



## RESEARCH ARTICLE

Section: *Literature, Linguistics & Criticism***Separation and the modified and interposition between the adjective noun-  
The Holy Qur'an as a model**Mohamed Taha Abd Alkhaleek Alagiri<sup>1</sup>, Amr Khater Abd Elghany Wahdan<sup>1</sup>, Mohamed Ibraheem Hasanen<sup>1</sup>,  
Mohamed Eliwa Aly Ismail<sup>1</sup>, Naaman Abdulhamid Bouguerra<sup>1</sup>, Mohamed Abdelnabi Mohamed Ahmed<sup>1</sup>, Mohamed  
Abd Elrahman Mohamed Sayed<sup>1</sup> & Gomaa Elsayed Abd Elmaksoud Ibraheem<sup>1</sup><sup>1</sup>College of Education and Arts, Sohar University, Sultanate of Oman\*Correspondence: [malagiri@su.edu.om](mailto:malagiri@su.edu.om)**ABSTRACT**

The Arabic language generally does not permit the separation of a follower\* (Tabi') from its antecedent (Matbu') except in rare instances, often regarded as poetic necessity or linguistic anomalies that are memorized rather than used as a basis for analogy. Accordingly, this research aims to identify the interpolations separating the adjective (Sifa) and the modified noun (Mawsuf) within the Holy Qur'an. It provides a structural and semantic analysis of these separators while uncovering their functional dimensions and discussing related linguistic issues to determine what aligns with or contradicts the views of traditional grammarians. The research adopts a descriptive-analytical methodology. Among its key findings is the diversity of separators between the adjective and the modified noun in the Qur'anic text, including: (The delayed subject, the predicate, the agent/subject, the object, exception, conjunction, verbal clauses, apodosis of an oath, parenthetical sentences, explanatory sentences, phrasal structures, and conditional particles with their subsequent clauses). Furthermore, the study highlights novel instances not previously addressed by grammarians, such as the separation between an adjective and its noun located within a conditional response by the conditional particle and its clause, and separation via conjunctions and the coordinated noun. The semantic study also revealed significant rhetorical purposes, most notably: reinforcing and establishing facts in the listener's mind (as seen in separation by a delayed subject); glorification and suspense (evident in separation by parenthetical sentences); and capturing the listener's attention to emphasize the magnitude of an oath (as seen in separation by conditional structures). The researcher suggests further scientific studies on this separation within poems and prose texts to identify additional types of separators.

**KEYWORDS:** separation and interposition, adjective and modified noun (Al-Sifa wa al-Mawsuf), The Holy Qur'an, model**Research Journal in Advanced  
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## Introduction

**Etymological Definition of Separation (*Fasl*):** Linguistically, *Fasl* refers to: “The gap between two things... and the barrier between two things; one separated (*fasala*) between them and so they became separated. I separated the thing and it parted, meaning: I cut it and it was severed... and *Al-Fasl* is the judgment between truth and falsehood.” (Ibn Manzur, 1981).

**Terminological Definition:** Terminologically, *Fasl* (Separation) refers to the presence of a barrier that stands between two inseparable entities. This is the meaning intended by grammarians in grammatical studies. Consequently, separation for them is the presence of one or more linguistic forms between parts of a syntactic structure that the rules of language dictate must follow one another without a barrier. Interconnected elements or parts resist separation because they are correlative, such that one cannot be detached from the other. (Al-Qarni, 2004; Abu Al-Makarim, 2006).

When grammarians address the “separation between two parts of a sentence,” they consider the nature of the relationship. They believe that some parts are more closely linked to one another than others. For instance, while they may permit separation between the subject (*Musnad ilayh*) and predicate (*Musnad*), or between the adjective (*Na't*) and the modified noun (*Man'ut*), they are hesitant regarding separation between the annexed noun (*Mudaf*) and the genitive (*Mudaf ilayh*), or between the preposition and its object (*Al-Jarr wa Al-Majrur*); on these matters, they differ significantly. (Al-Baqeen, 2003).

The consensus among the majority of grammarians is that it is impermissible to separate the modified noun (*Mawsuf*) and the adjective (*Sifa*) with an element that is not a functional dependent (*Ma'mul*) of either of them, allowing this only in cases of poetic necessity. This was explicitly stated by a group of scholars, including Ibn Jinni (Ibn Jinni, 1987), Ibn Asfour (Ibn Asfour, N.D.), Ibn al-Qawwas (Al-Shumali, 1985), and Abu Hayyan (Abu Hayyan, 1975).

Thus: “It is not permissible to separate the adjective and the modified noun because they are treated as a single entity, unlike the coordinator and the coordinated. The adjective of a definite noun serves clarification and illustration, while the adjective of an indefinite noun serves specification – which is the transition of a noun from one category to a more specific one.” (Al-Kafawi, 1998).

An example of separation between the adjective and the modified noun by an “extraneous element” (*al-ajnabi*) is the statement of ‘Urwa ibn al-Ward:

“I say to a people in al-Kanif who traveled at night... emaciated on the evening we stayed at Mawan.” (Muhammad, 1998).

The intended meaning is: “I say to **emaciated people** in al-Kanif who traveled at night on the evening we stayed at Mawan.”

The Arabic language does not permit separation between the annexed and the genitive (*al-mudaf wa al-mudaf ilayh*), the preposition and its object (*al-jarr wa al-majrur*), the relative pronoun and its clause (*al-sila wa al-mawsul*), or the follower and its antecedent (*al-tabi' wa al-matbu'*), except in rare instances. These are regarded either as matters of poetic necessity or as linguistic anomalies that are preserved as heard but cannot be used as a basis for grammatical analogy. (Ali, 2006).

Some contemporary researchers have identified two general justifications for accepting grammatical separation between inseparable pairs (Ali, 2006):

1. The nature of the inseparable pair itself.
2. The nature of the separator (interposing element) between them.

There are very few general rules governing separation, including:

- The more closely connected the two parts are, the more reprehensible the separation between them becomes. (Ibn Jinni, 1987).
- Separation between the regent and the governed element by an extraneous element is impermissible. (Ibn al-Sarraj, 1985).
- The separator must be connected to the meaning of the sentence and must not be extraneous. (Ibn al-Anbari, 1998).

Beyond these, judgments are specific to their respective chapters in grammar where separation occurs – such as the chapters on Annexation, Adjectives, and Coordination, among others. These rules clarify what may or may not serve as a permissible separator in a given context. (Al-Sha’ir, N.D.).

In this research, “**Separation between the Adjective and the Modified Noun**” refers to: anything that acts as a barrier between the modified noun and its adjective. To the best of the researcher’s knowledge, no other researcher has addressed the separation between the adjective and the modified noun specifically as two components of the descriptive structure, whether from a theoretical perspective or through application to prose or poetic texts.

Analysis: Part I

**First Form: Separation Between the Adjective and the Modified Noun by a “Delayed Subject” (Al-Mubtada’ al-Mu’akhkhar)**

This type of separation appears in the words of Allah the Almighty:

“**Their messengers said: ‘Is there any doubt about Allah, the Creator of the heavens and the earth...’**” (Surah Ibrahim, Ayah 10).

In this verse, a separation occurs between the adjective (**Creator / Fatir**) and the modified noun (**The Majesty: Allah**) by means of the delayed subject (**doubt / Shakk**).

Regarding the word “doubt” (*Shakk*), two grammatical interpretations are permissible: “The most prominent is that it acts as the **agent** of the preceding prepositional phrase, which is permissible here because it follows an interrogative particle. The second is that it is a **subject** (*mubtada’*) whose predicate (*khobar*) is the preceding prepositional phrase.” (Al-Samin al-Halabi, N.D.).

The separation by the delayed subject (*Shakk*) occurs due to the **semantic importance** of the relationship between the subject and the predicate. Delaying the subject until after the adjectives would weaken the semantic bond with the advanced predicate and render the syntactic structure unstable.

Furthermore, this separation serves to **reinforce and establish the truth** in the minds of the listeners by demonstrating that the Essence of Allah – qualified as the “Creator” – is a reality in which doubt is fundamentally invalid.

It is permissible to separate the adjective and the modified noun with a subject whose predicate is related to the modified noun, as seen in this verse. (Al-Basili, 2008). Consequently, “separation between the modified noun and its adjective by a subject does not impair the syntactic structure.” (Abu Hayyan al-Andalusi, 2010).

**Second Form: Separation Between the Adjective and the Modified Noun by the “Predicate” (Al-Khabar)**

This separation is evident in the words of the Almighty:

“**And woe to the disbelievers from a severe punishment.**” (Surah Ibrahim, Ayah 2).

Here, a separation occurs between the adjective phrase “**from a severe punishment**” and the modified noun (**the subject: “woe”**) by the predicate (**the phrasal structure: “to the disbelievers”**).

Specifically, “the phrase (from a punishment) is an adjective for (woe); the separation by the predicate is not detrimental. It cannot be grammatically linked to ‘woe’ because ‘woe’ is a verbal noun (*masdar*)” (Abu Hayyan al-Andalusi, 2010). Separation by the predicate serves to **emphasize the threat** and indicate the **specification** of this “woe” for the disbelievers, excluding others.

Al-Astarabadi (d. 654 AH) pointed out that separation by the predicate between the adjective and the modified noun is rare (Al-Astarabadi, N.D.). Similarly, Al-Basili (d. 830 AH) mentioned: “It is permissible to separate the adjective and its noun with a predicate, such as: “Zayd is standing, the wise” (Al-Basili, 2008).

This was further corroborated by Ibn ‘Adil (d. 880 AH), who stated: “Separation by the predicate between the adjective and its modified noun is not detrimental” (Ibn ‘Adil, 1998). He also noted: “There is no prohibition in separating the attribute (*na’t*) and the antecedent (*man’ut*) with it, such as: (Zayd is departing, the wise), despite the fact that the regent (*‘amil*) for both the attribute and the antecedent is the same.” (Ibn ‘Adil, N.D.).

### Third Form: Separation Between the Adjective and the Modified Noun by the “Agent” (Al-Fa‘il)

This separation occurs in the words of the Almighty:

“...the day that some of the signs of your Lord come, no soul will benefit from its faith [if it] had not believed before or had not earned through its faith any good...” (Surah Al-An‘am, Ayah 158).

In this verse, a separation occurs between the modified noun “soul” and its adjective (the negative verbal clause: “had not believed before”) by the agent (the possessive construction: “its faith”).

Delaying this agent weakens the semantic relationship between it and the verb. This separation was employed despite the strong semantic bond between the adjective and the modified noun and despite the general grammatical rule prohibiting such separation. Had it not been for the significance of this separator, the separation would not have occurred. The agent was placed as a separator to draw attention to it and to highlight the importance of the agent to the action. Furthermore, it emphasizes the **specificity of the negation** and the type of faith intended: that the negation applies specifically to the faith of a soul that had not believed prior to the appearance of the signs.

Al-Fariqi (d. 487 AH) addressed separation by the agent, stating: “You would have separated the adjective and the modified noun with the agent, which follows the pattern of: (Zayd, the wise, passed by the boy of Hind). This is considered weak in the genitive case (*majrur*) but stronger in others, due to the intense connection required by the genitive with its regent. However, there is no harm in it, as it is not a separation between a genitive-governing agent and its primary object, but between it and the description of what it acted upon, which makes it somewhat easier.” (‘Adima, N.D.).

Similarly, Abu Hayyan al-Andalusi (d. 745 AH) noted: “Separation by the agent between the modified noun and its adjective is permissible because it is not an ‘extraneous element’, as the modified noun (the object) and the agent share the same regent. Based on this, it is permissible to say: (Her servant, the Tamimi, struck Hind).” (Abu Hayyan al-Andalusi, 2010).

### Fourth Form: Separation Between the Adjective and the Modified Noun by the “Object” (Al-Maf‘ul)

This separation is evident in the words of the Almighty:

“On that Day, Allah will pay them in full their true recompense.” (Surah Al-Furqan, Ayah 24).

In this verse, a separation occurs between the adjective (“The True/The Just”) and the modified noun (The Majesty: “Allah”) by the direct object (the possessive construction: “their recompense”).

Grammatically, “(The True/The Just) appears with the accusative case as an adjective for (their recompense); however, it was also recited in the nominative case as an adjective for the name of Allah. It is permissible to separate the modified noun and its adjective with the object.” (Abu Hayyan al-Andalusi, 2010). This separation by the object serves to **highlight the importance of the recompense** and to emphasize **Allah’s absolute justice**, affirming that He Himself is the one who grants them their just reward.

“It is permissible to separate the modified noun and its adjective by an object. Al-Alusi (d. 1270 AH) noted that ‘Abdullah, Mujahid, Abu Rawq, and Abu Haywa recited the word ‘The Truth’ in the nominative case as an adjective for the Divine Name. In this context, separation by an object between the modified noun and its adjective is allowed. According to Al-Raghib, the meaning of ‘The Truth’ in this reading refers to ‘The One who brings things into existence as wisdom dictates.’ Some interpreted it as ‘The Just,’ while the majority interpreted it as ‘The Necessarily Existent by His Essence.’ A similar usage is found in the Almighty’s saying: ‘**And they will know that Allah is the Manifest Truth**’ (24:25).” (Al-Alusi, 1994).

“Al-Sabuni (d. 1442 AH) also pointed to the same meaning, stating: ‘Mujahid and Al-A‘mash recited the phrase “their religion, the Truth” with the word “Truth” in the nominative case as an adjective for the Divine Name. It is permissible to separate the modified noun and its adjective by an object. Thus, the meaning becomes: On that Day, Allah, the Truth, will pay them in full their religion (due).’” (Al-Sabuni, 1980).

### Fifth Form: Separation Between the Adjective and the Modified Noun by “Exception”

“This separation is manifested in the words of the Almighty:

**‘Lawful to you is the animal of grazing livestock except that which is recited to you, [you] not being those who permit hunting...’** (Surah Al-Ma’idah, Ayah 1)

In this verse, a separation occurs between the adjective (the word: **not being**) and the modified noun (the possessive construction: **animal of grazing livestock**) by the exception clause (the phrase: **except that which is recited to you**). Ibn Abi ‘Ablah recited the word ‘not being’ in the nominative case, and the best interpretation for this is to consider it an adjective for ‘animal of grazing livestock.’ It is not required for the adjective ‘not being’ to have its following element match the modified noun in kind, and separation between the adjective and the modified noun by an exception clause does not impair the structure (Abu Hayyan al-Andalusi, 2010).

The separation by exception here serves to emphasize the prohibition and to detail the excluded categories precisely, as the phrase ‘that which is recited to you’ (referring to carrion and blood) is excluded from the general permission. Exception is a frequent separator in speech and is subject to linguistic flexibility. It is permissible to separate the adjective and the modified noun by an exception clause, such as saying: ‘No one came, except Zaid, who is better than you’” (Al-Basili, 2008).

“Abu Hayyan al-Andalusi (d. 745 AH) cited several opinions from grammarians regarding the separation between the adjective and the modified noun by an exception. He stated: ‘Our teacher, Professor Abu al-Hasan bin al-Da’i’, argued: (When the separation between the adjective and the modified noun occurs through an element that completes the modified noun, it is not considered weak; exception is a completion of the antecedent because it serves as its clarification... The correct view in this matter is that the accusative case for an exception placed before the adjective of the antecedent is preferable to its use when placed after it).’

Furthermore, our teacher, Professor Abu al-Hasan al-Abadhi, noted: (One who considers that the adjective is, in meaning, the modified noun itself, would treat the exception—when placed before it—as if it preceded the modified noun, thus using the accusative case. Conversely, one who considers that the antecedent has preceded the exception would allow the substitution (apposition), just as one would say: “None of the people stood except Zaid”; both approaches are equally valid).

Meanwhile, Al-Mubarrid claimed that the phrase (except your father) serves as the predicate for the subject, similar to saying: “I have no one but your father.” The exception was introduced into the predicate because the sentence carries a negative meaning; when one denies having any friend other than the father, it is as if they said: “I have no one but your father,” and the word “friend” acts as a circumstantial qualifier (hal) related to it.” (Abu Hayyan al-Andalusi, 1997).

### **Sixth Form: Separation Between the Adjective and the Modified Noun by a “Conjunction and the Coordinated Noun”**

This separation is evident in the words of the Almighty:

**“And We caused the people who had been oppressed to inherit the eastern parts of the land and the western parts thereof, which We had blessed.”** (Surah Al-A’raf, Ayah 137).

In this verse, a separation occurs between the adjective (the word: **which**) and the modified noun (the possessive construction: **the eastern parts of the land**) by a conjunction and a conjoined element (the phrase: **and its western parts**).

The word “which” serves as an adjective for both “the eastern parts” and “its western parts.” Those who claimed it is an adjective for “the land” hold a weak position due to the separation by conjunction between the modified noun and its adjective (Abu Hayyan al-Andalusi, 2010). The separation by a conjunction and a conjoined element here serves to draw attention to the independent nature of both directions (East and West) in terms of complete blessing and sanctity, as well as to magnify and honor them, highlighting the nobility of the location.

Conjunction is a frequent separator in speech and is subject to linguistic flexibility. It is permissible to separate the modified noun and its adjective by a conjoined element if it does not share the same adjective; Sibawayh cited: “These are two men, and Zaid, who are departing” (Al-Basili, 2008). Just as separation is allowed by a conjoined element, it is also permitted by both the conjunction and the conjoined element together.

## Seven Form: Separation Between the Modified Noun and the Adjective by a Verbal Clause

This separator is clarified in the words of the Almighty:

“Say, ‘Is it other than Allah I should take as a protector, the Creator of the heavens and the earth?’”  
(Surah Al-An’am, Ayah 14).

In this verse, a separation occurs between the adjective (the word: **the Creator**) and the modified noun (the Divine Name: **Allah**) by a verbal clause (the phrase: **I should take as a protector**). The majority of reciters read “the Creator” in the genitive case, which has two interpretations; one of them – supported by Al-Zamakhshari, Al-Hawfi, and Ibn Atiyya – is that it is an adjective for the Divine Name, which is in the genitive case after the word “other” (Al-Samin al-Halabi, N.D.). The separation by a verbal clause here serves to emphasize Allah’s exclusive right to worship and guardianship, making it impossible for anyone else to be a protector, which strengthens the denial of taking any other deity.

Verbal clauses are also subject to linguistic flexibility. They appear as separators between inseparable elements that are usually linked due to their strong connection, such as the particle “As for” (*Amma*) and its following element, provided it is preceded by a prepositional phrase, such as: “As for now, may God protect you, I am traveling,” or “As for our country, may the Creator preserve it, conditions are good” (Hassan, 1975).

Al-Samin al-Halabi (d. 756 AH) noted this by stating: “Separation between the modified noun and its adjective by this verbal clause and its object does not impair the structure, because it is not ‘foreign’ to the sentence, as it operates on the governor of the modified noun” (Al-Samin al-Halabi, N.D.). This was confirmed by Al-Basili (d. 830 AH), who stated: It is permissible to separate the modified noun and its adjective by “the verb operating on the modified noun,” such as: “Is it Zaid you struck, the standing one?” (Al-Basili, 2008)

## Eighth Form: Separation Between the Adjective and the Modified Noun by the “Apodosis of an Oath”

This type of separation is manifested in the words of the Almighty:

“Yes, by my Lord, it will surely come to you, [He is] the Knower of the unseen...” (Surah Saba, Ayah 3)

In this verse, a separation occurs between the adjective (the possessive construction: **the Knower of the unseen**) and the modified noun (the Divine Name used in the oath: **my Lord**) by a verbal clause (the response to the oath: **it will surely come to you**).

The separation by the response to an oath between the modified noun and its adjective serves to emphasize the certainty of the matter and to magnify the status of the Almighty. It confirms the encompassing nature of His knowledge – asserting that the coming of the Hour is a truth established by God, whose knowledge encompasses everything – thereby providing a more compelling reason for the disbelievers to believe.

Some grammarians have permitted separation between inseparable elements – even if such separation is considered linguistically weak – using an oath clause. Although an oath is structurally “foreign” to the syntax, it remains semantically linked to the sentence. This is permitted because the oath is among the linguistic structures where flexibility is granted in speech.

Just as flexibility is granted through the oath itself, it is also granted through the response to the oath. It is permissible to separate the modified noun and its adjective by “the response to an oath when the object of the oath is the modified noun,” as in the Almighty’s saying: “Exalted is Allah above what they describe, [He is] the Knower of the unseen and the witnessed” (Al-Basili, 2008).

## Ninth Form: Separation Between the Adjective and the Modified Noun by a “Parenthetical Sentence”

This separation is clearly manifested in the words of the Almighty:

“But for he who has feared the position of his Lord are two gardens \* So which of the favors of your Lord would you deny? \* Having spreading branches.” (Surah Ar-Rahman, Ayahs 46-48)

In these verses, a separation occurs between the adjective (the possessive construction: **having spreading branches**) and the modified noun (the indefinite noun: **two gardens**) by an interposed clause (the interrogative sentence

preceded by the connective particle: **So which of the favors of your Lord would you deny?**). The separation by an interposed clause here serves the purposes of glorification, suspense, and the reaffirmation of blessings, as well as alerting the soul to contemplate the greatness of the reward and directing it toward gratitude.

A modern scholar described the interposed clause as: “That which does not occupy the position of any fundamental component within the separated sentence; rather, it is a sentence inserted between the pillars of the main structure to fulfill a specific semantic function. Although it is linked to the main sentence by semantic or structural ties, it is not governed by it, nor does it function as one of its primary components. Consequently, the position it occupies between the parts of the separated sentence is not its original or dedicated place” (Abdel Halim, 1996).

As is clear from its definition, the condition for this clause is that it must be appropriate for the intended sentence, acting as a reinforcement or an alert to one of its states. It must not be governed by any part of the intended sentence, and separation by it should only occur between elements that are inherently distinct (Al-Suyuti, 1992).

One researcher placed interposition under the category of permissible and regular separation in the language (Ali, 2006). This is a correct view because interposition is essentially a separation by a specific type of separator, which is the sentence. Thus, “separation is the basis of interposition because when we introduce an interposed sentence, we separate the two basic pillars of the sentence or the inseparable pairs. Therefore, every interposition is a separation, but not every separation is an interposition. Separation, as a general concept, includes every separator between two inseparable elements, whether that separator is a word, a sentence, or a prepositional phrase” (Abu Fanun, 2009). Thus, separation is broader and more comprehensive than interposition.

Grammarians have permitted separation between the two pillars of a nominal sentence using interpositions (Ibn Jinni, 1987; Ibn Hisham, 1985), and they also allowed separation between the condition and its response (Ibn Jinni, 1987; Ibn Hisham, 1985). The interposed clause has the freedom to separate any two inseparable elements: it separates the verb and the subject, the verb and its object, the subject and the predicate, and those elements that were originally a subject and predicate. It also separates the condition and its response, the oath and its response, the relative pronoun and its relative clause, and the modified noun and its adjective (Ibn Hisham, 1985). It is treated with the same flexibility as adverbs and prepositional phrases, allowing it to mediate between inseparable elements without requiring grammarians to find a forced justification for this separation. It is a permissible and frequent separation in the speech of the Arabs, as it does not alter the course of the discourse nor weaken the relationship between the inseparable elements (Ali, 2006).

Accordingly, it is permissible to separate the modified noun and its adjective by an interposed clause, as in the Almighty’s saying: “**And indeed, it is an oath – if you could know – [that is] great**” (Al-Basili, 2008).

### **Tenth Form: Separation Between the Adjective and the Modified Noun by an “Explanatory Sentence”**

This type of separation is found in the words of the Almighty:

“**If a man dies, having no child...**” (Surah An-Nisa, Ayah 176)

In this verse, a separation occurs between the adjective (the negative verbal clause: **having no child**) and the modified noun (the indefinite noun: **a man**) by an explanatory clause (the affirmative verbal clause: **dies**).

The clause “having no child” is in the position of an adjective for “a man,” meaning: “If a man who has no child dies.” This provides evidence for the permissibility of separating the adjective and the modified noun by an explanatory clause in the context of “Distraction” (*Ishtighal*). Based on this rule, one could say: “Zaid, I struck him, the wise one.” Whenever separation by a predicate is permissible, it is also permissible by an explanatory clause (Abu Hayyan al-Andalusi, 2010).

The separation by an explanatory clause between the modified noun and its adjective serves to emphasize the meaning by clarifying the state of the deceased and preparing the mind for the inheritance ruling. The clause explains the modified noun (“a man”) and is treated as its description, directly linking his death to the absence of a child (the condition), which demonstrates the precision of the Qur’anic context in defining the “Kalala” (one who dies leaving no parent or child).

It is permissible to separate the modified noun and its adjective by an explanatory element, as in the

Almighty's saying: "If a man dies, having no child," where the explanatory word "dies" acts as the separator (Al-Basili, 2008). This was confirmed by Al-Ashmouni al-Masri (d. 1100 AH), who stated: "Separation between them by an explanatory clause is permissible in the context of 'Distraction,' such as: 'Zaid, I struck him, the wise one,' where 'the wise one' is an adjective for Zaid. The explanatory clause is treated like a predicative clause; since separation by a predicate is allowed, it is also allowed by an explanatory clause" (Al-Ashmouni al-Masri, 2008). Indeed, treating the noun in the accusative case due to "Distraction" necessitates separation by an explanatory clause between the modified noun and its adjective, which is justified by the verse: "If a man dies, having no child" (Ibn Hisham al-Ansari, 1985).

#### **Eleventh Form: Separation Between the Adjective and the Modified Noun by a Functional Dependent of the Adjective (Phrasal Structure).**

This separator is manifested in the words of the Almighty:

**"That is a gathering for Us easy."** (Surah Qaf, Ayah 44)

In this verse, a separation occurs between the adjective (the word: **easy**) and the modified noun (the indefinite noun: **gathering**) by a prepositional phrase (the adjunct of the adjective: **for Us**).

The separation by the adjective's adjunct (the prepositional phrase) serves the purposes of exclusivity and emphasis. The prepositional phrase was advanced to signify that this gathering is easy and simple for Allah Almighty alone, contrary to the claims of those who deny the resurrection based on its perceived difficulty. This gives the sentence great power in affirming Allah's omnipotence.

The prepositional phrase is a frequent separator in speech and is subject to linguistic flexibility. It is permissible to separate the modified noun and its adjective by "the adjective's adjunct," as in the Almighty's saying: "That is a gathering for Us easy" (Al-Basili, 2008). Ibn 'Asfur (d. 669 AH) mentioned this by stating: "If the separation between them is by an adjunct of either, it is permissible in both prose and poetry, as in the Almighty's saying: 'That is a gathering for Us easy.' The underlying structure is: 'That is a gathering easy for Us.' Thus, a separation occurred between 'gathering' and its adjective by the phrase 'for Us' because it is an adjunct of the adjective" (Ibn 'Asfur, 1980). This was confirmed by Al-Astarabadi (d. 684 AH), who stated: "If the pronoun is within the attribute of the subject... it is permissible to delay the predicate after the subject by letting it mediate between the subject and its adjective... as separation between the modified noun and its adjective is permissible" (Al-Astarabadi, N.D.).

#### **Twelfth Form: Separation Between the Adjective and the Modified Noun by the "Conditional Particle and the Condition Clause"**

This separator appears in the words of the Almighty:

**"And indeed, it is an oath – if you could know – [that is] great."** (Surah Al-Waqi'ah, Ayah 76)

In this verse, a separation occurs between the adjective (the indefinite noun: **great**) and the modified noun (the indefinite noun: **oath**) by the conditional particle and the condition clause (the phrase: **if you could know**). Both the noun and its adjective are situated within the response to a condition that encompasses the conditional tool and its clause.

Separation has occurred here between the adjective and the modified noun through a conditional structure (Abu Hayyan al-Andalusi, 2010). This separation serves to arouse the listener's attention and create suspense regarding the magnitude of the oath. It emphasizes that this oath is unlike any other, thereby preparing the soul to comprehend the reality of this magnificent oath. The conditional particle and the condition clause are among the structures where linguistic flexibility and expansion are permitted in speech.

#### **Conclusion**

The most significant results reached in this study are as follows:

- The absence of universal general rules for separation, with only a very few specific instances documented.
- The consensus among the majority of grammarians is that it is impermissible to separate the modified noun and its adjective by an element that is not an adjunct of either.

- The Arabic language does not allow separation between the follower and the followed except in rare cases, which are often classified as either poetic necessity or linguistic anomalies that are memorized but not used as a basis for analogy.
- The diversity of separators between the modified noun and its adjective in the Holy Qur'an, including: (the delayed subject, the predicate, the subject, the object, the exception, the conjunction, the verbal clause, the response to an oath, the interposed clause, the explanatory clause, the prepositional phrase, and the conditional structure).
- The identification of novel linguistic instances not previously noted by grammarians, such as: separation between the modified noun and the adjective occurring within the response to a condition – which encompasses the conditional particle and its clause – by that very conditional structure, as well as separation by both a conjunction and its conjoined element.
- The emergence of several semantic implications through the study, the most important of which are:
  - Confirming and establishing the truth in the minds of the listeners, as seen in separation by a delayed subject.
  - Detailed clarification of the antecedent, appearing in separation by an exception.
  - Highlighting the nobility of the location, as seen in separation by a conjunction and its conjoined element.
  - Emphasizing the matter, exalting the status of the Almighty, and affirming the encompassment of His knowledge, manifested in separation by a response to an oath.
  - Glorification and suspense, appearing in separation by an interposed clause.
  - Emphasis of the meaning, appearing in separation by an object, a verbal clause, and an explanatory clause.
  - Exclusivity, appearing in separation by the adjective's adjunct (prepositional phrase).
  - Arousing the listener's attention and suspense regarding the magnitude of an oath, as seen in separation by a conditional structure.

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