Different Uses of the Conjunction Fa In The Arabic Language

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Abstract
The letter fā is widely used in Arabic after the letter wāw and has many meanings. This letter has no exact equivalent in Turkish. It gains meaning according to the position in which it is used. Knowing the meanings of this letter, in general, will contribute to the correct understanding of sentences and texts. The letter fā can be called both a preposition and a conjunction since it is one of the ḥurūf al-maʿānī (meaning letters) and establishes a connection between words and sentences. This study mentions the places where the letter fā is used as a conjunction, such as linking words and sentences together as the letter of attribution, expressing causation, and linking conditional and punitive sentences together. In addition, the cases where this letter comes as zā'id /supplemental/extra and other uses of this letter are also included. When the letter fā is used in the ʿaṭf/attributive function, it expresses a familiar role between "ma'ṭūf" and "ma'ṭūf ʿalayh", "tartīb/arrangement" and "taʿqīb/succession". The letter fā can also indicate cause in addition to tartīb and taʿqīb. In this case, the part before fā becomes the cause of the part after it. In addition, in some cases, this letter can express mere cause without the function of attribution. These cases are as follows: When the letter fā comes after an imperative verb, a prohibition (النهي), a question (الاستفهام), a negation (النفي), a request (العرض), an encourage (التحضيض), a wish expression (التمني), and a hope (الترجّي).
Keywords: Arabic Language; Preposition; Conjunction; Letter Fā; Attribution.

INTRODUCTION
Prepositions and conjunctions do not have meanings on their own like nouns and verbs, but they are auxiliary words that connect and relate other words and sentences. The concepts of prepositions and conjunctions can sometimes be confused and used interchangeably. Prepositions are more general than conjunctions and include conjunctions. Every conjunction is a preposition, but not every preposition is a conjunction. The binding tasks of conjunctions are at the forefront (Ünal, 2020, 186).

Prepositions and conjunctions have many functions in Arabic. The understanding of sentences and texts depends on the correct use of such words. These words correspond to the Arabic letters meaning. In Arabic, ḥurūf al-maʿānīs (meaning letters) take this name because they do not have meaning on their own but express meaning together with other words, and they are also used as خُرُوف الرَّبط /ḥurūf al-rabṭ" and " ادوات /adawāt " because they connect nouns to verbs in a composition or establish a meaningful relationship between these words. Most of the meaning letters are letters, but there are also nouns and verbs within them.

Meaning letters are discussed in classical grammar books such as Sībawayh's (d. 180/796) al-Kitāb, Zamakhsharī's (d. 538/1144), al-Mufaṣṣal (Ünal, 2013, 38). There are also works with this name. Works named "al-Ḥurūf" by Khalīl ibn Aḥmad (d. 175/791),

Kisāʾī (d. 189/805), Abū ʿAmr al-Shaybānī (d. 213/828) and Mubarrad (d. 286/900) has. "Maʿānī al- Ḥurūf" by Zajjājī (d. 337/949) and Rummānī (d. 384/994), *Raṣf al-Mabānī fī Sharḥ Ḥurūf al*-Maʿānī by Aḥmad ʿAbd al-Nūr Mālaqī (d. 102/1302), by Murādī (b. 749/1348) al-Janā al-Dānī fī Ḥurūf al-Maʿānī, by Ibn Hishām (b. 761/1360) Mughnī al-labīb ʿan kutub al-aʿārīb, by Maḥmūd Aḥmad al- Saghīr al-Adawāt al-Naḥwiyya fī Kutub al-Tafsīr are important works related to this field.

The letter fā, which is the subject of this study, is one of such words. Since the letter fā connects words, word groups and sentences, it is both a preposition and a conjunction. The letter fā has many uses in Arabic. Knowing them in general terms will contribute to the understanding of the texts. The letter fā is discussed in the chapters on meaning letter in the classical books of syntax (النحو), in the works written under this and similar titles, and in the works on conjunctions and prepositions. In addition, there are also works that deal with this letter only and several letters together. Most of these works were utilized in this study.

Some of the studies that were conducted and utilized especially for the letter fā are as follows: ʿAbd al-Ḥamīd Ghālib 's master's thesis titled as "al-Fā fī al-Qurʾān al-Karim", the book titled as al-Fāʿāt fī al-Naḥw al-ʿArabī wa al-Qurʾān al-Karim written by Sharaf al-Dīn Rājihi, Ṣafā ʿAbdallah Ḥardān's master's thesis titled as "al-Wāw wa al-Fā wa Thumma fī al-Qurʾān al-Karim". This study aims to contribute to the understanding of the Arabic text and verses of the Qurʾān by discussing some situations in which the letter fā is used as a conjunction in the Arabic language in the light of sample sentences and verses.

METHOD

This study is based on qualitative methods such as literature review and document review. In the study, primary sources written since the early periods of Islam were used and contemporary sources in the field were also used.

RESULTS AND DISCUSSION

The conjunction fā has been examined under the title of the letter used as a preposition in Arabic sources. In this study, the letter fa is considered as a conjunction due to its ability to connect nouns and sentences. The conjunction fā has many uses. What is usually taught in schools is that it is the letter of reference with tartīb/order and taʿqīb /succession. However, when only one or a few uses are known, it becomes difficult to understand Arabic sentences and texts by sticking to them. In this study, many uses of the conjunction fā are brought together and examples are given. At the same time, some cases where it is not used as a conjunction are also discussed. Thus, we believe that sentences and texts will be easier to understand in translations that do not rely on only one or a few uses of the letter fā.

Different Uses of Conjunction Fā in the Arabic Language

The conjunction fā is widely used in Arabic following the letter wāw. There are generally eight cases for the letter fā. These are: being a letter of attribution, indicating cause along with attribution, indicating only cause without attribution, linking conditional and punative sentences, coming as "zāʾid/زائد (extra)" for strengthening/التأكيد, coming in the meaning of رُبَّ, in the meaning of resumption /الاستئناف , and in the meaning of إلى (Ibn Nūr al-Dīn , 1993; İbiş, 2022, 24).

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1. Al-Fāʾ al-ʿĀṭifa / الفاء العاطفة (The Conjunction Fā/فـ as a Letter of Attribution)

The conjunction fā is a letter of attribution that denotes commonality, tartīb/arrangement, taʿqīb/ succession, and cause between maʿṭūf and maʿṭūf ʿalayh. (Murādī, 1992). This letter connects the verb phrase to the verb and noun phrase, the noun phrase to the verb and noun phrase, and the noun to the noun. (Ghālib, 1986).

a. Al-Fā at-Tartīb wa at-Taʿqīb / الفاء الترتيب وتعقيب

We determined in our analysis that the letter of attribution fā is also discussed under two separate headings as al-Fā at-Tartīb wa at-Taʿqīb. However, we will discuss the two as one in our study. The fact that the letter fā expresses tartīb (order) means that there is a before-after case in the occurrence of actions, and it expresses taʿqīb (succession) means that actions occur one after the other without any lapse of time between them. When fā is the letter of attribution, it indicates that there is both tertîb and taʿqīb between two things. Tartīb is adjoined with the letter fā, i.e., there is no time difference between them. (Ḥardān, 2008).

The preposition fā, which expresses tartīb and taʿqīb, is used in meanings such as "following, immediately after, after". The preposition fā expresses that actions occur one after the other without any lapse of time between them, although it creates an order in terms of time. (Murādī, 1992; İbiş, 2020, 304-308). Tartīb expressed by the letter fā is divided into three parts: maʿnawī/معنوي, dhikrī/ذكري and ikhbārī/إخباري. (Ibn Nūr al-Dīn, 1993). The time that the maʿnawī tartīb occurs is after the the maʿṭūf ʿalayh. (Ḥasan, n.d.) An event occurs immediately after the other one, without any lapse of time between the two events. In other words, it indicates that maʿṭūf comes immediately after maʿṭūf ʿalayh. (Ibn Nūr al-Dīn, 1993). جَاءَ

"زَيْدٌ فَعَمْرُو"Zayd came and ʿAmr came immediately after Zayd." Using the letter of attribution fā in this example indicates that ʿAmr came immediately after Zayd came without any lapse of time. (Ibn Hishām, 2004). Sībawayh, states that in the attribution with the letter fā, it is understood that there is a commonality between two things. In the example of مَرَرْتُ بِرَجُلٍ فَإِمْرَأَةٍ "I visited a man and a woman.", there is a common action like in the letter wāw in terms of the action of "visit" to a man and a woman. However, here the letter fā indicates an order, indicating that the man was visited first and then the woman. (Sībawayh, 1982).

In the verse ﴿ٱلَّذي خَلَقَكَ فَسَوَّىٰكَ فَعَدَلَكَ﴾ "It is your Lord who created you, made you a human being, and stabilized you."(al-Infiṭār, 7). We understand that it was in an order that Allah first created man, then shaped him, and finally balanced him measuredly. For that reason, the letter of attribution fā was used here. Dhikrī tartīb is the attribution of the mufaṣṣal (detail) to the mujmal (general). In other words, it is to go into detail after mentioning the general. (Ibn Nūr al-Dīn, 1993).

﴿ فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فيهِ﴾ *The Devil slipped their feet from there and drove them out from where they were.*" (Baqara, 36). In the verse, the letter fā in the word فَأَخْرَجَهُمَا is attributed to the word فَأَزَلَّهُمَا before it. The fact that the Devil slipped their feet is explained by the sentence, "Allah drove them out of the ﴿يَسْأَلُكَ اَهْلُ الْكِتَابِ اَنْ تُنَزِّلَ عَلَيْهِمْ كِتَاباً مِنَ السَّمَاءِ فَقَدْ سَأَلُوا مُوسَى اَكْبَرَ مِنْ ﴾ Heaven. "

ذٰلِكَ فَقَالُوا اَرِنَا اللّٰهَ جَهْرَةً﴾ "The People of the Book ask you to send down to them a Book from the sky. They asked Moses for something greater than that and said, 'Show us Allah clearly'." (an- Nisā, 153). In theverse the sentence فَقَالُوا اَرِنَا اللّٰهَ

فَقَدْ سَاَلُوا مُوسٰى اَكْبَرَ مِنْ ذٰلِكَ is attributed to the sentence جَهْرَةَ It is pointed out that. the People of the Book asked Moses for something greater than sending down of the Book and it is stated that this was to show Allah clearly. In other words, what is greater than sending down of the Book is the manifestation of Allah? As can be seen in the verses above, the preceding closed expression is explained by the sentence following the preposition fā in the dhikrī tartīb.

In the ikhbārī tartīb, no attention is paid to the time of the action and whether the words come before or after. Here, as with the letter wāw, there is only commonality. Therefore, the letter wāw can also come instead of the letter fā. (Ibn Nūr al-Dīn, 1993). Al-Jarmī (d. 225/840) stated that the letter of attribution fā does not express order but only commonality when it comes to place and rain. It does not matter which word comes first. مُطِرْنَا مَكَان كَذَا فَمكان كَذَا "We got caught in the rain here and there." (Ibn Hishām, 1985). The letter f in this sentence does not express order, but only commonality. Therefore, the letter wāw may also come instead.

قِفا نَبْكِ مِنْ ذِكْرٰى حَبِيبٍ ومَنْزِلِ

بِسِقْطِ اللِوٰى بَيْنَ الدُخُولِ فَحَمْوَلِ

"Stop! Let us weep for the memory of the beloved and his house between Siktu'l-Livâ" (Imruʾ al-Qays ,1969).

In this poem, the place name حَمْوَل is attributed to another place name الدُخُول with the preposition fā. The letter fā here does not express order and does not mean that حَمْوَل is visited first and then الدُخُول is visited. al-Akhfash (d. 177/793) also stated that the preposition fā in this couplet is like wāw and that the meaning would be corrupted if it were not so. (Ibn Fāris, 2013).

The fact that the conjunction fā expresses order may be the order of events at the time of their occurrence or the order of narration. The fact that the order of the narration is often consistent with the order of historical events should not lead to the perception that the narration must necessarily follow this order. For instance, حَدَّثْنا

عَنْ بَعْضِ الْأَنْبِيَاء كآدَم و مُحَمّدٍ و عِيسَى و نُوحٍ و مُوسَى ـعليهم السلام ـ فَيَقولُ: أَكْتَفَى اَلْيَوْمَ بالْحَدِيثِ عَنْ مُحَمّدٍ فَعِيسَى "'He said "We talked about some of the prophets like Ādam, Muḥammad, ʿĪsā, Nūḥ and Mūsā (pbuh) before. Today I will limit myself to talking about Prophet Muḥammad and then about Prophet ʿĪsā." In this example, Prophet ʿĪsā in the second sentence is connected to Prophet Muḥammad with the conjunction fā. Here, the order is not according to date but according to the order of narration. The narrator will first mention the Prophet Muḥammad and then the Prophet ʿĪsā. (Ḥasan, n.d.).

With regard to the conjunction fā indicating succession, it has already been stated that events follow one after the other without any lapse of time. The absence of any lapse of time can be understood that events occur without any lapse of time;

however, it should not be understood that no time passes. It is only to be understood that time does not pass outside the natural process of the succession of events. For instance, in the sentence "قَامَ زَيْدٌ فَعَمْرُو"Zayd stood up and ʿAmr stood up immediately after him." There is no lapse of time between Zayd and ʿAmr's action. (Murādī, 1992). This is intellectually possible. "دَخَلْتُ الْبَصْرَةَ فبغدادَ"I went to Basra and then Baghdad." It should not be understood from this sentence that after visiting Basra, Baghdad was visited without any lapse of time because this is not possible due to the distance. What is meant here is that after going to Basra, one should pass to Baghdad without lingering there or stopping elsewhere. Ibn Hishām stated that, as was the custom, the distance between Basra and Baghdad was three days, and that if one passed to Baghdad after the third day, it was taʿqīb, whereas if one did so on the following days, it was not taʿqīb. The succession of the situations is based on the location of events. (Ibn Hishām, 2004).

تَزَوَّجَ فُلانٌ فَوُلِدَ لَه " Someone got married and had a child." In this example, there is only the natural process of pregnancy between marriage and birth. (Ibn Nūr al-Dīn, 1993). ﴿اَلَمْ تَرَ اَنَّ اللّٰهَ اَنْزَلَ مِنَ السَّمَاءِ مَاءً فَتُصْبِحُ الْاَرْضُ مُخْضَرَّةً﴾ "*Do not you see that Allah sends down water from the sky and the earth becomes green.*" (al-Hajj, 63). In this verse, greening of the earth is due to Allah sending down rain from the sky. The earth does not become green as soon as water comes down from the sky. This requires a period of time. This is the time needed to create the conditions for greening to occur. Therefore, there is no lapse of time here and the preposition fā expresses taʿqīb.

b. **Al-Fāʾ As-Sababiyya/الفاء السببيَّة (Fā As A Particle Of Cause)**

al-Fāʾ as-sababiyya establishes a cause-and-effect relationship in addition to its meaning of ordering and succession. In this respect, it differs from other letters of attribution. In sentences in which the letter fā indicates the cause, the sentence before the letter fā is the cause and the sentence after it is the effect. The letter fā expresses cause in sentences and adjectival nouns. (Ibn Hishām, 1985.; Ḥardān, 2008). When the conjunction fā is used as a causative letter, it means "therefore, for that reason, because of this, because, in order to".ضَرَبْتُ زَيْدًا فَبَكَى "I beat Zayd and therefore he cried." The reason why Zayd cried is that he was beaten. (Mālaqī, 2002; İbiş, 2021, 302). ﴿ فَوَكَزَهُ مُوسٰى فَقَضٰى عَلَيْهِ﴾ " *Hereupon, Mūsā punched the other one and caused his death.*" (Qaṣaṣ, 15). In this verse, two sentences are connected and the act of hitting is the cause of the act of killing. لَاٰكِلُونَ مِنْ شَجَرٍ مِنْ زَقُّومٍ فَمَالِئُونَ

﴿ مِنْهَا الْبُطُونَ﴾ "*You will surely eat of the oleander tree. You will fill your stomachs with it.*" (Wāqiʿa, 52-53). Since the word زَقُّومٍ in this verse is nakra, the sentence that follows it can be considered as an adjective. Therefore, the preposition fā here expresses the cause. Eating oleander causes the stomachs to be full.

2. The Conjunction Fā Only as a Cause without Attribution

The conjunction fā is used as a letter of attribution when it indicates cause, although it also indicates tartīb and taʿqīb. However, except in these cases, the letter fā

can only be used to express cause (Ünal, 2019, 58). These are the sentences of nahy/prohibition, ʿamr/imperative sentences, taḥḍīḍ/encourage, tamannī/wish clauses, tarajjī/hope, duʿā/prayer, istifhām/question and ʿarḍ/requests. The preposition fā after these sentences expresses the cause and makes the muḍāriʿ verb naṣb in the answer sentence with a hidden أنْ. (Ḥasan, n.d.).

a. The Conjunction Fā after the Imperative Verb

The preposition fā comes at the beginning of the sentences after the imperative verb and makes the following muḍāriʿ verbs naṣb with a hidden أنْ. The imperative can be implicit, with the letter ل / lām and in noun-verb form. (Ḥasan, n.d .) Examples of explicit imperative:

إِئْتِنِي فَأُكْرِمَكَ“Come to me so that I will treat you.”

زُرْنِي فَأُعْطِيَكَ“Visit me so that I will give it to you.”

اِغْفِرْ هَفْوَةَ الصَّدِيقِ فَيَحْمَدَكَ“Forgive your friend's mistakes so that he may praise you.”

As seen in the examples above, the preposition fā at the beginning of the answers following the imperative verb connects the two sentences by indicating cause, and the following muḍāriʿ verbs become naṣb with a hidden أنْ. Examples of the imperative with the letter ل/lām: The muḍāriʿ verb following an imperative verb with the letter lām at the beginning may come in three forms: majzūm as attributed to the majzūm verb, marfūʿ as istiʾnāf, and manṣūb as an answer. For the preposition fā to indicate causation, the muḍāriʿ verb must be manṣūb. (Mālaqī, 2002).

لِتَكُنْ طَاعَةُ اللهِ أَوْلَى الأُمُورِ لَدَيْكَ فَتَسْعَدَ“First of all, obey to Allah so that you can be happy.”

لِيَكُنْ حِرْصُكَ على أداءِ الواجِبِ عَقيدَةً فَتَنْهَضَ وينْهَضَ وَطَنُكَ“ Let faith be your ambition to do your duty so that you will rise and your country will rise, either.” (Ḥasan, n.d.). In the examples above, the imperative verb is preceded by the letter ل/lām, and the preposition fā precedes the corresponding muḍāriʿ verbs and links the two sentences by making them naṣb with a hidden أنْ. Examples of imperative as a verbal noun:

صَهْ فَيَهْدَأُ النائِمُ“Be silent so that the sleeper may rest.”

ترَاكِ الشَّرَّ فتأْمَنَ عَواقِبَه“Leave the evil so that you are safe from its consequences.”

نزعا إلى ميدانِ الإصْلاحِ فَتُحِبَّ“Be in the field of correction so that you may be loved.”

In the examples above, the words نزعا ,ترَاكِ, صَهْ are verbal nouns in the meaning of اِنْزِلْ, أُتْرُكْ, أُسْكُتْ. The preposition fā comes at the beginning of the sentences following them and indicates cause. (Ḥasan, n.d.).

b. The Conjunction Fā Coming After Nafy/النَّفي (Negative Sentence)

When the preposition fā comes after a negative sentence, it indicates cause and makes the following muḍāriʿ verb naṣb with the hidden أن. ما تَأْتِينا فَتُحَدِّثَنا “You don't come to us so that you can not talk to us.” In this sentence, the muḍāriʿ verb after the letter fā become naṣb with a hidden أنْ and the preposition fā indicates cause. (Ibn ʿAqīl, 1980). In other words, the reason why the person could not speak

is that the person did not come. Ibn Yaʿīsh (d. 643/1245) says that the muḍāriʿ verb in the answer following the negative sentence should be converted to infinitive with the hidden أَنْ and come as naṣb. In this case, the preposition fā combines two sentences into one. Otherwise it would be two different sentences. For instance, in the example مَا تَزُورُنِي فَتُحَدِّثُنِي there are two sentences; not one sentence. This sentence can also be as: مَا تَزُورُنِي و ما تُحَدِّثُنِي In this case it means, "You don't visit me and you don't talk to me." If you want to combine two sentences with the preposition fā, the muḍāriʿ verb in the second sentence should be converted to naṣb and the sentence should be established as مَا تَزورُنِي فَتُحَدِّثَنِي"You don't visit me so that you can not talk to me." (Ibn Yaʿīsh, 2001).

﴿لَا يُقْضَى عَلَيْهِمْ فَيَمُوتُوا وَلَا يُخَفَّفُ عَنْهُمْ مِنْ عَذَابِهَا﴾ "They were not charged to die so that the Hellish torture will not be lightened for them."(Fāṭir, 36). In this verse, muḍāriʿ verb يَمُوتُوا comes as an answer to negative verb لَا يُقْضَى and two sentences are connected with preposition fā. As can be seen, the verb يَمُوتُوا becomes naṣb with the hidden أن. (Ibn ʿAqīl, 1980).

In the examples above, the verbs that come as nafy (negative) are maḥḍa /mere nafy. That is, they are not in the meaning of a positive verb. In this case, muḍāriʿ verbs become naṣb. If the negative verb expresses a positive meaning, the muḍāriʿ verb following the preposition fā becomes marfūʿ. This occurs when the preposition of exception is used or when the sentence that comes as an answer is also negative. Because two negative verbs express positive. Let us explain this with the following example: مَا أَنْتَ إلا تَأْتِينا فَتُحَدِّثُنا "You only come to us, you only talk to us." (Ibn ʿAqīl, 1980). In this sentence, the verb is negative in structure, but the meaning turns into positive due to the preposition of exception. There is no "maḥḍa nafy" here. Therefore, the muḍāriʿ verb after the preposition fā remains marfūʿ.

c. **The conjunction Fā after Istifhām/اِسْتِفْهَام (Question)**

The preposition fā is at the beginning of the sentence that comes as an answer after the istifhām, and if the muḍāriʿ verb in the answer sentence is manṣūb, it indicates cause. أ تَأْتِنِي فَأُعْطِيَكَ "Do you come to me so that i can give it to you?"

أَيْنَ بَيْتُكَ فَأَزُورَكَ "(I don't know) where your house is so that I can not visit you."(Ibn Yaʿīsh, 2001). In the examples above, the preposition fā comes at the beginning of the answer sentence that follows the interrogative sentences and indicates cause, and the muḍāriʿ verbs becomes naṣb with the hidden أَنْ. فَهَلْ لَنَا مِنْ شُفَعَاءَ فَيَشْفَعُوا

لَنَا "*Do we have intercessors so that they intercede for us?*"(al-Aʿrāf, 53). In this verse, the sentence following the interrogative sentence is connected to the preceding one with the conjunction fā and the muḍāriʿ verb after the conjunction fā becomes naṣb with the dropping of the letter ن/nūn.

d. **The Conjunction Fā after Nahy/نهي (Prohibition)**

The preposition fā indicates causation by coming at the beginning of the answer that follows "nahy" (prohibition) . The following muḍāriʿ verb becomes naṣb with

"Do not ﴿ وَلَا تَقْرَبَا هٰذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ﴾ (Ḥardān, 2008). أنْ a hidden approach that tree, or you be among the wrongdoers."(al-Baqara, 35). In this verse, the preposition fā comes at the beginning of the answer of the nahy sentence and indicates causation if it is considered that the muḍāriʿ verb in the following sentence is manṣūb with the fall of nûn. If it is considered that the muḍāriʿ verb is majzūm, it is attributed to وَلَا تَقْرَبَا and it means فَلَا تَكُونَا "Do not be".

"﴿ لَا تَقْصُصْ رُءْيَاكَ عَلٰى اِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْداً﴾ Do not tell your dream to your brothers, or they set a trap for you!"(Yūsuf, 5). In this verse, the preposition fā comes to the answer of nahy sentence, which begins with لَا تَقْصُصْ and the following muḍāriʿ verb becomes manṣūb with the fall of nūn. لا تَضْرِبْ زَيْدًا فَيَضْرِبَكَ "Do not hit Zayd, or he will hit you." (Ibn ʿAqīl, 1980). In this example, the preposition fā precedes the muḍāriʿ verb that comes in the answer to nahy, and since this verb is manṣūb, it indicates cause.

e. The Conjunction Fā After ʿArḍ/العَرْض (Request)

ʿArḍ refers to "kind request". Preposition ألا and sometimes لو are placed at the beginning to make a request (Ḥasan, n.d.) أَلَا تَنْزِلُ عِنْدَنا فَتُصِيبَ خَيْرًا "Come with us and you will be treated with goodness." or "Will you come with us so that you will be treated with goodness?"

يا ابنَ الكرامِ أَلَا تَدْنُو فَتُبْصِرَ ما قَدْ حَدثُوكَ فَمَا راءٍ كَمَنْ سَمِعا؟

"O son of the honorable! Will you come closer so that you can see what they say about you? Because a person, who sees, is not like a person, who hears." (Ibn ʿAqīl, 1980). In the examples above, ألا تَنْزِل and ألا تَدْنُو are used to make requests and the sentences are connected to each other by introducing the preposition fā at the beginning of the corresponding sentences. Since the muḍāriʿ verbs preceded by the preposition fā are manṣūb, the preposition fā indicates causation.

f. The Preposition Fā after Taḥḍīḍ/التحضيض (Encourage)

Taḥḍīḍ means "to encourage". The propositions هَلَّا, لَوْلَا, لَوْما, لو are used for it (Ḥasan, n.d.). لَوْلَا تَأْتِينَا فَتُحَدِّثَنَا "Won't you come with us so you can talk to us" (Ibn ʿAqīl, 1980). هَلَّا قَوَّضْتَ حُصُونَ الاسْتِعْبادِ فَتَسُودَ "Come on, knock down the castles of slavery so that you may reign."(Ḥasan, n.d.). In the examples above, the sentences formed by using the taḥḍīḍ prepositions لولا and هَلَّا are followed by sentences that begin with a muḍāriʿ verb and are preceded by the preposition fā. Muḍāriʿ verbs are manṣūb and the preposition fā expresses cause.

﴿ رَبِّ لَوْلَا اَخَّرْتَنِي اِلٰى اَجَلٍ قَرِيبٍ فَاَصَّدَّقَ وَاَكُنْ مِنَ الصَّالِحِينَ﴾ "My Lord! Please give me a little more time so that I can volunteer to help and be one of the good ones!" (al-Munāfiqūn, 10). ﴿ لَوْلَا أُنْزِلَ اِلَيْهِ مَلَكٌ فَيَكُونَ مَعَهُ نَذِيراً﴾ " Should not an angel have been sent down to him? Should that angel also do excitancy with him?" (al-Furqān, 7). In the verses above, it is seen that the preposition fā, which indicates cause,

precedes the muḍāriʿ verbs that come after taḥḍīḍ, and therefore these verbs are manṣūb.

g. **The Preposition Fā After Tamannī/التمنّي (Wish Clauses)**

Tamannī is a wish used for situations that may or may not happen. It is not used for situations that are certain to happen. Most widely used preposition for tamannī is لَيْتَ (Ḥasan, n.d.). يا لَيْتَ مَنْ يَمْنَعُ الْمَعْرُوفَ يحرم المعروف، فَيذُوقَ مَرَارَةَ الْحِرْمانِ "I wish the one who forbids goodness would be deprived of goodness and taste the pain of deprivation."

لَيْتَ لِي مالًا فَأَنْفَقَهُ "I wish I had wealth so I could share it with the poor."(Ibn Yaʿīsh, 2001). يَا لَيْتَنِي كُنْتُ مَعَهُمْ فَأَفُوزَ فَوْزاً عَظِيماً "*I wish I could be with them and earn a lot.*"(an-Nisā, 73). In the examples above and in the verse, the preposition fā comes after the wish sentence beginning with لَيْتَ and indicates cause because the following muḍāriʿ verb becomes manṣūb.

h. **The Preposition Fā After Tarajjī/التَرَجِّي (Hope)**

Tarajjī means waiting for the requested things to happen. In tarajjī, requests are more likely to happen (Ḥasan, n.d.). ﴿وَقَالَ فِرْعَوْنُ يَا هَامَانُ ابْنِ لِي صَرْحاً لَعَلِّي أَبْلُغُ الْأَسْبَابَ أَسْبَابَ السَّمْوَاتِ فَأَطَّلِعَ إِلَى إِلٰهِ مُوسٰى وَإِنِّي لَأَظُنُّهُ كَاذِباً﴾ "*Pharaoh said, "O Hāmān!"*, "Build me a high tower so that I may reach some paths, the paths of the heavens, so that I may see the god of Moses! Actually, I think he is a liar*." (Ghafir, 36-37). In the verse above, the preposition fā is placed at the beginning of the sentence beginning with أَطَّلِعَ which comes after the tarajjī clause beginning with لَعَلِّي أَبْلُغُ الْأَسْبَابَ and the muḍāriʿ verb here becomes manṣūb and therefore the preposition fā indicates cause.

3. The Conjunction Fā Connecting Conditional and Punative Clauses

Conditional clauses in Arabic consist of two parts: condition and punishment. The part that indicates a condition is called a conditional sentence, and the corresponding sentence is called an answer or a punative clause. When the answer clause does not begin with a verb, the preposition fā must be at the beginning of the answer clause. (Sībawayh, 1982; Ünal, 2016, 89).

When the answer to the conditional sentences does not contain a māḍī verb with a muḍāriʿ meaning or a majzūm muḍāriʿ verb, but instead contains sentences that begin with imperative, nahy, mubtadā-khabar and ṣaḥīḥ māḍī verb (Ṣaḥīḥ māḍī verb is a past verb in terms of appearance and meaning. See: Ibn Yaʿīsh, 2001), the conditional clause cannot be connected. The preposition fā is needed for this connection. (Zamakhsharī, 1993.; Ibn Yaʿīsh, 2001). The preposition fā is used to connect conditional clauses in the following cases: (Ghalāyinī, 1994).

a. **Noun Phrase in the Answer of the Conditional**

When the answer clause to the conditional clause is a noun, it is connected with the conjunction fā. ﴿ وَإِنْ يَمْسَسْكَ بِخَيْرٍ فَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾ "If Allah has given you good, know that it is because Allah is all-powerful."(al-Anʿām, 17). In this verse, the clause after the answer to the condition is a noun clause; it is connected with the preposition fā.

b. Jāmid Verbs to the Answer of the Conditional

The preposition fā is used at the beginning of the sentence when one of the jāmid verbs is used in the answer to the conditional. إِنْ تَرَنِ اَنَا اَقَلَّ مِنْكَ مَالاً وَوَلَداً

﴿ فَعَسٰى رَبِّي اَنْ يُؤْتِيَنِ خَيْراً مِنْ جَنَّتِكَ﴾ "If you consider me weaker than you in wealth and children, I hope that my Lord will give me something better than yours."(al-Kahf, 39-40) In this verse, the clause as an answer to the conditional clause begins with عَسٰى verb. Therefore, the preposition fā is used to connect the conditional clause.

c. Request Verb in the Answer to Conditional

If the conditional clause is followed by one of the verbs of request such as imperative or nahy, the connection is established with the preposition fā. إِنْ أَتَاكَ

زَيْدٌ فَأَكْرِمْهُ "If Zayd comes to you, offer him a treat." In this example, the clause that comes as an answer begins with an imperative verb and it is with the preposition fā. (Ibn Yaʿīsh, 2001). ﴿ قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللّٰهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللّٰهُ﴾ "Say: "*If you love Allah, then follow me so that Allah may love you.*" (Āli ʿImrān, 31). In this verse, the clause beginning with اِتَّبِعُونِي indicates a request and it is an answer to the conditional clause. The preposition fā connects the two sentences.

d. Māḍī Verb in the Answer to Conditional

If there come a māḍī verb in the meaning of muḍāriʿ in the answer to conditional, the preposition fā does not come at the beginning of a sentence. If the māḍī verb that comes as the answer to the conditional clause is māḍī both literally and in terms of meaning, the preposition fā is necessary with either open or hidden قَدْ. If the māḍī verb is a promise or a threat, it is permissible to use the preposition fā or not to use. (Murādī, 1992). If the preposition ما is preceded by the preposition of negation, it is preceded by the preposition fā. (Ghalāyinī, 1994). إِنْ أَكْرَمْتَنِي اليَوْمَ

فَقَدْ أَكْرَمْتُكَ أَمْسِ "If you honor me today, it is because I honored you yesterday." In this example, the māḍī verb in the answer clause is māḍī both literally and semantically. The preposition قَدْ comes literally after the preposition fā. Here, the māḍī verb is in the position of the verb of maḥzūf/deleted subject. The answer can be regarded as follows: فَأَنا قَدْ أَكْرَمْتُكَ أَمْس (Ibn Yaʿīsh, 2001).

﴿ فَاِنْ تَوَلَّيْتُمْ فَمَا سَأَلْتُكُمْ مِنْ اَجْرٍ﴾ "*If you turn away, I do not expect anything in return from you*"(Yūnus, 72). In this verse, the sentence فَمَا سَأَلْتُكُمْ مِنْ اَجْر, which is the answer to the conditional clause, begins with a negative māḍī verb. This is why the preposition fā comes at the beginning of the sentence.

e. Muḍāriʿ Verb in the Answer to the Conditional

If the sentence as an answer to a conditional clause begins with a muḍāriʿ verb, it does not need to be prefixed with the preposition fā when this verb is used with jazm. When the letters س, سوف and the prepositions of negation قَدْ and ما are attached to the beginning of the muḍāriʿ verb in the sentence that comes as an answer, the preposition fā should be placed at the beginning of the sentence. However, it is

permissible to add the preposition fā to a muḍāriʿ verb even when it does not have any preposition. In this case, the muḍāriʿ verb is not used with jazm, but the mubtadā is assigned to the beginning of the verb. (Murādī, 1992; Ghalāyinī, 1994). وَمَنْ.

﴿ يَسْتَنْكِفْ عَنْ عِبَادَتِه وَيَسْتَكْبِرْ فَسَيَحْشُرُهُمْ اِلَيْهِ جَميعاً﴾ *"Whoever stops worshipping and becomes arrogant, (should know that) Allah will gather them all before Him"*(an-Nisā, 172). In this verse, in the sentence beginning with فَسَيَحْشُرُهُمْ, the conditional and punal sentences are connected by the preposition fā since the letter sa/س, which is used for the near future, is at the beginning of the muḍāriʿ verb.

Whoever of you ﴿ مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دينِهِ فَسَوْفَ يَأْتِي اللهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ﴾ *apostatizes should know that Allah will bring such a society that Allah loves them and they love Allah.*" (al-Māʾida, 54). In the verse, the part beginning with مَنْ يَرْتَدَّ is the conditional clause and the part beginning with فَسَوْفَ يَأْتِي اللهُ is the answer. Since the answer clause begins with سوف, the preposition fā is added at the beginning of the answer clause to connect the two sentences.

إِنْ تَذْهَبْ فَقَدْ أَذْهَبُ "If you go, I can go, either." In the example, since the preposition قَدْ comes at the beginning of the answer sentence that begins with the muḍāriʿ verb أَذْهَبُ, the preposition fā connects the conditional and punative sentences. إِنْ قامَ زَيْدٌ فَمَا يَقُومُ عَمْرو "If Zayd stands up, ʿAmr does not stand up."(Murādī, 1992). In this example, since the muḍāriʿ verb as an answer is preceded by the preposition of negation ما, the preposition fā comes at the beginning of the sentence.

As seen in the examples above, since the prepositions س, سوف, قد and ما come at the beginning of the muḍāriʿ verbs that come as the answer to the conditional sentences, the muḍāriʿ verbs loses their edge of being the answer to the conditional. These verbs are prefixed with the preposition fā so that they become an answer, and therefore the connection between conditional and punative sentences is established.

4. Other Uses of the Conjunction Fā
a. The Conjunction Fā in the Answer of أَمَّا

أَمَّا is a letter in the meaning of condition. After أَمَّا, there is a maḥzūf verb in the meaning of مَهْمَا يَكُنْ مِن شَيْءٍ. أَمَّا does not come to at the beginning of the noun phrase and does not act. (Saghīr, 2001; Dede-Sevdi, 2022, 148-155). The answer to أَمَّا is always preceded by the preposition fā. (Bayātī, 2005). أَمَّا زَيْدٌ فَمُنْطَلِقٌ "As for Zayd, he went." In this sentence, أَمَّا comes at the beginning of the noun phrase and the preposition fā necessarily comes at the beginning of the verb. فَأَمَّا الْيَتيمَ ﴿ فَلَا تَقْهَرْ﴾ *"So when it comes to the orphans, do not suppress them.*" (aḍ-Ḍuḥā). It is seen in this verse that it comes the preposition fā in the answer of أَمَّا.

b. Al- Fā' Isti'nāfiyye/الفاء الاستئنافية (Fā as Resumption Particle)

The preposition fā, which is used in cases where there is no attributive relationship with the preceding sentence and no connection can be established, is called الفاء الاستئنافية and indicates the beginning of a new sentence (Bayātī, 2005). أَ لَمْ تَسْـأَلْ الرَبْعَ القَوَاءَ فَيَنْطِقُ *"Didn't you ask the abandoned house? It talks."*

Since the verb يَنْطِقُ is not majzūm in the example above, it is not attributed to the preceding sentence. Since it is not manṣūb, it does not express cause. Therefore, the preposition fā at the beginning indicates that a new sentence begins. (Ibn Nūr al-Dīn, 1993).

c. The Use of Conjunction Fā in the Meaning of رُبَّ

When the preposition fā comes before رُبَّ, رُبَّ is omitted and the preposition fā replaces for it and the following word becomes majrūr (Mālaqī, 2002).

فحُورٍ قد لَهَيْتُ بِهِنَّ، عينٍ   نَواعِم، في المروط، وفي الرياط

There are many beautiful eyes with which I have a good time
Among the soft dresses (Murādī, 1992).

In the poem above, the preposition fā at the beginning of the word حُورٍ means رُبَّ. Here رُبَّ is omitted and the preposition fā assumes its function and appeals the word that follows it.

d. The Use of Conjunction Fā in the Meaning of إلى

When the preposition fā follows a noun with the adverb بين, it may mean إلى. مُطِرْنا ما بَيْنَ الكوفَةِ فالقادِسِيّةِ "We were caught in the rain from al-Kūfa to al-Qādisiyyah." (Harawī, 1993). In this example, the preposition fā is in the meaning of الى.

هو أَحْسَنُ النِاس ما بين قَرْنٍ فَقَدَم "He is the best of men thoroughly from head to toe." (Murādī, 1992). In this sentence, the word فَقَدَم means إلى قَدَمٍ.

e. Al-Fā' al-Faṣīḥa / الفاء الفصيحة (Conjunction Fā for an Explanation)

الفاء الفصيحة comes as the answer to either ma'ṭūf omitted or muqaddar conditional clause. (Dakkur, 1986. 259; Ḥardān, 2008). There must be a maḥzūf sentence indicating that it is attributed before the preposition fā. If the sentence is left unomitted, the beauty of the word is lost. (al-Suyūṭī, 2004). وَإِذِ اسْتَسْقٰى مُوسٰى *Once upon a time* ﴿ لِقَوْمِه فَقُلْنَا اضْرِبْ بِعَصَاكَ الْحَجَرَ فَانْفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْناً﴾ *Moses asked for water for his people and we said to him, "Strike your stick against a stone!" Thereupon twelve sources gushed out of the stone."* (Baqara, 60).

In the verse above, the preposition fā at the beginning of the sentence beginning with فَانْفَجَرَتْ comes for fluency. Alūsī (d. 1270/1854) states that the sentence فَانْفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْناً is attributed to the sentence "فَضَرَبَ فَاِنْفَلَقَ"

which is considered as maḥzūf. A gush indicates an explosion or a rupture because in order to be a gush, there must first be a strike and then rapture. (Ālūsī, 1995).

5. The Conjunction Fā as a Zā'id (Extra Particle)

In some places, the preposition fā may be used as zā'id in addition to its original function, for the purpose of ta'kīd and elaboration. Whether this preposition should be used in some cases or not is in dispute.

a. The Conjunction Fā as Zā'id at the Beginning of a Verbal Clause

There is no need for any preposition to establish the connection between the mubtadā and the khabar. However, if the subject is similar to a conditional noun, the preposition fā is used as a zā'id at the beginning of the khabar. Since the sentence that begins with the preposition fā means as an answer to the conditional clause in the example الذي يَأْتِي فَلَهُ دِرْهَمٌ "Whoever comes gets one dirham.", is preceded by this preposition (Murādī, 1992).

الذي يُكْرِمُنِي فَلَهُ دِرْهَمٌ "Whoever offers me will receive one dirham." In this example, Ibn Jinnī (d.392/1002) explains the preposition fā at the beginning of the verb in this example as follows: The reason why the dirham should be given is because of offering. In other words, it became obligatory to give dirhams when the offering happens. If the preposition fā had not be in the verb phrase, as in the example of الذي يُكْرِمُنِي لَهُدِرْهَمٌ , it would not be understood that the dirham is given as a result of offering, but that the offerer gives it to everyone in all situations (Ibn Jinnī, 2000).

كُلُّ رَجُلٍ يَأْتِيكَ فَهُوَ صَالِحٌ "Everyone who comes to you is right." In this example, the verb phrase is similar to the answer clause. For that reason, the preposition fā is used at the beginning of the verb. (Sībawayh, 1982).

b. The Conjunction Fā as Zā'id at the Beginning of Idhā Mufāja'a/اذا مفاجاة

There is a dispute about the preposition fā before idhā mufāja'a to be zā'id or not. خَرَجْتُ فَإِذا الْأَسَدُ "I went outside and what do I see there was a lion in front of me.!" In this example there comes the preposition fā before idhā mufāja'a. al-Fārisī (d. 377/987), Māzinī (d. 249/863) and linguist in generaly think that the preposition fā here is zā'ida. According to one view, the preposition fā here is in the function of attribution, while according to another view it is in the function of causation. (Ibn Nūr al-Dīn, 1993; Dede, 2021, 64-158). Ibn Jinnī states that the sentence خَرَجْتُ إذا زَيْدٌ and the sentence خَرَجْتُ فإذا زَيْدٌ have the same ruling and that if the meaning of a word does not change when it is removed from a sentence, the word is zā'id and the preposition fā is zā'id here (Ibn Jinnī, 2000). Ibn Hishām states that the preposition fā before idhā mufāja'a is not zā'id but indicates cause. (Ibn Hishām, 1985).

c. The Conjunction Fā as Zā'id in the Answer of لَمَّا

In the answer to لَمَّا, there is no need for the preposition fā, and when it does, it is considered as zā'id (Saghīr, 2001). Ibn Mālik (d. 672/1274) stated that the preposition fā will come as an answer to لَمَّا and brought the following verse as

evidence: (Ibn Hishām, 1985). ﴿فَلَمَّا نَجّٰيهُمْ اِلَى الْبَرِّ فَمِنْهُمْ مُقْتَصِدٌ﴾ *"When Allah brings them safely ashore, some of them remain as nowhere to go."* (Luqmān, 32).

لِما اتَّقى بيد عَظِيم جرمِها فَتركت ضاحِي جلدهَا يتذبذب

When large hands are avoided
I hit him until his skin shook. (Ibn Hishām, 1985).

In the couplet above, the preposition fā is zā'id in the answer to لَمَّا.

CONCLUSION

Prepositions and conjunctions, which do not have a meaning on their own, are of great importance in understanding sentences and texts. In Arabic, the meaning letters corresponding to the concept of prepositions and conjunctions do not have a single meaning, and the meanings of these letters change according to where they are used. This makes it difficult to learn this language. The letter fā is widely used in Arabic both as a preposition and as a conjunction. It is possible to find the letter fā in almost every paragraph or even sentence. In addition, this letter contains a wide variety of meanings.

The letter fā connects words and sentences through attribution. It indicates cause with the function of attribution and only cause without the function of attribution. When the preposition fā comes after imperative, nahy, nafy, istifhām, ʿarḍ, tamannī, tarajjī, taḥḍīḍ, it only indicates cause. In this case, the muḍāriʿ verb after the letter fā becomes naṣb with a hidden أَنْ. If the punitive clause is not a muḍāriʿ verb or a māḍī verb with muḍāriʿ meaning, the letter fā connects the conditional and punitive clauses. In some cases, this preposition can be in the meaning of الى, و and رُبَّ. In cases where there is no connection with the preceding sentence, this letter indicates that a new sentence begins. The cases in which the maʿtuf is omitted and the preposition fā as an answer to a muqaddar condition is called "al-fā' al-faṣīḥa". Although it is disputed whether the letter fā is zā'id in some cases, there are linguists who reported that this preposition is zā'id when this preposition is at the beginning of verb phrases whose subjects have conditional meaning, before idhā mufāja'a and in the answer to لَمَّا. Undoubtedly, there are other uses of the letter fā that are not mentioned in this study. In this study, the main uses of the preposition fā in Arabic are presented to form an idea about this letter.

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