CHAPTER 12 VOCABULARY

الأسماء				
بَأْسٌ hardship/torture	مَتَاعٌ – أَمْتِعَةٌ belongings/enjoyment	سُلْطَانٌ authority	جُنْدٌ – جُنُوْدٌ army	عَرْشٌ throne
عَهْدٌ agreement/covenant	يَمِيْنٌ – أَيْمَانٌ oath/right hand	شِمَالٌ – شَمَائِلُ left	مَلَأٌ chiefs/elite	جُنَاحٌ blame
وَيْلٌ agony/misery/woe	ضِعْفٌ – أَضْعافٌ several times the amount	عَاقِبَة end/outcome	خَصْمٌ argumentative group	نَبَأٌ – أَنْبَاءٌ news/story

الأفعال			
to be intimate	بَاشَرَ يُبَاشِرُ بِشَارًا وَمُبَاشَرَةً	to reach	بَلَغَ يَبْلُغُ بُلُوْغًا
to excel	أَحْسَنَ يُحْسِنُ إِحْسانًا	to forbid (s/t for s/o)	حَرَّمَ يُحَرِّمُ تَحْرِيمًا (ـهُ، على)
to act abominably	أَسَاءَ يُسِيْءُ إِسَاءَةً	to draw near (time)	أَزِفَ يَأْزَفُ أُزُوْفًا
to try/test	فَتَنَ يَفْتِنُ فِتْنَةً	to see	أَبْصَرَ يُبْصِرُ إِبْصَارًا
to grieve/harm	سَاءَ يَسُوْءُ سَوْءً	to reform/to fix	أَصْلَحَ يُصْلِحُ إِصْلاحًا
to swear	حَلَفَ يَحْلِفُ حُلْفًا	to surround	حَاقَ يَحِيْقُ (بـ)
to fall/crumble	خَرَّ يَخِرُّ خَرِيْرًا	to cover	غَشِيَ يَغْشَى غِشَاوَةً

VERBAL IDIOMS		
اِنْقَلَبَ عَلَى عَقِبَيْهِ/ أَعْقَابِهِ	to turn back/to revert to one's old ways *[lit. to turn on one's heels]*	2:143 3:144
اِنْقَلَبَ عَلَى وَجْهِهِ	to turn back completely *[lit. to fall on one's face]*	22:11
صَعَّرَ خَدَّهُ	to be contemptuously indifferent to someone *[lit. to turn one's check away from/toward someone]*	31:18
رَدَّ يَدَهُ في فَمِ فُلانٍ	to compel/reduce someone to silence *[lit. to put one's fist is someone's mouth]*	14:9

الاسْمُ المَوْصُوْلُ وَصِلَتُهُ – 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 اسم is made up of two parts: الاسم الموصول and الصلة.

1. الاسم 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 موصول. The صلة ends when there is no longer a grammatical connection between a word and the word that follows it. In other words, the صلة ends when the sentence ends.

The اسم موصول 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 الأَسْماء الموصولة. There are three أسماء موصولة. They are ما (whatever), من (whoever), and الذي (the one who) and its derivatives. **MEMORIZE** the أسماء below.

مَنْ	مَا

الَّذِيْنَ	الَّذَانِ	الَّذِي
الَّائِيْ/الَّاتِي	الَّتانِ	الَّتِي

*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
- مضاف إليه
- 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 ٱلَّذِينَ يَظُنُّونَ أَنَّهُم مُّلَٰقُواْ ٱللَّهِ ... ٢٤٩

Those who were certain that they would meet Allah said…

مفعول AS اسم موصول

يَعْلَمُونَ مَا تَفْعَلُونَ ١٢

They know whatever all of you do.

مبتدأ AS اسم موصول

... وَمَا تُخْفِى صُدُورُهُمْ أَكْبَرُۚ ... ١١٨

What their chests hide is greater.

خبر AS اسم موصول

هُوَ ٱلَّذِى يُصَوِّرُكُمْ فِى ٱلْأَرْحَامِ كَيْفَ يَشَآءُۚ لَآ إِلَٰهَ إِلَّا هُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ٦

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

سُنَّةَ ٱللَّهِ ٱلَّتِى قَدْ خَلَتْ مِن قَبْلُۖ وَلَن تَجِدَ لِسُنَّةِ ٱللَّهِ تَبْدِيلًا ٦٢

The established way of Allah which <u>has occurred before</u>. You will not find for the established way of Allah any change!

مضاف إليه AS اسم موصول

قَدْ سَمِعَ ٱللَّهُ قَوْلَ ٱلَّتِى تُجَـٰدِلُكَ فِى زَوْجِهَا ... ١

Certainly, Allah heard the speech of the one <u>who argues with you about her husband</u>…

اسم إن AS اسم موصول

إِنَّ ٱلَّذِينَ كَفَرُوا۟ سَوَآءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ٦

Certainly those who <u>disbelieved</u>, it is the same for them whether or not you warn them, they do not believe.

مجرور AS اسم موصول

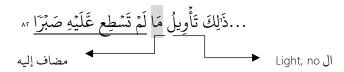...وَعَلَى ٱلَّذِينَ يُطِيقُونَهُۥ فِدْيَةٌ طَعَامُ مِسْكِينٍ... ١٨٤

And upon those who <u>are capable of it</u> is a substitute of feeding a poor person.

12.3 DETERMINING THE ROLE OF AN اسم موصول IN A SENTENCE

Because الأسماء الموصولة are مَبْنِيّ (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 is comes after an اسم that is light with no ال, it is a مضاف إليه

...ذَٰلِكَ تَأْوِيلُ مَا لَمْ تَسْطِع عَّلَيْهِ صَبْرًا ٨٢

مضاف إليه ←——————— ——→ Light, no ال

- If it comes after an اسم that is proper and matches in number and gender, it is a صفة. ما and من *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 لِّلْمُصَلِّينَ ، ٱلَّذِينَ هُمْ عَن صَلَاتِهِمْ سَاهُونَ ٥

جر, plural, masculine, proper ← → جر, plural, masculine, proper

- If it comes after a حرف نصب it is generally part of a مبتدأ, together with the حرف

إِنَّ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ وَأَقَامُواْ ٱلصَّلَوٰةَ وَءَاتَوُاْ ٱلزَّكَوٰةَ لَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ٢٧٧

مبتدأ

- If it comes after a حرف جر it is part of a جار ومجرور, which is a متعلق بالخبر in a جملة اسمية and a متعلق بالفعل in a جملة فعلية.

ٱنطَلِقُوٓاْ إِلَىٰ مَا كُنتُم بِهِۦ تُكَذِّبُونَ ٢٩

مجرور بإلى

ON A SENTENCE LEVEL
- If it is the first word in a sentence, it is a مبتدأ.

ٱلَّذِينَ ءَامَنُواْ يُقَٰتِلُونَ فِى سَبِيلِ ٱللَّهِ ۖ وَٱلَّذِينَ كَفَرُواْ يُقَٰتِلُونَ فِى سَبِيلِ ٱلطَّٰغُوتِ فَقَٰتِلُوٓاْ أَوْلِيَآءَ ٱلشَّيْطَٰنِ ... ٧٦

مبتدأ

- If the sentence begins with a جار ومجرور and is directly followed by an اسم موصول, then it is a مبتدأ مؤخر.

لِّلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۗ ... ٢٨٤

متعلق بالخبر مقدم   مبتدأ مؤخر   معطوف على المبتدأ

- If it follows a مبتدأ in اسم موصول, it is a خبر. Pronouns and أسماء الإشارة are frequently used مبتدأ in sentences. An اسم موصول can never be a مشار إليه.

... أُوْلَـٰئِكَ ٱلَّذِينَ هَدَىٰهُمُ ٱللَّهُ ۖ وَأُوْلَـٰئِكَ هُمْ أُوْلُواْ ٱلْأَلْبَـٰبِ ١٨

خبر

- If it follows a فعل that is not in the هى/هو form, it is a مفعول به.

وَإِذَا لَقُواْ ٱلَّذِينَ ءَامَنُواْ قَالُوٓاْ ءَامَنَّا وَإِذَا خَلَوْاْ إِلَىٰ شَيَـٰطِينِهِمْ قَالُوٓاْ إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِءُونَ ١٤

فاعله "هم"

مفعول به

- If it follows a command, it is a مفعول به

وَبَشِّرِ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّـٰلِحَـٰتِ أَنَّ لَهُمْ جَنَّـٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَـٰرُ ... ٢٥

فعل أمر

مفعول به

- If it follows a فعل that is in the هى/هو form, and there is already a مفعول به , it is a فاعل (unless the فعل takes two مفعول به)

...لَعَلِمَهُ ٱلَّذِينَ يَسْتَنۢبِطُونَهُۥ مِنْهُمْ ۗ ... ٨٣

مفعول به

فاعل

... وَيُعَلِّمُكُم مَّا لَمْ تَكُونُواْ تَعْلَمُونَ ١٥١

متعدٍّ على مفعولين

مفعول به أول   مفعول به ثان

- If it follows قال it is a فاعل

7

وَقَالَ ٱلَّذِينَ لَا يَعْلَمُونَ لَوْلَا يُكَلِّمُنَا ٱللَّهُ أَوْ تَأْتِينَآ ءَايَةٌ ... ١١٨

فاعل

- If the فعل is لازم it is a فاعل

تَبَارَكَ ٱلَّذِى نَزَّلَ ٱلْفُرْقَانَ عَلَىٰ عَبْدِهِۦ لِيَكُونَ لِلْعَٰلَمِينَ نَذِيرًا ١

فعل لازم

فاعل

- If the فعل is مجهول it is a نائب الفاعل

وَسِيقَ ٱلَّذِينَ ٱتَّقَوْا۟ رَبَّهُمْ إِلَى ٱلْجَنَّةِ زُمَرًا ... ٧٣

فعل مجهول

نائب الفاعل

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 مَحَلَّ لها مِنَ الإعرابِ. 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

هَٰذِهِۦ جَهَنَّمُ ٱلَّتِى يُكَذِّبُ بِهَا ٱلْمُجْرِمُونَ ٤٣

التى is the اسم موصول and ها is the عائد. Notice that they match in number and gender

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$$ \text{ٱلَّذِينَ } \boxed{\text{هُمْ}} \text{ فِى صَلَاتِهِمْ خَـٰشِعُونَ ،} $$

ٱلذين is the اسم موصول and هم is the عائد. Notice that they match in number and gender.

$$ \text{إِنَّهُۥ لَيْسَ لَهُۥ سُلْطَـٰنٌ عَلَى ٱلَّذِينَ } \boxed{\text{ءَامَنُواْ وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ}} \text{ ۹۹} $$

ٱلذين is the اسم موصول and the هم inside the آمنوا is the عائد. Notice that they match in number and gender.

$$ \text{سَبَّحَ لِلَّهِ } \boxed{\text{مَا}} \text{ فِى ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِۖ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ،} $$

The implied عائد (هو) at the beginning of the صلة (هو فى السموات والأرض) makes the صلة a complete sentence.

12.6 CONSTRUCTING THE عائد

ATTACHED

The attached عائد is required when the اسم موصول and the subject of the صلة are talking about *DIFFERENT* things.

$$ \text{سَمِعْتُ الَّذِي } \boxed{\text{تَكَلَّمَ}} $$

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 تَكَلَّمَ suffices as a عائد, and an attached عائد is not required.

$$ \text{سَمِعْتُ الَّذِي } \boxed{\text{تَكَلَّمَ عَنْهُ}} $$

I heard what he spoke about.

In the example above, الذي refers to that which was heard – the speech. The pronoun inside the word تَكَلَّمَ 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 فعل used is associated with a حرف, the عائد will attach to that حرف as we saw in the example above. If the فعل takes a direct مفعول به, the عائد will attach to the فعل directly, as seen in the example below.

قَرَأْتُ الكُتُبَ الَّتِي كَتَبَها حَمْزَةُ

I read the books that Hamza wrote.

DETACHED

The detached عائد only ever appears as a مبتدأ when the صلة is a جملة اسمية. When constructing, be sure that the pronoun matches with the اسم موصول in number and gender.

لَقِيْتُ الَّتِي هِيَ عَامِلَةٌ فِي المَدْرَسَةِ

I met the one who is working at the school.

INSIDE

The inside عائد only ever appears as a pronoun inside a فعل when the صلة is a جملة فعلية. When constructing, be sure that the pronoun in the فعل matches with the اسم موصول in number and gender.

هَمْ الَّذِيْنَ قَالُوْا ذلكَ

They are the ones who said that.

IMPLIED

There are two cases in which the عائد is optional. If you choose to omit the عائد, it is considered implied.

1. When ما/من are used

خَلَقَ اللهُ مَا فِي السَّمَواتِ وَالأَرْضِ

خَلَقَ اللهُ مَا هُوَ فِي السَّمَواتِ وَالأَرْضِ

Allah created whatever is in the skies and the earth

هذا مَا قُلْتُ

هذا مَا قُلْتُهُ

This is what I said

2. When the صلة is a جملة اسمية made up of a مبتدأ that is a pronoun and a متعلق بالخبر, the مبتدأ can be omitted

إِنَّ الَّذِيْنَ عِنْدَ رَبِّكَ

إِنَّ الَّذِيْنَ هُمْ عِنْدَ رَبِّكَ

Certainly those who are with your Master…

CHAPTER 13 – COMPOUND صفة

الأسماء				
طَيِّبَةٌ – طَيِّبَاتٌ pure/good thing	شَهَدَةٌ testimony/martyrdom	فُلْكٌ boat	طَآئِفَةٌ group	مِيثَنٌ/مَوْثِقٌ pledge/pact
فَلَكٌ star orbit	ضَيْفٌ – ضُيُوْفٌ guest	زِينَةٌ decoration	حِزْبٌ – أَحْزَابٌ team/group	يَتِيم – يَتَامَى Orphan
أَصْلٌ origin/root	بَطْنٌ – بُطُوْنٌ stomach	فَاحِشَةٌ – فواحِش shamelessness	هَوى – أَهْوَآءُ empty desire	دَرَجَةٌ Level

الأفعال			
to strive	سَعَى يَسْعَى سَعْيًا	to suppress/hide	كَتَمَ يْكْتُمُ كَتْمًا
to swear/take an oath	أَقْسَمَ يُقْسِمُ إِقْسَامًا	to test/put in trial	بَلَا يَبْلُوْ بَلَاءً
to tell stories	قَصَّ يَقُصُّ قِصَّةً	to become deserved	حَقَّ يَحِقُّ حَقًّا(على)
to understand deeply	فَقِهَ يَفْقَهُ فِقْهًا	to be ahead/outpace	سَبَقَ يَسْبِقُ سَبْقًا
to blow	نَفَخَ يَنْفُخُ نَفْخًا	to determine/measure	قَدَّرَ يُقَدِّرُ تَقْدِيْرًا
to remove/hide	كَفَّرَ يُكَفِّرُ تَكْفِيْرًا (عن)	to avert	صَرَفَ يَصْرِفُ صَرْفًا
to pave	سَلَكَ يَسْلُكُ سُلُوْكًا	to choose	اِجْتَبَى يَجْتَبِيْ اِجْتِبَاءً

VERBAL IDIOMS		
ما قَدَرُوا اللهَ 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
اِتَّقُوْا اللهَ حَقَّ تُقَاتِهِ	Be mindful of Allah as he deserves. *[lit. be mindful of Allah the right of His mindfulness]*	3:102
رَجَعَ إِلَى نَفِسِهِ	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 الأَمْرِ 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 (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. الجار والمجرور

Of these type of صفة, the اسم موصول is used only when the موصوف is proper. The جملة اسمية, جملة فعلية, and الاسم الموصول وصلته, are used only when the موصوف is common. The إضافة and اسم تفضيل can be used with both a جار ومجرور are used only when the موصوف is common. The proper and common موصوف.

1. الاسم المفرد	
2. الإضافة	موصوف proper or common
3. الاسم الموصول وصلته	only موصوف proper
4. الجملة الاسمية	
5. الجملة الفعلية	only موصوف common
6. الجار والمجرور	

We studied الاسم المفرد in beginning نحو and about الاسم الموصول 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) A جملة اسمية that directly follows the common اسم

3) A عائد within the جملة اسمية that matches the موصوف in number and gender

$$...كَلَّآ إِنَّهَا كَلِمَةٌ هُوَ قَآئِلُهَا ...\ ...$$

... No! Indeed, it is a word that he is saying.

كَلِمَةٌ is a common word followed by a جملة اسمية : "هُوَ قَآئِلُهَا". The "هَا" is serving as the عائد for كَلِمَةٌ.

$$... مِّن قَبْلِ أَن يَأْتِيَ يَوْمٌ لَّا بَيْعٌ فِيهِ وَلَا خِلَلٌ ...$$

... before a day on which there is no bargaining or friendship comes.

يَوْمٌ is a common word followed by a جملة اسمية : "لا بَيْعٌ فِيهِ ولا خِلالٌ". The "هِ" is serving as the عائد for يَوْمٌ.

$$... رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ ...$$

... a wind in which there is painful punishment...

رِيحٌ is a common word followed by a جملة اسمية : "فِيها عَذَابٌ أَلِيمٌ". The "هَا" is serving as the عائد for رِيحٌ.

***Note** that when translating a sentence as a صفة, there is usually a "that" or a "who" between the صفة and the موصوف.

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 جملة فعلية that directly follows the common اسم

3) A عائد within the جملة فعلية that matches the موصوف in number and gender

١٥ ... جَنَّتٌ تَجۡرِى مِن تَحۡتِهَا ٱلۡأَنۡهَرُ ...

... Gardens <u>from under which rivers flow</u> ...

جَنَّتٌ is a common word followed by a جملة فعلية. The "هَا" is serving as the عائد for جَنَّتٌ.

١٦ ...قُلۡ أَفَٱتَّخَذۡتُم مِّن دُونِهِۦٓ أَوۡلِيَآءَ لَا يَمۡلِكُونَ لِأَنفُسِهِمۡ نَفۡعٗا وَلَا ضَرّٗا ...

...Say, "Then have you all taken <u>protective friends</u> <u>who do not possess benefit or harm for themselves</u>? ..."

أَوۡلِيَآءَ is a common word followed by a جملة فعلية. The "هُمْ" is serving as the عائد for أَوْلِيَاءَ.

٤٠ وَلَمۡ تَكُن لَّهُۥ فِئَةٌ يَنصُرُونَهُۥ مِن دُونِ ٱللَّهِ وَمَا كَانَ مُنتَصِرًا

... And he did not have <u>a group</u> <u>who could help him without Allah</u> and he was victorious.

فِئَةٌ is a common word followed by a جملة فعلية. The "هُمْ" inside the فعل is serving as the عائد for فِئَةٌ.

***Note** that when translating a sentence as a صفة, there is usually a "that" or a "who" between the موصوف and the صفة.

13.4 أضافة A AS صفة

Special مضاف can also occur as a صفة. Some special مضاف that appear as a صفة in the Quran are ذُو and غير Special and مِثل. The إضافة will match the موصوف in status, number, and gender, but not necessarily in type.

٥٦... بَدَّلۡنَهُمۡ جُلُودًا غَيۡرَهَا لِيَذُوقُواْ ٱلۡعَذَابَ ...

... We replace them with <u>other</u> <u>skins</u> so they can taste the punishment...

Notice that when غير is acting as a صفة, it translates as "other". Notice how the إضافة (غيرَها) matches جلودا in status, number, and gender, but not in type.

$$\text{وَٱلْحَبُّ ذُو ٱلْعَصْفِ وَٱلرَّيْحَانُ ١٢}$$

...and grains that have husks and scented plants...

Notice that when ذو is acting as a صفة, it translates as possessive ("that have" or "that contains"). It will also match its موصوف in all four properties, including type.

$$\text{قُلْ إِنَّمَآ أَنَا۠ بَشَرٌ مِّثْلُكُمْ ... ٦}$$

Say, "I am nothing but a human like yourselves..."

Notice how the إضافة matches the موصوف in status, number, and gender, but not in type.

13.5 صفة AS A جار مجرور

We have previously seen a جار ومجرور to play one of two roles: a متعلق بالخبر in a جملة اسمية or a متعلق بالفعل in a جملة فعلية. Recall that متعلق means "connected with" or "attached to". That is the nature of a جار ومجرور: 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 ومجرور is متعلق to.

***NOTE** that sometimes a متعلق can come BEFORE what it is متعلق to. We have seen this when a متعلق بالخبر comes before the خبر. Take a look at the following examples:

$$\text{وَلَئِنْ أَذَقْنَهُ رَحْمَةً مِّنَّا مِنْ بَعْدِ ضَرَّآءَ مَسَّتْهُ لَيَقُولَنَّ هَذَا لِى....}$$

Certainly, if We were to make people taste mercy from Us after harm which afflicted him, he would certainly say "This is for me."

وَلَئِن أَذَقْنَا ٱلْإِنسَٰنَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَٰهَا مِنْهُ إِنَّهُۥ لَيَـُٔوسٌ كَفُورٌ ⁹

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 متعلق (منا) 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 متعلق can appear to interrupt a موصوف and a صفة. In such cases, the متعلق 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 حرف جر that is used is مِن when the موصوف is common.

...   ٱبْتِغَاءَ رَحْمَةٍ مِّن رَّبِّكَ تَرْجُوهَا. ٢٨

In pursuit of mercy *from your master* *that you wish for...*”

رحمة is the موصوف. It has two صفة. The first is من ربك. The second is ترجوها, a JF acting as a صفة.

... أَخْرَجْنَا لَهُمْ دَآبَّةً مِّنَ ٱلْأَرْضِ تُكَلِّمُهُمْ ... ٨٢

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 تكلمهم, a JF acting as a صفة.

... طَآئِفَةٌ مِّنكُمْ ءَامَنُوا۟ بِٱلَّذِىٓ أُرْسِلْتُ بِهِۦ ... 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 ...آمنوا بالذى, a JF acting as a صفة.

CHAPTER 14 VOCABULARY

الأسماء				
حَدٌّ – حُدُوْدٌ boundary	أَثَرٌ – آثارٌ traces/remnants	مِلَّةٌ – مِلَلٌ creed/belief	قِسْطٌ justice	فُؤَادٌ – أَفْئِدَةٌ emotional heart
فَتْحٌ victory	وَبالٌ negative consequence	صَيْحَةٌ a loud cry/shout	شَفَعَةٌ intercession	حَرَجٌ blame/constriction
نَجْمٌ – نُجُوْمٌ star	وِزْرٌ – أَوْزَارٌ burden	بَغْتَةً suddenly	نُطْفَةٌ a sperm drop	لَحْمٌ meat

الأفعال			
to dissuade	أَفَكَ يَأْفِكُ إِفْكًا	to give longevity/provision	مَتَّعَ يُمَتِّعُ تَمْتِيْعًا
to know	دَرَى يَدْرِيْ دِرَايَةً	to remain/to enjoy the pleasures of life	تَمَتَّعَ يَتَمَتَّعُ تَمَتُّعًا
to expand/spread	بَسَطَ يَبْسُطُ بَسْطًا	to hold/be miserly	أَمْسَكَ يُمْسِكُ إِمْسَاكًا
to walk/journey	سَارَ يَسِيْرُ سَيْرًا	to inform	أَدْرَى يُدْرِيْ إِدْرَاءً
to bring into life	أَنْبَتَ يُنْبِتُ إِنْبَاتًا	to detail/explain	فَصَّلَ يُفَصِّلُ تَفْصِيْلًا
to bless	أَنْعَمَ يُنْعِمُ إِنْعَامًا (عَلَى)	to lend	أَقْرَضَ يُقْرِضُ إِقْرَاضًا
to tire/slacken	فَطَرَ يَفْطُرُ فِطْرَةً	to persist	أَصَرَّ يُصِرُّ إِصْرَارًا

VERBAL IDIOMS		
شَدَّ أَزْرَهُ	To provide support to somebody. *[lit. He fortified his back.]*	20:31
شَدَّ عَضُدَهُ	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 سَبِيْلٌ	a cause to act against someone *[lit. there is a path against him]*	3:75, 4:34 4:141, 9:91

CHAPTER 14 – الجُمْلَة الشَّرْطِيَّة

14.1 INTRODUCTION

The word شرط literally means "condition". A جملة شَرْطِيَّة is a conditional sentence. A conditional sentence 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 جَوَابُ الشَّرطِ, the answer or result of the condition.

In Arabic, there are various tools that can be used to create a جملة شرطية. These are called أَدَوَاتُ الشَّرْطِ, or the "tools of شرط". Each has a unique meaning. In terms of grammatical function, the أدوات are split into two categories:

1) أَدَوَاتُ الشَّرْطِ الجَازِمَةُ – tools that make both parts of the conditional sentence مجزوم (given that they both contain a فعل مضارع)

2) أَدَوَاتٌ غَيْرُ جَازِمَةٍ – 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 شرط 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 فَ on the جواب. This usually happens when the شرط and the جواب are different (e.g. جواب is اسمية and the شرط is فعلية and the جواب is present tense and جواب is past-tense OR شرط is present tense and جواب is past-tense)

Let us learn about each of the أدوات and their meanings.

Take a look at the examples below. The أداة الشرط is highlighted, the شرط is underlined once, and the جواب is underlined twice.

إنْ - IF

إِن تَمْسَسْكُمْ حَسَنَةٌ تَسُؤْهُمْ وَإِن تُصِبْكُمْ سَيِّئَةٌ يَفْرَحُواْ بِهَآ ... ١٢٠

If good touches you, it distresses them. And if harm strikes you, they are happy because of it.

- Both the شرط and the جواب are مجزوم.

... فَإِنْ أَصَابَهُۥ خَيْرٌ ٱطْمَأَنَّ بِهِۦ ۖ وَإِنْ أَصَابَتْهُ فِتْنَةٌ ٱنقَلَبَ عَلَىٰ وَجْهِهِۦ ... ١١

Then if good strikes him, he is content with it. And if a trial strikes him, he turns back to his old ways...

- The شرط and the جواب are ماض and remain unaffected.
- Notice that the sentence still translates in the present tense.

إِن تَكْفُرُواْ فَإِنَّ ٱللَّهَ غَنِيٌّ عَنكُمْ ۖ ... ٧

If you all disbelieve, then Allah is free from need of you.

- The فعل مضارع in the شرط is مجزوم.
- There is a فَ on the جواب الشرط. Notice that the جواب is a جملة اسمية.

مَنْ – WHOEVER

- Note that this مَنْ is different than the مَنْ مَوْصُوْلَة. It is not an اسم that can play any role in a sentence. It is a tool used to create a conditional statement.

...وَمَن يَكْفُرْ بِـَٔايَٰتِ ٱللَّهِ فَإِنَّ ٱللَّهَ سَرِيعُ ٱلْحِسَابِ ١٩

Whoever disbelieves in the miraculous signs of Allah, then no doubt, Allah is swift in taking account.

- مَنْ is affecting the فعل مضارع in the شرط
- There is a فَ on the جواب

مَّنِ ٱهْتَدَىٰ فَإِنَّمَا يَهْتَدِى لِنَفْسِهِۦ وَمَن ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا ... ١٥

Whoever <u>commits to guidance</u> <u>is only doing so for their own self</u>. *Whoever* <u>strays</u>, <u>strays against his self</u>...

- مَنْ appears with the ماض in this example and has no effect on it

- The ayah translates in the present, even though the فعل is ماض

ما – WHATEVER

- Note that this ما is different from the ما مَوْصُوْلَة. It is not an اسم that can play any role in a sentence. It is a tool used to create a conditional statement.

...وَمَا تُنفِقُوا۟ مِن شَىْءٍ فِى سَبِيلِ ٱللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنتُمْ لَا تُظْلَمُونَ ٦٠

And whatever <u>you spend in the path of Allah, it will be returned to you in full</u>, *and* **YOU** *will not be wronged.*

- Both the شرط and the جواب are مجزوم.

***NOTE** that ما الشرطية will often be accompanied by ما البيانيَّة. مِنْ البيانِيَّة in its nature is ambiguous, so من البيانية clarifies whatever is need of clarification, be it the doer or the detail. Look at the following examples.

وَمَآ أَصَٰبَكُم مِّن مُّصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ ... ٣٠

Whatever <u>strikes you of disaster</u>, <u>then it is from what you have earned</u>...

- The ayah translates in the present-tense even though the ماض is used.

- There is a فَ on the جواب.

- The من البيانية is clarifying the doer.

مَّا يَفْتَحِ ٱللَّهُ لِلنَّاسِ مِن رَّحْمَةٍ فَلَا مُمْسِكَ لَهَا ... ٢

Whatever <u>Allah opens for mankind of mercy</u>, <u>then there is absolutely no holding it back.</u>

- The شرط has a فَ because it is a جملة اسمية and the جواب is مجزوم.

- The من البيانية is clarifying the detail.

WHEREVER – أَيْنَما

<div dir="rtl">

... أَيْنَمَا ثُقِفُوٓاْ أُخِذُواْ وَقُتِّلُواْ تَقْتِيلًا ٦١

</div>

Wherever <u>they are found</u>, <u>they are taken and massacred completely</u>.

- The ayah translates in the present-tense even though the ماض is used.

<div dir="rtl">

أَيْنَمَا تَكُونُواْ يُدْرِككُّمُ ٱلْمَوْتُ وَلَوْ كُنتُمْ فِى بُرُوجٍ مُّشَيَّدَةٍ... ٧٨

</div>

Wherever <u>you may be</u>, <u>death will find you</u>, *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 لَ on the first word in the جواب. This لَ can sometimes be omitted.

Take a look at the following examples. The أداة الشرط is highlighted, the شرط is underlined once, and the جواب is underlined twice.

<div dir="rtl">

لَوْ كَانَ فِيهِمَآ ءَالِهَةٌ إِلَّا ٱللَّهُ لَفَسَدَتَاۚ ... ٢٢

</div>

Had <u>there been gods in them (the skies and the earth) other than Allah</u>, <u>they would have been ruined</u>.

- The condition described is a hypothetical one.

  - There is a لَ on the جواب.

22

<div dir="rtl">

لَوۡ كَانَ هَٰٓؤُلَآءِ ءَالِهَةً مَّا وَرَدُوهَاۖ وَكُلٌّ فِيهَا خَٰلِدُونَ ٩٩

</div>

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 لَ on the جواب is omitted.

<div dir="rtl">

... قَالُواْ لَوۡ نَعۡلَمُ قِتَالًا لَّٱتَّبَعۡنَٰكُمۡۗ ... ١٦٧

</div>

They said, "Had we known that there would be fighting, we would have followed you."

- The condition described is a hypothetical one.
    - لَوۡ has no grammatical effect on the فعل مضارع
        - There is a لَ on the جواب

إِذا – WHEN

- إِذا 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 ماض, it is translated in the present/future tense and indicates a single event.
- The جواب can sometimes have a فَ 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 the 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.

<div dir="rtl">

ٱلَّذِينَ إِذَآ أَصَٰبَتۡهُم مُّصِيبَةٌ قَالُوٓاْ إِنَّا لِلَّهِ وَإِنَّآ إِلَيۡهِ رَٰجِعُونَ ١٥٦

</div>

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 ماض.

$$\text{وَإِذَا سَأَلَكَ عِبَادِى عَنِّى فَإِنِّى قَرِيبٌ ... ١٨٦}$$

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 ماض.

- There is a فَ on the جواب. Notice that the جواب is a جملة اسمية.

$$\text{وَإِذَا تُتْلَى عَلَيْهِ ءَايَتُنَا وَلَّى مُسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا ... ٧}$$

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 إذا as it is غير جازمة.

WHEN IT COMES WITH A جملة اسمية إذا

When it comes with a جملة اسمية, it is called إذا الفُجَائِيَّة, the إذا of surprise, and will often translate as "suddenly" or "surprisingly".

$$\text{فَأَلْقاها فَإِذا هِيَ حَيَّةٌ تَسْعَى}$$

Then he threw it down, and suddenly, it was a fast-moving snake.

14.6 الأمر وجواب الأمر

The أَمْر وجَوَابُ الأَمْرِ, is a two-part structure. The first part, the أمر, is a فعل أمر. 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.

قُلْ إِن كُنتُمْ تُحِبُّونَ ٱللَّهَ فَٱتَّبِعُونِى يُحْبِبْكُمُ ٱللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ٣١

Say, "If you love Allah <u>then follow me</u>, <u>Allah will love you and forgive you your sins</u>. And Allah is forgiving and merciful."

The أمر is فاتبعونى. 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 جواب is مجزوم.

وَٱضْمُمْ يَدَكَ إِلَىٰ جَنَاحِكَ <u>تَخْرُجْ بَيْضَآءَ مِنْ غَيْرِ سُوٓءٍ ءَايَةً أُخْرَىٰ</u> ٢٢

And tuck your hand into your armpit, <u>it will come out white without harm as another sign</u>.

The أمر is ...واضمم يدك. 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 جواب is مجزوم.

Remember that not every أمر will have a جواب. Also remember that even if there is a فعل مضارع following a أمر, it will not be considered a جواب if it is not فعل أمر, مجزوم.

Take a look at the following example.

... ثُمَّ ذَرْهُمْ فِى خَوْضِهِمْ يَلْعَبُونَ ٩١

...then leave them in their empty discourse amusing themselves.

There is an أمر (ذرهم) with a فعل مضارع following it (يلعبون). This, however, is NOT an أمر وجواب الأمر structure as يلعبون is not 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 يلعبون was مجزوم and did play the role of جواب, it would mean that their play is a result of you leaving them.

CHAPTER 15 VOCABULARY

الأسماء				
فِئَةٌ	زَرْعٌ	فٰكِهَةٌ – فَوَاكِهُ	عِنَبٌ – أَعْنابٌ	ثَمَنٌ
a group	plants	fruit	grapes	value
نَصِيْبٌ	أَذًى	مُصِيبَةٌ	نَخْلٌ – نَخِيْلٌ	لَهْوٌ
portion/share	harm/injury	calamity	date palm	distraction

الأفعال			
to speak truth	صَدَقَ يَصْدُقُ صِدْقًا	to favor	مَنَّ يَمُنُّ مَنًّا (على)
to fashion/built/produce	صَنَعَ يَصْنَعُ صُنْعًا	to make apparent	أَبْدَى يُبْدِيْ إِبْداءً
to transgress	اِعْتَدَى يَعْتَدِيْ اِعْتِدَاءً	to delay	أَخَّرَ يُؤَخِّرُ تَأْخِيْرًا
to convey	بَلَّغَ يُبَلِّغُ تَبْلِيْغًا	to follow/to make follow	أَتْبَعَ يُتْبِعُ إِتْبَاعًا
to be extravagant/wasteful	أَسْرَفَ يُسْرِفُ إِسْرَافًا	to make subservient	سَخَّرَ يُسَخِّرُ تَسْخِيْرًا

VERBAL IDIOMS		
شَرَحَ صَدْرَهُ	To set someone's mind at ease. *[lit. He expanded/dilated his chest.]*	16:106, 20:25 94:1
شَرَحَ صَدْرَهُ للإِسْلام/للكُفْرِ	He made him disposed to Islam/disbelief. *[lit. He opened/dilated his chest to Islam/disbelief.]*	6:125 39:22
مَلَكَ له مِنَ اللهِ 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.

<u>Bilal</u> left while crying.

<u>The book</u> came down gradually.

<u>It</u> 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 in the نصب status
    2. A جملة فعلية
    3. A جملة اسمية that starts with a و (called the واو حالية)

15.2 حال AS A اسم

- 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 and فاعل, sometimes مفعول).

- To find the صاحب الحال, ask yourself "Who is in this state?"

Take a look at the following examples. The حال is highlighted and the صاحب الحال is underlined.

<div dir="rtl">

... وَمَآ أَرْسَلْنَٰكَ عَلَيْهِمْ وَكِيلًا ٤٨

</div>

…We did not send <u>you</u> 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 ك.

<div dir="rtl">

وَإِذَآ أُلْقُوا۟ مِنْهَا مَكَانًا ضَيِّقًا مُّقَرَّنِينَ دَعَوْا۟ هُنَالِكَ ثُبُورًا ١٣

</div>

When <u>they</u> 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.

<div dir="rtl">

ٱلَّذِينَ يَذْكُرُونَ ٱللَّهَ قِيَٰمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ ... ١٩١

</div>

Those who <u>remember</u> Allah sitting, standing, and on their sides…

- The حال in this ayah is an اسم فاعل. قعودا is the plural of قاعد, and قياما is the plural of قائم.

- 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 يذكرون.

$$\text{وَلَا تَمْشِ فِي ٱلْأَرْضِ مَرَحًا} \dots \text{٣٧}$$

And <u>do not walk</u> 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.

15.3 حال AS A جملة فعلية

الفعل المضارع

- When a حال appears as a فعل, 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 صاحب الحال, ask yourself "Who is in this state?"

Take a look at the following examples. The حال is highlighted and the صاحب الحال is underlined.

$$\dots\text{ثُمَّ جَآءُوكَ يَحْلِفُونَ بِٱللَّهِ إِنْ أَرَدْنَآ إِلَّآ إِحْسَٰنًا وَتَوْفِيقًا} \text{٦٢}$$

Then <u>they</u> 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 جاءوا. Both the حال and the صاحب الحال are plural and masculine.

- Also notice that بالله is considered to be part of the حال because it is متعلق بـ"يحلفون". The word حَلَفَ comes with بـ.

$$\dots \text{وَيَذَرُهُمْ فِي طُغْيَٰنِهِمْ يَعْمَهُونَ} \text{١٨٦}$$

...and He leaves <u>them</u> in their transgression `wandering blindly`.

- In this example, there is a متعلق بالفعل coming between the فعل and the حال.

- The صاحب الحال is the attached pronoun هم. Both the حال and the صاحب الحال are plural masculine.

وَجَآءَ أَهْلُ ٱلْمَدِينَةِ يَسْتَبْشِرُونَ ٦٧

And <u>the people of the city</u> came rejoicing.

The حال is يستبشرون and the صاحب الحال is أهل المدينة. Both the حال and the صاحب الحال are plural masculine.

الفعل الماضى

- When a فعل ماض appears as a حال, 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 أَتُحَٰجُّوٓنِّى فِى ٱللَّهِ وَقَدْ هَدَىٰنِ ... ٨٠

He said, "Do you all argue with me about Allah while He has guided me?"

لَا يُؤْمِنُونَ بِهِۦ وَقَدْ خَلَتْ سُنَّةُ ٱلْأَوَّلِينَ ١٣

They will not believe in it (even) while the precedent of the former people has already passed.

15.4 حال AS A جملة اسمية

- When a جملة اسمية appears as a حال, it **MUST** start with a واو. This واو is called a واو حَالِيَّة.

- The جلمة اسمية most often starts with a pronoun, but not always.

- To find the صاحب الحال, ask yourself "Who is in this state?"

Take a look at the following examples.

وَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ ٱلْكَذِبَ وَهُوَ يُدْعَىٰٓ إِلَى ٱلْإِسْلَٰمِ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ ٧

Who is more oppressive than he who <u>invents lies</u> about Allah while he is being called to Islam. Allah does not guide the oppressive nation.

مَنْ عَمِلَ صَٰلِحًا مِّن ذَكَرٍ أَوْ أُنثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهُۥ حَيَوٰةً 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 بِٱللَّهِ وَٱلرَّسُولُ يَدْعُوكُمْ لِتُؤْمِنُوا بِرَبِّكُمْ وَقَدْ أَخَذَ مِيثَـٰقَكُمْ إِن كُنتُم مُّؤْمِنِينَ ۸

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 حال

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.	<u>The teacher</u> <u>taught</u> <u>them</u> <u>sitting</u>.
Step 2: Find your حال.	<u>The teacher</u> <u>taught</u> <u>them</u> <u>sitting</u>.
Step 3: Find your صاحب الحال. Make the حال match the صاحب الحال in number and gender.	<u>The teacher</u> <u>taught</u> <u>them</u> <u>sitting</u>. M, S M, S

Step 4: Translate using one of the following forms:

1. Using الاسم المفرد   عَلَّمَهُمُ الأُسْتَاذُ جَالِسًا

2. Using a جلمة فعلية   عَلَّمَهُمُ الأُسْتَاذُ يَجْلِسُ

3. Using a واو حالية (always followed by a جملة اسمية)   عَلَّمَهُمُ الأُسْتَاذُ وَهُوَ جَالِسٌ

4. Using a واو حالية (always followed by a جملة اسمية, but with عَلَّمَهُمُ الأُسْتَاذُ وَهُوَ يَجْلِسُ

(خبر as the جملة فعلية a)

15.6 A حال 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.

... فَجَزَآؤُهُۥ جَهَنَّمُ خَٰلِدًا فِيهَا ... ٩٣

Then his compensation is hellfire, residing in it forever.

وَيَٰقَوْمِ هَٰذِهِۦ نَاقَةُ ٱللَّهِ لَكُمْ ءَايَةً ... ٦٤

My people, this is the she-camel of Allah as a sign for you!

وَإِذْ قَالَ عِيسَى ٱبْنُ مَرْيَمَ يَٰبَنِىٓ إِسْرَٰٓءِيلَ إِنِّى رَسُولُ ٱللَّهِ إِلَيْكُم مُّصَدِّقًا لِّمَا بَيْنَ يَدَىَّ مِنَ ٱلتَّوْرَىٰةِ وَمُبَشِّرًۢا بِرَسُولٍ يَأْتِى مِنۢ بَعْدِى ٱسْمُهُۥٓ أَحْمَدُۖ... ٦

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 – مُلُوْكٌ king	مُلْكٌ – أَمْلاكٌ possession/dominion	مَلَكٌ – مَلائِكَةٌ angel	جَمِيْعٌ/أَجْمَعُ – أَجْمَعُوْنَ all	باطِلٌ falsehood
أَلا Listen up!	لَوْ أَنَّ if only	لَوْ لا Why not…?	أَوْلَى more deserving	سَحابٌ clouds

الأفعال			
to be well-cooked	نَضِجَ يَنْضِجُ نُضُوْجًا	to take as an evil omen	تَطَيَّرَ يَتَطَيَّرُ تَطَيُّرًا
to be just to deviate	عَدَلَ يَعْدِلُ عَدْلًا	to be permissible/to descend	حَلَّ يَحِلُّ حَلالًا
to remove/uncover	كَشَفَ يَكْشِفُ كَشْفًا	to break (a promise)	أَخْلَفَ يُخْلِفُ إِخْلافًا

VERBAL IDIOMS		
شَرَى نَفْسَهُ	To exert one's best efforts. *[lit. He sold his being/soul.]*	2:207
اِشْتَرَى لَهْوَ الحَدِيْثِ	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 - التَمْييز

16.1 INTRODUCTION

A تمييز is a word that is used to specify or add detail to a word that is vague. A تمييز is generally translated as "...in terms of x". Both أسماء and أفعال can have a تمييز.

Grammatically, a تمييز is:

1) singular

2) common

3)بمنصوب

4) comes after the vague word

16.2 أسماء THAT TAKE تمييز

There are two types of أسماء that take a تمييز:

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 تمييز is being used and notice how it is translated.

… أَنَا أَكْثَرُ مِنكَ مَالًا وَأَعَزُّ نَفَرًا ٣٤

I am more than you in terms of wealth and mightier in terms of man-power.

… هُوَ خَيْرٌ ثَوَابًا وَخَيْرٌ عُقْبًا ٤٤

It is better in terms of reward and better in terms of outcome.

…أُوْلَٰئِكَ شَرٌّ مَّكَانًا وَأَضَلُّ سَبِيلًا ٣٤

Those are worse <u>in terms of position</u> and more astray <u>in their way</u>.

Notice that the تمييز (سبيلا) 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 تمييز. An example of a معدود in would be the word "apples" in the fragment "fourteen apples". Take a look at the following examples.

٦٠ ... فَٱنفَجَرَتْ مِنْهُ ٱثْنَتَا عَشْرَةَ عَيْنًا ...

Then twelve <u>springs</u> burst forth from it.

The معدود (عينا) is the تمييز. It is singular, common, and منصوب. It clarifies what twelve thing burst forth.

٤ ... إِنِّى رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا ...

No doubt I, I saw eleven <u>planets</u>…

The معدود (كوكبا) is the تمييز. It is singular, common, and منصوب. It clarifies what eleven things he saw.

٤ ... فَإِطْعَامُ سِتِّينَ مِسْكِينًا ...

Then (they should) feed sixty <u>poor people</u>.

The معدود (مسكينا) is the تمييز. It is singular, common, and منصوب. It is clarifying what sixty people should be fed.

16.3 تمييز THAT TAKE أفعال

The following is a list of vague أفعال that take a تمييز. They are all أفعال that are commonly used in the Quran.

حَسُنَ	سَاءَ	كَفَى	اِزْدَادَ	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.

... وَقُل رَّبِّ زِدْنِى عِلْمًا ١١٤

And say, "My master, increase me in (terms of) knowledge!"

...لِيَزْدَادُوٓاْ إِيمَـٰنًا مَّعَ إِيمَـٰنِهِمْ ... ٤

So that they can increase in faith alongside their present faith...

... وَكَفَىٰ بِٱللَّهِ وَلِيًّا وَكَفَىٰ بِٱللَّهِ نَصِيرًا ٤٥

And Allah is enough as a protective friend and Allah is enough as a helper.

... بِئْسَ ٱلشَّرَابُ وَسَآءَتْ مُرْتَفَقًا ٢٩

What a terrible drink and how terrible it is as a place of rest/reclining!

... نِعْمَ ٱلثَّوَابُ وَحَسُنَتْ مُرْتَفَقًا ٣١

What an amazing reward and how excellent it is as a place of rest/reclining!

إِنَّ ٱلَّذِينَ كَفَرُواْ وَمَاتُواْ وَهُمْ كُفَّارٌ فَلَن يُقْبَلَ مِنْ أَحَدِهِم مِّلْءُ ٱلْأَرْضِ ذَهَبًا وَلَوِ ٱفْتَدَىٰ بِهِۦٓ ... ٩١

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				
ءالآء blessings	أَنَّى How?!	بَلَى yes	كَلَّا No/Not at all!	عَسَى(أَنْ) Perhaps
مَعْرُوْفٌ norms/fairness	مُنْكَرٌ unknown/untrue	بَرٌّ land	قَبْرٌ – قُبُوْرٌ grave	لُبُّ – أَلْبَابُ intellect
نَصْرَانِيٌّ – نَصَارَى Christian	يَهُوْدِيٌّ – يَهُوْدٌ Jewish	ظِلُّ – ظِلالُ/ظُلَلُ shade	حَرْثٌ cultivated land	رَحِمٌ – أَرْحَامٌ womb/family tie
قَرْضٌ loan	شِيْعَةٌ – شِيَعٌ faction	أَعْرَابِيٌّ – أَعْرَابٌ Bedouin	دَمٌ – دِمَاءٌ blood	رِجْسٌ filth

الأفعال			
to deny/reject	جَحَدَ يَجْحَدُ جُحُوْدًا	to hope for	رَجَا يَرْجُوْ رَجَاءً
to come to nothing	حَبِطَ يَحْبَطُ حُبُوْطًا	to humiliate	خَزِيَ يَخْزَى خِزْيًا
to beware	حَذِرَ يَحْذَرُ حَذَرًا	to establish	مَكَّنَ يُمَكِّنُ تَمْكِيْنًا
to warn	حَذَّرَ يُحَذِّرُ تَحْذِيْرًا	to choose	اِصْطَفَى يَصْطَفِيْ اِصْطِفَاءً
to seal	خَتَمَ يَخْتِمُ خَتْمًا	to seal	طَبَعَ يَطْبَعُ طَبْعًا

Verbal Idioms		
لا يَلْوِيْ عَلَى أَحَدٍ	He beat a brisk retreat. *[lit: He does not (so much as) turn toward anyone.]*	3:153
لَوَى لِسَانَهُ بالكِتَابِ	He mispronounced the book. *[lit: He twisted his tongue in reading the book.]*	3:78
لَوَّى رَأْسَهُ	He shook his head in disbelief/indifference. *[lit: He twisted his head repeatedly.]*	63:5
مَدَّ بِسَبَبٍ إِلَى السَّماءِ	He did his utmost to accomplish something/ he spared no effort. *[lit: to stretch a rope to the heavens.]*	22:15

CHAPTER 17 – العَدَد فِي القُرآن

17.1 INTRODUCTION

Every number is made up of two parts:

1) العَدد – the number

2) المَعْدُود – that which is being counted

For example, in the fragment "six hundred pages," the عدد is "six hundred" and the معدود is "pages".

The grammar of the عدد and the معدود 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.

واحِدٌ	1	أَرْبَعُوْنَ	40
إِثْنَانِ	2	خَمْسُوْنَ	50
ثَلاثَةُ	3	سِتُّوْنَ	60
أَرْبَعَةُ	4	سَبْعُوْنَ	70
خَمْسَةٌ	5	ثَمَانُوْنَ	80
سِتَّةٌ	6	تِسْعٌ وَتِسْعُوْنَ	99
سَبْعَةٌ	7	مِئَةٌ	100
ثَمَانِيَةٌ	8	مِئَتَانِ	200
تِسْعَةٌ	9	ثَلاثُ مِئَةٍ	300
عَشَرَةُ/عَشْرَةُ	10	أَلْفٌ	1,000
أَحَدَ عَشَرَ	11	أَلْفَانِ	2,000
إِثْنَا عَشَرَ	12	ثَلاثَةُ آلافٍ	3,000
تِسْعَ عَشَرَةَ	19	خَمْسَةُ آلافٍ	5,000
عِشْرُوْنَ	20	خَمْسُوْنَ أَلْفًا	50,000
ثَلاثُوْنَ	30	مِئَةَ أَلْفٍ	100,000

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". كِتابانِ means "two books".

There are some cases, however, in which the numbers واحِدٌ and اثْنَانِ can be used for emphasis or for explicitness.

When this happens, the number (the عَدَد) simply acts as a صفة to the thing being counted (the مَعْدُود). Take a look at the following examples.

وَقَالَ ٱللَّهُ لَا تَتَّخِذُوٓاْ إِلَٰهَيْنِ ٱثْنَيْنِ إِنَّمَا هُوَ إِلَٰهٌ وَٰحِدٌ فَإِيَّٰىَ فَٱرْهَبُونِ ٥١

And Allah said, "Do not take <u>two</u> <u>gods</u>. He is only <u>one</u> <u>god</u>, so fear only me."

The معدود is the موصوف and the عدد is the صفة.

17.3 NUMBERS 3-10

In the numbers 3-10, the عدد and the معدود form an إضافة. The عدد (the number) always acts as the مضاف 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 تَمَتَّعُواْ فِى دَارِكُمْ ثَلَٰثَةَ أَيَّامٍ ذَٰلِكَ وَعْدٌ غَيْرُ مَكْذُوبٍ ٦٥

Then they slaughtered it, so he said, "Enjoy yourselves in your home for <u>three</u> <u>days</u>. That is an undeniable promise."

- The number (ثلاثة) is the مضاف. The thing being counted (أيام) is the مضاف إليه.

- The number is feminine because the singular form of the معدود (يَوْم) 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.

$$\text{فَسِيحُوا۟ فِى ٱلْأَرْضِ أَرْبَعَةَ أَشْهُرٍ ... ٢}$$

So travel freely in the land for four months…

- The number (أربعة) is the مضاف. The thing being counted (أشهر) is the مضاف إليه.

- The number is feminine because the singular form of the معدود (شَهْر) 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, "four months" is a مفعول فيه; therefore, it is منصوب.

$$\text{سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَمَٰنِيَةَ أَيَّامٍ حُسُومًا ... ٧}$$

He imposed it on them for <u>seven</u> <u>nights</u> and <u>eight</u> <u>days</u> in succession…

- The number (the عدد) is the مضاف. The thing being counted (the معدود) is the مضاف إليه.

- سَبْع is masculine because the *singular* form of the معدود (لَيْلَة) is feminine. They are opposite. ثمانية is feminine because the *singular* form of the معدود (يَوْم) 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 معدود.

The things being counted, the معدود, always acts as a تمييز to the number.

Let us take a look at a few examples in order to make sense of these rules.

$$\text{إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَٰٓأَبَتِ إِنِّى رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَٱلشَّمْسَ وَٱلْقَمَرَ رَأَيْتُهُمْ لِى سَٰجِدِينَ ٤}$$

When Yusuf said to his father, "My dear father, no doubt I, I saw <u>eleven</u> <u>planets</u> and the sun and the moon, I saw them prostrating to me."

- Both parts of the compound (أَحَد and عَشَر) are masculine. They match in gender with the معدود (كَوْكَب).

- The معدود (كوكب) is acting as a تمييز for the عدد. Notice that كوكب is singular, نصب, and common, according to the rules of تمييز.

- Also note that the number 11 is non-flexible.

<div dir="rtl">

...فَٱنفَجَرَتْ مِنْهُ ٱثْنَتَا عَشْرَةَ عَيْنًا ۖ... ٦٠

</div>

Then <u>twelve</u> <u>springs</u> gushed forth from it…

- Both parts of the compound (اِثْنَتا and عَشْرَة) are feminine. They match in gender with the معدود (عَيْن), which is feminine because the Arabs said so.

- The معدود (عينا) is acting as a تمييز for the عدد. Notice that عين is singular, نصب, 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 فاعل; therefore, it is مرفوع.

***NOTE** that the feminine form of أَحَد is إِحْدَى.

The number عَشَر can be made feminine simply by adding a ة → عَشَرَةُ

As for اِثْنَانِ, it is an ordinary dual word that changes according to the مسلم chart

masculine → اِثْنَانِ اِثْنَيْنِ اِثْنَيْنِ

feminine → اِثْنَتَانِ اِثْنَتَيْنِ اِثْنَتَيْنِ

17.5 NUMBER 19

The numbers 13-19 are compound numbers made up of two parts. The first part is the second digit (1**9**), and the second part is the tens place (**1**9). 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. The ten ***MATCHES*** with the معدود. In other words, the word closer to the معدود is what matches it in gender.

The things being counted, the معدود, always acts as a تمييز to the number.

Let us take a look at an example in order to make sense of these rules.

<div dir="rtl">

عَلَيْهَا تِسْعَةَ عَشَرَ ٣٠

</div>

Over it are nineteen (angels).

- The معدود in this ayah is omitted. The implied معدود is angel (مَلَكًا).

- The تسعة is feminine because the معدود (مَلَكٌ) 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. عِشْرُوْنَ عِشْرِيْنَ عِشْرِيْنَ).

The معدود always appears as a تمييز for these numbers.

Take a look at the following examples.

قَالَ فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ أَرْبَعِينَ سَنَةً ... ٢٦

He said, "Then no doubt, it is forbidden for them for <u>forty years</u>…"

- The معدود (سَنَة) 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.

...فَٱجْلِدُوهُمْ ثَمَنِينَ جَلْدَةً ... ٤

Then lash them <u>eighty</u> <u>lashes</u>…

- The معدود (جلدة) is acting as a تمييز for the number and the status of the number is determine by the role.

17.7 NUMBER 99

The number ninety (تِسْعُوْنَ) 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 هَٰذَآ أَخِى لَهُۥ تِسْعٌ وَتِسْعُونَ نَعْجَةً وَلِىَ نَعْجَةٌ وَاحِدَةٌ ... ٢٣

Certainly this (person), my brother, he has <u>ninety nine</u> <u>ewes</u> and I have one ewe…

- The معدود (نعجة) is feminine so the first digit (تسع) is masculine. They are *opposite*.

  - The معدود (نعجة) is acting as a تمييز for the number.

17.8 NUMBERS 100, 200

The number 100 never changes gender and always appears as a مضاف to the معدود. Note that مِئَة is always spelled مِائَة (with a silent ا) in the Uthmani script.

Take a look at the following examples.

<div dir="rtl">

... فَأَمَاتَهُ ٱللَّهُ مِاْئَةَ عَامٍ ثُمَّ بَعَثَهُۥٓ ... ٢٥٩

</div>

So Allah caused him to die for a <u>hundred</u> <u>years</u>, then he brought him back to life.

  - The number (مِائَة) is acting as a مضاف to the معدود (عام), which is acting as the مضاف إليه.

  - The status is determined by the role the number is playing in the sentence. Here it is a مفعول به.

<div dir="rtl">

...فِى كُلِّ سُنۢبُلَةٍ مِّاْئَةُ حَبَّةٍ... ٢٦١

</div>

In each ear is a <u>hundred</u> <u>grains</u>.

  - The number (مِائَة) is acting as a مضاف to the معدود (حبة), which is acting as the مضاف إليه.

  - The status is determine by the role the number is playing in the sentence. Here it is a مبتدأ.

As for the number 200 (مِاْئَتَانِ), it never appears with a معدود in the Quran. If it were to take a معدود, 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.

<div dir="rtl">

... إِن يَكُن مِّنكُمْ عِشْرُونَ صَٰبِرُونَ يَغْلِبُواْ مِاْئَتَيْنِ ... ٦٥ ... فَإِن يَكُن مِّنكُم مِّاْئَةٌ صَابِرَةٌ يَغْلِبُواْ مِاْئَتَيْنِ ... ٦٦

</div>

...If there are twenty who are steadfast among you, they will defeat <u>two hundred</u>... Then if there are a hundred from you who are steadfast, they will defeat <u>two hundred</u>...

17.9 NUMBER 300

The number 300 is a compound number. The three acts as a مضاف and the hundred acts as a مضاف إليه. They come together to form ثلاثُ مِأئَةٍ.

The gender of مِأْئَة never changes, but the gender of ثلاث is **OPPOSITE** of the gender of the معدود.

The معدود usually appears as a مضاف إليه, however the one time it appears in the Qur'an, it appears as a تمييز.

This number appears only once in the Quran.

وَلَبِثُواْ فِى كَهْفِهِمْ ثَلَثَ مِائَةٍ سِنِينَ وَٱزْدَادُواْ تِسْعَا ﴾

And they remained in their cave for <u>three hundred</u> <u>years</u> and were increase by nine.

- The gender of ثلاث is *opposite* of the gender of the معدود (سَنَة).

- The معدود (سنين) 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 (أَلْفُ) and 2,000 (أَلْفَانِ) never change in gender. They simply act as a مضاف and the معدود acts as the مضاف إليه. Take a look at the following examples.

... فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا ... ﴾

…So he stayed among them for a thousand years except for fifty…

The عدد is the مضاف and the معدود is the مضاف إليه.

17.11 NUMBERS 3,000 AND 5,000

The numbers 3,000 and 5,000 are compound numbers that come together to form an إضافة. The first digit (the 3 and the 5 in this case), serve as the مضاف. The plural version of أَلْف (آلاف) serves as the مضاف إليه.

3,000 is ثَلاثُ آلافٍ.

5,000 is خَمْسُ آلافٍ.

The gender of the first digit (the 3 and the 5 in this case) will be the **OPPOSITE** gender of the معدود.

Each of these numbers appears once in the Quran. Take a look at the following examples.

إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَن يَكْفِيَكُمْ أَن يُمِدَّكُمْ رَبُّكُم بِثَلَثَةِ ءَالَفٍ مِّنَ ٱلْمَلَٰئِكَةِ مُنزَلِينَ ۝ بَلَىٰٓ إِن تَصْبِرُوا۟ وَتَتَّقُوا۟ وَيَأْتُوكُم مِّن فَوْرِهِمْ هَٰذَا يُمْدِدْكُمْ رَبُّكُم بِخَمْسَةِ ءَالَفٍ مِّنَ ٱلْمَلَٰئِكَةِ مُسَوِّمِينَ ۝

Remember when you said to the believers, "Is it not enough for you that your Master would reinforce you with <u>three thousand</u> <u>from among the angels</u>, sent down?" Yes! If you remain patient and conscious of Allah and they come to you in this very moment, you Master will reinforce you with <u>five thousand</u> <u>from among the angels</u>, marked.

- Both ثلاثة and خمسة are feminine. They are opposite of the singular form of the معدود (ملك).

- Note that with these numbers, the معدود can also appear as a مضاف إليه. In these ayaat, they appear with a مِن 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 خَمْسُونَ أَلْفًا. The معدود appears as a مضاف إليه.

This number appears once in the Quran. Take a look at the following example.

تَعْرُجُ ٱلْمَلَٰئِكَةُ وَٱلرُّوحُ إِلَيْهِ فِى يَوْمٍ كَانَ مِقْدَارُهُۥ خَمْسِينَ أَلْفَ سَنَةٍ ،

The angels and the ruh will ascend to him on a day, the measure of which is <u>fifty thousand years</u>.

- The number خمسين ألف to the معدود (سنة) acts as a مضاف إليه.

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 and the thousand acts as the مضاف إليه.

100,000 is مِائَةَ أَلْفٍ.

This number appears once in the Quran. It appears without a معدود.

وَأَرْسَلْنَٰهُ إِلَىٰ مِا۟ئَةِ أَلْفٍ أَوْ يَزِيدُونَ ۝

We sent him to <u>one hundred</u> <u>thousand</u> or more.

If this number were to take a معدود, it would simply appear as a مضاف إليه (e.g. إِلَىٰ مِائَةِ أَلْفِ شَخْصٍ).

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.

أَوَّل	ثَانٍ	ثَالِثٌ	رَابِعٌ	سَادِسٌ	ثَامِنٌ
first	second	third	fourth	sixth	eighth

Notice that other than أَوَّل, all of them follow the اسم فاعل pattern. Also notice that ثانٍ follows the ناقص pattern for the اسم فاعل.

Take a look at the following examples.

هُوَ ٱلْأَوَّلُ وَٱلْآخِرُ وَٱلظَّٰهِرُ وَٱلْبَاطِنُ ۖ وَهُوَ بِكُلِّ شَىْءٍ عَلِيمٌ ٣

He is the first and the last, the apparent and the hidden, and He is knowing of all things.

... ثَانِىَ ٱثْنَيْنِ إِذْ هُمَا فِى ٱلْغَارِ ... ٤٠

...The second of two when they were in the cave...

لَّقَدْ كَفَرَ ٱلَّذِينَ قَالُوٓا۟ إِنَّ ٱللَّهَ ثَالِثُ ثَلَٰثَةٍ ... ٧٣

Those who have said that Allah is the third of three have certainly disbelieved.

... مَا يَكُونُ مِن نَّجْوَىٰ ثَلَٰثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَآ أَدْنَىٰ مِن ذَٰلِكَ وَلَآ 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 that that or more except that He is with them wherever they may be.

سَيَقُولُونَ ثَلَٰثَةٌ رَّابِعُهُمْ كَلْبُهُمْ وَيَقُولُونَ خَمْسَةٌ سَادِسُهُمْ كَلْبُهُمْ رَجْمًۢا بِٱلْغَيْبِ ۖ وَيَقُولُونَ سَبْعَةٌ وَثَامِنُهُمْ كَلْبُهُمْ ... ٢٢

They will say, "(They are) three, <u>the fourth of them </u>is their dog. And they say five, <u>the sixth of them </u>is their dog. And they say seven, <u>the eighth of them </u>is their dog."

17.15 FRACTIONS

The fractions that are used in the Quran are as follows. **MEMORIZE** them.

نُصْف	ثُلُثٌ	ثُلُثَانِ	رُبُعٌ	خُمُسٌ	سُدُسٌ	ثُمُنٌ
half	one third	two thirds	a fourth	a fifth	a sixth	an eighth

Notice that other than نِصْف, all of them follow the patter فُعُلٌ.

Take a look at the following examples.

إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِن ثُلُثَيِ ٱلَّيْلِ وَنِصْفَهُۥ وَثُلُثَهُۥ... ۝

No doubt, your master knows that you stand up for a little less than <u>two-thirds of the night</u> or <u>half of it</u> or <u>a third of it</u>…

...فَإِن كَانَ لَهُنَّ وَلَدٌ فَلَكُمُ ٱلرُّبُعُ مِمَّا تَرَكْنَ...۝

Then if they have a child, then you all have a <u>fourth</u> of what they left…

وَٱعْلَمُوٓاْ أَنَّمَا غَنِمْتُم مِّن شَىْءٍ فَأَنَّ لِلَّهِ خُمُسَهُۥ وَلِلرَّسُولِ وَلِذِى ٱلْقُرْبَىٰ وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينِ وَٱبْنِ ٱلسَّبِيلِ...۝

Know that anything you obtain of war booty, for Allah is <u>one fifth of it</u> and for the Messenger and for his near relatives and the orphans, the needy, and the stranded traveler…

... ِ لِكُلِّ وَٰحِدٍ مِّنْهُمَا ٱلسُّدُسُ مِمَّا تَرَكَ إِن كَانَ لَهُۥ وَلَدٌ ... ۝

For each one of them is a <u>sixth</u> of what he left if he had a child…

... فَإِن كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ ٱلثُّمُنُ مِمَّا تَرَكْتُم...۝

And if you have a child, then they (f) have an eighth of what you left…

CHAPTER 18 – أَفْعَال الشُّرُوْع

18.1 INTRODUCTION

The word شُرُوع in Arabic means "to begin" or "beginning". The أفعال الشروع are a special set of أفعال 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 الشروع 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.

أفعال الشروع في القرآن 18.2

The only فعل شروع that is used in the Quran is the word ظَفِقَ يَظْفَقُ. This, like every other فعل شروع, means to start. It, however, has a unique implication that the other أفعال الشروع do not have. This word in particular connotes speed and urgency.

To capture this implication, we can translate ظَفِقَ يَظْفَقُ as "to start immediately" or "to start suddenly".

فَأَكَلَا مِنْهَا فَبَدَتْ لَهُمَا سَوْءَٰتُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِن وَرَقِ ٱلْجَنَّةِ ... ١٢١

So they both ate from it, then their privates became apparent to them, so they <u>immediately began</u> <u>sticking</u> over themselves from the leaves of paradise...

- Notice that the context necessitates a certain immediacy and franticness; thus ظفِقَ is chosen over the other أفعال الشروع.

- Also notice that the two فعل that are back-to-back have the same inside pronoun. This is a grammatical rule of the أفعال الشروع.

18.3 أفعال الشروع IN OTHER LITERATURE

The most commonly used أفعال الشروع are:

1) بَدَأَ يَبْدَأُ

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.

<div align="center">

بَدَأَ يِكْتُبُ فِيْ دَفْتَرِه

He <u>started</u> <u>writing</u> in his notebook.

</div>

Notice that the two فعل appear back-to-back and have the same inside pronoun.

<div align="center">

أَخَذُوْا يَضْرِبُوْنَهُ حَتَّى أُغْمِيَ عَلَيْهِ

They <u>started</u> <u>beating</u> him up until he passed out.

</div>

Notice that the two فعل appear back-to-back and have the same inside pronoun.

<div align="center">

جَعَلَتْ تُرَاقِبُ الطُّلَّابَ

She <u>started</u> <u>observing</u> the students.

</div>

Notice that the two فعل appear back-to-back and have the same inside pronoun.

Note that it is possible for an outside فاعل to interrupt the فعل الشروع and the ordinary فعل. For instance, it would be possible to say جَعَلَتِ الأُسْتَاذَةُ تُرَاقِبُ الطُّلَّابَ or أَخَذَ النَّاس يَضْرِبُوْنَهُ or بَدَأَ الوَلَدُ يَكْتُبُ فِيْ دَفْتَرِه. In such cases, the فعل شروع follows all the rules that a normal فعل does when it has an outside فاعل. The pronoun in the second فعل matches with the pronoun that the outside فاعل represents. For instance, in أَخَذَ النَّاس يَضْرِبُوْنَهُ the pronoun in the second فعل (يَضْرِبُوْنَهُ) is هم. It matches with the outside فاعل (النَّاسُ).

CHAPTER 19 – التَّعَجُّب

19.1 INTRODUCTION

The words تَعَجُّب means "amazement" and can have either a positive or a negative connotation. In grammar, صِيَغ التَّعَجُّب are expressions that the Arabs use to show their amazement. Let us learn these expressions.

19.2 نِعْمَ AND بِئْسَ

بِئْسَ and نِعْمَ 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. They are لازم and never take a مفعول. For this reason, you will always find them followed by an اسم that is مرفوع. This اسم is the فاعل.

In the Quran, the words نِعْمَ and بِئْسَ never conjugate. They are always in the هُوَ form.

Take a look at the following examples.

<div dir="rtl">

... فَزَادَهُمْ إِيمَٰنًا وَقَالُوا۟ حَسْبُنَا ٱللَّهُ وَنِعْمَ ٱلْوَكِيلُ ١٧٣

</div>

So it increased them in faith and they said, "Allah is enough for us, and <u>what an amazing trustee</u> [He is]!"

<div dir="rtl">

أُو۟لَٰٓئِكَ جَزَآؤُهُم مَّغْفِرَةٌ مِّن رَّبِّهِمْ وَجَنَّٰتٌ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا ۚ وَنِعْمَ أَجْرُ ٱلْعَٰمِلِينَ ١٣٦

</div>

Those people, their reward is forgiveness from their master and gardens from under which rivers flow, remaining in it. And <u>how amazing is</u> <u>the reward of those who do</u>!

<div dir="rtl">

... بِئْسَ مَثَلُ ٱلْقَوْمِ ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِ ٱللَّهِ ... ۚ

</div>

<u>How terrible is</u> <u>the example of the people who denied the miraculous sings of Allah</u>!

Note that ما (the اسم موصول) often appears as the فاعل for بِئْسَ. When this happens, the two words attach to each other in the Uthmani script.

In this case, the فاعل is ما as well as everything in the صلة.

When this happen, the sentence translates as, "How terrible is that which…!"

Take a look at the following example.

بِئْسَمَا ٱشْتَرَوْا۟ بِهِۦ أَنفُسَهُمْ... ٩٠

How terrible is that for which they sold themselves!

It is possible for نِعْمَ and بِئْسَ to take a تمييز. The تمييز translates as the word, "as". There is one case in the Quran in which this happens.

... أَفَتَتَّخِذُونَهُۥ وَذُرِّيَّتَهُۥٓ أَوْلِيَآءَ مِن دُونِى وَهُمْ لَكُمْ عَدُوٌّ ۚ بِئْسَ لِلظَّٰلِمِينَ بَدَلًا ٥٠

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 بدلا is acting as a تمييز.

19.3 حَسُنَ AND ساءَ

ساءَ and حَسُنَ are sister words. ساءَ is used to express negative amazement and translates as "How terrible/evil is…!"

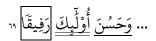حَسُنَ is used to express positive amazement and translates as "How amazing/beautiful is…!"

Grammatically, these two words are أفعال. They always have a فاعل and it 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.

... فَأُو۟لَٰٓئِكَ مَأْوَىٰهُمْ جَهَنَّمُ ۖ وَسَآءَتْ مَصِيرًا ٩٧

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 جهنم.

The word مصيرا is acting as a تمييز.

<div dir="rtl">

... وَحَسُنَ أُوْلَٰٓئِكَ رَفِيقًا ٦٩

</div>

And how amazing those people are as companions!

<div dir="rtl">

أُولَٰئك is the فاعل and رفيقا is the outside تمييز.

</div>

<div dir="rtl">

... أَلَا سَآءَ مَا يَزِرُونَ ٣١

</div>

How terrible is that which they bear!

<div dir="rtl">

This example has only a فاعل and no تمييز.

</div>

19.4 مَا 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.

<div dir="rtl">

قُتِلَ ٱلْإِنسَٰنُ مَآ أَكْفَرَهُۥ ١٧

</div>

May man be cursed! How disbelieving he is!

<div dir="rtl">

أُوْلَٰٓئِكَ ٱلَّذِينَ ٱشْتَرَوُاْ ٱلضَّلَٰلَةَ بِٱلْهُدَىٰ وَٱلْعَذَابَ بِٱلْمَغْفِرَةِۚ فَمَآ أَصْبَرَهُمْ عَلَى ٱلنَّارِ ١٧٥

</div>

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 ما (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 <u>disbelieving</u>). This word always follows the pattern أَفْعَلَ.
3) The last word, used to say who possess this shocking trait (e.g how disbelieving <u>he</u> is!). This word is always منصوب.

19.5 أَفْعِلْ بِهِ

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.

$$\text{... لَهُۥ غَيْبُ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ ۖ أَبْصِرْ بِهِۦ وَأَسْمِعْ ۚ ٦٦}$$

To Him belongs the unseen of the skies and the earth. <u>How seeing He is and how hearing</u>!

$$\text{أَسْمِعْ بِهِمْ وَأَبْصِرْ يَوْمَ يَأْتُونَنَا ۖ ٣٨ ...}$$

<u>How hearing they are and how seeing</u> 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 patter أَفْعِلْ, used to tell what the shocking trait is.

2) A ب with a مجرور attached to it. The مجرور tells who possesses this shocking trait.

CHAPTER 20 – البَدَل

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.

20.2 البدل في القرآن

Let us take a look at examples of بدل in the Quran.

<div dir="rtl">

وَأَنَّهُۥ خَلَقَ ٱلزَّوْجَيْنِ ٱلذَّكَرَ وَٱلْأُنثَىٰ ،،

</div>

…and that He created <u>the pair</u>, [that is to say] <u>the male and the female</u>.

- "The male and the female" further clarifies what is meant by "the pair".

- Notice that the two اسم in the بدل match in status.

<div dir="rtl">

ٱهْدِنَا ٱلصِّرَٰطَ ٱلْمُسْتَقِيمَ ، صِرَٰطَ ٱلَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ... ٧

</div>

Guide us to <u>the straight path</u>, <u>[that is to say] the path of those who You have blessed</u>…

- "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.

قُمِ ٱلَّيْلَ إِلَّا قَلِيلًا ، نِّصْفَهُۥٓ أَوِ ٱنقُصْ مِنْهُ قَلِيلًا ٣

Stand up (in prayer) during the night except for <u>a little</u>, <u>[that is to say] half of it</u> 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 in the بدل match in status.

... وَٱرْزُقْ أَهْلَهُۥ مِنَ ٱلثَّمَرَٰتِ مَنْ ءَامَنَ مِنْهُم بِٱللَّهِ وَٱلْيَوْمِ ٱلْأَخِرِ ... ١٢٦

And bless <u>its people</u> with fruits, <u>[that is to say] those of them who have believed in Allah and the last day</u>…

- "Those of them who have believed in Allah and the last day" serves to clarify what is meant by "its people".

- مَنَ here is منصوب.

قَالُوٓاْ ءَامَنَّا بِرَبِّ ٱلْعَٰلَمِينَ ٤٧، رَبِّ مُوسَىٰ وَهَٰرُونَ ٤٨،

They said, "We have believed in the <u>Master of the worlds</u>, <u>[that is to say] the Master of Musa and Harun</u>."

- "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 in the بدل match in status.