

أمثلة لـ **إلا** – Examples for illa

Allah forgives all sins except shirk

يَغْفِرُ اللَّهُ الذُّنُوبَ كُلَّهَا إِلَّا الشِّرْكَ

الذُّنُوبُ, which is مُسْتَنَى مِنْهُ, is mentioned

تَامٌ

مُسْتَنَى مِنْهُ is mentioned

ذَنْبٌ is a kind of شِرْكَ

مُتَّصِلٌ

مُسْتَنَى is of the same kind as مُسْتَنَى مِنْهُ?

مُسْتَنَى is of a different kind than مُسْتَنَى مِنْهُ?

مَنْقَطِعٌ

مُفْرَقٌ

مُسْتَنَى is not mentioned

غَيْرُ مُوجِبٍ

The sentence is a negative, prohibitive or interrogative sentence?

مُوجِبٌ

The sentence is an affirmative sentence

The sentence is an affirmative sentence

As required by the sentence, as if **إلا** is not mentioned

مَنْصُوبٌ

مَنْصُوبٌ

OR
Same as مُسْتَنَى مِنْهُ

Declension of مُسْتَنَى with **إلا**

مَنْصُوبٌ

أمثلة لـ الّا – Examples for illa

No students were present except Hamid

Declension of **خامد** is the same as **الطلاب**

ما حضر الطلاب إلا **خامدًا** / **خامد**

تأم mentioned, which is **مستثنى منه**, the students

تأم mentioned is **مستثنى منه**

خامد is a student

متصل is of the same kind as **مستثنى منه**

منقطع is of a different kind than **مستثنى منه**?

مفروق is not mentioned

The sentence is a negative sentence

غير موجب

The sentence is a negative, prohibitive or interrogative sentence?

موجب

The sentence is an affirmative sentence

As required by the sentence, as if **الّا** is not mentioned

منصوب

منصوب

OR Same as **مستثنى منه**

منصوب

Declension of **مستثنى** with **الّا**

أمثلة لـ **إِلَّا** – Examples for illa

Every sickness has a medicine except death

لِكُلِّ دَاءٍ دَوَاءٌ إِلَّا الْمَوْتَ

دَاءٌ، which is مِنْهُ مُسْتَنَى، is mentioned

تَامَ مِنْهُ مُسْتَنَى is mentioned

مَفْرُغٌ مِنْهُ مُسْتَنَى is not mentioned

Death is not a sickness

مَنْقَطِعٌ

مُسْتَنَى is of a different kind than مِنْهُ مُسْتَنَى؟

مُتَحَصِّلٌ

مُسْتَنَى is of the same kind as مِنْهُ مُسْتَنَى؟

غَيْرُ مُوجِبٍ

The sentence is a negative, prohibitive or interrogative sentence?

مُوجِبٌ

The sentence is an affirmative sentence

As required by the sentence, as if **إِلَّا** is not mentioned

مَنْصُوبٌ

OR
مَنْصُوبٌ مِنْهُ مُسْتَنَى
Same as مِنْهُ مُسْتَنَى

مَنْصُوبٌ

Declension of **مُسْتَنَى** with **إِلَّا**

Examples for illa – الّا أمثلة لِ الّا

No one failed except Bilal

مُسْتَنِي مِنْهُ is not mentioned

مَفْرُوعٌ مِنْهُ

مُسْتَنِي مِنْهُ is not mentioned

مَا رَسَبَ إِلَّا بِلَالٌ

تَامٌ

مُسْتَنِي مِنْهُ is mentioned

To get the correct declension for الّا remove مَفْرُوعٌ in the case of مُسْتَنِي from the sentence. (مَا رَسَبَ بِلَالٌ) In this case, removing الّا will make the meaning opposite of what the original sentence means. This is done only to establish the declension.

مَنْطِقٌ

مُسْتَنِي is of a different kind than مُسْتَنِي مِنْهُ?

مُتَحَصِلٌ

مُسْتَنِي is of the same kind as مُسْتَنِي مِنْهُ?

خَيْرٌ مِنْ حَاجِبٍ

The sentence is a negative, prohibitive or interrogative sentence?

مِنْ حَاجِبٍ

The sentence is an affirmative sentence

مَنْصُوبٌ

As required by the sentence, as if الّا is not mentioned

مَنْصُوبٌ

OR
Same as مُسْتَنِي مِنْهُ

مَنْصُوبٌ

Declension of مُسْتَنِي with الّا

القَسَمُ – The Oath

One of the important things in Arabic is the Qasam القَسَمُ: taking an oath to emphasize a point, a matter, or a statement etc. It has its own rules.

The following are the instruments of Qasam used to commence an oath

The word اقْسَم is not used frequently.

Instead قَسَمَ, which is its المَصْدَرُ اقْسَامُ is used more often.

اقْسَمَ / يُقْسِمُ
مَصْدَرُ: اقْسَامُ

❗
فَلَا اقْسَمُ بِرَبِّ الْمَشَارِقِ وَالْمَغْرِبِ
إِنَّا لَقَلِيلٌ مِّنَ الْمَعَارِجِ: ٤٠

These 3 particles are also used to commence an oath and act as مَجْرُورٌ, so the noun after them is مَجْرُورٌ جَرٌّ. They

deputize for the verb اقْسِمُ, which itself is not mentioned

This particle is only used with اللّٰه and رَبِّ

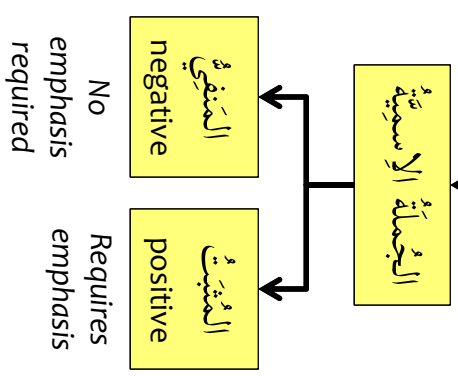
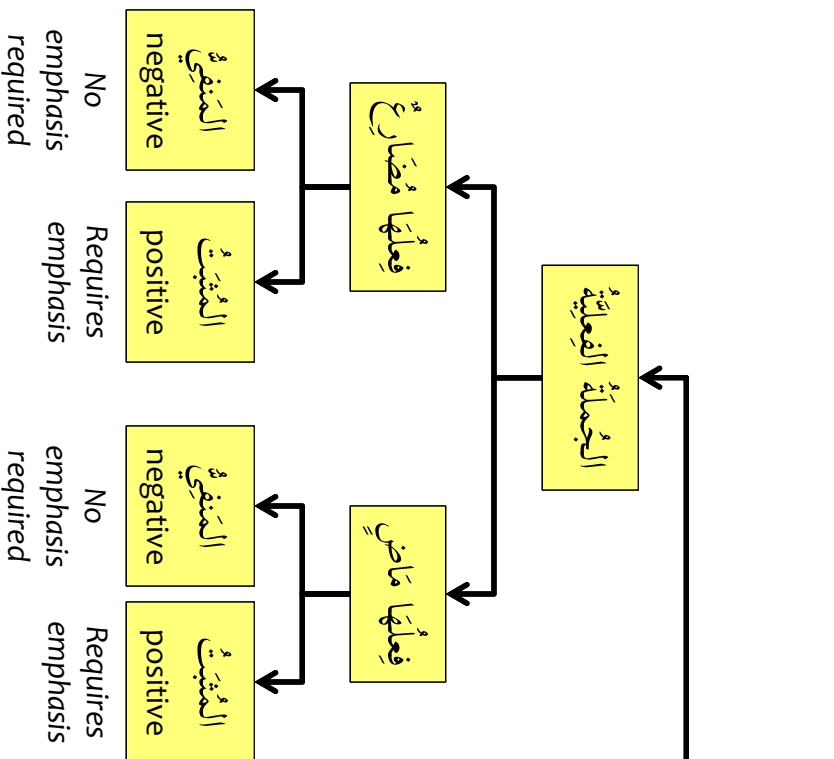
وَالْعَصْرِ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ﴿١﴾
العصر: ١- ٢ ﴿٢﴾
وَقَالُوا بَعِثْ فِرْعَوْنَ إِنَّا لَنَحْنُ الْعَالِمُونَ ﴿٤٤﴾
الشعراء: ٤٤ ﴿٣﴾
وَتَاللّٰهِ لَا يَكِيدَنَّا صُنَاكُم... ﴿٥٧﴾
الأنبياء: ٥٧ ﴿٤﴾



This لا is not related to the قَسَمَ. لا is by itself. The لا before the اقْسِمُ is used to negate any idea, notion, thought or an opinion in the minds of the listener(s) being addressed. The person initiating an oath uses لا before the instrument of oath to spell out that the matter is not as you think, but rather it is what he will state after taking the قَسَمَ (قَسَمَ وَاللّٰهِ). لا اقْسِمُ بِاللّٰهِ / لا وَاللّٰهِ اقْسِمُ بِاللّٰهِ لا has been used 8 times. Even in everyday conversations, one may hear لا وَاللّٰهِ اقْسِمُ بِاللّٰهِ

جَوَابُ الْقَسَمِ

The **جَوَابُ الْقَسَمِ** requires **الْجُمْلَةُ الْفَاعِلِيَّةُ** or **الْجُمْلَةُ الْإِسْمِيَّةُ** as a rule, requires **emphasis**. There are instruments of emphasis, which one must understand to fully appreciate the power & force of **جَوَابُ الْقَسَمِ**. Insha Allah we will study the instruments of emphasis on the next few pages.



The sentence in **جَوَابُ الْقَسَمِ** can be either

1. **الْمُنْبَتُّ** (positive) or
2. **الْمَنْفِيُّ** (negative). The negative sentence has particles like **لَا**, **مَا**

الجُمْلَةُ الإِسْمِيَّةُ the جَوَابُ الْقَسَمِ when it is emphasized using one of the following three instruments of emphasis

جَوَابُ الْقَسَمِ

When الجُمْلَةُ الإِسْمِيَّةُ المُنْبَتَةُ is جَوَابُ الْقَسَمِ three instruments of emphasis

Examples	Instrument of Emphasis	
وَاللَّهِ أَتَاكَ مُجْتَنِهًا وَالضُّحَىٰ وَالْأَيْلِ إِذَا سَجَىٰ ... وَلَمَّا جِرْهُ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ ﴿الضحى: ١-٤﴾	There is no example of اِنَّ being used in the جَوَابُ الْقَسَمِ Qur'an as	١
وَالْعَصْرِ اِنَّ الْاِنْسَانَ لَفِي خُسْرٍ ﴿العصر: ١-٢﴾ وَالْأَيْلِ إِذَا يَغْشَىٰ ... اِنَّ سَعْيَكُمْ لَشَتَّىٰ ﴿الليل: ١-٤﴾ يَسَّ وَالْفُرْعَانَ الْحَكِيمِ اِنَّكَ لَمِنْ الْمُرْسَلِينَ ﴿يس: ١-٣﴾ وَقَالُوا بِعِزَّةِ فِرْعَوْنَ اِنَّا لَنَجْنِي الْعَلْيُونَ ﴿الشعراء: ٤٤﴾	It is used in the Qur'an but less frequently They are used most frequently in the جَوَابُ الْقَسَمِ Qur'an for اِنَّ وَاللَّامُ الْمُزْحَقَّةُ brings greater and stronger emphasis than either of 1 and 2, above, used by itself	٢ ٣

الجُمْلَةُ الإِسْمِيَّةُ

المُنْبَتَةُ
positive

Requires
emphasis

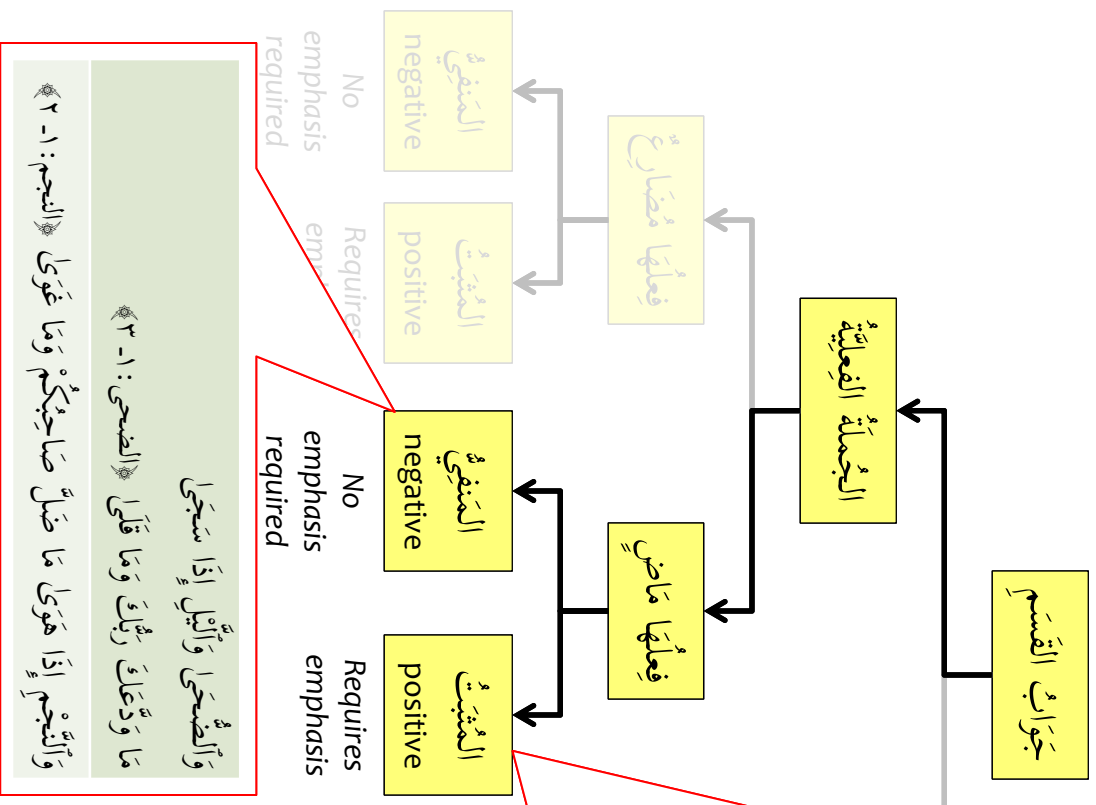
السَّنْفِي
negative

No
emphasis
required

تَوَالْفَلَمَ وَمَا يَسْطَرُونَ
مَا أَنْتَ بِعِزَّةٍ رَبِّكَ بِمُجْنُونٍ ﴿القام: ١-٢﴾

When الجُمْلَةُ الإِسْمِيَّةُ المُنْفِيَّةُ is جَوَابُ الْقَسَمِ no emphasis is required

Instruments of Emphasis in جَوَابُ الْقِسْمِ when it is الْجُمْلَةُ الْفِعْلِيَّةُ



When مُبَيَّنَاتٌ is جَوَابُ الْقَسَمِ using لَقَدْ

<p>Examples</p>	<p>Instrument of Emphasis</p>
<p>وَالَّذِينَ وَالْزَّيُّونَ وَطُورٍ سِينِ ... أَحْسَنَ تَقْرِيمٍ الَّتَيْنِ: ١-٤</p>	<p>لَقَدْ لَا: اللَّامُ فِي جَوَابِ الْقَسَمِ قَدْ: حَرْفُ تَحْقِيقٍ</p>

Please remember when a sentence commences with **يَقْدُ**, it means that it is **الْقَاسِمُ** and **جَوَابُ الْقَاسِمِ** is latent (present but invisible). Here are some examples from the Qur'an:

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ وَنَحْنُ اقْرَبُ إِلَيْهِ مِنْ جَبَلٍ
الْوَرْيِدِ ﴿١٦﴾

In such cases, i.e. when *qasam* is latent, we will analyze لَقَدْ as

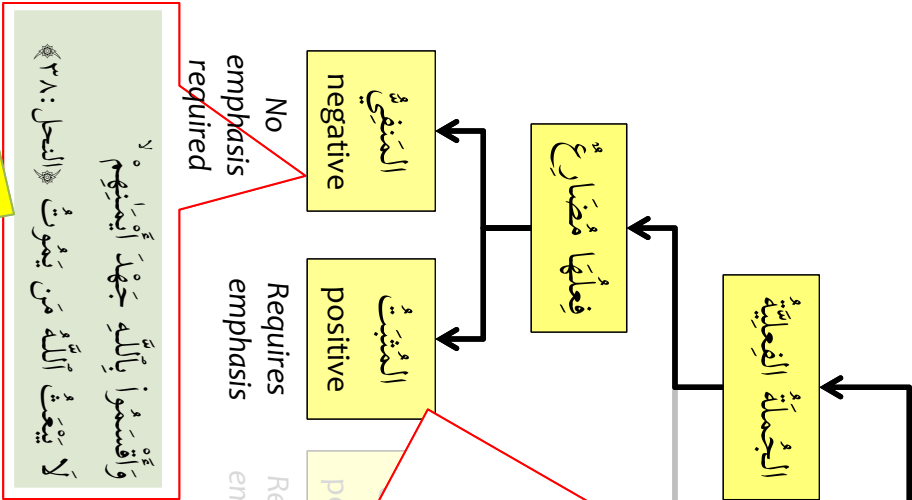
١: لَامُ الْقَسَمِ مَقْدَرٌ ۝

When **الْقَسَمُ** is a **جَوَابِي** **مَنْفَعِي** **مَاضٍ** **الْجُمْلَةُ** **الْفِعْلِيَّةِ** **فَعْلَهَا**, no emphasis is required

Instruments of Emphasis in جَوَابُ الْقَسَمِ when it is الجُمْلَةُ الْفِعْلِيَّةُ

جَوَابُ الْقَسَمِ

When الجُمْلَةُ الْفِعْلِيَّةُ فِعْلُهَا مَضَارِعٌ مُثَبَّتٌ is جَوَابُ الْقَسَمِ following instruments of emphasis



لَا يَبْعَثُ اللَّهُ مَنْ يَمُوتُ ﴿النحل: ٢٨﴾
 وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ

When الجُمْلَةُ is a جَوَابُ الْقَسَمِ the الجُمْلَةُ الْفِعْلِيَّةُ فِعْلُهَا مَضَارِعٌ مَنفِيَّيْ emphasis is required

Examples	Instrument of Emphasis
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وَتَالِ اللَّهِ لَا كَيْدَ أَصْنَمِكُمْ...
 ﴿الأنبياء: ٥٧﴾

قَالَ فَبِعِزَّتِكَ لَا أُغْوِيَنَّهُمْ أَجْمَعِينَ إِلَّا عِبَادَكَ مِنْهُمْ الْأَخْلَاصِينَ ﴿ص: ٨٢﴾

By Allah, I love you a lot
 (١) وَاللَّهِ لَا حُبَّكَ كَثِيرًا.

...
 (٢) وَالْأَضْحَى وَالْأَيْلُ إِذَا سَجَلَى
 وَلَسَوْفَ يُعْطِيَا رَبُّكَ فَتَرْضَى ﴿الضحى: ٥-١﴾

لَ + فِعْلٌ مَضَارِعٌ + نَ

The lām is prefixed to a present tense verb and the nūn is suffixed to it. These two instruments of emphasis are used together when:

1. The present tense verb denotes futurity and

2. The lām is not separated from the verb

This lām is called الْقَسَمُ تَلْقِي (the lām of receiving the نُورُ التَّوَكُّدِ الْقَبِيلَةُ) and the nūn is called

لَ + فِعْلٌ مَضَارِعٌ

Only the lām (الْقَسَمُ تَلْقِي), prefixed to a present tense verb, is used for emphasis when:

1. Either the present tense verb does not denote futurity or

2. The lām is separated from the verb

In both of these cases الْقَبِيلَةُ الْقَبِيلَةُ is not used.

Please remember if the **mode of expression**, لَ + فِعْلٌ مَضَارِعٌ + نَ e.g. لَا مَلَأَنَّ, appears alone then for sure it is الْقَسَمُ and the **قَسَم** is latent (present but invisible).

Here is an example from the Qur'an: لَا مَلَأَنَّ جَهَنَّمَ مِنْكَ وَمِمَّنْ تَبِعَكَ مِنْهُمْ أَجْمَعِينَ ﴿ص: ٨٥﴾

اجتماع القسم والشرط

القسم والشرط (combining the qasam with the shart) is another important grammatical element of the qasam.

الشرط

أَرَدْتُ أَنْ تَدْرُسَ اللُّغَةَ الْعَرَبِيَّةَ فَإِنِّي مُسْتَعِدٌّ

Now let us join the القسم to this sentence; by adding والله

وَاللَّهِ إِنْ أَرَدْتُ أَنْ تَدْرُسَ اللُّغَةَ الْعَرَبِيَّةَ إِنِّي مُسْتَعِدٌّ

However, والله is not commonly used. Instead لَمْ (the letter lām) is used and it denotes قسم. Together لَمْ and إِنْ are written as لَعِنَ

لَعِنَ أَرَدْتُ أَنْ تَدْرُسَ اللُّغَةَ الْعَرَبِيَّةَ إِنِّي مُسْتَعِدٌّ

This lām is called اللام الموطئة للقسم or اللام الموطئة للقسم - “The lām that paves the way for the qasam”. It is not qasam itself, but it is an indication of the qasam.

Verb	Type/Form	Meaning
وَطَأَ يَطَأُ	المبتال الراوي	To trample under the foot
وَطَأَ يَوطِئُ، إِسْمُ الْفَاعِلِ: مُوَطِئٌ	Form II	To trample continuously (intensive action تَوَطَّعَ): walking on ground so that a walk able path is paved. The masdar تَوَطُّعٌ has come to mean “introduction”
أَوْطَأَ يُوْطِئُ، إِسْمُ الْفَاعِلِ: مُوْطِئٌ	Form IV	Same meaning as in Form II

When the qasam is introduced to the shart sentence, **the jawab should conform to the qasam and not to the shart**. Now the جواب الشرط will become القسم القسم. Hence the ف that was in the الشرط will no longer be there in the جواب القسم .