier for the learner to commit them to memory.

Some grammarians were brave and frank enough to demand a reformation of Arabic grammar rules themselves. These include : Khalaf al-ʿAḥmar, Ibn Kaldūn, Ibn al-ʿAṭhīr, and Ibn al-Jāhidh. Their demands were triggered by the difficulties of Arabic grammar which reached its peak with the emergence of Ibn-Maḍāʾ al-Qurṭubī who went as far as demanding - among other things - outright rejection of the so-called "governance or regent theory" (Naḍhariyyat al-ʿāmil). His ideas, however, received very little response from the scholars until the appearance of the Egyptian linguistic thinker Ibrāhīm-muṣṭaphā who wrote the book "Iḥyāʾ al-Naḥw" in which he explained why these attempts were unsuccessful. According to him, every attempt at reforming



Arabic grammar is only going round the "Vicious circle" and therefore bound to fail unless it made its point of departure the rearrangement of grammatical categories and topics. To him that is where the malady is hidden. Another linguist, Dr. Anīs Frayḥa, also made a similar remark.

Both linguists buttressed their view by pointing out how the category of Negation is treated by the traditional grammarians, in a very disorganized manner. The solution, to them, lies only in changing the method of writing grammar books.

This observation regarding the prevailing disorganization of grammatical Categories applies—as we have seen—to the category of Al-Tawḳīd.

(Emphasis). I, therefore, propose to use their suggested method in carrying out this study on "al-Tawḳīd" for it would be a great service to learners of Arabic if instances of emphasis are gathered regardless of regent theory and reclassified in accordance with their structural and semantic / functional similarities, as this would, undoubtedly, facilitate the learning of the subject and would also be more readily appreciated and understood.

My reasons for this choice is that in spite of the importance of the subject, no attempt, as far as I am aware, has been made in this regard beside the pioneering observation of the problem by Ibrahīm Muṣṭaphā and Anīs Frayḥa.

The study contains three chapters and a conclusion.



## CHAPTER ONE

### BACKGROUND CONSIDERATIONS .

#### 1-1-INTRODUCTION :

This chapter is divided into two sections, section one spells out definitions of main assumptions behind the title of the present study, namely : Al-Tawkid. ( Emphasis ) and the term "standard Arabic" .

Section two gives a brief historical account of Arabic grammatical tradition since its first inception in the hands of ?Abū al-?aswad al-du?alī, the problems that accompanied it through its long history and the attempts made to redress them .

This account, however, is not intended to be comprehensive. Reference will be made, in the course of the discussion, to the related literature for further reading .

#### 1-2- DEFINITIONS

##### 1-2-1- EMPHASIS ( AL - TAWKĪD )

In sībawayhī's 'Al- kitāb' and the tradition that followed, not much attention was paid to the semantic aspect of the sentence. Inflection was by far the overriding factor in the grammarians analysis , definitions and categorization . For this reason "Al- Tawkid" is defined in a very narrow sense , restricted to a very small class of nouns or to a repetition of the preceding noun and enumerated<sup>d</sup> as only one kind of what is termed " Al -Tawābiḥ" (Modifiers) .

In the paragraphs below<sup>i</sup> will try to foc<sup>y</sup>s on some of the definitions of "Al- Tawkid" as provided by ancient grammars.



1.3.1.1 Ibn Jinnī stated in his 'Al-khaṣā'is' that "Al-Tawkid" is of two kinds :

- The repetition of the first expression by word as " Qāma Zaidun",  
"Qāma Zaidun" (Zaid stood up,Zaid stood up)
- The repetition of the first expression by meaning, and this can be further subclassified into two kinds:

- The first for comprehension and generalization as in :

Qāma al-qaumu kulluhum (the people rise up,all of them )

- The second for consolidation and strengthening as in :

Qāma Zaidun nafsuhū (Zaid stood up himself),

Raʾaituhū ʿainuhū (I saw him himself) (1)

As this is not a definition in the modern sense of the word (it is what the logicians call 'Al-tagrīf bil-mithāl', lit. definition by way of citing example.) , we will draw a definition that will contain both kinds of Emphasis to Ibn Jinnī, thus: "Emphasis is the repetition of the first expression by word or by meaning "

1.3.1.2 Ibn mālik provided a separate definition for each kind .He said in his 'Al-Taʾshīl': "Emphasis by word is the repetition of a word or strengthening it by its synonym"

"Emphasis by meaning is the modifier that lifts or removes the erroneous impression of attribution to the noun being modified, or the impression of particularity" (2)

By 'removing the impression of attribution' Ibn Malik means that in examples such as : جاء محمد

Jāʾa Muḥammadun (Muḥammad<sup>d</sup> came )..the listener may have the 'impression' that it is the messenger of Muḥammad that came not Muḥammad himself as used in the verse : وَجَاءَ رَبُّكَ وَالْمَلَكُ



"Wa jā'a rabbuka wal-malaku..." (Al-Fajr:22)

"Your Lord came and the angels.."

However, if the speaker wishes to remove this erroneous impression from the listeners mind, he adds the word: 'Nafsuḥu' or 'Ainuḥu', viz:

"جاء محمد نفسه / عينه .."

"Jā'a Muḥammadun nafsuḥu / Ainuḥu.

(Muhammad came, himself.)

This is also what Ibn Jinnī referred to as "Consolidation and strengthening"

"Removing the impression of particularity" on the other hand, means that if the speaker said-for instance: "حضر القوم.."

"Haḍara al-qawmu"

(The people came)

The listener may have the impression that it's not the totality of the people that came, but a "particular" group among them. However, if "kulluhum" is added to the sentence, Viz: "Haḍara al qawmu kulluhum" (the people came, all of them) the possibility of that erroneous impression is being lifted.

This Ibn jinnī referred to as comprehension and generalization"

This is what pertains to "Al-Tawkid al-maḥnawī" (Emphasis by meaning). As for the second type "Al-lafdḥī" (Verbal Emphasis) Ibn-mālik defined it as "the repetition of a word itself or mentioning its synonym as :

-Jā'a Muḥammadun Muḥammadun (Muḥd. Muḥd. came )

-Jā'a, jā'a Muḥammadun (Muḥd. came came )

-Lā, Lā af'alu mā yughḍibullāh (No no I will not do what upsets God)

-?Anta bi al-khairi: ḥaqīqun qamin .



1.3.1.3. Al - Ashmūni also followed Ibn Mālik's example and defined each type separately . He stated that " Emphasis by meaning is the modifier that removes the probability of figurative usage or metaphor " While "verbal emphasis is the rementioning of the word itself or strengthening it by its synonym , As Ibn Malik defines them in Al - Tashīl (3) "

1.3.1.4 Ibn Al- Ḥājib defines Emphasis as "a modifier establishing the modified <sup>u</sup>noḥ in terms of attribution and comprehension " . Al- Radī's comment on this definition shows that it is meant only for Al- Tawkid Al- maḡnawī , he said :

"The meaning of 'establishment' in the definition is that the notion of Emphasis should be firm in the noun being modified ..." he added that " this definition does not include "Al- lafḏhī" .because while it is true that it establishes the modified noun , it is not with regard to attribution or to comprehension as Ibn Al- Ḥājib's definition stipulated (4)"

1.3.1.5 Al- Tawkid Al- maḡnamī was also neglected by sheikh khālid Al-ʿAzharī in his definition . He enumerated the words used for it , and justified exclusion of its definition by stating that "it has very limited words (5)"

1.3.1.6 This is the method followed also by Al- suyūṭī (911 / 1505 ) Who quoted a definition from Ibn Malik ( of the verbal Emphasis ) Saying:" Ibn Malik said : it is a modifier used to denote that the modified noun is real (not figuratively used ) "

We may understand from this the inclusion of "Maḡnawī" Emphasis, because the definition conforms with Ibn Mālik's aforementioned one. Al-suyūṭī's



intension, however, seems to be confined to defining only "Al-Tawkid Al-lafdhi" for he added immediately after it: "and it's of two kind: 'maḡnawī', by using certain limited words, and thus does not need definition ... " (6)

1.3.1.7 Perhaps the definition of Ibn ʿuṣfūr (669/1270) is comparatively more accurate, as far as <sup>is</sup> ~~their~~ study is concerned. He starts well by saying: "Al-Tawkid is a word that is referred to as a means of strengthening a meaning and removing doubt from the statement..." but he quickly added, seemingly overwhelmed by his predecessors, that "Al-Lafdhi is used to strengthen the meaning while Al-maḡnawī is used to remove Doubt from the listeners mind, by adding the words : nafsuḥū, ḡainuḥū, for masculine singular nafsuḥā, ḡainuḥā, for feminine singular...etc, and by so doing he excluded also other" means of Emphasis like the use of nūn Al-Tawkid, lām Al-lbtida ... etc ...

In reviewing these definitions in general, one notices certain Prominent inadequacies, the most obvious of which is that these definitions and classification of Al-Tawkid are dictated by theoretical rather than actual structural and functional motivations, hence the exclusion of other styles of Emphasis. Another general defect that characterizes these definitions is their limitation to the 'word' as the basic linguistic unit. The word (be it a noun, a verb or a particle) for the grammarians is either a governing or a governed factor. This directed their attentions from the more interesting and revealing study of the sentence as a linguistic unit.

Significant linguistic phenomena are usually discussed within other subjects. "This clearly stems from the fact that the 'words' used for these functions are dealt with as "grammatical (rather than 'functional') words" (7)



Finally, traditional grammarians are more interested in linguistic phenomena isolated from any outside effect. syntactic studies are to be separated <sup>from</sup> formal other extra linguistic factors. Pragmatic and semantic considerations for instance fall in the domain of another field, namely rhetoric, hence Al-Qaṣr and Al-Ḥaṣr as Emphatic styles are only discussed in "Ilm al-maḡānī (the science of meaning).

This Separation, undoubtedly, hinder the analyst's ability to deal with the language <sup>more</sup> realistically.

One, therefore, has to disagree with both these definitions and classification of Al-Tawkid, ..A more general Classification is desired, a classification that treats all the emphatic structures as one general category reflecting the common functional features they share, and at the same time highlighting the structural features peculiar to each.

And as these definitions will not serve our purpose in this study, I would suggest an alternative one that will, hopefully, conform with our classification of this category, i.e. "Al-tawkid" thus: "Al-Tawkid means employing any means that add strength to a sentence and removes doubt from the listeners mind whether by using a single or more words or functionals or by repetition or else denoting Emphasis by word order variation".

#### 1.2.2 STANDARD ARABIC :

The terms 'Arabic' or 'Arabic language' are so broad in their meaning that they tend to be ambiguous in application. First of all, distinction should be made between the standard or written form of the language and the various spoken dialects. The classical pre-islamic Arabic, which also had its dialects, spread all over what now constitute the 'Arab world'. The resulting forms of the language referred to as dialects, are different enough to warrant



a descriptive study for each one.

The written form of the language has scarcely changed since the emergence of Islam<sup>a</sup>, fact attributed to the holy Qurán which is considered as the reference of linguistic and literary studies for over fourteen centuries. The only exception to this generalization is mainly the vocabulary which did change quite notably over the years. In modern linguistic and literary studies many terms are used to refer to this form of Arabic Studies .

It has been called "classical .." though some of its manifestations are difficult to fit into any normal acceptance of that term, It has been called "literary" in spite of the fact that many of its manifestations - newspaper advertisements for instance - have nothing to do with literature, it has been called "written" and yet it is frequently used as a medium for spoken communication as in normal speech, sermons and in radio broadcasts aimed at the whole Arab world (8)

These terms give the impression that a particular form of the language is considered excluding other forms. In fact all the studies that use these terms study the same language especially linguistically speaking .

The label "standard Arabic" is perhaps the most realistic of all these terms, because it, on the one hand, cannot be associated with a particular historical period, such as classical, contemporary, .., and on the other hand, it may not be associated with geographical or typological identities such as eastern, western or written and literary .

The language under consideration has not virtually changed. By standard Arabic we mean the language of the holy Qurán as well as the language used in written material in the Arab world today . and I will henceforth refer to it simply as Arabic or Arabic language.



### 1.3. HISTORICAL PRELIMINARIES :

1.3.1. The codification of Arabic grammar had its first and early roots very closely tied to the Qur'an. Its systematization is a result of its consideration as a sacred language, the aim of muslim philologists to keep it from corruption because of its God-given nature.

The Arab Grammarians were not concerned, in the first place, with a description of the language, they were prescribing the language for their contemporaries and describing its ideal use.

Ibn khaldūn (758 / 1356) explained in his Prolegomena that the Arab grammarians were primarily interested in studying language in order to prevent the corruption of the Arabic language (9).

Just prior to the revelation of the Quran, there arose a more or less standard dialect developed into what might be regarded as "standard Arabic", which was a mixture of different dialects that existed during that period.

At the time the Qur'an was being compiled, the Arabic script was not well-defined to prevent the misinterpretation of the writing. Some symbols were used to indicate different sounds. There were signs for consonants, none for vowels. These difficulties led the muslim grammarians to develop a perfect system. Therefore, one can safely assume that it was the coming of Islam that brought about a real interest in Arabic Grammar.

"Wild's objection (10) that there are hardly any quotations from the Qur'an in the oldest lexicographical work, the kitāb al-ğayn, and that grammarians were not regarded as particularly religious scholars, is not valid, since it is based on later data. Moreover, the development of lexicography should not



be connected with the development of grammar. It is only natural for the early lexicographers to be interested more in rare words <sup>from</sup> classical poetry than in the comparatively normal vocabulary of the Qur'an" (11).

After the death of the prophet, interest in the study of language became a necessity. The fourth caliph, ʿAlī Ibn ʿAbī Ṭālib (40 / 661), recognised the problem of "solecism" (Al - Laḥn) i.e. the misuse and the mispronunciation of the words in the Quran, which, in most cases, changes the meaning of the verse completely.

This concern was passed by ʿAlī to ʿAbū al-ʿAswad al-Duʿālī (d. 69/681). To prevent this corruption and mispronunciation of the words in the Quran, ʿAbū al-ʿAswad invented the diacritic signs and short vowel marks (12) and added it to the text of the Quran (13).

In addition, he studied case and mode endings and invented symbols to be used above or below the letters.

Others then followed his lead. However, this tradition of ʿAbū al-ʿAswad and the early scholars after him, remained an oral one.

It might be worthwhile here to mention that about the period following ʿAbū al-ʿAswad's activities, information is almost completely absent, except for few names of authors.

It took almost a century for this oral tradition of ʿAbū al-ʿAswad and his followers to be strengthened by written grammatical work. Yet, it can be safely asserted that concepts such as fiʿl (verb), ʿism (noun), fāʿil (subject), mafʿūl (object) .. etc ... had already been introduced and expounded in the oral stage. Some ancient sources attribute this to ʿAbū al-ʿAswad himself. (14)



In this oral way Al-Duʿalī's teaching passed down to Al-khalīl(d.175/791)by his students ʿĪsā ibn Umar (149 / 766 )to whom two books of Grammar , namely 'Al -Jāmiʿ and 'Al-ʾikmāl', were attributed(15)

Al-ʾAkhfash Al-kabīr (215 / 830 ) and ʾAbū ʿamr ʾibn al-ʿAlāʾ. Al- khalīl passed his linguistic views to his student sībawayh ( 177 / 793 ) (16).

Sībawayh is rightly considered the father of Arabic grammar and philology,because he first set down in systematic and comprehensive description of the Arabic language in his famous work.Al-kiṭāb(the book). Which Al-ʾAfgḥānī describes as "...a masterpiece "that no other grammatical work has surpassed (17) .

This fact with regard to Al-kiṭāb was also recognized in the ancient sources as well.ʾAbū al-Tayyib- for instance-tells us that"Al-kiṭāb" was described among the Arabs as "the Qurān of Grammar"(18)

Sībawayhi's main Source of inspiration in this five-Volume work is his teacher, the Unmatched genius of the city of Baṣra Al-khalīl ibn ʾAḥmad Al-Farāhīdī, whose views, in fact, constitute most of sībawayhi's work.The rest of the book consists of commentaries made by sībawayh himself, or opinions of other Grammarians quoted by the author, e.g. Yūnus Ibn Ḥabīb (182/798).ʾAbū ʿamr Ibn Al-Alāʾ(154/770) ʿĪsā ʾibn ʿumar,ʾAbū zaid al-ʾAnṣārī(?/830) etc.(19)

Sībawayhi's approach was descriptive and dealt with almost all the linguistic issues of Arabic. The phonetics,phonology, morphology, Syntax...etc.The work, as Carter noted,(20) however, is almost "Unusable as a pedagogical tool". Versteegh aptly described it as"... a diwān (collection) of all curiosities and nawādir.(oddities) of the Arabic language"(21).



I think carter is right in his description of the book as "Unusable as a pedagogical tool" However, it seems to me that it is not the intention of <sup>w</sup>sībawayh, in the first place, to write a "Pedagogical" book. I rather see his action as purely academic, and an attempt to preserve the oral grammatical tradition of ʿAbū al-ʿaswad for posterity-Versteegh's description of the book as "a diwan (Collection) of all curiosities"...Seems to support this claim.

In spite of the words of praise for "Al-Kitāb", there grew some serious opposition to the manner in which certain linguistic questions were dealt with. This ~~first~~ resulted in the rise of the kufan school of Grammar under the leadership of Al-kisāʿī, (183/799) and Al-Farrāʿ (207/822). Both men Voiced different opinions from those of sībawayh on a large number of issues, and proposed other solutions for them.(22)

This period is regarded as the most interesting period in the history of Arabic Grammatical Tradition. However, it is a great misfortune that for the entire ninth century, the purely Grammatical work of only one author, namely. Al-mubarrad (285/898) is available in any extensive detail. "What makes this lacuna so devastating is first of all, that this is the formative period of Arabic theory, the period which set the theoretical stage for much of the later works, and secondly, because it is the era when the sharpest linguistic debates went on, the period of the greatest diversity in Arabic theory. This debate is epitomized in the two Schools of Arabic linguistic, the kufan and Baṣran"(23)

By this time also(end of ninth Century) the second source of Grammatical data, the native speaker of Arabic, has virtually dropped out of consideration as a result of islamic expansion from Arabia and the establishment of its empire that stretched from ʿAndalus (spain) to persia.



The Arabic language itself, in turn, underwent considerable change due to intermarriage and the influence of other languages.(24)

As a result of this, the later dialects were considered to be adulterated and not comparable to that of the sixth to early eighth centuries.

This situation led later grammarians almost never rely on their own intuitions to decide an issue.

A third linguistic school was established by other Grammarians in the city of Baghdād, under the leadership of ʿAbū ʿAlī Al-Fāriṣī (377/987) and his student Ibn Jinnī (392/1002). This school later helped in further enhancing Al-Kitāb, and in letting Sībawayhi's views and his Baṣran followers dominate grammatical tradition of Arabic up to the present time(25).

By the end of the tenth century, the data base of Arabic became fossilized and the grammarians became more and more interested in categorizing and codifying the facts of Arabic where the facts were what had already been defined by the eighth and ninth century linguists.

This period, however, is not altogether without interest, it is even significant in the history of Arabic linguistic thinking in the sense that it is the period when theoretical questions began to be raised, linguistic explanation came into its own. Questions were addressed such as : why a certain phonetic form is used to represent the nominative case and another one the accusative; why the case and mode endings come at the end, not the beginning or middle of a word... etc.

In later centuries grammarians were mainly concerned with the preservation of the results of the earlier periods and reworking the material, both descriptive and theoretical. This, of course, does not mean that their work is



without interest. With Al-Jurjānī (471/1078)-for instance- Arabic grammatical theory reached its most sophisticated level, although he is commonly regarded as a rhetorician, And ibn Al ?Anbārī (328/939) "inṣāf" also is a significant contribution not only for being the primary documentation of the kufan-Baṣran debates, but also for its exposition of linguistic methodology, where it certainly must rank among the classics of linguistic tradition of Arabic .

The twelfth-eighteenth centuries were relatively speaking, an age of decadance marked only by the occasional appearance of a truly great writer.

1.3.2 As a result of the expansion of the centres of learning Arabic and the emergence of Various linguistic schools, books on Arabic grammar became excessively large in both number and size. This can also be attributed, partly, to the influence of greek logic in the Arabic Grammatical thinking. This contributed greatly in making the learning of Arabic Grammar very difficult.

This leads us to the second part of this section, namely the main problems that accompanied Grammatical authorship, which will be summarized in the following points :

#### 1.3.2.1. Prolixity:

One of the major problems that accompanied Arabic Grammar<sup>r</sup> books, particularly in its later stage, and contributed in making its learning very difficult, is the unnecessary prolongation that characterized Arabic Grammars. This - like 1 mentioned above - is partly due to the widespread of greek logic as a method of scientific enquiry.

Although it is difficult to determine beyond any reasonable doubt the extent of Greek influence in its early stage, Arabic Grammar was indeed



influenced by Greek logic in its later stages, when Baghdād had become the centre of Arabic culture. "Many elements of linguistic theory, especially in the field of paradigms and terminologies were borrowed from Greek"(27). Further more "there is an unmistakable similarity between the two Grammars"(28)

When we compare the grammatical treatises written before and after the transfer of grammar to Baghdād, we find an undeniable difference in mentality and approach. Later grammarians tried to defend the old theories with new arguments, it is precisely in this new arguments that we find a lot of elements not present before in grammar. Versteegh noted that "Some of the subjects which are found in the chapters of *Zagḡāḡis* and *Ḥidaḥ* were also discussed by Greek grammarians, and when we compare their methods and their arguments, we find that there is a definite resemblance, above all, in the use of logical terms in grammatical debates and the use of dialectical methods.... "(29).

Al-Sijistānī's (255/868) remark that: "Grammar is an Arabic logic but logic is a rational grammar. The opinion of the logician is decisive about meanings..and the opinion of the grammarian is decisive about expressions "(30) perhaps, shows the extent of this influence. it might be relevant to mention here that it is also claimed by some scholars (22) that some elements of Arabic linguistic theory was influenced by syriac, especially in its pre-scientific stage, i.e. the period of sibawayhi's immediate predecessors. However, it is even more difficult to determine, or even prove beyond any reasonable doubt the extent of this influence given the obscurity surrounding the origins of Arabic linguistic thinking .



This problem of prolixity can be attributed also partly to the fact that the caliphal courts encourage discussions and debates on trivial issues and award prizes for that. The competitions for material gains made the grammarians neglect the substance and important questions of Arabic grammar.

This problem is one of the major negative factors that made this grammar very difficult, not only for the learner, but also, as madkūr pointed out, for the grammarians themselves.<sup>31</sup>

#### 1.3.2.2. Incoherence:

Another defect of the traditional Grammar textbooks is the lack of well-defined, clear and coherent method of writing. Sibawayhi's *Al-Kitāb*, which is unanimously accepted as the most ancient available book of grammar exemplify this point. Carter's description of the book as "unusable as a pedagogical tool", as well as versteegh's remark that the book is "... a diwān (Collection) of all curiosities and oddities of the Arabic language" have already been mentioned earlier. I will only add here that the principles of its framework are implicit and hence obscure to the non-expert. moreover, his Arabic was sometimes less than elegant and the overall organisation is not of the highest order. Thus as, khadījah Al-Ḥudaithī noted, " chapters that are supposed to come last were given precedence, while those that deserve to be mentioned first delayed, some categories were put not in their proper place, issues of one category are not mentioned in sequence rather they are scattered in different places" (32).

With the possible exception of unsuccessful attempts-in my view- by Al-Mubarrad, Al-Zamakhsharī (538/1154) and Ibn Sarraj (316/928) Sibawayhi's method had influenced the Grammatical authorship through its different phases, to a greater or lesser extent.



Al-Mubarrads first volume of "Al-Muqtaḍab" starts well enough with a definition of inflection (ʔḥrāb) which is the basis of syntactic analysis, then goes on to discuss the agent (a major part of the sentence) .. but in chapter three launches into a discussion of noun phrase coordination, then a student's exercise on agent and object, a chapter on morphophonological problem, a lesson on how to pronounce the letters of a word if one wants to name them individually then a few other odd topics before beginning a discussion on morphology which lasts almost to the end of volume one. Other volumes are similarly lacking in overall coherence though individual parts of them do cohere.

In Ibn Sarrāj's "Al-ʔuṣūl Fī al-Nahw" and Al-zamakhsharī's "Al-Mufaṣṣal" not much attention was paid to the semantic aspects of the sentence. Inflection was by far the overriding factor in their analysis and categorization.

Connected with this defect of disorganization is the ambiguity and inaccuracy of some headings.

This resulted in the dispersion of issues of one topic into scattered parts, which made it difficult for the learner of Grammar to get a comprehensive idea on any given topic. This fact is accentuated by repetitions and digressions that characterize traditional Grammars.

#### 1.3.2.3 Rigidity of Language:

The traditional Grammar books is also characterized by its rigid language which is also condensed and compact to the point of ambiguity(33).

1.3.2.4 The final defect to be mentioned in this brief account is the repeated citations and quotations that are not in any sense connected with real life, particularly by poetic quotations serving as textual evidence (Al-Sha-wāhid) (Lit evidentiary examples) which as Howell noted, "even when cited in full, these examples are often difficult to understand from some obscurity of allusion,



peculiarity of construction or want of context"(34). This further made this Grammar very difficult not only for elementary learner but also, as Howell again stated, for the grammarian<sup>s</sup> themselves: ".... but even they (Grammarians) Sometimes puzzled by a strange verse. Thus ع isā Ibn ع Umar confessed his inability to understand a verse of ʿumayyah Ibn ʿAbī al-ṣalt, being perplexed by an allusion to an obsolete practice of the ancient Arabic, and Ibn Jinnī broke down in parsing the verse of ʿAbū Nuwās : "Ghairu maʿsūfin ع alā zamanin, Yanqaḍi bil hammi wal ḥazani."

\* غير مأسوف علي زمن ينقضي بالهمّ و الحزن \*

(Unregretted is a time that passes in trouble and grief) being embarrassed by an unusual construction, while even Ibn Hishām was compelled to reserve his opinion Upon a verse of Hassān Ibn Thābit until he should come across the preceding verses"(35).

1.3.3. These defects culminated and generated a wide reaction that aimed at reforming Arabic Grammar. However, before serious and detailed attempts were carried out premature signs appeared announcing grammatical reforms in the form of general, mild protestations and disapproval.

One of these early <sup>signs</sup> ~~signs~~ was what was reported on Al-Farazdaq, whose poems were continually criticized by the Grammarian ع Abdullah ibn ʿAbī ʿishāq (117/?) to detect grammatical errors (36), and the formers exasperation for this. a similar incident was reported on the poet ع Ammār Al-Kal bī, who satirized a grammarian upon criticizing some of his verses, and said:

\* ماذا لقينا من المستعربين و من \*\* قياس نحوهم هذا الذي ابتدعوا \*  
 \* إن قلت قافية بكرًا يكون بها \*\* بيت خلاف الذي قاسوه أو ذرعوا \*  
 \* قالوا: لحت و هذا ليس منتصبا \*\* و ذاك خفض وهذا ليس يرتفع \*



(What have we got from the Arabists

And from this invented logic of their Grammar

Whenever you compose a virgin (unprecedented) poem, containing a (single) verse th<sup>h</sup>at contradicts their deductions ,

They say:you are mistaken! this is not in the accusative, that is in the genitive, and this is not to be in the nominative (37).

Ibn Wallād Al-Maṣry(232/-) attitude exceeded mere annoyance and exasperation towards grammarians, he fiercely attacked the idea of employing Greek logic on Grammar. To <sup>h</sup>im" it is not right to criticize an Arab or claim that what he said is wrong, or give undue preference to speculative logic over perceptible usage"(38)

Abū Al-ḡalāʾ Al-Maḡarrī (449/-) also took part in these attacks on grammarians. His criticisms are contained in most of his writings, particularly *Risālat al-ghufrān* and *ʿAbathu-al Walīd* (39).

Al- Jāhidh (256/868) also criticized Abul-Ḥasan Al-ʿAkhfash saying :  
"You<sup>y</sup> are the most learned of all grammarians, why then don't you make your books all understandable...? " (40).

The same stand was taken by ʿAbdul-Qāhir Al-Jurjānī, whose famous work "*Daʿāʾil al-ʿiḡjāz*" can be seen, perhaps, as a reaction against earlier linguists, who gave little attention to meaning, and metaphor or rejected it altogether at least in certain instances.

Al-Jurjānī assumed for his basic frame of reference that language is used for communication and that meaning takes precedence over form, with these assumptions he builds a dimension into Arabic grammatical theory that gives it a new degree of comprehensiveness. He brings a special emphasis to the analysis of language by looking at it in terms of its communicative function.



For him meaning is closely tied to the grammatical structure of the sentence.

One of the earliest, if not <sup>the</sup> earliest, positive and constructive criticisms of Grammarians, was the attempt by khalaf Al-ʿAḥmar (180/796) to change the methodology of writing Arabic Grammar, in his manual "muqaddimah fī al-Naḥw"(41)

The protests and attacks on traditional grammar reached its peak in the works of the cordoban scholar Ibn Maḍāʾ, Al-Qurṭubī (592/1195) especially in his book "Al-Radd ʿalā al-Nuḥātī (42) in which he vehemently attacked the theory of regent (Nadhariyyat al-ʿāmil) stating that "its the major cause that complicated the Arabic grammar and amplified the implication of missing syntactical parts (Al-Taqdīr)", and in order to show how valid his claims were he carried out a detailed critical study on the category of "Al-Tanāzuʿ" (Conflict in regard to regent) "Al-ʿshtighāl" (occupation) Fāʾ Al-Sababiyyah (Fāʾ introducing the result) and "Wāw Al-Maʿiyya" (Waw of association).. explicating all through how traditional grammar used complicated and strange forms that were never used by genuine Arabs.

ʿAbu Ḥayyān Al-ʿandalusī ( 745 / -) also demanded the rejection of unnecessary grammatical justifications ( Al-taʿlīlāt ) and using impractical examples(43).

Ibn Al-ʿAthīr (-/1239 ) aslo mentioned in his " Al-Mathalūl-Sāʿir " his disapproval of grammarian's methods, stating that there are many categories and chapters in the traditional grammar that can be dispensed with (44).

Ibn khaldūn also has a brief though incisive section in his " maqaddimah", on the state of Arabic language in his day (14th cent.), touching on questions the professional linguists found convenient to ignore. He clearly admits that classical Arabic had become a written language which had to be learned as a



foreign language by Arabic speakers of his day. He criticized some linguists of his day for putting too great an emphasis on teaching the formal rules of language, particularly those of inflection (īʿrāb) at the expense of teaching classical Arabic as a vehicle for expressing ideas and for understanding literature. (45).

1.3.3.1 The measures taken by the critiques of traditional Grammar to reform what they viewed as "defects" Varied in accordance with every critique's point of view as each of them concentrated on one major defect as his focal point

The problem of prolixity was faced by writing a huge collection of books that aimed at summarizing the subject and presenting it in a simplified concise manner. Some of these collections came down to us, like the "Muqaddimah fi al-Nahw", That is ascribed to khalaf Al-ʿAḥmar, 'Al-Tuffāḥa' by ʿAbu Jaʿfar Al-Naḥḥās (338/950) 'Al-Jumal' by Al-Zajjājī (337/949), While others did not, they were, however, mentioned in 'kutub al-Ṭabaqāt Al-Nahwiyyin' and in "Al-fihrist" of Ibn Al-Nāḍīm. These include: "Mukhtaṣar fī al-Nahw by al-kisāʾī, three other books with same title as al-kisāʾīs written by Ibn Al-Mubārak Al-Yazīdī (d.202/-), Al-Jarmī (d.225/839) and Ibn Qādim (251) "Mukhtaṣar Al-Nahw" by Abū Mūsā Al-Ḥamid (d.305/-) two others bearing the same title by Al-Zajjāj (d.310/923) and Ibn Shuqair (d.317/-), and "Al-mūjaz" by Ibn Al-khayyāt (d.320/932)

These attempts also gave birth to another method of grammatical authorship, namely" annotations and metrical treatises (Al-mutūn wa Al-mandhūmāt)

Waves of grammatical 'Mutūns' and 'Mandhūmāt' appeared aiming also at putting together or compiling all Arabic rules in a concise booklets. Some of the widely known 'Mufūns' and 'Mandhūmāt' include the 'Al-fiyya of Ibn muʿtī (d.628-/-); Al-Alfiyya of Ibn Al-Ḥajīb (d.646/1248) Al-kāfiyat ul shāfiya,



Al-Alfiyya' and 'Al-fawā'id' by Ibn Mālik (d.672/-) Al-ʿĀJurūmiyya" of Ibn ʿĀjurūm (d.723/ 1323). and 'shuzuru l-dhahab' of Ibn Hishām (d.761/1360)

These books however, did not succeed - in my view in presenting the sound remedy for this problem, because they were mostly too concise, written in a very condensed language that requires complete devotion and a lot of efforts in <sup>order</sup> for the learner to understand. And at most times, a commentary is needed in order to grasp their content which means going back to square one.

The large number of commentaries and super-commentaries or marginal gloss (Ḥawāshī) on the mentioned books, many of which were written by the authors of the originals, is a clear evidence that supports the failure of these attempts.

1.3.3.2 The second problem, namely incoherence and disorganisation was confronted by the serious attempt of Al-mubarrad who was regarded by Ḥasan ʿAun as "the first grammarian who considered all grammatical topics and components as a single, indivisible unit and treated them in a comprehensive and clear manner, thus introducing a new method of writing different from that of Sibawayh" (46). His attempt, however, was not altogether free from this defect as noted earlier.

Another attempt in this regard was Al-Zamakhshari's work "Al-mufrad wa Al-muʿallaf" and "Al-mufaṣṣal" in which he lodged the essence of his long experiments in building a comprehensive and accurate framework that will encompass all grammatical categories, the attempt, however, as Abdul- wārith Mabruk noted, did not succeed as it was not also free from incoherence (47)

Ibn Malik also contributed by writing "Tashīl al-Fawā'id-wa takmil al maqāṣid" after numerous grammatical works. The work therefore, as is clear from the title is a wind up, complimenting his numerous works, thus its method



of writing also is the epitome of vast experience and long years of reciprocal friction with Arabic language.

Mughnī al-Labīb is another significant contribution in this regard. The author Ibn Hishām (761/1360) described it as "a book that no ingenious gift has ever allowed a book of a similar kind" (48). It is a compendious reference work, rich in detail and well-organized. Thus it can be regarded- perhaps as a very successful attempt within the framework set by the author.

1.3.3.3 As for the ambiguity and rigidity of language that pervaded grammar books, a number of grammarians had showed their concern and attempted to minimize it by writing books that aimed at clarity of the language, by avoiding "logical" debates and justifications. Examples of this approach are : Ibn Al-Anbārī's "Al-Wāḍiḥ wal muwāḍḍiḥ" zājājīs "Al-ʾIdāḥ; ʾAbū ʿAlī Al-Fārīs "Al-idāḥ, Al-Zubaidī's "Al-Wāḍiḥ" and Al-Ḥufī's "Al-muwāḍḍiḥ".

We can assume, in the light of the above, that the attempts to correct the methodology of grammatical authorship came later than those of reforming the content, the number of those who sought to reform the method also is fewer, and so their ideas did not find their way through to effect any significant change in this regard. Moreover, their attempts did not cover all the aspects of this methodological deficiency. none of the mentioned attempts, for instance, dealt with the effect of differences in time, and the varied mode of expression peculiar to each.

These efforts were not destined to influence Arabic Grammar because they remained buried in archives and museums until the beginning of modern time when they were resurrected and used as source of inspiration for the modern Arabic reformists.



In the nineteenth century, which marks the beginning of the modern Arab renaissance, intellectuals essentially agreed that the revival of Arabic language is the most important means for establishing the identity of the Arabs, as a people capable of attaining intellectual and creative position in the world today as the one they enjoyed in the past.

There has been a general realization that a solution for the linguistic problems must be reached lest Arabic should deteriorate further in the heart and mind of the Arabs. People with different opinions, from the modernists to the conservatives, pursue one and the same objective : making the language workable instrument of expression throughout Arab world.

In Egypt several attempts in connection with these reforms appeared to simplify Arabic grammar. The most eloquent early representatives of this was Rifa'ah Al-Taḥaṭawī (1803-1873) who was chosen in 1828 to head the cultural mission to paris. He witnessed a new world that differed greatly from his country. He returned in 1831 to Egypt full of new ideas, and called for immediate linguistic reforms.(49)

One of the greatest men in the modern intellectual movement in Egypt was the erudite Muḥammad Abduh, He also on several occasions complained of the method Arabic books were written and demanded its simplification. He suggested that a council be formed to look into his reformatory demands.

Other scholars who voiced similar opinions include: Ḥasan Al-murṣafī, ʿAlī-Al-Laithī, Qasim ʿAmin, Abdullah Fikrī, Hifnī Naṣif(50).

In Lebanon, reformists attempts also continued throughout the past century demanding modifications and simplification of Arabic grammar. Among the early leaders of this linguistic reform were Aḥmad Fāris Al-shidyāq who wrote "Ghunya al-ṭālib" and Naṣīf al-Yazījī.



The author of 'Faṣl ul-khiṭāb Fī uṣuli lughatil - ʿIḡrāb. Both books aimed at simplifying Arabic Grammar.

With the beginning of this century, bold attempts appeared, inspired by the early reformists demands, in Egypt these attempts called for a comprehensive reconsideration of Arabic grammar in both its content and methodology. One of the most articulate representative of this viewpoint was Ibrāhīm muṣṭaphā, who wrote for this purpose his famous work "ʿihyaʾ al-Naḥw" demanding in it, inter alia, the rejection of regent theory, and proposed a new format for writing grammar which will take into account both semantic and syntactic features in its categorization.

Although Ibrāhīm muṣṭaphā's work was published before the rediscovery of Ibn maḍāʾ's 'Al-Radd Alan-Nuḥah, it is believed that its main <sup>source</sup> ~~source~~ of inspiration because of the striking resemblance of the ideas in the two books. Ṭāha, T.A assumed that muṣṭaphā must have seen the work of Ibn maḍāʾ, in one of the Egyptian archives (51).

Several other attempts appeared; however, they were either mere repetitions of what muṣṭaphā, demanded, or else focusing only on parts of the problem. These include:

- a) Ṭāha Ḥusain's call for the simplification of grammar rules and its methodology, He attributed the difficulties of learning Arabic to the method adopted for its teaching, which he described as "incompetent and does not conform with the students inclinations", however he did not suggest an alternative method (52).
- b) The call by ʿAmin Al-Khūlī for the simplification of grammar in his two books : "Al-ʿijtihād Fil-Naḥw" and "Hadhal - Naḥw"
- c) The practical attempt made by Abdul-Ḥamid Ḥasan in his : "Al-qawāʿid al-Naḥwiyya : Māddatuḥā wa ṭarīqatuḥā" He also proposed the adoption of kufan



grammar as a basis for the simplification in his monograph : "Al-Mazhab al-Kufī fil Naḥwi wal lughati wa atharuhū fil taṭwīri wal-taysīr "(53).

d)The attempt by abdul-mutaḥḥal Al-Ṣaḥīdī in his book "Al-Naḥw Al-Jadīd".

The demands for linguistic reforms gained official backing in 1938 when the Egyptian ministry of Education formed a committee , headed by Ṭaha Ḥusain, to look into these demands and propose a line of action that is to be taken in this regard. The committee submitted its report which contained, among other things the proposition of dispensing with "Al-ʿiḡrāb al-maḥallī wal-taqdīrī," rejection of - Ellipsis (Al-ḥazf wal ʿiḡmār)... etc.

The committee sent the report to the cairene linguistic academy "Al-majmaʿul - Lughawī", and to several other concerned bodies, within and without Egypt, for comprehensive appraisal. some of these bodies agreed with the content of the report, others rejected it.(54)

The Egyptian (Cairene) majmaʿ's reaction to the report was the formulation of a committee to look into it. The committee approved of a large portion and modified a portion of it.

The report with the "Majmaʿ's" modification was further deliberated on in the annual convention of the 'majmaʿ'.in 1945 and an official approval of the modified report was issued.

The recommendations of this report was the basis upon which Ibrāhīm Muṣṭaphā and others co-authored the book "Taḥrīr al-Naḥwi al-ʿArabī" ( The liberation of Arabic grammar).

This semiofficial viewstand was further consolidated when, in 1947, the first Arab cultural conference (Al-Muʿtamar al- thaqāfī al-ʿArabī Al-ʿAwwal li Jāmiʿati al-aqṭār al-Arabiyya) convened in Bait Mari-Lebanon. Attended by representatives from Egypt , Syria, ʿIrāq, Lebanon.. , the conference issued a



communiqué at the end of its sittings that demanded a radical reform in the method of writing Arabic grammar within the framework of the traditional theory.

Another joint effort appeared in September 1956, when the first joint-congregation of Arab scientific and linguistic Academies (Al-majāmiʿ al-ʿilmiyyah) took place in Damascus. This congregation was attended by representatives of Cairene, Baghdadi and Damascene Scientific Academies. Renowned intellectuals from all over the Arab world discussed the problems of Arabic, its role and various ways and means of enhancing it. A committee of experts was formed at the conference to study the means for generally improving the language, the simplification of grammar, reading and writing.

In virtually all the papers presented at the conference, there was an unequivocal emphasis on the need for language reforms, and simplification (56).

The preceding survey shows that there has been wide interest in the reform of Arabic language among the Arab intellectuals in all areas of the Arab world. Their efforts and those of the various Arab governments have been remarkably successful. However, they have fallen short of their desired goal, mainly because of the problems arising from lack of coordination within and between individual countries and the conspicuous absence of a supranational academy of the language that would regulate the efforts of individuals and semi-official or official agencies.

The attempts had also succeeded, to a great extent, in improving grammar textbooks. This success, however, did not extend to the methodology of writing, as the books are still characterized by incoherence and disorganization. This is certainly one of the factors that still have a negative effect on teaching



and learning Arabic grammar, which still remains, despite all the attempts, very difficult.

This fact was repeatedly emphasized by Ibrāhīm muṣṭaphā and Anīs Frayḥa who stated that "every attempt at reforming Arabic grammar is only going round the vicious circle, and therefore bound to fail, unless it made its point of departure the arrangement and coherence of grammar books and its topics.. because that is where the "malady" is hidden"(57).

And to buttress this point both scholars mentioned how disorganized the categories of "Negation" (Al-Nafy) and Emphasis (Al-Tawkid) are treated in grammar books. However, both scholars treated these same categories, strangely enough, the same way they were treated in the grammar books they so eloquently criticized, in their books: 'Taḥrīr al-naḥw al-ʿarabī' and Tabsīṭ qawāʿid al-lughah' written primarily to simplify Arabic grammar, hence my reason for the selection of this topic.

#### Footnotes to chapter one

- 1) Ibn Jinni : Al-Khaṣāʾiṣ , 3/101-104
- 2) Ibn Mālik: Al-taṣ-hīl : pp 164-166
- 3) Al-ʿashmūnī-Manhaj al-sālik : 3/75-81
- 4) Sharh al-kāfiyah 1/32,328 and 329
- 5) Al-taṣrīḥ 2/120
- 6) Al-hamḥ 2/122
- 7) Al-Sweel, I.A : word order in standard Arabic ,Phd. Thesis, university of Washington 1983
- 8) Beeston , A.F.L : The Arabic language today , P.57
- 9) Ibn Khaldun : Al-muqaddimah, PP. 546 - 547



10) Wild, s (1965) Das kitab al-cain und die arabische lexikographie PP.5-6, Wiesbaden. (Quoted from versteegh, (1977)

11) Versteegh, C.H.M Greek Elements in Arabic linguistic thinking, P5

12) He borrowed this vowel-orthography from syriac script-This is confirmed by the fact that the syriac name for vowel 'a' (Arabic fatha) ptaha already existed at the time of its supposed invention by al-du?ali . See Tarazi, F.H.Fi ?uṣūl al-lughati wa al-naḥw P.115.

13) Ibn Jinnī, op. cit. 1/48

14) See : Ibn salam al-Jumāhī, M.: al-Tabaqat P.12, Ibn Jinni; oP.cit, 1/48, and ?Abū al-Ṭayyib al-Lughawī : Marātib al-naḥwiyyīn 6/13-14.

15) Al-Mubarrid even claimed to have seen some of their pages. it is also claimed that sibawayh wrote his al-kitab on the basis of the first one. See : Brockelmann: Tarikh al-?adab al-?arabī, P. 128, also Dayf, s. Al-madāris al-naḥwiyyah P.26

16) Dayf, S. Ibid, PP-33-61

17) Al-?Afghani, s. Min Tārikh al-naḥw P.5.



- 18) Abu al-Tayyib, op.cit . p. 106
- 19) For a detail account see dayf, s. op.cit. P.81
- 20) Carter, M. An Arabic grammarian of the 8th century A.D., JAOS 93, 164-157 P. 146 n.d.
- 21) Versteegh, op cit , p.11
- 22) For more details see :Al-ʿanbari : al-ʿinsaf. AS for the kufan approach, see day f. op. cit.
- 23) Owens, J. The foundation of Grammar , P.8.
- 24) See Fuck,J al-ʿArabiyya, rendered into Arabic by al-Najjar- PP.7-49 , and also. Ibn khaldūn: op. cit . PP 556-559.
- 25) See Dayf, op. cit. P. 248
- 26) Owens, J. op. cit. P. 15.
- 27) Versteegh, op.cit., Preface P. V111
- 28) Ibid. P. 15 P. 116.
- 29) Quoted from versteegh (1977) P. 123.
- 30) ʿAun,H.Al-Lughah wa al-naḥw, P.248. See also: Zaydan, J.: Tarikh ʿādāb al-ʿarab: 1/251, and : Al-Samīrāʿī, 1. Al-tawziʿ al-lughawi al-Jughrāfī P. 66.
- 31) See : Madkur, I.B. Fi al-lughah wa al-ʿadab, P. 52
- 32) Al-Hudaithi,k. Abniyat al-Ṣarf fi kitāb šibawayh, P. 67.
- 33) For details see : Hasan, ʿA. Al-lughah wa al-naḥw bayna al-qa-dīm wa al-ḥadīth,p.225.
- 34) Howell, M.S A Grammar of classical Arabic language 1/xxxIV.
- 35) Howell, Ibid, 1/xxxIV - xxxV.
- 36) Fuck, J. op.cit . PP. 47-48. See also : Al-Jumāhi: op.cit P.7.
- 37) Ibn Jinnī, op. cit. 1/239-240 see also: Fuck, J.op.cit P.161.
- 38) Mukhtar, U.A. Daʿawat al-ʿiṣlah, Al-ʿazhar Magaz. no. 39(1967) P.516.



- 39) Al-Qazzāz, A.J. al-dirāsāt al-lughawiyya fī al-ʿirāq. p.147.
- 40) Al-Jāhidh, Al-ḥayawān: 1/90-91
- 41) Edited by ʿizzu al-dīn al-Tannūkhī. See Tarāzī, op.cit. pp.104-105.
- 42) Edited by shawqī Dayf.
- 43) These facts are mentioned in various places of al-suyūṭī's al-Hamḡ vol.1, p.15, 21, 24, 56, 57, ... see also Dayf, op.cit. pp.321-22
- 44) Al-mathal al-Ṣāʿir: 1/44-45.
- 45) al-miqaddimah, pp.560-561, 508, 512.
- 46) Taṭawwur al-dars al-naḥwī p.63.
- 47) Fī ʾiṣḥāḡ al-naḥw al-ʿarabī, p.25.
- 48) Introduction, p.3.
- 49)&50) See khalafallah, A.M. Maʿālim al-taṭawwur al-ḥadīth fī al-lughah al-ʿarabiyyah wa ʾadabīha, p.22, 31, 60, 62, 75, and 111.
- 51) Ṭaha, A.T. Dirāsātun fī al-naḥw p.72-73.
- 52) See his monograph: Yassirū al-naḥw wa al-kitābah, Majallat al-ʾadab al-lubnāniyyah, No.11, 4<sup>th</sup> year, see also: Mustaqbal al-thaqāfah... pp. 234-290.
- 53) Published in the Journal of ʿiraqī scientific academy (1965) p.231-240 see Dayf's refutation of this Viewpoint in: op. cit. pp.162-165.
- 54) Al-Jazāʾirī, M.J. Naqd al-muqtarahat al-misriyyah fī taysir al-ʿulūm al-ʿarabiyya.
- 55)&56) The special edition of the Journal of the academy xxx11(1957)
- 57) Frayḡa, A. Tabsiṭ qawāʾid al-ʿarabiyyah, p.34.



## CHAPTER TWO

### THE TREATMENT OF "EMPHASIS" IN THE TRADITIONAL GRAMMAR.

It is mentioned in chapter one that the category of emphasis is treated in the traditional grammar textbooks in a scattered and incoherent manner.

In this chapter, I would like to buttress this assertion by dealing briefly with the treatment of this category in the traditional grammar, and show how scattered this treatment is.

There is hardly any grammar book which does not treat this category in its different sections. To merely enumerate all the aspects of what the traditional grammarians had to say on this subject would be of no interest to this study. I will therefore rely mainly on one of such works, namely, Ibn ʿAqīl's commentary on Al-fīyyat Ibn Maḥlik, except for examples which are variously taken from different sources in rare cases. No attempt was made to acknowledge these examples, because the Arab grammarians usually use the same or similar examples in their discussion of the same phenomena.

The English equivalents of Arabic grammatical terms are, unless otherwise indicated, those used by Wright, W. in his translation from German of Caspari's work: "A Grammar of the Arabic language :

2.0 The Arabic grammarians' central concern in their classification of syntactic categories, as noted earlier, is inflection rather than function. As a result of this, structures denoting Emphasis were discussed in a disorganized manner, separately (in the category of modifiers or Appositives) and within other subjects and categories.



In Ibn Aqīl's work, Emphasis is treated within each of the following chapters:

- 'Inna' and its sisters ('Inna wa akhawātuhā)
- The affirmative lām (Lām al-'Ibtidā')
- Pronoun of separation (Ḍamīr al-Faṣl)
- The absolute object (Al-maf'ūl al-muṭlaq)
- The adverb of circumstance(1)(Al-ḥal)
- The Appositives, or modifiers (Al-Tawābi')
- The Exception (Al-'Istithnā')
- The redundant particles (Al-ḥurūf al-zā'idah)

In the following paragraphs a summary of these will be mentioned, focussing on the salient points of interest to this study.

## 2.1. 'Inna' and its sisters:(2)

2.1.1 'Inna (truly, certainly, indeed) and its five sisters, namely 'anna, ka'anna, 'ākinna, layta and la'alla (that, as if, but, would that and perhaps respectively) are set of complimentizers that 'nullify' the government of subject, meaning that any subject preceded by any of the particles ceases to be in the nominative, rather it goes into the accusative case and the predicate is then put into the nominative.

"إِنَّ زَيْدًا عَالِمٌ"

2.1.2 'Inna' is used for Emphasis, as in :

1. 'Inna Zaidan Ālimun

(verily zaiyd is learned)

2. "'Inna Allāha ghafūrun rahīm"

"إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ"

(Surely God is all-forgiving, all-Compassionate) xxIV/8

"إِنَّ زَيْدًا عَالِمٌ"



2.1.3 When "Mā" is added to ?Inna, its governing power does not extend to the subject and predicate, i.e the subject ceases to be in the accusative. For this reason it is called the hindering "Mā" (Mā al-kāffah) . e.g.

"إِنَّمَا اللَّهُ إِلَهُ وَاحِدٌ "

3. "?Innamā allāhu ?ilāhun wāḥid "

(God is only one God)IV/171

"إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ "

4. "?Innamā al-ṣadaqātu lil-Fuqarā'i"

(The freewill offerings are for the poor and needy)IX/60

2..2.1.4 If the particle "?inna" is used in its lightened form "?in" its influence on what comes after it mostly ceases to exist and its "noun" is put in the nominative, as if "?in" is not present. However "la" is always appended to the noun in this case. e.g.

"إِنَّ كُلَّ لَمَّا جَمِيعٌ لَدَيْنَا مُحْضَرُونَ "

5. "? in kullun lamā jamī'un ladainā muḥḍarūn"

(They shall every one of them be arraigned before us) XXXVI/32

"إِنَّ هَٰذَيْنِ لَسَاحِرَانِ " (فَرَاءَةُ أَبِ كَثِيرٍ)

6. "?n hādhāni la sāhirāni "

(These two men are souceres..)XX/63

"إِنَّ زَيْدَ لَقَائِمٌ "

7. "?in zaidun la qā'imun.

(verily zayd is standing)

2.1.5 ?inna may take a second object. In this case the speaker has two alternatives : a)This second object may be put in the accusative, or (b) it may be put in the nominative, provided that the common predicate between the two objects has already been mentioned, e.g.



"إِنْ زَيْدًا جَالِسٌ وَ عَمْرًا ( أَوْ وَ عَمْرُو )" (Surely

8. ?Inna Zaydan Jālisun wa ع Amran (or wa ع Amrun)

(Certainly zayd is sitting, and ع Amr)

If the second object, however, is put before the common predicate is expressed, then it should only be in the accusative. e.g.

"إِنْ زَيْدًا وَ عَمْرًا قَائِمَانِ"

9. ?inna zaydan wa ع Amran qā'imāni.

(certainly zaid and ع Amr are both standing)

Both cases can be illustrated by this verse:

\* إِنْ الْخِلَافَةُ وَ النَّبُوَّةُ فِيهِمْ \*\* وَ الْمَكْرَمَاتُ وَ سَادَةُ أَطْهَارُ \*

10. ?inna al-Khilāfata wa al-Nubūwwata fī himū

(Verily the caliphate and the prophethood are in them )

(wa al-makrumātu wa sādātun athāru)

(and noble deeds and chiefs of spotless character)

Where the object "Al-nubuwwata" was put compulsarily in the accusative because the common predicate " Fī himū" was expressed after it, while "Al-Makrumātu", although the poet chose to put it in the nominative , it can also be put in the accusative: "Al-Makrumāti" because the common predicate has already been expressed. likewise the object "Sādātun".

2.1.6. The affirmative particle "la" may be prefixed to the predicate of "?inna", as in :

"وَإِنَّ فَرِيقًا مِّنَ الْمُؤْمِنِينَ لَكَارِهُِونَ"

11. "Wa ?inna fariqan min al-mu'minīna la kārihūn"

(and a part of the believers were averse to it) V111/5

"إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ"

12. "?inna fī dhālika la ʿibratan li ulī al-ʿabṣār"



(Surely in that is a lesson. for those who have eyes) XXIV.44

This prefixion is, however, impeded-preferably- in two cases:

a) when the predicate is negative (Manfiyy)

b) When it consists of a declinable verb in the perfect, that is not preceded by the particle "qad".

the following expressions, thus, are ungrammatical:

13. \*?inna Zaydan la mā yaqūma

14. \*?inna Zaydan la raḍiya

imperfect (declinable or otherwise) that is not preceded by either "sawfa" or simply "Sa" may be prefixed with it. e.g.

15. ?inna Zaydan la yarḍa.

16. ?inna zaydan la yadharu al-sharra.

2.1.7 If the verb is undeclinable (ghayr mutaṣarrif); lā may also be prefixed to it. e.g.

17. ?inna zaydan la niḡma al-rajulu.

18. ?inna ʿAmran la biʿsa al-rajulu.

## 2.2. The affirmative 'lām'(3):

2.2.1 The particle 'la'(truly, verily, surely...) is prefixed to the energetic <sup>m</sup>perfect both in simple assertion and in those that are strengthened by an oath.e.g.

"وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا "

19. "wa al-lazīna Jāhadū fīnā lanahdiyyannahun subulanā,

(but those who struggle in our cause, surely we shall guide them in our ways)XXIX/69.

"فَبِعِزَّتِكَ لَا غَوِيَنَّهُمْ أَجْمَعِينَ.. "

20. "Fa bi ʿizzatika la ?aghwiyanahum ajmaʿīn"

(Now by thy Glory I shall pervert them all together) XXXV111/82



2.2.2 it is also prefixed to the pronoun of separation, (Ḍamīr al-Faṣl) e.g.

" إِنْ هَذَا لَهُوَ الْقَصَصُ الْحَقُّ "

21. "?inna Hādhā la huwa al-qaṣaṣ al-Haqq".

(This is the true story ) 111/62

22. inna zaydan la huwa al-qā?imu. (Zayd is surely the one standing)

2.2.3 "lām al-?ibtidā' " is prefixed to the subject of "?inna' (ismu ?inna) if its predicate (khabaruḥā) is mentioned first e.g.

23. ?inna Fī al.dāri la zaidan.

" وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ "

24. "wa ?inna laka la ajran ghaira mamnūn."

(surely thou shalt have a wage unfailing) LXV111/3

2.2.4 If "la" is prefixed to either of the pronoun of separation or the subject of "?inna" that is mentioned after the predicate then "lām al-?ibtida'" ought not to be appended to the predicate. thus expressions such as the following are ungrammatical:

25.\* ?Inna la Fī al-dāri la zaidan . Or

26.\*?inna zaydan la huwa la qa?im.

### 2.3 The Pronoun of separation (Ḍamīr al-Faṣl)

2.3.1. Ḍamīr al-Faṣl' is a third person pronoun (Huwa) that is frequently inserted between a defined subject and predicate to prevent any possibility of the predicate being taken for a mere apposition (Ṭabiʿ, i.e. Ṣifah). e.g.

27. Zaydun huwa al-qā?imu.

(Zayd is the one standing)

The omission of 'huwa' in the above example leads to the erroneous impression that 'al-qa?imu' is a mere apposition describing 'Zayd'.



The pronoun therefore separates between predicate and appositions, hence the name, "Pronoun of Separation".

2.3.2 The condition of this pronoun, as stipulated by traditional grammarians, is to appear between subject and defined predicate, as seen in the above example, or between what is originally subject and predicate. e.g

" إِنَّ هَذَا لَهُوَ الْقَصَصُ الْحَقُّ "

28. "?inna hāghā la huwa al-ḥaṣṣ al-ḥaqq"

(This is the true Story) 111/62.

2.4. The <sup>absolute</sup> absolute object (Al-mafʿūl al-Mutlaq) (4)

2.4.1. The absolute object is a kind of substantive which is used as an object complement with all types of verb whether transitive or intransitive, active or passive. This substantive appears in the accusative. It is normally defined simply as 'an accusative verbal noun' (maṣdar muntaṣib)(5). e.g.

29. Ḍarabtu zaydan ḍarban. (I beat zayd beating)

" إِذَا رُجَّتِ الْأَرْضُ رَجًا "

30. "?idhā rujjat al-ʿarḍu rajjan"

(when the earth shall be rocked) LV1/4

" وَأَصْرُوا وَاسْتَكْبَرُوا اسْتِكْبَارًا "

31. "wa ʿaṣarrū wa stakbarū Istikbāran".

(.. and persisted and waxed very proud LXX1/7

The verbs. 'Ḍaraba' 'rajja' and 'Istakbara' in the above examples take an abstract substantives which are similar to their corresponding verbs in form and in meaning, 'Ḍarban' 'rajjan' 'istikbaran'. These substantives occur in the accusative as illustrated, and all of them are 'maṣadir' which are used as 'absolute objects'.



2.4.2 Absolute objects is used primarily to strengthen its preceding verb, and give some force to the action or idea expressed by the verb. They are also used, however, for two other purposes, (a) indicating kind (Nawع), as in.

32. Sirtu saira Zaydin (I walked in <sup>the</sup> manner Zayd walks), (b) indicating number (عadad) as.

33. Darabtuhu Darbataini (I beat him twice)

We are, however, interested only with the first kind, used for strengthening.

2.4.3 The main feature that distinguish it from the two other kinds is that it stands alone and undefined, unless for the purpose of greater emphasis, where the 'maṣḍar' may be repeated, as:

" كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا "

34. "kallā ?idhā dukkat al-?arḍu dakkan dakkan"

(No indeed! When the earth is ground to powder) LXXXIX/21

2.4.4 Absolute objects are essentially 'maṣādir', in certain cases, however, instead of 'maṣḍar' another form of the same verb, or another verb of the same meaning, or else a concrete substantive is employed. e.g.

" وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا "

35. "Wa tabattal ?ilaihi tabtīlan"

(...and devote thyself unto him very devoutly) LXX111/8

36. Jalasa quعūdan. (He sat down sitting)

" فَلَا تَمِيلُوا كُلَّ الْمِيلِ.. "

37. "Fa lā tamīlū kulla al-maili "

(yet do not be altogether partial) IV/129

Darabtuhu dhālika al-ḍarbi. (I beat him that beating)

The word "quعūdan" in the second example is not a maṣḍar, of the same verb, 'Jalasa', rather it is a maṣḍar of the verb 'qaعada' which is a synonym



used in its place. likewise, the proper <sup>P</sup>maṣḍar of 'tabattala' is 'tabattulan', 'tabtilan', however, is another form of the same verb. In the third example the second part of the construct phrase 'kulla al-maili' (i.e. Al-maili) is a maṣḍar which is in the genitive and the first part, 'kulla', is in the accusative, is considered to be an absolute object which replaces the omitted maṣḍar "mailan". Similarly in the last example its the demonstrative pronoun "dhālika" that is regarded as the absolute object, not the maṣḍar 'Al-darbi'.

2.4.5 The absolute object is sometimes a noun that denotes an instrument<sup>n</sup>, as in

38. Ḍarabtuhu sawṭan. (I beat him \*with\* a whip) 'sawṭan' is assumed to replace an omitted maṣḍar. The sentence would originally look something like:

39. Ḍarabtu<sup>hu</sup> ḍarban bi al-sawṭi (I beat him beating, with a whip). ?

2.4.6. The following words are also considered to be absolute objects: 'al-qahqarā', 'Al-qurfusā'...e.g.

40. Rajaʿa al-qahqarā. (He retreated)

41. Qaʿada al-qurfusā? (He squatted)

'Al-qahqarā' is a maṣḍar which has a similar meaning to the verb: 'Rajaʿa',.

Both have the meaning of going back, "retreat", thus the maṣḍar is used as an absolute object which strengthen the meaning expressed by the verb.

Likewise the second example. It should be pointed out however, that these examples are idiomatic construction.

2.4.7 The regent of the absolute object cannot be omitted in the case of the absolute object which is used for strengthening or magnifying. The use of the absolute object for strengthening is equivalent to repeating the verb, and this verb cannot be omitted.

2.4.8 The maṣḍar used in the absolute object for strengthening cannot be dualized or pluralized, for doing so automatically brings it under different head,



namely, indication of kind, e.g.

\* أَحَبُّكَ حُبَيْنِ : حب الهوى....\*

42.\* ?uḥibbuka ḥubayni ḥubb al-Hawā \* ( I love you , with two kinds of love, with the love of affection,...)

## 2.5. The adverb of Circumstance or state (Al-Ḥāl) (6)

2.5.1 The Ḥāl is a faḍlah (redundancy) in relation to the grammatical construction of the sentence, meaning that it can be dispensed with, without causing any serious 'harm' to the sentence.

Ibn ʿAqīl defines it as "a redundant accusative description that signifies state or condition"(7)

"It is usually a substantive which is used as an adverbial complement expressing the state or condition of the subject or object connected with the verbal action in the sentence" This state or condition is temporal in the sense that it can be true only while the verbal action is taking place . e.g.

" اَدْخُلُوا الْبَابَ سُجَّدًا "

43. "?Udkhulū al-Bāba Sujjadan"

(Enter in at the gate, prostrating) 11/58

44. Jāʿa al-waladu Rākiban. (the boy came riding)

2.5.2 The noun, subject or object, modified by 'al-Ḥāl' is technically called "ṣāhib al-Ḥāl" which must be definite. e.g.

45. ?Aqbala al-rajulu dhākiran- (The man came mentioning(God)

However, in exceptional cases, 'Ṣāhib al-Ḥāl' can be indefinite. e.g.

46. Fi al-Bāiti qaʿiman rajulun. (A man is staying in the house)

2.5.3. As far as Ḥāl itself is concerned, it must be indefinite. However, there are cases in which it can be definite. Such cases are assumed to be indefinite, although it appears as indefinite on the surface. e.g.



47. Jāʔū al-Jammāʔā al-ghafīra (they came in greet numbers)

48. ʔarsalahā al-ʕirāka (He sent it fighting)

The underlined words in these examples are ʔhals` which are definite. However, although these are definite in form they must be assumed to have indefinite meaning. Thus the meaning of the first ʔhāl` is taken to be ʔJamīʕan` while the second is assumed to be ʔmuʕtarakan`.

It should be pointed out here again that these examples are idiomatic expressions.

2.5.4 The regent of ʔal-Ḥāl` is referred to as ʔʕĀmil al-Ḥāl` which, as stipulated, is indispensable together with ʔṣāhib al-Ḥāl`, Since both are equally important elements in any construction that contains ʔḤāl`.

2.5.5 ʔʕĀmil al-Ḥāl` can be a verb, a verbal <sup>noun</sup> nom, a particle or an adjective. It can also be a demonstrative pronoun as :

49. Hādhā kitābuka jamīlan. <sup>There is your book so beautiful</sup> (This is your beautiful book)

ʔHādhā` here has the meaning of the verb ʔʔushīru", This demonstrative pronoun functions as ʔʕĀmil al-Ḥāl`, the ʔḤāl` being ʔJamīlan`

2.5.6 ʔAl-Ḥāl` can be either derived (mushtaq) or fixed, non-derived (Jāmid). The former if it can correspond to a verb (Rākiban-for instance-is derived from the verb ʔRakiba'), The latter is one which is usually a concrete noun as in:

50. Badat Hindun Qamaran. (Hind appeared to be like a moon)

51. Hādhā māluḳa dhahaban. (This is your money in Gold)

ʔQamaran`, and ʔdhahaban` are non-derived ʔhals`, they are simply indefinite accusative nouns.

2.5.7 Al-Ḥāl is classified into two types, strengthening (muʔa kkidah) and non-strengthening (Ghayr muʔakkidah).



The Ḥāl that is used for strengthening does not denote condition or state. It is simply used to strengthen its regent, in form or in meaning or in both- e.g.

" وأرسلناك للناس رسولا "

52. "wa ?arsalnākā lin nāsi rasūlan"

(And we have sent thee to men a messenger) IV/78

" ولا تعثوا في الأرض مفسدين "

53. "Wa lā taʿthaw fī ?al-?arḍi mufḍidīn"

(And mischief not in the earth doing corruption) 11/60

" ثم وليتم مدبرين "

54. "Thumma wallaytum mudbirīn"

(And you turned about retreating) 1X/25

2.5.8 The strengthening ḥāl can also be that which is used to strengthen the meaning of a preceding sentence on the condition that this sentence is a nominal one whichs two parts are both definite and non-derived. e.g.

55. Zaydun ?abūka ʿaṭūfan (Your father Zayd is kind)

2.5.9 In terms of meaning, ḥāl is divided into transitory (Mutanaqqilah) or fixed, non-transitory (Thābitah). The former denotes the state of Ṣāhib al-ḥāl for a temporary, non-permanent period of time, as

56. ?Aqbalat al-bintu ḍāḥikatan. (The girl came laughing), while the latter denotes a permanent state/condition of the subject or object ṣāhib al-ḥāl. Thus in "Zaydun ?abūka ʿaṭūfan" for instance, ʿaṭūfan can be viewed as being a permanent condition of "Zayd".

2.5.10 Ḥāl is also classified into single word (mufrad) and a sentence (Jumlah). The former include all the examples so far cited, while the latter can be illustrated with the following examples:



57. Jaʔa Zaydun Yadhaku. (Zaid came laughing )
58. Jaʔa Zaydun wa huwa Yadhaku. (Zaid came laughing)
59. Jaʔa Zaydun Yadāhu ʕalā raʔsihi (Zaid came Putting his hands on his head)
60. Jaʔa Zaydun wa yaduhu ʕalā raʔsihi. (Zayd came putting his hand on his head)

The underlined are all sentences used as al-ḥāl; Sentences used as al-ḥāl must always be connected with the previous clause it modifies, sentence 2 is connected together by the use of the particle "Wa", in sentence 3 we have the returning pronoun (Al-ʕāʔid) ʔhuʔ, which is coreferential with ʔṣāḥib al-ḥālʔ, and in sentence 4 we have both the particle "wa" and the returning pronoun "hu". In sentence 1, however, there is no connector on the surface, but it is assumed to be the subject pronoun ʔhuwaʔ which is deleted by a rule of subject pronoun drop.

The particle 'Wa' which connects the ḥālʔ clause to the main clause is technically called ʔwāw al-ḥālʔ. It is also stipulated that the returning pronoun should be coreferential with ṣāḥib al-ḥālʔ.

2.5.11 The following example is considered also to include cases of ḥālʔ clauses, even though it does not seem to describe the condition of the main clause, but only the ʔtimeʔ of the main clause:

61. kharajtu min al-Baiti wa al-Shamsu ṭāliʕatun.

( I left the house while the sun was rising)



2. 5. 12 Ṣāhib al-ḥāl is ordinarily followed by al-ḥāl. however, it optionally precedes it . as in :

62. Jāʔa rākiban Zaidun. (Zayd Came riding)

The Transposition of al-ḥāl and ṣāhib al-ḥāl is forbidden in certain cases e.g. where ṣāhib al-ḥāl is a <sup>nominal</sup> normal phrase within a prepositional phrase as

63. Marartu bi Hindin jālisatan (I passed by Hind while she was sitting)

"Jālisatan here is a ḥāl which cannot be preposed before the normal phrase it modifies. Thus it would be ungrammatical to say for instance :-

64.\* Mārartu Jālisatan bi Hindin (I Passed by Hind while she was sitting)

2. 5. 1.3. AL-Ḥāl can precede ʔāmil al-ḥāl if the latter is a triptote or conjugated verb. e.g.

65. Dāhikan jāʔa al-waladu. (The boy came laughing)

"Dāhikan" here is a ḥāl that precedes its ʔāmil "Jaʔa" al-ḥāl cannot precede its ʔāmil if the latter is a demonstrative pronoun. Thus the expression :

66.\* Jamīlan hādhā qalamu ka, is ungrammatical . The correct form is:

67. Hādhā qalamuka Jamīlan (this is your beautiful pen)

2. 5. 14. Al-Ḥāl agrees with its ṣāhib (the noun it modifies) in number and gender. e.g.

68. Jāʔa al-waladu mubtasiman .(The boy came smiling)

69. Jāʔat al-bintu mubtasimatan .(The girl came smiling)

70. Jāʔat al-banātu mubtasimātin .(The girls came smiling)

2. 5. 15. If Ṣāhib al-ḥāl is two nominal phrases (The subject and the object) Then al-Ḥāl agrees with both of them ; meaning that it is dualized . e . g.

71. Faḥaṣa al-ṭabību marīḍahū jālisayni (The doctor examined his



patient while both were sitting )

This example is said to be originally something like: *faḥaṣa al -*

*ṭabību jālisān marīḍahū jālisān*

Thus instead of using two *ḥāl*'s which are identical, only one *ḥāl*' is used and this *ḥāl*' agrees with both the subject and the object both being *Ṣāhib al-ḥāl*'  
 2 . 3.16. *ʿāmil al-ḥāl* (The governing verb ) can be omitted or suppressed if it can be understood from the situational context.e.g.

72. *Maʾjūran mabrūran* : (Rewarded and accepted)

Such a phrase is said to someone who has been on pilgrimage to mecca, and the verb which is understood from the context of situation is suppressed the verb being: *ʿqadimta* .

## 2 . 6 Emphasis or Corroboration (?Al-Tawkid) (8)

2 . 6 . 1. ? Al-Tawkid is a compliment which is coordinated with or placed in apposition to the subject or predicate for the purpose of strengthening a corroboration .

2 . 6 . 2 It is classified into two kinds:

a) The corroboration in meaning (?AL - Tawkid al-maʿnawī)

b) The Verbal corroboration (9) (?Al - Tawkid al - lafdhī)

The latter consists of simple repetition, by way of emphasising the word itself or by using its synonyms e.g.

73. *Jāʾanī Zaydun Zaydun* . (Zayd Zayd came to me)

74. *Ḍaraba Ḍaraba Zaydun* . (Zayd Stroke stroke)

75. *Naʿam Naʿam* . (Yes , Yes)

76. *Fa ʾaina ʾilā ʾaina al-najāta bi baghaltī, ʾatāka al - lāḥiqūna -*



ḥbisi, iḥbisi. (whither, whither, can i escape with my mule, The pursuers have come to you, have come to you halt, halt.)

\* فإين إلى أين النجاة ببغلتى \* أتاك أتاك اللاحقون احبس احبس \*

77. Jalasa qaʿada zaidun (Zaydun sat down sat down)

78. Jāʿa laithun ʿasadun (The lion the lion has come)

2.6. 2.1 If a word is governed by a preposition or other particles both the word and the preposition or particle must be repeated e.g.

79. Marartu bika bika (I passed by you by you)

80. Fī ʿal-dāri Fī ʿal-dāri: Zaydun (Zayd is in the house in the house )

81. ʾInna zaydan ʾinna zaydan qāʾimun (certainly zayd, certainly zayd is standing up)

A suffix pronoun (Al-Ḍamīr al-muttaṣil) may however be strengthened in this case, as well as in other cases, by the corresponding separate pronoun (Al-m<sup>u</sup>ṭfaṣil), as in :

82. ʾAkramtanī ʾaḥḥa . (you showed kindness to ME)

83. Marartu bika ʾanta (I Passed by you)

2.6. 2.2. A verb in the third person singular is followed by the corroborative separate pronoun in the first person in one case, namely after the particle of restriction (ʾadāt al-ḥaṣr) :

84. ʾinnamā qāma ʾana. (NO one stood up but me)

85. ʾAna al-dhāʾid al-Ḥāmi al-dhimāra wa ʾinnamā Yudāfiع اع am

ʾaḥsabihim ʾana ʾaw mithlī .

\* أنا الذائد<sup>العام</sup> الذمار وإنما \* يدافع عن أحسابهم أنا أو مثلي \*

(I am he who provides them with livelihood and who defend their rights, and



none but I or the like of me protect their honour )

2.6.3 Corroboration in meaning consists of (a) Such expressions corroborated by words like:  $\text{ʿayn}^{\text{u}}$  'nafs' with the corresponding pronouns affixed to them. (b) expressions corroborated by  $\text{kullu}^{\text{u}}$   $\text{kilā}^{\text{u}}$   $\text{kiltā}^{\text{u}}$   $\text{ʿJamī}^{\text{u}}$  etc .

2.6.3.1 'Nafsu' and 'ʿainu' agree in number and gender with the corroborated noun (i.e. Nafsuḥū / ʿainuḥu, Nafsuḥā / ʿainuḥā, ?Anfusuhumā / ?aʿyunuhumā, ?Anfusuhum / ?aʿyunuhum, ?Anfusuhunna / ?aʿyunuhunna). e.g.

86. Jāʿa Zaydun Nafsuḥū or ʿainuḥū (Zayd came himself)

87. Jāʿat Hindun nafsuḥā or ʿainuḥā (Hind came herself)

88. Jāʿa al-zaydāni ?anfusuhumā or ?aʿyunuhumā ( dual )

89. Jāʿa al-zayduna ?anfusuhum or ?aʿyunuhum . ( masc - plural)

90. Jāʿat al-hindatu anfusuhunna or ?aʿyunuhunna ( fem - plural)

2.6.3.2 'Nafsuḥu' and 'ʿainuḥu' may be put in direct apposition to a pronominal suffix in the accusative or genitive . e.g.

91. Marartu ~~bi~~ bika nafsaka or nafsika.

However if the pronominal suffix represent the agent as in the Verb, then it is necessary to insert a separate pronoun. e.g.

92(a) Dhahaba huwa nafsuhu not Dhahaba nafsuhu (He went a way himself)

(b) Qūmū ?antum ?anfusukum not Qūmū ?anfusukum (Stand up! you yourself)

2.6.3.3 'Kullu' and 'Jamīʿu' are used after the definite noun which they might govern in the genitive in which case a pronominal suffix is appended to them referring to that noun :



93(a) Al-Nāsu kulluhum , or Jamī'uhum (All the men)

(b) Al-qabīlatu kulluhā or Jamī'uhā (The whole tribe)

(c) Al-Hindātu kullu-hunna or Jamī'uhunna (All the Hinds)

2.6.3.4 If the corroborated noun is indefinite, the pronominal Suffix being by nature definite, should not be appended to it except in one case, namely when the indefinite noun denotes a precise period of time such as 'Hawl' sa-nah'shahr' etc.g:

94. Ya laita ʿiddata ḥawlin kullihī Rajabu.

\* ياليت عدة حول كله رجب \*

(Oh would that the number of months of a whole year were all Rajab)

words of a vague signification such as "Waqt" Zaman'muddah' 'Ḥīn' .... etc cannot be thus constructed.

2.6.3.5 A Second apposition is often found after 'kullu' and its suffix agreeing with the preceding substantive in gender, number and case. namely the adjective "Ajmaʿ". (Fem. Jamʿāʾ, plur. mas. Ajmaʿūn, plur. fem jumaʿ, dual masc. ?Ajmaʿāni and dual fem. Jamʿāwāni are not admitted by the great majority of grammarians) . e.g.

95. "La ?aghwiannahum ?Ajmaʿīn"

" لاغوينهم أجمعين .. "

(1 Shall pervert them altogether) X V/ 39

96. "Fasajada almalāʾikatu kulluhum ?Ajmaʿūn"

" فسجد الملائكة كلهم أجمعون "

(Then the angels bowed themselves all together) X V / 30

97. ?idhan dhaliltu al-dahra abkī aḥmaʿā.



\* إذن ظللت الدهر أبكى أجمعاً \*

(in that case I would pass all my time in weeping)

'?Ajmaع` is sometimes, though rarely, used without 'kulluhu` preceded to it, as in :

98. Jā?a al-Jayshu ?ajmaع (the entire army came)

So also is 'jamعā?` without 'kulluhā, '?Ajmaعīn` without kulluhum and 'jumaع` without 'kulluhunna` as in :

99. Jā?at al-qabīlatu jamعā ? (The entire tribe came)

100. Jā?a al-qāwmu ajmaعūn (The entire people came)

101. Jā?a al-nisā?u jumaع. (the entire women came)

2.6.3.6 Instead of using the pronominal suffix the noun itself is occasionally repeated after 'kullu` e.g.

102. Yā ?ashbaha al-nāsi kulli al-nāsi bi al-qamarī

\* ياأشبه الناس كل الناس بالقمر \*

(O you most like of all people to the moon (in beauty))

A peculiar use of 'kullu` as an apposition is exemplified by the phrase :

103. Huwa al-shujāعu kullu al-shujāعi. (He is a true hero)

104. ?anta al-fatā kullu al-fatā (you are a real young man)

105. Hādha al-عālimu Jiddu al-عālimi or Haqqu al-عālimi

(This is a thorough scholar)

2.6.3.7 Other synonymous words are sometimes added to '?ajmaع`, these are '?Aktaع`, '?Abṣaع` and '?Abtaع`. The usual sequence of the synonyms is exemplified in the phrase :

106. Jā?a al-Jayshu kulluhū ?Ajmaع ?Aktaع ?Abṣaع ?Abtaع .

(The entire army came)



But the order of the last two may be inverted They are rarely ever used singly and without 'kullu'. as in :

107. Yalaitāni kuntu ṣabīyyan murḍaḥā

Taḥmiluṇi al-dhalfā'u ḥawlan ?aktaḥā

\* ياليتني كنت صبيا مرضعا \* تحملني الذلفاء حولا أكتعا \*<sup>carry</sup>

(O would that<sup>i</sup> were a sucking child, whom she with the slender nose would<sub>x</sub> for a whole year ..)

108. Jāʔanī al-qaumu ?aktaḥūna.

(The whole people came to me)

2.6.3.8' Ḥammatan' is also used, though less frequently, as 'kullu' & 'Jamīḥu', and it must be annexed to the corresponding pronoun of the noun being emphasised e.g.

109. Al-Jayshu ḥammātuḥu (The entire army)

110. Al-qawmu ḥammātuḥu (The entire people)

2.6.3.9' Kilā / kiltā are used in the same manner as 'kullu' and its synonyms. The first (kilā) for dual masculine & 'kiltā' for dual feminine . e.g.

111. Jaʔa al-zaydāni kilāhumā (Both zayds came)

112. Jaʔat al-Hindāni kiltāhumā (Both Hinds came )

They both follow the noun to which they refer and take the appropriate pronominal suffix .

## 2.7 The emphatic Nun (Nūn al-tawkid)(10)



2.7.1 The enepetic form of verb (Al-fi' al - mu'akkad) is Formed by adding " -anna" or " -n" called the emphatic Nuns to the jussive Both Nuns are included in the verse:

113. "La yusjananna wa la yakūnan min al-sāghirīn"

ليسجنن وليكونن من الصاغرین

By jussive is meant an Imperative or Imperfect that denotes command or interrogation . e.g.

114.(a) ?īdribanna / ?īdriban Zaydan (Beat zayd)

(b) La taḍribanna Zaydan (you will surely beat zayd)

(c) Lā taḍribanna Zaydan (Do not beat zayd)

(d) Hal taḍribanna Zaydan? ( will you beat zayd?)

It includes also the conditional imperfect that is preceeded by "?inna" or by an oath that is not negated :

115. ?īmmā taḍribanna zaydan ?aḍrib ka

(If you beat zayd I will beat you)

116. "Fa ?immā tathqafannahum fi al-ḥarbi fa sharrid bihim"

فإما تثقفنهم في الحرب فشرد بهم من خلفهم

(So if thou comest upon them any where in the war deal with them in such wise as to scatter the ones behind them) VIII/ 57

117. wallāhi la taḍribanna Zaydan .(By god you will beat zayd)

2.7.2 Nūn al-Tawkid is also added, though rarely , to the imperfect that is preceeded by the redundant 'mā` that is not prefixed with "?inna" , and to the imperfect that is preceeded by 'Tām` or the negative particle "Tā` or by any conditonal except ?immā" . e.g.

118. Bi ʿainī mā ?urayannaka hā hūnā (let me see <sup>you</sup> here)



119. Yahṣabuhu al-Jāhīlu mā lam yaḡlamān, sheikhan.."

\*يحسبه الجاهل مالم يعلمن\* شيخا .....

(an ignorant would mistake him, lest he knows, for a sheikh)

120. Wattaqū fitnatan lā tuṣibanna al- ladhīna dhalamū.."

"واتقوا فتنة لا تصيبن الذين ظلموا منكم خاصة."

(And fear a trial which shall surely not smite in particular the evil doers) VIII/25

121. Man yathqafanna minhum fa laysa biṭayibin .."

2.7.3 If the jussive ends in "i" or "u" the faṭḥa of "- nna" or "-n " is elided and the long vowel of the verbal form shortened , because it is in a short syllable . e.g.

122. (a) Taktubinna / taktubin ---from taktubī

(b) yaktubunna / yaktubun ---from yaktubū..etc ..

2.7.4 In the dual the first faṭḥa "faṭḥa" of '--- nna` is absorbed by the " a " of the termination and the second weakened into a `kasra` through the influence of the same long vowel . e.gf.

123. (a) Yaktubānni from Yaktubā

(b) Taktubānni from Taktubā

in the second and third person, plural feminine the faṭḥa of the verb unites with the initial faṭḥa of "nna " into a long `ā` and in consequence the second faṭḥa of "nna" become kasra. e. g.

124. (a) Yaktubnānni from Yaktubna.

(b) Taktubnānni from Taktubna .



2.7.5 The syllable "-- n" of the second Energetic is added only to those persons which have in the first energetic a short vowel before "--nna" and not to the dual because its forms would then coincide with those of the singular, nor to the feminine plural, apparently, because the sound of the syllable "nan" (Yaktubnan) was disagreeable to the ear.

2.7.6 The "--n" of the termination is rejected before " ? Alifalwasl". e.g.

125. Lā tuhīna (not lā tuhīnan) al-faqīra. (do not despise the poor)

2.7.7 The imperative is included because it may be described as formed from the jussive by removing the prefix of the second person singular, therefore it has always the same characteristic vowel as the jussive. Hence the above remarks regarding the suffixion of Nūn Al-Tawkid to the imperfect apply also to the energetic forms of the imperative.

2.7.8 The common phrase :

126. ?idriban ع Unuqah (strike off his head)

Is Sometimes pointed without the nunnation (Al-Tanwin) and is then explained as a dual used in an intensive sense in addressing a single person (Tathniyah ع alā al - Tawkid).

## 2.8 Exception (?istithnā?)(11)

2.8.1 The particle "?illā", which is the most important of the exceptive particles, is commonly used with the noun following it to denote exception.

2.8.2 Exception is considered to be of three kinds :

(a) Al-Muttaṣil, in which the excepted noun (Al-mustathnā) is joined to, or belongs to the same type as, the general term (Al - mustathnā minhu).



(b) AL - munqatiع , in which the exception is separated from the general term , or belongs to completely different type from it

(c) Al - Mufragh, The exception made void of government, in which the general term is not mentioned .

2.8.3 When the excepted noun is placed after the general term and the proposition containing that term is affirmative, not negative , the excepted noun is put in the accusative e.g.

127. Qāma al - qawmu ?illā zaidan (the people stood up except zayd)

128 ." Fa sharibū minhu ?illā qalīlan minhun "

" فشر بوامنه إلا قليلا منهم "

( But they drank of it except a few of them ) 11 / 249

2.8.4. when the excepted noun is mentioned after the general term and the proposition containing that term is negative or an interrogation that implies negation ( ?istifhām inkārī ) , the exception may be put either in the accusative or in the same case with the general term as a permutative (Badal), but the latter construction is preferred as in :

129 Mā jā?anī ?aḥadun ?illā Zaydun -or ? illā zaydan .

(No one came to me except zayd)

130. Mā Marartu bi?aḥadin ?illā zaydin or ?illā zaydan .

(I did not pass by anybody except zayd)

131. Lam yaqum ?aḥadun ?illā zaydun or ?illā zaydan

(No body stood up but zayd)

132. Hal mararta bi ?aḥadin ?illā Zaydin or ?illā zaydan



(have you passed by any one except zayd ?)

133. "Mā faʿalū hāʾillā qalīlun minhum "

" ما فعلوه إلا قليل منهم "

134. "Wa man yaghfiru al-dhunūba ʾillā Allāhu "

" ومن يغفر الذنوب إلا الله .. "

(And who shall forgive sins but god?) III/135

135. "La ʾilāha ʾillā Allāhu" " لا إله إلا الله "

(There is no deity other than god)

2.8.5 Sometimes the position of the general term is occupied by a preposition and its complement (ʾfar wa majrūr) or its like which does not , however , affects the construction of the exception :

136. Mā Jāʾanī min ʾaḥadin ʾillā zaydun .

(No one ever came to me except zayd)

If the excepted noun is entirely different in kind from the general term , the preference is usually given to the accusative .e.g

137. Mā Jāʾanī ʾaḥadun ʾillā ḥimāran .

(No one came to me but an ass)

2.8.6 When the excepted noun is placed before the general term , it is always put in the accusative if the proposition containing the general term is affirmative as in :

138. Qāma ʾillā zaydan al-qawmu.

(All the people stood up but zayd)

If , however, that proposition is negative , then the excepted noun may be put also in the nominative , although the usual construction is to put it in the accusative . e.g.



139. Famā liya ?illā ?āla ?Aḥmad a shīʿatun ,  
wa mā liya ?illā madhhaba al - haqqi madhhabu

\* فمالي إلا آل أحمد شيعة \* ومالي إلا مذهب الحق مذهب \*

(I have no helpers but the family of Ahmed and I have no way but the way of truth)

140. "Fa mā zāda ?illā diʿfa mā bī kalāmuhā"

\* فما زاد إلا ضعف مابي كلامها \*

(but conversing with her only doubled my pain)

2.8.7 If Several exceptions are specified the following rules are to be observed :

2.8.7.1 If the general term , from which the exception is made , is not mentioned , the regent ( verb ) affects one, usually the first , of the exceptions and the others are put in the accusative . e. g.

141. Ma<sup>-</sup> Marartu ?illā bi zaydin ?illā ʿamran ?illā Bakran .

( I passed by no one but zayd but ʿAmr but Bakr )

142. Ma<sup>-</sup> qāma ?illa Zaydun ?illā ʿamran.

( No one stood up but zayd but ʿamr )

2.8.7.2 If the general term is expressed and the excepted nouns preceded it , they are all put in the accusative , whether the proposition that contains the general term is positive or negative . as in :

143. Qāma ?illā zaydan ?illā ʿAmran al - qaumu

( The people stood up except zayd , except ʿAmr )



144. Ma-qāma ?illa-zaydan ?illā ع Amran ?illā Bakran al- qaumu .

(The people<sup>P</sup> did Not stand up but zayd , but ع Amr, but Bakr )  
however , " ?illā zaydan " in the second example in the accusative is rare .

2.8.7.3 If the excepted nouns are different in kind from the general term , the ordinary rule is followed for all . e.g.

145. Ma-qāma ?ahadun ?illā Himaran ?illā Farasan ?illā Jamalan .

(No one stood up but an ass but a horse but a camel)

It is preferable to put them in the accusative than in the nominative as permutatives (Badal)

2.8.8. If the repetition of the exceptive particle "?illa" is for the purpose of mere Emphasis, it exerts no influence upon the word that follows it, which may be connected with the preceding exception either as a permutative or by the conjunction "wa" e.g.

146. Mā marartu bi ?ahadin ?illā Zaydin ?illā akhikā .

(I passed by no one but Zayd , but your brother )

147. Qāma al- qaumu ?illā Zaydun ?illā ع Amrun.

(The people stood up except Zayd & except cAmr.)

148. Hal al-dahru ?illā I-ailatun wa nahāruhā, wa ?illā tulūع al-

shamsi

\* هل الدهر إلا ليلة ونهارها \* وإلا طلوع الشمس ثم غيارها \*

(Time is nothing but a night & its day & nothing but the rising of the sun then its setting)

149. Mā laka min shanjika ?illā ع amaluh, ?illā rasīmu hū wa ?illā

ramaluh . \* مالك من شنكك إلا عمله \* إلا رسمه وإلا رمله . \*

(you have nothing from your old camel but its toil, nothing but its jog & nothing but its trot )



The second 'illā (and also the third in the last) in the above examples is a superfluous word which does not count in the construction, its aim is to add slight emphasis.

2.8.9 The exception after 'illā may also be expressed by a sentence which maybe introduced by 'wāw', 'qad'an' etc. e.g.

"..فَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ.."

150. "Fala tamutūnna 'illā wa 'antum muslimūn "

(See that you die not save in surrender)II/132.

"هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْغَمَامِ..."

151. "Hal yandhurūna 'illā 'an ya'tiyahum Al-lāhu fī ḍhulalin min al-ghamāmi"

(what do they look for, but that God shall come to them in the cloud - shadows) 11/210

152. Famā 'ash'uru 'illā wa qad jā'at .

2.8.10 'illa is rarely used in poetry with promoninal suffixes appended to it, as in :

153. "Famā li 'audun 'illāhu nāṣiru "

\*فَمَا لِيْ عَوْضُ إِلَّا هٖ نَاصِرُ\*

(And I have never any help but him)

154. " wa mā 'alaynā 'idhā mā kunti jaratanā

\*وَمَا عَلَيْنَا إِذَا مَا كُنْتَ جَارَتَنَا \* أَنْ لَا يَجَاوِرُنَا إِلَّا كَ دِيَارِ \*

'an lā yujāwirunā 'illāki dayyāru

(And it is nothing to us when you are our neighbour that no one is near to us but you).



## 2.9 The redundant particles (AL - hurūf al - zawā'id)(12)

2.9.1. The preposition 'min' may be added to a negative sentence to give the negation more emphasis .e.g.

155. Ma-jāʾanī min ʾaḥadin (No one came to me ) although 'min' here has an effect on the noun that came after it in the sense that it must be put in the genitive , it is regarded as redundancy and its influence superficial since it can be dispensed with .

2.9.2. Redundant 'min' is added on two conditions :

2.9.2.1. That the noun it governs must be indefinite (nakirah)

2.9.2.2. That it must be preceded by a negation, prohibition or interrogation.e.g

156. Lā taḍrib min ʾaḥadin (DO not beat any one)

157. Hal jāʾaka min ʾaḥadin ? (Did any one come to you?)

Thus it would be ungrammatical to say for instance :-

158.\*Jāʾanī min ʾaḥadin

## 2.10 CONCLUDING REMARKS

in this chapter a brief exposition of the phenomenon of Emphasis is discussed<sup>as</sup> treated in traditional Arabic grammar , scattered in nine different & distantly apart chapters .

Despite the fact that these chapters are scattered all over grammar books, the topics treated share one major factor in common : all of them deal, in one way or the other with the category of emphasis. they are interrelated in terms of their function .

When we go over these chapters again and examine the various means that are employed to strengthen and put more emphasis to an assertion we will find



that there are two major ways :

- 1 - By the use of one or more words, particles or instruments such as ?inna the affirmative lam the pronoun of separation the emphatic nun, the redundant particles, qad etc.. we will call these 'functionals'
- 2 - By the repetition of the first expression or what the speaker wishes to emphasize be it a verb a noun ,a particle or a sentence or a pronoun.

If we overlook (In the first type) the question of inflectional governance (al - ʿamal al- ?iʿrābī) and take into consideration the functional role alone we will find that the differences between these emphasizees are in usage only, ?inna for instance - is an emphasizee that is strictly used with subject and predicate as in:

?inna Zaidan nājihun ( zayd is certainly successful )

while qad is an emphasizee that is used with a perfect verb as in :

Qad najaha zaidun .( zayd did succeed )

Beside the usage they all denote emphasis and in other words, have common function in both the examples cited above, "?inna" & 'qad' have a common function of emphasizing the fact that zaid is successful .

The same goes with 'lām al-?ibtidā' al-lām al- muzahlaqah and lām al - qasam They all aim at putting more strength to what they are appended to, the difference between them also being that of usage, for while lām al-qasam prefix the conditional 'in` as in "la ?in shakartum ..... " , The inceptive Iām always occur in the beginning of a sentence, nominal or verbal, as in :

" La ?antum ? ashaddu rahbatan...."

La zakiyyun khālidun

La yuhibbu allāhu al - muḥsinin..



" La bi?sa mā kanū yaḡmalūn "

lām al - muzahlaqa is in fact nothing but the inceptive Iam that lost its original position and was inserted instead, between a subject and a predicate . e.g.

"?inna rabbaka la yaḡkumu baynahum .."

Therefore the function of these seemingly different lāms on the surface is in the actual sense very similar as the examples so clearly illustrate .

Based on this similarity of function it seems to me that it would be more accessible to a learner and much simpler if all these emphatic instruments and particles are treated as one sub-category , taking into consideration the structural and semantic peculiarities of each instrument , while at the same time explaining where necessary the syntactic and inflectional characteristic and the appropriate place of using each instrument.

In addition to these two ways, emphasis may be denoted by word order variation This, however, is not treated in grammar books it is rather part of what the rhetoricians call "ʿilm al-maʿānī" (the science of meanings = semantics) its exclusion from grammar is understandable, the grammarians prime concern being the case endings - However, considering their common and similar function of denoting emphasis, this type is also included in the alternative classification to be presented so that the treatment would be as comprehensive as possible, suffice it to mention here that this reclassification does not, of course, claim to be exhaustive and complete, it is only an attempt and a first step to reclassify the category of emphasis along new lines ..



## FOOTNOTES TO CHAPTER TWO

- 1) This term is used in MECAS Grammar of Modern literary Arabic, Wright gives the term "Accusative of the state" as its equivalent .
- 2) Ibn ʿAqil : Sharḥ Ibn ʿAqil ʿalā ?Alfiyyat Ibn mālīk , pp, 84-94
- 3) Ibid pp.89-90.
- 4) Ibid pp.130-143.
- 5) Ibid pp 138.
- 6) Ibid pp. 158-168.
- 7) Ibid p. 158
- 8) Ibid pp 231-234.
- 9) I think it would be more appropriate to call this kind of tawkid " repetitive Emphasis "
- 10) Ibid ʿAqil : op . cit . pp 261 - 264 .
- 11) Ibid pp. 150 -158.
- 12) Ibid pp. 173-174.
- 13) Ibid p. 139 .



## CHAPTER THREE

## EMPHATIC STRUCTURES IN ARABIC

3.0. It was argued in chapter two that emphatic structures are treated in a scattered manner in the traditional grammar books, this argument was supported by enumerating the diverse categories in each of which emphasis is either the focal point or at least - partially discussed along with other topics .

The aim of this chapter is to propose an alternative mode of treatment of the category which will, hopefully, be more coherent and much more clearer .

The chapter will be divided into two parts the first dealing with types of emphatic structure while the second will be discussing the degrees of emphasis, or emphasis in relation to the recipient's attitude .

3.1. Traditional Arabic linguistic analysis confuse the analytical levels in general and the structural and semantic level in particular . Semantic criteria is resorted to in the classification and terminological designation of syntactic categories , whereas the objective is to give a syntactic description of a certain phenomenon in the structure .

This is evident in the classical works of Arabic linguistics . Al - ?anbārī for instance stated that : "... nouns include different meanings like "subjectivity" (Fā?iliyyah) "objectivity" (maf?ūliyyah) and the genitive (?idāfah). and were it not for inflection these meanings would not be related to each other " .(1)

Thus the nominative case of the doer (fā?il) is explained as being due to its verbal governor. However, it was observed by various authors that the grammatical subject is not always a semantic subject, in examples such as :

Māta Zaydun (Zayd died)

Zayd (the subj.) is not a true doer. And besides cases like the above there are



in fact structural types in which subjects are not even in the nominative . e.g.

?inna zaydan qāma .( Zayd certainly stood up )

?uʿjibtu bi qiyāmi zaydin (Iam impressed at zayd's at zayds getting up )

Furthermore, in: ʔuriba Zaydūn (zayd was hit )

The noun in the nominative, a subject of a passive verb, is a semantic object (mafʿūl) not subject .

To complicate matters still further, in: zaydun qāma (Zayd stood up)  
Zaydun is<sup>a</sup> semantic subject and is in the nominative ,but it is not governed by the verb since it is the topic (mubtada?) of the sentence and hence grammatically is not called subject (Fāʿil) .

From these observations Ibn Jinnī goes on to reformulate the explanation for why one has a nominative case in the first and third examples as follows :

"The grammatical subject (fāʿil) is not necessarily any noun which is a subject in meaning, but rather is the noun which follows the verb and which the verb serves as predicate to it "(2)

Here there is a case of semantic observation leading to a reformulation of grammatical explanation, However, although he distinguishes a grammatical subject,(the noun which is in a relation with the verb in the nominative case,) from a semantic one,(which may not be nominative)he nonetheless does not seek to distinguish them with different terminologies . In fact, his statements does not even always conform or agree with this observation , thus elsewhere he (3) says that " .... If you put a verbal noun into a possessive relation (?idāfah) with a subject , the subject is in the genitive form but it is understood to have the meaning of the nominative .." It appears that the equation " :  
"subject=nominative noun" is considered the norm to such a degree that any



discrepancy is measured against this construction .

The point made here is that the semantic level is the ultimate goal of both the speaker and the recipient , the speaker's medium to attain this goal is the correct usage of a number of analytical levels , which work together , with each level contributing its quota for the realization of a meaningful and correct structure. These levels are :

- 1 - The phonological level , (Al-mustawā al-ṣawṭī)
- 2 - The morphological level , (" " al-ṣarfī)
- 3 - The structural level , (" " al-tarkībī)
- 4 - The inflectional vowel or case ending .(Al -Ḥarakah al-ʿiḡrābiyya)

These levels combined together lead to the main aim or objective, namely :

- 5 - The Semantic level . (Al-mustawā al -dalālī)

The phonological level deals with questions such as the phonemes constituting the morphemes of the structure , the voiced and unvoiced phonemes which determine the morphological category of the morpheme .. etc .

The morphological level determines the type of the words in the structure whether perfective, imperfective, active participle, passive ʾ .. etc .. and whether in singular, dual or plural form , and if in plural form sound (sālīm) or Broken (Jamʿ takṣīr), masculine or feminine etc etc ..

The structural level looks into the interdependence among the words . If - for instance an intransitive verb is used then the structure requires only a subject, whereas if the verb is transitive an object is required after the subject or after the verb depending on the semantic function intended by the speaker. If its feminine (the verb) the subject must correspond to it. This level also determines the correct case or mode endings required by each word of the



structure by applying rules such as: an imperfective preceded by 'lam' is put in the subjunctive, a subject is put in the nominative, an object is always in the accusative, etc ...

Thus each grammatical construction had a meaning and each part of the structure contributed its part: the noun or verb conveys a central lexical meaning, the case ending has the function of distinguishing the syntactic status of each word, while the consonantal and morphological forms each conveyed a different type of meaning (i.e. *Ḍ.RB* and *Ḍaraba* for instance).

The recipient's medium on the other hand, of attaining the semantic level is the use or perception of the functions of the above - mentioned ... levels themselves put together. This means that if the speaker commits an error in one or more of the above levels, the correct semantic level will not be achieved.

The traditional grammatical analysis seems to give its prime concern to the case endings instead of the main aim of the speech: the meaning. In other words, the structural level receives their attention at the expense of the semantic level and so causing the semantic level to be obscure. Because inflection is a structural medium while the semantic level is an aim that is related to meaning, which as al-jurjāni continually emphasized, must take precedence over form. the obscurity of the semantic level naturally affects the intended meaning and the structural medium (case ending) becomes the major objective that the mentioned levels combined to serve. This is not to say, however that case ending has no semantic role at all, in fact the inflection alone in some cases determines the meaning i.e. serves as a semantic factor, contrary to what Ibrāhīm ?Anīs stated in his book "min ?asrār al-lughah" (4).  
let us take for instance the sentence: mā ?ahsan zayd (ما أحسن زيد)



- When zayd in the sentence is put in the nominative, thus :

Mā ?aḥsana zaydun .

The structure denotes negation.

- When put in the accusative : mā ?aḥsana zaydan ,

The structure signifies exclamation

- When put in the genitive : mā aḥsanu zaydin ?

The structure becomes interrogative .

This, however, is not sufficient to warrant the claim that case ending always determines the meaning of the sentence because it rarely does especially with regard to emphasis as will be shown later .

If we study the category of emphasis in the light of what has just been said we will find that grammar books restricted it to that which the case endings is the sole aim, the type of case -ending that has no role in the sentence, semantically speaking. and so Emphasis is regarded as a modifier (Tābiʿ) which's inflection must correspond with what comes before it, the modified noun (matbūʿ) I.e. it is a word that share the same inflection with what comes before it in form or status or by assumption or interpretation (lafḍhan aw maḥallan aw taqdīran) and it was limited to what they called 'Al-Tawkid al-lafḍhī' in which a word or a sentence is repeated to give it emphasis , and 'Al-Tawkid al-Maʿnawī' in which certain set of - words stipulated by the grammarians (such as kullu, Jamīʿu, nafs, ʿain... etc ) are used and they take the same case ending of the nouns they follow. the reader may refer to chapter two for details of the rules governing these types as provided in grammar books .

I would like to argue here, however, that the inflection in these two types of



emphasis does not carry any semantic significance it is rather a unit in the structure that is needed to acquire a grammatically perfect and correct construction . That is of course if the emphatic word is declinable, i.e. it does take the vowel <sup>vowel by</sup> ~~by~~ in its end, otherwise it would <sup>be</sup> far - fetched, in my view to assume the <sup>vowel by</sup> ~~implication~~ (Taqdīr) because that will have no significance in both the structure and the meaning of the sentence .

Therefore the treatment of this subject is evidently inadequate. the following is an attempt to present an alternative mode of treatment of this category , where the scattered emphatic structures will be compiled and presented as one self-sufficient and independant category .

It should be remembered here that emphasis in the context of this study transcends that narrow definition given by the traditional grammars to include every means employed to add strength and force to an expression .

For this reason it became necessary to reclassify emphatic structures in accordance with the means through which emphasis is made.

Means employed to denote emphasis in Arabic could <sup>d</sup> ~~be~~ be classified into three :

- Emphasis by word order variation (focalization) ,
- Emphasis by addition of a Transformational component, \*
- And Emphasis by repetition .

In the paragraphs below each of these three groups will be discussed in terms of its most salient and distinctive - structural and semantic features .

### 3.1.1.. EMPHASIS BY WORD ORDER VARIATION .

The main word orders in Arabic are two :

- 1) - Musnad + Musnad ?ilayh + Faḍlah → jumlah fiʿliyyah
- 2) - Musnad ?ilayh + Musnad + Faḍlah → Jumlah ?ismiyyah.

\* Transformation here does not exactly signify the term used in modern

Transformational - generative grammar, it simply means a component that "changes" one sentence into another .



These word orders which result in two semantic structures were emphasized by the majority of Arab grammarians . They also allowed these two systematic word orders to be flexible and exhibit varieties of structures under certain conditions .

In fact, the semantic and functional roles which these structures reveal were not clear enough in the work of the Arab grammarians because they were interested in a purely syntactic analysis of the Arabic language it was the rhetoricians, Who explained elaborately the functional aspects of these basic structures .

Al-Jurjāni explained the structural flexibilities of the Arabic language which are a result of different word order. He explained the syntactic phenomenon of preposing and postposing (Al-Taqdīm wa al-taʿkhīr) This phenomenon reveals the systematic aspects of the semantic roles of Arabic sentence .

Al-Jurjānī proposed two types of preposing constituents in the Arabic sentence : The first type he called ʿAlā niyyat al-taʿkhīr. I.e. Preposing with the intention of postposing . the , second type he called " Taqdīm lā ʿalā niyyat al-taʿkhīr " i.e. preposing with no intention of postposing .

Let us consider the following examples cited by Al-Jurjānī :

1. A. ʿAraba zaydun ʿamran . ( zayd hit ʿamr )

ʿAraba ʿamran Zaydun . ( ʿamr was hit by zayd )

B- Zaydun Munṭaliquṇ .



no longer fear his evil deeds.

"Then they said (the grammarians) That if there were a man who had no strength or power and who was not thought to be able to kill anybody and that if this man then did kill someone the speaker would place the killer first (before the object) saying : "Qatala zaydun rajulan" that is because what concerns him as well as the people about the killing is its strangeness and unexpectedness . It is obvious that this strangeness does not lie in the action itself (i.e. the killing) but in the fact that it was performed by that very subject..."(5)

The principle underlying al-jurjānī's study of the relation ' subject - verb-object ' was pointed out -like we said -by his predecessors. But he argues, they contented themselves with merely mentioning that it originated in some "special interest" on the part ~~the part~~ of the speaker without investigating further the impact or literary value or the semantic or psychological significance of the various structures in which this interest may be manifested. Al-Jurjānī finds this inadequate. He suggest that a close analysis should be made of all structures in which there is a change in the word order. unlike other writers he believed that wherever the <sup>ve</sup><sub>k</sub> is a change in the word order, the construction must have new significance .

Thus the most important semantic function of preposing is to convey concentrated and emphasized information . And in order to distinguish the emphatic preposing, we will have to know the foundations upon which preposing is built because it could be obligatory in some cases to prepose in which case proposing loses its emphatic significance, for the speaker was left with no choice to do otherwise regardless of his intention to emphasize or not



to emphasize .

These foundations could be summarized in two points :

1 - Verb is normally followed by a subject (faʿil) then an object in the verbal sentence that has a transitive verb , But when the object is a pronoun the structure requires that the object must be annexed to the verb, then the subject follows .

2 - In the nominal sentence the definite subject (mubtadaʾ) or the predicate that is a clause (shibh Jumlah) comes first , when the subject is indefinite .

Any deviation from these word orders renders the structure an emphatic one. But, nonetheless, maintain its name whether verbal or nominal, i.e. the variation of the word order by preposing / postposing does not alter the name of the structure Because the significance of the change is more of semantics rather than of syntax .

Al - Rāzi said " If you prepose the noun and said : " Zaydun qad faʿala " and "ʾana faʿaltu" that makes the subject to be the aim. this aim (I refer to ) is of two types): (1) the aim to confine the action exclusively to the subject as you would say "ʾana katabtu fī maḡnā al-ʾamr al-fulaniyyi " and "ʾana shufītu fī bābi hī.." to mean tha it is I and I alone who did the action .

2) The aim not to confine the action, but rather to mention the person on whom the statement is, in an emphasized manner as you would say Huwa yuḡṭi al-jazīla` . not intending to confine the `genorosity` to the subj. alone but to convey to the hearer that genorosity is his habit "(6)

This shows that the subject remains the subject regardless of position but- that the verb is confined to it by preposing it which gives it more emphasis . Thus the verse " Wallāhu jaʿala lakum min ʾanfusikum ʾazwājan.." .



"والله جعل لكم من أنفسكم أزواجا .."

(God has appointed for you of yourselves wives ..) x vi /72

is more fascinating, majestic and emphatic in confining the action to the subject than you would say-for instance - : "Ja'ala allāhu lakum mīn ?amfusikum ?azwājam."

So if the word "Allah" is a subject (fā'il) in the statement just cited and the sentence verbal, then it certainly must be the subject also in the verse and the sentence also verbal but the subject (al-fā'il) is preposed for more emphasis.

Likewise the noun that follows a conditional article as in :

"Wa ?in ?ahadun min al-mushrikīna staḡaraka.."

"وإن أحد من المشركين استجارك ..."

(And if any of the idolators seeks of thee protection ..) 1x/7

which traditional grammarians consider a subject to a deleted verb that is explained by the verb that comes after the noun (i.e. subject), is actually a subject but it's a subject to the verb that comes after it and it is meaningless to assume a deleted verb. The subject in such a construction is preposed to give it emphasis in the conditional context. This might be what al-ʿanbārī meant by saying :

"Kufan grammarians are of the opinion that if a nominative noun preceeds (the verb) after the conditional 'ʿin' then it is in the nominative because of the verb that follows it without the assumption of any deleted verb ...." (7)

What applies to the preposed subject in the two cases above is also applicable to the preposed object, the aim also being emphasis, regardless of whether conditional comes before it or not. It is also applicable to the 'al-ʿishatigāl' construction the noun of which should be regarded, going by this view, an object of the verb that follows it and the pronoun referring to the



noun be regarded as emphasis to the explicit noun (by repetition) contrary to what the grammarians stipulate that.. " an explicit (noun) is not emphasized unless with an equally explicit, and not a pronoun . " as Ibn yaʿīsh stated .(8)

This presents a reasonable solution to the dialectal variant : " أَكَلُونِي الْبَرَاغِيثَ " " ?akalūnī al-barāghīthu " by regarding the pronoun as an emphatic to the explicit noun, or the explicit noun an emphatic to the pronoun .(9)

This analysis regarding the preposing of the subject and object applies also the preposing of the preposition and its genitive noun /pronoun and the adverb. consider the following verses

" Wa ʿalallāhi fal yatawakkal al-mutawakkīfūn .. "

" وعلى الله فليتوكل المتوكلون .. "

(and in good let all put their trust who put their trust) xiv/12

" وله أسلم من في السموات والأرض "

" Wa lahū ʿaslama man fis samāwāti waal ʿard "

(..and to him surrendered whoso is in the heavens and the earth ) III / 83

" wa lillāhi yasjudu mā fis samawāti wa mā fil ʿard .. "

" والله يسجد ما في السموات وما في الأرض .. "

(To god bows everything in the heavens & every creature crawling on the earth) x VI / 49

The prepositions and its genitive is preposed to emphasize the confinement or specification and the sentences are verbal .

### 3.1.2. EMPHASIS BY ADDITION .

Addition here means adding a transformational component (mainly functional) to the minimal basic structure which changes it into a transformational one while still maintaining its name whether nominal or verbal .

Addition is used for so many purposes in Arabic in accordance with the syntactic category in which it is used. one of such purposes is emphasis .



The functionals (10) that are added to signify emphasis may be classified into the following :

- a. Functionals used with nominal sentences ,
- b. Functionals used with verbal sentences and .
- c. Functionals used with any of the above structures .

#### A.Functionals used with nominal structures .

##### 1- ?inna :

This functional is used with a sentence containing a subject and a predicate in one of the kernal structures frame and changes the inflection of the subject . This change in the inflection is an exigency that is needed to acquire a grammatically correct construction and has no semantic role to play in the structure. The semantic role of emphasis is rather in the functional or article itself as it changes the statement from a mere predicative or enunciatory to an emphatic sentence .

The question of the irrelevance of the case ending caused by ?inna in the semantic level could be supported by looking into the following issues concerning the governance of ?inna ":

- a . apposition to its subject and predicate .
- b . apposition to its subject before its predicate is mentioned .
- c . inoperation (?ihmāl) of ?inna over its subject .

##### -a. Apposition to its subject and predicate :

Let us consider the following verse :

"Wa katabnā ʿalayhim fīhā anna al-naḥṣa bin naḥṣi wa al-ʿayna bil ʿayni wa al-ʾanfa bil ʾanfī wa al-ʾuḍḥna bil-ʾuḍḥni wa al-sinna bil sinni wa al-juḥūḥa qīṣaṣ ..." .

"وكتبنا عليهم فيها أن النفس بالنفس والعين بالعين والأنف بالأنف والأذن بالاذن والسن بالسن والجروح قصاص .."



(And therein we prescribed for them : Alife for alife, an eye, for an eye a nose for a nose, an ear for an ear, a tooth for a tooth and for wounds retaliation ) V / 45 .

Ibn kathīr , ?abu ʿamr and ibn ʿāmir read the verse with the nouns: al-naḥsa , al-ʿayna , al-ʿudhna and al-sinna , all in the accusative except al-jurūḥa which to them is in the nominative .

Nāfiʿ , ʿāṣim and Ḥamza read with all the nouns in the accusative , while al - kiṣāʾī put all the nouns in the nominative . (11)

Those who put the nouns in the accusative regard them as appositives to the subject of ?inna (al-naḥsa) and so their inflection must correspond to the subject of ?inna. The explanation of putting 'al-jurūḥ' in the nominative is that it is an inception of another nominal sentence (?istiʿnāf), al-jurūḥ being its subject and so it is assumed to read : " wal - Jurūḥu min baʿḍi dhālika qisāṣ , especially as the predicate 'qisāṣ' accepts the appropriate vowel in its end while the previous predicates in the verse are prepositions and their genitive .

Al - kiṣāʾī's explanation was the fact that there is a sound prophetic tradition (Hadīth ṣaḥīḥ) that the prophet read the verse with the whole nouns in the nominative, so al-kiṣāʾī was describing the linguistic phenomenon as it is .

This clearly shows us that the inflection caused by ?inna in nominal sentences is of no semantic significance, otherwise it would not have been possible for this differences of opinion in reading the verse to occur particularly as the verse deals with a very important legal question . b . Apposition to ?inna's subject before its predicate is mentioned :

consider the following verse :

"?inna al-Ladhīna ʿāmanū walladhīna ḥādū wa al-ṣābiʿūna wa al-naṣārā man ʿāmana billāhi....." " إن الذين آمنوا والذين هادوا والصابئون والنصارى من آمن بالله .. "

(surely they that believe and thous of jewry and the savaeans and those christians whoso ever believes in god ....) V / 69 .

Al - Farrāʾī stated : "Putting al- ṣābiʿūna in the the nominative occures because it is regarded



as an apposition to 'alladhīna` which is a particle that is always in one form (indeclinable) whether in the nominative, accusative or genitive its end never changes, moreover, the governing power of ?inna is weak because it does not extend to the predicate thus it is permissible to put 'al-ṣābi?ūna` in the nominative . However I would not recommend saying `?inna ع abdallā hi wa zaydun qa?imani` because ع Abdallāh accepts the inflectional change ( declinable) although al - kisā?ī stated that it is permissible because of the weakness of ?inna ..." (13)

This view expressed by al-Farra? is supported by a Qur?ainic verse in surat al - baqarah : 1 / 62 :

"?inna alladhīna?āmanū walladhīna hadū wa al-nasārā wa al-ṣā bi?īna man ?amana billāhi "

" إن الذين آمنوا والذين هادوا والنصارى والصابئين من آمن بالله .. "

(surely they that believe and those of Jewry and the christians and those sabaeans whoso believes in god ..... ) I / 62

which is almost similar in the structural form to the previous one of surat al-mā?idah but the word "Al-ṣābi?īna " was put here in the accusative as an appositive to the subject of ?inna that came (The appositive) before the predicate is mentioned, whereas it is in the nominative in the previous verse .

Al-Zajjāj rejected al-Farrā?'s view and regarded it as " a great boldness on the Allahs book .... for they claimed that the governing power of ?inna is weak because it affects only the subject, and this is wrong, for ?inna always play two roles: putting the subject in the accusative and the predicate in the nominative and there is no word governing the accusative noun in Arabic that has no nominative noun, because it is analogous to object which has never occurred without a subject (فاعِل) except where the verb of the sentence is passive . How the governing power of ?inna would be weak and it is power ful enough to transcend an adjective and put what comes after in the accusative as in :

" ?inna fihā qawman jabbarīn "

" إن فيها قوما جبارين "



(There are people in it very arrogant ..) V /24

Nay !! ?inna is the most power ful among all the nullifiers .."(14)

Al - zaijāj apparantly relied on the Basran view that is represented in the sībawayhis remark: that it is to be taken as postposed and is put in the nominative because it is a subject, the sentence being originally something like : ?inna alladhīna ?āmanū walladhīna hādū man ?āmana bil- fāhi wa al-yawmi al - ?ākhirī wa ʿāmila ṣāliḥan , falā khaufun ʿalayhim, wa al-sābi?ūna wan naṣārā ka dhālika .. "

The occurrence of this phenomenon in the Qurʾan i.e. one word in similar position , sometimes in the nominative at other times in the accusative , certainly supports the view that the inflection here is also of no importance, as far as the semantic level is concerned . Its significance is rather structural otherwise this differences of opinion would not have occurred in explaining or justifying the nominative case in the apposition to ?inna 's subject .

c . Inoperation of ' ?inna over its subject :

" Qālū ?inna hādhāni la sāḥirāni yurīdāni ?an yukhrījākum min ?ardikum bi siḥri himā .."

" .. قالوا إن هذان لساحران يريدان أن يخرجاكم من أرضكم بسحرهما .. "

(They said : These two men are sorcerers and their purpose is to expel you out of your land by their sorcery ..) xx / 63

?Abū zarʿah stated(16) that "Abū ʿamr read " ?inna hādhayni .."

with yā? because ' hādhayni` is a dual of the accusative demonstrative pronoun in the verse . Abu ʿamr needs not to justify or prove the correctness of his reading as it is exactly what Arabic grammar stipulated .

Others read 'inna hādhāni` with 'Alif . Their argument is that it is written thus in the uthmanic codex . as for the explanation of the phenomenon there is great disagreement among the grammarians .

?Abu ʿubaidah reported that it is the dialect of kinānah, according to which the alif of dual



(alifu ?ithnayn) is retained in all cases, nominative, accusative or genitive. They say :

?atāni al - zaydāni , (The two zayds came to me)

Ra?aytu al-zaydāni , (I Saw both zayds )

marartu bil zaydāni ( I passed by both zayds )

This seems to be the strongest view; it incidentally supports the claim that the inflection caused by ?inna has no semantic relevance .

Al - zaijāj is of the view that there is an assumed pronoun after ?inna , viz : '? innahū hādhā-ni la sāhirāni` , as you would say : ?innahu zaydun munṭaliquṇ Then say ` ?inna zaydun munṭali-qun ` .

Al - mubarrid stated that the best explanation forwarded in this regard is the view that ?inna in the verse is synonymous to Na`am (yes) thus the meaning of the verse is : "Na`ma hādhāni la sāhirani " he quoted a poem to support his view saying :

" Wa yaqulna : shaybun qad ʿalāka, Wa qad kabirta fa qultu : ?innah "

\* وَيَقُلْنَ شَيْبٌ قَدْ عَلَاكَ وَقَدْ كَبِرْتَ فَقُلْتُ إِنَّهُ \*

"They ( femin.) say : your hair has turned grey and that you <sup>have</sup> grown old, and I said: yes indeed."

"If this view is objected to because 'lām' does not come between a subject and a predicate " al - mubarrid continues : " my answer to that would be that some Arabs use the emphatic lām with the predicate and say for instance - : zaydun la ?akhūka, as in :

" khāli la ?anta wa man Jarīrun khāluhu ..

yanal al-علاء<sup>2a</sup> wa yukarrimil ?akhwāla .."(17)

\* خَالِي لَأَنْتَ، وَمَنْ جَرِيرٌ خَالَهُ \* يَنْلُ الْعَلَاءَ وَيَكْرِمُ الْأَخْوَالَ \*

" My uncle indeed you are, and he Who jarir is an uncle to, attains grand<sup>ur</sup> and honours (his) uncles "

Qutrub also subscribe to this opinion .

All these opinions aim at justifying the inflection that came inconsistent with the famous



grammatical rule : that ?inna govern the subject and put it in the accusative and the predicate in the nominative , whereas the inflection is insignificant semantically speaking and the speaker can put the subject after it in the nominative or in the accusative while still maintaining the correctness of the structure .

The analysis of the two examples lead to one conclusion on the semantic level, despite the difference in the structure .

The kernal sentence in the first example - is :

" Hādhāni sāhirāni "

to which the emphatic ?inna is added to become a transformational sentence, viz : ?inna hādhāni sāhirāni which in turn transforms by the addition of another emphatic 'lam` - into :

'?inna hādhāni la sāhirāni` that is :

Hādhāni sāhirāni → ?inna hādhāni sāhirāni → ?inna hādhāni la sāhirāni.

subject + predic. → emphatic subject + predicate → emph. subject + emph predicate = A transformational nominal structure strengthened with two emphatics .

The second examples was originally /: Hādhāni sāhirāni (subj. + pred.) then become ?inna hādhāyini sāhirāni (emph. subj. + predicate ) which transforms into ?inna hādhayni la sāhirāni (emph subj + emph pred) which equals the final structure in the first example i.e. .

a transformational nominal structure strengthened with two emphatics .

Thus the two structures meet in the semantic level and differ in the structural level in the inflection each corresponding to a certain Arab dialect .

There are two other issues that should be treated along with the emphatic ?inna because they are closely related .

1 . The suffixion of ' lam` to the predicate after ?inna :

Arab grammarians stipulated that the 'lām` suffixed to the predicate of ?inna is originally an emphatic to the subject, however, because the two emphatics (?inna & lam) cannot



occur consecutively the 'lam' extraposed (zaḥalaqat) from the subject to the predicate, hence the term "Al - muzahlaqah"

But this lām is an emphatic that strengthen what it is suffixed to, and the question of extraposition does not arise. sizable number of Qur'anic exegetes stated this fact .

AL - ?akhfash said : " This lām is an emphatic lām that is used with a noun with which ?inna can also be used provided a word fills in between them e.g. ?inna fi al - dari la zaydan ."(18)

SO this lām actually is a functional that gives emphasis to whatever it is appended to. consider the following examples :

- ?inna la fi al - dari zaydan .

- ?inna zaydan la fi al - dari .

- ?inna fi al - dari la zaydan .

In the first sentence the predicate is strengthened with three emphatics : " ?inna, lām and preposing, because preposing the predicate here is not obligatory so the analysis of the sentence would be : emphatic + emphatic + emphasized ( preposed ) predicate + subject . The second is a transformational nominal structure the predicate of which is strengthened with two emphatics : ?inna & lam .

The third is also a transformational nominal sentence in which the subject is strengthened by two emphatics and the predicate also by two emphatics, the subject with ?inna & lam, the predicate with ?inna and preposing .

## 2 . ?innamā ."

Grammarians are of the view that this article is originally 'inna then mā is suffixed to it to become " ?nnamā" and became inoperative with regards to the inflectional governance .

It is used with both nominal and verbal structures to denote emphasis that is stronger than emphasis with ?inna alone it is mostly used in the situations where the recipient is denying or



rejecting the content of the statement . e.g.

- A - 1 . " ?innamā Allāhu ?ilāhun wāḥid .. " " إنما الله إله واحد .. "
- (God is only one god) IV / 171
- 2 . " ?innamā ?anta nadhīr ... " " إنما أنت نذير .. "
- (Thou art only a warner ...) XI / 12
- 3 . " ?innamā al - ḥayātu al - dunyā laʿibun wa lahw .. " " إنما الحياة الدنيا لعب ولهو .. "
- (The present life is naught but a sport and a diversion ) X:VI / 39
- 4 . " ?innamā al-khamru wa al - maysiru wa al - ?anṣābu wa al - ?zlamurijis " " إنما الخمر والميسر والأنصاب والأزلام رجس .. "
- (Wine & arrow shuffling, Idols & divining arrows are an abomination ) V / 90

- B - 5 . " ?innamā ṣanaʿu kaida ṣāḥir .. " " إنما صنعوا كيد ساحر .. "
- (For they have fashioned only the guile of a sorcerer...) XX / 69
- 6 . " ?innamā ḥurrima ʿalaykum al - maytatu wa al - damu.. " " إنما حرم عليكم الميتة والدم .. "
- (These things only has he forbidden you: carrion, blood .. ) II / 173

- C - 7 . " ?innamā tūʿaduna laʿātin .. " " إنما توعدون لات .. "
- (The thing you are promised that will surely come ) VI / 134
- 8 . " ?innamā tūʿaduna la ṣādiq " " إنما توعدون لصادق .. "
- (Surely that you are promised is true ...) LI / 5 .

All the above verses have something in common : emphasis of an information denied or contested by a group of people. In the first set ?innamā is added to nominal sentences . The article here , according to ʿamāyirah is a single indivisible article and not consisting of ?inna and



mā .... It is in his view a single linguistic unit that denotes stronger emphasis and the grammarians view that it is made up of two different articles is necessitated by the government / regent theory, they stipulated that ?inna govern the accusative subject but were faced with nominal sentences to which ?innamā is added and the subjects are in the nominative and found that ?innamā is also used with verbs . They had to give an explanation for this deviation from the general rule so they said it is inoperative because 'mā' is appended to it .

?innamā came in the second verse in this group to emphasize the statement ' ?anta nadhīr' likewise in the first verse, it emphasize the statement ' Allāhu ?ilāhun' after giving the adjective 'wāhid' to it. So are the other verses in group A each of them could be analyzed thus : emph. subject + predicate .

In group "B" ?innamā is added to verbal sentences to give it more emphasis, this is clear in the second verse of the group, the statement expressed in it is very clear even without ?innamā . But it is not an easy command to the people who are so used to the things prohibited, thus the situation requires a strong emphasis .

In the verse number five and it is like, "Mā" is a relative pronoun that has the same meaning of al - ladhi (lit. that which) , while 'ma' in the verses of group C May be considered also as relative pronouns .

## 2. The pronoun of separation (Ḍamīr al - faṣl)

Nominal structures may also be emphasized by adding the transformational component the pronoun of separation .

It is a separate nominative pronoun inserted between subj. and predicate or what is originally subj. and pred. to remove the possible ambiguity in its meaning, in the sense that it separates adjective from the predicate and at the same time lend emphasis to it . e.g.

" Kunta ?anta al - raqiba ʿalayhim .."

" كنت أنت الرقيب عليهم "



(Thou wast thyself the watcher over them ...) V / 117

Zaydun huwa al - ʿāqilu ( Zayd is the intelligent one )

‘Huwa’ in the last example is regarded as a second subject by the kufans (and by the way they call it ʿimād and not ʿamīr al - faṣl) while to Baṣrans it is only a pronoun of separation and does not have any role in the sentence (lā maḥalla lahū min al - ʿiʿrāb) . This difference of opinion came as a result of the Baṣran rule that : " an explicit noun is never emphasized by a pronoun " It is clear, however, that the pronoun ‘Huwa’ functions as an emphatic to the explicit noun zayd because it is as if the noun itself is repeated . Al - Raḍi said : " we have said that the pronoun of separation denotes emphasis because the meaning of ‘zaydun huwa al - qāʾimu’ is just the same as ‘Zaydun nafsuḥu al - qāʾimu’ . " but he strangely added : " But it is not emphasis because it comes after an explicit noun and a pronoun does not emphasize an explicit noun !! " (19) because he , apparently would not like to go against the stated rule in spite of the fact that he was convinced that it denotes emphasis , so it is an emphasis and at the same time not emphasis !!!

The generative sentence of the example is : Zaydun ʿāqilun " (subjt + pred) then the definite article ‘al’ is added to show the matchlessness of the subject with regard to the adjective and it became : " Zaydun al - ʿāqilu then the noun is repeated for more emphasis and it transformed into : " Zaydun zaydun al - ʿāqilu’ then into : "Zaydun huwa al - ʿāqilu’ , i.e . the pronoun replaced the second explicit noun which was surely for the emphasis of the first noun. These are the transformational stages undergone by the sentence :

Zaydun ʿāqilun → Zaydun al - ʿāqilu . → Zaydun Zaydun al - ʿāqilu → Zaydun huwa al - ʿāqilu .

#### B. Functionals used with verbal structures :

The functionals that are added to the kernel verbal structure and change it into a transformational emphatic verbal structure include :



1. Qad :

Ibn Hishām remarked on the verse :

" ولقد علمتم الذين اعتدوا منكم .. "

"wa la qad ʿalimtum alladhīna ʿatadau minkum ..." that

(And well you know there were those among you that transgressed .. ) II / 65

ثالث " Some grammarians say that 'qad' in the verbal sentence that is an answer to an oath is like ʿinna in the nominal sentence that is an answer to an oath in denoting emphasis " (20)

(21) examples:

- Ḥaḍara zaydun → a kernel verbal structure

- Qad ḥaḍara zaydun, a transformational verbal structure emphasized with one emphatic

'qad' :

- La qad ḥaḍara zaydun → transformational verbal structure

in which two emphatics are employed : qad & lam .

- Wallāhi laqad ḥaḍara zaydun → Transformational verbal structure with three emphatics oath, lam & qad :

Examples from the Qurān include :

" Qad aflaḥa al - muʾminūn ... "

" قد أفلح المؤمنون "

(prosperous are the believers ... ) XX III / 1

" Wa la qad ʿatayna mūsā al - kitāba .. "

" ولقد آتينا موسى الكتاب "

(And we gave to mooses the book .... ) II / 87

" Tallāhi la qad ʿatharaka ʾallāhu ʿalaynā ... "

" تالله لقد أترك الله علينا .. "

(By God, God has indeed preferred thee above us ) X 11 / 91

'Lām' is sometimes prefixed to qad as seen in the examples above for a stronger emphasis. it is here similar to the one emphasizing the verb already strengthened with nūn (as in la ʿakīdanna) . Details pertaining to emphatic 'Lāms' will be shortly presented .



## 2. Emphatic nūn, (nūn al - tawkid) :

Emphatic nūn (strengthened 'thaqīlah' or lightened 'khafīfah') comes with the jurative *lām*, with an oath or with a request, and it denotes emphasis in each of the mentioned cases. Sibawayh said : " if you take an oath (or swore) on a verb that is not negated and yet to occur then '*lām*' must be prefixed to it. This *lām* must also be followed by the emphatic Nūn, lightened or strengthened , at the end of the utterance . e.g. wallāhi la ?afʿalanna .."(21)

The analysis of the example given by sibawayh would be : ?Afʿalu → ?afʿalanna → La ?afʿalanna .(kernel struc. → Transf. str. 1 emph' → Transf. str. 2 emph → Transf. verb struc 3 emphatics)

## 3. Emphasis with a verb + infinitive:(maṣdar)

Sibawayh said : "Some of the infinitives emphasize themselves and some others emphasize other things"(22). He believes that when infinitive occurs in a sentence it is a substitution to the verb. Some other grammarians regard it as a substitution of the repetition of the sentence that represent the same meaning.(23). In any case it denotes emphasis and is technically referred to as 'absolute unqualified object' (al - mafʿūl al-muṭlaq) which is defined simply as "al-maṣdar"(lit the source or where something originates).

Thus , "al-maṣdar"(infinitive) is another transformational component- (though not a functional) that is added to the generative structure to give it more strength. And it is always in the accusative .e.g.

Ḍarabtu Zaydan → Ḍarabtu Zaydan Ḍarban. ( I hit zayd hitting)

Where the infinitive (Ḍarban) is added to strengthen its preceding verb, i.e. it gives some force to the action or the idea expressed by its verb.

The Arab grammarians, <sup>as</sup> stated in chapter two, classify the absolute



object into three different kinds:

a) an absolute object used for strengthening of action, as in the example above.

b) an absolute object used to indicate kind or type of action (Nauḡ) as in :

:Ḍarabtuhu ʔashadda al-ḍarbi.

c) an absolute object used to indicate Number of action (ḡadad) as in :Ḍarabtuhu ḍarbataini. We are, however, interested only in the first kind, the other two kinds have nothing to do with emphasis.

According to the Arab grammarians, the absolute object which is used for strengthening need not be a "maṣḍar" which is similar to its verb in form, it can be its synonym. i.e. it can be similar to it only in meaning as the following example show:

Qaḡadtu juḡusan (I sat down sitting).

In this example, the verb and the 'maṣḍar' are different in form. That is the 'maṣḍar' 'juḡusan' is that of another verb: 'jalasa' however, since the verb 'Qaḡada' gives the same sense as the 'maṣḍar' 'juḡusan', the latter can be used as an absolute object which strengthen the meaning of the verb 'Qaḡadtua'.

There are also certain expressions that are regarded to be supplements to the absolute object and they are no less emphatic. These include what Sibawayhi called "the infinitives that strengthen themselves" e.g. 'Lahū ḡalayya ʔalfu dirhamin ʔḡtirāfan'. "It is regarded as an emphatic to itself because when (the speaker) said: "Lahū ḡalayya", he is confessing the existence of the debt, but he, nevertheless, added 'ʔḡtirāfan' because he wanted to express it in a stronger manner" (24.)

They also include such words as "Ḥaqqan" "Ṭabḡan" ...etc. which usually



come to emphasize the meaning of the sentence .e.g.

1- "?anta ?akhī ḥaqqan".(you are my brother really)

This sentence is a complete one even without "ḥaqqan",but the word is added to give the meaning more strength. Another example:

"أولئك هم الكافرون حقا.."

"?ūlā?ika hum al-kāfirūna ḥaqqan.."

The inflection on the absolute object is a prerequisite to acquire a correct sentence grammatically in the structural level and has no effect on the meaning or the semantic level.

The inflection of the object "Allāh". Thus the verb in the sentence (e.g. "yakhshā") is strengthened with "ḥinnanā" and the Emphasis in the verb transcends it to affect what comes after it, therefore the subject is also emphasized with the emphasis of the verb, because of the interdependence (Ta'āzūn) between the two. The object is strengthened with two emphatics: ḥinnanā & preposing.

Other examples of "ḥinnanā" used in a verbal structures in the Quran are:

"إِنَّمَا جُعِلَ السَّبْتُ عَلَى الَّذِينَ إِحْتَفَرُوا فِيهِ.."

"ḥinnanā ju'ila al-sabtu ala al-ladhīna ?khtalafu fīhi.."

(The sabbath was only appointed for those who were at variance there

on.) xv1/124

"إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ.."

"ḥinnanā ḥarrima alaykum al-maytatu waal-dam.."

(These things only has be forbidden you, carrion, blood... II/173)

2. "Al-Jam":

4) It was mentioned earlier that "al-Jam" strengthens the part of the sentence in which it is appended. If it is appended to a predicate it strengthens the



G. Functionals used in both Nominal and Verbal structures :

1- "?innamā"

This functional is used with nominal structures ,which have already been discussed ,it is also used with Verbal structures as in :"

"إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ..."

?innamā yakhshā Allāha min ʿibādihi al-ulamā?..."

(Only those of his servants fear God who have knowledge...)xxxv/28

Where the content of the statement is Emphasized with "?innamā" in addition to the preposing of the object "Allāh". Thus the verb in the sentence (i.e. "yakhshā") is strengthened with "?innamā" and the Emphasis in the verb transcends it to affect what comes after it ,therefore the subject is also emphasized with the emphatic of the verb, because of the interdependence (Talāzum) between the two .The object is strengthened with two emphatics: ?innamā: & preposing.

Other examples of "?innamā" used in a verbal structures in the Qurān are:

"إِنَّمَا جُعِلَ السَّبْتُ عَلَى الَّذِينَ اخْتَلَفُوا فِيهِ.."

"?innamā Juʿila al-sabta ʿala al-ladhīna ?khtalafū fīhi.."

(The sabbath was only appointed for those who were at variance there on.)xv1/124

"إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ..."

"?innamā ḥurrima ʿalaykum al-maytatu waal-damu.."

(These things only has be forbidden you: carrion, blood...)II/173

2. "Al-lām" :

a) It was mentioned earlier that "al-lām" strengthened the part of the sentence to which it is appended. If it is appended to a predicate, it strengthens the



predicate, and that "inna" emphasize the whole sentence. Al-Zajjāji said "...know that the lām of inna is used to emphasize the predicate, in the same way inna emphasize the sentence, in your saying :

inna Zaydan la qā'imun and inna Zaydan qā'imun as in the verses  
 "Fa inna Allāha la ghaniyyun .." inna hā'ulā'ila shirzimatun qalīlun, wa  
 innahum lanā la gha'idhun ... "This is also the opinion of sibawayhi" (25)

This lām is traditionally regarded as 'extraposed lām' (Al-lām al-muzaḥlaqah), however, like we said earlier it is in our view a lām that strengthen the predicate like al-Zajjāji stated, it may occur without inna as in:

"La antum ašdu rēbē...."

"La antum ašaddu rahbatan.." (why, you arouse greater fear in their hearts..) LIx/13

Here the lām emphasize the whole sentence because it emphasize the major component of the sentence: "Al-musnad ilayh". Other examples are:

"ولدار الآخرة خير.."

"Wa la darul āakhirati khayr.."

(And surely the abode of the world to come is better..) xvi/30

"ولنعم دار المتقين.."

"Wa la ni'ma dāru al-muttaqīn.."

(Excellent is the abode of the Godfearing..) xvi/30

"مسجد أسس على التقوي من أول يوم أحق أن تقوم فيه."

(A mosque that was founded upon Godfearing from the first day is worthier for thee to stand in ..) Ix/108

Al lām is also used with a verb in the following forms .

b) -The lām that is directly appended or prefixed to the verb, e.g.



"لتركبن طبقا عن طبق.."

"La tarkabunna ṭabaqan ʿan ṭabaq"

(You shall surely ride stage after stage.. "LxxxxIv/19

"لننجينه وأهله.."

"La nunjiyannahū wa ʾahlahū.."

(Assuredly we shall deliver him and his family..)xxIx/32

"ولنبلونكم بشئ من الخوف و الجوع.."

"Wa la nablwannakum bi shayʾin min al-khawfi wal-jūʿi.."

(Surely we will try you with something of fear and hunger..)II/155.

c) -The lām used with 'Saufa', e.g.

"لسوف أخرج حيا.."

"Wa lasawfa ʾukhrajū ḥayya.."

(shall I then be brought forth alive..)xIx/66

"ولسوف يعطيك ربك فترضى.."

"Wa lasawfa yuʿṭika rabbuka fa tarḍā.."

(Thy Lord shall give thee, and thou shall be satisfied..)xcIII/5

The lām in these verses denote emphasis to what will happen in the future. Al-Zamakhsharī stated that: "if you say what this lām is, that is appended to 'saufa'? I say it is the lām of the subject that emphasize the sentence. The subject is suppressed or deleted, assumed to be 'la ʾanta sawfa' because it is either a jurative lām or inceptive lām, but the jurative lām is never used with an imperfective verb except with the emphatic 'nūn', so it is the 'lām al-ʾibtidāʾ' (The inceptive) but 'lām al-ʾibtidāʾ' is only used with a nominal sentence and thus a subject must be assumed in the verse to be:

'La ʾanta saufa yuʿṭika..' "26



It is unnecessary, in my view, to assume that there was a deleted or suppressed subject after *lām*, rather the *lām* should be regarded as an emphatic to the sentence to which it is appended, it strengthens the verb that indicates future and its subject (*fāʿil*) because of the interdependence between the two and the object of the sentence if the verb is transitive, because without it the sentence would be incomplete.

d) -The *lām* used with an oath; e.g.

تالله لا أكيدن أصنامكم.."

"Tallāhi laʾakīdanna ʾaṣṇāmakum.."

(And by God, I shall assuredly outwit your idols..)xxI/57

The generative origin of the sentence was "?akīdu ʾaṣṇāmakum" then the emphatic strengthened "Nūn" is added to emphasize the action, but the situation requires stronger emphasis, so *lām* is added, then an oath came to emphasize the whole content of the sentence .i.e.

?akīdu ʾaṣṇāmakum → ?akīdanna ʾaṣṇāmakum → laʾakīdanna ... → Tallāhi laʾakīdanna ʾaṣṇāmakum .

Another example is the verse :

"wa al- ʿaṣrī, ʾnnā al- ʾinsāna lafi khusr .." =

والعصر إن الإنسان لفي خسر "

( By the afternoon ! Surely man is in the way of loss .. ) c111 / 1 - 2.

Emphatic ( emph . subject + empha predicate ) =

A Transformational nominal structure emphasized with two emphatics and its predicate strengthened by three emphatics .

e) The "lām" used with qad:

The "lām" here is similar to the one emphasizing the verb already



strengthened with "Nūn". It is an emphatic needed by the speaker to strengthen a statement that is already strengthened with "qad" Thus:

Ḥaḍara Zaydun' → qad ḥaḍara zaydun' → la qad ḥaḍara zaydun → wallāhi la qad ḥaḍara zaydun.

examples from the Qur'an are :

" Qad ?afḷaḥa al - mu?miṇun ..."

" قد أفلح المؤمنون .. "

(Prosperous are the believers ) XX111 / 1

"Wa la qad ?ātayna Musā al - kitāba . "

" ولقد آتينا موسى الكتاب .. "

(And we gave to mooses the book .. ) II / 87

" Tallāhi la qad ?atharaka Allāhu ʿalayna ..."

" تالله لقد أثارك الله علينا .. "

(By God , god has indeed preferred thee above us ..) X 11 / 91

### 3. Oath (Al - qasam):

This is another emphatic that is used with both nominal and verbal structures .

Grammarians stated that it has three basic elements :

a) a Jurative particle , (b) a correlative of the oath and (c) the object sworn by

The jurative particles are : al - bāʾ, al - tāʾ al - Iām and al - wāw

Grammarians stipulated that the jurative particle and the object sworn by constitute what they call . The jurative sentence (Jumlat al - qasam ) , while the correlative of the oath is termed as the compliment of the oath (Jawāb al - qasam) to which ?inna & Iam are added in the affirmative and ma , lā in the



negative .

The jurative sentence could be with the jurative particle & the object sworn by , e.g. "wallāhi" " billāhi " "Tallāhi " or with a verb e.g. "?aḥlifu " "?uqsimu" .... it could also be by certain stipulated words like : La ʿamruka yamīnullāhi' grammarians regard all these to be jurative sentences so it either be a verb and its subject or a subject and a predicate .

This certainly raises some questions, because a sentence as they frequently state must give a complete meaning , whereas this so-called jurative sentence does not . so it seems better to regard an oath whether with a particle and the object sworn by or with a verb , as an emphatic to the sentence .

as the speaker may express a statement without emphasis and say for instance ." Al - ?insānu fī khusr " (man is in the way of loss) If he intends to emphasize it he says : "?inna al - ?insāna fī khusr (surely man is in the way...) if he still intends to emphasize it further he says : '?inna al - ?insāna la fī khusr :if he still need a stronger emphasis as the situation may often require he says : " Wa al - ʿaṣr <sup>?inna al</sup> ?insāna la fī khusr .."

Using thereby three different emphatics : an oath , ?inna&al - Iam .

The role played by the oath is just the same as that of ?inna and so it is not clear how "wa al - ʿaṣr " will be regarded as a jurative 'sentence'.

An oath may precede a verbal sentence and emphasize it but it does not change that sentence to a nominal , rather it remains as a verbal sentence emphasized with Iam &qad or with lam and the emphatic Nun in addition to the added strength provided by the oath . e.g.

" :Fa bi ʿizzatika la ?aghwiyanḥum ?ajma ʿin.."

" فبعزتك لاغوينهم أجمعين .. "



(By thy glory I shall pervert them all together ...) XXXV111/ 82

" Tallāhi la qad ʔāthara<sup>ka</sup> al-fāhu ʿalayna .."

" تالله لقد آثرك الله علينا .."

"Wa rabbuka lā yuʔminūn, ḥatta ;yuḥakkimūka fīmā shajara bay nahum"

" وربك لا يؤمنون حتى يحكموك فيما شجر بينهم .."

(By thy lord ! They will not believe till they make thee the judge

regarding the disagreement ...) IV / 65

The object sworn by ' does not have to be one of Allāhs name's , whatever it is, it is still an emphatic element that strengthen the sentence nominal or verbal ..

The inflection on the word after the jurative particle is an exigency . Grammarians agree that these particles have no governing power so they said what comes after them is in the genitive on the surface and in the nominative in the actual sense .

The correlative of an oath is always an important & crucial element emphasized by the oath . e. g .

"Tallāhi ʔinnaka lafi ḍaḥālika al - qaḍīm .."

" تالله إنك لفي ضلالك القديم "

However , it may be, nevertheless, deleted or suppressed either because it is known or else the context indicate it ... e.g.

"Qaf , wa āl - qurʔan al - maḥīd.."

" ق. والقرآن المجيد .."

(Qaf , by the glorious Koran!) L / 1

"Ṣad , wa al - Qurʔanu dhī al dhikr .."

" ص. والقرآن ذي الذكر .."



(sad , by the koran , containing the remembrance ..) XXX V11 / 1

" Wa al - fajr , wa lāyalin عashr wa al shafعi wa al - witr .."

" والفجر وليال عشر والشفع والوتر .."

(By the dawn and ten nights, by the even and the odd..) LXXXIX/1-3

### 3.1.3. EMPHASIS BY REPETITION .

Repetition is the third means - according to the classification adopted in this work - through which emphasis could be denoted .

It consists of simple repetition of the word the speaker wishes to emphasize itself or its synonym (whether verb , noun , pronoun ) or the whole sentence if the intention is to emphasize the content of the whole sentence . This , in a nutshell , is how repetition serves as an emphatic . However, for a better understanding of this , the topic will be sub - classified into :

#### 1. Emphasis of an explicit by an explicit :

Consider the following examples :

Jā?a Zaydun zaīdun .

Ja?a Zayy<sup>the</sup>dun Ja?a Zaydun

The ?akramtu عaliyyan عaliyyan emphasis in the first sentence is on the subject, in the second sentence the emphasis is on the whole sentence , so the whole sentence was repeated , while the emphasis in the third is on the object . all the three sentences belong to one type of emphasis by repetition



I.e. emphasis of an explicit (Al - dhahir) with an equally explicit (single word or a whole sentence)

## 2 . Emphasis of a pronoun by a pronoun :

Pronouns are classified into an explicit (dhahir) and a latent or suppressed (mustatir) and into : separate (munfasil) and connected (muttasil) . The employment of repetition as a means of emphasis varies from one type to another as follows :

\* An explicit separate pronoun is emphasized by another explicit separate pronoun . e.g. Ḥadara huwa huwa

The second pronoun in the example is an emphatic to the first

\* An explicit connected pronoun is emphasized by an explicit separate pronoun . e.g. "ʔakramtu ʔana ʕaliyyan "

The separate pron. "ʔana " is an emphatic to the pronoun connected to the verb 'tu' .

\* A latent pronoun is emphasized by an explicit separate pronoun in a verbal sentence whichs verb is imperative, because the subject of the imperative verb is always suppressed , or 'latent' . e.g. " Yā ʔĀdamu ʔskun ʔanta wa zawjuka al - jannah " ياآدم أسكن أنت وزوجك الجنة "

(Adam , dwell thou and thy wife , in the garden ....) II / 35

The explicit separate pronoun in the verse (ʔanta) is an emphatic to the suppressed pronoun in the imperative ʔuskun " .

This is also the case when the verb is imperfective for the first person singular or plural , e.g. "ʔaktubu ʔana " Naktubu nahnu .."

## 3.Emphasis of an explicit noun with a pronoun :

This is not allowed by the traditional grammarians . Ibn - yaʕish stated



that : "An explicit noun is not emphasized except with an equally explicit , and not a pronoun . so it is wrong to say : " Jāʔani zaydun huwa..."(27)

This view appears to be completely dependant on a measural or normative approach that can be difficult to substantiate with the actual Arab usage of their language . In a sentence such as : "Zaydun ḥaḍara " ,the word zaydu is regarded as the "Mubtadaʔ"

By the Basran linguists and its predicate is the verbal sentence that followed . which consists of the verb "ḥaḍara. & its suppressed pronoun as the 'fāʕil " which in turn refer back to the mubtadaʔ in the beginning of the sentence . This is because of the measural rule stipulating that : " a fāʕil does not precede its verb" & another one stating that " a fāʕil that precedes its verb should be regarded a mubtadaʔ" . So going by these rules if the speaker revealed the suppressed pronoun 'huwa' after the verb then it must be considered the faʕil .

A pronoun, as I see it, is just like a noun in terms of meaning, and it refers to the noun , the pronoun in the example therefore is nothing but an emphatic to the noun already mentioned which should be regarded - like the kūfans did - as the fāʕil preposed for reinforcement and emphasis .

The generative origin of the sentence was Ḥaḍara zaydun (verb + subj) the subject was then preposed for reinforcement and it became : " zaydun ḥaḍara (Preposed emph . subj + V.) , then the noun was repeated for more emphasis` zaydun ḥaḍara zaydun` and since the noun is like a pronoun the second noun was replaced by a pronoun so the sentence became : " zaydun ḥaḍara huwa". Thus the subject in the sentence is strengthened by two emphatic means : Preposing and repetition



#### 4. Emphasis of a pronoun by an explicit noun :

Emphasis of a pronoun by an explicit noun is only permitted when the emphatic to be used is one of the words : Nafs, عain, kull, ?ajmaع and their suppliments . Ibn Yaعish said ".... As for the emphasizing it (the pronoun) with an explicit noun , the explicit must be one of the following : "Al -nafs " Al-عayn"?ajmaع and their suppliments. This is because an explicit is clearer than a pronoun and so it is suitable to emphasize it and clarify it .."(28)

This rule , however, presents an obstacle when we come to analyze the dialectal variant " ?akalūnī al - barāghīthu "( The fleas devoured me) , Similar of which are found in the Qur'an , the hadith and the ancient Arabic poetry , which certainly means that the variant was very much used in certain Arab dialect , examples :

" Wa ?asarrū al - najwa al - ladhīna dhalamū .."

" وأسرّوا النجوي الذين ظلموا .."

(... The evildoers whisper one to another ..) XX 1 / 3

" Thumma عamū wa sammū kathīrun min hum .."

" ثم عموا وصموا كثير منهم .."

(Then again blind they were , many of them and deaf ..) V / 71

- A poet said : \* Yalumūnanī fī shtirā?i al - nakhīla ?ahli \*

\* يلومونني في اشتراء النخيل أهلي \*

( My family scolds me for buying the datepalms )

- Another said \* Tawallā qitāla al - māriqīna bi nafisihi

Wa qad ?aslamāhu mubعadun wa hamīmu \*

\* تولى قتال المارقين بنفسه \* وقد أسلماه مبعّد وحميم \*

( after both far and near ( after everyone ) had abandoned him )



Sibawayh said : " Some Arabs say :  $\bar{D}arab\bar{u}n\bar{i}$  qaumuka . &  $\bar{D}arab\bar{a}n\bar{i}$   $\bar{?}akhaw\bar{a}ka$  " So they liken this with the  $\bar{t}\bar{a}$  that appears in :  $\bar{q}\bar{a}lat\ \bar{f}ul\bar{a}natu$  ... , it is as if they wanted to have a sign for a plural as that of the feminine (29)

Another view is that it is a permutative (Badal)(30) , others still considered the pronoun of the verb a sign for the dual or plural . (31)

It appears to be more accurate to explain this phenomenon as follows :

The generative origin of the sentence was : " $\bar{?}akala\ al - \bar{b}ar\bar{a}gh\bar{i}thu\ \bar{?}iyy\bar{a}ya$  " (V.+subj .+ obj) , then it changes to : " $\bar{?}akala\ al - \bar{b}ar\bar{a}gh\bar{i}thu\ al - \bar{b}ar\bar{a}gh\bar{i}thu\ \bar{?}iyy\bar{a}ya$  " to give the subject emphasis then to " $\bar{?}akal\bar{u}\ al - \bar{b}ar\bar{a}gh\bar{i}thu\ \bar{?}iyy\bar{a}ya$  " in which the first noun (subj) was replaced by a pronoun, , then it transforms finally into " $\bar{?}akal\bar{u}n\bar{i}\ al - \bar{b}ar\bar{a}gh\bar{i}thu$  " in which the separate objectival pronoun moved to stick to the verb . This is much more understandable , and saves us from the lengthy explanations resorted to in the traditional grammars .

### 3.2. EMPHASIS IN RELATION TO THE RECIPIENT'S ATTITUDE:

3.2.0 An essential feature of any structure constructed according to the principles of correspondance is that it is conceived as a whole indivisible unit . The structural relations involved in the expression or structure comprise a single and interrelated formulation. Each element of this formulation interacts with the other elements , due to the fact that its position in the structure is determined by the nature of its relations to the whole - also each element determines the position and expressive power of the other parts of this formulation . But what are the factors which determine the positions of the elements of such a formulation ?

Al - Jurjāni , who is known to be the first grammarian to develop the



theories of what he termed "AL - nadhm " provided an answer to this question in his analysis of the determinant factors in the linguistic formulation of the relations "subject-verb-object" and subject-predicate." (32)

In his investigation of these two sets of relations al - Jurjāni's starting point is the belief that the relations between their units of meaning are determined by the inner state of the speaker, his psychological mood and the intensity of his emotional reactions. The process, however, is determined not by the speaker's psychological state alone, but also by the relationship between the speaker and the recipient .

Thus the process of using emphatics is determined by both the speaker's psychological state and by the relationship between the speaker and the recipient . in other words , The speaker's awareness ~~of~~ of the recipient's - circumstances and the assumptions he makes about the recipient's possible reaction, modify or even determine the use of the emphatics, <sup>i</sup>emphasizers are to be used.

This means that there should be an interaction between " al - maqāl" (utterance) and " al - maqām" (situation) .

As regards this interaction between utterance and situation the traditional Arabic rhetoricians propose a tripartite typology of situational contexts :

- 1) The class of contexts in which the speaker is talking to an uninformed addressee (khālī al dhihn) .
- 2) The class of contexts in which the speaker is talking to an addressee wavering between two pieces of information (Mutaraddid) and
- 3) The class of contexts in which the speaker is talking to an addressee denying some piece of information (munkir)



These three classes correspond to three types of message , to which sakkāki gives the labels :

"khabar ?ibtidā?ī, khabar ṭalabī " and  
"khabar ?inkāri " respectively .

3.2..2 Rhetoricians stated that (a) If the recipient or addressee is empty - minded regarding the information contained in the statement then there is no need to employ any emphatic in the structure (khabar ?ibtidā?ī) e.g.

Jā?ani Zaydun .

?akramtu ʿamran .

(b) If the recipient is hesitant or doubtful , but not necessarily denying the stated fact , in this case it is preferable to strengthen the statement by employing one emphaticizer (khabar ṭalabī) e-g.

?inna Zaydan qā?imun

qad qāma Zaydun .

(c) If the recipient is contesting the validity of the statement or denying it altogether, in this case two , or more emphatics , enough to convince him , should be used (khabar ?inkāri) e.g.

"Qālū rabbunā yaʿlamu ?innā ?ilaykum la mursalūn .."

" قالوا ربنا يعلم إنا إليكم لمرسلون "

(They said our lord knows we are Envoys unto you ..) XXXV1 / 16

Where the statement is strengthened by :

- Focalization or Nominality of sentence : 'Rabbunā yaʿlamu'.
- The emphatic particle " ?inna "
- Preposing of '?ilaykum.
- The inceptive ' lam` in 'la mursalūn`



3.2.2. The above mentioned is the general rule pertaining to the employment of emphatics . However, in certain cases the speaker may deviate from this general rule for some rhetorical reasons .

One of these deviations is to emphasize where the situation does not require emphasis. The verse :

" لا تحزن إن الله معنا.. " " La taḥzan , ?inna allāha maḥanā "

(Sorrow not , surely god is with us ..) 1 X / 40

for instance - is revealed during the prophet's migration from Mecca in the company of his grieved & worried friend ?Abū Bakr . The prophet realizing this fact said to him: (the verse) emphasizing "?inna allaha .." despite the fact that ?Abu Bakr was not in the least doubtful about the fact .

Al-Zamakhsharī remarked that the emphasis came because when 'la taḥzann' was said to him he seemed to be eager to know the reason behind the command . Because it is only natural in such a circumstance to grieve and worry, hence the command is a bit unusual and needs an explanation . for this reason the explanation came in a stressed form .

similar verses are found in the Qur'an like the following :

"Lā tukhātibnī fī al - ladhīna dhālamū, ?innahum mughraqūn .."

" لا تخاطبني في الذين ظلموا إنهم مغرقون .. "

(Address me not concerning those who have done evil, they shall be drowned ) x1 / 37

"?ittaqū rabbakum ?inna zalzatat as sā'ati..."

" اتقوا ربكم إن زلزلة الساعة .. "

(fear you lord ! surely the earthquake of the hour...) xx11 / 1

Another deviation from the general rule is the omission of emphasis



where the situation requires it .e.g. -

"Yusabbiḥu lillāhi mā fis samāwāti wa mā fī al - ʿarḍ .."

"يسبح لله ما في السموات وما في الأرض .."

(All that is in the heavens and earth magnifies God )Lx11 / 1

Controversial as the statement may seem, it was not strengthened by any emphatic, despite the fact that a lot of people would not agree that all the creations of earth and heavens glorify God and extol him, the Qur'an stated the fact in this great confident and calm manner .

The same fact could be said on the verses :

"Muḥammadun Rasūlu allāh .." "محمد رسول الله"

(Muḥammad is the messenger of god ..) xLV111 / 29

"Dhālika al- kitābu lā raiba fīh .." "ذلك الكتاب لا ريب فيه"

( That is the book, wherein is no doubt..) 11 / 2

The usual reason given by the rhetoricians for this omission is that the speaker believes that there is no valid proof that supports the contestations and that would the contestant be fair and examine closely he would have changed his mind.

3.2.3. There are certain types of emphasis that came as a result of considering not the recipient's psychology, but the speaker's psychological attitude himself and the extent of his reaction / interaction with the facts and his desire to spread it and strengthen it -instances of this type from the Qur'an are many, they include the following verses:

"ʾinnaka taʿlamu mā nukhfī wa mā nuʿlinu"

"إنك تعلم ما أخفي وما أعلن .."

(Thou knowest what we keep secret and what we publish ..)x1v / 38.

"ʾinni ʾaskantu min dhurriyatī bi wādin ghaira dhī zarʿi"



"إني أسكنت من ذريتي بواد غير ذي زرع .."

(I have made some of my seed to dwell in a valley where is no sown land ) xlv / 37

It is clear that emphasis here is seen to be necessary by the speaker viewing his own psychological and emotional circumstances.

This type also include what Al- zamakhshari stated on the verse :

"Wa idhā laqūl Ladhīna ?āmanu...qālū ?inna maʿkum.."

"وإذا لقوا الذين آمنوا - إلي - قالوا إنما معكم .."

(When they meet those who believe ...they said we are with you ..) 11 / 14

Emphasis might be necessitated by the sole wish of the speaker to strengthen his statement for the recipient, even when the latter does not deny it. eg.

"Wa ?inna rabbaka la huwa al- azīz al- rahīm .."

"وإن ربك لهو العزيز الرحيم"

(surely thy lord, he is the almighty the all- compassionate..) xxv1 / 9.

The recipient (the prophet) has no doubt in this matter . The emphasis aims at stressing the matter more . This method is particularly followed by teachers. Ibn al- mu qaffa's style of writing is characterized by the use of emphatics .

### 3.3. CONCLUSION.

My study of Emphasis in the traditional grammar has led me to reconsider the traditional typology of emphasis. I have distinguished three kinds of emph. Structures :

- 1) - Emphasis by word - order variation,
- 2) - Emphasis by addition of functionals



### 3) - Emphasis by <sup>repetition</sup> ~~addition~~,

Each structure type is characterized by a specific set of features .

Within one and the same class of structure it is possible to distinguish sub - classes. There are, for instance, functionals used with nominal structures, others with verbal and a third group that can fit into both.

It is worth mentioning here that there might be <sup>certain</sup> ~~certain~~ functionals that are not discussed and analyzed in the study. However I firmly believe that these functionals if any - will fit into the second type, and so will not change the classification presented.

The aim of this study is to present to learners of Arabic language, both native and non - native speakers, a new format of the grammar which, it is hoped, will simplify the complexity of rules governing the category of emphasis in the traditional grammars . A ~~d~~ifferent approach ( which took into account not only the syntactic features as the traditional grammar does, but also the semantic and functional features of the structures<sup>+</sup>) has been adopted here to have presented a more comprehensible format which may be used as a model for completing the rewriting of the grammar as a whole. This format, in my opinion, will be more representative of the true nature of Arabic language than the one which is based upon mere similarity of case / mode endings .

It is hoped that when put into use this new format would prove helpful to teachers and learners of Arabic language.



## CHAPTER THREE FOOTNOTES

- 1) Al -ʿanbari : Asrar al- ʿarabiyya :P.24
- 2) Ibn jinni : Al- khasaʿis : 1/ 185
- 3) Ibid, 1 / 282
- 4) Where he said that : "Case - endings do not Specify meanings in the minds of the ancient Arabs as the grammarians claim. They are (case endings) nothing more than vowels that are often needed to connect words with each other..." See P.225.
- 5) Al- jurjani : Dalaʿil al- ʿiʿjaz : pp 84 - 85
- 6) Al - Razi : Nihayat al- ʿijaz : pp. 155 - 156
- 7) Al- ʿanbari : Al - ʿinsaf: maṣʿala No - 85 .
- 8) Ibn Yaʿish : sharh al- mufasssal : 3 / 42
- 9) see ʿamayirah, K : Raʿy fibaʿd ʿanmaṭ al - tarkib al- Jumali ., Al - magallah al- ʿarabiyya li al- ʿinsaniyyah, issue N08 vol. 2 1982.
- 10) A functional is a word which, being, neither an entity term nor an adjective nor a verb, signifies relationship between the entity terms and verbs of the sentence. one common characteristic of functionals is that they have no 'lexical' meaning, but rather a functional, meaning, in the sense that each of them functions as a connector of the various parts of the sentence & also possesses in distinction from all others, a certain functional role like negation, emphasis, exception, interrogation etc. see, Beeston ...
- 11) Abu zarʿah: Hojjat al- qiraʿat :PP. 225 - 226
- 12) Ibid P.226



- 13) Al - farrā' : ma'ani al - qur'an : 1/ 310 - 311
- 14) Al - zaijjaj : ma'ani al - qur'an wa 'i'rabuhu : 2 / 212
- 15) Sibawaayh : al - kitab : 2 / 155
- 16) Albu zar'ah : op. cit. PP 454 - 455
- 17) Ibid p . 445
- 18) Al - 'akhfash : ma'ani al - qur'an : 1 / 209
- 19) Al - Radi : sharh al - kafiya : 2 / 24
- 20) Ibn Hisham : mughni al - labib : 231
- 21) Al - kitab 3 / 04
- 22) Ibid 1 / 380.
- 23) Al - Ahdal, m. : sharh al - kawakib al - durriyah : 2 / 117
- 24) Al - kitab 1 / 380 .
- 25) Al - zaijjaj : Al - lamat : p. 60
- 26) Al - zamakhshari : Al - kashshaf : 4 / 264
- 27) Ibn Ya'ish : op . cit . 3 / 42
- 28) Ibid : 3 / 42
- 29) Al - kitab : 2 / 42, see also : Al - 'ashmuni : 1 / 305 .
- 30) See Ibn Ya'ish : op . cit . 3 / 69
- 31) See : Awdah al - masalik 2 / 105 .
- 32) Al - Jurjani : op. cit. p . 418



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