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FIRST PERSON PRONOUNS IN THE HOLY QUR'AN, (JUZ' AMMA) AS A SAMPLE (SEMANTIC, GRAMMATICAL STUDY)

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ABSTRACT

The current study discusses (First Person Pronouns in the Holy Qura'an (Juz' Amma) as a sample), pronoun's indication, the cause of its build up and the reason behind using it in context. Then, explaining in detail about first person pronouns and its types according to many considerations in Juz' Amma. The current study tries to stand still on the most prominent synthetic patterns to the nominal and verbal first person pronouns sentence at the same time. Then the study sought to uncover the most important connotations and contextual meanings contained in the nominal and verbal pronoun sentence. This came in accordance with the descriptive approach in presenting the states of the first person pronoun, and inductive in limiting his positions to Juz' Amma. As well as the semantic analysis, to find out the reason behind the expression in nominal form on one hand, and verbal at the other hand, and each form has its own indication. It is taken in nominal terms to denote conditions or matters that are characterized by permanence, stability and continuity, while verbal is brought to denote what was renewed and continuing to happen, as well as highlighting some of the Sunnahs of the Arabs, such as expressing future matters and events in the past tense and vice versa.

As well as searching for the purposes or reasons that lie behind the diversity in the singular use of the speaker the singular pronoun (I) on one hand, and the plural pronoun (we) on the other. It was found out that it is mostly refers to the greatness of the creator (Allah) affecting the achievement or realization of the act.

Keywords: *Juz' Amma - first-person pronouns - patterns – nominal phrase - verbal phrase - connotation – context.*

INTRODUCTION

Pronouns are considered to be a part of the nominal conjunctions that achieve harmony and coherence of a text, in form and connotation, it is also distinguished by brevity which is the nature of Arabic language. In addition, the real meaning of the pronouns _ specially first person pronouns_ becomes clearer through the context it contains. The use of these pronouns changes and varies according to the state of the speaker and his intentions, situation, subject or the occasion that is mentioned in which suits the status and condition of the addressee or addressees.

It is known that the Noble Qur'an was revealed in the Arabic language, according to their methods in speech and rhymesters, permissibility of using first person pronoun (I) to signify the singular. Also the usage of plural pronouns (us, we) to indicate glorification and magnification or to indicate the existence of the means and causes affecting the achievement of the act and so on. Another characteristic of their language is the variation in the connotation of the verb form like coming in the past form but indicating future and vice versa. Also, there's other indications in both forms, nominal and verbal, the reasons increased which prompted the researcher to study it in the greatest text known to mankind, so the study was titled (First

Person Pronouns in the Holy Qura'an (Juz' Amma) as a sample). Juz' Amma(the last part of Nobel Qur'an) was chosen in specific for its many surah's, its shortness, the shortening of its verses, the diversity of its events, topics, occasions and its scenes. The descriptive approach was used throughout this study, also the statistical and semantic analytics. The current study is divided into three chapters preceded by an abstract and an introduction in Arabic and English.

The first chapter is titled (**Pronoun in a Grammatical Lesson**) which include: the definition of a pronoun in language and convention, in terms of parsing and accusative and the purpose of its use, the pronouns section in general and the first person pronouns in particular. And the parsing position of these first person pronouns in Juz' Amma.

The second chapter (**First Person Pronoun's sentence patterns in Juz' Amma**) dealt with : 1. First Person Pronoun's nominal sentence patterns which includes the uncopied sentence (affirmative, negative, definite), and the copied sentence (kana and its sisters, enna and its sisters, '9ana and its sisters). 2. First Person Pronoun's verbal sentence patterns which includes transitive verb sentence and intransitive verb sentence (

the transitive verb by itself, the transitive verb by other, the transitive verb by two)

The third chapter titled (**Contextual Connotations in the First Person Pronoun's sentence in Juz' Amma**) which dealt with: contextual connotations in the First Person Pronoun's nominal sentence and contextual connotations in the First Person Pronoun's verbal sentence.

The study ends up with a conclusion that contains its main results then a list of references.

CHAPTER ONE: PRONOUN IN A GRAMMATICAL LESSON

• Pronoun in Language

In Al Ayn lexicon, a pronoun is defined as that thing that you hold in your heart conscience.(Al-Faraheidi, 2007:7-41)

Ibn Seeda (458 A.H.) added "The conscience is the secret and within the mind, and its plural is pronouns"(Ibn Mandhur: 1993:491-492)

So the pronoun in Arabic language has two meanings: invisibility and concealment, and the other meaning is leanness and weakness.

▪ Pronoun in Convention:

'The subject to designate one's name, feeling his or her speech, or his

absence'(Al-Muradi,2008: 359). Also someone else clarified its meaning by saying: 'what is used for first person, second person or third person is preceded in pronunciation or meaning or it is explained by what follows it'. (Al-Neili: 1994:586)

It is called a metonymy by the Kufians, while was called a pronoun or implicit (Abi Hayan, A.: 1998:911) by the Basrians. Sibawayh(180 B.C) stated ' The atrophy has become a knowledge'(Abu-Basher,1988:1-6). The pronoun is considered to be the best acquaintances, and the first person pronoun is one of its most known sections, and followed by the second person pronoun, while its least known is the third person pronoun because it's a metaphor for the definite and indefinite, even some of the grammarians says: the metaphor for the indefinite is another indefinite.(Inb Yaeesh, 2001:292-293)

▪ **Pronouns in In-declension and Declension case**

All the pronouns are **In-declension** which means the last letter of each one doesn't change by the change of preceding nominals as in case of declension nominals (Abu Al-Baqaa, 1995:66). And due to it being **In-declension**, its position in declension could be nominative,

subjunctive or genitive, according to the noun it replaces.

Linguists and Grammarians have mentioned several reasons for the pronoun to be in the **In-declension** case:

1. Resembles the particle in posture, as most pronouns consists of one or two letters.
2. Resembles the particle in shortage
3. Resembles the particle in inactivity which is not taking action in pronouncing it even in miniaturization and description.
4. Dispensing the declension due to difference in meaning.(Al-Ashmooni, 1998:88)

▪ **The Purpose of Using Pronouns:**

The pronoun is brought up for the purpose of abbreviation or brevity and eliminating confusion ((the abbreviation is clear, because you replace the noun with a pronoun, which becomes part of the noun)) (Abu Al-Baqaa, 1995:474), this shows clearly that the purpose of using pronouns is to concise speech, shorten it and remove the confusion when pronouncing it.

▪ **Parts of pronouns:**

Pronouns in Arabic language are divided into three parts:

1. First person pronouns.
2. Second person pronouns.

3. Third person pronouns.

Each type is divided into three parts in terms of appearance, concealment, connection, separation to the noun or in declension. The discussion will be limited to the first person pronouns because it's the main subject of study.

▪ **First Person Pronouns in Juz' Amma:**

They are called by this name because it signifies the first person pronoun in singular and plural form, they are seven pronouns; I, we, me, us,

In terms of appearance and concealment, these pronouns are divided into two parts, visible and implied. And they are as follows:

1. Visible first person pronouns:

It shows in pronunciation, for example, the 'I' in 'I stood up' and 'your' in 'your brother'(Abu Al-Baqaa, 2001:166). It is divided into two parts:

- A. Attached pronouns
- B. Detached pronouns

A. **The attached pronoun:** it's part of what it precedes in pronunciation and writing , or it is the kind of pronouns that doesn't come at the beginning of speech. It is called attached because it is not dependent on its own in speech and

writing but connected to the word whether it is a noun, verb or particle (Muhammed,1990:109). The attached first person pronouns are: the speaker's pronoun ta' تاء (singular), the speaker's pronoun ya' ياء (singular), the speakers' pronoun na نا (singular and plural), iya'y اياي (singular) and Iyana ايانا (singular and plural). The first three pronouns were found in Juz' Amma, while the last two pronouns weren't, for example;

The speaker's pronoun ta' تاء (Ad-damm)

It was found in four positions, in three of them it was attached to the true past tense as in:

قوله تعالى: يَقُولُ يَا لَيْتَنِي قَدَّمْتُ لِحَيَاتِي (24) الفجر, و قوله تعالى: يَقُولُ أَهْلَكْتُ مَالًا لُبَدًا (6) البلد, و قوله تعالى: فَأَنْذَرْتُكُمْ نَارًا تَلَظَّى (14) الليل.

Another position is attached to the imperfect past tense as in:

قوله تعالى: وَيَقُولُ الْكَافِرُ يَا لَيْتَنِي كُنْتُ تُرَابًا (40) النبا

The speaker's pronoun ya' ياء

It was found attached in eleven positions, six of them was attached to the noun, for example:

قوله تعالى: فَيَقُولُ رَبِّي أَكْرَمَ مِنْ (15) ... فَيَقُولُ رَبِّي أَهَانَنِ (16) ... يَقُولُ يَا لَيْتَنِي قَدَّمْتُ لِحَيَاتِي (24) ...

فَادْخُلِي فِي عِبَادِي (29) وَادْخُلِي جَنَّتِي (30) الفجر, و قوله تعالى: لَكُمْ دِينُكُمْ وَلِيَ دِينِ (6) الكافرون.

It came out as attached to the verb in two positions as in:

قوله تعالى: فَيَقُولُ رَبِّي أَكْرَمَن (15)... فَيَقُولُ رَبِّي أَهَانَن (16) الفجر.

It came out as attached to the particle in three positions, one of them to the (lam لام) as in:

قوله تعالى: لَكُمْ دِينُكُمْ وَلِيَ دِينِ (6) الكافرون

It was also found attached to the deficient verbs (ليت) in two positions, for example:

قوله تعالى: يَا لَيْتَنِي كُنْتُ تُرَابًا (40) النبأ و قوله تعالى: يَا لَيْتَنِي قَدَّمْتُ لِحَبَاتِي (24) الفجر.

The speakers' pronoun 'na': This pronoun was shown attached to the noun, the verb and the particle in Juz' Amma. It was shown attached to the noun in the word (آيات) in three positions as follows:

قوله تعالى: وَكَذَّبُوا بِآيَاتِنَا كِذَابًا (28) النبأ, وَالَّذِينَ كَفَرُوا بِآيَاتِنَا هُمْ أَصْحَابُ الْمَشْأَمَةِ (19) البلد, إِذَا تَنَلَى عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ الْأُولِينَ (13) المطففين.

While in case of its attachment to the verb, it came attached to it in 21 positions , nine of them in the first surah of Juz' Amma as follows: 8,9,10,11,12,13,14,19 and 40 , the rest of them was in (An Naziat/11, Abasa/ 25,26 and 27, Al Balad/ 4 and 10, Ash_Sharh/ 2 and 4, Al Tin/ 4 and 5, Al Qadr/ 1 and Al Kauthar/ 1. For example:

قوله تعالى: وَخَلَقْنَاكُمْ أَرْوَاجًا (8) وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا (9) النبأ, و قوله تعالى: أَنَّا صَبَبْنَا الْمَاءَ صَبًّا (25) عبس, و قوله تعالى: لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ (4) البلد.

In case of its attachment to the particle (حرف), it was shown attached to the prepositions in some of the 'Ayat', and was attached to the deficient verbs (إن) in others, so it looked attached to prepositions in four positions in Juz' Amma as follows:

قوله تعالى: إِنَّ إِلَيْنَا إِيَابَهُمْ (25) ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ (26) العاشية, إِنَّ عَلَيْنَا لَلْهُدَى (12) وَإِنَّ لَنَا لَلْآخِرَةَ وَالْأُولَى (13) الليل.

As for its attachment to the deficient verbs, it came in five positions:

قوله تعالى: إِنَّا أَنْذَرْنَاكُمْ عَذَابًا قَرِيبًا (40) النبأ, يَقُولُونَ أَيُّنَا لَمَرْدُودُونَ فِي الْحَافِرَةِ (10) النازعات, انا صببنا الماء صبا (25) عبس, إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ (1) القدر, إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ (1) الكوثر.

B. Detached pronoun

It's a visible pronoun that appears to be separate from the word it modifies in speech for example (هو' and you' انت') (Abulbaqa'a,2001:166), or it is what appears at the beginning of the speech or after (الآ) for example: (انا مؤمن) (Muhammed,1990:109-110). The detached pronoun unlike the attached pronoun, it is independent in speech and writing and doesn't attach to the preceded word. Detached first person pronouns are: I (انا)

for the singular and we (نحن) for the dual and plural. The detached first person pronoun I (انا) was mentioned twice in Juz' Amma as in :

قوله تعالى: فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَى (24) النازعات, وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ (4) الكافرون

While the detached first person pronoun we (نحن) have never been mentioned in Juz' Amma.

2. Implied first person pronouns

An implied pronoun is a pronoun that doesn't have a form in pronunciation and writing. It is either implied obligatory as in the implied pronoun in first male imperative verb ; اضرب , and in the present started with the first male (تاء) ; تضرب , and with the present started with the همزة. Or the pronoun is implied permissibly as in زيد يقوم, the implied pronoun can only be nominative pronoun (either subject or vice subject). (Muhammed,1990:1-109)

First person pronouns (انا و نحن) happened to be implied in many positions. The first person pronoun (I) was mentioned (11) times in the following:

قال تعالى : وَأَهْدِيكَ إِلَى رَبِّكَ فَتَخَشَى (19) النازعات,
فَلَا أُقْسِمُ بِالْخُنُوسِ (15) التكويد, فَلَا أُقْسِمُ بِالسَّمَاءِ
(16) الانشقاق, لَا أُقْسِمُ بِهَذَا الْبَلَدِ (1) البلد, وَأَكِيدُ كَيْدًا
(16) الطارق, لَا أَعْبُدُ مَّا تَعْبُدُونَ (2) وَلَا أَنْتُمْ عِبُدُونَ مَّا
أَعْبُدُ (3) وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ (4) وَلَا أَنْتُمْ عِبُدُونَ مَّا

أَعْبُدُ (5) الكافرون, قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ (1) الفلق, قُلْ
أَعُوذُ بِرَبِّ النَّاسِ (1) الناس.

The implied pronoun in the underlined verbs in present tense is estimated as (أنا), happens to be nominate the subject except for the verb (عابد), which is positioned in a nominative case of the active participle(عابد)

The plural first person pronoun (نحن) was mentioned in (11) positions too:

قال تعالى: أَلَمْ نَجْعَلِ الْأَرْضَ مَهْدًا (6) لِنُخْرِجَ بِهَا حَبًّا
وَنَبَاتًا (15) فَذُوقُوا فَلَنْ نَزِيدَكُمْ إِلَّا عَذَابًا (30) النبأ,
سُنْفُرُكَ فَلَا تَنْسَى (6) ... (7) وَنُيَسِّرُكَ لِلْيُسْرَى
(8) الأعلى, أَلَمْ نَجْعَلِ لَهُ عَيْنَيْنِ (8) البلد, فَسُنْيِيرُهُ
لِلْيُسْرَى (7) ... فَسُنْيِيرُهُ لِلْعُسْرَى (10) الليل, أَلَمْ نَشْرَحْ
لَكَ صَدْرَكَ (1) الشرح, كَلَّا لَئِن لَّمْ يَنْتَه لِنَسْفَعًا بِالنَّاصِيَةِ
(15) ... سَنَدْعُ الزَّبَانِيَةَ (18) العلق.

The subject of the verbs in the present tense came as an implied pronoun (نحن).

The Position of Declension of first person pronouns in Juz' Amma

As mentioned earlier, the pronouns are indeclinable which explains the reason behind having a position in declension, it happens to be in a nominative, accusative or genitive case, according to the direct noun that it replaces, the position of declension of the direct first person pronouns are going to be discussed in juz' Amma.

▪ The Attached Nominative Pronouns

These pronouns are (التاء) first speaker and (نا) for the dual or plural speakers or for the first speakers who magnifies himself. These pronouns happen to be in a position of nominating the subject or what or replace it in case of the passive verb or a noun for the deficient verbs. (Mustafa,1971:88)

Examples of the first person pronoun (التاء) is in Juz' Amma:

قوله تعالى: يَقُولُ يُلَيِّنُنِي قَدَمْتُ لِحَيَاتِي (24) الفجر, يَقُولُ أَهْلَكْتُ مَالًا لُبَدًا (6) البلد, فَأَنْذَرْتُكُمْ نَارًا تَلَظَّى (14) الليل, إِنَّا أَنْذَرْنَاكُمْ عَذَابًا قَرِيبًا ... (40) النبأ

So the first person pronoun (التاء) that is attached to the underlined verbs in the past is in the position of nominating the subject for the verbs (قدم, اهلك, انذر) in the first three examples and in a position of nominating a subject for the incomplete verb (كان) in the last example.

In case of the attached nominative pronoun (نا المتكلمين), it was mentioned in many positions in Juz' Amma for example:

قوله تعالى: وَخَلَقْنَاكُمْ أَرْوَابًا (8) وَجَعَلْنَا نَوْمَكُمْ سُباتًا (9) وَجَعَلْنَا اللَّيْلَ لِبَاسًا (10) وَجَعَلْنَا النَّهَارَ مَعَاشًا (11) وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا (12) وَجَعَلْنَا سِرَاجًا وَهَاجًا (13) وَأَنْزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً ثَجَّاجًا (14) وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ كِتَابًا (29) ...

إِنَّا أَنْذَرْنَاكُمْ عَذَابًا قَرِيبًا يَوْمَ يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ الْكَافِرُ يَا لَيْتَنِي كُنْتُ تُرْبًا (40) النبأ

It was mentioned in many other surah (عبس) 27-26-25, البلد 6-4, الشرح 4-2, التين 4-5, القدر 1, الكوثر 1) and other surahs (The Holy Qur'an)

So the pronoun (نا المتكلمين) is also in a position of nominating a subject for the incomplete verb (كان) as in :

قوله تعالى: (أَعِذًا كُنَّا عِظْمًا نَخْرَةً (11) النازعات)

As an example for the attached nominative pronoun (نا المتكلمين) in the glorifying case:

قوله تعالى: إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ (1) الكوثر, إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ (1) القدر.

In both examples , the verbs (اعطاء, انزال) (Abulbaqa'a,2001:780) is referred to the first glorified speaker or what is called (نون العظمة).which is discussed in details in the third chapter.

▪ The De-attached (Separate) Nominative Pronouns

These types of pronouns represented by (انا) for the singular and (نحن) for the dual and plural. These pronouns always come as in declension case in a nominative position, in a nominating the subject in the declarative sentence as mentioned in two places in Juz' Amma as follows:

فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَى (24) النازعات, وَلَا أَنَا عَابِدٌ مَّا قَوْلُهُ تَعَالَى: عَبْدُكُمْ (4) الكافرون.

The first person pronoun (انا) in the previous example the accusative case by

(sukkoon) in a position of nominative subject. While the first person pronoun (نحن) is implied in Juz' Amma, as mentioned earlier.

▪ The Attached Accusative Pronouns

What represent these types of pronouns are (الياء) for the singular and (نا) for the dual and plural. Their in declension position is in the accusative case for the object, when attached to a verb in the past or present, or in an accusative case for the subject of (ان) (و اخواتها) when attached to it.

The pronoun () is appeared in the accusative case in four positions, attached to the verb twice as follows:

قال تعالى: ... فَيَقُولُ رَبِّي أَكْرَمَن (15) ... فَيَقُولُ رَبِّي أَهْنَن (16) الفجر.

And attached to the incomplete verb (ليت) as follows:

قوله تعالى: يَا لَيْتَنِي كُنْتُ ثُرْبًا (40) النبا. يَقُولُ يَا لَيْتَنِي قَدَّمْتُ لِحَيَاتِي (24) الفجر.

Declension of the pronoun (الياء) in the underlined verbs (اكرم و اهان) in the previous examples is in the position of accusative object that is omitted for abbreviation purposes (Muhyee,1994:475), also in the position of accusative subject for the incomplete verb (ليت) in the last two examples. While the first person pronoun (نا) is only mentioned attached to the

incomplete verb (نا) in five positions as follows:

قوله تعالى: إِنَّا أَنْذَرْنَاكُمْ عَذَابًا قَرِيبًا (40) النبا، يَقُولُونَ أَيْنَمَا لَمَرْدُودُونَ فِي الْحَافِرَةِ (10) النازعات، أَنَا صَبَبْنَا الْمَاءَ صَبًّا (25) عبس، إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدَرِ (1) القدر، إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ (1) الكوثر.

The declension of the first person pronoun (نا) is in accusative case of the subject of (ان) .

▪ De-attached Accusative pronouns

They are represented by : () for the singular and () for the dual and plural or the magnifier), these two pronouns always appear in the accusative case, and there is no mention of them in Juz' Amma.

▪ Attached Genitive Pronouns

This type of pronouns doesn't have a de-attached type, which means they are attached to their regent obligatory (Abu Bakr, p:117-119), the regent can be a particle or noun. They are represented by (يا المتكلم و نا المتكلمين), it is like the attached accusative pronouns but its position is in the genitive case by genitive pronouns or 'iDaafa. These two pronouns appeared in Juz' Amma once attached to the nouns and another time is attached to the verb. So the pronoun (الياء) appeared in the first case in six positions as follows:

قوله تعالى: فَيَقُولُ رَبِّي أَكْرَمَن (15) ... فَيَقُولُ رَبِّي
أَهْنَن (16) الفجر ... يَلِيَّتَنِي فَدَمَتُ لِحَيَاتِي (24) ...
فَأَدْخُلِي فِي عِبْدِي (29) وَأَدْخُلِي جَنَّتِي (30) الفجر, لَكُمْ
دِينُكُمْ وَلِي دِين (6) الكافرون.

Declension the pronoun is as attached
pronoun accusative by sukoon in a
position of genitive 'iDaafa.

The attachment of the pronoun (الياء) to the
genitive particle (اللام) in one position : قوله
, and its declension is as the previous case but in a
position of a genitive pronoun.

While the pronoun (نا المتكلمين) appeared in
Juz' Amma attached to the noun in three
positions:

قوله تعالى : وَكَذَّبُوا بِآيَاتِنَا كِذَابًا (28) النَّبَأُ, وَالَّذِينَ
كَفَرُوا بِآيَاتِنَا ... (19) الْبَلَدِ, إِذَا تَنَلَىٰ عَلَيْهِ آيَاتُنَا ... (13)
المطففين

So declension of the pronoun (نا) was
attached to the noun (ايات) is accusative by
sukoon in a position of genitive 'iDaafa.

The attachment of the pronoun (نا) to the
genitive pronoun appeared four times in
Juz' Amma:

قوله تعالى : إِنَّ إِلَيْنَا إِيَابَهُمْ (25) ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ
(26) الْغَاشِيَةِ, إِنَّ عَلَيْنَا لَلْهُدَىٰ (12) وَإِنَّ لَنَا لَلْآخِرَةَ
وَالْأُولَىٰ (13) الليل.

The declension of the pronoun (نا) is
accusative by sukoon in a position of
genitive pronoun.

CHAPTER TWO: FIRST PEROSN PRONOUN SENTENCE PATTERNS IN JUZ' AMMA

Arabic language grammarians divide the
sentences into two types : nominal and
verbal sentences.

A. First Person Pronoun Nominal Sentence Patterns

a. Simple (Non-Abrogation) Nominal Sentence:

1. Affirmative nominal sentence:

The patterns that represent this type in Juz'
Amma are as follows:

**First pattern/ The subject is definite
(first person pronoun(انا))+ the predicate
(added to the indefinite)**

This pattern appeared only in one position
as in:

قوله تعالى: فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَىٰ (24) النازعات

**Second pattern/ the subject is definite()+
The predicate is a verbal sentence with a
past tense**

This pattern showed up twice as follows:

قوله تعالى: فَيَقُولُ رَبِّي أَكْرَمَن (15) ... فَيَقُولُ رَبِّي
أَهْنَن (16) الفجر.

Third pattern/ the predicate precedes subject()+ the subject follows the predicate(the active participant)

This pattern appeared only in one position in Juz' Amma as follows:

قوله تعالى: لَكُمْ دِينُكُمْ وَلِيَ دِينِ (6) الكافرون

Here the predicate preceded the subject permissibly for the purpose of confirmation, because of the indefinite subject with the implied pronoun (الياء) with keeping the (الكسرة) under the last letter to indicate it. (Muhammed,1984:584)

2. Negative nominal sentence

The nominal sentence appeared to be negative with (لا) in one position, it can be represented with the following pattern:

Negation particle (لا)+ the subject (definite)(first person pronoun نا) + the predicate(singular)(active participle)

For example:

قوله تعالى: وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ (4) الكافرون

3. Emphasized nominal sentence

It is emphasized with some affirmations like (إِنَّ و أَنَّ) and (لام الابتداء او التوكيد) with (المفتوحة), it precedes the predicate to be emphasized by it (Abu Al-Fateh,p:42). The nominal sentence is advent in Juz' Amma emphasized by (إن) once and with

(إن و لام الابتداء) another time, this will be distributed in the following patterns:

First pattern/ question mark+ (إن) + the definite subject(نا)+ the predicate (لام الابتداء)

This pattern s advent in Juz' Amma once:

قوله تعالى: يَقُولُونَ أَعْنَانَا لَمَرْدُودُونَ فِي الْحَافِرَةِ (10) النازعات

Second pattern/ (إن) +definite subject(نا)+ predicate (verbal sentence with a verb in the past)

This pattern is advent in four positions as follows:

قوله تعالى: إِنَّا أَنْذَرْنَاكُمْ عَذَابًا قَرِيبًا (40) النبأ, أَنَا صَبَبْنَا الْمَاءَ صَبًّا (25) عبس, إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ (1) القدر, إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ (1) الكوثر

Third pattern/ (إن)+ predicate (genitive phrase)+ subject (pronoun)

This pattern is advent in Juz' Amma twice as follows:

قوله تعالى: إِنَّ إِلَيْنَا إِيَابَهُمْ (25) ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُم (26) الغاشية

The prepositional phrase(preposition and genitive noun) of (الينا و علينا) related to an omitted predicate to emphasize and intimidate, also to be said, for the purpose of concern.(Muhammed,1984:308)

Fourth pattern/ (ان)+ forefront predicate(prepositional phrase)+ late subject(with (لام الابتداء))

This pattern is advent in two positions as follows:

قوله تعالى: إِنَّ عَلَيْنَا لَلْهُدَىٰ (12) وَإِنَّ لَنَا لَلْآخِرَةَ
وَالْأُولَىٰ (13) اللَّيْلِ.

The predicate (prepositional phrase) forefront the subject obligatory for the purpose of emphasis and parted (ان) and (لام الابتداء) to increase emphasis. The reason behind this is to prevent the joint of the two affirmations. (Bahjet,P:454)

b. Abrogation Nominal Sentence

1. (كان and its sisters) sentence:

Deficient verbs are considered to be sentential abrogators that enters the nominal sentence then puts the subject in the nominative case (participle-like position) and puts the predicate into the accusative case (object-like position), there are (13) verbs of them mentioned in several grammar books , only the deficient verb (كان) is mentioned twice in Juz' Amma shown in the following pattern:

The deficient verb (كان)+ the subject of the attached pronoun+ the single predicate

As follows:

قوله تعالى: يَلَيَّتَنِي كُنْتُ تُرُبًّا (40) النَّبَأُ, أَعْدَا كُنَّا عِظْمًا
نَّحْرَةً (11) النَّازِعَات

2. (ان and its sisters) Sentence

Also considered as part of the sentential abrogation that enters the nominal sentence to put the subject in the accusative case and the predicate in the nominative case, there is six of them (ان, ان, أن, كأن, لكن, ليت, لعل), only (ان و ليت) are advent in Juz' Amma, everything related to the deficient verb (ان) is mentioned earlier in the emphasized nominal sentence, on the other hand () it is advent twice in Juz' Amma explained in the following pattern:

(يا)+ deficient verb (ليت)+ definite subject+ predicate (verbal phrase with verb in the past)

قوله تعالى: يَلَيَّتَنِي كُنْتُ تُرُبًّا (40) النَّبَأُ, يَقُولُ يَلَيَّتَنِي
قَدَمْتُ لِحَيَاتِي (24) الْفَجْر

3. (ظن and its sisters) Sentence

(ظن and its sisters) are also considered part of the sentential abrogation too, it enters the nominal sentence and puts both of the subject and the predicate in the accusative case as an object for its fulfilled participle. It's of two kinds: verbs of perception and verbs of transformation which means (صير) both of these types are mentioned in the grammar book (Bahaa, Al-Deen,1980:2-28). Only two of its

sisters (جعل و رد) are advert in Juz' Amma as in the following patterns:

First pattern/ deficient verb(جعل) the participle(نا)+object¹ + object²

this pattern is advert in three positions as follows:

قوله تعالى: وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا (9) وَجَعَلْنَا اللَّيْلَ لِبَاسًا
(10) وَجَعَلْنَا النَّهَارَ مَعَاشًا (11) النَّبَأُ.

So the deficient verb (جعل) means (صير) and its transitive of two objects (نومكم و) (النهار و معاشا)(الليل و لباسا)(سباتا (Abu Ja'far,2000:80)

Second pattern/ the questioning (همزة)+negation particle+ deficient verb(جعل)+participle (implied pronoun (نحن)+ object¹ + object²

This pattern is advent in Juz' Amma in one position only as follows:

قوله تعالى: أَلَمْ نَجْعَلِ الْأَرْضَ مَهْدًا (6) النَّبَأُ.

So the deficient verb(جعل) put the two objects (الارض و مهادا) in accusative case. (Muhyee,1994:351)

Third pattern/ deficient verb()+ the participle()+ object¹ + object²

It's shown in one position as follows:

قوله تعالى: ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ (5) النَّبِينِ

Here there are two opinions on the meaning of (), most of the grammarians

stated that it shows the meaning of transformation, so it has only one object(الهاء).

while the position of (اسفل سافلين) is either an adverb of manner or an adjective for an omitted adverb of place, but others stated that it gives the meaning of transformation, so it put the two objects (الهاء و اسفل) in the accusative case, it means : he put them in hell. (Shihabil-deen,1994:396)

B. First Person Pronoun Verbal Sentence Patterns

According to the meaning, verbs are divided into two types: intransitive and transitive verbs

a. The Verbal Sentence with intransitive verb

Intransitive verb : a verb that don't need a direct object, and the meaning can be complete with the doer of the action, as the verbs of color and other verbs like: (إِسْوَدَ و) (خَوَلَ و تَحَرَّجَ و ظُرِفَ (Muhammed,2004:325). It is also called the confined verb because it is confined with the doer of the action (Abu Ja'far,(2000:80). There are few intransitive verbs advent in Juz' Amma compared to the number of transitive verbs because almost all intransitive verbs transitive to two objects by the particle (اي), this will be mentioned later on. The advent intransitive

verbs can be presented in the following pattern:

Verb+ subject(انا) + cognate accusative

For example:

قوله تعالى: وَ أَكِيدُ كَيْدًا (16) الطارق

b. The Verbal Sentence with Transitive verb

Transitive verb: a verb that needs an object or two to complete its meaning (Abu Al-Baqaa,1995:267). It also called occurrence, because its action falls upon or happens to the direct object, it is called the intended verb because it intends the object, one of its signs is attached to the (هاء) that expresses something other than the infinitive as in (زيد ضربه عمرو) another sign is a complete passive participle is made out of it (not attached to a preposition or an adverb) as in (مضروب) (Ahmed, P:37). The verb in its transitivity to an object is on two parts, transitive on its own and transitive with a preposition, this type is attached with the object by this preposition as in (مررت بزيد) and its participle is passive, while the other type is connected to the object immediately without a preposition as in (بريت القلم) and its participle is called active (Abu Al-Fateh,P:51), it is explained as follows:

1. The Accompanied Transitive verb

The intransitive verb can turn into a transitive verb for many reasons (Ali,1998:448-449): transitivity by (افعل)(الهمزة) as in; (أكرمت المجتهد), doubling (فعل)as in (فرحت زيدا) and transitivity with a preposition as in;(اعرض عن الرذيلة) when the previous three reasons is attached to the intransitive verb they turn it into transitive, and when they are attached to the active participle they turn it into transitive with two objects, and when they are attached to the last type to turn it to transitive with three objects.

1.1 Transitive by (الهمزة)

Which means turning the form of the verb into a participle(افعل), this type is advent many times in Juz' Amma as shown in the following patterns:

First pattern/ verb+ subject with the attached first person pronoun(التاء)+ object (definite)

As in:

قوله تعالى: يَقُولُ أَهْلَكْتُ مَالًا لُبَدًا (6)البلد

Second pattern/ verb+ subject (نا first person pronoun)+ object(pronoun)

For example:

قوله تعالى: إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ (1)القدر

Third pattern/ verb+ subject (first person pronoun)

+ (prepositional phrase)+ object

For example:

قوله تعالى: فَأَنبِئْنَا فِيهَا حَبًّا (27) عبس

Fourth pattern/ verb+ subject (implied pronoun + first person pronoun)

For example:

قوله تعالى: فَيَقُولُ رَبِّي أَكْرَمَن (15) الفجر

Fifth pattern/ verb+ subject (attached first person pronoun)+ object¹ + object² (definite)

For example:

قوله تعالى: فَأَنذَرْتُكُمْ نَارًا تَلَظَّى (15) الليل, إِنَّا أَعْطَيْنَاكَ
الْكَوْثَرَ (1) الكوثر

The underlined verbs in the previous examples (هلك, نزل, نب, توكرم) are intransitive verbs with (همزة) added to it so they became transitive verbs. (Abu Al-Qasim, 1998:131-363 and Abu Al-Abbas, P:590-639)

1.2 Transitive by Doubling

This means moving the verb to (فعل) chapter as shown in Juz' Amma in the following patterns:

First pattern/ verb+ subject (implied pronoun + نحن) + object (pronoun) + prepositional phrase

For example:

قوله تعالى: وَنُيَسِّرُكَ لِلْيُسْرَى (8) الاعلى, فَسَنُيَسِّرُهُ
لِلْيُسْرَى (7) وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَى (8) وَكَذَّبَ بِالْحَسَنَى
(9) فَسَنُيَسِّرُهُ لِلْعُسْرَى (10) الليل

Second pattern/ verb+ subject (first person pronoun)+ object (omitted)+ prepositional phrase

For example:

قوله تعالى: يَلْبِثُنِي قَدَمْتُ لِحَيَاتِي (24) الفجر

The object is omitted for the sake of brevity. (Bahjet, P: 435-436)

1.3 Transitive with a Preposition

-With the (باء)

As shown in the following pattern:

Verb+ subject (implied pronoun + أنا) + prepositional phrase

For example:

قوله تعالى: لَا أُقْسِمُ بِهَذَا الْبَلَدِ (1) البلد, فَلَا أُقْسِمُ بِالْخُنُوسِ
(15) النكوير, فَلَا أُقْسِمُ بِالشَّفَقِ (16) الانشقاق, فَلْ أَعُوذُ
بِرَبِّ الْفَلَقِ (1) الفلق, فَلْ أَعُوذُ بِرَبِّ النَّاسِ (1) الناس.

-With the (لام)

Can be shown in the following pattern:

Verb + subject (first person pronoun) + prepositional phrase + object (definite)

For example:

قوله تعالى: أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ (1).... وَرَفَعْنَا لَكَ
ذِكْرَكَ (4)الشرح

-With (عن)

Can be represented in the following
pattern:

**Verb+ subject(attached first person
pronoun نا)+prepositional phrase+
object(definite)**

For example:

قوله تعالى: وَوَضَعْنَا عَنكَ وَرْرَكَ (2) الشرح

These swear verbs (عاذ و اقسام و شرح و وضع)
are considered one of the verbs that might
be transitive by a particle.(
Musa,1979:251-434)

2. The Transitive verb by its Own

It is divided into three types; in direct
contact with one object, in contact with
two objects and in contact with three
objects (Mustafa,1971:28). The last types
aren't advent in this topic but the first two
types are explained as follows:

2.1 The Transitive to One Object Sentence

This type is referred to in Juz' Amma in
many positions that will be discussed in
the following patterns:

**First pattern/ verb + subject (attached
first person pronoun نا)+ object
(definite)**

For example:

قوله تعالى: وَجَعَلْنَا سِرَاجًا وَهَاجًا (13) النبأ

So the verb (جعل) does not refer to
transformation that takes two objects but
by means of (خلق) that takes only one
object which it (سراجاً) (Abu-
Abdullah,1964:172).also in:

قوله تعالى: أَنَا صَبَبْنَا الْمَاءَ صَبًّا (25) ثُمَّ شَقَقْنَا الْأَرْضَ
شَقًّا (26) عَبَسَ, لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ (4) الْبَلَدِ, لَقَدْ
خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ (4) التين.

Each one of the underlined verbs in the
previous example (صب و شق و خلق و خلق)
put one object in the accusative case and
the objects are

(الماء و الارض و الانسان و الانسان).

**Second pattern/ verb + subject (attached
first person pronoun نا)+ object
(attached pronoun)**

For example:

قوله تعالى: وَخَلَقْنَاكُمْ أَزْوَاجًا (8).... وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ
كِتَابًا (29) النبأ

**Third pattern/ verb+ subject (implied
pronoun نحن) + object (pronoun) +
object (definite)**

For example:

قوله تعالى: سَدَّغُ الرِّبَانِيَّةَ (18) العلق

Fourth pattern/ Negation particle+ verb+
subject(**implied pronoun** انا)+
object(relative pronoun)

For example:

قوله تعالى: لَا أَعْبُدُ مَا تَعْبُدُونَ (2) الكافرون

1.1 The Transitive to Two Objects Sentence

It is on two kinds:

- **Puts two objects (their origin is subject and predicate) in the accusative case**

It is on two types too, verbs of perception and verbs of transformation, this section was represented earlier in (ظن و اخواتها (zanna and its sisters' sentence).()

- **Puts two objects (their origin is not subject and predicate) in the accusative case**

The verbs of this section are called bid and granting verbs ei; (اعطى و منح و سأل و منع و) (Abu-Abdullah,1964:28-29). Only one of these verbs is advent in Juz' Amma which is (اعطى) as shown in the following pattern:

Verb (اعطى)+subject (attached first person pronoun انا)+ object¹ (attached pronoun)+ object² (definite)

As in : قوله تعالى: إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ (1) الكوثر

So the verb (اعطى) here, put the two objects (الكاف , الكوثر) in the accusative case.

CHAPTER THREE: THE CONTEXTUAL INDICATION OF THE FIRST PERSON PRONOUN IN JUZ' AMMA

Few of Arabic language scientists said: the nominal sentence is laid to utilize the sense of endurance and permanence for its not obligated to time, and the verbal sentence is laid to utilize the sense of incidence and renovation for its binding to one of the three tenses (Abu Yaqoob, Y. (1987:218). Others believes that a sentence has nothing to do with endurance and renovation but makes use of the verb or the subject of the sentence, so the subject is what proves the meaning endurance and continuity, and so the verb, it proves the meaning endurance and incidence (Abu-Abdullah,1957:66-72). Some of them wasn't content with the first saying for seeing it as a probability and the second saying is the correct one because the subject is the one that indicate endurance and the verb indicates incidence, he exemplified with two sentences (يحفظ محمد) and (محمد يحفظ) both of them indicate occurrence, but in the second sentence the subject preceded the verb for the purpose of specialism and disambiguation. (Fadhil,2007:161-162)

1. The Contextual Indication of the “First Person Pronoun” Nominal Sentence

This sentence is advent in Jzu' Amma as it carries many varieties of indications:

- Indication of poor greatness as in : قوله تعالى: فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَى (24) النازعات , so in this ayah, cursed Pharaoh didn't deny the existence of the Gods but he is above them all and he is their greatest master (Muhammed,1993:455), so the claim of divinity is poor for his avowal of the existence of other gods. The utterance is brought in the nominal sentence to prove endurance and continuance for having the quality of arrogance and despotism.

-Indication of interrogation as in: قوله تعالى: يَقُولُونَ أَيْنَا لَمَرْدُودُونَ فِي الْخَافِرَةِ (10) أَعِدَا كُنَّا عِظْمًا (11) النَّازِعَاتِ , the interrogation above is an atheistic and not real for implying the meaning of negation and exclamation, which means that they denied the fact of life after death and rejected it and acted amazed by seeing Muslims believing in it, it is emphasized by (إِنَّ و اللام) in the first ayah, to indicate the impossibility of returning to life after death , also, the existence of the conditional sentence above that indicates future enhanced their opinion as well as the nominal formula that show stability and continuity. (Muhammed,1984:69-71)

- Indication of negation as in: قوله تعالى: وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ (4) الْكَافِرُونَ in this ayah in particular Profit Muhammed denies idolatry, currently and before, using the nominal formula to indicate endurance and continuance. (Abi-Hayan,1999:559)

- Indication of wishing as in: قوله تعالى: وَيَقُولُ الْكَافِرُ يَلْبِئْتَنِي كُنْتُ ثُرِيًّا (40) النَّبَأِ , here when the faithless sees anguish on judgement day, he looks back at his own sins and wishes he was a dust (تراباً) instead of a human or never born at all. Also in: قوله تعالى: يَلْبِئْتَنِي قَدَمْتُ لِحَيَاتِي (24) الْفَجْرِ , so in this ayah, Allah states amount of regret of the faithless as the utter says: “I wish I've done good in life to get benefit of it this day, for my life after death. (Abi-Hayan,1999:391)

- the indication of misbelief of god on the human side as in:

قوله تعالى: فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ فَيَقُولُ رَبِّي أَكْرَمَنِ (15) وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ فَيَقُولُ رَبِّي أَهْنَنِ (16) الْفَجْرِ.

Which means human is affirmative and not hesitated about it. The subject of the nominal sentence came in a verbal formula as in (رب) in both positions gave it a renovated indication. (Shihabil-deen,1994:398)

- Indicating shortness by a forefront predicate as a prepositional phrase in the first person pronoun's nominal sentence as

قوله تعالى: لَكُمْ دِينُكُمْ وَلِيَ دِينِ (6) الكافرون in: after Prophet Mohammed denied belonging to these pagans and their religion he said (لكم دينكم ولي دين) in both sentences the propped preceded the propped to (Abi-Hayan,1999:561). Here the speaker used the allocation pronoun to indicate imperative occurrence.

- Indication of constraint or allocation and over exaggeration in threatening and intensifying menace (Ahmed,P:775) as in: قوله تعالى: إِنَّ إِلَيْنَا إِيَابُهُمْ (25) ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمُ (26), by the forefront of the prepositional phrase as shown in the two expressions (إلينا و علينا). Here Allah emphasizes that reversion of creation is only to him and only him who can discipline them (Abu Al-Qasim,1986:745). This was emphasized by many affirmations , by the nominal formula to show stability and continuity, by the affirmation particle (إن) and by imputing this matter to himself.

- Indication of strengthening the adjudication and affirming it by forefronting the predicate (prepositional phrase) as in:

قوله تعالى: إِنَّ عَلَيْنَا لَلْهُدَى (12) وَإِنَّ لَنَا لَلْآخِرَةَ وَالْأُولَى (13) الليل. so the forefront predicate (إلينا و علينا) and its affirmation by (إن و لام التوكيد) came to increase the emphasis on guiding the people to the right path before blaming them on their sins ,

and that is what Allah enlightened us to do and he is the leader and holder of everything. (Muhammed,1984:388-389)

- To indicate the exaggeration in warning the addressees about judgment day ad in: قوله تعالى: إِنَّا أَنْذَرْنَاكُمْ عَذَابًا قَرِيبًا يَوْمَ يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ... (40) النبأ (إن) for the purpose of exaggeration. It expressed by leaving. Because the biggest warning is already declared as in: قوله تعالى: إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا (21) لِلطَّاعِينَ مَأْبَا (22) النبأ (Muhammed,1984:55-56), the verb is in the past but indicates the future and vice versa and this case is mentioned a lot in the Holy Qur'an and Arabic Language, also in:

قوله تعالى: أَنَّى أَمُرُ اللَّهُ... (1) النحل (يأتي) , as well as the verb (انذر) in the past by writing and in future by meaning because of the word (يوم) which indicates judgement day. (Muhammed,2002:228)

- The imperative nominal phrase and the conjunction of the verbal phrase on it may indicate gratefulness of Allah on human kind by many blessings as in:

- Indication of seeking refuge as in: قوله تعالى: قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ (1) الْفَلَقِ, قَالَ أَعُوذُ بِرَبِّ النَّاسِ (1) النَّاسِ, Attahir bin Ashour states: “In the first ayah, the command of saying demands to maintain these impressions because they are the ones that Allah appointed Prophet Mohammed to seek refuge by and the answer (by Allah) is promising... and using the first person formula in the verb (قُل) is following what is desired by second person formula so, he is commanded to what he is seeking refuge from. While the second ayah, it carries meanings of guidance to refer to Allah and seek refuge from demons’ evil, so these demons don’t ruin the prophet’s deed and calling to guide people to the right path. (Muhammed, 1984: 625-632)

- Indication of implied interrogation that is found in many positions in Juz’ Amma as in:

قوله تعالى: أَلَمْ نَجْعَلِ الْأَرْضَ مِهْدًا (6) وَالْجِبَالَ أَوْتَادًا (7) وَخَلَقْنَاهُ أَرْوَاجًا (8) وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا (9) وَجَعَلْنَا اللَّيْلَ لِبَاسًا (10) وَجَعَلْنَا النَّهَارَ مَعَاشًا (11) وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا (12) وَجَعَلْنَا سِرَاجًا وَهَاجًا (13) وَأَنْزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً ثَجَّاجًا (14) لِنُخْرِجَ بِهِ حَبًّا وَنَبَاتًا (15) وَجَعَلْنَا أَلْفَافًا (16) النَّبَا

so it’s a reported interrogation that means: Allah paved the earth for humans to live and made wedges to pin it down, and created males and females with a suitable sleeping system, he made the night dark and calm and the day shining bright so

humans can work to live, he built the seven skies decorated with moving and still planets and stars, pouring rain from the clouds to irrigate the ground and many other blessings. He keeps reminding humans with these blessings so they appreciate it and thank Allah. (Shihabil-deen, M. (1994: 302-304)

The implied interrogation is advent in other positions as in: قوله تعالى: أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ (8) وَلِسَانًا وَشَفَتَيْنِ (9) وَهَدَيْنَاهُ النَّجْدَيْنِ (10) البلد, here Allah counts his blessings : didn’t we create two eyes for him (human being), a tongue and two lips to talk and eat as well as to beautify his features, he proceeds, didn’t we show him the two paths (good and bad) (others said it is the breasts)⁽⁴⁾. Also others mentioned that the interrogation might imply two meanings: the first one is implied and the other one is denied with is the denial and reprehension, assigning the two verbs (الهداية و الجعل) to the first person pronoun came here for the purpose of glorification of Allah for there is no other creator than him. (Abu-Abdullah, 1964: 64-65)

Other statement of blessings came in the following ayah:

قوله تعالى: أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ (1) وَوَضَعْنَا عَنكَ وِزْرَكَ (2) الَّذِي أَنْقَضَ ظَهْرَكَ (3) الشرح

so the interrogation ‘Hamza’ (همزة) entered the negation and informed its statement as

follows: we have eased it for you, because (لم) shifts the tense to the past which shows the reason behind the conjunction by the two verbs (وضعنا و رفعنا) to signify it, for they are entering the statement realm of these blessings, the easing, eliminating grieve, facilitating distress, honoring his position and upholding his remembrance by choosing him as a prophet (Abu Al-Qasim,1986:774). The assigning of the verb to the glorification pronoun came to embrace his glory, and the prepositional phrase came to forefront the definite object.(Abi Alsaud,P:172)

- Indication of negation as in:

قوله تعالى: لَا أَعْبُدُ مَا تَعْبُدُونَ (2) وَلَا أَنْتُمْ عِبُدُونَ مَا أَعْبُدُ (3) وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ (4) وَلَا أَنْتُمْ عِبُدُونَ مَا أَعْبُدُ (5) الكافرون

here the saying (لا اعبد) is a future negation aimed at negating worship in the future tense, because (لا) negates the future as well as (ما) negates the adverb of manner. On the surah interpretation it is meant that Prophet Mohammed denied idolatry and affirmed it with the verbal formula that indicates occurrence and renovation as in (لا اعبد ما تعبدون), and in the nominal formula that indicates stability and continuity as in(ولا انا عابد ما عبدتم), and in the two present verbs including adverb of manner (تعبدون) and the past (عبدتم) to prove his innocence from worshipping other than Allah in the past, present and future. He

also affirmed their idolatry. (Abu Al-Qasim, J. (1986:808-809)

- Indication of oath, it came as an impression word (اقسم) in three positions in Juz' Amma as follows: قوله تعالى: فَلَا أُقْسِمُ بِالْآنِسَاقِ بِالْأَخْنَسِ (15) التكوير, فَلَا أُقْسِمُ بِالشَّقَقِ (16) الانشفاق بِالْبَلَدِ (1) وَلَا أُقْسِمُ بِهَذَا اللَّبَدِ (1) the oath in the three positions is meant to be affirmative(لا) (Abi-Hayan,1999:481), and sensed by (اللام) that occurs in the oath predicate as in: لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ (4), here Allah admits that he created humans while they were struggling to live and also in death(8), they either settled in heaven where they get rid of discomfort or settled in hell where their discomfort increase (Muhammed,1984:153-346).(9) Also an example of (اللام) as in: لَقَدْ قوله تعالى: لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَن تَقْوِيمٍ (4) التين which means that Allah human kind in the best way, and a beautiful upstanding state and perfect organs. (Shihabil-deen,1994:435)

- Indication of menace as in: قوله تعالى: كَلَّا إِنَّ لَمْ يَنْتَه لِنَسْفَعًا بِالنَّاصِيَةِ (15) العلق, it's an indication to be tortured in case humans didn't get back of being stubborn, the impression (الشفع) means dragging something hardly, while (الناصية) means hair front of the head, lets drag him by the hair heading to hell (Abu-Hafs,1998:421). Other example is in the following ayah: قوله تعالى: سَنَدَعُ الرِّبَانِيَّةَ (18) العلق, so the verb (سندع) preceded by the glorification first

person pronoun means we will call for the torturing angles to see who wins, and the verb starts with (سين) to indicate future. (Abu-Hafs,1998:424)

- To indicate the promise of Allah to his prophet with many blessings like blessing him with victory as in: قوله تعالى: وَأَكِيدُ كَيْدًا (16) الطارق, in this ayah Allah shows confirmation and promise of victory on those who intrigue secretly against the prophet because Allah can see them and what they conceal. (Al-Hasan,1992:313)

- Indication of Allah's promise of hindering, evangel and facilitation as in: قوله تعالى: سَنُقَرِّبُكَ فَلَا تَنْسَى (6) إِلَّا مَا شَاءَ اللَّهُ إِنَّهُ يَعْلَمُ الْجَهْرَ وَمَا يَخْفَى (7) وَنُيَسِّرُكَ لِلْيُسْرَى (8) الاعلى, here Allah tells his prophet that he will consolidate him with knowledge of Holy Qur'an and memorizing it, he will prevent him from oblivion with the use of (سين) that indicate continuity and renovation. The verb is assigned to the glorified first person pronoun and the verb of (سنقرئك) is assigned to Allah and is a conjunct to (و) as Allah's continuity of his promise, which means Allah will keep on conciliate him in every step of the way. (Shihabildeen,1994:317-319)

- Indication of censure, insult and threat to increase the torture on the faithless as in: قوله تعالى: فَذُوقُوا فَلَنْ نَزِيدَكُمْ إِلَّا عَذَابًا (30) النبأ, the imperative (ذوقوا) indicates future which require negating it with the particle(لن) it

means degradation, insult and threat to increase torture on hell people (Muhammed,1993:443). The speech includes particles of negation and exemption, it's a way of affirmation in Arabic language.

- The indication of preparation and comparison as in:

قوله تعالى: فَأَمَّا مَنْ أَعْطَى وَاتَّقَى (5) وَصَدَّقَ بِالْحُسْنَى (6) فَسَنُيَسِّرُهُ لِلْيُسْرَى (7) وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَى (8) وَكَذَّبَ بِالْحُسْنَى (9) فَسَنُيَسِّرُهُ لِلْعُسْرَى (10) الليل,

so the verb () here came as a comparison between two things, either preparing for what is easy for heaven entrance or what is difficult to hell entrance. (Abi-Hayan,1999:493)

CONCLUSION

The most important results concluded from this study are:

1. Pronouns are in-declension impressions that indicate the first, second or third person, they are used in speech to summarize and remove ambiguity when repronouncing the visible noun. It can be in the nominative, accusative or genitive case, it is divided into several types, one of them is the first person pronouns which are seven, except (ايي و اينا) they are not advent in Juz' Amma.

2. Variation in the declension position for the first person pronouns in Juz' Amma,

some of them were in the nominative case as for the attached first person pronoun (التاء المضمومة) in four positions and the de-attached first person pronoun (أنا) appeared advent in two positions and implied in eleven positions, as well as the de-attached first person pronoun (نحن) is only advent in Juz' Amma as an implied pronoun in eleven positions too, other types appeared in both cases, accusative and genitive which is the (باء) also in eleven positions, four of them in the accusative case and one position is genitive by the preposition and the other six was genitive by the 'iDaafa phrase. Other type appeared in the three cases nominative, accusative or genitive which is the attached first person pronoun (نا) and is considered to be the most advent pronoun in Juz' Amma for 33 positions, (21) of them in the nominative case, five in the accusative case and four in the genitive by a preposition and three by 'iDaafa phrase.

3. Most of the nominal sentences came as an abrogative in Juz' Amma while most of

the verbs in the verbal sentences came as a transitive with its own -most likely- or by another.

4. The abundant and variety of indications for the first person pronouns in Juz' Amma, some of the was expressed with stability and continuity as in the nominal formula and expressed by renovation and permanent in as the verbal formula, also the variety in verb tenses as when using the past tense to indicate future and vice versa.

5. Every single one of the first person pronouns has its own indication, but sometimes one of them may take the position of the other in some particular cases, as in using the first person pronouns the singular form to express individuality, and also using the plural pronoun () to indicate glorification or the indication of the existence of the means or reasons affecting the completion of an act.

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