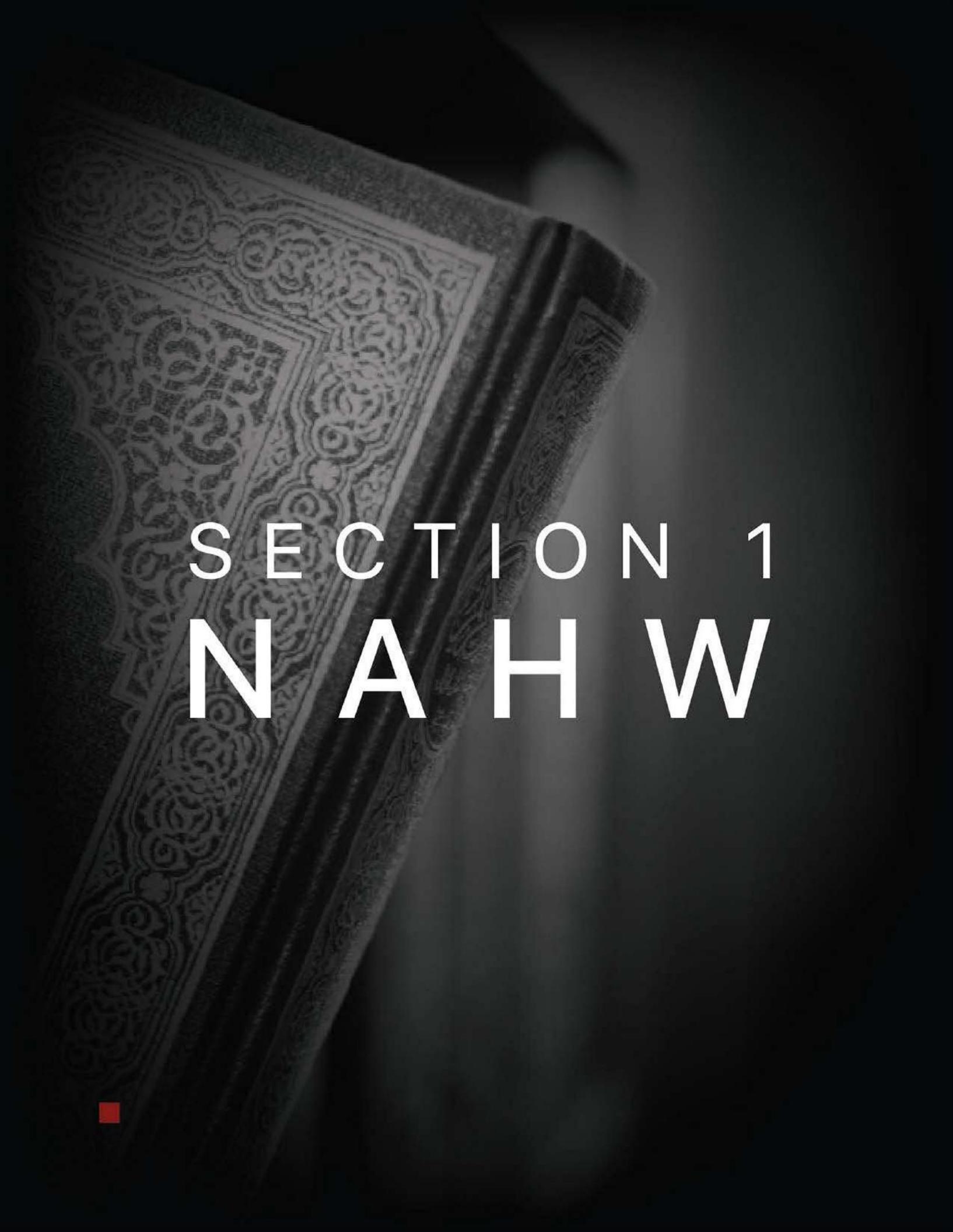




THE QURAN'S LANGUAGE A New Approach

By Nouman Ali Khan and The Dream Program Faculty

This textbook is the product of over two decades of teaching students the ancient language of the Quran, but doing so in English. It was inspired by the unconventional yet effective way I learned the Arabic of the Quran and was able to organize a curriculum and teaching method that showed unprecedented results by the grace of the Almighty. My students went on to become teachers themselves and they also made several enhancements and improvements to the curriculum. I believe in this approach because I have seen first hand what it has done for thousands of students. It is, in my humble opinion, one of the most systematic and successful curricula for the teaching of the Qurans language and based on what I've seen it accomplish, I and my team hope to inspire students to be part of a worldwide effort of shortening the gap between the Ummah and direct access to their book in Allah's original words. Our vision is to provide this resource as a solid foundation for students, teachers and potential teachers and it is our hope that with this globally growing community we can create versions of this work adapted to languages from around the world so even people who don't have access to English can benefit from this work. My prayers are with you, the student or the teacher, who make an effort to learn and teach Allah's words and I hope every step you take in this path brings you many steps closer to guidance.



SECTION 1

NAHW



SECTION 1: NAHW
The science of how words interact with each other

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CHAPTER 1 – TYPES OF WORDS IN ARABIC

INTRODUCTION

The smallest unit in language is the letter. Letters come together to form words, words come together to form fragments, and fragments come together to form sentences. We will begin our study by learning about the unit that is second from the bottom on the hierarchy – words. There are **THREE TYPES of WORDS** in Arabic:

1. اسم اِسْمٌ
2. فعل فِعْلٌ
3. حرف حَرْفٌ

Every word in Arabic falls into one of these three categories. Let us learn the definition of each.

الاسم

An اسم is defined as **A PERSON, PLACE, THING, IDEA, ADJECTIVE, ADVERB, and MORE**. Let us look at examples of each.

A few examples of a **PERSON** would be:

- Muhammad
- Maryam
- teacher
- writer

Notice that the name of the person can be specific (Muhammad/Maryam) or general (teacher/writer).

A few examples of a **PLACE** would be:

- Egypt
- Arabia
- school
- store

Notice again that the name of the place can be specific (Egypt/Arabia) or general (school/store)

A few examples of a **THING** would be:

- book
- pen
- camera
- table

A thing is a material object that can be touched (see the examples above).

A few examples of an **IDEA** would be:

- justice
- happiness
- education
- authority

Ideas are different than things in that they are abstract and intangible – things that cannot be touched (see the examples above).

A few examples of an **ADJECTIVE** would be:

- tall
- short
- boring
- exciting

Adjectives are words that are used to describe other words.

A few examples of an **ADVERB** would be:

- slowly
- quickly
- gently
- happily

Adverbs are words that describe how an action took place. They usually end in -ly.

The “**MORE**” category will be discussed in a later chapter.

الفعل

A **فعل** is defined as **A WORD THAT HAS A TENSE**. A فعل can be in the past, present, or future tense.

A few examples of a **PAST-TENSE** فعل would be:

- He stopped.
- He gave.

The action is complete; it is something that occurred in the past.

A few examples of a **PRESENT-TENSE** فعل would be:

- He searches.
- He learns.

The action is ongoing; it is something that is occurring in the present.

A few examples of a **FUTURE-TENSE** فعل would be:

- He will succeed.
- He will give up.

The action has not yet occurred; it is something that will occur in the future.

To test whether a word is a فعل or not, place the word “I” before it. If it makes sense, it is a فعل. Otherwise, it is not.

Let us put the word “came” to the test. → I came → This makes sense, so “came” is a فعل.

Let us put the word “ice cream” to the test. → I ice cream → This does not make sense, so “ice cream is not a فعل”.

الحَرْف

A حرف is defined as A WORD THAT IS INCOMPLETE UNLESS IT IS FOLLOWED BY EITHER AN اسم OR A فعل. Another definition for a حرف is a word that is neither an اسم nor a فعل.

A few examples of a حرف would be:

- to
- from
- in
- with
- until
- if

For instance, “I came from” is an incomplete thought. The word “from” is a حرف. For this reason, it makes no sense on its own and requires either an اسم or فعل after it. “I came from home,” on the other hand, is a complete thought because the حرف is followed by an اسم.

➤ **DRILL 1** Determine whether the words below are اسم (I) or فعل (F) or حرف (H).

We invited guests for dinner. They arrived early. I told my son to give them fruits and drinks and I put the chicken in the oven hurriedly. He dropped the tray on the white carpet and the drinks spilled. Guests are coming again today. I will remind him to carry the tray carefully this time.

CHAPTER 1 & 2 MEMORIZATION

VOCABULARY (SINGULAR - PLURAL)				
امْرَأَةٌ - نِسَاءٌ woman	رَجُلٌ - رِجَالٌ Man	زَوْجٌ - أَرْوَاجٌ spouse	أمٌ - أَمَهَاتُ mother	أَبٌ - آبَاءُ father
أَخٌ - إِخْوَانٌ / إِخْرَوَةٌ brother	ابْنٌ - أَبْنَاءٌ / بَنْوَةٌ son/child	ذُرِّيَّةٌ offspring	بِنْتٌ - بَنَاتُ girl/daughters	وَلَدٌ - أَوْلَادٌ boy/child
لِسَانٌ - الْسِنَةُ tongue/language	فَمٌ - أَفْوَاهٌ mouth	صَدْرٌ - صُدُورٌ chest	تَنْزِيلٌ revelation	أُخْتٌ - أَحْوَاثٌ sister
وَرَقَةٌ - أَوْرَاقٌ paper/leaf	فُؤَادٌ - أَفْئَادٌ heart/intellect	قَلْبٌ - قُلُوبٌ heart	وَجْهٌ - وُجُوهٌ face	بِنَاءً/بُنِيَانٌ - أَبْنَيَةٌ building/structure
كِتَابٌ - كُتُبٌ book	قَلْمَمٌ - أَقْلَامٌ pen	- غُرْفَةٌ غُرْفٌ/غُرَفَاتٌ room	بَابٌ - أَبْوَابٌ door	بَيْتٌ - بُيُوتٌ house
مَكَانٌ - أَمَاكِنٌ place	قَرْيَةٌ - قُرَىٰ town	كَلِمَةٌ - كَلِمَاتٌ word	مَاءٌ	حَيَاةٌ life

In addition to the vocabulary listed above you are responsible for the following tables included in these chapters:

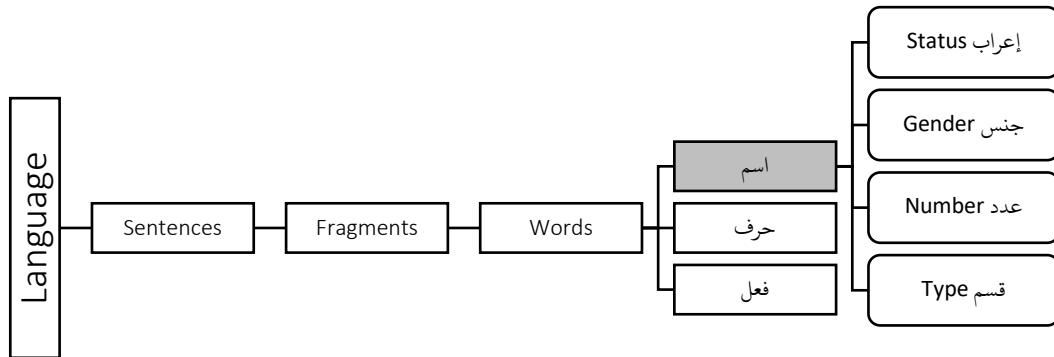
- Muslim Chart
 - o Normal
 - o Light
- Pronouns
- Harf of Jarr
- Harf of Nasb
- Special Mudhaaf
- 5 Special Isms

CHAPTER 2 – الإعراب

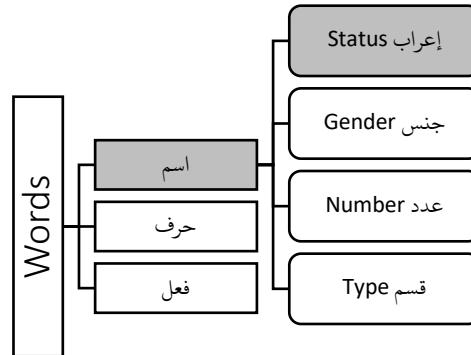
INTRODUCTION

The first of the three types of words that we will study is the اسم. Every اسم has four properties. Their four properties are status (الإعراب), gender (الجنس), number (العدد), and type (القسم).

Remember not to lose sight of where we are in our studies.



2.1 STATUS – الإعراب



Status is the first of the four properties. Status has to do with the role an اسم is playing in a sentence. In Arabic, an اسم can have one of three statuses. The status depends on the role the اسم is playing.

STATUS #1: THE DOER - رفع

The doer is the one who carries out the action. Take a look at the following examples.

I ate too much chocolate.

The action here is “ate”. Now ask yourself who it was who ate. It is the speaker “I” who did the action. In this sentence “I” is the doer.

My tooth is aching.

The action here is “aching”. Now asking yourself what is doing the aching. It is the tooth. In this sentence “tooth” is the doer.

The dentist gave me a filling.

The action here is “gave”. Now ask yourself who is the one who gave. It is the dentist. In this sentence, “dentist” is the doer.

When searching for the doer in a sentence, follow a two-step process:

1. Identify the action
2. Ask yourself “Who is doing the action?”

Note that it is possible for the doer to be non-human.

رفع is also known as the default status. If there is no reason for an اسم to be put in another status, it remains in the رفع status.

The doer is always in the رفع status. The way you say “in the رفع status” in Arabic is مرفوع. **MEMORIZE** this term and use it.

STATUS #2: THE DETAIL - تَصْبِيب

The detail refers to additional information about the action. When looking for a detail in a sentence, follow a two-step process:

- 1) Find the action and the doer
- 2) Everything else in the sentence is a detail

Muhammad ate chocolate at home yesterday happily because he was hungry.
↑ ↑ ↑ ↑ ↑ ↑ ↑
doer action detail detail detail detail detail

The detail is always in the تَصْبِيب status. The way you say “in the تَصْبِيب status” in Arabic is منصوب. **MEMORIZE** this term and use it.

STATUS #3: AFTER-OF - خَرْج

After-of is, quite literally, the word that occurs after “of”. Take a look at the following example:

advisor *of* the king

In this fragment, “the king” is the word after “of”.

This status is straightforward and easy to spot. There are some cases, however, in which the “of” is not clear and the sentence must be rearranged to make the “of” easy to spot. The fragment “my book” for instance, can be rearranged to read “book of mine.” In this case, the word “my” or “mine” is the word after of.

How do you know when a fragment needs rearranging? Whenever you see possession (his, hers, my, our etc.), the fragment can be rearranged to show the “of”.

The after-of is always in the جَرْ status. The way you say “in the جَرْ status” in Arabic is مُجَرَّرٌ. **MEMORIZE** this term and use it.

➤ **DRILL 1** Determine the status of each *awl*. Label them رفع (R) or نصب (N) or جر (J).

The teacher entered the classroom. His student was sleeping soundly. He threw a pencil, and the student woke up suddenly. The student’s mother called the teacher the next day and confronted him angrily. The teacher lost his job.

2.2 HOW TO TELL STATUS

In English, we were able to determine the status based on the meaning. In Arabic, however, status is determined by a marker or sign at the end of the word.

As you know, there are three statuses in Arabic. There are, however, more than three status markers or signs. In other words, there are more than three ways that the status of a word can show. This is because each status can show in different ways depending on the number and the gender of the word.

It is important to keep in mind that whenever you are trying to figure out the status of an *awl* you must look at the ending of the word. There are two types of endings we will see, **ending sounds** (vowel change at the end) and **ending combinations** (letters added to the end of a word).

The number/gender variations are singular, pair, masculine plural, and feminine plural. Take a look at the charts below. Notice how each status looks different depending on the number and the gender of the word.

The word مسلم is the base. Anything beyond the last letter – in this case, the م – (whether it is a حركة or letters) is part of the status marker.

MEMORIZE these charts.

Plural	Pair	Singular	
مُسْلِمُونَ	مُسْلِمَانِ	مُسْلِمٌ	رفع

مُسْلِمَيْنَ	مُسْلِمَيْنِ	مُسْلِمًا	نصب
مُسْلِمَيْنَ	مُسْلِمَيْنِ	مُسْلِمٌ	جر

Plural Feminine	Pair Feminine	Singular Feminine	
مُسْلِمَاتُ	مُسْلِمَاتَانِ	مُسْلِمَةٌ	رفع
مُسْلِمَاتٍ	مُسْلِمَاتَيْنِ	مُسْلِمَةً	نصب
مُسْلِمَاتٍ	مُسْلِمَاتَيْنِ	مُسْلِمَةٍ	جر

*Note that the **the** must sit on either an **ا** or a **ء** or a **ة**. This is why the **ا** is added to the word مُسْلِمًا when it is in the **نصب** status.

Let us now take a closer look at each number/gender combination.

SINGULAR

The word مسلم is the base and the status marker is the حركة that sits on the last letter. This type of status marker is called an **ENDING SOUND**.

Status	Ending Sound
رفع	مسـلم
نصب	مسـلـمـاً
جر	مسـلـمـا

To make a singular word feminine, just add a ة to the end of the word. This makes the base for the feminine مسلمة. The status marker is the حركة.

Status	Ending Sound
رفع	مسـلـمـة
نصب	مسـلـمـة
جر	مسـلـمـة

***NOTE that when adding a ة to any word, the letter before the ة gets a فتحة.

PAIR

The base is مسلم and everything beyond that is the status marker. Here, the فتحة on the م as well as the ان make up the status marker. We call this an **ENDING COMBINATION** because it is made up of more than a single حركة.

Status	Ending Combination
رفع	مسلمانٰ
نصب	مسلمینٰ
جر	مسلمینٰ

Notice that the نصب and جر forms are exactly the same. The way to distinguish between them is context. By the time we complete our study of fragments and sentences, you will easily be able to distinguish between the نصب and جر forms.

When creating the pair form of the feminine, the base is مسلمة and the ending combination is the ان that attaches to the end. In script, however, nothing can attach to a ة, so it opens up and becomes a ت.

Status	Ending Combination
رفع	مسلماتانٰ
نصب	مسلماتینٰ
جر	مسلماتینٰ

Notice that the ت always takes a فتحة.

PLURAL

There are two variations of the plural: masculine and feminine. Take a look at the charts below.

MASCULINE

In the plural masculine form, the status is determined by an ending combination just as it is in the pair form. The combination is made up of two letters that attach to the end of the word.

Status	Ending Combination
--------	--------------------

رفع	مسلمونَ
نصب	مسلمينَ
جر	مسلمينٌ

Notice that word مسلم remains the same throughout. The ending combination acts as an add-on and does not change the make-up of the word. Notice that the last letter in the word, the م, gets a ضمة in the رفع form and a كسرة in the نصب and جر forms. Also notice that the نصب and جر forms are exactly the same. The way to distinguish between the نصب and جر forms is context.

FEMININE

In the plural feminine form, the status is determined by an ending combination just as it is in the pair and plural masculine forms. The combination is made up of two letters that attach to the end of the word.

Status	Ending Combination
رفع	مسلماتٌ
نصب	مسلماتٍ
جر	مسلماتٍ

Notice that the م gets a فتحة in all the forms. Also notice that the جر and نصب forms are exactly the same. The way to distinguish between them is context.

Now that you are familiar with all of the status markers, you should be able to determine the status of a word in Arabic. It is important to note that when determining status, you should **ALWAYS** look for ending combinations **BEFORE** you look for ending sounds.

Furthermore, notice that there is no real difference in ending sounds or combinations for singular masculine/feminine and pair masculine/feminine. Therefore, the Muslim Chart can be further simplified as follows:

Plural Feminine	Plural Masculine	Pair	Singular	
مسلماتٌ	مسلمونَ	مسلمانٍ	مسلمٌ	رفع
مسلماتٍ	مسلمينَ	مسلمينٌ	مسلمًا	نصب

مُسْلِمَاتٍ	مُسْلِمَيْنَ	مُسْلِمَيْنَ	مُسْلِمٌ	جر
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➤ **DRILL 2** Is the word "Muslim" رفع (R) or نصب (N) or جر (J).

R / N / J 7. مُسْلِمَةٌ	R / N / J 4. مُسْلِمَانِ	R / N / J 1. مُسْلِمًا
R / N / J 8. مُسْلِمَيْنَ	R / N / J 5. مُسْلِمَاتٍ	R / N / J 2. مُسْلِمُونَ
R / N / J 9. مُسْلِمَاتَانِ	R / N / J 6. مُسْلِمٍ	R / N / J 3. مُسْلِمَيْنَ
R / N / J 10. مُسْلِمٌ	R / N / J 7. مُسْلِمَاتَيْنَ	R / N / J 4. مُسْلِمَاتٍ

➤ **DRILL 3** Is the word "Muslim" رفع (R) or نصب (N) or جر (J). How would you write the word in Arabic?

1. A Muslim woman travelled. R / N / J _____
2. The religion of a Muslim is Islam. R / N / J _____
3. I met a Muslim woman. R / N / J _____
4. The religion of Muslims is Islam. R / N / J _____
5. Two Muslims travelled. R / N / J _____
6. Muslims travelled. R / N / J _____
7. I met a Muslim. R / N / J _____
8. The religion of two Muslims is Islam. R / N / J _____
9. I met Muslims. R / N / J _____
10. The house of a Muslim woman is clean. R / N / J _____

2.3 LIGHT VS HEAVY

Lightness and heaviness are not from among the four properties of the اسم. Rather, the discussion of light and heavy is a sub-topic that falls under status. Now that we have learned about the different

markers that we can use to determine status, we will learn about different variations and forms that these markers can take.

Notice that every word in the مسلم chart ends in an ‘n’ sound, whether it be an ending sound or combination. These words are considered heavy. **HEAVY** is the **DEFAULT**. To make a word light, all you have to do is remove the ‘n’ sound at the end.

Plural	Pair	Singular	
muslimoo نا	muslimaa ني	muslimu ن	رفع
muslimee نا	muslimay ني	muslima ن	نصب
muslimee نا	muslimay ني	muslimi ن	جر
Plural	Pair	Singular	
muslimaatu ه	muslimataa هي	muslimatu ه	رفع
muslimaati ه	muslimatay هي	muslimata ه	نصب
muslimaati ه	muslimatay هي	muslimati ه	جر

To get rid of the ن sound in Arabic, use the following rules.

- 1) If the word ends in a double accent (التشوين), replace the double accent with a single حركة. For instance, the word مسلم would become مسلماتٍ. The word مسلماتٍ would become مسلماتٍ.
- 2) If the word ends in the letter ن, all you have to do is drop the ن. For instance, the word مسلمون becomes مسلمو.

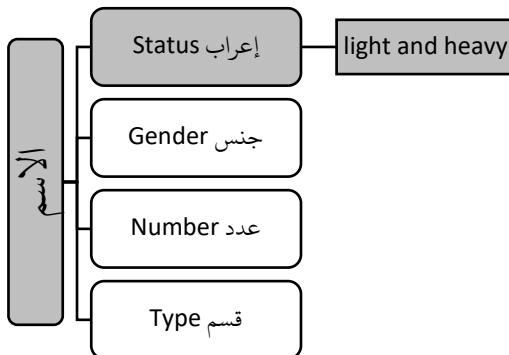
Below are the مسلم charts in the light form. **MEMORIZE** them.

Plural	Pair	Singular	
مُسْلِمُونَ	مُسْلِمًا	مُسْلِمٌ	رفع
مُسْلِمَيْهِ	مُسْلِمَيْهِ	مُسْلِمَ	نصب
مُسْلِمَيْنِ	مُسْلِمَيْنِ	مُسْلِمٍ	جر

Plural	Pair	Singular	
مُسْلِمَاتٌ	مُسْلِمَاتٍ	مُسْلِمَةٌ	رفع

مُسْلِمَاتٍ	مُسْلِمَةً	مُسْلِمَةً	نصب
مُسْلِمَاتٍ	مُسْلِمَةً	مُسْلِمَةً	جر

As stated previously, the heavy form is the default form for an اسم. An اسم is not made light unless there is a reason. The details pertaining to these reasons will be discussed later on in the book.



*Note that the discussion of heavy and light becomes irrelevant when the word has an ال on it. This is because تنوين and NEVER come together. For example, the word المسلم is incorrect. You can only say المسلمون. The words that end in ن, on the other hand, keep their ن even when there is an ال on the word. The word المسلمين is correct; there is no need to drop the ن.

➤ **DRILL 4** Are the following words light, heavy, or irrelevant?

LIGHT, HEAVY, OR IRRELEVANT	WORD	LIGHT, HEAVY, OR IRRELEVANT	WORD
L / H / I	عَصِيفٌ 1.	L / H / I	مَغَانِيمٍ 2.
L / H / I	سَيِّلَ اللَّهِ 3.	L / H / I	مُتَّقِينَ 4.
L / H / I	مُهْلِكُونْ 5.	L / H / I	الْقَائِلِينَ 6.
L / H / I	مَسَاجِدَ 7.	L / H / I	مُبِينًا 8.
L / H / I	السَّمَوَاتِ 9.	L / H / I	إِبْنَتَيْنِ 10.

2.4 FLEXIBILITY

Flexibility is **not** one of the four properties of the اسم. Rather, it is a sub-topic under status. This topic, just like light and heavy, deals with the different forms the status markers can take.

** The discussion of flexibility only pertains to words that have an ENDING SOUND. **

Therefore, for flexibility we are only focused on the following parts of the Muslim Chart:

Plural Feminine	Plural Masculine	Pair	Singular	
مُسْلِمَاتٌ	مُسْلِمُونَ	مُسْلِمَانٍ	مُسْلِمٌ	رفع
مُسْلِمَاتٌ	مُسْلِمَاتٍ	مُسْلِمَاتٍ	مُسْلِمًا	نصب
مُسْلِمَاتٌ	مُسْلِمَاتٍ	مُسْلِمَاتٍ	مُسْلِمٌ	جر

There are three forms of flexibility. They are:

- 1) fully-flexible (منْصَرِفٌ/مُعَرَّبٌ)
- 2) partly-flexible (مَمْنُوعٌ مِنَ الصَّرْفِ)
- 3) non-flexible (مَبْيَنٌ)

We will discuss partly-flexible last, because it requires the most attention.

FULLY-FLEXIBLE (منْصَرِفٌ/مُعَرَّبٌ) is the default state for a word. It is the broadest category. A fully-flexible word is a word that can show all three statuses in a normal way according to what we learned in the مسلم chart.

Fully-Flexible Endings are:

مسلم : رفع (un)

مسلمًا : نصب (an)

مسلم : جر (in)

(3 Statuses have 3 Unique Endings)

NON-FLEXIBLE (مَبْيَنٌ) words are the opposite of fully-flexible words. They can never show their status.

This means that they look the same in the رفع status, the نصب status, and the جر status. Words that end in رَجَرِيًّا (ا) or هُدَى (ا) or مَقْصُورَةً (ى) are non-flexible. Words like زَكَرِيًّا, مُؤْتَهِي, and لَفَافَةً, for example, are non-flexible. All of the pointer words (أَسْمَاءُ الْإِشَارَةِ) in the singular and plural forms as well as all of the أَسْمَاءُ مَوْصُولَةٍ are non-flexible. We will learn about these types of أَسْمَاءٍ in detail later. For the time being, learn to recognize them and know that they are non-flexible.

الأسماء الموصولة

أسماء الإشارة

الَّذِينَ	الَّذِي
الَّتِي، الَّوَاتِي، الَّاِئِي	الَّتِي
مَنْ	ما

ذَلِكَ	هَذَا
تِلْكَ	هَذِهِ
أُولَئِكَ	هَؤُلَاءِ

Non-Flexible Endings all look the same, there is no way to distinguish them by looking at the word alone:

مُؤَسَّهٍ : رفع

مُؤَسَّهٍ : نصب

مُؤَسَّهٍ : جر

(3 Statuses have 1 Ending)

PARTLY-FLEXIBLE (مَنْتَهٌ مِّن الصَّرْفِ) are words that can only display their status in two ways. A partly-flexible word can only take a ضمة فتحة and a ضمة قيد. A partly-flexible word can also never take ضمة قيد. This type of word takes a single ضمة فتحة in the رفع form, a single ضمة قيد in the نصب form, and a single ضمة قيد in the جر form.

Partly-Flexible Endings are:

يُوسُفٌ (u) : رفع

يُوسُفٌ (a) : نصب

يُوسُفٌ (a) : جر

Notice that جر and نصب look the same. We have seen this problem before in ending combinations.

(3 Statuses have 2 Endings)

**Unlike a non-flexible word, there are times when a partly-flexible word can be made fully flexible by showing a كسرة in the جر form. A partly-flexible word can be made fully-flexible in two ways:

- 1) by adding an الـ
- 2) by making it a مضاف (discussed in a later chapter)

HOW TO IDENTIFY PARTLY FLEXIBLE WORDS

There is no clear marker for partly flexible words. You will become accustomed to identifying partly-flexible words as you are exposed to more vocabulary. However, there are a few categories of partly-flexible words we can familiarize ourselves with to make identification of partly-flexible words easier.

A. NON-ARAB NAMES

Non-Arab names are partly-flexible. Arab names are fully-flexible. There are four Arab prophet's names mentioned in the Quran. They are: صالحٌ, هُوَ, مُحَمَّدٌ, and شُعَيْبٌ. Take a look at the chart below. Take note of the differences between how the partly-flexible names and the fully-flexible names look in each status.

جر	نصب	رفع
يوسفٌ	يُوسُفَ	يُوسُفُ
إِسْمَاعِيلَ	إِسْمَاعِيلَ	إِسْمَاعِيلُ
إِبْرَاهِيمَ	إِبْرَاهِيمَ	إِبْرَاهِيمُ
يَعْقُوبَ	يَعْقُوبَ	يَعْقُوبُ
مَرِيمَ	مَرِيمَ	مَرِيمُ

Partly-flexible

مُحَمَّدٌ	مُحَمَّداً	مُحَمَّدٌ
هُوَ	هُوَدًا	هُوَدٌ
صَالِحٌ	صَالِحًا	صَالِحٌ
شُعَيْبٌ	شُعَيْبًا	شُعَيْبٌ

Fully-flexible

There is one exception to this rule. Three-letter names with a سكون on the middle letter are always fully-flexible, even if they are non-Arab names.

جر	نصب	رفع
لُوطٌ	لُوطًا	لُوطٌ
نُوحٌ	نُوحًا	نُوحٌ

Fully-flexible

B. FEMININE NAMES AND UNIQUELY MASCULINE NAMES

All feminine names are partly-flexible. Masculine names that have no feminine counterpart are also partly flexible. Below are some commonly occurring uniquely masculine names. Memorize them. We will learn the rest as we encounter them.

جر	نصب	رفع
عائِشَةٌ	عائِشَةٌ	عائِشَةٌ
حَدِيجَةٌ	حَدِيجَةٌ	حَدِيجَةٌ
رَيْنَبٌ	رَيْنَبٌ	رَيْنَبٌ
إِيمَانٌ	إِيمَانٌ	إِيمَانٌ

Feminine

حَمْزَةٌ	حَمْزَةٌ	حَمْزَةٌ
مُعاوِيَةٌ	مُعاوِيَةٌ	مُعاوِيَةٌ
عُمَرٌ	عُمَرٌ	عُمَرٌ
عُثْمَانٌ	عُثْمَانٌ	عُثْمَانٌ

Uniquely masculine

Again, three-letter names with a سكون on the middle letter are always fully-flexible.

C. PROPER NAMES OF PLACES

Proper names of places are partly-flexible.

جر	نصب	رفع
مَكَّةٌ	مَكَّةٌ	مَكَّةٌ
يَثْرَبٌ	يَثْرَبٌ	يَثْرَبٌ
جَهَنَّمُ	جَهَنَّمُ	جَهَنَّمُ

Some names of places have an الـ. In such cases, the name is fully-flexible.

جر	نصب	رفع
الِعَرَاقِ	الِعَرَاقِ	الِعَرَاقِ

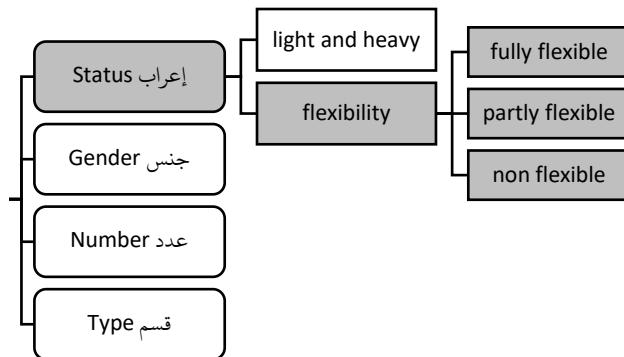
الهِنْدٌ	الهِنْدٌ	الهِنْدُ
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Names of places that are three letters with a سكون on the middle letter are fully-flexible.

جر	نصب	رفع
عَدْنٌ	عَدْنًا	عَدْنُ

There are certain word patterns that are partly-flexible. We will look at these patterns in our study of Sarf.

Note: In your vocabulary, partly flexible words will be denoted by having a single vowel ending, not a تاء مربوطة. For now, as you memorize new vocabulary, make a note of which words are partly-flexible.



➤ **DRILL 5** Are the following words fully, partly, or non-flexible? Why?

REASON	FLEXIBILITY	WORD	REASON	FLEXIBILITY	WORD
	F / P / N	1. مُحَمَّدٌ		F / P / N	2. ظُلْحَةٌ
	F / P / N	3. هُدَىٰ		F / P / N	4. صَالِحٌ
	F / P / N	5. جَهَنَّمٌ		F / P / N	6. ثُوحٌ
	F / P / N	7. مَكَّةٌ		F / P / N	8. عَدْنٌ
	F / P / N	9. عُمَرٌ		F / P / N	10. زَكَرِيَّاٰ

2.5 PRONOUNS

Before we continue with our study of the remaining 3 properties of the Ism, lets take a look at Isms that don't follow the rules of status mentioned above: Pronouns.

Pronouns are a special type of اسم that do not display their four properties in a standard way. We will

learn about two types of pronouns in this chapter. They are independent pronouns (الصَّيْرُ الْمُنْفَصِلَةُ) and attached pronouns (الصَّيْرُ الْمُنْتَصِلَةُ). We will see how each type of pronoun shows status. Pronouns are an integral part of the Arabic language, as almost every sentence contains a pronoun.

INDEPENDENT PRONOUNS

Independent pronouns are pronouns that stand alone as their own word and do not attach to another word. **Independent pronouns are always in the فُعَلَّ status**. As for type, pronouns are always proper. The number and gender of each pronoun is based on its meaning and labeled in the chart below.

MEMORIZE the pronouns and their meanings and know their properties.

Plural	Pair	Singular	
هُمْ They	هُمَا Both of them	هُوَ He	masculine
هُنْ They	هُمَا Both of them	هُنْيَةٌ She	feminine

third person second person	أَنْتُمْ All of you	أَنْتُمَا You two	أَنْتَ You	masculine
	أَنْتُنْ All of you	أَنْتُمَا You two	أَنْتِ You	feminine

first person	أَنْحُنْ We	أَنَا I		both

ATTACHED PRONOUNS

Every independent pronoun has an attached counterpart. Attached pronouns attach either to a حرف or a فعل or another اسم. **Attached pronouns are always either in the نصب or جر status**. All attached pronouns look the same in the نصب and جر status except for the أنا version. The way to tell what is نصب and what is جر is to look at what the pronoun is attached to. This will be discussed further in later chapters.

MEMORIZE the attached pronouns and their meanings. Review the independent pronouns. **MEMORIZE** the two in conjunction.

Plural	Pair	Singular	
third person second person	أَنْحُنْ We	أَنَا I	
	أَنْتُمْ All of you	أَنْتُمَا You two	

هُمْ They	هُمَا Both of them	هُوَ He	masculine
هُنَّ They	هُمَا Both of them	هَا She	feminine

كُمْ All of you	كُمَا You two	كُوكِيٌ You	masculine
كُنَّ All of you	كُمَا You two	كُوكِيٌ You	feminine

نا We	نيٌ (نصب) ي (جر) 	both
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Notice that for many of the pronouns, there are two variations with differences in the حركة. These variations do not indicate a change in status or any other property. Rather, the حركة on the attached pronoun may change depending on the last حركة on the word it attaches to. You will get a feel for this with time. The only exception to this is the أنا version, where the different versions indicate different statuses.

SUMMARY OF STATUS

So far in our discussion of status, we have seen the 3 forms of status, رفع نصب جر, show themselves in many different ways. The following chart is a summary of the different ways we see the 3 forms of status:

Pronouns (Independent vs Attached)	Ending Combination (Feminine Plural)	Ending Combination (Masculine Plural)	Ending Combination (Pair)	Ending Sound (Partly- Flexible)	Ending Sound (Non- Flexible)	Ending Sound (Fully Flexible)	
هو	مُسْلِمَاتٌ	مُسْلِمُونَ	مُسْلِمَانِ	يُوسُفٌ	مُوسَىٰ	مُسْلِمٌ	رفع
-هُ	مُسْلِمَاتٍ	مُسْلِمِينَ	مُسْلِمَينِ	يُوسُفٍ	مُوسَىٰ	مُسْلِمًا	نصب
-هُ	مُسْلِمَاتٍ	مُسْلِمِينَ	مُسْلِمَينِ	يُوسُفٍ	مُوسَىٰ	مُسْلِمٍ	جر

****Remember the whole objective behind our study of the ways status is shown is so that we can accurately and confidently identify whether a word is جر , رفع , نصب or .****

2.6 STATUS IN ACTION

Before we continue on to the remaining 3 properties of an Ism, we are going to pause for a moment and learn some fragments that will help us put our knowledge of status into action. Learning these fragments will also allow us to solve the problem of words that look the same in the نصب and جر forms. Once we learn these fragments we will know when to expect a word to be نصب and when we should expect a word to be جر.

WHAT IS A FRAGMENT?

A fragment (نَاقِصَةٌ مُّرْكَبَة) is less than a sentence but more than a word. A fragment is formed when two or more words come together but do not form a complete thought. The words in a fragment have a relationship with each other. Sometimes this relationship is between a حرف and an اسم and sometimes it is between an اسم and another اسم. There are five basic fragments in the Arabic language. In order to observe “status in action” we will begin with the first three fragments:

$\left\{ \begin{array}{l} 1) \text{الجار والمجرور} \\ 2) \text{حرف التصْبِيْ واسمُهَا} \\ 3) \text{الإِضَافَة} \end{array} \right.$	اسم + حرف اسم + اسم
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The first two fragments mentioned are fragments in which the relationship is a relationship between a حرف and an اسم. The remaining fragment is between an اسم and another اسم.

الجار والمجرور

This fragment is made up of two parts. The first is what is called حرف جر or a جار. This is a حرف that puts the اسم that comes after it in the جر status. The second is an اسم that follows and is in the جر status. This part is called the مجرور. This is the first of two reasons for a word to be in جر status. Nothing can come between a جار and a مجرور – the two parts of this fragment cannot have a long-distance relationship. Also know that a حرف جر can only affect an اسم. It is never followed by a فعل or a حرف. There are seventeen حروف الجر. Once you memorize them, recognizing and constructing الجار والمجرور is very easy.

MEMORIZE the حروف below along with their meanings.

I swear by	وَ	For (possession)	لَـ	Like (comparison)	كَـ	I swear (by Allah only)	لَـ	With	بَـ
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Except	خَلَّا	Since	مُذْ	Since/For	مُنْذُ
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Except	عَدَا	From	مِنْ	Except	حَاشَا	Maybe	رُبَّ
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To/Towards	إِلَى	Until	حَتَّىٰ	On/Upon/Against	عَلَىٰ	About/Away from	عَنْ	In	فِي
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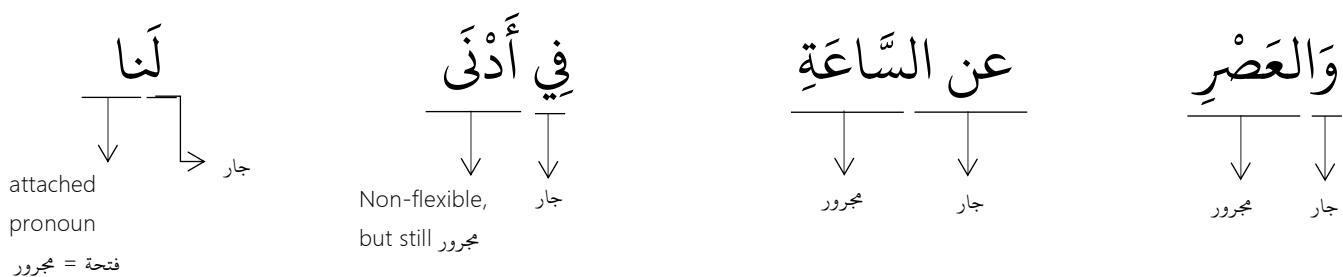
***NOTE that all the letters in the top row attach directly to the word following it.

***NOTE The takes كسرة لـ usually, but it takes a فتحة when it comes before all attached pronouns (except for the يـ, the attached version of أـ).).

Remember that the جـ makes the اسم after it حرف جـ. Let's look back at the different ways the جـ status shows itself:

Pronouns (Attached)	Ending Combination (Feminine Plural)	Ending Combination (Masculine Plural)	Ending Combination (Pair)	Ending Sound (Partly- Flexible)	Ending Sound (Non- Flexible)	Ending Sound (Fully Flexible)	جـ
هـ	مُسْلِمَاتٍ	مُسْلِمَيْنَ	مُسْلِمَيْنَ	يُوسُفَ	مُوسَيْنَ	مُسْلِمَ	جـ

Let us take a look at a few examples of حروف جـ from the Quran.



► **DRILL 6** Are the following جـ fragments? If they are, underline the جـ and circle the مجرور.

Y / N مَعَ الْعُسْرِ	Y / N حَتَّىٰ مَظْلَعَ الْفَاجِرِ	Y / N بِحَجَارَةٍ مِنْ سَجِيلٍ
Y / N عَلَىٰ طَعَامِ الْمِسْكِينِ	Y / N كَعَصْفِ مَأْكُولٍ	Y / N مَنْ أَغْطَىٰ

Y / N عن الأَنْقَالِ	Y / N لِكُلِّ هُمَزةٍ	Y / N فِي مَعْزِلٍ
Y / N وَالْعَادِيَاتِ	Y / N بَعْدَ الدَّكْرِ	Y / N تَالِلِهِ

2.8 حرف النصب واسمها

This fragment is made up of two parts. The first is what is called حرف النصب that puts the اسم that comes after it in the نصب status. The second is an اسم that follows and is in the نصب status. Unlike the جار ومحرر, the two parts of this fragment can have a long-distance relationship. In cases where the اسم directly follows the حرف النصب, this fragment is very easy to spot and construct. In cases where something does come between the two parts (always a مضاف or a special جار ومحرر), simply look for the first word in the نصب status and ignore everything in between. Remember that **EVERY NEEDS AN اسم**. You will NEVER find a حرف نصب alone.

MEMORIZE the حروف النصب and their meanings.

However	لَكِنَّ	Certainly	إِنَّ
So that, hopefully, maybe	لَعَلَّ	That	أَنَّ
Because	بِإِنَّ	As though	كَأَنَّ
Because	لِإِنَّ	If only	لَئِنَّ

*Note that if the حرف ends in a ن and it is followed by an attached pronoun that begins with a ن (ني/نا), the two can merge or remain separate. For example إِنَّ + نِي can become إِنِّي or إِنِّينِي.

Remember that the حرف النصب makes the اسم after it نصب. Let's look back at the different ways the نصب status shows itself:

Pronouns (Attached)	Ending Combination (Feminine Plural)	Ending Combination (Masculine Plural)	Ending Combination (Pair)	Ending Sound (Partly- Flexible)	Ending Sound (Non- Flexible)	Ending Sound (Fully Flexible)	نصب
-هُ	مُسْلِمَاتٍ	مُسْلِمَينَ	مُسْلِمِينَ	يُوسَفَ	مُوسَى	مُسْلِمًا	

Let us take a look at a few examples of حروف النصب from the Quran.

جار ومحرر comes in between



اسم

حرف نصب

أَن لَهُمْ أَجْرًا

اسماء حرف نصب

كَانَكَ حَفِيٌّ عَنْهَا

إِنَّ اللَّهَ عَلِيمٌ حَكِيمٌ

اسماء حرف نصب

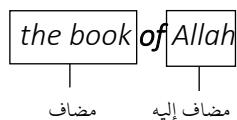
► **DRILL 7** Are the following حرف النصب واسمها fragments? If so, circle the *and* *underline its اسم*.

Y / N أَنَّهُمْ	Y / N لَيَتَنِي	Y / N أَنْ تَقُولُوا
Y / N إِنَّ الصَّفَا وَالْمَرْوَةَ	Y / N لِيَعْلَمَ اللَّهُ	Y / N لَهُ وَلِيًّا
Y / N إِنْ هُوَ	Y / N لَعَلَّ السَّاعَةَ	Y / N كَانَهُمْ
Y / N إِنَّ هَذَا	Y / N إِنَّ عَلَيْكَ اللَّعْنَةَ	Y / N وَلَكِنَّ أَكْثَرَ الرَّاسِ

2.9 الإضافة

MEANING AND PARTS

إضافة is a construction that indicates possession or belonging. In English, belonging can be expressed using the word “of”. For example, “the book of Allah” expresses possession and would be considered an مضافة. This fragment is made up of two parts. The first is the word before the “of” and is called the مضافة إلية. The word before “of” is that which is possessed. The second part is the word after the “of”. This is called مضاف إليه. The word after “of” is the owner or the one who possesses.



When you see a fragment that seems to indicate belonging but does not contain an “of,” the fragment can be rearranged to make the “of” apparent. For example, “the cat’s paws” can be rearranged to read “the paws of the cat.” The fragment “his eyes” can be rearranged to read “eyes of his”.

► **DRILL 8** Underline the مضاف إليه once and the مضاف إليه twice.

my ears	a book of fiqh	his opinions
the king of Persia	their tears	the capital of Malaysia
her strategy	the king of the jungle	our mother

الإضافة THE GRAMMAR OF إضافة

There are three grammatical conditions that an إضافة must meet.

- 1) The مضاف must be light
- 2) The مضاف cannot have an ال
- 3) The مضاف إلى must be in the جر status

Also know that nothing can come between a مضاف إلى and a مضاف.

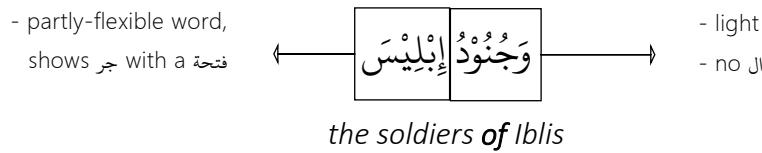
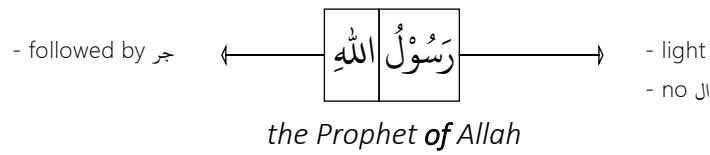
**Remember, there are times when a partly-flexible word can be made fully flexible by showing a كسرة in the جر form. A partly-flexible word can be made fully-flexible in two ways:

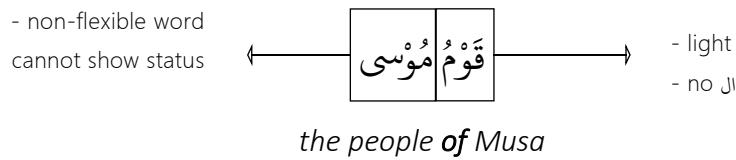
- 1) by adding an ال
- 2) by making it a مضاف

Remember that the جر مضاف إلى must be جر. Let's look back at the different ways the جر status shows itself:

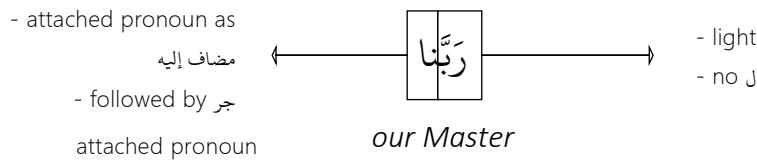
Pronouns (Attached)	Ending Combination (Feminine Plural)	Ending Combination (Masculine Plural)	Ending Combination (Pair)	Ending Sound (Partly- Flexible)	Ending Sound (Non- Flexible)	Ending Sound (Fully Flexible)	جر
هـ	مُسْلِمَاتٍ	مُسْلِمِينَ	مُسْلِمَيْنِ	يُوسُف	مُوسَى	مُسْلِمٌ	جـ

Let us look at a few examples.

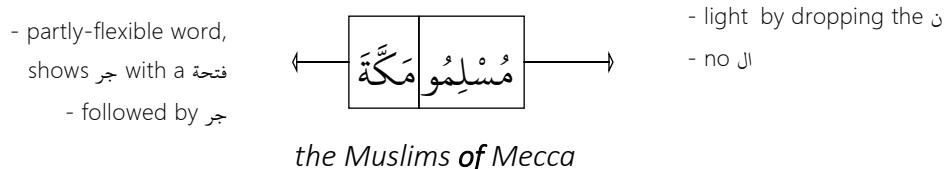




Note that when a partly or non-flexible word is preceded by a word that is light and has no ال, it is likely an إضافة, even if the status of the word is not clear.



Note that a pronoun attached to an اسم always makes an إضافة.



Recall that there are very few reasons to make something light. If you see an اسم that is light with no ال followed directly by another اسم, chances are it is an إضافة, even if you cannot be completely sure that the word after it is in the جرٌ status. This is the second of two reasons for a word to be in جرٌ status.

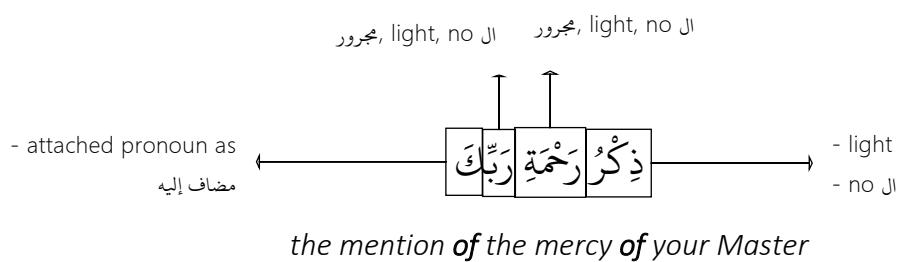
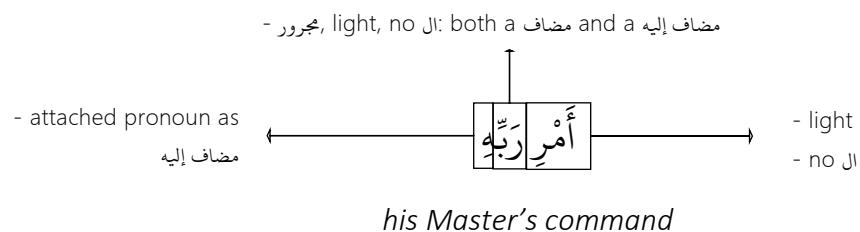
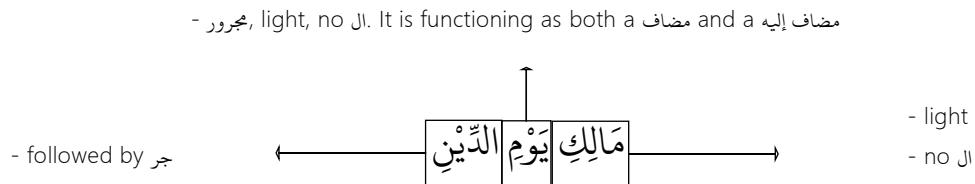
You may also recall that the إضافة construction was referenced in passing a few times in previous chapters. Now that you know what an إضافة is, let us reiterate and relearn these rules.

- 1) One of the four scenarios in which a word is made light is when it is a مضافٌ
- 2) One of the scenarios in which a partly-flexible word is made fully-flexible is when it is a مضافٌ

إضافة CHAINS

Take a look at the fragment “my mother’s food” or “the food of the mother of mine.” Notice that in this fragment, the word “of” appears twice. The presence of more than one “of” creates what we call an إضافة chain. In this chain, the middle word “mother” is a مضافٌ to the word before it “food” and a

مضاف to the word after it “mine”. In a chain, any word that appears between two other words serves as a مضاف إلیه to the word before it and a مضاف إلیه to the word after it.



When determining whether something is an إضافة or not, put it to a three-question test:

- 1) Is the first word light?
- 2) Does the first word have NO إل?
- 3) Is the second word مجرور?

If the answer to all three of these questions is “yes,” it is an إضافة. Otherwise, it is not.

→ **Remember** that the مضاف can be in any status.

→ **Remember** that partly-flexible words take a فتحة in the جر status.

→ **Remember** that non-flexible words cannot show their جر. If the first word looks like a مضاف إلىه, assume that the non-flexible word that follows it is a مضاف إليه.

➤ **DRILL 9** مضاف إلىه إضافة fragments? If they are, label the "M" and the "MI".

Y / N مُرْسِلُو النَّاقَةِ	Y / N عَصْفٌ مَا كُوْلٍ	Y / N كِتَابُ اللَّهِ
Y / N مَوْجُ الْجَبَالِ	Y / N عِنْدَ رَبِّهِمْ	Y / N قَوْمَ يُونُسَ
Y / N أَمْرٌ رَبِّهِ	Y / N جَاءَ الْحَقُّ	Y / N مِنْ قَوْمٍ مُوسَى
Y / N كِتَابٌ مَرْقُومٌ	Y / N بَعْدَ الذِكْرِ	Y / N غَيْبُ السَّمَاوَاتِ

SPECIAL مضاف

There is a handful of words in Arabic that always appear as مضاف but do not necessarily create the meaning of belonging or possession. **MEMORIZE** them along with their meanings.

between	بَيْنَ	in front of	أَمَامَ	above	فَوْقَ
around/surrounding	حَوْلَ	behind	خَلْفَ	under	تحْتَ
with/at/by	عِنْدَ	right in front of	قَدَامَ	before	قَبْلَ
with/in support of	مَعَ	far behind	وَرَاءَ	after	بَعْدَ
especially from	مِنْ لَدُنْ	in the presence of	لَدَى	besides/other than/less than	دُونَ

The words above remain منصوب unless preceded by a حرف جر. The Arabic term for these special is مضاف ظرف. Note that لَدُنْ is always preceded by a مِنْ. The حرف جر من لَدُنْ and they make a ظرف.

some of	بَعْضُ	any, which	أَيُّ	all, each, every	كُلُّ
like	مِثْلُ	the same	كَفُسُ	other than, non	غَيْرُ

The above special مضاف do not denote time or place and can appear in any status.

الأسماء الخمسة

There are five special اسم that commonly appear as مضاف. They are special in that when they appear as مضاف they do not show their status through an ending sound. Rather, they show their status through the letter that corresponds with each ending حركة.

This means that if the word is:

- ❖ أبٌ, مرفوع it would normally end in a ضمة, then in the case of these special five words, it would end in a وَوْ.
- ❖ أَلْفٌ منصوب and would normally end in a فتحة, it ends in an يَاءٌ.
- ❖ بَيْءٌ مجرور and would normally end in a كسرة, it ends in a يَاءٌ.

Remember that this only occurs when these words appear as مضاف. When they do not appear as مضاف, they look like any other اسم and display their status like any other اسم.

مضاف AS				
MEANING	مضاف NON	جر	نصب	رفع
father	أَبٌ	أَبِي	أَبَا	أَبُوهُ
brother	أَخٌ	أَخِي	أَخَا	أَخُوهُ
father-in-law	حَمْ	حَمِيْنِ	حَمَا	حَمُوهُ
mouth	فَمٌ	فِي	فَا	فُوْ
possessor of	---	ذِي	ذَا	ذُوْ

Notice that the last word in the table does not have a non مضاف version. This is because this word only ever appears as a مضاف. The feminine version of this word is ذات/ذاتٍ/ذاتٍ. This version also only appears as a مضاف; however, it displays its status in a normal way.

R / N / J إِلَى ذِي الْعَرْشِ	R / N / J مَدْيَنَ أَخَاهُمْ شُعَيْبًا	R / N / J / R وَاللَّهُ دُوْلُ الفَضْلِ الْعَظِيمِ
R / N / J كَانَ ذَا قُرْبَى	R / N / J لِيُسْفُ وَأَخْوَهُ	R / N / J يَا لَكُمْ مِنْ أَبِيْكُمْ

➤ DRILL 10 Underline the مضاف إِلَيْهِ once and the مضاف إِلَيْهِ twice. Determine the status of the مضاف

CHAPTER 3 & 4 MEMORIZATION

The following are vocabulary words that you are responsible for from the chapter.

CHAPTER VOCABULARY				
أَصْفَرُ - صَفْراءُ yellow	أَسْوَدُ - سَوْدَاءُ black	أَحْمَرُ - حَمْرَاءُ red	أَحْضَرُ - حَضْرَاءُ green	أَبْيَضُ - بَيْضَاءُ white
أَرْبُقُ - زَرْقَاءُ blue	أَكْبَرُ bigger	أَكْثَرُ more	أَحْسَنُ better	أَعْظَمُ greater
أَبْكَمُ - بُكْمٌ mute	أَصْمُ - صُمٌ deaf	أَظْلَمُ more unjust	أَقْرَبُ closer	أَعْلَمُ more knowing
أَعْمَى - عُمَى blind	قَدْمٌ foot	رِجْلٌ - أَرْجُلٌ leg	يَدٌ - أَيْدٍ hand	عَيْنٌ - أَعْيُنٌ / عَيْنُونٌ eye/spring
دَارُ - دِيَارُ house	نَفْسٌ - نَفْسٌ person	حَرْبٌ war	أَرْضٌ land	أَذْنُ - آذَانٌ ear
سَيِّلٌ / طَرِيقٌ path	جَهَنَّمٌ / سَعِيرٌ hellfire	سَمَاءٌ - سَمَوَاتٌ sky	رِيحٌ - رِيَاحٌ wind	شَمْسٌ sun
نَاسٌ - أَنَاسٌ a people	غَصَا staff	كَأسٌ cup	نَارٌ fire	حَمْرٌ alcohol
قَرْنٌ - قُرُونٌ a generation	آلٌ family/people	قَوْمٌ - أَقْوَامٌ a nation	جِزْبٌ a faction	أَهْلٌ - أَهْلُونَ family/people

*Lines 1-2, the word after the dash “-” is the feminine version

*Lines 3-end, the word after the dash “-” is the plural version and the slash “/” indicates a synonymous meaning

COMMON صفات

كَبِيرٌ big	صَغِيرٌ small	قَرِيبٌ (من) close	بعِيدٌ (عن) far
شَدِيدٌ - أَشَدَاءُ intense	جَمِيلٌ beautiful	كَثِيرٌ many/a lot	قَلِيلٌ few/little
أَلِيمٌ painful	مُبِينٌ clear	كَرِيمٌ - كُرَمَاءُ noble/generous	طَيِّبٌ pure/good
عَزِيزٌ mighty/respected	قَدِيمٌ old	جَدِيدٌ new	عَظِيمٌ great
حَكِيمٌ wise	صَعِيفٌ - ضُعَفَاءُ weak	قَوِيٌّ - أَفْوَيَاءُ strong	رَحِيمٌ - رُحَمَاءُ merciful

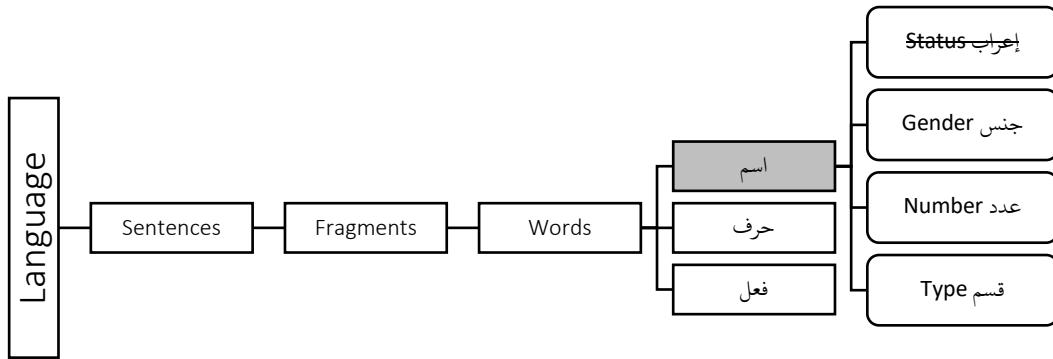
CHAPTER 3 – الجنس - العدد - القسم

INTRODUCTION

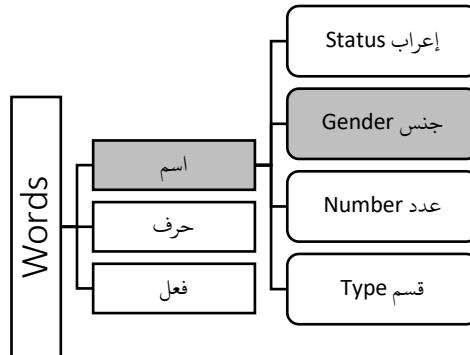
Remember every اسم has four properties. Their four properties are status (الإعراب), gender (الجنس), number (العدد), and type (القسم). We spent a lot of time focusing on status (الإعراب) as it is unique to the Arabic language and the most extensive of the 4 properties.

In this chapter, we will complete our study of the 4 properties of an اسم.

Remember not to lose sight of where we are in our studies.



3.1 GENDER – الجنس



Gender is the second of the four properties of the اسم. Every word in the Arabic language is either masculine (ذكر) or feminine (مؤنث). The **DEFAULT GENDER** for an اسم is **MASCULINE**. There are six categories of feminine words. If a word does not fall into one of these six categories, it is masculine.

1) BIOLOGICALLY FEMININE

This refers to words that are feminine by nature.

Sister	أخت
Mother	أم
Cow	بقرة

2) WORDS THAT END IN ة OR اء OR ى

When a word has **THREE LETTERS** and those three letters are followed by اء or ى, the word is considered feminine. In the word نَكْرَى for example, there are three letters before the ى. This word is feminine. In the word هُدَى, on the other hand, there are only two letters before the ى. This word is not considered feminine. As for the ة, almost all words that end in a ة are feminine.

ة	اء	ى
رَحْمَةٌ	حَمْرَاءُ	الْكُبْرَى
صَلَّةٌ	سَوْدَاءُ	الْعُلْيَى

3) BODY PARTS IN PAIRS

Body parts that come in pairs are feminine, both in the dual and singular forms.

lip	شَفَةٌ	ear	أَذْنٌ	hand	يَدٌ
foot	قَدْمٌ	leg	رِجْلٌ	eye	عَيْنٌ
shin	ساقٌ	cheek	خَدٌّ	elbow	مِرْفَقٌ
ankle	كَعْبٌ	heel	عَقِبٌ	shoulder	مَنْكِبٌ

4) SPECIFIC NAMES OF PLACES

Most specific names of places are feminine. The word “school” or “masjid” is not a specific name of a place.

Egypt	مِصْرُ	Sudan	السُّودَانُ	America	أَمْرِيْكَا
Morocco	المَغْرِبُ	Yathrib	يَثْرِبُ	Makkah	مَكَّةُ

There are few exceptions to this rule.

5) NON-HUMAN PLURALS

All non-human plurals are considered feminine. This holds true regardless of the gender of the singular form. Take a look at the chart below. The singular form of سيارات is سيارة (f). The singular form of مساجد is مسجد (m), and the singular form of كتب is كتاب (m).

Cars	سيارات
Masjids	مساجد
Books	كتب

6) FEMININE BECAUSE THE ARABS SAID SO

There is a set of words that do not fall into any of the categories above and are feminine only because the Arabs decided to treat them as such. The Arabic term for this is مُؤنثة سَمَاعِيٌّ. The Arabic term for this is مُؤنثة سَمَاعِيٌّ.

Land	أَرْضٌ	War	حَرْبٌ
Wind	رِيحٌ	Sky	سَمَاءٌ
Well	بَئْرٌ	Sun	شَمْسٌ
House	دارٌ	Person	نَفْسٌ
Cup	كَأسٌ	Fire	نَارٌ
Wine	خَمْرٌ	Bucket	دَلْوٌ
Hellfire	جَهَنَّمٌ	Path	سَيْلٌ
Hellfire	سَعِيرٌ	Path	طَرِيقٌ
		Staff	عَصَا

The following story will help you remember these words and their definitions.

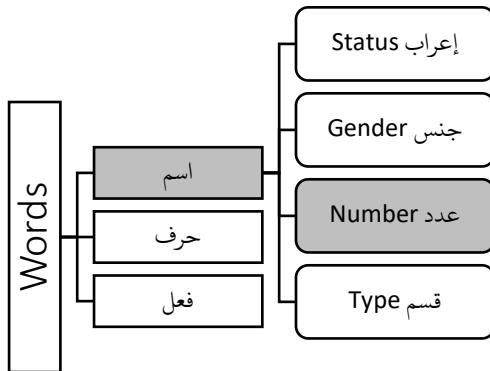
During a soldier was daydreaming, looking up at the sky until the sun came up. When he snapped out of it, he realized that he was the only person left on the battlefield. He was surrounded by fire so he used a bucket full of water to make a path for himself to a safer place. In the hot, blowing wind, he was desperately looking for a well to draw more water from. In his search, he found an empty house inside which there was a cup full of wine. He remembered his fear of hellfire and the fire, and he used his staff to strike the drink.

► **DRILL 1** What is the gender of the following words? Why?

REASON	GENDER	WORD	REASON	GENDER	WORD
	M / F	صَفْراءً . 1		M / F	حَامِيَةً . 2

M / F	3. ظُلْمَاتٍ	M / F	4. عَيْنَيْنِ
M / F	5. الْحَسْنَى	M / F	6. مَكَّةَ
M / F	7. مُؤْمِنَيْنِ	M / F	8. أَبَكَّيْمُ
M / F	9. عَصَماً	M / F	10. صَابِرًا

3.2 NUMBER – العدد



The third property of the اسم is number. All words in Arabic have a singular version (مفرد) (فُقَدَ), a pair version (ثنائي) (مُثَقَّلٌ) and a plural version (جمع). The singular and pair are standard and easy to recognize. They are the first and second columns of the مسلم chart. When it comes to plurals, however, there are four types. They are:

- 1) The sound masculine plural – الجمعُ النَّذَكَرُ السَّالِمُ –
- 2) The sound feminine plural – الجمعُ الْمُؤَنَّثُ السَّالِمُ –
- 3) The broken plural – جَمْعُ تَكْسِيرٍ –
- 4) The plural by meaning – اسْمُ جَمْعٍ –

THE SOUND MASCULINE PLURAL

The sound masculine plural refers to the third column in the masculine version of the مسلم chart (مسلمون، مُسلِمَاتٍ، مُسلِمَيْنِ). This type of plural is used only for beings of intellect. This includes humans, angels (الملائكة), and jinn. Even though this type of plural is known as the sound masculine plural, it is also used for mixed groups that include both men and women.

This type of plural is known as a sound plural because the original make-up of the word remains sound. That is to say the original form of the word does not change. The ون/ين endings are simply added onto the singular version without affecting its form.

THE SOUND FEMININE PLURAL

The sound feminine plural refers to the third column in the feminine version of the مسلم chart (مسلمات، مُسلِمَاتٍ، مُسلِمَيْنِ). This type of plural is used for both beings of intellect and inanimate objects. It cannot be used to refer to mixed groups (a group made up of both men and women).

This type of plural is known as a sound plural because the original make-up of the word remains sound. The اُتْ/اِتْ endings are simply added onto the singular version without affecting its form.

BROKEN PLURALS

Broken plurals are plurals in which the original make-up of the word is broken. In English, generally, to create a plural, an “s” is added to the end of the word and the original word remains unchanged. For example, “book” becomes “books” and “house” becomes “houses”. There are some words, however, that do not follow this pattern. The plural of “goose”, for instance is “geese”. The plural of “tooth” is “teeth”, and the plural of “mouse” is “mice”.

In a similar way, in many cases in Arabic, an ending combination (ونَ/ينَ/اُتْ/اِتْ) can be added to the singular version of a word to make it plural. There are some cases, however, where the original form of the اسم is broken. The plural of مساجد for example, is مساجِد. The l appears in the middle of the word in the plural version and breaks the original form of the word. Likewise, the plural of the word كُتُبٌ is كِتَابٌ. In this case, the l is eliminated and the حركات on the word change. The original form of the word does not remain intact.

Because broken plurals do not have an ending combination that indicates that they are plural, they tend to look like singular words. The only way to tell the difference between a singular word and a broken plural is to know the definition or memorize the broken plural patterns. Below are some common broken plural patterns that appear in the Quran.

المعنى	جمع	مفرد	المعنى	جمع	مفرد
one of a pair	أَزْوَاجٌ	رَوْجٌ	witness	شُهَدَاءُ	شَاهِدٌ
emotional heart	أَفْيَادٌ	فُؤَادٌ	blessing	نِعَمٌ	نِعْمَةٌ
woman	نِسَاءٌ	إِمْرَأَةٌ	prophet	أَنْبِيَاءُ	نَبِيٌّ

Notice that some broken plural patterns are partly-flexible and some are fully-flexible.

PLURAL BY MEANING

There are words that appear to be singular but are considered plural because they have a plural meaning in that they refer to a group comprised of many members.

المعنى	الكلمة	المعنى	الكلمة
an argumentative group	خَصْمٌ	a nation	قَوْمٌ
a faction	حِزْبٌ	a people	نَاسٌ
an army	جُنْدٌ	a generation	قَرْنٌ
family/people	آلٌ	family/people	أَهْلٌ

THE GRAMMATICAL TREATMENT OF PLURALS

What is meant by “grammatical treatment” will become clearer when we study pronouns, pointing words, fragments, and sentences. For now, **memorize** the rules below. There are two rules pertaining to the grammatical treatment of plurals.

- All non-human plurals are treated as **SINGULAR FEMININE**

ex.) سَيَّارَاتٌ (cars)

- Everything else is treated “as is”:

- The sound masculine human plural is treated as **PLURAL MASCULINE**

ex.) مُسْلِمُونَ (Muslims)

- The sound feminine human plural is treated as **PLURAL FEMININE**

ex.) مُسْلِمَاتٌ (Muslims)

- Words that are plural by meaning are treated as **PLURAL MASCULINE**

ex.) قَوْمٌ (tribe)

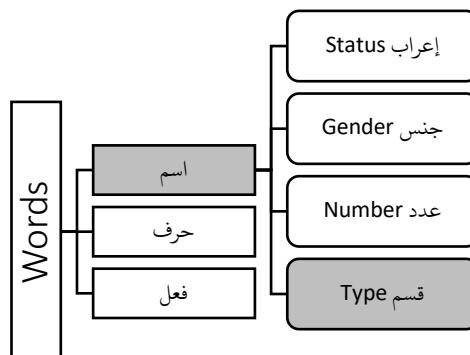
- Human broken plurals are treated as **PLURAL MASCULINE**

ex.) رُسُلٌ (messengers)

➤ **DRILL 2** How are these words treated grammatically?

NUMBER	GENDER	MEANING	WORD	NUMBER	GENDER	MEANING	WORD
S / 2 / PL	M / F	the scholars	.1. الْعُلَمَاءُ	S / 2 / PL	M / F	the mountains	.2. الْجِبَالُ
S / 2 / PL	M / F	rivers	.3. أَنْهَارًا	S / 2 / PL	M / F	prophets	.4. أَئِيمَاءُ
S / 2 / PL	M / F	a sayer	.5. قَائِلٌ	S / 2 / PL	M / F	corrupters	.6. مُفْسِدِينَ
S / 2 / PL	M / F	the ship	.7. السَّفِينَةُ	S / 2 / PL	M / F	ayahs	.8. آيَاتٍ
S / 2 / PL	M / F	hand	.9. يَدٌ	S / 2 / PL	M / F	worshipping women	.10. عَابِدَاتٌ

3.3 TYPE - القسم



الضمائر		
هُمْ	هُمَا	هُوَ
هُنَّ	هُمَا	هِيَ
أَنْتُمْ	أَنْتُمَا	أَنْتَ
أَنْتُنَّ	أَنْتُمَا	أَنْتِ
أَنْحَنُ		أَنَا

The fourth property of the اَسْمَاءِ (نَكْرَةٌ) is type. Every word in the Arabic language is either common (نَكْرَةٌ) or proper (مَعْرَفَةٌ). Common words are generic words that do not refer to something specific. Proper words are specific. An example of a pair would be “a girl,” which refers to an unspecified girl and “Maryam,” which refers to a specific person. Another example of a pair would be “a chair,” which refers to an unspecified chair and “the chair,” which refers to a specific chair. COMMON (نَكْرَةٌ) is the DEFAULT for a word. There are seven categories of proper (مَعْرَفَةٌ) words. Unless something falls under one of these categories, it is assumed to be common (نَكْرَةٌ).

1) WORDS WITH ال (التعريف) ال (التعريف)

The ال in Arabic means “the,” which makes a word specific.

As mentioned before, remember that ال تتوين and NEVER come together. For example, the word المسلمُ is incorrect. You can only say المسلم.

***Remember, a partly-flexible word is made fully flexible in two ways:*

- a. by adding an ال
- b. by making it a مضاف

2) SPECIFIC NAMES (اسم علم)

Specific names of people and places such as حَمْزَةٌ or مَكَّةٌ مُكَّبَّرةٌ are always مَعْرَفَةٌ.

3) PRONOUNS (الضمائر)

Pronouns (he, she, they, we, etc.) are always مَعْرَفَةٌ. The following are the ضمائر for recognition purposes. We have discussed pronouns in detail previously.

4) POINTERS (أسماء الإشارة)

Words used to point (this, that, those, these) are always أسماء الإشارة. Below are the أسماء الإشارة for recognition purposes. We will learn their definitions and how to use them in a later chapter.

أسماء الإشارة		
هُوَ لَاءٌ	هَذَا نِ	هَذَا
هُوَ لَاءٌ	هَتَانِ	هَذِهِ
أُولَاهُ لِكَ	ذَانِكَ	ذَلِكَ
أُولَاهُ لِكَ	تَانِكَ	تِلْكَ

5) الأسماء الموصولة

Below are the أسماء موصولة for recognition purposes. We will learn their definitions and how to use them in a later chapter.

الأسماء الموصولة		
الَّذِينَ	الَّذَانِ	الَّذِي
الَّتِي، الَّوَاتِي، الَّأَيِّ	الَّتَانِ	الَّتِي
مَنْ		ما

6) THE ONE BEING CALLED (المنادى)

The حرف used to call a person is يـا. The word following يـا is always معرفة. This is because when calling someone, you are addressing a specific person. So both the word يـا وـلد in and the name يـا in حـمـرـة are معرفة.

7) IF THE IS مضاف إـلـيـه, معرفـة IS مضـاف إـلـيـه.

The مضاف gets its type from the مضاف إـلـيـه. If the مضاف is proper, the مضاف is also proper. If the مضاف is common, the مضاف is also common.

► **DRILL 3** Are the following proper or common? Why?

REASON	TYPE	WORD	REASON	TYPE	WORD
	P / C	هُوَ .11		P / C	السَّابِلِ .12
	P / C	هُدَىً .13		P / C	سَبِيلًاً .14
	P / C	أَكْرَمُ .15		P / C	هَذَا .16
	P / C	مَكَّةً .17		P / C	مُحَمَّدً .18

APPENDIX

Note that the meaning of **كُلُّ** changes depending on the number and type of the مضاف إِلَيْهِ. Below are the possible scenarios:

- 1) If the مضاف إِلَيْهِ is **SINGULAR AND COMMON**, the meaning is *each and every*

ex (كُلُّ مَسْجِدٍ) – each and every masjid

- 2) If the مضاف إِلَيْهِ is **SINGULAR AND PROPER**, the meaning is *the entire*

ex (كُلُّ الْمَسْجِدِ) – the entire masjid

- 3) If the مضاف إِلَيْهِ is **PLURAL AND PROPER**, the meaning is *all of*

ex (كُلُّ الْمَسَاجِدِ) – all of the masjids

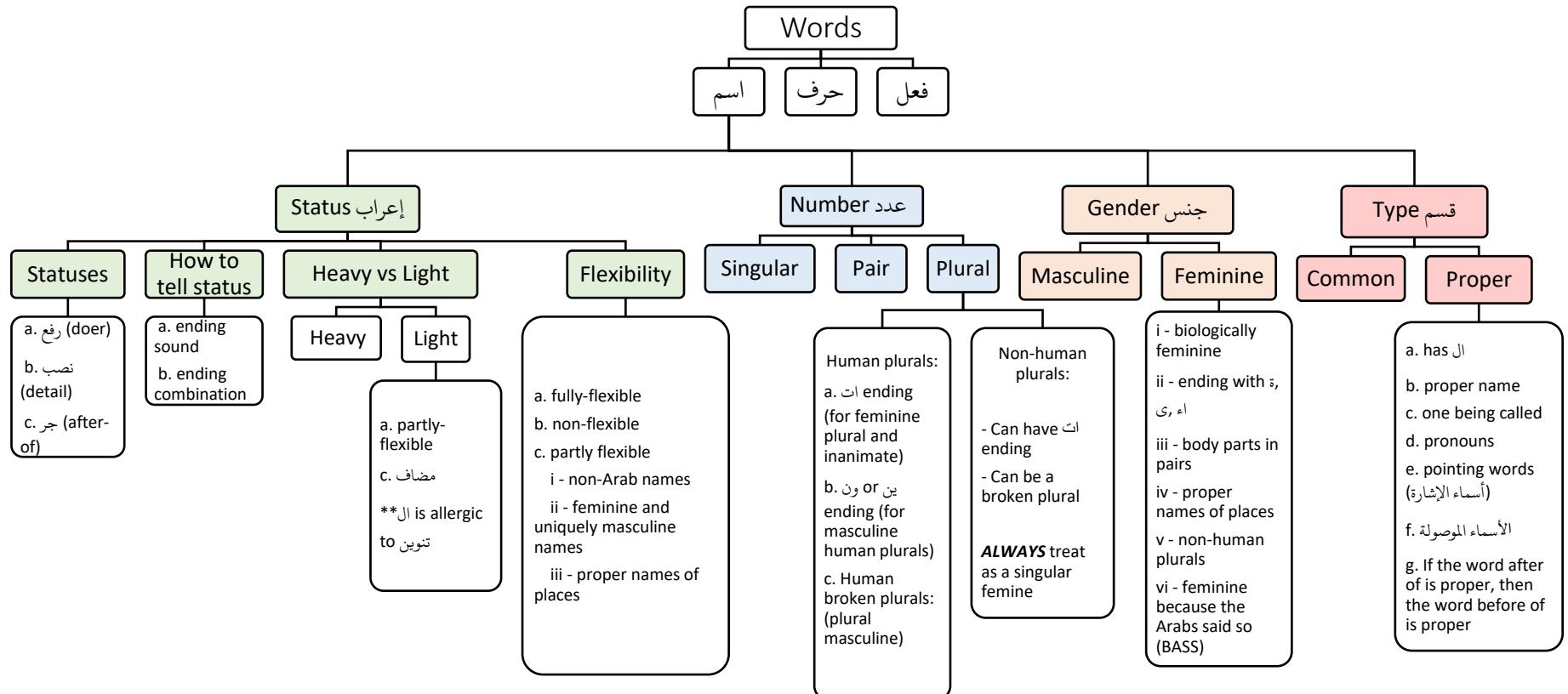
► **DRILL 4** Translate the following fragments. Use the word bank below.

fruit – ثَمَرَةٌ	food – طَعَامٌ
------------------	----------------

_____ كُلُّ الشَّمَرَاتِ _____ كُلُّ أُمَّةٍ

_____ كُلُّ نَفْسٍ _____ كُلُّ مَسْجِدٍ

_____ كُلُّ الطَّعَامِ _____ كُلُّ شَيْطَانٍ



CHAPTER 4 – اسم IN ACTION

INTRODUCTION

Now that we have completed our study of the 4 properties of an اسم, we can look at the remaining fragments. Recall that we already covered three of the five fragments under “status in action.” The remaining two fragments will require us to use our knowledge of all 4 properties of an اسم.

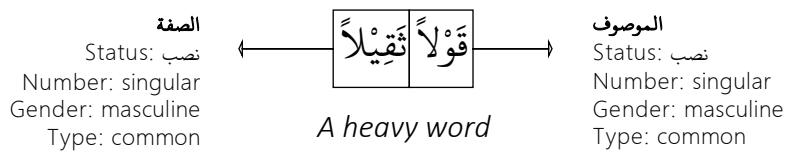
Recall that the five fragments are:

- | | | | |
|---|---|---|------------------------|
| { | 4) الجار والمجرور
5) حرف التصبي وأسمها | } | اسم + حرف
fragments |
| { | 6) الإضافة
7) الموصوف والصفة | } | اسم + اسم
fragments |
| { | 8) اسم الإشارة والمشار إليها | } | |

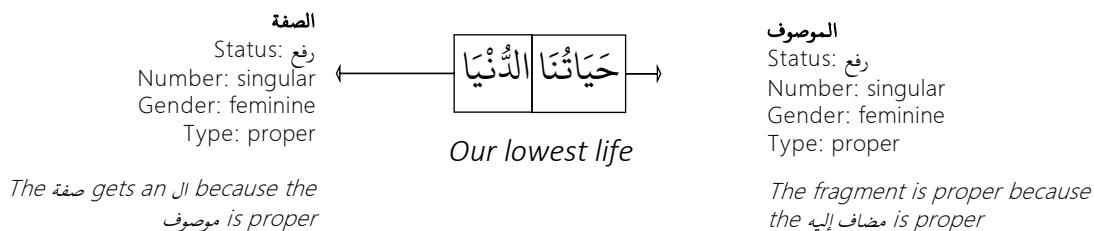
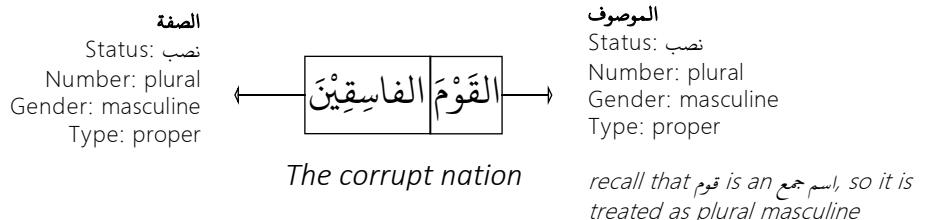
4.1 الموصوف والصفة

This fragment is made up of two parts. The first is the موصوف, an ordinary اسم. The second is the صفة, a descriptive word (an adjective) that follows it. In Arabic, the adjective comes after the اسم, whereas in English, the adjective comes before the noun.

Grammatically, a موصوف must match with its صفة in all four properties.



recall that non-human plurals are treated as singular feminine



Also keep in mind that an اسم that is inherently proper such as a pronoun, pointing word or موصوف cannot appear as a موصوف.

➤ **DRILL 1** صفة موصوف وصفة موصوف once and the موصوف twice.

Y / N واللہ خبیر	Y / N الانعام خالصة	Y / N الحج الأکبر
Y / N ربکم الأعلی	Y / N قوم مجرمون	Y / N إلى يوم القيمة
Y / N نار حامیة	Y / N بفاکهه کثیرة	Y / N عینان تضخمان
Y / N حمی مسنون	Y / N لغلامین يتیمین	Y / N إلى قومهم منذرین

It is important to note that when the names of Allah appear in succession, they are not considered موصوف even though they match in all four properties. This is a common occurrence in the Quran. Below are two such examples.

وَهُوَ السَّمِيعُ الْعَلِيمُ واللہ عَنِی حَمید

اسم الإشارة والمشار إليه 4.2

This fragment is made up of two parts. The first is a pointing word, اسم الإشارة, The second is that which is being pointed at, المشار إليه. An example of such a fragment in English would be “that cow”. “That” would be اسم الإشارة and “cow” would be the المشار إليه.

The grammatical rules for this fragment are as follows:

- 1) The مشار إليه and the اسم الإشارة must MATCH IN ALL FOUR PROPERTIES.
- 2) The مشار إليه MUST HAVE AN ال ON IT
- 3) Nothing can come between the مشار إليه and its اسم الإشارة.

Below are the أسماء الإشارة used for pointing at something that is NEAR. **MEMORIZE** them along with their meaning.

PLURAL	PAIR	SINGULAR	
			masc.
			fem.
هُؤلَاءُ	هَذانِ	هَذَا	
these	both of these	this	
هُؤلَاءُ	هَتَانِ	هَذِهِ	
these	both of these	this	

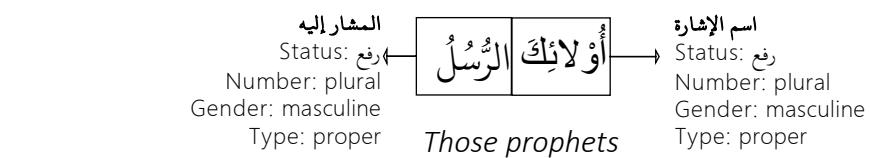
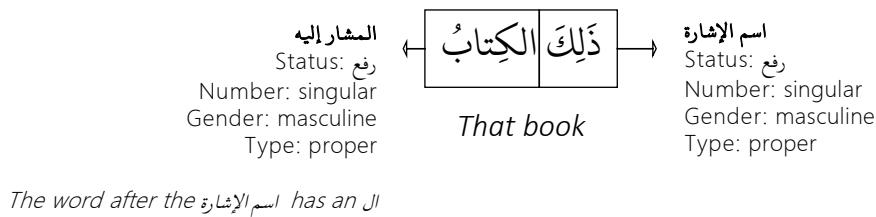
Below are the أسماء الإشارة used for pointing at something that is FAR. **MEMORIZE** them along with their meaning.

PLURAL	PAIR	SINGULAR	
			masc.
			fem.
أُولَئِكَ	ذِنْكَ	ذِلْكَ	
those	both of those	that	
أُولَئِكَ	تِنْكَ	تِلْكَ	
those	both of those	that	

Recall that the SINGULAR and PLURAL versions of pointers are NON-FLEXIBLE. The PAIR version, on the other hand functions like the normal pair ending combination we know from the مسلم chart. Below are the نصب and جر versions of the pair. **MEMORIZE** them.

نصب/جر	رفع
هَذَيْنِ	هَذَانِ
هَتَيْنِ	هَتَانِ
ذَيْنِكَ	ذِنْكَ
تَيْنِكَ	تِنْكَ

Let us take a look at a few examples.

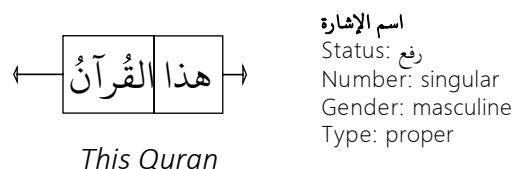


The word after the اسم الإشارة has an الـ



The word after the اسم الإشارة has an الـ

note that the اسم إشارة is in رفع even though it cannot show its status



The word after the اسم إشارة has an الـ

note that the اسم إشارة is in رفع even though it cannot show its status

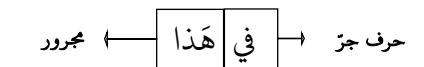
اسم الإشارة IN OTHER FRAGMENTS

Keep in mind that most اسم الإشارة are non-flexible so they don't show different endings for different statuses.

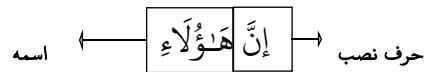
If we look at our list of fragments and try to plug in اسم الإشارة in the place of an اسم we would find it in the following fragments:

1. After a جار و مجرور in حرف جـ fragment.
2. After a حرف نصب و اسمها in a حرف نصب fragment.
3. Or as a مضافة إضافية in an مضافة إضافية fragment.

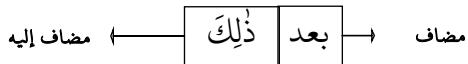
We would not find it in a موصوف وصفة or as a مضاد because it does not make sense in the language. Take a look at the following examples.



In this



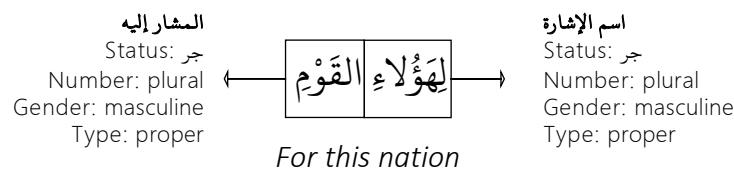
Certainly these



After that

In addition to the basic examples mentioned above, we also find اسم الإشارة in more complex fragments.

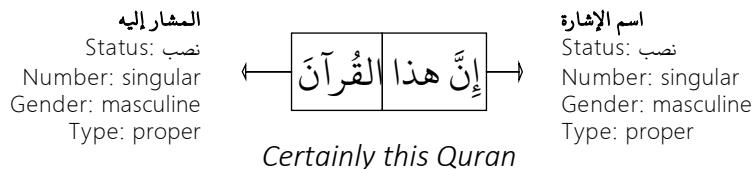
We find an اسم الإشارة و مشار إليه fragment connected to another fragment. For example, if I wanted to say "in this house", in Arabic I would write في هذا البيت. Notice that we have a جار و محرر fragment and a اسم الإشارة و مشار إليه fragment. Recall that the اسم الإشارة and the مشار إليه must MATCH IN ALL FOUR PROPERTIES, therefore they must match in status. In the above example, في هذا البيت, we see the effect of the حرف جر transfer through the مشار إليه and we see the جر in status. Take a look at the following examples.



For this nation

The word after the اسم الإشارة has an ال

note that the جر is in even though it cannot show its status



Certainly this Quran

The word after the اسم الإشارة has an ال

note that the نصب is in even though it cannot show its status

Here are some more examples:

مِنْ هَذِهِ الْقُرْيَةِ

From this town

بَيْتُ ذَلِكَ الرَّجُلِ

House of that man

In the above examples, an easy way to figure out the status of the مشار إليه is to think of the pipe that transfers any status changes through it directly to the مشار إليه.

POINTING AT AN إضافة

Recall that a مضاف **CANNOT** have an الـ. Recall also that the مشار إليه **MUST** have an الـ. So, when pointing at an how are these two rules reconciled? How would you point, for instance, at the fragment بَيْتُ اللَّهِ؟ هذا بَيْتُ اللَّهِ would not be a fragment because there is no الـ on the word following the بَيْتُ اللَّهِ؟ On the other hand, بَيْتُ اللَّهِ هذا بَيْتُ اللَّهِ would be incorrect, because بَيْتُ اللَّهِ is a مضاف and cannot take an الـ.

The solution is to place the مشار إليه **AFTER** the إضافة. The correct way to point at the fragment بَيْتُ اللَّهِ هذا بَيْتُ اللَّهِ would be بَيْتُ اللَّهِ هذا. Take a look at the following examples.

فِي عَامِهِمْ هَذَا

In this year of theirs

بِوَرِقَّةٍ هَذِهِ

With this silver coin of yours

لِقاءَ يَوْمِكُمْ هَذَا

The meeting of this day of yours

► **DRILL 2** Choose the appropriate pointer to create an اسم إشارة+مشار إليه fragment. Tell whether it should come before (B) or after (A).

<u>FAR AWAY FROM YOU</u>	<u>CLOSE TO YOU</u>	<u>BEFORE OR AFTER</u>	<u>WORD</u>
		B / A	الْقَوْمُ
		B / A	قَوْمِي
		B / A	الْيَوْمُ
		B / A	يَوْمِنَا
		B / A	نَاقَةُ اللَّهِ
		B / A	الْغَلَامِينَ
		B / A	نِسَاءُ الْعَالَمِينَ

4.3 CONNECTOR LETTERS – حروف العطف

There are a handful of حُرُوف in Arabic that are used to connect units of language. These connectors can come between حُرُوف العَطْفِ, أَسْنَاءٌ, fragments, or sentences. They are called حُرُوف العَطْفِ. When these are used to connect between two or more اسم, they carry over the status of that اسم.

The most common of the حُرُوف العَطْفِ is the وَ, which translates as “and”. The other حُرُوف العَطْفِ will be introduced at a later time.

When labeling something that contains a حُرُوف العَطْفِ, the حُرُوف itself is simply labeled as a حُرُوف عَطْفٍ.

Whatever comes after the حُرُوف عَطْفٍ is labeled as مَعْطُوفٌ على. What goes in the blank is whatever comes before the حُرُوف.

Take a look at the following examples.

اللهُ وَالرَّسُولُ

الواو: حَرْفٌ عَظِيفٌ

الرَّسُولُ: مَعْطُوفٌ عَلَى لَفْظِ الْجَلَالَةِ*

*Note: when speaking of the name of الله grammatically, we use the term لَفْظِ الْجَلَالَةِ out of respect. This translates as “the name Allah” or literally “the name of majesty”.

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمَنَاتِ وَالْقَانِتِينَ وَالْقَانِتَاتِ وَالصَّادِقِينَ
وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْحَاسِعِينَ وَالْحَاسِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ
وَالصَّائِمِينَ وَالصَّائِمَاتِ...

Indeed, the Muslim men and Muslim women, the believing men and believing women, the obedient men and obedient women, the truthful men and truthful women, the patient men and patient women, the humble men and humble women, the charitable men and charitable women, the fasting men and fasting women...

Notice how the effect of "إِنَّ" is carried on to so many words by using a حرف عطف "و". The "و" is connecting a series of أسماء and they all carry the same status.

أَبُوهُ مُحَمَّدٍ وَمُحَمَّدٌ وَأَحْمَدَ وَفَاطِمَةَ وَمُوسَى وَزَكَرِيَا

Father of Muhammad and Mahmood and Ahmad and Fatima and Musa and Zakariya

Notice how a series of أسماء are connected as multiple مضاف إِلَيْهِ to a single مضاف by use of connector letter "و". All the connected words share جر status because they are connected to a مضاف إِلَيْهِ. Keep in mind different أسماء show جر status in different ways.

► **DRILL 3** Determine the status of the highlighted words.

R / N / J	الْحُسْنَى وَزِيَادَةً	R / N / J	رَحْمَةً وَبُشْرَى	R / N / J	مُوسَى وَأَخَا
R / N / J	السَّمَاوَاتِ وَالْأَرْضَ	R / N / J	هُوَ وَالَّذِينَ	R / N / J	هُودًا وَالَّذِينَ
R / N / J	السَّمَاوَاتِ وَالْأَرْضَ	R / N / J	هُدَى وَنُورٌ	R / N / J	خَيْرٌ وَأَبْقَى

Language

Sentences

Fragments

إضافة

- مضاف : before 'of', always light with no ال
- مضاف إليه : after 'of', always جر. If it is proper, then the مضاف is proper. If it is common, the مضاف is also common.
- Nothing comes between a مضاف and its مضاف إليه

Two types of إضافة:
a. "of" construction
b. special مضاف

جار و مجرور

- fragment consists of حرف جر and the اسم that it beats up on
- حرف جر makes its اسم in the جر status
- nothing can come between a حرف جر and its اسم

حرف نصب واسمه

- fragment consists of حرف نصب and the اسم that it beats up on
- حرف نصب makes its اسم in the نصب status
- جار و مجرور or a مضاف of time and place can come between حرف نصب and its اسم

موصوف وصفة

- a. موصوف
 - can never have multiple موصوف
 - always comes before the صفة
 - **never a:** pronoun, pointing word or اسم موصول
- b. صفة.
 - match موصوف in all four properties
 - can have several صفة to one موصوف
 - **never a:** proper name, pronoun, pointing word, or اسم موصول

اسم إشارة ومشار إليه

- اسم إشارة followed by an اسم with ال
- four properties of اسم إشارة match with the مشار إليه
- when pointing at an إضافة, the اسم إشارة comes after مضاف إليه

CHAPTER 5 VOCABULARY

شَجَرَةٌ - شَجَرُ أَشْجَارٍ tree	جَلَلٌ - جِبَالٌ mountain	بَحْرٌ - بَحَارٌ أَبْحَارٌ ocean	حَقٌّ truth, purpose/right
دَابَّةٌ - دَوَابٌ creatures	قَمَرٌ moon	نَهَارٌ day	لَيْلٌ - لَيَالٍ night
نَهْرٌ - أَنْهَارٌ river	ثَمَرٌ - ثَمَرَاتٌ yield of plant/trees	جَنَّةٌ - جَنَّاتٌ garden	رَبٌّ - أَرْبَابٌ master
شَرٌّ (من) evil/worse	خَيْرٌ (من) good/better	عَدُوٌّ - أَعْدَاءٌ enemy	وَالِيٌّ - أَوْلَيَاُ protective friend
عَمَلٌ - أَعْمَالٌ deeds	نِعَمَةٌ - أَنْعَمٌ / نَعَمٌ blessing	حَمْدٌ praise and thanks	عِلْمٌ - عُلُومٌ knowledge
حَسَنَةٌ - حَسَنَاتٌ good deed/thing	سَيِّئَةٌ - سَيِّئَاتٌ bad deed/thing	فَضْلٌ favor/grace	عَبْدٌ - عَبَادٌ slave/worshipper
ظَالِمٌ oppressive/wrongdoing	خَائِفٌ scared	فَرِحٌ overjoyed	مَدِينَةٌ city

أسماء THAT ARE LIKE ACTIONS

قادِمٌ coming	ذاهِبٌ going	خارِجٌ leaving/exiting
دارِسٌ studying	نَائِمٌ sleeping	رَاجِعٌ returning
آكِلٌ eating	عَابِدٌ worshipping	نَاظِرٌ (إِلَى) looking (at)

الجملة الاسمية – CHAPTER 5

5.1 INTRODUCTION

There are two types of sentences in the Arabic language. They are الجملة الفعلية and الجملة الاسمية. If a sentence begins with an اسم, it is a جملة اسمية. There are few exceptions to this rule. If a sentence begins with a فعل, it is a جملة فعلية. There are no exceptions to this rule.

We will begin our study of sentences with الجملة الاسمية.

5.2 FINDING THE INVISIBLE “IS”

Every جملة اسمية contains an “is” or one of its variants (am, are). In Arabic, however, there is no word for “is” or its variants. In a جملة اسمية, the “is” is invisible. There is one golden rule that you can use when searching for the invisible “is” in a جملة اسمية. It is called “the break in the chain” rule.

A BREAK IN THE CHAIN

We were introduced to the concept of words having a relationship with the words around them when we studied the five fragments in the previous chapter. As long as a word is a part of one of these five fragments, it is in a relationship and is a part of what we call “the chain,” a chain of words that are all connected in some way.

As soon as we find two words that are not a part of one of the following relationships, we have a break in the chain:

- 1) الجار والمجرور
- 2) حرف نصب واسمها
- 3) الإضافة
- 4) المؤصل والمفعول
- 5) اسم الإشارة والمشار إليه
- 6) حرف عطف

If you find multiple breaks, the “is” goes after the first break.

Take a look at the following examples.

الْمَالُ وَالْبَنُونَ | زِينَةُ الْحَيَاةِ الدُّنْيَا

Wealth and children are an adornment of the lowest life.

حرف عطف الْبَنُونَ is connected to a

There is no connection between زِينَةُ and الْبَنُونَ so there is a break in the chain.
زِينَةُ is connected to الْحَيَاةِ through an إِضَافَةٍ is connected to الدُّنْيَا as its صَفَةٍ.

الْأَنْقَالُ | لِلَّهِ وَرَسُولِ

The spoils of war are for Allah and the messenger.

There is no connection between الْأَنْقَالُ and لِلَّهِ, so there is a break in the chain.

حرف عطف لِلَّهِ is connected to الرَّسُولُ through a

بَعْضُكُمْ | مِنْ بَعْضٍ

Some of you are from some (others).

إِضَافَةٍ بَعْضٍ is connected to كُمْ through an

There is no connection between جَارٌ وَمُحْرُورٌ بَعْضَكُمْ so there is a break in the chain.

COMMON BREAKS IN THE CHAIN

There are some breaks in the chain that occur frequently. Take a look at the list below.

#1: AFTER INDEPENDENT PRONOUNS

Independent pronouns are followed by an invisible “is”. They usually appear at the very beginning of the sentence. If the independent pronoun is followed by an اسم, the pronoun and the اسم match in number and gender.

Take a look at the following examples.

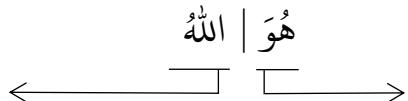
After-is
Number: plural
Gender: masculine

أَنْتُمْ | قَوْمٌ مُسْرِفُونَ

Before-is
Number: plural
Gender: masculine

You all are an extravagant nation.

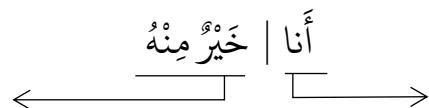
After-is
Number: singular
Gender: masculine



He [is] Allah.

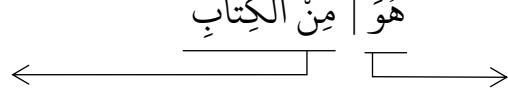
Before-is
Number: singular
Gender: masculine

After-is
Number: singular
Gender: masculine/feminine



I [am] better than him.

After-is
Can come as a جار و مجرور ; has no number or gender.



Before-is
Number: singular
Gender: masculine

It [is] from the book.

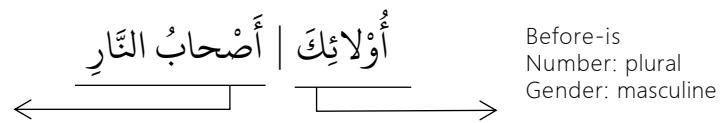
#2: AFTER POINTERS – أسماء الإشارة

There is an invisible “is” after an **اسم الإشارة** if the word after it does not have an **ال**. It usually appears at the very beginning of the sentence. If the **اسم الإشارة** is followed by an **اسم**, it matches with the **اسم** in number and gender.

Take a look at the following examples.

After-is
Number: plural
Gender: masculine

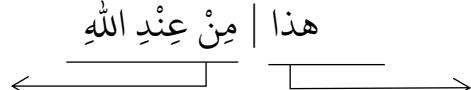
the word that comes after the اسم الإشارة does not have ال



Before-is
Number: plural
Gender: masculine

Those [are] the people of the fire

After-is
Can come as a جار و مجرور ; has no number or gender.



Before-is
Number: singular
Gender: masculine

This [is] from Allah

<p>After-is Number: plural Gender: masculine</p> <p>the word that comes after the اسم الإشارة does not have الـ JI</p>		<p>Before-is Number: plural Gender: masculine</p>
<p>These [] are our intercessors</p>		

<p>After-is Number: singular Gender: feminine</p> <p>the word that comes after the اسم الإشارة does not have الـ JI</p>		<p>Before-is Number: singular Gender: feminine</p>
<p>This [] is Allah's she-camel</p>		

SENTENCE VS. FRAGMENT

Let us revisit the second rule of مشار إليه. The اسم الإشارة والمشار إليه must have an الـ JI. This is because if it does not, the fragment turns into a sentence. For example, هذه الآية translates as “this ayah”. Remove the الـ JI, and it becomes هذه آية, which translates as “This is an ayah”.

*****REMEMBER**, if there is an الـ JI, it is a fragment. If there is no الـ JI, it is a sentence.

Also know that اسم إشارة can be in more than one relationship. An اسم إشارة والمشار إليه can appear as مضاف إليه or as a مجرور اسم إن to name a few.

► DRILL 1 Sentence or Fragment?

S / F أُولَئِكَ وَقُوْدُ النَّارِ	S / F تِلْكَ الْقُرَى	S / F هَذِهِ الْأَنْهَارُ
S / F هَؤُلَاءِ قَوْمٌ	S / F ذَلِكَ مِنْ أَنْبَاءِ الْعَيْبِ	S / F هَذَا حَرَامٌ

#3: AFTER HoN - اسمها

A along with its اسم is followed by an “is”. It generally appears at the beginning of a sentence. The of اسم matches in number and gender with the word after “is”.

Take a look at the following examples.

إِنَّهَا | بَقَرَةٌ صَفْرَاءٌ

Certainly it is a yellow cow.

إِنَّ اللَّهَ | مَعَ الصَّابِرِينَ

Certainly Allah is with those who are patient.

Remember that the “is” comes AFTER the اسم of the حرف نصب of the اسم. It does not come between the اسم and its اسم.

#4: BETWEEN A PROPER AND A COMMON WORD

When a proper word is followed directly by a common word, an “is” goes between them. The two words usually match in number and gender.

Take a look at the following examples.

After-is
Number: pair
Gender: feminine
Type: common
the “before-is” and “after-is” match in number and gender

يَدَاهُ | مَبْسُوطَاتٍ

Before-is
Number: pair
Gender: feminine
Type: proper

His (2) hands are extended.

وَاللَّهُ | وَاسِعٌ عَلِيمٌ

And Allah is all-encompassing and all-knowing

Note that this is a list of common breaks in the chain for your reference. Not all breaks fit into one of these four categories.

► **DRILL 2** Draw a line at the break in the chain. Translate the ayaat using the word bank.

announcement - بَلَاغٌ

folded - مَظْوِيٌّ

one who looks - نَاظِرٌ

dead - مَيِّتٌ

cave - غَارٌ

1. هَذَا بَلَاغٌ لِلنَّاسِ

2. أَنَا يُوسُفُ

3. وَالسَّمَاوَاتُ مَطْرِيَاتُ

4. هِيَ بَيْضَاءُ لِلنَّاظِرِينَ

5. إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ

6. هُمَا فِي الْغَارِ

5.3 – إعراب الجملة الاسمية GRAMMATICAL LABELING

When it comes to grammatical labeling or إعراب الجملة، we use a two-level labeling system. The two levels are:

- 1) Sentence-level labels – also known as macro-إعراب-المبتدأ
- 2) Fragment-level labels – also known as micro-إعراب-الخبر

Think of sentence-level labels as buckets that contain words or fragments inside of them. Sentence-level labels are the higher-level labels that deal with the parts of a sentence on a larger scale. Fragment-level labels are used to further dissect the sentence-level material.

Rather than thinking of these two types of labels as separate systems, think of them as two levels of the same system. The inner-workings of this system will become clearer as we move through the chapter.

SENTENCE-LEVEL LABELS

جملة اسمية is made up of three parts. They are:

- 1) المبتدأ – The part BEFORE "is". It is made up of a single اسم+اسم fragment or a HoN and its مرفوع by default. The four common breaks in the chain that we learned are considered common types of مبتدأ.
- 2) الخبر – The part AFTER "is". It is made up of a single اسم+اسم fragment. It is مرفوع by default.
- 3) المتعلق بالخبر – The part AFTER "is". It is made up of a special مضاد or جار ومحروم fragment of time and place.

Every جملة اسمية must have a part **BEFORE** “is” and a part **AFTER** “is”. This means that it must have a مبتدأ and either a الخبر or a الخبر متعلق بالخبر. It may have both a الخبر and a الخبر متعلق بالخبر. In this case, the “is” goes at the first break in the chain. Again, you **CANNOT** have a جملة اسمية without a مبتدأ.

Take a look at the following examples. The مبتدأ is underlined once, the الخبر twice, and the الخبر متعلق بالخبر three times.

إِنْ صَلَاتَكَ سَكَنٌ لَهُمْ

Certainly your prayer is relief for them.

وَهُوَ خَيْرُ الْحَاكِمِينَ

And He is the best of judges.

Notice that there is no متعلق بالخبر, only a الخبر.

إِنَّ أَبَانَا لَفِي ضَلَالٍ مُّبِينٍ

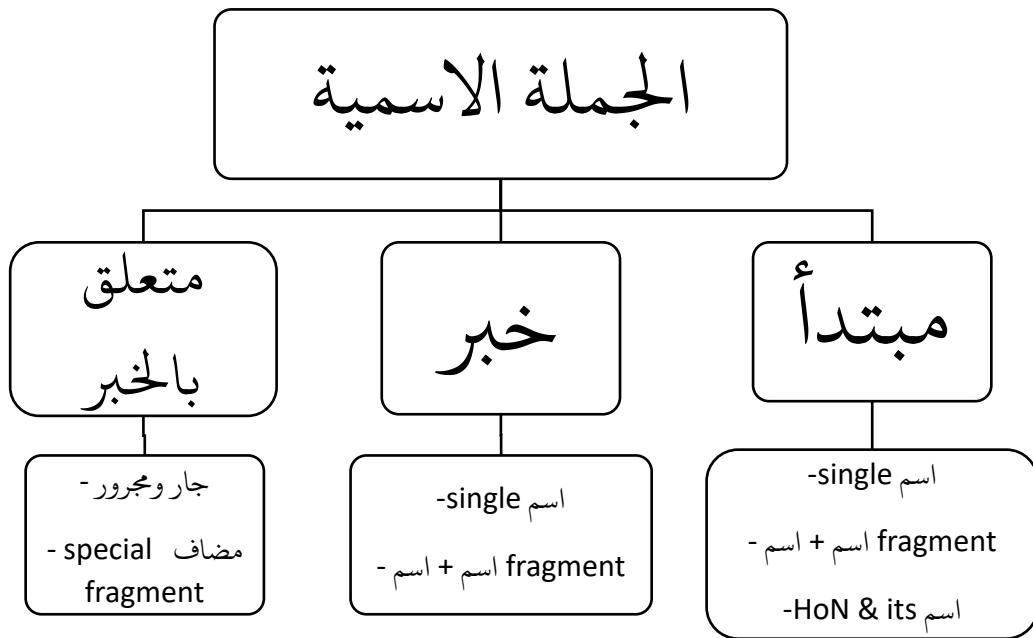
Certainly our father is in clear error

Notice that there is no متعلق بالخبر, only a الخبر.

The لام on the is what is called لام التوكيد, or the لام of emphasis.

FRAGMENT-LEVEL LABELS

Recall that on a sentence-level, we have the مبتدأ, the الخبر, and the الخبر متعلق بالخبر. Each of these is like a bucket that holds either an اسم or a fragment inside of it. When doing fragment-level labeling, we are pulling the contents out of the sentence-level buckets and analyzing them.



Let us take a look at a few examples.

إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ

Certainly your prayer is relief for them.

In the ayah above, on a sentence-level, we have a مبتدأ bucket, a خبر bucket, and a متعلق بالخبر bucket. Let us look at what we have contained within each.

- 1) Within the مبتدأ, we have two fragments:
 - a. حرف النصب واسمها is a إِنَّ صلاة
 - b. إضافة صلاتك is an صلاتك
- 2) There are no fragments within the خبر
- 3) Within the متعلق بالخبر, there is one fragment:
 - a. جار و مجرور لَهُمْ is a لَهُمْ

إِنَّ أَبَانَا لَفِي ضَلَالٍ مُّبِينٍ

Certainly our father is in clear error

In the ayah above, on a sentence-level, we have a مبتدأ bucket and a متعلق بالخبر bucket. Let us look at what we have contained within each.

- 1) Within the مبتدأ we have two fragments:
 - a. حرف النصب واسمها is a إِنَّ أَبا
 - b. إضافة أَبانا is an أَبانا

2) Within the متعلق بالخبر we have two fragments:

- a. جار ومحور $\overset{\text{أَنْ}}{\text{أَنْ}}$ ضلالٍ is a موصوف وصفة a ضلالٍ مُبِينٌ
- b. موصوف وصفة a ضلالٍ مُبِينٌ

► **DRILL 3** Underline the مبتدأ once, the خبر twice, and the متعلق بالخبر three times.

- | | | |
|--------------------------------|---|-------------------------------------|
| 1. هذا بِلَاغٌ لِلنَّاسِ | 2. إِنِّي مَعَكُمْ | 3. إِنَّهُ لِقَوْلٌ رَسُولٍ كَرِيمٍ |
| 4. هِيَ يَضَاءُ لِلنَّاظِرِينَ | 5. إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ | 6. هُمَا فِي الْغَارِ |

5.4 ABNORMAL SENTENCE STRUCTURE

The standard order for a typical جملة اسمية is the مبتدأ followed by the خبر followed by the المتعلق بالخبر.

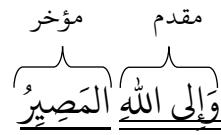
It is possible for this order to be shifted for rhetorical purposes. Shifting the order can produce several different meanings. The meaning produced by the shift in order is determined by the type of shift and the context.

In terms of labeling, when something appears before it is expected to, it is labeled as مُقدَّم, which means "brought forward". When something appears after it is expected to, it is labeled as مُؤَخَّر which means "delayed". If there is something that is مقدم in a sentence, there will necessarily be something مؤخر.

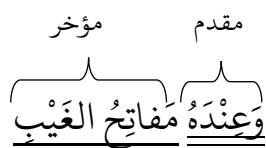
There are two common abnormal patterns. They are:

x	المبتدأ	المتعلق بالخبر	(1)
الخبر	المتعلق بالخبر	المبتدأ	(2)

The first pattern (in which the متعلق بالخبر comes before the مبتدأ) generally produces a meaning of exclusivity or احتصاص. Take a look at the following examples.



And to Allah alone is the final place of return

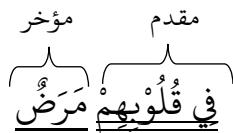


And with Him exclusively are the keys to the unseen



For Him alone is the ownership of the skies and the earth

Know that if the مبتدأ (Mabtada') is common, it **MUST** be made مؤخر (Mu'ayyad). When the مبتدأ (Mabtada') is common, there is no بلاغة (Blaqaa') implication in the متعلق بالخبر (Mutlaq bil-Khabar) being brought forward. This is because it is the only way to structure the sentence.



There is a sickness in their hearts

(lit. In their hearts is a sickness)

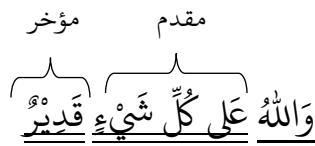
أَنَّ لَهُمْ أَجْرًا حَسَنًا

That they have a beautiful compensation

In the example shown above, the حرف نصب واسمه (Mabtada') is considered متأخر (Mu'ayyad). Since this fragment can be in a long-distance relationship, if one portion is متأخر (Mu'ayyad), the entire fragment is متأخر (Mu'ayyad).

The second pattern (in which the مبتدأ (Mabtada') remains in its place and the متعلق بالخبر (Mutlaq bil-Khabar) switch places) can produce a variety of meanings. The intended meaning is determined by context. Emphasis (التشديد) and giving importance or showing interest (الإهتمام) are two of the many possibilities.

Take a look at the following examples.



And Allah is completely capable over every single thing.

Note that there is a difference between “abnormal” and “unusual” or “rare”. The structures introduced in this section defy the standard, but are commonly used and commonly found in the Quran and other literature.

► **DRILL 4** Underline the مبتدأ once, the خبر twice, and the متعلقة بالخبر three times. If a component is مقدم or مؤخر mention that it is.

1. وَفِي السَّمَاءِ رِزْقٌ لَّهُمْ

2. وَهُمْ فِي غَفْلَةٍ مُعْرِضُونَ

3. فِيهِ آيَاتٌ بَيِّنَاتٌ

4. وَإِنَّ اللَّهَ بِكُمْ لَرَؤُوفٌ رَّحِيمٌ

5. وَعَلَى الْوَارِثِ مِثْلُ ذَلِكُ

6. فَهُمْ فِيهِ سَوَاءٌ

5.5 “HE HAS” AND “THERE IS” SENTENCES

There are two structures in Arabic where abnormal sentence structure is used. These structures are used in ordinary speech and not for rhetorical purposes. They are:

- 1) “he has” sentences, which express possession
- 2) “there is” sentences, which express the existence of something or someone

The following متعلقة بالخبر مقدم followed by a مبتدأ مؤخر structure is used. **MEMORIZE** the templates for each type of sentence.

POSSESSIVE SENTENCES

There are two templates that are commonly used to express possession. As stated previously, both of these templates are made up of a متعلقة بالخبر مقدم followed by a مبتدأ مؤخر.

In the first template, the متعلقة بالخبر مقدم (حرف الجر) لام is made up of a متعلقة بالخبر مقدم followed by **THE OWNER OF THE ITEM**.

The مبتدأ مؤخر is **THE ITEM THAT IS OWNED**.

مبتدأ مؤخر

لَهَا شَرْبٌ

متعلقة بالخبر مقدم

She has a right to drink.

(lit. For her is a right to drink.)

لِلذَّكَرِ مِثْلُ حَظِ الْأُنْثَيَيْنِ

The male has the equivalent of the share of two females.

(lit. For the male is the equivalent of the share of two females.)

This template is the default for expressing possession.

► **DRILL 5** Translate the following ayaat. Use the word bank provided below.

أَعْمَالٌ – deeds

عَذَابٌ – punishment

أَلَيْمٌ – painful

أَجْرٌ – reward

نُورٌ – light

3. لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ

2. وَلِلْكَافِرِينَ عَذَابٌ أَلَيْمٌ

1. لَهُمْ أَجْرٌ هُمْ وَنُورٌ هُمْ

In the second template, the مضاف متعلق بالخبر مقدم is made up of a مضاف (special) followed by **THE OWNER OF THE ITEM**.

The مضاف is **THE ITEM THAT IS OWNED**.

وَعِنْهُ أُمُّ الْكِتَابِ

And with only Him is the essence of the book.

وَعِنْهُ مَفَاتِحُ الْغَيْبِ

And with him exclusively are the keys to the unseen.

This template is used to express closeness but does not imply permanent possession.

“THERE IS” SENTENCES

There are two templates that are commonly used to express the existence of something at a certain location.

This first is made up of a متعلق بالخبر مقدم followed by a مبتدأ مؤخر.

فِي قُلُوبِهِمْ مَرَضٌ

There is a disease in their hearts.

(lit. In their hearts is a disease.)

وَبَيْنَهُمَا حِجَابٌ

And there is a barrier between the two of them.

(lit. And between the two of them is a barrier.)

*See APPENDIX II for “There Is” sentence structure in Modern Standard Arabic.

► **DRILL 6** Translate the following ayaat. Use the word bank provided below.

trespasser – فَاسِقٌ

most – أَكْثَرٌ

clear – بَيْنَ

provisions – رِزْقٌ

1. وَفِي السَّمَاءِ رِزْقٌ كُلُّهُ مِنْ رَبِّ الْعَالَمِينَ
2. فِيهِ آيَاتٌ بَيْنَنَّاتٍ
3. مِنْهُمُ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ

5.6 COMPLEX SENTENCES

HAVING A SENTENCE AS A خبر

Recall our discussion about sentence-level and fragment-level labels or macro and micro إعراب. Recall that on a sentence level, the possibilities are limited. In a جملة اسمية on a sentence level, there are only three labels or “buckets”. The contents of those buckets, however, can vary. The topic of complex sentence is concerned with the خبر bucket in particular, and what it can hold within it.

The خبر bucket is special and different than the other two buckets in that it can hold a FULL SENTENCE within it. It can carry both جملة فعلية and جملة اسمية as a خبر after we study فعل.

For now, take a look at the following examples of a خبر جملة اسمية as a خبر.

خبر ← [هذا] هو الحق → مبتدأ

This, it is the truth.

خبر ← [إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ] → مبتدأ

Certainly you, you are the knower of the unseen.

In the examples above, there are two tiers of sentence-level labeling. This is because the خبر, which is a sentence-level label, has a sentence inside of it. After completing the first tier of sentence-level labeling, the sentence inside the خبر is pulled out and labeled like any other sentence.

هُوَ الْحَقُّ

It is the truth.

أَنْتَ عَلَّامُ الْغُيُوبِ

You are the knower of the unseen.

► **DRILL 7** Underline the متعلق بالخبر once, the مبتدأ twice, and the خبر three times. Rewrite the contents of the خبر in the box provided and repeat the underlining process.

3. وَالْأَئِكَ هُمْ وَقُوْدُ النَّارِ

2. إِنَّ هَذَا لَهُوَ الْقَصْصُ الْحَقُّ

1. إِنَّهُمْ هُمُ السُّفَهَاءُ

HAVING MULTIPLE خبر

Know that it is possible to have two or more خبر back-to-back with no حرف العطف between them. This occurs most commonly with the names of Allah, but also elsewhere in the Quran and other literature.

وَاللَّهُ | وَاسِعٌ عَلَيْهِ

And Allah is all-encompassing and all-knowing.

وَرَبُّنَا | الرَّحْمَنُ الْمُسْتَعَانُ

And our master is the merciful and the one who is relied upon.

APPENDIX I

THE REFEREE PRONOUN

We learned that when there is no الـ إشارة on the word following a اسم إشارة، a sentence is formed. For example, هذا بيت translates as “This is a house”. However, if you wanted to say “This is the house,” the word “house” would require an الـ. Adding an الـ would turn the sentence into a fragment. What is the solution?

The solution is to add the الـ and then to add what is called a referee pronoun between the the and the word following. This pronoun should match with the اسم إشارة in number and gender. The correct way to say “This is the house” is:

The Referee Pronoun
Number: singular
Gender: masculine

هُوَ الْبَيْتُ
This is the house

اسم الإشارة
Number: singular
Gender: masculine

The word after it has an الـ

Take a look at the following examples in which the referee pronoun is used.

The Referee Pronoun
Number: singular
Gender: masculine

ذَلِكُ هُوَ الْفَوْزُ الْعَظِيمُ
That is the great success

اسم الإشارة
Number: singular
Gender: masculine

The word after it has an الـ

The Referee Pronoun
Number: plural
Gender: masculine

فَأُولَاءِ الْمُفْلِحُونَ
Then those are the ones who cause corruption

اسم الإشارة
Number: plural
Gender: masculine

The word after it has an الـ

► **DRILL 8** Turn the following fragments into sentences without removing the الـ.

1. أُولَاءِ الْمُفْلِحُونَ
2. تِلْكَ الدَّارُ الْآخِرَةُ
3. هَذَا الْبَلَاءُ
4. هَذِهِ الْيَدُ
5. هُؤُلَاءِ الْمُؤْمِنُونَ

APPENDIX II

In Modern Standard Arabic, there is another template to create the “There Is” sentence structure. It is made up of the word “هُنَاكَ” followed by a متعلق بالخبر مبتدأ مؤخر. This template is unique to modern Arabic and does not occur in the Quran. Below shows how the previous “there is” sentences would be expressed in modern Arabic:

هُنَاكَ مَرَضٌ فِي قُلُوبِهِمْ

There is a disease in their hearts.

هُنَاكَ حِجَابٌ بَيْنَهُمَا

And there is a barrier between the two of them.

In this template, the مبتدأ must be common.

CHAPTER 6 VOCABULARY

مفعول فيه COMMONLY USED			
yesterday <small>أميس / بالأمس</small>	where/wherever	حيث/حيثما	year سنة - سنتين
tomorrow غداً/الغد	on that day	يومئذ	month شهر - أشهر/أشهر
hour ساعة	now	الآن	day يوم - أيام
when حين/حينما	whenever	كلما	today اليوم
			forever/never أبداً

شيء - أشياء thing	مال - أموال wealth	نبي - أنبياء/نبيون prophet	رسول - رسول messenger
سر - أسرار secrets	صاحب - أصحاب companion/dweller	حديث - أحاديث discourse/speech	حكمة wisdom

3-LETTER			
to enter	دخل يدخل دخولاً	to ask	سأل يسأل سؤلاً
to write	كتب يكتب كتابةً	to read	قرأ يقرأ قراءةً
to eat	أكل يأكل أكلًا	to hear	سمع يسمع سمعاً
to leave/exit	خرج يخرج خروجاً	to look	نظر ينظر نظراً (إل)
to study	درس يدرس دراسةً	to go	ذهب يذهب ذهاباً
to say	قال يقول قولهً	to memorize/protect	حفظ يحفظ حفظاً
to mention/remember	ذكر يذكر ذكرًا	to know	علم يعلم علمًا
to return	رجع يرجع رجوعاً	to create	خلق يخلق خلقاً
FAMILY II			
to remind (s.o of s.t)	ذكر يذكر تذكيراً (هـ، بـ)	to teach	علم يعلم تعليمًا
FAMILY IV			
to send (s.o w/ s.t)	أرسل يرسل إرسالاً (هـ، بـ)	to warn (s.o of s.t)	أنذر ينذر إنذاراً (هـ، بـ)
FAMILY V			
to remember/ponder	تذكرة يتذكرة تذكرة	to learn	تعلم يتعلم تعلمًا
FAMILY VIII			
to listen carefully	استمع يستمع استماعاً (لـ/إلى)	to meet/gather	اجتمع يجتمع اجتماعاً

الفِعْلُ المَاضِيُّ – CHAPTER 6

6.1 INTRODUCTION

A فعل in Arabic differs from an English verb in that every فعل contains a pronoun inside of it. This pronoun serves as a doer. Together, an action and a doer make a full sentence. Because a فعل contains both, it is considered a full sentence, a جملة فعلية.

There are three types of فعل in Arabic. They are:

- 1 فعل الماضي – the past-tense
- 2 فعل المضارع – the present/future-tense
- 3 فعل الأمر/النهي – the imperative

There are other فعل forms that can be derived from these three types, but they are not considered separate types or categories of فعل. They are considered variations of these three basic types.

USING A فعل IN A SENTENCE

Recall that if a sentence begins with a فعل, it is a فعل. جملة فعلية. Recall that a فعل is an action that has a tense, so a فعل is a sentence that contains some sort of **action**.

Just as a جملة فعلية has three parts, there are also three parts to a فعل. They are:

- 1 الفعل – the action
- 2 الفاعل – the doer; the one who carries out the action
- 3 المفعول – the detail

Let us explore each of these three components in detail, one at a time.

* * *

6.2 الفعل الماضي

Because every فعل has a pronoun inside of it, the فعل takes on a different form depending on what pronoun it contains. Observe how the ending of each فعل changes depending on the pronoun. **MEMORIZE** all of the أفعال in the chart below along with their corresponding pronouns.

	Plural	Pair	Singular	
third person	<p>هُمْ نَصَرُوا They helped.</p>	<p>هُمَا نَصَرَا Both of them helped.</p>	<p>هُوَ نَصَرٌ He helped.</p>	masculine
	<p>هُنَّ نَصَرَنَ They helped.</p>	<p>هُمَا نَصَرَتَا Both of them helped.</p>	<p>هِيَ نَصَرَتْ She helped.</p>	feminine
second person	<p>أَنْتُمْ نَصَرْتُمْ All of you helped.</p>	<p>أَنْتُمَا نَصَرْتُمَا You two helped.</p>	<p>أَنْتَ نَصَرْتَ You helped.</p>	masculine
	<p>أَنْتُنَّ نَصَرْتُنَّ All of you helped.</p>	<p>أَنْتُمَا نَصَرْتُمَا You two helped.</p>	<p>أَنْتِ نَصَرْتِ You helped.</p>	feminine
first person	<p>نَحْنُ نَصَرْنَا We helped.</p>		<p>أَنَا نَصَرْتُ I helped.</p>	both

➤ **DRILL 1** Do the chart of the following أفعال orally.

تَلَاقَمْ إِسْتَمْسَكَ تَكَبَّرَ جَاهَدَ أَسْلَمَ عَلَّمَ سَمِعَ كَتَبَ

➤ **DRILL 2** What is the inside pronoun? Pay attention to the endings of each فعل.

- | | |
|---------------------------------|-------------------------------|
| <p>6. فَرَقْتَ _____</p> | <p>1. أَخَدْتُ _____</p> |
| <p>7. أَكَلَ _____</p> | <p>2. إِتَّبَعْنَا _____</p> |
| <p>8. مَنَنْتُ _____</p> | <p>3. تَفَرَّقُوا _____</p> |
| <p>9. إِسْتَكْبَرَ _____</p> | <p>4. إِتَّخَذْتُمْ _____</p> |
| <p>10. إِتَّقَيْتُنَّ _____</p> | <p>5. خَانَتَا _____</p> |

6.3 الفاعل

The فاعل is the doer of the action. There are two types of فاعل:

- 1) **INSIDE** – (الضَّيْرُ الْمُسْتَبِرُ) فاعل فعل this is the built-in pronoun that every contains.
- 2) **OUTSIDE** – فاعل this type of فاعل is used when the doer is someone or something other than a pronoun (e.g “Muhammad” rather than “he”).

The rules for an outside فاعل are as follows:

- 1) it must come AFTER the فعل
- 2) it must be مرفوع
- 3) the فعل must be in either the هو form or the هي form
- 4) the فعل will MATCH the فاعل in GENDER

Take a look at the following examples.

The Muslimah helped.	5) نَصَرَتُ الْمُسْلِمَةُ	The Muslim helped.	1) نَصَرَ الْمُسْلِمُ
The two Muslimahs helped.	6) نَصَرَتُ الْمُسْلِمَاتِ	The two Muslims helped.	2) نَصَرَ الْمُسْلِمَانِ
The Muslimahs helped.	7) نَصَرَتُ الْمُسْلِمَاتُ	The Muslims helped.	3) نَصَرَ الْمُسْلِمُونَ

Notice that only the هو form and the هي form are used despite the variety in the number of the outside فاعل. Also notice that the فعل and outside match in gender.

Know that every جملة فعلية must have a فاعل, whether it be inside or outside. But you cannot have both.

► **DRILL 3** Inside or outside doer? If you find an outside doer, circle it. If you find an inside doer, write out the pronoun.

1 / 0 قالَ لَهُ مُوسَى	1 / 0 وَدَخَلَ جَنَّتَهُ	1 / 0 فَمَا رَبِحْتَ تِجَارَتُهُمْ
1 / 0 وَاتَّبَعْنَا الرَّسُولَ	1 / 0 أَخْذَتُهُمْ الرَّجْفَةُ	1 / 0 فَأَسْتَطَعْنَا أَهْلَهَا
1 / 0 حَلَقْكُمْ مِنْ ثُرَابٍ	1 / 0 قَالُوا رَبُّكُمْ أَعْلَمُ	1 / 0 عَلِمَنِي رَبِّي

6.4 المفعول

The **مفعول** is defined as a detail that pertains to the action. The detail refers to additional information about the action. Such information includes:

- **Who/What** the action was **DONE TO**
- **Where** the action took place
- **When** the action took place
- **How** the action took place
- **Why** the action took place

Take a look at the following example:

Ahmed ate chocolate at home yesterday happily because he was hungry.
↑ ↑ ↑ ↑ ↑ ↑
action what where when how why

The sentence above contains five details:

1. Chocolate – this tells us **WHAT** the action was done to
2. At home – this tells us **WHERE** the action took place
3. Yesterday – this tells us **WHEN** the action took place
4. Happily – this tells us **HOW** the action took place
5. Because he was hungry – this tells us **WHY** the action took place

When searching for a detail in a sentence, follow a two-step process:

1. Identify the action
2. Look at each bit of information in the sentence related to the action and ask yourself:
 - Who/what did (doer) (verb)? (e.g. What did Ahmed eat? → chocolate)
 - Where did (doer) (verb)? (e.g. Where did Ahmed eat? → at home)
 - When did (doer) (verb)? (e.g. When did Ahmed eat? → yesterday)
 - How did (doer) (verb)? (e.g. How did Ahmed eat? → happily)
 - Why did (doer) (verb)? (e.g. Why did Ahmed eat? → because he was hungry)

The answer to these questions is the **مفعول**. Remember that details are **منصوب**. There are six types of details (**مفاعيل**), each answering a different question.

#1 المفعول به

The **مفعول به** tells you **WHO** or **WHAT** was the action done to. This is the most common of the six **مفاعيل**. The **مفعول به** can take two forms. It can either appear as a regular **اسم** in the sentence or as a pronoun attached to the **فعل**.

خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ

He created the skies and the earth.

What did He create? The skies and the earth.

فَأَخْذَهُمُ الْعَذَابُ

Then the punishment took them.

Who did the punishment take? It took them.

Any pronoun that is attached to a فعل مفعول به is ALWAYS a helper و and is always في محل نصب.

***Note: when attaching a pronoun to the أنتم form of a فعل، a helper و goes between the فعل and the pronoun to make the pronunciation of the word smoother.

نَصَرْتُمْ ه = نَصَرْتُمُوهُ

► **DRILL 4** Write the inside pronoun on the first line. Write the attached pronoun on the second line. Then translate.

Hint: The inside pronoun translates as the doer and the attached pronoun translates as the detail.

1. نَصَرْكُمْ

2. عَلَّمْنَاهُ

3. سَأَلْتُهُمْ

4. سَأَلْتُمُوهُنَّ

5. كَتَبْنَاهَا

6. دَخَلْوْهُ

7. خَاطَبْهُمْ

8. قَرَأْنَاهُ

9. أَرَادَنِيْنِ

#2 المفعول فيه –

The مفعول فيه tells you **WHEN** or **WHERE** the action took place. It often appears as a special مضاف of time or place. It can also appear as an اسم that denotes time but is not a مضاف. When في appears in a جملة فعلية that مفعول فيه is a جار مجرور is.

وَرَفَعْنَا فَوْقَكُمُ الْطُّورَ

And We raised the mount over you.

Where did we raise the mount? Over you. فوق is a special مضاف.

إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهارًا

Certainly, I called my people night and day.

When did I call? During the night and the day. ليلاً ونهاراً are words that denote time.

مَكَرْتُمُوهُ فِي الْمَدِينَةِ

All of you plotted it in the city.

Where did you all plot? In the city. في oftentimes denotes time or place.

#3 المفعول له –

The مفعول له tells you **WHY** the action took place. It is often translated as “because of” or “out of” but is not limited to these translations. Most often, the مفعول له is a مصدر. We will learn to recognize a مصدر when we study صرف.

صَبَرُوا ابْتِغَاءَ وَجْهِ رَبِّهِمْ

They persevered for the pleasure of their Master.

Why did they persevere? For the pleasure of their Master.

#4 المفعول المطلق –

The مفعول مطلق has three main functions.

1. to emphasize the action (when the مفعول مطلق is a single word)

2. to describe the action (when the مفعول مطلق has a صفة)

3. to indicate the number of times an action happened (when the مفعول مطلق has a number)

It appears as a مصدر that shares the same root letters as the فعل. Again, we will learn more about this when we study صرف.

وَكَلَمَ اللَّهُ مُوسَى تَكْلِيْمًا

And Allah spoke to Musa directly.

#5 - الحال

The حال tells you **HOW** the action took place. It describes the state of the doer or the action. It often translates as an adverb (e.g angrily) or as “while” or “as,” but is not limited to these translations.

فَخَرَجَ مِنْهَا خَائِفًا

Then he left it fearfully.

In what state did he leave? He left fearfully.

وَاتَّقْلِبُوا صَاغِرِينَ

And they returned belittled.

In what state did they return? They returned in the state of being belittled.

***Note that a فعلية جملة does not require a مفعول to be considered complete. There is no limit to how many مفاعيل there can be in one sentence.

#6 - المتعلق بالفعل

Recall that a متعلق بالخبر is labelled as a فعلية جملة اسمية a Within a جملة فعلية a is م Modifier. Within a is labelled as a متعلق بالفعل. Literally, متعلق بالفعل means “related to” or “associated with”. There are many أفعال that are associated with a حرف.

For example, نَظَرَ, which means to look, comes with إلى. So if we wanted to say “He looked at him,” we would say نَظَرَ إِلَيْهِ rather than نَظَرَ إِلَيْهِ. There are many such examples. A فعل coming with an accompanying حرف is very common.

***Note that حروف أفعال that are associated with do not always have to be translated.

نَظَرَ بَعْضُهُمْ إِلَى بَعْضٍ

*They looked at each other.
(lit. Some of them look at some others.)*

ثُمَّ صَرَفَكُمْ عَنْهُمْ

And then He averted all of you away from them.

► **DRILL 5** Underline the مفعول/متصل بالفعل فعل once, the فاعل twice, and the three times. If the فاعل is an inside pronoun, write it out underneath the فعل

جَعَلْنَا هُمْ سَلَامًا وَمَثَلًا لِلآخَرِينَ

وَقَاتَلَ دَأْوُدُ جَالُوتَ

قَاتَلَهُمُ اللَّهُ

وَعَدَكُمْ رَعْدَ الْحَقِّ وَعَدْتُكُمْ فَأَخْلَفْتُكُمْ

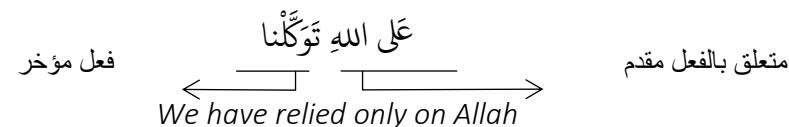
أَرْسَلْنَا مُوسَى بِآيَاتِنَا

فَأَخْذَهُمْ عَذَابُ يَوْمِ الظِّلَّةِ

6.6 ABNORMAL SENTENCE STRUCTURE

The standard order for a فاعل is the followed by the مفعول/فعلية followed by the فاعل. Recall that one of the rules of the فاعل is that it must come AFTER the فعل. This holds true even when it comes to abnormal structures. ONLY the position of the مفعول به and the فاعل can be shifted. They can either come before the فاعل or before the فعل.

As for the مفعول فيه, it is flexible in its position and it is not considered abnormal if it is shifted.



In the example above, the shift in order creates the meaning of exclusivity.

ATTACHED PRONOUNS

When it comes to attached pronouns, it is normal for the attached مفعول به to come before the فاعل. This is because it is attached to the فاعل and cannot be separated. This is NOT considered an abnormal structure.

قاتَلُهُمُ اللَّهُ

6.7 COMPLEX SENTENCES

HAVING A SENTENCE AS A خبر

Recall that a جملة اسمية can act as a خبر. Likewise, a خبر can also act as a جملة فعلية. When this occurs, the entire sentence is labeled as a خبر. This is the first tier of sentence-level labeling. As for the second tier, the sentence is pulled out of the bucket and labeled like any other جملة فعلية. Take a look at the example below.

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا

Certainly We, We have given you a clear victory.

We can now extract the contents of the خبر and label it.

فَتَحْنَا لَكَ فَتْحًا مُبِينًا

Inside this جملة فعلية, we have a complete خبر. On a sentence level, the word فتحنا serves as the فعل as well as the مفعول مطلق. The fragment فتحا مبينا is a مفعول مطلق متعلق بالفعل لـك.

When the pronoun inside the خبر is مبنياً، the pronoun inside the خبر must match with the مبنياً in number and gender. In the example above, the (إن+نحن) مبنياً matches in number and gender with the pronoun inside the خبر (فتحنا).

Consider the sentence “المُسْلِمُونَ نَصَرُوا”.

- The word (المسلمون) مبنياً is masculine/plural.
- The masculine plural pronoun is “هم”.
- The inside pronoun in the sentence (نصروا) خبر is هم.
- The خبر and مبنياً match in number and gender.

► **DRILL 6** Convert the following جمل اسمية into جمل فعلية. Remember to match the مبنياً and the خبر. The first one is done as an example.

المُسْلِمُونَ نَصَرُوا

نَصَرَ الْمُسْلِمُونَ

كَتَبَتِ النِّسَاءُ

حَضَرَ الطَّالِبَانِ

إِسْتَمْعَثَتِ الْأَمَانِ

بَدَأَ الدَّرْسُ

QUOTES

Quotes in Arabic are considered to be a type of مفعول به, because they answer the question “What did x say?” The term for this in Arabic is مُقْوِلُ الْقَوْلِ.

A جملة فعلية can contain either a مقول القول or a جملة اسمية.

وَقَالَ اللَّهُ إِنِّي مَعَكُمْ

And Allah said, "Certainly, I am with all of you".

Here, the جملة اسمية مقول القول contains a مبتدأ متعلق بالخبر and a مفعول به.

In some cases, the مقول القول does not always have to be a sentence. Take a look at the example below.

قَالُوا نَعَمْ

They said, "yes".

6.8 QUESTION WORDS

In Arabic, most question words have no grammatical effect and can simply be added to the beginning of a sentence, both فعلية and اسمية.

Below are some commonly used question words and their definitions.

أَيُّ	هَلْ / أَ	كَيْفَ	لِمَاذَا	أَيْنَ	مَتَى	مَاذَا / مَا	مَنْ
which	did	how	why	where	when	what	who

Take a look at how these question words are used with a جملة فعلية.

Who studied?	مَنْ دَرَسَ؟
Did Zaynab study?	هَلْ / أَدَرَسْتُ زَيْنَبْ؟
When did Zaynab study?	مَتَى دَرَسْتُ زَيْنَبْ؟
Where did Zaynab study?	أَيْنَ دَرَسْتُ زَيْنَبْ؟
Why did Zaynab study?	لِمَاذَا دَرَسْتُ زَيْنَبْ؟
How did Zaynab study?	كَيْفَ دَرَسْتُ زَيْنَبْ؟
What did Zaynab study?	مَاذَا / مَا دَرَسْتُ زَيْنَبْ؟
At which school did Zaynab study?	فِي أَيِّ مَدْرَسَةٍ دَرَسْتُ زَيْنَبْ؟

Take a look at how these question words are used with a جملة اسمية.

Who is he?	مَنْ هُوَ؟
Is he present?	هَلْ هُوَ مَوْجُودٌ؟
When is it?	مَتَى هُوَ؟
Where is it?	أَيْنَ هُوَ؟
Why is he here?	لِمَذَا هُوَ مَوْجُودٌ؟
What is it?	مَاذَا / مَا هُوَ؟

Note that when **when** or **where** are used with a sentence that has a **in** it, the **حَرْفُ جَرِ** comes before the question word.

In the case of **what**, the **حَرْفُ جَرِ** merges with the **مَا** and the **l** is omitted and replaced with a **فتحة**.

Take a look at the examples below.

Where is he from ?	مِنْ أَيْنَ هُوَ؟
The جَرِ (بِنْ) comes before the question word (أَيْنَ).	
What are they asking each other about ?	عَمَّ يَسْأَلُونَ؟
The جَرِ (غَنْ) comes before the question word (مَا). The l is replaced with a ـ .	
What were you all in ?	فِيمَ كُنْتُمْ؟
The جَرِ (فِي) comes before the question word (مَا). The l is replaced with a ـ .	
For what (reason) did you give them permission?	لِمَ أَدِنْتَ لَهُمْ؟
لِمَ translates literally as "for what" but can be translated more naturally as "why".	

CHAPTER 7 VOCABULARY

أَجْرٌ - أُجُورٌ reward	جِزَاءٌ compensation	عَذَابٌ torment	عِقَابٌ punishment
ذَنْبٌ - ذُنُوبٌ sin	ثَوَابٌ reward	إِثْمٌ sin	حِسَابٌ accounting/reckoning
وقْتٌ time	صَعْفٌ weakness	قُوَّةٌ strength	تَقْوَى piety

3-LETTER			
to attend	حَضَرَ يَحْضُرُ حُضُورًا	to open	فَتَحَ يَفْتَحُ فَتَحًا
to request	ظَلَبَ يَظْلُبُ ظَلَبًا	to start	بَدَأَ يَبْدَا بِدَائِيَّةً
to leave	تَرَكَ يَتَرُكُ تَرَكًا	to advise	نَصَحَ يَنْصَحُ نَصِيْحَةً
to get angry	غَضِبَ يَغْضُبُ غَصْبًا	to drink	شَرِبَ يَشْرُبُ شُرْبًا
to judge	حَكَمَ يَحْكُمُ حُكْمًا (على/بين)	to wear	لِبسَ يَلْبِسُ لِبَاسًا
to reside/settle	سَكَنَ يَسْكُنُ سَكَنًا	to be patient	صَبَرَ يَصْبِرُ صَرَرًا (على)
to work	عَمَلَ يَعْمَلُ عَمَلًا	to oppress	ظَلَمَ يَظْلِمُ ظُلْمًا
to take	أَخَذَ يَأْخُذُ أَخْذًا	to command	أَمَرَ يَأْمُرُ أَمْرًا
FAMILY II			
to deny/belie	كَدَّبَ يُكَدِّبُ كَهْدِيَّا	to affirm	صَدَقَ يُصَدِّقُ تَصْدِيقًا
FAMILY III			
to argue	جَادَلَ يُجَادِلُ جِدَالًا وَمُجَادَلَةً (ـهـ، في)		
FAMILY IV			
to corrupt (s/t)	أَفْسَدَ يُفْسِدُ إِفْسَادًا	to want/intend	أَرَادَ يُرِيدُ إِرَادَةً
to complete	أَكْمَلَ يُكَمِّلُ إِكْمَالًا	to believe	ءَامَنَ يُؤْمِنُ إِيمَانًا (ـبـ)
FAMILY V			
to speak/talk	تَكَلَّمَ يَتَكَلَّمُ تَكَلُّمًا (مع)		
FAMILY VIII			
to wait	إِنْتَظَرَ يَنْتَظِرُ إِنْتِظَارًا (ـهـ)		

CHAPTER 7 VOCABULARY

الحروف الناصبة للمضارع	
To	أَنْ
Will not	لَنْ
So that, in order to	لِكَيْ
Until, to the point that, so that	حَتَّى

الحروف الجازمة للمضارع	
If	إِنْ
Did not	لَمْ
Not yet	لَمَّا
And should	وَلْ
Then should	فَلْ
Should	لِـ

Qur'anic Arabic: certainly Modern Arabic: might	قد + مضارع	have/already	+ قد ماض	سـ/سوفـ + مضارع will
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المصطلحات

فعل فِعْلُ مُضَارِعٌ a present tense

فعل فِعْلُ أَمْرٍ a commanding

فعل فِعْلُ نَهْيٍ a forbidding

فعل فِعْلُ مُضَارِعٍ مَرْفُوعٌ a normal present tense

فعل فِعْلُ مُضَارِعٍ مَنْصُوبٌ a light present tense

فعل فِعْلُ مُضَارِعٍ مَجْزُونٌ a lightest present tense

حرف الْخُرُوفُ النَّاصِبَةُ of light

حرف الْخُرُوفُ الْجَازِمَةُ of lightest

CHAPTER 7 – الفعل المضارع

7.1 INTRODUCTION

Recall that the الفعل المضارع is used to express actions occurring in the present tense or future tense. In terms of usage and sentence structure, all the rules of the الجملة الفعلية apply when it comes to فعل المضارع as well. In this chapter, we will cover the فعل المضارع chart as well as a few concepts that are unique to فعل المضارع.

7.2 الفعل المضارع

Recall that when it came to the الفعل الماضي, only the endings changed. Observe how the **ENDING AND BEGINNING** of each فعل المضارع changes depending on the pronoun when it comes to the فعل المضارع. **MEMORIZE** all of the أفعال in the chart below along with their corresponding pronouns.

	Plural	Pair	Singular	
third person	<p>هم يُنْصَرُونَ</p> <p>They help.</p>	<p>هُمَا يُنْصَرَانِ</p> <p>Both of them help.</p>	<p>هُوَ يُنْصَرُ</p> <p>He helps.</p>	masculine
	<p>هُنَّ يُنْصَرُونَ</p> <p>They help.</p>	<p>هُمَا تُنْصَرَانِ</p> <p>Both of them help.</p>	<p>هِيَ تُنْصَرُ</p> <p>She helps.</p>	feminine
second person	<p>أَنْتُمْ تُنْصَرُونَ</p> <p>All of you help.</p>	<p>أَنْتُمَا تُنْصَرَانِ</p> <p>You two help.</p>	<p>أَنْتَ تُنْصَرُ</p> <p>You help.</p>	masculine
	<p>أَنْتُنَّ تُنْصَرُونَ</p> <p>All of you help.</p>	<p>أَنْتُمَا تُنْصَرَانِ</p> <p>You two help.</p>	<p>أَنْتِ تُنْصَرِينَ</p> <p>You help.</p>	feminine
first person	<p>نَحْنُ نُنْصَرُ</p> <p>We help.</p>		<p>أَنَا نُنْصَرُ</p> <p>I help.</p>	both

Notice that the فعل المضارع **ALWAYS** begins with one of four letters. They are أ, ي, ت, ن. The حركة on these letters can be a فتحة or a ضمة. Whichever it is, that حركة will remain the same throughout the chart.

Remember that you are looking at **the beginning and ending** of each فعل المضارع to determine the inside pronoun. Use the following code to help you.

ي + وَنَ	ي + اِنِ	ي + ئِ
ي + نَ	ت + اِنِ	ت + ئِ
ت + وَنَ	ت + اِنِ	ت + ئِ
ت + نَ	ت + اِنِ	ت + رِينَ
ن + ئِ		أُ + ئِ

➤ **DRILL 1** Do the chart of the following أفعال نصر orally.

يَتَلَاقِعُ يَسْتَمِسُ يَتَكَبَّرُ يُجَاهِدُ يُسْلِمُ يُعَلَّمُ يَسْمَعُ يَكْتُبُ

➤ **DRILL 2** What is the inside pronoun? Pay attention to the beginning and ending of each فعل

11. يَرَاجِعَانِ

6. يَسْتَبِشِرُونَ

12. تَعْلَمُ

7. يَكْتُمُ

13. أَنْبَيْهُ

8. نُزِّلَ

14. يَشَهُدُونَ

9. ثُوْمِنُونَ

15. تُجَادِلُ

10. يَسْرِقُنَ

الفعل المضارع ASSOCIATED WITH حروف 7.3

ال فعل الماضي differs from الفعل المضارع in that it can take on different “statuses” or forms. Recall that when it comes to the اسم, there are certain حروف النصب and فعل مضارع like حروف الجر that can come before it and change its status. Similarly, there are certain حروف that can come before a فعل مضارع and affect its “status” or its form. This is not the case with الفعل الماضي, which never changes.

ال فعل المضارع can take on three forms. They are:

- 1) **NORMAL** – (مرفوع) This is the DEFAULT form of the فعل when there is no حروف affecting it.
- 2) **LIGHT** – (منصوب) This is the form the فعل takes when affected by الحروف الناصبة للمضارع.
- 3) **LIGHTEST** – (مجزوم) This is the form that the فعل takes when affected by الحروف الجازمة للمضارع.

Then let us learn these two sets of حروف. Then let us learn how to construct the light and lightest forms.

MEMORIZE الحروف الناصبة للمضارع along with their meanings.

To	أَنْ
Will not	لَنْ
So that, in order to	لِكَيْ
Until, to the point that, so that	حَتَّىٰ

***Note

- لَكَيْ is a compound حرف لام. The لام can be used on its own and so can كي, or they can be used together. The meaning remains the same.
- حتى can come before a فعل ماض as well. In this case, it means “until” or “to the point that”. Since الفعل الماضي does not change, the حرف حتى has no effect.

To make a light فعل (منصوب):

- 1) If it ends in a ضمة فتحة, change it to a فتحة
- 2) If it ends in a ن, get rid of the ن
- 3) The هن and أنتن forms ALWAYS remain the same

يَنْصُرُوا	يَنْصُرا	يَنْصُرَ
يَنْصُرُنَ	تَنْصُرا	تَنْصُرَ
تَنْصُرُوا	تَنْصُرا	تَنْصُرَ
تَنْصُرُنَ	تَنْصُرا	تَنْصُرِي
تَنْصُرَ		أَنْصُرَ

Take a look at the following examples. Notice how the حروف affect the after them.

يُرِيدُ أَنْ يُخْرِجَكُمْ مِنْ أَرْضِكُمْ

He wants to expel you all from your land.

قُلْ لَنْ يَنْفَعَكُمُ الْفِرَارُ

Say, “Fleeing will not benefit you all.”

وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ لِتُبَيِّنَ لِلنَّاسِ

We sent down the reminder so that you can clarify for the people

كَيْهُ نُسَبِّحَكَ كَثِيرًا

So that we can glorify You a lot.

وَإِنَّا لَنْ نَدْخُلَهَا حَتَّىٰ يَخْرُجُوا مِنْهَا

We definitely will not enter it until they exit from it.

وَغَرَّتْكُمُ الْأَمَانِيُّ حَتَّىٰ جَاءَ أَمْرُ اللَّهِ

False hopes deluded you until the command of Allah came.

Notice that حتى is followed by a فعل ماض.

LIGHTEST

MEMORIZE الحروف الجازمة للمضارع along with their meanings.

If	إِنْ
Did not	لَمْ
Not yet	لَمَّا
And should	وَلْ
Then should	فَلْ
Should	لِـ

***Note

- ➔ إنْ can sometimes affect two فعل ماض and gives an “if, then” meaning فعل مضارع.
- ➔ لم gives a past-tense meaning (did not) despite the fact that it comes only before a فعل ماض.
- ➔ Also know that لما can come before a فعل ماض. In this case, it means “when” and has no effect on the فعل.

To make a فعل (mazmūt) lightest:

- 1) If it ends in a ضمة (vowel), change it to a سكون (shaddah).
- 2) If it ends in a ن (nun), get rid of the ن.
- 3) The أنتن (antun) and هن (hen) forms **ALWAYS** remain the same.

يَنْصُرُوا	يَنْصُرا	يَنْصُرُ
يَنْصُرُنَّ	تَنْصُرا	تَنْصُرُ
تَنْصُرُوا	تَنْصُرا	تَنْصُرُ
تَنْصُرُنَّ	تَنْصُرا	تَنْصُرِيٌّ
تَنْصُرٌ		أَنْصُرٌ

Take a look at the following examples. Notice how the حروف (letters) affect the أفعال (actions) after them.

إِنَّ تَنْصُرُوا اللَّهُ يَنْصُرُكُمْ

If you aid Allah, He will aid you.

Notice that that إِنَّ is affecting two words: (تنصركم) and (ينصركم).

لَمْ يُنَزِّلْ بِهِ سُلْطَانًا

He did not send down any authority for it.

لَمَّا يَدْعُقُوا عَذَابٍ

They have not yet tasted My punishment.

وَلَمَّا قَامَ عَبْدُ اللَّهِ

And when the slave of Allah stood up.

Notice that لَمَّا is followed by a فعل ماض (past tense). In this case, it translates as "when" and has no effect on the فعل (action).

فَلَيُسْتَجِيبُوا لِي وَلَيُؤْمِنُوا بِي

So then they should respond to me ***and they should*** believe in me

لِيَتَفَقَّهُوا فِي الدِّينِ وَلِيُذَرُّوَا قَوْمَهُمْ

They should obtain a deep understanding of the religion and ***they should*** warn their people.

➤ **DRILL 3** Give the light and lightest form of each فعل

LIGHTEST

LIGHT

_____	_____
_____	_____
_____	_____
_____	_____
_____	_____

1. تُؤْمِنُونَ

2. تَعْلَمُ

3. نُنَزِّلُ

4. يَتَرَاجَعُانِ

5. يَسْرِفُنَ

HOW TO RECOGNIZE A LIGHT/LIGHTEST فعل

if a فعل ends in...	then it originally had a...	so the possible pronouns are...
ـ or ـ	ـ	هو هي أنت أنا نحن
ـ	ـ	هما أنتما
و	ـ	هم أنتم
ـ	ـ	أنت
ـنـ	ـنـ	هن أنتن

7.4 COMMANDING AND FORBIDDING

Recall that there are three types of فعل المضارع and فعل الماضي. We have already learned about فعل النهي, فعل الأمر, and فعل النهي, فعل الأمر. The third on the list is the commanding, which is considered a type of

command, which is why it is grouped together with فعل الأمر. Both of these types are constructed using الفعل المضارع as a frame, which is why they are usually studied alongside فعل المضارع.

When it comes to commanding and forbidding, we are concerned only with the **SECOND PERSON**

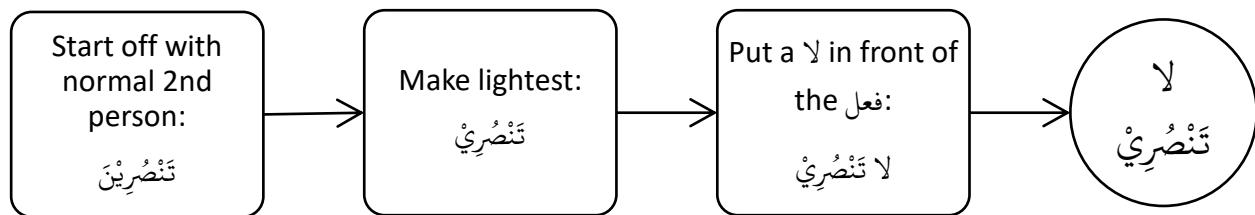
PRONOUNS (أنتَ through أنتُنَّ because you cannot command or forbid yourself (first person) or someone who is not present (third person)).

FORBIDDING – فعل النهي

We will begin by learning how to construct فعل النهي, because it is simpler. Follow a three-step process:

- 1) Begin with your فعل in the **SECOND-PERSON مضارع FORM** and make sure that the pronoun matches with the one being forbidden
- 2) Put the فعل in the **LIGHTEST FORM**
- 3) Put a “لا” in front of the فعل

If you wanted to command Maryam not to help, for instance, you would follow this process:



Below is the forbidding chart. **MEMORIZE** it along with the pronouns and meanings.

أَنْتُمْ لَا تَنْصُرُوا	أَنْتُمَا لَا تَنْصُرا	أَنْتَ لَا تَنْصُرُ	masculine
All of you don't help!	You two don't help!	You don't help!	feminine

HOW TO RECOGNIZE A فعل نهي

In order for a فعل نهي to be a فعل نهي, look for two things:

1. a لا
2. a فعل that is lightest

Note that “لا” can be used to negate a فعل مضارع as well as to forbid. If the فعل following the “لا” is **NOT** in the lightest form, it is negation, **NOT** forbidding. Negation differs from forbidding in that it is a simple statement of fact or an observation, whereas فعل نهي demands action from the listener by forbidding.

لَا تَنْصُرِي, for example, is in the forbidding form because it is lightest. It translates as “Don't help!”

Compare this to لا تُنصرِّينَ, which is not lightest. It is a negative statement that translates as “You do not help”.

Both occur frequently in the Quran, so learning how to distinguish between them is important.

➤ **DRILL 4** Is the following in the forbidding form (F) or is it a statement (S)?

F / S لا تَقْعُدْ

F / S وَلَا يَنْالُونَ مِنْ عَدُوٍّ نَيْلًا

F / S لَا يُؤْمِنُونَ بِهِ

F / S فَلَا تَنْتَصِرُانِ

F / S لَا تَقْوُنُوا عَلَى اللَّهِ إِلَّا الْحَقَّ

F / S لَا تَقْعُمْ فِيهِ أَبَدًا

X SHOULD NOT Y

Recall that it is not possible to directly forbid someone who is not present. It is, however, possible to say “someone should not do something.” This is what is known as an indirect forbidding or a third person forbidding.

هُمْ لَا يَنْصُرُوْا They should not help.	هُمَا لَا يَنْصُرا They (2) should not help.	هُوَ لَا يَنْصُرْ He should not help.
هُنَّ لَا يَنْصُرَنَّ They should not help.	هُمَا لَا تَنْصُرا They (2) should not help.	هِيَ لَا تَنْصُرْ She should not help.

masculine

feminine

Remember to look for an outside فاعل if the one being forbidden is not a pronoun. Take a look at the following examples.

لَا يَتَّخِذُ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلَيَاءَ

The believers should not take the disbelievers as friends.

فَلَا يَحْزُنْكَ كُفُرُهُ

His disbelief should not sadden you.

COMMANDING – فعل الأمر

Use the following process to construct a command:

- 1) Begin with your فعل in the second-person مضارع form and make sure that the pronoun matches with the one being commanded
- 2) Put the فعل in the lightest form
- 3) Remove the ت, the first letter of the فعل

IF the new first letter after removing the ت has something OTHER THAN a سكون on it, your job is done.

IF the new first letter after removing the ت has a سكون on it, then it is impossible to pronounce, so the following steps must be taken in order to make it pronounceable.

4) Add a helper ا to the front of the word

5) Put a حركة on the helper ألف

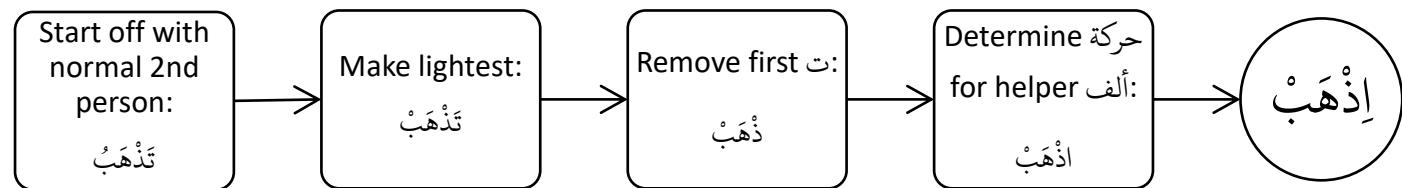
- a. If the second to last letter on the form is a ضمة, the helper also gets a ضمة ألف
- b. If it is a فتحة or a كسرة ألف, the helper gets a كسرة ألف

MEMORIZE the chart below.

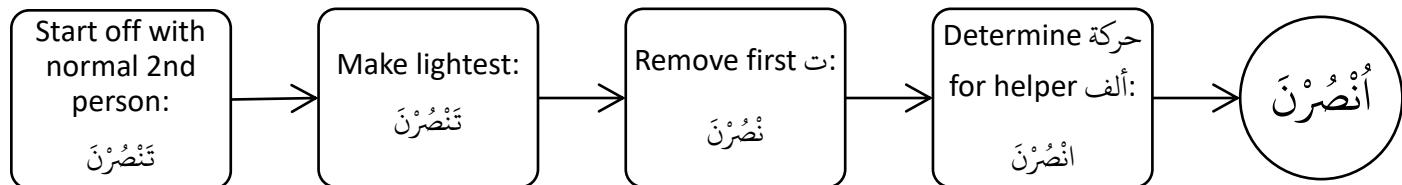
أَنْتُمْ أُنْصُرُوا All of you don't help!	أَنْتُمَا أُنْصُرا You two don't help!	أَنْتَ أُنْصُرٌ You don't help!	masculine
أَنْتُنَّ أُنْصُرَنَ All of you don't help!	أَنْتُمَا أُنْصُرا You two don't help!	أَنْتِ أُنْصُرِي You don't help!	feminine

Now take a look at the following examples.

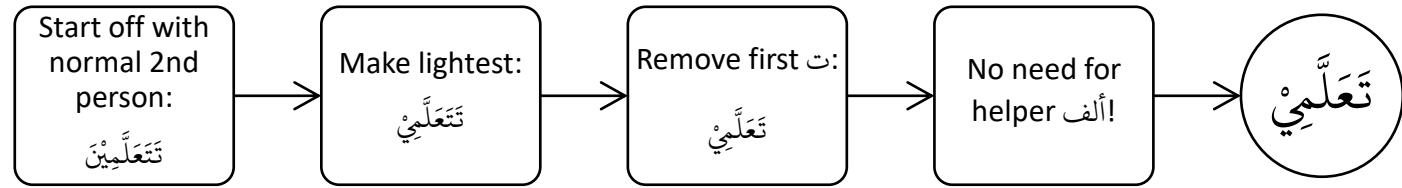
GO! (أنت)



AID! (أنتن)



LEARN! (أنت)



Note that the helper ألف is not pronounced when reading Quran if there is a word before it. The حركة is not written on the ألف in the Uthmani script.

Also note that commands in the أَسْلَمُ family always begin with a أً. This is the only exception to the rules mentioned above. We will learn more about this family when we study صرف. For now, know that if a فعل rhymes with أَسْلَمُ in the past-tense and يُسْلِمُ in the present-tense, it is from the أَسْلَمُ family.

Note that in your vocabulary, the words from the أَسْلَمُ family are under “**FAMILY IV**”. It will always be written as أً.

WARN! (أَنْتُمْ)



➤ **DRILL 5** Give the commanding and forbidding form of each فعل

COMMANDING

_____	_____
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____

FORBIDDING

1. يَسْتَبِشِرُونَ
2. تَعْلُمُ
3. تُنَزِّلِينَ
4. تَتَرَاجَعَانِ
5. يَسْرِقُنَ

7.6 ABNORMAL SENTENCE STRUCTURE

أمر مضارع ماضي also apply to the فعل المضارع and the فعل الماضي.

There is, however, one structure in particular that occurs with the فعل المضارع and the فعل الماضي and does not occur with the فعل المضارع.

When it comes to the فعل المضارع and the فعل المضارع مفعول به, it is possible to move the مفعول به before the فعل المضارع even if the مفعول به is a pronoun. This is done through the use of a place-holder, إِيَّاكَ.

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

We worship You alone and we rely on You alone.

This placeholder is also used when doing عطف or a pronoun onto another pronoun.

نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ

We will provide for them and for you all.

7.7 نون التوكيد

Another structure that is not relevant to ماضي and occurs only with ماضي is the نون التوكيد (نون التوكيد). This is a which is attached to the end of a فعل ماضي to emphasize the action. It is often accompanied by لام التوكيد.

Note that a فعل that has a نون التوكيد will always **translate in the future tense**.

الفعل المضارع المؤكّد

To add one level of emphasis to a فعل ماضي, one نون is added to the end of the فعل. This is known as نون التوكيد الخفيف (the light of emphasis).

To add two levels of emphasis to a فعل ماضي, two نون are added. This is known as نون التوكيد الثقيل (the heavy of emphasis).

The light of emphasis only occurs twice in the Quran, while the heavy of emphasis occurs countless times. For this reason, we will focus on that.

Take a look at the chart below. The frequently used forms are highlighted. Familiarize yourself with them.

هم يَنْصُرُنَّ	هُمَا يَنْصُرَانِ	هُوَ يَنْصُرَنَّ
هن يَنْصُرُنَّا	هُمَا تَنْصُرَانِ	هُنَّ تَنْصُرَنَّ
أَنْتُمْ تَنْصُرُنَّ	أَنْتُمَا تَنْصُرَانِ	أَنْتَ تَنْصُرَنَّ
أَنْتُنَّ تَنْصُرُنَّا	أَنْتُمَا تَنْصُرَانِ	أَنْتِ تَنْصُرَنَّ
خَنْ تَنْصُرَنَّ		أَنَا أَنْصُرَنَّ

Notice that when the original فعل has a و as part of the ending (هم/أنتم), it is replaced with a ضمة when the نون is added.

When the original ends in a فتحة (هو/هي/أنت/أنا/نحن), it is replaced with a فتحة when the نون is added.

Take a look at the following examples. Pay attention to the first letter of the فعل as well as the last حركة to figure out the inside pronoun.

لَنُخْرِجَنَّكُمْ مِنْ أَرْضِنَا أَوْ لَتَعُودُنَّ فِي مِلَّتِنَا

We will definitely expel you all from our land or you all will definitely come back to our religion.

لتعودن ضمة حركة before the التوكيد نون on فتحة (meaning the original was a ضمة) and a واء on فتحة (meaning the original was a واء).

لَتُبَيِّنَنَّهُمْ بِأَمْرِهِمْ هَذَا

You will most definitely inform them of this matter of theirs

فعل النهي المُؤكَد

The **نهي** can be emphasized to convey the meaning “don’t you dare...” For the **second** person, it will translate as “**don’t you dare**”, and for **third** person, it will be translated as “**X should not at all**”.

The فعل is constructed the same way as the مضارع and a لـ is added before it.

Take a look at the chart below.

أنتم لا تَنْصُرُنَّ	أنتما لا تَنْصُرَانَّ	أنت لا تَنْصُرَنَّ
أنت لا تَنْصُرُنَّ	أنتما لا تَنْصُرَانَّ	أنت لا تَنْصُرِنَّ

وَلَا تَحْسِبَنَّ اللَّهَ غَافِلًا عَمَّا يَعْمَلُ الظَّالِمُونَ

Don’t you dare think that Allah is unaware of the wrongdoers.

فَلَا تَغْرِنَّكُمْ أَلْحَيْةُ الدُّنْيَا

The lowest life should not at all deceive you all.

► **DRILL 6** What is the inside pronoun? Pay attention to the first letter as well as the حركة on the letter before the نون.

- | | | |
|------------------|-------|------------------|
| 5. لَا كَفَرَنَ | _____ | 1. لَيَقُولُنَ |
| 6. لَتُسْئِلُنَ | _____ | 2. لَتَنْزِعَنَ |
| 7. لَيُبَطِّئَنَ | _____ | 3. لَتُبَيِّنَنَ |
| 8. لَنْدُخِلَنَ | _____ | 4. لَا تَقُولَنَ |

7.8 DISTINGUISHING BETWEEN أسماء AND أفعال

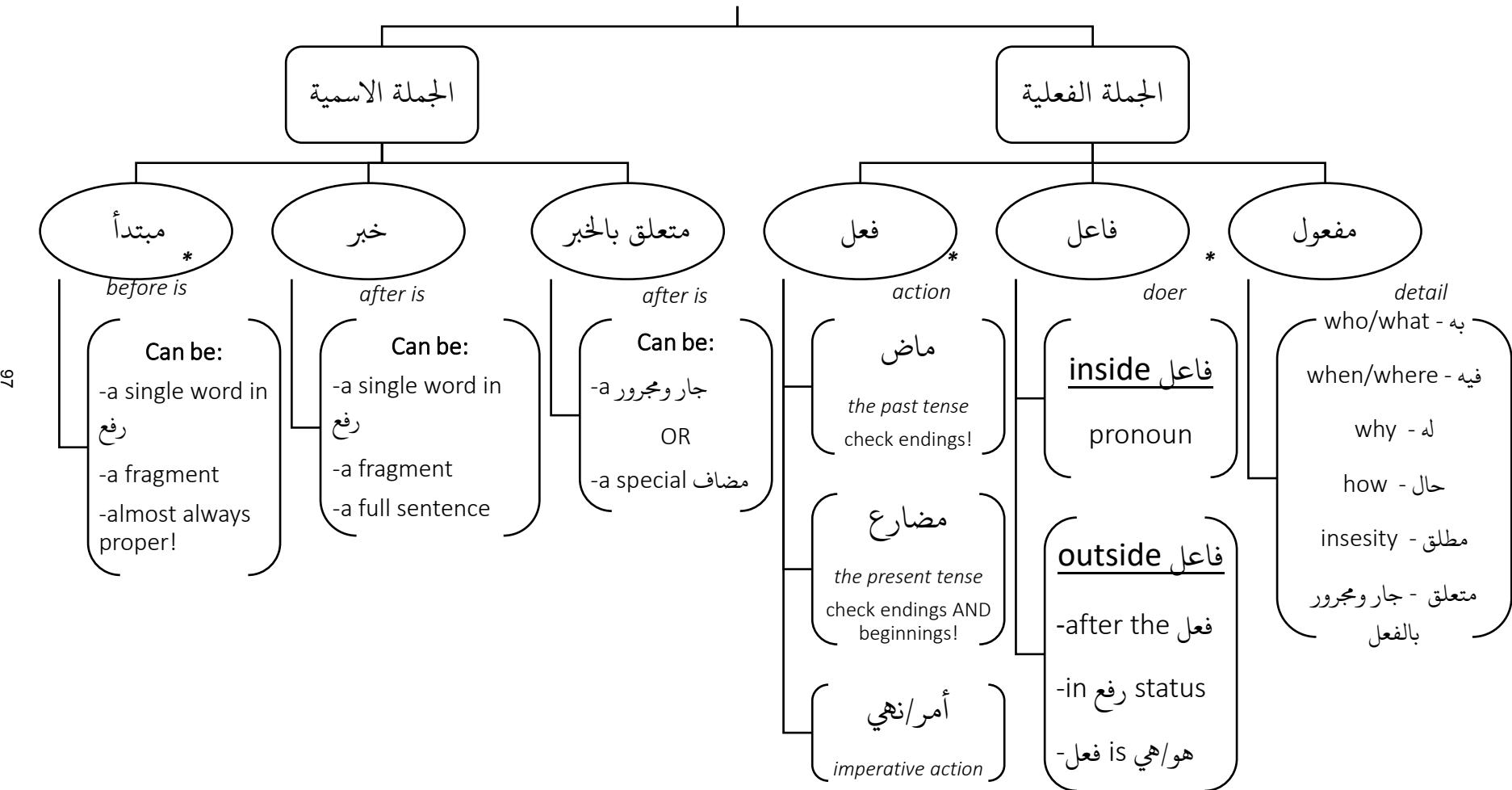
We have completed basics of أسماء and أفعال، so now we can distinguish between an اسم and a فعل just by looking at the word, regardless of whether we know the definition or not. Use the following tips to help you distinguish between the two.

الاسم	الفعل
An اسم can take ال or توبين or ة	A فعل cannot
An اسم rarely ends in a سكون	Some forms of the فعل end in a سكون
If it ends in ون/بن and the first letter is something other than ي or ت, it is an اسم	If it ends in ي or ت, it is an فعل
If it comes after a حرف النصب or a special اسم مضاف it is an فعل	If it comes after a حرف ناصبة للمضارع or س متوفّة or قَدْ it is a جازمة فعل

➤ **DRILL 7** Determine whether the words below are أسماء or أفعال

- | | | | |
|-------|----------------------|-------|--------------------------|
| _____ | 5. إِنْتَرَثُ | _____ | 1. شَفِيعٌ |
| _____ | 6. بَعْدَ الدَّكْرِي | _____ | 2. مُسْتَبْشِرُونَ |
| _____ | 7. سَيُصِيبُ | _____ | 3. السَّائِلَ |
| _____ | 8. أَنْ يَرَاجِعَا | _____ | 4. قَدْ أَفْلَحَ |
| _____ | 9. فِي قُلُوبِهِمْ | _____ | 5. إِنَّ الْمُنَافِقِينَ |

SENTENCES



*Essential part of every sentence!

CHAPTER 8 VOCABULARY

عَالَمٌ – عَالَمُونَ world/creation	أَنْعَامٌ cattle	إِلَهٌ – آلهَةٌ god/diety	شَرِيكٌ – شُرَكَاءٌ partner/associate
واحِدٌ/واحدَةٌ (f) one	أَحَدٌ / إِحْدَى (f) one	وَحْدَ(هُ) alone	مَرَّةٌ – مَرَّاتٍ times (occurrences)

3-Letter			
to gather (s.t)	جَمَعَ يَجْمِعُ جَمْعًا	to know	عَرَفَ يَعْرُفُ مَعْرِفَةً
to lift/raise	رَفَعَ يَرْفَعُ رَفْعًا	to perish/be destroyed	هَلَكَ يَهْلِكُ هَلَكًَا
to kill	قَتَلَ يَقْتَلُ قَتْلًا	to find	وَجَدَ يَجِدُ وُجُودًا
to prevent/protect	مَنَعَ يَمْنَعُ مَنْعًا	to assume	ظَنَّ يَظْنُ ظَنًّا
to provide for/sustain	رَزَقَ يَرْزُقُ رَزْقًا	to make	جَعَلَ يَجْعَلُ جَعْلًا
to presume/deem	حَسِبَ يَحْسَبُ حُسْبَانًا	to worship	عَبَدَ يَعْبُدُ عِبَادَةً
FAMILY II			
to speak/talk to	كَلَمَ يُكَلِّمُ تَكْلِيمًا (a)	to make (s/t) clear	بَيَّنَ يُبَيِّنُ تَبَيِّنًا
to change s/t	غَيَّرَ يُغَيِّرُ تَغْيِيرًا	to change/exchange	بَدَلَ يُبَدِّلُ تَبَدِيلًا
			عَذْبَ يُعَذِّبُ تَعْذِيبًا
FAMILY IV			
to make leave/bring forth	أَخْرَجَ يُخْرِجُ إِخْرَاجًا	to impress	أَعْجَبَ يُعْجِبُ إِعْجَابًا
to feed	أَطْعَمَ يُطْعِمُ إِطْعَامًا	to destroy	أَهْلَكَ يُهْلِكُ إِهْلَكًا
to make enter	أَدْخَلَ يُدْخِلُ إِدْخَالًا	to honor	أَكْرَمَ يُكْرِمُ إِكْرَامًا
FAMILY V			
to become clear	تَبَيَّنَ يَتَبَيَّنُ تَبَيِّنًا	to think/contemplate	تَفَكَّرَ يَتَفَكَّرُ تَفَكِّرًا (عَنْ/فِي)
FAMILY VIII			
to differ	إِخْتَلَفَ يَخْتَلِفُ إِخْتِلَافًا (فِي)	to take s/t as s/t else	إِتَّخَادَ يَتَّخِذُ إِتْخَادًا

المصطلحات

فُعْلٌ عَلَيْهِ وَمْ نَعْلَمُ active verb, doer is known

فُعْلٌ مَجْهُولٌ passive verb, doer is unknown

فَعْلٌ الْفَاعِلُ the “done to”, the one affected by a passive

(مَفْعُولٌ بِهِ) فُعْلٌ لَا زِيمٌ an intransitive verb (a فَعْلٌ that cannot take a مَفْعُولٌ بِهِ)

(مَفْعُولٌ بِهِ) فُعْلٌ مُتَعَدِّدٌ a transitive verb (a فَعْلٌ that can take a مَفْعُولٌ بِهِ)

فَعْلٌ بِهِ مُتَعَدِّدٌ مَفْعُولٌ بِهِ that takes two فَعْلٌ مُتَعَدِّدٌ

أفعال متعددة لمفعولين

to teach عَلِمَهُ أَبْيَانٌ <i>He taught him language</i>	1. عَلَّمَ يُعَلِّمُ تَعْلِيَّا فَوَقَنَهُمُ اللَّهُ شَرَّ ذَلِكَ الْيَوْمِ ... <i>So Allah protected them from the evil of that day...</i>
to protect وَقَنَهُمُ اللَّهُ شَرَّ ذَلِكَ الْيَوْمِ ... <i>So Allah protected them from the evil of that day...</i>	2. وَقَى يَقِي وِقَايَةً فَوَجَدَ اللَّهَ عِنْدَهُ قَوْنَةً حِسَابَةً ... <i>And he found Allah at it, so He gave to him in full his reckoning</i>
to give s/o their full share of s/t وَجَدَ اللَّهَ عِنْدَهُ قَوْنَةً حِسَابَةً ... <i>And he found Allah at it, so He gave to him in full his reckoning</i>	3. وَفَى يُوفِي تَوْفِيَةً فَجَعَلَهُمْ جُذَادًا إِلَّا كَيْبِيرًا ... <i>So he made them all into fragments, except for the biggest of them</i>
to make فَجَعَلَهُمْ جُذَادًا إِلَّا كَيْبِيرًا ... <i>So he made them all into fragments, except for the biggest of them</i>	4. جَعَلَ يَجْعَلُ جَعْلًا إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌ فَاتَّخِذُوهُ عَدُوًا ... <i>No doubt, Shaytan is especially for you all an enemy so take him as an enemy.</i>
to take (s/o as s/t) فَلَمَّا رَأَهَا أَلْشَمْسَ بَازِغَةً قَالَ هَذَا رَبِّي هَذَا أَكْبَرُ ... <i>And when he saw the sun rising, he said "This is my master, this is bigger."</i>	5. اِتَّخَذَ يَتَّخِذُ اِتَّخَادًا رَأَى يَرَى رُؤْيَةً <i>فَلَمَّا رَأَهَا أَلْشَمْسَ بَازِغَةً قَالَ هَذَا رَبِّي هَذَا أَكْبَرُ ... <i>And when he saw the sun rising, he said "This is my master, this is bigger."</i> </i>
to see رَأَى يَرَى رُؤْيَةً <i>And when he saw the sun rising, he said "This is my master, this is bigger."</i>	6. ظَنَّ يَظْنُ ظَنًّا وَإِنِّي لَأَظْنُهُ كَذِبًا ... <i>Certainly, I definitely assume him to be a liar.</i>
to assume وَإِنِّي لَأَظْنُهُ كَذِبًا ... <i>Certainly, I definitely assume him to be a liar.</i>	7. حَسِبَ يَحْسَبُ حُسْبَانًا فَلَمَّا رَأَتْهُ حَسِبَتْ لُجَّةً وَكَسَفتْ عَنْ سَاقَيْهَا ... <i>So when she saw it, she thought it a body of water and uncovered her calves.</i>
to consider, to deem فَلَمَّا رَأَتْهُ حَسِبَتْ لُجَّةً وَكَسَفتْ عَنْ سَاقَيْهَا ... <i>So when she saw it, she thought it a body of water and uncovered her calves.</i>	8. حَسِبَ يَحْسَبُ حُسْبَانًا إِنَّا وَجَدْنَاهُ صَابِرًا ... <i>Indeed, We found him patient.</i>
to find إِنَّا وَجَدْنَاهُ صَابِرًا ... <i>Indeed, We found him patient.</i>	9. وَجَدَ يَجِدُ وُجُودًا فَأَصَابَهُ وَأَبْلَى فَتَرَكَهُ وَصَلَّدَاهُ ... <i>And it is hit by a downpour then it leaves it bare</i>
to leave فَأَصَابَهُ وَأَبْلَى فَتَرَكَهُ وَصَلَّدَاهُ ... <i>And it is hit by a downpour then it leaves it bare</i>	10. تَرَكَ يَتَرَكُ تَرْكًا

to give	١١. أَعْطِيْ يُعْطِيْ إِعْطَاءً
إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ ١	
<i>Certainly We gave you Al-Kawthar.</i>	
to reward, compensate	١٢. جَزَى يَجْزِيْ جَرَاءً
... وَبَيْجِزِيْهِمْ أَجْرَهُم بِأَحْسَنِ الَّذِي كَانُوا يَعْمَلُونَ ٣٥	
<i>[And to] reward them their due with the best of what they used to do</i>	
to give drink	١٣. سَقَى يَسْقِيْ سَقَائِيْهِ أَسْقَى يُسْقِيْ إِسْقَاءً
... وَسَقَنَهُمْ رَبُّهُمْ شَرَابًا طَهُورًا ٢١	
<i>And their Master gave them a pure drink</i>	
to make s/o enter s/t	١٤. أَدْخَلَ يُدْخِلُ إِدْخَالًا
لَيُدْخِلَ الْمُؤْمِنِينَ وَالْمُؤْمَنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ... ٥	
<i>To make the believing men and believing women enter gardens from under which rivers flow</i>	
to exchange/change	١٥. بَدَلَ يُبَدِّلُ تَبْدِيلًا
أَلَمْ تَرَ إِلَى الَّذِينَ بَدَلُوا نِعْمَةَ اللَّهِ كُفُرًا وَأَحْلَوْا قَوْمَهُمْ دَارَ الْبَوَارِ ٢٨	
<i>Do you not see those who exchange the blessing of Allah for disbelief</i>	
to bless s/o with s/t	١٦. رَزَقَ يَرْزُقُ رِزْقًا
قَالَ يَقُومُ أَرْءَيْتُمْ إِنْ كُنْتُ عَلَى بَيِّنَةٍ مِنْ رَبِّي وَرَزَقَنِي مِنْهُ رِزْقًا حَسَنًا ... ٨٨	
<i>He said, "My people! Did you not consider if I am upon clear evidence from my Master and He blesses me good provisions from it..."</i>	

*Will appear in a later chapter. Not required for memorization.

CHAPTER 8 – الفعل المبني للمجهول

8.1 INTRODUCTION

The passive فعل المبني للمجهول or فعل المجهول is a form that is used to express the occurrence of an action while keeping the doer of that action anonymous. In Arabic, مجهول literally means “unknown” or “anonymous”. The sentence, “The cake was eaten,” for example, is considered مجهول, because the one who ate the cake is not known. The same goes for the sentence “The cake is eaten”. Both ماض and ماضي can be made مجهول.

To determine whether something is passive in either Arabic or English:

- 1) Find the action
- 2) Ask yourself “Do I know who performed the action?”

If the answer is no, it is passive. Otherwise, it is active.

➤ **DRILL 1** Are the following sentences active (A) or passive (P)?

A / P	We were told good things about the Arabic program.	A / P	The students had breakfast on campus this morning.
A / P	Her parents were going to move from abroad.	A / P	The cupboards are being emptied right now.
A / P	They were advised against buying real estate in California.	A / P	We were on our way to work when he called.

8.2 SENTENCE STRUCTURE

There are two core parts to a passive جملة فعلية. They are:

- 1) فعل المبني للمجهول – the action itself; the passive
- 2) نائب الفاعل – the “done-to”; the thing/person the action was done to

In the sentence “The cake was eaten” the passive فعل المبني للمجهول is “was eaten”. The done-to or the نائب الفاعل is “the cake”.

Know that because the one carrying out the فعل المبني للمجهول is anonymous, a sentence with a نائب الفاعل can never have a فاعل in it. Also know that because the done-to is labeled as the نائب الفاعل, passive sentences do not contain a مفعول به.

Additional information can appear in the sentence in the form of a ظرف متعلق بالفعل or a مفعول به.

Let us learn more about the two core components of a جملة فعلية with a passive.

➤ **DRILL 2** Underline the فعل ناتب الفاعل once and the فعل twice.

1. The fruits and vegetables were washed and dried one-by-one.
2. The emperor's robes are stitched by hand.
3. The prisoners were released after the treaty was signed.
4. This dictionary was compiled many years ago.
5. My team was never defeated. We were given the gold medal at the tournament last year.
6. His house was robbed while he was away.

الفعل الماضي المبني للمجهول

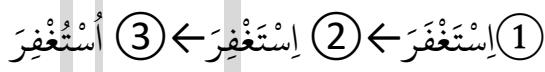
Aفعال the following past passive:

أُعْجِبْنَ	رُفِعْتُ	أُخْرِجْتُ	أُنْصَرُوا	نُصِرَ
<i>They (f) were impressed</i>	<i>I was lifted</i>	<i>She was expelled</i>	<i>They were given victory</i>	<i>He was helped</i>

Past-passives are characterized by the following:

- 1) The second to last letter (of the original فعل) takes a كسرة (f).
- 2) Every other حركة before this is changed into a ضمة.
- 3) The حركة on the last letter (of the original فعل) REMAINS THE SAME.
- 4) If there is a سكون anywhere on the word, it does not change.

***Note: to find the original فعل, look at the هو form.



1. Begin with the active form.

2. The second to last letter (ف) takes a كسرة (f).

3. Every other حركة before that is changed to a ضمة.

***Notice that the last حركة (ز) remains the same.

***Notice that the سكون (س/غ) do not change.

قتلوا \leftarrow ② قتلو \leftarrow ① قتلوا \leftarrow ③

1. Begin with the active form

2. The second to last letter of the original فعل (قتل) takes a كسرة حركة.

3. Every other حركة before that is changed to a ضمة.

***Notice that the last حركة (ن) remains the same.

MEMORIZE the chart below. Notice how the حركات differ from the حركات on the non-passive version.

	Plural	Pair	Singular	
third person	هُمْ نُصِرُوا They were helped.	هُمَا نُصِرَا Both of them were helped.	هُوَ نُصِرَ He was helped.	masculine
	هُنَّ نُصِرْنَ They were helped.	هُمَا نُصِرَتَا Both of them were helped.	هِيَ نُصِرَتْ She was helped.	feminine
second person	أَنْتُمْ نُصِرْتُمْ All of you were helped.	أَنْتُمَا نُصِرْتُمَا You two were helped.	أَنْتَ نُصِرَتْ You were helped.	masculine
	أَنْتُنَّ نُصِرْتُنَّ All of you were helped.	أَنْتُمَا نُصِرْتُمَا You two were helped.	أَنْتِ نُصِرَتِ You were helped.	feminine
first person	نَحْنُ نُصِرْنَا We were helped.		أَنَا نُصِرَتْ I was helped.	both

► **DRILL 3** Write out the passive version of the أفعال below then do the past-passive نصر chart for each فعل orally.

تَقْبَلَ	قَاتَلَ	أَنْشَأَ	بَعَثَ	خَلَقَ	عَلَّمَ	أَخَذَ	جَمَعَ

الفعل المضارع المبني للمجهول

أفعال the following present passive:

يُعْجِبُونَ	أُرْفَعُ	تُخْرَجُ	يُنْتَصَرُونَ	يُنْصَرُ
<i>They (f) are impressed</i>	<i>I am lifted</i>	<i>She is expelled</i>	<i>They are given victory</i>	<i>He is helped</i>

Present-passives are characterized by the following:

- 1) The first letter gets a ضمة
- 2) Every other حركة becomes a فتحة
- 3) The حركة on the last letter (of the original form) REMAINS THE SAME
- 4) If there is a سكون on the word, it does not change

***Note: to find the original فعل, look at the هو form.

① يُسْتَغْفِرُ ← ② يُسْتَغْفِرُ ← ③ يُسْتَغْفِرُ

1. Begin with the active form.

2. The first letter gets a ضمة

3. Every other حركة becomes a فتحة

***Notice that the last حركة (ز) remains the same.

***Notice that the سكون (س/غ) do not change.

① يُقْتَلُونَ ← ② يُقْتَلُونَ ← ③ يُقْتَلُونَ

1. Begin with the active form

2. The second to last letter of the original فعل (قتل) takes a كسرة.

3. Every other حركة becomes a فتحة.

***Notice that the last حركة (ن) remains the same.

MEMORIZE the chart below. Notice how the حركات differ from the حركات on the non-passive version.

	Plural	Pair	Singular	
third person	هُمْ يُنْصَرُونَ They are helped.	هُمَا يُنْصَرَانِ Both of them are helped.	هُوَ يُنْصَرُ He is helped.	masculine
	هُنَّ يُنْصَرَنَ They are helped.	هُمَا تُنْصَرَانِ Both of them are helped.	هِيَ تُنْصَرُ She is helped.	feminine
second person	أَنْتُمْ تُنْصَرُونَ All of you are helped.	أَنْتُمَا تُنْصَرَانِ You two are helped.	أَنْتَ تُنْصَرُ You are helped.	masculine
	أَنْتُنَّ تُنْصَرَنَ All of you are helped.	أَنْتُمَا تُنْصَرَانِ You two are helped.	أَنْتِ تُنْصَرِينَ You are helped.	feminine
first person	نَحْنُ نُنْصَرُ We are helped.		أَنَا أُنْصَرُ I am helped.	both

► **DRILL 4** Write out the passive version of the فعال below then do the present-passive chart for each فعل orally.

يَتَقَبَّلُ	يُقَاتِلُ	يُنْشِئُ	يَبْعَثُ	يَخْلُقُ	يُعَلِّمُ	يَأْخُذُ	يَجْمَعُ

LEARNING TO RECOGNIZE AND TRANSLATE PASSIVES

When looking at a فعل, you should be able to determine whether it is past or present and whether it is active or passive.

- 1) First determine whether it is **past or present**. Do so by looking for an أَيْن beginning and a مضارع ending or one of the ماض endings.
- 2) If it is past-tense, look for the (u-u-i) sound (one or more ضمة and one كسرة).
- 3) If it present-tense, look for the (u-a-a) sound (one ضمة and one or more فتحة).
- 4) Find the inside pronoun

TRANSLATING

Once you have figured out the tense, the inside pronoun, and whether it is active or passive, you should be able to translate.

1) Past passive translates as: X was _____ ed.

2) Present passive translates as: X is _____ ed.

➤ **DRILL 5** Fill out the table below.

WORD	TENSE	ACTIVE/PASSIVE	PRONOUN	TRANSLATION
لُخِلُّوا	ماض / مضارع	مجهول / معلوم		
عُلِّمنَا	ماض / مضارع	مجهول / معلوم		
نُفَضِّلُ	ماض / مضارع	مجهول / معلوم		
أُمِرْتُ	ماض / مضارع	مجهول / معلوم		
يَتَذَكَّرُ	ماض / مضارع	مجهول / معلوم		
تُرْجَعُونَ	ماض / مضارع	مجهول / معلوم		

ناشب الفاعل

Recall that the **ناشب الفاعل** is the **DONE-TO**. In the sentence “The cake was eaten,” the word “cake” is the **ناشب الفاعل**. Though the roles differ, the **grammatical rules of the ناشب الفاعل** are exactly the same as the **rules of the فاعل**. Let us refresh.

There are two types of ناشب الفاعل:

- 1) Inside (ضمير مستتر) – if the done-to is a pronoun
- 2) Outside – if the done-to is other than a pronoun

When the نائب الفاعل is outside:

- 1) It must come **AFTER** the فعل
- 2) The فعل must be in the هو or هي form
- 3) It must be مرفوع

In the sentence نائب الفاعل “تُصِرْنَا” for example, the inside pronoun نائب الفاعل is the outside pronoun.

In the sentence “الْمُسْلِمُونَ” نائب الفاعل is the فعل، which is in the هو form, and it is مرفوع.

Let us take a look at a few examples of passive sentences in the Quran.

ضُرِبَ مَثَلٌ

An example was struck.

أُنزِلَتْ سُورَةً

A surah was sent down.

هم

يُرْزَقُونَ فِيهَا

They are given provisions in it.

هي

أَعِدَّتْ لِلْمُتَّقِينَ

It was prepared for the God-conscious.

FINDING THE نائب الفاعل IN A SENTENCE

- 1) If the فعل is in the هو/هي form, look for an outside نائب الفاعل. If there is one, it will be the first after the فعل.
- 2) If the فعل is not in the هو/هي form, it cannot have an outside نائب الفاعل – do not look for one.
- 3) Translate the نائب الفاعل as the done-to or the receiver of the action whether it is inside or outside.

► **DRILL 6** Underline the فَعْل نائب الفاعل once and the فَعْل twice. If you find an inside pronoun underneath the فَعْل. Then translate the ayaat using the word bank provided.

شَفَاعَةٌ	قَبِيلٌ	قِتَالٌ	كَتَبَ	صُورٌ	نَفَخَ
intercession	to accept	fighting	to mandate	trumpet	to blow

نُفَخَ فِي الصُّورِ نَفْخَةً وَاحِدَةً

ثُمَّ إِلَيْهِ تُرْجَعُونَ

لَا يُقْبَلُ مِنْهَا شَفَاعَةٌ

كُتِبَ عَلَيْكُمُ الْقِتَالُ

8.3 THE RHETORICAL BENEFITS OF THE PASSIVE VOICE

Every passive verb has an active alternative. The distinguishing feature of a passive is that the doer is left unknown. When a speaker chooses not to mention the doer, the focus is shifted to the action or the object of the action (نائب الفاعل). This can be for one of several reasons:

1) WHEN THERE IS NO REASON TO MENTION THE DOER

وَإِذَا حُيِّتُمْ بِتَحْيَةٍ فَحَيُّوْا بِأَحْسَنَ مَنْهَا أَوْ رُدُّوهَا

If you are greeted with a greeting, then greet using a better greeting or return it

This command applies regardless of who is sending the greeting. There is no reason to mention the فاعل.

إِذَا سَمِعْتُمْ آيَاتِ اللَّهِ يُكَفِّرُ بِهَا أَوْ يُسْتَهْزِءُ بِهَا فَلَا تَقْعُدُوا مَعَهُمْ

If you hear the signs of Allah being disbelieved in or mocked, do not sit with them.

This command applies regardless of who is disbelieving and mocking. There is no reason to mention the فاعل.

فَإِنْ عُثِرَ عَلَى أَنَّهُمَا اسْتَحْقَقا إِثْمًا فَلَا خَرَانِ يَقُولُ مَانِ مَقَامُهُما

If it is discovered that they (2) are guilty, let two others take their place

This command applies regardless of who discovers that they are guilty. There is no reason to mention the فاعل.

2) OUT OF RESPECT FOR ALLAH

وَأَنَّا لَا نَدْرِي أَشَرٌ أَرِيدُهُمْ فِي الْأَرْضِ أَمْ أَرَادَ بِهِمْ رَحْمَةً رَشَدًا

We do not know if evil is intended for those on earth, or if their Master intends guidance for them.

Notice that when evil is mentioned, the passive is used. When guidance is mentioned, the active is used and the doer (Allah) is mentioned. It is understood that the doer is the same in both cases. Nevertheless, the jinn who say this only associate Allah's name with good out of respect.

3) EXPANDING THE SCOPE OF THE ACTION

لُعِنُوا فِي الدُّنْيَا وَالآخِرَةِ

They were cursed in this world and the next

Specifying the doer فاعل restricts it to that one فاعل. Not specifying the فاعل leaves it open and unlimited. Compare the ayah above to the ayah (لَعَنَّاهُمُ اللَّهُ), where the doer is specified.

8.4 TRANSITIVITY

You may have noticed that the role of the نائب الفاعل (the done-to) in a passive sentence is similar to the role of the مفعول به in a non-passive sentence. Though the labels and statuses are different, they both play the role of the thing/person that is affected by the فعل.

Consider the following examples.

- In the sentence "Hamza ate the cookie," the word "cookie" is the thing that is affected by the action. This sentence is not passive, so "cookie" is the مفعول به.
- In the sentence "The cookie was eaten," the word "cookie" is the thing that is affected by the action. This sentence is passive, so "cookie" is the نائب الفاعل.

Again, the labels differ, but the roles that a نائب الفاعل and a مفعول به play are very similar. Knowing this, it will not surprise you to know that when converting a non-passive sentence to a passive sentence, what was the مفعول به in the non-passive version becomes the نائب الفاعل in the passive version.

Now recall that every passive sentence must have a نائب الفاعل.

THIS MEANS THAT IF A SENTENCE DOES NOT HAVE A مفعول به, IT CANNOT BE MADE PASSIVE WHILE RETAINING THE SAME MEANING.

This is because if there is no مفعول به, there is nothing that can be turned into a نائب الفاعل.

Recall that the مفعول به is optional. A sentence made up of a فعل and فاعل is considered a complete sentence. In some cases, a sentence lacks a مفعول به simply because the speaker chooses not to mention it. In other cases, a sentence lacks a مفعول به because the فعل in the sentence cannot take a مفعول به. A فعل that cannot take a مفعول به is called a فعل لازم.

الفعل اللازم

A good way to test whether a فعل لازم is مفعول به that CANNOT take a فعل لازم is because the nature of the action is such that it only affects the فاعل and cannot affect anything external. “To sleep” would be an example of a فعل لازم. This is because the action of sleeping only affects the فاعل. It is not possible to sleep someone else or to sleep something.

A good way to test whether a فعل لازم is مفعول به is to use “something” or “someone” as a placeholder for your فاعل. If the sentence does not make sense after doing so, or if it requires some sort of preposition or حرف in order to make it make sense, the فعل لازم is مفعول به.

Let us put the فعل لازم “to read” to the test.

I read something.

This sentence makes sense. The فعل لازم is not مفعول به.

Let us put the فعل لازم “to fall” to the test.

I fell something.

I fell someone.

Neither of these sentences make sense. The فعل لازم is مفعول به.

Let us put the فعل لازم “to laugh” to the test.

I laughed something.

I laughed someone.

Neither of these sentences make sense. The فعل لازم is مفعول به.

Since the two actions “to fall” and “to laugh” require a preposition, then they are فعل لازم, and therefore cannot be made passive.

الفعل المتعدد

A فعل متعدد is the opposite of a فعل لازم. It is a مفعول به that CAN take a فعل لازم. This is because the nature of the action is such that it affects something else or someone else. To figure out if a فعل متعدد is فعل لازم, use the same test mentioned previously.

This type of فعل CAN be made passive.

► DRILL 7 متعد لازم or متعد؟

متعد لازم	to cry	متعد لازم	to eat	متعد لازم	to carry
متعد لازم	to read	متعد لازم	to write	متعد لازم	to worry
متعد لازم	to despair	متعد لازم	to wash	متعد لازم	to fold

الفعل المتعدد لمفعولين

A فعل متعد به مفعول that can take two is relevant to our study of passives because a passive sentence can only have one نائب الفاعل. When a فعل متعد على مفعولين appears in the passive form, it takes one نائب الفاعل and one مفعول به. This is the ONLY circumstance in which you will find a مفعول به in a passive sentence. Take a look at the following example.

نحن

عُلِّمْنَا مَنْطِقَ الطَّيْرِ

We were taught the speech of birds.

Notice that there is one نائب الفاعل inside (علمنا) and one مفعول به (منطق الطير).

SUMMARY OF PASSIVES

A **passive** verb: the **doer** of the action **is unknown**.

To recognize a passive فعل:

Check the **tense first!**

if it is past tense, look for the following sounds...

— ۹ —

if it has those sounds, then translate it as...

X was _____ ed

if it is present tense, look for the following sounds...

— ۱ — ۹

if it has those sounds, then translate it as...

X is _____ ed

فِعْلٌ لَازِمٌ	an intransitive verb, cannot take a مفعول به	cannot be made passive
فِعْلٌ مُتَعَدٌ	a transitive verb, can take a مفعول به	can be made passive
مُتَعَدٌ لِمَفْعُولَيْنِ	a فعل مفعول به that takes two مفعول به	can be made passive AND have both a نائب الفاعل and a مفعول به

CHAPTER 9 VOCABULARY

هَكَذَا / كَذَلِكَ like that/in that way	آخَرُ / أُخْرَى (f) other	آخِرٌ last	(أَوْلَى / أَوْلَى (f) first
مَجْنُونٌ - مَجَانِينُ insane, lunatic	أُولُو / ذَوُ people of...	غَنِيٌّ - أَغْنِيَاءُ rich	فَقِيرٌ - فُقَرَاءُ poor
جَوابٌ answer	بَصَرٌ - أَبْصَارٌ eyesight	أُنثَى - إِنَاثَى female	ذَكَرٌ - ذُكُورٌ male

3-LETTER			
to come down	نَزَلَ يَنْزِلُ نُزُولًا	to prostrate	سَجَدَ يَسْجُدُ سُجُودًا (l)
to forgive	عَفَرَ يَعْفُرُ عَفْرَانًا (l)	to have/show mercy	رَحْمَ يَرْحَمُ رَحْمَةً
to dislike	كُرِهَ يَكُرْهُ كُرْهًا	to benefit	نَفْعَ يَنْفَعُ نَفْعًا
to be sad	حَزَنَ يَحْزَنُ حَزَنًا	to sit	جَلَسَ يَجْلِسُ جُلُوسًا
to fall	سَقَطَ يَسْقُطُ سُقُوطًا	to lose/suffer a loss	خَسِرَ يَخْسِرُ خُسْرَانًا
to thank/be grateful	شَكَرَ يَشْكُرُ شُكْرًا	to be happy	فَرَحَ يَفْرَحُ فَرَحًا
to own	مَلَكَ يَمْلِكُ مُلْكًا	to carry	حَمَلَ يَحْمِلُ حَمْلًا
FAMILY II			
to burn s/t	حَرَقَ يُحْرِقُ تَحْرِيقًا	to bring forward	قَدَمَ يُقَدِّمُ تَقْدِيمًا
FAMILY IV			
to send down	أَنْزَلَ يُنْزِلُ إِنْزَالًا	to associate partners	أَشْرَكَ يُشْرِكُ إِشْرَاكًا
FAMILY VIII			
to dispute	إِخْتَصَمَ يَخْتَصِمُ إِخْتَصَامًا	to follow	إِتَّبَعَ يَتَّبِعُ إِتْبَاعًا

المصطلحات

لا التأفيّة the لا of negation (comes before an فعل or a اسم, does not change its status)

لا التأفيّة لِلْجُنُسِ the لا of categorical negation (only comes before an اسم, makes it light and (نصب

لا التأهّيّة the لا of forbidding (makes a مضارع فعل lightest)

الحُرُوفُ الزَّائِدَةُ حروف that are added onto a part of the sentence for emphasis, but it does not change its role in the sentence

CHAPTER 9 - NEGATION

9.1 INTRODUCTION

Thus far, we have learned how to construct and recognize positive sentences, both اسمية and فعلية. Now we will learn how to negate them. There are tools of negation that are **UNIQUE** to الجملة الفعلية. There are tools of negation that are **UNIQUE** to الجملة الاسمية. And there are tools of negation that are **SHARED** by both.

9.2 NEGATING الجملة الفعلية

The tools of negation for الجملة الفعلية vary based on the tense of the sentence. It is possible to negate past, present, and future sentences.

PAST-TENSE NEGATION

There are two ways to negate the past-tense. They are:

- 1) لم + مضارع
- 2) ما + ماض

Recall that لم can only occur with the مضارع, but it always pushes the meaning to the past. It also causes the فعل to be محزوم.

This ما النافية is called ما النافية. It does not affect the فعل grammatically in any way. In terms of meaning, it differs from لم in that it is used for refutation or in a context of debate.

لم يَكُنْ مِنَ السَّاجِدِينَ

He was not among those who prostrated.

The ayah above is speaking about Iblis. There is no debate as to whether he prostrated or not, so لم is used rather than ما.

ما كَانَ مِنَ الْمُشْرِكِينَ

No, he was not among those who committed shirk.

The ayah above is speaking about Ibrahim (AS). There were debates amongst the people of the book as to his beliefs, so ما is used for refutation.

PRESENT-TENSE NEGATION

There are two ways to negate the present-tense. They are:

- 1) لا + مضارع
- 2) ما + مضارع

The لا that is used to negate the مضارع is called لا النافية and does not affect the فعل in any way. Do not confuse this with لا الناهية, the لا that is used for forbidding.

ما النافية differs from لا النافية in that it is used for refutation or in the context of a debate.

Since the present and future tense share the مضارع form, this type of negation can sometimes be translated as future-tense. Context reveals which is intended.

لَا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ

They do not believe in Allah and the last day.

وَمَا يَضُرُّونَكَ مِنْ شَيْءٍ

No, they will not harm you at all.

FUTURE NEGATION

أَنْ is the only way to negate explicitly in the future-tense. Recall that it occurs with a مضارع and that it makes it منصوب.

لَنْ تَصِيرَ عَلَى طَعَامٍ وَاحِدٍ

We will not endure one type of food.

Note that لَمْا is also used for negation. It is not associated with a particular tense and translates as “not yet”. It occurs with the مضارع and makes it مجزوم.

وَلَمَّا يَدْخُلَ الْإِيمَانُ فِي قُلُوبِكُمْ

Faith has not yet entered your hearts.

► DRILL 1 Negate the following sentences.

يَسْأَلُونَ النَّاسَ.

سُتُّقَبِّلُ تَوْبَتُهُمْ.

قَالُوا كَلِمَةُ الْكُفْرِ

يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ.

سَنُؤْمِنُ لَكَ.

آمَنُوا بِاللَّهِ وَالْيَوْمِ الْآخِرِ.

9.3 NEGATING THE NOUN CLAUSE الجملة الاسمية

The two tools for negating a جملة اسمية are ما and ليس. These two tools function in a similar way.

There are four ways to negate a جملة اسمية. They are:

ما مبتدأ مرفوع خبر منصوب (1)

(2) ما مبتدأ مرفوع بـ + خبر مجرور

(3) ليس مبتدأ مرفوع خبر منصوب

(4) ليس مبتدأ مرفوع بـ + خبر مجرور

Notice that they both come before the مبتدأ and do not change its status. When negating using these tools, one of two things can happen to the خبر:

- 1) It can be made منصوب
- 2) باء A can be attached to it, making it مجرور

There are two tools of negation and two ways to treat the خبر for each. This makes four ways total to negate a جملة اسمية.

Let us negate the sentence "الرَّجُلُ مُسْلِمٌ" all possible ways.

- (1) ما الرَّجُلُ مُسْلِمًا
- (2) ما الرَّجُلُ بِمُسْلِمٍ
- (3) لَيْسَ الرَّجُلُ مُسْلِمًا
- (4) لَيْسَ الرَّجُلُ بِمُسْلِمٍ

These four variations yield similar meanings. Let us go through each variable and see how it differs from the alternative.

باء الزائدة

The ب is used for extra emphasis. It is considered زائدة, or extra, meaning that its **presence does not change the role of the word in the sentence** – it is only there for emphasis. The variations without the باء translate as "not..." while the variations with the باء translate as "not at all...". Grammatically the باء is from the الخبر on it is still considered a جملة اسمية in a جار و مجرور. This is one of the few cases in which a جملة اسمية is not considered a متعلق بالخبر.

ما

ما is used for refutation or in the context of debate, while ليس is used for plain negation. One way to capture this in translation is by using a "no" at the beginning of the sentence.

ليس

ليس is an odd type of فعل ماضٍ. This means that it conjugates and can have an inside pronoun. When negating a sentence that has a pronoun as a مبتدأ, the pronoun no longer appears as an independent pronoun. Rather it appears as a ضمير مستتر inside of ليس. The ما, on the other hand, cannot conjugate nor can it carry a pronoun. It always remains the same.

MEMORIZE the ليس chart.

هُمْ لَيْسُوا They are not...	هُمَا لَيْسَا Both of them are not...	هُوَ لَيْسَ He is not...
هُنَّ لَسْنَ They are not...	هُمَا لَيْسَتا Both of them are not...	هِيَ لَيْسَتْ She is not...
أَنْتُمْ لَسْتُمْ All of you are not...	أَنْتُمَا لَسْتُمَا You two are not...	أَنْتَ لَسْتَ You are not...
أَنْتُنَّ لَسْتُنَّ All of you are not...	أَنْتُمَا لَسْتُمَا You two are not...	أَنْتِ لَسْتِ You are not...
أَنْحُنُ لَسْنَا We are not...		أَنَا لَسْتُ I am not...

لَيْس is an irregular فعل – notice how the ي drops from هن onwards.

To negate a sentence that has a pronoun as a مبتدأ using ليس:

- 1) Conjugate ليس according to the pronoun
- 2) Get rid of the pronoun
- 3) Put the الخبر in ب OR attach a نصب to it and put it in جر

أَنْتَ مُؤْمِنٌ ← لَسْتَ مُؤْمِنًا OR لَسْتَ بِمُؤْمِنٍ

هُنَّ مُؤْمِنَاتٌ ← لَسْنَ مُؤْمِنَاتٍ OR لَسْنَ بِمُؤْمِنَاتٍ

When constructing or translating, make sure that ليس and الخبر match in number and gender. Notice that in the examples above, when the مبتدأ is masculine, so is the الخبر and vice versa.

Take a look at the examples below. Notice how the different tools of negation are used in the Quran and notice how this affects the translation.

خبر منصوب	مبتدأ مرفوع	ما
ما هذا بَئْرًا		

No, this is not a human.

بِ + خبر مجرور	مبتدأ مرفوع	ما
وَمَا اللَّهُ بِغَافِلٍ		

No, Allah is not at all heedless.

خبر منصوب	مبتدأ مرفوع	ليس
لَيْسُوا سَوَاءً		

They are not the same.

ب + خبر مجرور	مبتدأ مرفوع	ليس
لَيْسَ بِظَلَامٍ		

He is not at all an oppressor.

Also know that if the sentence contains a neither nor متعلق بالخبر ما ليس have an effect on the متعلق بالخبر.

➤ **DRILL 2** Negate the following sentences all possible ways.

الدَّرْسُ طَوِيلٌ

هي مُؤمَنَةٌ

أُمُّهُ مِنْ مِصْرَ

هُمْ مِنْ الْخَاسِرِينَ

Absolute Categorical Negation

Absolute categorical negation is another type of negation that is unique to the **الجملة الاسمية**. It gives the meaning “there is absolutely no...”. This type of sentence is made up of a لا, called **لا التأكيدية للجنس**, followed by an اسم that is:

- a. light
- b. منصوب
- c. followed by a جار و مجرور

In terms of meaning, it leaves no room for exception.

Take a look at the following examples.

لَا إِكْرَاهٌ فِي الدِّينِ

There is absolutely no compulsion in the religion.

لَا شَرِيكَ لَهُ

He has absolutely no partner.
(lit. There is absolutely no partner for Him.)

لَا رَبِّ لَهُ

There is absolutely no doubt in it.

In terms of labeling, the لا along with the اسم that follows it make up the مبتدأ. The اسم that follows is the متعلق بالخبر.

مضاف is the **third reason to make an اسم/ light**. Recall that the first two reasons were and partly-flexible words.

Know that if the اسم that follows is مرفوع نافية للجنس and heavy, the لا is not نافية للجنس. Rather, it is a regular and there is room for exception.

لَا بَيْعٌ فِيهِ

There is no bargaining in it.

9.4 SHARED TOOLS OF NEGATION

الجملة الاسمية and الجملة الفعلية.

ما + إلا + إن + إلا

This negation template gives the meaning “nothing but”. In the case of الجملة الفعلية, the meaning it gives is “X did/does nothing but Y”. In the case of الجملة الاسمية, it gives the meaning “X is nothing but Y”. These tools have no grammatical effect on the parts of the sentence. They are like add-ons. If they are removed, you will be left with a complete, non-negative جملة اسميّة or جملة فعلية.

Both ما and إن are used for refutation, but إن is more emphatic.

Take a look at the following examples and notice how each is translated.

إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْآنٌ مُبِينٌ II

It is nothing but a remembrance and a clear Quran

جملة اسميّة هو ذكر للعالمين, a regular إن and إلا.

مَا أَنْتُمْ إِلَّا بَشَرٌ مِّثْلُنَا II

You all are nothing but humans like us.

جملة اسميّة أنتم بشر مثلنا, a regular إن and إلا.

إِنْ يَقُولُونَ إِلَّا كَذِبًا

JF

They utter nothing but lies.

If you remove إِنْ and إِلَّا, you are left with يقولون كذبا a regular فعلية جملة.

مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا النَّارَ

JF

They eat into their bellies nothing but fire.

If you remove يأكلون في بطونهم النار, إِنْ and إِلَّا, you are left with a regular فعلية جملة.

Note that these templates can also be used when the sentence structure is irregular. Take a look at the example below.

وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ

The messenger's only obligation is clear conveying.

(lit. There is nothing upon the messenger but clear conveying.)

If you remove على الرسول البلاغ المبين made up of a متعلق بالخبر and إِنْ and إِلَّا, you are left with مبتدأ مؤخر a جملة اسمية.

➤ DRILL 3 Give the non-negative version of the ayah then translate the negative version.

to guess خَرَصَ، يَخْرُصُ –

possessed مَسْحُورٌ -

assumption ظَنَ –

to follow اتَّبَعَ، يَتَّبِعُ –

إِنْ تَتَّبِعُونَ إِلَّا رَجُلًا مَسْحُورًا

إِنْ هُنْ إِلَّا مَسْحُورُونَ

إِنْ هُمْ إِلَّا يَخْرُصُونَ

إِنْ يَتَّبِعُونَ إِلَّا الْحَلَنَ

من الزائدة

Recall that زائد means "extra" or "additional". The حروف زائدة as a whole are that can attach to an اسم or a fragment without changing its role in the sentence, but adds a new shade of meaning. In the case of من الزائدة, it adds the meaning of NOT A SINGLE OR ANY.

➔ Within a جملة اسمية من الزائدة, will attach itself to a مبتدأ.

→ Within a جَلْهَةٌ فَعُلْيَةٌ the will attach itself to a عَفْلَلْ or من الزائدة.

Not any that you see can be considered من الزائدة; it has to meet the following conditions:

1. Will always come in either a NEGATED SENTENCE or a QUESTIONING SENTENCE
2. The WORD FOLLOWING it will always be COMMON
3. The sentence should still make sense after its removal.

Take a look at the following examples:

ما لَهُ مِنْ قَلْمَنْ

He doesn't have a single pen.

ما لَهُ قَلْمَنْ

He doesn't have a pen.

ما فِي الْبَيْتِ مِنْ رَجُلٍ

There isn't a single man in the house.

ما فِي الْبَيْتِ رَجُلٌ

There is no man in the house.

هَلْ فِي الْمَطْبَخِ مِنْ أَكْلٍ؟

Is there any food in the kitchen?

هَلْ فِي الْمَطْبَخِ أَكْلٌ؟

Is there food in the kitchen?

Notice how the latched itself onto the مبتدأ. It changed its status and gave it an additional shade of meaning, but it did not change its role in the sentence.

is very easy to spot in a جملة اسمية متعلقة بالخبر with no اسم in the status, then you have yourself a من زائدة. Also, it will almost always come in "he has..." or "there is..." sentence structures.

Take a look at the following examples:

ما أَتَاهُمْ مِنْ تَذَرُّ

Not a single warner came to them.

ما أَتَاهُمْ تَذَرُّ

A warner did not come to them.

ما تَسْقُطُ مِنْ وَرْقَةٍ

Not a single leaf falls.

ما تَسْقُطُ وَرْقَةٌ

Not a leaf falls.

وَمَا يُعْلِمَانِ مِنْ أَحَدًا

They don't teach a single person.

وَمَا يُعْلِمَانِ أَحَدًا

They don't teach anyone.

لَا يَمْلِكُونَ مِنْ قَطْمَنْ

لَا يَمْلِكُونَ قَطْمَنْ

They don't have control over a single membrane surrounding a date pit.

They don't have control over a membrane surrounding a date pit.

This ayah is referring to the gods people associate with Allah and how they cannot control the littlest, most insignificant thing.

Notice how the فاعل itself latched onto the مفعول به in the first two examples and onto the مفعول به in the second two. It changed its status and gave it an additional shade of meaning, but it did not change its role in the sentence.

Recognizing the فعلية and its role in a جملة فعلية is not as straight forward as recognizing it within a جملة اسمية, but there is a thought process and some clues that can help you out.

If you find as you are translating, the standard meanings of من do not make any sense. You think it might a من زائدة. You ask yourself two questions.

1. Is the sentence negated or does it have a question word at the beginning?
2. Is the word that is coming after common?

If both answers are yes, use the following hints to help you find what role it is playing in the sentence.

- ✓ If a فاعل is already has a مفعول به (as an attached pronoun or the like), it will most likely be the فاعل, as most أفعال do not take more than one مفعول به.
- ✓ If the فعل already has an inside doer (not in هـ or هـ), then the فعل is certainly the مفعول به.

DRILL 4 Determine what role is the جار و مجرور playing in the ayah, then translate.

to reveal – أُوحِيَ، يُوْحَى

end – زَوَالٌ

leaf – وَرَقَةٌ

to fall – سَقَطَ، بَسَطَ

مبتدأ فاعل مفعول به _____

مَا تَسْقُطُ مِنْ وَرَقَةٍ

مبتدأ فاعل مفعول به _____

مَا لَكُمْ مِنْ زَوَالٍ

مبتدأ فاعل مفعول به _____

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ

SUMMARY OF NEGATION

فعلنية للجملة ا NEGATION OF

PAST	PRESENT	FUTURE
<i>Did not</i> past + ما present lightest + لم	<i>Does not</i> normal present + ما normal present + لا	<i>Will not/not yet</i> present light + لن present lightest + لمما

المجملة الماسمية NEGATION OF

متعلق با الخبر	خبر	بمتداً	
normal	باء الزائدة + اسم مجرور <i>adds the meaning of "at all"</i>	اسم منصوب OR رفع اسم in -inside pronoun OR -outside رفع اسم in	ما
normal	باء الزائدة + اسم مجرور <i>adds the meaning of "at all"</i>	-inside pronoun OR -outside رفع اسم in	ليس
normal	x	صنب اسم that is light and	لجلالية فلا المنس

OPTIONS FOR لا

with فعل	لا of Negation normal present+ لا <i>(فعل) does not</i>	لا of Forbidding 2 nd person lightest + لا <i>Don't (فعل)!</i>	لا of Should Not 3 rd person lightest + لا <i>(فعل) should not (فعل)</i>
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with اسم	لا of Categorical Negation that is light, common, singular and لا اسم نصب <i>There is absolutely no...</i>	لا of Negation , common, and singular رفع that is heavy, لا اسم + <i>There is no...</i>
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SHARED TOOLS OF NEGATION

these tools are used both on جملة فعلية and جملة اسمية

من الزائدة

-an extra من. Does not change the role of the word that comes after it

-it has to meet the following conditions:

1. Will always come in either a **NEGATED SENTENCE** or a **QUESTIONING SENTENCE**
2. The **WORD FOLLOWING** it will always be **COMMON**
3. The sentence should still make sense after its removal.

-Within a مبتدأ من الزائدة the will attach itself to a فعلية اسمية.

-Within a مفعول به فاعل من الزائدة the will attach itself to a فعلية اسمية.

ما + إلا/إن + إلا

-has the meaning of “nothing but” or “only”.

-they are add-ons, they can be removed and the sentence will make sense

CHAPTER 10 VOCABULARY

بَيِّنَةٌ	عَظْمٌ - عِظامٌ	لِقَاءٌ	أَجَلُ مُسَمًّى
clear evidence	bones	meeting	appointed time
طِينٌ	ثُرَابٌ	مِسْكِينٌ - مَسَاكِينٌ	رَحْكَةٌ
mud	dirt	poor person	purification/charity
أَمْرٌ - أَوْامِرٌ	أَمْرٌ - أَمْوَرٌ	دِينٌ	صِرَاطٌ
command	matter	religion/judgement	path
شَهَادَةٌ	غَيْبٌ - غُيوبٌ	نُورٌ	ظَلَامٌ - ظُلُمَاتٌ
witness/what is seen	unseen	light	darkness

3-LETTER			
to place	وَضَعَ يَضْعُ وَضْعًا	to understand	عَقَلَ يَعْقِلُ عَقْلًا
to witness	شَهَدَ يَشْهُدُ شَهَادَةً	to feel	شَعَرَ يَشْعُرُ شُعُورًا (بـ)
to come down	نَزَلَ يَنْزِلُ نُرُولًا	to sit/ to lie in wait	قَعَدَ يَقْعُدُ قُعُودًا
to do	فَعَلَ يَفْعَلُ فَعْلًا (بـ)	to falsely claim	رَعَمَ يَرْعِمُ رَعْمًا
to give permission			أَذْنَ يَأْذِنُ إِذْنًا
FAMILY II			
to prefer	فَضَلَ يُفَضِّلُ تَفْضِيلًا	to delay	أَجَلَ يُؤَجِّلُ تَأْجِيلًا
to start/create	أَنْشَأَ يُنْشِئُ إِنْشَاءً	to call out	أَدَنَ يُؤَدِّنُ تَأْدِينًا
FAMILY III			
to strive			جَاهَدَ يُجَاهِدُ جِهَادًا وَمُجَاهَدَةً
FAMILY IV			
to spend	أَنْفَقَ يُنْفِقُ إِنْفَاقًا	to prepare	أَعْتَدَ يُعْتَدُ إِعْتَادًا
to succeed	أَفْلَحَ يُفْلِحُ إِفْلَاحًا	to turn away	أَغْرَضَ يُعْرِضُ إِغْرَاضًا (عن)
FAMILY V			
to rely			تَوَكَّلَ يَتَوَكَّلُ تَوْكِلًا (على)
FAMILY VIII			
to earn			إِكْتَسَبَ يَكْتَسِبُ إِكْتِسَابًا

CHAPTER 10 VOCABULARY

گان يڪونُ to be...	أَصْبَحَ يُصْبِحُ to become...	ظلَ يَظَلُّ to remain...
ما زال/لا يزال to still be...	ما دامَ as long as...	ليس is not...

المصطلحات

فعلٌ ناقصٌ incomplete verbs, needs a خبر to be complete

فاعلٌ تامٌ a complete verb, only requires a فعل and فاعل

الأفعال الناقصة – CHAPTER 10

10.1 INTRODUCTION

كان وأخواتها as الأفعال الناقصة are also known as الأفعال الناقصة that are incomplete in meaning. كان is the most commonly used فعل ناقص “and her sisters”. This is because كان is the most commonly used فعل ناقص. Take a look at the list below. Pay attention to the definitions.

1. كان , يكُونُ To be...
2. أصبحَ , يُصْبِحُ To become...
3. ظلَ , يَظَلُّ To remain...
4. ما زال/لا يزال To still be...
5. ما دامَ As long as...

لَيْسَ 6.

Is not...

Notice that the أفعال above do not convey a complete thought. For example, were you to hear someone say “كان” or “He was...” you would be left with the questions “What/who was he?” Compare this to a normal فعل like “أكل” or “He ate”. This is a complete sentence as it conveys a complete thought.

Because these أفعال are incomplete in meaning, they do not operate like a normal فعل. In fact, a sentence that contains a فعل ناقص is not even considered a جملة اسمية. It is considered a جملة فعلية.

Just as we defined the part before “is” as a مبتدأ and the part after “is” as the خبر in a regular جملة اسمية that we are learning about, the part before “was” (or any of the other sisters of كان) is the مبتدأ and the part after it is the خبر.

A key difference, however, is that while the “is” in a regular جملة اسمية is invisible, the “was” (or any of the other sisters of أفعال ناقصة) is not. It is considered part of the مبتدأ.

➤ **DRILL 1** Underline the مبتدأ once, the خبر twice, and the three times.

- | | |
|---|-------------------------|
| 1. They remained in the house. | 4. We were surprised. |
| 2. Those gangsters became firefighters. | 5. I am still waiting. |
| 3. Our company is still on the fifth floor. | 6. He is not a student. |

10.2 SENTENCE STRUCTURE

As mentioned previously, a sentence that contains a فعل ناقص is considered a جملة اسمية. On a sentence level, it contains a مبتدأ and either a خبر or a مبتدأ. Let us take a closer look at each of these components.

المبتدأ

RECOGNIZING THE مبتدأ IN ENGLISH SENTENCES

In English, the مبتدأ is simply the “was” (or any other فعل ناقص) together with the word or fragment that comes before the “was”. In the sentence “The children were hungry” for example, “the children were” is the مبتدأ.

Let us further dissect the مبتدأ. It is made up of two components:

- 1) فعل ماض/مضارع ناقص, which is simply labeled as a مبتدأ.
- 2) The word/fragment that comes before it, which is called اسم كان (or any of its sisters)

In the previous example, “the children” is اسم كان and “were” is the فعل ماض ناقص.

➤ **DRILL 2** Underline the فعل ناقص once, the اسم twice.

- | | |
|---|-------------------------|
| 1. They remained in the house. | 4. We were surprised. |
| 2. Those gangsters became firefighters. | 5. I am still waiting. |
| 3. Our company is still on the fifth floor. | 6. He is not a student. |

RECOGNIZING THE مبتدأ IN ARABIC SENTENCES

In the type of جملة اسمية we learned previously, the مبتدأ came in all sorts of shapes and sizes. In this type of sentence, the مبتدأ is always made up of two components:

1) فعل ناقص A

2) An اسم that belongs to that فعل ناقص

The rules of the اسم of a فعل ناقص and the rules of a فاعل are EXACTLY THE SAME.

There are two types of اسم: OUTSIDE and INSIDE.

- When the اسم is outside, it must be مرفوع, must come after the فعل, and the must be in the هو/هي form.
- When the اسم is a pronoun, it appears inside the فعل, which simply conjugates according to that pronoun.

As mentioned previously. When the اسم is a pronoun, it is an inside اسم and the فعل conjugates according to the pronoun. **MEMORIZE** the charts for all of the فعل ناقصة.

مضارع

هُمْ يَكُونُونَ	هُمَا يَكُونَانِ	هُوَ يَكُونُ
هُنَّ يَكُنَّ	هُمَا تَكُونَانِ	هِيَ تَكُونُ
أَنْتُمْ تَكُونُونَ	أَنْتُمَا تَكُونَانِ	أَنْتَ تَكُونُ
أَنْتُنَّ تَكُنَّ	أَنْتُمَا تَكُونَانِ	أَنْتِ تَكُونِينَ
نَحْنُ نَكُونُونَ		أَنَا أَكُونُ

ماض

هُمْ كَانُوا	هُمَا كَانَا	هُوَ كَانَ
هُنَّ كَنَّ	هُمَا كَانَتا	هِيَ كَانَتْ
أَنْتُمْ كَنْتُمْ	أَنْتُمَا كَنْتُمَا	أَنْتَ كَنْتَ
أَنْتُنَّ كَنْتُنَّ	أَنْتُمَا كَنْتُمَا	أَنْتِ كَنْتِ
نَحْنُ كَنَّا		أَنَا كَنْتُ

أمر

أَنْتُمْ لَا تَكُونُوا	أَنْسَماً لَا تَكُونَا	أَنَّتَ لَا تَكُنْ	أَنْتُمْ كُوْنُوا	أَنْتُمَا كُوْنَا	أَنَّتَ كُنْ
أَنْتُمْ لَا تَكُونُوا	أَنْسَماً لَا تَكُونِي	أَنَّتِ لَا تَكُونِي	أَنْتَ كُونِي	أَنْتُمَا كُونَا	أَنَّتِ كُونِي

نهي

أَنْتُمْ لَا تَكُونُوا	أَنْسَماً لَا تَكُونَا	أَنَّتَ لَا تَكُنْ	أَنْتِ لَا تَكُونِي
أَنْتُمْ لَا تَكُونُوا	أَنْسَماً لَا تَكُونَا	أَنَّتِ لَا تَكُونِي	أَنَّتِ لَا تَكُونَ

مضارع

هُمْ يَظْلُمُونَ	هُمَا يَظْلَانِ	هُوَ يَظْلُمُ
هُنَّ يَظْلَلُنَّ	هُمَا تَظَلَّانِ	هِيَ تَظَلُّ
أَنْتُمْ تَظَلُّمُونَ	أَنْتُمَا تَظَلَّانِ	أَنَّتَ تَظَلُّ
أَنْتُنَّ تَظَلَّلُنَّ	أَنْتُمَا تَظَلَّلَنِ	أَنَّتِ تَظَلَّلِيْنَ
نَحْنُ تَظَلُّ		أَنَا أَظَلُّ

ماض

هُمْ ظَلُوا	هُمَا ظَلَّا	هُوَ ظَلَّ
هُنَّ ظَلَلْنَ	هُمَا ظَلَّتَا	هِيَ ظَلَّتْ
أَنْتُمْ ظَلَلْتُمْ	أَنْتُمَا ظَلَلْتُمَا	أَنَّتَ ظَلَلْتَ
أَنْتُنَّ ظَلَلْتُنَّ	أَنْتُمَا ظَلَلْتُنَّ	أَنَّتِ ظَلَلْتِ
نَحْنُ ظَلَلْنَا		أَنَا ظَلَلْتُ

مضارع

هُمْ لَا / مَا يَرَالُونَ	هُمَا لَا / مَا يَرَالَانِ	هُوَ لَا / مَا يَرَالَ
هُنَّ لَا / مَا يَرَلْنَ	هُمَا لَا / مَا تَرَالَانِ	هِيَ لَا / مَا تَرَالَ
أَنْتُمْ لَا / مَا تَرَالُونَ	أَنْتُمَا لَا / مَا تَرَالَانِ	أَنَّتَ لَا / مَا تَرَالَ
أَنْتُنَّ لَا / مَا تَرَلَنَ	أَنْتُمَا لَا / مَا تَرَالَانِ	أَنَّتِ لَا / مَا تَرَالِيْنَ
نَحْنُ لَا / مَا نَرَالَ		أَنَا لَا / مَا أَرَالُ

ماض

هُمْ مَا زَالُوا	هُمَا مَا زَالَ	هُوَ مَا زَالَ
هُنَّ مَا زَلْنَ	هُمَا مَا زَالَتَا	هِيَ مَا زَالَتْ
أَنْتُمْ مَا زَلْتُمْ	أَنْتُمَا مَا زَلْتُمَا	أَنَّتَ مَا زَلْتَ
أَنْتُنَّ مَا زَلْتُنَّ	أَنْتُمَا مَا زَلْتُنَّ	أَنَّتِ مَا زَلْتِ
نَحْنُ مَا زَلْنَا		أَنَا مَا زَلْتُ

ماض

هُمْ مَا دَامُوا	هُمَا مَا دَامَا	هُوَ مَا دَامَ
هُنَّ مَا دُمْنَ	هُمَا مَا دَامَتَا	هِيَ دَامَتْ
أَنْتُمْ مَا دُمْتُمْ	أَنْتُمَا مَا دُمْتُمَا	أَنَّتَ مَا دُمْتَ
أَنْتُنَّ مَا دُمْتُنَ	أَنْتُمَا مَا دُمْتُمَا	أَنَّتِ مَا دُمْتِ
نَحْنُ مَا دُمْنَا		أَنَا مَا دُمْتُ

***Notice that لَيْسَ ما دام (covered previously) only appear in the past, but translate in the present. The مضارع is not used. Also notice that the charts for أصْبَحَ, يُصْبِحُ are not included. This is because the فعل conjugates in a normal way according to the نصر chart.

➤ **DRILL 3** Translate from English to Arabic.

- | | | | |
|---------------------|-------|--------------------|-------|
| 1. She was | _____ | 6. Be (you all)! | _____ |
| 2. We became | _____ | 7. As long as they | _____ |
| 3. They are still | _____ | 8. You all were | _____ |
| 4. He remained | _____ | 9. Be (you)! | _____ |
| 5. They (2) are not | _____ | 10. You all became | _____ |

الخبر / المتعلق بالخبر

The part after the “was” is متعلق بالخبر or الخبر can be a single word or a fragment, as is the case with the الخبر in an ordinary جملة اسمية.

In Arabic, the only difference between the الخبر of a فعل ناقص and a normal فعل is that when a sentence contains a الخبر موصوب IS, Contrast this with an ordinary مرفوع where the الخبر is جملة اسمية THE.

As for the ظرف or مجرور الخبر, the rules are the same. It is made up of either a جار or مجرور الخبر.

As is the case with an ordinary جملة اسمية, a sentence only requires one of the two to be considered complete as is the case with a normal جملة اسمية.

Take a look at the following examples.

وَكَانَ وَعْدُ رَبِّي حَقًّا

The promise of My master was true.

وَكَانَ عَرْشُهُ عَلَى الْمَاءِ

His throne was on water.

وَكَانَ اللَّهُ وَاسِعًا حَكِيمًا

Allah has always been all-encompassing and all-wise.

Note that when كان is used with the attributes of Allah, it translates as “has always been” rather than “was”.

أنتم

كُنْتُمْ أَعْدَاءً

All of you were enemies.

➤ DRILL 4 Underline the مبتدأ once, the خبر twice, and the three times.

ما دُمْتَ عَلَيْهِ قَائِمًا

وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا

ظَلَّ وَجْهُهُ مُسْوَدًا

فَأَصْبَحْتُمْ يَنْعَمْتِهِ إِخْرَانًا

10.3 ABNORMAL SENTENCE STRUCTURE نحن

The standard order is the مبتدأ followed by the خبر followed by the three times. فعل ناقص تأخير that occur with sentences.

It is possible for the متعلق بالخبر to come before the خبر.

أَنْتَ
قَدْ كُنْتَ فِينَا مَرْجُوا

You had been a source of hope amongst us.

It is also possible for the متعلق بالخبر to come before the مبتدأ. This occurs with but is not limited to possessive (له) sentences.

وَكَانَ لَهُ ثَمَرٌ

And he had fruit.

(lit. And for him was fruit.)

فَلَيْسَ عَلَيْكُمْ جُنَاحٌ

So, there is no blame on you.

Notice that the فعل ناقص comes between the اسم and its جار و مجرور. It never comes before the فعل.

10.4 COMPLEX SENTENCE STRUCTURE

As is the case with a regular جملة اسمية, it is possible for the خبر to be a full sentence. When it comes to كأن sentences, the خبر can only be a جملة فعلية.

When the فعل is مضارع and it comes after كأن, one of two meaning is conveyed. The first is “was/were - doing” as in “I was cooking.” The second is “used to x” as in “I used to cook”. Context reveals which of the two meanings is intended.

As is the case with an ordinary جملة اسمية, the خبر مبتدأ and the فعل مضارع match in number and gender, so the pronoun inside of the فعل matches with the pronoun inside of the خبر (كان) مبتدأ. Know that the status of the فعل remains unchanged. It is always مرفوع.

إِنَّمَا كُنَّا (تَخْوُض وَنَلْعَبُ)

We were only chatting idly and playing.

هُمَا
كَانَا (يَأْكُلُانِ الظَّعَامَ)

The two of them used to eat food.

When the inside of the فعل is ماضٍ، it implies that the event occurred long ago. This construction is not used in modern Arabic and only appears a few times in the Quran. The pronoun inside of the كان matches with the pronoun inside of the فعل ماضٍ.

أَنَا
إِنْ كُنْتُ (قُلْتُهُ) فَقَدْ عَلِمْتُ

Had I said it long ago, you would have known it.

10.5 TRANSLATING كان SENTENCES

Though a كان sentence is labelled as a جملة اسمية, it translates as a جملة فعلية in terms of the order of translation.

Recall that when translating a فعل فعلية, you translate the فاعل, then the فعل, then the details.

When translating a sentence with a فعل ناقص, you translate the اسم, then the فعل ناقص, then the خبر/متعلق.
بالخبر.

10.6 NEGATING كان SENTENCES

Though sentences are considered جملة اسمية, they are negated the same way a جملة فعلية is negated because they begin with a فعل.

→ To negate in the past, لَمْ+يَكُنْ or مَا+كانِ is used.

*Note that it may be easier to use مَا for the time being. This is because many of the أفعال ناقصة are irregular and do not display their جزم in a normal way.

→ To negate in the present, مَا+يَكُونُ or لَا+يَكُونُ is used.

→ To negate in the future, لَنْ يَكُونَ is used.

Note that all the حروف that can come with a فعل can come with a فعل ناقص. This includes the حروف ناصبة and حروف جازمة سَوْفَ, سَوْفَ, قَدْ, as well as سَوْفَ, سَوْفَ, and قَدْ.

► DRILL 5 Negate the following sentences.

كُنَّا إِخْوَانًا

سَنُصْبِحُ إِخْوَانًا

يَكُونُ عَلَيْكَ حَرْجٌ

كَانَتْ طَالِبَةً هُنَا

NEGATION TEMPLATES

There are two negative sentence templates that convey a unique meaning and are used specifically with the word **كان**. They are:

1) ما كان لـ ____ أن

This template translates as “It is not appropriate for **X** to do **Y**”.

X attaches to the لـ. It is usually a pronoun or a proper name.

Y comes after the أن and is a مضارع فعل.

ما كان لهم أن يدخلوها

It is not appropriate for them to enter it.

2) ما كان لـ ____

This template translates as “**X** would not be one to **Y**”.

X goes in the first blank. It is usually a proper name.

Y goes in the second blank. It is a مضارع فعل.

ما كان الله ليغذّبهم وأنت فيهم

Allah would not be one to punish them while you are among them.

A SUMMARY OF **كان وأخواتها**

جملة اسمية **look and act like a**, فعلية **labelled like a**: **أخواتها**.

متعلق بالخبر جار و مجرور -a OR -a special مضاف	خبر -in the status نصب اسم -a full sentence	مبتدأ كان + اسم كان the اسم can be inside or outside
--	---	---

OR
, we have 3 structures.

STANDARD STRUCTURE

ABNORMAL STRUCTURE

COMPLEX STRUCTURE

	مبتدأ + خبر/متعلق بالخبر Standard JI	متعلق بالخبر مقدم + مبتدأ مؤخر <u>هو طالب</u> <u>الأولاد ذاهبون</u> <u>سمية في البيت</u>	مبتدأ خبر full sentence + <u>هو (يقرأ الكتاب)</u> <u>الرسول (يتصحّم يتقوى الله)</u> <u>آتني (تعلمناهم)</u>
كان	Translates as: was <u>كان طالبا</u> <u>كان الأولاد ذاهبين</u> <u>كانت سمية في البيت</u>	Translates as: used to have <u>كان له قلماً</u> <u>كان عنده مفاتيح</u> <u>كان تحت الشجرة رجل نائم</u>	Translates as: used to do <u>كان (يقرأ الكتاب)</u> <u>كان الرسول (يتصحّم يتقوى الله)</u> <u>كُنّي (تعلمناهم)</u>

كان + مضارع used to do	ما زال/لا يزال + مضارع is still doing
أصبح + مضارع started to do	ما دام + مضارع remained doing
ظل + مضارع kept doing	ليس + مضارع does not do

sentences **negate** like a **فعلية** (verb phrase), with the addition of **two templates**.

PAST	PRESENT	FUTURE	TEMPLATES
ما + ماض past tense marker	لا + مضارع present tense marker	لن + مضارع منصوب future tense marker	ما كان لـ (اسم مجرور) أن (فعل مضارع منصوب) (فعل) (اسم) to (اسم) It was not appropriate for to be. ما كان (اسم مرفوع) لـ (فعل مضارع منصوب) (فعل) (اسم) was not one to.
لم + مضارع مجزوم past tense marker	ما + مضارع		

CHAPTER 11 VOCABULARY

أسماء

ذكاء intelligence, mental acuteness	ظلماءٌ - ظلماتٌ Darkness	جائعٌ - جياعٌ hungry	شبعانٌ - شباعٌ full, satiated
كاذبٌ Dishonest	صادقٌ Truthful	حاجةٌ - حاجةٌ need, necessity	ذكيٌّ - ذكياءٌ smart
بستانٌ - بستانٌ Garden	نصيبٌ - نصيبٌ portion, share, dividend, fate	زمانٌ - أزمانٌ time period, duration	وحيدٌ only, exclusive, individual

أفعال

to carry	حملَ يَحْمِلُ حَمْلاً	to own	ملكَ يَمْلِكُ مُلْكًا
to lose	خسِرَ يَخْسِرُ خُسْرَانًا	to include	شَمَلَ يَشْمَلُ شُمُولًا
<i>They lost at basketball.</i>	خَسِرُوا فِي كُرْتَةِ السَّلَةِ	to hate	كُرِهَ يَكُرُهُ كُرْهًا
to become full	شَبَعَ يَشْبَعُ شَبْعًا	to become thirsty	عَطَشَ يَعْطَشُ عَطْشًا
to decide on s/t	قرَرَ يُقْرِرُ تَفْرِيرًا (على)	to move (s/t)	حَرَكَ يَحْرُكُ تَحْرِيكًا
<i>I decided to memorize the Quran.</i>	قرَرَتْ عَلَى أَنْ حَفَظَ الْقُرْآنَ	to contemplate (s/t)	فَكَرَ يُفَكِّرُ تَفْكِيرًا (في)
to encourage s/o towards s/t	شَجَعَ يَشْجَعُ شَجِيعًا (له، على)	to hang/to comment on	علَقَ يُعلِقُ تَعلِيقًا (على)
<i>The teacher encouraged him towards completing his studies.</i>	شَجَعَهُ الْأَسْتَاذُ عَلَى أَنْ يَتَابَعَ دراسته	<i>He hung his clothes in the closet.</i>	علَقَ لِبَاسَهُ فِي الْمَخْرَنِ
to defend (s/o)	دَافَعَ يُدَافِعُ دَفَاعًا (عن)	<i>Don't comment about on his issue.</i>	لَا تُعلِقَ عَلَى أَمْرِهِ
<i>A Muslim defends his faith.</i>	الْمُسْلِمُ يُدَافِعُ عَنْ دِينِهِ	to express (s/t)	عَبَرَ يُعَبِّرُ تَعبِيرًا (عن)
to take out	أَخْرَجَ يُخْرِجُ إِخْرَاجًا	<i>Express yourself.</i>	عَبَرَ عَنْ تَفْسِيْكِ
<i>Get him out of here.</i>	أَخْرِجْهُ مِنْ هُنَّا!	to do with excellence	أَحْسَنَ يُحْسِنُ إِحْسَانًا
to move (oneself)	تَحَرَّكَ يَتَحَرَّكُ تَحْرِكًا	to make or let enter	أَدْخَلَ يُدْخِلُ إِدْخَالًا
		<i>Allah will enter the people of taqwa into Jannah.</i>	سَيُدْخِلُ اللَّهُ الْمُتَّقِينَ الْجَنَّةَ

<i>Don't move in your chair like that.</i>	لَا تَتَحَرَّكْ فِي كُرْسِيٍّكَ هَكَذَا	to become clear	تَبَيَّنَ يَتَبَيَّنُ تَبَيَّنَا
to tolerate	إِحْتَمَلَ يَعْتَمِلُ إِحْتِمَالًا	to be described	يَتَصَفُ يَتَصَفُ إِتَّصَافًا (ب)
<i>We will not tolerate their harm.</i>	لَنْ يَحْتَمِلَ أَذَاهُمْ	<i>A Mu' min is described with honesty.</i>	يَتَصَفُ الْمُؤْمِنُ بِالصِّدْقِ
to differ	إِخْتَلَفَ يَخْتَلِفُ إِخْتِلَافًا	to hasten, urge	إِسْتَعْجَلَ يَسْتَعْجِلُ إِسْتِعْجَالًا

CHAPTER 11 – THE COMPOUND اسم

11.1 INTRODUCTION

There are a handful of tools that appear before a complete sentence and cause it to function like an ordinary اسم. They create what is known as a compound اسم.

11.2 أنْ AND أَنْ

We learned that makes the فعل after it light. We learned that makes the after it اسم. That is one function that each of these حروف serve. Both of these, however, serve another function. They transform a sentence into a compound اسم.

أنْ

Let us begin by studying جملة فعلية a that transforms into a compound اسم.

Take جملة فعلية as an example. It is a normal اسم يذهب إلى المسجد. In order to make it function like an اسم, simply place an before it.

is a compound اسم and can play the role that any other اسم can play. Take a look at the following example.

يُريد أنْ يذهب إلى المسجد

He wants to go to the masjid.

"To go to the masjid" or "أَنْ يذهب إلى المسجد" answers the questions "What does he want to do?" This means that it is a detail or a مفعول به.

علَيْهِ أَنْ يذهب إلى المسجد

He has to go to the masjid.

(lit. it is upon him to go to the masjid)

"عَلَيْهِ" مبتدأ مؤخر a is "أَنْ يذهب إلى المسجد". متعلق بالخبر مقدم "عَلَيْهِ" template is a useful one to remember when saying "x has to ..."

أَنْ تَصُومُوا خَيْرٌ لَكُمْ

That you fast is better for you.

"That you fast" or "أَنْ تَصُومُوا" is that part before the "is". It is serving as a مبتدأ in this sentence.

The technical term for this type of is أَنْ المَضْدِرِيَّة.

أنْ

Next, let us take a look at جملة اسمية a that transforms into a compound اسم.

Take **هُوَ طالِبٌ** as an example. It is a normal اسمية جملة. In order to make it function like an اسم, simply place **أَنْ** before it.

أَنَّهُ طالِبٌ is a compound اسم and can play the role of a regular ism.

وَيَحْسُبُونَ أَنَّهُمْ مُهْتَدُونَ

They believe that they are committed to guidance

"That they are committed to guidance" or "أَنَّهُمْ مُهْتَدُونَ" answers the question "What do they believe?" This means that it is a detail or a مفعول به. It is labeled as a مفعول به في محل نصب.

تَبَيَّنَ لَهُ أَنَّهُ عَدُوٌّ

That is he is an enemy became clear to him.

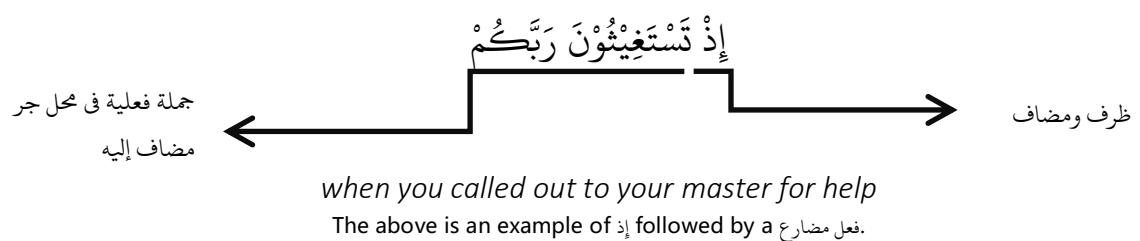
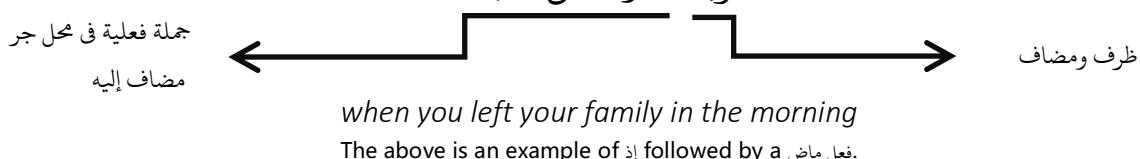
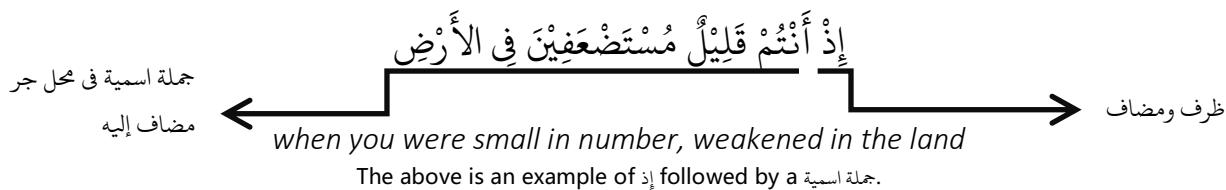
Here, فاعل **أَنَّهُ عَدُوٌّ** is acting as the فعل لازم a فعل لازم. What did the action of becoming clear? That he is an enemy.

مضاف إلىه

Recall that there are a handful of words that indicate time and place. These words are called ظروف and serve as special مضاف. Recall also that an إضافة is a relationship between two اسم. There are a few ظروف, however, that are unusual in that they are not followed by another اسم. Rather, they are followed by a complete sentence. This special set of ظروف turns the sentence that follows them into a compound اسم, which serves as a مضاف إلىه.

إذ

means "when" and can come with a ماضي both and a فعلية جملة. It translates in the past-tense regardless of what follows it. Take a look at the following examples.



Note that إذا will remain heavy when it does not have a مضارع إلىه as in يومٍ يَوْمِيْد.

إذا

إذا can come with a ماض both جملة فعلية and a جملة اسمية. It translates differently depending on what follows.

الجملة الاسمية WITH إذا

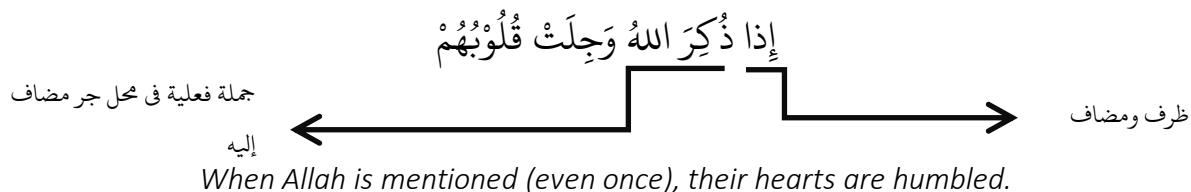
When it comes with a جملة اسمية، it is called إذا الفجائية، and translates as “suddenly” or “surprisingly”.



Then he threw it down, and suddenly, it was a fast-moving snake.

الجملة الفعلية WITH إذا

When it comes with a فعل ماض، it is called إذا الشرطية، and it pushes the meaning to the future tense. It translates as “when” and always comes with a second part (when x happens, y). Only the first portion (the x) is considered a فعل ماض. The use of the فعل ماض indicates a single event.



When Allah is mentioned (even once), their hearts are humbled.

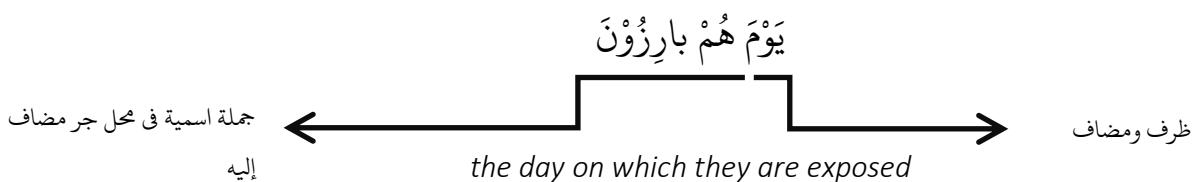
The use of the فعل مضارع indicates a repeated event.



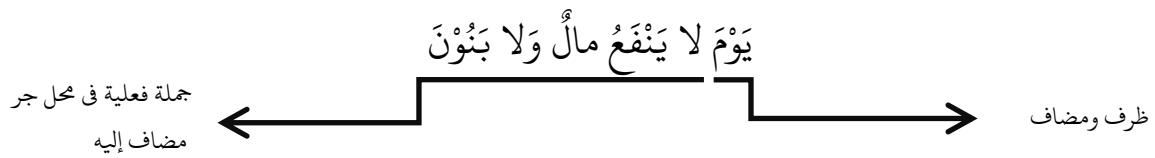
And when our miraculous signs are recited to him (repeatedly), he turns away arrogantly.

يَوْمٌ

يَوْمٌ means “day” and can come with both a جملة فعلية and a جملة اسمية. In both cases, it translates as “the day on which...”



the day on which they are exposed



the day on which neither money nor children will be of benefit

Note that يَوْمٌ does not come with a ماضٍ فعل.

Also note that though يَوْمٌ has the potential to create a compound اسم, it can also act as an ordinary اسم and can be followed by a regular اسم.



THE REFERENCE SHEET حرف REFERENCE SHEET

أدوات الاستفهام - QUESTIONING WORDS

أَيْ	هَلْ / أَ	كَيْفَ	لِمَاذَا	أَيْنَ	مَتَى	مَاذَا / مَا	مَنْ
which	did	how	why	where	when	what	who

لام التوكيد

DESCRIPTION:

- used for emphasis
- can attach to an اسم or فعل فعل or حرف
- has no grammatical effect
- always takes a فتحة (فتحة لـ)

LABEL: لام التوكيد

EXAMPLES:

وَلَعَبَدُ مُؤْمِنٌ خَيْرٌ مِّنْ مُشْرِكٍ	لَئُؤْمِنَّ بِهِ وَلَتَنْصُرَهُ	إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ
No doubt, a believing slave is better than a polytheist.	You will DEFINITELY believe in him and help him.	Certainly, the human being is definitely in loss.

قد

DESCRIPTION:

- in the Quran, it is always for emphasis or with the meaning "already"
- in modern Arabic, it means "might" when used with the present-tense and "certainly" or "already" when used with the past-tense
- used only with فعل
- has no grammatical effect

LABEL: حرف تَقْلِيلٍ / حرف تَحْقِيقٍ (with past-tense) / (with present-tense)

EXAMPLE:

قَدْ أَفْلَحَ الْمُؤْمِنُونَ	قَدْ يَعْلَمُ اللَّهُ الْمُعَوِّقِينَ مِنْكُمْ
Certainly, the believers have already succeeded.	Allah already knows the hinderers among you.

س/سوف

DESCRIPTION:

- used only with the present-tense
- pushes the meaning to the future-tense
- has no grammatical effect

LABEL: حرف اسْتِقْبَالٍ

EXAMPLE:

سَيَقُولُونَ ثَلَاثَةٌ رَابِعُهُمْ كُلُّهُمْ <i>They will say “four, the fifth is their dog.”</i>	قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّنَا <i>He said “I will ask my master for forgiveness for you.”</i>
---	--

واو استثنافية

DESCRIPTION:

- used to start a new sentence
- has no grammatical effect
- is not translated

LABEL: واو استثنافية/واو الاستثناف

EXAMPLE:

وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِنْ مَاءٍ <i>Allah created every creature from water.</i>
--

إِمَّا

DESCRIPTION:

- means “either”
- always used twice in a sentence to mean “either x or y”
- has no grammatical effect

LABEL: حرف تَحْمِيرٍ

EXAMPLE:

إِمَّا أَنْ تُلْقِي وَإِمَّا أَنْ نَكُونَ أَوَّلَ مَنْ أَلْقَى <i>Either you throw down, or we will be the first to throw down.</i>

حروف العطف

DESCRIPTION:

- connects two words
- carries over status

LABEL: حرف عَطْفٍ

وَ: and

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلِّونَ عَلَى النَّبِيِّ

Certainly Allah and His angels send their blessings to the Prophet.

أَوْ: or

فَهُنَّ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً

So they are like stone or even harder.

ثُمَّ: and then

كَيْفَ تَكُفُّرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ثُمَّ يُمْتِئِنُّكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ

How do you disbelieve in Allah when you were lifeless then he gave life to you, then he will make you lifeless, then he will give you life, then you will be returned to Him?

فَ: and then/so

الَّذِي خَلَقَ فَسَوَّاكَ فَعَدَلَكَ

The one who creates you then fashioned you perfectly then proportioned you

*Note: فَ and ثُمَّ differ in that فَ indicates a longer duration of time.

بَلْ: rather

وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحَانَهُ بَلْ لَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ

And they said "Allah took a son". He is above that! Rather he has whatever is in the skies and the earth.

لَكِنْ: however

أَسْمِعْ بِهِمْ وَأَبْصِرْ يَوْمَ يَأْتُونَا لَكِنَّ الظَّالِمُونَ الَّذِينَ فِي ضَلَالٍ مُّبِينٍ

How clearly they will hear and see on that day that they come to us; however, the wrongdoers today are in clear error.



SECTION 2

S A R F

Section 2: Sarf

How spellings and sounds within a word carry meaning

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CHAPTER 01 – AN INTRODUCTION TO صرف

1.1 WHAT IS صرف?

صرف is the study of word patterns and how meaning can be derived based on these patterns. It is a mechanism through which you can learn to recognize the pattern of a majority of words in the Arabic language. With صرف, you can also construct a multitude of words when given a single word.

الجَامِدُ وَالْمُشْتَقُ 1.2

مشتق words are words that you can do the صرف of. They follow a particular pattern and can be manipulated and transformed.

جامد words are words that you cannot do the صرف of. They cannot be transformed.

Most words in Arabic are مشتق and some are جامد. In our study of صرف, we will concern ourselves with words that are مشتق.

1.3 THE CONTENTS AND THE CONTAINER

Every مشتق word is made up of two elements:

- 1) The **CONTENTS** of the word
- 2) The **CONTAINER** that the contents sit in

Let us explore these two elements in more detail.

THE CONTENTS

Every word in the Arabic language has root letters. A majority of words have **THREE** root letters. These **ROOT LETTERS** are what we call the **CONTENTS** of the word. The same *contents* can be poured into many different *containers*. When different containers hold the same contents, they also share something in common in terms of the meaning of the word.

Take a look at the words below. Notice that the contents (the root letters ملعم) appear in every word, but the spelling/shape of the word (the container) is different. Also, notice that though the meanings vary, they are all somehow related.

أَعْلَمُ	مَعْلُومَةٌ	عِلْمٌ	تَعْلَمَ	عَالِمٌ	مُعَلِّمٌ	تَعْلِيمٌ	عَلَمَ
more knowledgeable	fact	knowledge	he learned	scholar	teacher	education	he taught

The technical term for the **CONTENTS** or the **ROOT LETTERS** is الجذر. **MEMORIZE** this term and use it.

As for the terminology pertaining to each individual root letter, it is modeled off of the word فعل. The first letter is called فاء الكلمة (the ف of the word in the word فعل). The second letter is called عين الكلمة (the ع of the word in the word فعل). The third letter is called لام الكلمة (the ل of the word in the word فعل).

Take a look below at how the root letters ك ت ب would be termed.

لام الكلمة	عين الكلمة	فاء الكلمة
ب	ت	ك

THE CONTAINER

The container refers to the pattern or the shape of the word. It is the frame in which the contents sit. In any given word, everything aside from the contents (the three-letter root) is part of the container. This includes all حركات as well as any additional letters.

When it comes to containers, we have what we call the FAMILY (الباب) and we have what we call the FAMILY MEMBERS (الصيغة).

Almost every family has the same family members, but every family has unique characteristics.

INTRODUCING THE FAMILY MEMBERS

Every صرف family has the following members.

FAMILY MEMBER	MEANING	EXAMPLE	MEANING
الفعل التاضي 1.	فعل past tense	عَلَمْ	he taught
الفعل المضارع 2.	فعل present tense	يُعَلِّمُ	he teaches
الفعل التاضي التبني للمنجھول 3.	فعل past-passive	عُلِّمَ	he was taught
الفعل المضارع التبني للمنجھول 4.	فعل present passive	يُعَلَّمُ	he is taught
فعل الأمر 5.	فعل commanding	عَلَمْ	teach!
فعل التهفي 6.	فعل forbidding	لَا تَعْلَمْ	don't teach!
المصدر 7.	the idea	تَعْلِيْمًا	the idea of teaching/education
اسم فاعل 8.	the one carrying out an action	مُعَلِّمٌ	teacher/the one who teaches
اسم مفعول 9.	the one/thing affected by the action	مُعَلَّمٌ	one who is taught
اسم ظرف 10.	time/place in which the action takes place	مَعْلَمًا	a time/place of teaching

Notice that there are four فعل and six اسم.

Each one of these family members (both اسم and فعل) is a container. Each family member looks different depending on what family it belongs to. In other words, the shape of these containers varies from family to family.

Within each family, however, a given member will always look the same. The container will maintain the same shape regardless of the contents within.

Take a look at the following examples of اسم فاعل from a particular family. Notice that the contents vary but the pattern is the same. Say them aloud and notice how they rhyme.

مُرْسِلٌ	مُؤْمِنٌ	مُشْرِكٌ	مُسْلِمٌ	مُصْلِحٌ	مُفْسِدٌ	مُحْسِنٌ
رس ل	ء م ن	ش ر ك	س ل م	ص ل ح	ف س د	ح س ن

The technical term for “family member” is الصيغة. **MEMORIZE** this term and use it.

Again, the container is whatever remains once the contents have been removed. This includes حركات as well as any extra letters.

➤ **DRILL 1** Determine the container of the words below using the root letters provided. The first one is done as an example

و ف ق	ع ل م	ح س ن	ش ب ه	ن ف ق	ن ف س	ك ت ب
تَوْفِيقٌ	عَالَمٌ	أَحْسِنٌ	مُشْتَهٰ	مُنافِقٌ	مُتَّافِسٌ	مَكْنُوبٌ
						-مَهْدُو-

➤ **DRILL 2** Sort the following words to the best of your ability. Group them with words that share the same container.

تَكْبِيرًا	كَاتِبٌ	نَاقَةٌ	تَلَطُّفًا	تَخْوُفًا	تَبْدِيلًا	أَسْلَامٌ	حَافِظٌ
تَكْبُرًا	أَكْبَرٌ	مَوْجُودٌ	أَوْجَسَ	مَحْمُوظٌ	تَدْبُرًا	كَاتِبٌ	مَسْكُونٌ
ضَاعَفَ	مَاكُولٌ	تَكْلِيمًا	نَاصِرٌ	جَاهَدَ	تَسْلِيمًا	أَنْفَقَ	

THE FAMILIES

If every family has more-or-less the same members, what sets one family apart from another? The answer is that each family is distinguished by a set of characteristics unique to that family.

Some families, for example, may be characterized by an extra شدة as part of the container. Some may be characterized by an extra ألف as part of the container. Some may be characterized by an extra ت as part of the container.

Take a look at the words below. This is a set of family members belonging to the same family. Notice that though the members are different, they all share a common trait. In this case, it is the extra ت and the extra شدة.

مُتَكَلِّمٌ تَكَلَّمَ مُتَكَلِّمٌ تَكَلَّمًا يَتَكَلَّمُ تَكَلَّمَ

Take a look at the words below. This is a set of family members belonging to the same family. Notice that though the members are different, they all share a common trait. In this case, it is the extra ل.

مُجَاهِدٌ مُجَاهِدٌ مُجَاهِدَةً جَهَادًا يُجَاهِدُ جَاهَدَ

These distinct family features are what set صرف families apart from each other.

The technical term for “family” is الباب. **MEMORIZE** this term and use it.

1.4 المُجَرَّدُ والمَزِيدُ فِيهِ

All صرف families can be grouped into two large groups. They are:

- 1) المُجَرَّد
- 2) المَزِيدُ فِيهِ

المُجَرَّد

The distinguishing feature of مجرّد families is that their container (in the هو version of the past-tense) has no extra letters; it consists only of حركات. Take a look at the following examples.

كَبِيرٌ فَهِمْ ضَرَبَ سَعَيْ كَرْمٌ نَصَرَ

Notice that there are no extra letters outside of the three-letter root. In مجرّد families, the only thing that distinguishes one family from another is the حركات.

مفرد families are also unique in that they have extra family members. In addition to the family members mentioned previously, they have the following.

FAMILY MEMBER	MEANING	EXAMPLE	MEANING
اسم آلة	tools/devices	مِيزَانٌ	a tool used to weigh (scale)
اسم تفضيل	comparatives/superlatives	أَكْبَرُ	bigger
اسم صفة	adjectives (for permanent qualities)	كَرِيمٌ	noble/generous
اسم مبالغة	a hyperbolized form of the فاعل	خَوَانٌ	a constant traitor

These أسماء مزيد فيه will never appear in families.

المزيد فيه

The distinguishing feature of مزيد فيه families is that the container always consists of extra letters in addition to the حركات.

Take a look at the following examples from مزيد فيه families. Notice that there are always extra letters outside of the three-letter root.

إِسْتَغْفَرَ تَعَاوَنَ تَقْرَقَ جَاهَدَ أَسْلَمَ اِنْقَلَبَ

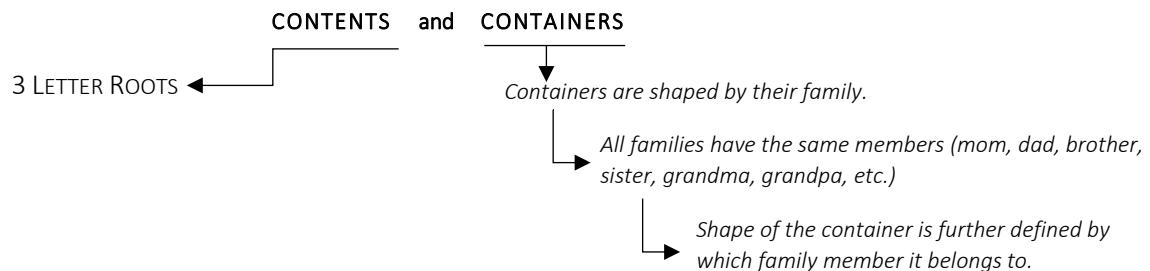
We will begin our study of صرف by learning the مزيد فيه families.

1.5 – CHAPTER SUMMARY

صرف

THE STUDY OF A SINGLE WORD

all words include two components:



VOCABULARY – ثلاثي مزيد فيه

FAMILY II			
تَرَكَ يُترَكُ تَرِكْلاً	to send down	فَرَقَ يُفَرِّقُ تَفْرِيقًا	to separate
بَشَّرَ يُبَشِّرُ تَبْشِيرًا	to give good news	سَبَحَ يُسَبِّحُ تَسْبِيحًا	to declare perfection

FAMILY III			
عَاهَدَ يُعَاهِدُ عَهَادًا وَمُعَاهَدَةً	to take an oath	عَاقَبَ يُعَاقِبُ عَقَابًا وَمُعَاقَبَةً	to punish
نَافَقَ يُنَافِقُ نِفَاقًا وَمُنَافَقَةً	to act hypocritically	هَاجَرَ يُهَاجِرُ هَجَارًا وَمُهَاجَرَةً	to migrate
حَاسَبَ يُحَاسِبُ حِسَابًا وَمُحَاسَبَةً	to hold to account	قَاتَلَ يُقَاتِلُ قَتَالًا وَمُقَاتَلَةً	to fight

FAMILY IV			
أَسْلَمَ يُسْلِمُ إِسْلَامًا	to submit	أَنْكَرَ يُنْكِرُ إِنْكَارًا	to refuse to accept
أَغْرَقَ يُغْرِقُ إِغْرَاقًا	to make s/o drown	أَنْبَأَ يُنْبِئُ إِنْبَاءً	to inform
أَنْبَثَ يُنْبِثُ إِنْبَاثًا	to bring to life/cultivate	أَعْلَنَ يُعْلِنُ إِعْلَانًا	to announce/publicize

FAMILY V			
تَفَرَّقَ يَتَفَرَّقُ تَفْرُقًا	to become separated	تَرَكَ يَتَرَكَلُ تَرْكًا	to come down
تَقَبَّلَ يَتَقَبَّلُ تَقْبُلًا	to accept	تَرَبَصَ يَتَرَبَصُ تَرْبُصًا	to sit in waiting
تَكَبَّرَ يَتَكَبَّرُ تَكَبُّرًا	to be arrogant	تَظَاهَرَ يَتَظَاهَرُ تَظَاهِرًا	to purify oneself

FAMILY VI			
تَعَاوَنَ يَتَعَاوَنُ تَعَاوُنًا	to cooperate	تَقَابَلَ يَتَقَابَلُ تَقَابُلًا	to face (each other)
تَخَاصَّمَ يَتَخَاصَّمُ تَخَاصُّمًا	to be in conflict	تَظَاهَرَ يَتَظَاهَرُ تَظَاهِرًا	to show outwardly
تَنَازَعَ يَتَنَازَعُ تَنَازُعًا			to disagree/dispute

FAMILY VII			
إِنْقَلَبَ يَنْقَلِبُ إِنْقَلَابًا	to turn/become	إِنْبَجَسَ يَنْبَجِسُ إِنْبَجَاسًا	to gush out
إِنْطَلَقَ يَنْطَلِقُ إِنْطَلَاقًا	to be free/to race	إِبْعَثَ يَبْعِثُ إِبْعَاثًا	to be dispatched
إِصْرَافَ يَنْصَرِفُ إِصْرَافًا	to leave	إِنْهَمَرَ يَهْمِمُ إِنْهِمَارًا	to pour
إِنْفَجَرَ يَنْفَجِرُ إِنْفِجَارًا	to burst forth	إِنْفَطَرَ يَنْفَطِرُ إِنْفِطَارًا	to split

FAMILY VIII			
إِقْرَبَ يَقْرِبُ إِقْرَابًا	to come close	إِنْتَشَرَ يَنْتَشِرُ اِنْتَشَارًا	to scatter/spread

إِقْتَلَ يَقْتَلُ إِقْتِلًاً	to fight against one another	إِجْتَنَبَ يَجْتَنِبُ إِجْتِنَابًاً	to avoid
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FAMILY IX			
إِخْضَرَ يَخْضُرُ إِخْضَرًاً	to become green	إِصْفَرَ يَصْفُرُ إِصْفَرًاً	to become yellow
إِسْوَدَ يَسْوَدُ إِسْوَدًاً	to become black	إِبْيَاضَ يَبْيَيْضُ إِبْيَاضًاً	to become white

FAMILY X			
إِسْتَغْفَرَ يَسْتَغْفِرُ إِسْتَغْفَارًاً	to seek forgiveness	إِسْتَهْرَأَ يَسْتَهْرِيُّ إِسْتَهْرَاءً (ب)	to mock
إِسْتَكْبَرَ يَسْتَكْبِرُ إِسْتَكْبَارًاً	to be arrogant	إِسْتَعْجَلَ يَسْتَعْجِلُ إِسْتَعْجَالًاً	to expedite
إِسْتَضْعَفَ يَسْتَضْعِفُ إِسْتَضْعَافًاً	to oppress/deem weak	إِسْتَأْذَنَ يَسْتَأْذِنُ إِسْتَأْذَنًاً	to seek permission

CHAPTER 02 – ثلاثي مزيد فيه

2.1 INTRODUCTION

Recall that the مزيد فيه families are characterized by the extra letters that are part of the container. There are nine مزيد فيه families, each with unique family features. As we learn each family, we will learn these unique features. By the end of this chapter, we will be able to look at any مزيد فيه word and determine what family (باب) it comes from, which family member (صيغة) it is, and what the root letters (جذر) are.

We will be using the following template to recite and memorize the صرف of each family. The highlighted portions are not actual family members. They are included in the oral recitation of صرف for flow. الأمر منه loosely translates as “the commanding version is...”. والنهي عنه loosely translates as “and the forbidding version is...”. والظرف منه loosely translates as “and the ظرف is...”

فهو اسم فاعل	مصدر	فعل مضارع	فعل ماض
فهو اسم مفعول	مصدر	فعل مضارع مجهول	فعل ماض مجهول
والظرف منه ظرف	والنهي عنه نهي	والنهي عنه نهي	الأمر منه أمر

This chart is what is known as صرف الصغير, or “small”.

Notice, however, that there are 6 أفعال and 4 أسماء. Now recall that every فعل can conjugate 14 different ways depending on the inside pronoun. Also recall that every اسم can go through the مسلم chart and conjugate 18 different ways (if it is a human word) or 9 different ways (if it is a non-human word).

Doing the complete chart for each فعل and the chart for each اسم is what is known as صرف الكبير as “big”.

Though we will focus on memorizing the صرف الصغير be prepared to encounter and recognize أفعال in any form and أسماء in any status, number, and gender.

2.2 FAMILY II - باب تَعْلِيمٌ

FAMILY FEATURES/CLASSIFICATION

The first family we will learn is known as “family II” in modern, western academics. In the classical Arabic tradition, it is known as باب تَعْلِيمٌ. Notice that the family name is modeled after the مُصْدَر.

We will insert the sample root letters (ع ل م) into this family in order to aid our memorization. **MEMORIZE** the chart below.

Notice the شَدَّةٌ on the عين الكلمة of most of the words and the ضَمَّةٌ on the مضارع. This family is classified as a شدة family and a ضمة family.

Root letters are always variable. In order to be able to recognize a member of this family even when the root letters change, you must be able to recognize the constants. Each of these words have elements that always remain the same regardless of the root letters within. The constants are highlighted in the chart below.

► **DRILL 1** Determine the صيغة of the following words. Once you have found the constants in each word, extract the جذر.

جذر	صيغة	WORD	جذر	صيغة	WORD
		تَبَرَّنَا			تَسْلِيْمًا
		بُدَدْلُ			خَلَقَةٌ
		تُرَلْث			مُبَشَّرِينَ

CONSTRUCTION

When it comes to constructing words and inserting different sets of root letters into a family, it helps to use the root letters (ف ع ل) as a standard placeholder. Whenever you want to place a particular set of root letters into a family, you can simply swap the ف out for the first root letter, the ع out for the middle root letter, and the ل out for the last root letter. Everything aside from the letters ف ع ل remains constant

فَهُوَ مُفْعِلٌ	تَفْعِيلًا	يُفَعِّلُ	فَعَلٌ
فَهُوَ مُفْعَلٌ	تَفْعَيلًا	يُفَعَّلُ	فُعَلٌ
والظرف منه مُفَعَّلٌ	والنهي عنه لا تُفَعَّلٌ	الامر منه فَعَلٌ	

► **DRILL 2** Insert the root letters below into family II. Do the صرف صغير orally.

و ف ق ف ر ق ح س ن ش ب ه س ب ح س ل م ب د ل

RHETORICAL IMPLICATIONS OF FAMILY II

Each of the families has a number of traits or implications associated with it. The most common ones are listed below. Keep in mind that they do not always apply.

Words from this family are generally مُتَعَدِّي and indicate that the action is repetitive and is taking place over a long period of time. The word تَرَلَ for example, means to reveal gradually and repetitively over time. This فِعْلُ is used to talk about the revelation of the Quran over the 23 year period or revelation.

This pattern can also imply hyperbole in some cases. The word قَتَلَ for example means to massacre, whereas قَتَلَ simply means to kill.

2.3 FAMILY III – باب مُقَاعِلَة

FAMILY FEATURES/CLASSIFICATION

Family III or باب مُقَاعِلَة is characterized by the extra ضمة on the مضارع ألف as well as the ضمة on the مضارع ألف. It is classified as an ألف family and a ضمة family.

We will insert the sample root letters (ج ه د) into this family in order to aid our memorization. **MEMORIZE** the chart below. The constants are highlighted.

جَاهَدْ يُجَاهِدْ جَهَادًا وَجَاهَدَةً فَهُوَ مُجَاهِدْ
 جُوهَدْ يُجَاهِدْ جَهَادًا وَجَاهَدَةً فَهُوَ مُجَاهِدْ
 مُجَاهِدْ لَا تُجَاهِدْ جَاهِدْ

Also notice that this family has two مصدر. The two are interchangeable in terms of meaning, though the second one is more commonly used in modern Arabic.

► **DRILL 3** Determine the جذر and صيغة of the following words.

جذر	صيغة	باب	WORD	جذر	باب	صيغة	WORD
			حَارَبْ				قَتَالْ
			مَسَلَّمَةً				عُوقَبْتُمْ
			يُضَاعِفْ				كُذَبْ

CONSTRUCTION

Use the root letters (ف ع ل) as a standard placeholder. Whenever you want to place a particular set of root letters into a family, you can simply swap the ف out for the first root letter, the ع out for the middle root letter, and the ل out for the last root letter. Everything else stays the same.

فَهُوَ مُفَاعِلٌ	فِعَالًا وَمُفَاعَلَةً	يُفَاعِلُ	فَاعِلَّ
فَهُوَ مُفَاعِلٌ	فِعَالًا وَمُفَاعَلَةً	يُفَاعِلُ	فُوْعِلَ
والظرف منه مُفَاعِلٌ	والنهي عنه لا تُفَاعِلُ	والامر منه فَاعِلٌ	

► **DRILL 4** Insert the root letters below into family III. Do the صغير صغير orally.

ف رق

ب ش ر

ع د

ن ف ق

ح س ب

ج د ل

ع ق ب

RHETORICAL IMPLICATIONS OF FAMILY III

Words from this family often imply that the action is directed from one individual/party towards another individual/party. The word عاقبٌ for example, means to punish. Punishment is something that one individual/party does to another.

2.4 FAMILY VI – باب إفعاع – باب إفعاع

FAMILY FEATURES/CLASSIFICATION

Family VI or باب إفعاع is characterized by the همزة on the ماضي ماض and the همزة ضمة ضمة on the أمر أمر as well as the همزة مضارع مضارع. It is classified as a family and a family.

We will insert the sample root letters (س ل م) into this family in order to aid our memorization. **MEMORIZE** the chart below. The constants are highlighted.

أَسْلَمَ يُسْلِمُ إِسْلَامًا فَهُوَ مُسْلِمٌ
 أَسْلَمَ يُسْلِمُ إِسْلَامًا فَهُوَ مُسْلِمٌ
 مُسْلِمٌ لَا تُسْلِمْ أَسْلَمَ

► **DRILL 5** Determine the جذر and باب صيغة and باب جذر of the following words.

WORD	باب	صيغة	جذر	WORD	باب	صيغة	جذر
الْمُجَادِلُ							مُخْرِجٌ
أَبْشِرُوا							إِرْضَادًا
تَقْدِيرًا							نُبَشَّرُ

CONSTRUCTION

Use the root letters (ف ع ل) as a standard placeholder. Whenever you want to place a particular set of root letters into a family, you can simply swap the ف out for the first root letter, the ع out for the middle root letter, and the ل out for the last root letter. Everything else stays the same.

فَهُوَ مُفْعِلٌ	إِفْعَالًا	يُفْعِلُ	أَفْعَلَ
فَهُوَ مُفْعِلٌ	إِفْعَالًا	يُفْعِلُ	أَفْعَلَ
والظرف منه مُفعَلٌ		والنهي عنه لا تُفعَلُ	الأمر منه أَفْعَلٌ

► **DRILL 6** Insert the root letters below into family VI. Do the صرف صغير orally.

ق ب ل

ف ل ح

ن ف ق

د ب ر

ن ذ ر

ف س د

ع ر ض

RHETORICAL IMPLICATIONS OF FAMILY VI

Words from this family are predominantly مُتَعَدِّي and generally imply that the action was completed immediately and all at once. The word أَنْزَلَ for example, means to send something down immediately and at once.

2.5 FAMILY V – باب تَفَعُّل

FAMILY FEATURES/CLASSIFICATION

Family V or باب تَفَعُّل is characterized by the extra ت and the شدة in all forms, and the فتحات across the ماض past and مضارع present. It is classified as a family, a family, and a family.

We will insert the sample root letters (ف ر ق) into this family in order to aid our memorization. **MEMORIZE** the chart below. The constants are highlighted.

تَفَرَّقَ	يَتَفَرَّقُ	تَفَرَّقاً	فُهُوَ	مُتَفَرِّقٌ
تُفَرِّقَ	يُتَفَرَّقُ	تَفَرَّقاً	فَهُوَ	مُتَفَرِّقٌ
مُتَفَرِّقٌ		لا تَتَفَرَّقْ		تَفَرَّقْ

DO NOT CONFUSE THIS FAMILY WITH FAMILY II (باب تفعيل). **THOUGH THEY BOTH HAVE A شدة AS A SHARED FAMILY FEATURE, THIS FAMILY IS DISTINGUISHED BY THE EXTRA ت.**

► **DRILL 7** Determine the جذر and صيغة and باب of the following words.

جذر	صيغة	باب	WORD	جذر	باب	صيغة	WORD
			يُقَلِّبُ				يُتَقَبِّلُ
			كَبِيرٌ				مُتَكَبِّرٌ
			الْحِسَابِ				مُهَاجِرُ

CONSTRUCTION

Use the root letters (ف ع ل) as a standard placeholder. Whenever you want to place a particular set of root letters into a family, you can simply swap the ف out for the first root letter, the ع out for the middle root letter, and the ل out for the last root letter. Everything else stays the same.

فَهُوَ مُتَّفَعِلٌ	تَفَعُّلًا	يَتَّفَعِلُ	تَّفَعَّلَ
فَهُوَ مُتَّفَعِلٌ	تَفَعُّلًا	يَتَّفَعِلُ	تَّفَعَّلَ
والظرف منه مُتَّفَعِلٌ		والنهي عنه لا تَّفَعَّلَ	الأمر منه تَّفَعَّلَ

► **DRILL 8** Insert the root letters below into family V. Do the صغير صرف orally.

رب ص ع لم ط ه ر ك ب ر ج د ق ط ع ف س ح

RHETORICAL IMPLICATIONS OF FAMILY VI

Words from this family are predominantly لازم **لازم** and can sometimes imply that the action took effort to complete.

2.6 FAMILY VI – باب تَفَاعُل

FAMILY FEATURES/CLASSIFICATION

Family VI or باب تَفَاعُل is characterized by the extra ت, the extra ا, and the extra ن across the فتحات فتحات across the مضارع ماض and.

It is classified as a ت family, an ا family, and a ن family.

We will insert the sample root letters (ع و ن) into this family in order to aid our memorization. **MEMORIZE** the chart below. The constants are highlighted.

تَعَاوَنْ يَتَعَاوَنْ تَعَاوَنْ فَهُوَ مُتَعَاوَنْ
 تُعُونْ يُتَعَاوَنْ تَعَاوَنْ فَهُوَ مُتَعَاوَنْ
 مُتَعَاوَنْ لَا تَتَعَاوَنْ تَعَاوَنْ

DO NOT CONFUSE THIS FAMILY WITH FAMILY III. (باب مفاعة). **ALTHOUGH THEY BOTH HAVE AN أَلْف ALF AS A SHARED FAMILY**

FEATURE, THIS FAMILY IS DISTINGUISHED BY THE EXTRA ت.

► **DRILL 9** Determine the جذر and صيغة of the following words.

جذر	صيغة	باب	WORD	جذر	باب	صيغة	WORD
			مُتَنَزِّقَةٌ				أَنْقَثْتُمْ
			يَتَلَاقُونَ				الشَّكَارُ
			غَاهْدُوا				أَلَّفَ

CONSTRUCTION

Use the root letters (ف ع ل) as a standard placeholder. Whenever you want to place a particular set of root letters into a family, you can simply swap the ف out for the first root letter, the ع out for the middle root letter, and the ل out for the last root letter. Everything else stays the same.

فَهُوَ مُتَّفَاعِلٌ	تَّفَاعُلًا	يَتَّفَاعِلُ	تَّفَاعَلَ
فَهُوَ مُتَّفَاعِلٌ	تَّفَاعُلًا	يَتَّفَاعِلُ	تُفْعِلَ
والظرف منه مُتَّفَاعِلٌ			الْأَمْرُ مِنْهُ تَّفَاعَلٌ

► **DRILL 10** Insert the root letters below into family VI. Do the صرف صغير orally.

خ ص م ق س م ظ ه ر ت ب ع ن ص ر ن ز ع ق ب ل

RHETORICAL IMPLICATIONS OF FAMILY VI

Words from family VI usually imply that the action took place between two parties. The word **سَائِل** for example, means to ask one another. **تَلَاوِم** means to blame one another. **تَعَاوِن** means to cooperate with each other.

2.7 FAMILY VII – باب إِنْفَعَالٍ

FAMILY FEATURES/CLASSIFICATION

Family VII or باب إِنْفَعَالٍ is characterized by the extra ن in all the forms and the ماض (همزة الوصل) ا in the forms. It is known as a the family and classified as a هَمْزَةُ الْوَصْلِ family.

We will insert the sample root letters (ق ل ب) into this family in order to aid our memorization.

Notice that this family does not have passives. This is because it is always لازم and **CANNOT BE MADE PASSIVE**.

MEMORIZE the chart below. The constants are highlighted.

إِنْقَلَبَ يَنْقَلِبُ إِنْقَلَابًا فَهُوَ مُنْقَلِبٌ
مُنْقَلِبٌ لَا تَنْقَلِبْ إِنْقَلِبْ

► **DRILL 11** Determine the جذر and صيغة of the following words.

جذر	صيغة	باب	WORD	جذر	باب	صيغة	WORD
			مُنْهَمِرٌ				إِنْبَجَسْتُ
			يَتَخَافَّوْنَ				مُتَرَجَّاتٍ
			إِنْسَلَحَ				مُنْقَلِبٌ

CONSTRUCTION

Use the root letters (ف ع ل) as a standard placeholder. Whenever you want to place a particular set of root letters into a family, you can simply swap the ف out for the first root letter, the ع out for the middle root letter, and the ل out for the last root letter. Everything else stays the same.

فَهُوَ مُنْفَعِلٌ	إِنْفَعَالٌ	يَنْفَعِلُ	إِنْفَعَلَ
--	--	--	--
والظرف منه مُنْفَعِلٌ	والنهي عنه لا تَنْفَعِلْ	الأمر منه إِنْفَعَلَ	

► **DRILL 12** Insert the root letters below into family VII. Do the صرف صغير orally.

صرف ف ط ر ب ج س ب ع ث ط ل ق ف ج ر س ل خ

RHETORICAL IMPLICATIONS OF FAMILY VII

Words from family VII are always لازم. In many cases, the English translation of words from this family sound passive. **إِنْقَلَبَ** for example, means to be turned around. **إِنْفَطَرَ** means to be split. Notice that the English sounds passive even though the فعل is not مجهول.

2.8 FAMILY VIII – بَابُ الْقِتْعَالِ

FAMILY FEATURES/CLASSIFICATION

Family VIII or بَابُ الْقِتْعَالِ is characterized by the extra ت after the first root letter in all the forms and the ا in the past tense أَمْرٌ, مَوْضِعٌ, مَصْدَرٌ, and هَمْزَةُ الْوَصْلِ (هَمْزَةُ الْوَصْلِ). It is known as the قِتْعَالِ family and is classified as a قِتْعَالِ family.

We will insert the sample root letters (ق ر ب) into this family in order to aid our memorization. **MEMORIZE** the chart below. The constants are highlighted.

اِقتَرَبَ يَقْتَرِبُ اِقتَرَابًا فَهُوَ مُقْتَرِبٌ		
اِقتَرَبَ يُقْتَرِبُ اِقتَرَابًا فَهُوَ مُقْتَرِبٌ		
مُقْتَرِبٌ	لا تَقْتَرِبْ	اِقتَرَبْ

DO NOT CONFUSE THIS FAMILY WITH THE إنْ FAMILY. THOUGH THEY BOTH RHYME, FAMILY VII IS DISTINGUISHED BY THE ن IMMEDIATELY FOLLOWING THE ل, WHEREAS FAMILY VIII IS DISTINGUISHED BY THE ت ONE LETTER AWAY FROM THE ل.

When you see a ن and a ت together (e.g. إِنْتَقَمَ), the ت ALWAYS TAKES PRECEDENCE and it is from family VIII.

► **DRILL 13** Determine the جذر and صيغة of the following words.

جذر WORD	باب صيغة	جذر WORD	باب صيغة
		إِنْتَقَمَ	
		إِنْفَجَرَث	
		مُشْتَهِيَا	

CONSTRUCTION

Use the root letters (ف ع ل) as a standard placeholder. Whenever you want to place a particular set of root letters into a family, you can simply swap the ف out for the first root letter, the ع out for the middle root letter, and the ل out for the last root letter. Everything else stays the same.

فَهُوَ مُفْتَعِلٌ	إِفْعَالًا	يَفْتَعِلُ	فَتَعَلَّ
فَهُوَ مُفْتَعِلٌ	إِفْعَالًا	يُفْتَعِلُ	مُفْتَعِلٌ
والظرف منه مُفْتَعِلٌ	والنهي عنه لا تَفْتَعِلْ	والنهي عنه لا تَفْتَعِلْ	الأمر منه إِفْتَعِلْ

► **DRILL 14** Insert the root letters below into family VIII. Do the صغير صرف orally.

ج د ل زم ن شر س مع ن صر خ ل ف غ س ل

RHETORICAL IMPLICATIONS OF FAMILY VIII

Words from family VIII are usually لازم. It can sometimes imply hyperbole. The word سمع for example, means to hear, whereas the word استمع means to listen carefully.

2.9 FAMILY IX – باب افعال

FAMILY FEATURES/CLASSIFICATION

Family IX or باب افعال is characterized by the شدة on the لام of the word. This family is only used for colors (meaning to turn x color) and is classified as a همزة الوصل family.

We will insert the sample root letters (ح مر) into this family in order to aid our memorization. **MEMORIZE** the chart below. The constants are highlighted.

احمر يحمر احمرارا فهو حمر
 احمر احمر لا تحرر لا تحرز حمر

Notice that this family does not have passives. This is because it is always **لازم** and **CANNOT BE MADE PASSIVE**. Also notice that there are three versions of the **أمر** and **نهي**. They are all interchangeable. Also notice that in this family, the **فاعل** and **ظرف** are identical.

► **DRILL 15** Determine the صيغة and جذر of the following words.

جذر	صيغة	باب	WORD	جذر	باب	صيغة	WORD
			تيمموا				محضرة
			مُثِيرَات				إبْيَاضٌ
			شَابَهَت				سَوَّلت

CONSTRUCTION

Use the root letters (ف ع ل) as a standard placeholder. Whenever you want to place a particular set of root letters into a family, you can simply swap the ف out for the first root letter, the ع out for the middle root letter, and the ل out for the last root letter. Everything else stays the same.

فهو مفعل	افعالاً	يفعل	افعل
--	--	--	--
والظرف منه مفعل	والنهي عنه لا تفعل لا تفعلي لا تفعيل	الأمر منه افعل افعل افعل	

➤ **DRILL 16** Insert the root letters below into family IX. Do the *صرف صغير* orally.

س و د

ب ي ض

ص ف ر

خ ض ر

ز ر ق

2.10 FAMILY X – باب إسْتِغْفَال

FAMILY FEATURES/CLASSIFICATION

Family X or باب إسْتِغْفَال is characterized by the extra سْتْ in all the forms and the ماض (همزة الوصل) ا in the past tense forms. It is known as the اسْتِغْفَال family and classified as a مُؤْمِن (momin) family.

We will insert the sample root letters (غ ف ر) into this family in order to aid our memorization.

MEMORIZE the chart below. The constants are highlighted.

اسْتَغْفَرَ يَسْتَغْفِرُ اسْتَغْفَارًا فَهُوَ مُسْتَغْفِرٌ
 اسْتُغْفِرَ يُسْتَغْفِرُ اسْتَغْفَارًا فَهُوَ مُسْتَغْفِرٌ
 مُسْتَغْفِرٌ لَا تَسْتَغْفِرْ

► **DRILL 17** Determine the جذر and باب and صيغة of the following words.

جذر	صيغة	باب	WORD	جذر	باب	صيغة	WORD
			سَاهَمَ				إِسْتَفْتَحُوا
			إِحْسَانًا				يَسْمَعُونَ
			إِسْتِكْبَارًا				مُسْوَدًا

CONSTRUCTION

Use the root letters (ف ع ل) as a standard placeholder. Whenever you want to place a particular set of root letters into a family, you can simply swap the ف out for the first root letter, the ع out for the middle root letter, and the ل out for the last root letter. Everything else stays the same.

فَهُوَ مُسْتَفْعِلٌ	إِسْتِفْعَالًا	يَسْتَفْعِلُ	إِسْتَفْعَلَ
فَهُوَ مُسْتَفْعِلٌ	إِسْتِفْعَالًا	يُسْتَفْعِلُ	أُسْتَفْعَلَ
والظرف منه مُسْتَفْعِلٌ			الأمر منه إِسْتَفْعَلٌ

► **DRILL 18** Insert the root letters below into family IX. Do the صرف صغير orally.

ف ت ح ك ب ر م ت ع ق ب ل ب ش ر خ ل ف خ ر ج

RHETORICAL IMPLICATIONS OF FAMILY X

Words from family X usually imply wanting, seeking, or trying. For example, غفر means to forgive and إِسْتَغْفَرُ means to seek forgiveness. نَصَرَ means to help and إِسْتَنْصَرَ means to ask for help.

2.11 – SUMMARY OF مزيد فيه

FAMILY II	FAMILY VI
عَلَمَ يُعْلَمُ تَعْلِيْمًا مُعْلَمٌ عُلِّمَ يُعْلَمُ تَعْلِيْمًا مُعْلَمٌ عَلَمٌ لَا تُعْلَمُ مُعْلَمٌ	تَعَاوَنَ يَتَعَاوَنُ تَعَاوُنًا مُتَعَاوِنٌ تُعَوِّونَ يُتَعَاوَنُ تَعَاوُنًا مُتَعَاوِنٌ تَعَاوَنْ لَا تَتَعَاوَنْ مُتَعَاوِنٌ
FAMILY III	FAMILY VII
جَاهَدَ يُجَاهِدُ جِهَادًا وَمُجَاهَدَةً مُجَاهِدٌ جُوهَدَ يُجَاهِدُ جِهَادًا وَمُجَاهَدَةً مُجَاهِدٌ مُجَاهَدٌ لَا تُجَاهِدْ جَاهِدٌ	إِنْقَلَبَ يَنْقَلِبُ إِنْقِلَابًا مُنْقَلِبٌ إِنْقَلِبْ لَا تَنْقَلِبْ مُنْقَلِبٌ
FAMILY IV	FAMILY VIII
أَسْلَمَ يُسْلِمُ إِسْلَامًا مُسْلِمٌ أُسْلَمَ يُسْلِمُ إِسْلَامًا مُسْلِمٌ أَسْلَمٌ لَا شُسْلِمْ مُسْلِمٌ	إِقْتَرَبَ يَقْتَرِبُ إِقْتِرَابًا مُقْتَرِبٌ أُقْتَرِبَ يُقْتَرِبُ إِقْتِرَابًا مُقْتَرِبٌ إِقْتَرِبْ لَا تَقْتَرِبْ مُقْتَرِبٌ
FAMILY V	FAMILY IX
تَعَلَّمَ يَتَعَلَّمُ تَعْلِمًا مُتَعَلِّمٌ تُعَلِّمَ يَتَعَلَّمُ تَعْلِمًا مُتَعَلِّمٌ تَعَلَّمْ لَا تَتَعَلَّمْ مُتَعَلِّمٌ	إِحْمَرَ يَحْمِرُ إِحْمِرَارًا حَمَرَ إِحْمَرَ إِحْمَرَ إِحْمِرَر لَا تَحْمَرَ لَا تَحْمِرَ لَا تَحْمِرَر حُمَرٌ
FAMILY X	
	إِسْتَغْفَرَ يَسْتَغْفِرُ إِسْتِغْفَارًا مُسْتَغْفِرٌ أُسْتَغْفَرَ يُسْتَغْفِرُ إِسْتِغْفَارًا مُسْتَغْفِرٌ إِسْتَغْفِرْ لَا تَسْتَغْفِرْ مُسْتَغْفِرٌ

If you're looking at an اسم... اسم...

Take it BACK to its SINGULAR FORM!

Does it start with a مُ؟

- اسم فاعل كسرة + مُ on the second to last letter = اسم فاعل
- ظرف or اسم مفعول فتحة + مُ on the second to last letter = ظرف or اسم مفعول
 - A مزيد فيه cannot have a ة
- If it follows the pattern of مُفَاعِلَة, then it can be a مصدر from form III
- PINPOINT the DISTINCT FAMILY FEATURES (ie, does it have an extra ت, an extra ألف, a شدة etc) to help you determine which family the word is coming from.

If not, we're looking at a مصدر, so it should match one of the following patterns:

29	II. تعليم	III. جهاد مجاهدة	IV. إسلام
	V. تعلم	VI. تعاون	VII. انقلاب
	VIII. اقتراح	IX. احمرار	X. استيفاع

- STARTS with ل -> FAMILY IV
- STARTS with كسرة -> FAMILY III
- STARTS with فتحة:
 - ت + ي = FAMILY II
 - ت + ئ = FAMILY V
 - ت + ل = FAMILY VI
- STARTS with ل:
 - FAMILIES 7, 8, 9, OR 10

If you're looking at a فعل... فعل...

Take it BACK to its هو FORM!

Determine your صيغة.

- Past? Present? Passive? Active?
Commanding? Forbidding?
 - Use the hints we learned in نحو
- PINPOINT the DISTINCT FAMILY FEATURES (i.e., does it have an extra ت, an extra ألف, a شدة etc.) to help you determine which family the word is from
- Make sure it MATCHES UP with the sample words from that family

RECOGNIZE the FAMILY

II

Does the **PRESENT TENSE** have a ضمة on the first letter?

→ It is either **FAMILY II, III, OR IV**

III

✓ If it has a شدة, it is from **FAMILY II**

يُعَلِّمُ

IV

✓ If has an ألف, it is from **FAMILY III**

يُجَاهِدُ

✓ If it has a سكون on the second letter, it is from **FAMILY IV**

V

Does the **PAST TENSE** start with a ت?

→ It is either **FAMILY V OR VI**

VI

✓ If it has a شدة, it is from **FAMILY V**

تَعْلَمُ

✓ If has an ألف, it is from **FAMILY VI**

تَعَاوَنَ

***These families will get a فتحة in the **COMMAND**!

VII

Is the **SECOND LETTER** a ن?

→ It is **FORM VII** unless the 3rd letter is a تاء, then it is **FORM VIII**

VIII = اِنْتَشَرَ - يَنْتَشِرُ VII = اِنْهَمَرَ - يَنْهَمِرُ

***This family has **NO PASSIVES**!

VIII

Is the **THIRD LETTER** a ث followed by two letters?

→ It is **FAMILY VIII** اِقْتَرَبَ

IX

Does the **PAST TENSE** start with a همزة الوصل and have a شدة on the **LAST LETTER**?

→ It is **FAMILY IX** اِلْحَمَرَ

***This family has **NO PASSIVES**!

X

Does the **PAST TENSE** start with است followed by **THREE LETTERS**?

→ It is **FAMILY X** اِسْتَغْفَرَ

VOCABULARY – ثلاثي مجرد

نصر			
حَشَرَ يَحْشُرُ حَشْرًا	to gather/crowd/herd	فَسَقَ يَفْسُقُ فُسُوقًا وَفِسْقًا	to deviate
خَلَدَ يَخْلُدُ خُلُودًا	to live eternally	مَكَرَ يَمْكُرُ مَكْرًا	to plot

ضرب			
كَسَبَ يَكْسِبُ كَسْبًا	to gain	رَبَطَ يَرْبِطُ رَبْطًا	to tie
غَلَبَ يَغْلِبُ غَلَبًا (على)	to defeat/overcome	قَدَرَ يَقْدِرُ قَدْرًا (على)	to be able
كَذَبَ يَكْذِبُ كَذِبًا	to lie	نَزَلَ يَنْزَلُ نُزُولًا	to descend/come down

فتح			
بَعَثَ يَبْعَثُ بَعْثًا	to send/resurrect	قَطَعَ يَقْطِعُ قَطْعًا	to cut
ظَهَرَ يَظْهُرُ ظُهُورًا	to become clear	لَعَنَ يَلْعَنُ لَعْنَةً	to curse
سَحَرَ يَسْحَرُ سَحْرًا	to bewitch	خَشَعَ يَخْشَعُ خُشُوعًا	to feel humbled/to be hushed

سمع			
سَخَرَ يَسْخَرُ سَخْرِيًّا	to scorn/ridicule	لَبَثَ يَلْبَثُ لَبْثًا	to remain
مَرِضَ يَمْرُضُ مَرَضًا	to fall ill	فَقِيهَ يَفْقِهُ فِقْهًا	to understand deeply

حسب			
عَجَلَ يَعْجِلُ عَجَالًا	to rush	غَنِمَ يَغْنِمُ غَنِيمَةً	to gain war booty

كم			
ضَعُفَ يَضْعُفُ ضُعْفًا	to be weak	نَقْلَ يَنْقُلُ نَقْلًا	to be heavy
كَبُرَ يَكْبُرُ كَبْرًا	to be old/big	بَصِيرَةً يَبْصُرُ بَصِيرَةً	to gain insight

CHAPTER 03 – ثلاثي مجرد

3.1 INTRODUCTION

Recall that **ثلاثي مجرد** families are families in which there are no extra letters on the **ماض**. The **ماض** is made up only of three root letters. You may have noticed that the numbering for the **ماض** families started at II. This is because the **مفرد** families are all classified as family I. There are six sub-families or “clans” within family I.

THE ONLY THING THAT SEPARATES ONE CLAN FROM ANOTHER ARE THE حركات ON THE ماض AND THE مضارع.

All the other **صيغ** (except for the **مصدر صغير**) follow the exact same pattern regardless of the clan. Before we explore the individual clans and their difference, take a look at the forms that are consistent throughout.

صيغة	DEFINITION	PATTERN	EXAMPLE
اسم فاعل	<i>one who does the action</i>	فَاعِلٌ	ناصِرٌ
اسم مفعول	<i>what/who is affected by the action</i>	مَفْعُولٌ	مَنْصُورٌ
ظرف	<i>time/place</i>	مَقْعُولٌ، مَقْعِيلٌ، مَفْعَلَةٌ	مَسْجِدٌ، مَسْجِدٌ، مَسْجَدَةٌ
آلة	<i>a tool/device</i>	مِفْعُلٌ، مِفْعَلَةٌ، مِفْعَالٌ	مِضْرَبٌ، مِضْرَبَةٌ، مِضْرَابٌ

{	ماض مجهول	past passive	فُعِيلٌ	فُتَّلٌ
	مضارع مجهول	present passive	يُفْعَلٌ	يُفَتَّلٌ

The above forms always follow the pattern included in the “pattern” column. Notice that almost all of the **أسماء** and some of the **أفعال** in the **صرف صغير** always follow the same pattern regardless of the clan.

As for the **مصدر**, it varies depending on the word and does not follow a specific pattern according to the family or clan as it did with the **ماض** families. The only way to know the **مصدر** of a given word is to look it up in a dictionary and to memorize it.

Let us now introduce ourselves to each clan. Recall that the only thing that makes a clan unique are the **مضارع** **ماض** and **حركات**.

3.2 باب نَصْرٍ

مُضارع عين الكلمة ضمة on the ماض past فتحات all across the نَصْر family is characterized by the نَصْر in the the.

Memorize the chart below. The constants are highlighted.

نَصْر يَنْصُرْ نَصْرًا فَهُوَ نَاصِرٌ

نُصْر يُنْصُرْ نَصْرًا فَهُوَ مَنْصُورٌ

أَنْصُرْ لَا تَنْصُرْ مَنْصُرْ مَنْصُرًا مَنْصُرَةً

مِنْصُرْ مِنْصُرَةً مِنْصَارٌ

باب ضَرَبٍ 3.3

The ضَرَبٍ family is characterized by the عين الـكـلـمة كـسـرـة on the مـاضـي فـتحـات all across the مـاضـي and the ضـارـبـة مـضـارـعـات. Notice that the مـاضـي form in this family looks just like the مـاضـي form in the نـصـرـة family. The differentiating factor is the حـرـكـة عـين الـكـلـمة on the مـاضـي in the ضـارـبـة مـضـارـعـات.

Memorize the chart below. The constants are highlighted.

ضَرَبَ يَضْرِبُ ضَرْبًا فَهُوَ ضَارِبٌ
ضُرِبَ يُضْرِبُ ضَرْبًا فَهُوَ مَضْرُوبٌ
إِضْرَبْ لَا تَضْرِبَ مَضْرِبُ مَضْرَبَةٌ
مَضْرِبٌ مَضْرَبَةٌ مِضْرَابٌ

باب فَتْحَ 3.4

مضارع عين الكلمة فتحة on the ماض past and the فتحات all across the ماض past.

Notice that the form in this family looks just like the ماض past form in the نَصْرَ family and the ضَرْبَ ضرب. The differentiating factor is the حركة movement on the عين الكلمة in the مضارع.

Memorize the chart below. The constants are highlighted

فَتَحَ يَفْتَحُ فَتْحًا فَهُوَ فَاتِحٌ
فُتَحَ يُفْتَحُ فَتْحًا فَهُوَ مَفْتُوحٌ
إِفْتَحْ لَا تَفْتَحْ مَفْتَحْ مَفْتَحَةً
مَفْتَحْ مَفْتَحَةً إِمْفَتَاحٌ

باب سَمِعَ 3.5

The سَمِعَ family is characterized by the فتحة عين الكلمة on the ماضٍ past tense and the كسرة عين الكلمة on the مضارع present tense. Notice that the مضارع looks the same as the past tense from ماضٍ past tense. The differentiating factor is the حركة movement in the past tense.

Memorize the chart below. The constants are highlighted.

سَمِعَ يَسْمَعُ سَمِعًا فَهُوَ سَامِعٌ
سُمِعَ يُسْمَعُ سَمِعًا فَهُوَ مَسْمُوعٌ
إِسْمَعْ لَا تَسْمَعْ مَسْمَعْ مَسْمِعْ مَسْمَعَةٌ
مَسْمَعْ مَسْمَعَةٌ مَسْمَاعٌ

باب حَسِبَ 3.6

The family is characterized by the عين الكلمة كسرة on the عين الكلمة كسرة in the past tense ماض on the past tense ماض the مضارع مضارع. Notice that the form looks exactly like the past tense ماض of the سَيْع family. The differentiating factor between these two families is the حركة on the عين الكلمة in the past tense ماض.

Memorize the chart below. The constants are highlighted.

حَسِبَ يَحْسُبُ حِسَابًا فَهُوَ حَاسِبٌ

حُسِبَ يُحْسُبُ حِسَابًا فَهُوَ مَحْسُوبٌ

إِحْسَبْ لَا تَحْسِبْ حَسِبْ حَسَبَةً

مَحْسُبْ حَسَبَةً حِسَابٌ

باب كرم 3.7

The كرم family is characterized by the مضارع ماض عين الكلمة صفة on both the word and مجهول لازم صفة اسم فاعل. This family is unique in that it is always used and does not have a مجهول. Also notice that the اسم صفة is used in place of the اسم فاعل. This is because words from this family generally indicate a naturally occurring permanent quality.

Memorize the chart below. The constants are highlighted.

كَرْم يَكْرُمْ كَرَامَةً وَكَرَمًا فَهُوَ كَرِيمٌ
أَكْرَمْ لَا تَكْرُمْ مَكْرُومٌ مَكْرَمَةً
مِكْرَمٌ مِكْرَمَةً مِكْرَامٌ

3.8 DIFFERENTIATING BETWEEN CLANS

While the families are distinct in each صيغة and family, there is a lot of overlap when it comes to مزيد فيه families. First, there is the list of six صيغ that always look the same regardless of the clan. We also found that the following أبواب have the same ماض:

نَصَرَ ضَرَبَ فَتَحَ

سَمِعَ حَسِبَ

We also found the following أبواب that have the same مضارع:

يَضْرُبُ يَخْسِبُ

يَفْتَحُ يَسْمَعُ

يَنْصُرُ يَكْرُمُ

So the question arises, how does one differentiate between clans? The answer to that is that the only definitive way to differentiate between clans is to look the word up in a dictionary.

It is possible, however, to make educated guesses. Use the following tips to help you:

-*IN A TOSS-UP BETWEEN سَمِعَ AND حَسِبَ, THE سَمِعَ FAMILY ALMOST ALWAYS WINS. THIS IS BECAUSE IT OCCURS FAR MORE FREQUENTLY THAN THE حَسِبَ FAMILY, WHICH IS SOMEWHAT RARE.*

-*IN A TOSS-UP BETWEEN يَخْسِبُ AND يَضْرُبُ, THE ضَرَبَ FAMILY ALMOST ALWAYS WINS. AGAIN, THIS IS BECAUSE IT IS FAR MORE FREQUENT.*

-*IN A TOSS-UP BETWEEN يَكْرُمُ AND يَنْصُرُ, THE نَصَرَ FAMILY ALMOST ALWAYS WINS. THIS IS BECAUSE IT IS FAR MORE FREQUENT THAN THE كَرْمَ FAMILY, WHICH IS SOMEWHAT RARE.*

-In any other case, you would either have to have the clan memorized or you would have to use a dictionary.

WHY DIFFERENTIATE BETWEEN CLANS ANYWAYS?

Unlike the مزيد فيه clans, the مجرد clans do not have unique rhetorical benefits or implications. So what is the benefit of knowing what clan a word belongs to? The benefits are two-fold.

- 1) Knowing every pattern is important when it comes to differentiating between أفعال and أسماء and فعل.
- 2) Knowing what clan a word belongs to is important when it comes to construction (speaking and writing).

3.9 OTHER صيغ THAT LOOK THE SAME ACROSS FAMILIES

In section one, you were introduced to a list of 6 صيغ that never change regardless of what clan a word belongs to. That list includes only the words that are recited in the صرف صغير of a word. There are, however, other صيغ that can be produced in مفرد clans that are not recited in the صرف صغير. These words also always look the same regardless of what مفرد clan they belong to.

Take a look at the table below.

صيغة	PATTERN	IMPLICATION	EXAMPLE	MEANING
اسم تفضيل	أَفْعَلُ	comparison	أَكْبَرُ	bigger
اسم صفة	فَعِيلُ	a permanent trait	قَدِيرٌ	capable
اسم صفة	فَعِيلُ	a permanent trait	فَرِحُ	happy
اسم مبالغة	فَعَالُ	repetition, trade	أَوَابُ	one who returns repeatedly
اسم مبالغة	فَعْلَانُ	hyperbole, temporary, immediate	رَحْمَانُ	extremely forgiving (at the moment)
اسم مبالغة	فَعُولُ	hyperbole, excessiveness	عَفُورُ	extremely forgiving
اسم مبالغة	فَعِيلُ	hyperbole, constancy, permanence	صَدِيقٌ	extremely/always truthful
اسم مبالغة	فُعُولُ	hyperbole, repetition	قُدُوسٌ	extremely holy

Notice that there are five variations of the اسم مبالغة. They are all used to express hyperbole, but each has its unique implications and subtleties.

نَصَرَ يَنْصُرُ نَصَرًا فَهُوَ نَاصِرٌ
 نُصَرَ يُنْصُرُ نَصَرًا فَهُوَ مَنْصُورٌ
 اَنْصُرْ لَا تَنْصُرْ
 مَنْصُرْ مَنْصِرُ مَنْصَرَةً مِنْصَارُ

سَمِعَ يَسْمَعُ سَمْعًا فَهُوَ سَامِعٌ
 سُمِعَ يُسْمَعُ سَمْعًا فَهُوَ مَسْمُوعٌ
 اِسْمَعْ لَا تَسْمَعْ
 مَسْمَعْ مَسْمَعُ مَسْمَعَةً مِسْمَاعٌ

ضَرَبَ يَضْرِبُ ضَرْبًا فَهُوَ ضَارِبٌ
 ضُرَبَ يُضْرَبُ ضَرْبًا فَهُوَ مَضْرُوبٌ
 اِضْرِبْ لَا تَضْرِبْ
 مَضْرَبْ مَضْرِبُ مَضْرَبَةً مِضْرَابُ

حَسِيبَ يَحْسِبُ حِسَابًا فَهُوَ حَاسِبٌ
 حُسِيبَ يُحْسِبُ حِسَابًا فَهُوَ مَحْسُوبٌ
 اِحْسِبْ لَا تَحْسِبْ
 مَحْسَبُ مَحْسِبُ مَحْسَبَةً مِحْسَابٌ

فَتَحَ يَفْتَحُ فَتْحًا فَهُوَ فَاتِحٌ
 فُتَحَ يُفْتَحُ فَتْحًا فَهُوَ مَفْتُوحٌ
 اِفْتَحْ لَا تَفْتَحْ
 مَفْتَحٌ مَفْتَحُ مَفْتَحَةً مِفْتَاحٌ

كَرْمَ يَكْرُمُ كَرَامَةً وَكَرَمًا وَكِرَامَةً فَهُوَ كَرِيمٌ
 اُكْرُمْ لَا تَكْرُمْ
 مِكْرَمٌ مَكْرِيمٌ مَكْرَمَةً مِكْرَامٌ

CHAPTER 04 – IRREGULARITIES IN صرف

4.1 INTRODUCTION

There are three types of irregularities in صرف. They are:

- 1) همزة مهُمْزٌ – when one of the root letters is a همزة (ء)
- 2) مُضَاعِفٌ – when two of the root letters (specifically the لام and عين الكلمة) are the same
- 3) مُعْتَلٌ – when one or two of the root letters are vowels (أ, إ, ي)

Studying these irregularities is significant because they disrupt the normal patterns we learned in the previous chapters. Knowing these irregularities and how they function is the only way to properly derive the root letter, the form, and the family.

4.2 المهموز

It is possible for the همزة to occur either as the first, second or third root letter.

When the first root letter is a همزة, the word is termed مهُمْزٌ الفاء. An example of that would be the word:

أَكَلَ

When the second root letter is a همزة, the word is termed مهُمْزٌ العين. An example of that is the word:

سَأَلَ

When the third root letter is a همزة, the word is termed مهُمْزٌ الام. An example of this would be the word:

دَرَأَ

4.3 المضاعف

The word مضاعف literally means “multiplied”. A word is classified as مضاعف when the second and third root letters are the same. An example of this would be the words:

قَصَّ يَقُصُّ

The root letters are لام الكلمة and عين الكلمة. Notice that the ق, ص, ص are the same.

4.4 المعتل

المثال

When the first root letter is a و or ي, the word is classified as مِثَالٌ. An example of that would be the word:

وَضَعٌ

The root letters are ع و ض. Notice that the first root letter is a vowel.

الأَجْوَفُ

When the second root letter is a و or ي, the word is classified as أَجْزَفُ. An example of that is:

قَالَ يَقُولُ

The root letters are ق و ل. Notice that the middle root letter is a vowel.

النَّاقِصُ

When the third root letter is a و or ي, the word is classified as ناقص. An example of that is:

دَعَا يَدْعُونَ

The root letters are د ع و. Notice that the last root letter is a vowel.

اللَّفِيفُ الْمَفْرُوقُ

When the first and third root letters are vowels, the word is classified as لفيف مفروق. The word مفروق literally means separated. This is because the two vowels are separated. An example of this is:

وَقَيْقَيْقٌ

The root letters are ي و ق ي. Notice that the first and third root letters are vowels. The two vowels are separated by a ق.

اللَّفِيفُ الْمَقْرُونُ

When the second and third root letters are vowels, the word is classified as لفيف مقرون. The word مقرون literally means “paired together”. This is because the two vowels are paired together. An example of this is:

لَوْيَ يَلْوِيْ

The root letters are ل و ي. Notice that the second and third root letters are vowels. The two vowels are together

VOCABULARY – مهموز

مفرد

أَسِفَ يَأْسُفُ أَسَفًا	to regret/feel sorry/sad	أَمِنَ يَأْمُنُ أَمَنًا	to feel safe
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FAMILY II

بَوَّأَ يُبَوِّئُ تَبَوِيًّا	to provide accommodations	أَجَلَ يُؤَجِّلُ تَأْجِيلًا	to appoint a time
تَبَأَّ يُتَبِّعُ تَنْتَبِيًّا	to inform thoroughly	أَيَّدَ يُؤَيِّدُ تَأْيِيدًا	to help/give strength

FAMILY III

إِحَادَ يُؤَخِّذُ إِحَادًا وَمُؤَاخِذَةً	to hold against
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FAMILY IV

إِيْتَارَ يُؤْثِرُ إِيْتَارًا	to prefer	إِيْنَاسَ يُؤْدِنُسُ إِيْنَاسًا	to perceive
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FAMILY V

تَأَخَّرَ يَتَأَخَّرُ تَأَخُّرًا (عن)	to be late	تَبَوَّأَ يَتَبَوَّأُ تَبَوِيًّا	to settle in a home
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FAMILY VI

تَسَاءَلَ يَتَسَاءَلُ تَسَاؤلًا	to ask one another
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FAMILY VIII

إِتَّخَدَ يَتَّخِذُ إِتَّخَادًا	to take (s/t as s/t else)	إِتَّمَارَ يَأْتِمَرُ إِتَّمَارًا	to gather and plot
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CHAPTER 05 – مهموز

5.1 INTRODUCTION

Recall that a word is classified as مهموز when one of the three root letters is a همزة. This irregularity is a straightforward one. For the most part, the همزة is treated like a normal letter. It is treated differently in only two cases:

- 1) When two همزة come together
- 2) When a همزة and an ألف come together

Let us take a look at all of the cases in which one of these two scenarios occurs.

5.2 CHANGES THAT OCCUR IN FAMILIES

The only families that are affected when it comes to مهموز are family III (جَاهَدَ), family IV (أَسْلَمَ), and family VIII (إِثْرَبَ). These families are only affected when the first root letter is a همزة الفاء (الفاء همزة).

Recall that the همزة only causes problems with it meets either an ألف or another همزة. Now notice that family III has an ألف as part of its container, and family IV has a همزة as part of its container. These container letters come either directly before or after the first root letter. When the root letter همزة and these container letters meet, irregularities happen.

Let us take a look at an example of each.

FAMILY III

عَاخَذَ يُؤَاخِذُ عِخَادًا مُؤَاخَذَةً فَهُوَ مُؤَاخِذٌ
أُوخَذَ يُؤَاخِذُ عِخَادًا مُؤَاخَذَةً فَهُوَ مُؤَاخِذٌ
مُؤَاخِذٌ لَا تُؤَاخِذْ

Notice that when the ألف of the container and the همزة from the root letter met, they created a مَدّ.

The مَدّ can be written in one of two ways: لـ or لـ. Note that the only two forms affected are

ماضٍ and أمرٍ.

FAMILY IV

عَامَنَ يُؤْمِنُ إِيمَانًا فَهُوَ مُؤْمِنٌ	أُؤْمِنَ يُؤْمِنُ إِيمَانًا فَهُوَ مُؤْمِنٌ	
مُؤْمَنٌ	لَا تُؤْمِنُ	عَامِنْ

Notice that the **أُمر** and the **ماض** are identical to family III. Also notice that the همزة turned into a ي in the مصدر.

FAMILY VIII

إِخْذَ يَتَّخِذُ اِخْتَادًا فَهُوَ مُتَّخِذٌ	أُخْذَ يُتَّخِذُ اِخْتَادًا فَهُوَ مُتَّخِذٌ	
مُتَّخِذٌ	لَا تَتَّخِذُ	إِخْذَ

Notice that the همزة and the ت merged and became a ت with a شدة in all forms (ث).

5.3 CHANGES THAT OCCUR IN مفرد FAMILIES

When it comes to مفرد families, there are only two irregularities that occur. These irregularities only occur when the first or second root letter is a همزة.

- 1) When the first root letter is a همزة:

- a. When the first root letter ألف meets with the همزة in the اسم فاعل، it becomes a ā

آخر = آخُر

- b. When the همزة meets the همزة in the اسم تفضيل، it becomes a ā

آخر = آخُر

- c. The ألف and همزة are dropped in the commanding form

Take a look at the following example.

فَهُوَ آكِلٌ	أَكَلْ يَاكِلْ أَكْلًا
فَهُوَ مَأْكُولٌ	أُكِلْ يُؤْكُلْ أَكْلًا
لا تَأْكُلْ مَأْكَلْ مَأْكَلَةً	كُلْ مِئْكَالٌ مِئَكَلَةً
مِئَكَالٌ	مِئَكَلَةً

2) When the second root letter is a همزة:

- a. The همزة and l are dropped in the commanding form

Take a look at the following example.

سَأَلَ يَسْأَلُ سُؤَالًا فَهُوَ سَابِلٌ
سُئِلَ يُسْأَلُ سُؤَالًا فَهُوَ مَسْؤُلٌ
سَلْ لَا تَسْأَلْ مَسْأَلْ مَسْئِلْ مَسَالَةٌ
مِسْأَلٌ مِسَالَةٌ مِسَالٌ مِسَالَةٌ

5.4 CHANGES THAT OCCUR IN صرف كبير

Recall that changes occur when a همزة meets another همزة or an ألف. This occurs in only one case.

- 1) The أنت version of the مضارع if the word is مهمل. The همزة in the root meets the همزة in the أنت and turns into a آن

This change occurs only in مجرد. Take a look at the examples below.

عَاخُذُ = آخُذُ عَاكُلُ = آكُلُ

VOCABULARY – مثال

مفرد			
وَعَدَ يَعْدُ وَعْدًا	to promise	وَجَدَ يَجِدُ وُجُودًا	to find
وَقَعَ يَقْعُ وْقُوعًا	to fall/occur	وَزَنَ يَزِنُ وَزْنًا	to weigh
وَرَرَ يَرِرُ وَرْرًا	to carry a load	وَرِثَ يَرِثُ وِرَاثةً	to inherit from
وَسَعَ يَسْعُ سَعَةً	to have the capacity	وَجَلَ يَوْجَلُ وَجَلًا	to be scared
وَجَبَ يَجِبُ وُجُوبًا	to be mandatory	يَئِسَ يَئِسْ يَئِسًا	to despair
وَصَلَ يَصْلُ وُصُولًا	to reach/connect	وَقَفَ يَقْفُ وْقُوفًا	to stand/stop
وَصَفَ يَصِفُ وَصْفًا وَصِفَةً	to describe	وَدَرَ يَدَرُ	to leave as is/to let
وَدَعَ يَدَعُ وَدْعًا	to ignore/dismiss	وَعَظَ يَعْظُلُ مَعْظَةً	to advise/admonish
وَهَبَ يَهَبُ هِبَةً		وَهَبَ يَهَبُ هِبَةً	to gift

FAMILY II			
وَقَرَ يُوقَرُ تَوْقِيرًا	to revere/respect	يَسَرَ يُيَسِّرُ تَيِّسِيرًا	to make easy

FAMILY III			
وَاعَدَ يُوَاعِدُ وَعَادًا وَمُوَاعِدَةً		to exchange pledges	

FAMILY IV			
أَوْرَثَ يُورَثُ إِنْرَاثًا	to make inherit	أَوْجَسَ يُوجِسُ إِيجَاسًا	to be apprehensive
أَوْلَجَ يُولِجُ إِنْلَاجًا	to make enter	أَيْقَنَ يُوقِنُ إِيقَانًا	to be certain

FAMILY V			
تَوَكَّلَ يَتَوَكَّلُ تَوَكِلاً	to rely	تَوْجَهَ يَتَوَجَّهُ تَوْجِهً	to face

FAMILY VIII			
إِنْكَاءً يَنْكِي إِنْكَاءً (عل)		to lean (on)	

FAMILY X			
إِسْتَوْقَدَ يَسْتَوْقِدُ إِسْتَوْقَادًا	to seek/work to light a fire	إِسْتَيْقَنَ يَسْتَيْقِنُ إِسْتَيْقَانًا	to be certain

CHAPTER 06 – مثال

6.1 INTRODUCTION

مثال is the first of the معتل irregularities that we will cover. Recall that a word is classified as معتل when one of the root letters is a vowel (ي or و). A word is considered مثال when the first root letter (فاء الكلمة) is a vowel.

When the first root letter is a و, the word is further classified as مثال واوي. This type of مثال is far more prevalent.

When the first root letter is a ي, the word is further classified as مثال يائي. This type of مثال does not occur very frequently.

Let us explore each type of مثال, first in the مجرد families, then in the مزيد فيه families.

6.2 مجرد IN THE FAMILIES مثال

المثال الواوي

When dealing with مثال واوي, the following rules apply, regardless of the clan:

- 1) The و is dropped in the مضارع, therefore it does not appear in the أمر.
- 2) When the يو (ew) sound is created, the واو transforms to a ياء for smoothness.
- 3) There are always two مصدر; one that you must memorize and one that always follows the علة.

Take a look at the chart below.

وَعَدَ يَعْدُ وَعْدًا وَعِدَةً فَهُوَ وَاعِدٌ
وُعَدَ يُوَعْدُ وَعْدًا وَعِدَةً فَهُوَ مَوْعِدٌ
عِدْ لَا تَعِدْ مَوْعِدْ مَوْعِدَةً
مِعَادْ مِبْعَدَةً مِبْعَادٌ

Notice that the *ي* is dropped in the مضارع and أمر. Also notice that the ئ, which you would expect to be ميُعاد is transformed to ميُؤاد to avoid the (ew) sound.

المثال اليائي

in the families behaves like a normal فعل and does not display any irregularities.

Take a look at the chart below.

فَهُوَ يَأْسُ	يَسَّ يَيْأَسُ يَأْسًا
فَهُوَ مَيْؤُوسٌ	يُسَّ يُؤْسُ يَأْسًا
إِيَّاْسٌ لَا تَيْأَسْ مَيْأَسٌ مَيْئِسٌ مَيْأَسَةٌ	
مِيَّاْسٌ	مِيَّاْسَةٌ

Notice that the *ي* is not dropped in the مضارع and the command is constructed normally. Note the only change is in the مضارع مجهول; the *ي* transformed into a و to avoid the “ew” sound.

6.3 مزيد فيه IN THE FAMILIES

When dealing with يائي or واوي مزيد فيه in the families, the following rules apply:

- 1) When the يو (ew) sound is created, the واو transforms into ياء for smoothness (this occurs only in the مصادر of families IV and X, أسلَمَ and اسْتَغْفَرَ)
- 2) The vowel merges with the ت in family VIII (اقْتَرَبَ) and a ث is created as a result

Other than the two scenarios mentioned above, the vowel behaves normally.

Take a look at the charts below.

FAMILY IV – مثال واوي

أَوْجَسْ يُوْجِسْ إِجَاسًا فَهُوَ مُوْجِسْ
أَوْجَسْ يُوْجِسْ إِجَاسًا فَهُوَ مُوْجِسْ
مُوْجِسْ لَا تُوْجِسْ أَوْجَسْ

To avoid the “ew” sound in لِيُوْجَسْ the و is turned into a ي. This is the only change.

FAMILY IV – مثال باي

أَيْقَنْ يُوْقِنْ إِيْقَانًا فَهُوَ مُوْقِنْ
أَوْقَنْ يُوْقِنْ إِيْقَانًا فَهُوَ مُوْقِنْ
مُوْقِنْ لَا تُوْقِنْ أَيْقَنْ

Notice that despite the ي being the root letter, it only shows in 3 forms: the ماض and أمر and مصدر. In all other forms, it is turned into a و to avoid "ew" sounds.

FAMILY VIII

إِحْدَى يَتَّحِدُ إِحْتَادًا مُتَّحِدٌ
أُحْدَى يُتَّحِدُ إِحْتَادًا مُتَّحِدٌ
إِحْدَى لَا تَتَّحِدُ مُتَّحِدٌ

Notice that the و merges with the ت in every صيغة, forming a ئ.

FAMILY X – مثال واوي

إِسْتَوْقَدَ يَسْتَوْقِدُ إِسْتِيقَادًا فَهُوَ مُسْتَوْقِدٌ
أُسْتَوْقَدَ يُسْتَوْقِدُ إِسْتِيقَادًا فَهُوَ مُسْتَوْقِدٌ
إِسْتَوْقَدْ لَا تَسْتَوْقِدْ مُسْتَوْقِدْ

Notice that the و is transformed into a ي in the مصدر and is retained in every other صيغة.

إِسْتَيْقَنَ يَسْتَيْقِنُ إِسْتَيْقَانًا فَهُوَ مُسْتَيْقِنٌ
أُسْتُوْقَنَ يُسْتَيْقِنُ إِسْتَيْقَانًا فَهُوَ مُسْتَيْقِنٌ
إِسْتَيْقَنْ لَا تَسْتَيْقِنْ مُسْتَيْقِنٌ

Notice that the ي is retained in every صيغة except for the ماضي مجهول

6.4 – SUMMARY OF مثال

OVERARCHING RULE

No "ew" sound

FAMILY-SPECIFIC RULES

relevant questions: when does the vowel drop? When does the vowel transform?

1 مضارع أمر نهي و is dropped in مُضَارِعْ أَمْرٌ نَهِيٌّ لَا تَعْدُ عِدْ يَعْدُ

آلـةـ وـ يـ turns into مـيـثـاقـ مـيـعـادـ

مثال واوي

مثال يائي

4 مصدر in ي إِيْقَادًا مصدر and, أمر, ماض in ي إِيْقَانَ إِيْقَنْ

10 مصدر in ي إِسْتِيْقَادًا ماض مجهول in و أُسْتُوْقِنَ

مثال واوي

مثال يائي

FAMILY 1

وَعَدَ يَعِدُ وَعْدًا فَهُوَ وَاعِدٌ
وُعَدَ يُوعِدُ وَعْدًا فَهُوَ مَوْعُودٌ
عَدْ لَا تَعِدُ
مَوْعَدْ مَوْعِدْ مَوْعَدَةً مَيْعَدْ مَيْعَادً

يَئِسَ يَيَّاسُ يَأْسًا فَهُوَ يَائِسٌ
يُئِسَ يُوَيَّسُ يَأْسًا فَهُوَ مَيْوُسٌ
إِيَّسْ لَا تَيَّاسٌ
مَيْئَسْ مَيْئِسْ مَيْئَسَةً مَيْئِسْ مَيْئَسَةً مَيْئَسٌ

FAMILY 4

أَوْجَدَ يُوجِدُ إِيجَادًا فَهُوَ مُوجِدٌ
أُوْجَدَ يُوجِدُ إِيجَادًا فَهُوَ مُوجَدٌ
أَوْجَدْ لَا تُوْجِدْ مُوجَدٌ

أَيْقَنَ يُوقِنُ إِيقَانًا فَهُوَ مُوْقَنٌ
أَوْقَنَ يُوقِنُ إِيقَانًا فَهُوَ مُوْقَنٌ
أَيْقَنْ لَا ثُوْقَنْ مُوْقَنٌ

FAMILY 10

إِسْتَوْقَدَ يَسْتَوْقِدُ إِسْتِيقَادًا فَهُوَ مُسْتَوْقِدٌ
أُسْتَوْقَدَ يُسْتَوْقِدُ إِسْتِيقَادًا فَهُوَ مُسْتَوْقِدٌ
إِسْتَوْقَدْ لَا تَسْتَوْقِدْ مُسْتَوْقِدٌ

إِسْتَيْقَنَ يَسْتَيْقِنُ إِسْتِيَّقَانًا فَهُوَ مُسْتَيْقِنٌ
أُسْتَوْقَنَ يُسْتَيْقِنُ إِسْتِيَّقَانًا فَهُوَ مُسْتَيْقِنٌ
إِسْتَيْقَنْ لَا تَسْتَيْقِنْ مُسْتَيْقِنٌ

FAMILY I - مثال

الماضي المبني للمعلوم

الماضي المبني للمجهول

وَعَدُوا	وَعَدَا	وَعَدَ
وَعَدْنَا	وَعَدَتَا	وَعَدَتْ
وَعَدْتُمْ	وَعَدْتُمَا	وَعَدْتَ
وَعَدْتُنَّ	وَعَدْتُمَا	وَعَدْتِ
وَعَدْنَا		وَعَدْتُ

وَعَدُوا	وَعَدَا	وَعَدَ
وَعَدْنَا	وَعَدَتَا	وَعَدَتْ
وَعَدْتُمْ	وَعَدْتُمَا	وَعَدْتَ
وَعَدْتُنَّ	وَعَدْتُمَا	وَعَدْتِ
وَعَدْنَا		وَعَدْتُ

المضارع المبني للمعلوم

المضارع المبني للمجهول

يَعْدُونَ	يَعْدَانِ	يَعِدُ
يَعْدُنَ	تَعْدَانِ	تَعِدُ
تَعْدُونَ	تَعْدَانِ	تَعِدُ
تَعْدُنَ	تَعْدَانِ	تَعِدِينَ
تَعِدُ		أَعِدُّ

يُوَعْدُونَ	يُوَعْدَانِ	يُوَعِدُ
يُوَعْدُنَ	تُوَعْدَانِ	تُوَعِدُ
تُوَعْدُونَ	تُوَعْدَانِ	تُوَعِدُ
تُوَعْدُنَ	تُوَعْدَانِ	تُوَعِدِينَ
تُوَعِدُ		أُوَعِدُ

أمر

نهي

عُدُوا	عِدا	عِدْ
عِدْنَ	عِدا	عِدِيْ

لَا تَعُدُوا	لَا تَعِدا	لَا تَعِدْ
لَا تَعِدْنَ	لَا تَعِدا	لَا تَعِدِيْ

ظرف

مَوَاعِدُ	مَوْعِدَانِ	مَوْعِدٌ
مَوَاعِدَ	مَوْعِدَيْنِ	مَوْعِدًا
مَوَاعِيدَ	مَوْعِدَيْنِ	مَوْعِدٍ

VOCABULARY – مصاuff

مفرد			
ظَلَّ يَظْلُّ ظَنًا	to assume/think	شَكَ يَشْكُ شَكًا (في)	to doubt
ضَرَّ يَضُرُّ ضَرًا	to harm	مَسَّ يَمْسُ مَسًا	to touch
رَدَّ يَرُدُّ رَدًا رَدَّ عَلَى	to repel/to return to answer	مَدَ يَمْدُ مَدًا	to extend
		ضَلَّ يَضْلُّ ضَلَالًا	to be lost
فَرَّ يَفِرُّ فَرَارًا	to flee	صَدَّ يَصْدُ صُدُورًا	to divert
مَرَّ يَمْرُّ مَرًا (بـ)	to pass (by)	وَدَّ يَوْدُ وَدًا	to desire/wish for
بَثَّ يَبْثُثُ بَثًا	to spread out (so/st)	غَرَّ يَغْرُبُ غَرْبًا	to deceive, beguile
عَدَّ يَعْدُ عَدًا	to count	قَرَّ يَقْرُرُ قَرَارًا	to remain/settle

FAMILY II	
حَفَقَ يُحَفِّقُ حَفْقِيًّا	to lighten

FAMILY III			
حَادَ يُحَاجُ حِدَادًا وَمُحَاجَةً	to oppose	شَاقَ يُشَاقِ شِقَاقًا وَمُشَاقَّةً	to dispute
وَادَ يُوَادُ وِدَادًا وَمُوَادَةً	to make friends	ضَارَ يُضَارُ ضَرَارًا وَمُضَارَّةً	to harm
حَاجَ يُحَاجُ حِجَاجًا وَمُحَاجَةً		to argue/debate	

FAMILY IV			
أَحَبَ يُحِبُّ إِحْبَابًا	to love	أَعَدَ يُعِدُ إِعْدَادًا	to prepare
أَتَمَ يُتَمِّمُ إِتْمَامًا	to complete	أَحَلَّ يُحِلُّ إِحْلَالًا	to make permissible
أَسْرَرَ يُسْرِرُ إِسْرَارًا	to keep secret	أَضَلَّ يُضْلِلُ إِضْلَالًا	to misguide
أَمَدَ يُمْدُدُ إِمْدَادًا	to help/supply, to extend	أَرَلَّ يُرِلُّ إِرْلَالًا	to make slip

FAMILY V			
تَيَمَّمَ يَتَمِّمُ تَيَمِّمًا	to make tayammum	شَقَقَ يَشْقَقُ شَقَقًا	to be split

FAMILY VI			
تَمَاسَ يَتَمَاسُ تَمَاسًا		to touch one another	

FAMILY VII			
إِنْقَاضَ يَنْقَاضُ إِنْقَاضًا	to fall	إِنْشَقَ يَنْشَقُ إِنْشَقَاتًا	to be split

FAMILY VIII			
إِرْتَدَّ يَرْتَدُ إِرْتَدَادًا	to turn back	إِضْطَرَرَ يَضْطَرُرُ إِضْطَرَارًا	to force

إهتزَّ يَهْزِّ إهتزَّاً	to shake, tremble	إشْتَدَّ يَشْتَدُّ إشْتِدَادًا	to intensify
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FAMILY X			
إسْتَخَفَ يَسْتَخِفُ إسْتَخْفَافًا	to disdain/scorn	إسْتَرَّلَ يَسْتَرِّلُ إسْتَرْلَالًا	to cause to slip

CHAPTER 07 – مضاعف

7.1 INTRODUCTION

Recall that a word is considered مضاعف when the second and third root letters are the same. When two of the same letter come together, the letters fuse and a شدة is used to represent the fusion. All صرف families are affected by this fusion except for the two شدة families, families II and V (عَلَمَ and تَقْرَئُ).

Let us learn about the effects of this fusion first in the families then in the families.

7.2 مزيد فيه IN مضاعف FAMILIES

When it comes to مزيد فيه families, the second and third root letters fuse in all families except for families II and V (عَلَمَ and تَقْرَئُ).

In the remainder of the families, the fusion behaves the same way. This means that you only have to learn one set of rules.

الصرف الصغير

When it comes to مزيد فيه of صرف صغير words, remember the following two rules:

- 1) The second and third root letters fuse and a شدة is used to represent the fusion
- 2) There are three versions of the أمر and نهي:
 - a. The first takes a فتحة and retains the شدة (ـ)
 - b. The second takes a كسرة and retains the شدة (ـ)
 - c. The third follows the pattern of a normal أمر or نهي; the two like letters separate

Take a look at the charts below.

FAMILY II

خَفَّ يُخَفِّفُ تَخْفِيْفًا فَهُوَ مُخَفَّفٌ
خُفَّ يُخَفِّفُ تَخْفِيْفًا فَهُوَ مُخَفَّفٌ
خَفَّ لَا تَخْفِيْفٌ مُخَفَّفٌ

Notice that there are no changes in family II.

FAMILY III

شَاقٌ يُشَاقُ شِقَاقًا وَمُشَاقَةً فَهُوَ مُشَاقٌ
شُوقٌ يُشَاقُ شِقَاقًا وَمُشَاقَةً فَهُوَ مُشَاقٌ
شَاقٌ شَاقٌ شَاقِقٌ لَا تُشَاقٌ لَا تُشَاقِقٌ
مُشَاقٌ

Notice that there are several overlapping ظرف look the اسم مفعول the صيغ same; the look the same; the looks like the first أمر فعل ماض مضارع محظوظ and معلوم ماض مضارع فعل.

FAMILY IV

أَحَبَ يُحِبُ إِحْبَابًا فَهُوَ مُحِبٌ
أَحَبَ يُحِبُ إِحْبَابًا فَهُوَ مُحِبٌ
أَحَبَ أَحَبَ أَحَبَ لَا تُحِبَ لَا تُحِبَ
مُحِبٌ

Notice that the حركة on the first root letter is no longer a سكون. The فتحة that is normally on the second root letter (السـلـمـ) has moved over.

FAMILY V

تَعَدَّدَ يَتَعَدَّدُ تَعَدِّدًا فَهُوَ مُتَعَدِّدٌ

تُعَدِّدَ يُتَعَدَّدُ تَعَدِّدًا فَهُوَ مُتَعَدِّدٌ

مُتَعَدِّدٌ لَا تَتَعَدَّدْ تَعَدَّدْ

Notice that there are no changes in family V.

FAMILY VI

تَحَاجَّ يَتَحَاجُّ تَحَاجَّا فَهُوَ مُتَحَاجِجٌ

تُحُوجَ يُتَحَاجُّ تَحَاجَّا فَهُوَ مُتَحَاجِجٌ

تَحَاجَّ تَحَاجَّ تَحَاجَّ لَا تَتَحَاجَّ لَا تَتَحَاجَّ

مُتَحَاجِجٌ

Notice that there are several overlapping ظرف look the same and the looks like the first فتحة امر فاعل صيغ the and the فتحة امر past فعل get a فتحة هي امر and the third version of the فتحة هي امر.

FAMILY VII

إِنْشَقَ يَنْشِقُ إِنْسِقَاقاً فَهُوَ مُنْشِقٌ
 إِنْشَقَ إِنْشَقَ إِنْسِقِقْ لَا تَنْشَقَ لَا تَنْشَقِقْ
مُنْشِقٌ

Notice that there are several overlapping: صيغ اسم فاعل the و ظرف look the same and the
 امر فعل ماض looks like the first.

FAMILY VIII

إِهْتَرَّ يَهْتَرُ إِهْتِزَازًا فَهُوَ مُهْتَرٌ
 أُهْتَرَّ يُهْتَرُ إِهْتِزَازًا فَهُوَ مُهْتَرٌ
 إِهْتَرَّ إِهْتَرَّ إِهْتِزِرٌ لَا تَهْتَرَ لَا تَهْتِزِرٌ
مُهْتَرٌ

Notice that there are several overlapping: صيغ اسم مفعول the و ظرف look the same, and the
 امر فعل ماض looks like the first.

FAMILY X

اسْتَقَرَ يَسْتَقِرُ اسْتِقْرَارًا فَهُوَ مُسْتَقِرٌ
 اسْتَقَرَ يُسْتَقِرُ اسْتِقْرَارًا فَهُوَ مُسْتَقِرٌ
 اسْتَقَرَ اسْتَقِرَ اسْتَقِرَ لَا تَسْتَقِرَ لَا تَسْتَقِرَ
مُسْتَقِرٌ

Notice that the سكون (the on the) عين الكلمة has been eaten up by the غ (الستغفار).

الصرف الكبير

The following rules apply to all families in which the fusion occurs:

- 1) In the past tense, the شدة is undone at the هنّ version onwards, and the two like root letters separate. From this point onwards, the فعل looks like a regular فعل.
- 2) In the present tense, the شدة is undone only for the هنّ and أنتنّ versions.

Take a look at the charts below.

مضارع

يُسِرُونَ	يُسِرَانِ	يُسِرُ
يُسِرِنَ	تُسِرَانِ	تُسِرُ
تُسِرُونَ	تُسِرَانِ	تُسِرُ
تُسِرِنَ	تُسِرِينَ	تُسِرِينَ
نُسِرُ		أُسِرُ

ماض

أَسَرُوا	أَسَرَا	أَسَرَ
أَسَرَنَ	أَسَرَتَا	أَسَرَتْ
أَسَرَرْتُمْ	أَسَرَرْتُمَا	أَسَرَرْتَ
أَسَرَرْتُنَّ	أَسَرَرْتُمَا	أَسَرَرْتِ
أَسَرَرْنَا		أَسَرَرْتُ

7.3 مضاعف مجرد IN FAMILIES

الصرف الصغير

When it comes to صرف صغير of words, remember the following four rules:

- 1) The second and third root letters fuse and a شدة is used to represent the fusion
- 2) There are three versions of the أمر and نهي:
 - a. The first takes a فتحة and retains the شدة (ـ)
 - b. The second takes a كسرة and retains the شدة (ـ)
 - c. The third follows the pattern of a normal أمر or نهي; the two like letters separate
- 3) Every ماض looks the same regardless of the clan – they all follow the pattern قل
- 4) In the مضارع, the حركة that usually goes on the SECOND root letter is TRANSFERRED to the FIRST root letter

Notice that the first two rules mentioned are the same as the مزيد فيه rules. The next two are new and are unique to مجرد.

Take a look at the charts below. Pay attention to the placement of the حركات in the مضارع across clans.

THE CLAN ضرب

عَزٌ يَعُزُّ عِزَّةٌ فَهُوَ عَازٌ
عُزٌ يُعُزُّ عِزَّةٌ فَهُوَ مَعْزُوزٌ
عِزٌ عِزٌ اِغْرِزٌ لَا تَعِزٌ لَا تَعْزِزٌ
مَعَزٌ مَعِزٌ مَعَزَّةٌ مِعَزَّةٌ مِعْرَازٌ

This word is from the ضرب family. Notice that the حركة that usually goes on the second root letter in many of the صيغ has moved to the first root letter.

THE CLAN نصر

شَكَ يَشُكْ شَكَّا فَهُوَ شَاكْ
 شُكَ يُشُكْ شَكَّا فَهُوَ مَشْكُوكْ
 شُكَ شُكَ أُشْكُوكْ لَا تَشُكَ لَا تَشْكُوكْ
 مَشِكَ مَشِكَ مَشَكَةَ مِشَكَةَ مِشْكَاكْ

This word is from the *نصر* family. Notice that the حركة that usually goes on the second root letter in many of the صيغ has moved to the first root letter.

THE CLAN فتح

مَسَ يَمَسْ مَسَا فَهُوَ مَاسْ
 مُسَ يُمَسْ مَسَا فَهُوَ مَمْسُوسْ
 مَسَ مَسِّ إِمْسِنْ لَا تَمَسَ لَا تَمْسِنْ
 مَمَسْ مَمِسْ مَمَسَةَ مِمَسَةَ مِمْسَاسْ

This word is from the *فتح* family. Notice that the حركة that usually goes on the second root letter in many of the صيغ has moved to the first root letter.

ظَلَّ يَظَلُّ ظُلُولًا فَهُوَ ظَالٌ
 ظَلَّ يُظَلُّ ظُلُولًا فَهُوَ مَظْلُولٌ
 ظَلَّ ظَلِّ إِظَلَّ لَا تَظَلَّ لَا تَظْلَلُ
 مَظَلَّ مَظِلُّ مَظَلَّةً مِظَلَّةً مِظَلَّلٌ

This word is from the سمع family. Notice that the حركة that usually goes on the second root letter in many of the صيغ has moved to the first root letter. Notice also that it is identical to the فتح family in the صغير; its clan is only apparent in the صرف الكبير.

الصرف الكبير

The same rules that apply to the مفرد families apply to the مزدوج families.

- 1) In the past tense, the شدة is undone at the هنّ version onwards, and the two like root letters separate. From this point onwards, the فعل looks like a regular فعل.

**Note that when this happens, the hidden حركة on the middle root letter is restored.

- 2) In the present tense, the شدة is undone only for the هنّ and أنتنّ versions.

Take a look at the charts below.

مضارع

يُشْكُونَ	يُشَكَّانِ	يُشُكُّ
يُشْكُكْنَ	تُشَكَّانِ	تُشُكُّ
تَشْكُونَ	تُشَكَّانِ	تُشُكُّ

ماض

شَكُوا	شَكَّا	شَائِ
شَكَّنَ	شَكَّتا	شَائَث
شَكَّتُمْ	شَكَّتُمَا	شَائِكَتَ

تَشْكِكْنَ	تَشَكَّلَ	تَشَكِّيْنَ
تَشُكْ		أَشُكْ

شَكَكْنَ	شَكَكْتُمَا	شَكَكْتِ
شَكَكْنَا		شَكَكْتُ

مضارع مجهول

يُشَكُّوْنَ	يُشَكَّلَ	يُشَكُّ
يُشَكَّكْنَ	تَشَكَّلَ	تُشَكُّ
تُشَكُّوْنَ	تُشَكَّلَ	تُشَكُّ
تُشَكَّكْنَ	تُشَكَّلَ	تَشَكِّيْنَ
ذُشَكْ		أُشَكْ

ماض مجهول

شُكُوا	شُكَّا	شُكَّ
شُكِكْنَ	شُكَّتا	شُكْتَ
شُكِكْتُمَ	شُكِكْتُمَا	شُكْتَتَ
شُكِكْنَ	شُكِكْتُمَا	شُكْتَتِ
شُكَكْنَا		شُكْتُ

OTHER WORDS مجرد WORDS

Recall that there are a number of words produces in صغير صرف that are not recited in the صرف. Of these words, the only one that behaves differently in مضاعف is the تفضيل اسم. Normally, an تفضيل follows the patter أفعُل. If the second and third root letters are the same, they fuse and a شدة is used to represent the fusion, and a فتحة replaces the سكون on the second letter.

For example, if the root letters ح ق ق were to be places in the container, we would end up with the word:

أَحَقٌ

All أسماء التفضيل follow this pattern in مضاعف.

7.4 THE جزم OF نصب مضاعف

LIGHT

To make a light (منصوب) فعل مضارع مضاعف, the same rules apply. To refresh:

- 1) If the فعل ends in a _ change it to a _
- 2) If the فعل ends in a ن, get rid of the ن

Take a look at the chart below.

فعل مضارع منصوب		
يَشُكُّوا	يَشُكَّا	يَشُكَّ
يَشُكُّكُنَّ	تَشُكَّا	تَشُكَّ
تَشُكُّوا	تَشُكَّا	تَشُكَّ
تَشُكُّكُنَّ	تَشُكَّا	تَشُكَّيْ
نَشُكَّ		أَشُكَّ

LIGHTEST

To make a فعل مضارع مضاعف (مزوم) use the following rules:

1) If the فعل ends in a ئ, there are three versions (the same versions we learned in the أمر and الامر):

(ئـ) (ئـ) and splitting the شدة

2) If the فعل ends in a ن get rid of the ن

Take a look at the chart below.

فعل مضارع مجزوم		
يَشُكُّوا	يَشُكَّا	يَشُكَّ يَشُلَّا يَشُكُّ
يَشُكُّكُنَّ	تَشُكَّا	تَشُكَّ تَشُلَّا تَشُكُّ
تَشُكُّوا	تَشُكَّا	تَشُكَّ تَشُلَّا تَشُكُّ
تَشُكُّكُنَّ	تَشُكَّا	تَشُكَّيْ
نَشُكَّ		أَشُكَّ أَشُلَّا أَشُكُّ

COMMANDING AND FORBIDDING

The commanding and forbidding forms follow the same rules for جزم in terms of the endings. The حركات vary depending on the family.

Take a look at the charts below. There is an example from each family.

النهى			الأمر		
لا تَعِزُوا	لا تَعِزَّا	لا تَعِزَّ تَعِزُّ	عِزُوا	عِزَّا	عِزَّ إِعْزِزُ
لا تَعِزِّزَنَّ	لا تَعِزَّا	لا تَعِزَّ	إِعْزِزْنَ	عِزَّا	عِزَّيْ

النهي		
لا تَشْكُوا	لا تَشْكًا	لا تَشُكَّ تَشُكُّ
لا تَشْكُنَ	لا تَشْكًا	لا تَشُكِّي

الأمر		
شُكُوا	شُكًا	شُكَّ شُكَّ أُشْكُوكُ
أُشْكُوكَنَ	شُكًا	شُكِّي

النهي		
لا تَمْسُوا	لا تَمَسَا	لا تَمَسَّ تَمَسَّ تَمْسِّ
لا تَمْسَسَ	لا تَمَسَا	لا تَمَسِّي

الأمر		
مَسُوا	مَسَا	مَسَ مَسٌ إِمْسَسٌ
إِمْسَسَ	مَسَا	مَسِّي

OVERARCHING RULES

- ✓ ماض splits at هن onwards
- ✓ مضارع splits at هن and أنت
- ✓ (includes جزء نهي) splits at هن أنا أنت أنا هي هو هي جزء مجزوم
- 3 forms of جزء: شدة or splitting the شدة

FAMILY-SPECIFIC RULES

RELEVANT QUESTIONS: WHEN DOES THE شدة STAY? WHAT صيغ OVERLAP?

1

آلة, ظرف, اسم فاعل remains unbroken in شدة
اسم تفضيل and

اسم فاعل: فار
ظرف: مقرٌ مفرٌ مقرَّة
آلة: مقرٌ مقرَّة
اسم تفضيل: آفر

3

اسم مفعول/ظرف, اسم فاعل look the same

اسم فاعل: مُحاجٌ
اسم مفعول/ظرف: مُحاجٌ
اسم فاعل: مُتَمَاسٌ
اسم مفعول/ظرف: مُتَمَاسٌ

6

أمر 1st and ماض can look the same

أنت حاج
هو حاج
أنت تماس
هو تماس

مصدر شدة doesn't break in the

تماس
مُحاجَّة

4

صيغة no overlapping

10

اسم فاعل: مُسْرٌ اسم معقول/ظرف: مُسْرٌ

اسم فاعل: مُسْتَحِقٌ
اسم معقول/ظرف: مُسْتَحِقٌ

7

look the same / ظرف اسم فاعل

8

can look the same and أمر ماض can look the same

اسم فاعل: مُنْقَضٌ
ظرف: مُنْقَضٌاسم فاعل: مُهَتَّزٌ
اسم معقول/ظرف: مُهَتَّزٌ

هم انقضوا

أنت اهتز

هو اهتز

FAMILY I (نصر)

شَكَ يَشْكُ شَكًا فَهُوَ شَاكٌ
 شُكَ يُشْكُ شَكًا فَهُوَ مَشْكُوكٌ
 شُكَ شُكَ أُشْكُكُ لَا تَشْكَ لَا تَشْكُكُ
 مَشْكُكٌ مَشْكُكٌ مَشَكَةٌ مِشَكُكٌ مِشَكَةٌ

FAMILY I (ضرب)

عَزَ يَعْزُ عِزَّةٌ فَهُوَ عَازٌ
 عَزَ يُعْزُ عِزَّةٌ فَهُوَ مَعْزُوزٌ
 عَزَ عَزٌ إِعْزٌ لَا تَعْزَ لَا تَعْزِزٌ
 مَعْزٌ مَعْزٌ مَعَزَةٌ مَعَزَةٌ مَعْزَارٌ

FAMILY III

حَاجَ يُحَاجُ حِجَاجًا وَمُحَاجَةً فَهُوَ مُحَاجٌ
 حُورَجَ يُحَاجُ حِجَاجًا وَمُحَاجَةً فَهُوَ مُحَاجٌ
 حَاجَ حَاجَ حَاجٌ لَا تَحْاجَ لَا تَحْاجِ لَا تَحْاجِ مُحَاجٌ

FAMILY VI

تَمَاسَ يَتَمَاسُ تَمَاسًا فَهُوَ مُتَمَاسٌ
 ثُمُوسَ يُتَمَاسُ تَمَاسًا فَهُوَ مُتَمَاسٌ
 تَمَاسَ تَمَاسَ تَمَاسِنَ لَا تَتَمَاسَ لَا تَتَمَاسِنَ مُتَمَاسٌ

FAMILY VII

إِنْشَقَ يَنْشَقُ إِنْشِقَاقًا فَهُوَ مُنْشَقٌ
 إِنْشَقَ إِنْشَقَقَ لَا تَنْشَقَ لَا تَنْشِقَقَ لَا تَنْشِقَقَ مُنْشَقٌ

FAMILY VIII

إِهْتَرَ يَهْتَرُ إِهْتِزَارًا فَهُوَ مُهَتَّزٌ
 أُهْتَرَ يُهْتَرُ إِهْتِزَارًا فَهُوَ مُهَتَّزٌ
 إِهْتَرَ إِهْتَرَ لَا تَهْتَرَ لَا تَهْتَرَ مُهَتَّزٌ

FAMILY IV

أَسْرَ يُسْرُ إِسْرَارًا فَهُوَ مُسْرٌ
 أُسِرَ يُسْرُ إِسْرَارًا فَهُوَ مُسَرٌ

FAMILY X

إِسْتَقَرَ يَسْتَقِرُ إِسْتِقْرَارًا فَهُوَ مُسْتَقِرٌ
 أُسْتُقَرَ يُسْتَقِرُ إِسْتِقْرَارًا فَهُوَ مُسْتَقِرٌ

أَسِرَّ أَسِرَّ أَسِرَّ لَا تُسِرَّ لَا تُسِرَّ لَا تُسِرَّ مُسِرٌ

إِسْتَقِرَ إِسْتَقِرَ لَا تَسْتَقِرَ لَا تَسْتَقِرَ لَا تَسْتَقِرَ مُسْتَقِرٌ

FAMILY I - مضاعف (نصر)

الماضي المبني للمعلوم

شَكُوا	شَكَّا	شَكَّ
شَكَّنَ	شَكَّنَا	شَكَّنَ
شَكَّنُمْ	شَكَّنُمَا	شَكَّنُتْ
شَكَّنُنَ	شَكَّنُنَا	شَكَّنُتْ
شَكَّنُنَا		شَكَّنُتْ

الماضي المبني للمجهول

شَكُوا	شَكَّا	شَكَّ
شَكَّنَ	شَكَّنَا	شَكَّنَ
شَكَّنُمْ	شَكَّنُمَا	شَكَّنُتْ
شَكَّنُنَ	شَكَّنُنَا	شَكَّنُتْ
شَكَّنُنَا		شَكَّنُتْ

المضارع المبني للمعلوم

يُشْكُونَ	يُشَكَّانِ	يُشُكُّ
يُشْكُنَ	يُشَكَّنِ	يُشُكُّ
تُشْكُونَ	تُشَكَّانِ	تُشُكُّ
تُشْكُنَ	تُشَكَّنِ	تُشُكُّ
ذُشُكُ		أَشُكُّ

المضارع المبني للمجهول

يُشْكُونَ	يُشَكَّانِ	يُشُكُّ
يُشْكُنَ	يُشَكَّنِ	يُشُكُّ
تُشْكُونَ	تُشَكَّانِ	تُشُكُّ
تُشْكُنَ	تُشَكَّنِ	تُشُكُّ
ذُشُكُ		أَشُكُّ

أمر

لَا تَشْكُوا	لَا تَشَكَّا	لَا تَشَكُّ
لَا تَشْكُنَ	لَا تَشَكَّنَ	لَا تَشُكُّ

نهي

لَا تَشْكُوا	لَا تَشَكَّا	لَا تَشَكُّ
لَا تَشْكُنَ	لَا تَشَكَّنَ	لَا تَشُكُّ

ظرف

مَشَاكِ	مَشَكَانِ	مَشَكِّ
مَشَاكِ	مَشَكَنِ	مَشَكًا
مَشَاكِ	مَشَكَنِينَ	مَشَكِّنَ

مضاعف (ضرب) - FAMILY I

الماضي المبني للمعلوم

عَزُّوا	عَرَّا	عَرَّ
عَرَّنَ	عَرَّتا	عَرَّت
عَرَّشُم	عَرَّشُمَا	عَرَّشَت
عَرَّشَنَ	عَرَّشُمَا	عَرَّشَت
عَرَّشْنَا		عَرَّشَت

الماضي المبني للمجهول

عَزُّوا	عَرَّا	عَرَّ
عَرَّنَ	عَرَّتا	عَرَّت
عَرَّشُم	عَرَّشُمَا	عَرَّشَت
عَرَّشَنَ	عَرَّشُمَا	عَرَّشَت
عَرَّشْنَا		عَرَّشَت

المضارع المبني للمعلوم

يَعِزُّونَ	يَعِزَّانِ	يَعِزُّ
يَعِزِّزُنَ	تَعِزَّانِ	تَعِزُّ
تَعِزُّونَ	تَعِزَّانِ	تَعِزُّ
تَعِزِّزُنَ	تَعِزَّانِ	تَعِزِّزُنَ
تَعِزُّ		أَعِزُّ

المضارع المبني للمجهول

يُعِزُّونَ	بُعَزَّانِ	يُعِزُّ
يُعِزِّزُنَ	تُعَزَّانِ	تُعِزُّ
تُعِزُّونَ	تُعَزَّانِ	تُعِزُّ
تُعِزِّزُنَ	تُعَزَّانِ	تُعِزِّزُنَ
تُعِزُّ		أَعِزُّ

أمر

عَزُّوا	عِزَّا	عِزَّ عِزِّ إِعْزِزٌ
إِعْزِزُنَ	عِزَّا	عِزَّ

نهي

لَا تَعِزُّ لَا تَعِزِّزُ لَا تَعِزِّزُ	لَا تَعِزَّا	لَا تَعِزَّا
لَا تَعِزِّزُنَ	لَا تَعِزَّا	لَا تَعِزِّيْنَ

ظرف

مَعَازُ	مَعَرَّانِ	مَعَرُ
مَعَازَ	مَعَرَّيْنِ	مَعَازًا
مَعَازَ	مَعَرَّيْنِ	مَعَازً

مضاعف - FAMILY 3

الماضي المبني للمعلوم

حاجَوْا	حاجَا	حاجَ
حاجَنْ	حاجَتَا	حاجَتْ
حاجَتُمْ	حاجَتُمَا	حاجَتْ
حاجَتُنْ	حاجَتُمَا	حاجَتْ
حاجَنَا		حاجَتْ

الماضي المبني للمجهول

حُوجُوا	حُوجَا	حُوجَ
حُوجَنْ	حُوجَتَا	حُوجَتْ
حُوجَتُمْ	حُوجَتُمَا	حُوجَتْ
حُوجَتُنْ	حُوجَتُمَا	حُوجَتْ
حُوجَنَا		حُوجَتْ

المضارع المبني للمعلوم

يُحاجِونَ	يُحاجَانِ	يُحاجُ
يُحاجَنْ	يُحاجَانِ	يُحاجُ
تُحاجِونَ	تُحاجَانِ	تُحاجُ
تُحاجَنْ	تُحاجَانِ	تُحاجُ
تُحاجُ		تُحاجُ

المضارع المبني للمجهول

يُحاجُونَ	يُحاجَانِ	يُحاجُ
يُحاجَنْ	يُحاجَانِ	يُحاجُ
تُحاجُونَ	تُحاجَانِ	تُحاجُ
تُحاجَنْ	تُحاجَانِ	تُحاجُ
تُحاجُ		تُحاجُ

أمر

حاجَوْا	حاجَا	حاجَ حاجَ حاجِ
حاجِنْ	حاجَا	حاجِي

نفي

لَا تُحاجَ لَا تُحاجَ لَا تُحاجِ	لَا تُحاجِ لَا تُحاجَ لَا تُحاجِ	لَا تُحاجِي
لَا تُحاجِنْ	لَا تُحاجَ لَا تُحاجِ	لَا تُحاجِي

مضاعف FAMILY IV –

الماضي المبني للمعلوم

أَحْبُوا	أَحَبَا	أَحَبَّ
أَحْبَبْنَا	أَحَبَّنَا	أَحَبَّتْ
أَحْبَبْتُمْ	أَحَبَّتُمَا	أَحَبَّتْ
أَحْبَبْتُمْ	أَحَبَّتُمَا	أَحَبَّتْ
أَحْبَبْنَا		أَحَبَّتْ

الماضي المبني للمجهول

أَجْبُوا	أَجَبَا	أَجَبَّ
أَحِبْنَا	أَحِبَّنَا	أَحِبَّتْ
أَحِبْتُمْ	أَحِبْتُمَا	أَحِبَّتْ
أَحِبْتُمْ	أَحِبْتُمَا	أَحِبَّتْ
أَحِبْنَا	أَحِبْتُمَا	أَحِبَّتْ

المضارع المبني للمعلوم

يُحِبُّونَ	يُحِبَّانِ	يُحِبُّ
يُحِبْنَ	يُحِبَّانِ	يُحِبُّ
يُحِبُّونَ	يُحِبَّانِ	يُحِبُّ
يُحِبْنَ	يُحِبَّانِ	يُحِبُّ
يُحِبُّ		يُحِبُّ

المضارع المبني للمجهول

يُحِبُّونَ	يُحِبَّانِ	يُحِبُّ
يُحِبْنَ	يُحِبَّانِ	يُحِبُّ
يُحِبُّونَ	يُحِبَّانِ	يُحِبُّ
يُحِبْنَ	يُحِبَّانِ	يُحِبُّ
يُحِبُّ		يُحِبُّ

أمر

أَحْبُوا	أَحِبَا	أَحِبَّ أَحِبَّ أَحِبْ
أَحِبْنَا	أَحِبَا	أَحِبَّ

نهي

لَا تُحِبُّوا	لَا تُحِبَّانِ	لَا تُحِبُّ لَا تُحِبَّ لَا تُحِبُّ
لَا تُحِبْنَ	لَا تُحِبَّانِ	لَا تُحِبَّ لَا تُحِبَّ

مضاعف - FAMILY VI

الماضي المبني للمعلوم

تَحَابُّوا	تَحَابَا	تَحَابَ
تَحَابَّنَ	تَحَابَّنا	تَحَابَّث
تَحَابَّتُمْ	تَحَابَّتمَا	تَحَابَّتَ
تَحَابَّتُمْ	تَحَابَّتمَا	تَحَابَّتِ
تَحَابَّنَا		تَحَابَّتُ

الماضي المبني للمجهول

تُحُبُّوا	تُحُبُّوا	تُحُبَّ
تُحُبُّنَ	تُحُبُّنَا	تُحُبَّث
تُحُبُّتُمْ	تُحُبُّتُمَا	تُحُبُّتَ
تُحُبُّتُمْ	تُحُبُّتُمَا	تُحُبُّتِ
تُحُبُّنَا	تُحُبُّنَا	تُحُبُّتُ

المضارع المبني للمعلوم

يَتَحَابُّونَ	يَتَحَابَانِ	يَتَحَابُ
يَتَحَابَّنَ	تَتَحَابَانِ	تَتَحَابُ
تَتَحَابُّونَ	تَتَحَابَانِ	تَتَحَابُ
تَتَحَابَّنَ	تَتَحَابَانِ	تَتَحَابَّنِ
تَتَحَابُ		أَتَحَابُ

المضارع المبني للمجهول

يُتَحَابُّونَ	يُتَحَابَانِ	يُتَحَابُ
يُتَحَابَّنَ	تُتَحَابَانِ	تُتَحَابُ
تُتَحَابُّونَ	تُتَحَابَانِ	تُتَحَابُ
تُتَحَابَّنَ	تُتَحَابَانِ	تُتَحَابَّنِ
تُتَحَابُ		أَتَحَابُ

أمر

تَحَابُّوا	تَحَابَا	تَحَابَ تَحَابٌ تَحَابِ
تَحَابَّنَ	تَحَابَّنا	تَحَابَّنِي

نهي

لَا تَتَحَابُّوا	لَا تَتَحَابَانِ	لَا تَتَحَابَ لَا تَتَحَابٌ لَا تَتَحَابِ
لَا تَتَحَابَّنَ	لَا تَتَحَابَانِ	لَا تَتَحَابَنِي

مضاعف FAMILY VII –

الماضي المبني للمعلوم

إِشْقَوْا	إِشْقَأَا	إِشْقَّ
إِشْقَقْنَ	إِشْقَقَاتَا	إِشْقَقْتُ
إِشْقَقْتُمْ	إِشْقَقْتُمَا	إِشْقَقْتَ
إِشْقَقْتُنَّ	إِشْقَقْتُمَا	إِشْقَقْتَ
إِشْقَقْنَا		إِشْقَقْتُ

الماضي المبني للمجهول

المضارع المبني للمعلوم

يَنْشَهُونَ	يَنْشَهَانِ	يَنْشَهُ
يَنْشَهَقْنَ	يَنْشَهَقَانِ	يَنْشَهُ
يَنْشَهُونَ	يَنْشَهَانِ	يَنْشَهُ
يَنْشَهَقْنَ	يَنْشَهَانِ	يَنْشَهَقْنَ
يَنْشَهُ		أَنْشَهُ

المضارع المبني للمجهول

أمر

إِشْقُوا	إِشْقَأَا	إِشْقَقْ إِشْقَقْ إِشْقِقْ
إِشْقَقْنَ	إِشْقَأَا	إِشْقَقْ

نهي

لَا يَنْشَهُونَ	لَا يَنْشَهَانِ	لَا يَنْشَهُ
لَا يَنْشَهَقْنَ	لَا يَنْشَهَانِ	لَا يَنْشَهَقْنَ

مضاعف - FAMILY VIII

الماضي المبني للمعلوم

إهْتَرُوا	إهْتَرَا	إهْتَرَ
إهْتَرْنَ	إهْتَرَنَا	إهْتَرْنَ
إهْتَرْنُمْ	إهْتَرْنَمَا	إهْتَرْنَتْ
إهْتَرْنَشْ	إهْتَرْنَمَا	إهْتَرْنَتِ
إهْتَرْنَا		إهْتَرْنَتُ

الماضي المبني للمجهول

أُهْتَرُوا	أُهْتَرَا	أُهْتَرَ
أُهْتَرْنَ	أُهْتَرَنَا	أُهْتَرْنَ
أُهْتَرْنُمْ	أُهْتَرْنَمَا	أُهْتَرْنَتْ
أُهْتَرْنَشْ	أُهْتَرْنَمَا	أُهْتَرْنَتِ
أُهْتَرْنَا		أُهْتَرْنَتُ

المضارع المبني للمعلوم

يَهْتَرُونَ	يَهْتَرَانِ	يَهْتَرُ
يَهْتَرْنَ	تَهْتَرَانِ	تَهْتَرُ
تَهْتَرُونَ	تَهْتَرَانِ	تَهْتَرُ
تَهْتَرْنَ	تَهْتَرَانِ	تَهْتَرِنَ
تَهْتَرُ		أَهْتَرُ

المضارع المبني للمجهول

*يَهْتَرُونَ	*يَهْتَرَانِ	*يَهْتَرُ
*يَهْتَرْنَ	*تَهْتَرَانِ	*تَهْتَرُ
*تَهْتَرُونَ	*تَهْتَرَانِ	*تَهْتَرُ
*تَهْتَرْنَ	*تَهْتَرَانِ	*تَهْتَرِنَ
*تَهْتَرُ		*أَهْتَرُ

أمر

إهْتَرُوا	إهْتَرَا	إهْتَرَ إهْتَرْ إهْتَرْنَ
إهْتَرْنَ	إهْتَرَا	إهْتَرِيْ

نهي

لَا تَهْتَرَ لَا تَهْتَرْ لَا تَهْتَرْنَ	لَا تَهْتَرَا	لَا تَهْتَرَ
لَا تَهْتَرْنَ	لَا تَهْتَرَا	لَا تَهْتَرِيْ

مضاعف FAMILY X –

الماضي المبني للمعلوم

إِسْتَحْوَا	إِسْتَحَبَا	إِسْتَحَبَ
إِسْتَحْبَنَ	إِسْتَحَبَنَا	إِسْتَحَبَثُ
إِسْتَحْبَتُمْ	إِسْتَحْبَتُمَا	إِسْتَحْبَتَ
إِسْتَحْبَيْنَ	إِسْتَحْبَيْتُمَا	إِسْتَحْبَيْتُ
إِسْتَحْبَبْنَا		إِسْتَحْبَبْتُ

الماضي المبني للمجهول

أُسْتُحْجُوا	أُسْتُحْجَبَا	أُسْتُحَبَّ
أُسْتُحْبَنَ	أُسْتُحْبَنَا	أُسْتُحَبَّتُ
أُسْتُحْبَتُمْ	أُسْتُحْبَتُمَا	أُسْتُحَبَّتَ
أُسْتُحْبَيْنَ	أُسْتُحْبَيْتُمَا	أُسْتُحَبَّيْتُ
أُسْتُحْبَبْنَا	أُسْتُحْبَبْتُمَا	أُسْتُحَبَّبْتُ

المضارع المبني للمعلوم

يَسْتَحْجُونَ	يَسْتَحْجَانِ	يَسْتَحِبُّ
يَسْتَحْبِنَ	يَسْتَحْبَانِ	يَسْتَحِبُّ
لَسْتَحْجُونَ	لَسْتَحْجَانِ	لَسْتَحِبُّ
لَسْتَحْبِنَ	لَسْتَحَبَانِ	لَسْتَحِبُّ
لَسْتَحِبُّ		أَسْتَحِبُّ

المضارع المبني للمجهول

يُسْتَحْجُونَ	يُسْتَحْجَانِ	يُسْتَحَبُّ
يُسْتَحْبِنَ	يُسْتَحَبَانِ	يُسْتَحَبُّ
لُسْتَحْجُونَ	لُسْتَحْجَانِ	لُسْتَحَبُّ
لُسْتَحْبِنَ	لُسْتَحَبَانِ	لُسْتَحِبُّ
لُسْتَحِبُّ		أُسْتَحِبُّ

أمر

إِسْتَحْبُوا	إِسْتَحِبَا	إِسْتَحِبَ	إِسْتَحِبَّ إِسْتَحِبَّ إِسْتَحِبْ
إِسْتَحْبَيْنَ	إِسْتَحِبَانَا	إِسْتَحِبَّ	إِسْتَحِبِيْ

نهي

لَا يَسْتَحِبُّ لَا يَسْتَحِبُّ لَا يَسْتَحِبْ	لَا يَسْتَحِبَا	لَا يَسْتَحِبَ
لَا يَسْتَحِبِيْ	لَا يَسْتَحِبَانَا	لَا يَسْتَحِبِيْ

VOCABULARY – أَجْوَفُ

مفرد			
تَابَ يَتُوبُ تَوْبَةً (إِلَى) تَابَ عَلَى	to repent to forgive	خَافَ يَخَافُ حَوْفًا وَخِيفَةً	to fear s/t
		رَادَ يَزِيدُ زِيَادَةً	to increase
ذَاقَ يَدْعُقُ ذُرْقًا	to taste	نَامَ يَنَامُ نَوْمًا	to sleep
فَازَ يَفْوزُ فَوْزاً	to win	كَادَ يَكَادُ (+ فعل مضارع/أن)	to almost...
صَاقَ يَضْيقُ ضِيقًا	to become tight	كَادَ يَكِيدُ كَيْدًا	to plot, scheme
لَامَ يَلُومُ لَوْمًا	to blame	جَاءَ يَجْهِيُّ حَجِيْثَا جَاءَ بـ	to come
قَالَ يَقُولُ قَوْلًا	to say		to bring
بَاعَ يَبْيَعُ بَيْعًا	to sell	نَالَ يَنَالُ نَيَالًا	to reach/attain
غَادَ يَعُودُ مَعَادًا	to return	شَاءَ يَشَاءُ مَشِيَّةً	to will, wish, desire
مَاتَ يَمُوتُ مَوْتًا			to die

FAMILY II			
زَيَّنَ يُزَيِّنُ تَزْيِينًا	to beautify	بَيَّنَ يُبَيِّنُ تَبْيِينًا	to clarify

FAMILY III			
جَاوَرَ يُجَاهِرُ جَهَارًا وَجُهَاجَرَةً (هـ)	to surpass, overstep	حَاوَرَ يُحَاوِرُ حَوَارًا وَحُجَّاً وَحُجَّاً (هـ)	to converse, discuss, debate
بَائَعَ يُبَيِّنُ بَيَانًا وَمُبَيَّنَةً (هـ)			to pledge allegiance (to)

FAMILY IV			
أَجَابَ يُجِيبُ إِجَابَةً	to reply, fulfill, grant	أَرَادَ يُرِيدُ إِرَادَةً	to want
أَصَاغَ يُضْيِغُ إِصَاغَةً	to let perish, to waste	أَقَامَ يُقِيمُ إِقَامَةً	to establish, uphold
أَهَانَ يُهِينُ إِهَانَةً	to humiliate	أَمَاتَ يُمِيتُ إِمَاتَةً	to cause to die
أَدَاقَ يُدِيقُ إِدَاقَةً	to make taste	أَطَاعَ يُطِيعُ إِطَاعَةً	to obey
أَصَابَ يُصِيبُ إِصَابَةً	to strike	أَعَادَ يُعِيدُ إِعَادَةً	to return (s.o/s.t)
أَحَاطَ يُحِيطُ إِحَاطَةً (بـ)	to surround	أَنَابَ يُنِيبُ إِنَابَةً	to return in repentance

FAMILY V			
تَقَوَّلَ يَتَقَوَّلُ تَقَوْلًا	to fabricate lies	تَطَوَّعَ يَتَطَوَّعُ تَطَوْعًا	to volunteer

FAMILY VII			
إِنْهَارَ يَنْهَارُ إِنْهِيَارًا			to be demolished, torn down

FAMILY VIII	
إِخْتَارَ يَخْتَارُ إِخْتِيَارًا	to chose

FAMILY X			
إِسْتَعَانَ يَسْتَعِينُ إِسْتَعَانَةً	to ask for help	إِسْتَعَادَ يَسْتَعِيدُ إِسْتَعَادَةً (بـ، مـ)	to seek protection
إِسْتَغَاثَ يَسْتَغِيثُ إِسْتَغَاثَةً	to ask for water/help	إِسْتَطَاعَ يَسْتَطِيعُ إِسْتَطَاعَةً	to be able
إِسْتَجَابَ يَسْتَجِيبُ إِسْتَجَابَةً			to respond

أَجْوَفُ - CHAPTER 08

8.1 INTRODUCTION

The second of the مُعْتَلَ irregularities that we will study is أَجْوَفُ. A word is considered أَجْوَفُ when the second root letter (عين الكلمة) is a vowel (و or ي).

When the second root letter is a و, the word is further classified as أَجْوَفُ وَاوِي.

When the second root letter is a ي, the word is further classified as أَجْوَفُ يَايِي.

Let us first explore the effects of أَجْوَفُ that occur in the families then let us explore the مُجْرَد families.

8.2 مزید فیه IN أَجْوَفُ FAMILIES

When it comes to the مزید فیه families, the vowel only causes change in families IV, VII, VIII, and X (أَسْلَمَ, إِسْتَغْفَرَ and أَسْلَمَ families behave in the same way and the إِنْقَلَبَ and إِقْرَبَ families behave in the same way).

إِسْتَغْفَرَ AND أَسْلَمَ

Remember the following rules:

- 1) The vowel is replaced with an أَلْفَ in the past tense
- 2) The vowel is replaced with a يَاءِ in the present tense
- 3) The مُصْدَر has a ة added to the end
- 4) The vowel is omitted when the فَعْل مجزوم is ضَمَّة if the فَعْل ends in a فَعْل مجزوم (this includes أَمْرٌ and نَهْيٌ)

Find the irregularities mentioned above in the charts.

FAMILY IV

أَرَادَ يُرِيدُ إِرَادَةً فَهُوَ مُرِيدٌ
أُرِيدَ يُرِادُ إِرَادَةً فَهُوَ مُرَادٌ
أَرْدَ لَا تُرْدُ مُرَادٌ

FAMILY X

إِسْتَغَاثَ يَسْتَغِيثُ إِسْتِغَاثَةً فَهُوَ مُسْتَغِيثٌ
 أُسْتَغِيثَ يُسْتَغَاثُ إِسْتِغَاثَةً مُسْتَغَاثُ
 إِسْتَغِيثُ لَا تَسْتَغِيثُ مُسْتَغَاثُ

إِقْرَابَ AND إِنْقَلَبَ

Remember the following rules:

- 1) The vowel is replaced with an أَلْفَ in **BOTH** the past and the present tense
- 2) The vowel is replaced with a يَاءُ in the مَصْدَر
- 3) The vowel is omitted when the فَعْل ends in a مَجْزُوم (this includes ضَمَّةْ فَعْلَ and أَمْرَ نَهْيٍ)

Take a look at the charts below. The above mentioned irregularities are highlighted.

FAMILY VII

إِنْهَارَ يَنْهَارُ إِنْهِيَارًا فَهُوَ مُنْهَارٌ
 إِنْهَرْ لَا تَنْهَرْ مُنْهَارْ

FAMILY VIII

اخْتَارَ يَخْتَارُ اخْتِيَارًا فَهُوَ مُخْتَارٌ
 أَخْتِيَرَ يُخْتَارُ اخْتِيَارًا فَهُوَ مُخْتَارٌ
 اخْتَرَ مُخْتَارٌ لَا تَخْتَرْ

8.3 مجرد IN أجوف FAMILIES

We will first explore the changes that occur in the صرف صغير of clans then we will explore the changes that occur in the صرف كبير. The changes that occur in the صرف صغير can be split into two categories: changes that are consistent across clans and changes that vary from clan to clan.

الصرف الصغير - CONSISTENT CHANGES

- 1) The ماض always follows the pattern

فَالْ

- 2) The ماض مجهول and ماض مجهول always follows the pattern

يُفَاعِلْ فِيلَ

- 3) The اسم فاعل always follows the pattern

فَائِلْ

- 4) The اسم مفعول always follows the pattern

(أَجَوفٌ يَائِي) مَفْعِيلْ OR (أَجَوفٌ وَاوِي) مَفْعُولْ

- 5) The ظرف always follows the pattern

مَفَالٌ مَفِيلٌ مَفَالَةٌ

- 6) The آلة always follows the pattern

(أجوف واوي) مِفْوَالٌ OR (أجوف يائي) مِفْيَالٌ

الصرف الصغير – CLAN-DEPENDENT CHANGES

PAST/PRESENT

- 1) If the word is from the نَصَرَ family, the past/present follows the pattern

فَالَّ يَقُولُ

- 2) If the word is from the حَرَبَ family, the past/present follows the pattern

فَالَّ يَقِيلُ

- 3) If the words is from the سَمِعَ family, the past/present follows the pattern

فَالَّ يَفَالُ

***NOTE: the other clans do not occur in أَجوف. There are the only three مُجرد clans that do.

COMMAND

- 1) If the word is from the نَصَرَ family, the command follows the pattern

فُلْ

- 2) If the word is from the حَرَبَ family, the command follows the pattern

فِلْ

- 3) If the word is from the سَمِعَ family, the command follows the pattern

فَلْ

Note that the vowel is always omitted in the فعل مجزوم form if the ضمة ends in a م، regardless of the clan.

THE CLAN نصر

قَالَ يَقُولُ قَوْلًا فَهُوَ قَائِلٌ
قِيلَ يُقَالُ قَوْلًا فَهُوَ مَقُولٌ
قُلْ لَا تَقُلْ مَقَالُ مَقَالَةً مِقْوَالٌ

THE CLAN سع

نَالَ يَنَالُ نَيْلًا فَهُوَ نَايِلٌ
نِيلَ يُنَالُ نَيْلًا فَهُوَ مَنِيلٌ
نَلْ لَا تَنَلْ مَنَالُ مَنَالَةً مِنْبَالٌ

THE CLAN ضرب

بَاعَ يَبْيِعُ بَيْعًا فَهُوَ بَاعُ
 بَيْعَ يُبَاعُ بَيْعًا فَهُوَ مَبْيِعُ
 بْيَعْ لَا تَبْيَعْ مَبَاعُ مَبَاعَةً مِبَاعَ

الصرف الكبير

All changes that occur in the صرف كبير are clan dependent.

- 1) In the ماض, the vowel is dropped هُنَّ onwards and replaced by a حركة ضمة
- 2) In the مضارع, the vowel is dropped in the هُنَّ and أَنْتَ versions and replaced by a حركة ضمة

The حركة that replaces the vowel is determined by the clan. Learn the following rules:

- 1) The ماض can only take a ضمة or كسرة
 - a. If it is from the نَصَرَ family, it takes a ضمة
 - b. Otherwise, it takes a كسرة

نصر

قَالُوا	قَالَا	قَالَ
قُلْنَ	قَالَتَا	قَالَتْ
قُلْتُمْ	قُلْتُمَا	قُلْتَ
قُلْتَنَّ	قُلْتُمَا	قُلْتِ
قُلْنَا		قُلْتُ

سمع			ضرب		
نالُوا	نالَا	نالَ	بَاعُوا	بَاعَا	بَاعَ
نِلْنَ	نالَّا	نالَّ	بِعْنَ	بَاعَنَا	بَاعَتْ
نِلْتُمْ	نالَّمَا	نالَّت	بِعْتُمْ	بَعْتُمَا	بَعْتَ
نِلْتُنَ	نالَّمَا	نالَّت	بِعْتُنَ	بَعْتُمَا	بَعْتِ
نِلْنَا		نالَّت	بِعْنَا		بَعْتُ

2) The حركة مضارع corresponds to the omitted letter

- a. If a was omitted (يَقُولُ), it is replaced with a ضمة
- b. If an I was omitted (يَنَالُ), it is replaced with a فتحة
- c. If a ي was omitted (يَبِيعُ), it is replaced with a كسرة

نصر		
يَقُولُونَ	يَقُولَانِ	يَقُولُ
يَقْلُنَ	تَقُولَانِ	تَقُولُ
تَقُولُونَ	تَقُولَانِ	تَقُولُ
تَقْلُنَ	تَقُولَانِ	تَقُولِينَ
نَقُولُ		أَقْوْلُ

سمع			ضرب		
يَنالُونَ	يَنالَانِ	يَنالُ	يَبِيعُونَ	يَبِيعَانِ	يَبِيعُ
يَنَلَنَ	تَنالَانِ	تَنالُ	بِيَعْنَ	تَبِيعَانِ	تَبِيعُ
تَنالُونَ	تَنالَانِ	تَنالُ	تَبِيعُونَ	تَبِيعَانِ	تَبِيعُ
تَنَلَنَ	تَنالَانِ	تَنالِينَ	تَبِعْنَ	تَبِيعَانِ	تَبِيعِينَ
نَنَالُ		أَنالُ	نَبِيعُ		أَبِيعُ

Take a look at the chart below.

	ماض	مضارع
ن	ُ قُلْنَ	ُ يَقُلْنَ
ض	ِ بِعْنَ	ِ يَبِعْنَ
س	ِ نِلْنَ	ِ يَنِلْنَ

8.4 OTHER WORDS مجرد WORDS

As for the words that are produced in مجرد but are not recited as part of the صغير, we will be looking at the تفضيل اسم and the صفة اسم.

اسم تفضيل

The vowel behaves normally in the تفضيل اسم. If the word is أجوف واوي، the vowel appears as a و. If it is أجوف يائي، the vowel appears as a ي. Take a look at the following examples.

ق و م	→	أَفْوَمُ
ب ي ن	→	أَبِينُ

اسم صفة

Recall that the ي follows the pattern فَعِيْلُ. The ي is part of the container of the word. When this ي meets the vowel in an أجوف word, the two merge and create a ي شدة on it.

ق و م	→	قَيْمٌ
ب ي ن	→	بَيْنٌ
ل ي ن	→	لَيْنٌ

8.5 – SUMMARY OF أجوف

OVERARCHING RULES

- ✓ ماض vowel drops at هن onwards
- ✓ مضارع vowel drops at هن and أنتن
- ✓ (includes جزم ● نهى ● أمر ● هى) vowel drops at هو هى أنت أنا و نحن

FAMILY-SPECIFIC RULES

relevant questions: what حركة get when the vowel is dropped? What overlap?

1	ماض	مضارع	حرف العلة
ن	ء	قُلْنَ	always و
ض	ـ	بِعْنَ	always ي
س	ـ	نِلْنَ	either و or ي

4	مصدر in the	إِرَادَةً
10		اسْتِغَاثَةً

7	look the same	اسم فاعل: مُنْهَارٌ
8	look the same	ظرف: مُنْهَارٌ
	DUALS and PLURALS	اسم مفعول/ظرف: مُخْتَارٌ
	and of أمر	هم انْهَارُوا
	ماض	أَنْتُمْ إِنْهَارُوا
	the same	أَنْتُمَا اخْتَارَا
		هُمَا اخْتَارَا

FAMILY I (نصر)	FAMILY I (ضرب)
قَالَ يَقُولُ قَوْلًا فَهُوَ قَائِلٌ قيل يقال قولًا فهو مقول مَقْوَالٌ مَقَالٌ مَقِيلٌ مَقَالَةٌ	بَاعَ يَبْيُعُ بَيْعًا فَهُوَ بَاعٌ بَيْعَ يُبَاعُ بَيْعًا فَهُوَ مَبَيعٌ بَيْعَ لَا تَبْيَعُ مَبَاعَةً مَبِيعًَ مَبَاعَةً
FAMILY I (سمع)	
نَالَ يَنَالُ نَيْلًا فَهُوَ نَائِلٌ نَيْلَ يُنَالُ نَيْلًا فَهُوَ مَنِيلٌ نَالُ لَا تَنَالُ مَنَالٌ مَنِيلٌ مَنَالَةً مِنِيلٌ	
FAMILY VII	FAMILY VIII
إِنْهَارَ يَنْهَارُ إِنْهِيَارًا فَهُوَ مُنْهَارٌ إِنْهَرْ لَا تَنْهَرْ مُنْهَارْ	إِخْتَارَ يَخْتَارُ إِخْتِيَارًا فَهُوَ مُخْتَارٌ أُخْتِيَرَ يُخْتَارُ إِخْتِيَارًا فَهُوَ مُخْتَارٌ إِخْتَارْ لَا تَخْتَارْ مُخْتَارْ
FAMILY IV	FAMILY X
أَرَادَ يُرِيدُ إِرَادَةً فَهُوَ مُرِيدٌ أُرِيدَ يُرَادُ إِرَادَةً فَهُوَ مُرَادٌ أَرْدَ لَا تُرِدْ مُرَادٌ	إِسْتَغَاثَ يَسْتَغِيثُ إِسْتِغَاثَةً فَهُوَ مُسْتَغِيثٌ أُسْتَغِيثَ يُسْتَغَاثُ إِسْتِغَاثَةً فَهُوَ مُسْتَغَاثٌ إِسْتَغَثْ لَا تَسْتَغَثْ مُسْتَغَاثٌ

أجوف (نصر) - FAMILY I

الماضي المبني للمعلوم

قالُوا	قالا	قال
قُلْنَ	قالَتَا	قالَتْ
قُلْتُمْ	قُلْتُمَا	قُلْتَ
قُلْتُنَّ	قُلْتُمَا	قُلْتِ
قُلْنَا		قُلْتُ

الماضي المبني للمجهول

قَيْلُوا	قَيْلا	قَيْلَ
قَلْنَ	قَيْلَاتَا	قَيْلَاتَ
قَلْتُمْ	قَلْتُمَا	قَلْتَ
قَلْتُنَّ	قَلْتُمَا	قَلْتِ
قَلْنَا		قَلْتُ

المضارع المبني للمعلوم

يَقُولُونَ	يَقُولان	يَقُولُ
يَقْلُنَ	تَقُولان	تَقُولُ
تَقُولُونَ	تَقُولان	تَقُولُ
تَقْلُنَ	تَقُولانِ	تَقُولِينَ
نَقُولُ		أَقْوُلُ

المضارع المبني للمجهول

يُقَالُونَ	يُقَالان	يُقَالُ
يُقْلُنَ	تُقَالان	تُقَالُ
تُقَالُونَ	تُقَالان	تُقَالُ
تُقْلُنَ	تُقَالانِ	تُقَالِينَ
نُقَالُ		أَقَالُ

أمر

قُولُوا	قُولا	قُل
قُلْنَ	قُولا	قُولِي

نهي

لَا تَقُولُوا	لَا تَقُولا	لَا تَقُلُ
لَا تَقْلُنَ	لَا تَقُولا	لَا تَقُولي

ظرف

مَقَاوِلُ	مَقاَلَانِ	مَقاَلٌ
مَقَاوِلَ	مَقاَلَيْنِ	مَقاَلًا
مَقاَوِلَ	مَقاَلَيْنِ	مَقاَلٍ

أجوف (ضرب) - FAMILY I

الماضي المبني للمعلوم

باغُوا	باع	باع
بِعْنَ	باعَنَا	باعَتْ
بِعْتُمْ	بِعْتُمَا	بِعْتَ
بِعْثَنْ	بِعْثَمَا	بِعْتَ
بِعْنَا		بِعْتُ

الماضي المبني للمجهول

بِيَبُوْعا	بِيَعَا	بِيَعْ
بِعْنَ	بِيَعَتَا	بِيَعْتَ
بِعْتُمْ	بِعْتُمَا	بِعْتَ
بِعْثَنْ	بِعْثَمَا	بِعْتَ
بِعْنَا		بِعْتُ

المضارع المبني للمعلوم

بِيَبُوْعُونَ	بِيَبُوْعَانِ	بِيَبُوْعْ
بِيَعْنَ	بِيَعْبَانِ	بِيَعْ
بِيَبُوْعُونَ	بِيَبُوْعَانِ	بِيَبُوْعْ
بِيَعْنَ	بِيَعْبَانِ	بِيَعْبِيْنَ
بِيَعْ		أَبِيْعُ

المضارع المبني للمجهول

بِيَبُوْعُونَ	بِيَبُوْعَانِ	بِيَبُوْعْ
بِيَعْنَ	بِيَعْبَانِ	بِيَعْ
بِيَبُوْعُونَ	بِيَبُوْعَانِ	بِيَبُوْعْ
بِيَعْنَ	بِيَعْبَانِ	بِيَعْبِيْنَ
بِيَعْ		أَبِيْعُ

أمر

بِيَعُوا	بِيَعَا	بِيَعْ
بِعْنَ	بِيَعَا	بِيَعْبِيْ

نهي

لَا بِيَبُوْعُوا	لَا بِيَبُوْعَانِ	لَا بِيَبُوْعْ
لَا بِيَعْنَ	لَا بِيَعْبَانِ	لَا بِيَعْبِيْ

ظرف

مَبَاعِعُ	مَبَاعَانِ	مَبَاعُ
مَبَاعِعَ	مَبَاعَيْنِ	مَبَاعًا
مَبَاعِعَ	مَبَاعَيْنِ	مَبَاعَ

أجوف (سمع) - FAMILY I

الماضي المبني للمعلوم

نَالُوا	نَالَ	نَالَ
نِلْنَ	نَالَتَا	نَالَتْ
نِلْتُمْ	نِلْتُمَا	نِلْتَ
نِلْتُّنَ	نِلْتُمَا	نِلْتِ
نِلْنَا		نِلْتُ

الماضي المبني للمجهول

نِيلُوا	نِيلَا	نِيل
نِيلَنَ	نِيلَتَا	نِيلَتْ
نِيلْتُمْ	نِيلْتُمَا	نِيلَتَ
نِيلْتُّنَ	نِيلْتُمَا	نِيلَتِ
نِيلْنَا		نِيلَتُ

المضارع المبني للمعلوم

يَنَالُونَ	يَنَالَانِ	يَنَالُ
يَنَلْنَ	يَنَالَانِ	يَنَالُ
يَنَالُونَ	يَنَالَانِ	يَنَالُ
يَنَلْنَ	يَنَالَانِ	يَنَالِينَ
يَنَالُ		أَنَالُ

المضارع المبني للمجهول

يُنَالُونَ	يُنَالَانِ	يُنَالُ
يُنَلْنَ	يُنَالَانِ	يُنَالُ
يُنَالُونَ	يُنَالَانِ	يُنَالُ
يُنَلْنَ	يُنَالَانِ	يُنَالِينَ
يُنَالُ		أَنَالُ

أمر

نهي

ئَالُوا	نَالَ	كَلْ
ئَلْنَ	نَالَ	نَالِي

لا يَنَالُوا	لا يَنَالَا	لا يَنَالُ
لا يَنَلْنَ	لا يَنَالَا	لا يَنَالِي

ظرف

مَنَالِيُّ	مَنَالَانِ	مَنَالٌ
مَنَالِيَّ	مَنَالَيْنِ	مَنَالًا
مَنَالِيَّ	مَنَالَيْنِ	مَنَالِي

أجوف - FAMILY 4

الماضي المبني للمعلوم

أَقَامُوا	أَقَاما	أَقَام
أَقْنَ	أَقَمَنا	أَقَامَتْ
أَقْمِمْ	أَقَمْتُما	أَقَمْتَ
أَقْعَنَ	أَقَمْتُما	أَقَمْتَ
أَقْمَنَا		أَقَمْتُ

الماضي المبني للمجهول

أَقِيمُوا	أَقِيمَا	أَقِيم
أَقِنَ	أَقِيمَنا	أَقِيمَتْ
أَقِمْتُ	أَقِيمْتُما	أَقِيمَتْ
أَقِعَنَ	أَقِيمْتُما	أَقِيمَتْ
أَقِمَنَا		أَقِيمَتْ

المضارع المبني للمعلوم

يُقِيمُونَ	يُقِيمَانِ	يُقِيمُ
يُقِنَ	يُقِيمَانِ	يُقِيمُ
يُقِيمُونَ	يُقِيمَانِ	يُقِيمُ
يُقِنَ	يُقِيمَانِ	يُقِيمَنَ
يُقِيمُ		أَقِيمَ

المضارع المبني للمجهول

أَقِيمُوا	أَقِيمَا	أَقِيم
أَقِنَ	أَقِيمَنا	أَقِيمَتْ
أَقِمْتُ	أَقِيمْتُما	أَقِيمَتْ
أَقِعَنَ	أَقِيمْتُما	أَقِيمَتْ
أَقِمَنَا		أَقِيمَتْ

أمر

أَقِيمُوا	أَقِيمَا	أَقِيم
أَقِنَ	أَقِيمَا	أَقِيمِي

نهي

لَا يُقِيمُوا	لَا يُقِيمَانِ	لَا يُقِيمُ
لَا يُقِنَ	لَا يُقِيمَانِ	لَا يُقِيمِي

أجوف - FAMILY 7

الماضي المبني للمعلوم

الماضي المبني للمجهول

إنهاروا	إنهارا	إنهار
إنهرن	إنهراتا	إنهارت
إنهرتُمْ	إنهرتَما	إنهرت
إنهرتُنَّ	إنهرتُما	إنهرت
إنهرتنا		إنهرتُ

المضارع المبني للمعلوم

المضارع المبني للمجهول

ينهارون	ينهاران	ينهار
ينهُنَّ	تنهاران	تنهار
تنهارون	تنهاران	تنهار
تنهُنَّ	تنهاران	تنهارين
نهار		أنهار

أمر

نهي

إنهاروا	إنهارا	إنهُر
إنهُنَّ	إنهارا	إنهاري

لا تنهاروا	لا تنهارا	لا تنهَر
لا تنهُنَّ	لا تنهارا	لا تنهاري

FAMILY VIII – أَجْوَفُ

الماضي المبني للمعلوم

إِخْتَارُوا	إِخْتَارَا	إِخْتَارَ
إِخْتَرْنَ	إِخْتَارَنَا	إِخْتَارَتْ
إِخْتَرْمُ	إِخْتَرْنَمَا	إِخْتَرْتَ
إِخْتَرْنَ	إِخْتَرْنَمَا	إِخْتَرْتِ
إِخْتَرْنَا		إِخْتَرْتُ

الماضي المبني للمجهول

أُخْتَيْرُوا	أُخْتَيْرَا	أُخْتَيْرَ
أُخْتَرْنَ	أُخْتَيْرَنَا	أُخْتَيْرَتْ
أُخْتَرْمُ	أُخْتَيْرْنَمَا	أُخْتَيْرَتَ
أُخْتَرْنَ	أُخْتَيْرْنَمَا	أُخْتَيْرَتِ
أُخْتَرْنَا		أُخْتَيْرَتُ

المضارع المبني للمعلوم

يُخْتَارُونَ	يُخْتَارَانِ	يُخْتَارُ
يُخْتَرْنَ	يُخْتَارَانِ	يُخْتَارُ
يُخْتَارُونَ	يُخْتَارَانِ	يُخْتَارُ
يُخْتَرْنَ	يُخْتَارَانِ	يُخْتَارِينَ
يُخْتَارُ		أَخْتَارُ

المضارع المبني للمجهول

يُخْتَارُونَ	يُخْتَارَانِ	يُخْتَارُ
يُخْتَرْنَ	يُخْتَارَانِ	يُخْتَارُ
يُخْتَارُونَ	يُخْتَارَانِ	يُخْتَارُ
يُخْتَرْنَ	يُخْتَارَانِ	يُخْتَارِينَ
يُخْتَارُ		أَخْتَارُ

أمر

إِخْتَارُوا	إِخْتَارَا	إِخْتَرْ
إِخْتَرْنَ	إِخْتَارَا	إِخْتَارِي

نهي

لَا يُخْتَارُوا	لَا يُخْتَارَا	لَا يُخْتَارُ
لَا يُخْتَرْنَ	لَا يُخْتَارَا	لَا يُخْتَارِي

FAMILY X – أجوف

الماضي المبني للمعلوم

إِسْتَقَامُوا	إِسْتَقَاما	إِسْتَقَام
إِسْتَقَمْنَ	إِسْتَقَامَنَا	إِسْتَقَامَث
إِسْتَقَمْتُمْ	إِسْتَقَمْتُمَا	إِسْتَقَمَت
إِسْتَقَمْتُنَّ	إِسْتَقَمْتُمَا	إِسْتَقَمَت
إِسْتَقَمْنَا		إِسْتَقَمَتُ

الماضي المبني للمجهول

أُسْتُقِيمُوا	أُسْتُقِيمَا	أُسْتُقِيمَ
أُسْتُقِيمْنَ	أُسْتُقِيمَنَا	أُسْتُقِيمَت
أُسْتُقِيمْتُمْ	أُسْتُقِيمْتُمَا	أُسْتُقِيمَت
أُسْتُقِيمْتُنَّ	أُسْتُقِيمْتُمَا	أُسْتُقِيمَت
أُسْتُقِيمْنَا		أُسْتُقِيمَتُ

المضارع المبني للمعلوم

يَسْتَقِيمُونَ	يَسْتَقِيمَانِ	يَسْتَقِيمُ
يَسْتَقِمْنَ	لَسْتَقِيمَانِ	لَسْتَقِيمُ
لَسْتَقِيمُونَ	لَسْتَقِيمَانِ	لَسْتَقِيمُ
لَسْتَقِمْنَ	لَسْتَقِيمَانِ	لَسْتَقِيمَيْنِ
لَسْتَقِيمُ		أَسْتَقِيمُ

المضارع المبني للمجهول

يُسْتَقَامُونَ	يُسْتَقَامَانِ	يُسْتَقَامُ
لُسْتَقَامَنَ	لُسْتَقَامَانِ	لُسْتَقَامُ
لُسْتَقَامُونَ	لُسْتَقَامَانِ	لُسْتَقَامُ
لُسْتَقَمَنَ	لُسْتَقَامَانِ	لُسْتَقَامَيْنِ
لُسْتَقَامُ		أُسْتَقَامُ

أمر

إِسْتَقِيمُوا	إِسْتَقِيمَا	إِسْتَقِيمٌ
إِسْتَقِمْنَ	إِسْتَقِيمَا	إِسْتَقِيمِينِ

نهي

لَا يَسْتَقِيمُوا	لَا يَسْتَقِيمَا	لَا يَسْتَقِيمٌ
لَا لَسْتَقِيمَنَ	لَا لَسْتَقِيمَانِ	لَا لَسْتَقِيمِينِ

VOCABULARY – ناقص

مفرد			
رَأَى يَرَى رَمِيًّا	to throw/to shoot an arrow	رَأَى يَرَى رُؤْيَةً	to see
مَشَى يَمْشِي مَسْيَةً	to walk	رَضِيَ يَرْضَى رِضَى وَرَضْوَانًا	to be pleased
شَكَّ شَكْوَ شَكُوًةً	to complain	أَبَى يَأْبَى إِبَاءً	to refuse
بَكَى يَبْكِي بُكَاءً	to cry	طَعَنَ يَطْعَنُ طُعْيَانًا	to exceed bounds
لَقَى يَلْقَى لِقاءً	to meet	رَعَى يَرْعَى رِعَايَةً	to guard (a flock)
خَلَّا يَخْلُو خَلَاءً	to pass before	عَفَّا يَعْفُو عَفْوَةً (عن)	to pardon
سَقَى يَسْقِي سَقَايَةً	to water/give drink	بَغَى يَبْغِي بَغْيَا (على)	to wrong s/o, transgress
حَفَى يَحْفَى حَفْيَةً	to be hidden	بَغَى (هـ)	to desire
خَشِيَ يَخْشَى خَشْيَةً	to fear	كَفَى يَكْفِي كِفَايَةً	to suffice
جَرَى يَجْرِي جَرْيَا	to flow/run	عَصَى يَعْصِي عَصْيَانًا	to disobey
أَتَى يَأْتِي إِثْيَانًا	to come	مَضَى يَمْضِي مُضِيًّا	to elapse/go by
هَدَى يَهْدِي هُدًى	to guide	نَسِيَ يَنْسِي نَسْيَانًا	to forget
جَزَى يَجْزِي جَزْءَةً	to compensate	بَقَاءَ يَبْقِي بَقَاءً	to remain
بَنَى يَبْنِي بَنَاءً	to build	نَجَاهَ يَنْجُونَ نَجَاهَةً	to be saved
عَدَا يَعْدُ عَدَاؤَةً	to transgress	تَلَاهَ يَتَلَهُو تِلَاهَةً	to recite

FAMILY II			
رَجَّى يُرْجِي تَرْكِيَةً	to purify	سَمَّى يُسَمِّي سَمِيَّةً	to name
وَلَى يُولِّي تَوْلِيَةً	to turn away	أَدَى يُؤَدِّي تَأْدِيَةً	to pay up/return
رَبَّى يُرْبِّي تَرْبِيَةً	to raise/nurture	لَقَى يُلْقِي تَلْقِيَةً	to reward/give

FAMILY III			
لَاقَ يُلْاقِي لِقاءً وَمُلْقاً	to meet/encounter	نَادَى يُنَادِي نَدَاءً وَمُنَادَاءً	to call
وَالَّى يُواْلِي وَلَاءً وَمُوَلَّةً	to be close/sympathize	مَارَى يُمارِي مَرَاءً وَمُمَارَاءً	to argue/deny

FAMILY IV			
أَرَى يُرِي إِرَاءَةً	to show	أَغْنَى يُغْنِي إِغْنَاءً (عن)	to suffice/make free of need
أَلْقَى يُلْقِي إِلْقاءً	to throw down	أَوْحَى يُوْحِي إِنْجَاءً	to reveal
أَنْجَى يُنْجِي إِنْجَاءً	to save/rescue	آتَى يُؤْتِي إِبَاءً	to give
أَخْفَى يُخْفِي إِخْفَاءً	to hide/make secret	آذَى يُؤَذِّي إِيْذَاءً	to hurt/harm
أَلْهَى يُلْهِي إِلْهَاءً	to distract	أَحْيَى يُحْيِي إِحْيَاءً	to give life

FAMILY V			
تَرَّى يَتَرَّى تَرَّى	to purify oneself	تَمَّى يَتَمَّى تَمَّى	to wish / to desire
تَلَقَّى يَتَلَقَّى تَلَقَّى	to come in contact	تَوَلَّ يَتَوَلَّ تَوَلَّ (ه)	to take as a friend
تَاهَى يَتَاهَى تَاهَى	to take pleasure/be distracted	تَوَلَّ يَتَوَلَّ تَوَلَّ (ع)	to turn away

FAMILY VI			
جَافَ يَجَافَ جَافِيَا	to withdraw	ثَمَارِي يَثَمَاري ثَمَارِيَا	to be doubtful

FAMILY VIII			
إِبْتَلَى يَأْتِيَ إِبْتِلَاءً	to test	إِسْتَوَى يَسْتَوِي إِسْتِوَاءً	to be equal/to rise
إِهْتَدَى يَهْتَدِي إِهْتِدَاءً	to commit to guidance	إِدَعَى يَدْعُونِي إِدْعَاءً	to claim
إِشْرَقَى يَنْشُرِي إِشْرَاقَةً	to buy/sell	إِنْتَهَى يَنْتَهِي إِنْتِهَاءً	to end
إِبْتَغَى يَأْتِيَنِي إِبْتِغَاءً	to seek/desire	إِلْتَقَأَ يَأْتِيَنِي إِلْتِقَاءً (ب)	to meet

FAMILY X			
إِسْتَسْفَى يَسْتَسْفِي إِسْتِسْفَاءً	to seek drink	إِسْتَعْلَى يَسْتَعْلِي إِسْتِعْلَاءً	to rise/master
إِسْتَخْفَى يَسْتَخْفِي إِسْتِخْفَاءً	to hide	إِسْتَفْتَى يَسْتَفْتِي إِسْتِفَتَاءً	to seek counsel

ناقص – CHAPTER 09

9.1 INTRODUCTION

Recall that a word is considered ناقص when the last root letter (لام الكلمة) is a vowel. This means that this irregularity affects the endings of words. ناقص is an irregularity that spares none. Every family and every صيغة is affected when a word is ناقص. The good news is that this irregularity behaves very consistently. This means that you only have to learn a handful of overarching rules in order to master ناقص.

9.2 مزيد فيه IN ناقص FAMILIES

مزيد فيه ناقص واوي behave the same way in ناقص يائي.

الصرف الصغير

The rules of صرف صغير in ناقص are divided into general rules and family-specific rules.

GENERAL RULES

- 1) The ماض (ألف مقصورة) always ends in an ئ (ياء)
- 2) The مضارع (ياء) ends in a ئ (ياء)
 - a. The only exception to this is the families تَعَلَّمَ and تَعَاوَنَ, which end in an ئ (ياء)
- 3) The فاعل (اسم فاعل) always ends in a ئ (كسرة) (to represent the كسرة of the اسم فاعل)
- 4) The مفعول (اسم مفعول) always ends in a ئ (فتحة) (to represent the فتحة of the اسم فاعل)

FAMILY-SPECIFIC RULES

As with regular words, each family has a unique مصدر. You must memorize the pattern of each مصدر. Below are some observations that may help.

- 1) The مصدر in families III, IV, VII, VIII, and X ends in a ئ (استغَفَرَ and افْتَرَبَ and انْقَلَبَ and أَسْلَمَ and جَاهَدَ)
- 2) The مصدر in family II (عَلَمَ) and the second مصدر in family III (جَاهَدَ) end in a ئ (فتحة)
- 3) The مصدر in family V and VI ends like an ئ (ءِي)

Take a look at the charts below. Find the irregularities highlighted.

FAMILY II

سَمَّ يُسَمِّي تَسْمِيَةً فَهُوَ مُسَمٌ
 سُمَّيْ يُسَمِّي تَسْمِيَةً فَهُوَ مُسَمًّى
 سَمْ مُسَمَّى لَا تُسَمْ مُسَمَّى

FAMILY III

نَادَى يُنَادِي نِدَاءً وَمُنَادَاةً فَهُوَ مُنَادٍ
 نُودِي يُنَادَى نِدَاءً وَمُنَادَاةً فَهُوَ مُنَادَى
 نَادِي مُنَادَى لَا تُنَادِ مُنَادِي

FAMILY IV

الْقَيْ يُلْقِي إِلْقَاءً فَهُوَ مُلْقٌ
 الْقِيَ يُلْقَى إِلْقَاءً فَهُوَ مُلْقَى
 الْقِ مُلْقَى لَا تُلْقِ مُلْقَى

FAMILY V

تَرَكَ	يَتَرَكَّ	تَرَكَّا	فَهُوَ مُتَرَكٌ
تُرِكَ	يُتَرَكَّ	تَرَكَّا	فَهُوَ مُتَرَكٌ
مُتَرَكٌ		لَا تَرَكَ	تَرَكَ

FAMILY VI

تَرَاضَى	يَتَرَاضَى	تَرَاضِيَا	فَهُوَ مُتَرَاضٍ
تُرْوِضَى	يُتَرَاضَى	تَرَاضِيَا	فَهُوَ مُتَرَاضٍ
مُتَرَاضٍ		لَا تَرَاضَ	تَرَاضَ

FAMILY VII

إِنْبَغَى	يَنْبَغِي	إِنْبَغَاءً	فَهُوَ مُنْبَغٌ
مُنْبَغٌ		لَا تَنْبَغَ	إِنْبَغَ

FAMILY VIII

إِفْتَرَى يَعْتَرِي إِفْتَرَاءً فَهُوَ مُفْتَرٌ
 أُفْتَرِي يُعْتَرِي إِفْتَرَاءً فَهُوَ مُفْتَرٍ
 مُفْتَرِي لا تَفْتَرِي إِفْتَرٌ

FAMILY X

إِسْتَسْقَى يَسْتَسْقِي إِسْتِسْقَاءً فَهُوَ مُسْتَسْقٌ
 أُسْتَسْقِي يُسْتَسْقِي إِسْتِسْقَاءً فَهُوَ مُسْتَسْقٌ
 مُسْتَسْقِي لا تَسْتَسْقِي إِسْتَسْقٌ

الصرف الكبير

Let us study the أفعال one صيغة at a time. Let us explore the then the أسماء.

PAST-TENSE – ماض

- 1) The vowel in the version هو always takes a ألف مقصورة (whether the word is يائي or واوي) or ألف مقصورة (whether the word is يائي or واوي)
- 2) The ياء is replaced by a ياء for the remainder of the conjugations. The ياء is omitted in the هم form, the هي form, and the هما (feminine) form.
- 3) The هم form ends in كوا (aw sound) rather than كُوا (oo sound) – this is a result of the ي sound in the هو form

FAMILY III

نادِوا	نادِيَا	نادِى
نادِيْنَ	نادِتَا	نادِتْ
نادِيْتِمْ	نادِيْتُمَا	نادِيْتَ
نادِيْتُمَّ	نادِيْتُمَا	نادِيْتِ
نادِيْنَا		نادِيْتُ

PRESENT-TENSE – مضارع

- 1) The ياء is omitted in the forms that ends in ون (أنتم هم) – this is done to avoid the “ew” sound
- 2) The أنت and هُنَّ form look the same

FAMILY III

يُنادِونَ	يُنادِيَاٍ	يُنادِيٌ
يُنادِيْنَ	يُنادِيَاٍ	يُنادِيٌ
تُنادِونَ	تُنادِيَاٍ	تُنادِيٌ
تُنادِيْنَ	تُنادِيَاٍ	تُنادِيٌ
نُنادِيْنَ		أُنادِيٌ

Recall that when it comes to the فتحة (V, VI) families, the مضارع end in ي. This ي sound produces فتحة sounds in the entire chart.

FAMILY V

يَتَوَلَّونَ	يَتَوَلَّيَاٍ	يَتَوَلَّٰ
يَتَوَلَّيْنَ	تَتَوَلَّيَاٍ	تَتَوَلَّٰ
تَتَوَلَّونَ	تَتَوَلَّيَاٍ	تَتَوَلَّٰ

تَوَلَّيْنَ	تَوَلَّيَانِ	تَوَلَّيْنَ
نَتَلَّى		أَتَلَّى

PAST-PASSIVE – ماضٍ مجهول

- 1) The ياء is omitted in the هم forms (to avoid the “ew” sound)

FAMILY III

نُودُوا	نُودِيَا	نُودِيَ
نُودِينَ	نُودِيَتا	نُودِيَثُ
نُودِيْتُمْ	نُودِيْتُما	نُودِيَتَ
نُودِيْتُنَّ	نُودِيْتُما	نُودِيَتِ
نُودِيْنَا		نُودِيَثُ

PRESENT-PASSIVE – مضارعٌ مجهول

- 1) The ألف مقصورة مجهول ends in فتحة which produces sounds in the entire chart
- 2) The ألف مقصورة هم and أنتم is omitted (to avoid the “ew” sound)
- 3) The أنت and the أنتن forms look the same

FAMILY III

يُنادُونَ	يُنادِيَانِ	يُنادَى
يُنادِينَ	تُنادِيَانِ	تُنادَى
تُنادُونَ	تُنادِيَانِ	تُنادَى
تُنادِينَ	تُنادِيَانِ	تُنادِيَنَ
أُنادَى		أُنادَى

COMMAND AND FORBIDDING – الأمر والنهي

- 1) The vowel is dropped in the أنت version of the command/forbidding and the corresponding حركة replaces the vowel
- 2) The rest of the commands/forbidding are constructed normally

FAMILY III

نادِوا	نادِيا	نادِ	لَا تُنادِوا	لَا تُنادِيا	لَا تُنادِ
نادِينَ	نادِيا	نادِيْ	لَا تُنادِينَ	لَا تُنادِيا	لَا تُنادِيْ

THE FACTIVE NOUN – اسم فاعل

- 1) The رفع and جر forms take a ـ
- 2) The نصب form takes يً
- 3) The ياء is present in every other form except for the masculine plural (this includes dual masculine, dual feminine, and plural feminine)

FAMILY III

مُنادِياتٌ	مُنادِيتانِ	مُنادِيَةٌ	مُنادِونَ	مُنادِيانِ	مُنادِ
مُنادِياتٍ	مُنادِيتَيْنِ	مُنادِيَةً	مُنادِينَ	مُنادِيَنِ	مُنادِيًّا
مُنادِياتٍ	مُنادِيتَيْنِ	مُنادِيَةً	مُنادِينَ	مُنادِيَنِ	مُنادِ

THE ACTED-UPON NOUN – اسم مفعول

- 1) The singular always ends in a يً regardless of the status
- 2) The ياء is replaced by a ياء مقصورة in the masculine dual and the feminine plural.
- 3) The ending combinations are always proceeded by a فتحة because of the original ألف sound.

FAMILY III

مُنادِياتٌ	مُنادِاتانِ	مُنادِأةٌ	مُنادَونَ	مُنادِيانِ	مُنادِيٌّ
مُنادِياتٍ	مُنادِاتَيْنِ	مُنادِأةً	مُنادَينَ	مُنادِيَنِ	مُنادِيًّا

مُنادِيَاتٍ	مُنادَاتَيْنِ	مُنادَاهٌ	مُنادِيَنَ	مُنادَيَيْنِ	مُنادِيًّا
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THE ظرف

- 1) The ظرف rules apply to the مفعول اسم, the only difference being that the human plural is not used and a feminine version does not exist.

FAMILY III

مُنادِيَاتٍ	مُنادِيَانِ	مُنادِيًّا
منادِيَاتٍ	منادِيَيْنِ	منادِيًّا
منادِيَاتٍ	منادَيَيْنِ	منادِيًّا

THE مصدر

Most families have a مصدر that fits normally into the مسلم chart. The only exception to this is the two فتحة families (تَرَاثَى and تَرَكَى). These two charts follow the same pattern as the اسم فاعل, the only difference being that the human plural is not used and a feminine version cannot be made.

FAMILY V

تَوَلّيَاتٍ	تَوَلّيَانِ	تَوَلٌّ
تَوَلّيَاتٍ	تَوَلّيَيْنِ	تَوَلٌّيَا
تَوَلّيَاتٍ	تَوَلَّيَيْنِ	تَوَلٌّ

9.3 مجرد IN ناقص FAMILIES

الصرف الصغير

PAST/PRESENT - ماض/مضارع

In each clan retains the sounds that distinguish it. The only difference is that in some cases, the حركة is replaced by a long vowel.

- The نَصَرَ family still has an (a) sound in the ماضِ past and an (u) sound in the ماضِ past. However, since it is the (a) sound shows as an l and the (u) sound shows as a و.

دَعَا يَدْعُو

- The فَتَحَ family still has (a) sounds in both the ماضِ past and the ماضِ past. Both show as a ي.

طَعَى يَطْعَى

- The ضَرَبَ family still has an (a) sound in the ماضِ past and an (i) sound in the ماضِ past. The (i) sound shows as a ي and the (a) sound as a ي.

هَدَى يَهِدِي

- The سَمِعَ family still has an (i) sound in the ماضِ past and (a) sound in the ماضِ past. The كسرة remains in the ماضِ past and the ماضِ past takes a ي.

نَسِيَ يَنْسَى

PASSIVES - مجهول

The passives always follow the pattern فُعِيٌّ يُفْعَى.

دُعِيَ يُدْعَى هُدِيَ يُهْدَى نُسِيَ يُنْسَى

THE FACTIVE - اسم فاعل

The اسم فاعل always follows the pattern فاعل regardless of the family.

دَاعٍ طَاغٍ هَادِ نَاسٍ

THE OBJECT - اسم مفعول

The اسم مفعول always follows the pattern مَفْعُولٌ if it is واوي (أَنَّصَرَ family).

مَدْعُوٌ مَرْجُوٌ

The اسم مفعول always follows the pattern مَفْعِيٌّ if it is يائي (any other family).

مَرْضِيٌّ مَنْسِيٌّ

THE ADJECTIVE - ظرف

The ظرف always follows the pattern مَفْعُوٌ.

مَرْضَى مَدْعَى مَهْدَى

THE آلَة

The آلَة follows the pattern مَفْعَاهَةٌ.

مِدْعَاهَةٌ مِرْضَاهَةٌ

See the full صغير سُرُوفُ of all the families below:

THE نصر CLAN

دَعَا يَدْعُ دُعَاءً فَهُوَ دَاعٍ
دُعَيْ يُدْعَى دُعَاءً فَهُوَ مَدْعُوٌ
أُذْعُ لَا تَدْعُ مَدْعَى مِدْعَاهَةٌ

THE فتح CLAN

طَغَى يَطْغَى طُغْيَانًا فَهُوَ طَاغٍ
طُغَيْ يُطْغَى طُغْيَانًا فَهُوَ مَطْغَيٌ
إِطْغَى لَا تَطْغَى مَطْغَى مِطْغَاهَةٌ

THE CLAN ضرب

هَدَى يَهْدِي هُدَى فَهُوَ هَادِ
 هُدِيَ يُهْدَى هُدَى فَهُوَ مَهْدِيَّ
 اِهْدٍ لَا تَهْدِ مَهْدَى مِهْدَاهُ

THE CLAN سع

نِسِيَ يُنْسِي نِسْيَانًا فَهُوَ نَاسٍ
 نِسِيَ يُنْسِي نِسْيَانًا فَهُوَ مَنْسِيَّ
 اِنْسَ لَا تَنْسَ مَنْسِيَ مِنْسَاهُ

الصرف الكبير

The key difference is that صرف كـبـير of صرف كـبـير is the same as صرف كـبـير of مـزيدـ فيه. There is only one key difference:

If the root letter is a و, the ي comes back in the ماضي charts and مضارع charts. Otherwise, a ي comes back.

Take a look at the charts vs ناقص واوي صرف كـبـير

ناقص واوي

يَدْعُونَ	يَدْعُونِ	يَدْعُونْ	دَعْوَا	دَعَوا	دَعَا
يَدْعُونَ	تَدْعُونِ	تَدْعُونْ	دَعْوَنَ	دَعَتَنَا	دَعَتْ

تَدْعُونَ	تَدْعُونِ	تَدْعُوْ
تَدْعُونَ	تَدْعُونِ	تَدْعِينَ
نَدْعُوْ		أَدْعُوْ

دَعَوْتُمْ	دَعَوْتُمَا	دَعَوْتَ
دَعَوْتَنَّ	دَعَوْتُمَا	دَعَوْتِ
دَعَوْنَا		دَعَوْتُ

ناقص يائي

يَهْدُونَ	يَهْدِيَانِ	يَهْدِيْ
يَهْدِيْنَ	تَهْدِيَانِ	تَهْدِيْ
تَهْدُونَ	تَهْدِيَانِ	تَهْدِيْ
تَهْدِيْنَ	تَهْدِيَانِ	تَهْدِيْنَ
نَهْدِيْ		أَهْدِيْ

هَدَوَا	هَدَيَا	هَدِي
هَدَيْنَ	هَدَتَا	هَدَتْ
هَدَيْتُمْ	هَدَيْتُمَا	هَدَيْتَ
هَدَيْتَنَّ	هَدَيْتُمَا	هَدَيْتِ
هَدَيْنَا		هَدَيْتُ

9.4 – SUMMARY OF ناقص

OVERARCHING RULES

✓ ee makes oo

✓ aa makes aw

الأفعال	الأسماء
<p>ماض</p> <p>مضارع</p> <p>- ending drop at ي ending drop at هم هم نَسْوَا هم يَهْدُونَ هم يَدْعُونَ</p> <p>- ending drops at ل/ي ending drops at ل (f) هم هي هما (f) هم تَهْدِيْنَ هم تَدْعِيْنَ</p> <p>هم هَدَوْا هي هَدَتْ هما هَدَتَا</p>	<p>- ending:</p> <p>رفع: يَ نصب: يَا جر: - مصدر 6 + 6 applies to اسم فاعل and fam. 5 + 6</p> <p>ending is non-flexible:</p> <p>رفع: يَ نصب: يَ جر: يَ applies to مزيد فيه اسم مفعول/ظرف and fam 1 ظرف</p>
جزم (أمر، نهي، جزم)	مصادر
<p>vowel drops and is replaced by corresponding حركة in</p> <p>هو هي أنت أنا نحن</p> <p>هو يَهْدِي هو لم يَهْدِ</p> <p>هي تَدْعُو هي لم تَدْعُ</p> <p>أنا أَبْقَى أنا لم أَبْقَ</p>	<p>اء ending</p> <p>نِداءٌ إِحْصَاءٌ إِنْبِغَاءٌ</p> <p>إِهْتِدَاءٌ إِسْتِعْلَاءٌ</p> <p>تَرْكَةٌ</p> <p>نَسْمِيَّةٌ</p> <p>مُنَادَاءٌ</p> <p>3, 4, 7 ,8, 10</p> <p>5 + 6</p> <p>2</p> <p>3</p>

FAMILY I - نصر

دَعَا يَدْعُو دُعَاءً فَهُوَ دَاعٌ
دُعِيَ يُدْعى دُعَاءً فَهُوَ مَدْعُوٌّ
أَدْعُ لَا تَدْعُ مَدْعَى مِدْعَةً

FAMILY I - ضرف

هَدَى يَهْدِي هُدَى فَهُوَ هَادٍ
هُدِيَ يُهْدَى هُدَى فَهُوَ مَهْدِيٌّ
إِهْدٌ لَا تَهْدِ مَهْدَى مِهْدَةً

FAMILY I - فتح

طَغَى يَطْغَى طُغْيَانًا فَهُوَ طَاغٍ
طُغِيَ يُطْغَى طُغْيَانًا فَهُوَ مَطْغَيٌّ
إِطَاغَ لَا تَطْغَ مَطْغَى مِطْغَاهُ

FAMILY I - سمع

نَسِيَ يَنْسَى نِسْيَانًا فَهُوَ نَاسٍ
نُسِيَ يُنْسَى نِسْيَانًا فَهُوَ مَنْسِيٌّ
إِنْسَ لَا تَنْسَ مَنْسَى مِنْسَاهُ

FAMILY II

سَمَّيَ يُسَمِّي تَسْمِيَةً فَهُوَ مُسَمٌّ
سُمَّيَ يُسَمِّي تَسْمِيَةً فَهُوَ مُسَمٌّ
سَمٌّ لَا تُسَمٌ مُسَمٌّ

FAMILY III

نَادَى يُنَادِي نِدَاءً وَمُنَادَاةً فَهُوَ مُنَادٍ
نُوْدِي يُنَادِي نِدَاءً وَمُنَادَاةً فَهُوَ مُنَادِي
نَادٍ لَا تُنَادِي مُنَادَى

FAMILY IV

أَلْقَى يُلْقِي إِلْقَاءً فَهُوَ مُلْقٌ
أُلْقِيَ يُلْقَى إِلْقَاءً فَهُوَ مُلْقَى
أَلْقٌ لَا تُلْقِي مُلْقَى

FAMILY V

تَرَكَ يَتَرَكَ تَرَكِيًّا فَهُوَ مُتَرَكٌ
ثُرُوكَ يُتَرَكَ تَرَكِيًّا فَهُوَ مُتَرَكٌ
تَرَكَ لَا تَرَكَ مَتَرَكٌ

FAMILY VI

تَمَارَى يَتَمَارِي ثَمَارِيًّا فَهُوَ مُتَمَارٍ
ثُمُورِيَ يُتَمَارِي ثَمَارِيًّا فَهُوَ مُتَمَارِيٌّ
تَمَارَ لَا تَتَمَارَ مُتَمَارَى

FAMILY VII

إِنْبَغَى يَنْبَغِي إِنْبَغَاءً فَهُوَ مُنْبَغٌ
إِنْبَغَ لَا تَنْبَغَ مُنْبَغٌ

FAMILY VIII

إِفْتَرَى يَفْتَرِي إِفْتَرَاءً فُهُوَ مُفْتَرٌ
أُفْتَرِي يُفْتَرِي إِفْتَرَاءً فُهُوَ مُفْتَرَى
إِفْتَرٌ لَا تَفْتَرَ مُفْتَرَى

FAMILY X

إِسْتَغْشَى يَسْتَغْشِي إِسْتَغْشَاءً فَهُوَ مُسْتَغْشِشٌ
أُسْتَغْشِي يُسْتَغْشِي إِسْتَغْشَاءً فَهُوَ مُسْتَغْشِشٌ
إِسْتَغْشِشٌ لَا تَسْتَغْشِشَ مُسْتَغْشِشٌ

ناقص واوي - FAMILY I

الماضي المبني للمعلوم

دَعْوَا	دَعَوا	دَعَا
دَعْوَنَ	دَعَتَا	دَعَتْ
دَعْوُثُمْ	دَعَوْثَمَا	دَعَوْثَ
دَعَوْتُنَّ	دَعَوْتَمَا	دَعَوْتِ
دَعَوْنَا		دَعَوْتُ

الماضي المبني للمجهول

دُعْوَا	دُعِيَا	دُعِيَ
دُعِيْنَ	دُعِيَتَا	دُعِيْتُ
دُعِيْتمُ	دُعِيَتُمَا	دُعِيْتَ
دُعِيْتَنَّ	دُعِيَتُمَا	دُعِيْتِ
دُعِيْنَا		دُعِيْتُ

المضارع المبني للمعلوم

يَدْعُونَ	يَدْعُوَانِ	يَدْعُوُ
يَدْعُونَ	تَدْعُوَانِ	تَدْعُوُ
تَدْعُونَ	تَدْعُوَانِ	تَدْعُوُ
تَدْعُونَ	تَدْعُوَانِ	تَدْعِيَنَّ
نَدْعُوُ		أَدْعُوُ

المضارع المبني للمجهول

يُدْعَوْنَ	يُدْعَيَانِ	يُدْعَى
يُدْعَوْنَ	تُدْعَيَانِ	تُدْعَى
تُدْعَوْنَ	تُدْعَيَانِ	تُدْعَى
تُدْعَوْنَ	تُدْعَيَانِ	تُدْعِيَنَّ
نُدْعَى		أَدْعَى

اسم فاعل

دَاعُونَ	دَاعِيَانِ	دَاعِ
دَاعِينَ	دَاعِيَيْنِ	دَاعِيًّا
دَاعِينَ	دَاعِيَيْنِ	دَاعِ
دَاعِيَاتُ	دَاعِيَاتَانِ	دَاعِيَةٌ
دَاعِيَاتٍ	دَاعِيَاتَيْنِ	دَاعِيَةً
دَاعِيَاتٍ	دَاعِيَاتَيْنِ	دَاعِيَةٍ

مَدْعُوُنَ	مَدْعُوَانِ	مَدْعُوُ
مَدْعُوَنَ	مَدْعُوَيَنِ	مَدْعُوًّا
مَدْعُوَنَ	مَدْعُوَيَنِ	مَدْعُوًّ
مَدْعُوَاتَانِ	مَدْعُوَةٌ	مَدْعُوَةٌ
مَدْعُوَاتَيْنِ	مَدْعُوَةً	مَدْعُوَةً
مَدْعُوَاتَيْنِ	مَدْعُوَةً	مَدْعُوَةً

أمر

نهي

أُدْعُوا	أُدْعُوا	أُدْعٌ
أُدْعُونَ	أُدْعُوا	أُدْعِيَ

لَا تَدْعُوا	لَا تَدْعُوا	لَا تَدْعُ
لَا تَدْعُونَ		لَا تَدْعِيَ

ظرف

مَدَاعِيْ	مَدْعَيَانِ	مَدْعَى
مَدَاعِي	مَدْعَيَيْنِ	مَدْعَى
مَدَاعِي	مَدْعَيَيْنِ	مَدْعَى

ناقص يائي - FAMILY I

الماضي المبني للمعلوم

الماضي المبني للمجهول

هَدَوْا	هَدَيَا	هَدِي
هَدَيْنَ	هَدَتَا	هَدَتْ
هَدَيْتُمْ	هَدَيْتُمَا	هَدَيْتَ
هَدَيْتُنَّ	هَدَيْتُمَا	هَدَيْتِ
هَدَيْنَا		هَدَيْتُ

هُدُوا	هُدِيَا	هُدِي
هُدِيْنَ	هُدِيَتَا	هُدِيْتُ
هُدِيْتُمْ	هُدِيْتُمَا	هُدِيْتَ
هُدِيْتُنَّ	هُدِيْتُمَا	هُدِيْتِ
هُدِيْنَا		هُدِيْتُ

المضارع المبني للمعلوم

المضارع المبني للمجهول

يَهُدُونَ	يَهُدِيَانِ	يَهُدِيْ
يَهُدِيْنَ	تَهُدِيَانِ	تَهُدِيْ
تَهُدُونَ	تَهُدِيَانِ	تَهُدِيْ
تَهُدِيْنَ	تَهُدِيَانِ	تَهُدِيْ
نَهُدِيْ		أَهُدِيْ

يُهُدُونَ	يُهُدِيَانِ	يُهُدِيْ
يُهُدِيْنَ	تُهُدِيَانِ	تُهُدِيْ
تُهُدُونَ	تُهُدِيَانِ	تُهُدِيْ
تُهُدِيْنَ	تُهُدِيَانِ	تُهُدِيْ
نُهُدِيْ		أَهُدِيْ

اسم فاعل

هادُونَ	هادِيَانِ	هادٍ
هادِينَ	هادِيَيْنِ	هادِيًّا
هادِينَ	هادِيَيْنِ	هادٍ
هادِيَاتُ	هادِيَاتَانِ	هادِيَةٌ
هادِيَاتٍ	هادِيَيْنِ	هادِيَةً
هادِيَاتٍ	هادِيَيْنِ	هادِيَةٍ

اسم مفعول

مَهْدِيُونَ	مَهْدِيَانِ	مَهْدِيٌّ
مَهْدِيَّنَ	مَهْدِيَّنِ	مَهْدِيًّا
مَهْدِيَّنَ	مَهْدِيَّنِ	مَهْدِيًّا
مَهْدِيَّاتُ	مَهْدِيَّاتَانِ	مَهْدِيَّةٌ
مَهْدِيَّاتٍ	مَهْدِيَّيْنِ	مَهْدِيَّةً
مَهْدِيَّاتٍ	مَهْدِيَّيْنِ	مَهْدِيَّةٍ

أمر

إهْدُوا	إهْدِيَا	إهْدٍ
إهْدِينَ	إهْدِيَا	إهْدِيًّا

نهي

لَا تَهْدُوا	لَا تَهْدِيَا	لَا تَهْدِ
لَا تَهْدِينَ	لَا تَهْدِيَا	لَا تَهْدِيًّا

ظرف

مَهَادِيْ	مَهَادِيَانِ	مَهَادِي
مَهَادِيْ	مَهَادِيَيْنِ	مَهَادِي
مَهَادِيْ	مَهَادِيَيْنِ	مَهَادِي

ناقص – FAMILY II

الماضي المبني للمعلوم

رَكُوا	رَكِيَا	رَكِيٌّ
رَكِيْنَ	رَكِيَا	رَكِيْثُ
رَكِيْتُمْ	رَكِيْتُمَا	رَكِيْتُ
رَكِيْتُنَّ	رَكِيْتُمَا	رَكِيْتُ
رَكِيْنَا		رَكِيْتُ

الماضي المبني للمجهول

رُكُوا	رُكِيَا	رُكِيٌّ
رُكِيْنَ	رُكِيَا	رُكِيْثُ
رُكِيْتُمْ	رُكِيْتُمَا	رُكِيْتُ
رُكِيْتُنَّ	رُكِيْتُمَا	رُكِيْتُ
رُكِيْنَا		رُكِيْتُ

المضارع المبني للمعلوم

يُرُكُونَ	يُرُكِيَانِ	يُرُكِيٌّ
يُرُكِيْنَ	يُرُكِيَانِ	يُرُكِيٌّ
يُرُكُونَ	يُرُكِيَانِ	يُرُكِيٌّ
يُرُكِيْنَ	يُرُكِيَانِ	يُرُكِيٌّ
يُرُكِيٌّ		أَرُكِيٌّ

المضارع المبني للمجهول

يُرُكُونَ	يُرُكِيَانِ	يُرُكِيٌّ
يُرِيْغِينَ	يُرِيْگِيَانِ	يُرِيْگِيٌّ
يُرُكُونَ	يُرِيْگِيَانِ	يُرِيْگِيٌّ
يُرِيْغِينَ	يُرِيْگِيَانِ	يُرِيْگِيٌّ
يُرِيْگِيٌّ		أَرِيْگِيٌّ

اسم فاعل

مُرَكُونَ	مُرَكِيَانِ	مُرَكِّ
مُرَكِيْنَ	مُرَكِيَنِ	مُرَكِّيَا
مُرَكِيْنَ	مُرَكِيَنِ	مُرَكِّ
مُرَكِيَّاتِ	مُرَكِيَّاتِ	مُرَكِيَّةٌ
مُرَكِيَّاتِ	مُرَكِيَّاتِ	مُرَكِيَّةٌ

اسم مفعول

مُرَكُونَ	مُرَكِيَانِ	مُرَكِّ
مُرَكِيْنَ	مُرَكِيَنِ	مُرَكِّيَا
مُرَكِيْنَ	مُرَكِيَنِ	مُرَكِّيَا
مُرَكِيَّاتِ	مُرَكِيَّاتِ	مُرَكِيَّاتِ
مُرَكِيَّاتِ	مُرَكِيَّاتِ	مُرَكِيَّاتِ

أمر

نهي

رَكْعَا	رَكِيَا	رَكَّ
رَكِيْن	رَكِيَا	رَكِيْ

لَا تُرْكُوا	لَا تُرْكِيَا	لَا تُرَكَّ
لَا تُرَكِيْن	لَا تُرْكِيَا	لَا تُرَكِيْ

ظرف

مُرْكَيَاتُ	مُرْكَيَانِ	مُرْكَيَ
مُرْكَيَاتٍ	مُرْكَيَيْنِ	مُرْكَيَ
مُرْكَيَاتٍ	مُرْكَيَيْنِ	مُرْكَيَ

FAMILY III - ناقص

الماضي المبني للمعلوم

الماضي المبني للمجهول

نَادَوْا	نَادَيَا	نَادَى
نَادَيْنَ	نَادَتَا	نَادَثُ
نَادَيْثُمْ	نَادَيْتَمَا	نَادَيْتَ
نَادَيْتَنَّ	نَادَيْتَمَا	نَادَيْتَ
نَادَيْنَا		نَادَيْتُ

نُؤْدُوا	نُؤْدِيَا	نُؤْدِي
نُؤْدِيْنَ	نُؤْدِيَتَا	نُؤْدِيْتُ
نُؤْدِيْتُمْ	نُؤْدِيْتَمَا	نُؤْدِيْتَ
نُؤْدِيْتَنَّ	نُؤْدِيْتَمَا	نُؤْدِيْتَ
نُؤْدِيْنَا		نُؤْدِيْتُ

المضارع المبني للمعلوم

المضارع المبني للمجهول

يُنَادُونَ	يُنَادِيَانِ	يُنَادِيُ
يُنَادِيَنَّ	يُنَادِيَانِ	يُنَادِيُ
تُنَادُونَ	تُنَادِيَانِ	تُنَادِيُ
شُنَادِيَنَّ	شُنَادِيَانِ	شُنَادِيُ
أُنَادِيَ		أُنَادِيُ

يُنَادُونَ	يُنَادِيَانِ	يُنَادَى
يُنَادِيَنَّ	يُنَادِيَانِ	يُنَادَى
تُنَادُونَ	تُنَادِيَانِ	تُنَادَى
شُنَادِيَنَّ	شُنَادِيَانِ	شُنَادَى
أُنَادِي		أُنَادَى

اسم فاعل

اسم مفعول

مُنادِون	مُنادِيَانِ	مُنادٍ
مُنادِين	مُنادِيَينِ	مُنادِيًّا
مُنادِيَنِ	مُنادِيَيْنِ	مُنادِيًّا
مُنادِيَاتٌ	مُنادِيَاتٍ	مُنادِيَةٌ
مُنادِيَاتٍ	مُنادِيَيْنِ	مُنادِيَةٌ

مُنادِون	مُنادِيَانِ	مُنادٍ
مُنادِين	مُنادِيَيْنِ	مُنادٍ
مُنادِيَنِ	مُنادِيَيْنِ	مُنادٍ
مُنادِيَاتٌ	مُنادِيَاتٍ	مُنادِيًّا
مُنادِيَاتٍ	مُنادِيَيْنِ	مُنادِيًّا

أمر

نادُوا	نادِيَا	نادٍ
نادِيَنِ	نادِيَا	ناديًّا

نهي

لا تُنادِيُوا	لا تُنادِيَا	لا تُنادِ
لا تُنادِيَنِ	لا تُنادِيَا	لا تُنادِيًّا

ظرف

مُنادَاتٌ	مُنادِيَانِ	مُنادِيًّا
مُنادَاتٍ	مُنادِيَيْنِ	مُنادِيًّا
مُنادَاتٍ	مُنادِيَيْنِ	مُنادِيًّا

FAMILY IV – ناقص

الماضي المبني للمعلوم

الماضي المبني للمجهول

الْفَوْا	الْقِيَا	الْقَيْ
الْقَيْنَ	الْقَنَا	الْقَثُ
الْقَيْتُمْ	الْقَيْتُمَا	الْقَيْتَ
الْقَيْنَ	الْقَيْتُمَا	الْقَيْتَ
الْقَيْنَا		الْقَيْتُ

الْفَوْا	الْقِيَا	الْقَيْ
الْقَيْنَ	الْقَنَا	الْقَيْتَ
الْقَيْتُمْ	الْقَيْتُمَا	الْقَيْتَ
الْقَيْنَ	الْقَيْتُمَا	الْقَيْتَ
الْقَيْنَا		الْقَيْتُ

المضارع المبني للمعلوم

المضارع المبني للمجهول

يُلْقِونَ	يُلْقِيَانِ	يُلْقِيٌّ
يُلْقِنَّ	تُلْقِيَانِ	تُلْقِيٌّ
تُلْقُونَ	تُلْقِيَانِ	تُلْقِيٌّ
تُلْقِنَّ	تُلْقِيَانِ	تُلْقِيٌّ
تُلْقِيٌّ		الْقِيٌّ

يُلْقَوْنَ	يُلْقَيَانِ	يُلْقَىٌّ
يُلْقَنَّ	تُلْقَيَانِ	تُلْقَىٌّ
تُلْقَوْنَ	تُلْقَيَانِ	تُلْقَىٌّ
تُلْقَنَّ	تُلْقَيَانِ	تُلْقَىٌّ
تُلْقَىٌّ		الْقِيٌّ

اسم فاعل

اسم مفعول

مُلْقُونَ	مُلْقِيَانِ	مُلْقٌ
مُلْقِيَنَّ	مُلْقِيَيْنِ	مُلْقِيًّا
مُلْقَيَنَّ	مُلْقِيَيْنِ	مُلْقِيًّا
مُلْقِيَاتُ	مُلْقِيَاتِانِ	مُلْقِيَةً
مُلْقِيَاتٍ	مُلْقِيَاتِينِ	مُلْقِيَةً
مُلْقِيَاتٍ	مُلْقِيَاتِينِ	مُلْقِيَةً

مُلْقُونَ	مُلْقِيَانِ	مُلْقٌ
مُلْقِيَنَّ	مُلْقِيَيْنِ	مُلْقِيًّا
مُلْقَيَنَّ	مُلْقِيَيْنِ	مُلْقِيًّا
مُلْقِيَاتُ	مُلْقَاتِانِ	مُلْقَاءً
مُلْقِيَاتٍ	مُلْقَاتِينِ	مُلْقَاءً
مُلْقِيَاتٍ	مُلْقَاتِينِ	مُلْقَاءً

أمر

نهي

أَقْوَا	أَقْيَا	أَلْقِيٌّ
أَقْيَنَّ	أَقْيَا	أَلْقِيٌّ

لا تُلْقُوا	لا تُلْقِيَا	لا تُلْقِيٌّ
لا تُلْقِيَنَّ	لا تُلْقِيَيْنِ	لا تُلْقِيًّا

ظرف

مُلْقِيَاتُ	مُلْقِيَانِ	مُلْقِيٌّ
مُلْقِيَاتٍ	مُلْقِيَيْنِ	مُلْقِيًّا
مُلْقِيَاتٍ	مُلْقِيَيْنِ	مُلْقِيًّا

ناقص - FAMILY V

الماضي المبني للمعلوم

تَوَلَّا	تَوَلِيَا	تَوَلَّ
تَوَلَّنَ	تَوَلَّنَا	تَوَلَّنَ
تَوَلَّيْمُ	تَوَلَّيْمَا	تَوَلَّيْتَ
تَوَلَّيْنَ	تَوَلَّيْمَا	تَوَلَّيْتَ
تَوَلَّيْنَا		تَوَلَّتُ

الماضي المبني للمجهول

تُولُوا	تُولِيَا	تُولَّ
تُولَّنَ	تُولَّيَا	تُولَّنَ
تُولَّيْمُ	تُولَّيْمَا	تُولَّيْتَ
تُولَّيْنَ	تُولَّيْمَا	تُولَّيْتَ
تُولَّيْنَا		تُولَّتُ

المضارع المبني للمعلوم

يَتَوَلَّونَ	يَتَوَلَّيَانِ	يَتَوَلَّ
يَتَوَلَّيَنَ	يَتَوَلَّيَانِ	يَتَوَلَّنَ
يَتَوَلَّوْنَ	يَتَوَلَّيَانِ	يَتَوَلَّنَ
يَتَوَلَّيَنَ	يَتَوَلَّيَانِ	يَتَوَلَّيَنَ
يَتَوَلَّنَ		أَتَوَلَّ

المضارع المبني للمجهول

يُتَوَلَّونَ	يُتَوَلَّيَانِ	يُتَوَلَّ
يُتَوَلَّيَنَ	يُتَوَلَّيَانِ	يُتَوَلَّنَ
يُتَوَلَّوْنَ	يُتَوَلَّيَانِ	يُتَوَلَّنَ
يُتَوَلَّيَنَ	يُتَوَلَّيَانِ	يُتَوَلَّيَنَ
يُتَوَلَّنَ		أَتَوَلَّ

اسم فاعل

مُتَوَلِّوْنَ	مُتَوَلِّيَانِ	مُتَوَلِّ
مُتَوَلِّيَنَ	مُتَوَلِّيَانِ	مُتَوَلِّيَا
مُتَوَلِّيَنَ	مُتَوَلِّيَانِ	مُتَوَلِّيَنَ
مُتَوَلِّيَاتِ	مُتَوَلِّيَاتِ	مُتَوَلِّيَةٌ
مُتَوَلِّيَاتِ	مُتَوَلِّيَاتِ	مُتَوَلِّيَةٌ
مُتَوَلِّيَاتِ	مُتَوَلِّيَاتِ	مُتَوَلِّيَةٌ

اسم مفعول

مُتَوَلَّوْنَ	مُتَوَلَّيَانِ	مُتَوَلِّ
مُتَوَلَّيَنَ	مُتَوَلَّيَانِ	مُتَوَلِّيَا
مُتَوَلَّيَنَ	مُتَوَلَّيَانِ	مُتَوَلِّيَنَ
مُتَوَلِّيَاتِ	مُتَوَلِّيَاتِ	مُتَوَلِّيَةٌ
مُتَوَلِّيَاتِ	مُتَوَلِّيَاتِ	مُتَوَلِّيَةٌ
مُتَوَلِّيَاتِ	مُتَوَلِّيَاتِ	مُتَوَلِّيَةٌ

أمر

نهي

تَوَلَّوا	تَوَلَّا	تَوَلَّ
تَوَلَّنَ	تَوَلَّا	تَوَلَّ

لا تَتَوَلَّوا	لا تَتَوَلَّا	لا تَتَوَلَّ
لا تَتَوَلَّنَ	لا تَتَوَلَّا	لا تَتَوَلَّ

ظرف

مُتَوَلِّاتٌ	مُتَوَلِّانِ	مُتَوَلِّ
مُتَوَلِّاتٍ	مُتَوَلِّينِ	مُتَوَلِّ
مُتَوَلِّاتٍ	مُتَوَلِّيْنِ	مُتَوَلِّ

مصدر

تَوَلِّاتٌ	تَوَلِّانِ	تَوَلَّ
تَوَلِّاتٍ	تَوَلِّيْنِ	تَوَلَّا
تَوَلِّاتٍ	تَوَلِّيْنِ	تَوَلَّ

FAMILY VI – ناقص

الماضي المبني للمعلوم

تَوَاصَوا	تَوَاصِيَا	تَوَاصِي
تَوَاصَيْنَ	تَوَاصَتا	تَوَاصَتْ
تَوَاصَيْتُمْ	تَوَاصَيْتَما	تَوَاصَيْتَ
تَوَاصَيْتُنَّ	تَوَاصَيْتَما	تَوَاصَيْتَ
تَوَاصَيْنَا		تَوَاصَيْتُ

الماضي المبني للمجهول

تُوْرُجِيَا	تُوْرُجِيَا	تُوْرُجِيَ
تُوْرُجِيَنَ	تُوْرُجِيَنَا	تُوْرُجِيَتْ
تُوْرُجِيَتُمْ	تُوْرُجِيَتَما	تُوْرُجِيَتَ
تُوْرُجِيَتُنَّ	تُوْرُجِيَتَما	تُوْرُجِيَتَ
تُوْرُجِيَنَا		تُوْرُجِيَتُ

المضارع المبني للمعلوم

يَتَوَاصُونَ	يَتَوَاصِيَانِ	يَتَوَاصِي
يَتَوَاصَيْنَ	تَتَوَاصِيَانِ	تَتَوَاصِي
تَتَوَاصُونَ	تَتَوَاصِيَانِ	تَتَوَاصِي
تَتَوَاصَيْنَ	تَتَوَاصِيَانِ	تَتَوَاصِي
تَتَوَاصِي		أَتَوَاصِي

المضارع المبني للمجهول

يُتَوَاصِيَانِ	يُتَوَاصِيَانِ	يُتَوَاصِي
يُتَوَاصَيْنَ	تُتَوَاصِيَانِ	تُتَوَاصِي
تُتَوَاصُونَ	تُتَوَاصِيَانِ	تُتَوَاصِي
تُتَوَاصَيْنَ	تُتَوَاصِيَانِ	تُتَوَاصِي
تُتَوَاصِي		أَتَوَاصِي

اسم فاعل

اسم مفعول

مُتَوَاصُونْ	مُتَوَاصِيَانِ	مُتَوَاصِ
مُتَوَاصِيَنْ	مُتَوَاصِيَيْنِ	مُتَوَاصِيًّا
مُتَوَاصِيَنْ	مُتَوَاصِيَيْنِ	مُتَوَاصِيًّا
مُتَوَاصِيَاتِ	مُتَوَاصِيَاتِيَنِ	مُتَوَاصِيَةٌ
مُتَوَاصِيَاتِ	مُتَوَاصِيَاتِيَنِ	مُتَوَاصِيَةٌ

مُتَوَاصُونْ	مُتَوَاصِيَانِ	مُتَوَاصِيَ
مُتَوَاصِيَنْ	مُتَوَاصِيَيْنِ	مُتَوَاصِيَ
مُتَوَاصِيَنْ	مُتَوَاصِيَيْنِ	مُتَوَاصِيَ
مُتَوَاصِيَاتِ	مُتَوَاصِيَاتِيَنِ	مُتَوَاصِيَةٌ
مُتَوَاصِيَاتِ	مُتَوَاصِيَاتِيَنِ	مُتَوَاصِيَةٌ

أمر

نهي

تَوَاصُوا	تَوَاصِيَا	تَوَاصِ
تَوَاصِيَنْ	تَوَاصِيَيْنِ	تَوَاصِيًّا

لَا تَتَوَاصُوا	لَا تَتَوَاصِيَا	لَا تَتَوَاصِ
لَا تَتَوَاصِيَنْ	لَا تَتَوَاصِيَيْنِ	لَا تَتَوَاصِيًّا

ظرف

مصدر

مُتَوَاصِيَاتِ	مُتَوَاصِيَانِ	مُتَوَاصِيَ
مُتَوَاصِيَاتِ	مُتَوَاصِيَيْنِ	مُتَوَاصِيًّا
مُتَوَاصِيَاتِ	مُتَوَاصِيَيْنِ	مُتَوَاصِيًّا

تَوَاصِيَاتِ	تَوَاصِيَانِ	تَوَاصِ
تَوَاصِيَاتِ	تَوَاصِيَيْنِ	تَوَاصِيًّا
تَوَاصِيَاتِ	تَوَاصِيَيْنِ	تَوَاصِيًّا

FAMILY VII – ناقص

الماضي المبني للمعلوم

الماضي المبني للمجهول

إِنْجَلِيَّا	إِنْجَلِيَّا	إِنْجَلِي
إِنْجَلِيَّنْ	إِنْجَلِيَّتَا	إِنْجَلِيَّت
إِنْجَلِيَّتِمْ	إِنْجَلِيَّتِسَا	إِنْجَلِيَّتِيَّ
إِنْجَلِيَّتِنْ	إِنْجَلِيَّتِسَا	إِنْجَلِيَّتِيَّ
إِنْجَلِيَّنَا		إِنْجَلِيَّتِيُّ

المضارع المبني للمعلوم

المضارع المبني للمجهول

يَنْجَلُونَ	يَنْجِلِيَانِ	يَنْجِلِيٌّ
يَنْجَلِيَنَّ	تَنْجِلِيَانِ	تَنْجِلِيٌّ
تَنْجَلُونَ	تَنْجِلِيَانِ	تَنْجِلِيٌّ
تَنْجَلِيَنَّ	تَنْجِلِيَانِ	تَنْجِلِيٌّ
تَنْجَلِيٌّ		أَنْجِلِيٌّ

اسم فاعل

اسم مفعول

مُنْجَلُونَ	مُنْجِلِيَانِ	مُنْجَلٍ
مُنْجَلِيَنَّ	مُنْجِلِيَانِ	مُنْجَلِيًّا
مُنْجَلِيَنَّ	مُنْجِلِيَانِ	مُنْجَلِيًّا
مُنْجَلِيَاتُ	مُنْجِلِيَاتَانِ	مُنْجَلِيَّةً
مُنْجَلِيَاتِ	مُنْجِلِيَاتَيْنِ	مُنْجَلِيَّةً
مُنْجَلِيَاتِ	مُنْجِلِيَاتَيْنِ	مُنْجَلِيَّةً

أمر

نهي

إِنْجُلُوا	إِنْجِلِيا	إِنْجِلٍ
إِنْجِلِيَنَّ	إِنْجِلِيا	إِنْجِلِيٌّ

لَا تَنْجُلُوا	لَا تَنْجِلِيَا	لَا تَنْجَلٍ
لَا تَنْجِلِيَنَّ	لَا تَنْجِلِيَانِ	لَا تَنْجِلِيٌّ

ظرف

مُنْجَلِيَاتُ	مُنْجِلِيَانِ	مُنْجَلٍ
مُنْجَلِيَاتِ	مُنْجِلِيَيْنِ	مُنْجَلِيًّا
مُنْجَلِيَاتِ	مُنْجِلِيَيْنِ	مُنْجَلِيًّا

ناقص - FAMILY VIII

الماضي المبني للمعلوم

إِنْتَهَوْا	إِنْتَهَيَا	إِنْتَهَى
إِنْتَهَيْنَ	إِنْتَهَاتَا	إِنْتَهَتْ
إِنْتَهَيْتُمْ	إِنْتَهَيْتُمَا	إِنْتَهَيْتَ
إِنْتَهَيْتُنَّ	إِنْتَهَيْتُمَا	إِنْتَهَيْتِ
إِنْتَهَيْنَا		إِنْتَهَيْتُ

الماضي المبني للمجهول

أُنْتَهَوْا	أُنْتَهَيَا	أُنْتَهَى
أُنْتَهَيْنَ	أُنْتَهَيَتَا	أُنْتَهَيْتْ
أُنْتَهَيْتُمْ	أُنْتَهَيْتُمَا	أُنْتَهَيْتَ
أُنْتَهَيْتُنَّ	أُنْتَهَيْتُمَا	أُنْتَهَيْتِ
أُنْتَهَيْنَا		أُنْتَهَيْتُ

المضارع المبني للمعلوم

يَنْتَهُونَ	يَنْتَهِيَانِ	يَنْتَهِي
يَنْتَهَيْنَ	يَنْتَهِيَانِ	يَنْتَهِي
يَنْتَهُونَ	يَنْتَهِيَانِ	يَنْتَهِي
يَنْتَهَيْنَ	يَنْتَهِيَانِ	يَنْتَهِي
يَنْتَهِي		يَنْتَهِي

المضارع المبني للمجهول

يُنْتَهُونَ	يُنْتَهِيَانِ	يُنْتَهِي
يُنْتَهَيْنَ	يُنْتَهِيَانِ	يُنْتَهِي
يُنْتَهُونَ	يُنْتَهِيَانِ	يُنْتَهِي
يُنْتَهَيْنَ	يُنْتَهِيَانِ	يُنْتَهِي
يُنْتَهِي		يُنْتَهِي

اسم فاعل

مُنْتَهُونَ	مُنْتَهِيَانِ	مُنْتَهٍ
مُنْتَهَيْنَ	مُنْتَهِيَيْنَ	مُنْتَهِيًّا
مُنْتَهَيْنَ	مُنْتَهِيَيْنَ	مُنْتَهٍ
مُنْتَهِيَاتُ	مُنْتَهَيَاتِانِ	مُنْتَهِيَةٌ
مُنْتَهِيَاتٍ	مُنْتَهَيَاتِينِ	مُنْتَهِيَةً
مُنْتَهِيَاتٍ	مُنْتَهَيَاتِينِ	مُنْتَهِيَةٍ

اسم مفعول

مُنْتَهُونَ	مُنْتَهِيَانِ	مُنْتَهٍ
مُنْتَهَيْنَ	مُنْتَهِيَيْنَ	مُنْتَهِيًّا
مُنْتَهَيْنَ	مُنْتَهِيَيْنَ	مُنْتَهٍ
مُنْتَهِيَاتُ	مُنْتَهَيَاتِانِ	مُنْتَهِيَةٌ
مُنْتَهِيَاتٍ	مُنْتَهَيَاتِينِ	مُنْتَهِيَةً
مُنْتَهِيَاتٍ	مُنْتَهَيَاتِينِ	مُنْتَهِيَةٍ

أمر

نهي

إِنْتَهُوا	إِنْتَهِيَا	إِنْتَهِيَ
إِنْتَهِيْنَ	إِنْتَهِيَا	إِنْتَهِيَ

لَا إِنْتَهُوا	لَا إِنْتَهِيَا	لَا إِنْتَهِيَ
لَا إِنْتَهِيْنَ	لَا إِنْتَهِيَا	لَا إِنْتَهِيَ

ظرف

مُنْتَهِيَاتٌ	مُنْتَهِيَانِ	مُنْتَهِيَ
مُنْتَهِيَاتٍ	مُنْتَهِيَّنِ	مُنْتَهِيَ
مُنْتَهِيَاتٍ	مُنْتَهِيَّنِ	مُنْتَهِيَ

FAMILY X – ناقص

الماضي المبني للمعلوم

الماضي المبني للمجهول

إِسْتَعْشُوا	إِسْتَعْشَيَا	إِسْتَعْشَنِي
إِسْتَعْشَنَ	إِسْتَعْشَتَا	إِسْتَعْشَثْ
إِسْتَعْشِيمُ	إِسْتَعْشَيْتَا	إِسْتَعْشَيْتَ
إِسْتَعْشِيْنَ	إِسْتَعْشَيْتَما	إِسْتَعْشَيْتُمَّ
إِسْتَعْشِيْنَا	إِسْتَعْشَيْتُمَا	إِسْتَعْشَيْتُمُّا

أُسْتَعْشُوا	أُسْتَعْشِيَا	أُسْتَعْشَنِي
أُسْتَعْشِيْنَ	أُسْتَعْشِيْتَا	أُسْتَعْشِيْتُ
أُسْتَعْشِيْمُ	أُسْتَعْشِيْتُمَا	أُسْتَعْشِيْتُمَّ
أُسْتَعْشِيْنَ	أُسْتَعْشِيْتُمَا	أُسْتَعْشِيْتُمُّا
أُسْتَعْشِيْنَا	أُسْتَعْشِيْتُمَا	أُسْتَعْشِيْتُمُّا

المضارع المبني للمعلوم

المضارع المبني للمجهول

يَسْتَعْشُونَ	يَسْتَعْشِيَانِ	يَسْتَعْشِيْنِ
يَسْتَعْشِيْنَ	يَسْتَعْشِيَانِ	يَسْتَعْشِيْنِ
يَسْتَعْشُونَ	يَسْتَعْشِيَانِ	يَسْتَعْشِيْنِ
يَسْتَعْشِيْنَ	يَسْتَعْشِيَانِ	يَسْتَعْشِيْنِ
يَسْتَعْشِيْنِ		أَسْتَعْشِيْنِ

يُسْتَعْشُونَ	يُسْتَعْشِيَانِ	يُسْتَعْشِيْنِ
يُسْتَعْشِيْنَ	يُسْتَعْشِيَانِ	يُسْتَعْشِيْنِ
يُسْتَعْشُونَ	يُسْتَعْشِيَانِ	يُسْتَعْشِيْنِ
يُسْتَعْشِيْنَ	يُسْتَعْشِيَانِ	يُسْتَعْشِيْنِ
يُسْتَعْشِيْنِ		أَسْتَعْشِيْنِ

اسم فاعل

اسم مفعول

مُسْتَعْشُونَ	مُسْتَعْشِيَانِ	مُسْتَعْشِنِ
مُسْتَعْشِينَ	مُسْتَعْشِيَنِ	مُسْتَعْشِيَّاً
مُسْتَعْشِينَ	مُسْتَعْشِيَنِ	مُسْتَعْشِنِ
مُسْتَعْشِيَاتُ	مُسْتَعْشِيَاتَانِ	مُسْتَعْشِيَّةٌ
مُسْتَعْشِيَاتٍ	مُسْتَعْشِيَاتِ	مُسْتَعْشِيَّةٌ
مُسْتَعْشِيَاتٍ	مُسْتَعْشِيَاتِ	مُسْتَعْشِيَّةٌ

مُسْتَعْشُونَ	مُسْتَعْشِيَانِ	مُسْتَعْشِيَّ
مُسْتَعْشِينَ	مُسْتَعْشِيَنِ	مُسْتَعْشِيَّ
مُسْتَعْشِينَ	مُسْتَعْشِيَنِ	مُسْتَعْشِيَّ
مُسْتَعْشِيَاتُ	مُسْتَعْشِيَاتَانِ	مُسْتَعْشِيَّةٌ
مُسْتَعْشِيَاتٍ	مُسْتَعْشِيَاتِ	مُسْتَعْشِيَّةٌ
مُسْتَعْشِيَاتٍ	مُسْتَعْشِيَاتِ	مُسْتَعْشِيَّةٌ

أمر

إِسْتَعْشُوا	إِسْتَعْشِيَا	إِسْتَعْشِنِ
إِسْتَعْشِينَ	إِسْتَعْشِيَا	إِسْتَعْشِيَّ

نهي

لَا إِسْتَعْشُوا	لَا إِسْتَعْشِيَا	لَا إِسْتَعْشِيَّ
لَا إِسْتَعْشِينَ	لَا إِسْتَعْشِيَا	لَا إِسْتَعْشِيَّ

ظرف

مُسْتَعْشِيَاتُ	مُسْتَعْشِيَانِ	مُسْتَعْشِيَّ
مُسْتَعْشِيَاتٍ	مُسْتَعْشِيَنِ	مُسْتَعْشِيَّ
مُسْتَعْشِيَاتٍ	مُسْتَعْشِيَنِ	مُسْتَعْشِيَّ

VOCABULARY – لفيف

مفرد			
طَوَى بَطْوِيْ طَيًّا	to fold	وَطَّيَ بَيْنَ وَنِيًّا	to become weak, dispirited
كَوَى يَكُوِيْ كَيًّا	to iron	وَقَى يَقِنُ وَقَايَةً	to protect
شَوَى يَشْوِي شَيًّا	to grill, roast	عَيًّا / عَيَ يَعِي عَيًّا (ب)	to be incapable (of)
أَرَى يَأْرِيْ أَرَيًّا	to take refuge, to shelter	رَوَى يَرْوِي رَوَايَةً	to narrate
وَلَى يَلِيْ وَلَائِيَةً	to befriend, to be in charge	حَيَّ / حَيَ يَحْيِي حَيَّا	to live

FAMILY II			
وَقَى يُوْفِي تَوْفِيَةً	to fulfill a promise, to pay in full	وَصَّى يُوْصِي تَوْصِيَةً	to enjoin, to command
سَوَى يُسَوِّي شَسُوِيَّةً	to fashion/form, to make equal	حَيَّ يُحْيِي تَحْيَةً	to greet

FAMILY IV			
أَوْصَى يُوْصِي إِيْصَاءً	to command, to bequeath	أَوْفَى يُوْفِي إِيْفَاءً	to honor an agreement, to pay in full

FAMILY VI	
تَوَاصَى يَتَوَاصَى تَوَاصِيَّا (ب)	to urge each other to do something

FAMILY VIII	
إِتَّقَى يَتَّقِيْ إِتَّقَاءً	to be pious, to be conscious of, to guard against

FAMILY X			
إِسْتَوْقَى يَسْتَوِيْ إِسْتِيقَاءً	to demand one's due in full	إِسْتَوَى يَسْتَوِيْ إِسْتِوَاءً	to ascend, to be equal

CHAPTER 10 - لَفِيفٌ

10.1 INTRODUCTION

Recall that a word is considered لَفِيفٌ مُفْرُوقٌ when the first and last root letters are vowels. In other words, this irregularity combines ناقصٌ and مثالٌ. The same rules of ناقصٌ apply, both in مُفْرُوقٌ and مُزِيدٌ فِيهِ.

A word is considered لَفِيفٌ مُقْرُونٌ when the second and third root letters are vowels. This type of word behaves just like a ناقصٌ word. The same rules of ناقصٌ apply, both in مُفْرُوقٌ and مُزِيدٌ فِيهِ.

The only exception to this is when both root letters are يٰ. In this case, the word can either be treated like a ناقصٌ word or a مضاعفٌ word.

Let us look at some examples.

10.2 لَفِيفٌ مُفْرُوقٌ

FAMILY IV

أَوْحَى يُوْجِي إِنْجَا فَهُوَ مُوْحِجٌ
أَوْجِي يُوْحَى إِنْجَا فَهُوَ مُوْحِجٌ
مُوْحِي لَا تُوْجَحٌ أَوْجَحٌ

Notice how the و in the مصدرٍ وَأَوْجَحٌ turned into a يٰ just as we saw in مثالٌ.

FAMILY I - ضربٌ

وَقَيْ وِقَايَةً فَهُوَ وَاقِ
 وِقَيْ يُوقَ وِقَايَةً فَهُوَ مَوْقِي
 قِ لَا تَقِ مَوْقِي مِيقَاهُ

Notice how the **أُمر** is only one letter. That is because the last letter is dropped due to it being **ناقص**; and the first letter is dropped as part of the process of making a **فعل أُمر**.

لفيف مقرون 10.3

FAMILY III

سَاوَى يُسَاوِي سِوَاءً وَمُسَاوَاهُ فَهُوَ مُسَاوٍ
 سُوْرِي يُسَاوَى سِوَاءً وَمُسَاوَاهُ فَهُوَ مُسَاوَى
 مُسَاوِي لَا تُسَاوِي سَاوِي

Notice how it is treated like a normal **فعل ناقص**.

طَوَيْ يَطْوِيْ طَيَا فَهُوَ طَاوِيْ

طُوَيْ يُطْوِيْ طَيَا فَهُوَ مَطْوِيْ

إِطْوِ لَا تَطْوِ مَطْوِيْ مِطْوَاهِ

Notice how it is treated like a normal فعل نافع . Even though the middle letter is معنل, it is not
treated as أجوف.

خَيَّا / خَيِّيْ حَيَاةً فَهُوَ خَيِّيْ

إِخْيَ لَا تَخْيَ مَخِّيْ مِحْيَاهِ

The word can be either treated as a past tense لفيف or as a plural مضاعف.

لفيف مفروق (ضرب) - FAMILY I

الماضي المبني للمعلوم

وَقَوْا	وَقَيَا	وَقَ
وَقَيْنَ	وَقَتَا	وَقَتَ
وَقَيْمُ	وَقَيْتَمَا	وَقَيْتَ
وَقَيْنَ	وَقَيْتَمَا	وَقَيْتَ
وَقَيْنَا		وَقَيْتُ

الماضي المبني للمجهول

وَقُوا	وَقِيَا	وَقِيَ
وَقِيْنَ	وَقِيَتَا	وَقِيَتَ
وَقِيْمُ	وَقِيَتَمَا	وَقِيَتَ
وَقِيْنَ	وَقِيَتَمَا	وَقِيَتَ
وَقِيْنَا		وَقِيَتُ

المضارع المبني للمعلوم

يَقُونَ	يَقِيَانِ	يَقِيٌّ
يَقِيْنَ	يَقِيَانِ	يَقِيٌّ
تَقُونَ	تَقِيَانِ	تَقِيٌّ
تَقِيْنَ	تَقِيَانِ	تَقِيٌّ
تَقِيٌّ		أَقِيٌّ

المضارع المبني للمجهول

يُوقَونَ	يُوقِيَانِ	يُوقِيٌّ
يُوقِيْنَ	يُوقِيَانِ	يُوقِيٌّ
تُوقَونَ	تُوقِيَانِ	تُوقِيٌّ
تُوقِيْنَ	تُوقِيَانِ	تُوقِيٌّ
تُوقِيٌّ		أُوقِيٌّ

اسم فاعل

وَاقُونَ	وَاقِيَانِ	وَاقِ
وَاقِيْنَ	وَاقِيَنِ	وَاقِيَا
وَاقِيْنَ	وَاقِيَنِ	وَاقِ
وَاقِيَاتِ	وَاقِيَتَانِ	وَاقِيَةً
وَاقِيَاتِ	وَاقِيَتَيْنِ	وَاقِيَةً
وَاقِيَاتِ	وَاقِيَتَيْنِ	وَاقِيَةً

اسم مفعول

مَوْقِيُونَ	مَوْقِيَانِ	مَوْقِيٌّ
مَوْقِيْنَ	مَوْقِيَنِ	مَوْقِيًا
مَوْقِيْنَ	مَوْقِيَنِ	مَوْقِيٌّ
مَوْقِيَاتِ	مَوْقِيَتَانِ	مَوْقِيَةً
مَوْقِيَاتِ	مَوْقِيَتَيْنِ	مَوْقِيَةً
مَوْقِيَاتِ	مَوْقِيَتَيْنِ	مَوْقِيَةً

أمر

قُوًّا	قِيَا	قِ
قِيْنَ	قِيَا	قِيَ

نهي

لَا تَقُولُوا	لَا تَقْبِيَا	لَا تَقِيٍّ
لَا تَقِيْنَ	لَا تَقْبِيَا	لَا تَقِيٌّ

ظرف

مَوَاقِيْ	مَوْقَيَانِ	مَوْقِيْ
مَوَاقِيْنَ	مَوْقَيَيْنَ	مَوْقِيْ
مَوَاقِيْنَ	مَوْقَيَيْنَ	مَوْقِيْ

لفيف مفروق (سمع) - FAMILY I -

الماضي المبني للمعلوم

وَلُوا	وَلِيا	وَلِي
وَلِينَ	وَلِيتَا	وَلِيْتُ
وَلِيْتُمْ	وَلِيْتُما	وَلِيْتَ
وَلِيْتُنَّ	وَلِيْتُما	وَلِيْتَ
وَلِينَا		وَلِيْتُ

الماضي المبني للمجهول

وَلُوا	وَلِيا	وَلِي
وَلِينَ	وَلِيتَا	وَلِيْتُ
وَلِيْتُمْ	وَلِيْشَما	وَلِيْتَ
وَلِيْتُنَّ	وَلِيْشَما	وَلِيْتَ
وَلِينَا		وَلِيْتُ

المضارع المبني للمعلوم

يَلُونَ	يَلِيان	يَيِّأ
يَلِينَ	تَلِيان	تَيِّأ
تَلُونَ	تَلِيان	تَيِّأ
تَلِينَ	تَلِيان	تَلِيِّنَ
تَيِّأ		أَيِّأ

المضارع المبني للمجهول

يُولُونَ	يُولِيان	يُولِي
يُولِينَ	تُولِيان	تُولِي
تُولُونَ	تُولِيان	تُولِي
تُولِينَ	تُولِيان	تُولِيَنَ
تُيِّلَ		أَوْلِي

اسم فاعل

والْوَنْ	والْيَانِ	والِ
والْيَنْ	والْيَيْنِ	والِيَا
والْيَنْ	والْيَيْنِ	والِ
والْيَاتْ	والْيَتَانِ	والِيَةُ
والْيَاتِ	والْيَتَيْنِ	والِيَةً
والْيَاتِ	والْيَتَيْنِ	والِيَةٌ

اسم مفعول

مَوْلَيُونَ	مَوْلَيَانِ	مَوْيِي
مَوْلَيَّنِ	مَوْلَيَّنِ	مَوْلَيَا
مَوْلَيَّنِ	مَوْلَيَّنِ	مَوْيِي
مَوْلَيَّا	مَوْلَيَّاتِ	مَوْلَيَّة
مَوْلَيَّاتِ	مَوْلَيَّاتِ	مَوْلَيَّة
مَوْلَيَّاتِ	مَوْلَيَّاتِ	مَوْلَيَّة

أمر

لُوا	لِيَا	لِ
لِيَنِ	لِيَا	لِي

نهي

لَا تَلُوا	لَا تَلِيَا	لَا تِلِ
لَا تَلِيَنِ	لَا تَلِيَا	لَا تِيَنِ

ظرف

مَوَالِي	مَوْلَيَانِ	مَوْلَى
مَوَالِي	مَوْلَيَّنِ	مَوْلَى
مَوَالِي	مَوْلَيَّنِ	مَوْلَى

لفيف مقرون (ضرب) - FAMILY I

الماضي المبني للمعلوم

طَوَّرَا	طَوِيَا	طَوِيٌّ
طَوَيْنَ	طَوَّاتَا	طَوَّتُ
طَوَيْنُمْ	طَوَيْتَمَا	طَوَيْتَ
طَوَيْنَنْ	طَوَيْتَمَا	طَوَيْتَ
طَوَيْنَا		طَوَيْتُ

الماضي المبني للمجهول

طُوَّرَا	طُوِيَا	طُوِيٌّ
طُوَيْنَ	طُوَيْتَمَا	طُوَيْتَ
طُوَيْنُمْ	طُوَيْتَمَا	طُوَيْتَ
طُوَيْنَنْ	طُوَيْتَمَا	طُوَيْتَ
طُوَيْنَا		طُوَيْتُ

المضارع المبني للمعلوم

يَطْوُرُونَ	يَطْوِيَانِ	يَطْوِيٌّ
يَطْوِينَ	تَطْوِيَانِ	تَطْوِيٌّ
تَطْوُرُونَ	تَطْوِيَانِ	تَطْوِيٌّ
تَطْوِينَ	تَطْوِيَانِ	تَطْوِيٌّ
نَطْوِيٌّ		أَطْوِيٌّ

المضارع المبني للمجهول

يُطْوُرُونَ	يُطْوِيَانِ	يُطْوِيٌّ
يُطْوِينَ	ثَطْوِيَانِ	ثَطْوِيٌّ
ثَطْوُرُونَ	ثَطْوِيَانِ	ثَطْوِيٌّ
ثَطْوِينَ	ثَطْوِيَانِ	ثَطْوِيٌّ
نُطْوِيٌّ		أَطْوِيٌّ

اسم فاعل

طَاوُرُونَ	طَاوِيَانِ	طَاوِيٌّ
طَاوِينَ	طَاوِيَيْنِ	طَاوِيَا
طَاوِينَ	طَاوِيَيْنِ	طَاوِيٌّ
طَاوِيَاتُ	طَاوِيَتَانِ	طَاوِيَةً
طَاوِيَاتِ	طَاوِيَتَيْنِ	طَاوِيَةً
طَاوِيَاتِ	طَاوِيَتَيْنِ	طَاوِيَةً

اسم مفعول

مَطْوُرُونَ	مَطْوِيَانِ	مَطْوِيٌّ
مَطْوِينَ	مَطْوِيَيْنِ	مَطْوِيًا
مَطْوِينَ	مَطْوِيَيْنِ	مَطْوِيٌّ
مَطْوِيَاتُ	مَطْوِيَتَانِ	مَطْوِيَةً
مَطْوِيَاتِ	مَطْوِيَتَيْنِ	مَطْوِيَةً
مَطْوِيَاتِ	مَطْوِيَتَيْنِ	مَطْوِيَةً

أمر

نهي

اطُورا	اطُوبِا	اطِ
اطُورِينَ	اطُوبِيا	اطُوري

لا تَطُورا	لا تَطُوبِا	لا تَطُو
لا تَطُورِينَ	لا تَطُوبِيا	لا تَطُوري

ظرف

مَطاوِي	مَطْوَيَانِ	مَطْوَى
مَطاوِي	مَطْوَيَّنَ	مَطْوَى
مَطاوِي	مَطْوَيَّنِ	مَطْوَى

FAMILY I - لفيف مقرون (سمع)

الماضي المبني للمعلوم

حَيُوا/حَيُوا	حَيَا/حَيَا	حَيَ/حَيَ
حَيْنَ	حَيَّةً/حَيَّتَا	حَيَّتٌ/حَيَّتْ
حَيْثُمْ	حَيْثُمًا	حَيْثَتْ
حَيْثُنَ	حَيْثُمًا	حَيْثِتْ
حَيْنَا		حَيَّتْ

الماضي المبني للمجهول

المضارع المبني للمعلوم

يَحْيِيونَ	يَحْيَيَانِ	يَحْيِي
يَحْيِينَ	يَحْيَيَانِ	يَحْيِي
تَحْيِيونَ	تَحْيَيَانِ	تَحْيِي
تَحْيِينَ	تَحْيَيَانِ	تَحْيِي
تَحْيِي		أَحْيِي

المضارع المبني للمجهول

اسم فاعل/اسم صفة

اسم مفعول

أَحْيَاءٌ	حَيَانٌ	حَيٌّ
أَحْيَاءً	حَيَّينِ	حَيًّا
أَحْيَاءً	حَيَّينِ	حَيًّا
حَيَاتٌ	حَيَّاتٍ	حَيَّةٌ
حَيَاتٍ	حَيَّاتِنِ	حَيَّةٌ
حَيَاتٍ	حَيَّاتِنِ	حَيَّةٌ

VOCABULARY – رباعيٰ

مزید فيه	
إِطْمَانٌ يَطْمَئِنُ إِطْمَانًا	to be tranquil, at ease
إِقْشَعَرٌ يَقْشَعِرُ إِقْشَعَرًا	to tremble, quiver

مفرد	
رَحْرَحَ يُرَحْرِخُ رَحْرَحَةً	to push away
وَسْوَسَ يُوَسْوِسُ وَسْوَسَةً	to insinuate evil thoughts
دَمْدَمَ يُدَمِّدُ دَمْدَمَةً	to destroy, crush
حَضْحَضَ يُحْضِحُ حَضْحَضَةً	to become manifest
بَعْرَرَ يُبَعْرِرُ بَعْرَرَةً	to scatter, to turn inside out
زَلْزَلَ يُرَلِّزُلُ زَلْزَلَةً	to shake violently, tremble
هَيْمَنَ يُهَيْمِنُ هَيْمَنَةً	to guard over/stand witness

الفعل الرباعي – CHAPTER 11

11.1 INTRODUCTION

A majority of أفعال in Arabic are made up of a three-letter root. There are a handful of أفعال, however, that contain a four-letter root. The technical term for this is رُباعي.

رباعي مجرد is the technical term for patterns in which the past tense has no extra letters outside of the four-letter root.

رباعي مزید فيه is the technical term for patterns in which there are extra letters.

We will learn one family and one family – the patterns that occur in the Quran.

رباعي مجرد

This family is alternately known as R1.

أَفَلَا يَعْلَمُ إِذَا بَعْتَرَ مَا فِي الْقُبُورِ^١
وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعْلَمُ مَا تُوَسِّعُ بِهِ نَفْسُهُ وَوَخْنَ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ^٢
يَأْيُهَا النَّاسُ أَنَّقُوا رَبَّكُمْ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ^٣

بَعْثَرَ يُبَعْثِرُ بَعْثَرَةً فَهُوَ مُبَعْثِرٌ
بَعْثَرَ يُبَعْثِرُ بَعْثَرَةً فَهُوَ مُبَعْثِرٌ
مُبَعْثِرٌ لَا تُبَعْثِرْ

رابع مزيد فيه 11.3

This family is alternately known as R2.

وَمِنَ الْقَالِسِ مَنْ يَعْبُدُ اللَّهَ عَلَى حَرْفٍ فَإِنَّ أَصَابَهُ وَحَيْثُ أَطْمَانَ يُبَدِّلُ ...
... تَقْشِيرٌ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلَيْنُ جُلُودُهُمْ وَرُقُوبُهُمْ إِلَى ذِكْرِ اللَّهِ ...

أَقْشَرَ يَقْشِيرُ أَقْشِيرًا فَهُوَ مُقْشِيرٌ
أَقْشَرَ يُقْشِيرُ أَقْشِيرًا فَهُوَ مُقْشِيرٌ
أَقْشَرَ أَقْشِيرَ أَقْشِيرَ لَا تَقْشِيرَ لَا تَقْشِيرَ
مُقْشِيرٌ

Notice that the commanding and forbidding work like a فعل that is مضاعف. Also notice that the family contains more than the base four letter root (شدة همزة الوصل) (شدة همزة الوصل)

CHAPTER 12 – USES FOR WORDS صرف

12.1 INTRODUCTION

Now that we have learned every صيغة and how to recognize and translate them, let us learn some practical uses for the different صيغ.

12.2 WORDS THAT ACT AS A صفة

The اسم صفة and the اسم فاعل are commonly used as صفات. Let us understand under what circumstance each of these صيغ is used.

اسم مفعول

The اسم مفعول is used as a صفة when the صفة has a passive meaning. Take a look at the following examples.

... وَبِرٌّ مُعَذَّلَةٍ وَقَصْرٌ مَشِيدٌ ...

...an abandoned well and a constructed palace

Notice that the في the ayah above (abandoned and constructed) have a passive meaning, thus the اسم مفعول is used.

اسم صفة

The اسم صفة is used as a صفة when the صفة is a permanent or inherent quality of that which is being described. Take a look at the following examples.

... وَأَغْرَقْنَا الَّذِينَ كَذَّبُوا بِإِيمَانِنَا إِلَهُمْ كَلُوْا قَوْمًا عَمِينَ ...

... We drowned the ones who denied our miraculous signs. No doubt, they were a blind nation.

اسم فاعل

The اسم فاعل is the default for صفات on the condition that the صفة does not have a passive meaning.

... وَلَعَبْدٌ مُؤْمِنٌ خَيْرٌ مِنْ مُشْرِكٍ وَلَوْ أَعْجَبَكُمْ ...

And certainly, a believing slave is better than a polytheist even if he impresses you.

12.3 WORDS THAT BEHAVE LIKE A فعل

There are a few أسماء that have an action-like meaning to them. In this way, they are similar to أفعال. They are, however, not only similar to أفعال in terms of meaning. They also behave like أفعال in some ways.

This particular group of أسماء is special in that they can take a مفعول and a فاعل. Included in this group is:

- 1) اسم فاعل
- 2) اسم مفعول
- 3) مصدر

These often take a مفعول به and sometimes they take a فاعل as well. Take a look at the following examples.

اسم فاعل

When the فاعل takes a مفعول or اسم فاعل it translates like a فعل مضارع.

Take a look at the example below. Notice that the اسم فاعل (بأخته) مفعول به is taking a فاعل (نفسك). Also notice how the اسم فاعل translates as a فعل مضارع and the مفعول translates as a مفعول.

لَعَلَّكَ بَيْخُ نَفْسَكَ أَلَا يَكُونُوا مُؤْمِنِينَ ۚ

Perhaps you will kill yourself in grief that they will not be believers.

Take a look at the example below. Notice that the اسم فاعل (مانعة) is taking a فاعل (حصونهم). Also notice how the فاعل is translated as a فعل مضارع and the اسم فاعل is translated as a فعل مضارع.

... وَظَلُّوْا أَنَّهُمْ مَانِعُهُمْ حُصُونُهُمْ مِنْ اللَّهِ ...

And they thought that their fortresses would protect them from Allah.

اسم مفعول

Since the اسم مفعول is passive in meaning, it takes a ثاب الفاعل rather than a فاعل and does not generally take a مفعول به. It translates in the future tense.

Take a look at the following example. Notice that the اسم مفعول (مجموع) is taking a ثاب الفاعل (الناس) rather than a فاعل. Also notice how the اسم مفعول translates as a فعل مضارع and the اسم مفعول is translated as a done-to.

... ذَلِكَ يَوْمٌ مَجْمُوعٌ لَهُ النَّاسُ وَذَلِكَ يَوْمٌ مَشْهُودٌ ۝

That is a day for which people will be collected and that is a witnessed day.

مصدر

In many cases, a مفعول به and its مصدر translate most naturally as an إضافة. Take a look at the examples below. Also notice that the مصدر often has an pronoun attached to it.

١٦١ ... وَأَخْذِهِمُ الْرِّبَاً وَقَدْ نُهُوا عَنْهُ وَأَكْلِهِمْ أَمْوَالَ النَّاسِ بِالْبَطْلِ ...

And their taking of usury while they were forbidden from it and their consumption of people's money unjustly.

١٦٢ ... فَإِذْ كُرُوا اللَّهَ كَذِكْرِكُمْ إِبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا ...

Then remember Allah the way you remember your fathers or more intensely.

(your remembering of your fathers)

12.4 USES FOR THE مفعول

Think back to our study of the different مفاعيل – مفعول له. Recall that there were two types of مفعول له – مفعول له and the مصدر – مفعول مطلق that appear as a مصدر. Now that you have learned to recognize the مصدر, you should be able to distinguish between the different types of مفاعيل. Let us take a closer look at each of these two kinds of مفعول and how to recognize and translate them.

المفعول له

The مفعول له, also known as the مفعول لأجله, answers the question “Why did the action occur?” In most cases, when you see a مصدر in the نصب status in a جملة فعلية, it is functioning as a مفعول له and serves to answer the question “Why did the action take place?”

The مفعول له oftentimes translates as “because of” or “out of” or “for”. Take a look at the following examples.

١٦٣ ... مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًا

They did not draw the comparison except for argumentation

Why did they draw the comparison? For the sake of argumentation/to argue.

١٦٤ ... وَلَا تَقْتُلُوا أُولَدَكُمْ خَشْيَةً إِمْلَاقٍ

And do not kill your children out of fear of poverty

Why would they kill their children? Out of fear of poverty.

There are some cases in which a مفعول له does not translate naturally into English according to one of the templates mentioned above. Take a look at the following example.

وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ ...^{٢٧}

And from the people, there are those who sell themselves seeking the pleasure of Allah.

Why does he sell himself? For the pleasure of Allah/to seek the pleasure of Allah.

Though the translation makes it appear as though ابْتِغَاءَ مَرْضَاتِ اللَّهِ is acting as a حال, the rarely appears as a مصدر, so it is safe to assume that it is a مفعول له.

WHEN THE مفعول له APPEARS AS SOMETHING OTHER THAN A مصدر

It is possible for a مفعول له to appear as something other than a مصدر. Recall that there were two حروف that mean “so that” or “in order to”, لام and كي. These two حروف answer the question “Why did the action happen?” and serve as a مفعول له.

Take a look at the following examples.

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ قُرْءَانًا عَرَبِيًّا لِتُنذِرَ أُمَّ الْقُرَى وَمَنْ حَوْلَهَا ...

And that is how we revealed to you an Arabic Quran so that you may warn the mother of the towns and whoever is around it.

المفعول المطلق

A مفعول مطلق is a مصدر that appears in a جملة فعلية and shares the same root letters as the فعل in the sentence. It is always مفعول مطلق. منصوب A is used for one of three purposes:

- 1) Emphasis
- 2) Adding a descriptor to the action
- 3) Adding number to the action

Let us take a look at examples of each to better understand each of these three purposes.

EMPHASIS

إِذَا رُجَّتِ الْأَرْضُ رَجًا، وَبُسَّتِ الْجِبَالُ بَسًا

When the earth is shaken violently and the mountains are crushed to dust

The فعل in the ayah above is adding emphasis to the two “shaking” and “crushing”. Notice that translation of the مفعول مطلق varies according to what the action is.

descriptor

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا١٠

No doubt, we, we have given you a clear victory.

In the ayah above, the مفعول مطلق is used so that a صفة can be added to the action. What kind of victory did we give you? A clear victory.

... وَمَن يُطِعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا١١

And whoever obeys Allah and His messenger has certainly achieved a great achievement.

In the ayah above, the مفعول مطلق is used so that a صفة can be added to the action. What kind of achievement have they achieved? A great achievement.

... وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى١٢

And do not display yourselves the display of the previous times of ignorance.

In the ayah above, the مفعول مطلق is used so that a descriptor can be added to the action. What kind of display should they avoid? The type of display that was the norm in the times of ignorance. Notice that the descriptor does not always have to be a صفة.

NUMBER

وَحُمِلَتِ الْأَرْضُ وَالْجِبَالُ فَذَكَرَتَا دَكَّةً وَاحِدَةً١٣

And the earth and the mountains are lifted and crushed with a single blow.

In the ayah above, the مفعول مطلق is used so that the number of times the action occurred can be specified. How many crushes/blows were dealt to the earth and mountains? One.

12.5 – THE COMPOUND اسم

There are a handful of tools that appear before a complete sentence and cause it to function like an ordinary اسم. They create what is known as a compound اسم.

We learned that أَنْ makes the فعل after it light. We learned that أَنْ makes the اسم after it منصوب. That is one function that each of these حروف serve. Both of these, however, serve another function. They transform a sentence into a compound اسم.

أنْ

Let us begin by studying جملة فعلية a transforms into a compound اسم. أنْ transforms جملة فعلية into a compound اسم.

Take جملة فعلية as an example. It is a normal اسم يذهب إلى المسجد. In order to make it function like an اسم, simply place an before it.

اسم is a compound اسم and can play the role that any other اسم can play. Take a look at the following example.

يُرِيدُ أَنْ يَذْهَبَ إِلَى الْمَسْجِدِ

He wants to go to the masjid.

"To go to the masjid" or "أنْ يذهب إلى المسجد" answers the questions "What does he want to do?" This means that it is a detail or a مفعول به.

عَلَيْهِ أَنْ يَذْهَبَ إِلَى الْمَسْجِدِ

He has to go to the masjid.

(lit. it is upon him to go to the masjid)

"عليه أنْ يذهب إلى المسجد" is a template that is useful to remember when saying "x has to ..." متعلق بالخبر مقدم "عليه".

أَنْ تَصُومُوا حَيْثُ لَكُمْ

That you fast is better for you.

"That you fast" or "أنْ تصوموا" is that part before the "is". It is serving as a مبتدأ in this sentence.

وَمَا كَانَ جَوابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَخْرِجُوهُمْ مِنْ قَرْيَتِكُمْ إِنَّهُمْ أَنَّاسٌ يَتَظَاهَرُونَ

The answer of his people was only that they said, "Expel them from your town! No doubt, they are self-righteous people!"

اسم كان خبر of قومه already present in the sentence، meaning the only role can be playing is the role of فاعل. This template is very commonly used in the Qur'an.

The technical term for this type of فعل that follows it into a فاعل is أنْ المصدرية. This is because turns the فاعل into a مبتدأ، which allows the فعل to play roles that an اسم normally plays, like a مبتدأ or a مصدر، etc.

أَنْ

Next, let us take a look at أَنْ transforms a جملة اسمية into a compound اسم. أَنْ هُوَ طالِبٌ

Take هُوَ طالِبٌ as an example. It is a normal جملة اسمية. In order to make it function like an اسم, simply place an أَنْ before it.

أَنْ هُوَ طالِبٌ is a compound اسم and can play the role of a regular ism.

وَيَحْسَبُونَ أَنَّهُمْ مُهَتَّدُونَ

They believe that they are committed to guidance

"That they are committed to guidance" or "أَنَّهُمْ مُهَتَّدُونَ" answers the question "What do they believe?" This means that it is a detail مفعول به في محل نصب or a مفعول به. It is labeled as a

تَبَيَّنَ لَهُ أَنَّهُ عَدُوٌّ

That is he is an enemy became clear to him.

تَبَيَّنَ is a فعل لازم and cannot take a مفعول. Here, أَنَّهُ عَدُوٌّ is acting as the فاعل. What did the action of becoming clear? That he is an enemy.

CHAPTER 13 – PLURAL PATTERNS

13.1 INTRODUCTION

Recall that there are two types of plurals:

1) الجُمْعُ السَّالِمُ – sound plurals

2) جَمْعُ التَّكْسِيرِ – broken plurals

Recall that a plural is considered sound when the original form of the word is maintained and an ending combination is used. A plural is considered broken when additional letters interrupt the original form of the word.

13.2 – PLURAL PATTERNS THAT ARE مشتّقّ

Below is a list of صيغ along with some of their different possible broken plurals. Each pattern has its own rhetorical benefit which will be studied further in بِلَاغَةٍ. For now, be able to recognize plural patterns when you see them, and be able to trace it back to the singular version.

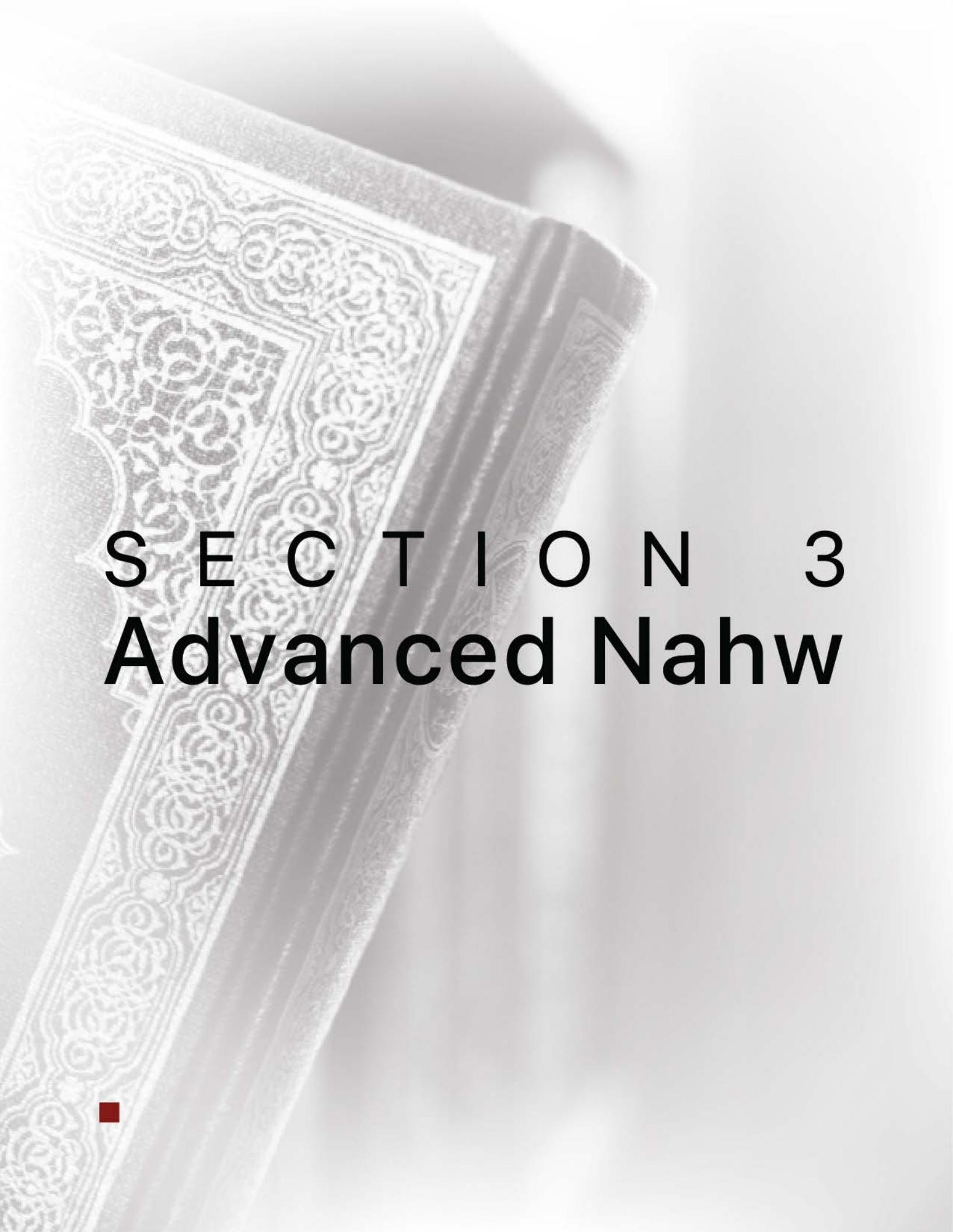
EXAMPLE	PLURAL PATTERN	SINGULAR
كُفَّارٌ - كُفَّارٌ	فُعَالٌ	
خَازِنٌ - خَازِنَةٌ	فَعَلَةٌ	
رَاكِعٌ - رُكُوعٌ	فُعَلٌ	فَاعِلٌ
قَائِمٌ - قَيَامٌ	عَلَى وَرْبِنَ الْمَصْدَرِ	
كَبِيرٌ - كُبَّارٌ	فُعَالَاءٌ	
شَدِيدٌ - شَدَادٌ	فِعَالٌ	
حَبِيبٌ - أَجَبَاءُ	أَفْعَلَاءٌ	
عَدُوٌّ - أَعْدَاءُ	أَفْعَالٌ	فَعِيلٌ
يَتِيمٌ - يَتَائِي	فَعَالَى	
مَيِّتٌ - مَوْتَىٰ	فَعَلَى	
صَاعِقَةٌ - صَوَاعِقٌ	فَوَاعِلٌ	فَاعِلَةٌ
سَكْرَانٌ - سُكَارَى	فَعَالَى	فَعْلَانٌ
أَصْمُ - صُمٌّ	فُعَلٌ	أَفْعَلٌ

13.5 OTHER PATTERNS

Below are additional plural patterns. You cannot trace these patterns back to the singular, as they are usually جامد and the singular does not follow a particular pattern.

Commit these patterns to memory.

PATTERN	EXAMPLE
أَفْعُل	الْحُجَّ أَنْهَرٌ مَعْلُومَتٌ ... ١٩٧
أَفْعَالٌ	فُلْ هَلْ نُنَيِّكُمْ بِالْأَخْسَرَيْنِ أَعْمَالًا ١٩٨
أَفْعَلَةٌ	... وَجَعَلْنَا لَهُمْ سَمْعًا وَأَبْصَرًا وَأَفْدَةً ... ٢٠٠
فُعْلَةٌ	... إِنَّهُمْ فَتَيَّةٌ عَامَّوْا بِرَبِّيْمٍ وَرَدَنَتْهُمْ هُدَىٰ ٢٠١
فُعُلٌ	فَإِنْ كَذَّبُوكَ فَقَدْ كَذَّبَ رُسُلٌ مِّنْ قَبْلِكَ ... ٢٠٤
فِعْلٌ	وَفِي الْأَرْضِ قِطْعٌ مُّتَجَوِّرٌ ... ٢٠٥
فُولٌ	وَهُمْ عَلَىٰ مَا يَفْعَلُونَ بِالْمُؤْمِنِيْنَ شُهُودٌ ٢٠٦
فَعَائِلٌ	إِنْ تَجْتَنِبُوا كَبَآيِرَ مَا تُثْهَوْنَ عَنْهُ ... ٢٠٧
فَعْلَانٌ	وَيَظْفُفُ عَلَيْهِمْ غِلْمَانٌ لَهُمْ كَانُوْمُ لُؤْلُؤٌ مَكْنُونٌ ... ٢٠٨



SECTION 3

Advanced Nahw



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CHAPTER 12 VOCABULARY

الأسماء				
بَأْسٌ hardship/torture	مَتَاعٌ - أَمْيَعَةٌ belongings/enjoyment	سُلْطَانٌ authority	جُنْدٌ - جُنُودٌ army	عَرْشٌ throne
عَهْدٌ agreement/covenant	يَمِينٌ - أَيمَانٌ oath/right hand	شِمالٌ - شَمَالٌ left	مَلَّا chiefs/elite	جُنَاحٌ blame
وَيلٌ agony/misery/woe	ضَعْفٌ - أَضْعَافٌ several times the amount	عَاقِبةٌ end/outcome	خَصْمٌ argumentative group	بَيْأٌ - أَبْيَاءٌ news/story

الأفعال				
to be intimate	بَاشَرَ يُبَاشِرُ بِشَارًا وَمُبَاشِرَةً	to reach	بَلَغَ يَبْلُغُ بُلُوغًا	
to excel	أَحْسَنَ يُحْسِنُ إِحْسَانًا	to forbid (s/t for s/o)	حَرَمَ يُحَرِّمُ تَحْرِيمًا (هُ, على)	
to act abominably	أَسَاءَ يُسَيِّئُ إِسَاءَةً	to draw near (time)	أَرِفَ يَأْرِفُ أُرْزُوفًا	
to try/test	فَتَّنَ يَفْتَنُ فِتْنَةً	to see	أَبْصَرَ يُبْصِرُ إِبْصَارًا	
to grieve/harm	سَاءَ يَسُوءُ سَوْءَةً	to reform/to fix	أَصْلَحَ يُصْلِحُ إِصْلَاحًا	
to swear	حَلَقَ يَحْلِقُ حُلْقًا	to surround	حَاقَ يَحْقِيقُ (بِ)	
to fall/crumble	حَرَّ يَحْرُرُ حَرِيرًا	to cover	غَشِّيَ يَغْشِيَ غِشاوةً	

VERBAL IDIOMS		
إِنْقَلَبَ عَلَى عَقِيْبَيْهِ / أَعْقَابِيْهِ	to turn back/to revert to one's old ways [lit. to turn on one's heels]	2:143 3:144
إِنْقَلَبَ عَلَى وَجْهِهِ	to turn back completely [lit. to fall on one's face]	22:11
صَعَرَ خَدَّهُ	to be contemptuously indifferent to someone [lit. to turn one's check away from/toward someone]	31:18
رَدَّ يَدَهُ فِي فَمِ فُلَانٍ	to compel/reduce someone to silence [lit. to put one's fist in someone's mouth]	14:9

الاسم الموصول وصلته - CHAPTER 12

12.1 INTRODUCTION

In this chapter, we will be learning about the most commonly used compound اسم in the Quran; الاسم الموصول وصلته.

This compound is made up of two parts: الصلة and اسم الموصول.

1. اسم الموصول is an اسم that is incomplete in meaning. For this reason, it never appears alone. It always appears as a part of this compound اسم.
2. الصلة is a full sentence that comes directly after the اسم الموصول. The ends when there is no longer a grammatical connection between a word and the word that follows it. In other words, the ends when the sentence ends.

The اسم and the صلة are inseparable. Because they are so closely linked, both in terms of grammar and meaning, they are treated as a single اسم.

Take a moment to memorize أسماء موصولة. There are three ما (whatever), من (whoever), and الذي (the one who) and its derivatives. **MEMORIZE** the أسماء below.

من	ما
الذين	الذان
الآئي/ الآتي	الثان

*Note that the dual forms are fully-flexible.

12.2 USAGE

This compound اسم can play many of the same roles a normal اسم can play.

On a sentence-level, it can act as a:

- فاعل
- مفعول
- مبتدأ
- خبر

On a fragment-level, it can act as a:

- صفة
- مضافٍ إِلَيْهِ
- اسم إن
- مجرور

Let us look at an example of each. The اسم موصول is highlighted and its صلة is underlined.

فاعل AS اسم موصول

... قَالَ الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُوا اللَّهَ ...
٤٤٩

Those who were certain that they would meet Allah said...

مفعول AS اسم موصول

يَعْلَمُونَ مَا تَفْعَلُونَ ۝

They know whatever all of you do.

مبتدأ AS اسم موصول

... وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرٌ ...
١١٨

What their chests hide is greater.

خبر AS اسم موصول

هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ۚ

He is the one who fashions you in the wombs as He pleases. There is absolutely no god except for Him, the ever-mighty, the ever-wise.

صفة AS اسم موصول

سُنَّةُ اللَّهِ الَّتِي قَدْ خَلَتْ مِنْ قَبْلٍ وَلَنْ تَجِدَ لِسُنَّةَ اللَّهِ تَبَدِّي لَا ۝

The established way of Allah which has occurred before. You will not find for the established way of Allah any change!

مضاف إليه AS اسم موصول

قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَدِّلُكَ فِي زَوْجِهَا ...^١

Certainly, Allah heard the speech of the one who argues with you about her husband...

اسم إن AS اسم موصول

إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ أَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ .^٢

Certainly those who disbelieved, it is the same for them whether or not you warn them, they do not believe.

محرر AS اسم موصول

... وَعَلَى الَّذِينَ يُطِيقُونَهُ وَفِدْيَةٌ طَعَامٌ مِسْكِينٌ ...^٣

And upon those who are capable of it is a substitute of feeding a poor person.

12.3 DETERMINING THE ROLE OF AN اسم موصول IN A SENTENCE

Because مَبْنَى (non-flexible) and do not show their status, figuring out what role they are playing in a sentence is less straightforward than it is when working with a regular اسم. Below are some tips that are to be used as hints, not as concrete rules.

ON A FRAGMENT LEVEL

- If it comes after an ال that is light with no مضاف إليه AS that is light with no

ذَلِكَ تَأْوِيلٌ مَا لَمْ تَسْطِعْ عَلَيْهِ صَبَرًا ...^٤

- If it comes after an اسم that is proper and matches in number and gender, it is a صفة ماء. and never appear as صفة. (Note that in the Quran, sentences are sometimes broken up across several ayahs. In this case the صفة may appear in a different ayah than the موصوف.)

فَوَيْلٌ لِّلْمُصَلِّيْنَ، الَّذِيْنَ هُمْ عَنْ صَلَاتِهِمْ سَاهُوْنَ
 plural, masculine, proper ← → plural, masculine, proper

- If it comes after a حرف نصب مبتدأ it is generally part of a together with the حرف نصب.

إِنَّ الَّذِيْنَ عَامَنُوا وَعَمِلُوا الصَّلِحَاتِ وَأَقَامُوا الصَّلَاةَ وَإِنَّا تُوَلِّ أَلْرَكَوَةَ لَهُمْ أَجْرُهُمْ وَلَا حَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزُنُوْنَ
 مبتدأ

- If it comes after a حرف جر متعلقة اسمية in a متعلقة بخبر a which is a جار و مجرور a حرف جر متعلقة فعلية a بالفعل.

أَنْظَلِقُوْا إِلَى مَا كُنْتُمْ بِهِ تُكَدِّبُوْنَ
 مجرور بالي

ON A SENTENCE LEVEL

- If it is the first word in a sentence, it is a مبتدأ.

الَّذِيْنَ عَامَنُوا يَقْتَلُوْنَ فِي سَبِيلِ اللَّهِ وَالَّذِيْنَ كَفَرُوا يُقْتَلُوْنَ فِي سَبِيلِ الظَّغْوَتِ فَقَاتَلُوا أُولَيَاءَ الشَّيْطَنِ ...
 مبتدأ

- If the sentence begins with a جار و مجرور اسم موصول and is directly followed by an مبتدأ then it is a مبتدأ مؤخر.

لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ...
 متعلقة بالخبر مقدم مبتدأ مؤخر معطوف على المبتدأ

- If it follows a مبتدأ (subject), it is a خبر (object). Pronouns and names of the reference are frequently used in sentences. An اسم موصول can never be a مشار إليه (object).

... أُولَئِكَ الَّذِينَ هَدَاهُمُ اللَّهُ وَأُولَئِكَ هُمُ أُولُو الْأَلْبَابِ
... أُولَئِكَ الَّذِينَ هَدَاهُمُ اللَّهُ وَأُولَئِكَ هُمُ أُولُو الْأَلْبَابِ
↓
خبر

- If it follows a فعل (verb) that is not in the form of مفعول به (object), it is a مفعول به (object).

وَإِذَا لَقُوا الَّذِينَ عَامَنُوا قَالُوا إِنَّا عَامَنَا وَإِذَا خَلَوْا إِلَيْ شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِئُونَ
وَإِذَا لَقُوا الَّذِينَ عَامَنُوا قَالُوا إِنَّا عَامَنَا وَإِذَا خَلَوْا إِلَيْ شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِئُونَ
↓
فاعله "هم"
↓
مفعول به

- If it follows a command, it is a مفعول به (object).

وَبَشِّرِ الَّذِينَ عَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ...
وَبَشِّرِ الَّذِينَ عَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ...
↓
مفعول به
↓
فعل أمر

- If it follows a فعل (verb) that is in the form of مفعول به (object), and there is already a فاعل (verb), it is a مفعول به (object) (unless the verb takes two objects).

... لَعِلَّمَهُ الَّذِينَ يَسْتَبِطُونَهُ وَمِنْهُمْ ...
... لَعِلَّمَهُ الَّذِينَ يَسْتَبِطُونَهُ وَمِنْهُمْ ...
↓
فاعل
↓
مفعول به

... وَيُعَلِّمُكُمْ مَا لَمْ تَكُنُوا تَعْلَمُونَ
... وَيُعَلِّمُكُمْ مَا لَمْ تَكُنُوا تَعْلَمُونَ
↓
مفعول به أول
↓
مفعول به ثان
↓
متعدد على مفعولين

- If it follows قال (say), it is a فاعل (verb).

وَقَالَ الَّذِينَ لَا يَعْلَمُونَ لَوْلَا يُكَلِّمُنَا اللَّهُ أَوْ تَأْتِينَا إِعْيَاهُ ...
 ١٨

فاعل

- If the is it is a فاعل لازم

تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَىٰ عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا
 ٢٣

فاعل

فعل لازم

- If the it is a مجهول فاعل الفاعل

وَسِيقَ الَّذِينَ اتَّقَوْ رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا ...
 ٧٣

نائب الفاعل

فعل مجهول

12.4 STATUS

The status of the اسم موصول depends on the role it is playing in the sentence, as is the case with any other اسم. However, since it is مبني and cannot show its status, it is labeled as في محل_. The صلة has no grammatical labeling. The way this is expressed in Arabic is لا يحَلُّ لها من الإعراب. The صلة as a whole has no labeling; however, if you go inside the صلة, you will find a complete sentence. You can do the إعراب of this sentence as you would do the إعراب of any other sentence.

12.5 RECOGNIZING THE عائد

The عائد is a pronoun within the صلة which refers back to the اسم موصول. It can appear as an attached, detached, inside, or implied pronoun. It always matches in number and gender with the اسم موصول. There is **no equivalent** of a عائد in English, and it is **DISREGARDED WHEN TRANSLATING**.

ATTACHED

هَذِهِ جَهَنَّمُ الَّتِي يُكَذِّبُ بِهَا الْمُجْرِمُونَ
 ٤٣

is the عائد and is the اسم موصول التي. Notice that they match in number and gender

DETACHED

الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَائِشُونَ

is the اسم موصول **هم** and is the عائد **الذين**. Notice that they match in number and gender.

INSIDE

إِنَّمَا مَنْ يَعْمَلُ مِنْ أَعْمَالٍ يَرَهُ اللَّهُ وَمَا يَرَهُ إِلَّا مَا كَانَ مَعَهُ وَمَا لَهُ مِنْ شَفَاعَةٍ إِنَّمَا يَتَوَكَّلُ عَلَى الَّذِينَ آمَنُوا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ

is the اسم موصول **هم** inside the عائد **آمنوا** is the اسم موصول **الذين**. Notice that they match in number and gender.

IMPLIED

سَبَّحَ لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ أَعَزِيزُ الْحَكِيمُ

The implied (هو) at the beginning of the صلة (هو في السموات والأرض) makes the صلة a complete sentence.

عائد CONSTRUCTING THE

ATTACHED

The attached عائد is required when the اسم موصول and the subject of the صلة are talking about **DIFFERENT** things.

سَمِعْتُ الَّذِي تَكَلَّمَ

I heard the one who spoke.

In the example above, الذي is talking about the man who spoke. The subject of the صلة is the man who spoke – the **SAME** man. For this reason, the هو inside of the word تَكَلَّم suffices as a عائد, and an attached عائد is not required.

سَمِعْتُ الَّذِي تَكَلَّمَ عَنْهُ

I heard what he spoke about.

In the example above, الذي refers to that which was heard – the speech. The pronoun inside the word تَكَلَّم refers to the one who spoke – the man. They are not referring to the same thing; therefore, an attached عائد is required.

Note that if the ء used is associated with a فعل, the will attach to that حرف as we saw in the example above. If the فعل takes a direct مفعول به, the will attach to the فعل directly, as seen in the example below.

قرأت الكتب التي كتبها حمزة

I read the books that Hamza wrote.

DETACHED

The detached ء only ever appears as a مبتدأ when the صلة is اسمية. When constructing, be sure that the pronoun matches with the موصول اسم in number and gender.

لقيت التي هي عاملة في المدرسة

I met the one who is working at the school.

INSIDE

The inside ء only ever appears as a pronoun inside a فعل when the صلة is فعل. When constructing, be sure that the pronoun in the فعل matches with the موصول اسم in number and gender.

هم الذين قالوا ذلك

They are the ones who said that.

IMPLIED

There are two cases in which the ء is optional. If you choose to omit the ء, it is considered implied.

1. When ما/من are used

خلق الله ما في السموات والأرض

خلق الله ما هو في السموات والأرض

Allah created whatever is in the skies and the earth

هذا ما قلْتُ

هذا ما قلْتُه

This is what I said

2. When the مبتدأ is made up of a pronoun and a متعلقة بـالخبر (relative clause), the مبتدأ can be omitted

إِنَّ الَّذِينَ عِنْدَ رَبِّكَ

إِنَّ الَّذِينَ هُمْ عِنْدَ رَبِّكَ

Certainly those who are with your Master...

CHAPTER 13 – COMPOUND صفة

الأسماء				
طَيِّبَةٌ – طَيِّباتٌ pure/good thing	شَهَدَةٌ testimony/martyrdom	فُلْكٌ boat	طَابِقَةٌ group	مِيشَقٌ/مَوْنِقٌ pledge/pact
فَلَكٌ star orbit	ضَيْفٌ – ضَيْوَفٌ guest	زِينَةٌ decoration	جَزْبٌ – أَحْزَابٌ team/group	يَتَامَى Orphan
أَصْلٌ origin/root	بَطْنٌ – بُطْوُنٌ stomach	فَاحِشَةٌ – فَوَاحِشٌ shamelessness	هَوَى – أَهْوَاءٌ empty desire	دَرَجَةٌ Level

الأفعال				
to strive	سَعَى يَسْعَى سَعْيًا	to suppress/hide	كَتَمَ يُكْثِرُ كَتْمًا	
to swear/take an oath	أَفْسَمَ يُقْسِمُ إِفْسَامًا	to test/put in trial	بَلَّا يَبْلُو بَلَاءً	
to tell stories	فَصَّ يَقْصُ قِصَّةً	to become deserved	حَقٌّ يَجِدُ حَقًّا (عل)	
to understand deeply	فَقِيَةٌ يَفْقَهُ فِقْهًا	to be ahead/outpace	سَبَقَ يَسْبِقُ سَبْقًا	
to blow	فَفَخَ يَفْخُخُ فَفْخًا	to determine/measure	قَدَرَ يُقْدِرُ تَقْدِيرًا	
to remove/hide	كَفَرَ يَكْفُرُ كَفِيرًا (عن)	to avert	صَرَفَ يَصْرُفُ صَرْفًا	
to pave	سَلَكَ يَسْلُكُ سُلُوكًا	to choose	إِجْتَبَى يَجْتَبِي إِجْتِبَاءً	

VERBAL IDIOMS		
ما قَدَرُوا اللَّهُ حَقَّ قَدْرِهِ	They did not regard Allah as he deserves to be regarded. [lit. they did not measure Allah the right of His measurement]	6:91, 22:74, 39:67
اتَّقُوا اللَّهُ حَقَّ تُقَايِهِ	Be mindful of Allah as he deserves. [lit. be mindful of Allah the right of His mindfulness]	3:102
رَجَعَ إِلَى نَفْسِهِ	to engage in self examination [lit. to return to oneself]	21:64
نُكِسَ عَلَى رَأْسِهِ	for one's judgement to become warped/ to relapse into sickness [lit. to be turned over on one's head]	21:65
لَهُ مِنَ الْأَمْرِ شَيْءٌ	To have control over the matter [lit. to have something in the matter]	3:128 3:154

CHAPTER 13 - COMPOUND صفة

13.1 TYPES OF صفة

A صفة is an adjective used to describe an اسم. When we first studied the موصوف وصفة, we learned that a صفة is made up of a single اسم المفرد (الاسم المفرد). Sometimes a single word is not enough to express what must be expressed. In such cases, sentences and fragments can be used as صفة as well. As we learned previously, there are two types of اسم that can be used as صفة.

1. الاسم المفرد
2. الاسم الموصول وصلته

There are also two types of sentences that can act as a صفة.

1. الجملة الاسمية
2. الجملة الفعلية

There are also two types of fragments that can act as a صفة.

3. الإضافة
4. المجرور والمجرور

Of these type of صفة, the اسم موصوف is used only when the موصوف is proper. The جملة اسمية, جملة فعلية, and اسم تفضيل are used only when the موصوف is common. The جار و مجرور can be used with both a proper and common موصوف.

{ 1. الاسم المفرد 2. الإضافة }	{ } proper or common موصوف
{ 3. الاسم الموصول وصلته }	{ } proper موصوف only
{ 4. الجملة الاسمية 5. الجملة الفعلية 6. المجرور والمجرور }	{ } common موصوف only

We studied صفة a الاسم الموصول about in beginning and نحو as a صفة in the previous chapter. Let us take a look at the remaining types of صفة.

13.2 صفة AS A جملة اسمية

This type of صفة occurs only when the موصوف is common. Keep an eye out for three things when looking for this type of صفة:

- 1) A common اسم
- 2) that directly follows the common اسم جملة اسمية A
- 3) within the جملة اسمية موصوف that matches the عائد A in number and gender

كَلَّا إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا ...

... No! Indeed, it is a word that he is saying.

كلمةً عائد for "هـ" is a common word followed by a جملة اسمية "هـ قائلها". The "هـ" is serving as the عائد for "هـ".

مِنْ قَبْلِ أَنْ يَأْتِي يَوْمٌ لَا بَيْعٌ فِيهِ وَلَا خِلَالٌ ...

... before a day on which there is no bargaining or friendship comes.

يومً عائد for "لـ". لا بَيْعٌ فِيهِ وَلَا خِلَالٌ": جملة اسمية "لـ". The "لـ" is serving as the عائد for "لـ".

رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ ...

... a wind in which there is painful punishment...

ريحً عائد for "هـ". فِيهَا عَذَابٌ أَلِيمٌ": جملة اسمية "هـ". The "هـ" is serving as the عائد for "هـ".

***NOTE that when translating a sentence as a صفة, there is usually a "that" or a "who" between the صفة موصوف and the صفة.

13.3 صفة AS A جملة فعلية

This type of صفة occurs only when the موصوف is common. Keep an eye out for three things when looking for this type of صفة:

- 1) A common اسم
- 2) A فعلية that directly follows the common اسم جملة فعلية
- 3) A عائد within the فعلية that matches the موصوف in number and gender جملة فعلية موصوف

... جَنَّتٌ تَجْرِي مِنْ تَحْتَهَا الْأَنْهَارُ ... ١٥

... Gardens from under which rivers flow ...

جَنَّتٌ is a common word followed by a عائد. جملة فعلية "ها" is serving as the for جَنَّتٌ.

... قُلْ أَفَاتَخَذُتُمْ مِنْ دُونِهِ أَوْلِيَاءَ لَا يَمْلِكُونَ لِأَنفُسِهِمْ نَفْعًا وَلَا ضَرًّا ... ١٦

... Say, "Then have you all taken protective friends who do not possess benefit or harm for themselves? ..."

أَوْلِيَاءَ is a common word followed by a عائد. جملة فعلية "هم" is serving as the for أَوْلِيَاءَ.

وَلَمْ تَكُنْ لَّهُ وَفِئَةٌ يَنْصُرُونَهُ وَمِنْ دُونِ اللَّهِ وَمَا كَانَ مُنْتَصِرًا ١٧

... And he did not have a group who could help him without Allah and he was victorious.

فِئَةٌ is a common word followed by a عائد. جملة فعلية "هم" inside the فعل is serving as the for فِئَةٌ.

***NOTE that when translating a sentence as a صفة، there is usually a "that" or a "who" between the صفة and the موصوف.

13.4 أضافة AS A صفة

Special مضاد can also occur as صفة. Some special that appear as a صفة in the Quran are and غير دُو. مضاد will match the موصوف in status, number, and gender, but not necessarily in type.

... بَدَلْنَاهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ ... ١٨

... We replace them with other skins so they can taste the punishment...

Notice that when **غير** is acting as a صفة (صفة إضافة) matches جلودا (غيرها) in status, number, and gender, but not in type.

وَالْحُبْ ذُو الْعَصْفِ وَالرَّيْحَانُ

...and grains that have husks and scented plants...

Notice that when **ذو** is acting as a صفة (صفة إضافة) matches the موصوف (مضاف) in status, number, and gender, but not in type.

فُلٌ إِنَّمَا أَنَا بَشَرٌ مِثْكُمْ ...

Say, "I am nothing but a human like yourselves..."

Notice how the مضاف matches the موصوف in status, number, and gender, but not in type.

13.5 صفة A AS A جار مجرور

We have previously seen a **جار و مجرور** to play one of two roles: متعلق بالفعل or a متعلق اسمية in a جملة اسمية متعلق بالخبر a متعلق بالخبر. Recall that متعلق means “connected with” or “attached to”. That is the nature of a جار و مجرور: فعل a متعلق خبر or a متعلق any other part of the sentence. Meaning it is always connected to something else, be it a فعل or a خبر or any other part of the sentence. Meaning is how to find what a جار و مجرور is متعلق to.

***NOTE that sometimes a متعلق can come BEFORE what it is متعلق to. We have seen this when a متعلق الخبر comes before the الخبر. Take a look at the following examples:

وَلَيْنَ أَذْقَنَهُ رَحْمَةً مِنَ مِنْ بَعْدِ ضَرَّاءٍ مَسَّتُهُ لَيَقُولَنَّ هَذَا لِي....

Certainly, if We were to make people taste mercy from Us after harm which afflicted him, he would certainly say "This is for me."

وَلَيْسَ أَذْقَنَا الْإِنْسَانُ مِنَّا رَحْمَةً ثُمَّ نَرَعَنَاهَا مِنْهُ إِنَّهُ لَيَوْسُوسُ كَفُورٌ^٦

If We allow humans to taste mercy from Us then We take it away from him, then he is certainly miserable and ungrateful.

Notice that the word (منا) متعلق (متعلق) is coming before the word that it is متعلق to (رحمة). Notice also that this did not alter the order of the words in translation.

Sometimes a مقلتع can appear to interrupt a موصوف and a صفة. In such cases, the مقلتع is actually considered to be the first صفة in the sequence. The صفة following it is the second صفة. This only occurs when the موصوف is common. Generally the بحرف جر that is used is من

... أَبْتَغِاعَرَ حِجَةً مِنْ رَبِّكِ تَرْجُوهَا..

In pursuit of mercy from your master that you wish for..."

رحة is the موصوف. It has two صفة. The first is من ربك. The second is a JF acting as a صفة.

... أَخْرَجْنَا لَهُمْ دَآبَةً مِنَ الْأَرْضِ تُكَلِّمُهُمْ ...^{٨٤}

We brought out for them a creature from the earth that speaks to them.

دابة is the موصوف. It has two صفة. The first is من الأرض. The second is a JF acting as a صفة.

... طَائِفَةٌ مِنْكُمْ آمَنُوا بِالَّذِي أُرْسِلْتُ بِهِ ...^{٨٧}

... a group from among you that believed in what I was sent with...

طائفة is the موصوف. It has two صفة. The first is منكم. The second is a JF acting as a صفة.

CHAPTER 14 VOCABULARY

الأسماء				
حَدٌّ - حُدُودٌ boundary	أَثْرٌ - آثارٌ traces/remnants	مِلَةٌ - مِيلَةٌ creed/belief	قِسْطٌ justice	فُؤَادٌ - أَفْيَادٌ emotional heart
فَتْحٌ victory	وَبَالٌ negative consequence	صَيْحَةٌ a loud cry/shout	شَفَاعَةٌ intercession	حَرْجٌ blame/constriction
نَجْمٌ - نُجُومٌ star	وَزْرٌ - أَوْزَارٌ burden	بَغْتَةٌ suddenly	نُطْفَةٌ a sperm drop	لَحْمٌ meat

الأفعال				
to dissuade	أَفَكَ يَأْفِلُ إِنْفَّاً	to give longevity/provision	مَتَّعْ يُمْتَعُ تَمْتِيعًا	
to know	دَرَى يَدْرِي دِرَائِيَّةً	to remain/to enjoy the pleasures of life	تَمَّعَ يَتَمَّعُ تَمَّتعًا	
to expand/spread	بَسَطَ يَبْسُطُ بَسْطًا	to hold/be miserly	أَمْسَكَ يُمْسِكُ إِمْسَاكًا	
to walk/journey	سَارَ يَسِيرُ سَيْرًا	to inform	أَدْرَى يُدْرِي إِدْرَاءً	
to bring into life	أَنْبَتَ يُنْبِتُ إِنْبَاتًا	to detail/explain	فَصَلَ يُفَصِّلُ تَفْصِيلًا	
to bless	أَنْعَمَ يُنْعِمُ إِنْعَامًا (عل)	to lend	أَفْرَضَ يُفْرِضُ إِفْرَاضًا	
to tire/slacken	فَطَرَ يَفْطُرُ فِطْرَةً	to persist	أَصَرَ يُصْرُ إِصْرَارًا	

VERBAL IDIOMS			
شَدَّ أَرْزَةً	To provide support to somebody. [lit. He fortified his back.]		20:31
شَدَّ عَصْدَهُ	To provide support to somebody. [lit. He fortified his arm.]		28:35
خَفَضَ لَهُ جَنَاحَهُ	To be accommodating/to show humility and tenderness. [lit. He lowered his wings to him.]	17:27 15:88	
عَلَيْهِ سَبِيلٌ	a cause to act against someone [lit. there is a path against him]	3:75, 4:34 4:141, 9:91	

CHAPTER 14 – الجملة الشرطية

14.1 INTRODUCTION

The word شرط literally means “condition”. A conditional sentence جملة شرطية is a sentence in which there are two statements; the second statement cannot come true unless the first one does.

For example, in the sentence “If you knock, I'll open the door” the second part (I'll open the door) will only happen if the first part (if you knock) happens.

The **FIRST PART** of the sentence is called الشرط, the condition.

The **SECOND PART** of the sentence is called جواب الشرط, the answer or result of the condition.

In Arabic, there are various tools that can be used to create a conditional sentence جملة شرطية. These are called أدوات الشرط, or the “tools of شرط”. Each has a unique meaning. In terms of grammatical function, the أدوات are split into two categories:

- 1) أدوات الشرط الجازمة – tools that make both parts of the conditional sentence مجزوم (given that they both contain فعل مضارع)
- 2) أدوات غير جازمة – tools that have no grammatical effect

We will be learning about each of the أدوات, their meanings, and their grammatical function.

14.2 أدوات جازمة

There are several tools of that are جازمة. Each tool has its unique meaning. They all, however, have the same grammatical rules:

- 1) They make both the شرط and the جواب lightest (مجزوم) given that both parts are مضارع
- 2) They **ALWAYS** translate in the present tense even when the ماض is used
- 3) You will often find a ف on the جواب. This usually happens when the شرط and the جواب are different (e.g. جواب is present tense and شرط is past-tense OR جواب is فعلية and شرط is أسمية)

Let us learn about each of the أدوات and their meanings.

Take a look at the examples below. The أدلة الشرط is highlighted, the شرط is underlined once, and the جواب is underlined twice.

١ - إِنْ

إِنْ تَمْسَسْكُمْ حَسَنَةٌ تَسُؤُهُمْ وَإِنْ تُصِيبْكُمْ سَيِّئَةٌ يَفْرَحُوا بِهَا ...

If good touches you, it distresses them. And if harm strikes you, they are happy because of it.

- مجازوم شرط جواب are and the.

فَإِنْ أَصَابَهُ خَيْرٌ أَطْمَأَنَّ بِهِ وَإِنْ أَصَابَتْهُ فِتْنَةٌ أَنْقَلَبَ عَلَى وَجْهِهِ ...

Then if good strikes him, he is content with it. And if a trial strikes him, he turns back to his old ways...

- مجازوم شرط جواب are and remain unaffected.
- Notice that the sentence still translates in the present tense.

إِنْ تَكُونُوا فَإِنَّ اللَّهَ غَنِيٌّ عَنْكُمْ ...

If you all disbelieve, then Allah is free from need of you.

- مجازوم شرط فعل مضارع is.
- There is a فَ on the الشرط جواب is. Notice that the جملة اسمية a.

مَنْ - WHOEVER

- Note that this مَنْ is different than the مَوْصُولَة اسم that can play any role in a sentence. It is a tool used to create a conditional statement.

... وَمَنْ يَكْفُرُ بِيَوْمِ الْحِسَابِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ...

Whoever disbelieves in the miraculous signs of Allah, then no doubt, Allah is swift in taking account.

- مَنْ is affecting the فعل مضارع شرط in the.
- There is a فَ on the جواب.

١٠ ... مَنْ أَهْتَدَى فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّمَا يَضْلُلُ عَلَيْهَا

Whoever commits to guidance is only doing so for their own self. Whoever strays, strays against his self...

- مَنْ appears with the ماض in this example and has no effect on it
- The ayah translates in the present, even though the ماض is فعل

ما – WHATEVER

- Note that this ما is different from the ما مَوْصُولَة. It is not an اسم that can play any role in a sentence. It is a tool used to create a conditional statement.

... وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ ٦٠

And whatever you spend in the path of Allah, it will be returned to you in full, and YOU will not be wronged.

- Both the شرط and the جواب are مجرور.

***NOTE that ما مِنْ البِيَانِيَّة will often be accompanied by ما الشَّرْطِيَّة in its nature is ambiguous, so من البِيَانِيَّة clarifies whatever is need of clarification, be it the doer or the detail. Look at the following examples.

٢٠ ... وَمَا أَصَبَّكُمْ مِنْ مُصِيبَةٍ فِيمَا كَسَبَتُ أَيْدِيكُمْ

Whatever strikes you of disaster, then it is from what you have earned...

- The ayah translates in the present-tense even though the ماض is used.
- There is a ف on the جواب.
- The من البِيَانِيَّة is clarifying the doer.

٣٠ ... مَا يَفْتَحُ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكَ لَهَا

Whatever Allah opens for mankind of mercy, then there is absolutely no holding it back.

- The جواب has a ف because it is a مجرور شرط and the من البِيَانِيَّة is جملة اسمية.

- Theayah من البیانة is clarifying the detail.

أَيْنَمَا – WHEREVER

... أَيْنَمَا تُقْفَوْا أُخْذُوا وَقُتْلُوا تَقْتِيلًا ॥

Wherever they are found, they are taken and massacred completely.

- Theayah translates in the present-tense even though the ماض is used.

أَيْنَمَا تَكُونُوا يُدْرِكُكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُّشَيَّدَةٍ... ٧٨

Wherever you may be, death will find you, even if you are in towers of lofty construction...

- Both the شرط and the جواب are مجزوم.

14.3 أدوات غير جازمة

There are two أدوات غير جازمة. They each have their own meaning and rules.

لَوْ

- لَوْ is used to express conditions that are highly unlikely or hypothetical. It generally translates as “Had it been the case that...” or “Had...”.
- This is the only شرط that translates in the past tense.
- In a conditional sentence that uses لَوْ، you will generally find a جـ on the first word in the جواب. This جـ can sometimes be omitted.

Take a look at the following examples. The أدادة الشرط is highlighted, the شرط is underlined once, and the جواب is underlined twice.

لَوْ كَانَ فِيهِمَا إِلَّا اللَّهُ لَفَسَدَتَا ... ٢٣

Had there been gods in them (the skies and the earth) other than Allah, they would have been ruined.

- The condition described is a hypothetical one.

- There is a جـ on the جواب.

لَوْ كَانَ هُؤُلَاءِ إِلَهَةً مَا وَرَدُوهَا وَكُلُّ فِيهَا خَلِيلُونَ ۖ

Had these (false gods) been (actual) gods, they would not have come to it. And they will all remain in it eternally.

- The condition described is a hypothetical one.
- The ج on the جواب is omitted.

... قَالُوا لَوْ نَعْلَمُ قِتَالًا لَا تَبْغُنَكُمْ ...^{١٦٧}

They said, "Had we known that there would be fighting, we would have followed you."

- The condition described is a hypothetical one.
- فعل مضارع لَوْ has no grammatical effect on the جواب
- There is a ج on the جواب

إِذَا – WHEN

- إِذَا translates as “when” and describes conditions that are highly likely to happen.
- When it comes with a فعل مضارع, it is translated in the present/future tense and indicates a repeated event.
- When it comes with a فعل ماضي, it is translated in the present/future tense and indicates a single event.
- The جواب can sometimes have a ف on it. This usually happens when the شرط and the جواب are different (e.g. شرط is present tense and جواب is past-tense OR شرط is فعلية and جواب is اسمية)

Take a look at the following examples. The أداة الشرط is highlighted, the شرط is underlined once, and the جواب is underlined twice.

الَّذِينَ إِذَا أَصَابَتْهُمْ مُّصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ^{١٥٦}

Those who, when disaster strikes them, they say “No doubt, we belong to Allah, and no doubt only to Him will we return.”

- The sentence is translated in the present/future tense even though the فعل is ماضٍ.

١٨٦ ... قَرِيبٌ فَيُقْرَبُ عَنِّي عَبْدِكَ سَأَلَكَ وَإِذَا

When My slaves ask you about Me, then I am near.

- The sentence is translated in the present/future tense even though the فعل is ماضٍ.
- There is a فَ on the جواب. Notice that the جواب is a جملة اسية.

... يَسْمَعُهَا كَانَ لَمْ مُسْتَكِبْرًا وَلَنِي عَلَيْهِ ءَايَتُنَا وَإِذَا تُثْلَى

When our miraculous signs are recited to him (repeatedly), he turns away arrogantly as though he did not hear them.

- The مضارع indicates that the action is occurring repeatedly.
- The فعل مضارع is unaffected by إِذَا as it is غير جازمة.

جملة اسمية إذا WHEN IT COMES WITH A NOUN

When it comes with a noun, it is called إذا الفجائية, the of surprise, and will often translate as “suddenly” or “surprisingly”.

فَأَلْقَاهَا فَإِذَا هِيَ حَيَّةٌ تَسْعَى

Then he threw it down, and suddenly, it was a fast-moving snake.

الأمر وجواب الأمر 14.6

The الأمر is a two-part structure. The first part, the أمر, is a فعل أمر وجواب الأمر. The second part, the جواب الأمر, explains what will happen if the command is followed.

For example, in the sentence “Study, you’ll pass,” the first part “study” is the أمر. The second part “you’ll pass” is the جواب الأمر. It explains what will happen as a result of the أمر being followed.

In terms of grammatical rules, the جواب is always مجزوم.

Take a look at the following examples.

٢٦ قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحِبِّنِي كُمْ أَلَّهُ وَيَغْفِرُ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ

Say, "If you love Allah then follow me, Allah will love you and forgive you your sins. And Allah is forgiving and merciful."

The جواب tells what will happen as a result of the أمر. What will happen if you follow me? Allah will love you and forgive your sins. Notice that the مجزوم is جواب.

وَأَضْسِمْ يَدَكَ إِلَى جَنَاحِكَ تَخْرُجْ بَيْضَاءَ مِنْ غَيْرِ سُوءِ عَائِدَةٍ أُخْرَى ۝

And tuck your hand into your armpit, it will come out white without harm as another sign.

The جواب tells what will happen as a result of the أمر. What will happen if you put your hand in your armpit? It will come out white. Notice that the مجزوم is جواب.

Remember that not every أمر will have a جواب. Also remember that even if there is a following فعل مضارع فعل أمر, it will not be considered a جواب if it is not مجزوم.

Take a look at the following example.

...ذَرْهُمْ فِي حَوْضِهِمْ يَلْعَبُونَ ۝

...then leave them in their empty discourse amusing themselves.

There is an أمر وجواب للأمر (ذرهما) يلعبون which is NOT a فعل مضارع following it. This, however, is NOT an فعل مضارع (ذرهما) الأمر which is مجزوم. Practically, this makes a difference in how the ayah is understood. It means that the fact that they are playing is NOT a result of you leaving them. If وجواب was مجزوم and did play the role of وجواب, it would mean that their play is a result of you leaving them.

CHAPTER 15 VOCABULARY

الأسماء				
فِتْنَةٌ a group	رَزْعٌ plants	فُكِّهَةٌ – فَوَاكِهٌ fruit	عِنْبٌ – أَغْنَابٌ grapes	ثَمَنٌ value
نَصِيبٌ portion/share	أَذَى harm/injury	مُصِيبَةٌ calamity	نَخْلٌ – نَخْيَلٌ date palm	لَهُوٌ distraction

الأفعال				
to speak truth	صَدَقَ يَصْدُقُ صِدْقًا	to favor	مَنَ يَمُنْ مَنًا (علی)	
to fashion/built/produce	صَنَعَ يَصْنَعُ صُنْعًا	to make apparent	أَبْدَى يُبَدِّي إِبْدَاءً	
to transgress	إِعْتَدَى يَعْتَدِي إِعْتِدَاءً	to delay	أَخَّرَ يُؤَخِّرُ تَأْخِيرًا	
to convey	بَلَّغَ يُبَلِّغُ تَبْلِيغًا	to follow/to make follow	أَتَبَعَ يُتَبَعُ إِتْبَاعًا	
to be extravagant/wasteful	أَسْرَفَ يُسْرِفُ إِسْرَافًا	to make subservient	سَخَّرَ يُسَخِّرُ تَسْخِيرًا	

VERBAL IDIOMS		
شَرَحَ صَدْرَةٍ	To set someone's mind at ease. [lit. He expanded/dilated his chest.]	16:106, 20:25 94:1
شَرَحَ صَدْرَةَ لِلْإِسْلَامِ/لِلْكُفْرِ	He made him disposed to Islam/disbelief. [lit. He opened/dilated his chest to Islam/disbelief.]	6:125 39:22
مَلَكَ لَهُ مِنَ اللَّهِ شَيْئًا	To be able to protect someone against Allah. [lit. to possess something for someone against Allah]	5:17 48:11

CHAPTER 15 - الحال

15.1 INTRODUCTION

MEANING AND TRANSLATION

The word حال literally means “state” or “condition”. Grammatically, a حال gives information about the state of someone or something when an action is carried out. The person or thing in that state is called the صاحب الحال. Take a look at the examples below. The حال is highlighted and the صاحب الحال is underlined.

Bilal left while crying.

The book came down gradually.

It ran toward me barking.

A حال is generally translated as an adverb ('-ly'), or as an -ing word, or using the words “while” or “as”.

GRAMMATICAL RULES

- A حال can only appear in a complete sentence. If the حال is removed, the sentence should still be complete. Consider the previous examples. If the حال is removed, the sentence still conveys a complete meaning.

Bilal left.

The book came down.

It ran toward me.

- The صاحب الحال is almost always PROPER.
- The حال can appear in one of three forms:
 1. An اسم نصب in the status
 2. A فعلية فعلية
 3. A اسم اسمية that starts with a و او حالية (called the جملة اسمية)

15.2 حال AS A

- When a حال appears as an اسم، it often appears as an اسم فاعل or اسم مفعول. It can also appear as an اسم صفة، and sometimes as a مصدر.

- It matches in number and gender with the صاحب الحال.
- Remember that it will always be منصوب.
- Also remember that a حال can only appear in a complete sentence. This means that you should only look for a حال once you have found the core parts of the sentence (at least فعل فاعل and sometimes مفعول).
- To find the صاحب الحال, ask yourself “Who is in this state?”

Take a look at the following examples. The صاحب الحال حال is highlighted and the صاحب الحال is underlined.

... وَمَا أَرْسَلْنَاكَ عَلَيْهِمْ وَكِيلًا ..

... We did not send you as a protector over them.

- The حال in this ayah is a اسم صفة.
- Notice that it is منصوب and that if the حال is removed, the sentence is still complete.
- Also notice that it matches in number and gender with the صاحب الحال, which is the attached pronoun كـ.

وَإِذَا أُلْقُوا مِنْهَا مَكَانًا ضَيِّقًا مُّقْرَنِينَ دَعَوْا هُنَالِكَ ثُبورًا ۝

When they are thrown in a tight place within it chained up, they pray for death there and then.

- The حال in this ayah is an اسم مفعول.
- Notice that it is منصوب and that if the حال is removed, the sentence is still complete.
- Also notice that it matches in number and gender with the صاحب الحال, which is the pronoun inside ألقوا.

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَى جُنُوبِهِمْ ... ۝

Those who remember Allah sitting, standing, and on their sides...

- قاعد is the plural of قائم, and قعودا is the plural of قائم. The حال in this ayah is an اسم فاعل.
- Notice that it is منصوب and that if the حال is removed, the sentence is still complete.
- Also notice that it matches in number and gender with the صاحب الحال, which is the pronoun inside يدكرون.

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا ...

And do not walk around (on earth) arrogantly...

- The حال in this ayah is a مصدر.
- Notice that it is منصوب and that if the حال is removed, the sentence is still complete.
- Also note that a مصدر does not necessarily have to match in gender and number. This is because the مصدر cannot be made feminine, and always stays in the singular form.

جملة فعلية حال AS A 15.3

الفعل المضارع

- When a appears as a فعل حال, it is one of the few cases in which you may see two أفعال back-to-back. It is also possible for something to interrupt the فعل and the حال that it is associated with.
- As with the first type of حال that we discussed, the حال can only appear in a complete sentence.
- To find the حال, ask yourself "Who is in this state?"

Take a look at the following examples. The حال is highlighted and the صاحب الحال is underlined.

...ثُمَّ جَاءُوكُمْ يَحْلِفُونَ بِاللَّهِ إِنْ أَرَدْنَا إِلَّا إِحْسَنَّا وَتَوْفِيقًا ..

Then they came to you swearing by Allah, "We only wanted to do good and reconcile."

- Notice that there are two فعل, one after the other. The second one is a حال.
- The صاحب الحال is the pronoun inside of جاءوك. Both the حال and the صاحب الحال are plural and masculine.
- Also notice that بـ يحلفون is considered to be part of the حال because it is متعلق بـ يحلفون. The word comes with بـ.

... وَيَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ

...and He leaves them in their transgression wandering blindly.

- In this example, there is a فعل متعلق بالفعل coming between the حال and the صاحب الحال.
- The صاحب الحال is the attached pronoun هم. Both the حال and the صاحب الحال are plural masculine.

وَجَاءَ أَهْلُ الْمَدِينَةِ يَسْتَبَشِّرُونَ^{٦٧}

And the people of the city came rejoicing.

The صاحب الحال is Both the and the are plural masculine. أهل المدينة is صاحب الحال حال يستبشرون.

ال فعل الماضى

- When a appears as a حال فعل ماض it **MUST** be preceded by وَقَدْ.
- This type of حال generally translates as “while...has” or “while...already has”
- When it comes to this type of حال, there is no صاحب الحال.

Take a look at the following examples.

... قَالَ أَخْتَجْوَنِي فِي اللَّهِ وَقَدْ هَدَنِي ...^{٨٠}

He said, “Do you all argue with me about Allah while He has guided me?”

لَا يُؤْمِنُونَ بِهِ وَقَدْ خَلَتْ سُنَّةُ الْأَوَّلِينَ^{١٢}

They will not believe in it (even) while the precedent of the former people has already passed.

حال اسمية AS A جملة اسمية

- When a appears as a حال جملة اسمية it **MUST** start with a وao. وao حالية.
- The most often starts with a pronoun, but not always.
- To find the حال, ask yourself “Who is in this state?”

Take a look at the following examples.

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ الْكَذَبَ وَهُوَ يُدْعَى إِلَى الْإِسْلَامِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّلَمِينَ^٧

*Who is more oppressive than he who invents lies about Allah while he is being called to Islam.
Allah does not guide the oppressive nation.*

مَنْ عَمِلَ صَلِحًا مِنْ ذَكَرَ أَوْ أَنْثَى وَهُوَ مُؤْمِنٌ فَلَنُحْيِيهِنَّهُ وَحَيَاةً طَيِّبَةً ...^{٩٧}

Whoever does good, whether male or female, while he is a believer, no doubt, We will definitely cause him to live a good life.

وَمَا لَكُمْ لَا تُؤْمِنُونَ بِاللَّهِ وَالرَّسُولِ يَدْعُوكُمْ لِتُؤْمِنُوا بِرَبِّكُمْ وَقَدْ أَحَدَ مِيَّاقَكُمْ إِنْ كُنْتُمْ مُّؤْمِنِينَ

And what is wrong with you all that you do not believe in Allah while the messenger is calling you to believe in your Master and while he has taken your oath, if you should truly be believers?

Notice that the sentence does not start with a pronoun. This does occur, but not very often.

15.5 FOUR WAYS TO CONSTRUCT A جاں

In the previous sections, we covered how to recognize a حال. In this section, we will cover how to construct a حال.

Step 1: Label your sentence. The teacher taught them sitting.

Step 2: Find your حال. The teacher taught them sitting.

Step 3: Find your صاحب الحال. The teacher taught them sitting

Make the match the صاحب الحال in number and gender. M, S M, S

Step 4: Translate using one of the following forms:

1. Using الاسم المفرد الأَسْتَادُ جَالِسًا

2. Using a فعلية جملة **يَجْعِلُسُ** **عَلَّمَهُمُ الْأَسْتَادُ**

3. Using **a** (always followed by a جملة اسمية او حالية a) عَلِمْهُمُ الْأَسْتَاذُ وَهُوَ جَالِسٌ

4. Using a حملة اسمية (always followed by a, جملة اسمية a, but with a او حالية a) جملة فعلية a (خبر as the a جملة الفعلية)

15.6 A حال A IN A جملة اسمية

According to what we have learned so far, a حال is associated with an action. This means that it appears in الجملة الفعلية. It is also possible, however, for a حال to appear in a جملة اسمية. It will be translated as an adverb ('-ly'), or as an -ing word, or using the words "while" or "as".

Take a look at the following examples.

٦٣ ... فَجَرَأَوْهُ جَهَنَّمَ خَلِدًا فِيهَا ...

Then his compensation is hellfire, residing in it forever.

٦٤ وَيَقُومُ هَذِهِ نَاقَةُ اللَّهِ لَكُمْ عَائِدَةٌ ...

My people, this is the she-camel of Allah as a sign for you!

وَإِذْ قَالَ عِيسَى أُبْنُ مَرْيَمَ يَبْنِي إِسْرَئِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ الْتَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي أَسْمُهُ وَأَحْمَدُ... ٦٥

When 'Isa the son of Maryam said, "Children of Israel! Certainly, I am the messenger of Allah to you all, confirming what is in front of me of the Torah, giving good news of a prophet who is coming after me whose name is Ahmed."

CHAPTER 16 VOCABULARY

الأسماء				
مَلِكٌ – مُلُوكٌ king	مُلْكٌ – أَمْلَاكٌ possession/dominion	مَلَكٌ – مَلَائِكَةٌ angel	جَمِيعٌ/أَجْمَعُ – أَجْمَعُونَ all	بَاطِلٌ falsehood
أَلَا Listen up!	لَوْاَنَّ if only	لَوْلَا Why not...?	أَوْلَى more deserving	سَحَابٌ clouds

الأفعال				
to be well-cooked	نَضِيجٌ يَنْضِيجُ نُضُوجًا		to take as an evil omen	تَظَيِّرٌ يَتَظَيِّرُ تَظَيِّراً
to be just to deviate	عَدْلٌ يَعْدِلُ عَدْلًا		to be permissible/to descend	حَلٌّ يَحْلُّ حَلَالًا
to remove/uncover	كَشَفَ يَكْشِفُ كَشْفًا		to break (a promise)	أَخْلَفَ يُخْلِفُ إِخْلَافًا

VERBAL IDIOMS		
شَرَى نَفْسَهُ	To exert one's best efforts. [lit. He sold his being/soul.]	2:207
إِشْرَى لَهُ الْحَدِيثَ	To engage in frivolous/idle talk. [lit. He bought the distraction of talking.]	31:6
عَلَى شَيْءٍ	To have a true basis/standing [lit. to be upon something]	2:113, 5:68 58:18

CHAPTER 16 - التَّمْيِيز

16.1 INTRODUCTION

A تميز is a word that is used to specify or add detail to a word that is vague. A تميز is generally translated as "...in terms of x". Both أسماء and أفعال can have a تميز.

Grammatically, a تميز is:

- 1) singular
- 2) common
- 3) وصنم (3)
- 4) comes after the vague word

16.2 تميز أسماء THAT TAKE تميز

There are two types of أسماء that take a تميز:

- 1) أسماء التفضيل
- 2) Numbers (11+)

أسماء التفضيل

An اسم تفضيل is vague in the sense that it makes a comparison (e.g. better, more, greater), but does not give a clue as to what makes that thing better/more/greater.

Take a look at the following examples. Notice how the تميز is being used and notice how it is translated.

... أَنَا أَكْثُرٌ مِنْكَ مَالًا وَأَعْزَلُ نَفَرًا :

I am more than you in terms of wealth and mightier in terms of man-power.

... هُوَ خَيْرٌ ثَوَابًا وَخَيْرٌ عُقَبًا :

It is better in terms of reward and better in terms of outcome.

... أُولَئِكَ شَرُّ مَكَانًا وَأَضَلُّ سَيِّلًا :

Those are worse in terms of position and more astray in their way.

Notice that the تَمِيز (سيلا) is not translated using "in terms of". This is simply because it would not translate naturally in English.

NUMBERS 11+

In numbers eleven onwards (with the exception of 100 and 1000), the thing being counted (المعدود) appears as a مُعْدُود تَمِيز. An example of a مُعْدُود in would be the word "apples" in the fragment "fourteen apples". Take a look at the following examples.

فَانْجَرَثَ مِنْهُ أَثْنَا عَشَرَةَ عَيْنًا ...

Then twelve springs burst forth from it.

The تَمِيز (عينا) is the مُعْدُود (عيون). It is singular, common, and مُوصَّب. It clarifies what twelve thing burst forth.

... إِلَى رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا ...

No doubt I, I saw eleven planets...

The تَمِيز (كوكبا) is the مُعْدُود (كوكب). It is singular, common, and مُوصَّب. It clarifies what eleven things he saw.

فَإِطْعَامُ سِتِينِ مِسْكِينًا ...

Then (they should) feed sixty poor people.

The تَمِيز (مسكينا) is the مُعْدُود (مسكينة). It is singular, common, and مُوصَّب. It is clarifying what sixty people should be fed.

16.3 تَمِيز THAT TAKE أفعال

The following is a list of vague أفعال that take a تَمِيز. They are all أفعال that are commonly used in the Quran.

حُسْنَ	سَاءَ	كَفَى	إِرْدَادَ	زَادَ	مَلَأَ
to be good/beautiful	to be terrible	to be sufficient	to increase (oneself)	to increase (so/st)	to fill (s/t)

Let us take a look at an example of each. Notice that not all of these أفعال use the "in terms of" translation.

١٤ ... وَقُلْ رَبِّ زِدْنِي عِلْمًا

And say, "My master, increase me in (terms of) knowledge!"

لِيَزَادُوا إِيمَانًا مَعَ إِيمَانِهِمْ ...

So that they can increase in faith alongside their present faith...

وَكَفَى بِاللَّهِ وَلِيًّا وَكَفَى بِاللَّهِ نَصِيرًا ...

And Allah is enough as a protective friend and Allah is enough as a helper.

... بِئْسَ الْشَّرَابُ وَسَاءَتْ مُرْتَفَقًا

What a terrible drink and how terrible it is as a place of rest/reclining!

... نِعْمَ الْثَّوَابُ وَحَسُنَتْ مُرْتَفَقًا

What an amazing reward and how excellent it is as a place of rest/reclining!

إِنَّ الَّذِينَ كَفَرُوا وَمَا تُوا وَهُمْ كُفَّارٌ فَلَن يُقْبَلَ مِنْ أَحَدِهِمْ مِلْءُ الْأَرْضِ ذَهَبًا وَلَوْ أُفْتَدَى بِهِ ...

No doubt, those who disbelieve and died while they were disbelievers, then the full capacity of the earth in gold will not be accepted from any of them, even if he tried to ransom with it.

CHAPTERS 17,18,19,20 VOCABULARY

الأسماء				
الآء blessings	أَنَّ How?!	بَلْ yes	كُلَّا No/Not at all!	عَسَىٰ (أَنْ) Perhaps
مَعْرُوفٌ norms/fairness	مُنْكَرٌ unknown/untrue	بَرٌّ land	قَبْرٌ - قُبُورٌ grave	لُبٌّ - أَلْبَابٌ intellect
نَصَارَىٰ - نَصَارَىٰ Christian	يَهُودِيٌّ - يَهُودٌ Jewish	ظَلٌّ - ظِلَالٌ / ظُلُلٌ shade	حَرْثٌ cultivated land	رَحْمٌ - أَرْحَامٌ womb/family tie
قرْضٌ loan	شِيَعَةٌ - شِيَعٌ faction	أَغْرَائِيٌّ - أَغْرَابٌ Bedouin	دَمٌ - دِمَاءٌ blood	رِجْسٌ filth

الأفعال			
to deny/reject	جَحَدَ يَجْحُدُ جُحُودًا	to hope for	رَجَأَ يَرْجُو رَجَاءً
to come to nothing	حَبَطَ يَهْبَطُ حُبُوطًا	to humiliate	خَزِيَ يَخْزُنُ خَزْيًا
to beware	حَذَرَ يَحْذَرُ حَذَرًا	to establish	مَكَّنَ يُمَكِّنُ تَمْكِينًا
to warn	حَذَرَ يَحْذَرُ حَذَرِينَ	to choose	اصْطَفَى يَصْطَفِنُ اصْطَفَاءً
to seal	خَتَمَ يَخْتِمُ خَتَمًا	to seal	طَبَعَ يَطْبَعُ طَبَعًا

VERBAL IDIOMS		
لَا يَلْوِنِي عَلَى أَحَدٍ	He beat a brisk retreat. [lit: He does not (so much as) turn toward anyone.]	3:153
لَوَى لِسَانَهُ بِالْكِتَابِ	He mispronounced the book. [lit: He twisted his tongue in reading the book.]	3:78
لَوَى رَأْسَهُ	He shook his head in disbelief/indifference. [lit: He twisted his head repeatedly.]	63:5
مَدَ بِسَبَبٍ إِلَى السَّمَاءِ	He did his utmost to accomplish something/ he spared no effort. [lit: to stretch a rope to the heavens.]	22:15

العَدَدُ فِي الْقُرْآنِ – CHAPTER 17

17.1 INTRODUCTION

Every number is made up of two parts:

- 1) العَدَدُ – the number
- 2) المَعْدُودُ – that which is being counted

For example, in the fragment “six hundred pages,” the عدد is “six hundred” and the مَعْدُود is “pages”.

The grammar of the عدد and the مَعْدُود varies depending on the range of numbers.

In this chapter, we will be conducting a study of numbers in the Quran. The numbers that are used in the Quran are the following. **MEMORIZE** them.

1	واحِدٌ	40	أَرْبَعُونَ
2	إِثْنَانِ	50	خَمْسُونَ
3	ثَلَاثَةُ	60	سِتُّونَ
4	أَرْبَعَةُ	70	سَبْعُونَ
5	خَمْسَةُ	80	ثَمَانُونَ
6	سِتَّةُ	99	تِسْعَةُ وَتِسْعُونَ
7	سَبْعَةُ	100	مِائَةٌ
8	ثَمَانِيَةُ	200	مِئَتَانِ
9	تِسْعَةُ	300	ثَلَاثُ مِئَةٍ
10	عَشْرَةُ / عَشْرَةُ	1,000	أَلْفٌ
11	أَحَدُ عَشَرَ	2,000	أَلْفَانِ
12	إِثْنَا عَشَرَ	3,000	ثَلَاثَةُ آلَافٍ
19	تِسْعَ عَشَرَةُ	5,000	خَمْسَةُ آلَافٍ
20	عِشْرُونَ	50,000	خَمْسُونَ أَلْفًا
30	ثَلَاثُونَ	100,000	مِائَةُ أَلْفٍ

Note that the status and gender of the numbers in the table above are subject to change depending on the معدود as well as the role that the number is playing in the sentence. This will make more sense as we study each range of numbers and the grammatical rules associated with that range.

17.2 NUMBERS 1-2

Generally, the singular form of a word is enough to express that there is one of something. Likewise, the dual form of a word is enough to express that there is two of something.

For example, كتابٌ means “a book” or “one book”. كتابانٍ means “two books”.

There are some cases, however, in which the numbers واحدٌ and اثنانٍ can be used for emphasis or for explicitness.

When this happens, the number (the عدد) simply acts as a صفة to the thing being counted (the معدود).

Take a look at the following examples.

وَقَالَ اللَّهُ لَا تَتَخِذُوا إِلَهَيْنِ إِنَّمَا هُوَ إِلَهٌ وَاحِدٌ فَإِنَّ فَارِهَبُونِ ۝

And Allah said, “Do not take two gods. He is only one god, so fear only me.”

The عدد is the مضاف and the معدود is the صفة.

17.3 NUMBERS 3-10

In the numbers 3-10, the عدد and the معدود form an إضافة عدد معدود. The عدد (the number) always acts as the مضاف إليه and the معدود (the thing being counted) acts as the مضاف إليه.

The gender of the عدد depends on the معدود. The gender of the عدد will always be the **OPPOSITE** of the gender of the **SINGULAR** form of the معدود.

Let us take a look at a few examples in order to make sense of these rules.

فَعَقَرُوهَا فَقَالَ تَمَتَّعُوا فِي دَارِكُمْ ثَلَاثَةٌ أَيَّامٌ ذَلِكَ وَعْدٌ عَيْرٌ مَكْذُوبٍ ۝

Then they slaughtered it, so he said, “Enjoy yourselves in your home for three days. That is an undeniable promise.”

- The number is the مضاف إلىه (أيام) is the مضاف إليه. The thing being counted is the مضاف إليه (ثلاثة) is the مضاف إلىه.
- The number is feminine because the singular form of the معدود (يَوْمٌ) is masculine. Remember: the gender of the عدد is always opposite of the gender of the singular form of the معدود.

- Note that the status of the number is simply determined by the role it is playing in the sentence. In this ayah, "three days" is a مفعول فيه; therefore, it is منصوب.

فَسِيْحُوا فِي الْأَرْضِ أَرْبَعَةً أَشْهُرٍ ...

So travel freely in the land for four months...

- The number أربعة (four) is the مضاد إلى المدود. The thing being counted is the المدود.
- The number is feminine because the singular form of the المدود (أشهر) is masculine. Remember: the gender of the عدد is always opposite of the gender of the singular form of the المدود.
- Note that the status of the number is simply determined by the role it is playing in the sentence. In this ayah, "four months" is a مفعول فيه; therefore, it is منصوب.

سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَمَنِيَّةً أَنَامٍ حُسُومًا ...

He imposed it on them for seven nights and eight days in succession...

- The number (the عدد) is the مضاد إلى المدود. The thing being counted (the المدود) is the المدود.
- سبع is masculine because the singular form of the المدود (ليلة) is feminine. They are opposite. ثمانية is feminine because the singular form of the المدود (يوم) is masculine. They are opposite.
- Note that the status of the number is simply determined by the role it is playing in the sentence. In this ayah, "seven nights and eight days" is a مفعول فيه; therefore, it is منصوب.

17.4 NUMBERS 11-12

The numbers 11-12 are compound numbers made up of two parts. The number eleven is made up of a one and a ten. The number twelve is made up of a two and a ten (in that order).

In Arabic, both numbers in the compound (the one/two and the ten) **MATCH** in gender with the المدود.

The things being counted, the المدود, always acts as a تميز to the number.

Let us take a look at a few examples in order to make sense of these rules.

إِذْ قَالَ يُوسُفُ لِأَيْهِ يَأْبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كُوكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ :

When Yusuf said to his father, "My dear father, no doubt I, I saw eleven planets and the sun and the moon, I saw them prostrating to me."

- Both parts of the compound (عشر and أحد) are masculine. They match in gender with the كوكب (العدد).

- The word كوكب (koob) is acting as a تمييز (tameez) for the number عد (ad). Notice that كوكب is singular, نصب (nassib), and common, according to the rules of تمييز.
- Also note that the number 11 is non-flexible.

فَانْجَرَثْ مِنْهُ أَثْنَا عَشَرَةَ عَيْنًا ...

Then twelve springs gushed forth from it...

- Both parts of the compound (عشرة and اثنان) are feminine. They match in gender with the word عين (eyen), which is feminine because the Arabs said so.
- The word عين (eyen) is acting as a تمييز (tameez) for the number عد (ad). Notice that عين is singular, نصب (nassib), and common, according to the rules of تمييز.
- Note that the status is determined by the role that the number is playing in the sentence. In this ayah, the number is the مفعول (maf'oul); therefore, it is مرفوع (marfu').

*****NOTE** that the feminine form of أَحَدٍ is إِحْدَى.

The number عَشَر can be made feminine simply by adding a ة → عَشَرَةُ

As for رَاثْنَانٍ it is an ordinary dual word that changes according to the مسلم chart

أَثْنَانٌ أَثْنَيْنٌ أَثْنَيْنِ → masculine

إِثْنَانٌ إِثْنَيْنٌ إِثْنَيْنِ → feminine

17.5 NUMBER 19

The numbers 13-19 are compound numbers made up of two parts. The first part is the second digit (19), and the second part is the tens place (19). Though nineteen is the only one of these numbers that appears in the Quran, all numbers from 13-19 follow the same rules.

The gender of the second digit in the compound (the 9 in this case) is **OPPOSITE** of the معدود (mudood). The ten MATCHES with the معدود (mudood). In other words, the word closer to the number is what matches it in gender.

The things being counted, the معدود (mudood), always acts as a تمييز (tameez) to the number.

Let us take a look at an example in order to make sense of these rules.

عَلَيْهَا تِسْعَةَ عَشَرَ.

Over it are nineteen (angels).

- The معدود in this ayah is omitted. The implied معدود is angel (مَلَكًا).
- The تسعه is feminine because the مَلَكُ is masculine. They are *opposite*. The عشرة is masculine because the معدود is masculine. They *match*. The word that is closest to the معدود matches it in gender.

17.6 NUMBERS 20-80

The numbers 20-80 are very simple. They are genderless, and they behave grammatically like the masculine ending combination on the مسلم chart (e.g. عِشْرُونَ عِشْرِينَ عِشْرِينَ).

The معدود always appears as a تمييز for these numbers.

Take a look at the following examples.

قَالَ فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ أَرْبَعِينَ سَنَةً ...

He said, "Then no doubt, it is forbidden for them for forty years..."

- The سَنَةٌ is acting as a تمييز for the number.
- As always, the status of the number is determined by the role it is playing in the ayah. Here, it is a مفعول فيه.

فَاجْلِدُوهُمْ ثَمَنِينَ حَلْدَةً ...

Then lash them eighty lashes...

- The حَلْدَةٌ is acting as a تمييز for the number and the status of the number is determined by the role.

17.7 NUMBER 99

The number ninety (تسعون) follows the same rules mentioned above. The way an Arab would say ninety nine (or any double-digit number 20+) is “nine and ninety”.

The gender of the second digit (the nine, in this case) is **OPPOSITE** of the gender of the معدود. In other words, the word closest to the معدود matches it in gender.

The معدود acts as a تمييز to the number.

Let us take a look at an example. This number occurs only once in the Quran.

إِنَّ هَذَا أَخِي لَهُ تِسْعٌ وَتِسْعُونَ نَعْجَةٌ وَلِي نَعْجَةٌ وَاحِدَةٌ ...

Certainly this (person), my brother, he has ninety nine ewes and I have one ewe...

- The number (نَعْجَةٌ) مَعْدُودٌ is feminine so the first digit (تَسْعَ) is masculine. They are *opposite*.
- The number (نَعْجَةٌ) مَعْدُودٌ is acting as a *تَبِيَّنٌ* for the number.

17.8 NUMBERS 100, 200

The number 100 never changes gender and always appears as a مضاف to the مَعْدُود. Note that مائة is always spelled مائة (with a silent I) in the Uthmani script.

Take a look at the following examples.

٢٥٩ ... فَأَمَّا تُهْ لَهُ مِائَةً عَامٌ ثُمَّ بَعَثَهُ ...

So Allah caused him to die for a hundred years, then he brought him back to life.

- The number (عام) مَعْدُودٌ is acting as a مضاف to the مَعْدُود (مائة), which is acting as the مضاف إِلَيْهِ.
- The status is determined by the role the number is playing in the sentence. Here it is a مفعول به.

٣٦١ ... فِي كُلِّ سُنْبُلَةٍ مِائَةٌ حَبَّةٌ ...

In each ear is a hundred grains.

- The number (حبة) مَعْدُودٌ is acting as a مضاف to the مَعْدُود (مائة), which is acting as the مضاف إِلَيْهِ.
- The status is determined by the role the number is playing in the sentence. Here it is a مبتدأ.

As for the number 200 (مائتان), it never appears with a مَعْدُود in the Quran. If it were to take a مَعْدُود however, the rules would be identical to the rules of 100.

Take a look at the following examples. This number only appears twice in the Quran in two consecutive ayahs.

٦٦ ... إِنْ يَكُنْ مِنْكُمْ عِشْرُونَ صَابِرُونَ يَغْلِبُوْ مِائَتَيْنِ ... ٦٧ ... فَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ صَابِرَةٌ يَغْلِبُوْ مِائَتَيْنِ ...

...If there are twenty who are steadfast among you, they will defeat two hundred... Then if there are a hundred from you who are steadfast, they will defeat two hundred...

17.9 NUMBER 300

The number 300 is a compound number. The three acts as a مضاف إِلَيْهِ and the hundred acts as a مُضَافٌ. They come together to form ثلاثٌ مِائَةٌ.

The gender of مِائَةٌ never changes, but the gender of ثلاثٌ is **OPPOSITE** of the gender of the مُضَافٌ.

The مُضَافٌ usually appears as a مُضَافٌ, however the one time it appears in the Qur'an, it appears as a تمييز.

This number appears only once in the Quran.

وَلَبِثُوا فِي كَهْفِهِمْ ثَلَاثَ مِائَةٍ سِنِينَ وَأَزْدَادُوا تِسْعَاً

And they remained in their cave for three hundred years and were increase by nine.

- The gender of مِائَةٌ is opposite of the gender of the سِنَة (سنة) مُضَافٌ.
- The تمييز (سِنِين) مُضَافٌ is acting as a تمييز for the number. This is one of the rare cases in which a تمييز is plural.

17.10 NUMBERS 1,000 AND 2,000

The numbers 1,000 (أَلْفٌ) and 2,000 (أَلْفَانٍ) never change in gender. They simply act as a مُضَافٌ and the مُضَافٌ acts as the مُضَافٌ. Take a look at the following examples.

... فَلَبِثَ فِيهِمْ أَلْفٌ سِنَةٌ إِلَّا خَمْسِينَ عَامًا ...

...So he stayed among them for a thousand years except for fifty...

The عدد مُضَافٌ is the مُضَافٌ and the مُضَافٌ is the مُضَافٌ.

17.11 NUMBERS 3,000 AND 5,000

The numbers 3,000 and 5,000 are compound numbers that come together to form an إِضَافَة. The first digit (the 3 and the 5 in this case), serve as the مُضَافٌ. The plural version of أَلْفٌ (آلَافٌ) serves as the مُضَافٌ إِلَيْهِ.

ثلاث آلَافٌ is 3,000.

خَمْسٌ آلَافٌ is 5,000.

The gender of the first digit (the 3 and the 5 in this case) will be the **OPPOSITE** gender of the مُضَافٌ.

Each of these numbers appears once in the Quran. Take a look at the following examples.

إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَّن يَكْفِيَكُمْ أَنْ يُمْدَدُكُمْ رَبُّكُمْ بِشَلَّةٍ عَالَفٍ مِنَ الْمَلِكَةِ مُنْزَلِينَ^{٤٤} بَلَّ إِنْ تَصْبِرُوا وَتَتَّقُوا وَيَا أُنُوكُمْ مِنْ فَوْرِهِمْ هَذَا يُمْدَدُكُمْ رَبُّكُمْ بِخَمْسَةٍ عَالَفٍ مِنَ الْمَلِكَةِ مُسَوِّمِينَ^{٤٥}

Remember when you said to the believers, “Is it not enough for you that your Master would reinforce you with three thousand from among the angels, sent down?” Yes! If you remain patient and conscious of Allah and they come to you in this very moment, your Master will reinforce you with five thousand from among the angels, marked.

- Both ثلاثة and خمسة are feminine. They are opposite of the singular form of the معدود (ملك) معدود.
- Note that with these numbers, the معدود can also appear as a مضاف إلى. In these ayat, they appear with a من to convey the meaning “from among the angels”.

17.12 NUMBER 50,000

The number 50,000 is a compound number made up of two parts: the fifty and the thousand. Recall that all numbers from 20-90 take a تمييز. This applies here as well. The thousand appears as a تمييز to the fifty. 50,000 is مضاف إليه. The حَمْسُونَ أَلْفًا معدود.

This number appears once in the Quran. Take a look at the following example.

تَعْرُجُ الْمَلِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنةٍ،

The angels and the ruh will ascend to him on a day, the measure of which is fifty thousand years.

- The خمسين ألف acts as a مضاف إلى a معدود (سنة).

17.13 NUMBER 100,000

The number 100,000 is a compound number made up of two parts: the hundred and the thousand. The hundred acts as a مضاف إلى and the thousand acts as the مضاف إليه.

100,000 is مائة ألف.

This number appears once in the Quran. It appears without a معدود.

وَأَرْسَلْنَاهُ إِلَى مِائَةِ أَلْفٍ أَوْ يَزِيدُونَ^{٤٦}

We sent him to one hundred thousand or more.

If this number were to take a مضاف إليه, it would simply appear as a معدود (أَلْيَ مائَةِ أَلْفٍ شَخْصٍ). e.g.

17.14 ORDINAL NUMBERS

An ordinal number is a number that denotes what place an object has in a certain order. For example, first, second, third, fourth etc. are all ordinal numbers.

Below are the ordinal numbers used in the Quran. **MEMORIZE** them.

أَوَّلٌ	ثَانِيٌ	ثَالِثٌ	رَابِعٌ	سَادِسٌ	ثَامِنٌ
first	second	third	fourth	sixth	eighth

Notice that other than أَوَّلٌ, all of them follow the pattern. Also notice that ثَانِيٌ follows the ناقص pattern for the فاعل اسم. فاعل اسم

Take a look at the following examples.

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ۝

He is the first and the last, the apparent and the hidden, and He is knowing of all things.

... ثَانِيٌ اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ ... ۚ

... The second of two when they were in the cave...

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ ... ۝

Those who have said that Allah is the third of three have certainly disbelieved.

... مَا يَكُونُ مِنْ تَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا أَدْنَى مِنْ ذَلِكَ وَلَا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ

There is not a single private conversation of three except that He is the fourth of them, nor five except that He is the sixth of them, or less than that or more except that He is with them wherever they may be.

سَيَقُولُونَ ثَلَاثَةٌ رَابِعُهُمْ كُلُّهُمْ وَيَقُولُونَ خَمْسَةٌ سَادِسُهُمْ كُلُّهُمْ رَجُلًا بِالْعَيْبِ وَيَقُولُونَ سَبْعَةٌ وَثَامِنُهُمْ كُلُّهُمْ ... ۝

They will say, "(They are) three, the fourth of them is their dog. And they say five, the sixth of them is their dog. And they say seven, the eighth of them is their dog."

17.15 FRACTIONS

The fractions that are used in the Quran are as follows. **MEMORIZE** them.

نِصْفٌ	ثُلُثٌ	ثُلُثَانٍ	رُبُعٌ	خُمُسٌ	سُدُسٌ	ثُمُنٌ
half	one third	two thirds	a fourth	a fifth	a sixth	an eighth

Notice that other than نِصْفٌ, all of them follow the pattern فُعُلٌ.

Take a look at the following examples.

إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَى مِنْ ثُلُثَيْ الْيَلِ وَنِصْفَهُ وَثُلُثَةٌ... .

No doubt, your master knows that you stand up for a little less than two-thirds of the night or half of it or a third of it...

...فَإِنْ كَانَ لَهُنَّا وَلَدٌ فَلَكُمُ الرُّبْعُ مِمَّا تَرَكُنَّ... .

Then if they have a child, then you all have a fourth of what they left...

وَأَعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَأَنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ... .

Know that anything you obtain of war booty, for Allah is one fifth of it and for the Messenger and for his near relatives and the orphans, the needy, and the stranded traveler...

... لِكُلِّ وَاحِدٍ مِنْهُمَا السُّدُسُ مِمَّا تَرَكَ إِنْ كَانَ لَهُ وَلَدٌ

For each one of them is a sixth of what he left if he had a child...

... فَإِنْ كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ الْشُّتُّونُ مِمَّا تَرَكُنَّ... .

And if you have a child, then they (f) have an eighth of what you left...

CHAPTER 18 – أفعال الشرّوع

18.1 INTRODUCTION

The word شروع in Arabic means “to begin” or “beginning”. The أفعال الشرّوع are a special set of that come directly before an ordinary فعل to denote the beginning of that action.

In the sentence, “He began walking,” for example, the word “began” would be the فعل الشرّوع and the word “walking” would be the normal فعل.

This is one of the few cases in Arabic that you will see two فعل back-to-back.

There is one فعل شروع that is used in the Quran and several that are used in other forms of literature. Let us take a look at examples of each to better understand how they are used.

18.2 أفعال الشرّوع في القرآن

The only فعل شروع that is used in the Quran is the word ظفق يظفق. This, like every other أفعال الشرّوع means to start. It, however, has a unique implication that the other أفعال الشرّوع do not have. This word in particular connotes speed and urgency.

To capture this implication, we can translate ظفق يظفق as “to start immediately” or “to start suddenly”.

فَأَكَلَا مِنْهَا فَبَدَثُ لَهُمَا سَوْءَاتُهُمَا وَظَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ ...^{١١}

So they both ate from it, then their privates became apparent to them, so they immediately began sticking over themselves from the leaves of paradise...

- Notice that the context necessitates a certain immediacy and franticness; thus ظفق is chosen over the other أفعال الشرّوع.
- Also notice that the two فعل that are back-to-back have the same inside pronoun. This is a grammatical rule of the أفعال الشرّوع.

18.3 أفعال الشرع IN OTHER LITERATURE

The most commonly used أفعال الشرع are:

1) بَدَأَ يَبْدَا

2) جَعَلَ يَجْعَلُ

3) أَخَذَ يَأْخُذُ

The word بَدَأَ always means “to begin” whether it is used with another فعل or not. When جَعَلَ and أَخَذَ appear directly before another فعل they mean “to begin”. Otherwise, they each have their unique meanings.

Take a look at the following examples.

بَدَأَ يَكْتُبُ فِي دَفْتِرِهِ

He started writing in his notebook.

Notice that the two فعل appear back-to-back and have the same inside pronoun.

أَخَذُوا يَضْرِبُونَهُ حَتَّى أَغْمَى عَلَيْهِ

They started beating him up until he passed out.

Notice that the two فعل appear back-to-back and have the same inside pronoun.

جَعَلَتْ تُرَاقِبُ الطُّلَلَابَ

She started observing the students.

Notice that the two فعل appear back-to-back and have the same inside pronoun.

Note that it is possible for an outside فعل الشرع to interrupt the ordinary فعل الشرع. For instance, it would be possible to say جَعَلَتِ الْأَسْتَادَةُ تُرَاقِبُ الطُّلَلَابَ or أَخَذَ النَّاسُ يَضْرِبُونَهُ or بَدَأَ الْوَلَدُ يَكْتُبُ فِي دَفْتِرِهِ. In such cases, the فعل follows all the rules that a normal فعل does when it has an outside فعل. The pronoun in the second matches with the pronoun that the outside فعل represents. For instance, in أَخَذَ النَّاسُ يَضْرِبُونَهُ the pronoun in the second فعل (يَضْرِبُونَهُ) is هُم (النَّاسُ). It matches with the outside فعل.

CHAPTER 19 – التَّعْجُب

19.1 INTRODUCTION

The words تَعْجُب means “amazement” and can have either a positive or a negative connotation. In grammar, صيغة التَّعْجُب are expressions that the Arabs use to show their amazement. Let us learn these expressions.

19.2 نِعْمَ AND بِئْسَ

نِعْمَ and بِئْسَ are sister words. بِئْسَ is used to express negative amazement and translates as “What a terrible...!” or “How terrible...is!”

نِعْمَ is used to express positive amazement and translates as “What an amazing...!” or “How amazing... is!”

Grammatically, these two words are أفعال لازم. They are مفعول and never take a مفعول. For this reason, you will always find them followed by an اسم that is مرفوع اسم that is the فاعل. This is the هُوَ form.

In the Quran, the words بِئْسَ and نِعْمَ never conjugate. They are always in the هُوَ form.

Take a look at the following examples.

... فَرَأَدُهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ^{١٧٧}

So it increased them in faith and they said, “Allah is enough for us, and what an amazing trustee [He is]!”

أُولَئِكَ جَرَوْهُمْ مَغْفِرَةً مِنْ رَبِّهِمْ وَجَنَتْ تَجْرِي مِنْ تَحْتَهَا الْأَنْهَرُ خَلَدِينَ فِيهَا وَنِعْمَ أَخْرُ الْعَمَلِينَ^{١٧٨}

Those people, their reward is forgiveness from their master and gardens from under which rivers flow, remaining in it. And how amazing is the reward of those who do!

... بِئْسَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَبُوا بِعَائِدَتِ اللَّهِ

How terrible is the example of the people who denied the miraculous signs of Allah!

Note that مَا (the name موصول) often appears as the فاعل for بِيُّسَ. When this happens, the two words attach to each other in the Uthmani script.

In this case, the فاعل مَا is as well as everything in the صلة.

When this happens, the sentence translates as, "How terrible is that which...!"

Take a look at the following example.

بِيُّسَمَا أَشْتَرَوْا بِهِ أَنفُسَهُمْ

How terrible is that for which they sold themselves!

It is possible for نِعْمَ and بِيُّسَ to take a تمييز word. The تمييز translates as the word, "as". There is one case in the Quran in which this happens.

... أَفَتَتَخِذُونَهُ وَدُرْيَتَهُ وَأُولَيَاءَ مِنْ دُونِي وَهُمْ لَكُمْ عَدُوٌّ بِيُّسَ لِلظَّالِمِينَ بَدَلًا .

Then will you take him and his offspring as protective friends other than me while they are an enemy to you. How terrible it is [as an exchange] for the wrongdoers.

In the examples above, the فاعل is inside the فعل. The word بدل is acting as a تمييز.

19.3 حَسْنَ AND سَاءَ

سَاءَ and حَسْنَ are sister words. سَاءَ is used to express negative amazement and translates as "How terrible/evil is...!"

حَسْنَ is used to express positive amazement and translates as "How amazing/beautiful is...!"

Grammatically, these two words are أفعال. They always have a فاعل and in many cases, they take a تمييز as well. If there is a تمييز, it translates as the word "as".

Take a look at the following examples.

فَأُولَئِكَ مَا ؤْتُهُمْ جَهَنَّمْ وَسَاءَتْ مَصِيرًا ...

So those people, their place of refuge is hell. And how terrible it is [as a destination]!

The فاعل is inside the فعل. It is feminine because it is talking about جَهَنَّم.

The word مصیرا is acting as a تمييز.

١٩ ... وَحَسْنَ أُولَئِكَ رَفِيقًا

And how amazing those people are [as companions]!

تبيّن رفيقا outside is the outside فاعل is the outside أولائك.

٢٠ ... أَلَا سَاءَ مَا يَرُونَ

How terrible is that which they bear!

This example has only a فاعل and no تبيّن.

19.4 ما أَفْعَلَهُ

This form of تعجب translates as “How... he is!” This structure only appears twice in the Quran. Let us take a look at these two examples before diving into the grammar.

١٧ فُتِلَ الْإِنْسَنُ مَا أَكْفَرَهُ

May man be cursed! How disbelieving he is!

١٨٥ أُولَئِكَ الَّذِينَ أَشْرَوْا الضَّلَالَةَ بِالْهُدَىٰ وَالْعَذَابَ بِالْمَغْفِرَةِ فَمَا أَصْبَرُوهُمْ عَلَى الظَّرَارِ

Those are the ones who sold guidance for misguidance and forgiveness for torment, so how patient they are in pursuit of fire!

In terms of grammar, this structure is made up of three parts:

- 1) The word (known as ما التعجبية), used to express astonishment
- 2) The word following the ما, used to tell what the shocking trait is (e.g how disbelieving). This word always follows the pattern أَفْعَلَ.
- 3) The last word, used to say who possess this shocking trait (e.g how disbelieving he is!). This word is always منصوب.

19.5 أَفْعُلْ بِهِ

This form of تَعْجِبٌ translates as “How... he is!” This structure only appears twice in the Quran. Let us take a look at these two examples before diving into the grammar.

... لَهُ وَغَيْبُ السَّمَاوَاتِ وَالْأَرْضِ أَبْصَرْ بِهِ وَأَسْمِعْ ...^{٢٧}

To Him belongs the unseen of the skies and the earth. How seeing He is and how hearing!

أَسْمِعْ بِهِمْ وَأَبْصِرْ يَوْمَ يَأْتُونَا ...^{٢٨}

How hearing they are and how seeing on that day that they come to us!

In terms of grammar, this structure is made up of two parts:

- 1) A word that follows the pattern أَفْعُلْ, used to tell what the shocking trait is.
- 2) A بَ with a مَحْرُور attached to it. The بَ tells who possesses this shocking trait.

البدل - CHAPTER 20

20.1 INTRODUCTION

The word بدل literally means to swap or replace. A بدل in grammar is an اسم+اسم fragment in which one اسم is followed directly by another اسم. The second اسم serves to clarify and give more detail about the first اسم.

One way to think about it, is that between these two words is an implied [that is to say...] or [by which I mean...].

An example of a بدل would be, “The CEO, Ustadh is coming.” Another way to read the example above would be, “The CEO [that is to say, Ustadh] is coming.”

A بدل is called a بدل because one of the اسم in the sequence could be swapped out for the other and the sentence would still make sense.

For example, you could say, “The CEO is coming” or you could say, “Ustadh is coming.” Either way, the same meaning is conveyed. When the two words come together to form a بدل, however, the sentence becomes more detailed and informative.

In terms of grammatical rules, the two اسم in a بدل must match in status.

البدل في القرآن 20.2

Let us take a look at examples of بدل in the Quran.

وَهُنَّا وَخَلَقَ الْزَوْجَيْنِ الَّذِكَرَ وَالْأُنثَى ۚ

...and that He created the pair, [that is to say] the male and the female.

- “The male and the female” further clarifies what is meant by “the pair”.
- Notice that the two اسم in the بدل match in status.

أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ۝ ...

Guide us to the straight path, [that is to say] the path of those who You have blessed...

- “The path of those who you have blessed” serves to clarify what is meant by “the straight path”.
- Notice that the two اسم in the بدل match in status.

فِمَا أَلْيَ إِلَّا قَلِيلًا، نَصْفَهُ أَوْ أَنْقُصْ مِنْهُ قَلِيلًا٢

Stand up (in prayer) during the night except for a little, [that is to say] half of it or decrease a little from it.

- "Half or a little less" clarifies what is meant by "the night except for a little of it".

- Notice that the two اسم بدل match in status.

... وَأَرْزُقْ أَهْلَهُ وَمِنَ الشَّمَرَاتِ مَنْ ءَامَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ...٣٦

And bless its people with fruits, [that is to say] those of them who have believed in Allah and the last day...

- "Those of them who have believed in Allah and the last day" serves to clarify what is meant by "its people".

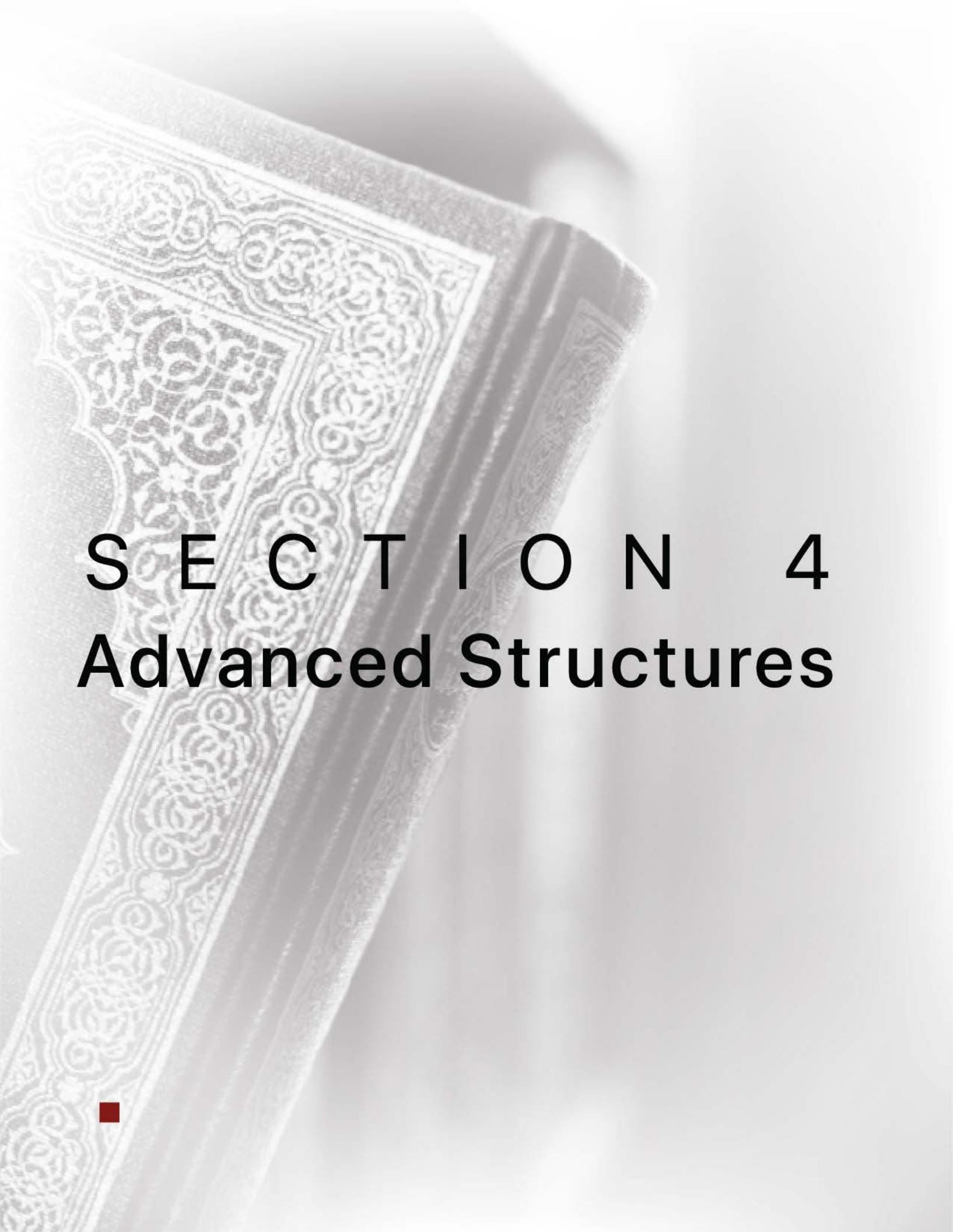
- here is من موصوب.

قَالُوا ءَامَنَّا بِرَبِّ الْعَالَمِينَ، رَبِّ مُوسَىٰ وَهَارُونَ٤٨

They said, "We have believed in the Master of the worlds, [that is to say] the Master of Musa and Harun."

- "The Master of Musa and Harun" further clarifies what is meant by "the Master of the worlds". It is as though the speakers are saying, "We believe in the Master of the worlds...we mean the Master of Musa and Harun."

- Notice that the two اسم بدل match in status.



SECTION 4

Advanced Structures



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المتعددّي بحرف - 1 CHAPTER

1.0 RECOMMENDED REVIEW

- ✓ *Passives (Chapter 8 – Beginning حروف)*
- ❖ *Give special attention to “Transitivity” (8.4)*

- ✓ *Be able to recognize irregular passive أفعال مخالفة – focus on (Chapter 7) and أجوف (Chapter 8)*

1.1 INTRODUCTION

Recall that a فعل that is لازم cannot take a مفعول به. For example, the action نَام (to sleep) is لازم because you cannot say نَامَه (he slept him/it).

Recall also that a passive فعل is one in which the doer is unknown and that when converting an active sentence to a passive sentence, the مفعول به becomes your “done-to” (the نائب الفاعل).

In a sentence with no مفعول به, there is nothing that can be converted into a نائب الفاعل. The is an essential part of a passive sentence. This means that that are لازم cannot be made passive because they cannot take مفعول به.

There is, however, one special method by which a لازم word can be made passive. A لازم word can be made passive through the use of a preposition (a حرف). For example, you cannot say “He was slept,” but you can say, “The bed was slept IN.” The here allows you to add a detail you otherwise would not have been able to add – it converted the فعل from لازم متعدي to حرف through the use of a, which, in effect, allows it to be made passive. That is what is called المتعددّي بحرف.

1.2 MAKING أفعال لازمة PASSIVE

HOW IT WORKS

As mentioned previously, فعل لازم حروف can be used to allow a متعددّي to function like a Once a is functioning like a متعددّي, it naturally follows that it can be made passive. Take a look at the examples below.

He slept in the bed. ➔ *The bed was slept in.*

نَامَ في السريرِ نَيْمَ في السريرِ

She sat down on the chair. ➔ *The chair was sat on.*

جَلَسَتْ على الكرسيِ جُلِسَ على الكرسيِ

Allah condemned them/became angry with them. → They were condemned/recipients of anger.

غَضِبَ اللَّهُ عَلَيْهِمْ غُضِبَ عَلَيْهِمْ

Take a look at the following example to see how this works.

Recall that the verb "جاء" means "to bring" when it is accompanied by the preposition "بـ". Let us use this as a case study.

جَاؤُوا بِالْكِتَابِ

They brought the book.

If we were to convert the sentence "They brought the book", into passive IN ENGLISH, we would say:

The book was brought.

So how do we say that in Arabic?

In order to convert an active sentence to a passive sentence, you need to get rid of the doer. Since the doer is an inside pronoun, we remove the doer by bumping the verb back to its original form, then we make the verb passive.

make it passive kill the doer original فعل

جَاءَ ← جَاؤُوا ← جَيْءَ

جَيْءَ بِالْكِتَابِ

The book was brought.

Normally, our verb would become our مفعول به, نائب الفاعل, but in this case we do not have a مفعول به, only a متعلق بالفعل. So the verb becomes our نائب الفاعل, despite its being متعلق بالفعل. Notice how it is translated as the verb "is acting", despite its being متعلق بالفعل.

HOW TO RECOGNIZE

Now that we have learned this concept, the question is, how do we recognize when a verb is acting as the verb "is acting"?

The best way is to know your vocabulary and to know which verbs are associated with which nouns.

It is also important to keep the following rules in mind:

1. The فعل will always be SINGULAR MASCULINE (in the form هو)
2. نائب الفاعل should translate as your جار و مجرور

Meaning: a فعل that is not in the form will not have a جار و مجرور as نائب الفاعل!

QUR'ANIC EXAMPLES

Look at the following Qur'anic examples.

وَجَاءَ يَوْمَئِذٍ بِجَهَنَّمَ ...

On that day, Jahannam will be brought forth.

The فعل "جاء" has the meaning of "to bring" when it comes with the حرف "باء". Notice that the هو is in the form (جيء) and that the نائب الفاعل (بجهنم) is translated as the جار و مجرور (What was brought? Jahannam.)

وَأَحِيطَ بِشَرَهٍ فَأَصْبَحَ يُقْلِبُ كَفَيْهِ عَلَى مَا آنَفَقَ فِيهَا وَهِيَ خَاوِيَةٌ عَلَى عُرُوشَهَا ...،

His crops were surrounded, then he started wringing his hands while it was collapsed in on its turrets because of what he spent for its sake.

The فعل "أحيط" comes with the حرف "باء", and cannot take a direct مفعول به. Notice that the هو is in the form (أحيط) and that the نائب الفاعل (بشره) is translated as the جار و مجرور (What was surrounded? His crops.)

يُطَافُ عَلَيْهِمْ بِصَحَافٍ مِّنْ ذَهَبٍ وَأَكْوَابٍ ...

Platters and cups made of gold are circulated amongst them.

The فعل "طاف" comes with the حرف "باء", and cannot take a direct مفعول به. Notice that the هو is in the form (يطاف) and that the نائب الفاعل (بصحاف...) is translated as the جار و مجرور (What is circulated? Platters and cups of gold.)

Notice that there are two في الفاعل in the sentence. So how do we decide which one is the فعل? We go with the حرف "باء", which is associated with the فعل that comes with the صحاف; since that is what becomes the مفعول.

1.3 MAKING OUT OF اسم مفعول أفعال لازمة

Recall that an اسم مفعول is the passive version of an اسم فاعل صغير. In the appears in the passive line. We initially learned that since أفعال لازمة cannot be made passive, they cannot have an اسم مفعول.

The rules for making an اسم مفعول out of a فعل لازم are the same as making it passive:

1. The اسم مفعول has to be SINGULAR AND MASCULINE
2. The "done-to" will be attached to the حرف الجر

This piece of grammar is not new to us; we encounter it at least seventeen times a day. Take a look at the following example:

...غَيْرِ الْمَعْضُوبِ عَلَيْهِمْ ...

...not those who are the objects of anger...

The "done-to" comes with the حرف "عل". Notice that the اسم مفعول is singular and masculine (مغضوب), and those who are receiving the action are attached to the حرف الجر (عليهم).

CHAPTER 2 - "ما" أنواع

2.0 RECOMMENDED REVIEW

- ✓ نحو ما الاستفهامية (Chapter 6.8 – Beginning)
نحو ما النافية (Chapter 9 – Beginning)
❖ Give special attention to "Negation of the اسمية" (9.3)
- ✓ نحو ما الموصولة (Chapter 12 – Advanced)
- ✓ نحو ما الشرطية (Chapter 14 – Advanced)

2.1 INTRODUCTION

In our studies thus far we have encountered ما in many different types, each serving a unique function.

So far we have learned:

1. ما الموصولة

سَبَّحَ لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ١

Whatever is in the skies and the earth praises Allah, and He is the mighty, the wise.

2. ما استفهامية (question)

قَالَ فِرْعَوْنُ وَمَا رَبُّ الْعَالَمِينَ ٢

Firawn said, "What is the master of the worlds?"

3. ما النافية (of refutation)

... وَمَا هُم بِخَرِيجِينَ مِنَ النَّارِ ٦٧

No, they are not exiting from the fire!

4. ما شرطية (the conditional)

... وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُؤْفَى إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ ٦

Whatever you spend of anything in the path of Allah, it will be payed to you in full and you will not be wronged.

5. ما التَّعْجِيَةُ (of amazement)

فَهَا أَصْبَرَهُمْ عَلَى الْتَّارِ^{١٥٩}...

How persistent they are in pursuit of the fire!

In this chapter, we will cover the remaining roles of ما. They are:

1. ما الزائدة
2. ما المصدرية
3. ما الرمانية

2.2 ما الزائدة

MA ZA'IDAH

Recall that ما زائدة means extra. That is not to say that the حروف زائدة serve no function. Rather, it means that the sentence would still be grammatically complete and correct if it were to be removed. What, then, is the function of ما زائدة?

Recall the functions of باء زائدة and من زائدة from beginning نحو. They served to make the sentence more emphatic, giving the meaning "not a single" and "not at all," respectively.

Similarly, the purpose of ما زائدة is emphasis. Let us explore the different contexts in which ما زائدة is used. The ما زائدة can appear in fragments and sentences. Let us learn about each.

ما زائدة ON A FRAGMENT LEVEL

On a fragment level, ما زائدة can interrupt fragments that do not usually have a long-distance relationship, particularly غير كافية and الموصوف والصفة الالجار والمجرور. It is considered which simply means that it allows for the transfer of status. Let us look at some examples.

فِيمَا رَحْمَةٌ مِّنْ اللَّهِ لِئَلَّا هُمْ^{١٥٩}...

So only by the mercy from Allah were you lenient to them!

Notice how ما is coming between the حرفة مجرور (ب) and the حرفة (ر). Notice also how the sentence is more emphatic as a result. Note that the exclusivity ("only") is a result of the متعلق coming before the عامل (فعل). (تقدير النون على عامله).

فِي أَيِّ صُورَةٍ مَا شَاءَ رَكَبَ

In any form He willed, He put you together.

متعلق بالفعل تقديم (جملة فعلية a, شاء) صفة موصوف (صورة) a is interrupting. Note the of the.

ما زائدة ON A SENTENCE LEVEL

can come in both جملة فعلية and جملة اسمية. Its placement within the sentence is variant and does not adhere to particular rules, only that it will come within the body of sentence.

Note that oftentimes sentences in which appears have a lot of تأخير and تقديم, thus the parts of the sentence are not in their normal order. Let us look at some examples.

وَمَا هُوَ بِقَوْلِ شَاعِرٍ قَلِيلًا مَا تُؤْمِنُوا، وَلَا بِقَوْلِ كَاهِنٍ قَلِيلًا مَا تَدَكُّرُونَ،

No, it is not at all the speech of a poet. How little you believe! Nor is it at all the speech of a soothsayer. How little you remember!

Here, has appeared in a فعل مفعول. It is coming between the فعل and the مفعول. Also note how the is brought before the فعل. This particular structure (قليل ما تفعلون) is the most common way occurs in Quran.

...وَإِنَّ كَثِيرًا مِنَ الْحُلَطَاءِ لَيَتَغَيِّرُ بَعْضُهُمْ عَلَى بَعْضٍ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَقَلِيلٌ مَا هُمْ ...

Certainly, many business partners... some of them transgress over others, except for those who believed and did good deeds – and how few they are!

Here, has appeared in a خبر مبتدأ. It is coming between the مبتدأ and the خبر. Also note how the خبر is brought before the مبتدأ.

ما زائدة IN CONDITIONAL SENTENCES

also appears in conditional sentences, usually with إن. Script-wise, it is written both as إن ما and إِنَّ مَا.

It is also used for emphasis and is always accompanied by نون التوكيد, as far as Quranic usage goes.

Emphasis on a شرط simply means that the likelihood of occurrence is much stronger.

فَإِنَّمَا تَرَيَنَ مِنَ الْبَشَرِ أَحَدًا فَقُولِي إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أَكَلَمَ الْيَوْمَ إِنْسِيًّا...

If you see (and you certainly will see) any person, then say, "I have vowed a fast for the intensely Merciful, I won't speak to a single person today."

This ayah is in the context of Maryam AS after she gave birth to 'Isa. The likelihood of her running into a person is high, so ما زائدة is used.

⊗ ... إِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَّاهُمَا فَلَا تَقُولْ لَهُمَا أُفِّ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ٢٤

If one of them or both of them reach old age around you (and it is very likely to happen), then do not express exasperation to them and do not drive them away and say kind words to them.

This ayah is talking of parents coming to old age. It is something that is bound to occur should someone live to their later years. Notice, however, that إن is used as opposed to إذا. This is because it is not certain that everyone will reach old age.

****Note** that the لام of emphasis also often appears on إِنْ (لَيْن). This serves the purpose of emphasis, but not the same type of emphasis as the ما الزائدة. While the ما الزائدة gives the meaning “If this happens, and it certainly will,” the لام of emphasis gives the meaning, “I swear, if this happens...” The ما زائدة شرط emphasizes the شرط and the لام of emphasis emphasizes the جواب.

ما الزائدة can also come with إذا for emphasis. Because إذا already implies the sureness of the occurrence of an action, the ما does not make the likelihood of occurrence stronger – rather, it adds the meaning of “finally” or “actually”.

⊗ وَإِذَا مَا أَنْزَلْتُ سُورَةً فَمِنْهُمْ مَنْ يَقُولُ أَيُّكُمْ زَادَتْهُ هَذِهِ إِيمَانًا ... ٢٥

When a surah is finally revealed, from amongst them [the hypocrites] are those who say,
“Which of you has this increased in faith?”

2.3 ما المدرية –

We have encountered two of the حروف مصدرية in our studies: أَنْ and أَنْ is another tool to make a “fake” مصدر المُؤَوَّل (المصدر المُؤَوَّل).

A good way to test whether a ما is مصدرية or not is to replace it with the actual مصدر and it should still make sense.

⊗ نَحْنُ نَقْصُ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْءَانَ وَإِنْ كُنْتَ مِنْ قَبْلِهِ لَمِنَ الْغَافِلِينَ ٢٦

WE relate to you the best of stories [through our revealing this Quran to you], even though you were certainly, from before, among those who are unaware.

Notice how the translation of a مصدر is retained in the translation (" -ing" ending). Notice how the pronoun نحن is retained in the translation (our revealing). The ماء and its صلة can be replaced by بِإِعْلَانِ إِلَيْكُمْ هَذَا الْقُرْآنَ and retain the same meaning.

٢٥ أَمْ يَقُولُونَ أُفْتَرَنَّهُ فُلْ إِنْ أَفْتَرَنَّهُ فَعَلَى إِجْرَامِي وَأَنْ بَرِئَ عَمَّا تُجْزِي مُؤْنَةً

Or do they say he made it up? Say, "If I make it up then my crimes are against me, and I am innocent of [your crimes]."

Notice how the translation of a مصدر is retained in the translation (the idea of "crimes"). Notice how the pronoun أنتم is retained in the translation (your crimes). The ماء and its صلة can be replaced with إجرامكم and retain the same meaning.

ما موصولة vs ما مصدرية

Oftentimes, a ما can be interpreted as either a ما موصولة or a ما مصدرية. This can only happen when there is no عائد because DO NOT HAVE A حروف مصدرية. The ayah will be translated differently depending on the grammatical interpretation.

...وَأَخْذُوا عَلَيْتِي وَمَا أَنذَرُوا هُرُوزًا ..

...and they took My signs and what they were warned of as a mockery .

...and they took My signs and their warning as a mockery.

The first translation is interpreting ما موصولة as مصدرية، and the second as مصدرية. Notice how the translation of a مصدر is retained in the second translation (" -ing" ending). Also note how the pronoun هم is retained in the translation as well ("their warning").

آياتي وإنذارهم.

...وَكَثِيرٌ مِّنْهُمْ سَاءَ مَا يَعْمَلُونَ ..

And many of them... how terrible is whatever they do!

And many of them... how terrible their deeds are!

The first translation is interpreting ما موصولة as مصدرية. Notice how the translation of a مصدر is retained in the second translation (the idea of something). Also note how the pronoun هم is retained in the translation as well ("their deeds"). It is similar to saying ساء عملهم.

2.4 ما الزمانية –

This مَا is translated as “as long as” or “as much as”. It is always followed by a فعل which is translated in the present tense, regardless of the tense of the فعل that follows it.

فَاتَّقُوا اللَّهَ مَا أُسْتَطِعْتُمْ ...

So be conscious of Allah as much as you are able.

Notice that the فعل following مَا is in the past tense, yet it is translated as present tense.

CHAPTER 3 - الضمير

3.0 RECOMMENDED REVIEW

- ✓ *The Referee Pronoun (Chapter 4.6 – Beginning)* (نحو)
- ✓ *Complex Sentences (Chapter 5.6 – Beginning)* (نحو)

3.1 INTRODUCTION

Pronouns were amongst the first topics we covered, as they are the backbone of the Arabic language. We learned the three types of pronouns (independent, attached, and inside) and the specific statuses and functions of each. In this chapter, we will explore some of the non-standard uses of pronouns.

The topics are as follows:

1. ضمير الفصل.
2. ضمير الشأن.
3. العطف على الضمير المستتر.

3.2 ضمير الفصل

ضمير الفصل is what we previously referred to as the “referee pronoun”. We learned that it is an independent pronoun that matches with the مبتدأ in number and gender, and it comes between an اسم الإشارة and a خبر that has الـ. However, it serves more than just that function.

Let us take a look.

CONFIRMING THE خبر

We previously knew referee pronouns only to come between an اسم الإشارة and a خبر with الـ. We learned that its function is to confirm that the خبر is indeed a خبر، and not a مشار إليه. ضمير الفصل can also come between a مبتدأ and a خبر that may otherwise be confused as a fragment chain. Look at the following examples:

...وَالْكَافِرُونَ هُمُ الظَّالِمُونَ ٤٤

The disbelievers are the wrongdoers .

Had the هم not been there, الظالرون could have been interpreted as a بدل or صفة of الـ. However, the ضمير الفصل confirms its role as خبر.

...وَكَلْمَةُ اللَّهِ هِيَ الْعُلْيَا ...

The word of Allah is the highest .

Had the **هي** not been there, **العليا** could have been interpreted as a **صفة** of **كلمة**. However, the **ضمير الفصل** confirms its role as a **خبر**.

الاختصاص EXCLUSIVITY

الاختصاص الحقيقي: اختصاص **هي** can also be used for **الاختصاص**, or **exclusivity**. There are two types of **ضمير الفصل** and **الاختصاص على وجه المبالغة**.

الاختصاص الحقيقي means true exclusivity; there is **ABSOLUTELY NOBODY** that this information applies to outside of who was mentioned.

...إِنَّهُ وَهُوَ أَلَّوَّابُ الرَّحِيمُ

Certainly, He (and only He) is the ever-pardoning and the constantly merciful.

This is because Allah – and only Allah – is **الغواب الرحيم** and this quality cannot be used to describe anyone but Allah.

الاختصاص على وجه المبالغة means that there can be others who this information applies to, but this group is the most deserving of being associated with this quality.

أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِنَ لَا يَشْعُرُونَ «

Listen up! They are the ones who cause corruption, however they do not perceive.

This is the **الاختصاص على وجه المبالغة**. The people mentioned in this passage (the hypocrites) are not the only ones who cause corruption (there are plenty of others who do so), but they are the most deserving of being described as such.

التوكيد

ضمير الفصل can also be used for emphasis. Note that **ضمير الفصل** does not have an effect on the sentence grammatically. Previously, we have known independent pronouns to create a new sentence, but that is not the case with **ضمير الفصل**; it has no grammatical role, just a rhetorical one.

وَنَصَرْتُهُمْ فَكَانُوا هُمُ الْغَالِبِينَ ١١٦

We gave them victory, so they were the ones who overpowered !

Notice how the **منصوب** **كان** of **خبر** remained **(الغالبين)**.

وَقَوْمٌ نُوحٌ مِنْ قَبْلِ إِنَّهُمْ كَانُوا هُمْ أَظَلَمُ وَأَطْغَىٰ ۝

And the people of Nuh from way before. Certainly, THEY were more oppressive and more rebellious!

There is a double emphasis here with **إِنَّهُمْ** along with **كَانُوا**. Notice how the pronoun **إِنَّهُمْ** remained خير من صوب منصوب (أَظَلَمُ وَأَطْغَىٰ).

ضمير الشأن 3.3

Previously, we learned that pronouns must always refer back to something that has already been mentioned. For example, “My sister was sick, so she didn’t go to school.” We know that the pronoun “she” is referring back to “my sister.”

That is not the case with **ضمير الشأن**. It is a pronoun that comes at the beginning of a sentence and refers back to nothing. Its function is simply to proclaim the importance of the statement to come.

The grammatical rules of **ضمير الشأن** are as follows:

1. Always singular, always 3rd person (will always be either **هي** or **هو**).
2. It will not have an **عائد** within the sentence.
3. It can be attached, detached, or inside, but it will most often be attached to a **حرف نصب**.

*****NOTE** that **ضمير الشأن** will not be translated as an actual pronoun (he/she/it), as its function is not the function of a normal pronoun.

To understand the difference in the functions of the pronoun, compare the following three sentences:

الملك قادم!

The king is coming!

This sentence is a normal informational sentence.

الملك هو قادم!

The king (and nobody else) is coming!

The king, he is coming!

This sentence has **ضمير الفصل**, either making it exclusive or emphasizing it.

هو الملك قادم!

Important news! The king is coming!

This sentence has **ضمير الشأن**, aggrandizing the topics of the upcoming sentence. The **(هو)** is not translated.

Now take a look at the following examples of ضمير الشأن in Quran.

وَمَنْ أَظْلَمُ مِمَّنْ أَفْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَبَ بِإِيمَانِهِ إِنَّهُ وَلَا يُفْلِحُ الظَّالِمُونَ ۝

*Who is more wrongdoing than whoever falsely attributes lies to Allah or denies His signs?
[The great matter is that] those who do wrong will not succeed!*

Notice that the **إِنَّهُ** on **إِنَّهُ** does not translate as a pronoun at all. It is not a pronoun that refers to anything that came before it.

إِنَّهُ وَمَنْ يَأْتِ رَبَّهُ وَمُحْرِمَا فَإِنَّ لَهُ وَجَهَنَّمَ لَا يَمُوتُ فِيهَا وَلَا يَحْيَى ۝

[The great matter is that] whoever comes to his Master as a criminal, then for him is Jahannam, he neither dies nor remains alive in it.

Notice that the **إِنَّهُ** on **إِنَّهُ** does not translate as a pronoun at all. It is not a pronoun that refers to anything that came before it.

3.4 العطف على الضمير المستتر -

When we first began our study of the فعل، we learned that a فعل can have either an inside doer or an outside doer. An inside doer is a pronoun which is imbedded in the conjugation of a فعل. We know, for example, how to say, "I went".

ذهبتُ.

We also know how to say, "Ahmed went".

ذهبَ أَحمدٌ.

The question at hand is, how do we say, "Ahmed and I went"?

*ذهبْتُ وَأَهْمَدُ

This is grammatically incorrect, as عطف can only happen between two like words.

The solution: pull out the pronoun from inside the فعل and do فعل of the فاعل onto the "outside" pronoun.

✓ ذَهَبْتُ أَنَا وَأَحْمَدُ

The pronoun is pulled out from the فعل (أنا) and the second doer is معطوف onto the pronoun. This is not considered an outside doer; it does not adhere to the rules of having outside doers.

This can happen with any of the صيغ of أفعال. Also, note that the pronoun will not be repeated in the translation.

أَذْهَبْتُ أَنْتَ وَأَخْوَكَ بِئَارَيْتِي وَلَا تَنِيَا فِي ذِكْرِي ۝

You and your brother go with Our signs and do not be lax in My remembrance.

The inside doer of the فعل أمر (أنت) is taken out of the فعل أخوك and معطوف onto it.

فَالَّقَدْ كُنْتُمْ أَنْتُمْ وَعَابَاؤُكُمْ فِي ضَلَالٍ مُّبِينٍ ۝

He said, "You and your forefathers have certainly been in clear misguidance."

The inside doer of the فعل ماض (أنتم) was pulled out of the فعل آباءكم and معطوف onto it.

فَاءُ السَّبَبِيَّةِ - CHAPTER 4

4.0 RECOMMENDED REVIEW

- ✓ فعل مضارع *a* فاعل مضارع (نحو الفعل المضارع (7.3 – Beginning حروف)
- ❖ أدوات الشرط الجازمة (نحو Chapter 14.2 – Advanced)
- ❖ الأمر وحواب الأمر (نحو Chapter 14.6 – Advanced)
- ✓ How different irregularities manifest light and lightest❖ Focus on مضارع (Chapter 7) and ناقص (Chapter 9)

4.1 INTRODUCTION

Recall that الأمر وحواب الأمر is a two-part structure that is made up of:

1. A command
2. What will happen as a result of the command being followed

This structure, however, is limited to commands and does not include forbidding verbs. There is a specific, separate grammatical structure that serves a similar function to the الأمر وحواب الأمر structure, but it involves forbidding rather than commanding.

This structure is known as فاءُ السَّبَبِيَّةِ.

4.2 STRUCTURE AND GRAMMAR

As mentioned previously, فاءُ السَّبَبِيَّةِ is like the negative version of الأمر وحواب الأمر. It is a structure that includes a نهي as well as the reasoning (the سبب behind this prohibition).

This structure translates best as “Do not X, or else/otherwise...”

Though this structure serves a similar function, it looks different grammatically. This structure is made up of three parts:

1. فعل نهي *a*
2. فاءُ
3. *a* منصوب directly following the فاءُ that is فعل (light)

Take a look at the examples below.

كُلُّوْ مِنْ طِبَّتِ مَا رَزَقْنَاهُمْ وَلَا تَظْغَوْ فِيهِ فَيَحْلِلُ عَلَيْهِمْ عَذَابٌ وَمَنْ يَحْلِلُ عَلَيْهِ غَضَبِنَا فَقَدْ هُوَ

Eat from the pure of that which We have blessed you with and do not transgress regarding it, or else My anger will descend upon you. And whoever My anger descends upon has certainly fallen.

The ayah above follows the فاء ماضٍ منصوب (فَيَحْلُّ) structure. There is a فاء followed by a فاء السببية (نَهِيٌّ) followed by a فاء السببية (نَهِيٌّ). Notice that the فاء السببية clause explains the reason behind the فاء السببية and translates as "otherwise" or "or else".

يَقُومُ أَدْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ الَّتِي كَتَبَ اللَّهُ لَكُمْ وَلَا تَرْتَدُوا عَلَى أَدْبَارِكُمْ فَتَنَقَّلُوا حَسْرِينَ ۝

My people, enter the holy land that Allah has decreed for you and do not turn back on your heels, or else you will return as losers.

The ayah above follows فاعل مضارع منصوب فاء السبيبة (فَتَنَقْبِلُو) structure. There is a فاء followed by a نهي (ولا ترتدوا) followed by a فاء السبيبة (فاء السبيبة). Notice that the clause explains the reason behind the فاء السبيبة and translates as "otherwise" or "or else".

4.3 فاء السبية OUTSIDE OF FORBIDDING

There is one case in which فاء السببية follows something other than a نهي. It is often seen following **a wish or desire**. The part following the فاء explains **why** the speaker has this wish or desire. In such cases, فاء السببية translates best as “as a result” or “because”.

Take a look at the examples below.

وَلِئِنْ أَصَبَكُمْ فَضْلٌ مِّنْ أَنَّهُ لِيُقُولَنَّ كَأَنْ لَمْ تَكُنْ بَيْنَكُمْ وَبَيْنَهُ مَوَدَّةٌ يَلْيَتِنِي كُنْتُ مَعَهُمْ

Certainly, if bounty comes to you from Allah, he will most definitely say, as though there has been no love between you and him “I wish I was with them then [as a result] I would have attained something great!”

The ayah above follows the فاء السبيبة structure. There is a wish followed by a فاء followed by a مضارع منصوب [...يأليت]. Notice that the فاء السبيبة clause explains the reason behind the wish and translates as "as a result".

وَقَالَ فِرْعَوْنُ يَلْهَمَنْ أَبْنَ لِصَرْحَا لَعْنِي أَبْلَغُ الْأَسْبَبَ ۖ أَسْبَبَ السَّمَوَاتِ فَأَطْلَعَ إِلَيْ إِلَهِ مُوسَى وَإِنِي لَأَظْلَنُهُ
كَذِبًا وَكَذِلَكَ رُؤْيَ لِفِرْعَوْنَ سُوءُ عَمَلِهِ وَصُدَّ عَنِ السَّيِّلِ وَمَا كَيْدُ فِرْعَوْنَ إِلَّا فِي تَبَابٍ ۖ

Firaun said, "Haman, build me a tower so that hopefully I might reach the ways - the ways to the sky, [then as a result], I will look at Musa's god..."

Theayah above follows the فاء السبيبة structure. There is a wish فاء السبيبة [لَعَّ...] followed by a فعل مضارع منصوب (أُفْلِحَ) . Notice that the فاء السبيبة clause explains the reason behind the wish and translates as "as a result".

Familiarize yourself with the following list of words. These are words that are commonly used when expressing a wish.

هُل	لَوْ/لَوْلَا	عَسَى	لَعَلَّ	لَيْتَ
did/is	if/why is it not that case that	hopefully/possibly	perhaps	if only

CHAPTER 5 - إِنْ وَأَنْ

5.0 RECOMMENDED REVIEW

- ✓ *The Compound* (اسم صرف – Chapter 12.5)
- ✓ *Shared Tools of Negation* (Beginning نحو)
- ✓ *أدوات الشرط الجازمة* (نحو Chapter 14.2 – Advanced)

5.1 INTRODUCTION TO أَنْ

We learned about أَنْ as part of our study of المضارع الماضية للنحو. We learned that it translates as “to” and that it makes the ماضي فعل ماضي (light).

أَنْ, however, is a versatile حرف that can serve several different functions. In this chapter, we will be reviewing what we already know about أَنْ as well as learning about the other roles it can play.

5.1A أَنْ المَصْدَرِيَّة

Recall that during our study of the compound اسم، we learned that أَنْ transforms a فعل into a فعل ماضي. This type of أَنْ is called the أَنْ مَصْدَرِيَّة. This is because in combination with the فعل that comes after it, it functions and translates like a مصدر.

Take يَدْهُبُ إلى المسجد as an example. It is a normal جملة فعلية when أَنْ comes before such a sentence, it behaves like a مصدر.

الذهاب إلى المسجد is equivalent to saying أَنْ يَدْهُبُ إلى المسجد. Both translate as “to go to the masjid” and both can be used the same way in a sentence. You could say أَرِيدُ الذهاب إلى المسجد or أَرِيدُ أَنْ أَذْهَبَ إلى المسجد.

This is the standard and most common usage of أَنْ.

5.1B أَنْ MEANING “BECAUSE”

أَنْ can sometimes serve the function of تَعْلِيل. The word تَعْلِيل means “to give a reason” or “to explain”. When أَنْ is used for تَعْلِيل, it most naturally translates as “because”.

Take a look at the following examples.

وَقَالَ رَجُلٌ مُّؤْمِنٌ مِّنْ إِلَاءِ فِرْعَوْنَ يَكْتُمُ إِيمَانَهُ وَأَتَقْتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ ...

A man from the people of Firaun who was hiding his faith said, “Will you kill a man because he says, ‘My master is Allah’”?

١... يُخْرِجُونَ الرَّسُولَ وَإِيَّاكُمْ أَنْ تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ ...

They exile the prophet and you because you believe in Allah, your master.

٨ وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ

They only resented them because they believed in Allah, the mighty, the praise-worthy.

5.1C أَنْ MEANING “LEST”

أَنْ can sometimes come in the meaning of “lest”. The word “lest” is an expression of caution or fear and can translate as “in order to avoid the risk of...”

وَأَلْقَى فِي الْأَرْضِ رَوْسَى أَنْ تَمِيدَ بِكُمْ وَأَنْهَرَ وَسُلَالَ لَعَلَّكُمْ تَهْتَدُونَ ٩٠

Allah cast down pegs on earth lest it should sway with you and [He cast] rivers and paths so that you may be guided.

Another way to say this would be to say “Allah cast down pegs on earth in order to avoid the risk of it [the earth] swaying with you...”

٩١ ... يُبَيِّنُ اللَّهُ لَكُمْ أَنْ تَضْلُلُوا وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

Allah clarifies for you lest you go astray. And Allah is knowing of all things.

Another way to say this would be to say, “Allah clarifies for you to avoid the risk of you going astray...”

5.1D أَنْ STARTING A QUOTE

أَنْ can be used to indicate the beginning of a quote. Quotation marks are not used in classical Arabic, nor is the word “saying” used to open a quote. أَنْ serves this function. When translating from Arabic to English, the word “saying” can be added in brackets to capture the function of أَنْ.

أَنْ can open a quote whether the quote is a فعل أمر, جملة اسمية a, جملة فعلية a, or a فعل مضارع، فعل ماضي otherwise the فعل will stay as is.

Take a look at the examples below.

وَنَادَى أَصْحَابُ الْجَنَّةِ أَصْحَابَ الْتَّارِ أَنْ قَدْ وَجَدْنَا مَا وَعَدْنَا رَبُّنَا حَقًّا فَهُلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا قَالُوا نَعَمْ فَأَذْنَ مُؤَذِّنٌ بَيْنَهُمْ أَنْ لَعْنَةُ اللَّهِ عَلَى الظَّلَمِينَ ۝

The people of Jannah will call out to the people of the fire [saying], “Certainly we have found what our Master promised us to be true, so have you found what your Master promised to be true?” They will say, “Yes”. Then a caller will call out among them [saying], “The curse of Allah is upon the wrongdoers!”

The first أن begins a quote that starts with a فعل ماض. The second أن begins a quote that is a جملة اسمية. In both cases, the أن has no grammatical effect.

إِنَّا أَرْسَلْنَا نُوحًا إِلَى قَوْمِهِ أَنْ أَنذِرْ قَوْمَكَ مِنْ قَبْلٍ أَنْ يَأْتِيَهُمْ عَذَابٌ أَلِيمٌ ۚ

Certainly WE sent Nuh to his people [commanding/saying], “Warn your people before a painful punishment comes to them.”

This أن begins a quote that starts with a فعل أمر مجزوم like any other command, even though it is preceded by an أن.

... وَنَادُوا أَصْحَابَ الْجَنَّةِ أَنْ سَلِمْ عَلَيْكُمْ لَمْ يَدْخُلُوهَا وَهُمْ يَظْمَعُونَ ۖ

And they will call the people of Jannah [saying], “Peace be upon you.” They will not have entered it but they will be hoping.

This أن begins a quote that is a جملة اسمية. Notice that the أن has no grammatical effect.

Note that this type of quote differs from a مقول القول in that the quote does not have to be connected to the word قال. In the examples above, أَذْنَ, نَادَى, and أَرْسَلَ are used. This allows for a wider variety in expression.

5.1E أنَ المُخْفَفَة

أنَ differs from أن in that it only affects أسماء. Generally, أن translates as “to” and أن translates as “that”. There are some cases in which you may see AN أن THAT IS ACTUALLY JUST WITHOUT A شدة OR AN اسم. This is

called فتحة شدة “أَنْ” or the “lightened أَنْ مخففة”. There are some cases in which the and are removed from أَنْ. There are two clues you can use to pinpoint the أَنْ مخففة:

- 1) If the فعل after it is مرفوع أَنْ مخففة, it would make the after it فعل if it was an actual أَنْ.
- 2) If the appears where you would normally expect أَنْ مخففة, it is أَنْ. There are certainly that أفعال usually come with أَنْ and not أَنْ. Among them are رَأَى يَرَى and عَلِمَ يَعْلَمَ.

Take a look at the following examples.

... عَلِمَ أَنْ سَيَكُونُ مِنْكُمْ مَرْضَى ...

He knew that there would be sick people among you...

عَلِمَ is a فعل that comes with أَنْ. Also notice that the مرفوع after it is مرفوع not فعل. This means that it is أَنْ مخففة. Also notice that it translates as “that”.

أَفَلَا يَرَوْنَ أَلَا يَرْجِعُ إِلَيْهِمْ قَوْلًا وَلَا يَمْلِكُ لَهُمْ ضَرًّا وَلَا نَفْعًا

Then do they not see that it does not reply to them and does not possess harm or benefit for them?

رَأَى is a فعل that comes with أَنْ. Also notice that the مرفوع after it is مرفوع not فعل. This means that it is أَنْ مخففة. Also notice that it translates as “that”.

5.1F أَنْ المفسّرة

أَنْ can sometimes be used to explain or clarify something coming before it. This type of أَنْ functions and translates similar to a بدل or a بيان.

Take a look at the following examples.

مَا قُلْتُ لَهُمْ إِلَّا مَا أَمْرَتِنِي بِهِ أَنْ أَعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ ...

I only said to them what you commanded me to [that is to say] “Worship Allah, my Master and your Master”.

وَلَقَدْ ءاَتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنْ اشْكُرْ لِلَّهِ ...

And we certainly gave Luqman wisdom [that is to say] “Be grateful to Allah”.

5.1G أَنْ الزائدة

أَنْ can sometimes be زائدة when it is زائدة. When it is زائدة, it serves as emphasis. The أَنْ in particular only appears after لَكَ. Since the أَنْ in this case is emphasizing لَكَ translates as “finally”. Together they translate as “when finally”.

Take a look at the following examples.

وَلَمَّاً أَنْ جَاءَتْ رُسُلُنَا لُوطًا سِيَّءَ بِهِمْ وَضَاقَ بِهِمْ ذِرْعًا ...
٢٢

When our messengers finally came to Lut, he was caused agony by them and he was distressed by them...

Notice that the أَنْ comes after لَكَ. Notice that the word “finally” is included in the translation to capture the توكيد.

فَلَمَّاً أَنْ جَاءَ الْبَشِيرُ أَلْقَاهُ عَلَى وَجْهِهِ فَأَرْتَدَ بَصِيرًا ...
٦٦

Then when the bringer of good news finally came, he threw it over his father's face and he became able to see again...

Notice that the أَنْ comes after لَكَ. Notice that the word “finally” is included in the translation to capture the توكيد.

5.2 INTRODUCTION TO إِنْ

We have come across إِنْ in two different places in our studies: as one of the أدوات الشرط الجازمة (meaning “if”) and as part of the إِنْ + إلا templates. However, إِنْ does serve a couple more functions.

5.2A إِنْ النافية

In Chapter 9 of beginning نحو, we learned that إِنْ + إلا and ما + إلا are two templates which add the meaning of “nothing but...” or “only”; the negation part (“nothing”) came from the ما or the إِنْ، and the exception (“but”) was made using إلا. However, إِنْ can be used to negate a sentence – both اسمية and فعلية – without the presence of إلا.

Take a look at the following examples.

وَلَقَدْ مَكَّنْتُهُمْ فِيمَا إِنْ مَكَّنْتُكُمْ فِيهِ ...
٦٦

We had certainly established them in that which We did not establish you.

Notice how إِنْ is negating the sentence; in this case, it is a جملة فعلية.

٦٨ ... إِنْ عِنْدَكُمْ مِّنْ سُلْطَانٍ بِهَذَا ...

You all have absolutely no evidence in regards to this.

Notice how إن is negating the sentence; in this case, it is a جملة اسية. Because إن is a tool of negation, it allows for the presence of a مبتدأ, (من سلطان) من زائدة, which is playing the role of the مبتدأ.

فعل مضارع إن النافية is easily distinguishable from إن الشرطية because إن الشرطية will not make a lightest.

إن المخففة 5.2B

Similar to إن can sometimes be without a شدة or an اسم. In that case, إن would serve the purpose of emphasis.

Take a look at the following example.

٦٩ وَمَا أَنْتَ إِلَّا بَشَرٌ مِّثْلُنَا وَإِنْ نَظُنْنَكَ لَمِنَ الْكاذِبِينَ

No, you are nothing but a person like us, and we certainly think that you are from amongst the liars!

Notice how إن is emphasizing the sentence. Also notice that the فعل that comes after it (نظننك) is not lightest, which eliminates the possibility of إن الشرطية.

CHAPTER 6 - الاشتغال

6.0 RECOMMENDED READING

- ✓ *Abnormal Sentence Structure for a جملة اسمية (Chapter 5.4 – Beginning نحو)*
- ✓ *Abnormal Sentence Structure for a جملة فعلية (Chapter 6.6 – Beginning نحو)*

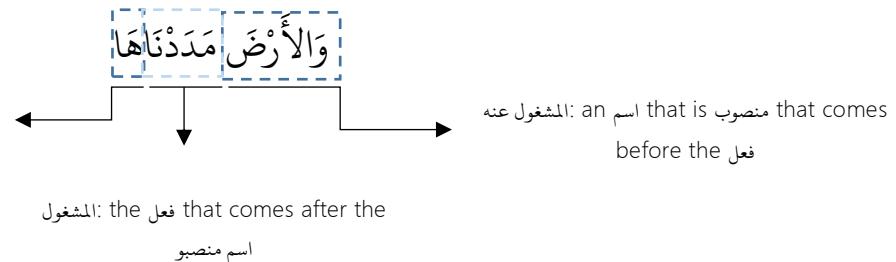
6.1 INTRODUCTION

الاشغال is a rhetorical device used in Arabic to bring special attention to a topic within a larger conversation. Grammatically, it looks similar to a مفعول به مقدم. The key difference is that the structure always has a pronoun attached to the فعل. This pronoun matches in number and gender with the portion that looks like the مفعول به مقدم.

This structure is made up of three parts that appear in the following order:

- 1) اسم منصوب – المشغول عنه The at the beginning of the structure
- 2) فعل – المشغول The
- 3) مشغول عنه فعل – الشاغل The pronoun attached to the فعل, matching the الشاغل

الشاغل: a pronoun attached to the فعل that refers to the مشغول عنه, which it matches in number and gender.



Note: compare this to a sentence like *نوحًا هَدَيْنَا*. This looks similar to a مشغول عنه structure. The only difference is the lack of a pronoun on the فعل.

6.2 FUNCTIONS OF الاشتغال

The function of الاشتغال is to bring forward the مشغول عنه.

الاهتمام

Similar to a مبتدأ, the مشغول عنه is brought forward to give it special attention, but unlike a مبتدأ, it is not considered the main topic. For example, if an artist is asked about their painting at an exhibit, the conversation might look something like this:

My painting... I spent a total of sixty hours working on it! I added so many details, my eyes almost crossed. I even built the canvas myself. I think I used up approximately a ton of paint on it.

Notice that even though the artist mentioned the painting first, it was not the main topic of their discourse. The painting was certainly an important element, but the artist's focus was about his hand and effort in making the painting.

This is the purpose of **مشغول عنه**, which is a known and recognized rhetorical device in classical Arabic. Let us take a look at some Arabic examples.

وَلُوْطًا عَاتَيْنَاهُ حُكْمًا وَعِلْمًا وَجَنَّتَنَاهُ مِنَ الْقَرْبَةِ الَّتِي كَانَتْ تَعْمَلُ الْحُبْيَّثَ إِنَّهُمْ كَانُوا قَوْمًا سَوْءً فَلَسِقِينَ ۚ وَأَدْخَلْنَاهُ فِي رَحْمَتِنَا إِنَّهُم مِنَ الْصَّالِحِينَ ۖ

And Lut – WE gave him wisdom and knowledge, and We rescued him from the village that used to commit foul deeds. No doubt, THEY were a rebellious nation of evil. We entered him into Our mercy. Certainly, he is from amongst the righteous.

Notice that Lut is brought forward for special attention, but the focus of the remainder of the ayaat is Allah's mercy upon him.

نَحْنُ خَلَقْنَاهُمْ وَشَدَّدْنَا أَسْرَهُمْ وَإِذَا شِئْنَا بَدَلْنَا أُمَّثَلَهُمْ تَبْدِيلًا ۝ إِنَّ هَذِهِ تَذْكِرَةٌ فَمَنْ شَاءَ اتَّخَذَ إِلَى رَبِّهِ سَبِيلًا ۝ وَمَا تَشَاءُونَ إِلَّا أَن يَشَاءَ اللَّهُ إِنَّ اللَّهَ كَانَ عَلَيْمًا حَكِيمًا ۝ يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ وَالظَّالِمِينَ أَعَدَ لَهُمْ عَذَابًا أَلِيمًا ۝

WE are the ones who created them and strengthened their physique, and when We will, We will completely replace (them) with their likes. You do not will except that Allah wills. Certainly Allah has always been all-knowing and all-wise. He enters whom He wills into His mercy. As for the wrongdoers, He prepared for them a painful punishment.

Notice that the main topic of the passage is Allah and His control over His creation. A special attention is given to the disbelievers and their compensation. It is interesting to note that سورة الإنسان has a great focus on the rewards of the believers in *Jannah*, as if to highlight the contrast between the compensations of the two parties.

مشغول عنه VS مبتدأ 6.3

The question arises, what is the difference between **مشغول عنه** as its **مبتدأ** and **مبتدأ with a فعل**? Both of them start with an **اسم**, are followed by a **فعل**, and have a pronoun that goes back to the starting **اسم**. Grammatically, the only difference is the status. What is the difference in meaning?

- **المشغول عنه** is used to bring a special focus to a topic, but it is not the main topic at hand.
- **مبتدأ** is used to bring focus to the main topic at hand.

Let us take compare two passages to better understand the difference.

وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا وَزَيَّنَاهَا لِلنَّظَرِينَ ۖ وَحَفِظْنَاهَا مِنْ كُلِّ شَيْطَانٍ رَّجِيمٍ ۗ
إِلَّا مَنِ اسْتَرَقَ الْسَّمْعَ فَأَتَتْهُ شِهَابٌ مُّبِينٌ ۚ وَالْأَرْضَ مَدَدَنَاهَا وَالْقَيْنَاءِ فِيهَا رَوَاسِيٌّ وَأَنْبَتَنَا فِيهَا مِنْ كُلِّ شَيْءٍ
مَّوْرُونِ ۖ وَجَعَلْنَا لَكُمْ فِيهَا مَعَادِيشَ وَمَنْ لَسْتُمْ لَهُ وَبِرَزْقِينَ ۚ

We have made constellations in the sky and We decorated it for the onlooker, and We protected it from every accursed devil. Except the one who eavesdrops so a flagrant shooting star pursues him. As for the earth, We have spread it out and placed in it mountains (lit., firm pegs) and We caused to grow every balanced thing. We made living places in it for you and for whoever you cannot at all provide for.

It is clear in the above passage that the main topic was not the earth itself, but Allah's ability and what He provided for us by means of the earth. Certainly, it has a special importance, but it is not the main topic.

وَالشُّعَرَاءُ يَتَّبِعُهُمُ الْغَاوُنَ ۝ أَلَمْ تَرَ أَنَّهُمْ فِي كُلِّ وَادٍ يَهِيمُونَ ۝ وَأَنَّهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ ۝ إِلَّا الَّذِينَ ءَامَنُوا
وَعَمِلُوا الصَّلِحَاتِ وَذَكَرُوا اللَّهَ كَثِيرًا وَأَنْتَصَرُوا مِنْ بَعْدِ مَا ظُلِمُوا وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْكَلِبٍ يَنْقَلِبُونَ ۝

The poets, those who are lost in error follow them! Did you not see that they wander aimlessly in every valley, and that they say what they do not do? Except for those who believe and did righteous deeds and they mentioned Allah often and were given victory after they were wronged. Those who wrong will come to know what place of return they will go back to.

Notice that the topic of the passage is the same as the **مبتدأ**: the poets. The conversation revolves around them, as opposed to subject of the earth in the previous passage, where the conversation was revolving around Allah's ability to create.

6.4 مشغول عنه VS مفعول به مقدم

مشغول عنه may look like it is very similar to a مفعول به مقدم grammatically, the only difference is – الشاغل المشغول عنه pronoun that refers back to the مفعول عنه. However, the rhetorical purpose is drastically different. Recall that تقديم اللفظ على عامله creates the meaning of exclusivity, which is not at all the purpose of المشغول عنه.

إِنَّا لَكَ نَعْبُدُ وَإِنَّا لَكَ نَسْتَعِينُ ه

We worship you alone and seek assistance from you alone

النَّعْتُ السَّبِيِّ - CHAPTER 7

7.0 RECOMMENDED REVIEW

- ✓ (نحو الموصوف والصفة) (*Chapter 4.5 – Beginning*)
- ✓ (نحو قاعل) (*Rules of an Outside Doer (Chapter 6.3 – Beginning)*)
- ✓ (صرف أسماء) (*That Behave Like (Chapter 12.3 – صرف)*)
- ✓ (نحو صفة) (*Compound (Chapter 13 – Advanced)*)

7.1 INTRODUCTION

Recall that a صفة can appear, either in the form of a single word, a fragment, or a sentence. With every type of صفة we have learned thus far, the موصوف always comes before the صفة. In this chapter, we will learn النَّعْتُ السَّبِيِّ, a structure that breaks this pattern. (نعت is an alternate word for صفة.)

7.2 GRAMMATICAL STRUCTURE OF النَّعْتُ السَّبِيِّ

Compare the two following examples:

هَذَا رَجُلٌ إِتَسَخَتْ مَلَابِسُهُ

This is a man whose clothing became dirty.

هَذَا رَجُلٌ مُتَسَخَّةٌ مَلَابِسُهُ

This is a dirty-clothed man.

The two examples translate similarly in English, but their grammatical structures differ. In the first of the two examples, the word رَجُلٌ has a standard compound صفة فعلية جملة in which a مفعول is describing it.

The second example is similar to the first. There is, however, one key difference. Recall from our studies that some أسماء can act like a فعل in that they can take a مفعول به or a فعل. In this case, the اسم فاعل replaces and functions like the فعل (متسخة). The word following it (ملابس) is still its فعل.

In the second example, the phrase (رَجُلٌ مُتَسَخَّةٌ مَلَابِسُهُ) is a structure called النَّعْتُ السَّبِيِّ. Let us take a look at several examples of النَّعْتُ السَّبِيِّ then let us record our observations regarding the grammatical rules of this structure.

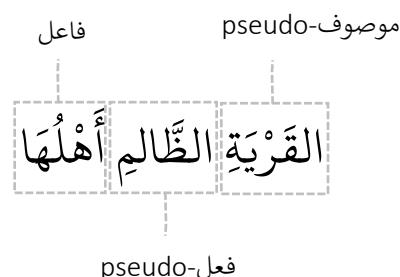
مررنا بالقرية الظالم أهلها	رأيت القرية الظالم أهلها	هذِه هي القرية الظالم أهلها
I passed by the village whose people are oppressive.	I saw the village whose people are oppressive	This is the village whose people are oppressive.
مررنا بقرية ظالم أهلها	رأيت قرية ظالم أهلها	هذِه قرية ظالم أهلها
I passed by a village whose people are oppressive.	I saw a village whose people are oppressive	This is a village whose people are oppressive.

Notice how:

- the status of أهلها remains constant in all examples
- the القرية on أهلها goes back to عائد
- the status of ظالم follows the status of القرية
- the type of ظالم follows the type of القرية
- does not match the gender of القرية
- is singular, despite its فاعل أهلها being plural

THE LOGIC BEHIND THE RULES

Think of the parts of النعت السبي as follows:



The grammar rules for النعت السبي are as follows:

PSEUDO RULES: Follows all the same rules as a normal فعل and فعل-pseudo

- the فعل must be **SINGULAR** (هي or هو) form)
- the فعل MATCHES the فعل in **GENDER**
- the فعل must come **AFTER** the فعل
- the فعل must be in the رفع **STATUS**

PSEUDO RULES: The psuedo-موصوف will dictate the **STATUS** and **TYPE** of the pseudo-فعل

7.3 RHETORICAL IMPLICATIONS OF النعت السبيّي

As mentioned previously, the نعت سبيّي structure bears resemblance to the complex صفة structure. So what distinguishes one from the other in terms of usage and meaning?

النعت السبيّي is unique because there are two descriptive relationships happening within a single construction. Let's take a look at the first example from the chapter to see how this works.



a dirty-clothed man

Here, dirty (متسخة) is describing the clothes (ملابس), which is the word that comes after it. It does not describe the word that comes before it, as is the case with normal صفة constructions. Additionally, the construction متسخة ملابس as a whole is describing the man. These are the two descriptive relationships in a single construction. The second word describes the third. The second and third word together describe the first.



the town whose people are oppressive (lit., the oppressive-peopled town)

Here, oppressive (الظالم) is describing the people (أهلها), which is the word that comes after it. It does not describe the word that comes before it, as is the case with normal صفة constructions. Additionally, the construction الظالم أهلها as a whole is describing the man. These are the two descriptive relationships in a single construction. The second word describes the third. The second and third word together describe the first.

الفعل الماضي والمضارع - CHAPTER 8

8.0 RECOMMENDED REVIEW

✓ نحو (Chapter 14 – Advanced) الجملة الشرطية

8.1 INTRODUCTION TO الفعل الماضي

Our study of الفعل الماضي will be split into two categories:

- 1) Standard Usage
- 2) Non-Standard Usage

Standard usage is when the فعل ماض is used according to its expected grammatical function – to express an action occurring in the past. Even within standard usage, the فعل ماض can serve a variety of implications.

Non-standard usage is when the فعل ماض translates as something other than the past-tense.

8.2 STANDARD USAGE OF الفعل الماضي

PLAIN PAST

Plain past refers to the standard usage of the فعل ماض. Within plain past, the can be used to talk about events that occurred in the RECENT PAST as well as events that occurred in the DISTANT PAST.

Take a look at an example of each.

وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ أَسْيِئَاتٍ حَتَّىٰ إِذَا حَضَرَ أَحَدُهُمُ الْمَوْتُ قَالَ إِنِّي تُبَثُُ الْعَنَّ ...

Repentance is not for those who do evil until a time when death comes to one of them, then he says, "I have repented now."

In this ayah, تُبَثُُ is being used to talk about an event occurring in the recent past.

خَلَقَ اللَّهُ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ إِنَّ فِي ذَلِكَ لَذِيْنَ لِلْمُؤْمِنِينَ ۝

He created the skies and the earth with truth and purpose. No doubt, there is a sign for the believers in that.

In this ayah, خَلَقَ is used to talk about an event that occurred in the distant past.

A brief glance at the context can help determine whether the RECENT PAST or the DISTANT PAST is intended.

REPEATED PAST

The ماض can be used to talk about an action that occurred repeatedly in the past. Take a look at the following examples.

٤٣ فَتَوَلَّ عَنْهُمْ وَقَالَ يَقُولُمْ لَقَدْ أَبَلَغْتُكُمْ رِسَالَتِ رَبِّي وَنَصَحْتُ لَكُمْ ...

Then he turned away from them and said, “My people, I have certainly delivered the messages of my Master to you and I have advised you.”

Here, Shuaib (AS) is saying that he delivered the message and advised his people. There is no doubt that these actions occurred repeatedly, not just once.

٤٤ وَهُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ نَبَاتَ كُلِّ شَيْءٍ ...

He is the one who sent down water from the sky, then We brought forth plants of all sorts using it.

The sending down of rain is an action that has occurred repeatedly.

٤٥ تِلْكَ الرُّسُلُ فَضَلَّنَا بَعْضَهُمْ عَلَى بَعْضٍ مِّنْهُمْ مَنْ كَلَمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ ...

Those are the messengers, We preferred some of them over others. Among them are those who Allah spoke to and He raised some of them in ranks.

The messengers that Allah spoke to were spoken to on more than one occasion.

Remember that كان + مضارع can also be used to express a continuous, past-tense action. This template is commonly translated as “used to ...” or “was ...ing”.

The difference between كان+مضارع ماض and the regular كان+مضارع indicates a habit or a continuous action.

SINGULAR PAST

The ماض can also be used to talk about a singular event – an action that occurred only once. Take a look at the following examples.

خَلَقَ اللَّهُ الْسَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ إِنَّ فِي ذَلِكَ لَذِيْلَةً لِلْمُؤْمِنِينَ ۝

He created the skies and the earth with truth and purpose. No doubt, there is a sign for the believers in that.

The creation of the skies and the earth was a single event.

... وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا وَكَفَىٰ بِاللَّهِ شَهِيدًا ۝

And We send you to the people as a messenger. And Allah is enough as a witness.

The messenger ﷺ was sent once. This ayah described a singular event.

Note that **كان + ماض** can also be used to indicate a singular, past event. Take a look at the following example.

... إِنْ كُنْتُ قُلْتُهُ وَفَقَدْ عَلِمْتَهُ ۝ ... ۱۶

If I said it even once, you would already know it.

Here, Isa (AS) is saying that had he said it EVEN ONCE, Allah would already know it. **كان + ماض** indicates a single occurrence.

الفعل الماضى

Non-standard usage of الفعل الماضى covers cases in which the فعل ماض is not necessarily translated as one.

Du'a

The past-tense can be used when making du'a for someone. It can be used either positively or negatively.

A positive example would be **جزاك الله خيرًا** or **بارك الله فيك** or **غفر الله لك** or **شفاك الله لك**.

A negative example would be **لعنة الله عليك**.

فُتَلَ الْإِنْسَنُ مَا أَكَفَرَهُ ۝ ۱۷

May the human be cursed. How disbelieving he is!

The فعل ماض in this ayah is not literal. It is being used as a du'a. For this reason, it translates as "May the human be cursed" rather than "The human was cursed".

PROMISES AND WARNINGS

The ماض can be used to make promises or to issue warnings. Though both promises and warnings are events that are to occur in the future, the past is used as a form of emphasis or توكيد as though to say that it is so sure to happen, it is as though it is already done.

Take a look at the following examples.

إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ ١٥

Certainly WE will protect you against the mockers.

In this ayah, Allah is making a promise to his Prophet ﷺ. He uses the ماض as a form of assurance and emphasis.

وَنَادَى أَصْحَابُ الْجَنَّةِ أَصْحَابَ أَنَّا رَأَيْنَا أَنْ قَدْ وَجَدْنَا مَا وَعَدْنَا رَبُّنَا حَقًّا فَهُلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا ... ٢٠

And the people of Jannah will call out to the people of hell saying, "We have found what our Master promised us to be true, so did you find what your Master promised to be true?"

This ayah describes a scene in the afterlife. The ماض is often used to describe such scenes to emphasize that they are sure to occur. This emphasis also serves as a warning.

وَنُفَخَ فِي الصُّورِ فَصَعَقَ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ثُمَّ نُفَخَ فِيهِ أُخْرَى فَإِذَا هُمْ قَيَامٌ يَنْظُرُونَ

٦٨

And the horn will be blown in to and whoever is in the skies and whoever is in the earth will fall down unconscious. Then it will be blown into again, and suddenly, they will be standing and watching.

This ayah describes a scene on the day of judgement. The ماض is often used to describe such scenes to emphasize that they are sure to occur. This emphasis serves as a warning.

When the ماض is used for promises or warnings, it translates as a مضارع. A device of emphasis such as "certainly" or "no doubt" can also be added to capture the rhetorical implication that comes with using the ماض to describe a future event.

صلة الموصول

When a appears in a صلة الموصول it can be translated EITHER as a ماض or as a مضارع depending on context and flow.

Take a look at the following examples

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَلِحًا وَقَالَ إِنَّمَا مِنَ الْمُسْلِمِينَ ٢٢

And who is better in terms of speech that the one who calls toward Allah and does good and says,
“Certainly I am from among those who submit.”

Here, the أفعال in the صلة are all ماض. However, it would not make sense to say that these actions occurred only in the past and are no longer occurring. These أفعال are translated in the present tense.

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَلْكُوكُمْ أَيُّكُمْ أَحْسَنُ عَمَلاً وَهُوَ الْعَزِيزُ الْغَفُورُ

The one who created death and life to test you which of you is best in terms of actions, and He is the Mighty and the Forgiving.

The contents of the صلة in this ayah clearly describe a past event. In this case, the ماض is translated as is.

حيث / من حيث

When a follows the word حيث, it can be translated EITHER as a ماض or as a مضارع depending on context and flow. حيث means “wherever.” من حيث means “from the place where”.

Take a look at the following examples.

وَقُلْنَا يَعَادُمْ أَسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغْدًا حَيْثُ شِئْتُمَا ... ٢٥

We said, “O Adam, live, you and your wife in Jannah and eat from it freely wherever you want.”

Allah is speaking to Adam and Hawa (AS) and telling them how they should live in Jannah. The speech revolves around their future in Jannah. For this reason, the word after حيث makes most sense translated in the مضارع.

وَأَقْتُلُوهُمْ حَيْثُ تَقْتُلُوهُمْ وَأَخْرِجُوهُمْ مِّنْ حَيْثُ أَخْرَجْتُكُمْ ... ١١

Kill them wherever you find them and expel them from the place where they expelled you.

The first حيث appears in the context of a command concerning the present and the future. The second حيث appears in the context of what happened to the Muslims.

وَلَمَّا دَخَلُوا مِنْ حَيْثُ أَمْرَهُمْ أَبُوهُمْ ...^{٦٨}

And when they entered from the place where their father commanded them...

The context of this ayah is the story of the journey of Yusuf's brothers to Egypt. Their father commanded them to enter Egypt from a specific entrance BEFORE they departed. For this reason, it is translated in the past.

همزة التسوية

The words سَوَاءٌ عَلَى are almost always followed by a همزة التسوية، the word أَمْ، and another مضارع. فعل ماض is followed by همزة التسوية and translates as “It is the same for x, whether... or ...” The أفعال that appear in this template translate as مضارع.

Take a look at the following examples to understand how this template is structured and translated.

إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ إِنْذِرْهُمْ لَا يُؤْمِنُونَ^٦

Certainly those who disbelieve, it is the same for them, whether you warn them or do not warn them, they will not believe.

وَإِن تَدْعُهُمْ إِلَى الْهُدَى لَا يَتَّبِعُوكُمْ سَوَاءٌ عَلَيْكُمْ أَمْ أَنْتُمْ صَمِيتُونَ^{١٩٣}

And if you invite them to guidance, they will not follow you. It is the same for them whether you invite them or whether you are silent.

سَوَاءٌ عَلَيْهِمْ إِنْ لَمْ تَسْتَغْفِرْ لَهُمْ لَن يَغْفِرَ اللَّهُ لَهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْفَسِيقِينَ^١

It is the same for them whether you seek forgiveness for them or do not seek forgiveness for them. Allah will not forgive them. Certainly, Allah, He does not guide a corrupt nation.

لَوْلَا

Recall that لَوْلَا means “why not...?” or “if only...” When فعل ماض is followed by a لَوْلَا, it can translate either as مضارع or ماض.

Take a look at the following examples.

... فَيَقُولَ رَبِّ لَوْلَا أَخْرَتَنِي إِلَى أَجَلٍ قَرِيبٍ ...^{٢٠}

Then he will say, "My Master, why don't you reprove me for a little while...?"

The request being made is a request regarding the present. For this reason, it makes most sense to translate it as مضارع.

وَقَالُوا لَوْلَا نُرِّئُ هَذَا الْقُرْءَانُ عَلَى رَجُلٍ مِنَ الْقَرِينِ عَظِيمٍ^{٢١}

And they said, "Why was this Quran not sent down upon a great man from the two towns?"

The sending down of the Quran is a past event. For this reason it makes most sense to translate it as ماض.

الجملة الشرطية

As we learned previously, all of the أدوات الشرط except for لَوْ push the meaning of the فعل ماض to مضارع. If both the ماض and the مضارع translate the same way in a جملة شرطية, this leaves us wondering why one would be used over the other. Generally, when the ماض is used in a جملة شرطية it indicates a one-time event. When the مضارع is used, it indicates a recurring event.

Take a look at the following examples.

إِنْ تُبْدِيُ الْصَّدَقَاتِ فَنَعِمًا هِيَ وَإِنْ تُخْفِوهَا وَتُؤْتُوهَا الْقُرْآنَ فَهُوَ خَيْرٌ لَكُمْ ...^{٢٢}

If you disclose [your] charities, then what a beautiful thing they are. And if you conceal them and give them to the poor, then it is better for you.

Giving charity publicly and privately are actions that repeat. For this reason, the مضارع is used.

فَإِنْ طَلَقَهَا فَلَا تَحْلُ لَهُ مِنْ بَعْدِ حَقِّ تَنْكِحَ زَوْجًا غَيْرَهُ ...^{٢٣}

Then if he divorces her, she will not be permissible to him after that until she marries someone else.

Divorce between couples is not something that is repeated and renewed. For this reason, the ماض is used.

... وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرْ لِنَفْسِهِ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ عَنِّيْ حَمِيدٌ^{٢٤}

Whoever is grateful, he is only grateful for his own benefit. And whoever is ungrateful, then certainly Allah is free of need and worthy of praise and thanks.

Gratitude is something that must be renewed constantly. It is not a one-time event. For this reason, the مضارع is used. Ingratitude or disbelief, on the other hand, is something that a person falls in. It does not have to be renewed or refreshed. For this reason, the ماض is used.

8.3 الفعل المضارع

Recall that in terms of standard use, the فعل مضارع is used for the present and future tense. As far as non-standard use goes, we will be looking at three usages.

USAGE 1: PAINTING A PICTURE

Sometimes, the Quran uses the مضارع when telling a story from the PAST or relaying PAST events. Telling a past event as though it is occurring in the present captivates the listener and helps them visualize the event.

Take a look at the following examples.

وَإِذْ نَجَّانَاكُمْ مِنْ ءالِ فِرْعَوْنَ يُؤْسِمُونَكُمْ سُوءُ الْعَذَابِ يُدَبِّحُونَ أَبْنَاءَكُمْ وَيَسْتَحْيِيْنَ نِسَاءَكُمْ ...^{١٩}

And remember when we saved you from the people of Firaun. They would inflict on you the worst type of punishment and slaughter your children and let your women live...

Allah is reminding the children of Israel of the trials that they went through. He uses the مضارع to make them recall or picture the events more vividly.

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَتُصْبِحُ الْأَرْضُ مُخْضَرَةً إِنَّ اللَّهَ لَطِيفٌ حَمِيرٌ^{٢٠}

*Have you not seen that Allah sent water down from the sky then the earth becomes green?
Certainly, Allah is subtle and informed.*

There is a switch to مضارع part-way through the ayah. The مضارع is used to talk about the earth becoming green to allow listeners to visualize and appreciate this miracle of nature.

EMPHATIC COMMAND

The مضارع can be used to issue commands. When the مضارع is used for this purpose, it is more emphatic than a regular أمر. The difference between the two is similar to the difference between saying, “Don’t go to that party” (أمر) and “You are not going to that party” (مضارع). The latter is more authoritative and assertive.

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ دِمَاءَكُمْ وَلَا تُخْرِجُونَ أَنفُسَكُمْ مِّن دِيْرِكُمْ ثُمَّ أَقْرَبْتُمْ وَأَنْتُمْ تَشَهَّدُونَ ^{٨٤}

And remember when we took a pledge from you, "You will not spill your own blood and will not expel yourselves from your own homes!" Then you acknowledged while witnessing.

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهُ ... ^{٨٣}

And remember when we took a pledge from the children of Israel, "You will not worship anyone except for Allah!"

وَالْمُطْلَقُ يَتَرَبَّصُ بِأَنفُسِهِنَّ ثَلَاثَةُ قُرُوعٍ ... ^{٢٢٨}

Divorced women should wait by themselves for three periods...

وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ ... ^{٢٢٣}

Mothers should nurse their children for two full rounds...

إِذْ

When a فعل مضارع follows إِذ it can be translated either in the PAST or the FUTURE depending on context. Generally, if the context is the afterlife, it translates in the future. If the context is a past event, it translates as a ماض.

Take a look at the following examples.

وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكٌ عَلَيْكَ زَوْجَكَ وَأَتَقِ اللَّهُ ... ^{٢٧}

When you said to the one who Allah blessed and who you blessed, "Keep your wife and be conscious of Allah"...

In this ayah, Allah is reminding the Prophet ﷺ of the advice he gave Zayd (R) regarding his marriage. This is a past event.

For this reason, the فعل مضارع translates in the past tense.

وَإِذْ يَتَحَاجُونَ فِي الْكَارِ فَيَقُولُ الْمُضْعَفُونَ لِلَّذِينَ أُسْتَكَبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنْتُمْ مُعْنُونَ عَنَّا نَصِيبًا مِنَ الْكَارِ^{٧٧}

When they will argue with one another in the fire then the weak ones will say to those who were arrogant, "Certainly, we were your followers, so will you relieve us a share of the fire?"

This ayah talks about a scene that will happen in the afterlife. This is a future event, which is why the فَعَلْ after إِذ translates as a مضارع.

المُعَرَّف بـ "ال" - CHAPTER 9

9.1 INTRODUCTION

We learned previously that ال translates as “the”. We found, however, that ال in Arabic is often used in places where a “the” in English would not be used or would sound unnatural. This is because the ال serves several functions.

Let us learn about the five most common functions of ال.

9.2 THE FUNCTIONS OF ال

العَهْدِيَّة

The word عهد means “familiarity”. This type of ال is used when both the speaker and the listener are familiar with what is being referred to. It is used to refer to something specific that both the speaker and the listener know about. This type of ال is generally translated as “the”.

Take a look at the following example.

أَتَأْمُرُونَ النَّاسَ بِالْإِيمَانِ وَنَسِّونَ أَنفُسَكُمْ وَأَنْتُمْ تَتَلَوَّنَ الْكِتَابَ أَفَلَا تَعْقِلُونَ ..

Do you command people to righteousness and forget yourselves while you recite the book. Do you not comprehend?

Both the speaker (Allah) and the listeners (the children of Israel) know what “the book” is. This is an ال العَهْدِيَّة.

الجِنْس

The word جنس means “category” or “species”. The ال can be used to refer to an entire category or species, animate or inanimate. When this type of ال is used, a “the” DOES NOT appear in the translation in most cases. When this type of ال is used, the word often translates as a plural, even if it is grammatically singular.

Take a look at the following examples.

الَّذِي جَعَلَ لَكُم مِّنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا أَنْتُم مِّنْهُ تُوقِدُونَ ..

The one who made for you fire from green trees, then (surprisingly) you kindle from it.

الشجر الأخضر is not referring to a specific green tree that is known to everyone. It is referring to the category or species of green trees (i.e. trees with leaves). Notice that the word “the” is not used in the translations and that it translates as a plural despite being grammatically singular.

٧٦ ...وَلَا أَصْلِيْكُمْ فِي جُدُوْعِ التَّخْلِ وَلَتَعْلَمُنَّ أَئْنَا أَشَدُ عَذَابًا وَأَجَقَّى

And I will most certainly crucify you on the trunks of palm trees and you will most certainly know which of us are more intense in punishment and more ever-lasting.

الـتَّخْلِ is not referring to specific palm trees that are known to everyone. It is referring to the category of palm trees as a whole. Notice that there is no "the" in the translations and that it translates as a plural despite being grammatically singular.

الاستغراق

The word لام الجنس literally means "immersion" or "full inclusion". The difference between them is that لام الاستغراق is used to include every individual within that category. لام الجنس speaks of the category or species in general, but does not necessarily include every individual within that category. This type of الـ does not translate with a "the". "All" or "every" may be used to capture the استغراق.

Take a look at the following examples.

... يَوْمَ يَنْظُرُ الْمُرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ الْكَافِرُ يَلَيْتَنِي كُنْتُ تُرَبَّاً ..

...the day on which every man looks at what he put forward and every disbeliever says, "I wish I was dirt!"

الـمرء and الكافر are not referring to a specific man or a specific disbeliever nor are they simply referring to the categories of men and disbelievers. Rather, EVERY man will be looking at their deeds that day. EVERY disbeliever will be wishing that they were dirt.

٨٠ يُرِيدُ اللَّهُ أَنْ يُخْفِقَ عَنْكُمْ وَخُلِقَ الْإِنْسَنُ ضَعِيفًا ..

Allah wants to lighten your load. And all humans were created weak.

الـإِنْسَان is not referring to a specific human nor is it referring to the category in general. Rather, it is referring to each and every individual in the category.

To determine whether an جنس is استغراق or just plain جنس, simply ask if there are exceptions to the statement. If there are, it is استغراق (e.g. في جُدُوْعِ التَّخْلِ). Otherwise, it is جنس. Remember that استغراق is a type of جنس. This means that every جنس is also a جنس, but not every جنس is an استغراق.

المصادر

Ideas are generally proper. The مُصَدِّر often appears with an الْ on it. This الْ does not generally translate.

يَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَخِذُوا أَبْعَاءَكُمْ وَإِخْوَانَكُمْ أُولَيَاءَ إِنْ أَسْتَحْبُوا الْكُفَّارَ عَلَى الْإِيمَانِ ...^{٢٩}

You who believe, do not take your parents and siblings as protective friends if they prefer disbelief over faith...

مصادر الإيمان and الكفر are الْ that take an الْ that does not translate.

الحقيقة

الْ can sometimes be used to refer to an individual in a category. This usage of الْ is not very common.

When this الْ is used, the word translates like a common word without a “the”.

Take a look at the following example.

قَالُوا لَئِنْ أَكَلَهُ الْذِئْبُ وَنَحْنُ عُصَبَةٌ إِنَّا إِذَا لَخَسَرُونَا

*They said, “Surely, if a wolf eats him while we are a strong group, then we would **certainly** be losers in that case.”*

الاختصاص

In most cases, a خبر is common. When an الْ appears on a خبر, it can sometimes serve the function of exclusivity. Take a look at the following example.

أَعَدَ اللَّهُ لَهُمْ جَنَّتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَلِيلِينَ فِيهَا ذَلِكَ الْفَوْزُ الْعَظِيمُ^{٤٠}

Allah prepared for them gardens under which rivers flow, remaining in them forever. That is the (only) great success.

CHAPTER 10 - الجُمُوع

10.0 RECOMMENDED REVIEW

- ✓ Plural Patterns (Chapter 13 – صرف)

10.1 INTRODUCTION

Recall that there are two types of plurals:

- 1) الجُمُوع السالِمة – sound plurals
- 2) الجُمُوع التَّكْسِيرِيَّة – broken plurals

Recall that a plural is considered sound when the original form of the word is maintained and an ending combination is used. A plural is considered broken when additional letters interrupt the original form of the word.

Many words have both a sound version and one or more broken versions, which gives rise to two questions that are essential in the study of plurals:

- 1) When is the sound plural used and when is the broken plural used?
- 2) Why are there different broken plural patterns and how do they differ in usage and meaning?

Let us find the answer to each of these two questions.

10.2 SOUND VS. BROKEN

Know that the question of sound vs. broken is only relevant when there is an option to use either version.

As a general principal in بلاغة, if there are no alternate ways of saying something, there is no sense in asking why it was said that way and how it may differ from an alternative.

The plural patterns that fall under the category of “no alternative” are the ظرف pattern (مساجد) and the اسم فاعل pattern (مصايخ). Our study will primarily involve plural patterns for other like the صيغ pattern (آلة) and the اسم صفة pattern (صفة) to name a few.

When it comes to sound vs. broken, there are generally two considerations as to which is used. They are:

- 1) القِلَّة والكَثْرَة – This refers to the range of numbers that that plural falls in. can be anywhere from 3-10 and الكثرة is more than 10.
- 2) إِرَادَة الْحَدْثُ – إِرَادَة الْأَسْمَيَّة is when the اسم carries a strong element of action and is behaving similarly to a فعل is when the اسم is used as a noun.

Let us learn about each of these two considerations in more detail.

القلة والكثرة

When it comes to inanimate objects, sound plurals are used for قلة (3-10) and broken plurals are used for كثرة (11+).

Take a look at the following case study.

وَمَا أَمْوَالُكُمْ وَلَا أُولَدُكُم بِالَّتِي تُقْرِبُكُمْ عِنْدَنَا زُلْفَى إِلَّا مَنْ ءَامَنَ وَعَمِلَ صَلِحًا فَأُؤْلِئِكَ لَهُمْ جَزَاءُ الْصِّعْدَفِ بِمَا عَمِلُوا وَهُمْ فِي الْغُرْفَاتِ ءَامِنُونَ [سباء]

Your money and children are not at all what will bring you closer to us, except for the one who believes and does good deeds. Then those people, they will have double the reward because of what they did, and they will be safe in rooms.

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّلِحَاتِ لَنُبَوِّئَنَّهُم مِنْ الْجَنَّةِ غُرَفًا تَجْرِي مِنْ تَحْتِهَا الْأَنْهَرُ خَلِيلِينَ فِيهَا نِعْمَ أَجْرُ الْعَمِلِينَ هـ [العنكبوت]

Those who believe and do good, we will settle them in rooms in paradise under which rivers flow, remaining in it forever. And how amazing is the reward of those who work!

لَكِنِ الَّذِينَ اتَّقُوا رَبَّهُمْ لَهُمْ غُرَفٌ مَبْنَىٰ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَرُ ... هـ [الزمر]

Rather, those who have consciousness of their master, they will have rooms on top of which there are built rooms under which gardens flow...

Notice that all three of these ayat include a plural of the word غُرْفَة. The ayah in سباء سورة uses the sound plural, as does the ayah in العنكبوت سورة (غُرفات), the plural of جمع كثرة (غُرف). The ayah in الزمر سورة uses the broken plural، as does the ayah in سباء سورة.

A look at the context gives us a clue as to why this may be the case.

- 1) The ayah in سباء speaks of those who believe and do good deeds, مَنْ ءَامَنَ وَعَمِلَ صَلِحًا
- 2) The ayat in العنكبوت and الزمر both speak of those who migrated for the sake of Allah.

Take a look at the ayaat in **العنكبوت** and **الزمر** that speak about migration.

يَعِبَادِي الَّذِينَ ءامَنُوا إِنَّ أَرْضِي وَاسِعَةٌ فَإِنِّي فَاعْبُدُونِ ۝ كُلُّ نَفْسٍ ذَآئِقَةُ الْمَوْتِ ثُمَّ إِلَيْنَا تُرْجَعُونَ ۝
قُلْ يَعِبَادِ الَّذِينَ ءامَنُوا أَتَقُوا رَبَّكُمْ لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةً وَأَرْضُ اللَّهِ وَاسِعَةٌ إِنَّمَا يُوَفَّ الْصَّابِرُونَ
أَجْرُهُم بِغَيْرِ حِسَابٍ ۝

Note: when the expansiveness of Allah's earth is mentioned, it is an encouragement to the oppressed believers to migrate.

The **جمع قلة** is used for those who believe and do good and the **جمع كثرة** is used for those who migrate. That is because those who migrate, the **مهاجرون**, are people who endured immense hardship and who sacrificed in order to hold on to their faith. These people, the **مهاجرون**, are higher in status than those who did not have to endure what they endured. For this reason, their reward is greater and the **جمع كثرة** is used for them.

إرادة الحدث وإرادة الاسمية

This rule applies specifically to **الاسم فاعل** and its plurals.

Recall that we learned that the **اسم فاعل** can sometime behave and translate like **a فعل مضارع**. This is known as **إرادة الحدث**. This term simply means that the intended meaning behind using the **اسم فاعل** was an action or a **حدث**.

When the **اسم فاعل** is being used and translated as **an اسم**, this is known as **إرادة الاسمية**.

SOUND PLURALS are used for **إرادة الحدث**, when an action is intended.

BROKEN PLURALS are used for **إرادة الاسمية**, when the noun is intended.

Take a look at the following case studies.

وَأَرْسَلْنَا الرِّيحَ لَوَاقِحَ فَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَسْقَيْنَاكُوْهُ وَمَا أَنْتُمْ لَهُ وَبِخَزِينَنِ ۝

And We sent the winds as pollinators, then We sent down water from the sky and gave it to you as drink. And you do not at all store it.

The sound plural of the **اسم فاعل** is used because the focus is the action of storing. Notice that it translates as a **مضارع**.

وَقَالَ الَّذِينَ فِي النَّارِ لِحَزَنَةٍ جَهَنَّمَ أُدْعُوا رَبَّكُمْ يُخَفِّفُ عَنَّا يَوْمًا مِّنَ الْعَذَابِ ۝

And those who are in the fire will say to the keepers of Hell, “Call upon your master to lighten the punishment for us for a day!”

The broken plural of the حاذن is used because the word خزنة is referring to a group of people. The focus is the people and not the action. Notice that this translates as an اسم.

...وَقَالَ لَهُمْ خَزَنَاهَا أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنْكُمْ يَشْتُرُونَ عَلَيْكُمْ إِيمَانَكُمْ وَيُنذِرُونَكُمْ لِقَاءَ يَوْمَكُمْ هَذَا ...

And its keepers said to them, “Didn’t messengers from among you come to you reciting the signs of your master to you and warning you of the meeting of this day of yours?”

The broken plural of the حاذن is used because the word خزنة is referring to a group of people. The focus is the people and not the action. Notice that this translates as an اسم.

* * *

...اَلْمَرْءُونَ بِالْمَعْرُوفِ وَالنَّاهُونَ عَنِ الْمُنْكَرِ وَالْحَفِظُونَ لِحُدُودِ اللَّهِ وَبَشِّرِ الْمُؤْمِنِينَ ﴿١٢﴾

...those who encourage what is good and forbid evil and those who maintain the boundaries of Allah... And congratulate the believers.

The sound plural of حافظ is used because the focus is the action of maintaining or protecting. Notice that it takes a متعلق مفعول به (حدود الله) that translates as a فعل would just like a would.

أَرْسَلْنَا مَعَنَا غَدَاءً يَرْتَعُ وَيَلْعَبُ وَإِنَّا لَهُ وَلَحَافِظُونَ ﴿٦﴾

Send him with us tomorrow to have fun and play. And we will definitely take care of him.

The sound plural of the حافظ is used because the focus is the action of storing. Notice that it translates as a مضارع.

... وَيُرِسِّلُ عَلَيْكُمْ حَفَظَةً حَتَّىٰ إِذَا جَاءَ أَحَدَكُمُ الْمَوْتَ تَوَفَّتُهُ رُسُلُنَا وَهُمْ لَا يُفَرِّطُونَ ﴿٦﴾

And he sends upon you guardians until a time when death comes to one of you, our messengers will take him in full and they will not overlook [anything at all].

The broken plural of the حافظ is used because the word حفظة is referring to a group of people. The focus is the people and not the action. Notice that this translates as an اسم.

10.3 BROKEN PLURAL PATTERNS

Again, broken plurals are used for إِرَادَةُ الْأَسْمَى . There are, however, a number of broken plural patterns, each with their unique usages and meanings.

Let us learn some of the most commonly used plural patterns and their unique meanings.

فُعَالٌ

This plural pattern denotes الكثرة in the ACTION. Note that this differs from saying that there is a كثرة in the PEOPLE who do that action.

It is like the difference between saying “He reads a lot” and “A lot of people read”. In the first example the كثرة (the word a lot) is going back to the action, reading. In the second example, the كثرة (the word a lot) is going back to the people carrying out that action.

Again, the plural pattern فُعَالٌ indicates a كثرة in the ACTION.

The word حُفَاظٌ, for example, translates as “memorizers”. In order to capture the كثرة, rather than saying “a large number of memorizers,” we would say, “memorizers who memorize a lot.”

Similarly, the word زَرَاعٌ would translate as “people who plant/farm a lot” rather than “a lot of farmers.”

Take a look at the following case study.

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ ثُمَّ مَاتُوا وَهُمْ كُفَّارٌ فَلَن يَعْفَرَ اللَّهُ لَهُمْ ۚ

وَلَيَسْتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّىٰ إِذَا حَضَرَ أَحَدُهُمُ الْمَوْتُ قَالَ إِنِّي تُبْثِتُ الْكُنَّ وَلَا الَّذِينَ يَمْوِثُونَ وَهُمْ كُفَّارٌ أُولَئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ۖ

إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ فَلَن يُقْبَلَ مِنْ أَحَدِهِمْ مِّلْءُ الْأَرْضِ ذَهَبًا وَلَوِ افْتَدَى بِهِ أُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ وَمَا لَهُمْ مِّنْ نَصِيرٍ ۝

إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ أُولَئِكَ عَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمَلِكَةِ وَالنَّاسِ أَجْمَعِينَ ۖ

As seen in the ayat above, the plural كُفَّارٌ is often used in the context of death. Remember the plural pattern فُعَالٌ indicates كثرة in an action. By the time a person reaches the stage of death, they have engaged in a lot of disbelief. For this reason, the فُعَالٌ pattern is used.

The word كُفَّار is also often used in ayaat that were revealed in Al-Madina. Again, at this stage in the seerah of the Prophet ﷺ, the disbelievers have been engaged in كُفَّار for long enough to warrant the use of the فُعَال pattern.

يَا أَيُّهَا الَّذِي جَاهِدَ الْكُفَّارَ وَالْمُنَافِقِينَ وَأَعْلَظَ عَلَيْهِمْ ...
٧٤

O prophet, struggle against the hypocrites and be severe with them...

This ayah appears in سورة التوبة which was revealed in the late madani stages, soon before the conquest of Makkah.

... إِنَّ عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ ...
١٠

Then if you know them to be believers, then do not return them to the disbelievers.

This ayah appears in سورة المسدحة which was revealed in Al-Madina in the context of women who used to flee from Makkah and take refuge in Al-Madina.

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعْهُ أَشَدَّاءُ عَلَى الْكُفَّارِ رُحْمَاءُ بَيْنَهُمْ ...
٩٩

Muhammad is the prophet of Allah. And those who are with him are harsh against the disbelievers and merciful amongst themselves...

This ayah appears in سورة الفتح which was revealed in the madani period after الحديبية.

فَعَلَّةٌ

This plural pattern lacks action or movement. It is used to refer to a specific classification or categorization of people. When this pattern is used, the focus is on the occupation, label, or classification of that particular group.

Take a look at the following examples.

... كُلَّمَا أُلْقِيَ فِيهَا فَوْجٌ سَالَّهُمْ حَزَنْتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ
٨

Whenever a crowd is thrown in it, its keepers ask them, "Didn't a warner come to you?"

Here, the focus of the word is their occupation or label as gatekeepers.

... وَيُرِسْلُ عَلَيْكُمْ حَفَّةً ...

And We send guardians over you...

Here, the focus of the word is their role or label as guardians.

وَالْقِنَاعُ الْمَسْحَرَةُ سَجِدِينَ ..

And the magicians were thrown down in prostration.

Here, the focus of the word is their label or classification as magicians.

Note that the version of this plural pattern is فُعَاءٌ (e.g. دُعَاءٌ نَاصِصٌ رُمَاءٌ)

فُعَّلٌ

This plural pattern is used to talk about individuals carrying out visibly apparent actions that span over a short period of time.

Take a look at the following examples.

... تَرَهُمْ رُكُعاً سُجَّداً يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا ...

You see them in ruku and in prostration seeking favor and pleasure from Allah...

Ruku and sujud are both physical actions that can be seen visibly. They are also actions that do not span over a long period of time.

فَوَاعِلٌ

This plural pattern can only be derived from the feminine فاعل اسماً. This pattern is used for the inanimate. It often implies stillness or lack of movement.

Take a look at the following examples.

وَالْقِنَاعُ فِي الْأَرْضِ رَوَسِيَّ أَنْ تَمِيدَ بِكُمْ ...

And He cast pegs on earth lest it shake with you...

The plural of رَوَسِيَّ is رَوَاسِيَّ. This means pegs or firm mountains.

وَالْقَوَاعِدُ مِنَ النِّسَاءِ الَّتِي لَا يَرْجُونَ نِكَاحًا فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَنْ يَصْنَعْنَ شِيَابِهِنَّ غَيْرَ مُتَبَرَّجَتٍ بِزِينَةٍ وَأَنَّ

يَسْتَعْفِفْنَ خَيْرٌ لَهُنَّ وَاللَّهُ سَمِيعٌ عَلِيمٌ ..

And women who are past the age of child bearing who do not desire marriage, then there is no blame upon them if they take off their outer garments without flaunting their adornment.

And keeping chaste is better for them. And Allah is seeing and knowing.

The plural of قَوْاعِدٌ is قَوْاعِدٌ. This literally means a sitting, stationary woman, or more figuratively, a woman past the age of child bearing.

يَجْعَلُونَ أَصْبِعَهُمْ فِي إِذَانِهِم مِّن الصَّوَاعِقِ حَذَرَ الْمَوْتَ وَاللهُ هُمْ يُحِيطُ بِالْكُفَّارِينَ ۖ

They put their fingers in their earth because of the thunderbolts out of fear of death. And Allah will encompass the disbelievers.

The plural of صَاعِقٌ is صَاعِقَاتٌ. This means a thunderbolt or strike that causes one to fall unconscious.

فُعْلَانٌ

This pattern is used to express relative قلة. In other words, this plural pattern refers to a group that is small in number relative to another.

Let us look at the comparative case study.

وَالَّذِينَ إِذَا ذُكِرُوا بِإِيمَانِ رَبِّهِمْ لَمْ يَخِرُّوا عَلَيْهَا صُمًّا وَعُمَيَّانًا ۚ

And those who, when they are reminded of the signs of their master, they do not fall upon them deaf and blind.

This ayah speaks about عباد الرحمن, which is a group that is small relative to those who are misguided. For this reason, أعمى is pluralized as غُميانٌ, following the فُعْلَانٌ pattern. This is the only time in the Quran that أعمى is pluralized this way.

All other ayaat use the plural عُمَيَّيٌ. Notice that all of these ayaat are in the context of people of misguidance and disbelief. This is a relatively larger group.

صُمُّ بُكْمٌ عُمَيَّيٌ فَهُمْ لَا يَرْجِعُونَ ۚ

وَمَثُلُ الَّذِينَ كَفَرُوا كَمَثُلُ الَّذِي يَنْعِي بِمَا لَا يَسْمَعُ إِلَّا دُعَاءً وَنَدَاءً صُمُّ بُكْمٌ عُمَيَّيٌ فَهُمْ لَا يَعْقِلُونَ ۚ

... وَنَخْشُرُهُمْ يَوْمَ الْقِيَامَةِ عَلَىٰ وُجُوهِهِمْ عُمَيَّا وَبُكْمًا وَصُمًّا مَأْوِيهِمْ جَهَنَّمُ كُلَّمَا خَبَثُ زِدَّهُمْ سَعِيرًا ۗ

وَمَا أَنْتَ بِهَدِي الْعُنْيِ عن ضَلَالِهِمْ إِن تُسْعِ إِلَّا مَن يُؤْمِنُ بِإِيمَانِنَا فَهُم مُسْلِمُونَ ۚ

أَفَأَنْتَ تُسْمِعُ الْصُّمَّ أَوْ تَهْدِي الْعُمَىٰ وَمَنْ كَانَ فِي ضَلَالٍ مُّبِينٍ ۝

Let us take a look at a comparative case study.

أَتَأْتُوكُمُ الْكُرَآنَ مِنَ الْعَلَمِينَ ۚ^{١٦٥}

Do you approach males of all creatures?

This ayah is spoken by Lut (AS) when addressing his people. The فُعلان pattern is used because it was a specific group of men that the people of Lut (AS) used to go after. This group of males is small in number relative to the broad category of males.

وَقَالُوا مَا فِي بُطُونِ هَذِهِ الْأَنْعَامِ حَالِصَةٌ لِذُكُورِنَا وَمُحَرَّمٌ عَلَىَّ أَزْوَاجِنَا ۝^{١٣٩}

They said, "Whatever is in the stomachs of these cattle is pure for our males and forbidden for our wives..."

This ayah referring to a superstition of the مشركين that milk was only okay for males and was forbidden for females. This rule of theirs was not specific to a certain group of males, rather it was a general rule.

فعلي وفعالي وفعالي

This plural patter is used for deficiency, calamity, or illness.

Take a look at the following examples.

فَإِنَّكَ لَا تُسْمِعُ الْمَوْتَىٰ وَلَا تُسْمِعُ الْصُّمَّ إِذَا وَلَوْا مُذْبِرِينَ ۝

Then certainly, you do not make the dead hear nor do you make the blind hear the invitation when they turn away, giving you their backs.

موتى is the plural of ميت, which means "dead person". It follows this pattern because death is a calamity.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَإِنْتُمْ سُكَارَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ ۝^{٣٢}

O you who believe, do not approach prayer while you are intoxicated until you understand what you are saying...

سکاری is the plural of سکران, which means drunk. It follows this pattern because drunkenness causes deficiency in intellect, dignity, and behavior.

وَءَاثُوا الْيَتَامَىٰ أَمْوَالُهُمْ وَلَا تَبَدَّلُوا أَخْيَثَ بِالظَّيْبٍ ...

Give orphans their money and do not exchange the pure of the impure.

يَتَامَى is the plural of يَتَامَى, which means orphan. It follows this pattern because losing a parent is considered a calamity.

فُعَلَاءُ وَفَعَالُ

Both of these patterns are plural patterns for the اسْم صَفَة. The difference between them is that the فُعَلَاءُ pattern is used in METAPHORICAL contexts while the فَعَالُ pattern is used in LITERAL contexts.

وَقَالُوا رَبَّنَا إِنَّا أَطْعَنَا سَادَتَنَا وَكُبَرَاءَنَا فَأَضْلَلُنَا السَّبِيلَ^{٧٧}

They said, "Our Master, certainly, we obeyed our masters and noblemen, then they misguided us from the path".

كُبَرَاء is the plural of كَبِيرٌ. The فُعَلَاءُ pattern is chosen over the فَعَالُ pattern, because the meaning is non-literal. These people are not physically big. Rather, they are big in status and social rank.

وَإِذْ يَتَحَاجُونَ فِي النَّارِ فَيَقُولُ الْمُصْعَفُوْلُ لِلَّذِينَ أَسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا فَهُلْ أَنْتُمْ مُعْنُونَ عَنَّا نَصِيبًا مِنَ النَّارِ^{٧٨}

And when they are arguing in the fire, then the weak say to those who were arrogant, "We certainly used to be followers for you, so will you protect us from some of the fire?"

ضَعِيفٌ is the plural of ضَعِيفٌ. The فُعَلَاءُ pattern is chosen over the فَعَالُ pattern, because the meaning is non-literal. These people are not physically weak. Rather, they are blind followers who are mentally weak.

أَنْفِرُوا خَفَافًا وَثِقَالًا وَجَهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ ...

Go forth light or heavy and strive with your wealth and yourselves in the path of Allah...

This ayah appears in the context of the battle of خَيْفَ، the plural of خَيْفَ refers to people who have no armor and are travelling light. ثَقَالٌ refers to those who are wearing armor. This is a physical lightness and heaviness, which is why the فَعَالُ pattern is used.

هُوَ الَّذِي يُرِيكُمُ الْبَرْقَ حَوْفًا وَطَمَعًا وَيُنِشِئُ السَّحَابَ الْثِقَالَ

He is the one who shows you lightning causing fear and hope and He generated heavy clouds.

ثَقَالٌ is the plural of ثَقَالٌ. The فَعَالُ pattern is chosen over the فُعَلَاءُ pattern, because the meaning is literal. Rain clouds are physically heavy.

Note that the pattern becomes أَفْعَلَةُ ماضعف فُعْلَةٌ when the word is ناقص or فُعْلَةٌ when the word is مضاعف. For example, the plural of شديد would be أَشَدَّاءُ قَوِيَّةٌ would be قَوِيَّاتٌ. The plural pattern looks the same.

على وزن المصدر

The patterns can sometimes be used as a plural pattern. When this happens, it implies that the people belonging to this group are carrying out the action in its **TRUE SENSE** or its **LITERAL SENSE**. For example, سُجُودٌ is a pattern that means “prostration”. When السُّجُود is used as a plural, it means people who make **TRUE** سَجْدَة.

An example of this plural pattern being used to denote something **LITERAL** would be قِيَامٌ. The word can mean to stand [lit.] or it can mean to stand in prayer [fig]. When the literal meaning is intended, the pattern (قيام) is used. When the figurative meaning is intended, the normal plural (قَائِمُونَ) is used.

Take a look at the following examples.

... وَطَهَرْ بَيْتِي لِلَّطَّافِينَ وَالْقَائِمِينَ وَأَرْكَعَ الْسُّجُودِ ...

...and purify my house for those who do tawaf and for those who stand [in prayer] and for those who do ruku and true prostration.

The pattern is used for سجود to express that these people are doing سجود in its true sense, meaning that their prostration is full of humility and خشوع.

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَى جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ الْسَّمَاوَاتِ وَالْأَرْضِ ...

Those who remember Allah while standing, sitting, and on their sides and who think deeply about the creation of the skies and the earth...

Here “standing” and “sitting” are being used in their literal sense. This is why the pattern is used.

10.4 SUMMARY

There are two main discussion points when it comes to the topic of plural patterns:

SOUND PLURALS
VS
BROKEN PLURALS

UNIQUE IMPLICATIONS
OF PARTICULAR
PATTERNS

As far as sound vs. broken, the rules differ when dealing with *INANIMATE* and *ANIMATE*.

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INANIMATE RULES

- ✓ Sound indicates smaller amount (قلة)
- ✓ Broken indicates larger amount (كثرة)

ANIMATE RULES

- ✓ Sound indicates action
- ✓ Broken indicates noun

Below is a summary of each plural pattern and its implications.

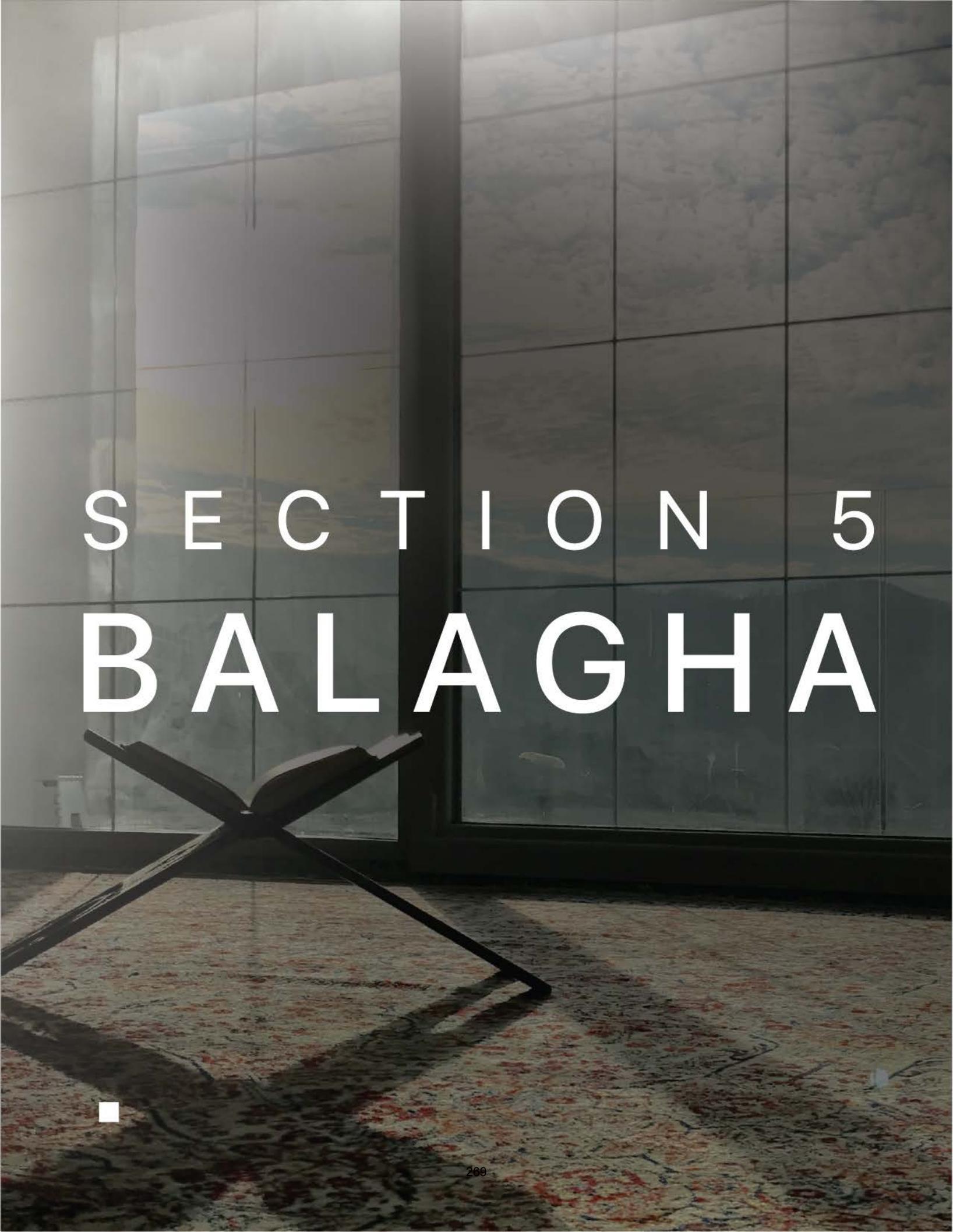
PATTERN	EXAMPLE	IMPLICATIONS
فُعَالٌ	كُفَّارُ زُرَاعٍ	doing the action a lot
فَعَلَةً	خَرَنَةً حَفَظَةً	lack of movement, label/classification
فُعْلٌ	رُكْعٌ سُجَدٌ	visibly apparent action, short-term
فَوَاعِلٌ	صَوَاعِقُ قَوَاعِدُ	lack of movement
فُعْلَانٌ	ذُكْرَانُ عُنْيَانٌ	a relatively small number
فَعْلٍ/فُعَالٍ/يَتَابِي	مَوْتَى سُكَارَى يَتَابِي	illness, deficiency, calamity
فُعْلَاءً/فُعَالٌ/أَفْعَلَاءً	كُبَرَاءُ شِدَادُ أَشِدَادُ	metaphorical and literal attributes
عَلَى وَزْنِ الْمَصْدَرِ	سُجُودٌ قِيَامٌ	true or literal action

10.5 ADDITIONAL PATTERNS

Below are additional plural patterns. Commit them to memory.

أوزان القلة (3-10)	
PATTERN	EXAMPLE
أَفْعُل	الْحُجُّ أَشْهُرٌ مَعْلُومٌ ^{١٩٧} ...
أَفْعَال	قُلْ هَلْ نُبَيِّنُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا ^{١٩٨}
أَفْعَلَة	... وَجَعَلْنَا لَهُمْ سَمْعًا وَأَبْصَرًا وَأَفْيَدَةً ^{١٩٩} ...
فَعْلَة	... إِنَّهُمْ فِتْنَةٌ أَمْنُوا بِرَبِّهِمْ وَزَدْنَهُمْ هُدَىٰ ^{٢٠٠}

أوزان الكثرة (11+)	
PATTERN	EXAMPLE
فُعل	صُمْ بُكْمٌ عُمِّيٌّ فَهُمْ لَا يَرْجِعُونَ ^{١٨٤}
فُعل	فَإِنْ كَذَّبُوكَ فَقَدْ كَذَّبَ رُسُلٌ مِّنْ قَبْلِكَ ... ^{١٨٥}
فَعَل	وَفِي الْأَرْضِ قَطْعٌ مُتَجَلِّبَاتٌ ... ^{١٨٦}
فُعُول	وَهُمْ عَلَىٰ مَا يَفْعَلُونَ بِالْمُؤْمِنِينَ شُهُودٌ ^{١٨٧}
فَعَائِل	إِنْ تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ ^{١٨٨} ...
فِعْلَانٌ	وَيَطْوُفُ عَلَيْهِمْ غِلْمَانٌ لَهُمْ كَانُوا مَكْنُونٌ ^{١٨٩}



SECTION 5

BALAGHA

علم البيان



CREATIVE DEVICES BY MEANS OF WHICH
AN IDEA CAN BE MADE CLEAR AND EASY
TO UNDERSTAND. EXPRESSIONS THAT
ENGAGE THE AUDIENCE MENTALLY AND
STIMULATE THE IMAGINATION.

CHAPTER 1

التشبٰ

INTRODUCTION

التشبٰ is a figure of speech that involves the comparison or likening of one thing to another thing of a different sort. An example of تشبٰ would be “He is as brave as a lion”. This statement involves the comparison of two different things (a human and a lion) that share a trait. In English literary terms التشبٰ can be defined as a simile.

Root Meaning: The root letters ش ب ه mean “likeness” or “similarity”. Placed in family II, the meaning becomes “to liken” or “to compare”.

The word مفعول به شَبَهَ يُشَبِّهُ takes a direct مفعول به in addition to a ب. Since there are two elements in a comparison, the first will appear as a direct مفعول به and the second will have a ب attached to it. The person/thing being compared acts as the مفعول به, and that which it is compared to attaches to the ب.

شَبَهْتُهُ بِالْأَسَدِ

I compared him to a lion

Alternatively Known As: This concept is alternately known as التمثيل. Remember that the root letters م ث ل also mean “likeness” or “similarity”.

As the name would suggest, التشبٰ is drawing a comparison or likening something to something else.



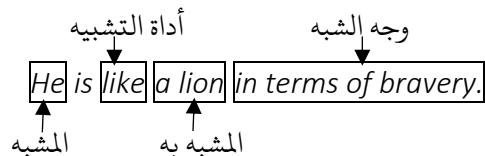
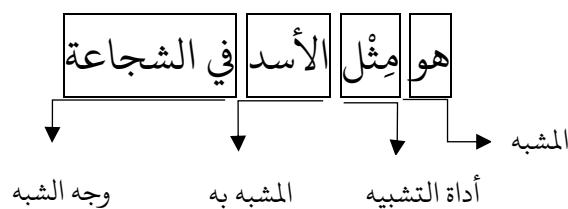
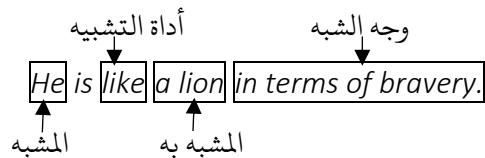
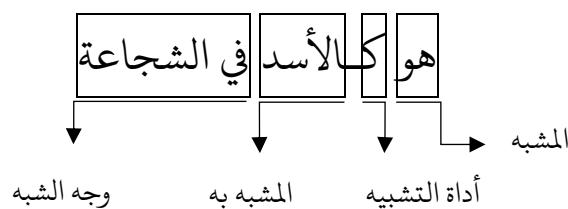
.....
This literary device is used to make a description more vivid and to make it easier to understand.
.....

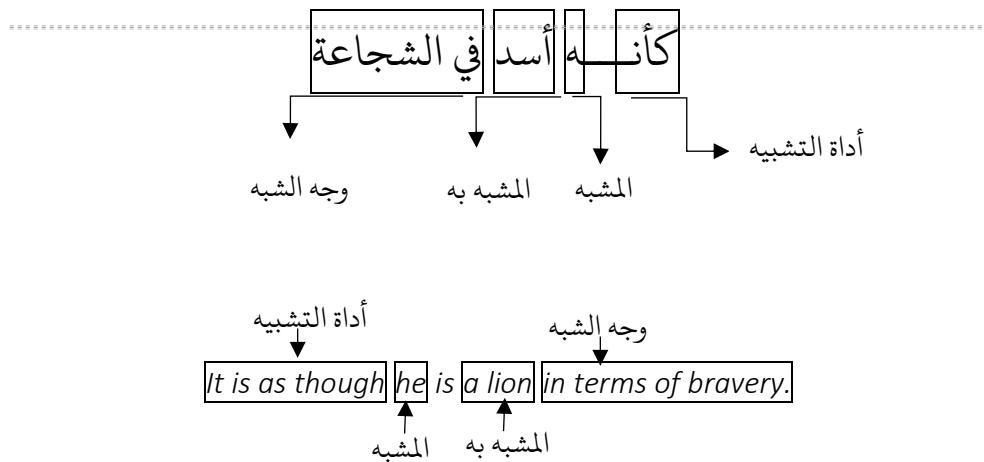
There are different types of تشبٰ and further subtleties and rhetorical implications that are associated with each type. To learn about the different kinds of تشبٰ, we must first learn about the **COMPONENTS** and **CONSTRUCTION** of تشبٰ.

COMPONENTS AND CONSTRUCTION OF التشبیه

There are **four components** to the تشبیه construction. They are:

1. المشبّه That which is ***being compared***
2. المشبّه به That which it is ***compared to***
3. أداة التشبیه ***The tool of comparison (they are)*** (كَمِثْلٍ، كَأَنْ، كَمِنْ)
4. وجْه التشبیه ***The point of similarity*** between that which is being compared (المشبّه) and that which it is being compared to (المشبّه به)





المشبى به: Notice that the term مفعول مشبه is the term for what is being compared.

المشبى به: Recall that with the word شَبَهَ يُشَبَّهُ, the second word in a comparison appears with a ب on it (e.g. شَبَهْتُهُ بِالْأَسْدِ). This explains the naming for "that which it is being compared to".

أداة التشبيه: Remember that the word أداة literally means "tool".

وجه الشبه: A meaning for "way" or "manner" hence the definition "the way in which they are similar" or "the manner of their similarity".



THE VARIETIES OF التشبیه AND THEIR RHETORICAL IMPLICATIONS

Of the four components mentioned in the previous section, the first two components (المشبى به and المشبى) are irremovable. They are the **PILLARS** of the structure of تشبیه. Without them تشبیه cannot exist.

The أداة التشبيه and the وجه الشبه, on the other hand, can be excluded. Their inclusion and exclusion have an effect on the literary and rhetorical implications of the construction.

Let us learn about the different variations of التشبیه and the rhetorical implications that come with each.

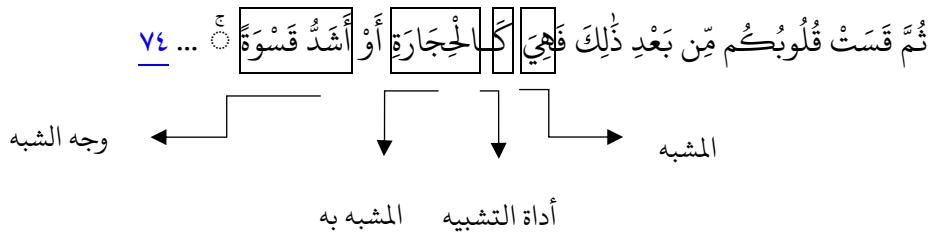
As mentioned previously, the أداة التشبيه and وجه الشبه can be excluded from the تشبیه. This leaves us with four possible combinations:

	وجه الشبه	أداة التشبيه
1. Both the أداة and وجه are present	✓	✓
2. The أداة is present and the وجه is missing	✗	✓
3. The وجه is present and the أداة is missing	✓	✗
4. Both the أداة and the وجه are missing	✗	✗

Let us explore each of these four possibilities.

Option 1. Both are Present

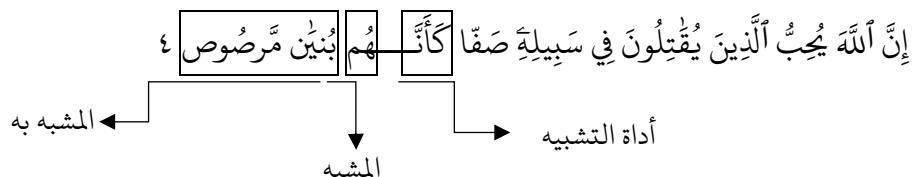
When both أداة and وجه التشبيه are present, this is the standard. There are no rhetorical implications aside from the aforementioned balagha benefit of similes. This type of تشبيه مُرسَل مُفَصَّل is known as **تشبيه مُرسَل مُفَصَّل**.



Above is an example of تشبيه مُرسَل مُفَصَّل. Notice that all elements are present. The two things being compared (هي + الحجارة) are present, interrupted by an (أداة) أشد قسوة (أَشَدُ قَسْوَةً). The term tells us how the two things being compared are similar. This makes it the وجه التشبيه.

Option 2. أداة is Present ووجه التشبيه is Missing

When only the أداة is missing, the way in which the مشبّه به and المشبّه are similar is not specified. This aspect is left to the imagination and is open to interpretation. It leaves the possibilities open and allows different minds to come up with different ideas. This is known as **تشبيه مُرسَل مُحْمَل**.



Above is an example of مشبه ووجه الشبه Notice that the pronoun مجمل (the pronoun هم) and the متشبه به (a well-compacted wall) are similar.



What are the characteristics of a well-compacted wall? How might a group of firm believers in battle be similar to a well-compacted wall? What images does this analogy conjure in your mind?

Compare this ayah to ayah 63:4. How does this comparison parallel the one in the example above?



﴿مَثُلُ الَّذِينَ يُنفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلٍ حَبَّةٍ أَنْبَتَ سَبَعَ سَنَابِلَ فِي كُلِّ سُنْبُلَةٍ مَّا تَهُدُ حَبَّةً ۚ وَاللَّهُ يُضَعِّفُ لِمَنِ يَشَاءُ ۖ وَاللَّهُ وُسْعٌ عَلَيْهِمْ﴾ ٦١

{كما} مثل حبة سبحة الصدقة التي تنفق في سبيله بحبة زرعت وباركها المولى، فأصبحت سبعمائة حبة، ففيه تشبيه مرسلاً مجملًا لذكر أداة التشبيه وحذف وجه الشبه، قال أبو حيأن: وهذا التمثيل تصوير للأضعاف كأنها مائلة بين عيني الناظر. (صفوة التفاسير)

Use the allotted space below to determine the four components of the تشبيه in the ayah and to take notes on the reading presented above.

المتشبه: _____ المشبه به: _____ أداة: _____ وجه: _____

Notes: _____

﴿مَثُلُ الْفَرِيقَيْنِ كَالْأَعْمَى وَالْأَصْمَى وَالسَّمِيعِ وَالْبَصِيرِ﴾

«الاعمى والأصم» فيه تشبيه مرسلاً مجملًا لوجود أدلة التشبيه وحذف وجه الشبه. أي مثل الفريق الكافر كالاعمى والأصم في عدم البصر والسمع، ومثل الفريق المؤمن كالسميع والبصير. أي حالة الفريقين المشركيين والمؤمنين تشبه حال الأعمى الأصم من جهةٍ وحال البصير السميع من الجهة الأخرى، فالكلام تشبيه وليس استعارةً لوجود كاف التشبيه وهو أيضاً تشبيهًا مفردًا لا مركبًا. والفريقان هما المعهودان في الذكر في هذا الكلام، وهما فريق المشركيين وفريق المؤمنين، إذ قد سبق ما يؤذن بهذين الفريقين من قوله:



{وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا} [هود: 18]. ثم قوله: {إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأُخْرِيَّا إِلَى رَبِّهِمْ} [هود: 23] الآية.

والفريق: الجماعة التي تُفارق، أي يخالف حالمها حال جماعة أخرى في عمل أو نخلة. وتقدم عند قوله تعالى: {فَأَيُّ الْفَرِيقَيْنِ أَحَقُّ بِالْأَمْنِ إِنْ كُنْتُمْ تَعْلَمُونَ} في سورة [الأنعام: 81].

شُيّة حال فريق الكُفَّارِ في عدم الانتفاع بالنظر في دلائل وحدانية الله الواضحة من مخلوقاته بحال الأعمى، و شبّهُوا في عدم الانتفاع بادلة القرآن بحال من هو أصم.

وشُيّة حال فريق المؤمنين في ضد ذلك بحال من كان سليم البصر، سليم السمع فهو في هدى ويقين من مُدرّگاته. (التحرير والتنوير)

Use the allotted space below to determine the four components of the *تتشبيه* in the ayah and to take notes on the reading presented above.

المشبه: _____ أداء وجه: _____

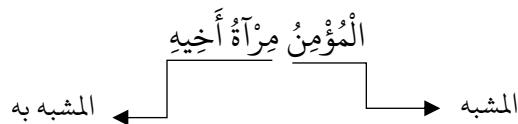
Notes: _____

Option 3. أداة is Missing, وجہ is Present

When only the أداة is missing, the مشبه به مشبه become a مبتدأ and a خبر. Rather than saying “He is like a lion in bravery,” you are saying “He is a lion in bravery.” This form of speech is more emphatic. This is known as تشبیه مُؤكّد مُعَصَّل. This form doesn’t occur in Quran or hadith. It occurs regularly in poetry.

Option 4. Both are Missing

When both the أداة and وجہ are missing, the rhetorical implications of option 2 and option 3 are combined. The missing وجہ الشبه gives room for speculation and imagination. The missing أداة makes the statement emphatic. This type of تشبیه is simultaneously open and emphatic. It is known as تشبیه بليغ.

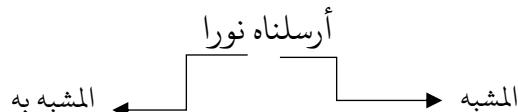


Above is an example of تشبیه بليغ. Notice that there is no أداة nor is there a وجہ. This makes the statement more emphatic and allows for freedom in imagination with regards to the وجہ.

Note that التشبیه البليغ does not always have to appear in the form of a مبتدأ وخبر. It can also appear in the following three forms:

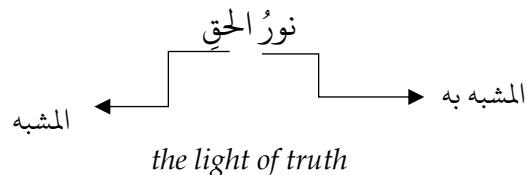
- حال
- إضافة
- مفعول مطلق

Take a look at an example of each below.

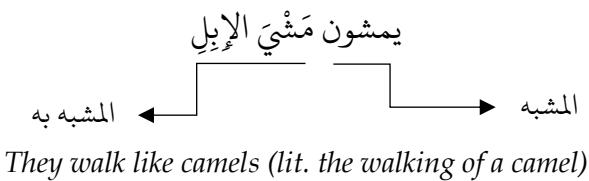


We sent it as a light

In the example above, “it” is being compared to a light. The مشبه به appears as a حال. There is no أداة or وجہ, as is the case with التشبیه البليغ.



In the example above, truth is being compared to light. The تشبیه بلیغ appears as an إضافة. Notice, however, the تشبیه البلیغ comes before the متشبه به. There is no اداة or وجہ, as is the case with مشبه به.



In the example above, there is a comparison between the way these people are walking (يمشون) and the way a camel walks (مشي الإبل). Notice that the مفعول مطلق مشبه به appears as a مفعول مطلق in this case. There is no اداة or وجہ, as is the case with التشبیه البلیغ.



What are the characteristics of a mirror? How might a believer act as a mirror for his/her brother/sister? Why do you think this level of emphasis was applied to this statement?



وقوله {وَسِرَاجًا مُّنِيرًا} تشبیه بلیغ بطریق الحالیة وهو طریق جميل، أي أرسلناك كالسراج المنیر في الهدایة الواضحة التي لا لبس فيها والتي لا تؤکل للباطل شبهة إلا فضحتها وأوقفت الناس على دخائلها، كما يُضيء السراج الوقاد ظلمة المكان . وهذا الوصف يشمل ما جاء به النبي ﷺ من البيان وإيضاح الاستدلال وانقسام ما كان قبله في الأديان من مسالك للتبدیل والتحريف فشمل ما في الشريعة من أصول الاستنباط والتتفقہ في الدين والعلم، فإن العلم يُشبّه بالنور فناسبه السراج المنیر. وهذا وصف شامل لجميع الأوصاف التي وصف بها آنفاً. (التحرير والتنوير)

Use the allotted space below to determine the four components of the تشبیه in the ayah and to take notes on the reading presented above.

المتشبه: _____ المشبه به: _____ أداة: _____ وجہ: _____

Notes: _____

Below is a summary of the different types of تشبیه and their rhetorical implications.

RHETORICAL IMPLICATION	وجه الشبه	أداة التشبیه	نوع التشبیه
Standard	✓	✓	مُرْسَلٌ مُفَصَّلٌ
open to interpretation	✗	✓	مُرْسَلٌ مُحْمَلٌ
Emphatic	✓	✗	مُؤَكَّدٌ مُفَصَّلٌ
most emphatic, open to interpretation	✗	✗	بِلْعَ

JARGON ALERT! **مُرْسَلٌ** Is the **أَرْسَلَ** of اَسْمَ مَفْعُولٍ and literally means “released” or “free”. In this lesson, we see it used when the **أداة التشبیه** is present or “free” rather than omitted or “trapped”.

JARGON ALERT! **مُؤَكَّدٌ** Is the **أَكَّدَ** of اَسْمَ مَفْعُولٍ and literally means “emphasized”. In this lesson we see it used when the **أداة التشبیه** is missing and the statement becomes more emphatic.

JARGON ALERT! **مُفَصَّلٌ** Is the **فَصَّلَ** of اَسْمَ مَفْعُولٍ and literally means “detailed”. In this lesson, we see it used when the **وجه الشبه** is present. The **وجه الشبه** provides more detail, so a **تشبیه** construction that contains a **وجه الشبه** is considered to be “detailed” or **مُفَصَّلٌ**.



أَجْمَلُ اسْمٌ مَفْعُولٌ: Is the name of the مفعول (object) summarized? In this lesson, we see it used when the **وجه الشبه** (subject of comparison) is missing. Since this detail is missing, the statement is considered to be “summarized”. It is opposite of مفصل (detailed).

بَلِيغٌ: Means “eloquent”. It comes from بَلَغَ which means “to reach”. Eloquent speech is called بَلِيغٌ because it reaches the mind and heart of the listener and leaves an impact. التشبیه البليغ got its name because it is considered to be the most powerful and impactful type of تشبیه.



FIGURING OUT THE PARTS OF A تشبیه

Use the following tips to help you determine the parts of a تشبیه.

- To figure out the متشبه/مشبه به, ask yourself “What two things are being compared?”
- To determine whether something is acting as the وجه, ask yourself “Is this telling me how these two things are similar?”

OTHER KINDS OF تشبیه

The four types of تشبیه covered in the previous section depended on what components were included or omitted. There are an additional three types of تشبیه that are not categorized on the same basis. Let us learn about these three types of تشبیه.

1. التشبیه الضمنی



Root Letters: The root ض من means “hidden” or “interior”.

Alternatively Known As: التشبیه المکنی, which comes from the root letters ك ن ي which means “to allude to s.t.” The literary term for this is a metonym.

This type of التشبیه الضمنی is called because the comparison does not follow the standard construction that follows (المتشبه - أداته التشبیه - المتشبه به - وجه التشبیه). In this sense, the تشبیه is hidden or is alluded to.

Take a look at the following example.

يَأَيُّهَا الَّذِينَ ءَامَنُوا أَجْتَنِبُوا كَثِيرًا مِّنَ الظُّنُنِ إِنَّ بَعْضَ الظُّنُنِ إِثمٌ وَلَا تَجْسَسُوا وَلَا يَغْتَبْ بَعْضُكُمْ بَعْضًا أَيُّحِبُّ

أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهُتُمُوهُ وَتَقُولُونَ اللَّهُمَّ إِنَّ اللَّهَ تَوَابُ رَحِيمٌ ١٦

Believers! Avoid a lot of assumption, for some of assumption is sin. Do not spy, nor should you slander one another. Would one of you like to eat the flesh of his brother while he is dead. You would detest it! Be conscious of Allah! No doubt, Allah is repeatedly forgiving and constantly merciful.

In the ayah above, backbiting is likened to eating the flesh of one's brother while he is dead. The standard structure for تشبیه is not used (e.g. الغيبة كأكل لحم أخيك ميتا). Rather, the similitude is alluded to through the use of a rhetorical question, "Would any of you like to eat the flesh of your brother while he is dead?"



This type of تشبیه allows the listener to make the connection between the implied مشبه به and مشبه on their own. Arriving at a conclusion by oneself creates greater impact and allows for retention. For this reason, التشبیه الضمنی is great for teaching lessons.

2. التشبیه المقلوب



Root Letters: The letters ق ل ب mean "to flip" or "to reverse". In the form, it means "flipped" or "reversed".

Alternatively Known As: التشبیه المعکوس، تشبیه التفضیل.

Generally, the التشبیه المقلوب is the main idea and the مشبه به is secondary. When it comes to مشبه، the مشبه and the مشبه به are reversed sequentially, making the مشبه به the main idea and the مشبه مشبه secondary. They appear in an order opposite to what is expected.



This is done when the speaker perceives that what would normally be the مشبه به (and has now been made the مشبه) should be the primary focus. This can be done for various reasons.

Take a look at the examples below.

أَفَمَنْ يَخْلُقُ كَمَنْ لَا يَخْلُقُ أَفَلَا تَدَّكُرُونَ ١٧

المشبه ← أداة → المشبه به

Preceding this ayah is a passage in which Allah describes His creation. He describes scenes of animals and nature. Then in this ayah, He addresses the idolaters regarding their false gods. Rather than saying, “Then, do those who do not create [i.e your gods] compare to one who does create?...” which would be expected, He says “Then does the one who creates compare to those who do not create?...” This is because the false deities that they worship do not deserve to appear in sequence before Allah. Here Allah makes Himself the main idea and the main topic of focus. He raises His status and lowers the status of the false deities.

... ذُلِّكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَوْا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحرَّمَ الرِّبَوْا ... ٢٧٥

المشبه ← أداة → المشبه به

The ayah above quotes the response of the كفار to the command not to engage in interest. Rather than saying “Interest is like trade” as one would expect, they say “Trade is like interest” as though to say that trade is worse than interest and is even more deserving of being forbidden.

IMAGINE that you are telling your friend that they should not be smoking. They point at your donut and say “Junk food is just like cigarettes. Both are bad for you.”

Imagine now that they respond by saying, “Cigarettes are just like junk food. Why is one okay while the other bad?”

The first scenario, in which junk comes first sequentially, sounds like an aggressive attack. The speaker is directing attention away from what their own fault and directing it toward the advisor.

The second scenario has the tone of a defense or could even sound like a genuine question.



{أَفَمَنْ يَخْلُقُ كَمَنْ لَا يَخْلُقُ أَفَلَا تَدَّكُرُونَ} [النحل: ١٧] فِي الآيَةِ تَشْبِيهٌ مَقْلُوبٌ إِذْ مُقْتَضَى الظَّاهِرِ عَكْسُهُ لِأَنَّ الْخَطَابَ لِعِبَادِ الْأَوْثَانِ حِيثُ سَمُونَهَا آللَّهُ تَشْبِيهًآ بِهِ تَعَالَى فَجَعَلُوا غَيْرَ الْخَالِقِ كَالْخَالِقِ فَجَاءُتِ الْمُخَالَفَةُ فِي الْخَطَابِ كَأَنَّهُمْ لِمُبَالَغَتِهِمْ فِي عِبَادِتِهَا وَلِإِسْفَافِهِمْ وَارْتِكَابِ عَقُولِهِمْ صَارُتْ عِنْدَهُمُ الْأَصْلَ وَصَارَ الْخَالِقُ الْحَقِيقِيُّ هُوَ الْفَرْعَاجِيُّ فِي إِنْكَارِ عَلَى وِفْقِ ذَلِكِ.

Use the allotted space below to determine the four components of the تشبيه in the ayah and to take notes on the reading presented above.

المشتبه به: _____ المشتبه به: _____ أداة: _____ وجه: _____

Notes: _____

3. تشبیه التمثيل

مشبه به مشبه و وجه الشبه is when there is more than one. This essentially means that the مشبه and the مشبه به are similar in more than one way. With this type of مشبه، the وجه الشبه is never explicitly stated. It must be interpreted.

This type of تشبیه differs from (where there is an اداة but no المجمل) the type of تشبیه used by the messenger. In that generally uses a comparison that is culturally understood and fairly obvious. For example, in Arab culture, a lion is an icon of bravery. For this reason, though the شبه is not mentioned in a sentence like هو كالأسد, most listeners will understand the same thing.

Similarly, with a sentence like كأنهم بنيان مرصوص, the primary trait that comes to mind is strength and unity. Interpretations other than the ones that are immediately understood are acceptable, but they are secondary as they are a matter of opinion.

When it comes to التمثيل التشبيه، however، the **وجه الشبه** is not generally immediately obvious and must be thought about and interpreted. This puts the multiple possibilities on an equal playing field.



مَثَلُ الَّذِينَ حَمَلُوا التَّوْرَةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلَ الْحِمَارِ يَحْمِلُ أَسْفَارًا

فقد شَبَّهَ سُبحانَه صورَةَ الْيَهُودِ وَالْتُورَاةِ بَيْنَ أَيْدِيهِمْ وَفِيهَا حُكْمُ اللَّهِ الْمَهْدِيِّ وَالنُّورُ وَهُمْ مُعْرِضُونَ عَنْهَا، بِهَيْئَةِ الْحَمِيرِ ثُوَّبَعُ الْكِتَبُ عَلَى ظَهُورِهَا وَلَا تُنْتَفَعُ بِهَا وَلَا يَنْهَا إِلَّا التَّتَّعَّبُ وَالْمَشَقَّةُ وَالْجَامِعُ بَيْنَ الْحَالَيْنِ وَجُودُ الْمُشْقَةِ وَالْعَنْتِ وَانْتِفَاعُ الْفَائِدَةِ مَعَ قُرْبَهَا وَإِمْكَانِهَا.

Use the allotted space below to determine the four components of the تشبیه in the ayah and to take notes on the reading presented above.

المشبه: _____ المشبه به: _____ أداة: _____ ووجه: _____

Notes: _____

وَجَمِلَةُ {كَانُوكُمْ خُشُبٌ مُسَنَّدٌ} مُسْتَأْنَفٌ اسْتَعْنَافًا بِيَانِيًّا جَوابًا عَنْ سُؤَالٍ يَنْشأُ عَنْ وَصْفِ حُسْنٍ أَجْسَامِهِمْ وَذَلِاقَةِ كَلَامِهِمْ، فَإِنَّهُ فِي صُورَةِ مَدْحٍ فَلَا يُنَاسِبُ مَا قَبْلَهُ مِنْ ذِمَّهُمْ فَيُتَرَكَّبُ السَّامِعُ مَا يَرِدُ بَعْدَ هَذَا الْوَصْفِ.

وَيَجُوزُ أَنْ تَكُونَ الْجَمِلَةُ حَالًا مِنْ ضَمِيرِيِّ الْغَيْبَةِ فِي قَوْلِهِ: {إِذَا رَأَيْتُهُمْ ثُعِجْبُكَ أَجْسَامُهُمْ}.
وَمَعْنَاهُ أَنَّ حُسْنَ صُورِهِمْ لَا تَقْعُدُ فِيهِ لَأْنَفُسِهِمْ وَلَا لِلْمُسْلِمِينَ.

{خُشُبٌ} بِضمِّ الْخاءِ وَضَمِّ الشَّيْنِ جَمْعُ خَشْبَةٍ بفتحِ الْخاءِ وَفَتْحِ الشَّيْنِ وَهُوَ جَمْعٌ نَادِرٌ لَمْ يُحْفَظْ إِلَّا فِي ثَمَرَةٍ، وَقِيلَ: ثُمُرٌ جَمْعُ ثِمَارٍ الَّذِي هُوَ جَمْعُ ثَمَرَةٍ فَيَكُونُ ثُمُرٌ جَمْعُ جَمْعٍ. فَيَكُونُ خُشُبٌ عَلَى مَثَالٍ جَمْعِ الْجَمْعِ وَإِنْ لَمْ يُسْمَعْ مَفْرُدُهُ. وَيَقَالُ: خُشُبٌ بِضمِّ فَسْكُونٍ وَهُوَ جَمْعٌ خَشْبَةٍ لَا مَحَالَةَ، مَثَلُ: بُدنٌ جَمْعُ بَدْنَةٍ.

وَقَرَأَ الْجَمَهُورُ بِضَمَّتَيْنِ. وَقَرَأَهُ قَنْبُلُ عَنْ أَبِنِ كَثِيرٍ وَأَبْوِ عُمَرٍ وَالْكَسَائِيِّ وَيَعْقُوبُ بِضَمَّةِ فَسْكُونٍ.
وَالْمَسْنَدُ الَّتِي سُنِّدَتُ إِلَى حَائِطٍ أَوْ نَحْوِهِ، أَيْ أَمِيلٌ إِلَيْهِ فَهِيَ غَلِيظَةٌ طَوِيلَةٌ قَوِيَّةٌ لَكُنَّهَا غَيْرُ مُنْتَفَعٍ بِهَا فِي سَقْفٍ وَلَا مَشَدُودٍ بِهَا جَدَارٌ. شُبِّهُوا بِالْخُشُبِ الْمَسْنَدِ تَشْبِيهَ التَّمْثِيلِ فِي حُسْنِ الْمَرْأَى وَعَدَمِ الْجَدُوِيِّ، أَفْيَدَ بِهَا أَنَّ أَجْسَامَهُمُ الْمَعَجَبُ بِهَا وَمَقَالُهُمُ الْمَصْفَيُّ إِلَيْهِ خَالِيَانِ عَنِ النَّفْعِ كُخْلُوِّ الْخُشُبِ الْمَسْنَدِ عَنِ الْفَائِدَةِ، إِذَا رَأَيْتُمُوهُمْ حِسَبَتُمُوهُمْ أَرْبَابَ لِبٍ وَشَجَاعَةٍ وَعِلْمٍ وَدِرَاءَةٍ.
إِذَا اخْتَبَرْتُمُوهُمْ وَجَدْتُمُوهُمْ عَلَى خَلَافِ ذَلِكَ فَلَا تَخْتَفِلُوا بِهِمْ (التَّحْرِيرُ وَالْتَّنْوِيرُ)



Use the allotted space below to determine the four components of the *تَشْبِيه* in the ayah and to take notes on the reading presented above.

المتشبه: _____ المشبه به: _____ أداة: _____ وجه: _____

Notes: _____

Though this is not always the case, it is common for *تَشْبِيه التَّمثيل* to have a lengthy *مشبه به*. Take a look at the highlighted in the ayat below.

مَثُلُّهُمْ كَمَثُلَ الَّذِي أَسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكُوهُمْ فِي ظُلْمَتِ لَا يُبَصِّرُونَ ١٧ صُمُّ
بُكُمْ عُمِي فَهُمْ لَا يَرْجِعُونَ ١٨ أَوْ كَصِيبٌ مِّنَ السَّمَاءِ فِيهِ ظُلْمَتٌ وَرَعْدٌ وَبَرْقٌ يَجْعَلُونَ أَصْبَعَهُمْ فِي إِعْذَانِهِمْ مِّنَ
الصَّوْعَقِ حَدَرَ الْمَوْتِ ١٩ وَاللَّهُ يُحِيطُ بِالْكُفَّارِينَ يَكَادُ الْبَرْقُ يَخْطُفُ أَبْصَرَهُمْ كُلَّمَا أَضَاءَ لَهُمْ مَشَوا فِيهِ وَإِذَا
أَظْلَمَ عَلَيْهِمْ قَامُوا ٢٠ وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَرِهِمْ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ٢١

Their example is like the example of the one who tries to light a fire, so when it lit up whatever is around him, Allah takes away their light and leaves them in darknesses, unseeing. Deaf, mute and blind, so they do not return! Or like a rainstorm from the sky in which there is darknesses and lightning and thunder.

They place their fingers in their ears because of the lightning strikes out of fear of death. Allah is completely surrounding the disbelievers. The lightening almost makes them blind (lit., steals their eyesight). Every time it lights up for them, they walk about in it, and when it darkens all around them, they stand still. Had Allah willed, He would have taken away their hearing and their sight. No doubt, Allah is capable over everything.

إِنَّمَا مَثُلُّ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَأَخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ مِنَّا يَأْكُلُ أَنَاسٌ وَالْأَنْعُمُ حَتَّىٰ إِذَا
أَخْدَتِ الْأَرْضُ رُخْرُفَهَا وَأَرْيَتَ وَظَنَّ أَهْلُهَا أَنَّهُمْ قُدْرُونَ عَلَيْهَا أَتَهَا أَمْرُنَا لَيَلَّا أَوْ نَهَارًا فَجَعَلْنَاهَا حَصِيدًا كَأَنَّ لَمْ
تَغَنِ بِالْأَمْسِ ٢٢ كَذِلِكَ نُفَصِّلُ الْآيَتِ لِقَوْمٍ يَتَفَكَّرُونَ ٢٣

The example of the lowest life is only like the example of water which We sent down from the sky, then the plants of the earth (which people and cattle eat from) mixed with it. Until a point in time when the earth

*takes on its adornments and adorns itself and its people think that they have power over it, Our command will come to them at night or in the morning, so We make it level as though it did not exist yesterday.
That is how We detail the signs for a people who think.*



This type تشبیه gives room for interpretation. It allows for the possibility that the simile can apply to multiple groups and in different scenarios.

RECOGNIZING THE OTHER TYPES OF تشبیه

- To recognize a تشبیه ضمنی, ask yourself “Is there a hidden meaning?” Then ask yourself, “Does the hidden meaning involve comparison?”
- To recognize a تشبیه تمثيلي, ask yourself, “Is the point of similarity between these two things something that could be immediately understood by most people?”
- To recognize a التشبیه المقلوب examine the context and ask yourself what the main point of focus is. Is the element that is the main point of focus coming first? If not, it is تشبیه مقلوب.



Definition of تشبیه - a simile; to compare two things that share a common trait

Components of التشبیه

1. المُشَبَّه That which is **being compared**
2. المُشَبَّه بِهِ That which it is **compared to**
3. أَدَاءُ التَّشْبِيهِ **The tool** of comparison (they are كَمِثْلٍ، كَأَنَّ)
4. وجْهُ الشَّبَهِ **The point of similarity** between that which is being compared (المُشَبَّه) and that which it is being compared to (المُشَبَّه بِهِ)

Types of تشبیه that are categorized based on what components are present/missing.

RHETORICAL IMPLICATION	وجه الشبه	أداة التشبیه	نوع التشبیه
standard	✓	✓	مرسل مفصل
open to interpretation	✗	✓	مرسل محمل
emphatic	✓	✗	مؤكّد مفصل
most emphatic, open to interpretation	✗	✗	بلينج

*doesn't occur often

*most common in Quran

*doesn't occur often

إضافة or حال

How to spot a تشبیه بلينج look for metaphorical usage

Types of تشبیه that are categorized otherwise:

RHETORICAL IMPLICATION	DEFINITION	نوع التشبیه
Allows listener to make connection on their own. Has great impact and helps with retention.	Does not follow the standard construction, but it is still clear that a comparison is being made.	التشبیه الضمنی
Speaker redirects focus for a reason dictated by context.	The مشبه به and مشبه are reversed.	التشبیه المقلوب
Open to multiple interpretations and ideas. Relevant to several contexts.	Requires interpretation. Cannot be understood at face value.	تشبیه التمثیل

MIXED PRACTICE

Determine what type of تشبیه you see in the following ayaat. Discuss your observations and reflections on the ayaat accordingly. In the case of تشبیه التمثیل you may research the ayah.

وَلِلَّهِ غَيْبُ السَّمَاوَاتِ وَالْأَرْضِ ۝ وَمَا أَمْرُ السَّاعَةِ إِلَّا گَمْحُ الْبَصَرِ أَوْ هُوَ أَقْرَبُ ۝ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۝ ۷۷

Type of تشبیه: _____

Reflections: _____

تَنْزِيعُ الْكَاسَ كَائِنُهُمْ أَعْجَابٌ خَلْ مُنْقَعِرٌ ۝ ۲۰

Type of تشبیه: _____

Reflections: _____

مَّثُلُ الَّذِينَ كَفَرُوا بِرَبِّهِمْ أَعْمَلُهُمْ كَرْمًا دِأَشْتَدَتْ بِهِ الرِّيحُ فِي يَوْمٍ عَاصِفٍ لَا يَقْدِرُونَ مِمَّا كَسَبُوا عَلَى شَيْءٍ
ذَلِكَ هُوَ الْضَّلْلُ الْبَعِيدُ ١٨

Type of تشبيه: _____

Reflections: _____

وَأَتْلُ عَلَيْهِمْ بَأَنَّ الَّذِي ءَاتَيْنَاهُ قَاتَبَنَا فَانسَلَخَ مِنْهَا فَاتَّبَعَهُ الشَّيْطَنُ فَكَانَ مِنَ الْعَاوِينَ ١٧٥ وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَكِنَّهُ
أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَهُ وَهَوْنَاهُ ١٧٦ فَمَثُلُهُ كَمَثُلِ الْكَلْبِ إِنْ تَحْمِلْهُ يَلْهَثُ أَوْ تَرْكُهُ يَلْهَثُ ذَلِكَ مَثُلُ الْقَوْمِ الَّذِينَ
كَدَّبُوا بِإِيمَانِهِمْ فَاقْصُصِ الْقَصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ ١٧٦

Type of تشبيه: _____

Reflections: _____

يَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تُبْطِلُوا صَدَقَاتِكُمْ بِإِمَانِ وَالْأَدَى لَكُلَّ ذِي يُنْفِقُ مَالَهُ رِئَاءً أَثَابِسَ وَلَا يُؤْمِنُ بِاللَّهِ وَأَلِيمُ الْآخِرِ
فَمَثُلُهُ كَمَثُلِ صَفَوَانِ عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَأَبْلَى فَتَرَكَهُ صَلَادًا لَا يَقْدِرُونَ عَلَى شَيْءٍ مِمَّا كَسَبُوا وَاللَّهُ لَا يَهْدِي
الْقَوْمَ الْكُفَّارِينَ ٦٤

Type of تشبيه: _____

Reflections: _____

وَمَثُلُ الْكَلْمَةِ خَبِيشَةٍ كَشَجَرَةٍ خَبِيشَةٍ أَجْتَثَتْ مِنْ فَوْقِ الْأَرْضِ مَا لَهَا مِنْ قَرَارٍ ٦٥

Type of تشبيه: _____

Reflections: _____

أَعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعْبٌ وَلَهُوَ رِزْنَةٌ وَنَفَاحُرُ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ كَمَثَلٍ غَيْرِهِ أَعْجَبَ
الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهِيجُ فَتَرَاهُ مُصْفَرًا ثُمَّ يَكُونُ حُطْمًا وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِّنْ اللَّهِ وَرِضْوَانٌ وَمَا
الْحَيَاةُ الدُّنْيَا إِلَّا مَتْعٌ أَغْرُورٌ ٤٠

Type of تشبيه: _____

Reflections: _____

CHAPTER 2

الاستعارة

INTRODUCTION

الاستعارة is a variation of التشبیه that follows a different structure and that varies somewhat in its rhetorical implications.

Recall that in the التشبیه construction, the مشبه به and مشبه are irremovable. Even the most bare form of التشبیه – still retains the مشبه and the مشبه به.

When either of these two core components (the مشبه به or the مشبه) are removed from the التشبیه construction ceases to be considered and is called استعارة.



Below is an example of the مشبه being omitted.

He pulled them out of the [darkness] of [misguidance] into the [light] of [guidance].

↓ ↓ ↓ ↓
مشبه به مشبه مشبه به مشبه

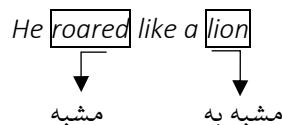
Notice that in this sentence, there is a comparison being made. Misguidance (acting as the مشبه) is compared to darkness (acting as the مشبه به). Guidance (acting as the مشبه) is compared to light (acting as the مشبه به). There is no أداة وجہ, making this a تشبیه بلیغ.

He pulled them out of the [darkness] of [misguidance] into the [light] of [guidance].

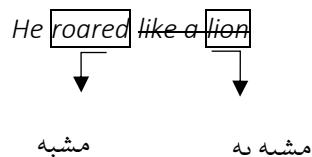
↓ ↓ ↓ ↓
مشبه به مشبه مشبه به مشبه

Notice, now, that the مشبه has been removed. Recall that when either the مشبه به or the مشبه are removed from a تشبیه بلیغ, the construction ceases to be considered and is called استعارة. The sentence above is an example of an استعارة.

Now take a look at an example of the مشبه به being omitted.



In the sentence above, there is a comparison. The man's roaring is being compared to that of a lion.



Notice, now, that the **الـأداة** (along with the **مشبه به**) has been removed. Remember that when one of the core elements of **التشبيه** is removed, the construction is known as an **استعارة**. This is an example of an **استعارة**.

Recall that a standard **التشبيه** compares two things that share a common trait. Notice, on the other hand, that an **استعارة** is like giving something or someone a quality that belongs to something or someone else without explicitly stating what that something or someone else is.



الاستعارة is borrowing a feature and giving it to something that it does not belong to. It is like borrowing something without citing the source.

The closest English literary device to **الاستعارة** is a metaphor.



The root letters ع و ر in family X (استعاز يَسْتَعِيرُ استعارة) literally mean “to borrow”. Again, this is because a trait that does not belong to something inherently is “borrowed” and given to something else.

Recall that **التشبيه البليغ** also involved metaphorical usage. As such, it is important to be able to distinguish between **الاستعارة** and **التشبيه البليغ**. Use the process below to help you distinguish.



DISTINGUISHING BETWEEN **استعارة** AND **تشبيه**

- if there is an **أداة**, it is **تشبيه**

- in the case of تشبیه بليغ [since there is no أداة]:
 - o if you can put an أداة in, it is تشبیه بليغ
 - ex. *He is a lion* → *He is like a lion*
 - o if you try to put an أداة in and it does not work, it is an استعارة.
 - ex. *She is boiling* → *She is like boiling*

استعارة

Remember that when either the تشبیه or the مشبه are removed from a construction, it is considered an استعارة. Since there are two components that can be removed, this means that there are also two types of استعارة.

- ✓ When the مشبه is removed, the construction is known as الاستعارة التصریحیة.
- ✓ When the تشبیه is removed, the construction is known as الاستعارة المکنیة.

Let us learn about each of these two types in further detail.

الاستعارة التصریحیة: مشبه

When the مشبه is removed, the construction is known as الاستعارة التصریحیة. Take a look at the following example.

الرَّ كِتَبَ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلْمِ إِلَى النُّورِ يَارِبِّنَا رَبِّ الْعَزِيزِ الْحَمِيدِ ۚ

Alif-laam-raa. A book which We sent down to you so that you may extract people from the darknesses to light by the permission of their Master to the path of the Mighty and the Constantly praised.

The Prophet ﷺ does not literally remove people from darkness into light. Here darkness is used as a metaphor for ignorance or misguidance. Light is used as a metaphor for enlightenment and guidance.

If this ayah followed the standard تشبیه construction, it would read “..to remove people from misguidance, which is like darkness into guidance, which is like light...” or as “...to remove people from the darkness of misguidance into the light of guidance...” However, the مشبه (misguidance and guidance) is omitted. Only the مشبه بـ light and darknesses, remain.

1) High form of hyperbole.

2) More succinct than even التشبیه البليغ as the مشبه is not mentioned.

3) Keeps possibilities for مشبه open.



4) Creates vivid imagery.

Let us analyze the ayah above taking into consideration these rhetorical implications.

1. Using darkness and light to represent guidance and misguidance rather than likening the two sound more matter-of-factly. It is like the difference between saying “His is a lion” and “Here comes the lion.”
2. The مشبه (misguidance and guidance) is not explicitly stated, but it is understood. More is said with fewer words.
3. Darkness could represent misguidance, ignorance, sadness, despair, solitude, emptiness, the lack of an ability to see. Any of these possibilities that are corroborated by something in the Quran or an event or saying from the life of the Prophet can hold true.

For example, the Quran describes itself as شفاء and رحمة. This corroborates with the idea that darkness could represent sadness, despair, and emptiness. The Quran describes itself as هدى and تفصیل کل شيء. This corroborates with the idea that darkness could represent misguidance and ignorance.

4. The words darkness and light conjure imagery in the mind whereas misguidance and guidance are not likely to. Though a standard تشبیه also creates imagery, omitting the مشبه makes the image seem more literal, creating a more vivid image. Think of the image that comes to your mind when you hear “He pulls people out of darkness into light.” Now think of the image that comes to your mind when you hear, “He pulls people out of the darkness of misguidance into the light of guidance.”



The root letters صرح mean “clarity”. In family II, it means “to make clear” or “to make apparent”. The naming of this type of استعارة is based on the مشبه به. Since the مشبه به is made apparent, it is called الاستعارة التصریحیة.

الاستعارة المکنیة: مشبه به

When the مشبه به is removed, the construction is known as الاستعارة المكنية. Take a look at the following example.

٩٩ ﴿ وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمْوِجُ فِي بَعْضٍ ۚ وَنُفَخَ فِي الصُّورِ فَجَمَعْنَاهُمْ جَمِيعًا ۚ ﴾

We will leave them on that day, surging into one another. The horn will be blown into, then We will gather them all together.

The word ماج يموج means “to surge” or “to be tumultuous”. It is normally used for bodies of water. The word مَوْجَ means an ocean wave. In the ayah above however, it is used for humans. Furthermore, there is

no مشبه به.

If this were a standard construction, one would expect يموج كالبحر تشبیه or the like. The word مشبه به would be the مشبه به. However, the word مشبه به is omitted. This makes the construction a مكنية استعارة.

1) High form of hyperbole.

2) More succinct as the مشبه به is not mentioned.

3) Keeps possibilities for مشبه به open.

4) Creates vivid imagery.

-----

Let us look at the ayah taking into consideration these rhetorical implications.

1. Giving humans a trait that belongs to an ocean (الاستعارة المكنية) rather than simply likening them to an ocean (التشبیه) is a stronger form of hyperbole.
2. The implication “like the waves of an ocean” is understood. The idea is conveyed using fewer words.
3. Anything that fits within the boundaries of the meaning of ماج يموج is a possibility. Take a look at the dictionary entry for the word to explore the possibilities.

ج و م *m-w-j* wave, swell, surge, to swell, to heave, to roll, to be excited, to be agitated, to flood, to be stormy, (of sea) to be high; to intermingle. Of this root, two forms occur seven times in the Qur'an: يَمْوِجْ *yamūj* once and مَوْجٌ *mawj* six times.

وَرَكَنَّا بَعْضَهُمْ يَوْمَنِهِ يَمْوِجُ فِي بَعْضٍ (18:99)
 We will let them, on that day, surge against each other.

وَإِذَا غَشِيَّهُمْ مَوْجٌ كَالظُّلُلِ دَعُوا (mawj [n.] waves, breakers 31:32) مَوْجَ
الله مُخْلِصِينَ لَهُ الدِّينَ when waves enshroud them like canopies, they
call on God, devoting their religion sincerely to Him.

4. Though a standard تشبیه also creates imagery, omitting the مشبه به makes the image seem more literal, creating a more vivid image. The image of the dam of يأجوج و مأجوج being crushed and people surging and crashing against each other like waves when they flow out is a powerful one.



Root Meaning: مكني is the word from which the meaning “to allude” or “to express indirectly”. As with the figure of speech استعارة التصرحية, it is named based on the meaning of the root word. مشبه به is omitted and alluded to in the figure of speech الاستعارة المكنية hence the naming.

Alternatively known as: الاستعارة بالكنية

FIGURING OUT THE TYPE OF استعارة

- When the مشبه به is missing, the مشبه is usually an action (or an اسم that carries a meaning)
 - o ex. *She is boiling [like hot water], He exploded [like a volcano].*
 - When the مشبه is missing, the مشبه is usually an اسم
 - o ex. *He pulls people out of darkness [of misguidance] into light [of guidance].*

➔ To figure out which element is missing [مشبه به or مشبه به], ask yourself “is the metaphor in the action or in the noun?”

أَفَمِنْ أَسَسَ بُنْيَاهُ عَلَى تَقْوَىٰ مِنَ اللَّهِ وَرِضْوَانٍ خَيْرٌ أَمْ مِنْ أَسَسَ بُنْيَاهُ عَلَى شَفَا جُرْفٍ هَارٍ فَانْهَارَ بِهِ فِي نَارِ جَهَنَّمَ ^{وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ} ﴿١٩﴾

وُشِّبَّهَ الْقَصْدُ الَّذِي جَعَلَ الْبَنَاءَ لِأَجْلِهِ بِأَسَاسِ الْبَنَاءِ، فَاسْتُعِيرُ لَهُ فَعْلُ {أَسَسَ} فِي الْمَوْضِعَيْنِ.

وَلَمَّا كَانَ مِنْ شَأْنِ الْأَسَاسِ أَنْ تُطْلَبَ لَهُ صَلَابَةُ الْأَرْضِ لِتَدَوِّاهُ مَا جَعَلَتِ التَّقْوَىٰ فِي الْقَصْدِ الَّذِي بُنِيَ لَهُ أَحَدُ الْمَسْجِدِيْنِ، فَشُبِّهَتِ التَّقْوَىٰ بِمَا يُرْتَكِزُ عَلَيْهِ الْأَسَاسُ عَلَى طَرِيقَةِ الْمَكْنِيَّةِ، وَرُمِّزَ إِلَى الْمُشَبَّهِ بِهِ الْمَحْذُوفِ بِشَيْءٍ مِنْ مُلَاثَمَاتِهِ وَهُوَ حَرْفُ الْإِسْتِعْلَاءِ.

وَفُهِمَ أَنَّ هَذَا الْمُشَبَّهُ بِهِ شَيْءٌ رَاسِخٌ ثَابِتٌ بِطَرِيقِ الْمُقَابِلَةِ فِي تَشْبِيهِ الْضَّدِّ بِمَا أَسَسَ عَلَى شَفَا جُرْفٍ هَارِ، وَذَلِكَ بِأَنَّ شِبْهَةَ الْمَقْصِدِ الْفَاسِدِ بِالْبَنَاءِ يُجْرِفُ مِنْهَارِ فِي عَدَمِ ثَبَاتِ مَا يُقَامُ عَلَيْهِ مِنْ الْأَسَاسِ بَلْهُ الْبَنَاءُ عَلَى طَرِيقَةِ الْإِسْتِعْلَاءِ التَّصْرِيْحَيَّةِ. وَحَرْفُ الْإِسْتِعْلَاءِ تَرْشِيْحُ. (التَّحْرِيرُ وَالْتَّنْوِيرُ)



Notes:

CONTEXT CLUES: الترشيح والتجريد

When a word is used metaphorically as in the example above, how can it be known that the usage is metaphorical and not literal? Sometimes it is intuitive. At other times, there are context clues. These context clues are known as الترشيح and التجريد.

- ✓ When a context clue appears in an استعارة تصريحية, it is known as ترشيح.
- ✓ When a context clue appears in an استعارة مكنية, it is known as تجريد.

Take the following sentence as an example:

قاتل الأسد أعدائه بالسيف

The lion fought his enemies with a sword.

In the sentence above, we can know for sure that the “lion” is not a lion in the literal sense. Rather, it is being used to represent a brave person in battle. We know this for sure because of the use of the بالسيف. If “lion” was meant in its literal sense, the usage of سيف would not make sense.

In the ayah mentioned in the reading in the section above (9:109), the context clue that there is an استعارة surrounding the word تقوى is على. You cannot literally build a building on تقوى. This tells you that there has to be an implied مشبه به or مشبه به مشبه به. For instance, “تقوى that is as solid as a building foundation”.

الاستعارة التمثيلية

Recall that الاستعارة المكنية is when مشبه به remains. مشبه به is when the مشبه به is omitted and the مشبه به remains.



In either of these cases, if the component that remains (the مشبه به or the مشبه به) is a full sentence, the الاستعارة المركبة construction is called or alternatively الاستعارة التمثيلية.

Take the following Arabic proverb as an example:

إني أراك تقدم رجلاً وتؤخر أخرى

I see you putting a foot forward then withdrawing it again.

This proverb is used as a metaphor for hesitation. This is an استعارة تمثيلية in which the مشبه به has been omitted and the مشبه به is a full sentence in which the image of a person putting a foot forward then withdrawing it is non-literal. It is a metaphor for hesitation.

Take a look at the example below to see how the proverb would look if it was rather than استعارة تشبيه.

إني أراك تقدم رجلاً وتؤخر أخرى كالمتردد

I see you putting a foot forward then withdrawing it again like one who hesitates.

اقْرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي عَفْلَةٍ مُعَرِّضُونَ ﴿١﴾

افتتاح الكلام بهذه الجملة أسلوب بديع في الافتتاح لما فيه من غرابة الأسلوب وإدخال الرّوع على المُندَرين، فإن المراد بالناس مشرِّك مكَّة، والاقتراب مبالغة في القرب، فصيغة الافتعال الموضوعة للمطاؤعة مستعملة في تحقي الفعل أي اشتَدَ قُرْبُ وقوعه بهم. وفي إسناد الاقتراب إلى الحساب استعارة تمثيلية شبيه حال إظلالي الحساب لهم بحالة شخص يسعى ليقرب من ديارِ ناسٍ، ففيه تشبيه هيئة الحساب المعقوله بهيئة محسوسة، وهي هيئة المغير والمُعَجِّل في الإغارة.



على القوم فهو يلُّ في السَّيِّرِ تَكْلُفًا للقريب من ديارِهم وهم غافلون عن تطلبِ الحسابِ إِيَّاهُم كَمَا يَكُونُ
قومٌ غارِّينَ مُعرِضينَ عن اقترابِ العدوِّ منهم، فالكلامُ تمثيلٌ.

Notes:



DEFINITION OF الاستعارة

الاستعارة is when either the مشبه or the مشبه به is omitted from a تشبيه creating metaphorical usage.
Borrowing a trait and giving it to something that it does not originally belong to.

TYPES OF استعارة

TYPE	CONDITIONS	RHETORICAL BENEFITS
التصريحية	When the مشبه is omitted	<ul style="list-style-type: none"> 1) High form of hyperbole. 2) More succinct than even التشبيه البليغ as the مشبه به is not mentioned.
المكينة	When the مشبه به is omitted	<ul style="list-style-type: none"> 3) Keeps possibilities for مشبه open.

		4) Creates vivid imagery.
التمثيلية/المركبة	When the remaining component is long and extended	More detailed and animated

التshireح والتجريد

Context clues that make it clear that the speech is metaphorical.

- ✓ الاستعارة التصريحية is for التshireح
- ✓ الاستعارة المكنية is for التجريد

CHAPTER 3

الحقيقة والمجاز

INTRODUCTION

الحقيقة، بـلاغة، is literal speech and المجاز is figurative speech.



The word الحقيقة has its origins in the root letters ح ق ق and means “reality” or “true nature”.

The word المجاز is from the word ظرف، which means “to pass”. Figurative speech is called مجاز because the word has “passed” or exited the boundaries of its original meaning.

There are different types of figurative speech. مجاز can be categorized into two broad categories:

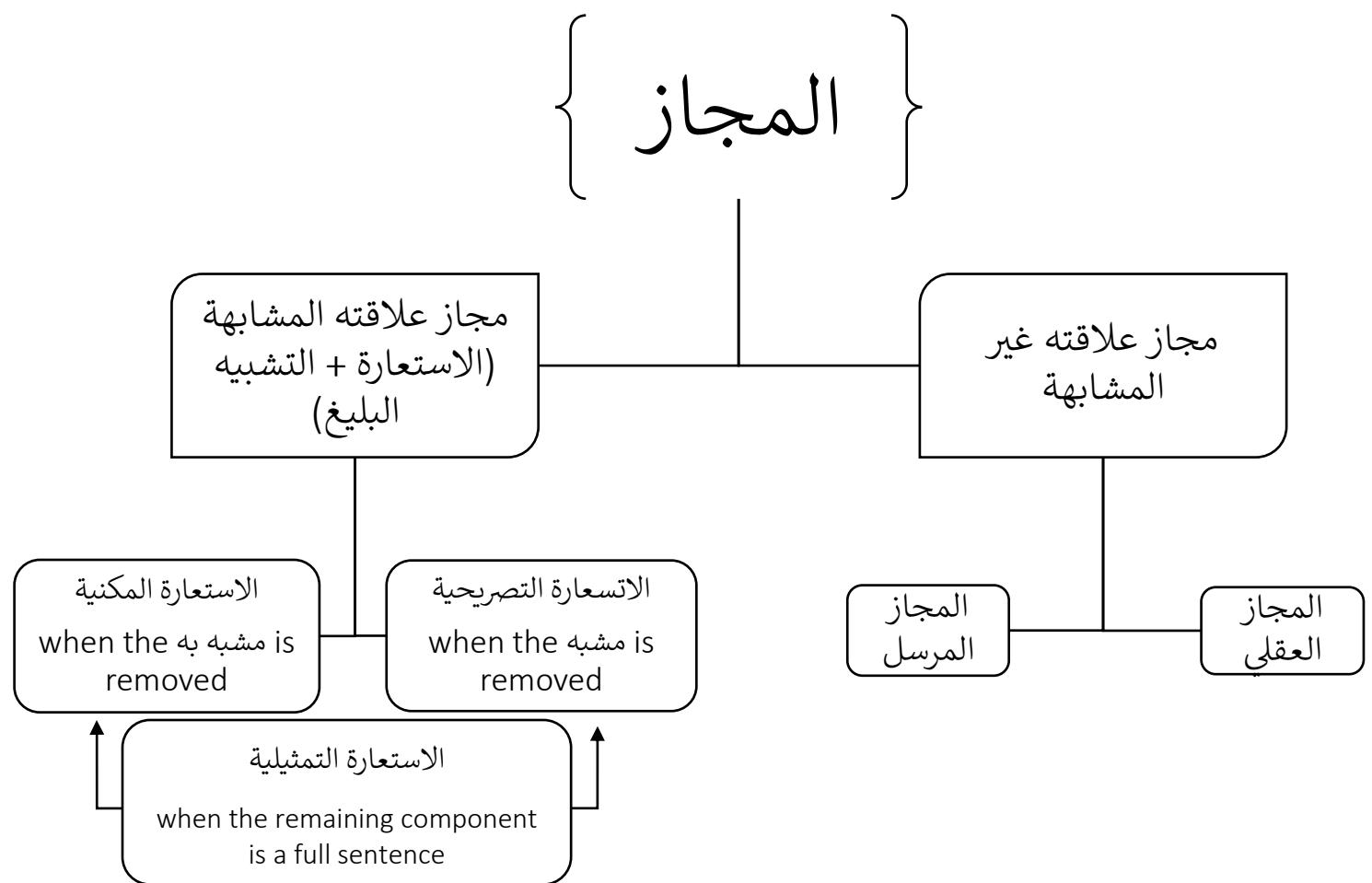
1. Figurative speech that involves a comparison - مجاز علاقته المشابهة
2. Figurative speech that does not involve comparison - مجاز علاقته غير المشابهة

استعارة، مجاز علاقته المشابهة، is also known as the first category of مجاز, is also known as استعارة. This is the same that was the topic of the previous chapter. Recall that تشبيه is a comparison in which one of the core components is omitted. When the omission happens, the speech becomes metaphorical. استعارة is a comparison in which there is metaphorical/figurative usage. In other words, it is مجاز علاقته المشابهة. Recall also that التشبیه البليغ involved metaphorical usage as well as comparison. As such, التشبیه البليغ also falls under the category of مجاز علاقته المشابهة.

The second category, مجاز علاقته غير المشابهة, has two sub-categories. They are:

1. المجاز المرسل
2. المجاز العقلي

These are the two types of مجاز that we will focus on as the first type was covered in the previous chapter.



المجاز المرسل

As mentioned previously, **المجاز المرسل** is the first sub-category of figurative language that does not involve comparison (**مجاز علاقته غير المشابهة**). When **مجاز** does not involve comparison, it involves a different literary device. Aside from comparison, there are twenty-eight devices that exist within **المجاز المرسل**. These twenty-eight devices together make up **المجاز المرسل**. We will be looking at seven of the most common devices. Let us look at examples of each and understand the concept through the examples.

١. المسبيّة = CAUSATION

١٣ هُوَ الَّذِي يُرِيكُمْ عَائِتَةً وَيُنَزِّلُ لَكُمْ مِّنَ السَّمَاءِ رِزْقًا ۖ وَمَا يَتَدَكَّرُ إِلَّا مَنْ يُنِيبُ

He is the one who shows you His signs and sends down sustenance from the sky for you. And no one reflects but those who turn back.

The ayah above is considered figurative speech because Allah does not literally send down sustenance from the sky. He sends down water, by means of which He grows sustenance from the earth for its inhabitants.

This type of مجاز is known as المسبيّة because the literary device here is causation. Sustenance is not sent down. Rain, which is the **cause** for sustenance on the earth, is sent down.



This device is a form of hyperbole. Rain, which is a cause of sustenance, has been raised to the status of sustenance itself. It also draws attention to and garners appreciation for the processes by which sustenance is created.

2. الجزئية - REPRESENTATION OF A WHOLE THROUGH A PART

يُمْرِمُ أَقْنُتِي لِرَبِّكِ وَأَسْجُدِي وَأَرْكَعِي مَعَ أَرْكَعِينَ ٤٣

Maryam! Devote yourself to your Master, and prostrate and bow with those who bow!

The ayah above is considered figurative speech because the command is not only to prostrate and bow. The command is to pray. Prostration and bowing are used to represent the entire prayer or the idea of worship.

This type of مجاز is called الجزئية because a portion of something is being used to represent it in its entirety. This device is sometimes also referred to as ذكر البعض وارادة الكل.



This device is used to raise the status of the representing portion. Using prostration and bowing to represent prayer highlights their importance as thought to say that they are the essence of prayer. In a negative context, it can be used to put down the representing portion.

3. الكلية - REPRESENTATION OF A PART THROUGH A WHOLE

وَإِنِّي لَكُلَّمَا دَعَوْتُهُمْ لِتغْفِرَ لَهُمْ جَعَلُوا أَصْبِعَهُمْ فِي أَذْانِهِمْ وَأَسْتَعْشُوا ثِيَابَهُمْ وَأَصْرُوا وَأَسْتَكَبَرُوا أَسْتِكَبَارًا ٧

No doubt, whenever I call them so that You may forgive them, they place their fingers in their ears and pull their clothes over themselves and they persist and are completely arrogant.

The ayah above is considered figurative speech because those mentioned in the ayah are not literally putting their entire fingers in their ears. Rather they are putting their fingertips in their ears.

This type of مجاز الكثيّة is called because something in its entirety is being used to represent a part of it.

This is the opposite of الجزئيّة. This device is something also referred to as ذكر الكل وإرادة البعض.



This device is used as a form of hyperbole.

4. اعتبار ما كان - REFERENCING A PAST CONDITION

وَعَاٰتُوا الْيِتَمَّى أَمْوَالَهُمْ ... ٢٧

Give orphans their wealth...

The ayah above is considered figurative speech because the word بنيهم is used for orphans only as long as they are children. The command is to return their money to them once they have reached the age of maturity. This means that when the time comes to return the money to them, they will no longer be considered بناتي.

This type of مجاز is called اعتبار ما كان because a statement about a present situation contains elements of the past.



This device allows for brevity. Retaining an element of the past also reminds of the significance of that remaining element. In this case, calling them orphans reminds their guardians of the God-given rights of an orphan and ensures that they treat them justly and fulfill the command even after they have reached the point of maturity.

5. اعتبار ما يكون - PROJECTING THE FUTURE

إِنَّكَ إِن تَدَرِّهُم يُضْلُّوْ عَبَادَكَ وَلَا يَلِدُوْ إِلَّا فَاجِراً كَفَارًا ٢٧

No doubt, if YOU leave them, they will misguide Your slaves, and they will only give birth to sinners and disbelievers.

The ayah above is considered figurative speech because no baby is born as a disbelieving violator. Nuh (AS), however, was making a projection of the future based on the patterns he had seen in countless generations.

This type of مجاز is called اعتبار ما يكون because the statement is a projection of the future.



This device allows for brevity. It also has an element of confidence and emphasis that the alternative would not.

6. - المحلية INHABITANTS REFERRED TO BY LOCATION

وَسَأَلُوكَرِيَةَ الَّتِي كُنَّا فِيهَا وَالْعِبَرَ الَّتِي أَقْبَلْنَا فِيهَا ۖ وَإِنَّا لَصَدِيقُونَ ۘ ۸۶

Ask the village that we were in and the caravan that we came in. No doubt, we are certainly telling the truth.

The ayah above is considered figurative speech because the addressee is not literally being told to ask a town. Rather, they are being told to ask the people of the town. The place is being used to represent its inhabitants.

This type of مجاز is called المحلية because a place is being used to represent its inhabitants.



This style of speech is more succinct and highlights the collective as opposed to the individual.

7. - الحالية IDEA TURNED INTO A LOCATION

إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ۑ ۱۳

No doubt, the righteous are in luxury.

The ayah above is considered figurative speech because the pious will not literally be in luxury. It could be said that they will be enjoying luxury. Or that they will be in a luxurious place. In this ayah, however, the idea of luxury is turned into a location.

This type of مجاز is called الحالية because an idea is turned into a location.



This device is a form of hyperbole. The extent to which the pious will experience luxury is hyperbolized to the point that their experience is likened to the experience of residing in luxury itself.

is the سَبَبُ of مفعول اسم المسيبة

comes from the letters ز ، ج which means "portion"



كلٌّ comes from the word الْكُلَيْةَ, meaning “all”

اعتبار ما كان literally means “taking into consideration what was”

اعتبار ما يكون literally means "taking into consideration what will be"

حَلَّ يَحْلُّ is the ظرف of the word حَلَّ, which means “to reside”. A محلّ is a place of residence.

حَلَّ يَحْلُّ is the اسم فاعل of the same word, حالّية.

The ةِ ending that is characteristic of these words means “having to do with...”

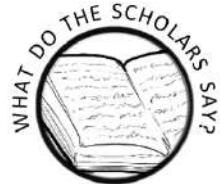


FIGURING OUT THE TYPE OF مجاز

- مسببه: Is the cause omitted? Is the product/result left behind?
 - o e.g. He sends down **fruit** from the sky.
- اعتبار ما كان: Does that which is being mentioned still apply?
 - o e.g. They eat **wheat**.
- اعتبار ما يكون: If something is being mentioned as though it has already happened, has it actually already happened?
 - o e.g. You are **dead** and they are **dead**.
- جزئية: Is a portion being used to represent a whole?
- كلية: Is a whole being used to represent a portion?
- محلية: Is a place being used to represent the inhabitants.
- حالية: Is an idea being turned into a place?

وَكَذِلِكَ جَعَلْنَا فِي كُلِّ قَرْيَةٍ أَكَابِرَ مُجْرِمِيهَا لِيمْكُرُوا فِيهَا ۖ وَمَا يَمْكُرُونَ إِلَّا بِأَنفُسِهِمْ وَمَا يَشْعُرُونَ

{١٢٣}



وقد حُذف متعلق { لمكرروا } لظهوره، أي لمكرروا بالثانية ظناً منهم بأنّ صد النايس عن متابعته يضره ويحزنه ، وأنه لا يعلم بذلك، ولعل هذا العمل منهم كان لـما كثُر المسلمين في آخر مدة إقامتهم بمكة قبيل الهجرة إلى المدينة، ولذلك قال الله تعالى : { وما يمكرون إلا بأنفسهم }، فالواو للحال ، أي هم في مكرهم ذلك إنما يضرُون أنفسهم ، فأطلق المكر على ما به وهو الضُّرُّ ، على سبيل المجاز المُرسَلِ ، فإن

غَايَةُ الْمَكْرِ وَمَا لَهُ إِضَارٌ الْمَمْكُورُ بِهِ، فَلِمَّا كَانَ الإِضَارُ حَاصِلًا لِلْمَاكِرِينَ دُونَ الْمَمْكُورِ بِهِ أَظْلَقَ الْمَكْرُ عَلَى الإِضَارِ.

Notes: _____

كَلَّا لَا تُطِعْهُ وَاسْجُدْ وَاقْتَرِبْ ﴿١٩﴾

وأَطْلَقَتِ الطَّاعَةُ عَلَى الْخَدْرِ الْبَاعِثِ عَلَى الطَّاعَةِ عَلَى طَرِيقِ الْمَجَازِ الْمُرْسَلِ، وَالْمَعْنَى: لَا تَخْفَهُ وَلَا تَحْذَرْهُ فَإِنَّهُ لَا يَضُرُّكُ.

وَأَكَّدَ قَوْلَهُ: {لَا تَطِعْهُ} بِجُمْلَةِ {وَاسْجُدْ} اهْتِمَامًا بِالصَّلَاةِ.

وَعَطَّافَ عَلَيْهِ {وَاقْتَرِبْ} لِلتَّنْوِيهِ بِمَا فِي الصَّلَاةِ مِنْ مَرْضَاتِ اللَّهِ تَعَالَى بِحَيْثُ جَعَلَ الْمُصَلِّيَ مُقْرِبًا مِنَ اللَّهِ تَعَالَى.

وَالْاقْرَابُ: افْتِعَالُ مِنَ الْقُرْبِ، عَبَرَ بِصِيغَةِ الْافْتِعَالِ لِمَا فِيهَا مِنْ مَعْنَى التَّكْلِيفِ وَالتَّطْلُبِ، أَيْ اجْتِهَدْ فِي الْقُرْبِ إِلَى اللَّهِ بِالصَّلَاةِ. (التحرير والتنوير)



Notes: _____

المجاز العقلي

المجاز العقلي is the second category of مجاز that does not involve comparison. استعارة is when a word or fragment is associated with something that it does not belong to. Again, it is different than التشبّه in that there is no element of comparison (التشبيه).

It differs from other types of مجاز in that the فعل is used in its literal sense. When it comes to مجاز عقلي, the irregularity lies in the **ASSOCIATION** of words with each other, not in the words themselves.

Take a look at the following examples.

بَنَى الْأَمِيرُ الْمَدِينَةَ

The prince built the city.

This is considered مجاز عقلي because the prince did not actually build the city. He hired contractors and commanded for the city to be built. The فاعل is being associated with a فعل that it does not actually belong to.

Notice, also, that all the words in the sentence are being used in their literal meaning. The irregularity lies in the association of the فاعل with the فعل.

نَهَارُ الرَّاهِيدِ صَائِمٌ وَلَيْلَهُ قَائِمٌ

The day of the ascetic is fasting and his night is standing in prayer.

This is considered مجاز عقلي because the day does not fast, nor does the night stand in prayer. Rather, a person's day can be spent fasting and their night can be spent standing in prayer. In this case, a خبر is being associated with a مبتدأ that it does not belong to.

Notice, also, that all the words in the sentence are being used in their literal meaning. The irregularity lies in the association of the مبتدأ with the خبر.

فَكَيْفَ تَتَّقُونَ إِن كَفَرُوكُمْ يَوْمًا يَجْعَلُ الْأَوْلَادَ شَيْئًا ١٧

So how will you all be conscious – if you were to disbelieve – of a day which makes children gray-haired.

This is considered مجاز عقلي because the day does not cause children to become gray-haired. It is the stress and fear that one will experience on that day that causes it. Here, a صفة is being associated with a موصوف that it does not actually belong to.

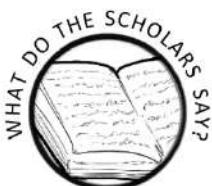
The primary benefit of المجاز العقلي is succinctness.



وَإِنَّ مَدْيَنَ أَخَاهُمْ شُعَيْبًا ۝ قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِّنْ إِلَهٍ غَيْرُهُ ۝ وَلَا تَنْقُصُوا الْمِكْيَالَ
وَالْمِيرَانَ ۝ إِنِّي أَرَاكُمْ بِخَيْرٍ وَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ مُّحِيطٍ ﴿٨٤﴾

و{محيط} وصف لـ{يوم} على وجه المجاز العقلي، أي محيط عذابه، والقرينية هي إضافة العذاب إليه.

Notes:



إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ وَإِذَا كَانُوا مَعَهُ عَلَىٰ أَمْرٍ جَامِعٍ لَمْ يَدْهُبُوا حَتَّىٰ يَسْتَأْذِنُوهُ ۝ ...

﴿٦٢﴾

ووصف الأمر بـ {جامع} على سبيل المجاز العقلي لأن سبب الجمع . وتقديم في قوله تعالى: {فاجعوا أمركم} في سورة يونس.

وعن مالiki: أن هذه الآية نزلت في المنافقين يوم الحندق (وذلك سنة خمس) كان المنافقون يتسللون من جيش الحندق ويغتربون بأغذار كاذبة

Notes:



يَا أَبَيْ آدَمَ لَا يَغْنِتَنَّكُمُ الشَّيْطَانُ كَمَا أَخْرَجَ أَبْوَيْكُمْ مِّنَ الْجَنَّةِ يَنْزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيهِمَا سَوْآتِهِمَا

﴿٢٧﴾ ...

وإسناد الإخراج والنزع والإراعة إلى الشيطان مجاز عقلي، مبني على التسامح في الإسناد بتنزيل السبب منزلة الفاعل، سواءً اعتبر النزع حقيقة أم تمثيلاً

Notes:

القرينة

Recall that an استعارة can contain a context clue by which one can be certain that the speech is metaphorical and not literal. These context clues are referred to as الترشيح والتجريد. In a like manner, مجاز can contain context clues. In the case of مجاز, however, the context clue is referred to as a قرينة.

There are two types of قرائن (pl.) in مجاز. They are:

1. القرينة اللغوية - This is when the evidence is explicit in the text
2. القرينة الحالية - This is when the evidence is circumstantial and is not explicit in the text

Take a look at the following examples.

٩١ ... قُلْ فَلِمَ تَقْتُلُونَ أَنِيَاءَ اللَّهِ مِنْ قَبْلِ إِنْ كُنْتُمْ مُّؤْمِنِينَ

Say, "Then why did you kill the prophets of Allah from before, if you all are believers?"

The مضارع is used for a past event. The words من قبل give a clear indication that the past-tense is what is intended. This is an example of a قرينة لفظية as the evidence of metaphorical usage is explicit in the text.

١٠ ... فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا

There is illness in their hearts, so Allah increased them in illness.

There is nothing explicit in this ayah that suggests that the disease is a metaphorical one. It is understood based on the topic of discussion and the historical context, however, that the disease of the heart that is being described is not literal. This is an example of a قرينة حالية.

Note that القرينة اللفظية is far more common than القرينة الحالية.

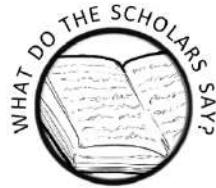


The root letters ق ر ن mean "to be linked" or "to be associated". In language, the word قرينة means "context" or "evidence".

لفظ means "word" or "that which is pronounced". In a القرينة لفظية, the context clue is explicitly articulated or pronounced, hence the naming.

حال means "state" or "situation". In a القرينة حالية, the context clue is situational, hence the naming.

Note that the term قرينة can be used to mean "evidence" even outside of the context of مجاز.



جُنْدُ مَا هُنَالِكَ مَهْزُومٌ مِّنَ الْأَحْزَابِ ﴿١١﴾

وُوْصَفَ {جُنْدُ} بـ{مَهْزُومٌ} علی معنی الاٽِقْبَالِ، أی سیِّهَرَمُ، واسْمُ المَفْعُولِ کاْسِمُ الفَاعِلِ مَجَازٌ فی الاٽِقْبَالِ، والقرینة حاليةٌ وهو مِنْ بَابِ استعمالِ ما هو لِلْحَالِ فی معنی الْمُسْتَقْبَلِ تَنْبِيَهًا علی تَحْقِيقِ وُقُوعِهِ فَکَانَهُ مِنَ الْقُرْبِ بِحَيْثُ هو كالواچع فی الحالِ.

Notes:



المجاز

مجاز علاقته المشابهة
(الاستعارة)

مجاز علاقته غير
المشابهة

الاستعارة المكنية
when the مشبہ is removed

الاستعارة التصريحية
when the مشبہ is removed

الاستعارة التمثيلية
when the remaining component is a full sentence

قرينة

A context clue that tells you that the speech is metaphorical

1. القرينة اللفظية - This is when the evidence is explicit in the text
2. القرينة الحالية - This is when the evidence is circumstantial and is not explicit in the text

1. - المسببة causation
2. - الجزئية a part representing a whole
3. - الكلية a whole representing a part
4. - اعتبار ما كان taking a past state into consideration
5. - اعتبار ما يكون taking a future state into consideration
6. - المحلىة a location representing the people
7. - الحالية an idea becoming a location

When a word is used in its literal sense, but is associated with something that it does not belong to.

CHAPTER 4

الكانية

INTRODUCTION

الكانية is an allusion or the indirect expression of something. It is a statement designed to call something to mind without mentioning it directly. Take the following Arabic expression as an example.

رَجُلٌ كَثِيرٌ الرَّمَادِ

a generous man

This expression translates literally as “a man of a lot of ash”. At the time when this expression was coined, burning a fire to cook produced ash. Those who cooked often in order to feed people ended up producing a lot of ash. For this reason, those who were always feeding others were referred to as people of a lot of ash and the term كثير الرماد became an expression of generosity.

The example above is considered a كانية because a person's generosity is expressed indirectly and is alluded to through something else.



is the مصدر of the word كثيّر, which means “to allude” or “to express indirectly”.

الاستعارة المكية which is مشبه به استعارة in which the is alluded to.

Alternatively known as: التعريض



There are many reasons why one may allude to something rather than saying it straight out. This reason is to be determined by context and reflection.

In the Quran, كانية is often used to avoid speaking in vulgar terms. Take a look at the following example.

...وَإِن كُنْتُمْ مَرْضَى أَوْ عَلَى سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنْكُمْ مِّنَ الْغَائِطِ أَوْ لَمْسَتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمِّمُوا صَعِيدَا طَيِّبًا فَأَمْسَحُوا بِأُجُوهاً كُلَّهُمْ وَأَيْدِيهِمْ ٤٣ ...

If you all were sick or travelling or one of you came from relieving himself (lit., from hollow ground) or you touched women and you were not able to find water, then wipe yourselves with clean earth and wipe your faces and your hands.

There are two كنایات in this ayah. The first is the expression “من أَعْلَانِي” which means “a low land”. When people used to relieve themselves in the desert, they used to do it in low land for privacy. This expression points to relieving oneself without mentioning it explicitly for the sake of maintaining dignity and respect while dealing with a practical issue that must be dealt with.

The second كنایة in this ayah is the expression “لَا مَسْتُمُ النِّسَاءَ” which translates as “to come in contact with a woman”. This is a respectful way of speaking of spousal intimacy, again dealing with the issue with both practicality and respect.

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ ۖ قُلْ هُوَ أَذِى فَأَعْتَزُوا النِّسَاءَ فِي الْمَحِيضِ وَلَا تَقْرِبُوهُنَّ حَتَّىٰ يَطْهَرْنَ ۖ فَإِذَا تَظَاهَرَنَ
فَأُنْوَهُنَّ مِنْ حَيْثُ أَمْرَكُمُ اللَّهُ ۖ إِنَّ اللَّهَ يُحِبُّ التَّوْبَةَ وَيُحِبُّ الْمُتَّهَرِينَ ۖ ۲۲

They ask you about menstruation. Say, “It is harm, so distance yourself from women when they are menstruating and do not approach them until they are pure. When they become pure, then come to them from wherever Allah has commanded you.” No doubt, Allah loves those who repent repeatedly and He loves those who purify themselves.

The كنایة in this ayah is in the words “فَأُنْوَهُنَّ” and “لَا تَقْرِبُوهُنَّ”, both of which are used to speak about intimacy between a husband and wife. Intimacy is alluded to through the use of the words “do not come near” and “approach”.

Look at the following ayah and try to find the كنایة. What is the implication that is not explicitly stated? Why was a كنایة used here rather than an explicit statement?

مَا الْمُسِيْحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ وَأُمُّهُ صِدِيقَةٌ ۖ كَانَا يَأْكُلُانِ الْطَّعَامَ ۖ انْظُرْ كَيْفَ نُبَيِّنُ لَهُمُ الْآيَاتِ
ثُمَّ انْظُرْ أَنَّىٰ يُؤْفَكُونَ ۚ ۷۵



Though it is common in the Quran for the كنایة to be used to maintain respect while speaking of a sensitive topic, it is by no means the only reason the كنایة is used. Take a look at the following ayaat.

وَيَوْمَ يَعْضُ الظَّالِمُ عَلَىٰ يَدِيهِ يَقُولُ لِيَتَنِي أَتَخْذُ مَعَ الرَّسُولِ سَيِّلاً ۖ ۲۷

The day on which the wrongdoer bites his two hands, and he says, “I wish I had taken up a path with the Prophet!”

The كناية in this ayah is in the words "يَعْضُ الظَّالِمِ عَلَى يَدِهِ". In this case, a physical action is used to express an emotion. Biting on one's hand is an allusion to the internal feeling of regret.



Why might a كناية be used here rather than a direct expression? Think about it and discuss with your partner before reading the opinion of the author in the passage below.



فِي قَوْلِهِ تَعَالَى: وَيَوْمَ يَعْضُ الظَّالِمُ عَلَى يَدِهِ يَقُولُ يَا لَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا ﴿٢٧﴾ كِنَايَةٌ عَنِ النَّدَمِ وَهَذَا شَيْءٌ مَعْنَوِيٌّ عَقْلَيٌّ صُورَةُ الْقَرآنِ الْكَرِيمِ بِاسْلُوبِ الْكِنَايَةِ فِي صُورَةٍ حِسَيَّةٍ يَرَاهَا النَّاظِرُونَ فِي صُورَةٍ مَنْ يَعْضُ يَدِهِ لِتَكُونَ أَوْقَعَ فِي النَّفَسِ وَأَثَبَتَ (الْكِنَايَةُ وَالتَّعْرِيسُ لِأَبِي مُنْصُورِ التَّعَالَيِّ)

Notes:



إِنَّا نَحْنُ نُحْيِي الْمَوْتَىٰ وَنَكْتُبُ مَا قَدَّمُوا وَآثَارُهُمْ ۚ وَكُلُّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ ۖ

Where do you think the كناية is in this ayah? Why do you think that a كناية is being used here? Discuss with your partner before reading the passage below.



إِنَّا نَحْنُ نُحْيِي الْمَوْتَىٰ وَنَكْتُبُ مَا قَدَّمُوا وَآثَارُهُمْ ۚ وَكُلُّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ ۖ

فَالْمُرَادُ بِ{مَا قَدَّمُوا} مَا عَمِلُوا مِنِ الْأَعْمَالِ قَبْلَ الْمَوْتِ؛ شُهِّدَتْ أَعْمَالُهُمْ فِي الْحَيَاةِ الدُّنْيَا بِأَشْيَاءٍ يُقَدِّمُونَهَا إِلَى الدَّارِ الْآخِرَةِ كَمَا يَقْدِمُ السَّافِرُ ثَقْلَهُ وَأَهْمَالَهُ، وَالْمُرَادُ بِكِتَابَةٍ مَا قَدَّمُوا الْكِنَايَةُ عَنِ الْوَعْدِ بِالثَّوَابِ عَلَى أَعْمَالِهِمُ الصَّالِحةِ وَالثَّوَابِ عَلَى آثَارِهِمْ .

Notes: _____



كناية is expressing something without mentioning it explicitly. The reason for a كناية being chosen over direct expression is determined by context.

① THE 4 DEVICES OF ع علم البيان – WHICH IS IT?

استعارة, تشبيه, and مجاز all involve metaphorical speech.

When you spot metaphorical speech, how do you determine which of these devices is being used?

Ask yourself the following questions:

- Is there a comparison involved?
 - If yes, it is either تشبيه or استعارة
 - To determine which it is, use the أدلة test
 - If no, it is مجاز
 - To determine what type of مجاز, use the guide above

If you can read something between the lines, or it is apparent that there is something that is being expressed indirectly, it is a كناية

CHAPTER 5

الخبر والإنشاء

INTRODUCTION

Recall that in **نحو**, there are two types of sentences: **الجملة الاسمية والجملة الفعلية**. Similarly, in **بلاغة** there are two types of sentences. This categorization is not a grammatical one. It is based on what type of message the sentence conveys. The two types of sentences in **بلاغة** are:

1. **الجملة الخبرية** – a statement of fact that can either be confirmed or denied. A statement that can be labeled either as a truth or a lie.
2. **الجملة الإنشائية** – a statement that can neither be confirmed nor denied. A statement that can neither be labeled as a truth or a lie.

Take a look at the following examples.

هو في البيت

This is an example of a **جملة خبرية**. It is a statement of fact that can either be confirmed or denied. It can be labeled as a truth or a lie.

تعلم حسن الاستماع كما تعلم حسن الحديث

This is an example of a **جملة إنشائية**. It is not a statement of fact and can be neither confirmed nor denied.



Based on what you know about **خبر** and **إنشاء**, do you think the following sentences are **خبرية** or **إنشائية**?

خبرية إنشائية 3. كنت معها بالأمس	خبرية إنشائية 2. السماء زرقاء	خبرية إنشائية 1. كيف حالك؟
خبرية إنشائية 6. ما أروع ركوب الخيل!	خبرية إنشائية 5. ثُوّقى الخليفة وهو يصلّي الفجر	خبرية إنشائية 4. لا تأكل طعامهم.

These categorizations are important as they form the basis for many discussions in **بلاغة**. Let us learn more about the subcategories of **خبر** and **إنشاء** and the significance of these categorizations.

الخبر

A جملة خبرية is a statement of fact that can either be confirmed as a truth or denied as a lie. There are three sub categories of الجملة الخبرية. They are:

1. خبر الابتداء - this is when the audience either has no prior information or opinion about what is being said or when what is being said is well accepted and well known.
2. خبر طلب - this is when the audience has doubt or uncertainty about what is being said
3. خبر إنكار - this is when the audience is in direct opposition and denial of what is being said.



The level of emphasis a speaker uses in a statement is generally dictated by **the state of mind of the listener**. Less emphasis is used when there is less convincing to be done and more emphasis is used when the opposite is true. When there is no convincing to be done, there is no need for any emphasis.

For this reason, the different types of خبر follow the emphasis scale listed below:

1. الخبر الابتدائي - no emphasis
2. الخبر الطلب - mild emphasis (~1 tool of emphasis)
3. الخبر الإنكاري - heavy emphasis (more than one tool of emphasis)

As a review, the tools of emphasis include the following:

إِنَّ	لَام التوكيد	نون التوكيد (الخفيفة والثقيلة)	الحروف الزائدة (من، بـ، ما)	أَلَا	و، ت (حروف الجر)
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٣٥ ... كُلُّ نَفْسٍ ذَآئِقَةُ الْمَوْتِ

Every soul is going to taste death.

The ayah above is an example of a خبر ابتدائي because the statement is something that is accepted and known by everyone irrespective of faith or any other beliefs. Notice that there is no emphasis in this statement.

إِنَّ وَلِيَ اللَّهِ الَّذِي نَزَّلَ الْكِتَبَ ۖ وَهُوَ يَتَوَلَّ الصَّلِحِينَ ١٩٦

No doubt, my protective friend is Allah who sent down the book, and HE allies Himself with the righteous.

The ayah above is an example of خبر طالبي. Notice that it is mildly emphasized. The fact that the Prophet ﷺ was backed by a divine power is something that would have been somewhat apparent even to the non-believers of the time. At the same time, it was not a widely accepted, obvious fact. For this type of statement, mild emphasis is appropriate.

إِنَّ مَا تُوعَدُونَ لَآتٌۢ وَمَا أَنْتُمْ بِعِزْيَنَ ١٣٤

No doubt, what you all are promised is definitely coming. You all are definitely not out of reach.

The ayah above is an example of خبر إنكارى. Notice that there are two tools of emphasis. This is because the addressees deny and reject the coming of the hour and the idea of accountability and recompense.

This method of adjusting the level of emphasis according to the state of mind of the listener is an activity in audience awareness. Understanding one's audience and addressing them accordingly is in itself a type of بلاغة. This standard scheme, however, can be broken for بلاغة purposes other than that of simply understanding one's audience.

BREAKING THE RULES

The rules can be broken in the following cases:

1. Extra emphasis can be added when the audience understands something intellectually, but they do not behave according to this understanding.

In this sense, they are being demoted from the position of someone who understands and knows to the position of someone who does not understand or is in denial. Take a look at the following example.

ثُمَّ إِنَّكُمْ بَعْدَ ذَلِكَ لَمْ يَتُوْنَ ١٥

Then, no doubt, you will definitely die after that.

This ayah has two levels of emphasis, which would normally cause it to fall under the category of خبر إنكارى. Death, however, is not something that is disputed or denied by anyone. The extra emphasis implies that the consciousness of death (and therefore accountability) is not reflected in the behavior of the audience. Because they do not behave as though they are going to die, they are placed in the same category as someone who denies the fact that they will die.

2. Conversely, emphasis can be withheld when the speaker simply does not want to humor or acknowledge the denial of the audience because what is being said is obvious and will not be argued or discussed. Take a look at the following example.

إِلَهُكُمْ إِلَهٌ وَحْدَهُۚ ٢٢...

Your God is one god.

الخبر ابتدائي This ayah has no emphasis, which would normally cause it to fall under the category of الخبر ابتدائي. However, it is addressed to the مشركين. As such, the expectation is that the statement would be heavily emphasized and would fall under the category of الخبر انكارى. There is no emphasis, however, because the argument for multiple gods has no basis and is not worth debating with at the point in time that this statement is made.



Observe the level of emphasis in the following ayaat. Does this seem like standard usage or non-standard usage? Why do you think each ayah is emphasized in the way that it is?

Hint: Pay attention, not only to the contents of the ayah, but also to the context.

أَلْهَمْتُمُ الظَّالِمِينَ

STANDARD NON-STANDARD

WHY? _____

إِنَّا فَتَحَنَا لَكَ فَتَحًا مُّبِينًا ۚ

STANDARD NON-STANDARD

WHY? _____

أَتَيْ أَمْرُ اللَّهِ فَلَا تَسْتَعِجُلُوهُ ۚ سُبْحَنَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ ۚ

STANDARD NON-STANDARD

WHY? _____

وَيَسْتَنِئُونَكَ أَحَقُّ هُوَ قُلْ إِي وَرَبِّي إِنَّهُ حَقٌّ وَمَا أَنْتُ بِمُعِزِّيْنَ ٥٣

STANDARD NON-STANDARD

WHY? _____

خَلْقُ السَّمَاوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ٥٧

STANDARD NON-STANDARD

WHY? _____

إِنَّ السَّاعَةَ لَآتِيَةً لَا رَيْبَ فِيهَا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ ٥٩

STANDARD NON-STANDARD

WHY? _____

اللهُ أَلَّا يَجْعَلَ لَكُمُ الْأَنْعَمَ لِتَرْكِبُوا مِنْهَا وَمِنْهَا تَأْكُلُونَ ٧٩

STANDARD NON-STANDARD

WHY? _____

الإنشاء

A جملة إنشائية is a sentence that cannot be labeled as either a truth or a lie, meaning that it is not a statement of fact. There are two main categories of إنشاء. They are:

1. إنشاء طلبي - this is that demands something from the audience
2. إنشاء غير طلبي - this is that does not demand anything from the audience

Each of these two types of إنشاء include the following.

الإنشاء الطلبي includes:

الأمر والنهي	commanding and forbidding
الاستفهام	Questions
النداء	Calling
التمني	words that express desire that cannot be fulfilled (لو، لَيْتَ)
الترجي	words that express desire that can be fulfilled (لَعَلَّ، عَسَى، هَلْ)

الإنشاء غير الطلبي includes:

التعجب	expressions of amazement or shock
المدح والذم	(يُعَمِّ بِتُسْسَ سَاءَ حَسْنَ)
القسم	oaths (وَ, تَ)

BREAKING THE STANDARD

Of these categories of إنشاء, the following can be used in non-standard ways for purposes: بلاغة

1. الأمر والنهي
2. الاستفهام
3. التمني والترجي

Notice that all are from الإنشاء الطليبي. Let us learn about the non-standard uses of each item in the list above.

COMMANDING AND FORBIDDING: الأمر والنهي

Below is a list of usages of أمر and نهي that depart from the standard meaning. Take a look at the list of different usages along with the accompanying examples.

النهي	الأمر	Non-Standard Usage
... رَبَّ لَا تَذَرِنِي فَرْدًا رَبَّ أَوْزِعِي أَنْ أَشْكُرْ نِعْمَتَكَ الَّتِي أَغْعَمْتَ عَلَيَّ ...	الدعاء prayer
... لَا تَسْأَلُوا عَنْ أَشْيَاءَ إِنْ تُبَدِّلَ لَكُمْ تَسْؤُكُمْ إِذَا تَدَائِنُتُمْ بِدَيْنِ إِلَيْ أَجَلٍ مُسَمَّى فَاکْتُبُوهُ ...	الإرشاد giving guidance
--	... أَعْمَلُوا مَا شِئْتُمْ إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ...	التهديد threatening
--	... فَأَنْوِي سُورَةً مِنْ مُثْلِهِ ...	التعجب challenging
فَالْ أَخْسَئُوا فِيهَا وَلَا تُكَلِّمُونَ ١٨	﴿ قُلْ كُونُوا حِجَارَةً أَوْ حَدِيدًا ٥٠ ﴾	الإهانة humiliating

--	...وَرَكُوا وَأَشْرَبُوا حَتَّىٰ يَتَبَيَّنَ لَكُمْ أَلْحِيطُ الْأَيْضُ مِنْ أَلْحِيطِ الْأَسْوَدِ مِنْ الْفَجْرِ ...	الإباحة permission
--	أَنْظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ ...	التعجب amazement

***Note that the possibilities are not limited to what is listed above.



Are the commanding/forbidding words in the ayat below standard or non-standard? If they are non-standard, how is it being used?

Other:	Standard	الدعاء الإرشاد التهديد التعذيز الإهانة الإباحة التعجب
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١. وَلَا تَقْرَبُوا الْرِّزْقَ إِنَّهُ كَانَ فُحْشَةً وَسَاءَ سَبِيلًا ٣٦

Other:	Standard	الدعاء الإرشاد التهديد التعذيز الإهانة الإباحة التعجب
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٢. فَإِذَا قُضِيَتِ الصَّلَاةُ فَأَنْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَأَذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ ١٠

Other:	Standard	الدعاء الإرشاد التهديد التعذيز الإهانة الإباحة التعجب
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٣. لَا تَعَذِّرُوا قَدْ كَفَرُتُمْ بَعْدَ إِيمَنِكُمْ إِنْ تَعْفُ عَنْ طَائِفَةٍ مِنْكُمْ نُعَذِّبْ طَائِفَةً بِأَنَّهُمْ كَانُوا مُجْرِمِينَ ٦٦

Other:	Standard	الدعاء الإرشاد التهديد التعذيز الإهانة الإباحة التعجب
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٤. لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا أَكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذنَا إِنْ نَسِيَّاً أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْنَا إِصْرًا كَمَا حَمَلْتُهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا ظَافَةَ لَنَا بِهِ وَأَعْفُ عَنَّا وَأَغْفِرْ لَنَا وَأَرْحَمْنَا أَنْتَ مَوْلَانَا فَأَنْصُرْنَا عَلَى الْقَوْمِ الْكُفَّارِ ٢٨٦

Other:	الدعاء الإرشاد التهديد التعجيز الإهانة الإباحة التعجب
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٦٤. وَقَيْلَ أَدْعُوا شُرَكَاءَكُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِبُوا لَهُمْ وَرَأُوا الْعَذَابَ لَوْ أَنَّهُمْ كَانُوا يَهْتَدُونَ

Other:	الدعاء الإرشاد التهديد التعجيز الإهانة الإباحة التعجب
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٧٧. يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَرْكَعُوا وَاسْجُدُوا وَأَبْعُدُوا رَبَّكُمْ وَأَفْعُلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٧﴾

Other:	الدعاء الإرشاد التهديد التعجيز الإهانة الإباحة التعجب
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١٦. أَصْلَوْهَا فَاصْبِرُوا أَوْ لَا تَصْبِرُوا سَوَاءٌ عَلَيْكُمْ إِنَّمَا تُجْزَوْنَ مَا كُنْتُمْ تَعْمَلُونَ

Other:	الدعاء الإرشاد التهديد التعجيز الإهانة الإباحة التعجب
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ASKING A QUESTION: الاستفهام

Below is a list of usages of question words that depart from the standard meanings. Take a look at the list of different usages along with the accompanying examples.

Example	Non-Standard Usage
يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَلَهَا	الإنكار والتحقير <i>denial and disdain</i>
كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَيْكُمْ ثُمَّ يُؤْتِيْكُمْ ثُمَّ يُحَيِّكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ	التوبيخ <i>scolding</i>
وَمَنْ أَحْسَنْ قَوْلًا مَمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَلِحًا وَقَالَ إِنَّمَا مِنَ الْمُسْلِمِينَ	التقرير والتعظيم <i>affirmation and glorification</i>

<p>كَيْفَ تَكُفُّرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَيْتُمْ مُّتًّمٌ ثُمَّ مُبْيِسْتُمْ ثُمَّ يُحْyِيْتُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ ٢٨</p>	<p>التعجب <i>amazement</i></p>
<p>يَا أَيُّهَا الَّذِينَ ءاْمَنُوا هَلْ أَدُلُّ كُمْ عَلَى تَجْرِيَةِ شُنْجِيْكُمْ مِّنْ عَذَابٍ أَلِيمٍ ١٠</p>	<p>التشويق <i>piquing interest</i></p>
<p>قَالُوا رَبَّنَا أَمْتَنَا أَثْتَنَيْنِ وَأَحْيَيْتَنَا أَنْتَنَيْنِ فَاعْتَرَفَنَا بِدُنُوبِنَا فَهَلْ إِلَى خُروج مِّنْ سَبِيلٍ ١١</p>	<p>التمني <i>expressing desire</i></p>
<p>فَإِلَمْ يَسْتَجِيْبُ لَكُمْ فَاعْلَمُوا أَنَّمَا أَنْزَلَ بِعِلْمِ اللَّهِ وَأَنَّ لَآءِ اللَّهِ إِلَّا هُوَ فَهَلْ أَنْتُمْ مُسْلِمُونَ ١٤</p>	<p>الأمر والنهي <i>commanding and forbidding</i></p>
<p>قَالُوا يُشَعِّبُ أَصْلَوْتُكَ تَأْمُرُكَ أَنْ نَتْرُكَ مَا يَعْبُدُ إِبَّاً وَنَأْمَأْنَا أَوْ أَنْ نَفْعَلَ فِي أَمْوَالِنَا مَا نَشَوْهُ ٨٧ إِنَّكَ لَأَنْتَ الْحَلِيمُ الرَّشِيدُ</p>	<p>التهكم <i>sarcasm</i></p>

***Note that the possibilities are not limited to what is listed above.



Are the questions in the ayaat below standard or non-standard? If they are non-standard, how is the question being used? Note that one question may carry more than one meaning.

<p>1. قَالُوا يُشَعِّبُ أَصْلَوْتُكَ تَأْمُرُكَ أَنْ نَتْرُكَ مَا يَعْبُدُ إِبَّاً وَنَأْمَأْنَا أَوْ أَنْ نَفْعَلَ فِي أَمْوَالِنَا مَا نَشَوْهُ ٨٧ إِنَّكَ لَأَنْتَ الْحَلِيمُ الرَّشِيدُ</p>	<p>Standard الإنكار والتحقير التوجيه التبرير والتعظيم التسفيه التشويق التمني الأمر والنهي التهكم</p>
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<p>2. أَلَيْسَ اللَّهُ بِأَحْكَمِ الْحَكَمِينَ ٨</p>	<p>Standard الإنكار والتحقير التوجيه التبرير والتعظيم التسفيه التشويق التمني الأمر والنهي التهكم</p>
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<p>3. إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا هُنْدِهُ الْمَائِلُ الَّيْ أَنْتُمْ لَهَا عُكِمُونَ ٥٦</p>	<p>Standard الإنكار والتحقير التوجيه التبرير والتعظيم التسفيه التشويق التمني الأمر والنهي التهكم</p>
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٤. قُلْ أَفَعَيْرَ اللَّهَ تَأْمُرُونِي أَعْبُدُ أَيْهَا الْجِهَلُونَ ٦٤

Standard التهكم الأمر والنهي التسفي التشوقي التعبجي التقريري والتعظيمي التوبخي الإنكار والتحقير

٥. وَإِذْ قُلْنَمْ يُوسَى لَنْ نَصِيرَ عَلَى طَعَامٍ وَجَدَ قَادِعًا لَنَا رَيْكَ بُخْرِجَ لَنَا مِمَّا ثَنِيَتِ الْأَرْضُ مِنْ بَقِيلَاهَا وَقَثَائِهَا وَفُوْمَهَا وَعَدَسِهَا وَبَصِيلَاهَا ٦٥ قَالَ أَكْسَبِدُلُونَ الَّذِي هُوَ أَدَى إِلَيْنِي هُوَ حَيْرٌ أَهِبْطُوا مِصْرًا فَإِنَّ لَكُمْ مَا سَالَمُ ٦٦ وَضُرِبَتْ عَلَيْهِمُ الْذَّلَّةُ وَالْمَسْكَنَةُ وَبَاءَ وَبَغَضَ بَنْ مِنَ اللَّهِ ٦٧ ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِأَيْتَ اللَّهِ وَيَقْتُلُونَ الْتَّيْبَينَ بِغَيْرِ الْحَقِّ ٦٨ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ٦٩

Standard التهكم الأمر والنهي التسفي التشوقي التعبجي التقريري والتعظيمي التوبخي الإنكار والتحقير

٦. إِنَّمَا يُرِيدُ الشَّيْطَنُ أَنْ يُوقَعَ بَيْنَكُمْ أَعْدَادًا وَالْبَغَضَاءَ فِي الْحُمْرِ وَالْمَبَرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الْصَّلَاةِ ٦١ فَهَلْ أَنْتُمْ مُنْتَهُونَ ٦٢

Standard التهكم الأمر والنهي التسفي التشوقي التعبجي التقريري والتعظيمي التوبخي الإنكار والتحقير

٧. وَقَالُوا مَا لِهَذَا الرَّسُولِ يَأْكُلُ الْطَّعَامَ وَيَمْشِي فِي الْأَسْوَاقِ لَوْلَا أُنْزِلَ إِلَيْهِ مَلَكٌ فَيَكُونُ مَعَهُ نَذِيرًا ٧٠

Standard التهكم الأمر والنهي التسفي التشوقي التعبجي التقريري والتعظيمي التوبخي الإنكار والتحقير

٨. وَإِذَا رَأَكَ الَّذِينَ كَفَرُوا إِنْ يَتَّخِذُونَكَ إِلَّا هُرُوا أَهْدَى الَّذِي يَذَكُرُ إِلَيْهِمْ وَهُمْ بِذِكْرِ الرَّحْمَنِ هُمْ كُفَّارٌ ٣٦

Standard التهكم الأمر والنهي التسفي التشوقي التعبجي التقريري والتعظيمي التوبخي الإنكار والتحقير

٩. هَلْ جَرَأَ إِلَيْهِمْ إِلَّا إِلَيْهِمْ ٦٠

Standard التهكم الأمر والنهي التسفي التشوقي التعبجي التقريري والتعظيمي التوبخي الإنكار والتحقير

WISHING AND HOPING: التمني والترجي

Recall that التمني is the expression of a wish or desire that cannot be fulfilled. Words used to express التمني are لو ليت and لـ.

Recall also the الترجي is the expression of a wish or desire that is within the realm of possibility. Words used to express الترجي are هل لعلًّا and عسى.



As far as non-standard usage goes, the words that are normally used for تمني can be used for ترجي and vice versa.

In some cases, (normally used for لعل/عسى/هل) can be used for تمني.

This is done to show either the hopefulness or the desperation that they are feeling. Though they know logically that the wish cannot possibly be fulfilled, they express it in a way that shows that they have a glimmer of hope that it somehow may be. It could also show that they are so desperate are to have their wish granted.

In some cases, (normally used for لوعيٰت) can be used for ترجي.

This is done to show how unlikely the speaker perceives the matter to be. Though they logically know that it is possible, their mindset is one of hopelessness and they do not truly believe that it can happen.

Take a look at the following examples.

۱۱ ... فَهَلْ إِلَىٰ خُرُوجٍ مِّنْ سَبِيلٍ

Then is there ANY path at all to exit!

In this statement, the dwellers of hell are asking if there is a way out. They know that it is impossible, but they use هل, which is normally used for ترجي. This is done to show the desperation of the speakers. It may also be done to show their hopefulness in the mercy of Allah.

۸۳ ... عَسَىٰ اللَّهُ أَنْ يَأْتِينِي بِهِمْ جَمِيعاً

Perhaps Allah will bring them all to me together.

This is the statement of Yaqub (AS) after three of his sons go missing, one of whom has been missing for years. His use of a word of ترجي rather than تمني shows his hopefulness in Allah despite the apparent hopelessness of the situation.

WHEN IS USED FOR خبر إنشاء

A جملة إنشائية can sometimes carry the meaning of a خبرية. Take the sentence, “Your house is on fire!” as an example. This sentence is technically خبرية as it is a statement of fact that can either be confirmed or denied. The statement, however, carries a meaning of إنشاء because the intent is something along the lines of, “Put the fire out!” This sentence carries both meanings of خبر and إنشاء.

Take a look at the following Quranic examples.

۲ أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

All praise is due to Allah, the Master of the Worlds.

This ayah is a جملة خبرية in that it is Allah's introduction of himself to humanity. It is a piece of information - a statement of fact. It is also إنشائية in that the statement is meant to evoke certain emotions within the audience and to prompt them toward action.

"الحمدُ للهِ" أَهِي خبرٌ أم إنشاءٌ؟ الخبرُ هو ما يحتمل الصدقَ أو الكذبَ والإنشاءُ هو ما لا يحتمل الصدقَ أو الكذبَ.

قال أكثر السحابة والمفسرين إن الحمد لله إخبارٌ كأنه يخبر أن الحمد لله سبحانه وتعالى وقسم قال إنها إنشاء لأن فيها استشعار المحبة وقسم قال إنها خبر يتضمن إنشاء.

أحياناً يحتمل أن تكون التعبيرات خبراً أو إنشاء بحسب ما يقتضيه المقام الذي يُقال فيه. فعل سبيل المثال قد نقول (رَزَقَكَ اللَّهُ) ونقصد بها الدعاء وهذا إنشاء وقد نقول (رَزَقَكَ اللَّهُ وعافاك) والقصد منها أفلأ تشكرون على ذلك؟ وهذا خبر.

والحمد لله هي من العبارات التي يمكن أن تستعمل خبراً وإنشاء بمعنى الحمد لله خبر ونستشعر نعمة الله علينا ونستشعر التقدير كأن نقولها عندما نستشعر عظمة الله سبحانه في أمر ما، فنقول الحمد لله.



فَلِمَادا لَمْ يُقْلِ سُبْحَانَهِ إِنَّ الْحَمْدَ لِلَّهِ؟ لَا شَكَّ أَنَّ الْحَمْدَ لِلَّهِ لَكِنْ هُنَاكَ فَرْقٌ بَيْنَ التَّعْبِيرَيْنِ إِنْ نَجْعَلُ الْجَمِيلَةَ خَبَرًا مَحْضًا فِي قَوْلِ الْحَمْدِ لِلَّهِ (سْتَعْمَلُ لِلْخَبَرِ أَوِ الإِنْشَاءِ) وَلَكِنْ عَنْدَمَا تَدْخُلُ عَلَيْهِ "إِنْ"، لَا يُمْكِنُ إِلَّا أَنْ يَكُونَ إِنْشَاءً لَذَا فَقَوْلُ الْحَمْدِ لِلَّهِ أَوْلَى لِمَا فِيهِ مِنْ الإِجْلَالِ وَالْتَّعْظِيمِ وَالشُّعُورِ بِذَلِكَ. لَذَا جَمَعَتِ الْحَمْدُ لِلَّهِ بَيْنَ الْخَبَرِ وَالْإِنْشَاءِ وَمَعْنَاهُمَا. مَثَلًا نَقْوْلُ رَحْمَةُ اللَّهِ عَلَيْكَ (هَذَا دُعَاءً) وَعِنْدَمَا نَقْوْلُ إِنَّ رَحْمَةَ اللَّهِ عَلَيْكَ فَهَذَا خَبَرٌ وَلَيْسَ دُعَاءً

من المعلوم أنه في اللغة قد تدخل بعض الأدوات على عباراتٍ فتُغيّر معناها. مثال: رَحْمَةُ اللَّهِ (دُعَاء)، قد رَحِمَهُ اللَّهُ (إِخْبَار) رَزَقَكَ اللَّهُ (دُعَاء) قد رَزَقَكَ اللَّهُ (إِخْبَار).
(لمسات بيانية لفاضل صالح السمارائي)

٢٣٣ ﴿ وَالْوِلَدُتُ يُرِضِّعَنَ أَوْلَادُهُنَ حَوْلَيْنِ كَامِلَيْنِ ۚ ... ﴾

Mothers should nurse their children for two full rounds.

Taken at face value, the ayah above sounds like a خبر. It is understood, however, that it is not a simple statement of fact. This is because not all mothers nurse their children for two full rounds. Rather, this جملة إنشائية خبرية is serving as an emphatic command. In this sense, this is actually a خبرية.



الخبر

خبر is a statement of fact that can be confirmed or denied.

الخبر الابتدائي

no emphasis; used when addressing an impartial person or someone who has no knowledge on the topic.

الخبر الطليبي

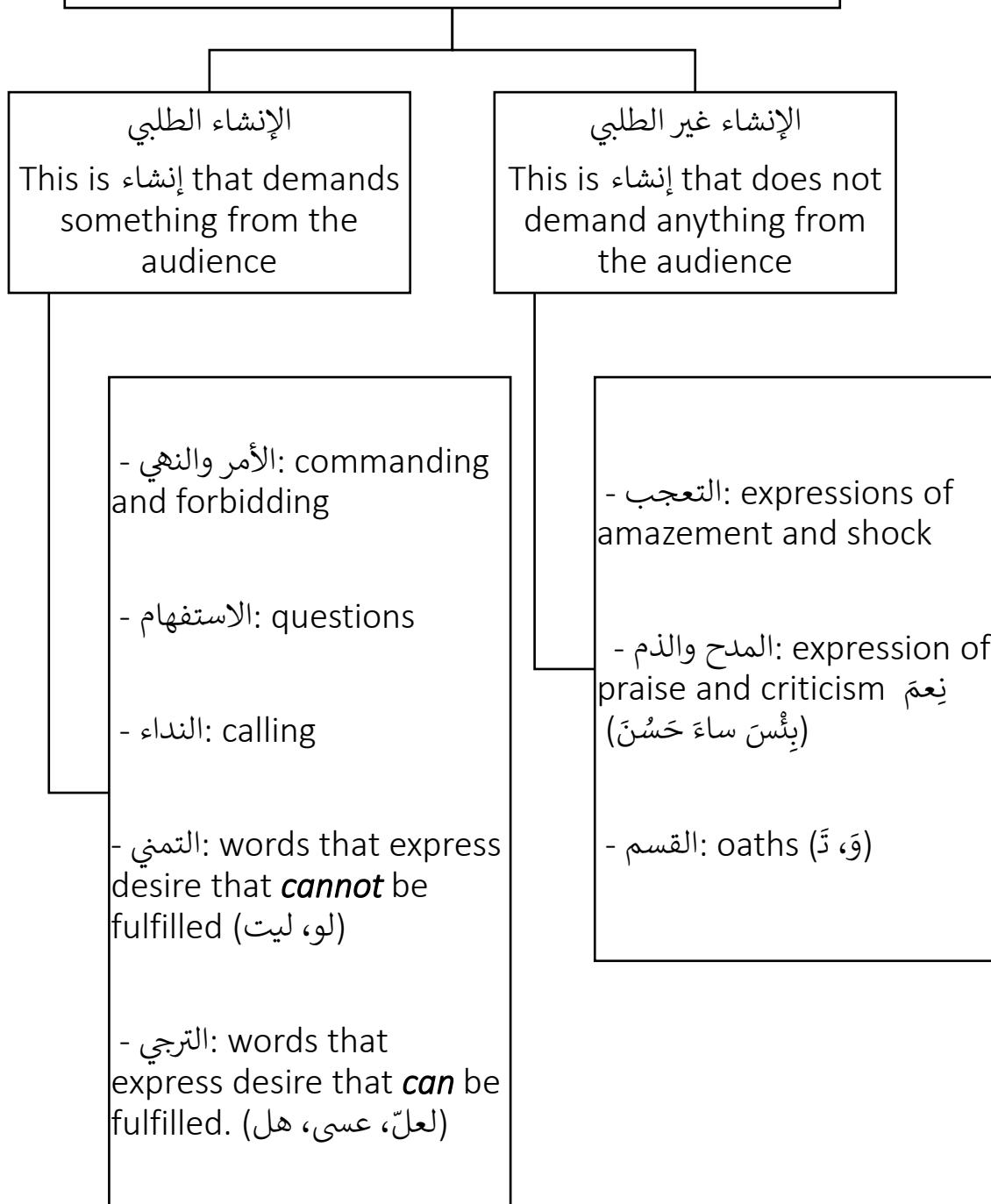
mild emphasis (~1 tool of emphasis); used when addressing someone with doubts.

الخبر الإنكاري

heavy emphasis (more than one tool of emphasis); used when addressing someone in denial.

الإنشاء

الإنشاء is not a statement of fact and cannot be confirmed or denied.



BREAKING THE STANDARD

1. This standard usage of خبر is broken when someone knows something but behaves otherwise. In this case, they are addressed like someone who does not know.
2. The standard usages of إنشاء are broken in the following categories:

- الأمر والنهي
- الاستفهام
- التمني والترجي

*Refer to tables above for details.

3. There are cases in which a جملة خبرية can carry the meaning of both خبر and إنشاء.

CHAPTER 6

الإيجاز

INTRODUCTION

In the next two chapters, we will be learning a concept called المساواة والإيجاز والإطناب.

المساواة is when a phrase or sentence has the expected amount of words. If a word were to be removed, the meaning would be incomplete. Likewise, adding a word would add nothing to the meaning.

On either extreme of المساواة، there is الإيجاز and الإطناب.

الإيجاز is when a phrase or sentence is very succinct. In the case of إيجاز، few words carry a lot of meaning. There may even be cases in which a word is omitted because the implication is understood.

الإطناب is extending one's speech for a specific purpose.

Between the three, المساواة is the default and is considered “normal speech”. الإيجاز and الإطناب, on the other hand, are done for specific purposes in specific contexts.

Let us learn about the different kinds of إيجاز and إطناب and their purpose.



المساواة. - The root letters س و ي in family III mean “to balance” or “to be equal”. This refers to balance in speech in the sense that it is neither very short nor is it long.

الإيجاز - The root letters و ج ز mean “brevity”. Placing them in family IV produces the meaning “to make brief”.

الإطناب - The root letters ط ن ب in family IV mean “to speak in great detail” or “to speak at great length”.

TYPES OF إيجاز

Recall that إيجاز is succinct speech. There are two types of إيجاز. They are:

1. إيجاز القصر - This is when few words carry a lot of meaning.
2. إيجاز الحذف - This is when something that would normally be considered an essential part of the sentence or fragment is omitted for a rhetorical reason.



The root letters ق ص ر mean “to be short” or “to restrict”. إيجاز القصر is when the speech is kept short, but nothing is omitted.

The root letters ح ذ ف mean “to omit”. إيجاز الحذف is when something is omitted from the speech.

Let us look at each type of إيجاز in further detail.

RESTRICTION - إيجاز القصر

This type of إيجاز is a high form of eloquence according to a principle of the Arabs that the best of speech is that which is succinct but conveys a lot of meaning. (خير الكلام ما قل ودل).

Take a look at the following example.

٨٦ الَّذِينَ ءَامَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُم بِظُلْمٍ أُولَئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهَتَّدُونَ

Those who believe and do not adulterate their faith with wrongdoing – THOSE people have security and THEY are the ones who are committed to guidance.

The ayah above is an example of إيجاز القصر. The word الأمان means security, but does not specify what they will have security from. It could include security from starvation, betrayal, defeat, injury, poverty, punishment, or the like. These details are not considered an essential part of the sentence, which is why إيجاز الحذف is not labeled as إيجاز this.

إيجاز القصر occurs in the Quran (as in the example above) and also occurs very frequently in hadith literature. The Prophet ﷺ was given the gift of جَوَامِعُ الْكَلِم, or “concision in speech”. The gift of الكلم is the skilled usage of إيجاز القصر.



Take a look at the following ḥadīth. How does the word count compare to the depth and breadth of the meaning conveyed?

ما قَلَ وَكَفَى خَيْرٌ مِمَّا كُثُرَ وَأَلْهَى الدُّنْيَا سِجْنُ الْمُؤْمِنِ وَجَنَّةُ الْكَافِرِ الْمُسْلِمُ مِرآةُ الْمُسْلِمِ

الغَنَى غَنِيَ النَّفْسِ سَيِّدُ الْقَوْمِ خَادِمُهُمْ

OMISSION - إيجاز الحذف

This type of إيجاز can convey a variety of meanings. The meaning conveyed depends on what is being omitted as well as the context. إيجاز الحذف can happen on a **fragment level**, **sentence level**, or **within a word**.

إيجاز الحذف ON A FRAGMENT LEVEL

On a fragment level, there are four possibilities for إيجاز الحذف. They are:

1. The omission of a حرف جر
2. The omission of the مضاف
3. The omission of the مضاف إليه
4. The omission of the موصوف

Let us explore each of these possibilities further.

حذف حرف الجر.

Most أفعال are associated with particular حروف and some can come with several different حروف, each giving the word a different meaning.



When a فعل is expected to come with a حرف but the فعل is omitted, the meaning of the فعل expands to include all the meanings the فعل can have with all of the different حروف that are associated with it.

Take a look at the example below.

أَهِدِنَا أَلصْرِطَ الْمُسْتَقِيمَ

Guide us (to/through/with/on) the straight path.

This فعل usually comes with إلی, but the إلی is omitted, which opens up the meaning. The إلی can be replaced by other حروف, like بـ, which would give the meaning of "guide us by means of the straight path" or علـ, which would give the meaning "guide us on the straight path".

This type of حذف can be recognized only if one knows what حروف are associated with what أفعال.

حذف المضاف 2.

It is possible for a مضاف إِلَيْهِ to be omitted, leaving behind a مضاف إِلَيْهِ. When this happens, no grammatical traces are left behind. In other words, the مضاف إِلَيْهِ that is left behind will no longer be مجرور. Rather, it will play another role in the sentence. A missing مضاف can be detected based on a missing meaning. There are no grammatical hints.



Generally, when a مضاف is omitted, the speech becomes metaphorical, giving it the meaning of hyperbole. Take a look at the example below.

١٨٩ ... وَلَيْسَ الْإِرْبَٰ بِأَنْ تَأْتُوا أُلُّبُيُوتَ مِنْ ُظُهُورِهَا وَلَكِنَّ الْإِرَّ مَنْ أَتَقَىٰ ...

Righteousness is not at all that you enter homes from the back doors; rather, righteousness is [] whoever was conscious of Allah.

Righteousness is an idea and would not usually have a خبر that is human. For example, you would not say "True justice is that country," rather, you would say something along the lines of "True justice is the justice of the people of that country." That is what is happening in this ayah. The implication of would be something along the lines of ولكن البر من آتى، translating as "rather, true piety is the piety of whoever is god conscious". It is as though Allah is saying that if righteousness was personified, these people embody it.

وَإِذْ أَخَذْنَا مِنْتَقِمْ وَرَفَعْنَا فَوْقَكُمُ الْطُّورَ حُذُوا مَا ءَاتَيْنَكُمْ بِقُوَّةٍ وَأَسْمَعْوا قَالُوا سَمِعْنَا وَعَصَيْنَا وَأَشْرِبُوا فِي ٩٣ ... قُلُوبِهِمُ الْعَجَلُ بِكُفَرِهِمْ

When We accepted your pledge, and We raised the mountain on top of you. Take what We gave you with strength and listen! They said, "We heard, and we disobeyed." They were made to imbibe the [] calf in their hearts because of their disbelief.

Of course the Children of Israel did not actually absorb the golden calf into their hearts, but rather it was the love of the calf that filled their hearts. It is as though Allah is saying that they were so consumed with the love of the calf, that it overtook their being.

حذف المضاف إِلَيْهِ 3.

A مضاف إِلَيْهِ can also be مخدوف. This usually happens with special مضاف إِلَيْهِ. It happens most often in the Qur'an with كل, قبل, بعد, and.

When a ب goes missing, the scope expands, making the fragment more general and inclusive.

لِلَّهِ الْأَمْرُ مِنْ قَبْلُ وَمِنْ بَعْدٍ ...

The matter belongs to Allah alone, before [] and after [].

كُلُّ إِلَيْنَا رُجُونَ ... ٩٣

All will return only to us.

حذف الموصوف 4.

It is possible for a صفة to appear without its موصوف.



Imagine students walking out of an exam exclaiming, "That was a tough one!" The موصوف is not mentioned because it is obvious based on context what "tough one" is referring to, but also because the موصوف is being highlighted as the more pertinent subject of discussion.

When a word that is normally used as an adjective or descriptor appear on its own, this is generally a sign of a missing موصوف.

يَلْبَسُونَ مِنْ سُنْدُسٍ وَإِسْتَبَرَقٍ مُتَقَبِّلِينَ ٥٣

They wear [] of fine silk and brocade, facing one another.

What is being highlighted in this ayah is the quality and luxury of the clothing of the people of Jannah. For this reason, the صفة is eliminated. This ayah appears in سورة السخان, which covers many topics in extreme brevity, so the word choice is very succinct and there is generally a lot of حرف. The story of Musa AS is mentioned without ever mentioning his name.

فَأَهْلَكْنَا أَشَدَّ مِنْهُمْ بَطْشاً وَمَضَى مَثْلُ الْأَوَّلِينَ ٨

So We destroyed [] that were more intense than them in assault, and the example of the earlier ones has been established.

What is being highlighted in this ayah is the strength of those who Allah destroyed before, not who they actually were. What is important is that they are stronger than those who were denying their prophet (Quraysh) and that Allah had destroyed them despite that.



..... موصوف صفة sometimes omitted when the موصوف is of more importance than the صفة.

إيجاز الحذف ON A SENTENCE LEVEL

On a sentence level, there are five possibilities for إيجاز الحذف. They are:

1. Omission of the مبتدأ
2. Omission of the خبر
3. Omission of the فعل
4. Omission of the مفعول به
5. Omission of the الشرط جواب الشرط

حذف المبتدأ.

When a مبتدأ is omitted, it will leave behind its خبر (which will be مرفوع متعلق بالخبر or مرفوع).



*You broke your rich aunt's expensive vase, and she scolds you by saying, "Clumsy child!"
What she means is, "You are a clumsy child", but the مبتدأ is omitted because it is a stronger expression of her irritation and frustration with your lack of motor skills.*

فَأَقْبَلَتِ امْرَأَةٌ فِي صَرَّةٍ فَصَكَّتْ وَجْهَهَا وَقَالَتْ عَجُوزٌ عَقِيمٌ ٢٩

Then his wife rushed in with a loud cry, struck her own face, and said, "[] A barren old lady!"

This is the story of the two angels bringing the good news of a child to Ibrahim AS. When she hears the news, she is shocked and exclaims that she is a barren old lady. The omission of the مبتدأ further expresses her shock.

بَلْ قَالُوا أَضْغَثُ أَحْلَمَ بَلْ أَفْتَرَنَاهُ بَلْ هُوَ شَاعِرٌ فَلَيَأْتِنَا بِاِيَّةٍ كَمَا أُرْسِلَ الْأَوْلُونَ ٥

Rather, they said, “[] Jumbled dreams! Rather, he fabricated it! Rather, he is a poet! Then he should bring us a sign just as the earlier ones were given.”

This ayah is illustrating Quraysh's confusion and bewilderment as to how to belie the Prophet ﷺ, and how they declared the different slanders they can use against him.



.....
A can be omitted as an exclamation or interjection.
.....

2. حذف الخبر.

A خبر can be omitted, leaving behind a مبتدأ. This happens most often with أسماء موصولة and not often with normal أسماء.

٢٠ إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلاً

No doubt, those who believed and did righteous deeds... Certainly, We do not allow the rewards of whoever are excellent in their actions go to waste.

If we were to explore other ayaat of the Quran that mention those who believe and did righteous deeds, we find that there are many possibilities. In سورة البقرة, Allah mentions that their compensation is with Him, in سورة يومن سورة مریم He mentions that He will guide them, in سورة مریم He mentions that He will love them, to mention a few. By omitting the خبر, all of what was mentioned elsewhere in the Quran applies, as well as other things that might not have been mentioned.



.....
Omitting the خبر leaves it open to possibilities. It can be used positively as motivation or negatively to cause fear.
.....

3. حذف الفعل.

When a فعل is omitted, it takes its فاعل with it and leaves behind a مفعول; an omitted فعل leaves its mark as an اسم that is منصوب for no other apparent reason. The مفعول that is left behind is generally either a مفعول مطلق or a مفعول به, and each has a different rhetorical benefit.

Leaving behind a مفعول به generally means a warning.



You are desert camping with a friend, and you see a scorpion approaching their cot. You cry, "A scorpion, a scorpion!" You would not say, "Beware of the scorpion!" or, "I warn you of an approaching scorpion!"

فَقَالَ لَهُمْ رَسُولُ اللَّهِ نَاقَةً اللَّهِ وَسُقِيَّهَا ١٣

So the prophet of Allah said to them, "[] Allah's she-camel and her drink!"

The status of ناقة الله indicates that Saleh AS was warning his people about the she-camel. The omission of فعل opens up the possibilities of the warning. It could be, "Don't harm the she-camel!", or "Make sure you take care of the she-camel!"

فَلَمَّا أَنْجَاهُمْ إِذَا هُمْ يَبْغُونَ فِي الْأَرْضِ يَعْبِرُ الْحَقَّ يَأْتِيهَا النَّاسُ إِنَّمَا بَغِيُّهُمْ عَلَى أَنفُسِكُمْ مَتَعَ الْحَيَاةُ الدُّنْيَا ۖ ۲۳
إِلَيْنَا مَرْجِعُكُمْ فَنَنْبَئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

So when He saved them, shockingly, they rebelled on earth without any right. People! Your rebelliousness is only against your own selves. [] The enjoyment of the lowest life!

This is a warning from Allah to the people to beware against putting the enjoyment of this life at a higher place than it belongs, because it results in what was mentioned earlier in the ayah (rebellion and exceeding boundaries).

A مفعول به being left behind can also be for praise or amazement.



Imagine that someone sets eyes on the king during a royal procession. He proceeds to exclaim, "The king, the king!" He means something along the lines of, "I see the king!" His exclamation of one of awe and amazement.

٥ تَنْزِيلَ الْعَزِيزِ الرَّحِيمِ

[] The revelation of the Mighty, the Constantly Merciful!

The status of تَنْزِيل indicates the omission of a فعل. It is done for praise and glorification of the Quran.



A مفعول مطلق being left behind indicates a command.



Imagine demanding of a nagging child, "Patience!" What is meant is, "Have patience!", or "Be patient!" There is no action mentioned when you yell, "Patience!", but the imperative meaning is understood.

Having just the اسم منصوب without the فعل is a more lasting command, because a فعل is a word that is stuck in time, whereas an اسم is not.

Take a look at the following example.

وَقَضَى رَبُّكَ أَلَا تَعْبُدُوا إِلَّا إِيَاهُ وَبِالْوَالِدَيْنِ إِحْسَنًاٰ إِمَّا يَبْلُغُنَّ عِنْدَكُمُ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَّاهُمَا فَلَا تَقُلْ لَّمَّا أُفْرِدَ وَلَا تَنْهَهُمَا وَقُلْ لَّهُمَا قَوْلًا كَرِيمًا ٤٣

Your Master decreed, "Do not worship anyone other than Him! And with parents, [] excellence! If one of them or both of them reach old age around you (and it is very likely to happen), then do not express exasperation to them and do not drive them away, and say kind words to them."

Allah commands us to excellence towards our parents, and the use of the اسم as opposed the فعل means that it is a timeless command.

4. حذف المفعول به

When a فعل متعد is used in a sentence, but a مفعول به is not included, it is considered مخزوف.



A مفعول به is omitted when the action is being highlighted, not that which was affected by the action. If mentioning the مفعول به is not in line with the purpose behind the speech, then it is omitted.



Imagine someone describing the sacrifice of mothers by saying, "They just keep giving and giving." What are they giving, and to whom? Those details are not relevant, because that is not what is being highlighted.

لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ رَبُّكُمْ وَرَبُّ أَبَائِكُمْ الْأَوَّلِينَ ٨

There is absolutely no god except for Him; He gives life and death. [] The Master of your earliest forefathers.

The مفعول به of يحيى and يميت are omitted because it is Allah's power to give life and death which is being highlighted here.

وَلَمَّا وَرَدَ مَاءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةً مِّنَ النَّاسِ يَسْقُونَ وَوَجَدَ مِنْ دُونِهِمْ أُمَّرَاتِينَ تَذَوَّدَانِ ۖ قَالَ مَا خَطُبُكُمَا ۖ قَالَا لَا نَسْقِي حَتَّىٰ يُصِيرَ الْرِّعَاءُ ۖ وَأَبُونَا شَيْخٌ كَيْرٌ ۖ ٢٣

When he reached the waters of Madyan, he found upon the a group of people watering [], and he found away from them two women driving back []. He said, "What is your matter?" They said, "We do not water [] until the shepherds drive []."

The type of animal that was at the watering hole is not mentioned a single time in the ayah, because it was not a relevant detail in the story. The actions of the events that transpired are what is important to keep the story moving forward, so whatever details are unnecessary are omitted.

5. حذف جواب الشرط.



Omitting the جواب الشرط gives room for the imagination and opens up possibilities. In a negative context, allowing the imagination to run wild induces fear.



Imagine a mom threatening her dirty-mouthed child by saying, "If I hear you saying that one more time..." The omission of the consequence that will follow allows the child's imagination to take flight, which increased her trepidation.

وَلَوْ تَرَىٰ إِذِ الْمُجْرِمُونَ تَأْكُسُوا رُءُوسِهِمْ عِنْدَ رَبِّهِمْ رَبَّنَا أَبْصَرَنَا وَسَمِعَنَا فَأَرْجِعُنَا تَعَمَّلْ صَلِحًا إِنَّا مُوقِنُونَ ١٢

If you could see when the criminals will be hanging their heads in front of their Master, "Our Master, we have seen and heard, so send us back and we will do good. No doubt, we are firm believers..."

The horror of what one might see after the shamed criminals beg their Master after they lost all chances is not mentioned to intensify the scene and invoke fear in the heart of the listener.

حذف حرف الجر

Expands meaning to allow for other حروف that are associated with that فعل



حذف المضاف	Makes speech metaphorical, giving it the meaning of hyperbole.
حذف المضاف إليه	Expands the scope of the word.
حذف الموصوف	Directs focus towards the description and removes importance from موصوف.
حذف المبتدأ	Creates an exclamation.
حذف الخبر	Leaves the خبر open to imagination to induce either fear or hope.
حذف الفعل	Creates urgency and/or emphasis.
حذف المفعول	Focuses on action rather than the object of the action.
حذف جواب الشرط	Leaves the جواب الشرط open to imagination to induce either fear or hope.

إيجاز الحذف ON A WORD LEVEL

We learned about the حذف of words on the **fragment** level and on the **sentence** level. Let us now study the حذف of letters on a **word** level. When it comes to the حذف of letters, there are three letters that can be omitted. Each has its unique scenarios and implications. These three letters are:

- ن
- ت
- ي

Let us learn about the different scenarios in which these letters are dropped, then let us learn about what implications this type of حذف has.

1. حذف النون.

There is only one scenario in which the ن is dropped. The ن is dropped from the word مجروم يَكُن (the form of يَكُون). This can occur for two reasons depending on whether the sentence is negative or non-negative.

NEGATIVE SENTENCES

Negative sentences include النفي and النهي, forbidding and negation.



When *ن* يَكُن is dropped in a negative sentence, it emphasizes the negation. It translates as "not in the slightest" or "not one bit".

Take a look at the following examples.

١٦٧ ... وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُنْ فِي ضَيْقٍ مَّمَّا يَمْكُرُونَ

And do not be sad over them and do not be in the slightest bit of constriction because of their plotting.

٤٠ قَالَتْ أُنَيْ يَكُونُ لِي غُلْمَانٌ وَلَمْ يَمْسَسْنِي بَشَرٌ وَلَمْ يَكُنْ بَعِيْدًا

She said, "How in the world could I have a son when no human has touched me and I have not been unchaste in the slightest?!"

١٦٠ إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَاتِلَ اللَّهَ حَنِيفًا وَلَمْ يَكُنْ مِنَ الْمُشْرِكِينَ

Certainly Ibrahim was a model, unconditionally obedient to Allah, and inclining to the truth. And he was not from among the polytheists in the least bit.

NON-NEGATIVE SENTENCES



In non-negative sentences, the *ن* in يَكُن is dropped to show the insignificance or smallness of something.

Take a look at the following examples.

٤٠ ... وَإِنْ تَكُ حَسَنَةٌ يُضْعِفُهَا وَيُؤْتَ مِنْ لَدُنْهُ أَجْرًا عَظِيْمًا

...And if it is [even a small] good deed, He will multiply it and give a great reward especially from Him.

*Notice that the sentence is not negative. The *ن* is dropped to show that Allah will multiply and reward even the smallest and most insignificant of good actions.*

لِيُنَبِّئَ إِنَّهَا إِنْ تَكُ مِثْقَالَ حَبَّةٍ مِنْ خَرَدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمَوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ أَكْبَرُ إِنَّ اللَّهَ لَطِيفٌ

حَبْر١٦

My dear son, if it is the weight of [something as insignificant as] a mustard seed and it is in a rock or in the skies or the earth, Allah will bring it forth. Certainly Allah is subtle and informed.

The ن is dropped to illustrate that Allah keeps track of all things no matter how small and insignificant they are and no matter how hidden they seem to be.

أَلَمْ يَكُ نُطْفَةٌ مِنْ مَنْ يُمْنَى ٣٧

Was he not an insignificant sperm drop that was emitted?

The نون is dropped to demonstrate the humble beginnings of the human who now behaves so arrogantly and to demonstrate Allah's ability to create to those who doubt resurrection.

Notice that this sentence is negated with لَمْ. Though this sentence is negative grammatically, the negation is not literal as it is a rhetorical question. For this reason, the dropped ن translates as it would in a non-negative sentence.

2. حذف التاء.

The ت is most often dropped in the مضارع in families V and VI, the two ت families.



Generally, this is done to show that the فعل is less in some way. The فعل could be less, for example, in the duration of time spent doing it or the effort required to carry it out or the number of people carrying out the action.

Let us take a look at case studies of each.

NUMBER

Below are examples of the ت being dropped or kept based on the number of beings carrying out the action.

إِنَّ الَّذِينَ تَوَفَّهُمُ الْمَلَائِكَةُ ظَالِمِيْنَ أَنفُسِهِمْ قَالُوا كُنُّمْ قَالُوا فِيمَ كُنُّمْ قَالُوا كُنَّا مُسْتَضْعِفِينَ فِي الْأَرْضِ قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَسِعَةً فَتَهَا حِرْرُوا فِيهَا فَأُولَئِكَ مَأْوَاهُمْ جَهَنَّمُ وَسَاءَتْ مَصِيرًا ٩٧

Certainly those who the angels take in full while they are oppressing themselves, [the angels] will say, "What condition were you in?" They will say, "We were made weak in the land." They [the angels] will say, "Was the earth of Allah not spacious for you to immigrate in?" Then those people, their refuge is Hell and what a terrible final destination!

This ayah is speaking specifically of who used being weak and oppressed as an excuse not to believe. These people are only a percentage of all disbelievers. The *و* is dropped to indicate that the smaller number of people.

الَّذِينَ تَوَقَّفُهُمْ أَلَّا مَلَائِكَةٌ ظَالِمِيٌّ أَنفُسِهِمْ فَأَلْقُوا إِلَيْهِمْ مَا كُنَّا نَعْمَلُ مِنْ سُوءٍ إِنَّ اللَّهَ عَلِيمٌ بِمَا كُنْتُمْ تَعْمَلُونَ

Those who the angels take in full while they are oppressing themselves, they offer submission [saying] “No we did not used to do any wrong!” Rather, certainly Allah is knowing of what you used to do.

This ayah speaks of the time of death of all disbelievers in general. For this reason, the ء is not dropped.

FREQUENCY OF EVENTS

Below are examples of the ち being dropped or kept based on the frequency of occurrence of the event.

تَنْزَلُ الْمَلِئَكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِّنْ كُلِّ أَمْرٍ

The angels and the Ruh decent in it by the permission of your master on every errand.

A ت is dropped in this فعل because this ayah speaks of the descent of the angels on ليلة القدر. This event occurs only one day in a year. The dropped ت indicates the infrequency of the event.

٤٤٢ هَلْ أَنْبَتُكُمْ عَلَىٰ مَنْ تَرَزَّلَ الشَّيْطَنُ ٤٢١ تَرَزَّلَ عَلَىٰ كُلِّ أَفَّاكِ أَثْيَمْ

Should I inform you upon whom the devils descend? They descend upon every sinful repeated liar.

The *c* is dropped because devils do not descend on all sinful liars. They descend on soothsayers and magicians, which is a small portion of the population.

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ أَسْتَقْمُوا تَنَزَّلَ عَلَيْهِمُ الْمَلَائِكَةُ إِلَّا تَخَافُوا وَلَا تَحْزِنُوا وَأَبْشِرُوْا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ

۳۴

Certainly those who say "My master is Allah" then they remain steadfast, the angels descend upon them saying, "Do not be afraid and do not be sad and receive good news of the Jannah that you were promised."

The *و* is kept in this ayah because angels descend upon believers at their time of death on a daily basis. It is a frequently occurring event, which is why both *و* are kept.

EFFORT REQUIRED

Below are examples of the ت being dropped or kept based on the frequency of occurrence of the effort required to carry out the action.

مَثُلُ الْفَرِيقَيْنِ كَالْأَعْمَى وَالْأَصْمَمْ وَالْبَصِيرِ وَالسَّمِيعِ هَلْ يَسْتَوِيَانِ مَثَلًا أَفَلَا تَذَكَّرُونَ ٤٤

The example of the two groups is like the blind and deaf and the seeing and hearing. Are they equal as an example? Then will you not all contemplate ?

The difference between the blind and deaf and seeing and hearing is easy to see and understand and does not require deep reflection. The ت is dropped as thought to say, “Do you not contemplate even a little bit?”

وَحَاجَةً قَوْمًا قَالَ أَتَخْجُوُنِي فِي اللَّهِ وَقَدْ هَدَنِي وَلَا أَخَافُ مَا تُشَرِّكُونَ بِهِ إِلَّا أَنْ يَشَاءَ رَبِّي شَيْئًا وَسَعَ رَبِّي كُلَّ شَيْءٍ عِلْمًا أَفَلَا تَذَكَّرُونَ ٨٠

And his people argued with him. He said “Do you argue with me with regards to Allah while he has guided me? And I do not fear what you associate as partners except for what Allah wills. My master has encompassed everything in terms of knowledge. Then do you not contemplate ”?

In this ayah, Ibrahim (AS) is debating his people. The ت is not dropped because he is debating مشركون and is inviting them to think deeply.

DROPPED ت IN FAMILY X

It is also possible to drop the ت in family X. This only happens twice in the Quran with the words رَاسْطَلَاعَ, both of which occur in سورة الكهف.

فَمَا أَسْطَعُوا أَنْ يَظْهَرُوهُ وَمَا أَسْتَطَعُوا لَهُ نَقْبَا ٩٧

Then they were unable to climb over it and they were unable to pierce it .

The ت is dropped from the first رَاسْطَلَاعَ and kept in the second one, because climbing the wall would have been easier than piercing it.

قَالَ هُدًى فِرَاقٌ بَيْنِي وَبَيْنَكَ سَأَتَّبِعُكَ إِتَّاًوِيلَ مَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبَرًا ٧٨

He said, "This is the separation between you and me. I will inform you of the interpretation of what you were unable to be patient with."

Before Khidr tells Musa (AS) the logic behind his actions, it is harder for Musa (AS) to understand them. For this reason, the ت is kept.

٨٦ ... ذَلِكَ تَأْوِيلُ مَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبَرًا

That is the interpretation of what you were unable to be patient with .

After Khidr tells Musa (AS) the logic behind his actions, he is able to understand with ease. For this reason, the ت is dropped.

3. حذف الياء.

The dropping of the ي is known as الاجزاء. There are two types of اجزاء.

1. أَنَا - اجتزاء الضمير - dropping of the attached version of ي.
2. نَاقْصٌ - اجتزاء المعنَّى الآخر - dropping of the weak letter on words for a reason other than جزم ي.

SHORTENING THE PRONOUN - اجزاء الضمير

The ي can be dropped whether it is ممنصوب (ي) or مجرور (ي).



Generally, حذف means that the word is less in some way. A common reason for the omission of the ي are to indicate smaller numbers. The ي is also often omitted in contexts of brevity and kept in contexts of elaboration.

Take a look at the following examples.

SMALLER NUMBERS

قُلْ يَعْبَادِي أَلَّذِينَ أَسْرَفُوا عَنِ الْأَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الْذُنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الْرَّحِيمُ

Say, "My slaves who have exceeded the bounds against themselves! Do not despair of the mercy of Allah! No doubt, Allah forgives all sins. No doubt, he is the forgiving, the merciful."

The ي remains because people of this type are common.

وَقُلْ لِعِبَادِي يَقُولُوا أَنَّهُ هِيَ أَحْسَنُ... ٥٣

And say to my slaves to say that which is better.

The ي remains because this command pertains to most, as most people argue and do not speak with the best manners.

... فَبَشِّرْ عِبَادَ ١٧ الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَةَ ... ١٨

Then give good news to my slaves who listen to what it said and follow the best of it...

The ي is omitted because those who take what is best from what is said and follow it are few.

فُلْ يُعَبَادِ الَّذِينَ ءَامَنُوا أَتَّقُوا رَبَّكُمْ ... ١٠

Say "My slaves who have believed, have consciousness of your master".

The ي is omitted because those who have تقوى are few.

CONTEXT

إِلَّا أَنْ يَشَاءَ اللَّهُ ٢٤ وَأَذْكُرْ رَبَّكَ إِذَا نَسِيَتْ وَقُلْ عَسَى أَنْ يَهْدِيَنَ رَبِّي لِأَقْرَبَ مِنْ هُذَا رَشَدا

...except that Allah wills. And remember your master when you forget and say, "Perhaps my master will guide me to [something] closer than this in terms of guidance."

وَلَمَّا تَوَجَّهَ تِلْقَاءَ مَدْيَنَ قَالَ عَسَى رَبِّي أَنْ يَهْدِيَنِي سَوَاءَ السَّبِيلِ ٢٦

And when he turned in the direction of Madyan, he said, "Perhaps my master will guide me to and along the center of the path."

- سورة الكهف is a summary. It includes several stories, each of which is relatively short and concise. سورة القصص on the other hand, is a elaboration. The entire is dedicated to the story of Musa (AS). His story is mentioned in detail. For this reason, the ي is omitted in القصص and kept in الكهف.
- الـيـهـدـىـ and its derivatives are mentioned 5 times in الكهـفـ and 12 times in القصـصـ. Again, is less elaborate in its mention of guidance and القصـصـ is more elaborate. This reflects in what is done with the يـ as well.
- The يـ is dropped in 5 other places in الكـهـفـ while it is kept in most places in القـصـصـ.

REMOVAL OF THE SICK LETTER FROM THE END - اجزاء المعتل الآخر

The يـ can be dropped from both أسماء أفعال that are ناقصـ. Note that this occurs more commonly with ناقصـ يـاـيـ، but it is also possible for the وـ to be dropped in a ناقصـ واـيـ.

WITH أسماء

When the يـ is dropped from an اسمـ, it indicates a smaller number. When the يـ is kept, it indicates a larger number.

وإذا سألك عبادِي عَنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ آلَّدَاعِ إِذَا دَعَانِ فَلَيَسْتَحِبُّوا لِي وَلَيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ١٨٦

And when My slaves ask you about Me, then I am near. I respond to the call of the caller when he calls Me. Then they should try to respond to Me and they should believe in Me so that perhaps they may follow the right path.

Notice that the يـ is present on عبادِي which is a broader category and it is omitted in عـالـيـ, which is a smaller category.

WITH أفعال



When a sick letter (either وـ or يـ) is dropped from a فعلـ ناقصـ, it indicates that the action was or will be carried out quickly and easily. Note that this only applies when the فعلـ is not مجزومـ.

Take a look at the following examples.

سَنَدُّ الْرَّبَانِيَّةِ ١٨

We will summon the guardians of Hell.

The dropped و implies that this action is easy for Allah. It also poses an additional threat by implying that the action will happen without delay.

فَتَوَلَّ عَنْهُمْ يَوْمَ يَدْعُ الْلَّاعِ إِلَى شَيْءٍ نُكَرٍ ٦

So turn away from them! The day on which the caller calls to something terrible.

The dropped و implies that the action will happen quickly and effortlessly. It is a warning to the deniers mentioned previously in the passage.

وَيَمْحُ اللَّهُ الْبَطَلَ وَجْهُ الْحَقِّ بِكَلِمَتِهِ... ٤٤

Allah erases falsehood and He establishes the truth with His words.

The dropped و implies that Allah erases falsehood with ease.

الإبدال

الإبدال is not a type of حذف. Rather, it is the merging of letters. It has some of the same implications as حذف does, which is why we will study it in this chapter.

شدة الإبدال occurs in families V and VI when the ت merges with the letter that comes after it, creating a شدة. This mostly happens in the مضارع فاعل and sometimes with the اسم. Words such as يَصَدِّقُ (originally يَتَصَدِّقُ) and مُدَّثِّرٌ (originally مُتَدَّثِّرٌ) are examples of إبدال.

It is also possible for إبدال to occur in the ماضي of V and VI begins with a ت. When this ت merges with the letter after it, a شدة is created. However, it is impossible to start a word with a شدة. For this reason, when إبدال happens in the ماضي, a helper ألف is used to allow for its pronunciation. An example of إبدال in the ماضي would be إِذْرَكَ (originally إِذْرَيْنَ) or قَدَارَكَ (originally قَدَارَيْنَ).

As for the بـإبدال of بلاغة, there are two primary implications:

-
1. As is the case with حذف فعل, since the فُعْل is being shortened, it implies that the action is also shortened
 2. Since the merging of the letters creates a شدة, the addition of the شدة can also imply extra effort or force or intensity
-

Take a look at the following examples.

وَلَقَدْ أَرْسَلْنَا إِلَيْ أُمَّمٍ مِّنْ قَبْلِكَ فَأَخْذَنُهُمْ بِالْبَأْسَاءِ وَالضَّرَاءِ لَعَلَّهُمْ يَتَضَرَّعُونَ ٤٦

And certainly, we have sent messengers to nations before you, then we afflicted its people with suffering and hardship so that perhaps they would supplicate humbly.

وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّنْ نَّبِيٍّ إِلَّا أَخْذَنَا أَهْلَهَا بِالْبَأْسَاءِ وَالضَّرَاءِ لَعَلَّهُمْ يَتَضَرَّعُونَ ٩٤

We did not send a single messenger within a village except that we inflicted suffering and hardship on its people so that perhaps they would supplicate humbly.

The first ayah uses the word أُمَّمٌ (nations) whereas the second uses the word قَرْيَةٍ (town). أُمَّمٌ is plural and أُمَّةٌ is larger than a قَرْيَةٍ. This means that the دعوة and the suffering happened over a longer period of time. For this reason, the ت remains in يَتَضَرَّعُونَ. The ت is dropped in the second ayah to indicate a shorter time period.

* * *

فَأَوْفِ لَنَا الْكَيْلَ وَتَصَدَّقْ عَلَيْنَا إِنَّ اللَّهَ يَحِزِي الْمُتَصَدِّقِينَ ٨٨

So give us full measure and be charitable with us. Certainly, Allah rewards the charitable.

إِنَّ الْمُصَدِّقِينَ وَالْمُصَدِّقَاتِ وَأَقْرَضُوا اللَّهَ قَرْضًا حَسَنَا يُضْعَفُ لَهُمْ وَلَهُمْ أَجْرٌ كَرِيمٌ ١٨

Certainly the charitable men and charitable women and [those who] gave Allah an open-ended loan, it will be multiplied for them and they will have a noble reward.

The شدة that appears as a result of the إِبَالَ in the word يَصَدِّقُ implies a greater amount of charity. The first ayah is a quote said by the brother of Yusuf (AS) when they are asking for provisions. The normal form of the word تَصَدِّقَ is used because, out of their dignity and manners, they did not want to ask for a lot.

In the second ayah, Allah is complementing those who give a lot of charity, which is why the إِبَدَال happens. This ayah appears in سورة الحديدة. Giving for the sake of Allah is a prominent theme in this سورة الحديدة.

* * *

قَالُوا إِنَّا تَظَاهَرَنَا بِكُمْ لَئِنْ لَمْ تَنْتَهُوا لَنْزِجْنَكُمْ وَلَيَمْسَكَنَّكُمْ مَنَّا عَذَابُ الْيَمِّ ١٨

They said, "No doubt we have seen you as an evil omen. [We swear] if you do not stop, we will most certainly stone you and a painful punishment from us will most definitely touch you.

قَالُوا أَطَّلَبَنَا بِكَ وَبِمَنْ مَعَكَ ۝ قَالَ طَرِيرُكُمْ عِنْدَ اللَّهِ ۝ بَلْ أَنْتُمْ قَوْمٌ تُفْتَنُونَ ٤٧

They said, "We have seen you and those with you as a bad omen." He said, "You bad omen is with Allah. Rather, you are a tried nation."

The extra إِطَّلَبَنَا makes it more emphatic. A look at the context shows the cause of the extra emphasis.

In the first ayah, which appears in يس, the ones speaking are threatening to kill the messengers (لَئِنْ لَمْ تَنْتَهُوا لَنْزِجْنَكُمْ وَلَيَمْسَكَنَّكُمْ مَنَّا عَذَابُ الْيَمِّ). The second ayah, which appears in النمل, appears in a context in which they have already plotted to kill Salih (AS).

الإِبَدَال IN FAMILY VIII

It is possible for إِبَدَال to happen in family VIII to be dropped. The ت merges with the letter after it, creating a كسرة شدة. A كسرة is then placed on the letter before that for the sake of flow. This occurs only twice in the Quran.

قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَهْدِي إِلَى الْحَقِّ ۝ قُلْ أَللَّهُ يَهْدِي لِلْحَقِّ ۝ أَفَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمْ أَنْ لَا يَهْدِي إِلَّا أَنْ يُهَدَى ۝ فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ ۝ ٣٥

Say, "Is there anyone among your associates that guides toward the truth?" Say, "Allah guides toward the truth." Then is the one who guides toward truth more deserving of being followed or the one who does not commit to guidance until he is guided. So what is wrong with you in regards to how you reason?

The word يَهْدِي originates for the word يَهِدِي. The كسرة ت merges with the د and the د gets a كسرة here implies emphasis. The reason it is emphasized in this ayah in particular is because this ayah speaks of idols which have no chance of committing to guidance.

٤٩ مَا يَنْظُرُونَ إِلَّا صَيْحَةً وَحِدَةً تَأْخُذُهُمْ وَهُمْ يَنْخَصِّمُونَ

They are only waiting for one loud cry to take them while they are arguing.

The word يَنْخَصِّمُونَ is originally يَخْتَصِّمُونَ. The ت merges with the ص and the خ gets a كسرة. The إبدال creates emphasis. The word يَنْخَصِّمُونَ is emphasized in this particular ayah because this ayah speaks of the coming of the day of judgement. When the day of judgement comes, there will not be a single Muslim on the earth and conflict will be widespread and intense.



الإيجاز

brief, meaningful speech

إيجاز الحذف

when there is an omission, but the implication is understood

إيجاز القصر

when few words hold a lot of meaning, but there is no omission

فعل حذف حرف الجر *Expands meaning to allow for other حروف that are associated with that*

حذف المضاف *Makes speech metaphorical, giving it the meaning of hyperbole.*

حذف المضاف إليه *Expands the scope of the word.*

موصوف حذف الموصوف *Directs focus towards the description and removes importance from the described object.*

حذف المبتدأ *Creates an exclamation.*

خبر حذف الخبر *Leaves the open to imagination to induce either fear or hope.*

الفعل حذف الفعل *Creates urgency and/or emphasis.*

المفعول حذف المفعول *Focuses on action rather than the object of the action.*

الشرط حذف جواب الشرط *Leaves the open to imagination to induce either fear or hope.*

حذف الحرف

حذف التون

يَكُنْ from

in negative sentences:

- “not the slightest”
- “not one bit”

in non-negative sentences:

-demonstrate the insignificance of something

حذف التاء

مصارع families of 5 + 6 from

- number of beings carrying the action
- frequency of event
- effort required

family from X

استطاع-> استطاع indicates less effort

حذف الياء

الجزء الضمير (ني/ي)

- smaller number
- context

الجزء المعتل الآخر

-on: أسماء smaller number

-on: أفعال action carried out quickly

الإبدال

merging of two letters

shortened فعل = shortening of time to do it

شدة = extra effort/intensity

CHAPTER 7

الإطناب

INTRODUCTION

Recall that إطناب is extending one's speech for a specific purpose. There are different ways in which speech can be elongated. Listed below are the different ways as well as their purpose and benefits.

CLARIFICATION AFTER AMBIGUITY - الإيضاح بعد الإبهام

There are cases in which an ambiguous statement is made then clarified. It would be possible, in such cases, to avoid the ambiguous statement altogether and to make only the second, more clear statement, keeping the speech more concise.

This is done, however, to build anticipation and tension and to draw special attention to that which is being mentioned at length.

Take a look at the example below.

وَقَضَيْنَا إِلَيْهِ ذُلِكَ الْأَمْرَ أَنَّ دَابِرَ هُؤُلَاءِ مَقْطُوعٌ مُصْبِحِينَ ٦٦

And We decreed that matter for him - that the last remnants of those people would be cut off in the early morning.

If the ayah above were to be kept concise, it would read "وَقَضَيْنَا إِلَيْهِ أَنْ دَابِرَ هُؤُلَاءِ مَقْطُوعٌ مُصْبِحِينَ", omitting the initial ambiguous statement and keeping only the clarifying statement. This ayah, however, appears in the context of storytelling, where tension is built and an anticipation is created.

This type of إطناب happens on the level of a **single ayah**, as seen in the example above. It also happens across **different surahs** that cover the same story.

Take a look at the example below.

إِذْ تَمَشِّي أُخْتُكَ فَتَقُولُ هَلْ أَدْلُكُمْ عَلَىٰ مَنْ يَكْفُلُهُ ... ٤٠

When your sister was walking and she said, "Should I direct you someone who will take care of him?"

This ayah was revealed earlier in the Meccan time period. When this ayah was revealed the صحابة didn't quite understand what this part of the story meant. Later during the Meccan period, the details of this part of the story were revealed, solving the mystery.

وَقَالَتْ لِأُخْتِهِ قُصْيَهُ فَبَصَرَتْ بِهِ عَنْ جُنْبٍ وَهُمْ لَا يَشْعُرُونَ ۖ ۱۱ وَحَرَّمَنَا عَلَيْهِ الْمَرَاضِعَ مِنْ قَبْلٍ فَقَالَتْ هَلْ أَدْلُكُمْ عَلَىٰ أَهْلِ بَيْتٍ يَكْفُلُونَهُ لَكُمْ وَهُمْ لَهُ تُصْحُونَ ۱۲

She said to his sister, "Shadow him". So she kept an eye on him from the side while they were unaware. We prohibited him from all wet nurses before so she said, "Should I direct you to a household that will take care of him for you and be good mentors?"



Think of a story or a movie scene in which you were given partial information at one point then were given the full story at a later point. How did this affect your experience? Did it make the story more enjoyable?

REPETITION - التكرار

Repetitive speech is not concise, but can serve as a powerful tool to emphasize an idea and to make sure that the audience does not forget.

Take a look at the following examples.

كَلَّا سَوْفَ تَعْلَمُونَ ۚ ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ ۚ

Not at all! Soon you will know! Then again, not at all! Soon you all know!

In the ayaat above, the same thing is repeated for emphasis. This makes the warning scarier and draws a level of attention to this warning that would not have been there otherwise.

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ عَمِلُوا السُّوءَ بِجَهَنَّمَ ثُمَّ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَّحِيمٌ ۖ ۱۱۹

Then, no doubt, your Master is, towards those who did wrong out of ignorance then returned to Him after that and did good, then no doubt, your Master is most certainly forgiving and merciful after that.

The phrase "No doubt, your master is..." is repeated twice within the same ayah. In this case, the إِنَّ رَبَّكَ is used to emphasize the forgiveness and mercy of Allah.

As with the first category of إِنَّ رَبَّكَ, repetition can also occur across different surahs. For instance, the phrase اتقوا الله appears 51 times in the Quran. And the derivatives of this word occur many more times. This very frequent repetition places heavy emphasis on تقوى and highlights its importance.



Think of a phrase or idea that is repeated a lot in the Quran. Why do you think this is? What significance do you draw from its repetition?

PRECAUTION - الاحتراس

At times, speech is extended and details are added as a precautionary measure against possible misunderstandings.

Take a look at the following examples.

إِذَا جَاءَكُمُ الْمُنْفِقُونَ قَالُوا نَشَهِدُ إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشَهِدُ إِنَّ الْمُنْفِقِينَ لَكُنُودُنَّ

When the hypocrites come to you, they say, "We bear witness that you are most definitely the messenger of Allah!" And Allah knows that you are His messenger and Allah bears witness that the hypocrites are most definitely liars.

In this ayah, Allah includes "وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولٍ" to guard against the possible idea that by bearing witness that the hypocrites are liars, He is bearing witness that what they bear witness to (the prophethood of Muhammad ﷺ) is a lie. This way, it is clear that the hypocrites are not liars on the basis of the statement that they are making. Rather, they are liars in their sincerity and lack of belief in the statement that they are making.

حَتَّىٰ إِذَا أَتَوْا عَلَىٰ وَادِ الْمَمِلِ قَالَتْ نَمَلَةٌ يَأْتِيهَا الْثَمَلُ أَدْخُلُوا مَسْكِنَكُمْ لَا يَحْطِمَنَّكُمْ سُلَيْمَانٌ وَجُنُودُهُ وَهُمْ لَا

يَشْعُرُونَ ١٨

Until when they came upon the valley of the ants, an ant said, "O ants, enter your homes [so that] Soloman and his armies do not crush you while they do not notice."

In this ayah, the ant includes the phrase "وَهُمْ لَا يَشْعُرُونَ" to guard against the idea that Soloman and his armies would deliberately cause harm to the ants.

INTERJECTION - الاعتراض

An اعتراض is an interjection or a statement that interrupts the natural flow of a sentence. Interjections are generally made when there is an immediate need to mention something due to its importance.

Take a look at the following examples.

وَيَعْلُمُونَ لِلَّهِ الْبَيْتَ سُبْحَنَهُ وَلَهُمْ مَا يَشَاءُونَ ٥٧

And they associate daughters with Allah, [He is above that!] and they have what they desire.

This اعتراف shows how outlandish and unacceptable their claims are. Allah does not wait until the end of the ayah to refute them. He interjects with the phrase سبحانه before the ayah is over.

هُدًى فَلِيَدُوْقُوهُ حَمِيمٌ وَغَسَاقٌ ٥٧

This [Then let them taste it!] is boiling water and pus.

This اعتراف highlights the idea that Hell is being prepared for criminals and it makes the descriptions more real and more terrifying.



Find the اعتراف in the following ayaat and discuss their significance.

فَلَا أُقِسِّمُ بِمَوْقِعِ النُّجُومِ ٧٥ وَإِنَّهُ لَقَسَمٌ لَوْ تَعْلَمُونَ عَظِيمٌ ٧٦ ◇

لَقَدْ صَدَقَ اللَّهُ رَسُولُهُ الْرُّءْبَيَا بِالْحَقِّ ۖ لَتَدْخُلُنَّ الْمَسْجَدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ إِعْمَانِيْنَ مُحَلَّقِيْنَ رُءُوسَكُمْ وَمُقَصِّرِيْنَ لَا تَخَافُوْنَ ۖ فَعَلِمَ مَا لَمْ تَعْلَمُوا فَجَعَلَ مِنْ دُونِ ذَلِكَ فَتَحًا قَرِيبًا ٦٧

فَإِنْ لَمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ لِلْكُفَّارِينَ ٤٤

وَلَئِنْ أَصْبَكُمْ فَضْلَ مِنْ أَنَّ اللَّهَ لَيَقُولَنَّ كَانَ لَمْ تَكُنْ بَيْنَكُمْ وَبَيْنَهُ مَوَدَّةٌ يُلَيْتَنِي كُنْتُ مَعَهُمْ فَأَفْوَزُ فَوْزًا عَظِيمًا ٧٣

APPENDING - التذليل

التذليل is appending a sentence to the end of a sentence that is already complete. The appendage repeats an idea similar to the idea mentioned in the main body of the ayah. It simultaneously adds new meaning and emphasizes the idea that is conveyed in the main body of the ayah.

Take a look at the following examples.

وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَطْلُ إِنَّ الْبَطِلَ كَانَ زَهُوقاً ٨١

Say the truth has come and falsehood has disappeared. No doubt, falsehood has always been bound to disappear.

The idea that falsehood has always been bound to disappear is a new one in relation to the beginning of the ayah. The idea, however, relates to the beginning of the ayah and emphasizes the idea that falsehood has disappeared.

ذَلِكَ جَزَيْنَاهُم بِمَا كَفَرُواٰٰ وَهَلْ جُنُزٌ إِلَّا لِكُفُورٍ ١٧

That is how we compensated them for their ingratitude. And do We ever punish anyone but the constantly ungrateful?

The idea that only the constantly ungrateful are punished is a new one in relation to the beginning of the ayah. The idea, however, is related to the beginning of the ayah and emphasizes the idea that they were compensated because of their ingratitude.

ذكر الخاص بعد العام - MENTIONING A SPECIFIC AFTER A GENERALITY

ذكر الخاص بعد العام is mentioning a specific after mentioning something general. The specific that is mentioned is usually something or someone that falls under the umbrella of the general. This is non-standard language because the first word in the series *includes* the thing or person that is mentioned after it, yet it is still mentioned explicitly. This is done to give special attention to that which is mentioned specifically.

Take a look at the following examples.

تَرَزُّلُ الْمَلَائِكَةِ وَالرُّوحُ فِيهَا يَأْذِنُ رَبِّهِم مِّنْ كُلِّ أَمْرٍ ٤

The angles and the Ruh descend in it by the permission of their Master for every matter.

The Ruh (Jibreel) belongs to the category of the angels, yet his rank is such that he gets a special, specific mention.

وَالَّذِينَ يَجْتَنِبُونَ كَبِيرَ الْإِثْمِ وَالْفَوْحَشَ وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ ٣٧

And those who avoid the major sins and acts of shamelessness and when they get angry, they are the ones who forgive.

Acts of shamelessness fall under the category of major sins, but they are a topic of such importance that they deserve their own exclusive mention.



Find the cases of ذكر الخاص بعد العام in the following ayaat. Discuss the significance of the إطنااب in the ayah.

مَنْ كَانَ عَدُوا لِلَّهِ وَمَلِئَكَتِهِ وَرَسُولِهِ وَجِبْرِيلَ وَمِيكَلَ فَإِنَّ اللَّهَ عَدُوُّ لِلْكُفَّارِ ٩٨

حُفِظُوا عَلَى الصَّلَوةِ وَالصَّلَاةِ الْوُسْطَىٰ وَقُومُوا لِلَّهِ قُتْنِيَنَ ٢٣٨

فِيهِمَا فُكَاهَةٌ وَخَلَ وَرْمَانٌ ٦٨

وَالَّذِينَ ءاَمَنُوا وَعَمِلُوا الصَّلِحَاتِ وَءَامَنُوا بِمَا نُزِّلَ عَلَىٰ مُحَمَّدٍ وَهُوَ الْحُقُّ مِنْ رَبِّهِمْ كَفَرَ عَنْهُمْ سَيِّئَاتِهِمْ وَأَصْلَحَ بَالَّهُمْ ٢

أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ۚ ۖ خَلَقَ الْإِنْسَنَ مِنْ عَلْقٍ ۖ ۖ

ذَكْرُ الْعَامِ بَعْدِ الْخَاصِ - MENTIONING A GENERAL AFTER A SPECIFIC

There are cases in which a general is mentioned after a specific. This is also done to give special attention to that which is mentioned specifically. It differs from the previous category in that the specific is the main topic of focus. The general that is mentioned after it is secondary.

وَلَقَدْ ءَاتَيْنَاكَ سَيِّعًا مِنَ الْمَثَانِي وَالْقُرْءَانَ الْعَظِيمَ ٨٧

And We have certainly given you seven frequently recited ones and the great Quran.

In the ayah above, the “seven frequently recited ones” refers to الفاتحة. The Quran is mentioned after that.

The فاتحة is part of the Quran, so it would have sufficed to mention only the Quran. The focus here, however, is on the blessing and importance of the فاتحة. Mentioning it specifically also shows its status in relation to other parts of the Quran.

۷۸ أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ سِرَّهُمْ وَجَنَاحَتِهِمْ وَأَنَّ اللَّهَ عَلِمُ الْغُيُوبِ

Do they not know that Allah knows their secrets and their private conversations and that Allah is the knower of the unseen?

In the ayah above, the unseen is mentioned after secrets and private conversations. The unseen is broader. As such, this is a case of ذكر العام بعد الخاص. This ayah appears in the context of hypocrisy. As such, special attention is drawn to inner secrets and private conversations.



الإطناب

elongating speech for a specific purpose

الإيضاح بعد الإبهام building suspense

التكرار emphasis and reminder

الاحتراس a precaution against misunderstanding

الاعتراض highlighting the importance of a statement

التدليل emphasizing and adding new meaning

ذكر الخاص بعد العام giving special importance to the specific

ذكر العام بعد الخاص giving special importance and focus to the specific

CHAPTER 8

التقديم والتأخير

INTRODUCTION

There is a standard order for sentences.

- In a الخبر, the standard order is then مبتدأ then متعلقة اسمية جملة.
- In a فعل, the standard order is then فاعل then مفعول/ المتعلقة فعل جملة فعلية.

Whenever there is a change in this standard order, it is considered to be a case of التأثير والتقديم. There are two main types of تأثير والتقديم and there are many different rhetorical benefits that arise when تأثير والتقديم is used. The rhetorical benefit of any given case of التأثير والتقديم depends on two things:

- 
1. Which of the two types of تأثير والتقديم it is
 2. Context

Let us learn about the impact of these two factors on the rhetoric and meaning of an ayah.

THE TWO TYPES OF التأثير والتقديم

There are two main types of تأثير والتقديم. They are:

1. عامل A - تأثير اللفظ على عامله، in grammatical terms, is a word that has a grammatical effect on another word. Some examples of حروف النصب, حروف الجر (pl.) are أفعال and عوامل, all of which have the power to change the إعراب (status) of words.



رفع الخبر into عامل مبتدأ، because it pushes the عامل اسمية جملة اسمية is the.

نصب فعل مفعول into فعل عامل the because it pushes a فعل into a مفعول جملة فعلية.

عامل the is when any component within a sentence is brought before the عامل (i.e the مبتدأ or فعل).

Let us look at a few examples of تأثير اللفظ على عامله.

بَلِ اللَّهِ فَاعْبُدْ وَكُنْ مِّنَ الشَّكِيرِينَ ٦٦

Notice that the مفعول *is brought before the فعل*. Here, a part of the sentence is being brought before the عامل *اللفظ على عامله*. This is considered تقديم *اللفظ على عامله*.

لِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا فِيهِنَّ ۚ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ١٤٠

Notice that the متعلق بالخبر *is brought before the مبتدأ*. Here, a part of the sentence is being brought before the عامل *اللفظ على عامله*. This is considered تقديم *اللفظ على عامله*.

2. تقديم *اللفظ على غير عامله* – This type of تقديم includes any other change in the standard order. When the standard order is changed, but nothing is brought before the عامل, it is considered تقديم *اللفظ على غير عامله*.

تقديم *اللفظ على غير عامله*.

لِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا فِيهِنَّ ۚ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ١٤٠

Notice that the standard order of then *خبر then متعلق بالخبر* is broken. However, nothing is brought before the عامل *(المبتدأ)*. This is considered تقديم *اللفظ على غير عامله*.

إِنَّمَا يَخْشَىُ اللَّهَ مِنْ عَبَادِهِ الْعَلَّمَوْا ۖ إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ ٢٨

Notice that the standard order of then *فعل فاعل متعلق بالفعل* is broken. However, nothing is brought before the عامل *(المبتدأ)*. This is considered تقديم *اللفظ على غير عامله*.

تقديم *اللفظ على عامله*

Recall that this type of تقديم occurs when a component of a sentence is brought before the جملة *(in a مبتدأ)* or the جملة *(in a فعل افعلية)*.

In most cases, the rhetorical benefit of this type of تقدیم (exclusivity). This is generally captured in translation using "alone" or "only".

Take a look at the following examples of جملة فعلية a تقدیم اللفظ على عامله in.

بِلِ اللَّهِ فَأَعْبُدُ وَكُنْ مِّنَ الشَّاكِرِينَ ٦٦

Rather worship Allah **alone** and be from among the thankful ones.

Notice that the مفعول is appearing before the فعل. This gives the meaning of exclusivity. Notice how this is captured in translation.

إِنَّا لَكَ نَعْبُدُ وَإِنَّا لَكَ نَسْتَعِينُ ٥

We worship You **alone** and seek assistance from You alone.

Notice that the مفعول is appearing before the فعل. This gives the meaning of exclusivity. Notice how this is captured in translation. Also notice that when the مفعول به مقدم is a pronoun, you will find that the إيا place-holder is used.

عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ... ٨٨

I have relied **only** on Him and I return **only** to him.

Notice that the متعلق بالفعل is appearing before the فعل. This gives the meaning of exclusivity. Notice how this is captured in translation.

Now take a look at the following examples of جملة اسمية a تقدیم اللفظ على عامله in.

وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ ... ٥٩

*And with Him **alone** are the keys of the unseen. Nobody knows them except for Him.*

Notice that the متعلق بالخبر **is appearing before the مبتدأ**. This gives the meaning of exclusivity. Notice how this is captured in translation.

٢٦ إِنَّ إِلَيْنَا يُرْجَعُهُمْ ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ

*Certainly, to Us **alone** is their return. Then certainly, upon Us alone is their accounting.*

Notice that the متعلق بالخبر **is appearing before the مبتدأ**. This gives the meaning of exclusivity. Notice how this is captured in translation.

WHEN تقديم اللفظ على عامله DOES NOT IMPLY EXCLUSIVITY

As stated previously, the primary implication of تقديم اللفظ على عامله **is الاختصاص**. There are two cases, however, in which this type of تقديم وتأخير does not give the rhetorical meaning of exclusivity. They are:



1. When the مبتدأ **is common** – When the مبتدأ is common, it **must** be made مؤخر. It would be grammatically incorrect, for example, to translate “He has a pen” as قَلْمَنْ لَهُ or “There is a man in the house” as رَجُلٌ فِي الْبَيْتِ. The correct way to translate these sentences would be لَهُ قَلْمَنْ and فِي الْبَيْتِ رَجُلٌ. Again, the متعلق بالخبر **must** come before the مبتدأ if the مبتدأ is common.

Because this is the only way to construct these sentences, they are considered to be standard. When something is considered standard and there is no other way of expressing that idea, it cannot be said that there is hidden rhetorical benefit in that structure.

Remember that exclusivity still applies when the مبتدأ is proper. The sentence لله مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ for example, **does** imply exclusivity because the مبتدأ (ملك السموات والأرض) is proper.

2. **Context** – When context or common sense dictate that exclusivity would not make sense, it is most likely the case that the تقديم وتأخير **does not imply exclusivity**.

Take a look at the examples below.

٨٤ ...رَوْحًا هَدَيْنَا مِنْ قَلْبٍ

And We guided Nuh before...

Here, the مفعول به is coming before the فعل. However, it would not make sense to say that guidance was exclusive to Nuh (AS). We conclude that the تقديم وتأخير in this ayah is serving another purpose.

فَإِمَّا الْيَتَيمَ فَلَا تُقْهِرْ ۖ وَإِمَّا السَّائِلَ فَلَا تَنْهَىٰ

Then as for the orphan, then do not oppress. And as for the one who asks, then do not repel.

Here, the مفعول به is coming before the فعل. However, it would not make sense to say that the only ones who should not be oppressed are orphans and that the only ones who should not be repelled are those who ask. We conclude that the تقديم وتأخير in these ayaat is serving another purpose.

When تقديم اللفظ على العامل does not imply exclusivity, it can carry any of the implications mentioned in the section below.

تقديم اللفظ على غير عامله

Recall that this type of تقديم occurs when the standard sentence structure is broken, but nothing is brought before the main component of the sentence.



This type of تقديم is generally used to draw attention to the component that was brought forward. The Arabic term for drawing attention is الاهتمام.

There could be various reasons for drawing attention to that particular component – for showing it اهتمام. Let us learn about the most common of these reasons.

ATTACHING IMPORTANCE - التَّعْظِيم

Oftentimes, the standard sentence structure is changed in order to attach importance to that which is brought forward. When importance is attached to something, there is an implied encouragement or command for the listener to give that thing the same regard and to act upon that regard.

Take a look at the following example.

٤٣٨

حُفِظُوا عَلَى الصَّلَاةِ وَالصَّلَاةُ الْوُسْطَىٰ وَقَوْمُوا بِاللَّهِ قَنْتَنِينَ

Be mindful of prayers, and the middle prayer and stand for Allah, readily obedient.

Here الله is brought before قَنْتَنِينَ. This is done to glorify Allah and to respect his status and importance.

٢٦

وَجَعَلَنَا السَّمَاءَ سَقْفًا مَحْفُوظًاٰ وَهُمْ عَنْ آيَاتِهَا مُعْرِضُونَ

We made the sky a well-secured canopy and they turn away from its signs!

Here آياتها عن آياتها معرضون is brought before السماء. The هـ is referring to السماء which was mentioned previously. This is done to attach importance to the miraculous signs that can be found in the sky.

WARNING AND SCARING - التحذير والتخويف

Sometimes, attention can be drawn to a particular portion of a sentence to instill a sense of fear and caution.

Take a look at the following examples.

... إِنَّ اللَّهَ [كَانَ عَلَيْكُمْ رَقِيبًا] ١

Certainly Allah, HE has always been a keen observer of you.

Here عليكم رقيبا is brought before عليكم. Drawing attention to عليكم and making it the center of the sentence makes the listener more self-aware and instills in them a sense of caution.

... وَاللَّهُ يَعْلَمُ مَا تَعْمَلُونَ خَيْرٌ ١٨٠

...and Allah is all-knowing of what you all do.

Here **بِمَا تَعْمَلُونَ** is brought before **خَبِيرٍ**. Drawing attention to **بِمَا تَعْمَلُونَ** and making it the center of the sentence makes the listener more self-aware and instills in them a sense of caution.

OTHER IMPLICATIONS OF غیر العامل على التقدیم

Aside from the two previously mentioned implications, there are several more, including, but not limited to: التوكيد and التبشير، التعجب، التشويق.

The key to figuring out the rhetorical implications of a non-standard sentence is always **CONTEXT**. Take a look at the example below to see how context is used to derive the implication of the **تقدیم**.

قالُوا سُبْحَنَكَ أَنَّتَ وَلِيْنَا مِنْ دُونِهِمْ بَلْ كَانُوا يَعْبُدُونَ الْجِنَّةَ أَكْثَرُهُمْ بِهِمْ مُؤْمِنُونَ ٤١

They said, “You are above that! You are our protective friend rather than them. Rather, they used to worship the jinn, most of them believing in them.”

Here, there is a case of **تقدیم على غير العامل**. A glance at the context of this ayah gives a window into the reason behind the **تقدیم**. Take a look at the previous ayah below.

وَيَوْمَ يَحْشُرُهُمْ جَمِيعاً ثُمَّ يَقُولُ لِلْمَلَائِكَةِ أَهُؤُلَاءِ إِيَّاكُمْ كَانُوا يَعْبُدُونَ ٤٠

The day on which He will herd them all together, then He will say to the angels, “Did these people used to worship only you all?”

In this ayah, the angels are asked if they were worshipped. They deny this in the following ayah, stating that these people used to worship the jinn and that they used to believe in them. They bring the pronoun that refers to the jinn forward, placing emphasis on it. In such a case, it could be said that the reason for the **تقدیم** is self-defense or the deflection of an accusation.

UNCOMMON IMPLICATIONS OF غیر العامل على التقدیم

Though it is not common, this type of **تقدیم** can sometimes imply exclusivity. As we learned previously, exclusivity is generally only implied when something comes before the **عامل**. There are however, a few cases in which this type of **تقدیم** does imply exclusivity.

Such cases can be determined by context and often occur in the context of the exclusive rights of Allah.

١٣٦ ... وَنَحْنُ لِهِ مُسْلِمُونَ

...and we are, to Him alone, submitted.

١٣٨ ... وَنَحْنُ لِهِ عَبْدُونَ

...and we are, to Him alone, worshipper.

٩٣ ... كُلُّ إِلَيْنَا رُجُوعٌ

They are all returning to Us alone.



Answer the following theory questions on التقديم والتأخير.

Define "عامل" _____

List and define the two types of تقديم:

What is the primary rhetorical implication of the first kind of تقديم mentioned?

In what two cases does this implication NOT hold true?

What are the two rhetorical implications listed for the second kind of تقديم mentioned?

What implication is rare for the second kind of تقديم؟

Is it possible for the second kind of تقديم to carry implications other than those listed?



Look at each instance of تقديم. What kind of تقديم is it? What do you think the rhetorical implication might be? Remember to keep the context in mind.

سورة فصلت

وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالقَمَرُ ۝ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقُوكُمْ إِنْ كُنْتُمْ
إِيَّاهُ تَعْبُدُونَ ۚ ۲۷ فَإِنْ اسْتَكْبَرُوا فَالَّذِينَ عَنْ رِبِّكَ يُسَبِّحُونَ لَهُ بِاللَّيْلِ وَالنَّهَارِ وَهُمْ لَا يَسْأَمُونَ ۚ ۲۸ وَمِنْ آيَاتِهِ أَنَّكَ
تَرَى الْأَرْضَ خَائِشَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَرَّتْ وَرَبَطْتْ ۝ إِنَّ الَّذِي أَحْيَاهَا لَمْحِي الْمَوْتَىٰ ۝ إِنَّهُ عَلَىٰ كُلِّ شَيْءٍ
قَدِيرٌ ۖ ۲۹

RHETORICAL IMPLICATION	TYPE OF تقديم	
على العامل	على غير العامل	1. وَمِنْ آيَاتِهِ
على العامل	على غير العامل	2. إِيَّاهُ
على العامل	على غير العامل	3. عَلَيْهَا
على العامل	على غير العامل	4. عَلَىٰ كُلِّ شَيْءٍ

سورة الفرقان

انظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَصَلُّوا فَلَا يَسْتَطِيعُونَ سَيِّلًا ۙ وَتَبَارَكَ الَّذِي إِنْ شَاءَ جَعَلَ لَكَ خَيْرًا مِّنْ ذَلِكَ جَنَّاتٍ
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَيَجْعَلُ لَكَ قُصُورًا ۱۰ بَلْ كَذَبُوا بِالسَّاعَةِ ۝ وَأَعْتَدْنَا لَمَنْ كَذَبَ بِالسَّاعَةِ سَعِيرًا ۱۱ إِذَا رَأَتُهُمْ
مِّنْ مَكَانٍ بَعِيدٍ سَمِعُوا لَهَا تَغْيِيضاً وَرَفِيراً ۱۲ وَإِذَا أُلْقُوا مِنْهَا مَكَانًا ضَيْقًا مُّقْرَنِينَ دَعْوًا هُنَالِكَ ثُبورًا ۱۳ لَا تَدْعُوا الْيَوْمَ

ثُبُورًا وَاحِدًا وَادْعُوا ثُبُورًا كَثِيرًا ١٤ قُلْ أَذْلِكَ حَيْرٌ أَمْ جَنَّةُ الْخَلْدِ الَّتِي وُعِدَ الْمُتَقَوْنَ ١٥ كَانَتْ لَهُمْ جَزَاءً وَمَصِيرًا ١٥ اللَّهُمْ فِيهَا مَا يَشَاءُونَ خَالِدِينَ ١٦ كَانَ عَلَى رَبِّكَ وَعْدًا مَسْوِلًا ١٦

RHETORICAL IMPLICATION	TYPE OF تقديم	
	على العامل على غير العامل	1. لك
	على العامل على غير العامل	2. لك
	على العامل على غير العامل	3. لمن كَذَبَ بِالسَّاعَةِ
	على العامل على غير العامل	4. هُمْ
	على العامل على غير العامل	5. على ربِّك



العامل

A عامل is anything that is capable of changing status.

- In a مبتدأ, the عامل is the جملة اسمية
- In a فعل, the عامل is the جملة فعلية

DIFFERENT TYPES OF تقديم AND ITS RHETORICAL IMPLICATIONS

When something is moved before the عامل, it produces exclusivity in most cases and اهتمام in some cases

When the order is shifted, but nothing comes before the عامل, it produces اهتمام in most case and exclusivity in some cases

يقدم يعد يعمل	اهتمام	اخصاص
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يقدم يعد يعمل	اهتمام	اخصاص
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علم البديج

DEVICES THAT BEAUTIFY SPEECH,
MAKING IT APPEALING TO THE EARS
AND THE HEART.

CHAPTER 9

الجناس

INTRODUCTION

الجناس is when a series of phonetically similar sounds are used in a single sentence, giving it a pleasant sound. There are two types of جناس. They are:

1. الجناس التام - complete resemblance
2. الجناس الناقص - partial resemblance

Let us learn about each type of جناس in further detail.



ج ن س in family III means “to be related” or “to be similar”

ت م م in family I means “to be complete”.

ن ق ص in family I means “to be deficient” or “to be partial”.

COMPLETE RESEMBLANCE - الجناس التام

الجناس التام is when the same exact word is used twice in a single sentence, but with a different meaning each time. Take a look at the example below.

وَيَوْمَ تَقُومُ الْسَّاعَةُ يُقْسِمُ الْمُجْرِمُونَ مَا لَيْثُواْ غَيْرَ سَاعَةً ۝ كَذِلِكَ كَانُواْ يُؤْفَكُونَ ٥٥

The day on which the Hour is established, the criminals will swear that they only spent an hour.
That is how they were deluded.

In the ayah above, the word ساعه appears twice. In its first appearance, it is used to mean the Day of Judgement. In its second appearance, however, it is used to represent a unit of time.

٤٤ ...يَكَادُ سَنَا بَرِّقَةً يَذَهِبُ بِالْأَبْصَرِ ٤٣ يُقَلِّبُ اللَّهُ الَّيْلَ وَالنَّهَارَ إِنَّ فِي ذَلِكَ لَعْبَةً لَّا يُؤْلِي أَلَّا بَصَرٌ

The brilliance of His lightning almost takes away the sight. Allah alternates the night and the day. No doubt, there is lesson in that for those of have insight.

In the ayah above, the word أَبْصَر appears twice. In its first appearance, it is used to mean sight in the literal sense. In its second appearance, however, it is used to represent a metaphorical kind of sight - insight and perception.

PARTIAL RESEMBLANCE - الجناس الناقص

الجناس الناقص is when two or more **similar** sounding words are used in the same sentence, making it phonetically pleasant. The similar sounding words generally differ in one or more of the following aspects:

1. A difference in the number of letters in the word.
2. A difference in the order of the letters in the word.
3. A difference in the letters themselves (with a matching word pattern).
4. A difference in the حركات (Harakat) on the letters.
5. A difference in the dots on the letters.

Take a look at the examples below.

١٤ صُنِعًا وَهُمْ يَحْسِنُونَ أَنَّهُمْ سَعَيْهُمْ فِي الْحَيَاةِ الدُّنْيَا ٧٢ أَلَّذِينَ

Those whose efforts are lost in the worldly life and they think that they are doing good work.

The words مُنْذِرِينَ and مُحْسِنُونَ sound phonetically similar and differ only in the position of the dot on the last root letter (ن, ب). The word also differs in the حركات on the body of the word.

٧٣ أَمْنَذِرِينَ عَقِبَةً كَانَ فَانُظرْ كَيْفَ فِيهِمْ أَرْسَلْنَا وَلَقَدْ

And We have certainly sent them warners. So look at the end of those who were warned.

The words مُنْذِرِينَ and مُحْسِنُونَ differ only in the حركة on the second root letter.

٦٩ ... دُلْلَاتِ رَبِّكِ سُبُّلَ فَاسْلِكِي كُلَّ الْشَّمَرِتِ مِنْ كُلِّي

Then eat from all types of fruits and follow the paths of your Master submissively...

The words كُلٌّي and كُلٌّ differ in the number of letters, but sound phonetically similar. Furthermore, the word وَاسْلِكِي ends in the same letters as the previous words, arranged in a different order.

٦٦ وَهُمْ يَنْهَاوْنَ عَنْهُ وَيَنْتَهُونَ عَنْهُ ۚ وَإِنْ يُهْلِكُونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ

And they prevent others from it and they themselves turn away from it...

The words يَنْهَاوْنَ and يَنْتَهُونَ differ only in the middle root letter.

ALLITERATION

There are also cases in which the same words or the same root letter are used multiple times in the same sentence, but they represent the same meaning. Though this is not technically a category of جناس, it is considered to be among the linguistic devices that make a unit of language phonetically beautiful.

Take a look at the following examples.

٦٣ قَالَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ رَبَّنَا هُوَ لَا إِلَهَ إِلَّا إِلَيْكَ مَا كَانُوا إِيمَاناً يَعْبُدُونَ

Those upon whom the word will come to effect will say, "Our master, these are the ones we led astray. We led them astray just as we were astray. We declare our disassociation from them to you. They did not used to worship us."

... وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي هَدَنَا لِهُنَا وَمَا كُنَّا لِتَهْتَدِي لَوْلَا أَنْ هَدَنَا اللَّهُ ۖ لَقَدْ جَاءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ ۖ وَنُؤْدُوا أَنْ تِلْكُمُ الْجَنَّةُ أُورِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ ٤٣

...and they said "All praise and gratitude belongs to Allah who guided us to this. We never would have committed to guidance had Allah not guided us..."

قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَهْدِي إِلَى الْحَقِّ ۝ قُلْ اللَّهُ يَهْدِي لِلْحَقِّ ۝ أَفَمَنْ يَهْدِي إِلَى الْحَقِّ أَحُقُّ أَنْ يُتَّبَعَ أَمْ لَا يَهْدِي إِلَّا أَنْ يُهْدَى ۝ فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ ۝

Say, "Are there any of your partners that guide to the truth?" Say, "Allah guides to the truth." Then is the one who guides to the truth more deserving of being followed or the one does not commit to guidance unless he is guided. So what is wrong with you? How do you judge?

وَإِذْ قَالَ مُوسَى لِقَوْمَهُ يُقَوِّمْ لِمَ تُؤْذِنَنِي وَقَدْ تَعْلَمُونَ أَنِّي رَسُولُ اللَّهِ إِلَيْكُمْ فَلَمَّا رَأَغُوا أَرَأَعَ اللَّهُ قُلُوبَهُمْ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَسِيقِينَ ٥

When Musa said to his people, "Why do you harm me while you know that I am the messenger of Allah to you?" Then when they deviated, Allah allowed their hearts to deviate. And Allah does not guide the corrupt nation.



Find the **جناس** ناقص in the ayaat below. In what aspects do the words differ? Say the ayaat aloud, paying special attention to the sounds you are pronouncing.

۱۱ اَنَّ رَبَّهُمْ بِهِمْ يَوْمَئِذٍ لَّخَيْرٌ

ذلِكُمْ بِمَا كُنْتُمْ تَفْرَحُونَ فِي الْأَرْضِ بَغْيَرِ الْحَقِّ وَبِمَا كُنْتُمْ تَمَرَّحُونَ ٧٥

وَلِكُنَّا أَنْشَأْنَا قُرُونًا فَتَطَلَّوْلَ عَلَيْهِمُ الْعُمُرُ ۝ وَمَا كُنْتَ ثَاوِيَا فِي أَهْلِ مَدِينَ تَتَلَوْ عَلَيْهِمْ إِائِنَّا وَلِكُنَّا كُنَّا مُرْسِلِينَ ۝

قالَ يَبْنُؤُمَ لَا تَأْخُذْ بِلِحَيَّتِي وَلَا بِرَأْسِي ۖ إِنِّي حَشِيشُ أَنْ تَقُولَ فَرَقْتَ بَيْنَ بَنَى إِسْرَائِيلَ وَلَمْ تَرْفُبْ قَوْلِي ۖ

٧٩ إِنِّي وَجَهْتُ وَجْهِي لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًاٌ وَمَا أَنَا مِنَ الْمُشْرِكِينَ

وَيْلٌ لِكُلِّ هُمَرَةٍ لَمَرَّةٍ^١

وَإِذَا جَاءَهُمْ أَمْرٌ مِّنْ الْأَمْنِ أَوِ الْخَوْفِ أَذَاعُوا بِهِ^٢ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ قَالَ أُولَئِكُمُ الْأَمْرِ مِنْهُمْ لَعِلْمَهُ اللَّهُ الَّذِينَ يَسْتَنْبِطُونَهُ
مِنْهُمْ^٣ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَةُهُ لَا تَبَعُّتمُ الشَّيْطَانَ إِلَّا قَلِيلًا
٨٣



الجناس

جناس تام

when the same word is used twice in
one sentence with different meaning

جناس ناقص

when similar sounding words are
used twice

- *Different letters, same pattern
- *Different number or letters
- *Different order of letters
- *Different dots
- *Different حركات

CHAPTER 10

السجع

INTRODUCTION

The art of speaking in rhymed prose is known as السجع in Arabic. The use of سجع is easily observable in the Quran as it is commonly used.

Quranic سجع is unique in that, culturally, سجع was known to be something that was contrived and for which meaning sometimes had to be sacrificed. For this very reason, some scholars reject the use of the term سجع for the Quran, and prefer to refer to the study of rhymed prose in the Quran as فواصل الآيات, which means “the endings of ayaat.”



The root letters س ج ع mean literally “to speak in rhymed prose”.

The root letters ف ص ل mean “to split”. The ending of an ayah is known as a فاصلة, because it is the point of splitting between two ayaat. The plural of فاصلة is فواصل.

With regards to فواصل الآيات or السجع in the Quran, there are two main topics of study to explore:

1. Changes in the rhyme scheme within a surah
2. Word order as it pertains to rhyming

Let us explore these two topics in further detail.

CHANGES IN RHYME SCHEME

Oftentimes, when there is a change in the rhyme scheme in a surah, there is also a change in the topic of discussion or the theme of the passage. Take a look at the examples below.

[إِذَا الشَّمْسُ كُوَرَتْ ١ وَإِذَا الْثُجُومُ أَنْكَدَرَتْ ٢ وَإِذَا الْجِبَالُ سُيَرَتْ ٣ وَإِذَا الْعِشَارُ عُظِّلَتْ ٤ وَإِذَا الْوُحُوشُ حُشِّرَتْ ٥ وَإِذَا الْبِحَارُ سُجَّرَتْ ٦
وَإِذَا الْقُنُوفُ رُوَجَّتْ ٧ وَإِذَا الْمَوْدَدَةُ سُيَلَتْ ٨ يَأْيُ ذَنْبُ قُبْلَتْ ٩ وَإِذَا الْصُّخْفُ نُثِيرَتْ ١٠ وَإِذَا الْسَّمَاءُ كُشِطَتْ ١١ وَإِذَا الْجَهَنُمُ سُعِّرَتْ ١٢ وَإِذَا
الْجَنَّةُ أُزْلِفَتْ ١٣ عَلِمَتْ نَفْسٌ مَّا حَضَرَتْ ١٤]

[فَلَا أَقْسِمُ بِالْحَسَنِ ١٥ الْجَوَارِ الْكُؤْسِ ١٦ وَالْأَلَيْلِ إِذَا عَسَعَسَ ١٧ وَالصُّبْحِ إِذَا تَنَسَّسَ ١٨]

Notice that the first 14 ayaat all end in a *س*-sound. The central theme of this passage is the events of the Day of Judgement. There is a sudden switch in the rhyme scheme in ayaat 15-18, accompanied by a switch in the theme. These ayaat end in *و* and they all include descriptions of cosmic occurrences that happen in this life. The last set of ayaat all end in *ع* and central theme in this passage is that of revelation.



Look at سورة الصبح and pay attention to the rhyme schemes. What do you notice about the contents as the scheme changes?

وَالصَّحِيْحُ ١ وَاللَّيْلُ إِذَا سَجَنَ ٢ مَا وَدَعَكَ رَبُّكَ وَمَا قَلَىٰ ٣ وَلَلآخرةُ خَيْرٌ لَكَ مِنَ الْأُولَىٰ ٤ وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرَضَى٥ هُ أَلَمْ يَجِدْكَ يَتِيماً فَأَوْكِي٦ وَوَجَدَكَ ضَالاً فَهَدَى٧ وَرَجَدَكَ عَانِلاً فَأَغْنَى٨ فَأَمَّا أَيْتَيْمٌ فَلَا تَقْهَرَ٩ وَأَمَّا أَسْأَائِلٌ فَلَا تَتَهَرَ١٠ وَأَمَّا بِنِعْمَةٍ رَبِّكَ فَحَدَّثَ ١١



Think of a surah or a set of passages that you have read in which you noticed a sudden change in the rhyme scheme. What do you notice about the contents of the passages?

WORD ORDER AND RHYMING

There are cases in the Quran the word order is altered, allowing the ayah to rhyme with the surrounding ayaat. Compare the two passages below.

فُلْنَا لَا تَحْفِ إِنَّكَ أَنْتَ الْأَعْلَىٰ ٦٨ وَأَلْقِ مَا فِي يَمِينِكَ تَلَقَّفْ مَا صَنَعْوًا ٦٩ إِنَّمَا صَنَعُوا كَيْدُ سُحْرٍ ٧٠ وَلَا يُفْلِحُ السَّاحِرُ
حَيْثُ أَتَىٰ ٧١ فَالْقَيْ السَّاحِرَةُ سُجَّدَا قَالُوا إِنَّمَا يَرَبُّ هُرُونَ وَمُوسَىٰ ٧٢ قَالَ إِنَّمَا أَنْتُمْ لَكُمْ ٧٣ إِنَّهُ
لَكَبِيرُكُمُ الَّذِي عَلَمَكُمُ السُّحْرَ ٧٤ فَلَا قَطَعْنَ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِنْ خَلْفٍ وَلَا أَصْبَنَّكُمْ فِي جُذُوعِ النَّخْلِ
وَلَتَعْلَمُنَّ أَيْنَا أَشَدُّ عَذَابًا وَأَبْقَىٰ ٧٥

فَأَلْقَى السَّحْرَةُ سِجِّينَ ٦٤ قَالُوا إِمَّا نَبْرَّ رَبَّ الْعَالَمِينَ ٦٧ رَبَّ مُوسَى وَهُرُونَ ٦٨ قَالَ إِمَّا أَمْنَتُ لَهُ قَبْلَ أَنْ يَأْذَنَ لَكُمْ
 إِنَّهُ لَكَبِيرُكُمُ الَّذِي عَلِمَكُمُ السَّحْرَ فَلَسَوْفَ تَعْلَمُونَ ٦٩ لَا تُقْطِعُنَّ أَيْدِيهِكُمْ وَأَرْجُلَكُمْ مِّنْ خِلْفٍ وَلَا صَلَبَنَّكُمْ
 أَجَعِينَ ٧٠ قَالُوا لَا ضَيْرٌ ٧١ إِنَّا إِلَى رَبِّنَا مُنْقَلِبُونَ

Notice that in the first passage, all ayaat end in a هارون. Notice also that موسى is mentioned before هارون. Notice also that in the second passage, all ayaat end in a ن. In this passage, موسى is mentioned before هارون. The words are ordered such that they maintain the rhyme of the surrounding passage.

There is a difference in opinion among scholars regarding word order in the Quran as it pertains to rhyming. The two opinions are as follows:

- Word order in the Quran can be shifted solely for the purpose of maintaining the rhyme scheme
- There is always something in the context of a passage that makes a certain word order more suitable. Word order is never shifted only for the purpose of rhyming.

بالنسبة لـ "هارون وموسى" و "موسى وهارون" ذكرناها في أكثر من مناسبة في سورة طه قدّم هارون على موسى (هارون وموسى) وفي الشعرا (رب موسى وهارون). وقسم ذهبوا إلى أنه قدّم موسى على هارون في طه لتواء الفاصلة القرآنية باعتبار أن سورة طه أغلب آياتها في الألف (الفاصلة القرآنية) وفي الشعرا هي هكذا. الحقيقة في هاتين السورتين نلاحظ في سورة طه تكرر ذكر هارون كثيراً وجعله الله تعالى شريكاً لموسى في التبلیغ ولم يذكر هذا في الشعرا. على سبيل المثال في طه قال:
 {وَاجْعَلْ لَيْ وَزِيرًا مِّنْ أَهْلِي ٢٩ هُرُونَ أَخِي ٣٠ أَشَدَّ بِهِ أَرْبِي ٣١ وَأَشْرَكَهُ فِي أَمْرِي ٣٢ كَيْ نُسْبِحَكَ كَثِيرًا ٣٣ وَنَذْكُرْكَ كَثِيرًا ٣٤ إِنَّكَ كُنْتَ بِنَا بَصِيرًا ٣٥}
 {إِذْهَبْ أَنْتَ وَأَخْوَكَ بِأَيْتِي وَلَا تَنْبِيَا فِي ذَكْرِي ٤٢ اذْهَبَا إِلَى فِرْعَوْنَ إِنَّهُ طَغَى ٤٣ فَقُولَا لَهُ قَوْلًا لِّلَّهِ يَتَكَبَّرُ أَوْ يَحْشَى ٤٤ قَالَا رَبَّنَا إِنَّا نَخَافُ أَنْ يَفْرَطْ عَلَيْنَا أَوْ أَنْ يَطْغَى ٤٥}
 كلها بالتشبيهية: {قال لا تخافوا إني معكم أسمع وأرى ٤٦ فأتياه فهو لا إنما رسول ربك فأرسل معنا بني إسرائيل ولا تعبد بهم قد جئتك بآية من ربك والسلام على من اتبع الله ٤٧ إنما قد أوجي إلينا أن العذاب على من كذب وتولى ٤٨}

حتى خطاب فرعون كان لهما على سبيل التشبيهية: {قال فمن رئيكم يا موسى ٤٩ قال ربنا الذي أعطى كل شيء حلقه ثم هدى ٥٠}
 {قالوا إن هدن سحرن يريدان أن يحرجاكم من أرضكم بسحرهما ويدهبا بطريقكم المثلث ٦٣}
 في الشعرا مرة قال {ويضيق صدري ولا ينطلق لساني فأرسل إلى هرون ١٣ ولهم على ذنب فاحف أن يقتلون ١٤ قال كلا فادهبا بآيتنا إنما معكم مستمعون ١٥ فاتيا فرعون فهو لا إنما رسول رب العالمين ١٦ أن أرسيل معنا بني إسرائيل ١٧ فقط}.



والباقي كُلُّ الكلام معَ موسى والخطاب مُوجَّهٌ إِلَى موسى {قَالَ لَئِنْ أَتَّخَذَتِ إِلَهًا غَيْرِي لَأَجْعَلَنَّكَ مِنَ الْمَسْجُونِينَ} ٢٩

{قَالَ لِلْمَلِئَةِ حَوْلَهُ إِنَّ هَذَا لَسْبُرٌ عَلِيمٌ} ٣٤ لم يقل "ساحران".

إِضافةً إِلَى مُلْاحَظَةٍ أُخْرَى، فِي سُورَةِ طَه تَبْدُءُ السُورَةُ بـ(طه) فِيهَا حَرْفٌ مِنْ حُرُوفِ هَارُونَ (الهاء) لَيْسَ فِيهَا حَرْفٌ مِنْ حُرُوفِ مُوسَى وَفِي الشِّعْرَاءِ تَبْدُءُ بـ(طَسْم) فِيهَا حَرْفٌ مِنْ حُرُوفِ مُوسَى وَلَيْسَ فِيهَا مِنْ حُرُوفِ هَارُونَ، هَذَا كَمُلْاحَظَةٌ عَامَّةٌ.

لمسات بيانية - فاضل صالح السامرائي

CHAPTER 11

الطباق والمقابلة

INTRODUCTION

There is an Arabic expression that goes as such:

بِضَدِّهَا تُعْرَفُ الْأَشْيَاءُ

Things are known by their opposites.

This is the principal upon which the concepts of الطباق والمقابلة are built.

➤ الطباق is the juxtaposition of two contrasting ideas.

➤ المقابلة is the juxtaposition of a series of contrasting ideas.

In simple terms, it is the placement of ideas side-by-side for the purpose of contrasting.



Ideas are made clearer and more emphatic when contrasted with their opposites.

الطباق

Let us begin by studying طباق. There are two types of طباق. They are:

➤ طباق الإيجاب - the juxtaposition of contrasting ideas in a positive sentence

➤ طباق السلب - the juxtaposition of contrasting ideas in a negative sentence

CONTRASTING IDEAS - طباق الإيجاب

طباق الإيجاب is the juxtaposition of two contrasting ideas in a sentence that is not grammatically negated. أسماء أفعال or حروف can happen between two or between two. Take a look at the following examples.

وَتَحَسَّبُهُمْ أَيْقَاظًا وَهُمْ رُقُودٌ ... ١٨

And you think they are awake while they are deep asleep...

٤٣ وَأَنَّهُ هُوَ أَضَحَكَ وَأَبْكَى

And that He is the one who causes [people] to laugh and causes [people] to cry.

٢٨٦ ...لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا أَكْتَسَبَتْ

It will have the consequences of what it gained and will bear the burden of what it earned.

Notice that in the three examples above, the first case of طباق is between أسماء, the second is between أفعال and the third is between حروف.

طباق السلب

طباق السلب is when the contrast occurs between a word and its negated version. Take a look at the following examples.

١٠٨... يَسْتَخْفُونَ مِنَ الْئَاسِ وَلَا يَسْتَخْفُونَ مِنَ اللَّهِ

They hide from the people and they do not hide from Allah...

١٥٠... فَلَا تَخْشُوْهُمْ وَأَخْشُوْنِي

...so do not fear them, but fear Me...

المقابلة

The only difference between الإطباق and المقابلة is that the juxtaposition of two things, whereas المقابلة is the juxtaposition of a series of things. Take a look at the following examples.

٩ فَأَمَّا مَنْ أَعْطَى وَأَتَقَى ٥ وَصَدَقَ بِالْحُسْنَى ٦ فَسَنِيسِرُهُ لِلْيُسْرَى ٧ وَأَمَّا مَنْ بَخْلَ وَأَسْتَغْنَى ٨ وَكَذَبَ بِالْحُسْنَى ١٠ فَسَنِيسِرُهُ لِلْعُسْرَى

As for the one who gave and had taqwa and believed in the best, then We will make the path to ease easy for him. As for the one who was stingy and considered himself free of need and denied the best, then we will make the path to hardship easy for him.

There are four contrasts in the ayah above:

أعطى وبخل اتقى واستغنى صدق وکذب اليسرى والعاشرى

فَلَيَضْحَكُوا قَلِيلًا وَلَيَبْكُوا كَثِيرًا جَرَاءَ بِمَا كَانُوا يَكْسِبُونَ ٨٦

So let them laugh a little and cry a lot as a compensation for what they used to ear.

There are two contrasts in the ayah above:

قليلًا وليبكوا فليضحكوا وليبكوا



ط ب ق in family III means “to contrast”.

ق ب ل in family III means “to face” or “to compare”. The image is that of a series of the different elements being compared facing each other or paralleling each other.

ط باق الإيجاب. وج ب in family IV means “to be positive”. is named as such because there is no negation involved.

ط باق السلب س ل ب in family I means “to be negative”. is named as such because it involves grammatical negation.



Find the cases of طباق/مقابلة in the ayaat below

١. مَا عَلِي الرَّسُول إِلَّا الْبَلَاغُ ۖ وَاللَّهُ يَعْلَمُ مَا تُبَدِّلُونَ وَمَا تَكْتُمُونَ ٩٩

٢. كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهَ لَكُمْ ۖ وَعَسَى أَن تَكُرِهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ ۖ وَعَسَى أَن تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ ۖ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ٤٦

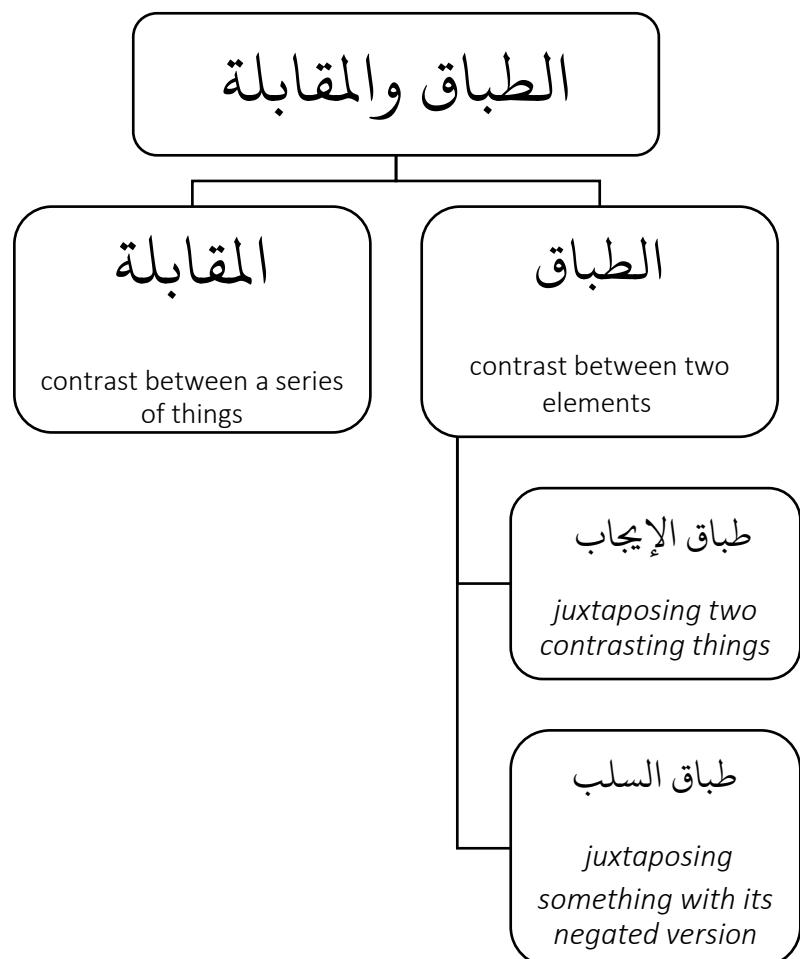
٣. يَوْمَ تَبَيَّضُ وُجُوهٌ وَتَسُودُ وُجُوهٌ ۚ فَأَمَّا الَّذِينَ اسْوَدَتْ وُجُوهُهُمْ أَكَفَرُهُمْ بَعْدَ إِيمَانِكُمْ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكُفُّرُونَ ١٠٦

٤. لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ ۖ سَنَكْتُبُ مَا قَالُوا وَقَتْلُهُمُ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ وَنَقُولُ دُوْقُوا عَذَابَ الْحَرِيقِ

١٨١

٥. أَمَّا مَنِ اسْتَغْنَىٰ ۖ فَأَنَّتْ لَهُ تَصْدِيٌ ۶ وَمَا عَلَيْكَ أَلَّا يَرَىٰ ۷ وَأَمَّا مَنْ جَاءَكَ يَسْعَىٰ ۸ وَهُوَ يَخْشَىٰ ۹ فَأَنَّتْ عَنْهُ تَلَهَّىٰ ۱۰

٦. الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالثُّورَ ۖ كُمَ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ ١



CHAPTER 12

أسلوب الحكيم

INTRODUCTION

أسلوب الحكيم is rejecting the premise of a question and answering it in an unexpected way so as to redirect the thought process of the questioner. The use of أسلوب الحكيم gives the questioner a real sense of perspective.



أسلوب الحكيم means “literary style”. أسلوب الحكيم literally means “the style of the wise,” because refusing to operate within the unsound premises of the question of a questioner is wise.

أسلوب الحكيم IN THE QUR’AN

أسلوب الحكيم is used often in the Quran. Take a look at the following examples.

﴿وَقَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا لَوْلَا أُنزِلَ عَلَيْنَا الْمَلِئَكَةُ أَوْ نَرَى رَبَّنَا لَقَدِ اسْتَكْبَرُوا فِي أَنفُسِهِمْ وَعَنَّوْ عُتُّوا كَيْرًا ۖ ۲۱ يَوْمَ يَرَوْنَ الْمَلِئَكَةَ لَا بُشْرَىٰ يَوْمَئِذٍ لِلْمُجْرِمِينَ وَيَقُولُونَ حِجْرًا مَحْجُورًا﴾

And those who do not expect to meet us said, “Why were angels not sent down on us or why do we not see our Master?” They have certainly become arrogant within themselves and have become greatly insolent! The day on which they will see the angels, there will be absolutely no good news for the criminals on that day, and they [the angels] will say “A complete restriction [on good]!”

Rather than operating within the bounds of the question and giving a list of reasons as to why angels have not been sent down or why humans do not get see their God, Allah informs of the reality of the day on which humans will come in contact with angels [at death] and of the reality of the day on which humans will meet their lord [the Day of Judgement].

يَسْأَلُونَكَ مَاذَا يُنفِقُونَ ۖ قُلْ مَا آنفَقْتُمْ مِّنْ خَيْرٍ فَلِلَّهِ الْبَلْدَةُ وَالْأَقْرَبِينَ وَالْمُتَّمَّنَ وَالْمَسْكِينَ وَابْنِ السَّبِيلِ ۖ وَمَا تَفْعَلُوا
منْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ۖ ۱۱۵

They ask you what they should spend. Say, "Whatever you spend, then it should be for the parents, relatives, orphans, the needy, and travelers. And whatever you do of good, then no doubt, Allah is knowing of it.

Allah answers this question in such a way so as to shift focus from what should be spent toward who the recipients of the spending should be. The answer also highlights the idea that no matter the amount, Allah sees it and will reward for it.

{يَسْأَلُونَكَ عَنِ الْأَهْلَةِ قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ وَالْحِجَّةِ وَلَيْسَ الْبَرُّ بِأَنْ تَأْتُوا بِالْبُيُوتَ مِنْ طُهُورِهَا
وَلَكِنَّ الْبَرَّ مِنْ أَثْقَى وَأَثْوَرُوا الْبُيُوتَ مِنْ أَبْوَابِهَا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ}

قال الإمام القرطبي - رحمه الله - : هذا مما سأله اليهود واعتربوا به النبي - صلى الله عليه وسلم - فقال معاذ - رضي الله عنه - : يا رسول الله إن اليهود تغشانا ويكثرون مسألتنا عن الأهلة، فما بال الهمال يبدو دقيقاً ثم يزيد حتى يستوي ويستدير ثم ينتقض حتى يعود كما كان؟ فأنزل الله هذه الآية، وقيل: إن سبب نزولها سؤال قوم من المسلمين النبي - صلى الله عليه وسلم - عن الهمال وما سبب محاقه وكماله ومخالفته لحال الشمس، قاله ابن عباس وقنادة والربيع

وغيرهم



PAIR 'N SHARE

Look at the following ayaat. Observe how the questions are being addressed. Discuss your observations with your partner.

وَيَسْأَلُونَكَ عَنِ الرُّوحِ ۖ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّيٍّ وَمَا أُوتِيْتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا ۖ ۸۵

وَيَسْأَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنْسِفُهَا رَبِّي نَسْفًا ۖ ۱۰۵ فَيَدْرُهَا قَاعًا صَفَصَفًا ۖ ۱۰۶ لَا تَرَى فِيهَا عِوَاجًا وَلَا أَمْتَا ۖ ۱۰۷

يَسْأَلُونَكَ عَنِ الْحُمْرِ وَالْمَيْسِرِ ۝ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا ۝ وَيَسْأَلُونَكَ مَاذَا
يُنْفِقُونَ قُلِ الْعَفْوَ ۝ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ۝ ۱۹

يَسْأَلُونَ أَيَّاَنَ يَوْمِ الدِّينِ ۲۰ يَوْمَ هُمْ عَلَى النَّارِ يُفْتَنُونَ ۲۱ دُوْقُوا فِتْنَتَكُمْ هَذَا الَّذِي كُنْتُمْ بِهِ تَسْتَعْجِلُونَ ۲۲

CHAPTER 13

التحق

INTRODUCTION

Sarcastic irony is a literary device that involves the deliberate use of language that sharply contrasts expectation or reality. Sarcastic irony is used in various ways in the Quran. Below are the categories of sarcastic irony that we will explore:

1. Using a فعل Ironically
 2. Using an اسم Ironically
 3. Irony in Questions
 4. Irony in الأمر والنهي
 5. Irony in Praise



Sarcastic irony can be used for various purposes. It can be used to communicate displeasure, to insult, to cause feelings of regret, to make a more emphasized assertion to the truth, or to mock an idea.

Let us look at examples from each of the categories of sarcastic irony listed above then let us understand why it is used in each instance.

USING A فعل IRONICALLY

وَبَشِّرِ الَّذِينَ كَفَرُوا بِعَذَابٍ أَلِيمٍ ۖ

...and give the ones who disbelieve the good news of a great punishment.

﴿أَحْسِرُوا الَّذِينَ ظَلَمُوا وَأَزْوَجُهُمْ وَمَا كَانُوا يَعْبُدُونَ ۚ﴾ مِنْ دُونِ اللَّهِ فَأَهْدُوهُمْ إِلَى صِرَاطِ الْجَحِيمِ ۖ ٢٣

Gather the ones who oppressed along with what their kind and what they used to worship other than Allah, then guide them to the path of the fire.

٣٦ هَلْ ثُوبَ الْكُفَّارُ مَا كَانُوا يَفْعَلُونَ

Have the disbelievers been rewarded for what they used to do?

The ayaat above show three cases in which a positive فعل is used in a negative way, sarcastically. Normally, تبشير is used with jannah, هداية leads to jannah, and ثواب is given in exchange for good deeds. Here, however, the أفعال are paired with the opposite of that which is expected. The usage of these أفعال carries the following implications:

1. Expresses that those who rejected the prospect for real ثواب, هداية, تبشير, and تبشير, هداية will have this alternate "ثواب" and "هداية"
2. Expresses anger and displeasure of their rejection in a scathing way
3. Highlights the fact that they are choosing the opposite of what they ought to be choosing by mentioning that opposite.
4. Highlights the fact that there is an alternative to what they choose

USING AN اسم IRONICALLY

ثُمَّ إِنَّكُمْ أَيَّهَا الظَّالُونَ الْمُكَذِّبُونَ ٥١ لَاّ كُلُونَ مِنْ شَجَرٍ مِّنْ زَقُومٍ ٥٢ فَمَا لِئَوْنَ مِنْهَا أَلْبُطُونَ ٥٣ فَشَرِبُونَ عَلَيْهِ مِنَ الْحَمِيمِ ٥٤ فَشَرِبُونَ شُرَبَ الْهَمِيمِ ٥٥ هُدًى نُزُلُهُمْ يَوْمَ الْدِينِ ٥٦

Then no doubt you lost deniers, you will most certainly be eating from a tree of zaqqum. Then you will be filling your stomachs with it. Then you will be drinking some scalding water on top of that. Then you will be drinking like thirsty camels. This is their hospitality on the day of recompense.

مَتْعٌ قَلِيلٌ ثُمَّ مَأْوَاهُمْ جَهَنَّمٌ ١٩٧ وَبِئْسَ الْمَهَادُ

It is a small enjoyment, then their place of refuge is the fire, and what a terrible resting place.

As with the examples in the previous section, the words مأوى; نزل, and مهاد, which are generally positive words, are used in a negative context sarcastically. The rhetorical effects of this usage are similar to the effects listed for the examples in the previous section.

قَالَ بَلْ فَعَلَهُ كَبِيرُهُمْ هُدًى فَسَلَوْهُمْ إِنْ كَانُوا يَنْطَقُونَ ٦٣

He said, "Rather, this chief of theirs did it, so ask them if they can utter."

Ibrahim (AS) uses the human pronoun (هم) for idols, which would normally be referred to using the singular feminine pronoun as is customary for inanimate plurals. He does so sarcastically to mock the idea that human and even superhuman traits are attributed to a slab of stone.

IRONY IN QUESTIONS

فَلَوْلَا نَصَرَهُمُ الَّذِينَ أَتَخْدُوا مِنْ دُونِ اللَّهِ قُرْبَانًا إِلَيْهَا ۖ بَلْ ضَلَّوْا عَنْهُمْ ۚ وَذَلِكَ إِفْكُهُمْ وَمَا كَانُوا يَفْتَرُونَ ٢٨

Then why didn't the ones they took as mediators other than Allah help them? Rather, they became lost from them. That is their falsehood and their fabrications.

The sarcasm in the question posed in the ayah above provokes thought. It is meant to help those who are being questioned understand the folly of their thought. The sarcasm also serves to ridicule the very idea of taking idols as intercessors.

أَمْ أَنَا خَيْرٌ مِّنْ هَذَا الَّذِي هُوَ مَهِينٌ وَلَا يَكَادُ يُبَيِّنُ ٥٦

Or am I not better than this one who is lowly and can hardly articulate?

In the quote above, Pharoah uses sarcasm to ridicule Musa (AS) and to demonstrate the absurdity (in his perception) of a "lowly" person being followed and given precedence over an "ultimate" ruler.

وَيَسْتَبْشُونَكَ أَحَقُّ هُوَ ۖ قُلْ إِيَّ وَرَبِّيِّ إِنَّهُ لَحَقٌ ۖ وَمَا أَنْتُ بِمُعْجِزِينَ ٥٣

They ask you, "Is it really true?" Say, "Yes, by my master it is most definitely true and you will not at weaken (the faith) in the slightest!"

The question that the disbelievers pose to the Prophet ﷺ is nothing more than a form a mockery and denial. In asking the question, they meant only to belittle and show their disdain for the ideas with which he came.

IRONY IN THE AMR AND NAFI'

فَعَقَرُوا النَّاقَةَ وَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ وَقَالُوا يُصلِحُ أُتْتَنَا بِمَا تَعِدُّنَا إِنْ كُنْتَ مِنَ الْمُرْسَلِينَ ٧٧

Then they slaughtered the she-camel and were insolent regarding their Master's command and they said, "Salih, bring us what you are promising us if you really are from those who are sent!"

The sarcastic request of the people of Salih for a punishment was their way of mocking him and showing their skepticism and unwillingness to follow him.

٦٣ قَالَ بَلْ فَعَلَهُ كَيْرُوهُمْ هُدَا فَسَأَلُوهُمْ إِنْ كَانُوا يَنْطَلِقُونَ

He said, "Rather, this chief of theirs did it, so ask them if they are able to speak!"

The command that Ibrahim (AS) issues is a thought provoking challenge that is meant to get his people to think about the helplessness of their idols.

IRONY IN PRAISE

There are cases in which praise is given sarcastically to insult and to convey one's disdain, as in the ayah below. In this ayah, the children of Israel refer to Jesus as "the prophet of Allah." They did not believe in his prophethood, but they referred to him this way while boasting that they had succeeded in killing him as a form of scorn.

وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى أَبْنَ مَرِيمَ رَسُولَ اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ شُبَّهَ لَهُمْ ۝ وَإِنَّ الَّذِينَ أَخْتَلُفُوا
فِيهِ لَفِي شَكٍّ مِّنْهُ ۝ مَا لَهُمْ بِهِ مِّنْ عِلْمٍ إِلَّا اتَّبَاعُ الظَّنِّ ۝ وَمَا قَاتَلُوهُ يَقِينًا ۝ ۱۵۷

And their saying, "No doubt WE killed the Messiah, Jesus, the son of Mary, the prophet of Allah"...

دُقِّ إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ ٤٩

Taste! No doubt, YOU are the mighty and the noble!



Take a look at the following ayaat. What kind of sarcasm/irony is being used? Why do you think it is being used in this context? What effect does this usage have?

يَوْمَ يَقُولُ الْمُنْفَقُونَ وَالْمُنْفَقَةُ لِلَّذِينَ ءَامَنُوا أَنْظَرُونَا نَقْتِيسُ مِنْ نُورِكُمْ قِيلَ أَرْجِعُوا وَرَآءَكُمْ فَالْتَّمِسُوا نُورًا ۝
فَضَرِبَ بَيْنَهُمْ بِسُورٍ لَّهُ بَابٌ بَاطِنُهُ فِيهِ الرَّحْمَةُ وَظُهُورٌ مِّنْ قَبْلِهِ الْعَذَابُ ۝ ۱۲

وَإِنْ كُنْتُمْ فِي رَيْبٍ مَّمَّا نَرَرَنَا عَلَىٰ عَبْدِنَا فَأَثْوَرُوا إِسْوَرَةً مِّنْ مُّثْلِهِ وَادْعُوا شَهَدَاءَكُمْ مِّنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صُدِّيقِنَ ۝ ۳

وَإِذْ قَالُوا اللَّهُمَّ إِنْ كَانَ هُدَا هُوَ الْحَقُّ مِنْ عِنْدِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِّنَ السَّمَاءِ أَوْ أَئْتِنَا بَعْدَابًا أَلِيمًا ۝ ۳۶

قَالَ إِنَّمَا نَعْلَمُ مَا بَعْدَ إِذَا قَدِمْتُمْ إِنَّمَا تَعْلَمُونَ لَا يَعْلَمُونَ أَيْدِيهِمْ
وَأَرْجُلَهُمْ مِّنْ خَلْفٍ وَأَصْلَبَنَهُمْ أَجَعِينَ ٤٩

وَيَقُولُونَ مَتَى هُنَّا إِنْ كُنْتُمْ صَدِيقِينَ ٣٨

أَمْنَ يَدِئُوا الْخَلْقَ ثُمَّ يُعِيدُهُ وَمَنْ يَرْزُقُهُمْ مِّنَ السَّمَاءِ وَالْأَرْضِ أَعْلَمُ مَعَ اللَّهِ قُلْ هَأُنَا بُرْهَنٌ لَّهُمْ إِنْ كُنْتُمْ صَدِيقِينَ ٦٤

B

ICON GUIDE

The icons in this book will help you locate particular kinds of information that may be of use to you. Use the guide below as an aid.



This icon appears when an anecdote or example is used to make a concept easier to comprehend.



This icon draws attention to key points in the lesson.



This icon indicates the rhetorical implication of a structure or concept.



This icon highlights balagha-specific terminology, going into the root origins of all terms so as to facilitate understanding and memorization.



This icon marks drill, activities, and discussion questions that serve to solidify the concept at hand.



This icon marks the beginning of a relevant reading extracted from an outside source.



This icon appears at the end of each chapter, indicating the start of a brief summary of the material covered in the chapter.

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Expressions that engage the audience mentally and stimulate the imagination.

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