

# LESSON 28

In this lesson we learn the following

(1) **المَفْعُولُ المُطْلَقُ** (the absolute object). It is the *mashdar* of the verb occurring in the sentence used along with the verb for the sake of emphasis. It is *mansūb*, e.g.:

**ضَرَبَنِي بِلَالٌ ضَرَبًا.** ‘Bilāl beat me a beating.’

The words **ضَرَبَنِي بِلَالٌ** convey the meaning, but you can say this even if he did not actually beat you, but merely raised his hand, or gently placed his hand on your body. But you can say:

**ضَرَبَنِي بِلَالٌ ضَرَبًا.** only when he gave you a real beating.

The *maf'ul muṭlaq* has four uses. It is used:

a) to emphasize as we have just seen. Here is another example:

**وَكَلَمَ اللَّهُ مُوسَى تَكْلِيمًا**

‘And Allāh spoke to Mūsā directly.’ (Qur’ān, 4:164).

b) to specify the **number**, e.g.:

**طُبِعَ الْكِتَابُ طَبْعَتَيْنِ.** ‘The book was printed twice.’

**نَسِيْتُ وَسَجَدْتُ سَجْدَةً وَاحِدَةً.** ‘I forgot and performed only one *sajdah*.’

c) to specify the **type** of action, e.g.:

**مَاتَ مَوْتَ الشُّهَدَاءِ.** ‘He died the death of martyrs.’

**أَكْتُبْ كِتَابَةً وَاضِحَةً.** ‘Write legibly.’ (literally, ‘Write a clear writing’).

d) as a substitute for the **verb**. In this case only the *mashdar* is used, e.g.:

**صَبِرًا** ‘Have patience!’

Here the *mashdar* is a substitute for the *amr* **اصْبِرْ**.

**شُكْرًا** ‘I thank you.’

Here the *mashdar* is a substitute for the *muḍāri* **أَشْكُرُ** ‘I thank.’

## Words which deputize for the *mashdar*

The following words deputize for the *mashdar*, and are therefore *mansūb*, and are grammatically regarded as *maf'ul muṭlaq*:

1) the words **كُلُّ، بَعْضٌ، أَيٌّ** with the *mashdar* as their *muḍāfi Layhi*, e.g.:

أَعْرِفُهُ كُلَّ الْمَعْرِفَةِ.

'I know him fully well.'

آخَذَنِي الْمُدِيرُ بَعْضَ الْمُؤَاخِذَةِ.

'The headmaster punished me to some extent.'

أَيِّ نَوْمٍ تَنَامُ؟

'What sort of sleep are you sleeping?'

In the Qur'ān (26:227)

وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنَقَّلِبٍ يَنْقَلِبُونَ ﴿٢٧﴾

'And those who do wrong will come to know how they will end up.'

2) a number with the *maṣdar* as its *tamyīz*, (1) e.g.:

طَبَعَ الْكِتَابُ ثَلَاثَ طَبَاعَاتٍ.

'The book was printed thrice.'

In the Qur'ān

فَاجْلِدُوهُمْ كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ ﴿٣﴾

'... flog each one of them a hundred stripes.' (24:2).

فَاجْلِدُوهُمْ ثَمَنِينَ جَلْدَةً ﴿٤﴾

'... flog them eighty stripes...' (24:4).

3) an adjective of the *maṣdar* (the *maṣdar* itself being omitted), e.g.:

فَهِمْتُ الدُّرْسَ جَيِّدًا.

'I understood the lesson well.'

فَهِمْتُ الدُّرْسَ فَهِمًا جَيِّدًا.

which literally means 'I understood the lesson with a good understanding.'

4) *ism al-maṣdar* (اسم المصدار). It is a word which has the same meaning as the *maṣdar*, but has less letters than it, e.g.:

كَلَامُ 'speaking' is *ism al-maṣdar* and تَكْلِيمٌ is *maṣdar*

قُبْلَةُ 'kiss' is *ism al-maṣdar* and تَقْبِيلٌ is *maṣdar*

كَلْمَنِي كَلَامًا شَدِيدًا.

'He spoke to me harsh words.'

5) a cognate *maṣdar*. It is:

a) the *maṣdar* of the *mujarrad* verb while the verb used in the sentence is *mazīd*, e.g.:

إِشْتَرَى هَذِهِ السِّيَارَةَ شِرَاءً مُبَاشِرًا.

'I bought this car directly.'

<sup>1</sup> The *tamyīz* (التمييز) is a word used to specify a vague idea. The *tamyīz* of the number may be *majrūr* or *manṣūb*, e.g.,

ثَلَاثَةُ كُتُبٍ، عِشْرُونَ كِتَابًاً.

Here شِرَاءً is the *maṣdar* of the *mujarrad* يَشْرِي ‘to buy’ whereas the *maṣdar* of اِشْتِرَاءً is اِشْتَرِي.

Here is an example from the Qur’ān (89:20)

وَتُحِبُّونَ الْمَالَ حُبًا جَمَّا .

‘And you love wealth with abounding love.’

Here حُبًا is the *maṣdar* of the *mujarrad* verb يَحِبُّ (a-i) which is very rarely used, whereas the *maṣdar* of the *mazīd* verb أَحَبَّ يُحِبُّ is إِحْبَابٌ and this *maṣdar* is very rarely used.

b) a *maṣdar* of a *mazīd bāb* which is different from the *bāb* of the verb, e.g.:

تَبَسَّمْتُ إِبْسَامًا . ‘I smiled.’

Here, إِبْسَامًا is the *maṣdar* of the verb تَبَسَّمَ, which belongs to *bāb* إِفْتَعَلَ, whereas the verb تَفَعَّلَ belongs to *bāb* تَبَسَّمَ and both have the same meaning.

In the Qur’ān (73:8):

وَتَبَتَّلَ إِلَيْهِ تَبَتِّيلًا .

‘And devote yourself to Him with complete devotion.’

Here the verb تَبَتَّلَ belongs to *bāb* تَفَعَّلَ whereas the *maṣdar* is from *bāb* فَعَّلَ.

6) a demonstrative pronoun with the *maṣdar* as its *badal*, e.g.:

أَتَسْتَقِبِلُنِي هَذَا الْإِسْتِقبَالُ؟ ‘Do you accord me this kind of reception?’

Here هَذَا is the *maf'ūl muṭlaq* and so it is مَحَلٌ نَصْبٌ in the *maṣdar* الإِسْتِقبَالَ which is its *badal*.

7) a pronoun referring to the *maṣdar*, e.g.:

إِجْتَهَدْتُ إِجْتِهادًا لَمْ يَجْتَهِدْهُ غَيْرِي .

‘I worked hard in a way nobody else did.’

Here the pronoun هُ stand for إِجْتِهادًا.

8) a synonym of the *maṣdar*, e.g.:

عَشْتُ حَيَاةً سَعِيدَةً . ‘I lived a happy life.’

Here حَيَاةً ‘life’ is synonymous with عِيشَةً derived from عَاشَ.

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(2) There are many kinds of *maṣdar*.

a) One of them is مَصْدَرُ الْمَرَّةِ. This *maṣdar* denotes how many times the action took place: once, twice, thrice ... It is on the pattern of فَعْلَةٌ (fa‘lat-un) e.g.:

ضَرَبَتُهُ ضَرْبَةً، وَضَرَبَنِي ضَرْبَتَيْنِ. ‘I hit him once, and he hit me twice.’

طَبَعَ هَذَا الْكِتَابُ طَبَاعَاتٍ. ‘This book was printed several times.’

طَبَعَةٌ is the plural of طَبَاعَاتٍ.

In the *abwāb* of the *mazīd* the *maṣdar al-marrah* is formed by adding ة to the original *maṣdar*, e.g.:

تَكْبِيرٌ → تَكْبِيرَةٌ ‘saying “Allāhu akbar” once’

إِطْلَالٌ → إِطْلَالَةٌ ‘peeping out once’

نُكَبَّرُ أَرْبَعَ تَكْبِيرَاتٍ فِي الصَّلَاةِ عَلَى الْمَيِّتِ.

‘We say “Allāhu akbar” four times in the funeral prayer.’

أَطْلَلْتُ مِنَ النَّافِذَةِ إِطْلَالَتَيْنِ.

‘I looked out from the window twice.’

b) Another kind of the *maṣdar* is مَصْدَرُ الْهَيْئَةِ (the *maṣdar* of manner). It is on the pattern of فَعْلَةٌ

(fi‘lat-un), e.g.:

جِلْسَةٌ ‘manner of sitting’

مِشْيَةٌ ‘manner of walking’.

We say:

لَا تَمْشِ مِشْيَةَ النِّسَاءِ. ‘Don’t walk like women.’

اجْلِسْ جِلْسَةَ طَالِبٍ عَلَمٍ. ‘Sit as students sit.’

Note that the first letter has *fathah* in the *maṣdar al-marrah*, and *kasrah* in *maṣdar al-hay’ah*. *Maṣdar al-hay’ah* is not formed from the *mazīd abwāb*.

c) Another kind of the *maṣdar* is the *maṣdar mīmī* (المَصْدَرُ الْمِيمِيُّ). It is on the pattern of

مَفْعُلٌ / مَفْعِلٌ (maf‘al-un/maf‘alat-un) and مَفْعِلَةٌ / مَفْعُلَةٌ (maf‘il-un/maf‘ilat-un), e.g.:

مَمَاتُ ‘death’

مَعْرِفَةٌ ‘knowledge’

مَغْفِرَةٌ ‘forgiveness’.

In the *mazīd abwāb* it is the same as the *ism al-maf'ūl*, e.g.:

**مُمَزِّقٌ** ‘tearing asunder’

**مُنْخَرِجٌ** ‘taking out’

**مُنْقَلِبٌ** ‘return’.

In the Qur'ān (34:19)

فَجَعَلْنَاهُمْ أَحَادِيثَ وَمَرَّقْنَاهُمْ كُلَّ مُمَرَّقٍ .

‘So We made them tales, and totally scattered them.’.

## Vocabulary

<b>قَدِيمٌ قُدُومًا، مَقْدَمًا</b>	to come, arrive (i-a)	<b>تَخْفِيفٌ</b>	reduction
<b>بَارَكَ مُبَارَكَةً</b>	to bless (iii)	<b>زَادَ يَرِيدُ زِيادةً</b>	to grow, increase (a-i)
<b>أَغْلَقَ إِغْلَاقًا</b>	to close (a door) (iv)	<b>طَفِيفٌ</b>	slight, little
<b>خَفَّفَ تَخْفِيفًا</b>	(1) to lighten, reduce (speed) (gr) to pronounce a letter without shaddah (ii)		
<b>قَرَأَ قِرَاءَةً</b>	to read (a-a)	<b>أَفْرَدَ إِفْرَادًا</b>	(gr) to render a word singular (iv)
<b>إِهْتَمَمَ (بِ) إِهْتِمَامًا</b>	to pay attention (viii)	<b>مُفْرَدَاتٌ</b>	words
<b>شَرَحَ شَرْحًا</b>	to explain (a-a)	<b>وَجِيزٌ</b>	short, concise
<b>رَتَّلَ تَرْتِيلًا</b>	to recite the Qur'an slowly (ii)	<b>كَلْمَةً تَكْلِيمًا، كَلَامًا</b>	to speak, talk (to someone) (ii)
<b>سَلَّمَ (عَلَى) تَسْلِيمًا</b>	to greet (ii)	<b>شَقَّ شَقًا</b>	to split (a-u)
<b>صَبَّ صَبًا</b>	to pour (a-u)	<b>قَالَ يَقُولُ قَوْلًا</b>	to say, to tell (a-u)
<b>فَازَ فَوْزاً</b>	to be successful, to triumph, achieve, accomplish (a-u)	<b>سَدِيدٌ</b>	correct, right
<b>زَنَى يَزْنِي زِنَى</b>	to have illicit sex (a-i)	<b>جَلَدَ جَلْدًا</b>	to whipe, flog (a-i)
<b>تَبَرَّجَ تَبَرُّجًا</b>	to display ones charms (woman) (v)	<b>لَبِيكَ</b>	here I am, at your service!
<b>الْجَاهِلِيَّةُ</b>	the Time of Ignorance preceding the advent of Islam		

<b>بَهَ (ل) تَنْبِيَهًا</b>	to draw s.o's. attention, to notify (ii)	<b>جَلْسَ جُلُوسًا</b>	to sit (a-i)
<b>مُنَاسِبٌ</b>	suitable	<b>أَطْلَقَ إِطْلَاقًا</b>	to set free, release (iv)
<b>لَفْظٌ (جَ الْفَاظُ)</b>	word		
<b>مَهْلَ مَهْلًا</b>	to do s.t. leisurely, not to be in a hurry (a-a)	<b>مُطْلَقٌ</b>	free, unrestricted, absolute
<b>مَهْلًا</b>	slowly, please!		
<b>آخَذَ مُؤَاخِذَةً</b>	to censure, punish (iii)	<b>لَاقَ يُلَاقِي مُلَاقَةً</b>	to meet (iii)
<b>إِشْتَقَّ إِشْتِقَاقًاً</b>	(gr) to derive a word from another (viii)		
<b>تَبَتَّلَ (إِلَى) تَبَتْلًا</b>	to be cut off the world and devote oneself to Allāh (v)		
<b>بَتَّلَ (إِلَى) تَبَتْلِيًا</b>	to be cut off the world and devote o.s. to Allāh (ii)		
<b>أَنْبَتَ إِنْبَاتًاً</b>	to make (plant, etc) grow (iv)	<b>تُرَاثٌ</b>	legacy, inheritance
<b>أَعْلَنَ إِعْلَانًاً</b>	to announce (iv)	<b>مَجَالٌ</b>	domain, subject
<b>أَسْرَ (إِلَى) إِسْرَارًاً</b>	to confide, to speak secretly (iv)	<b>نَالَ يَنَالُ نَيَالًاً</b>	to attain, achieve, get (i-a)
<b>خُلُودٌ</b>	immortality, eternal life	<b>مَبْرُورًاً</b>	valid (accepted)
<b>إِسْتَطَاعَ يَسْتَطِيعُ</b>	to be able, can	<b>وَدَّعَ تَوْدِيعًا، وَدَاعًاً</b>	to bid farewell, say good bye (ii)
<b>عَامَلٌ</b>	to treat (iii)	<b>مُوَدِّعٌ</b>	the one bidding farewell (active participle)
<b>مَالَ (إِلَى) مِيلًاً</b>	to incline, to be favourably disposed to (a-i)	<b>شَتِيتٌ</b>	separated, dispersed
<b>تَلَقَّى تَلَقِيًاً</b>	to receive (a letter, etc) (v)	<b>لَحِقَ (ب)، لُحُوقًاً</b>	to become attached (i-a)
<b>دَلَّ (عَلَى) دَلَالَةً</b>	to show, demonstrate, point out, direct, indicate, signify (a-u)		
<b>حَشْفٌ</b>	the most inferior kind of dates	<b>هَيَّةٌ</b>	position, situation, mode, organization
<b>كَالَ يَكِيلُ كَيْلًا</b>	to measure (a-i)	<b>لَيْثٌ (جَ لُيُوثٌ)</b>	lion
<b>كِيلَةٌ</b>	mode of measuring	<b>خَصْلَةٌ (جَ خَصَالٌ)</b>	attribute, nature, habit

<b>إِنْكَلَبَ اِنْقِلَابًاً</b>	(1) to be turned upside down (2) to return (vii)	<b>مَرَّقَ تَمْزِيقًاً</b>	to tear to pieces (ii)
<b>قُدْرَةٌ (عَلَى) قُدْرَةٌ</b>	to have power, be able (a-i)	<b>زَانَ يَزِينُ زَيْنًاً</b>	to decorate, beautify (a-i)
<b>شَرٌّ</b>	evil	<b>عَجَّلَ تَعْجِيلًاً</b>	to speed up, expedite (ii)
<b>إِسْتَعْجَلَ إِسْتِعْجَالًاً</b>	to be in a hurry (x)	<b>حَدِيثٌ (جَ أَحَادِيثُ)</b>	speech, talk
<b>فَضَى قَضَاءً</b>	to decree, spend (time), to judge, to act as a judge (a-i)	<b>عَلَى يَعْلُو عُلُوًّاً</b>	to be high (a-u)
<b>أَجَلٌ (جَ آجَالٌ)</b>	appointed time, deadline, time of death	<b>وَقَعَ يَقْعُ وُقُوعًاً</b>	to fall down, come to pass, be located, be situated (a-a)
<b>أَحَبَّ يُحِبُّ</b>	to love (iv)	<b>تَعَالَى تَعَالِيًاً</b>	(1) to ascend (2) to be high, to be exalted (vi)
		<b>طَبِيعيٌّ</b>	natural

## (٢٨) الْدَّرْسُ الثَّامِنُ وَالْعِشْرُونُ

حامد: قُدُومًا مُبَارَكًا يا أستاذ. متى قدِمتَ من السَّفَرِ؟

المدرّس: بَارَكَ اللَّهُ فِيكَ. قدِمتُ الْبَارِحةَ... يا حَمْزَةُ أَغْلِقِ الْبَابَ إِغْلَاقًا وَخَفْفٌ سُرْعَةَ الْمِرْوَحَةِ.

حمزة: أَتَكْفِي هَذِهِ السُّرْعَةُ؟

المدرّس: لا. لَقَدْ خَفَّفْتَهَا كُلَّ التَّخْفِيفِ. أَرَدْتُ أَنْ تُخَفِّفَهَا بَعْضَ التَّخْفِيفِ. زِدْهَا زِيَادَةً طَفِيفَةً... لَقَدْ قَرَأْتُ الدَّرْسَ الْجَدِيدَ قِرَاءَتَيْنِ يَوْمَ الْأَرْبَعَاءِ. اهْتَمَمْتُ فِي الْقِرَاءَةِ الْأُولَى بِالْإِعْرَابِ، وَفِي أَثْنَاءِ الْقِرَاءَةِ الثَّانِيَةِ شَرَحْتُ لَكُمُ الْمُفْرَدَاتِ الْجَدِيدَةِ شُرْحًا وَجِيزًا. وَقَبْلَ أَنْ أَشْرَحَ لَكُمُ الدَّرْسَ شُرْحًا مُفَصَّلًا أُرِيدُ أَنْ أَسْمَعَ مِنْكُمُ الْآيَاتِ الْوَارِدَةَ فِي هَذَا الدَّرْسِ، فَهَاهُوَهَا.

حامد: ﴿ وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا ﴾ (النساء: ١٦٤).

حمزة: ﴿ وَرَتَلَ الْقُرْءَانَ تَرْتِيلًا ﴾ (المُزَمْل: ٤).

عليٌّ: ﴿ إِنَّ اللَّهَ وَمَلِكَتُهُ وَيُصَلُّونَ عَلَى النَّبِيِّ يَا عَبْدَهُ أَلَّا يَرَى مَا فِي أَهْرَافِ الْأَرْضِ وَسَلَّمُوا تَسْلِيمًا ﴾ (الأحزاب: ٥٦).

أسامة: ﴿ فَلَيَنْظُرِ الْإِنْسَنُ إِلَى طَعَامِهِ، أَنَّا صَبَبَنَا الْمَاءَ صَبَّا، ثُمَّ شَقَقْنَا الْأَرْضَ شَقَّا ﴾ (عبس: ٢٤-٢٦).

الحارثُ: ﴿يَا أَيُّهَا الَّذِينَ ءامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا . يُصْلِحُ لَكُمْ أَعْمَلَكُمْ وَيَغْفِرُ لَكُمْ ذُنُوبَكُمْ وَمَن يُطِيعُ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا﴾ (الأحزاب: ٧١، ٧٠).

**حَمْدٌ:** ﴿الْزَانِيَةُ وَالْزَانِي فَاجْلِدُوْا كُلَّ وَاحِدٍ مِنْهُمَا مِائَةَ جَلْدَةٍ﴾ (النور: ٢٠).

**أُسَامَةُ:** ﴿ وَلَا تَبْرَجْنَ تَبْرَجَ الْجَهِيلِيَّةِ الْأُولَئِكَ ﴾ (الأحزاب: ٣٣).

المدرّس: يا أَحْمَدٌ.

أحمد: لَيْكَ يا أَسْتاذ.

المدّرس: أَتَجْلِسُ فِي الْفَصْلِ هَذِهِ الْجِلْسَةَ؟ إِجْلِسْنَاهُ طَالِبٌ عِلْمٌ.  
أَحْمَدُ: سَمِعْتُ وَطَاعَةً.

المدرس: الآن أُملي عَلَيْكُمْ كَلِمَاتٍ مِنَ الدَّرْسِ إِمْلَاءً. فَاكْتُبُوا.  
أسامة: مَهْلاً يا أستاذ. لَمَّا نَسْتَعِدَّ.

## ١ - أجب عن الأسئلة الآتية.

Answer the following questions.

(١) متى قدم المدرس من السفر؟

(٢) كم قراءة قرأ المدرس الدرس؟

(٣) من الذي نبهه المدرس للجلوس جلسةً مناسبةً؟

٢ - ورد في هذا الدرس أمثلة للمفعول المطلق.

**المفعول المطلق:** مصدر يذكر بعد فعل من لفظه تأكيداً لمعناه، أو بياناً لعدده، أو بياناً لتنوعه، وقد يكون نائباً عن فعله.

فال الأول، نحو: **وَكَلَمُ اللَّهِ مُوسَى تَكْلِيمًا** ﴿١٦﴾ (النساء: ١٦).

والثاني، نحو: ضربني الولد ضربات. طبع الكتاب طبعتين.

والثالث، نحو: حفظت القرآن حفظاً جيداً. قرأ أحمد الدرس قراءة فاهم.

والرابع، نحو: مهلاً. يقال له: المصدر النائب عن فعله.

فـ«مهلاً» ناب عن فعله: «إمهل».

قد ينوب عن المصدر ما يدل عليه، فيعطي حكمه في كونه منصوباً، على أنه مفعول مطلق، منها:

(١) **كُلُّ وَبَعْضٌ وَأَيُّ مُضَافٌ إِلَى المصادر** نحو:

- آخذني المدير بعض المؤاخذة.

- أعرفه كل المعرفة.

- **وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلِبٍ يَنْقَلِبُونَ** ﴿٢٢٧﴾ (الشعراء: ٢٢٧)

- أي نوم تنام؟