

## Pronouns as A Grammatical Phenomena in the Glorious Qur`An.

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**Abstract:** This paper examined the important feature in Arabic language in general and especially Arabic grammar that is pronouns with little, A Pronouns as grammatical phenomena in the holly Qur`an which aimed. The paper concluded by identifying that there is a strong relationship between the grammars as and the places of uses in the holy Qur`an. Recommendation was proffered that study of the Islamic studies should adhere to study Arabic language for a better elucidation of the Qur`an.

### I. Introduction

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

It is very tragic that most of Muslim recites the holly Qur`an the word of Allah the book of instructions, the source of authentic Knowledge without understanding it, we often salat, reciting passages in Arabic which we do not know what its mean because again we do not know what we say.

In our worldly life for nominal financial and social benefit we take point even in old age to learn any language Imposed on us. We spend hundreds and thousands of dollars on private Tuition for our children to make their understand highly complicated subjects of mathematic and sciences, but when the problem of understanding the holly Qur`an is posed we are different.

This paper attempt to discuss an important feature in Arabic language in general and especially Arabic grammar that is pronouns with little, A Pronouns as grammatical phenomena in the holly Qur`an which aimed to revolves the flowing sub title;

- Definition of term Pronoun
- Types of pronoun in Arabic Language
- Grammatical shift in the holly Quran (Iltifat)
- Meaning of Grammatical shift (Iltifat)
- Types of Iltifat in the holly Qur`an
- Conclusions
- Notes and references

### Pronouns

A Pronoun is a word Use in place or instead of a noun if "إيا" "is prefixed to passive pronoun, it imparts the sense of only "إيا" only you "إيانا" } "only we }.

Pronoun is a word that is used instead of noun, or noun phrase, for example he, it, her, etc, demonstrative/ interrogative/ possessive/ relative/ pronouns and also personal pronouns. [1]

There are categories of pronouns in Arabic grammar, includes:

1. Passive pronoun \_\_\_\_\_ ضمير المجهول
2. Demonstrative Pronoun "اسم الإشارة" such as

This [male] _____	هذا
Those [two] _____	هذان
Those All _____	هؤلاء
This [female] _____	هذه
Those two female _____	هاتان
Those all _____	هؤلاء
That _____	ذلك
Those two _____	ذاتك
Those all _____	أولئك
That [Female] _____	تلك
Those [Two Female] _____	تانك
Those all _____	أولئك
Those male _____	هذين
Those [two male] _____	ذينك

Those two female \_\_\_\_\_ تينك

3. Relative Pronouns

4. Interrogative Pronoun \_\_\_\_\_ الموصول

Who \_\_\_\_\_ من

Which \_\_\_\_\_

5. Personal Pronouns \_\_\_\_\_ شخصي ضمير

Male; ----- مذكر

I \_\_\_\_\_ أنا

We \_\_\_\_\_ نحن

You \_\_\_\_\_ أنت

You \_\_\_\_\_ أنتما

You all \_\_\_\_\_ انتم

He she \_\_\_\_\_ هو/هي

The two \_\_\_\_\_ أنتما

The all \_\_\_\_\_ هما

The all \_\_\_\_\_ هم

Female \_\_\_\_\_ مؤنث

I \_\_\_\_\_ أنا

We \_\_\_\_\_ نحن

You \_\_\_\_\_ أنت

You two \_\_\_\_\_ أنتما

You all \_\_\_\_\_ أنتن

She \_\_\_\_\_ هي

They two \_\_\_\_\_ هما

They all \_\_\_\_\_ هن

6. Possessive Pronouns \_\_\_\_\_ ضمير إضافي

Mine \_\_\_\_\_ ي

Ours two \_\_\_\_\_ نا

Ours \_\_\_\_\_ نا

Yours \_\_\_\_\_ لك

Yours all \_\_\_\_\_ كم

His \_\_\_\_\_ هـ

Their two \_\_\_\_\_ هما

Theirs \_\_\_\_\_ هم

Female \_\_\_\_\_ مؤنث

Mine \_\_\_\_\_ ي {بإاء المتكلم} كتابي

Ours two \_\_\_\_\_ نا

Ours all \_\_\_\_\_ نا ربنا

Yours \_\_\_\_\_ لك قلبك

Yours two \_\_\_\_\_ كما

Yours all \_\_\_\_\_ كن

Hers \_\_\_\_\_ ها

Theirs two \_\_\_\_\_ هما

Theirs all \_\_\_\_\_ هن

#### Classes of Pronouns

There are three classes of pronouns in Arabic Grammar, it is

- |    |                          |                        |
|----|--------------------------|------------------------|
| 1) | First Person : " I " we" | ضمير المتكلم, أنا, نحن |
| 2) | Second Person : You      | ضمير المخاطب           |
| 3) | Third Person He" They"   | ضمير الغائب " هو " هم" |

Examples of these classes of pronoun from the holy Qur`an;

First person: Q: 3:52 وقوله: قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ... " Q: 15:49 قوله تعالى: نَبِيُّ عِبَادِي أَنِّي أَنَا الْغَفُورُ الرَّحِيمُ

Second person: Q: 5:88 وقوله: وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ " Q: 2:31 قوله تعالى: إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ

Third person: Q: 39:4 قوله تعالى: سُبْحَانَهُ هُوَ اللَّهُ الْوَاحِدُ الْقَهَّارُ "

### **Grammatical shift in holly Qur'an (Iltifat) for the rhetorical purpose.**

This is very important feature of Arabic literary and Qur'anic style in the paper will discuss the meaning of Iltifat, other than use to describe the phenomenon, the development of Iltifat in the bulagh books, and the types of Iltifat. Along with Iltifat I shall discuss analogous feature of this nature, involving grammatical shift for rhetorical purpose, though some of this were not generally lab even as they were none the less considered as related to it in the discussion of the specific Examples I shall point out were this shift occur and attempt to explain their effect. It hoped that All this will help to clarify their nature of this stylistic feature and explain its used in the Qur'an.

### **The Meaning Of Iltifat**

Lexically iltifat means, t turn ones face to, one may assume that iltifat may have owed its origin to the context of departure and turning back towards the encampment and memory of the beloved, this attaching and additional emotive aspect to the word.

The word iltifat, here still almost literal, was given a technical meaning as early as the time of AsmaI. But already by the time of ibn al\_mu,ulazz we find that the use of the term to denote, broadly, parent hesis, has become secondary, it now refers more frequently to what is define as departure by the speaker from address to narration or from narration to address and the like (Wa\_Ma yushbih dhalika). The phenomenon has been recognized and described by such earlier authors asal\_farra, abu ubaida, ibn Qutaiba and Almubarrad, Who discussed example of transition in persons, but it was not until ibn al\_mu,tazz that given the name iltifat. [\[iii\]](#)

Types Of Iltifat And Related Features Thes Can Be Of The Following Types.

- I. Change in person, between 1<sup>st</sup>, 2<sup>nd</sup>, and 3<sup>rd</sup>, person, which is the most common and is usually divided into six kinds.
- II. Change in number, between singular and plural
- III. Change in addressee
- IV. Change in case market
- V. Using man in place g pronoun

No, 1 is the most commonly known and was called iltifat before other types were leb \_\_\_ as such or as related to iltifat.

Nos. I\_ iv were dealt with by Zarkashi and suyuti, for instant, in a chapter entitled of al\_iltifat though some of the type were considered as iltifat by some according to Zarkashi. No.]

Was dealt with along with along with iltifat by Qausimi general heading combining them both.

Khuraj al\_alklam ala muqtad al Zhir cdeputre from what is normally expected usage of language particular person

- 1) Transition from 3<sup>rd</sup>, to 1<sup>st</sup>, person this is the most common type\_ I have came across over 140 instances in the holly Qur'an
- 2) From 1<sup>st</sup>, to 3<sup>rd</sup> person in second with nearly 100 instances.
- 3) From 3<sup>rd</sup>, to second person\_ nearly go instance,
- 4) From second to 3<sup>rd</sup>, person,\_ of under 30 intendances
- 5) From 1<sup>st</sup>, To 2<sup>nd</sup>, person \_ g which there is only one example which is quested by every author, but which one could argue is not Iltifat
- 6) From 1, to 2, person of which there is no exape in the Qur,an and as suyuti himseft pointed out (ItQan ,III,254).

Types 5 and 6 need only a brief mention here so that we may return to deal with the other more important cases, for no,6 Inaru al\_Qays,s lines about his long sleepless high were quoted by Zamakhshari

The poet here talks to himself in the 2, person, than about himself, then he retun to speaka

In the first person. It is not worthy that this lines are always quoted illustrate this type

For No. 5 it is Q 36; 22 that is always quoted why should I not worship him, who created me and thim you should retune

It was suspected that you, is in place of I shall return; this however, does not have speaker cohld simply be warring his addreses that they shall return to God, in which case the condition g iltifat does note obtain here suyuti also quotes Q;6;73 but this will be discussed nder change in tens

It will be observed for example g the kinds of iltifat that a great many of them involved God talking in the person or about himself in the 2, person example from poetry suggest that a poet talk to himself when he reproaches pities or encourages himself when he clearly does not befit God as skin in the Qur'an where he has power our all things (4;176 he is performer g what he desires (85;16) and is the crater of all thing (39;67) The may explain the lack of example in the Qur'an of types 5 and 6 I shall know list accuracies of the four

remaining sub types of iltifat in person this list are not mean to be find but to give what it happed will be a fair picture of the use of iltiat in the Qur`an it should be pointed out that the word containing the pronoun from which the transition take place does not necessarily immediately priced that to which the transition occurs, but in any case of iltifat

1) 3<sup>rd</sup> -1<sup>st</sup> - person

2;23, 47, 73, 83, 118, 160, 172, 3; 25, 58,168,;3o,33, 97,41, 64, 74, 114,174, 5;14, 15, 19, 32, 70, 86, 6;22, 92,97, 98, 99, 107, 110, etc

In the fist king (3<sup>rd</sup> -1<sup>st</sup>) we notice that in he great majority, God is involved in the speech the transition in this type introduction two powerful elements that accord with the dramatically nature of the C. which is more powerful than the 3<sup>rd</sup> - as it brings God himself to speak) and secondly the element of plurality which expresses more power than does the singular. We may begin by considering the fist example Godlike introduce after his remark that the grammatical parson change from time to time in the Qur`an in on unsold and not beautiful way Q.27;16

Who created the heaven and earth and sent down for you water from the sky were with we coursed to grow nocuous guldens?

The point of emphasis hater is the great power which course joyous gardens to grow a contrast between the constriction of creating power and the personal involvement of acsthative createtivity this is not a matter of personal test or opinion, it is clear from the rest of the verse which goes garden on to emphasize the point and describe the garden; whose trees you could never cause to grow ; Here God resaves fore himself the power to cause them to grow and hence the shift at third point from 3, person singular to 1, person plural. As it come suddenly, the shift at makes the listener feel afresh the true meaning of the concept of both 1, person and of plurality, so that the grammatical forms are here given much more weight than they normally carry (33) A longest statement in place of this concise power full one would have been required if normal grammatical rules and been used without the charge in person commented by No/deke , the effect in this example is moreover, achieved with no loss Of clarity since it is obvious that the verse speaks about God before and after the transition.

I. 1<sup>st</sup> - 3<sup>rd</sup> person

This category is second in numbers but it is still large compared to those remaining. It is not worthy that, with exception of a small number of eases, the person involved in iltifat in category 1 and two is God while in 3<sup>rd</sup> and 4<sup>th</sup> this is less commonly the case. Again with exception of four cases, we speak in the first person plural, in the another part of the transition he is in the 3<sup>rd</sup> person singular, referred to either as Allah He; He it is who, or, Rabbi , in the form of your/their/his lord, lord of two related quest ion should be discussed here.

I. Who speak in the Qur`an

II. How is it God, who is believed in Islam to be the author of the Qur`an speaks about himself the 3<sup>rd</sup> person?  
“Give before death come to one of you and he says “Refiever me horde a while” but Allah reprieves no soul when its term comes: Allah has knowledge of all your action (63;10\_11)

2) 3<sup>rd</sup> - 2<sup>nd</sup> person

The shipt in most example of this kind appears to be for the purpose of humoring ,reproach threat and sometimes request. The fist example of iltifat in the Qur`an Much quoted in Balagha books is for this kind; verse 4of the fatiha coming after paise in the 3<sup>rd</sup> person;

Praise belongs to Allah, the lord of All being, the All-mercful. The All -compassinate,the master of the day of judgment, you only we save you alone we ask for help

Zamakshari explain (and he is repeatedly quoted ) that when the servant talks about Allah who is worthy of praise, of fall submission to him, and whose help should be sought in important matters. The servant then addresses this distinguished lord, you alone do we worship; after the introduction which demonstrate that he is truly worthy of being worshiped direct address in more indicative of the fact that he is being worshipped for that distinction (foot note 38)

3) 2<sup>nd</sup> - 3<sup>rd</sup> person

This is use of frequent than the previous three kinds. We have had in 16;69 an example of haw the use of 3<sup>rd</sup> person expresses wonder and in 80;1 displeasure making lustiness a witness to this 16;72 shows a smile effect Allah has given you spouses from among your selves and though then has given you sons and grandsons he has provided you with good things. Will they then believe in falsehood and deny Allah ,s favours ?

In 47; 23 we have

If you turned away would you than haply work corruption in the land and break your bonds of kin? Those are they whom Allah has cursed the indicative pronoun ula,ik(those) expresses ibad lil tahqir (clin tanking for humiliation ) but distancing can also be for honoring in another place

#### 4) Changing in number

The shift have is between singular dual and plural of which over fifty example can be found; 2; 23, 38, 40 106 123 217 16; 65, 31; 15, etc. in many of these examples it is God that is involved in iltifat, the shift to the plural of majesty expresses power with remarkable effect, e.g.: **وَلَا أَقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ \* أَيَحْسَبُ الْإِنْسَانُ أَنْ نَجْمَعُ عِظَامَهُ \* بَلَىٰ قَادِرِينَ عَلَىٰ أَنْ نَسُوِّيَ بَنَانَهُ**

#### 5) Using A Noun In Place Of A Pronoun

This is a substantial category of which the paper recorded well over a hundred examples from the Qur`an; in fact there are many more.<sup>[68]</sup>

In both there is actually a departure of one kind or another, be it in person, number, addressee, case, reference (noun/pronoun), or tense/mood of a verb. There is no difference between replacing a pronoun by a noun for special effect and replacing 1st person by the 2nd, or singular by plural, for a similar effect. The condition of **iltifat** obtains in the present category since the person is the same in the noun used and the pronoun it has replaced.

To that extent, there is no reason to treat examples of this category in the Qur`an differently from those treated under **iltifat** and related features. In fact, when Zarkashī was discussing the reasons for **iltifat** and giving examples to illustrate his point he included an example<sup>[69]</sup> involving the use of a noun in place of a pronoun (Q. 44:4-6). This category comprises many places in the holy qur`an among which is the following: 2:59, 60, 64, 105, 107, 109, and 112

## II. Conclusion

As we have seen, **iltifat** and the related features discussed above involve a grammatical shift. They are discussed in **mā`anī**, under the general heading of **khurūj al-kalām 'alā muqtaḍa'l-zāhir**. Departure from what is expected is done **li'qtida' al-hal lidhalik li-'urūd i'tibār akhar altaf min dhālik al-zāhir** (because the situation requires such departure, to meet a consideration more subtle than is normally expected). Departure from the normal without benefit is forbidden in **balāgha mumtani' fi bāb al-balāgha**. Ibn al-Athīr explains that the shift from one form to another is done only when it is required for some special reason: **al-'udūl 'an sīgha min al-alfāz ilā ukhrā lā yakūn illā li-naw' khusūsiyya iqtadat dhālik**. With every shift, then, it is natural to ask the reason for such a departure from the norm. Thus Muslim writers on **iltifat** normally include a section on **asbāb/fawā'id al-iltifat** (the reasons for/beneficial effects of **iltifat**). Zamakhshari<sup>[77]</sup> who presents the material in his **tafsīr** mainly in a question and answer format introduced by 'If you said why? How? Etc....', 'I would say ...' gives a threefold answer to explain **iltifat**:

1. This is a technique of **balāgha** well known to scholars in the field, has a technical name, and is of many types.
2. It is a habit of speech of the Arabs, as in the three lines of Imru' al-Qays cited earlier where the shift occurs three times in accordance with the Arabs' way of varying their speech, and because when speech is changed from one style to another this is more likely to raise the interest of the listener than it would if it were all in a uniform style.
3. In specific contexts iltifat has its own particular benefits.

We discussed in this paper about the importance of grammar in studying holy Qur`an and find out that:

1. There is no doubt that for a deeper understanding of the Qur`an knowledge of the Arabic language is absolutely essential.
2. The change of the single Fathah into a Kasrah changes the entire meaning of the same set of letters.
3. Arabic grammar thus enables us to understand certain things whilst reciting or reading the Arabic text of the holy Qur`an directly, without needing an accompanying translation or consulting a tafsir.

Finally, the paper urge the students of knowledge and Muslims Ummah in general to acquire this important knowledge, that enable them the immense enjoyment of communicating directly with Allah and unrushed, as well as putting each pronoun in its right place accordingly, beautified and deliberate recitation of his own spoken word. Such recitation results in the subsequent of, and the feeling of being enveloped by, his divine mercy.

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