QUALIFYING CLAUSES AND SIMILAR STRUCTURES

§4:1. A qualifying clause has the same function as an adjective, but does so by means of a structure which could in itself stand as a statement, and which in principle contains within itself a pronoun alluding to the qualified noun. When the qualified term is an undefined noun or un-defined noun phrase, the simple juxtaposition of the clause to the qualified noun or phrase is sufficient to indicate the qualifying function of the clause. It can be assumed that in the vast majority of cases, if an undefined expression is immediately followed by a sentence structure containing a pronoun which alludes to it, the sentence structure is a qualifying clause to that undefined expression; whereas in the type of sentence in which a clause functions as predicate [§§3:2, 3], the theme term is normally defined. Hence الأميرة ماتت أمُّها is a full statement, with الأميرة func-tioning as theme and ماتت أمُّها as its predicate, and means 'the princess whose mother died'; whereas أميرةٌ ماتت أمُّها is not a full statement, but an entity-term in which أميرةٌ is a qualified noun and ماتت أمُّها a qualifying clause, and it means 'a princess whose mother died'.

§4:2. The pronoun, within a qualifying clause, which alludes to the qualified noun, is not necessarily overt, but may be implicit in a verb form: وزيرٌ حقق نجاحاً 'a minister who has achieved success'.

§4:3. When the qualified noun or noun phrase is defined, the quali-fying clause has exactly the same structure as in the case of an undefined qualified term, but its status as qualifying clause (and not as predicate) is marked by the insertion in front of the qualifying clause of الذي (when the qualified term is grammatically masculine), or التي (when the qualified term is a single female person or a grammatically feminine non-personal term or a non-personal plural), or الذين (when the qualified term denotes male persons), or اللاتي / اللواتي (when the qualified term denotes female persons): الوزير الذي حقق النجاح 'the minister who has

achieved success'. The following structures should be studied; in the case of the thematic structures (b), (c) and (d) the boundary between the theme and the predicate is indicated by the vertical line:

(a) هذه نتائج حققناها 'we have achieved these results for the benefit of the nation'.

(b) هذه النتائج | حققناها لصالح الأمة 'these results which we have achieved for the benefit of the nation'.

(c) هذه نتائج | حققناها لصالح الأمة 'these results which we have achieved are for the benefit of the nation'.

(d) هذه هي النتائج التي حققناها لصالح الأمة 'these are some results which we have achieved for the benefit of the nation'.

§4:4. The الذي group of forms can also function as entity-terms in their own right, without a preceding noun; the singular forms الذي التي may have either a personal or a non-personal implication:

الذي نثق به 'the thing which we believe'

الذين نعتمد عليهم 'the persons on whom we rely'.

This group of forms is subject to the spelling convention described at the end of §1:5. Hence, الذين نعتمد عليهم 'for the persons on whom we rely'.

§4:5. Modern usage sanctions the use of demonstratives both in front of a noun qualified by an الذي etc. clause, and in front of the الذي forms when used without a qualified noun:

تلك التي تعرفينها 'that woman whom you recognize'

ذلك الذي أخبرناكم به 'that thing of which you informed them'

§4:6. In lieu, however, of the use of the الذي etc. forms as entity-terms in the manner described in §4:4 (but not when they are used as in §4:3), one will very commonly find من or ما. These two words are differentiated in a way unlike those: whereas the الذي group distinguishes between masculine and feminine and between singular and plural, but does not distinguish in the singular between a personal and a non-personal allusion, on the other hand من has a personal allusion and ما a non-personal one, but neither of them distinguishes whether the allusion

is to singular or plural, masculine or feminine. The type of allusion intended can, it is true, be made explicit by the nature of the pronoun within the clause: مَن نعتمد عليها 'the (female) persons on whom we rely'. Nevertheless, it is extremely common to use a masculine singular pronoun within the clause referring to مَن or ما, irrespective of whether the allusion intended is to singular or plural, masculine or feminine. Consequently, مَن نعتمد عليه is capable of meaning 'the person or persons, male or female, on whom we rely', and ما نعتمد عليه 'the thing or things, masculine or feminine, on which we rely'.

§4:7. A further point of differentiation between the الذي forms and مَن/ما is that the former always have defined status, whereas the latter may be either defined or undefined in sense, and may consequently imply either 'the person/thing ... who/which' or 'a person/thing ... who/which'.

§4:8. There are two structures in which it is permissive to omit the pronoun within the clause which refers back to the introductory الذي or مَن/ما : (i) when the pronoun functions within the clause as theme, the predicate of which is a prepositional phrase, as مَن هو في البيت or الذي في البيت 'the person who is in the house'; (ii) when it functions as direct object of the verb in the clause, as ما نعتقده or ما نعتقد 'the thing(s) which we believe'.

§4:9. A specially frequent structure is the avoidance of a defined noun qualified by a clause introduced by الذي etc, and the employment, as an alternative, of a مَن/ما clause followed by the preposition مِن plus the plural of the category noun which in the English structure is the qualified term. Instead therefore of الوزراء الذين كتبت إليهم 'the ministers to whom I have written' one will very commonly find مَن كتبت إليهم مِن الوزراء; instead of التقارير التي وصلتني أمس 'the reports which reached me yesterday', ما وصلني أمس مِن التقارير.

§4:10. When the preposition في precedes ما or مَن, the two are often written as one word: فيمَ. The same is the case with the prepositions

عَن and مِن, hence عَمَّ, عَمَّن. becomes m, with the additional feature that the n of the preposition

§4:11. أيّ (masculine) and أيّة (feminine) 'whichever, whatever', with either personal or non-personal reference, can in principle function like مَن/ما, but are most commonly used in annexion to an entity-term, as in حلّ أيّ صعوبة وقعت 'he solved whatever difficulty occurred'; نعتمد على أيّهم 'we rely on whichever of them can do this'.

§4:12. When الذي or مَن has reference to the speaker or person addressed, Arabic idiom often employs the corresponding pronoun within the clause following (contrary to English practice):

أنا الذي أعرف هذا 'I am the one whom all of them know'

أنت الذي يستطيع 'you are a person who is able to do this'