

Composite Structures Treated as Singular in Arabic

Jehad Dweikat

Assistant Professor of Arabic Syntax
University College for Educational Sciences: Ramallah, Palestine

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, then, 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 (ويه = 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= تسعة) and it has one meaning, while the latter (nineteen = تسعة عشر) 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 (fathah = فتحة) at the end even if it is used in the subjective case (□الفة الرفع), in the accusative case (□الفة), or in the genitive case (□الفة الجر) whether they have the definite article (al= التعريف) or something is added to them.

When someone says (تسعة عشر = nineteen), he/she means (تسعة و عشر) nine and ten; when one says (التسعة عشر), he/she means (التسعة و عشرة) the nine and any ten. If someone says (تسعة عشر), he/she means (تسعة وعشرة لك) nine and your ten. The same is true about ordinal numbers (eleventh, twelfth,....., nineteenth) which start with the definite article (al=ال). 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 (al) as a definite article; the definite article should be added to the first part only due to the fact that the composite ordinal number is 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), the noun that has been joined, (والمعطوف عليه) 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-Hajib adds that the last letter of the number should carry the same inflectional short vowel (الفتحة) 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 (الفتحة) (= a) but not any other vowel because it is lighter than the short vowel (الضمة) (= o), the short vowel (الكسرة) (= i), or the no vowel (سكون). In other words, the (fathah) is the lightest of all diacritics (*ḥarakāt*).

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:

فَيَوْمٌ عَلَيْنَا وَيَوْمٌ لَنَا وَيَوْمٌ نُسَاءُ وَيَوْمٌ نُسَرُّ

(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) = *alladī ra'etu folaan*). There must be the pronoun (هـ) 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 (تنوين *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 (يا= yaa) 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

(المصدر المؤول) The interpreted original (MaSdar muawwal)

One of the linguistic structures that can be treated as singular is the interpreted originals (MaSder muawwalah (المصادر المؤولة) 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 المؤول) is, indeed, a singular noun.

The difference between (إنَّ = inna) which means *indeed* and used for emphasis and (أَنَّ = anna) 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=قال) 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 (اعتقد أن = a'ataqida anna) which means (He believed that), (سمع أن = samea' anna (he hear that), or a verb of communication (أعلن أن = a'alana anna) in the sense of (he announced/declared that), (ذكر أن = dkara anna) (to mention that). Thus, (inna) looks like a singular noun, while (anna) looks like a compound noun. Moreover, (inna) is independent and is not part of any other noun, while (anna) is dependent and is part of another noun; consequently, (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:

{وَأَنْ تَصُومُوا خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ} (Wa 'An Taṣūmū

Khayrun Lakum 'In Kuntum Ta`lamū)

(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: (جالستُ لكي أستريحَ) (jalastu kai astareeh) which means (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:

{وَدُّوا لَوْ تَدَّهَنُ فَيُدْهِنُونَ} (Waddū Law Tudhinu Fayudhinū)

(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:

{سَوَاءٌ عَلَيْهِمْ أُنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ} (Sawā'un

`Alayhim 'A 'Andhartahum'Am Lam Tundhirhum Lā Yu'uminūna).

(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/performed

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:

مررتُ برجلٍ ظريفٍ (marartu bi rajulin Ṣarif)

(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 (رجلٍ = rajulin) and the adjective (ظريفٍ = Ṣarif), 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 (alif) must be dropped if the words (ابن او 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 او 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 (بعلبك = 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:

ياا حاكمَ بنِ منثر بنِ جارود سرادقُ ماجدِ عليكِ ممدود

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 (حكَم=Hakam) carries (fathah) as it is a singular, vocative, and proper

noun just like the final (nuun) in the word (بِن). 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/appositive when he states that the (= الأبدال al-badal) (the substitute noun) and (= المُبدلُ منهُ = 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:

ومررتُ برجلٍ رجلٍ صالحٍ، فليس الوحيُّ في إلا الصِّفَّة، وليس " هذا بمنزلة (مررتُ برجلين مسلمٍ وكافرٍ ولا ما أشبهى؛ من قِبَل أنك تُبَعِّضُ، كأنَّكَ قُلْتَ: أحدهما كذا، والآخرُ كذا، ومنهم كذا وممنهم كذا، وإذا قُلْتَ: مررتُ برجلٍ قائمٍ، ومررتُ برجلٍ قاعدٍ، فهذا اسمٌ واحدٌ، ولو قُلْتَ: مررتُ برجلٍ مسلمٍ وثلاثة رجالٍ مسلمين، لم يحسن في إلا الجرُّ، لأنَّكَ جعلتَ الكلامَ اسماً واحداً، حتَّى صار كأنَّكَ قُلْتَ: مررتُ بقائمٍ ومررتُ برجالٍ مسلمين، وهذا قولٌ يونس، ولو جاز الرفعُ لقُلْتَ: كا □ عبدُ الله راعٍ؛ لأنَّكَ □ شَبَّهتُ بالتبعيض، فالتبعيضُ ههنا رفعٌ، إذا قُلْتَ: كا □ أخواك □ راعٍ وساجدٌ."

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 (كا □ عبد الله راعٍ) because if you intend to specify or choose between two or more entities (كا □ أخواك راعٍ), should be in the subjective case just like when you say أخواك راعٍ : (كا □ أخواك راعٍ your two brothers were bowing and prostrating .

Similar to this is the vocative using (أي) 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 أيُّها الرجلُ) 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 (أي=ayu) without having the adjective (الرجلُ) between them. The noun modified here is the word (أي) 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,

يا هذا الرجل (O, this man.)

يا هذان الرجلان O ,these two men

يا هؤلاء الرجال O ,these man(.

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 (المضاف والمضاف اليه)

Another composite structure that abounds in Arabic is the structure which consist of (المُضَاف = "al-moDaf" The Adjoined/Prefixed Noun) and (المُضَاف إِلَيْهِ = "al-moDaf ilayh" The Noun Adjoined/Prefixed to It) construction. For example the word (لَبَّيْكَ labbayk = Here I am! or At your service) contains an adjoined noun (مضاف) and a noun adjoined to it (مضاف اليه) 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) is connected to the (مضاف اليه) 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) from the (المضاف اليه), 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 (مضاف اليه) as in the following examples:

Son of my mother (brother) ابن أمّ (Ibna ummi)

Daughter of my mother((sister (Ibnata ummi) ابنة أمّ

(Ibna a'mmi) (Son of my uncle (cousin ابن عمّ

(Ibnata a'mmi) (Daughter of my mother (cousin ابنة عمّ

The deletion of the (yaa) in (أمّ) and (عمّ) 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:

أَنْتَ خَلَّفْتَنِي لِذَهْرِ شَدِيدٍ يَا ابْنَ أُمِّي وَيَا شَقِيقَ نَفْسِي

Yaa ibna Ummee wa yaa Shaqiqqa 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 (أُمِّي) is kept by the poet just for the sake of the meter.

In another verse, a poet says: يَا ابْنَةَ عَمَّا لَا تَلُومِي وَاهْجَعِي (yaa ibnata amma laa talwmee 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 (عَمَّا) into (alif) for the sake of meter again.

The composite compound structure (المركبُ مزجيًّا)

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 (حَضْرَمَوْت), a governorate of Yemen, and Baalabeck (بَعْلَبَك), 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 (مُضَاف = adjoined), is diminished and the second part, which is (مُضَافٌ إِلَيْهِ = adjoined to it), is not diminished. So, the diminutive of (Hadramawt = حَضْرَمَوْت) is (Hodayrramawt = حُضَيْرَمَوْت); in Baalabeck, the diminutive form is Boaylabeck (بُعَيْلَبَك). It can be noticed that diminutives are attained by putting a short vowel /u/ (مِ = 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 (وَيْه = wayh). Such proper nouns are originally made of two parts such as (سَبِيوَيْه = Sibaway) and (نِفْطَوَيْه = NifTawayh); the former is made of (سَبِيْب) and (وَيْه), while the latter is built from (نِفْط) and (وَيْه).

The supportive composite structure (المُرَكَّبُ الإسْنَادِي = 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 (=كبادي بدا' ka badi'e bada') which means first of all/ to begin with. Another example is the proper noun (معد يكراب = 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 (ذا = ḏaa) such as (ماذا=what = maḏa) and (لماذا= why= limaḏa). 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:

ألا تسألان المرء ماذا يُحاول؟ أنخب فيقضى أم ضلال وباطل؟

alaa tasa'lani al-mara' maḏa yoHawelo? anHbun fa yoqDa am Dalaun wa BaTilu(?)

(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 (ذا) and the interrogative pronoun (ما) as one entity. When one asks : (ماذا رأيت = maḏa rayat =What did you see)?, the answer can be one word, e.g., (خيراً = 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 خيراً = al-laḏi rayatu khayrun); the word (خيراً khayrun) is the predicate of the subject (الذي al-laḏi).

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

{ وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَفْوَ }

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

The word (الْعَفْوَ = 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 (الْعَفْوَ).

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 (حَسَنًا = two Hassans) on one occasion and (حُسَيْنًا = 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') صباح مساء = (It is used to mean every morning and every evening)

(yawma yawm) يومَ يومَ = (It is used to mean every day)

(heena heen) حينَ حينَ = (It is used to mean when it is time)

(Bayna bayn) بينَ بينَ = (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:

أحمي حَقِيقَتَنَا وَبَعْدَ ضُ الْقَوْمِ يَسْفُطُ بَيْنَ بَيْنِنَا

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: (أزورك صباح مساء) = sa'azoroka Sabah masaa') "I will visit you every morning and every evening", he/she means (صباحا = 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 جاري بيت بيت) = 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: (تساقطوا أخول أخول) = tasaqaTo akhwala akhwal) which means (They had fallen easy easy). The implied full sentence is (تساقطوا أخول عن أخول); here the preposition (عن) is implied and not stated. The same is true in (لقيته كفه كفه) = laqaytohu kaffatan kaffah) which means (I met him directly). The implied meaning is (لقيه كفه كفه) = laqaytohu kaffatan li kaffatin) or (كفه عن لقيه كفه) =

laqaytohu kaffatan an kaffatin). In another example, it is possible to say: (وجاء القوم شَعَرَ بَعَرَ) = qa ja'a al-qawmu shaghara baghar) which means (The folk has come separately); in this sentence, the implied preposition, again, is (عن=an). 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 (الحكاية=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 = مَنْ = man) and (which = أَي = 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 (الحكاية), 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:

(جاءَ انِّمًا = jaa'a innama = Whoever came), (انما = inma) 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:

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

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

(بَرَّقَ نَحْرُهُ) = 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

- Al-Akbari, Abu al-Baqaa Abdullah Al-Baghdadi (1995). Al-Lobab fi Ilal al-Binaa wa al-Iraab (The Mind in Inflicaction and Parsing). Annotator: Abdullah Al-Nabhaan, (1st ed), Damascus: Daar al-Fikr.
- Al-Allai, Abu Saeed Salah Eddin Khalil Ibn Kikladi ibn Abdullah al-dimashqi. (1990). Al-fusul al-mufidah fi al-Waw al-Mazidah (Useful Chapters in the Extra "Waw"). Annotator: Hassan Mousa Al-Shaer, (1st ed), Amman: Daar al-Bashir.
- Al- Astarabadhi, Radi al-Din Muhammad ibn al-Hasan (1978). Sharh al-raddi ala al-kafiyah (Interpretation of al-Raddi for Al-Kafiya). (1st ed), Garyouis University.
- Al-Azhari, Abu Mansour Muhammad ibn Ahmad al-Harawi. (2001). Tahthib al-Lughah (Refining the Language). Annotator: Muhammad Awad Mereb. (1st ed.), Beirut: Daar IHya al-Torath, vol. 5.
- Al-Ghalayini, al-Shaykh Mustafa (1993). Jami'a' al-Durous al-Arabiyyah (Compiled Arabic Lessons), (28th ed), Beirut: al-Maktaba al-Assrya.
- Al-Hariri, Abu Muhammad Al-Qasem bin Ali bin Muhammad al-Basri (1988). Dorrat Al-Ghawwas fi Awham al- al-Khawwas (The Pearl of the Diver in the Doubts of Qualities). Annotator: Arafat Matarji, (1st ed), Beirut, Moasasat al-Kutub al-Thaqafiyya.
- Al-Kafawi*, Abu l' Baqa Ayyoub bin mousa al-Husseini. (1998). Al-Kulliyat, a dictionary of terminology and language differences. Annotator: Adnan Darwish and Muhammad al-Masri (1st ed), Beirut: Mu'asasat al-Risalah.
- Al-Mubarrad, Abu al-Abbas ibn Yazid ibn al-Akbar al-Nammaei al-Azdi. (1994). Al- MoqtaDab (The Concise). Annotator: Muhammad Abdul Khaliq Othaymah. Alam al-Kutub, Beirut, vol. 2.
- Al-Qalqashandi, Ahmad ibn Ali ibn Ahmad al-Fazzari al-Qahiri. (1922). Subhu al-A'asha fi Sinat al-Insha (The Dawn of al-A'asha in Making Writing), (1s ed), Beirut: Darr al-kutub al-Ilmiyyah.
- Al-Sabban, Abu al-Irfaan Muhammad bin Ali al-Shafi. (0000-undated). Hashiyat al-Sabban ala Sharh al-Ashmoni of al-fiyat ibn Malik (Al-Sabban Footnotes for al-ashmoni), (vol. 3), (nd).
- Al-Safadi, Shalahuddin Khalil ibn Aybak (1987). Tashih al-TaShif wa Tahrir al- aHrif (Correcting the Mistakes in Editing Changes). Annotator: Al-Sayyed al-Sharqawi, (vol. 1), Cairo: Maktabat Al-Khanji.

- Al-Suyuti, al-Fadl 'Abd al-Rahman bin Abi Bakr bin Muhammad Jalal al-Din* (0000-undated). Hame' al-hawaami fi sharh Jam al-jawami. Kuwait: Dār al-Buḥuth al-‘Ilmīyah, vol.1 (nd)
- Al-ZamakhsharīJ ,āAll rāQ-Abu al :hāsīm Maḥmūd ibn ‘Mufa-AI ,Umar(0000-undated). ssal fi San‘at al-I‘raab (“Detailed Treatise on Grammar”). Annotator: Ali Abu Melhem, (1st ed), Beirut: Maktabat Al-Hilal, (nd)
- Al-Zarkali, Kheireddine bin Mahmoud bin Muhammad bin Ali bin Faris (2002). Al-Aalaam (The Scholars). (15th ed), Beirut: Darr al-Ilm Lilmalayeen.
- Hassan, Abbas: (2008) Al-Nahw Al-Wafi (A Complete Syntax). (3rd ed), Egypt: Daar Al- Maarif.
- Ibn al-Sarra-j, Muhammad ibn al-Sari ibn Sahl (1988). (Al-USul fil Nahw Principles of Syntax). Annotator: Abdul Hussien al-Fatli, Beirut: Muassastu al-Risalah.
- Ibn Jinni, Abu al-Fath Othman (2000). Sir Sinaat al-Iraab (secrets of Making Iraab), (1st ed), Beirut: Daar al-Kutub al-Ilmiyya.
- Sī ,bawayh‘ Amr ibn‘Uthmān Khanjin (1988)(.rd ed3) ,(The Book)Kitaab) . Cairo
- The Holy Quran