



RESEARCH ARTICLE

Different Uses of the حَتَّى Conjunction in Arabic LanguageHalil İbrahim Kocabiyik^{1*}, Yeliz Açar²^{1,2} Uşak University, Faculty of Theology, Türkiye

| ARTICLE INFO | ABSTRACT |
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| Received: Oct 18, 2024 Accepted: Dec 2, 2024 | There are many uses of the letters of meaning in Arabic. Knowing these uses has a great impact on understanding. حَتَّى, is one of the letters of meaning that connect words and sentences. In this study, different uses of حَتَّى are discussed. |
| Keywords Arabic Language حَتَّى Letter Conjunction Attribution | The use of the حَتَّى, meaning letter can be classified under different headings. In classical works, it is usually handled under three or four headings. These are attribution, jarr, nasb and isti'nāf letter. When حَتَّى is used as a letter of attribution, it expresses the upper point in excess and deficiency. The following four conditions are required for حَتَّى to be a letter of attribution: The noun that comes after حَتَّى must be a part of the preceding noun, similar to it, or the following noun must be related to the preceding noun. The next name should express the final point reached in excess and deficiency. The noun after حَتَّى must be zāhir (clear), not a zāmir (pronoun) or a muawwal masdar/noun. The following word must be singular; it must not be a letter, verb or sentence. When حَتَّى letter jarr, is "until" as expressed meaning of إلى letter. It differs from إلى in that it expresses the final point reached. When it is the letter of jarr, the following part must be a part of or similar to the preceding part, as in the case of the letter of attribution. According to the majority of linguists, the following part is included in the preceding part when حَتَّى is in the position of the letter jarr, while according to others, both situations are possible. Whether the following part is included in the preceding part or not can sometimes be understood by a presumption. The use of حَتَّى as the letter of jarr is more common than its use as the letter of attribution and includes the meaning expressed by the letter of attribution. However, when it is the letter of attribution, it does not fully fulfill the meaning of the letter of jarr. In cases where it is permissible to use it as the letter of attribution or the letter of jarr, it is more appropriate to use it as the letter of jarr. If حَتَّى comes before the muzāri verb and means "until" like the letter إلى or "for" like the letter كي. In which sense depends on its position in the sentence. In both cases, the muzāri verbs are nasb. While the linguists of Kufa argue that the muzāri verbs are nasb with حَتَّى directly, the linguists of Basra believe that the nasb is with the hidden أَنْ. If the conjunction حَتَّى appears at the beginning of a new sentence, it becomes the letter isti'nāf. After حَتَّى can come noun or verb sentences. If the sentence after حَتَّى begins with a muzāri verb, the verb remains marfū. If the muzāri verb following حَتَّى is mansūb, حَتَّى becomes the letter nasb, and if it is marfū, it becomes the letter isti'nāf. The conjunction حَتَّى can mean exception, like the letter لَّا. In this case, it precedes the muzāri verb and the muzāri verb is nasb with the hidden أَنْ. When it means exception, it usually comes after prepositions of |
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negation such as لا, ليس, ما لا. There are many examples of this usage in the Qur'an.

The letter حَتَّى can come together with different prepositions to form a conjunction group. In this case, differences in meaning occur. When used with أَنَّ, it means “so much, so that”, when used with إِذَا it means “when it is”, when used with لَوْ it means “even if”. When مَا, إِنْ, كَيْفَ, لَمْ, يَلْبِثُ, لَمْ, يُغْضِ, لَمْ, يُبْئِثُ form a conjunction group with prepositions like, they mean something like “as soon as...happened/will happen, before long...happened/will happen”. The sentence is translated according to the tense used.

This study deals with the basic uses of حَتَّى in classical works as well as the conjunction group it forms with many prepositions. Examples of its use are given in both classical and modern works and in the Qur'an. Bringing together most of the uses of this conjunction and explaining them with examples will contribute to a better understanding of the meanings of this letter.

INTRODUCTION

In Arabic, the word is classified in three ways as noun, verb and letter. Letters are also divided into two as syllable letters and meaning letters. The letters meant as words are the letters of meaning. (Sibawayhi, 1982.; Radī al-Astarabazī, 1993.)

Prepositions and conjunctions have the task of establishing connection and interest between words and sentences. In Arabic, there is no direct naming as prepositions and conjunctions, and this situation is mostly met with the letters of meaning, and nouns and verbs that resemble letters are also included in this group. Zajjājī (d. 337/949) said that the letter does not have a direct meaning in itself but signifies a meaning through something other than itself. According to him, the letter gains meaning according to the position in which it is used in a word. (Zajjājī, 1979.; Ünal, 2020.; Enes el-Kahveci vd., 2023; Gezer, 2024.; Dede, 2021.)

In Arabic, the māna letters do not have a single meaning, and these letters give meaning to the sentence according to the position in which they are used. For this reason, each letter has a separate importance and each of them can be studied separately.

While the letters of meaning are discussed in classical Arabic works, there are also studies only on this field. Zajjājī and Rummānī (d. 384/994)'s Me'ānī al-Hurūf, Ahmed b. Abdinnūr el-Mālaki's (d. 102/1302) Rasf al-Mebānī fī Sharhi Hurūf al-Ma'ānī, al-Murādī's (d. 749/1348) al-Jana al-Dānī fī Hurūfī al-Ma'ānī are some of them. In addition, Ibn Hishām's (d. 761/1360) Mughni al-Labīb 'an Qutubi al-A'ārīb and Ibn Nuriddīn's (d. 825/1422) Masābīhu al-Meghānī fī Hurūfī al-Ma'ānī are the main sources to be consulted on this subject.

For the research on the letter حَتَّى, one can refer to the works on hurūf al-ma'ānī, prepositions and conjunctions, and attributive letters. Zehra Bilyenetā and Sa'diye Sālehī's master's thesis titled 'Min Esrāri Hurūfī'l-'Atf (Dirāsetün Tatbikiyyetün, Sūrat al-Kahf Enmūzajā)' are among the theses related to the letters of attribution and are among the works used in this subject. Tehānī Jum'a el-Bakār's article titled 'Hattā' fī'l-Qur'ān al-Qarīm Beyna Wazāifi'n-Nahwiyyeti wa'd-delālati 'Nemāzījün Muhtāratun' is a study specifically on the letter حَتَّى.

In this study, many uses of حَتَّى are mentioned and it is aimed to contribute to this field by bringing together its different uses in a single study.

حَتَّى Conjunction in Arabic

حَتَّى has meanings such as 'even, more, up to, until, in order to, for, finally, so'. (Yazıcı, 1998.) Four cases can be mentioned for the conjunction حَتَّى. These are attribution, initiation, nasb and jarr. (Zajjājī, 1984.; Mālaqī, 2002.) The view of the linguists of Kufa is that حَتَّى is the letter of nasb. Some grammarians add to these that it is in the meaning of the preposition fā/ف. (Murādī, 1992.; Ünal, 2016.)

حَتَّى AS AN ATTRIBUTIVE LETTER

The conjunction حَتَّى is the letter of attribution that expresses the highest point in excess and deficiency. (Hasan, n.d.; Sāmarrā'ī, 2000.) Language scholars put forward the following conditions for the reference made with حَتَّى : (Hasan, n.d.; Bilyanata- Sālehī, 2016.)

a) Ma'tūf must be a part of ma'tūf alayh in the literal sense or by interpretation, or it must have something to do with ma'tūf alayh.

أَكَلْتُ السَّمَكَةَ حَتَّى رَأْسِهَا 'I ate the fish including its head (I ate even the head of the fish).'

يَمْرَضُ النَّاسُ جَمِيعًا حَتَّى الْأَطْبَاءَ "All people fall ill, even the doctors."

أُعْجِبْتُ الْجَارِيَةَ حَتَّى حَدِيثِهَا "I liked the girl and even her speech."

In the first example, the head of the fish is a part of the fish, in the second example, doctors are included in people, and in the third example, speech is a characteristic of the girl, so the sentences are referred to with حَتَّى.

حَضَرَ الرَّجَالُ حَتَّى النِّسَاءَ "Men and even women came." (It is not said)

أَكَلْتُ الْفَاكِهَةَ حَتَّى السَّمَكِ "I ate the fruit, even the fish" (It is not said).

As seen in the examples above, women are not considered to be part of men and fish is not considered to be part of fruit, so such usages are not correct. (Sāmarrā'ī, 2000)

قَدِمَ الصَّيَّادُونَ حَتَّى كِلَابِهِمْ "The hunters are came, even the dogs. (al-Bakār, 2018.)" In this example, since the hunting dog is related to the hunters, this usage is correct.

أَلْقَى الصَّجِيفَةَ كَيْ يُخَفِّفَ رَحْلَهُ وَالرَّادَ حَتَّى نَعْلَهُ أَلْقَاهَا

Threw the pages to lighten their load

He threw his rations and even his shoes (Ibn Hishām, n.d.)

In the above couplet, the word نَعْل is not a part of the words to which it is attributed, but is connected to the previous ones through tawil /interpretation in terms of weight from the items that are with the person.

b) حَتَّى should express that the last point has been reached in excess or deficiency. Excess can be in terms of strength and honour, and deficiency in terms of weakness and humiliation. (Harawī, 1993.)

مَاتَ النَّاسُ حَتَّى الْأَنْبِيَاءَ "People have died, even prophets." In this example, since prophets are superior to humans in terms of honour, the conjunction حَتَّى expresses the last point in redundancy.

مَاتَ النَّاسُ حَتَّى زَيْدٌ "People died, even Zayd." (It is not said) Since it is not known that Zayd was the best of people in terms of virtue, this usage is not correct.

قَدِمَ الْحُجَّاجُ حَتَّى الْمَشَاءِ وَالصَّبِيَّانُ "Pilgrims came, even those on foot and children." In this example, pedestrians and children represent the last point in terms of weakness and powerlessness.

With حَتَّى, it can be stated that the final point is reached without the meaning of ta'zīm and insult.

قرأت القرآن حتى سورة الناس "I read the Qur'an including Surah Nas." Since Sūrah Nas is the last sūrah of the Qur'ān, this usage is correct. In this example, it is possible to read the word سورة with both nasb and jarr; if it is read with nasb, حَتَّى becomes the letter of attribution, and if it is read with jarr, it becomes the letter of jarr. But the meaning is the same in both cases. (Sāmarrā'ī, 2000.) As in this example, in cases where it is permissible to be the letter of attribution or the letter of jarr, it is more appropriate to be the letter of jarr. (Ushmūnī, 1998)

c) The ma'tūf following حَتَّى must be a clear and explicit noun, not a pronoun or a muawwal masdar. (Hasan, n.d.)

انصرف المدعوون حتى أنا "The guests have left, even me." (It is not said) In this example, the pronoun has come after حَتَّى and this usage is not appropriate.

أحب المقالات الأدبية حتى أقرأ الصحف "I like to read literary articles or even to read newspapers." (It is not said) In this example, since the ma'tūf after حَتَّى is a ma'tūf muawwal masdar, this usage is also inappropriate.

The scholars of Kūfī consider the pronoun after the حَتَّى to be permissible because they consider it as isti'nāf, but they do not accept it as a letter of attribution. أبوك حتى القوم جاء "The people came, and your father also came." Here حَتَّى has been accepted as the letter isti'nāf. (Ibn Hishām, 1985.)

d) Ma'tūf must be a mufrad word (noun), not a letter, verb, or sentence.

استخدمت وسائل الانتقال حتى الطائرة "I used the means of transport including the aeroplane." As seen in this example, the ma'tūf following حَتَّى is a noun.

تركته لنفسه حتى ندم "I left him to himself until he repented." In this example, since the verb comes after حَتَّى cannot be a letter of attribution.

e) The sentimental or spiritual goal following حَتَّى must be meaningful.

قرأت الكتب حتى كتابا "I have read the books, even a book." (It is not said)

There are also the following cases about حَتَّى being a letter of attribution:

حَتَّى, in the absence of a presumption, as in the case of attribution with و means absolute jam' and does not express order between ma'tūf and ma'tūfun alayh. (Hasan, n.d.; Bilyanata - Sālehī, 2016.) الرجال حضر الكلية حتى العميد "The men, even the dean, came to the faculty." Since there is no presumption in this example, it is not known whether the men or the dean came to the faculty first. (Sāmarrā'ī, 2000)

If حَتَّى is attributed to a word that has a letter jarr, the letter jarr must be repeated. (Ushmūnī, 1998.; Salmān, 2003.) This is to prevent حَتَّى from being confused as a letter of attribution or a letter of jarr. اغتكتف في الشهر حتى في آخره "I was in i'tikaf throughout the month, even at the end." In this example, the conjunction حَتَّى is used as a letter of attribution. If the letter في had not been repeated, حَتَّى would have been considered as the letter حَتَّى and the meaning of the sentence would have been "I entered itikaf throughout the month, until the end." If it is clear that حَتَّى is the letter of attribution and it is not possible to confuse it with the letter of jarr, there is no need to repeat the letter of jarr. عجبنا من القوم حتى بنيتهم "I was very surprised at people, even their children." In this sentence, it is clear that the conjunction حَتَّى does not mean "until" but is a letter of attribution. Therefore, the letter jarr مِنْ is not repeated after حَتَّى. (Ushmūnī, 1998.)

حَتَّى'S BEING A LETTER OF JARR

حَتَّى, when it is a letter jarr, comes at the beginning of the nouns and makes jarr them and gives the meaning of "until" and "up to" which is expressed by the letter jarr إلى. It differs from the letter إلى in that it expresses the final point reached. As mentioned in the section on the letter of attribution, the

part that follows حَتَّى must be a part of or similar to the previous part. However, here the part after حَتَّى is not ma'tūf but a majrūr noun. حَتَّى must be followed by the proper name. (Ibn Nur al-Dīn, 1993.)

There are three differences between the letters of jarr حَتَّى and إلى: While إلى comes before clear/zāhir nouns and pronouns, حَتَّى only comes before clear nouns. While the part following حَتَّى is considered a part or a similar part of the preceding part, this is not necessary for إلى. The part after حَتَّى can be included before it, while the part after إلى cannot be included before it. (Murādī, 1992.)

أَكَلْتُ السَّمَكَةَ حَتَّى رَأْسِهَا "I ate the fish up to its head/ I ate its head too (I left nothing of it)." (Mubarrad, 1994.)

نِمْتُ الْبَارِحَةَ حَتَّى الصَّبَاحِ "Yesterday, I slept till morning."

In the above examples, حَتَّى has come as a letter jarr, making the following nouns majrūr. In the first example, it is the head of the fish, and in the second example, it is the last point reached in the morning. In the examples, the nouns that come after حَتَّى are a part of or similar to the previous nouns.

أَكَلْتُ السَّمَكَةَ حَتَّى نِصْفِهَا "I ate the fish until half of it" is not considered correct. Because here half of the fish does not express the final point. However, Ibn Mālik states that this usage can be correct for حَتَّى by citing the following couplet as an example:

عَيَّنْتُ لَيْلَةً، فَمَا زِلْتُ حَتَّى نِصْفِهَا رَاجِعًا، فَعُدْتُ يَوْسَا

One night I decided

I've been up half the night hoping

Then I turned back in despair

Abū Hayyān does not accept this couplet as evidence. (Murādī, 1992.)

The linguists of Kufa and Mūberred consider the pronoun after the letter حَتَّى permissible.

أَتَيْتُ حَتَّى تَقْصِدُ كُلَّ فَجٍّ تُرْجِي مِنْكَ أَنَّهَا لَا تَحْبِبُ

He came at you from all directions

He was hoping you wouldn't be disappointed in him. (Ibn Hishām, 1985.)

Mubarrad (d. 286/900), Ibn Sarrāj (d. 316/929) and most of the later linguists adopted the idea that when حَتَّى is a letter jarr, the part after حَتَّى is included in the part before it. Sībawayh (d. 180/796), Farrā (d. 207/822) and Ibn Mālik (d. 672/1274), on the other hand, were of the opinion that both cases could be valid. When it is included before the noun, it means that the last point reached ends with that noun, and when it is not included, it means that the last point reached is up to that noun. صَرَبْتُ الْقَوْمَ حَتَّى زَيْدٍ "I beat people up to Zayd." In this example, it is understood that either Zayd is affected by the action of beating and the end point is reached with his beating, or Zayd is not affected by the action of beating and the action ends before Zayd is beaten. (Murādī, 1992.; al-Bakār, 2018)

In some cases, whether the noun after حَتَّى is included in the one before it is understood by a presumption.

مَاتَ الْأَنْبِيَاءُ حَتَّى مُحَمَّدٍ عَلَيْهِمُ السَّلَامُ "All the prophets are dead, including Muhammad." In this example, it is clear that the part after حَتَّى is included in the part before it.

كِدْتُ أَنْ أَنْتَهِيَ مِنْ قِرَاءَةِ الْقِصَّةِ فَقَدْ قَرَأْتُهَا حَتَّى الْفَصْلِ الْأَخِيرِ "I've almost finished reading the story. So much so that I read until the last page." In this example, it is understood that the last page was not read. Because the verb كَادَ is one of the verbs of approach and indicates that the action has not yet taken place. (al-Hamad- al- Zu'abī, 1993.)

If حَتَّى, which is the letter jarr, only means إلى or precedes infinitives/masdar, the following part is not included in the preceding part. سِرْتُ حَتَّى اللَّيْلِ "I walked until night." In this example, it is clear that حَتَّى has the meaning of إلى and the part after حَتَّى is not included in the part before it. سِرْتُ حَتَّى غُرُوبِ الشَّمْسِ "I walked until the sun set." In this example, حَتَّى comes before the infinitive/masdar and has the meaning of إلى (Mālaqī, 2002)

﴿ سَلَامٌ هِيَ حَتَّى مَطَلَعِ الْفَجْرِ ﴾ "That night is full of peace until dawn." (Qadr, 97/5.) In this verse, the conjunction حَتَّى is a letter jarr in the meaning of إلى.

Based on the above examples, if the part after حَتَّى expresses a time, it can be said that the next part is not included in the preceding part.

In order to distinguish whether حَتَّى is the letter of attribution or the letter of jarr, it is necessary to know the last movement of the word that comes after حَتَّى. But in some cases this can be understood from the position of the sentence. (Rummānī, 1425/2004.)

﴿ إِنَّ فُلَانًا لَيَصُومُ الْإِيَّامَ حَتَّى يَوْمِ الْفِطْرِ ﴾ "So and so fasts for days until Eid al-Fitr." (Rummānī, 1425/2004.) In this example, the word يَوْمِ after حَتَّى should be read with kasra, not nasb. Because the first day of Eid al-Fitr cannot be fasted, حَتَّى cannot be the letter of attribution here.

When the conjunction حَتَّى comes with a past/māzī verb, it can also give the meaning of the letter jarr إلى. (Irbilī, 1991.) This is seen in the following verse: ﴿ ثُمَّ بَدَّلْنَا مَكَانَ السَّيِّئَةِ الْحَسَنَةَ حَتَّى عَفَوْا وَقَالُوا ﴾ "Then, We changed the evil and replaced it with good, until they were forgiven and said." (A'raf, 9/95.)

Ibn Mālik says that حَتَّى is preceded by the hidden masdar letter اُنْ, so حَتَّى in this verse means اُنْ إلى. Abū Hayyān, on the other hand, states that there is no hidden اُنْ here and that حَتَّى is the letter isti'nāf. ((Murādī, 1992.)

The use of حَتَّى as the letter of jarr is more common than its use as the letter of attribution. When it is used as a letter jarr, as mentioned above, the following part may or may not be included in the preceding part. When it is included, it includes the meaning it expresses as a reference. However, its use as a attribution letter does not give the meaning of "until", which the letter jarr expresses by not including the previous part into the next part. (Murādī, 1992.; al-Bakār, 2018)

حَتَّى BEING A NASB LETTER

If the conjunction حَتَّى comes before the muzāri verb and means "until" as expressed by the letter إلى or "for" as expressed by the letter كَيْ, the muzāri verb becomes nasb. The meaning of this depends on its position in the sentence. (Rummānī, 2004)

﴿ وَقَفْتُ حَتَّى تَطْلُعَ الشَّمْسُ ﴾ "I waited until the sun rose up." (Harawī, 1993.)

In the above example, since the part after the conjunction حَتَّى does not give a reason in the sense of "for", the conjunction حَتَّى is like إلى اُنْ and has the meaning of "until".

﴿ صَلَّيْتُ حَتَّى أُدْخَلَ الْجَنَّةَ ﴾ "I prayed to enter Paradise."

In the above example, the conjunction حَتَّى is like the letter كَيْ and means "for". In both examples, the muzāri verbs following حَتَّى are nasb.

﴿ وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ﴾ "Eat and drink until the white thread of the dawn is distinguishable for you from the black thread." (Baqara, 2/187.)

In the above verse, the conjunction حَتَّى preceding the muzāri verb يَتَبَيَّنَ means إلى اُنْ.

﴿ هُمُ الَّذِينَ يَقُولُونَ لَا تُنْفِقُوا عَلَيَّ مِنْ عِنْدِ رَسُولِ اللَّهِ حَتَّى يَنْفُسُوا ﴾ "They are the ones who said, 'Do not give the companions of the Messenger of Allah a livelihood so that they may disperse from around him'". (Münāfiqūn, 63/7.)

In the above verse, the conjunction حَتَّى, which comes before the muzāri verb يَنْفُضُوا, means كَيْ and indicates the cause.

دافع عن وطنك حَتَّى تَعِيشَ بأمانٍ "Defend your homeland that you may live in safety." (al-Hamad - al-Zu'abī, 1993.; Çelik-Yaşar, 2024.) In this sentence, the part after the conjunction حَتَّى cannot mean "until you live safely", so the conjunction حَتَّى has the meaning of كَيْ and gives a reason.

In some cases, it is difficult to distinguish which of the meanings expressed by the prepositions إِلَى or كَيْ corresponds to the conjunction حَتَّى, and it contains both possibilities. The following verse is an example of this situation: (فَقَاتِلُوا آلَ ابْنِ مَرْثَدَةَ حَتَّى يُعْطُوا الْجِزْيَةَ وَيُحَمِّلُوا يَوْمَئِذٍ) "Fight against the unjust until they return/to return to the command of Allah" (Hujurāt, 49/9.)

Although the conjunction حَتَّى is expressed as the letter nasb, it is actually a letter jarr in this position. The muzāri verbs that come after حَتَّى are nasb not with حَتَّى but with the hidden أَنْ that precedes the verb. The nasb verb turns into an infinitive/masdar and eventually becomes a noun. حَتَّى also comes before the noun and replaces the letter jarr إِلَى in the sense of "until" or كَيْ in the sense of "for". The infinitive that comes after it is mahallan majrūr. (Ibn Ya'ish, 2001, Irbilī, 1991.) This is the opinion of the Basra linguists, while the Kūfī linguists argue that the nasb is directly with حَتَّى. (Anbārī, 2003.)

حَتَّى BEING THE LETTER OF ISTI'NĀF

When it is followed by a sentence, the conjunction حَتَّى becomes the letter isti'nāf, it does not affect the following sentence and expresses that a new sentence has begun. In this case, حَتَّى can be followed by a noun or verb sentence. (Mālaqī, 2002)

When حَتَّى is the letter isti'nāf, there is a relationship between the two sentences in terms of meaning, not in terms of i'rāb. Usually the sentence after حَتَّى adds an annotation to the previous sentence and the second sentence becomes the result of the first sentence. In this case, this conjunction has the meaning of "even, so that, moreover, finally". (Doğan, 2013.)

After حَتَّى, which is the letter of isti'nāf, noun and verb phrases can come: (Mālaqī, 2002.; Doğan, 2013.)

قَامَ الْقَوْمُ حَتَّى عَمَّرُوا خَارِجًا

قَامَ الْقَوْمُ حَتَّى يَخْرُجَ عَمْرًا

The meaning of the two sentences above is "People stood up and Amr is going out." (Mālaqī, 2002.)

In the first example, حَتَّى is followed by a noun clause and in the second example by a verb clause, and حَتَّى does not affect in these sentences. No attribution relationship can be established between the sentences. In both of the examples, there are two meaningful independent sentences and these sentences are connected to each other with the conjunction حَتَّى.

فَمَا زَالَتِ الْقَتْلَى تَمُجُّ دِمَاءَهَا بِدِجْلَةَ حَتَّى مَاءٌ دِجْلَةَ أَشْكَلُ

The blood of the dead still flows in the Tigris

So much so that the water of the Tigris became muddy. (Ibn Nur al-Dīn, 1993.)

In the above couplet, حَتَّى is preceded by a meaningful sentence and followed by an independent sentence beginning with a noun. There is no attributive relation between the two sentences and there is no commonality in i'rāb. However, the conjunction حَتَّى connects the two sentences in meaning. The second sentence is the result of the first sentence.

When حَتَّى comes before the muzāri verb, the muzāri verb does not necessarily have to be nasb. Depending on the situation, it either becomes nasb or remains marfū. It was mentioned that when it is nasb, it means either إِلَى or كَيْ. When it is in the meaning of isti'nāf, it is marfū. (Mubarrad, 1994.)

The situations in which the muzāri verb after حَتَّى must be either nasb or marfū can be explained with examples as follows: (Ibn Hishām, 1985.; el-Hamad -al- Zu‘abī, 1993.)

If the muzāri verb after حَتَّى is not in the future tense but in the present tense, the part after حَتَّى is marfū if it stems from the part before حَتَّى and is realised by the action of the person. (Ibn Hishām, 1985.; el-Hamad -al- Zu‘abī, 1993.)

سِرْتُ حَتَّى أُدْخِلُهَا "I walked, and now I am entering." In this example, the muzāri verb after حَتَّى is not in the future tense and is originates from the act of walking. If the person is in the state of entering a place or narrating that state by telling a story, as in this example, the muzāri verb becomes marfū and حَتَّى becomes the letter isti'nāf. If the muzāri verb were mansūb, as in the example of سِرْتُ حَتَّى أُدْخِلُهَا the conjunction حَتَّى would be either in the sense of "until" like إلى أن or in the sense of "for" by giving a reason like كي. In the sentence سِرْتُ حَتَّى تَطْلُعَ الشَّمْسُ "I walked until the sun rose.", it is not correct that the muzāri verb after حَتَّى is marfū. Because the rising of the sun does not result from the act of walking. (Irbilī, 1991.; Mubarrad, 1994.)

If the muzāri verb after حَتَّى means future or future according to the tense of speech, the muzāri verb becomes mansūb. (لَنْ نَبْرَحَ عَلَيْهِ عَاكِفِينَ حَتَّى يَرْجِعَ إِلَيْنَا مُوسَى.) "We will never cease to worship it until Mūsā returns to us." (Tāhā, 20/91.) In this verse, since the part after حَتَّى means future according to the time of speech, the muzāri verb is mansūb and the letter حَتَّى means إلى أن. If the muzāri verb means the future according to the time before it and not according to time of speech, it can be mansūb or marfū. (وَزُلْزِلُوا حَتَّى يَقُولَ الرَّسُولُ.) "They were so shaken that the Prophet began to say." (Baqara, 2/214.) In this verse, the muzāri verb after حَتَّى can be read either mansūb or marfū, since it means future according to its preceding meaning. The muzāri verb in this verse is read as marfū according to some qiraats. (Ibn Hishām, 1985.) In this case, حَتَّى becomes the letter isti'nāf. (Ibn Nur al-Dīn, 1993.)

Whether the muzāri verb after حَتَّى, which comes after the verb كان, is mansūb or marfū depends on the word that comes as news/khabar. كان سِيرِي حَتَّى أَدْخَلْتُ الْمَدِينَةَ. In this example, the letter حَتَّى is mansūb mahalli because it is the khabar of كان. If the conjunction حَتَّى is in the position of إلى أن, the meaning of the sentence is "My walk was until I entered the city." If it is in the position of كي, the meaning of the sentence is "My walk was to enter the city." If حَتَّى is not the khabar of كان, the muzāri verb can be mansūb or marfū. كان سِيرِي سِيراً مَتْعَباً حَتَّى أَدْخَلْتُهَا. "My walk was a tired walk. Finally I am entering there." In this example, since the khabar of كان is مَتْعَباً سِيراً, حَتَّى is the letter isti'nāf and the following muzāri verb is marfū. كان سِيرِي أَمْسَ حَتَّى أَدْخَلْتُهَا. In this example, if حَتَّى and the following words are khabar, the muzāri verb must be mansūb. In this case, the meaning of the sentence will be "Yesterday, my walk was until I entered the city / to enter the city." If the word أَمْسَ is khabar, it is permissible for the muzāri verb to be mansūb or marfū. When it is mansūb, the meaning of the sentence is "My walk was yesterday until I entered the city/to enter the city." and when it is marfū, it is "My walk was yesterday. I am finally entering there." (Mubarrad, 1994.)

ف IN THE MEANING OF حَتَّى

The conjunction حَتَّى may mean ف according to its use in the sentence. The sentence ضَرَبْتُ زَيْدًا حَتَّى بَكَى and the sentence ضَرَبْتُ زَيْدًا فَبَكَى have the same meaning and the translation of the two sentences is "I beat Zeyd, so he cried." (Yüksel, 1999.)

Some Patterns Used with حَتَّى

a) حَتَّى أَنْ Conjunction

حَتَّى أَنْ means "so much so", "to such an extent, so much so".

كانوا يضحكون له حَتَّى أَنْ جُنُوبَهُمْ لَتَكَادَ تَنقَدُ مِنَ الضَّحْكِ "They were laughing at him so hard they almost split their sides laughing." (Umar, 2008.)

According to some scholars, the hamza of أَنْ after حَتَّى is read with kasra, while according to others it is read with kasra when it is in the meaning of isti'nāf. (Adnānī, 1989.; Ürün, 1989.)

مَرَضَ حَتَّى إِنَّهُمْ لَا يَرْجُونَهُ "He became so ill that they despaired of him." In this example, there are those who read the preposition إِنَّ after حَتَّى as أَنْ.

يَتَحَرَّكُ الْهَوَاءُ حَتَّى إِنَّ الْغُصُونِ تَتَرَاقِصُ "The air is so active that the branches dance." In this example, إِنَّ comes after حَتَّى because a new sentence is started.

b) حَتَّى إذا Conjunction

When حَتَّى is used with the conditional preposition إذا, it expresses meanings such as "when, finally". ('Umar, 2008) In this case, the most linguists argue that حَتَّى has the meaning of isti'nāf. Some others are of the opinion that it is a jarr letter. (al-Bakār, 2018.)

كَانُوا يَتَخَاوَرُونَ حَتَّى إِذَا أَقْبَلَ اللَّيْلُ اجْتَمَعُوا خَلْقًا فِي الْمَسْجِدِ "They were talking among themselves, and when night came, they gathered in a circle in the mosque." ('Umar, 2008)

﴿ حَتَّى إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُمْ بَغْتَةً فَإِذَا هُمْ مُبْلِسُونَ ﴾ "Finally, when they were spoilt with what they were given, We seized them suddenly, so that they suddenly lost all hope." (An'ām, 55/44.)

﴿ حَتَّى إِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ قُلْنَا احْمِلْ فِيهَا ﴾ "Finally Our command came and the waters rose up. We said to Noah: "Get on board (the ship)." (Hūd, 11/40.)

In the above examples and verses, حَتَّى is used together with the preposition إذا.

c) حَتَّى وَإِنْ، حَتَّى وَلَوْ، حَتَّى لَوْ Conjunctions

When the conjunction حَتَّى is used with the conditionals وَلَوْ، وَإِنْ، حَتَّى لَوْ, it means "even if". (Ürün, 1989.; Ceviz -Yamaç, 2022.; Şahin-Günday, 2018.)

لَتَتَّبِعَنَّ سَنَنْ مَنْ قَبْلَكُمْ شَيْئًا بَشِيرًا، وَذَرَاعًا بِذِرَاعٍ، حَتَّى لَوْ سَلَكُوا جُحْرَ صَبَبٍ أَسْأَلْتَهُمْ

"You will follow the customs of those before you, inch by inch. So much so that you will follow them even if they have entered the lair of a lizard. (Bukhārī, 2001.; Çelik-Yaşar, 2024.)

﴿ لَا تَذَرُوا أَوْلَادَكُمْ وَحَدَهُمْ فِي السَّيْرَةِ حَتَّى لَوْ لَدَيْقَةٍ ﴾ "Don't leave your children alone in the car, even for a minute."

In the above hadīth and the second example, the usage of حَتَّى لَوْ is seen.

When prepositions of negation such as لَمْ، لَنْ come after حَتَّى إِنَّ، the meaning becomes "although it is not, although it has not, although it will not".

أَنَّ الْجَمِيعَ يَحْلُمُونَ حَتَّى وَإِنْ لَمْ يَتَذَكَّرُوا "Everyone dreams, even if they don't remember."

d) Using حَتَّى in the Meaning of إِلَّا

حَتَّى expresses exception in some cases and its meaning becomes like إِلَّا. In this case, the muzāri verb becomes nasb because it is followed by the hidden أَنْ.

﴿ أَقُولُ نَوَافِدَ بَيْتِكَ حَتَّى يَشْتَدَّ الْحَرُّ ﴾ "Keep the windows of your house closed except when the heat intensifies." In this example, the conjunction حَتَّى means إِلَّا أَنْ. (al-Bakār, 2018.)

حَتَّى means the letter of exception such as إِلَّا, which comes after prepositions of negation such as لَا، مَا، لَيْسَ، لَنْ and means "without", "unless". ('Umar, 2008.; Ürün, 1989. Çelik-Yaşar, 2024.)

﴿ لَيْسَ عَطَاءٌ مِنَ الْفُضُولِ سَمَاحَةً حَتَّى تَجُودَ وَمَا لَدَيْكَ الْقَلِيلُ ﴾ "It is not generosity to give from what you have in excess unless you give from what you have very little." (Baghdādī, 1997.)

﴿ وَمَا يُعْلِمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ﴾ "(The two angels) did not inform anyone unless they said: 'We are only a means of testing; do not disbelieve!' (Baqara, 2/102.)

{ وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّى يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ } "They will not enter Paradise until the camel passes through the eye of a needle." (A'rāf, 39/40.)

In the above examples and verses, it is seen that the conjunction حَتَّى is used like إِلا after the negation letters لا, ما, ليس.

e) لا يَكَادُ... حَتَّى, لَمْ يَكْدُ... حَتَّى, مَا كَادَ... حَتَّى, مَا إِنْ/أَنْ... حَتَّى Conjunctions

حَتَّى, لَمْ يَكْدُ / لا يَكَادُ / مَا كَادَ / مَا إِنْ/أَنْ... حَتَّى conjunctions have meanings similar to "as soon as, just as, the moment". (Umar, 2008, Yazıcı, 1998.) The conjunctions مَا كَادَ / مَا إِنْ/أَنْ and لا يَكَادُ / لا يَكْدُ / لَمْ يَكْدُ... حَتَّى are found at the beginning of two separate sentences and the two sentences are connected and become one sentence.

If it is desired to point to the past with these conjunctions, the following patterns should be used: (Jafal al-Hadīd, 2004.)

a) The ism/noun of مَا كَادَ/لَمْ يَكْدُ + marfū muzāri verb + حَتَّى + māzi verb

"My brother welcomed me as soon as I entered." In this example, the conjunction حَتَّى comes after a meaningful sentence beginning with مَا كَادُ and before another meaningful sentence. The connection between the two sentences is provided and turned into a single sentence.

b) حَتَّى + māzi verb + فَا'إِل + مَا إِنْ/أَنْ + māzi verb

"The police caught the thief when he thought of running away /The police caught the thief the moment he thought of running away./ The police caught the thief as soon as he thought of running away." In this example, the conjunction حَتَّى comes after the sentence beginning with مَا إِنْ and before another independent sentence, and a connection is established between the two sentences.

If it is desired to indicate the present tense with these conjunctions, the following patterns should be used:

a) حَتَّى + mansūb muzāri verb + مَا كَادَ / مَا إِنْ + ism /noun of لا يَكَادُ

"As soon as Islam enters a country the mosque becomes its symbol."

b) حَتَّى + mansūb muzāri verb + فَا'إِل + مَا إِنْ + majzūm muzāri verb

"As soon as the teacher enters the class, he greets us."

f) لَنْ يَمْضِيَ... حَتَّى, لَنْ يَلْبِثَ/ لَا يَلْبِثُ / لَمْ يَمْضِ... حَتَّى, لَمْ يَلْبِثَ حَتَّى Conjunctions

Conjunctions in this group have the meaning of "no sooner than". (Yazıcı, 1998.) These patterns come in different forms depending on whether the sentence is māzi or muzāri. (Jafal al-Hadīd, 2004.)

When it is a māzi verb, it can come in the following forms:

a) لَمْ يَلْبِثَ حَتَّى / مَا لَبِثَ حَتَّى + māzi verb

"The mother put her child to bed, but soon the child woke up."

b) حَتَّى + māzi verb + فَا'إِل (pointing to time) + مَاضِي/مَسْدَر + عَلَى + لَمْ يَمْضِ

"The city of Baghdad became an important center of civilization and culture not long after its founding."

c) حَتَّى + māzi verb + مَاضِي/مَسْدَر + عَلَى + فَا'إِل (pointing to time) + لَمْ يَمْضِ

“The sun came out not long after it rained.” *لَمْ يَمُضِ وَقْتُ طَوِيلٍ عَلَى نُزُولِ الْأَمْطَارِ حَتَّى خَرَجَتْ الشَّمْسُ*

In sentences formed with *لَمْ يَمُضِ*, words containing time should come as the *fā'il*.

When it indicates present and future time, it can come in the following patterns:

a) *حَتَّى* + mansūb muzāri verb ... لا يَلْبِثُ أَنْ

"Mum comes back as soon as she goes to the market." *لا تَلْبِثُ أُمِّي أَنْ تَذْهَبَ إِلَى السُّوقِ حَتَّى تَعُودَ*

b) *حَتَّى* + mansūb muzāri verb ... لَنْ يَلْبِثَ أَنْ

"The man will go home soon after work." *لَنْ يَلْبِثَ الرَّجُلُ أَنْ يَخْرُجَ مِنَ الْعَمَلِ حَتَّى يَذْهَبَ إِلَى بَيْتِهِ*

c) *حَتَّى* + mansūb muzāri verb + *على* + masdar + *fā'il* (pointing to time) + *لَنْ يَمُضِيَ*

"He'll be back not long after your father's departure." *لَنْ يَمُضِيَ عَلَى ذَهَابِ أَبِيكَ وَقْتُ طَوِيلٍ حَتَّى يَعُودَ*

d) *حَتَّى* + mansūb muzāri verb + *على* + masdar + *fā'il* (pointing to time) + *لَنْ يَمُضِيَ*

"Before long we will see that the theories and research in the field of language studies are well developed." *لَنْ يَمُضِيَ زَمَانٌ طَوِيلٌ حَتَّى نَجِدَ مِنَ النِّظَرِيَّاتِ وَالْبَحُوثِ تَتَطَوَّرُ فِي مَجَالِ الدِّرَاسَاتِ اللُّغَوِيَّةِ*

CONCLUSION

In Arabic, the letters of meaning do not have a single meaning, but they gain meaning according to the position they are used in the sentence. Knowing the meanings of these letters according to where they are used contributes to the understanding of sentences and texts.

حَتَّى is one of the letters of meaning and has many uses. Language scholars have generally categorised the use of *حَتَّى* under the following four headings: Attribution, jar, nasb and isti'nāf. Apart from these, *حَتَّى* can be the letter *ف* and *إِلَّا* depending on the situation. *حَتَّى* forms a conjunction group with many prepositions with different meanings.

حَتَّى has been dealt with in studies with prepositions, conjunctions or attributive letters in a limited way and usually by mentioning one or a few aspects. In this study, different uses of *حَتَّى* are explained with verses and examples. Thus, it is aimed to contribute to a better understanding of this letter by bringing together different uses of *حَتَّى*. In different studies, another one of the letters of meaning can be taken into consideration and analysed.

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