

## Alternative Causal Meanings of Some Arabic Particles and Prepositions with Reference to Selected Qur'anic Verses: A Semantic Analysis

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### Abstract

This paper investigates the concept of causality as a linguistic phenomenon, usually defined in terms of the relation of two events, states or situations where one of them causes and /or represents a result, an effect or concession of the other. Causality can be expressed by using particles and prepositions. These particles and prepositions – separable and inseparable – have different or secondary meanings besides the major one. These meanings can be interpreted according to the context in which they occur. This paper attempts to scrutinize the primary meaning and the secondary meaning of causal meaning of some particles and prepositions. Specifically, the coexistence of many possible meanings for some particles and prepositions is examined in certain selected Qur'anic verses highlighting some semantic aspects that have an impact on identifying causal meaning. The paper concludes that Arabic particles and prepositions have a very important function and are useful in sustaining those aspects elements related to semantic aspects in the translation of the Quran through a discussion of the alternative and semantic variations of particles and prepositions.

**Keywords:** *Alternation, Causal meaning, Particles, Prepositions, Semantics.*

## 1. Introduction

This paper is devoted to the study of causality, which occupies a fundamental place in linguistics and philosophical studies. It is usually defined in terms of the relation of two events, states or situations where one of them causes or represents a result, an effect or a concession of the other. The relationship between causality and meaning has a particular significance in language as nearly all linguists have agreed about the linguistic model in which semantics is at an end (Lyons, 1977; Ibn Hisham, 1998; Al-Samarrai, 1991 and Al-Ameedi, 1989). Yet, different linguistic elements and expressions are used to indicate the causal meaning. Additionally, the study of causality in Arabic language is of great significance because of its importance “as the language of a major culture and of a major religion” (Comrie, 1991, p.4). Therefore, in the Glorious Qur'an, there are exact causal particles that occur to carry special meaning as in:

**Example 1:** وَقُلْ رَبِّ ارْحَمْهُمَا لَئِمَّا رَبِّيَانِي صَغِيرًا (الاسراء/ 24)

And say: ‘My Lord! Have mercy on them both as they did care for me when I was little’ (Pickthall, 1971, p.366).

On the other hand, Arabic causality includes a group of particles that give different meanings according to the position of the element in speech and its effect on the following word. Parts of these elements that have causal meaning have significance on the following texts, like الباء السببية *causal ba'a* and اللام *lam* as in:

**Example 2:** وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ (العاديات/8)

And LO! In the love of wealth he is violent (Pickthall, 1971, p.366).

**Example 3:** وَاسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ (المزمل/20)

And seek forgiveness of Allah. Lo! Allah is forgiving, merciful (Pickthall, 1971, p.774).

Thus, particles and prepositions in Arabic are subdivided according to their form into separable and inseparable. On the one hand, the separable preposition is the one that has a free form, which is not attached to the noun such as *من* from, *عن* away from, *على* on and *في* in. However, inseparable prepositions are always bound or rather prefixed to the nouns such as *ب*/bi-/ 'of' and *ل*/li-/ 'for'. On the other hand, separable particles include: *إِذ* when, *لعل* perhaps, *أَنَّ* that, *حتى* so that and inseparable are *الفاء* so that, *كي* in order that and so on. As such, the use of particles in selected Qur'anic verses with particular reference to their semantic significance highlighting their alternative meanings can be examined. Therefore, the coexistence of many possible meanings for a particle causes difficulty in managing the exact meaning to be used in translation. Accordingly, the importance of this paper arises from being of great use in sustaining those who are specialized in issues related to semantic aspects in the translation of certain Qur'anic verses through discussing some of the difficulties concerning the semantic variations of a particle.

## 2. Literature Review

This section reviews the literature on causality and Arabic particles (coordinating conjunctions, subjunctive or adverbials) and prepositions, which have causal meaning from different linguistic viewpoints through presenting general semantic aspects of causality in Arabic.

## 2.1 Definition of Causality in Arabic

There is a consensus among Arab philosophers and grammarians in their definitions of causality in the sense that asserts the necessary connection between the cause and its effect, the account that some philosophers and grammarians believe, the cause precedes the effect; this is obvious in the terminological notion of causality or causation, as illustrated by Ibn Mandhooor, which means

(اللسان: ماده "عل") "ما يتوقف عليه وجود الشيء ويكون خارجاً ومؤثراً فيه"

It is what the existence of a thing restricted to and it is an external and has impact upon the thing (Authors' translation).

Or as Al-Tahanwi (3, p.1045 cited in Nahar, 1987, p.47) modifies it

"علة الشيء وما يبيئد به من العلة على المعلول"

It is the caused thing which refers to the affected or patient (Authors' Translation).

Al-Alawi (D.749, 1914) defines causation as the situation where two clauses may be connected without the connective particle *و* *and* as in:

**Example 4:** وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُفَاتِلُونَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ (البقرة/190)

Fight in the way of Allah against those who fight against you, but not hostilities. Lo! Allah loveth not aggressors (Pickthall, 1971, p.36).

Al-Samarra'i (1991, p.86-90) claims that causality can be expressed by using prepositions such as *من* from, *الى* to, *عن* away from, *الى* on and *في* of *and so on* as elucidates in the following verse:

**Example 5:** بَلْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَقَلِيلًا مَّا يُؤْمِنُونَ (البقرة/88)

Nay, but Allah hath cursed them *for* their unbelief. Little is that which they believe (Pickthall, 1971, p. 16).

Furthermore, causation can be used to affirm the reasons of certain facts to be positively true. As such, the process of mentioning any state of affairs or event by conjoining it to its cause, or stating any reason conjoining it to its result, strengthens its impact on the recipient's mind and thinking process. Also, this process increases the property of the reliability of the state of affairs in question. Therefore, in contrast with telling a matter without joining it to its cause, it is better and most affective rhetorically to follow the former case (i.e. to mention the events or state, cause/effect and reason / result – with its cause (s)) for two reasons, as Al-Zarkeshi (1957, p.91) mentions. These reasons are as follows:

i. "إن النفوس ترتاح إلى نقل الأحكام المعللة بخلاف غيرها"

The justified events or states of matters which are causally asserted are more likely to be understood and believed rather than an unjustified or uncertain one, (the aspect which makes it unbelievable) (Authors' translation).

ii. "إن العلة المنصوص عليها تقتضي بعموم المعلول"

The existence of a reason requires and proves the existence of the result, i.e. whenever there are causes there are effects or whenever there are results there are reasons ; this means that the matters in question do actually exist (Authors' translation).

As a result, causation plays a greater role in the reliability of most of our communicated matters or information in our speech. For this, thinkers, authors and others, occasionally, may create alleged (i.e. unreal) causes, of events that have happened, in a rhetorical uncommon/unusual use in order to intensify their attentions or their opinions, whether the caused matters (the effects, or results) have a stable well-known temporally related reasons or not. This kind of causation is what the Arab rhetoricians called "Rhetorical causation", حسن التعليل (Al-Qazwini, n.d. p. 264). Causality can be expressed by using different types of particles and prepositions as will be illustrated in the following sections.

## 2.2 Arabic Particles and Prepositions and Alternative Meanings

Arab grammarians have devoted great deal of effort and studies to the study of particles and prepositions. Sibawayhi in his book (Al-Kitaab) maintains that "فالكلم اسم أو فعل وحرف جاء لمعنى ليس باسم ولا (i.e. *the speech consists of nouns or verbs and particles which are used for certain meaning*). Then, he uses the general term *Huroof* حروف to denote both particles and prepositions which have their specific structures and meanings. Concerning the terminological debate on prepositions, Al-Samarra'i (1991) illustrates that prepositions are also called *additive particles* حروف الإضافة because they add meanings of verbs to nouns to link or connect them. Also, Al-kufa school call such type of particles or prepositions as *genitive particles* حروف الخفض and *attributive particles* حروف الصفات, because they govern their complements (nouns) in the genitive case with a new adjective or meaning such as the meaning of duration or time, portative, causative, place or simple position and other descriptive meanings of nouns. Therefore, Arab grammarians suggest that prepositions are called as such because they assign meanings of verbs to nouns, i.e. the nouns have the meaning of verbs.

However, there is a debate between the two Arabic linguistic schools (Al-Basrah and Al-Kufah) concerning some particles, which are used to denote a causal meaning like *in order to* (كي) and *so that* (الفاء). Al-Akfish (D. 215 H.), one of Al-Basrah school's figures, maintains that *in order to* (كي) is a preposition used to indicate causation. It is used in the same way as (اللام). Al-Kufa school, on the other hand, restricts the use of *in order to* (كي) to a subjunctive particle only (Ibn Hisham, 1996, p.138).

Another particle which has been widely discussed is *so that* (الفاء). This is, perhaps, due to the fact that *so that* (الفاء) has different syntactic functions; it attached to an imperative or a present verb to indicate a request, (Al-Maliqi, 1975, p.336); or *so that* (الفاء) precedes a predicate, (Al- Mubarrid, 1994, p.342), as in:

**Example 6:** وَمَا بِكُمْ مِّنْ نُّعْمَةٍ فِيمَنَ عِنْدَ اللَّهِ (53/النحل)

And whatever of comfort ye enjoy, it is from Allah. (Pickthall, 1971, p. 161)

Al-Baghdadi (971 H., p.38) argues that Sibawayhi and other grammarians believe that *so that* (الفاء) (*fa'a*) precedes a subordinating clause which embodies a conditional meaning and it is a subordinating conjunction used to indicate causal meaning. Therefore, this means that *so that* (الفاء) precedes the predicate only when the predicate includes the meaning of a condition. Thus, particles are used to precede subordinate clauses that refer to a cause. This opinion asserts causal meaning in an Arabic clause. In fact, determining the meaning of a particle can be achieved through illustrating the syntactic function of a particle in a certain context by a process of parsing. For instance there are certain restrictions on the use of *so that* (الفاء) (i.e., whether it is additional, coordinator or causal) realised through the process of parsing used by Arab grammarians in determining the meaning of *so that* (الفاء) in any context. Accordingly, the constraints on the meaning of any particle, causal or not, is subject to a great extent to the context in which it is used (cf. Ibn Al-Atheer, 1960, p. 235-242; Al-Zarkeshi, 1972, p.175).

In addition to their primary meaning, particles and prepositions can be used in an alternative way as mentioned by Al-Kawarizmi (as cited in Zwin, 1986, p.110) to express another meaning. They may

change from introducing their basic meanings to introduce other alternative meanings. This is due to certain linguistic contexts. To elaborate, Al-Muradi (1975, p.44) contends that a particle or a preposition has a principal use (meaning), but it may also express other meanings, which may be understood out of context. For instance الباء /ba'a/ is used for *attachment* الإلصاق as a primary meaning; however, it may also express *المجازاة والتعديّة*, transitivity and ergativity or it may be used to mean عن on as in:

**Example 7:** سَأَلْ سَائِلٌ يَبْذَابُ وَاقِعَ (1/المعارج)

A questioner questioned concerning the doom about to fall (Pickthall, 1971, p.763).

The ب /ba'a/ in واقِع *the doom about to fall* in (7) means عن /9in/ .

Similarly, the preposition من /mina/ may also mean في /fii/ as in:

**Example 8:** إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ (9/الجمعة)

when the call is heard for the prayer of the day of congregation (Pickthall, 1971, p.741).

The clause من يوم الجمعة *of the day of congregation* [congregation means Friday according to the authors' translation] in (8) means في يومه or it may be used alternative with إلى (i.e. في /fii/ and إلى /9la/ can be used interchangeably) as in:

**Example 9:** اقْتَرَبْتُ مِنْهُ

I am close to him.

Because of this, it seems that a preposition has many different meanings. Thus, this issue has been a matter of partial disagreement between Al-Basrah and Al-Kufa schools. The first school observes that each particle has one real (specialised) meaning. The second school maintains that it is possible for each particle (prepositions or others) to be used alternatively. They even assert that a particle has more than one meaning. It has a real (specialised) meaning and an alternative or extensional meaning (cf. Ibn Hisham, 1996; Al-Siyuti, 1327 H.). In line with al-Kufa school's viewpoint, Arab grammarians such as Sibawaihi, Al-Rummani, Ibn Jenni and Al-Maliqi have agreed that the meanings of particles and prepositions are dependent on the context in which they are used. Nahar (1987, p.62) further illustrates that most Arab grammarians did not determine the exact meaning of each particle independently due to its context dependent nature; therefore, there are numerous numbers of meanings to each particle.

Thus, as Al-Samarra'i (1991) proposes, that particles that are not used alternatively rather their meanings may be approached to each other. Each preposition has its own meaning, function or use depending on the context.

### 3. Theoretical Framework

For the purpose of analysing and describing causal meanings of some particles and prepositions in Arabic, the researchers have adopted an eclectic model made up of a number of scholars such as Al-Muradi (1975), Faris and Zakeria (1985), Nahar (1987) and Al-Samarra'i (1991). They do not enumerate or collect those particles and prepositions randomly without a clear aim, rather they adopt a systematic and an analytic way in their studies. They review particles and prepositions from different perspectives and follow different ways of classification. For example, Al-Muradi (1975) classifies particles according to whether they are monolateral, bilateral, and so on. Then, he describes each

particle in a separate section illustrating its meaning with examples, mentioning that a particle may have a principal meaning and other interchangeable meanings which may be understood out of context.

Faris and Zakeria (1985) depend on the alphabetical order of Arabic particles and prepositions. They give a definition to each one and a determination of its function supported with illustrated examples. Nahar (1986) further discusses causal constructions in Arabic (vis. Explicit casualty) syntactically and semantically. He classifies the devices of causation into (التعليل بالمصدر الصريح) (المفعول) لأجله, causation with object of purpose; التعليل بالجملة, causation throughout a sentence. Then, he distinguishes between the particles that introduce the noun, particles that introduce the verb, and particles which are used for both contexts. Finally, Al-Samarra'i (1991) clarifies Arabic causality through two major means, vis. *Arabic particles* or *prepositions* and *object of purpose*. He states that although all causal particles are used to refer to causality, each one of them has its specific meaning.

#### 4. Methodology

For the purpose of the present study, a number of selected Qur'anic verses to investigate Arabic particles and prepositions have been selected. . The particles and prepositions have been arranged according to the Arabic alphabetical order with a brief explanation for each particle. The use of words in a text (a verse) in a perfect tightly consistence construction is Qur'anic expression property so that the meaning of each word fits its syntactic position in a way that no other word might replace it. This absolute highly relevant and strong construction which relates an expression to its meaning is realised through the rhetoric of the Qur'anic context. Al-Samarra'i (1991) maintains that there is no use of two different constructions of the same linguistic element having exactly one identical semantic sense in the Qur'an, rather there must be a special use, function or semantic reference for each utterance or expression in certain Qur'anic text. This certifies that a particle has a context – dependent meaning.

#### 5. Analysis and Discussion

Arabic particles and prepositions which have causal meanings in addition to their principle meanings are analysed and discussed in the following two subsections:

##### 5.1 Arabic Particles and Causal Meaning

There are certain Arabic particles which have a causal meaning in addition to their principle meaning as those which are used as coordinating conjunctions, subjunctive or adverbial particles. They can be listed as follows:

###### 5.1.1 إِذْ: when, since, after, because

It is an adverbial particle of past in its basic use as in:

**Text 1:** إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ (40/التوبة)

If Ye help him not, still Allah helped him when those who disbelieve drove him forth, the second of two, when they two were in the cave (Pickthall, 1971, p.246).

The adverbial clause إِذْ أَخْرَجَهُ in (Text 1) means عندما أخرجهُ with reference to the past.

Haywood and Nahmad (1965, p.439) clarify إِذْ as: "a separable conjunction" It can be used to express causality, to mean because, بسبب or other words in the same sense such as: لَأَجْلِ ذَلِكَ and لِأَنَّ ,because of . It may be followed by a nominal or a verbal sentence, as in:

**Text 2:** وَلَنْ يَنْفَعَكُمْ الْيَوْمَ إِذْ ظَلَمْتُمْ (39/الزخرف)

And it profiteth you not this day, because Ye did wrong (Pickthall, 1971, p.303).

Nahar (1987, p.71) states that إِذْ in (197.b) means لَأَجْلِ ظَلَمْتُمْ. It also means بسبب ظلمتكم .

Then, إِذْ obviously is used to indicate causality with reference to time (cf. Ibn Hisham, 1989; Ibn Jinni, 1990; and Al-Muradi, 1975).

### 5.1.2 أَنَّ: **that, so that, in order that**

It is a separable conjunction which introduces a complementary clause. According to Haywood and Nahmed (1965) أَنَّ, is followed "with a verbal sentence the verb being occasionally in the perfect nearly always in the imperfect subjunctive كَأَنَّ equals to *as though*; لَأَنَّ equals to *because*". Furthermore, أَلَّا (*that not*) which is compound of أَنَّ + لَا (*in order not* or *so that not*) also compound of لَأَنَّ + لَا (cf. Wright, 1974).

أَنَّ *that* can be used to introduce a verbal sentence acting as a subjunctive particle, as in the following Quranic verse:

**Text 3:** يُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ الْكُرْآنِ الَّتِي أَنْزَلْنَا فِي الْكِتَابِ (النساء/176)

Allah expoundeth unto you, so that Ye err not (Pickthall, 1971, p.133).

Nahar (1987) certifies that the particle أَنَّ is used to indicate causality acting as a linking particle as in:

**Text 4:** جِئْتُكُمْ بِبَعْضِ الْبَيِّنَاتِ أَنْ تَتَّقُوا اللَّهَ

I came so that to give.

Syntactically, the particle أَنَّ, in its medial position links *came* جِئْتُكُمْ clause and أَنْ تَتَّقُوا اللَّهَ *give*. Semantically, it indicates the cause of جِئْتُكُمْ *came* (i.e. the cause of تَتَّقُوا اللَّهَ, coming), which is لِلْإِعْطَاءِ, to give. أَنَّ implies the meaning of the causal particle لِأَنَّ.

### 5.1.3 إِنَّ: **truly, certainly, surely, because**

The basic use of إِنَّ is for assertion. It introduces a nominal sentence as in:

**Text 5:** إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِلْعَالَمِينَ (96 / آل عمران)

Lo! The first Sanctuary appointed for mankind was that at Becca, a blessed place, guidance to the peoples (Pickthall, 1971, p.77).

This sentence (i.e., the sentence introduced with إِنَّ) may be considered as an answer to a question asks about a cause or a reason, as indicated in the following Glorious Qur'anic verse:

**Text 6:** وَاسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ (20/ المزمّل)

And seek forgiveness of Allah. Lo! Allah is forgiving, merciful (Pickthall, 1971, p.774)

إِنَّ in (Text 6) indicates causality. It introduces an answer (understood as لِأَنَّ الله.....) of a question which asks about the reason or the cause of seeking of Allah forgiveness.

### 5.1.5 حَتَّى: **till, up to, so that, to, in order that, so as, for, etc...**

It is originally a separable particle (Wright, 1974) as in:

**Text 7:** سَلَامٌ هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ (5/ القدر)

that night is peace until the rising of the dawn) (Pickthall, 197, p.814).

In this verse, حَتَّى *until* in (Text 7) has the meaning of إِلَى, *till* or *until* to express temporal limit.

Faris and Zakeria (1985:88) state that the particle حَتَّى which is followed by a present verb in the subjunctive case may have three meanings: إِلَى, *till*; إِلَّا, *except* and كَيْ, *so that* or *that*. The last one (حَتَّى كَيْ) connects two clauses with a causal meaning as illustrated in the following example:

**Text 8:** (البقرة/193) وَقَاتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ فَإِنِ انْتَهَوْا فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ

And fight them until persecution is no more, and religion is for Allah. But if they desist, then let there be no hostility except against wrong-doers (Pickthall, 1971, p.37).

They mention that حتى *until* in the above Qur'anic verse means كي *in order to*. حتى *until* connects وقاتلوهم clause *fight them* with لا تكون فتنة clause *persecution is no more*. It introduces a subordinate clause of purpose with a reference to the futurity. Thus, the use of حتى *until* but to certain context in which it indicates causation, according to its meaning as equivalent to كي *in order to*.

### 5.1.6 الفاء : next, so that

The particle الفاء *next* is used to mean succession (التعقيب والترتيب) at an interval (Wright, 1974) as in:

**Text 9:** (فاطر/36) لَا يُفْضَىٰ عَلَيْهِمْ فَيَمُوتُوا

Neither will it have a complete killing effect on them so that they die nor shall its torment be lightened for them (Pickthall, 1971, p.504).

Al-Zajaj (N.D, p.195) say that it is possible to introduce a predicate with الفاء *so that* if it contains a request verb or if there is a negative case as الفاء *so that* in (Text 9) which introduces the result they die, لَا يُفْضَىٰ عَلَيْهِمْ of the reason فَيَمُوتُوا. Neither will it have a complete killing effect on them. Thus the particle الفاء is used to indicate a causal meaning. The verb (فَيَمُوتُوا) is in the subjunctive mode because in Arabic syntax whenever a verb is used in such case (vis. Introduced with causal fa'a), it should follow the grammatical rule of subjectivity. الفاء *so that* here is used to express causal meaning since it is preceded and introduced by a negative sentence لَا يُفْضَىٰ عَلَيْهِمْ started with negative particle لَا *not*.

### 5.1.7 كي : in order that, that, so that

The separable particle كي *in order to* has two phases. The first is a subjunctive particle equivalent to the subjunctive particle أَنْ. The second is a preposition used as a causal particle (Ibn Hisham, 1998, p.182) and (Nahar, 1978, p.75) as in:

**Text 11:** (القصص/13) فَرَدَدْنَاهُ إِلَىٰ أُمِّهِ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ

So did we restore him to his mother, that her eye might be comforted, and that she not grieve (Pickthall, 1971, p.443).

**Text 12:** (الاحزاب/50) لِكَيْلَا يَكُونَ عَلَيْكَ حَرَجٌ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا

In order that there should be no difficulty on you. And Allah is Ever Oft – Forgiving, Most Merciful (Pickthall, 1971, p.488).

This verse also involves a purpose or reason relation, but with a negative meaning. These relations are displayed explicitly by لكيلا (a compound form of لكي and لا). كيلا (a compound form of كي and لا), and لئلا (a compound form of لأن and لا) may be understood indirectly, in the way of illustration, to have the same meaning.

### 5.1.8 اللام (...): to, for, because

اللام *to* is an inseparable particle and its various meanings are: Specification to indicate the right of property to show that a person has a right to it, transitivity or causality; that is, to show the purpose for which, and the reason why anything is done. Expressing causal meaning can be shown in the following verse:

**Text 13:** (9/ الانسان) إِنَّمَا نَطَعْنَكُمْ لِوَجْهِ اللَّهِ

we feed you seeking Allah's countenance only. We wish for no reward, nor thanks from you (Pickthall, 1971, p.688).

لام التعليل may introduce both nouns and verbs. Semantically speaking, it indicates the relationship of the action to its purpose and cause. Al-Muradi (1975, p. 145) suggests that اللام in (Text 13) means من اجل (i.e. من اجل وجه الله). That is causality with اللام expresses specification. In other words, what follows اللام because the is the cause precisely and not any other causes.

### 5.1.9 لعل : perhaps, in order to, to, so as

لعل perhaps is one of إن that set (a set of particles used to introduce nouns) .It introduces its subject in the accusative case. Nahar (1987, p.69-70) argues that لعل perhaps principle or original use is to indicate a hope or a wish with the meaning of perhaps. Ibn Ya'ish (D. 686 H.) (1963: 85-86) emphasises that لعل perhaps in the Qur'an means كي in order to, saying that (and not perhaps) whenever it is used in the Qur'an; this is because there is no doubt or probability in (Allah's Most Griseous Most High words) although it is still uttered publicly the same people uttered it as (لعل); yet, it positively means كي with sense of certain cause as in (Text 14)

**Text 14:** فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى (44 / طه)

And speak to him mildly, perhaps he may accept admonition or fear Allah (Pickthall, 1971, p.354).

### 5.1.10 الواو: and

الواو and is a separable particle. Zakeria and Faris (1985: 244) maintain that الواو has various uses such as: subjunctive, coordinative, a preposition and oath, واو القسم ; as in:

**Text 15:** والله (by God!) (Wright, 1974, p. 175).

**Text 16:** وصل الأب وفرح الأطفال

The father arrived and children got happy. Abdullah (1999, p.68)

الواو, and in (Text 16) وفرح الأطفال expresses the meaning of a result of the content of the preceding clause وصل الأب , the father arrived. Then, Abdullah (1999) adds that the content of (16) can be interpreted in terms of cause represented by the first clause and effect represented by the second one.

In addition, Al-Kharezanji (D. 348 H. as cited in Nahar, 1987, p.78) affirms that الواو has a causal meaning in:

**Text 17:** أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمِ الصَّابِرِينَ (142/آل عمران)

or deemed ye that ye would enter paradise while yet Allah knoweth not those of you who really strive, nor knoweth those (of you) who are steady? (Pickthall, 1971, p.89).

He suggests that الواو in ويعلم الذين while yet Allah knoweth means ليعلم الذين i.e. الواو and here it is equivalent to اللام because.

## 5.2 Arabic Prepositions and Causal Meaning.

Arabic prepositions have many interchangeable meanings due to their context dependent nature. This subsection presents the prepositions which can be regarded as causal connectors besides their basic grammatical nature as prepositions as follows:

### 5.2.1 الباء: by, in, with, because of, on account, etc...

It is an inseparable preposition. It introduces a nominal sentence (or a clause) to express various meanings such as: in or at (place) بِبياب الـ... , (Transitivity) بِذهبت بـ... , (instrument) بِالسكين *with knife* , or accompaniment with بِقَوْمِهِ *with his relatives*, (Oath) بِأقسم بالله *I swear by Allah*, cause or reason: on account, by (cf. Aziz, 1989: 187) as in:

**Text 18:** قد ظلمت نفسك بِقَوْلِكَ هذا

By Saying So, you have done yourself injustice.

However, Al-Muradi (1975, p.103) as well as other Arab linguists and grammarians consider الباء as one of the causal particles or connectors. Ibn Malik (as cited in Nahar, 1987, p.66) distinguishes between causal باء *ba'a* and instrumental باء *ba'a*. The former introduces the cause of a verb denoting an event or an act and it can be replaced by causal لام *lam*, whereas the latter introduces a noun of instrument with or by which the act is performed as illustrated in the following examples:

**Text 19:** يتوفيق الله حججت

By God's help I have performed the pilgrimage (to Mekka) (Wright, 1974, p.160).

**Text 20:** قتله بِالسيف

He slew him with the sword (Wright, 1974, p.160).

This preposition can be used to express a causal meaning as in the following Qur'anic verses:

**Text 21:** إنكم ظلمتم أنفسكم بِلتخاذكم العجل (البقرة/54)

Ye have wronged yourselves by your choosing of the calf (for worship) (Pickthall, 1971, p.20)

**Text 22:** فكلنا أخذنا بِذنبه (العنكبوت/40)

We took each one in his sin (Pickthall, 1971, p.103).

### 5.2.2 على : on, in spite of, for, on account of

على *on* is a separable preposition. It is basically used to refer to superiority الاستعلاء, simple position: on. Al- Mubarrid (1994:426) states that it is used for الاستعلاء really (actually) or rhetorically (unreal). Arab grammarians such as Ibn Hisham (1998, p.143) and Al-Muradi (1975, p.455) assert the causal use of على *on*. They exemplify its causal meaning with the following Qur'anic verse:

**Text 23:** وَلِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ (البقرة/185)

and that Ye should magnify Allah for having guided you, and that perad venture Ye may be thankful (Pickthall, 1971, p.35)

على *on* in (23) has the meaning of لـ..., for that is to say على ما هداكم means for having guided لهدائته *إياكم*. It expresses cause or reason. In other contexts, it may have the meaning of contrast or concession, على الرغم من ; in spite of as in:

**Text 24:** انه نشيط على كبر سنه

He is active in spite of his old age (Aziz, 1989, p.189).

It is noted in (23) that على *on* indicates causality, but with reference the position of superiority الاستعلاء.

### 5.2.3 عن : from, about, for, because of, etc...

It is basically a separable preposition. Aziz (1989) presents various meanings of عن from such as a place-negative sense: away from, simple position, subject matter: about or cause, reason: for, because of, etc... as in the following example:

**Text 25:** فعل ذلك عن كراهية

He did that because of hatred.

It is also used to indicate causality as most of Al-Kufa grammarians as stated by Nahar (1987, p.67) declare its meaning through the following example:

**Text 26:** وَمَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَن مَّوْعِدَةٍ وَعَدَّهَا إِيَّاهُ (114/ التوبة)

The prayer of Abraham for the forgiveness of his father was only because of a promise he had promised him (Pickthall, 1971, p.261).

عن from in the above example (26) in عن موعده means لموعدة because of a promise. It indicates the relation of cause or reason موعدة (a promise he had) to a result الاستغفار (the prayer for the forgiveness). The preposition عن indicates causality but with the meaning of المجاورة, a way from. (I.e.) the cause is وجاوز away or far from the result.

#### 5.2.4 في : in, at, into, because of, etc...

It is a separable preposition. It has different adverbial uses and meanings such as in, at a place or time, or into place, etc... (Wright, 1974, p.150). Al-Muradi (1975: 266) states that الظرفي adverbial meaning is its principle use. Yet, he mentions the significance of في in indicating causality as illustrated in the following example:

**Text 27:** لآلمه في ذلك

He blamed him because of it (Wright, 1974, p. 155).

في in (27) means بسبب ذلك because of it. It is equivalent to الباء. Al-Samarra'i (1991, p.89) illustrates that الفاء *fa'a* is used as a causal connector with an adverbial meaning as follows:

**Text 28:** لَمَسَّكُمْ فِي مَا أَقَضْتُمْ فِيهِ عَذَابٌ عَظِيمٌ (14/النور)

an awful doom had overtaken you for that where of ye murmured (Pickthall, 1971, p. 457).

Then he explains that في in is used to indicate the meaning of cause for or because of but with reference to an adverb of place in or where (i.e. العذاب an awful doom is inside الإفاضة murmured (as a place) and/ or الإفاضة: murmured contains العذاب).

#### 5.2.5 الكاف : like as or as

الكاف like as is an attached preposition or it may be synonymous with مثل likeness (Haywood and Nahmad, 1965: 354) as in the following example which indicates the principle meaning of الكاف like as:

**Text 29:** سريع كالبرق

(quick like lightning).

There are three forms of the causal كاف like as. The first form is بـ (ما الزائدة), attached to an additional ما *ma* as in:

**Text 30:** وَأَذْكُرُوهُ كَمَا هَدَاكُمْ وَإِنْ كُنْتُمْ مِنْ قَبْلِهِ لَمَنِ الضَّالِّينَ (198/البقرة)

Remember him as he hath guided you, although before ye were of those a stray (Pickthall, 1971, p. 38).

لِ in (30) كَمَا means ... لِ, as or for; لِهَدَايَتِهِ إِيَّاكُمْ. The second form is unattached to an additional ma as in:

**Text 31:** وَيَكَاَنَّهُ لَا يُفْلِحُ الْكَافِرُونَ (82/القصص)

Ah, welladay ! the disbelievers never prosper) (ibid: 518).

That is أعجب لِ كأنه means لأنه, because. It indicates the cause of أعجب. The third form is المقرونة بـ(ما المصدرية), attached to accusative ما as for instance:

**Text 32:** لَمَّا أَرْسَلْنَا فِيكُمْ رَسُولًا (151/البقرة)

even as we have sent unto you a messenger from among you (Pickthall, 1971, p. 28).

لَمَّا in كَمَا in (212.d) means لأجل (i.e. إرسالي فيكم رسولاً). It indicates a reason or a cause.

### 5.2.6 مِنْ : from, of , on account of, because of

مِنْ is a separable preposition. Wright (1974) mentions that مِنْ originally indicates motion proceeding from or out of, as departure from a place as:

**Text 33:** سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى (1/الاسراء)

I declare the glory of him who transported his servant by night from the sacred temple (at Mekka) (Pickthall, 1971, p. 99).

Arab grammarians say that مِنْ when used in the above signification is employed لابتداء الغاية في المكان to denote the commencement of the limit in place and time, or simply it denotes الابتداء commencement. Ibn Hisham (1998); Faris and Zakeria (1985); Nahar (1987); Al-Samarra'i (1991) and others maintain that the مِنْ from is used to express cause or causality as in:

**Text 34:** مِمَّا خَطَبْتَهُمْ أُغْرِقُوا فَأَدْخَلُوا نَارًا (25/نوح)

Because of their sins they were drowned, then made to enter a fire (Pickthall, 1971, p.768).

## 4. Conclusions

This paper was mainly intended to discuss some of Arabic particles and prepositions which convey causal meanings. It stresses the links between the primary and secondary senses of these particles and prepositions. It presents ten particles and six prepositions with their various meanings. Every preposition entails a number of senses, one is primary and the others are secondary. However, these primary senses represent the linking frame that comprises the other secondary senses within its range. Basically, Arabic particles and prepositions alternate with one another for rhetorical purposes. The paper has showed that Arabic particles through manifesting the linguistically and philosophical views expressed by different Arab grammarians and philosophers have come up with the following influential points:

1. The significant feature of Arabic particles and prepositions – separable and inseparable – lies in their interchangeability, which reveals the possibility of a wide variety of causal meaning and other meanings.
2. In expressing causal meaning, there are kinds of causal relations that determine it. Arabic particles are used to refer to a number of them as in:
  - A. الكاف like as, لام لام, إِذْ when, لأن because, أَنَّ that are used to indicate the causal meaning of cause-reason relation.
  - B. Causal fa'a الفاء السببية is used to express the meaning of cause-result relation.
  - C. الواو and and إِنَّ that are used to indicate the meaning of cause-concession relation.

3. The adverbial clause introduced with إِذْ is used to indicate causal meaning but with the sense of past reference.
4. Arabic conditional sentences present the fact of relatedness between conditionality and causal meaning implicitly, therefore expressing causal meaning in this case can be interpreted and understood out of context.
5. Arabic particles have more specification in their causal use i.e. a particle expresses causal meaning, ut with a reference to its principle basic meaning used before, such as حَتَّى until introduces a clause of purpose with a reference to the futurity. It expresses causal meaning, but with certain specification (this fact may distinguish between causal meanings expressed with certain particle from another one).
6. Arabic causality has the aspect of forward directionality of its causal relations, but it can be considered within temporal sequence and/ or natural sequence.
7. Some of the particles used in the Qur'an basically have assertion meaning like أَنَّ but others are not like لَعَلَّ perhaps, however in the Qur'anic verse, it is used with an assertion meaning only.
8. In Arabic, causal meaning introduced in the Qur'an through using explicit particles is syntactically dependent whereas, causal meaning understood through the context implicitly is semantically dependent.
9. Arabic causal connector has more specification on its causal use (i.e. a particle or a preposition express causality but with a reference to the principle basic meaning of the particle used, such as عَلَى on which express causality but with certain specification (as for instance عَلَى expresses causal meaning with reference of superiority الاستعلاء; on, upon or over).

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