Composite Structures Treated as Singular in Arabic

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Abstract: This study aims at tracing and analyzing the various composite structures that are always considered as singular in Arabic, both semantically and syntactically. To achieve this purpose, the researcher consults old as well as modern syntactical references using an inductive and analytical procedure. The study finds that these structures abound in Arabic syntax, and thus, pose different problems for language users especially in terms of parsing. Such structures function as singular nouns and normally do not refer to what the context shows as they are syntactically singular despite being made of two words or more.

Key Words: Arabic, composite structures, semantics, singular noun(s), syntax

Introduction

The majority of Arab grammarians have classified the word in Arabic to be a noun, a verb or a particle/preposition; they have also stated that any word has a sense by itself as in the case of nouns and verbs, but not in particles where the meaning is shown in other accompanying words in the sentence. Hence, the word is an utterance capable of conveying meaning. Theoretically, meaning cannot but be conveyed through words, but a group of words can be used to convey the same meaning without the need to use different words. It is possible to give meaning by using composite words made of two or more words; i.e. the combination of many words, via syntax, to produce compound structures that are treated as singular and refer to or convey the same meaning. This study aims at investigating this phenomenon from a syntactical perspective.

A sentence, in Arabic, is a group of words that has a complete meaning, thought, idea, or sense. Each single word, in the sentence, does have a sense or a meaning. The researcher tends to trace different instances of composite structures that are used as singular words which have one and only one meaning.

This study is deemed significant for all language users in the sense that it touches a problematic area of Arabic syntax, i.e. parsing or identifying the inflection of composite structures according to their function in the Arabic language. The grammatical functions of these structures may be troublesome for language learners in most cases as they may opt for considering one structure as an object, an adjective or an appositive while it, according to the
given context, is used in the genitive case as they, i.e. language learners, do not realize that such structures are considered singular even though they are made of two or more words.

Furthermore, the type of internal correlation between the constituents of these compound structures makes it really difficult to consider them one word at a time. In other words, it is difficult to identify the grammatical function of each word separately without looking at the whole structure as a unit. For instance, numerical composites in Arabic cannot be parsed separately; they have to be taken as a unit or as if they are single words. Once a language learner realizes this, parsing/inflection becomes easy and identifying grammatical functions of each word is easily attainable.

The scope of this grammatical phenomenon is wide, but the researcher intends to limit his focus on a) the relative pronouns and relative clauses, b) the genitive case (the processor and the processed), c) the adjective and the noun it modifies, d) "Laa" of type negation and its noun, e) "Inna" and its noun, f) the composite compound structures, i.e. two words that are constructed as one, g) nouns that end with the word (وـيـه = wayh), and h) numerical composites.

**Numerical Composites**

From a semantic perspective, there is no difference between nine and nineteen conjunction between them, yet they are considered except in terms of the quantity that each number denotes and the linguistic molding; the former is made of one word (nine=تـسـعـة) and it has one meaning, while the latter (nineteen =تـسـعـة عـشـر) is made of two numbers/words/parts which have an implied as one word. It is important that the two parts of numerical composites be affixed with (فتحة) at the end even if it is used in the subjective case (حالةرفع), in the accusative case (حالةالنصب), or in the genitive case (حالةالجر) whether they have the definite article (التعريف) or something is added to them.

When someone says (١٩=nineteen), he/she means (تـسـعـة و عـشـر) nine and ten; when one says (١٩=nineteen), he/she means (النتـسـعـة و عـشـرـة) the nine and any ten. If someone says (١٩=nine and your ten. The same is true about ordinal numbers (eleventh, twelfth,……, nineteenth) which start with the definite article (الال التعريف). But the case is totally different with the numbers 21, 22, .....99 which are considered as conjunctive composite structures. The addition of the definite article to numerical composites and possibility of using them in the genitive case proves that these structures are considered singular nouns because singular nouns do accept the addition of (ال) as a definite article; the definite article should be added to the first part only due to the fact that the composite ordinal number id treated as a singular noun. For example, Arabic users say (الثالث عشر) when they mean the thirteenth.
Ibn al-Hajeb states that the reason for having fathah on top of the first part of the composite numbers is the implied conjunction particle. If it is not the case, then the first part of these numbers should be fixed in construction/non-inflectional and the second part is inflectional. The conjunctive is deliberately dropped so that a composite structure is made. Such a rule is not applied in the case of (المعطوف عليه), the noun that has been joined, and the noun that has been joined to it. The two parts of the composite number act as one word just like the numbers ten, twenty, hundred, etc. With respect to the inflectional marker on top of the first part of the composite number, Ibn al-Hajeb adds that the last letter of the number should carry the same inflectional short vowel (ـَـ) of the preceding letter; the second part of the compound number carries the same inflectional vowel because they, both, constitute one inflectional noun; therefore, they have to be similar to be considered as one entity. Moreover, the two parts are chosen to carry the short inflectional vowel (ـَـ) but not any other vowel because it is lighter than the short vowel (ـُـ), the short vowel (ـِـ) or the no vowel (ـْـ). In other words, the (fathah) is the lightest of all diacritics (harakāt).

The relative pronoun and relative clause

The relative pronoun is deemed unknown or ambiguous in the Arabic language as it is used to refer to anything although it is definite due to the presence of (al). The ambiguity, in the pronoun, remains until a relative clause is used which, by its turn, uncovers everything including the semantic aspect of the whole structure. The relative clause acts as a predicate and can be a clause or a phrase, but it should contain one very important element, i.e. something that refers to the pronoun itself and eliminates the ambiguity. The whole relative clause should be used predicatively both semantically and syntactically and that the reference it contains must match what it refers to again semantically and syntactically whether it is clearly stated or implied as can be seen in the following verse:

فيوم علينا ويوم لنا ويوم نسائنا ويوم نسري

(Fa yaomun alayna wa yaomun lana, wa yaomun nosa'o wa yaomun nosarru)

(Translation: One day we win, another lose……one day we get harmed, another pleased)

Here, the poet means there might be a day on which we will get harm and another day on which we will get pleased. The reference is deleted for the sake of rhyme in poetry; it is not limited only to poetry. It can be used in normal speech as in: (الذي رأيت فلان=allaḏi ra'eti fa'lan). There must be the pronoun (ه) at the end of the verb (رأيت I saw), but it is implied not stated. The deletion of the pronoun is done to avoid expansion especially because the relative pronoun and the relative clause are used as one entity. In the Arabic language, a letter can be dropped from a
noun to avoid expansion as shown in the word (ﺃﺷﻬﺒﺎﺏ = ashhibab) instead of (ﺃﺷﻬﻴﺒﺎﺏ = ahheebab) with a long (e) after the (ه = ha).

The relative clause is a statement not a constructive sentence because it aims at identifying and clarifying the vague relative pronouns mentioned earlier in the sentence. The constructive sentence is ambiguous; hence, it cannot be clarified by a vague element. On the other hand, the relative pronoun and the relative clause are seen as one entity/noun; consequently, it is impossible to include interrogation, imperatives, negation, etc. in the same singular noun in any constructive sentence. Furthermore, the relative structure can be used as subjects or predicates, while it is unacceptable to tell more about interrogation, imperatives and negation.

(لا النافية للجنس) Laa of type negation

Another instance of a composite structure that is looked at as singular is the subject of "Laa" of type negation especially when it is joined to a nominal noun by a conjunction. The fact that the predicate of "Laa=لا" is inflectional proves that "Laa" and its subject are considered one entity and thus they, i.e. "Laa" and its subject, are fixed in their construction/non-inflectional because the subject does not accept nunation (تَوْين tanwīn) which is the addition of a final (nūn) sound to a noun to indicate that it is fully declinable and syntactically unmarked for definiteness. It is worth noting that if "Laa" does the same to its predicate, then we can apply the same rule; in other words, "Laa" and its predicate should be treated as one entity/word and; consequently, the predicate becomes fixed in its construction. The rule of non-inflection is not valid because "Laa" of type negation is used, but because of the composite structure as well as the implied sense in the letter. This is similar to the role of (yaa=يا) as a vocative particle; it causes the inflected nouns to be used accusatively, but if the noun addressed is singular, it becomes non-inflected due to a different factor not because of it.

The interpreted original (MaSdar muawwal)

One of the linguistic structures that can be treated as singular is the interpreted originals (MaSder muawwalah) which are linguistic terms made of active particles and what follows them, on one hand; and passive particles followed by present tense or past tense, on the other hand. The two tenses that follow the passive particles are, in fact, interpreted using sound originals which are considered as singular nouns. Therefore, the interpreted original (المصدر المؤنول) is, indeed, a singular noun.

The difference between (inna = إنَّ) which means indeed and used for emphasis and (anna = أنَّ) which means that lies in the fact that what follows (anna) is related to and dependent on what precedes it and without what comes before (anna) it is impossible to understand what
comes after it. With respect to (inna) there is no need to look at what precedes it to interpret what follows it. Therefore, (anna) and what follows act as one entity which does not interpret anything by itself. To help understand the meaning when (anna) is used, there is a crucial need to consider the previous expression(s). On the contrary, (inna) and what follows act as a complete sentence because each individual constituent has a significant role and helps language users understand the sentence.

(Inna) is a quasi verb or a semi verb in the sense that it is an active particle which affects other elements but not the other way round. It is not affected by other elements. It follows the verb (qaala= ﻑﺎﻝ to mean "to say that", and it may come at the beginning of a sentence, for emphasis; like "indeed". While (anna) can be both active and passive, i.e. it affects other elements and it can be influenced by other constituents of the sentence. It reports factual information after a verb of perception after (anna) and its related elements act as one singular noun.

Like (anna) and its affected subject and predicate, there is another kind of (anna) which precedes verbs as in the following verse:

\{ \text{و} 
\text{أ} 
\text{ن} 
\text{ت} 
\text{ص} 
\text{و} 
\text{م} 
\text{ا} 
\text{خ} 
\text{ي} 
\text{ر} 
\text{ل} 
\text{ك} 
\text{أ} 
\text{م} 
\text{إ} 
\text{ن} 
\text{kuntum ta`lam} \}

(Translation: And that you fast, it is better for you if only you know.)

The interpreted version of the verse is that fasting is better for you.

Another similar active particle is (ﻛﻲ = kai) and the subsequent present tense. For instance:

\( \text{jalastu kai astareeh} \)

(Translation: I sat down to rest). This sentence originally means I sat for resting or getting rest.

There is also (ﻟﻮ = law) meaning (if) as in the following verse:

\( \text{Waddu Law Tudhunu Fayudhunu} \)

(Translation: They wish that you should compromise (in religion out of courtesy) with them, so they (too) would compromise with you.) The interpretation here in this verse is that they want your compromise so that they compromise.

One further instance of interpreted original that acts as singular noun in Arabic is the interrogative (hamzah) which is used to show sameness and whether one does the action after the (hamzah) or not, it is the same. Look at the following example:

\( \text{Sawaa`un `Alayhim `A `Andhartahum `Am Lam Tundhirhum La Yu`uminu} \)

(translation: it is the same to them whether you (O Muhammad) warn them or do not warn them, they will not believe.) The original interpretation is that whether you applied/acted
warning or not, it is the same because both the interrogative particle (hamzah) and the following verb are interpreted using one singular noun.

**The adjectival composite structure (الموصوف وصفته)**

Most of Arab grammarians opt to consider the adjective and the noun it describes or modifies as one singular entity, and that the adjective is part of the noun it modifies. Therefore, it is impossible to join a noun modified to the adjective that modifies it with any conjunctive because any singular noun is not joined to itself. Furthermore, the adjective is linked to the noun it describes and they are both compounded to form a composite structure. Joining, using a conjunctive particle, occurs, in Arabic, between two unlike entities/words; these entities/words should carry the same diacritic. In other words, the adjective and the noun it modifies should be consistent in terms of the inflectional case whether it is subjective, accusative or genitive as can be seen in the following example:

\[
\text{مررت برجلي جريف } \quad \text{(marartu bi rajulin Žarif)}
\]

(Translation: I passed by a nice man). In this sentence, the interpreted meaning is that I passed by a specific kind of men, but not any man. The man is nice. In terms of the inflectional vowel on the last letter in both the noun described (رجلي = rajulin) and the adjective (نزيف = Žarif), the two are exactly the same, i.e. (tanwin kasr = ﺗﻨﻮﻳﻦ ﻛﺴﺮ). The similar inflectional case and inflectional vowel proves that the adjectival composite structure is treated as singular in Arabic.

Another sound evidence which tells that the adjectival composite structure acts as one singular entity/word is the spelling or orthographic manifestation of the (همزة = hamzah) in these two words (ابن ( ibn) and (ابنة (ibna). The (hamzah) on top of the first letter (الف) must be dropped if the words (ابن أو ابنة ابنة) appear between two proper nouns that signify names, epithets, or nicknames due to the resemblance between the adjective and the noun it modifies, and because the adjective can replace the noun. There is also another evidence which proves that the adjectival composite structure is considered as singular; if the words (ابن أو ابنة ابنة) follow a noun that carries (tanwin), the (tanwin) must be dropped just the way it is dropped from any compound structure like the word (بعليك = Baalbeck, a town in the Beqaa Valley of Lebanon).

The following verse of poetry shows that the adjective is deeply connected with the noun it describes and that both are treated as one entity:

\[
\text{يا حكم بن المتنز بن جارود سرادق مجيد علك ممدود } \quad \text{(yaa Hakama ibn al-Munther ibn al-Jaroud……soradiqu al-Majdi alaka mamdoud)}
\]

(Translation: Oh, Hakam son of Munther son of al-Jaroud, the canopy of glory is extended upon you). The final letter in (حكم=Hakam) carries (fathah) as it is a singular, vocative, and proper
noun just like the final (noun) in the word ( 추진). Both words, i.e. the adjective and the noun it modifies mix and result in a composite adjectival structure, and then become one singular noun.

The adjective and the noun it describes act as one entity, but when separated they do not; they do not have any significance, either. Unlike the subject and the predicate which have value when considered separately. The adjective and the noun modified are single words just as the subject and the predicate are single words, but the significance/value of the adjective alone or the modified noun alone is futile and non-existent. The case is totally different when we talk about the subject and the predicate separately as they are significant by themselves since they are independent of each other.

Sibawayh has differentiated between the adjective and the substitute/appositional when he states that the ( ُ= al-badal) (the substitute noun) and ( ﻣِـﻨْﻪُ = al-ubdal minhu) the noun that has been replaced by it [the substitute noun] are two different words, while the adjective and the noun it modifies are interrelated and are mixed to form a composite structure and, thus, they act as one entity:

وا مررتُ برجٍ صالح، فليس الوجه في إلا الصفة، وليس
هذا منزلة (مررت برجين مسلم وكافر ولا ما أشبه; من قبل أنك يغضض، كنت قلت: أهذهما كذا، والأخُرُ كذا، ومنهم كذا
وهمن كذا، وإذا كنت: مررت برج قائم، ومررت برج قاعِد، فهذا اسم واحد، ولو قلْت: مررت برج مسلم ولثلاثة رجال مسلمين، لم يحسن في إلا الجزء، لأنه جعلت الكلام اسمًا واحدًا، حتى صار كاذِ كله، مررت بقائم ومررت برجال مسلمين،
وهذا قول يونس، ولو جاز الرفع لقلت: كأَبَّاد الله ركعًا، لأنك [ إ] شهِين بالتبعيض، فاتبعيض هندا رفعًا، إذا قلت: ك أَخواك
راكع وساجد.

Translation: I passed by a good man man. It cannot be but an adjective; this is different from saying: I passed by two men: a Muslim and an infidel, and not any other similar person because you are choosing between the two as if you are saying one is an X, and the other is a Y. But when you say: I passed by a standing man and I passed by a sitting man, you use one noun. If you say: I passed by a Muslim man and three Muslim men, the noun should be in the genitive case because you talk about one noun as if you say: I passed by a standing person and I passed by three Muslim men as Younis states. If it is possible to use the subjective case, then one must say: Abdullah was bowing (كان عبد الله راكع) because if you intend to specify or choose between two or more entities should be in the subjective case just like when you say: (كان أخواك راكع) your two brothers were bowing and prostrating .

Similar to this is the vocative using (أيّ) as vocative/calling/addressing particle which is used in the sense of (هذا = this) according to Al-Khalil ibn Ahmad al-Farahidi. For instance: ( يا أيّها الرجل) means (O this man). The adjective and the noun it modifies, according to Al-Farahidi, act as one noun and thus cannot be separated because separation spoils meaning; consequently, it is impossible to use the two vocative particles (يا = yaa) and (أيّ = ayu) without having the adjective ( الرجل) between them. The noun modified here is the word ( ) which is indefinite and it needs
some clarification and/or interpretation. Another similar grammatical aspect is the vocative in the case of demonstrative pronouns. For instance,

ياة هذا الرجل (O, this man.)
ياة هذان الرجال (O, these two men)
ياة هؤلاء الرجال (O, these men).

In these three sentences it is useless to end the sentence immediately after the demonstrative pronoun; there must be an adjective after them to complete the sentence semantically and syntactically.

**The Idaafah Construction Composite**

Another composite structure that abounds in Arabic is the structure which consist of (المضاف والمضاف إليه) and (المضاف إليه) construction. For example the word (لبيك = Here I am! or At your service) contains an adjoined noun (مضاف إليه) and a noun adjoined to it (مضاف إليه) and they mix together to form one noun. To prove this, look again and you cannot see a conjunctive between them, so they act a composite structure; the (مضاف إليه) is connected to the (مضاف إليه) as it relates to it directly.

Al-ShaTibi has mentioned that Othman ibn Affan has not allowed separating the two constituents of Idaafah construction as they make a composite structure. Arab grammarians considered such an act, separating the (المضاف إليه) from the (المضاف إليه), an ugly performance, and it is better to avoid it simply because it is impossible to separate the two parts of the same noun as in the case of the Idaafah construction.

One simple evidence that tell that the Idaafah construction acts as one entity can be seen in the deletion of the letter (yaa) at the end of the (المضاف إليه) as in the following examples:

Son of my mother (brother) (ابن أمّ)

Daughter of my mother (sister) (ابنتة أمّ)

Son of my uncle (cousin) (ابن عم)

Daughter of my mother (cousin) (ابنتة عم)

The deletion of the (yaa) in (أمّ) and ( عم) because the two words are parts of genitive case. Yet, the final (yaa) is retained at the end of the four previous sentences if used in poetry so that the lines read smoothly. Consider the following verse:
Yaa ibna Ummee wa yaa Shaqiqa naffsee…anta khallaftanee lidahrin shadidi.

(Translation: O son of my mother and little brother! You have left me for a tough life.)

It is evident that the final (yaa) in the word (أمي) is kept by the poet just for the sake of the meter.

In another verse, a poet says: 

या इबना अम्मा लाला तल्मी का आहजी (yaa ibnata amma laa talwme wa ahja'ee). (Translation: O daughter of my uncle! Do not blame me but go to sleep.)

And the poet changes the (yaa) at the end of the word (عد) into (اليف) for the sake of meter again.

The composite compound structure

The Arabic language allows another kind of structure to be treated as if it is singular; this kind of construction is called the composite compound structure such as Hadramawt (حضرموت), a governorate of Yemen, and Baalabek (بعلبك), a town in the Beqaa Valley of Lebanon. These two examples are originally made of two words which are, then, made one by mixing them together. One possible justification suggested by Arab linguists, for that, can be seen in diminutives in which a formation of a word is used to convey a slight degree of the root meaning. These words, when diminished, are treated just like the words constructed through Idhaafah where the first part, which is (مضاف = adjoined), is diminished and the second part, which is (مضاف الـى = adjoined to it), is not diminished. So, the diminutive of (Hadramawt = حضرموت) is (Hodayrramawt = حضيرةموت); in Baalabек, the diminutive form is Boaylabeck (بعيلاً). It can be noticed that diminutives are attained by putting a short vowel /u/ (مضفة = Dammah) on top of the first letter and adding a (yaa) after the second letter. In short, the diminishing of just the first part of such words is enough to tell that they are treated as one single entity.

Another evidence that tells that composite compound structures are treated as singular entities can be attributed to the fact that separating the two parts of the structure is a negative act which results in an ugly construction.

Among the composite compound structures is those proper nouns which end with the suffix (ويه = wayh). Such proper nouns are originally made of two parts such as (سيبويه = Sibaway) and (نفتويه = NifTawayh); the former is made of (سيب) and (ويه), while the latter is built from (نفت) and (ويه).

The supportive composite structure (الـمـركـبُ الإسـنـادي = al-morakkab al-issnadi) is another manifestation of the composite compound structure; it is made up of two words/phrases that
support each other such as the expression (كُبَادِي بَداَ) which means first of all/ to begin with. Another example is the proper noun (مَعِيد يُكَرِب = ma'di yakrob) which is considered as one singular entity.

**Compound Interrogative Pronouns (أسماء الاستفهام المركبة)**

The compound interrogative pronouns are those pronouns which are made of two parts: the interrogative pronoun itself and the relative pronoun (ماذا = daa) such as (ماذا = what = ma'da) and (لماذا = why = lima'da). When the two pronouns are mixed together, they result in a compound interrogative pronoun which is treated as singular in the Arabic language. Sibawayh has quoted the following verse of line as an illustrative example of the compound interrogative pronoun:

؟أَلاَّ تَسَاَلِئُنِ ﺍﻟﻤُرْءُ مَاذَا يُﺣَاوِلُ؟            ﺃَنَﺤْبٍ ﻓِي ﻛُلْـٰذِي ﻣَعِيدٌ ﻭ ﻞَبَأْثِنٌ

(Translation: Why do you not ask the person what he/she is trying to do? Is it a vow to be fulfilled? Or is it cheating and deception?)

In this line of verse, Sibawayh has considered the relative pronoun (ذي) and the interrogative pronoun (ماذا) as one entity. When one asks: (ماذا رأيت = ماذا = ma'da rayat = What did you see)?, the answer can be one word, e.g., (خيرا = khayran = good). The accusative case of the answer proves that the two pronouns are mixed together to form one word. If the interrogative pronoun is excluded from the relative pronoun and both are treated separately, then the answer should be used in the subjective case as a predicate because the interpretation of the answer reads like this: (الذي رأيت خير = al-la'di rayatu khyrun); the word (خير khayrun) is the predicate of the subject (الذي al-la'di).

Another example can be seen in the following verse from the Holly Quran:

{ وَيَسَأَلونَكَ مَاذا يُنْفِقُونَ قَلِ الْعَفْوٍ } (Wa Yas'alūnaka Mādā' Yunfīqūna Quli Al-'Afw)

(Translation: And they ask you what they should spend. Say, "The excess [beyond needs]."

The word (العفو =al-'afw) is in the accusative case as it is object because the interrogative pronoun is mixed with the relative pronoun to form one word. The interpreted meaning of the question in the verse reads like this: they ask you what they should spend. The answer is one word (العفو).

**The Compound Proper Nouns Formed by Priority**

Giving priority in Arabic is applied on two nouns which are different semantically and phonetically. The two nouns are given one word only; this noun might be one from the two original nouns; it can also be a totally different noun that includes the meaning of the two original nouns as in the Hadith narrated by Abi Horairah concerning the way Fatima, daughter of
the prophet of Islam, was calling/addressing her sons. Fatima has two sons: Hassan (حَسَن) and Hussien (حُسَيْن); she uses the noun (حسَنَانُ = two Hassans) on one occasion and (حسَيْنَانُ = two Hussiens) on another. Fatima has used the two alternatives to give priority to one proper noun on another, but she uses common letters that appear in both the nouns which include (ح = Haa), (س = sin) and (ن = nun). The two compound proper nouns are treated as if they are dual nouns and they are inflected properly according to the context.

The Compound Adverbs of Time

The compound adverbs are also treated as singular entities in Arabic; they are used to signify a new different sense of adverbial meaning which results from getting a portion from one word and another portion from the second word such as:

(SabaHa Masaa') = صباحاً = (It is used to mean every morning and every evening)  
(yawma yawm) = يوم يوم = (It is used to mean every day)  
(heena heen) = حين حين = (It is used to mean when it is time)  
(Bayna bayn) = بين بين = (It is used when someone or something is neither this nor that)

Look at the way a famous poet used a compound adverb in the following line:

NaHmi Haqiqatna qa ba'Do al-qaqmi yasqotu bayna baynaa(  
(Translation: We protect our land, and some of our people fall between this and that.)  

The compound adverb contains an implied conjunctive.

When one says: (عَزَّكَ صَبَاحٌ مَّساَءٌ = sa'azoroka Sabah masaa') "I will visit you every morning and every evening", he/she means (صباحاً =Sabahan = morning) and (مساءً = masa'an = evening) with the conjunctive (و = wa = and) between them. The two parts of the compound adverb are used in the accusative case as they are treated as one singular entity. Originally, they are supposed to be two distinct inflectional/ declinable adverbs, but when mixed together, they should always be in the accusative case regardless of the context.

The Compound Adverb of Manner

The adverb of manner is an inflectional or a declinable noun which modifies the way someone does an action. One form of adverbs of manner is the compound adverb of manner; it is made up of two words with an implied conjunctive between them such as (هو حارِي بِيِّت = howa jaree bayta bayt) which means (He is my next-door neighbor). The interpreted mean of the sentence, in Arabic, is that his house is very close to mine. Another example of compound adverb of manner is: (تَسَافَطَوا أَخْوَلَ عَن أَخْوَلَ = tasaqaTo akhvala akhval) which means (They had fallen easy easy). The implied full sentence is (عَن أَخْوَلَ تَسَافَطَوا أَخْوَلَ) here the preposition (عن) is implied and not stated. The same is true in (لَقَيْتُهُ كَفَّةً لَكَفَّةً = laqaytohu kaffatan kaffat) which means (I met him directly). The implied meaning is (لكَفَّةً لَقَيْتُهُ كَفَّةً تَسَافَطَوا أَخْوَلَ).
laqaytohu kaffatan an kaffatin). In another example, it is possible to say: (وجاه القوم شعر بغور) which means (The folk has come separately); in this sentence, the implied preposition, again, is (عن=ان). In conclusion, when the adverb of manner is compound, it should be treated as if it is one word. In Arabic, the use of one single adverb of manner in such contexts is not capable of conveying the same meaning of the compound adverb; consequently, compounding becomes a must.

**Verbatim Narration/Quotation (الحكايّة=al-Hikaya)**

This is a grammatical concept with an identifiable name in Arabic "Al-Hikaya" where a block of word(s) is taken and presented it as it is without changing any part of it just as you don’t change any part of an idiom. It is divided into three categories: quoting a whole sentence, quoting a singular noun which is a proper noun, and quoting an adverbial singular entity which is limited to (who = ﻣَﻦ = man) and (which = ﺍﻱ = ay) as interrogative pronouns. The scope of this study goes beyond the last two types as they relate to singular entities which are directly identified in terms of syntax. The researcher is mainly interested in the first type when the narrator/speaker/writer quotes a whole sentence without changing any part even it contains errors. This technique is called verbatim narration (الحكايّة), i.e. quoting. The whole quoted sentence acts as one singular entity and thus should be treated as if it is a singular noun according to Al-Mubarrad. For example, if someone is called (whoever = ﺍﻧﻤﺎ = innama) or any other name, he/she should be treated as if it is singular both syntactically and semantically. Look at the following sentence:

(جاء اﻧﻤﺎ = jaa'a innama = Whoever came), (اﻧﻤﺎ =innma) should be in the subjective case, an agent/a doer of the action, because it is directly quoted by the speaker. It is not allowed to change any part of the quotation as it spoils the meaning or affects it negatively. There many examples of verbatim quoted sentences in Arabic syntax as can be seen in the following:

(تآبّﻂَ ﺷﺮ = ) Ta'abbata Sharran, the nickname of a legendary Arab poet who lived in the pre-Islamic era.

(شﺎﺏَ قﺮﻧﺎﻫﺎ = ) Shaba Qarnaha, a name of an Arabic tribe

(ﻕَ ﻧﺤﺮُﻩُ ﺑَﺮَ = ) baraqa naHroh, (it means: His neck flashed/glittered)

These three sentences, although they refer to names, are always treated as singular and are inflected the same regardless of the context. In other words, the final diacritic should be the same whether the expressions are used in the subjective, accusative, or genitive cases.
References


The Holy Quran