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 Nobel 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 Qur'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’ (singular), the speaker’s pronoun ya’ (singular), the speakers’ pronoun na (singular and plural), iya’ (singular) and Iyana (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’** (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 قَدْ قُلْتُ يَقُولُ يَا لَيْتَنِي قَدْ قُلْتُ` (الليل, 6) الله ثم قَالَ يَقُولُ: `فَأَنْذَرْتُ ك مْ` (الليل, 14)

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

   `قوله تعالى: ويَقُولُ الْكَافِرُ يَا لَيْتَنِي قَدْ قُلْتُ` (الليل, 14)

   **The speaker’s pronoun ya’**

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

   `قوله تعالى: ويَقُولُ الْكَافِرُ يَا لَيْتَنِي قَدْ قُلْتُ` (الليل, 14)
It came out as attached to the verb in two positions as in:

قوله تعالى: فَيَقُولُ رَبِّي (15) فَيَقُولُ رَبِّي أَكْرَمَن

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

قوله تعالى: أَنَّا صَبَبْنَا (24) أَنَّا صَبَبْنَا النَّارَ (8) وَجَعَلْنَا نَومُكُمْ سُبَاتٌ

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 (النَّابِيَة) in others, so it looked attached to prepositions in four positions in Juz’ Amma as follows:

قوله تعالى: إنَّا نَزَلْنَاكَ فِي لَيْلَةِ الْقَدْرِ (25) إِنَّا نَزَلْنَاكَ فِي لَيْلَةِ الْقَدْرِ (25) عَذَابَ الدُّنْيَا وَالْآخِرَةِ (13) الليل.

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

قوله تعالى: إِنَّا أَذَنَّنَاكُمْ عَذَابَ الدُّنْيَا وَالْآخِرَةِ (13) إِنَّا أَذَنَّنَاكُمْ عَذَابَ الدُّنْيَا وَالْآخِرَةِ (13) لَنَّا (10) إِنَّا لَعَلِينَ حِسَابَهُمْ

B. Detached pronoun

It’s a visible pronoun that appears to be separate from the word it modifies in speech for example (him’ هو’ and you’انت’ (Abulbaqa’a,2001:166), or it is what appears at the beginning of the speech or after (الآ) for example: (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 (أنا) was mentioned twice in Juz’ Amma as in:

قُولُوا فَكُلُّٕمَ اُمَّمٍ (24) النازعات، وَلَا أَنَا عابِدٌ مَا عَابِدُتُمۡ (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 استمرت، and in the present started with the first male ضربت، and with the present started with the همسة. Or the pronoun is implied permissively as in الزيد يقومُ the implied pronoun can only be nominative pronoun (either subject or vice subject). (Muhammed,1990:1-109)

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

قال تعالى: أَنَا رَبُّكُمُ الْأَعۡلَى أَنَا فَقَالَ قوله تعالى:

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 is 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 (الناء) first speaker and (نا المتكلمين) 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 (الناء) is in Juz’ Amma:

> قَوْلُهُ ثَمَانِيَٰتٗا فُتْحِي لِخَالِدٗا (24) الّفِجَرِ، قَوْلُهُ أَلْفَ مَائَتْيَ عَشَرَ (6) الّبَيْتِ، فَأَنْزَلْنَٰهَا بَيْنَ الْيَدَيْنِ تَفْطِينٗا (14) الليل. إِنَّا أَبْدَعْنَٰكَ عَدْبًا قَرِينًا ... (40) النبَّاء.

So the first person pronoun (الناء) that is attached to the underlined verbs in the past is in the position of nominating the subject for the verbs (ناء المتكلمين) 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:

> قَوْلُهُ ثَمَانِيَٰتٗا فُتْحِي لِخَالِدٗا (24) وَحَمِّلْنَٰكَ زَوْجَةٗا (8) وَجَعَلْنَٰكَ نُومَمْ نُظَيْبًا (9) وَجَعَلْنَا أَلْفَيْنَ لَيْبَاسًا (10) وَجَعَلْنَا نُورًا مُّنَهِّرًا مَّعَانًا (11) وَبِلَّدَانَ فَوْقَمْنِي سُبُهًا شِدَادًا (12) وَفَوْقَمْنِي سُلَالًا وَقَحًا (13) وَأَنزَلْنَٰهُمَا مِنَ الْمَغَصَّرَت مَّا مَخَـجُّجًا (14) وَكَانَ شَيْءٗا أَحْصْنَلَّنَٰهَا (29) ... إِنَّا أَنْزَلْنَّكَ عَدْبًا قَرِينًا فَرَبَّ يَوْمَ يَنْتَظِرُ الْمَرْزَة مَا فَقُمْتَ بِدَاةٗ وَقَوْلُهُ ثَمَانِيَٰتٗا فُتْحِي لِخَالِدٗا (40) النبَّاء.

It was mentioned in many other surah (عيس) 25-26, 27, البلد 4,6, الشرح 2-4, التنز 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: ( أُمَمْ كَا عُطِّلًا فَلَعَرَةٗ (11) النازعات).

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

> قوله تعالى: إذا أنزلنكم الكوثر) (1) التاء ليلة الفجر (1)الفجر.

In both examples, the verbs (ناء المتكلمين) (Abulbaqa’a, 2001:780) is referred to the ﬁrst gloriﬁed speaker or what is called (نون المطالبة), which is discussed in details in the third chapter.

- **The De-attached (Separate) Nominative Pronouns**

These types of pronouns represented by (نا) for the singular and (نن) 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:

> فقال أَنْزَلْنَٰكَ آلَ الْعَلَىٰ (24) النازعات، ولا أَنَا عابِدٗا مَا قَوْلُهُ ثَمَانِيَٰتٗا فُتْحِي لِخَالِدٗا (4)الكافرون.

The first person pronoun (نا) in the previous example the accusative case by...
(sukoon) 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) when attached to it.

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

قوله تعالى: ... فيقولون ربي أكرم (15) فيقول حقي (16) الفجر.

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

قوله تعالى: ... فيكترم (40) النبا. يقول وللتيني قتلت ليحياني (24) الفجر.

Declension of the pronoun (الياء) in the underlined verbs (أكرم 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: إذا أنزلكم عذابا قريبا (40) النبا. يقولون أليا لمزدوزون في الحافرة (10) النازعات. إذا صببنا ألماء صببا (25) عبس. إذا أنزلت في ليلة القدر (1) القدر. إذا أغطيتك أكوثر (1) الكوير.

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:
CHAPTER TWO: FIRST PERSON 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

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: فقَالَ أَنَا رَبُّكُمُ ٱلَّيۡوَاهُ (15) الفجر.

So declension of the pronoun (نا) was attached to the noun accusative by sukkoon in a position of genitive ‘iDaafa.

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

This pattern showed up twice as follows:

قوله تعالى: فقَالَ أَنَا رَبُّكُمُ ٱلَّيۡوَاهُ (15) الفجر.

The declension of the pronoun (نا) is accusative by sukkoon in a position of genitive pronoun.
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: ﴿لكُمْ دينكُمۡ وَلِيَ لَكُمۡ دِينُكُمۡ﴾

Here the predicate preceded the subject permissibly for the purpose of confirmation, because of the indefinite subject with the implied pronoun (اللياء) 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: ﴿وناكافرون﴾

3. Emphasized nominal sentence

It is emphasized with some affirmations like (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: ﴿يقولون أنت لم ترزون علمك في الحافرة﴾

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: ﴿إن انذركم عذاب قريب﴾

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

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

قوله تعالى: ﴿إن إنذرتكم عذاب قريب﴾

The prepositional phrase (preposition and genitive noun) of (اللياء و عليها) related to an omitted predicate to emphasize and intimidate, also to be said, for the purpose of concern. ( Muhammed,1984:308)
Fourth pattern/ (إِن) + forefront predicate(prepositional phrase)+ late subject(with (لاَم الابتداء))

This pattern is advent in two positions as follows:

قوله تعالى: إِنَّ عَلَيۡنَا الْهُدَىٰ (12) وَإِنَّ لَنَا لِلۡمُلۡكِ (13) الليل.

The predicate (prepositional phrase) forefront the subject obligatory for the purpose of emphasis and parted (إِن) and (لاَم) 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:
sisters (جعل و رد) are advert in Juz’ Amma as in the following patterns:

**First pattern/ deficient verb (جعل) the participle (نام) + object 1 + object 2**

This pattern is advert in three positions as follows:

> قوله تعالى: وجعلنا لومكم سبتا (9) وجعلنا أثناه معاشا (11) النبا.

(10)

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

**Second pattern/ the questioning (همزة) + negation particle + deficient verb (جعل) + participle (implied pronoun نحن) + object 1 + object 2**

This pattern is advert in Juz’ Amma in one position only as follows:

> قوله تعالى: أم نجعل آنار الاضرم مهادا (6) النبا.

(8)

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

**Third pattern/ deficient verb () + the participle () + object 1 + object 2**

It’s shown in one position as follows:

> قوله تعالى: ثم زدتلا أتفلين (5) التثن.

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 (سفين) 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 أسفين) 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: (إسو و حول و تدحر و ظرف) (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 advert in Juz’ Amma compared to the number of transitive verbs because almost all intransitive verbs transitive to two objects by the particle (أي), this will be mentioned later on. The advent intransitive
verbs can be presented in the following pattern:

Verb+ subject(انا) + cognate accusative

For example:

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 (زبد ضريه 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 زيد) and its participle is passive, while the other type is connected to the object immediately without a preposition as in (بريتي الظلم) 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 (همزة) as in; (أكرمتم المجتهد) doubling (فعل) as in; (فرحت زيدا) and transitivity with a preposition as in; (اعرض عن الزئنة) 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(فعل), 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(الثاء)+ object (definite)

As in:

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

For example:
Third pattern/ verb+ subject first person pronoun + (prepositional phrase)+ object

For example:

قُلْهُ وَلَيۡتُنِي لَمۡنَ يَسۡتَغۡنَىٰ, وَلَيۡتُنِي لَمۡنَ يَتَذَكَّرَ (27) العلى

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

For example:

قُلْهُ وَلَيۡتُنِي لَمۡنَ يَسۡتَغۡنَىٰ, وَلَيۡتُنِي لَمۡنَ يَتَذَكَّرَ (27) العلى

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

For example:

قُلْهُ وَلَيۡتُنِي لَمۡنَ يَسۡتَغۡنَىٰ, وَلَيۡتُنِي لَمۡنَ يَتَذَكَّرَ (15) الحكير

The underlined verbs in the previous examples (هلك) 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 chapter as shown in Juz’ Amma in the following patterns:

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

For example:

قُلْهُ وَلَيۡتُنِي لَمۡنَ يَسۡتَغۡنَىٰ, وَلَيۡتُنِي لَمۡنَ يَتَذَكَّرَ (8) البقرة

For example:

قُلْهُ وَلَيۡتُنِي لَمۡنَ يَسۡتَغۡنَىٰ, وَلَيۡتُنِي لَمۡنَ يَتَذَكَّرَ (8) البقرة

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

For example:

قُلْهُ وَلَيۡتُنِي لَمۡنَ يَسۡتَغۡنَىٰ, وَلَيۡتُنِي لَمۡنَ يَتَذَكَّرَ (24) الفجر

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

1.3 Transitive with a Preposition

- With the (ب)}

As shown in the following pattern:

Verb+ subject(implied pronoun أنا) + prepositional phrase

For example:

قُلۡ لَن أَعُوذُ بِرَبِّ ٱلۡفَلَقِ (1) الفلق

Can be shown in the following pattern:

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

قوله تعالى: أَلَمۡ نَشۡرَحۡ لَكَ صَدۡرَكَ (1) وَوَضَعۡنَا عَنكَ وِزۡرَكَ (2) قوله تعالى

- With (عن)

Can be represented in the following pattern:

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

For example:

قوله تعالى: وَوَضَعۡنَا عَنكَ وِزۡرَكَ (2) قوله تعالى

These swear verbs 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: وَوَضَعۡنَا عَنكَ وِزۡرَكَ (2) 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 (سراجا) (Abu-Abdullah, 1964:172). also in:

شَقَقۡنَا ٱلَْۡرۡضَ (25) صَبِّٗا صَبَبۡنَا ٱلۡمَااءَ (26) أَنَّا قوله تعالى

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 الأرض و الإنسان و الإنسان).

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

For example:

قوله تعالى: وَخَلَقۡنَا أَزۡوَٰجٗا (8) وَكُلَّ شَيۡءٍ أَحۡصَيۡنَٰهُ (...أَنَّا قوله تعالى

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

For example:
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(محمد يحفظ and يحفظ محمد) 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: قَالَهُ رَبُّكُمُ: أَنَا رَبُّكُمُ، أَنَا عَابِدٌ مَّا عَبَدتُّمۡ (4) الكافرون 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 (Muhammad,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 negation as in: لَا وَ قَالَهُ رَبُّكُمُ: أَنَا عَابِدٌ مَّا عَبَدتُّمۡ (4) الكافرون in this ayah in particular Profit Muhammad denies idolatry, currently and before, using the nominal formula to indicate endurance and continuance. (Abi-Hayan,1999:559)

- Indication of wishing as in: يَٰلَيۡتَنِي كُنتُ تُرَٰبَ فَيَقُولُ ٱلۡكَافِرُ, here when the faithless sees anguish on judgement day, he looks back at his own sins and wishes he was a dust (ترابا) instead of a human or never born at all. Also in: قَالَهُ ٱلۡكَافِرُ, 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:

- Indicating shortness by a forefront predicate as a prepositional phrase in the first person pronoun’s nominal sentence as
after Prophet Mohammed denied belonging to these pagans and their religion he said (كلم 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: إن أنزل لكم عذابا قريبًا يوم ينظر الْمُرَّةَ ما قُلْتُمْ يِدَاهُ وَلِيَ دِينِ لَكُمۡ دِينُكُمۡ. Here the speaker used the allocation pronoun to indicate imperative occurrence.

- Indication of strengthening the adjudication and affirming it by forefronting the predicate (prepositional phrase) as in: قوله تعالى: إن علينا لِلْهُدَىٰ إِنَّ إِلَيۡنَا إِيَابَهُمۡ: (21) التأيیدات (الْبَيْكَةُ وَ عَلِيَّا) and its affirmation by (إن و لم 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: إن جَهَنَّمَ كَانَتۡ مِرۡصَادٗا لِِّلطَّـٰغِينَ مَـ ابٗا. Here, the predicate is preceded by (إن) for the purpose of exaggeration. It expressed by leaving. Because the biggest warning is already declared as in: قوله تعالى: إنْ جَهَنَّمَ كَانَتۡ مِرۡصَادٗا لِِّلطَّـٰغِينَ مَـ ابٗا (22), 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: أَتى أَمَّرُ اللّهُ. (1) النحل so it is meant to say (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:
The indication of the greatness and blessing of Qur’an as in: قَوْلُهُ تَعَالَى: إِنَّا أَعۡطَيۡنَٰكَ ٱلۡكُوثُرَ (1) الكوثر. Here, Allah promises Prophet Mohammed with great welfare in life and after death in many ways shown in the previous ayah such as: the giving verb is assigned to the speaker but referred to in the past. Opening the speech with an imperative by (إِن) and the verb being accusative by the subject twice and the use of a formula that indicate exaggeration and abundance. (Ahmed,P:128)

2. The Contextual Indication of the “First Person Pronoun” Verbal Sentence

There are many indications and meaning including this type of sentences in Juz’ Amma:
Indication of seeking refuge as in: قوله تعالى: قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ (۱) القلق, قُلْ أَعُوذُ بِرَبِّ أَنْبَاتِ (۱) النَّاس. 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 (قل) 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)

The implied interrogation is advent in other positions as in: قوله تعالى: أَلَمۡ نَجۡعَلۡ لَّهُۥ (۸) عَيۡنَتۡينَ وَلِسَانٗا وَشَفَتَيۡنِ (۹) وَهَدَيۡنَٰهُ ٱلنَّجۡدَيۡنِ (۹) وَلِسَانٗا وَشَفَتَيۡنِ (۱۰) وَهَدَيۡنَٰهِ ٱلنَّجۡدَيۡنِ (۱۰) لِِّنُخۡرِجَ بِهِۦ حَبِّٗا وَنَبَاتٗا لِِّنُخۡرِجَ بِهِۦ حَبِّٗا وَنَبَاتٗا (۱۴) ٱلۡمُعۡصِرَٰتِ مَااءٗ ثَجَّاجٗا (۱۳) وَهَّاجٗا وَسِرَاجٗا (۱۲) فَوۡقَكُمۡ (۱۱) وَخَلَقۡنَٰكُمۡ أَزۡوَٰجٗا (۷) وَبَنَيۡنَا فَوۡقَكُمۡ (۱۰) وَخَلَقۡنَٰكُمۡ أَزۡوَٰجٗا (۷) وَبَنَيۡنَا فَوۡقَكُمۡ (۱۰) وَخَلَقۡنَٰكُمۡ أَزۡوَٰجٗا (۷) وَبَنَيۡنَا فَوۡقَكُمۡ (۱۰) وَخَلَقۡنَٰكُمۡ أَزۡوَٰجٗا (۷) وَبَنَيۡنَا فَوۡقَكُمۡ (۱۰) وَخَلَقۡنَٰكُمۡ أَزۡوَٰجٗا (۷) وَبَنَيۡنَا فَوۡقَكُمۡ (۱۰) وَخَلَقۡنَٰكُمۡ أَزۡوَٰجٗا (۷) وَبَنَيۡنَا فَوۡقَكُمۡ (۱۰) وَخَلَقۡنَٰكُمۡ أَزۡوَٰجٗا (۷) وَبَنَيۡنَا فَوۡقَكُمۡ (۱۰) وَخَلَقۡنَٰكُمۡ أَزۡوَٰجٗا (۷) وَبَنَيۡنَا فَوۡقَكُمۡ (۱۰) وَخَلَقۡنَٰكُمۡ أَزۡوَٰجٗا (۷) وَبَنَيۡنَا فَوۡقَكُمۡ (۱۰) وَخَلَقۡنَٰكُمۡ أَزۡوَٰجٗا (۷) وَبَنَيۡنَا فَوۡقَكُمۡ (۱۰) وَخَلَقۡنَٰكُمۡ أَزۡوَٰجٗا (۷) وَبَنَيۡنَا فَوۡقَكُمۡ (۱۰) وَخَلَقۡنَٰكُمۡ أَزۡوَٰجٗا (۷) وَبَنَيۡنَا فَوۡقَكُمۡ (۱۰) وَخَلَقۡنَٰكُمۡ أَزۡوَٰجٗا (۷) وَبَنَيۡنَا فَوۡقَكُمۡ (۱۰) وَخَلَقۡنَٰكُمۡ أَزۡوَٰجٗا (۷) وَبَنَيۡنَا فَوۡقَكُمۡ (۱۰) وَخَلَقۡنَٰكُمۡ أَزۡوَٰجٗا (۷) وَبَنَيۡنَا فَوۡقَكُمۡ (۱۰) وَخَلَقۡنَٰكُمۡ أَزۡوَٰجٗا (۷) وَبَنَيۡنَا فَوۡقَكُمۡ (۱۰) وَخَلَقۡنَٰكُمۡ أَزۡوَٰجٗا (۷) وَبَنَيۡنَا فَوۡقَكُمۡ (۱۰) وَخَلَقۡنَٰكُمۡ أَزۡوَٰجٗا (۷) and called to guide people to the right path. (Muhammed,1984:625-632)

The implied interrogation is advent in other positions as in: قوله تعالى: أَلَمۡ نَجۡعَلۡ لَّهُۥ عَيۡنَتۡينَ وَلِسَانٗا وَشَفَتَيۡنِ (۹) وَهَدَيۡنَٰهُ ٱلنَّجۡدَيۡنِ (۹) وَلِسَانٗا وَشَفَتَيۡنِ (۱۰) وَهَدَيۡنَٰهِ ٱلنَّجۡدَيۡنِ (۱۰) لِِّنُخۡرِجَ بِهِۦ حَبِّٗا وَنَبَاتٗا لِِّنُخۡرِجَ بِهِۦ حَبِّٗا وَنَبَاتٗا (۱۴) ٱلۡمُعۡصِرَٰتِ مَااءٗ ثَجَّاجٗا (۱۳) وَهَّاجٗا وَسِرَاجٗا (۱۲) فَوۡقَكُمۡ (۱۰) وَخَلَقۡنَٰكُمۡ أَزۡوَٰجٗا (۷) وَبَنَيۡنَا فَوۡقَكُمۡ (۱۰) وَخَلَقۡنَٰكُمۡ أَزۡوَٰجٗا (۷) and called to guide people to the right path. (Muhammed,1984:625-632)

Other statement of blessings came in the following ayah: قوله تعالى: أَلَمۡ نَجۡعَلۡ لَّهُۥ وَزۡرَكَ (۲) الَّذِي أَنفَضَ طَهِرَكَ (۳) الشَّرِّ وَضَعۡنَا عَنكَ (۱) لَكَ صَدۡرَكَ أَلَمۡ نَشۡرَحۡ قوله تعالى: الشرح (۳) ٱلَّذِيا أَنقَضَ ظَهۡرَكَ (۲) وِزۡرَكَ وَلِسَانٗا وَشَفَتَيۡنِ (۱۰) جَعَلۡنَا نَوۡمَكُمۡ سُبَاتٗا (۸) وَخَلَقۡنَٰكُمۡ أَزۡوَٰجٗا (۷) and called to guide people to the right path. (Muhammed,1984:625-632)
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: لا أَعۡبُدُ مَا تَعۡبُدُونَ (2) ولا أَنتُمۡ عَٰبِدُونَ مَا
عَبَدتُّمۡ (4) ولا أَنتُمۡ عَٰبِدُونَ مَا
عَبَدتُمۡ (5) الكافرون.

here the saying (لا) 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) لا إِحۡدَادٌ مَا عَبَدتُمۡ (4), and in the nominal
formula that indicates stability and
continuity as in (لا) لا إِحۡدَادٌ مَا عَبَدتُمۡ
(4) and the past verbs including adverb of
manner (عَبَدتُمۡ) and the past (عَبَدتُمۡ)
to prove his innocence from worshipping other that
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 )ءِمَّام ( in three positions in
Juz’ Amma as follows: قوله تعالى: فَلَا أُقۡسِمُ
بِٱلشَّفَقِ (15) التكوير. فَلَا أُقۡسِمُ بِٱلشَّفَقِ (16) الأشتقاق.
فلَا أُقۡسِمُ بِٱلشَّفَقِ (4) البلد,
so 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: قوله تعالى: لَقَدۡ خَلَقۡنَا ٱلۡإِنسَٰنَ فِي كُنۡدَٰلِدۡ عُبۡرَٰتٍ (4)
البلد, 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: قوله تعالى: لَقَدۡ
خَلَقۡنَا ٱلۡإِنسَٰنَ فِي أَحۡسَنِ تَقۡوِيمٖ (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: كَلّا
فَلَنَّى ابۡنِي ۖ لَمۡ يَأۡتِنِي نَسۡفَعَ ا بِٱلنَّاصِيَةِ (15) العلق,
it’s an indication to be tortured in case humans
didn’t get back of being stubborn, the
impression (السعف) means dragging
something hardly, while (الناصية) means
hair front of the head, lets drag him by the
Other example is in the following ayah:
قوله تعالى: سنِدۡعُ ٱلزَّبَانِيَةَ (18) العلق
(سنِدۡعُ) 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-Hafṣ,1998:424)

- To indicate the promise of Allah to his prophet with many blessings like blessing him with victory as in: قوله تعالى: وَأَكِيدُ كَيۡدٗا الطَّرَق (16), 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: فَلَن نَّزِيدَكُمۡ إِلَّ عَذَابٍ اۡفَذُوقُواْ (30) the imperative (ذوقوا) indicates future which require negating it with the particle (أن) it means degradation, insult and threat to increase torture on hell people (Muhamedi,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:

قِوْلُهُ تَعَالَىُ: فَأَمَّا مَنۡ أَعۡطَىٰ وَٱتَّقَىٰ (5) وَكَذَّبَ بِٱلۡحُسۡنَىٰ (6) فَسَنُيَسِِّرُهُۥ لِلۡعُسۡرَىٰ (9) الرُّسُلِ (10) لليل.

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-Hayen,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 re-pronouncing 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 (ایاى 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 (ياء) 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.
REFERENCES

35. The Holy Qur’an