

16. Dhomeer Sya'n ضمير الشأن

- Kuffiyun grammarians calls it ضمير المجهول
- some call it for مذكر شأن and call it for قصبة مؤنث

Definition:

- Pronoun at the beginning of a sentence that does not refer to a specific word and its ambiguity is clarified by the sentence that follows
- can be translated as: the affair, the matter, the case, etc

Example **هو الله أحد**

The pronoun **هو** in the beginning doesn't refer to anything before. **هو** refers to **الشأن** (affair), **الأمر** (matter), or **الحال** (state) thus it can be understood as saying: the matter is Allah is one.

Example **فإنها لا تعمى الأ بصار Hajj:46**

Similarly pronoun **ها** doesn't refer to something specific. **ها** refers to **القصة** (story) or **المسألة** (issue) thus it can be understood as saying: the issue is not the eyes that are blind.

If a sentence has **ضمير الشأن**, then it is as if there is a question: **ما الشأن؟** (what's the issue?)

- Ar-Rodhy Al-Astarobadzy in his book called Syarah Ar-Rodhy

It's called because it comes to clarify an issue. Also called **ضمير الحديث** because it clarifies a saying. Also called **ضمير القصة** because it clarifies an incident. Also called **ضمير المر** because it clarifies a matter. Kuffiyun called it **مجهول** because it doesn't refer to s/t specific (unknown).

ضمير شأن is used to show importance (التعظيم) and greatness of the info after the **ضمير شأن**.

5 conditions of **ضمير الشأن**

- must be singular 3rd person i.e **هو** or **هي**
 - can be **kan ali uadal** (hidden) eg **مستتر**
 - can be **(seen)** either attached eg **ظننته الصديق نافع** or **detached** eg **هُوَ اللَّهُ أَكْبَرُ** منفصل
 - gender depends on/follows the info after the **ضمير الشأن**
- always a **mubtada** or originally a **mubtada** (**cancelled by** **أفعال ناسخة**)
 - can be affected by **ظن وأخواتها** or **إن وأخواتها** like **أفعال ناسخة** (all these enters a **Jumlah** **Ismiyyah** & changes its **اسم** **كان** and **changes** **يعرف** ie. **mubtada becomes** **خبر** to **خبر** **شأن** if a pronoun is suspected but is not a **mubtada** or originally one then it can't be **شأن**
- can't be followed with a **صفة** or **عاطفة**, **بدل** (eg **التابع**, **بدل**)
- must be followed by a **jumlah**
 - can't be **مفرد** or **ترکب** **jumlah insya'iyah** (non informative)
 - must be **jumlah khabariyah** (informative) with both **musnad** & **musnad ilayhi**
- cannot be referring to something specific before or after it

Extra Info:

- it can be omitted if إِنْ is used (though rare) eg from hadith: إِنَّ مِنْ أَشَدِ النَّاسِ عَذَابًا يَوْمَ الْقِيَامَةِ الْمُصْوَرُونَ: - but some say this opinion is weak
- all agreed that it can be omitted if أَنْ is used eg وَآخِرُ دَعْوَاهُمْ أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ