
المتعدي بحرف - CHAPTER 1

1.0 RECOMMENDED REVIEW

- ✓ *Passives (Chapter 8 – Beginning نحو)*
 - ❖ *Give special attention to “Transitivity” (8.4)*
- ✓ *Be able to recognize irregular passive أفعال – focus on مضاعف (Chapter 7) and أجوف (Chapter 8)*

1.1 INTRODUCTION

Recall that a فعل that is لازم cannot take a مفعول به. For example, the action نَامَ (to sleep) is لازم because you cannot say نَامَهُ (he slept him/it).

Recall also that a passive فعل is one in which the doer is unknown and that when converting an active sentence to a passive sentence, the مفعول به becomes your “done-to” (the نائب الفاعل).

In a sentence with no مفعول به, there is nothing that can be converted into a نائب الفاعل. The نائب الفاعل is an essential part of a passive sentence. This means that أفعال that are لازم cannot be made passive because they cannot take مفعول به.

There is, however, one special method by which a لازم word can be made passive. A لازم word can be made passive through the use of a preposition (a حرف). For example, you cannot say “He was slept,” but you can say, “The bed was slept **IN**.” The حرف here allows you to add a detail you otherwise would not have been able to add – it converted the فعل from لازم to متعدي through the use of a حرف, which, in effect, allows it to be made passive. That is what is called المتعدي بحرف.

1.2 MAKING أفعال لازمة PASSIVE

HOW IT WORKS

As mentioned previously, حروف can be used to allow a لازم فعل to function like a متعدي. Once a فعل is functioning like a متعدي, it naturally follows that it can be made passive. Take a look at the examples below.

He slept in the bed. ➔ The bed was slept in.
نَامَ فِي السَّرِيرِ نِيِمَ فِي السَّرِيرِ

She sat down on the chair. ➔ The chair was sat on.
جَلَسَتْ عَلَى الْكُرْسِيِّ جُلِسَ عَلَى الْكُرْسِيِّ

Allah condemned them/became angry with them. → They were condemned/recipients of anger.

غَضِبَ اللَّهُ عَلَيْهِمْ غَضِبَ عَلَيْهِمْ

Take a look at the following example to see how this works.

Recall that the فعل "جاء" means "to bring" when it is accompanied by the حرف "باء". Let us use this فعل as a case study.

جَأَوْا بِالْكِتَابِ

They brought the book.

If we were to convert the sentence "They brought the book", into passive IN ENGLISH, we would say:

The book was brought.

So how do we say that in Arabic?

In order to convert an active sentence to a passive sentence, you need to get rid of the doer. Since the doer is an inside pronoun, we remove the doer by bumping the فعل back to its original هو form, then we make the فعل passive.

make it passive kill the doer original فعل

جَأَوْا ← جَاءَ ← جِيءَ

جِيءَ بِالْكِتَابِ

The book was brought.

Normally, our مفعول به would become our نائب الفاعل, but in this case we do not have a مفعول به, only a متعلق بالفعل. So the متعلق بالفعل becomes our نائب الفاعل. Notice how it is translated as the نائب الفاعل, despite its being a جار ومجرور.

HOW TO RECOGNIZE

Now that we have learned this concept, the question is, how do we recognize when a جار ومجرور is acting as the نائب الفاعل?

The best way is to know your vocabulary and to know which أفعال are associated with which حروف.

It is also important to keep the following rules in mind:

1. The فعل will always be **SINGULAR MASCULINE** (in the هو form)
2. The نائب الفاعل جار ومجرور should translate as your

Meaning: a فعل that is not in the هو form will not have a جار ومجرور as a نائب الفاعل!

QUR'ANIC EXAMPLES

Look at the following Qur'anic examples.

وَجَاءَ يَوْمَئِذٍ بِجَهَنَّمَ ... ٢٣

On that day, Jahannam will be brought forth.

The فعل "جاء" has the meaning of "to bring" when it comes with the حرف "باء". Notice that the فعل is in the هو form (جيء) and that the جار ومجرور (بجهنم) is translated as the نائب الفاعل. (What was brought? Jahannam.)

وَأُحِيطَ بِثَمَرِهِ فَأَصْبَحَ يُقَلِّبُ كَفَّيْهِ عَلَى مَا أَنْفَقَ فِيهَا وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا ... ٢٤

His crops were surrounded, then he started wringing his hands while it was collapsed in on its turrets because of what he spent for its sake.

The فعل "أُحِيطَ" comes with the حرف "باء" and cannot take a direct مفعول به. Notice that the فعل is in the هو form (أُحِيطَ) and that the جار ومجرور (بثمره) is translated as the نائب الفاعل. (What was surrounded? His crops.)

يُطَافُ عَلَيْهِمْ بِصِحَافٍ مِّنْ ذَهَبٍ وَأَكْوَابٍ ... ٧١

Platters and cups made of gold are circulated amongst them.

The فعل "يُطَافُ" comes with the حرف "باء" and cannot take a direct مفعول به. Notice that the فعل is in the هو form (يُطَافُ) and that the جار ومجرور (بصحاف...) is translated as the نائب الفاعل. (What is circulated? Platters and cups of gold.)

Notice that there are two جار ومجرور in the sentence. So how do we decide which one is the نائب الفاعل? We go with the حرف that is associated with the فعل; since طاف comes with the حرف "باء", that is what becomes the نائب الفاعل.

1.3 MAKING أفعال لازمة OUT OF اسم مفعول

Recall that an اسم مفعول is the passive version of an اسم فاعل. In the صرف صغير the اسم مفعول appears in the passive line. We initially learned that since أفعال لازمة cannot be made passive, they cannot have an اسم مفعول.

The rules for making an اسم مفعول out of a فعل لازم are the same as making it passive:

1. The اسم مفعول has to be **SINGULAR AND MASCULINE**
2. The "done-to" will be attached to the حرف الجر

This piece of grammar is not new to us; we encounter it at least seventeen times a day. Take a look at the following example:

...غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ ... ۝

...not those who are the objects of anger...

The فعل "غضب" comes with the حرف "على". Notice that the اسم مفعول is singular and masculine (مغضوب), and those who are receiving the action are attached to the حرف الجر (عليهم).

CHAPTER 2 - "ما" أنواع

2.0 RECOMMENDED REVIEW

- ✓ ما الاستفهامية (Chapter 6.8 – Beginning نحو)
- ✓ ما النافية (Chapter 9 – Beginning نحو)
 - ❖ Give special attention to “Negation of الاسمية (9.3)”
- ✓ ما الموصولة (Chapter 12 – Advanced نحو)
- ✓ ما الشرطية (Chapter 14 – Advanced نحو)

2.1 INTRODUCTION

In our studies thus far we have encountered ما in many different types, each serving a unique function.

So far we have learned:

1. ما الموصولة

سَبَّحَ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ^١

Whatever is in the skies and the earth praises Allah, and He is the mighty, the wise.

2. ما استفهامية (question ما)

قَالَ فِرْعَوْنُ وَمَا رَبُّ الْعَالَمِينَ^٢

Firawn said, “What is the master of the worlds?”

3. ما النافية (ما of refutation)

...وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ^٣

No, they are not exiting from the fire!

4. ما شرطية (the conditional ما)

...وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ^٤

Whatever you spend of anything in the path of Allah, it will be payed to you in full and you will not be wronged.

5. ما التعجبية (ما of amazement)

...فَمَا أَصْبَرَهُمْ عَلَى النَّارِ^{١٧٥}

How persistent they are in pursuit of the fire!

In this chapter, we will cover the remaining roles of ما. They are:

1. ما الزائدة
2. ما المصدرية
3. ما الزمانية

2.2 ما الزائدة

ما زائدة RULES OF

Recall that زائدة means extra. That is not to say that the حروف زائدة serve no function. Rather, it means that the sentence would still be grammatically complete and correct if it were to be removed. What, then, is the function of ما الزائدة?

Recall the functions of من زائدة and باء زائدة from beginning نحو. They served to make the sentence more emphatic, giving the meaning "not a single" and "not at all," respectively.

Similarly, the purpose of ما زائدة is emphasis. Let us explore the different contexts in which ما زائدة is used. The ما زائدة can appear in fragments and sentences. Let us learn about each.

ما زائدة ON A FRAGMENT LEVEL

On a fragment level, ما زائدة can interrupt fragments that do not usually have a long-distance relationship, particularly الموصوف والصفة and الجار والمجرور. It is considered غير كائنة, which simply means that it allows for the transfer of status. Let us look at some examples.

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ ...^{١٥٩}

So only by the mercy from Allah were you lenient to them!

Notice how ما is coming between the حرف جر (بـ) and the مجرور (رحمة) and how the sentence is more emphatic as a result. Note that the exclusivity ("only") is a result of the متعلق coming before the فعل (تقديم اللفظ على عامله).

فِي أَيِّ صُورَةٍ مَّا شَاءَ رَكَّبَكَ ۝

In **any** form He willed, He put you together.

Notice that ما is interrupting a موصوف (صورة, a common word) and its صفة (شاء, a). Note the تقديم of the متعلق بالفعل.

ما زائدة ON A SENTENCE LEVEL

ما زائدة can come in both جملة اسمية and جملة فعلية. Its placement within the sentence is variant and does not adhere to particular rules, only that it will come within the body of sentence.

Note that oftentimes sentences in which ما زائدة appears have a lot of تأخير and تقديم, thus the parts of the sentence are not in their normal order. Let us look at some examples.

وَمَا هُوَ بِقَوْلٍ شَاعِرٍ قَلِيلًا مَّا تُؤْمِنُونَ ۝ وَلَا بِقَوْلٍ كَاهِنٍ قَلِيلًا مَّا تَذْكُرُونَ ۝

No, it is not at all the speech of a poet. **How little** you believe! Nor is it at all the speech of a soothsayer. **How little** you remember!

Here, ما زائدة has appeared in a جملة فعلية. It is coming between the مفعول and the فعل. Also note how the مفعول is brought before the فعل. This particular structure (قليلاً ما تفعلون) is the most common way ما زائدة occurs in Quran.

...وَأَنَّ كَثِيرًا مِّنَ الْخُلَطَاءِ لَيَبْغِي بَعْضُهُمْ عَلَىٰ بَعْضٍ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَقَلِيلٌ مَّا هُمْ ۖ

Certainly, many business partners... some of them transgress over others, except for those who believed and did good deeds – and how **few** they are!

Here, ما زائدة has appeared in a جملة اسمية. It is coming between the خبر and the مبتدأ. Also note how the خبر is brought before the مبتدأ.

ما زائدة IN CONDITIONAL SENTENCES

ما زائدة also appears in conditional sentences, usually with إن. Script-wise, it is written both as إِنَّمَا and إِنْ مَّا.

It is also used for emphasis and is always accompanied by نون التوكيد, as far as Quranic usage goes.

Emphasis on a شرط simply means that the likelihood of occurrence is much stronger.

...فَإِمَّا تَرِينَ مِنَ الْبَشَرِ أَحَدًا فَقُولِي إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أُكَلِّمَ الْيَوْمَ إِنْسِيًّا ۝

If you see (and you certainly will see) any person, then say, "I have vowed a fast for the intensely Merciful, I won't speak to a single person today."

This ayah is in the context of Maryam AS after she gave birth to 'Isa. The likelihood of her running into a person is high, so ما زائدة is used.

﴿...إِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا آفٍ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ٢٣﴾

If one of them or both of them reach old age around you (and it is very likely to happen), then do not express exasperation to them and do not drive them away and say kind words to them.

This ayah is talking of parents coming to old age. It is something that is bound to occur should someone live to their later years. Notice, however, that *إِن* is used as opposed to *إِذَا*. This is because it is not certain that everyone will reach old age.

****Note** that the *لَام* of emphasis also often appears on *(لَئِنْ)*. This *إِنْ* serves the purpose of emphasis, but not the same type of emphasis as the *ما الزائدة*. While the *ما الزائدة* gives the meaning “If this happens, and it certainly will,” the *لَام* of emphasis gives the meaning, “I swear, if this happens...” The *ما زائدة* emphasizes the *جواب* and the *لَام* of emphasis emphasizes the *شرط*.

ما الزائدة can also come with *إِذَا* for emphasis. Because *إِذَا* already implies the sureness of the occurrence of an action, the *ما* does not make the likelihood of occurrence stronger – rather, it adds the meaning of “finally” or “actually”.

وَإِذَا مَا أُنزِلَتْ سُورَةٌ فَمِنْهُمْ مَّن يَقُولُ أَيُّكُمْ زَادَتْهُ هَذِهِ إِيمَانًا ... ١٢٤

When a surah is finally revealed, from amongst them [the hypocrites] are those who say, “Which of you has this increased in faith?”

2.3 – ما المصدرية

We have encountered two of the *حروف مصدرية* in our studies: *أَنَّ* and *أَنْ*. *ما* is another tool to make a “fake” مصدر (المصدر المؤول).

A good way to test whether a *ما* is مصدرية or not is to replace it with the actual مصدر and it should still make sense.

نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْآنَ وَإِنْ كُنْتَ مِنْ قَبْلِهِ لَمِنَ الْغَافِلِينَ ٢

WE relate to you the best of stories through our revealing this Quran to you, even though you were certainly, from before, among those who are unaware.

Notice how the translation of a مصدر is retained in the translation ("-ing" ending). Notice how the pronoun نحن is retained in the translation (our revealing). The ما and its صلة can be replaced by بِإِيجَانَا إِلَيْكَ هَذَا الْقُرْآنَ and retain the same meaning.

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ إِنِ افْتَرَيْتُهُ ۖ فَعَلَىٰ إِجْرَامِي وَأَنَا بَرِيءٌ مِّمَّا تُجْرِمُونَ ٣٥

Or do they say he made it up? Say, "If I make it up then my crimes are against me, and I am innocent of your crimes."

Notice how the translation of a مصدر is retained in the translation (the idea of "crimes"). Notice how the pronoun أنتم is retained in the translation (your crimes). The ما and its صلة can be replaced with إجرامكم and retain the same meaning.

ما موصولة VS ما مصدرية

Oftentimes, a ما can be interpreted as either a ما مصدرية or a ما موصولة. This can only happen when there is no عائد because حروف مصدرية **DO NOT HAVE A عائد**. The ayah will be translated differently depending on the grammatical interpretation.

...وَاتَّخَذُوا ءَايَاتِي وَمَا أُنذِرُوا هُزُوًا ٥٦

...and they took My signs and what they were warned of as a mockery .

...and they took My signs and their warning as a mockery.

The first translation is interpreting ما as موصولة, and the second as مصدرية. Notice how the translation of a مصدر is retained in the second translation ("-ing" ending). Also note how the pronoun هم is retained in the translation as well ("their warning").

It is similar to saying آياتي وإنذارهم.

...وَكَثِيرٌ مِّنْهُمْ سَاءَ مَا يَعْمَلُونَ ٦٦

And many of them... how terrible is whatever they do!

And many of them... how terrible their deeds are!

The first translation is interpreting ما as موصولة and the second as مصدرية. Notice how the translation of a مصدر is retained in the second translation (the idea of something). Also note how the pronoun هم is retained in the translation as well ("their deeds"). It is similar to saying ساء عملهم.

2.4 ما الزمانية –

This ما is translated as “as long as” or “as much as”. It is always followed by a فعل which is translated in the present tense, regardless of the tense of the فعل that follows it.

فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ ... ١٦

So be conscious of Allah as much as you are able.

Notice that the فعل following ما is in the past tense, yet it is translated as present tense.

CHAPTER 3 - الضمير

3.0 RECOMMENDED REVIEW

- ✓ *The Referee Pronoun (Chapter 4.6 – Beginning نحو)*
- ✓ *Complex Sentences (Chapter 5.6 – Beginning نحو)*

3.1 INTRODUCTION

Pronouns were amongst the first topics we covered, as they are the backbone of the Arabic language. We learned the three types of pronouns (independent, attached, and inside) and the specific statuses and functions of each. In this chapter, we will explore some of the non-standard uses of pronouns.

The topics are as follows:

1. ضمير الفصل
2. ضمير الشأن
3. العطف على الضمير المستتر

3.2 ضمير الفصل

ضمير الفصل is what we previously referred to as the “referee pronoun”. We learned that it is an independent pronoun that matches with the مبتدأ in number and gender, and it comes between an اسم الإشارة and a خبر that has ال. However, it serves more than just that function.

Let us take a look.

CONFIRMING THE خبر

We previously knew referee pronouns only to come between an اسم الإشارة and a خبر with ال. We learned that its function is to confirm that the خبر is indeed a خبر, and not a مشار إليه. A ضمير الفصل can also come between a مبتدأ and a خبر that may otherwise be confused as a fragment chain. Look at the following examples:

...وَالْكَافِرُونَ هُمُ الظَّالِمُونَ ٢٥٤

The disbelievers are the wrongdoers .

Had the هم not been there, الكافرون could have been interpreted as a صفة or بدل of الظالمون. However, the ضمير الفصل confirms its role as خبر.

...وَكَلِمَةُ اللَّهِ هِيَ الْعُلْيَا ... ٤٠

The word of Allah is the highest .

Had the *هي* not been there, *العليا* could have been interpreted as a *صفة* of *كلمة*. However, the *ضمير الفصل* confirms its role as a *خبر*.

EXCLUSIVITY الاختصاص

الاختصاص الحقيقي: اختصاص *اختصاص*, or exclusivity. There are two types of *الاختصاص* *ضمير الفصل* can also be used for *الاختصاص*, or exclusivity. There are two types of *الاختصاص* *الاختصاص على وجه المبالغة* and *الاختصاص على وجه المبالغة*.

الاختصاص الحقيقي means true exclusivity; there is **ABSOLUTELY NOBODY** that this information applies to outside of who was mentioned.

...إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ٣٧

Certainly, He (and only He) is the ever-pardoning and the constantly merciful.

This is *اختصاص حقيقي* because Allah – and only Allah – is *التواب الرحيم* and this quality cannot be used to describe anyone but Allah.

الاختصاص على وجه المبالغة means that there can be others who this information applies to, but this group is the most deserving of being associated with this quality.

أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِن لَّا يَشْعُرُونَ ١٢

Listen up! They are the ones who cause corruption, however they do not perceive .

This is *الاختصاص على وجه المبالغة*. The people mentioned in this passage (the hypocrites) are not the only ones who cause corruption (there are plenty of others who do so), but they are the most deserving of being described as such.

التوكيد

ضمير الفصل can also be used for emphasis. Note that *ضمير الفصل* does not have an effect on the sentence grammatically. Previously, we have known independent pronouns to create a new sentence, but that is not the case with *ضمير الفصل*; it has no grammatical role, just a rhetorical one.

وَنَصَرْنَاهُمْ فَكَانُوا هُمُ الْغَالِبِينَ ١١٦

We gave them victory, so they were the ones who overpowered!

Notice how the *خبر* of *كان* remained *منصوب* (الغالبين).

وَقَوْمٌ نُّوحٌ مِّن قَبْلُ إِنَّهُمْ كَانُوا هُمْ أَظْلَمَ وَأَطْعَىٰ

And the people of Nuh from way before. Certainly, THEY were more oppressive and more rebellious!

There is a double emphasis here with *إنهم* along with *ضمير الفصل*. Notice how the *خير* of *كان* remained منصوب (*أظلم وأطغى*).

3.3 ضمير الشأن

Previously, we learned that pronouns must always refer back to something that has already been mentioned. For example, “My sister was sick, so she didn’t go to school.” We know that the pronoun “she” is referring back to “my sister.”

That is not the case with *ضمير الشأن*. It is a pronoun that comes at the beginning of a sentence and refers back to nothing. Its function is simply to proclaim the importance of the statement to come.

The grammatical rules of *ضمير الشأن* are as follows:

1. Always singular, always 3rd person (will always be either *هو* or *هي*).
2. It will not have an *عائد* within the sentence.
3. It can be attached, detached, or inside, but it will most often be attached to a *حرف نصب*.

***NOTE that *ضمير الشأن* will not be translated as an actual pronoun (he/she/it), as its function is not the function of a normal pronoun.

To understand the difference in the functions of the pronoun, compare the following three sentences:

الملك قادم!

The king is coming!

This sentence is a normal informational sentence.

الملك هو قادم!

The king (and nobody else) is coming!

*The king, **he** is coming!*

This sentence has *ضمير الفصل*, either making it exclusive or emphasizing it.

هو الملك قادم!

Important news! The king is coming!

This sentence has *ضمير الشأن*, aggrandizing the topics of the upcoming sentence. The *ضمير الشأن* (*هو*) is not translated.

Now take a look at the following examples of ضمير الشأن in Quran.

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ١١

*Who is more wrongdoing than whoever falsely attributes lies to Allah or denies His signs?
[The great matter is that] those who do wrong will not succeed!*

Notice that the **هـ** on **إنه** does not translate as a pronoun at all. It is not a pronoun that refers to anything that came before it.

إِنَّهُ مَنْ يَأْتِ رَبَّهُ مُجْرِمًا فَإِنَّ لَهُ جَهَنَّمَ لَا يَمُوتُ فِيهَا وَلَا يَحْيَى ٧٤

[The great matter is that] whoever comes to his Master as a criminal, then for him is Jahannam, he neither dies nor remains alive in it.

Notice that the **هـ** on **إنه** does not translate as a pronoun at all. It is not a pronoun that refers to anything that came before it.

3.4 العطف على الضمير المستتر –

When we first began our study of the فعل, we learned that a فعل can have either an inside doer or an outside doer. An inside doer is a pronoun which is imbedded in the conjugation of a فعل. We know, for example, how to say, “I went”.

ذَهَبْتُ.

We also know how to say, “Ahmed went”.

ذَهَبَ أَحْمَدُ.

The question at hand is, how do we say, “Ahmed and I went”?

✗ ذَهَبْتُ وَأَحْمَدُ

This is grammatically incorrect, as عطف can only happen between two like words.

The solution: pull out the pronoun from inside the فعل and do عطف of the فاعل onto the “outside” pronoun.

✓ ذَهَبْتُ أَنَا وَأَحْمَدُ

The pronoun is pulled out from the فعل (أنا) and the second doer is معطوف onto the pronoun. This is not considered an outside doer; it does not adhere to the rules of having outside doers.

This can happen with any of the صِيغ of أفعال. Also, note that the pronoun will not be repeated in the translation.

أَذْهَبْ أَنْتَ وَأَخُوكَ بِآيَاتِي وَلَا تَنِيَا فِي ذِكْرِي ۚ

You and your brother go with Our signs and do not be lax in My remembrance .

The inside doer of the فعل أمر (أَنْتَ) is taken out of the فعل and أَخُوكَ is معطوف onto it.

قَالَ لَقَدْ كُنْتُمْ أَنْتُمْ وَآبَاؤُكُمْ فِي ضَلَالٍ مُّبِينٍ ۚ

He said, "You and your forefathers have certainly been in clear misguidance."

The inside doer of the فعل ماض (أَنْتُمْ) was pulled out of the فعل and آبَاؤُكُمْ is معطوف onto it.

فَاء السَّبَبِيَّة - CHAPTER 4

4.0 RECOMMENDED REVIEW

- ✓ *Reasons to change the status of a فعل مضارع*
 - ❖ *Associated with حروف (7.3 – Beginning نحو)*
 - ❖ *أدوات الشرط الجازمة (Chapter 14.2 – Advanced نحو)*
 - ❖ *الأمر وجواب الأمر (Chapter 14.6 – Advanced نحو)*
- ✓ *How different irregularities manifest light and lightest*
 - ❖ *Focus on مضاعف (Chapter 7) and ناقص (Chapter 9)*

4.1 INTRODUCTION

Recall that الأمر وجواب الأمر is a two-part structure that is made up of:

1. A command
2. What will happen as a result of the command being followed

This structure, however, is limited to commands and does not include forbidding verbs. There is a specific, separate grammatical structure that serves a similar function to the الأمر وجواب الأمر structure, but it involves forbidding rather than commanding.

This structure is known as فاء السببية.

4.2 STRUCTURE AND GRAMMAR

As mentioned previously, فاء السببية is like the negative version of الأمر وجواب الأمر. It is a structure that includes a نهي as well as the reasoning (the سبب) behind this prohibition.

This structure translates best as “Do not X, or else/otherwise...”

Though this structure serves a similar function, it looks different grammatically. This structure is made up of three parts:

1. فعل نهي
2. فاء
3. أمر directly following the فاء that is منصوب (light)

Take a look at the examples below.

كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَلَا تَطْغَوْا فِيهِ فَيَحِلَّ عَلَيْكُمْ غَضَبِي وَمَنْ يَحِلَّ عَلَيْهِ غَضَبِي فَقَدْ هَوَىٰ ۝۱

Eat from the pure of that which We have blessed you with and do not transgress regarding it, or else My anger will descend upon you. And whoever My anger descends upon has certainly fallen.

The ayah above follows the *فاء السببية* structure. There is a *نهي* (لا تَطْعُوا) followed by a *فاء* followed by a *مضارع منصوب* فعل مضارع منصوب .
Notice that the *فاء السببية* clause explains the reason behind the *نهي* and translates as “otherwise” or “or else”.

يَقَوْمٌ ادْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ الَّتِي كَتَبَ اللَّهُ لَكُمْ وَلَا تَرْتَدُّوا عَلَىٰ أَدْبَارِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ^{٢١}

My people, enter the holy land that Allah has decreed for you and do not turn back on your heels, or else you will return as losers.

The ayah above follows the *فاء السببية* structure. There is a *نهي* (ولا تَرْتَدُّوا) followed by a *فاء* followed by a *مضارع منصوب* فعل مضارع منصوب .
Notice that the *فاء السببية* clause explains the reason behind the *نهي* and translates as “otherwise” or “or else”.

4.3 *فاء السببية* OUTSIDE OF FORBIDDING

There is one case in which *فاء السببية* follows something other than a *نهي*. It is often seen following **a wish or desire**. The part following the *فاء* explains **why** the speaker has this wish or desire. In such cases, *فاء السببية* translates best as “as a result” or “because”.

Take a look at the examples below.

وَلَئِنْ أَصَبَكُمْ فَضْلٌ مِّنَ اللَّهِ لَيَقُولَنَّ كَأَن لَّمْ تَكُنْ بَيْنَكُمْ وَبَيْنَهُ مَوَدَّةٌ يَلَيْتَنِي كُنْتُ مَعَهُمْ فَأَفُوزَ فَوْزًا عَظِيمًا^{٧٣}

Certainly, if bounty comes to you from Allah, he will most definitely say, as though there has been no love between you and him “I wish I was with them then [as a result] I would have attained something great!”

The ayah above follows the *فاء السببية* structure. There is a wish [يا ليت] followed by a *فاء* followed by a *مضارع منصوب* فعل مضارع منصوب .
Notice that the *فاء السببية* clause explains the reason behind the wish and translates as “as a result”.

وَقَالَ فِرْعَوْنُ يَهْمَنُ ابْنُ لِي صَرْحًا لَّعَلِّي أَبْلُغُ الْأَسْبَابَ^{٢٦} فَأَطَّلَعَ إِلَىٰ إِلَهِ مُوسَىٰ وَإِنِّي لَأَظُنُّهُ كَذِبًا وَكَذَلِكَ زُيِّنَ لِفِرْعَوْنَ سُوءُ عَمَلِهِ وَصُدَّ عَنِ السَّبِيلِ وَمَا كَيْدُ فِرْعَوْنَ إِلَّا فِي تَبَابٍ^{٢٧}

Firaun said, “Haman, build me a tower so that hopefully I might reach the ways - the ways to the sky, then [as a result] I will look at Musa’s god...

The ayah above follows the *فاء السببية* structure. There is a wish [لَعَلَّ] followed by a *فاء* followed by a *مضارع منصوب* فعل مضارع منصوب .
Notice that the *فاء السببية* clause explains the reason behind the wish and translates as “as a result”.

Familiarize yourself with the following list of words. These are words that are commonly used when expressing a wish.

هَلْ	لَوْ/لَوْلَا	عَسَى	لَعَلَّ	لَيْتَ
did/is	if/why is it not that case that	hopefully/possibly	perhaps	if only

CHAPTER 5 - إِنَّ وَأَنَّ

5.0 RECOMMENDED REVIEW

- ✓ *The Compound اسم (Chapter 12.5 – صرف)*
- ✓ *Shared Tools of Negation (Chapter 9.4 – Beginning نحو)*
- ✓ *أدوات الشرط الجازمة (Chapter 14.2 – Advanced نحو)*

5.1 INTRODUCTION TO أَنَّ

We learned about أَنَّ as part of our study of الحروف الناصبة للمضارع. We learned that it translates as “to” and that it makes the مضارع فعل that follows it منصوب (light).

أَنَّ, however, is a versatile حرف that can serve several different functions. In this chapter, we will be reviewing what we already know about أَنَّ as well as learning about the other roles it can play.

5.1A أَنَّ الْمَصْدَرِيَّةَ

Recall that during our study of the compound اسم, we learned that أَنَّ transforms a جملة فعلية into a مصدر. This type of أَنَّ is called the مَصْدَرِيَّةَ. أَنَّ is because أَنَّ, in combination with the فعل that comes after it, functions and translates like a مصدر.

Take أَذْهَبُ إِلَى الْمَسْجِدِ as an example. It is a normal جملة فعلية. When أَنَّ comes before such a sentence, it behaves like a مصدر.

أَنَّ أَذْهَبُ إِلَى الْمَسْجِدِ is equivalent to saying الدَّهَابُ إِلَى الْمَسْجِدِ. Both translate as “to go to the masjid” and both can be used the same way in a sentence. You could say أُرِيدُ أَنْ أَذْهَبَ إِلَى الْمَسْجِدِ or أُرِيدُ الدَّهَابَ إِلَى الْمَسْجِدِ.

This is the standard and most common usage of أَنَّ.

5.1B أَنَّ MEANING “BECAUSE”

أَنَّ can sometimes serve the function of تَعْلِيل. The word تَعْلِيل means “to give a reason” or “to explain”. When أَنَّ is used for تَعْلِيل, it most naturally translates as “because”.

Take a look at the following examples.

وَقَالَ رَجُلٌ مُؤْمِنٌ مِّنْ عَالِ فِرْعَوْنَ يَكْتُمُ إِيمَنَهُ أَتَقْتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ ... ٢٨

A man from the people of Firaun who was hiding his faith said, “Will you kill a man because he says, ‘My master is Allah’?”

... يُخْرِجُونَ الرَّسُولَ وَإِيَّاكُمْ أَنْ تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ ... ١

They exile the prophet and you because you believe in Allah, your master.

وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ ٨

They only resented them because they believed in Allah, the mighty, the praise-worthy.

5.1C أَنْ MEANING “LEST”

أَنْ can sometimes come in the meaning of “lest”. The word “lest” is an expression of caution or fear and can translate as “in order to avoid the risk of...”

وَأَلْقَى فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِكُمْ وَأَنْهَارًا وَسُبُلًا لَعَلَّكُمْ تَهْتَدُونَ ١٥

Allah cast down pegs on earth lest it should sway with you and [He cast] rivers and paths so that you may be guided.

Another way to say this would be to say “Allah cast down pegs on earth in order to avoid the risk of it [the earth] swaying with you...”

... يُبَيِّنُ اللَّهُ لَكُمْ أَنْ تَضِلُّوا وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ١٧٦

Allah clarifies for you lest you go astray. And Allah is knowing of all things.

Another way to say this would be to say, “Allah clarifies for you to avoid the risk of you going astray...”

5.1D أَنْ STARTING A QUOTE

أَنْ can be used to indicate the beginning of a quote. Quotation marks are not used in classical Arabic, nor is the word “saying” used to open a quote. أَنْ serves this function. When translating from Arabic to English, the word “saying” can be added in brackets to capture the function of أَنْ.

أَنْ can open a quote whether the quote is a جملة فعلية, a جملة اسمية, or a فعل أمر.

أَنْ will only affect the status of an فعل مضارع, otherwise the فعل will stay as is.

Take a look at the examples below.

وَنَادَىٰ أَصْحَابُ الْجَنَّةِ أَصْحَابَ النَّارِ أَن قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا فَهَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا قَالُوا نَعَمْ
فَأَذَّنَ مُؤَذِّنٌ بَيْنَهُمْ أَن لَّعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ ۝

The people of Jannah will call out to the people of the fire [saying], “Certainly we have found what our Master promised us to be true, so have you found what your Master promised to be true?” They will say, “Yes”. Then a caller will call out among them [saying], “The curse of Allah is upon the wrongdoers!”

The first أن begins a quote that starts with a فعل ماضٍ. The second أن begins a quote that is a جملة اسمية. In both cases, the أن has no grammatical effect.

إِنَّا أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِۦٓ أَن أَنْذِرْ قَوْمَكَ مِن قَبْلِ أَن يَأْتِيَهُمْ عَذَابٌ أَلِيمٌ ۝

*Certainly **WE** sent Nuh to his people [commanding/saying], “Warn your people before a painful punishment comes to them.”*

This أن begins a quote that starts with a فعل أمر. Notice that the أمر remains محزوم like any other command, even though it is preceded by an أن.

... وَنَادَوْا أَصْحَابَ الْجَنَّةِ أَن سَلَامٌ عَلَيْكُمْ لَمْ يَدْخُلُوهَا وَهُمْ يَطْمَعُونَ ۝٦

And they will call the people of Jannah [saying], “Peace be upon you.” They will not have entered it but they will be hoping.

This أن begins a quote that is a جملة اسمية. Notice that the أن has no grammatical effect.

Note that this type of quote differs from a مقول القول in that the quote does not have to be connected to the word قال. In the examples above, نَادَى, أَذَّن, and أَرْسَلَ are used. This allows for a wider variety in expression.

5.1E أَنَّ الْمُخَفَّفَةَ

أَنَّ differs from أَنْ in that it only affects أسماء. Generally, أَنَّ translates as “to” and أَنَّ translates as “that”.

There are some cases in which you may see **AN أَنَّ THAT IS ACTUALLY JUST أَنَّ WITHOUT A شدة OR AN اسم**. This is

called “أن مخففة”, or the “lightened أن”. There are some cases in which the شدة and فتحة are removed from أن. There are two clues you can use to pinpoint the أن مخففة:

- 1) If the فعل after أن is مرفوع, it is أن مخففة. If it was an actual أن, it would make the فعل after it منصوب.
- 2) If the أن appears where you would normally expect أن, it is أن مخففة. There are certainly أفعال that usually come with أن and not أن. Among them are عَلِمَ يَعْلَمُ and رَأَى يَرَى and ظَنَّ يَظُنُّ.

Take a look at the following examples.

... عَلِمَ أَنْ سَيَكُونُ مِنْكُمْ مَرْضَى ... ٢٠

He knew that there would be sick people among you...

عَلِمَ is a فعل that comes with أن. Also notice that the فعل after أن is مرفوع, not منصوب. This means that it is أن مخففة. Also notice that it translates as “that”.

أَفَلَا يَرَوْنَ إِلَّا يَرْجِعُ إِلَيْهِمْ قَوْلًا وَلَا يَمْلِكُ لَهُمْ ضَرًّا وَلَا نَفْعًا ٢١

Then do they not see that it does not reply to them and does not possess harm or benefit for them?

يَرَوْنَ is a فعل that comes with أن. Also notice that the فعل after أن is مرفوع, not منصوب. This means that it is أن مخففة. Also notice that it translates as “that”.

5.1F أَنْ الْمُفَسِّرَةِ

أَنْ can sometimes be used to explain or clarify something coming before it. This type of أَنْ functions and translates similar to a بدل or a بيان.

Take a look at the following examples.

مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنْ أَعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ ... ٢٢

I only said to them what you commanded me to [that is to say] “Worship Allah, my Master and your Master”.

وَلَقَدْ ءَاتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنْ اشْكُرْ لِلَّهِ ... ٢٣

And we certainly gave Luqman wisdom [that is to say] “Be grateful to Allah”.

5.1G أَنْ الزائدة

أَنْ can sometimes be زائدة. When it is زائدة, it serves as emphasis. The أَنْ in particular only appears after لَمَّا. Since the أَنْ in this case is emphasizing لَمَّا is translated as “finally”. Together they translate as “when finally”.

Take a look at the following examples.

وَلَمَّا أَنْ جَاءَتْ رُسُلُنَا لُوطًا سِئَاءَ بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا ... ٢٢

When our messengers finally came to Lut, he was caused agony by them and he was distressed by them...

Notice that the زائدة أَنْ comes after لَمَّا. Notice that the word “finally” is included in the translation to capture the توكيد.

فَلَمَّا أَنْ جَاءَ الْبَشِيرُ أَلْقَاهُ عَلَى وَجْهِهِ فَارْتَدَّ بَصِيرًا ... ٩٦

Then when the bringer of good news finally came, he threw it over his father's face and he became able to see again...

Notice that the زائدة أَنْ comes after لَمَّا. Notice that the word “finally” is included in the translation to capture the توكيد.

5.2 INTRODUCTION TO إِنْ

We have come across إِنْ in two different places in our studies: as one of the أدوات الشرط الجازمة (meaning “if”) and as part of the إِنْ + إِلَّا templates. However, إِنْ does serve a couple more functions.

5.2A إن النافية

In Chapter 9 of beginning نحو, we learned that إِنْ + إِلَّا and مَا + إِلَّا are two templates which add the meaning of “nothing but...” or “only”; the negation part (“nothing”) came from the مَا or the إِنْ, and the exception (“but”) was made using إِلَّا. However, إِنْ can be used to negate a sentence – both اسمية and فعلية – without the presence of إِلَّا.

Take a look at the following examples.

وَلَقَدْ مَكَّنَّهُمْ فِيمَا إِنْ مَكَّنَّاكُمْ فِيهِ ... ٢١

We had certainly established them in that which We did not establish you.

Notice how إِنْ is negating the sentence; in this case, it is a جملة فعلية.

... إِنَّ عِنْدَكُمْ مِّنْ سُلْطٰنٍ بِهٰذَا ... ٦٨

*You all have absolutely **no** evidence in regards to this.*

Notice how إِنَّ is negating the sentence; in this case, it is a **جملة اسمية**. Because إِنَّ is a tool of negation, it allows for the presence of a **مبتدأ** (من سلطان), which is playing the role of the **مبتدأ**.

إنَّ is easily distinguishable from إن الشرطية because إن النافية will not make a **lightest** فعل مضارع.

5.2B إنَّ المخففة

Similar to إنَّ المخففة, إِنَّ can sometimes be **إِنَّ** without a **شدة** or an **اسم**. In that case, إِنَّ would serve the purpose of emphasis.

Take a look at the following example.

وَمَا أَنْتَ إِلَّا بَشَرٌ مِّثْلُنَا وَإِنَّ نَظْنُكَ لَمِنَ الْكَٰذِبِينَ ١٨٦

*No, you are nothing but a person like us, and we **certainly** think that you **are** from amongst the liars!*

Notice how إِنَّ is emphasizing the sentence. Also notice that the **فعل** that comes after it (نظنك) is not **lightest**, which eliminates the possibility of إن الشرطية.

CHAPTER 6 - الاشتغال

6.0 RECOMMENDED READING

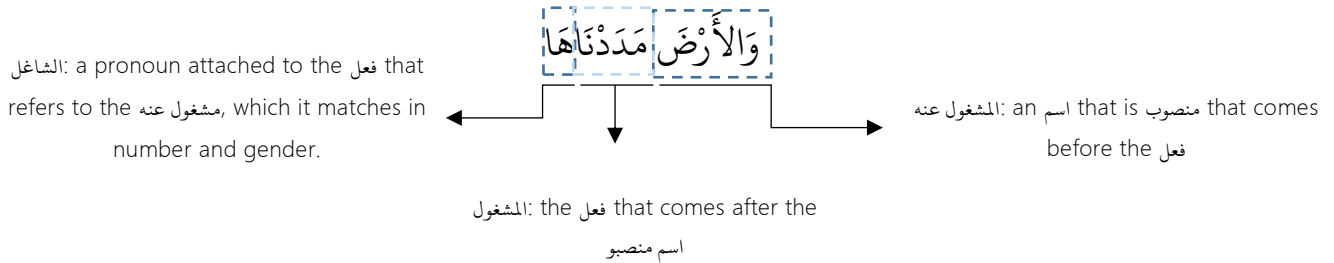
- ✓ *Abnormal Sentence Structure for a جملة اسمية (Chapter 5.4 – Beginning نحو)*
- ✓ *Abnormal Sentence Structure for a جملة فعلية (Chapter 6.6 – Beginning نحو)*

6.1 INTRODUCTION

الاشتغال is a rhetorical device used in Arabic to bring special attention to a topic within a larger conversation. Grammatically, it looks similar to a مفعول به مقدم. The key difference is that the مشغول عنه structure always has a pronoun attached to the فعل. This pronoun matches in number and gender with the portion that looks like the مفعول به مقدم.

This structure is made up of three parts that appear in the following order:

- 1) المشغول عنه – The اسم منصوب at the beginning of the structure
- 2) المشغول – The فعل
- 3) المشغول عنه – The pronoun attached to the فعل, matching the مشغول عنه



Note: compare this to a sentence like نوحًا هَدَيْنَا. This looks similar to a مشغول عنه structure. The only difference is the lack of a pronoun on the فعل.

6.2 FUNCTIONS OF الاشتغال

The function of الاشتغال is الاهتمام.

الاهتمام

Similar to a مبتدأ, a المشغول عنه is brought forward to give it special attention, but unlike a مبتدأ, it is not considered the main topic. For example, if an artist is asked about their painting at an exhibit, the conversation might look something like this:

My painting... I spent a total of sixty hours working on it! I added so many details, my eyes almost crossed. I even built the canvas myself. I think I used up approximately a ton of paint on it.

Notice that even though the artist mentioned the painting first, it was not the main topic of their discourse. The painting was certainly an important element, but the artist's focus was about his hand and effort in making the painting.

This is the purpose of مشغول عنه, which is a known and recognized rhetorical device in classical Arabic. Let us take a look at some Arabic examples.

وَلُوطًا ءَاتَيْنَاهُ حُكْمًا وَعِلْمًا وَنَجَّيْنَاهُ مِنَ الْقَرْيَةِ الَّتِي كَانَتْ تَعْمَلُ الْخَبِيثَ إِنَّهُمْ كَانُوا قَوْمَ سَوْءٍ فَسَقِينَ ۖ وَأَدْخَلْنَاهُ فِي رَحْمَتِنَا إِنَّهُ مِنَ الصَّالِحِينَ ۖ

And Lut – WE gave him wisdom and knowledge, and We rescued him from the village that used to commit foul deeds. No doubt, THEY were a rebellious nation of evil. We entered him into Our mercy. Certainly, he is from amongst the righteous.

Notice that Lut is brought forward for special attention, but the focus of the remainder of the ayaat is Allah's mercy upon him.

نَحْنُ خَلَقْنَاهُمْ وَشَدَدْنَا أَسْرَهُمْ وَإِذَا شِئْنَا بَدَّلْنَا أَمْثَلَهُمْ تَبْدِيلًا ۚ إِنَّ هَٰذِهِ تَذْكِرَةٌ فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ سَبِيلًا ۚ وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ۚ يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ ۚ وَالظَّالِمِينَ أَعَدَّ لَهُمْ عَذَابًا أَلِيمًا ۚ

WE are the ones who created them and strengthened their physique, and when We will, We will completely replace (them) with their likes. You do not will except that Allah wills. Certainly Allah has always been all-knowing and all-wise. He enters whom He wills into His mercy. As for the wrongdoers, He prepared for them a painful punishment.

Notice that the main topic of the passage is Allah and His control over His creation. A special attention is given to the disbelievers and their compensation. It is interesting to note that سورة الإنسان has a great focus on the rewards of the believers in *Jannah*, as if to highlight the contrast between the compensations of the two parties.

6.3 مشغول عنه VS مبتدأ

The question arises, what is the difference between المشغول عنه and مبتدأ with a جملة فعلية as its خبر? Both of them start with an اسم, are followed by a فعل, and have a pronoun that goes back to the starting اسم. Grammatically, the only difference is the status. What is the difference in meaning?

- المشغول عنه is used to bring a special focus to a topic, but it is not the main topic at hand.
- مبتدأ is used to bring focus to the main topic at hand.

Let us take compare two passages to better understand the difference.

وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا وَزَيَّنَّاهَا لِلنَّاظِرِينَ ۝١٦ وَحَفِظْنَاهَا مِنْ كُلِّ شَيْطَانٍ رَجِيمٍ ۝١٧
إِلَّا مَنْ اسْتَرَقَ السَّمْعَ فَاتَّبَعَهُ شِهَابٌ مُبِينٌ ۝١٨ وَالْأَرْضَ مَدَدْنَاهَا ۝١٩ وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ شَيْءٍ
مَّوْزُونٍ ۝٢٠ وَجَعَلْنَا لَكُمْ فِيهَا مَعَاشٍ وَمَنْ لَسْتُمْ لَهُ بِرَازِقِينَ ۝٢١

We have made constellations in the sky and We decorated it for the onlooker, and We protected it from every accursed devil. Except the one who eavesdrops so a flagrant shooting star pursues him. As for the earth, We have spread it out and placed in it mountains (lit., firm pegs) and We caused to grow every balanced thing. We made living places in it for you and for whoever you cannot at all provide for.

It is clear in the above passage that the main topic was not the earth itself, but Allah's ability and what He provided for us by means of the earth. Certainly, it has a special importance, but it is not the main topic.

وَالشُّعْرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ ۝٢٢ أَلَمْ تَرَ أَنَّهُمْ فِي كُلِّ وَادٍ يَهِيمُونَ ۝٢٣ وَأَنَّهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ ۝٢٤ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَذَكَرُوا اللَّهَ كَثِيرًا وَانْتَصَرُوا مِنْ بَعْدِ مَا ظَلَمُوا ۝٢٥ وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ ۝٢٦

The poets, those who are lost in error follow them! Did you not see that they wander aimlessly in every valley, and that they say what they do not do? Except for those who believe and did righteous deeds and they mentioned Allah often and were given victory after they were wronged. Those who wrong will come to know what place of return they will go back to.

Notice that the topic of the passage is the same as the مبتدأ: the poets. The conversation revolves around them, as opposed to subject of the earth in the previous passage, where the conversation was revolving around Allah's ability to create.

6.4 مشغول عنه VS مفعول به مقدم

مشغول عنه may look like it is very similar to a مفعول به مقدم; grammatically, the only different is الشاغل – the pronoun that refers back to the مشغول عنه. However, the rhetorical purpose is drastically different. Recall that تقديم اللفظ على عامله creates the meaning of exclusivity, which is not at all the purpose of المشغول عنه.

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ .

We worship you alone and seek assistance from you alone

CHAPTER 7 - النَّعْتُ السَّبِّي

7.0 RECOMMENDED REVIEW

- ✓ (نحو Chapter 4.5 – Beginning) الموصوف والصفة
- ✓ (نحو Chapter 6.3 – Beginning) Rules of an Outside Doer
- ✓ (صرف Chapter 12.3 – Advanced) أسماء That Behave Like أفعال
- ✓ (نحو Chapter 13 – Advanced) Compound صفة

7.1 INTRODUCTION

Recall that a صفة can appear, either in the form of a single word, a fragment, or a sentence. With every type of صفة we have learned thus far, the موصوف always comes before the صفة. In this chapter, we will learn النَّعْتُ السَّبِّي, a structure that breaks this pattern. (نعت is an alternate word for صفة.)

7.2 GRAMMATICAL STRUCTURE OF النَّعْتُ السَّبِّي

Compare the two following examples:

هَذَا رَجُلٌ اِتَّسَخَتْ مَلَابِيسُهُ

This is a man whose clothing became dirty.

هَذَا رَجُلٌ مُتَّسَخَةٌ مَلَابِيسُهُ

This is a dirty-clothed man.

The two examples translate similarly in English, but their grammatical structures differ. In the first of the two examples, the word رَجُلٌ has a standard compound صفة in which a جملة فعلية is describing it.

The second example is similar to the first. There is, however, one key difference. Recall from our صرف studies that some أسماء can act like a فعل in that they can take a مفعول به or a فاعل. In this case, the اسم فاعل (متسخة) replaces and functions like the فعل (اتسخت). The word following it (ملابسه) is still its فاعل.

In the second example, the phrase (رَجُلٌ مُتَّسَخَةٌ مَلَابِيسُهُ) is a structure called النَّعْتُ السَّبِّي. Let us take a look at several examples of نعت سببي then let us record our observations regarding the grammatical rules of this structure.

مَرَرْنَا بِالْقَرْيَةِ الظَّالِمِ أَهْلُهَا
I passed by the village whose
people are oppressive.

رَأَيْتُ الْقَرْيَةَ الظَّالِمِ أَهْلُهَا
I saw the village whose
people are oppressive

هَذِهِ الْقَرْيَةُ الظَّالِمِ أَهْلُهَا
This is the village whose
people are oppressive.

مَرَرْنَا بِقَرْيَةٍ ظَالِمِ أَهْلُهَا
I passed by a village whose
people are oppressive.

رَأَيْتُ قَرْيَةً ظَالِمًا أَهْلُهَا
I saw a village whose people
are oppressive

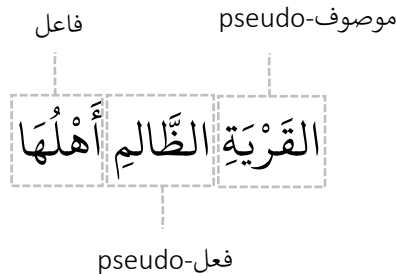
هَذِهِ قَرْيَةٌ ظَالِمِ أَهْلُهَا
This is a village whose
people are oppressive.

Notice how:

- the status of أَهْلُهَا remains constant in all examples
- the عائد on أَهْلُهَا goes back to القرية
- the status of ظالم follows the status of قرية
- the type of ظالم follows the type of قرية
- قرية ظالم does not match the gender of قرية
- الظالم is singular, despite its فاعل (أهلها) being plural

THE LOGIC BEHIND THE RULES

Think of the parts of النعت السببي as follows:



The grammar rules for النعت السببي are as follows:

PSEUDO-فعل RULES: Follows all the same rules as a normal فعل and فاعل

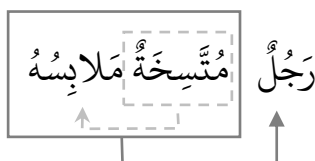
- the فعل must be **SINGULAR** (هو or هي form)
- the فاعل **MATCHES** the فعل in **GENDER**
- the فاعل must come **AFTER** the فعل
- the فاعل must be in the **رفع STATUS**

PSEUDO-موصوف RULES: The pseudo-موصوف will dictate the **STATUS** and **TYPE** of the pseudo-فعل

7.3 RHETORICAL IMPLICATIONS OF النعت السببي

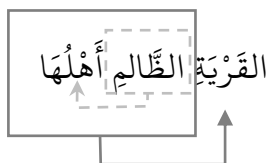
As mentioned previously, the نعت سببي structure bears resemblance to the complex صفة structure. So what distinguishes one from the other in terms of usage and meaning?

النعت السببي is unique because there are two descriptive relationships happening within a single construction. Let's take a look at the first example from the chapter to see how this works.



a dirty-clothed man

Here, dirty (متسَيِّخٌ) is describing the clothes (ملابسه), which is the word that comes after it. It does not describe the word that comes before it, as is the case with normal صفة constructions. Additionally, the construction متسَيِّخٌ ملابسه as a whole is describing the man. These are the two descriptive relationships in a single construction. The second word describes the third. The second and third word together describe the first.



the town whose people are oppressive (lit., the oppressive-peopled town)

Here, oppressive (الظالم) is describing the people (أهلها), which is the word that comes after it. It does not describe the word that comes before it, as is the case with normal صفة constructions. Additionally, the construction الظالم أهلها as a whole is describing the man. These are the two descriptive relationships in a single construction. The second word describes the third. The second and third word together describe the first.

CHAPTER 8 - الفعل الماضي والمضارع

8.0 RECOMMENDED REVIEW

✓ الجملة الشرطية (Chapter 14 – Advanced نحو)

8.1 INTRODUCTION TO الفعل الماضي

Our study of الفعل الماضي will be split into two categories:

- 1) Standard Usage
- 2) Non-Standard Usage

Standard usage is when the فعل ماضٍ is used according to its expected grammatical function – to express an action occurring in the past. Even within standard usage, the فعل ماضٍ can serve a variety of implications.

Non-standard usage is when the فعل ماضٍ translates as something other than the past-tense.

8.2 STANDARD USAGE OF الفعل الماضي

PLAIN PAST

Plain past refers to the standard usage of the فعل ماضٍ. Within plain past, the فعل ماضٍ can be used to talk about events that occurred in the **RECENT PAST** as well as events that occurred in the **DISTANT PAST**.

Take a look at an example of each.

وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّىٰ إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي تُبْتُ الْكُفْرَ ... ١٨

Repentance is not for those who do evil until a time when death comes to one of them, then he says, "I have repented now."

In this ayah, تُبْتُ is being used to talk about an event occurring in the recent past.

خَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ إِنَّ فِي ذَلِكَ لَآيَةً لِّلْمُؤْمِنِينَ

He created the skies and the earth with truth and purpose. No doubt, there is a sign for the believers in that.

In this ayah, خَلَقَ is used to talk about an event that occurred in the distant past.

A brief glance at the context can help determine whether the **RECENT PAST** or the **DISTANT PAST** is intended.

REPEATED PAST

The ماض can be used to talk about an action that occurred repeatedly in the past. Take a look at the following examples.

فَتَوَلَّى عَنْهُمْ وَقَالَ يَاقَوْمِ لَقَدْ أَبْلَغْتُكُمْ رِسَالَتِ رَبِّي وَنَصَحْتُ لَكُمْ ... ٩٣

Then he turned away from them and said, "My people, I have certainly delivered the messages of my Master to you and I have advised you."

Here, Shuaib (AS) is saying that he delivered the message and advised his people. There is no doubt that these actions occurred repeatedly, not just once.

وَهُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ نَبَاتَ كُلِّ شَيْءٍ ... ١١

He is the one who sent down water from the sky, then We brought forth plants of all sorts using it.

The sending down of rain is an action that has occurred repeatedly.

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ ... ٢٥٣

Those are the messengers, We preferred some of them over others. Among them are those who Allah spoke to and He raised some of them in ranks.

The messengers that Allah spoke to were spoken to on more than one occasion.

Remember that كان + مضارع can also be used to express a continuous, past-tense action. This template is commonly translated as "used to ..." or "was ...ing".

The difference between كان + مضارع and the regular ماض is that كان + مضارع indicates a habit or a continuous action.

SINGULAR PAST

The ماض can also be used to talk about a singular event – an action that occurred only once. Take a look at the following examples.

خَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ إِنَّ فِي ذَلِكَ لَآيَةً لِّلْمُؤْمِنِينَ ١١

He created the skies and the earth with truth and purpose. No doubt, there is a sign for the believers in that.

The creation of the skies and the earth was a single event.

... وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا وَكَفَى بِاللَّهِ شَهِيدًا ١٢

And We send you to the people as a messenger. And Allah is enough as a witness.

The messenger ﷺ was sent once. This ayah described a singular event.

Note that **كان** + **ماضي** can also be used to indicate a singular, past event. Take a look at the following example.

... إِنْ كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ ١٣

If I said it even once, you would already know it.

Here, Isa (AS) is saying that had he said it EVEN ONCE, Allah would already know it. **كان** + **ماضي** indicates a single occurrence.

8.3 NON-STANDARD USAGE OF **الفعل الماضي**

Non-standard usage of **الفعل الماضي** covers cases in which the **فعل ماضي** is not necessarily translated as one.

DU'A

The past-tense can be used when making du'a for someone. It can be used either positively or negatively.

A positive example would be **جَزَاكَ اللَّهُ خَيْرًا** or **بَارَكَ اللَّهُ فِيكَ** or **غَفَرَ اللَّهُ لَكَ** or **شَفَاكَ اللَّهُ**.

A negative example would be **لَعَنَهُ اللَّهُ**.

قُتِلَ الْإِنْسَانُ مَا أَكْفَرَهُ ١٤

May the human be cursed. How disbelieving he is!

The **فعل ماضي** in this ayah is not literal. It is being used as a du'a. For this reason, it translates as "May the human be cursed" rather than "The human was cursed".

PROMISES AND WARNINGS

The ماض can be used to make promises or to issue warnings. Though both promises and warnings are events that are to occur in the future, the past is used as a form of emphasis or تأكيد as though to say that it is so sure to happen, it is as though it is already done.

Take a look at the following examples.

إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ ۝

*Certainly **WE** will protect you against the mockers.*

In this ayah, Allah is making a promise to his Prophet ﷺ. He uses the ماض as a form of assurance and emphasis.

وَنَادَىٰ أَصْحَابُ الْجَنَّةِ أَصْحَابَ النَّارِ أَن قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا فَهَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا ... ۝

And the people of Jannah will call out to the people of hell saying, “We have found what our Master promised us to be true, so did you find what your Master promised to be true?”

This ayah describes a scene in the afterlife. The ماض is often used to describe such scenes to emphasize that they are sure to occur. This emphasis also serves as a warning.

وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ

٦٨

And the horn will be blown in to and whoever is in the skies and whoever is in the earth will fall down unconscious. Then it will be blown into again, and suddenly, they will be standing and watching.

This ayah describes a scene on the day of judgement. The ماض is often used to describe such scenes to emphasize that they are sure to occur. This emphasis serves as a warning.

When the ماض is used for promises or warnings, it translates as a مضارع. A device of emphasis such as “certainly” or “no doubt” can also be added to capture the rhetorical implication that comes with using the ماض to describe a future event.

صلة الموصول

When a ماض فعل appears in a صلة الموصول it can be translated **EITHER** as a ماض or as a مضارع depending on context and flow.

Take a look at the following examples

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ ٣٣

And who is better in terms of speech that the one who calls toward Allah and does good and says, "Certainly I am from among those who submit."

Here, the أفعال in the صلة are all ماض. However, it would not make sense to say that these actions occurred only in the past and are no longer occurring. These أفعال are translated in the present tense.

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ۚ وَهُوَ الْعَزِيزُ الْغَفُورُ ٢٠

The one who created death and life to test you which of you is best in terms of actions, and He is the Mighty and the Forgiving.

The contents of the صلة in this ayah clearly describe a past event. In this case, the ماض is translated as is.

حيث / من حيث

When a ماض فعل follows the word حيث, it can be translated **EITHER** as a ماض or as a مضارع depending on context and flow. حَيْثُ means "wherever." مِنْ حَيْثُ means "from the place where".

Take a look at the following examples.

وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا ... ٢٠

We said, "O Adam, live, you and your wife in Jannah and eat from it freely wherever you want."

Allah is speaking to Adam and Hawa (AS) and telling them how they should live in Jannah. The speech revolves around their future in Jannah. For this reason, the word after حيث makes most sense translated in the مضارع.

وَأَقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ وَأَخْرِجُوهُمْ مِنْ حَيْثُ أَخْرَجُوكُمْ ... ١١

Kill them wherever you find them and expel them from the place where they expelled you.

The first حيث appears in the context of a command concerning the present and the future. The second حيث appears in the context of what happened to the Muslims.

وَلَمَّا دَخَلُوا مِنْ حَيْثُ أَمَرَهُمْ آبَاؤُهُمْ ... ٦٨

And when they entered from the place where their father commanded them...

The context of this ayah is the story of the journey of Yusuf's brothers to Egypt. Their father commanded them to enter Egypt from a specific entrance BEFORE they departed. For this reason, it is translated in the past.

همزة التسوية

The words سَوَاءٌ عَلَى are almost always followed by a همزة, a فعل ماضٍ, the word أَمْ, and another فعل ماضٍ. This template is known as همزة التسوية and translates as "It is the same for x, whether... or ..." The أفعال that appear in this template translate as مضارع.

Take a look at the following examples to understand how this template is structured and translated.

إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ أَأَنْذَرْتَهُمْ أَمْ لَمْ تُنْذِرْهُمْ لَا يُؤْمِنُونَ ٦

Certainly those who disbelieve, it is the same for them, whether you warn them or do not warn them, they will not believe.

وَأِنْ تَدْعُهُمْ إِلَى الْهُدَى لَا يَتَّبِعُوكُمْ سَوَاءٌ عَلَيْكُمْ أَدْعَوْتُمُوهُمْ أَمْ أَنْتُمْ صَامِتُونَ ١٢٣

And if you invite them to guidance, they will not follow you. It is the same for them whether you invite them or whether you are silent.

سَوَاءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ لَنْ يَغْفِرَ اللَّهُ لَهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ٦

It is the same for them whether you seek forgiveness for them or do not seek forgiveness for them. Allah will not forgive them. Certainly, Allah, He does not guide a corrupt nation.

لولا

Recall that لَوْلَا means "why not...?" or "if only..." When لَوْلَا is followed by a فعل ماضٍ, it can translate either as مضارع or ماضٍ.

Take a look at the following examples.

... فَيَقُولَ رَبِّ لَوْلَا أَخَّرْتَنِي إِلَى أَجَلٍ قَرِيبٍ ... ١٠

Then he will say, "My Master, why don't you reprise me for a little while...?"

The request being made is a request regarding the present. For this reason, it makes most sense to translate it as مضارع.

وَقَالُوا لَوْلَا نُزِّلَ هَذَا الْقُرْآنُ عَلَى رَجُلٍ مِّنَ الْقَرْيَتَيْنِ عَظِيمٍ ٢١

And they said, "Why was this Quran not sent down upon a great man from the two towns?"

The sending down of the Quran is a past event. For this reason it makes most sense to translate it as ماضٍ.

الجملة الشرطية

As we learned previously, all of the أدوات الشرط except for لَوْ push the meaning of the مضارع to فعل ماضٍ. If both the مضارع and the ماضٍ translate the same way in a جملة شرطية, this leaves us wondering why one would be used over the other. Generally, when the ماضٍ is used in a جملة شرطية it indicates a one-time event. When the مضارع is used, it indicates a recurring event.

Take a look at the following examples.

إِنْ تُبْدُوا الصَّدَقَاتِ فَنِعِمَّا هِيَ وَإِنْ تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءَ فَهِيَ خَيْرٌ لَّكُمْ ٢٧

If you disclose [your] charities, then what a beautiful thing they are. And if you conceal them and give them to the poor, then it is better for you.

Giving charity publicly and privately are actions that repeat. For this reason, the مضارع is used.

فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدُ حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ ٢٣

Then if he divorces her, she will not be permissible to him after that until she marries someone else.

Divorce between couples is not something that is repeated and renewed. For this reason, the ماضٍ is used.

... وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ ١٢

Whoever is grateful, the he is only grateful for his own benefit. And whoever is ungrateful, then certainly Allah is free of need and worthy of praise and thanks.

Gratitude is something that must be renewed constantly. It is not a one-time event. For this reason, the مضارع is used. Ingratitude or disbelief, on the other hand, is something that a person falls in. It does not have to be renewed or refreshed. For this reason, the ماض is used.

8.3 الفعل المضارع

Recall that in terms of standard use, the فعل مضارع is used for the present and future tense. As far as non-standard use goes, we will be looking at three usages.

USAGE 1: PAINTING A PICTURE

Sometimes, the Quran uses the مضارع when telling a story from the PAST or relaying PAST events. Telling a past event as though it is occurring in the present captivates the listener and helps them visualize the event.

Take a look at the following examples.

وَإِذْ نَجَّيْنَكُمْ مِنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ يُدَبِّحُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ ... ١٩

And remember when we saved you from the people of Firaun. They would inflict on you the worst type of punishment and slaughter your children and let your women live...

Allah is reminding the children of Israel of the trials that they went through. He uses the مضارع to make them recall or picture the events more vividly.

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَتُصْبِحُ الْأَرْضُ مُخْضَرَّةً إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ ٦٣

Have you not seen that Allah sent water down from the sky then the earth becomes green? Certainly, Allah is subtle and informed.

There is a switch to مضارع part-way through the ayah. The مضارع is used to talk about the earth becoming green to allow listeners to visualize and appreciate this miracle of nature.

EMPHATIC COMMAND

The مضارع can be used to issue commands. When the مضارع is used for this purpose, it is more emphatic than a regular أمر. The difference between the two is similar to the difference between saying, “Don’t go to that party” (أمر) and “You are not going to that party” (مضارع). The latter is more authoritative and assertive.

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ دِمَاءَكُمْ وَلَا تُخْرِجُونَ أَنْفُسَكُمْ مِنْ دِيَارِكُمْ ثُمَّ أَقْرَرْتُمْ وَأَنْتُمْ تَشْهَدُونَ ٨٤

And remember when we took a pledge from you, “You will not spill your own blood and will not expel yourselves from you own homes!” Then you acknowledged while witnessing.

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَءِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ ... ٨٣

And remember when we took a pledge from the children of Israel, “You will not worship anyone except for Allah!”

وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ ... ٢٢٨

Divorced women should wait by themselves for three periods...

وَالْوَالِدَتُ يُرْضِعْنَ أَوْلَدَهُنَّ حَوْلَيْنِ كَامِلَيْنِ ... ٢٢٣

Mothers should nurse their children for two full rounds...

إِذْ

When a **فعل مضارع** follows **إِذْ**, it can be translated either in the **PAST** or the **FUTURE** depending on context. Generally, if the context is the afterlife, it translates in the future. If the context is a past event, it translates as a **ماضٍ**.

Take a look at the following examples.

وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللَّهَ ... ٣٧

When **you said** to the one who Allah blessed and who you blessed, “Keep your wife and be conscious of Allah”...

In this ayah, Allah is reminding the Prophet ﷺ of the advice he gave Zayd (R) regarding his marriage. This is a past event. For this reason, the **فعل مضارع** translates in the past tense.

وَإِذْ يَتَحَاوُونَ فِي النَّارِ فَيَقُولُ الضُّعْفُو لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنْتُمْ مُغْنُونَ عَنَّا نَصِيبًا مِنَ النَّارِ ۖ

When they will argue with one another in the fire then the weak ones will say to those who were arrogant, "Certainly, we were your followers, so will you relieve us a share of the fire?"

This ayah talks about a scene that will happen in the afterlife. This is a future event, which is why the فعل after إِذ translates as a مضارع.

المُعَرَّف بِـ"ال" - CHAPTER 9

9.1 INTRODUCTION

We learned previously that ال translates as “the”. We found, however, that ال in Arabic is often used in places where a “the” in English would not be used or would sound unnatural. This is because the ال serves several functions.

Let us learn about the five most common functions of ال.

9.2 THE FUNCTIONS OF ال

العَهْدِيَّة

The word عهد means “familiarity”. This type of ال is used when both the speaker and the listener are familiar with what is being referred to. It is used to refer to something specific that both the speaker and the listener know about. This type of ال is generally translated as “the”.

Take a look at the following example.

أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ تَتْلُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ،،

Do you command people to righteousness and forget yourselves while you recite the book. Do you not comprehend?

Both the speaker (Allah) and the listeners (the children of Israel) know what “the book” is. This is an العهدية ال.

الْجِنْس

The word جنس means “category” or “species”. The ال can be used to refer to an entire category or species, animate or inanimate. When this type of ال is used, a “the” **DOES NOT** appear in the translation in most cases. When this type of ال is used, the word often translates as a plural, even if it is grammatically singular.

Take a look at the following examples.

الَّذِي جَعَلَ لَكُمْ مِنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا أَنْتُمْ مِنْهُ تُوقِدُونَ ۝

The one who made for you fire from green trees, then (surprisingly) you kindle from it.

الشجر الأخضر is not referring to a specific green tree that is known to everyone. It is referring to the category or species of green trees (i.e. trees with leaves). Notice that the word “the” is not used in the translations and that it translates as a plural despite being grammatically singular.

...وَلَأَصْلِبَنَّكُمْ فِي جُذُوعِ النَّخْلِ وَلَتَعْلَمَنَّ أَيُّنَا أَشَدُّ عَذَابًا وَأَبْقَى ٧١

And I will **most certainly** crucify you on the trunks of palm trees and you will most certainly know which of us are more intense in punishment and more ever-lasting.

النخل is not referring to specific palm trees that are known to everyone. It is referring to the category of palm trees as a whole. Notice that there is no "the" in the translations and that it translates as a plural despite being grammatically singular.

الاستغراق

The word استغراق literally means "immersion" or "full inclusion". لام الاستغراق is a type of الجنس. The difference between them is that لام الاستغراق is used to include every individual within that category. لام الجنس speaks of the category or species in general, but does not necessarily include every individual within that category. This type of ال does not translate with a "the". "All" or "every" may be used to capture the استغراق.

Take a look at the following examples.

... يَوْمَ يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ الْكَافِرُ يَلَيْتَنِي كُنْتُ تُرَابًا ٥٠

...the day on which every man looks at what he put forward and every disbeliever says, "I wish I was dirt!"

المراء and الكافر are not referring to a specific man or a specific disbeliever nor are they simply referring to the categories of men and disbelievers. Rather, EVERY man will be looking at their deeds that day. EVERY disbeliever will be wishing that they were dirt.

يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ وَخُلِقَ الْإِنْسَانُ ضَعِيفًا ٢٨

Allah wants to lighten your load. And all humans were created weak.

الإنسان is not referring to a specific human nor is it referring to the category in general. Rather, it is referring to each and every individual in the category.

To determine whether an ال is استغراق or just plain الجنس, simply ask if there are exceptions to the statement. If there are, it is الجنس (e.g. فِي جُذُوعِ النَّخْلِ). Otherwise, it is استغراق. Remember that استغراق is a type of الجنس. This means that every استغراق is also a الجنس, but not every الجنس is an استغراق.

المصادر

Ideas are generally proper. The مصدر often appears with an ال on it. This ال does not generally translate.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا ءَابَاءَكُمْ وَإِخْوَانَكُمْ أَوْلِيَاءَ إِنِ اسْتَحَبُّوا الْكُفْرَ عَلَى الْإِيمَانِ ۚ...^{٢٣}

You who believe, do not take your parents and siblings as protective friends if they prefer disbelief over faith...

مصادر that take an ال that does not translate. الإيمان and الكفر

الحقيقة

ال can sometimes be used to refer to an individual in a category. This usage of ال is not very common.

When this ال is used, the word translates like a common word without a “the”.

Take a look at the following example.

قَالُوا لَئِنْ أَكَلَهُ الدِّيبُ وَنَحْنُ عُصْبَةٌ إِنَّا إِذَا لَلْخَسِرُونَ^{١٤}

*They said, “Surely, if a wolf eats him while we are a strong group, then we would **certainly** be losers in that case.”*

الاختصاص

In most cases, a خبر is common. When an ال appears on a خبر, it can sometimes serve the function of exclusivity. Take a look at the following example.

أَعَدَّ اللَّهُ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ الْفَوْزُ الْعَظِيمُ^{٨٩}

Allah prepared for them gardens under which rivers flow, remaining in them forever. That is the (only) great success.

CHAPTER 10 - الْجُمُوع

10.0 RECOMMENDED REVIEW

✓ *Plural Patterns (Chapter 13 – صرف)*

10.1 INTRODUCTION

Recall that there are two types of plurals:

- 1) الْجَمْعُ السَّالِمُ – sound plurals
- 2) جَمْعُ التَّكْسِيرِ – broken plurals

Recall that a plural is considered sound when the original form of the word is maintained and an ending combination is used. A plural is considered broken when additional letters interrupt the original form of the word.

Many words have both a sound version and one or more broken versions, which gives rise to two questions that are essential in the study of plurals:

- 1) When is the sound plural used and when is the broken plural used?
- 2) Why are there different broken plural patterns and how do they differ in usage and meaning?

Let us find the answer to each of these two questions.

10.2 SOUND VS. BROKEN

Know that the question of sound vs. broken is only relevant when there is an option to use either version.

As a general principal in بلاغة, if there are no alternate ways of saying something, there is no sense in asking why it was said that way and how it may differ from an alternative.

The plural patterns that fall under the category of “no alternative” are the مَسَاجِدُ pattern (ظرف) and the مَصَابِيحُ pattern (آلة). Our study will primarily involve plural patterns for other صيغ in صرف like the اسم فاعل and the اسم صفة to name a few.

When it comes to sound vs. broken, there are generally two considerations as to which is used. They are:

- 1) القِلَّةُ والكَثَرَةُ – This refers to the range of numbers that that plural falls in. القلة can be anywhere from 3-10 and الكثرة is more than 10.
- 2) إِرَادَةُ الْحَدَثِ – إِرَادَةُ الْحَدَثِ وَإِرَادَةُ الْأَسْمِيَّةِ – إِرَادَةُ الْحَدَثِ is when the اسم carries a strong element of action and is behaving similarly to a فعل. إِرَادَةُ الْأَسْمِيَّةِ is when the اسم is used as a noun.

Let us learn about each of these two considerations in more detail.

القلة والكثرة

When it comes to inanimate objects, sound plurals are used for قلة (3-10) and broken plurals are used for كثرة (11+).

Take a look at the following case study.

وَمَا أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ بِالَّتِي تُقَرِّبُكُمْ عِندَنَا زُلْفَىٰ إِلَّا مَنْ ءَامَنَ وَعَمِلَ صَالِحًا فَأُولَٰئِكَ لَهُمْ جَزَاءُ الضَّعْفِ بِمَا عَمِلُوا وَهُمْ فِي الْغُرَفَاتِ ءَامِنُونَ ٢٧ [سبا]

Your money and children are not at all what will bring you closer to us, except for the one who believes and does good deeds. Then those people, they will have double the reward because of what they did, and they will be safe in rooms.

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَنَجْزِيَنَّهُمْ أَجْرَهُنَّ مِنْ حَيْثُ يَشَاءُونَ ٥٨ [العنكبوت]

Those who believe and do good, we will settle them in rooms in paradise under which rivers flow, remaining in it forever. And how amazing is the reward of those who work!

لَكِنِ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ غُرَفٌ مِّنْ فَوْقِهَا غُرَفٌ مَّبْنِيَّةٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ... ٢٠ [الزمر]

Rather, those who have consciousness of their master, they will have rooms on top of which there are built rooms under which gardens flow...

Notice that all three of these ayaat include a plural of the word غُرْفَة. The ayah in سورة سبا uses the sound plural (غُرَفَات), the جمع قلة. The in سورة العنكبوت uses the broken plural (غُرَف), the جمع كثرة, as does the ayah in سورة الزمر.

A look at the context gives us a clue as to why this may be the case.

- 1) The ayah in سبا speaks of those who believe and do good deeds, مَنْ ءَامَنَ وَعَمِلَ صَالِحًا
- 2) The ayaat in سورة العنكبوت and سورة الزمر both speak of those who migrated for the sake of Allah.

Take a look at the ayaat in العنكبوت and الزمر that speak about migration.

يَعْبَادِيَ الَّذِينَ ءَامَنُوا إِنَّ أَرْضِي وَاسِعَةٌ فَإِنِّي فَاعِبُدُونِ ٥٦ كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ثُمَّ إِلَيْنَا تُرْجَعُونَ ٥٧
قُلْ يَاعِبَادِ الَّذِينَ ءَامَنُوا اتَّقُوا رَبَّكُمْ لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ وَأَرْضُ اللَّهِ وَاسِعَةٌ إِنَّمَا يُوَفَّى الصَّابِرُونَ
أَجْرَهُمْ بِغَيْرِ حِسَابٍ ١٠

Note: when the expansiveness of Allah's earth is mentioned, it is an encouragement to the oppressed believers to migrate.

The جمع قلة is used for those who believe and do good and the جمع كثرة is used for those who migrate. That is because those who migrate, the مهاجرون, are people who endured immense hardship and who sacrificed in order to hold on to their faith. These people, the مهاجرون, are higher in status than those who did not have to endure what they endured. For this reason, their reward is greater and the جمع كثرة is used for them.

إرادة الحدث وإرادة الاسمية

This rule applies specifically to the اسم فاعل and its plurals.

Recall that we learned that the اسم فاعل can sometime behave and translate like a فعل مضارع. This is known as إرادة الحدث. This term simply means that the intended meaning behind using the اسم فاعل was an action or a حدث.

When the اسم فاعل is being used and translated as an اسم, this is known as إرادة الاسمية.

SOUND PLURALS are used for إرادة الحدث, when an action is intended.

BROKEN PLURALS are used for إرادة الاسمية, when the noun is intended.

Take a look at the following case studies.

وَأَرْسَلْنَا الرِّيحَ لَوَاحِجَ فَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَسْقَيْنَاكُمُوهُ وَمَا أَنْتُمْ لَهُ بِخَازِنِينَ ٢٢

And We sent the winds as pollinators, then We sent down water from the sky and gave it to you as drink. And you do not at all store it.

The sound plural of the خازن is used because the focus is the action of storing. Notice that it translates as a مضارع.

وَقَالَ الَّذِينَ فِي النَّارِ لِخَزَنَةِ جَهَنَّمَ ادْعُوا رَبَّكُمْ يُخَفِّفْ عَنَّا يَوْمًا مِّنَ الْعَذَابِ ٤٩

And those who are in the fire will say to the keepers of Hell, "Call upon your master to lighten the punishment for us for a day!"

The broken plural of the خازن is used because the word خزنة is referring to a group of people. The focus is the people and not the action. Notice that this translates as an اسم.

...وَقَالَ لَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَتْلُونَ عَلَيْكُمْ آيَاتِ رَبِّكُمْ وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَذَا ... ١١

And its keepers said to them, "Didn't messengers from among you come to you reciting the signs of your master to you and warning you of the meeting of this day of yours?"

The broken plural of the خازن is used because the word خزنة is referring to a group of people. The focus is the people and not the action. Notice that is translates as an اسم.

* * *

...الْأَمْرُونَ بِالْمَعْرُوفِ وَالنَّاهُونَ عَنِ الْمُنْكَرِ وَالْحَافِظُونَ لِحُدُودِ اللَّهِ وَبَشِّرِ الْمُؤْمِنِينَ ١٢

...those who encourage what is good and forbid evil and those who maintain the boundaries of Allah... And congratulate the believers.

The sound plural of حافظ is used because the focus is the action of maintaining or protecting. Notice that it takes a متعلق (لحدود الله) that translates as a فعل مفعول به just like a فعل would.

أَرْسِلْهُ مَعَنَا غَدًا يَرْتَعْ وَيَلْعَبْ وَإِنَّا لَهُ لَحَافِظُونَ ١٣

Send him with us tomorrow to have fun and play. And we will definitely take care of him.

The sound plural of the حافظ is used because the focus is the action of storing. Notice that it translates as a مضارع.

... وَيُرْسِلْ عَلَيْكُمْ حَفَظَةً حَتَّىٰ إِذَا جَاءَ أَحَدَكُمْ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفْرِطُونَ ١٤

And he sends upon you guardians until a time when death comes to one of you, our messengers will take him in full and they will not overlook [anything at all].

The broken plural of the حافظ is used because the word حفظة is referring to a group of people. The focus is the people and not the action. Notice that this translates as an اسم.

10.3 BROKEN PLURAL PATTERNS

Again, broken plurals are used for إرادة الاسمىة . There are, however, a number of broken plural patters, each with their unique usages and meanings.

Let us learn some of the most commonly used plural patterns and their unique meanings.

فُعَالٌ

This plural patters denotes كثرة in the **ACTION**. Note that this differs from saying that there is a كثرة in the **PEOPLE** who do that action.

It is like the difference between saying “He reads a lot” and “A lot of people read”. In the first example the كثرة (the word a lot) is going back to the action, reading. In the second example, the كثرة (the word a lot) is going back to the people carrying out that action.

Again, the plural patter فُعَالٌ indicates a كثرة in the **ACTION**.

The word حُقَّاطٌ, for example, translates as “memorizers”. In order to capture the كثرة, rather than saying “a large number of memorizers,” we would say, “memorizers who memorize a lot.”

Similarly, the word زُرَّاعٌ would translate as “people who plant/farm a lot” rather than “a lot of farmers.”

Take a look at the following case study.

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ ثُمَّ مَاتُوا وَهُمْ كُفَّارٌ فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ ٢٤

وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّىٰ إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي تُبْتُ الْإِيمَانَ وَلَا الَّذِينَ يُمُوتُونَ وَهُمْ كُفَّارٌ أُولَٰئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ١٨

إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ فَلَنْ يُقْبَلَ مِنْ أَحَدِهِمْ مِلَّةٌ الْأَرْضِ ذَهَبًا وَلَوْ افْتَدَىٰ بِهِ ۚ أُولَٰئِكَ لَهُمْ عَذَابٌ أَلِيمٌ وَمَا لَهُمْ مِنْ نَّاصِرِينَ ١١

إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ أُولَٰئِكَ عَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمَلَكَةِ وَالنَّاسِ أَجْمَعِينَ ١١١

As seen in the ayaat above, the plural كُفَّار is often used in the context of death. Remember the plural pattern فُعَال indicates كثرة in an action. By the time a person reaches the stage of death, they have engaged in a lot of disbelief. For this reason, the فُعَال pattern is used.

The word كُفَّار is also often used in ayaat that were revealed in Al-Madina. Again, at this stage in the seerah of the Prophet ﷺ, the disbelievers have been engaged in كفر for long enough to warrant the use of the فُعَّال pattern.

يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ ... ٧٣

O prophet, struggle against the hypocrites and be severe with them...

This ayah appears in سورة التوبة which was revealed in the late madani stages, soon before the conquest of Makkah.

... فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ ... ١٠

Then if you know them to be believers, then do not return them to the disbelievers.

This ayah appears in سورة الممتحنة which was revealed in Al-Madina in the context of women who used to flee from Makkah and take refuge in Al-Madina.

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ ... ٢٩

Muhammad is the prophet of Allah. And those who are with him are harsh against the disbelievers and merciful amongst themselves...

This ayah appears in سورة الفتح which was revealed in the madani period after الحديبية.

فَعَلَّةٌ

This plural pattern lacks action or movement. It is used to refer to a specific classification or categorization of people. When this pattern is used, the focus is on the occupation, label, or classification of that particular group.

Take a look at the following examples.

... كُلَّمَا أُلْقِيَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ ٨

Whenever a crowd is thrown in it, its keepers ask them, "Didn't a warner come to you?"

Here, the focus of the word is their occupation or label as gatekeepers.

... وَيُرْسِلْ عَلَيْكُمْ حَفَظَةً ... ٦١

And We send guardians over you...

Here, the focus of the word is their role or label as guardians.

وَأَلْقَى السَّحَرَةُ سَاجِدِينَ ١٢٠

And the magicians were thrown down in prostration.

Here, the focus of the word is their label or classification as magicians.

Note that the رُمَاءُ, دُعَاءُ (e.g. فُعَاءُ) version of this plural pattern is ناقص

فُعَلٌ

This plural pattern is used to talk about individuals carrying out visibly apparent actions that span over a short period of time.

Take a look at the following examples.

...تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا ... ٢٩

You see them in ruku and in prostration seeking favor and pleasure from Allah...

Ruku and sujud are both physical actions that can be seen visibly. They are also actions that do not span over a long period of time.

فَوَاعِلٌ

This plural pattern can only be derived from the feminine اسم فاعل. This pattern is used for the inanimate. It often implies stillness or lack of movement.

Take a look at the following examples.

وَأَلْقَى فِي الْأَرْضِ رَوَاسِيَ أَن تَمِيدَ بِكُمْ ... ١٥

And He cast pegs on earth lest it shake with you...

The plural of رَاسِيَّةٌ is رَوَاسِي. This means pegs or firm mountains.

وَالْقَوَاعِدُ مِنَ النِّسَاءِ الَّتِي لَا يَرْجُونَ نِكَاحًا فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَن يَضَعْنَ ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَاتٍ بِزِينَةٍ وَأَن يَسْتَعْفِفْنَ خَيْرٌ لَّهُنَّ وَاللَّهُ سَمِيعٌ عَلِيمٌ ٦٠

And women who are past the age of child bearing who do not desire marriage, then there is no blame upon them if they take off their outer garments without flaunting their adornment. And keeping chaste is better for them. And Allah is seeing and knowing.

The plural of قَاعِدَةٌ is قَوَاعِدُ. This literally means a sitting, stationary woman, or more figuratively, a woman past the age of child bearing.

...يَجْعَلُونَ أَصْـٰدِعَهُمْ فِيْٓ ءَاذَانِهِم مِّنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ ١٩

They put their fingers in their earth because of the thunderbolts out of fear of death. And Allah will encompass the disbelievers.

The plural of صَاعِقَةٌ is صَوَاعِقُ. This means a thunderbolt or strike that causes one to fall unconscious.

فُعْلَانٌ

This pattern is used to express relative قلة. In other words, this plural pattern refers to a group that is small in number relative to another.

Let us look at the comparative case study.

وَالَّذِينَ إِذَا ذُكِّرُوا بِآيَاتِ رَبِّهِمْ لَمْ يَخِرُّوا عَلَيْهَا صُمًّا وَعُمْيَانًا ٧٢

And those who, when they are reminded of the signs of their master, they do not fall upon them deaf and blind.

This ayah speaks about عِبَادِ الرَّحْمَنِ, which is a group that is small relative to those who are misguided. For this reason, أَعْمَى is pluralized as غُمْيَانٌ, following the فُعْلَانٌ pattern. This is the only time in the Quran that أَعْمَى is pluralized this way.

All other ayaat use the plural غُفَى. Notice that all of these ayaat are in the context of people of misguidance and disbelief. This is a relatively larger group.

صُمٌّ بُكْمٌ عُمْيٌ فَهُمْ لَا يَرْجِعُونَ ١٨

وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي يَنْعِقُ بِمَا لَا يَسْمَعُ إِلَّا دُعَاءً وَنِدَاءً صُمٌّ بُكْمٌ عُمْيٌ فَهُمْ لَا يَعْقِلُونَ ١٧١

... وَنَحْشُرُهُمْ يَوْمَ الْقِيَمَةِ عَلَىٰ وُجُوهِهِمْ عُمْيًّا وَبُكْمًا وَصُمًّا مَّا وُفُّوا جَهَنَّمَ كُلَّمَا خَبَتْ زِدْنَاهُمْ سَعِيرًا ٩٧

وَمَا أَنْتَ بِهَادِيَ الْعُمْيِ عَنْ ضَلَالَتِهِمْ إِنْ تُسْمِعُ إِلَّا مَنْ يُؤْمِنُ بِآيَاتِنَا فَهُمْ مُّسْلِمُونَ ٨١

أَفَأَنْتَ تُسْمِعُ الصُّمَّ أَوْ تَهْدِي الْعُمْى وَمَنْ كَانَ فِي ضَلَالٍ مُبِينٍ ١٠

Let us take a look at a comparative case study.

أَتَأْتُونَ الذُّكْرَانَ مِنَ الْعَالَمِينَ ١١٥

Do you approach males of all creatures?

This ayah is spoken by Lut (AS) when addressing his people. The نُعْلَاقُ pattern is used because it was a specific group of men that the people of Lut (AS) used to go after. This group of males is small in number relative to the broad category or males.

وَقَالُوا مَا فِي بُطُونِ هَذِهِ الْأَنْعَمِ خَالِصَةٌ لِّذُكُورِنَا وَمُحَرَّمٌ عَلَى أَزْوَاجِنَا ... ١٣٩

They said, "Whatever is in the stomachs of these cattle is pure for our males and forbidden for our wives..."

This ayah referring to a superstition of the مشركين that milk was only okay for males and was forbidden for females. This rule of theirs was not specific to a certain group of males, rather it was a general rule.

فَعَلَىٰ وَفُوعَالِي وَفُوعَالِي

This plural pattern is used for deficiency, calamity, or illness.

Take a look at the following examples.

فَإِنَّكَ لَا تُسْمِعُ الْمَوْتَىٰ وَلَا تُسْمِعُ الصُّمَّ الدُّعَاءَ إِذَا وَلَّوْا مُدْبِرِينَ ٥٠

Then certainly, you do not make the dead hear nor do you make the blind hear the invitation when they turn away, giving you their backs.

الموتى is the plural of مَيِّتٌ, which means "dead person". It follows this pattern because death is a calamity.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَرَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ ... ٥٣

O you who believe, do not approach prayer while you are intoxicated until you understand what you are saying...

سُكَرَى is the plural of سُكَارٍ, which means drunk. It follows this pattern because drunkenness causes deficiency in intellect, dignity, and behavior.

وَعَاثُوا الْيَتَامَىٰ أَمْوَالَهُمْ وَلَا تَتَبَدَّلُوا الْخَالِصَ بِالْظَّيْبِ ... ٢٠

Give orphans their money and do not exchange the pure of the impure.

يَتَامَى is the plural of يَتِيمٌ, which means orphan. It follows this pattern because losing a parent is considered a calamity.

فُعَلَاءُ وَفِعَالٌ

Both of these patterns are plural patterns for the اسم صفة. The difference between them is that the فُعَلَاءُ pattern is used in **METAPHORICAL** contexts while the فِعَالٌ pattern is used in **LITERAL** contexts.

وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكُبَرَاءَنَا فَأَضَلُّونَا السَّبِيلَ ٦٧

They said, "Our Master, certainly, we obeyed our masters and noblemen, then they misguided us from the path".

كِبَرَاء is the plural of كبير. The فُعَلَاء pattern is chosen over the فِعَال pattern, because the meaning is non-literal. These people are not physically big. Rather, they are big in status and social rank.

وَإِذْ يَتَحَاوُونَ فِي النَّارِ فَيَقُولُ الضُّعَفَاءُ لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنْتُمْ مُغْنُونَ عَنَّا نَصِيبًا مِّنَ النَّارِ ٤٧

And when they are arguing in the fire, then the weak say to those who were arrogant, "We certainly used to be followers for you, so will you protect us from some of the fire?"

ضَعَفَاء is the plural of ضعيف. The فُعَلَاء pattern is chosen over the فِعَال pattern, because the meaning is non-literal. These people are not physically weak. Rather, they are blind followers who are mentally weak.

أَنْفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ ... ٤١

Go forth light or heavy and strive with your wealth and yourselves in the path of Allah...

This ayah appears in the context of the battle of. خِفَاف, the plural of خفيف refers to people who have no armor and are travelling light. ثِقَال refers to those who are wearing armor. This is a physical lightness and heaviness, which is why the فِعَال pattern is used.

هُوَ الَّذِي يُرِيكُمُ الْبَرْقَ خَوْفًا وَطَمَعًا وَيُنشِئُ السَّحَابَ الثِّقَالَ ١٢

He is the one who shows you lightning causing fear and hope and He generated heavy clouds.

ثِقَال is the plural of ثَقِيل. The فِعَال pattern is chosen over the فُعَلَاء pattern, because the meaning is literal. Rain clouds are physically heavy.

Note that the **فُعْلَاءُ** pattern becomes **أَفْعِلَاءُ** when the word is مضاعف or ناقص. For example, the plural of **شديد** would be **أَشْدَاءُ**. The plural **قَوِيٌّ** would be **أَقْوِيَاءُ**. The **فِعَال** pattern looks the same.

على وزن المصدر

The **مصدر** patterns can sometimes be used as a plural pattern. When this happens, it implies that the people belonging to this group are carrying out the action in its **TRUE SENSE** or its **LITERAL SENSE**. For example, **سُجُودٌ** is a **مصدر** pattern that means “prostration”. When **السُّجُودُ** is used as a plural, it means people who make **TRUE** **سَجْدَة**.

An example of this plural pattern being used to denote something **LITERAL** would be **قِيَامٌ**. The word **قَامَ** can mean to stand [lit.] or it can mean to stand in prayer [fig]. When the literal meaning is intended, the **مصدر** pattern (**قِيَامٌ**) is used. When the figurative meaning is intended, the normal plural (**قَائِمُونَ**) is used.

Take a look at the following examples.

... وَظَهَرَ بَيْتِي لِلظَّالِمِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ ١١

...and purify my house for those who do tawaf and for those who stand [in prayer] and for those who do ruku and true prostration.

The **مصدر** pattern is used for **سجود** to express that these people are doing **سجود** in its true sense, meaning that their prostration is full of humility and **خشوع**.

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ ... ١١

Those who remember Allah while standing, sitting, and on their sides and who think deeply about the creation of the skies and the earth...

Here “standing” and “sitting” are being used in their literal sense. This is why the **مصدر** pattern is used.